

CRITERION

VOL. XVI, NO. 38

INDIANAPOLIS, INDIANA

JUNE 24, 1977



FATHER AND SON CONCELEBRATE—In what may be a first in the United States, Capuchin Father Thomas J. Holahan Sr. concelebrates Mass with his son, Paulist Father Thomas J. Holahan Jr. at Sacred Heart Church in Yonkers, N.Y. It was the first Mass for the younger Holahan

whose father is chaplain at the North Shore Community Hospital in Manhasset, N.Y. Father Holahan Sr. entered the priesthood after the death of his wife and was ordained in 1975. [NC photo by Chris Sheridan]

U.S. bishops approve extension of Human Development Campaign

WASHINGTON—The U.S. bishops have voted overwhelmingly to extend the Campaign for Human Development (CHD), the Church's domestic anti-poverty program, beyond its original goal of \$50 million.

In mail balloting, 139 of the 162 heads of U.S. dioceses voting on the matter called for an extension of the program for one year. The bishops called CHD "an effective manifestation of our Church's concern for an identification with poor people" and asked that it be enthusiastically supported.

The Campaign for Human Development was created by the bishops in 1969 as a "national Catholic crusade against poverty" with a commitment to raise "a fund of \$50 million over the next several years." The vote this year became necessary when it became apparent that CHD was very close to reaching that goal.

THE BISHOPS HAD BEEN expected to vote on extending the CHD at their meeting in Chicago in May, but the absence of a quorum made the mail vote necessary on both the main motion and an amendment limiting the extension to one year.

In Chicago, the Ad Hoc Committee for CHD, chaired by Archbishop

Francis J. Furey of San Antonio, Tex., recommended that the campaign be extended for five years. But Bishop Cletus F. O'Donnell of Madison, Wis., who proposed the one-year limit, said that the recently formed Ad Hoc Committee on National Collections was concerned that a five-year authorization would handicap its study on collections.

Bishop O'Donnell emphasized that the amendment was not intended to disparage the work of CHD, but to facilitate the work of the committee.

The results of the mail balloting showed that 88 bishops favored the one-year limit, 75 opposed it, and two abstained. On the main motion, to extend the campaign for a year, the vote was 139 in favor, 23 opposed, and two abstentions.

The main motion also calls for the Ad Hoc Committee to retain its present status "so as to reinforce the campaign's identity as a separate entity under the sponsorship of the bishops' conference." Funds collected during the CHD appeal at Thanksgiving time will continue to be used for "education about poverty and justice and the funding of self-help

projects for poor and low-income people."

THE CAMPAIGN HAS sponsored the Thanksgiving collections each year since 1970, and has so far distributed \$37 million to more than 1,100 community projects across the country. From each collection, the national CHD office receives 75%, while local dioceses retain 25%. Funds for the dioceses have thus far amounted to \$10.5 million.

The 1976 collection raised over \$8.5 million, which represented a 21.3% increase in a three-year period.

Together with the grant program, the campaign conducts a year-round educational effort on poverty in America, its causes and the social and moral teachings of the Church.

Last year's CHD radio and television public service announcements received an estimated \$4.3 million in contributed radio-television time. Some major publications of the Campaign have been "Poverty Profile," "Sourcebook on Poverty: Development and Justice," and "Poverty in American Democracy: A Study in Social Power."

Court decision revives abortion issue

BY NC NEWS SERVICE

RIGHT TO LIFE REACTION

While their reactions differ, both foes and proponents of abortion predict new activity in state legislatures and the courts following the Supreme Court ruling that states do not have to spend public funds for nontherapeutic abortions for poor women.

Patrick Trueman of Americans United for Life, a Chicago-based educational and legal defense group, said the June 20 opinion "was the quantum leap the anti-abortion movement has needed."

"I would predict a wealth of anti-abortion legislation in the states" following the opinion, he said. "The court said that the right to an abortion is not as broad as the federal courts and the pro-abortion groups have said it was."

RULING ON THREE separate cases, the court majority said the Constitution does not require states to pay for nontherapeutic abortions for poor women and does not require public hospitals to perform abortions.

Robert Byrn, professor of law at Fordham University Law School, said

"We are extremely pleased that the U.S. Supreme Court has recognized the right of states to restrict the use of funds to pay for elective abortions."

This was the comment of Mrs. Michele McRae, president of Indiana Right to Life, Inc., concerning the court's ruling today in cases involving the refusal of Pennsylvania and Connecticut to pay for abortions with public funds.

Mrs. McRae said Indiana Right to Life will present such a bill to the Indiana General Assembly in the next session because "using tax money to fund abortions is a violation of conscience for many taxpayers who know abortion for what it is—the evil and malignant practice of killing innocent human beings."

"We should not be killing the babies of poor women or rich women," Mrs. McRae said.

"Our society should be working to eliminate the problem of poverty, not poor people themselves," she said.

the decision would encourage the states to write laws restricting abortion, "not just in the area of funding, but in terms of viability and perhaps saline abortions as well."

This, he said, would trigger a new generation of litigation by pro-abortion groups, especially over the issue of medical necessity. Among other things, the majority opinion upheld a Connecticut law which prohibits the use of Medicaid to pay for abortions which are not "medically necessary."

Harriet Pilpel, general counsel of the Planned Parenthood Federation of America, said the decision still requires states to pay for abortions deemed medically necessary by the woman's doctor. Robin Elliot, public information director of Planned Parenthood, said his group would work to expand the definition of "medical necessity" in the courts and in state legislatures.

Supporters and opponents of abortion split on whether the opinion was beneficial to the poor.

Calling the decision a "victory for the poor people of the United States," Dr. Mildred Jefferson, president of the National Right to Life Committee, rejected the charge that the court opinion deprives Medicaid clients of their abortion rights.

"This is a cruel trick to play on the poor because they are using the money intended to help the poor to get rid of the poor and making them think they are doing them a favor," she said.

John Noonan, a law professor at the University of California, Berkeley, who has written extensively against abortion, called the opinion a "significant turning point and hopeful sign."

BESIDES INDICATING a philosophical shift by the court on the abortion issue, Noonan said, the latest opinion would have a practical result as well. "Many states will completely eliminate funding, putting a limit on the number of abortions performed," he said.

But supporters of abortion argued that the opinion will force poor women to seek out illegal or so-called back-alley abortions. Ms. Pilpel of Planned Parenthood commented, "This won't stop poor, minority and rural women from getting abortions. But it will stop them from getting safe abortions."

Deborah Jacobs of the National Abortion Rights Action League criticized the court for allowing the states to make a "moral value judgment favoring childbirth over abortion and to implement that judgment by the allocation of public funds."

"We feel that only the woman should make the decision to bear a child or not bear a child and we don't believe that the state should prejudice the decision by offering funds for one option and not the other," she said.

Msgr. James McHugh, director of the National Conference of Catholic Bishops' (NCCB) office for pro-life activities, said the option "is to the advantage of the family unit."

"It also respects the dignity of the poor inasmuch as it provides for assistance to poor women who otherwise might experience pressure to obtain abortions," he said.

On the portion of the opinion

dealing with public hospitals, the NCCB official said: "These decisions should be a source of encouragement to those hospital workers who have resisted becoming involved in providing abortion services against their ethical and moral conviction."

While welcoming the decisions, Msgr. McHugh said they "do not wipe out the court's earlier abortion rulings, nor do they directly address the present tragic situation of more than one million abortions per year in the United States."

Study stirs hassle among theologians

TORONTO—Attempts by a group within the Catholic Theological Society of America (CTSA) have failed to dissociate the society from a newly published and controversial book on human sexuality which the CTSA commissioned four years ago under the authorship of a five-member committee.

However, the society settled on a compromise resolution protesting "false impressions" linking the book with the society as a whole, during the CTSA's annual convention in Toronto.

A flurry of motions and amendments dominated the business meeting at the convention as a prominent theologian tried to have the society take a stand against what he called the "erroneous" reporting of the book's findings which had given the impression that the book is the work of the entire society.

AT THE CENTER of the controversy is the study, "Human Sexuality: New Directions in American Catholic Thought." It is the work of two priests,

a nun and two laymen.

The authors' committee, led by Michigan theologian Father Anthony Kosnik, included Sister Agnes Cunningham of St. Mary of the Lake Seminary near Chicago, the new president of the CTSA and the first woman to head the society.

Controversy over the book had been expected to overshadow the Toronto convention June 15-18, but the issue was postponed temporarily by not being included in the formal program. Instead, the five authors announced they would hold a press conference in New York City two days after the convention was over to discuss the new book.

At the press conference marking the publication of the book, Sister Cunningham replied to a statement by Washington's Cardinal William Baum that the bishops' Doctrine Committee, which he heads, plans a detailed analysis of it by saying, "I hope this will happen."

She continued: "There is need for (Continued on Page 3)

Here's what Supreme Court said

Following are details of the decision of the Supreme Court not to require states to pay for and public hospitals to perform nontherapeutic abortions.

In the majority opinion, Justice Lewis Powell said the new court action "signals no retreat" from the January, 1973, Roe and Doe decisions.

Right-Life post to Mary Hunt

Mrs. Mary R. Hunt of South Bend was unanimously elected treasurer of the National Right to Life Committee, Inc., at its annual convention held last week-end in Chicago.

Mrs. Hunt, past president of St. Joseph County Right to Life and first president of Indiana Right to Life, is the Indiana representative on the National Right to Life Committee board of directors and previously served as its vice-chairman.

Dr. Mildred Jefferson, Boston, Mass., was re-elected president; Dr. John C. Willke, Cincinnati, vice-president; Mrs. Feliola Goeken, Alton, Ill., secretary; and Dr. Carolyn Gerster, Scottsdale, Ariz., chairman of the board.

Among those attending the Chicago conclave from the Indianapolis Archdiocese were Michele McRae, of Indianapolis, who succeeded Mrs. Hunt as president of Indiana Right to Life; and Mary Collins and Margaret Mooney, president and treasurer of the St. Gerard Guild.

striking down most state restrictions on abortion.

But he said, those decisions "did not declare an unqualified constitutional right to abortion." Rather, the right protects the woman from unduly burdensome interference with her freedom to decide whether to terminate her pregnancy.

"It implies no limitation on the authority of a state to make a value judgment favoring childbirth over abortion and to implement that judgment by the allocation of public funds."

THE COURT UPHELD A Connecticut law which prohibits the use of Medicaid—the joint federal-state program of health insurance for the poor—to pay for abortions which are not "medically necessary."

The law says "medically necessary" includes "psychiatric necessity." The court also upheld a section of the Connecticut law which requires a doctor to sign a statement of medical necessity before Medicaid can pay for an abortion.

"The simple answer to the argument that similar requirements are not imposed for other medical procedures is that such procedures do not involve the termination of a potential human life."

In a separate case, the court upheld a directive of then-St. Louis Mayor John P. Doerflinger who forbade city hospitals to perform abortions unless there was danger of grave physiological injury or death to the mother.

The court said the constitutional principles were the same in both the Connecticut and St. Louis cases.

IN A THIRD DECISION regarding a Pennsylvania law similar to the Connecticut law, the court said the federal Social Security Act, Title XIX—which describes the Medicaid program—does not in law require Medicaid payments for nontherapeutic abortions.

The court's actions insure state-by-state debates over whether state Medicaid funds will be used to pay for nontherapeutic abortions.

The court said: "The Connecticut regulation places no obstacles—absolute or otherwise—in the pregnant woman's path to an abortion."

"The state," the court said, "may have made childbirth a more attractive alternative, thereby influencing the woman's decision, but it has imposed no restriction on access to abortions that was not already there. The indigency that may make it difficult—and, in some cases, perhaps, impossible—for some women to have abortions is neither created nor in any way affected by the Connecticut regulation."

JUSTICE HARRY BLACKMUN, who wrote the 1973 Roe and Doe decisions, said the court's decision "allows the states and such municipalities as choose to do so to accomplish indirectly what the court (in the Roe and Doe decisions)—by a substantial majority and with some emphasis, I thought—said they could not do directly."

"The court concedes the existence of a constitutional right but denies the (Continued on Page 6)

Puntarelli heads Religion Teachers

The Archdiocesan Religion Teachers-Council has elected Tim Puntarelli, religion teacher at Roncalli High School, Indianapolis, as president for the coming year. Fr. Edward Dhondt, chairman of the religion department at Cathedral High School, Indianapolis, and Sr. Rita Horstman, O.S.F., religion teacher at Sciacina High School, Indianapolis, were elected vice-president and secretary, respectively.

The Council serves as a vehicle of communication and mutual support for religion teachers on the secondary level throughout the Archdiocese. The officers of the Council are elected to carry out the programs initiated by the Council's executive committee.

The tentative program of the Council for the school year 1977-78 includes a continuation of the World Awareness Program of the Maryknoll Sisters, the annual canned food drive, the International Student Leadership Institute, and a talk by James McGinnis of the Peace and Justice Institute of St. Louis, Mo.



RELIGION TEACHERS COUNCIL LEADER HONORED—Sister Jane Frey (center above) received a plaque recently from the Council for her years of service and dedication as an officer and leader of the organization. Pictured with Sister Jane are Father Joseph Kos and Sister Janet Kuciejczyk.

week's news in brief

by nc news service

U.S. Church 'needs conversion' Report slayings in El Salvador

BOSTON—Franciscan Father Alan McCoy, president of the Conference of Major Superiors of Men, told the group's 20th national assembly in Boston that the Catholic Church in the United States "must undergo a genuine conversion" if it is going to respond "in a meaningful way" to the Detroit Call to Action conference.

GUATEMALA CITY—Troops in neighboring El Salvador systematically ransacked peasant homes in the parish of Aquilares during May and killed a number of men for displaying a picture of their pastor, Jesuit Father Rutillo Grande, gunned down in March.

Faith leaders hail canonization

VATICAN CITY—The Church needs heroes—and Bishop John N. Neumann was a fine example for all Christians. That's the message of three Protestant leaders from Philadelphia—Methodist Bishop Fred Pierce Corson and two officials of the Metropolitan Christian Council, its chairman, Dr. John Shetter, and the executive director, Dr. Rufus Cornelsen who are taking part in the week of celebrations marking bishops Neumann's canonization.

Word of God 'only solution'

VATICAN CITY—Apart from the word of God, "there are no valid solutions to the problems of our day," Pope Paul VI told about 100 U.S. bishops whom he received in audience the day after canonizing St. John Neumann, fourth bishop of Philadelphia. In his talk to the U.S. bishops, the Pope criticized challenges to Catholic teaching in the field of sexual morality.

Moderates win out in Spain

MADRID—Following the advice of the bishops not to vote for the extreme left or right, Spaniards gave pro-Catholic moderates a heavy vote in their first free election in four decades. Premier Adolf Suarez's coalition of Christian Democrats and other reform groups, called the Union of the Democratic Center, won 37% of the popular vote in the June 15 elections.

Deny Pope seeks Red dialogue

VATICAN CITY—The Vatican has denied a press report that Pope Paul VI told a delegation of French Communists that he wants to open up a "constructive dialogue with Marxists." A Vatican spokesman, Father Romeo Panciroli, said June 17 that the Pope did not even receive a delegation of French Communists, as reported recently in the Paris daily Le Matin.

Approve Communion catechesis

ST. LOUIS—Catechesis on Communion in the hand has been approved by the board of directors of the national Federation of Diocesan Liturgical Commissions (FDLC) for nationwide distribution within three or four weeks. The FDLC board, meeting in St. Louis at its semi-annual meeting, approved a 12-page booklet of catechesis for clergy and other parish leaders and a four-page flyer for parishioners.

'The cutting edge of theology'

NEW YORK—"The saints of our day are the men and women dedicated to the change of the social structure. You are at the cutting edge of contemporary theology," a moral theologian told participants in a conference on parish community involvement. Father Paul Surilis, assistant professor of moral theology at St. John's University in New York, was addressing more than 80 parish outreach staff members from some 30 dioceses at the conference.

Court supports death sentence

WASHINGTON—In a 6-3 vote, the U.S. Supreme Court has ruled that a Florida man, Ernest John Dobbert, can be executed even though the state's capital punishment law in effect at the time of his crime was later declared unconstitutional.

Pope urges daily Communion

VATICAN CITY—Reception of daily Communion can be the well-spring for genuine Christian living, said Pope Paul VI at his weekly general audience June 15. Pope Paul told the 8,000 people present that St. Augustine urged Catholics to "live so that every day you might be nourished by the Eucharist."

Divorce rate hits new high

WASHINGTON—The divorce rate in 1975 was the highest in U.S. history—4.9 divorces for every 1,000 persons, according to a government report. This was 7% higher than the 1974 rate, the report said. The report said early information indicated that the final divorce rate for 1976 would be even higher—five divorces for every 1,000 persons.

names

Metropolitan Justin Molescu of Moldavia has been elected the new patriarch of the Rumanian Orthodox Church, Vatican Radio reported. Italian Prime Minister Giulio Andreotti met with parliamentary leaders June 15 to report on progress in

negotiations to revise Italy's 1929 concordat with the Vatican.

Four to receive red hat on June 27th

VATICAN CITY—Solemn ceremonies marking the creation of four new cardinals and the 14th anniversary of Pope Paul VI's coronation will take place in the Vatican just before the Pope leaves for his summer home in Castelgandolfo.

The Vatican has announced that the consistory for creating new cardinals will take place in two phases on the morning of June 27.

Pope Paul will hold a 10 a.m. secret consistory in the Consistory Hall of the Apostolic Palace which only cardinals may attend.

AT THAT TIME he will formally announce the names of the new cardinals—Archbishop Giovanni Benelli of Florence, Italy; Archbishop Bernardin Gantin, president of the Pontifical Justice and Peace Commission; Archbishop Joseph Ratzinger of Munich, Germany; and Dominican Father Luigi Ciampi, papal theologian.

relations in Czechoslovakia, Pope Paul decided last year not to announce the appointment.

Vatican observers speculate that the Pontiff is now revealing Bishop Tomasek's name to give the harassed Catholics of Czechoslovakia a moral boost.

AFTER THE SECRET consistory, at which the Pope will deliver an important speech, the ceremonies move to the modern Papal Audience Hall, built by Italian architect Pier Luigi Nervi and dedicated in 1971.

The Pope will greet the new car-

dinals and their friends and relatives and then lead a short Liturgy of the Word. Afterwards he will place the red biretta of a cardinal on the heads of the five men, warning them that they must be ready to shed their blood in the service of the Church.

A double celebration will take place in St. Peter's Basilica on the feast of SS. Peter and Paul.

During a concelebrated Mass, the Pope will celebrate the 14th anniversary of his coronation, which took place in the Basilica June 30, 1963.

A Word from the Archbishop

My dear Family in Christ:

The Holy Father has many claims on our prayers and generosity. As Catholics we acknowledge the Pope as the head of the Church of Christ on earth, our spiritual and religious leader on our pilgrim way.

Pope Paul has described this ministry of his as one of service—service to the whole Church—and in addition to giving leadership to the whole Church, the Holy Father is frequently asked to provide material aid for areas of the Church less fortunate than we.

So he needs our prayers and our financial assistance. I ask that on Sunday, June 26, the Sunday before the Feast of SS. Peter and Paul, you pray in a special way for the Holy Father. I also ask that you give to the Peter's Pence collection which helps the Holy Father support his work in the Church.

With thanks to you for your prayers and generous gifts, I am

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

Official Appointments

Effective June 20, 1977

Rev. Thomas Vos, O.F.M., from associate pastor of Sacred Heart parish, Indianapolis, to pastor of Sacred Heart parish, Indianapolis. He replaces Rev. Brian Kinn, O.F.M., who is being reassigned outside the Archdiocese.

Rev. William Cardy, O.F.M., appointed associate pastor of Sacred Heart parish, Indianapolis. He replaces Rev. Ralph Zetzi, O.F.M., who is being reassigned outside the Archdiocese.

The above appointments are from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis, Rev. Robert Mohrhaus, Chancellor.

June 14, 1977

in capsule form

After riding the crest of Italy's political wave a year ago, Italy's second-place Communist party appears to be caught in a strong undertow of popular dissatisfaction. . . . Minnesota has become the first state to form a local chapter of the Catholic League for Religious and Civil Rights (CLRC), Catholic civil rights organization which has a national membership of more than 17,000. . . . More than 500 homosexuals demonstrated on the steps of St. Mary's Cathedral, San Francisco, demanding that pulpits be used "to promote, not deny human rights." This was the latest of a week-long series of demonstrations in San Francisco as the aftermath of the repeal of the Dade County, Fla., ordinance guaranteeing homosexual civil rights. . . . The Vatican's press spokesman said June 18 that press reports speculating that Pope Paul VI may retire on his 80th birthday Sept. 26 are "inventions of journalists who want to use their imagination." The spokesman, Father Romeo Panciroli, declined further comment.



SPEAKER — Auxiliary Bishop Harold R. Perry of New Orleans will preach at a concelebrated Mass at 11 a.m. Sunday, June 26, marking the establishment of a new parish council of the Knights of Peter Claver at St. Peter and Paul Cathedral. National and Northern District officers will be present as well as officers of the Ladies Auxiliary. Archbishop George J. Biskup will be the principal celebrant. A banquet will follow the Mass at the Hyatt Regency Hotel. The Peter Claver organization has more than 19,000 members.

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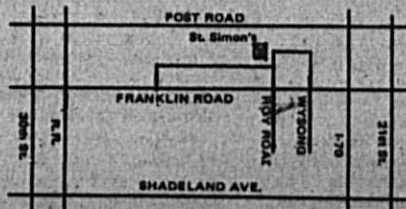


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the tacker

Garbage detail

by fred w. fries

Did you ever stop to realize how much of the average school lunch ends up in the garbage can?

If a story which appeared on the NC News Service wire recently is to be believed, the amount is considerable.

The account covered a survey conducted at Our Lady of Mount Carmel grade school in Redwood City, Calif., a few months before the closing of school.

A CHECK WAS MADE of the garbage cans where the pupils deposited the uneaten portions of their lunches, and the results—which would curl your hair—were published in the North Pole News, the school publication.

Editor-in-Chief Maria Mendez covered the story, and this is the way she told it:

"On April 27, 1977, Miss Sanders (a teacher) and I went to look for fruit and other kinds of food" in the school's garbage cans. "This is what we found: 76 slices of bread, nine slices of bologna, eight slices of cheese, 24 slices of ham, 28 slices of salami, about a quarter of a head of lettuce, about half a jar of peanut butter, about half a jar of jelly, turkey, three eggs, tuna, lunch meat, 15 apples, 11 and a half oranges, five and a half bananas, one carrot, one celery, three marshmallows and four small bags of chips."

ON APRIL 29, we went to Lucky Store (a supermarket) to find out how much everything cost, and it added up to \$17.90."

Martha Mendez did a little arithmetic and figured that if students throw out the same amount every day, in a year's time more than \$3,200 worth of food is wasted at Our Lady of Mount Carmel School alone.

HERE AND THERE—Mrs. Bernard F. Hartz was recently re-elected president of the St. Vincent School of Nursing Alumnae Association. . . . Steven G. Davis, incoming senior at Chatham High School, is attending a special eight-week Student Science Training Program at Purdue University. He is among 40 students from 16 states selected for the program. . . . The 1967 graduates of Chatham High School are holding a ten-year reunion Saturday, June 25, at Valle Vista Golf Resort in Greenwood. Susan Rolfe, 882-2179, is the contact. . . . The Knights of Columbus in Terre Haute has organized a Circle of Columbian Squires, the official K of C Junior organization.

PLAN TRIP TO OLDENBURG—The Senior Neighbors of St. Philip Neri parish, Indianapolis, are planning a July bus trip and outing to the motherhouse of the Sisters of St. Francis at Oldenburg. The date has not yet been finalized. Interested persons may contact Paul Burkhardt, 637-3720, for further information.

Study stirs hassle

(Continued from Page 1)

serious study of this book from a scriptural viewpoint, its historical overview, its empirical approach and pastoral content."

Cardinal Baum said that many of the book's conclusions "are not in accordance with the teaching of the Church."

The volume is a study of recent developments in Catholic moral theology concerning human sexuality. It was commissioned in 1972 by the CTSA. It came under heavy fire in the months before publication, with critics charging that it strays from Catholic teachings on sexuality, including the Church's prohibitions against artificial birth control, masturbation, homosexual practices and pre-marital sex.

Asked about the objections by a group of six theologians that the authors had ignored requests to see preliminary drafts, Sister Cunningham said the volume was the result of consultation with more than 25 experts, starting in November, 1974.

At the news conference with her were Father Anthony Kosnik of Orchard Lake, Mich., Dr. William Carroll of Chicago; Father Ronald Modras of Plymouth, Mich.; and Dr. James Schulte of Marshfield, Wis.

A forward to the book, written by the CTSA's board of directors, says the board's action last year in "receiving" the report and arranging for its publication do not imply either approval or disapproval of the book's contents by the society or its board of directors.

HOWEVER, WILLIAM MAY of The Catholic University of America in Washington, D.C., said at the Toronto convention that the board's forward has had little effect on how the book's findings have been reported in both the Church and secular press.

Rather, he said, "some prestige has been given to the book by the statement on its cover that it is a study commissioned by the Catholic Theological Society of America." May, claiming to represent 13 other theologians at the meeting, moved that the convention adopt a resolution accusing three newspapers of "erroneous" reporting in describing the book as the work of the CTSA. His motion called for the CTSA to "clearly state" that the book is only the work of the five authors and has not yet been read by the society at large.

A compromise amendment finally became the resolution of the convention. It said: "Whereas false impressions exist concerning the CTSA's authorship of the report on sexuality, be it resolved that the CTSA adopt as

MUSICAL TRIBUTE—The musicians and singers of Little Flower parish will present a special concert in the church at 2:30 p.m. Sunday, July 3, as a tribute to Monsignor R. T. Bosler, who will be retiring from the pastorate at Little Flower this summer. The concert will feature selections by both the choir and the folk ensemble as well as organ solos by the parish music director, Charles Gardner. There will be no admission charge.

WEDDING OVER THE HORIZON?—Father Stephen Jarrell, director of the Office of Worship, has announced the availability of special brochures to guide engaged couples in the selection of music for the Marriage Liturgy. The "Wedding Music Brochure," printed in a handy question-and-answer format, is priced as follows: 1-25 copies, 10 cents each; 16-100 copies, nine cents each; 100-300 copies, eight cents each; and 300 or more copies, seven cents each. A separate publication, "Guidelines for Wedding Music," provides the liturgical norms for selecting wedding music and a listing of repertoire suggestions. Both may be ordered through: Office of Worship, 1350 N. Pennsylvania St., Indianapolis, Ind., 46202.

HOUSE WANTED—The Victory Noll Sisters of Huntington are planning to establish a formation house in Indianapolis and are looking for a large house to rent—big enough to accommodate about seven or eight nuns. They would be interested in something in the southwest part of the city, but another location might be considered. They are hoping for August occupancy. Interested persons are asked to call 257-8757.

JOINING PSYCHIATRIC STAFF—Father Patrick Ratterman, S.J., a member of the Brebeuf Preparatory School Jesuit community since May, 1976, will become a full-time staff member at the Comprehensive Psychiatric Center in Indianapolis on July 1. After 18 years as Dean of Students and Vice-President for Student Affairs at Xavier University, Cincinnati, Father Ratterman spent six years in California preparing for a counseling career. He has just completed a year of internship at the Buchanan Counseling Center in Indianapolis.

AROUND AND ABOUT—Doris Parker, a member of St. Lawrence parish, Indianapolis, was recently re-elected chairman of the National Committee of the Campaign for Human Development. . . . Dr. Louis C. Gatto, president of Marian College is serving a second term as president of the Indiana Consortium for Urban Education. . . . Sister Carlita Koch, O.S.B., was recently re-elected prioress of the Convent of the Immaculate Conception at Ferdinand.

its own the statement of the board as found in the book." The resolution then quotes the board's foreword.

The book will be on the formal agenda of next year's convention, according to Sister Cunningham, who succeeded to the University of Chicago's Father David Tracy as CTSA president.

In a press release distributed to reporters, the writers cited sociological findings indicating a "massive breakdown" among Catholics of adherence to Church teachings on sexuality. It stated:

"Traditional . . . teaching with its emphasis upon the procreative purpose of sexuality has been deemed by the Catholic faithful as out of touch with contemporary experience and therefore no longer convincing."

THE PRESS RELEASE said those on the study committee represented several theological specialties, and included both men and women, married and unmarried. "The committee alone assumes full responsibility for the report," it stressed.

The authors said that the Second Vatican Council "very consciously rejected the priority of the procreative aspect of sexuality and marriage" and put emphasis on the human person as "the integrating principle" in sexuality.

"All of us, not just the married, are called to live lives in relationship, integrated into total community," they said.

The coauthors said research showed that the majority of U.S. priests regard traditional Church moral teaching as "woefully inadequate" on the subject of sexuality.

To be conducive to creative growth and integration, sexuality must be "self-liberating, life-serving and joyous," they said.

In this context, there are situations when birth control, masturbation, pre-marital sex and homosexual behavior are morally wrong, they said. But "in the light of these same values" it is possible for couples, without practicing birth control, "to be doing wrong through selfishness, dishonesty and lovelessness." They added:

"In other words, the rightness or wrongness, the wholesomeness or sinfulness, the morality of sexual behavior cannot be determined simply by considering an action in the abstract."

The authors said that in their study "we in no way have intended to be either controversial or contentious" but rather to contribute to developments in Catholic teaching.

Parish Subscriptions

July 1976-June 1977

PARISH	July 1976	October 1976	June 1977	PARISH	July 1976	October 1976	June 1977
Aurora—St. Mary	189	192	201	Jeffersonville			
Batesville—St. Louis	292	293	296	St. Augustine	540	536	550
Bedford—St. Vincent	488	489	500	Sacred Heart	146	147	97
Bloomington				Knightstown—St. Rose	33	31	30
St. Charles	604	607	590	Lanesville—St. Mary	67	67	69
St. John	12	12	11	Lawrenceburg—St. Lawrence	468	467	417
St. Paul Center	-	-	23	Leopold—St. Augustine	99	99	68
Bradford—St. Michael	152	153	170	Liberty—St. Bridget	65	63	57
Brazil—Annunciation	152	152	154	Madison			
Brookville—St. Michael	637	636	633	St. Mary	209	218	227
Brownsville—St. Malachy	619	616	607	St. Michael	145	144	155
Brownstown—Our Lady of Providence	15	15	15	St. Patrick	76	74	71
Cambridge City—St. Elizabeth	180	180	202	Magnet—Sacred Heart	33	33	23
Cannelton—St. Michael	123	123	140	Martinsville—St. Martin	179	186	183
Cedar Grove—Holy Guardian Angels	101	102	141	Millan—St. Charles	61	60	58
Charlestown—St. Michael	74	69	66	Millhouse—Immaculate Conception	73	73	73
China—St. Anthony	29	29	29	Milltown—St. Joseph	17	17	25
Clarksville—St. Anthony	-	-	55	Mitchell—St. Mary	35	34	28
Clinton—Sacred Heart	162	161	167	Montezuma—St. Mary	13	13	12
Columbus				Mooreville—St. Thomas More	200	195	209
St. Bartholomew	120	123	128	Morris—St. Anthony	103	101	141
St. Columba	382	381	361	Napoleon—St. Maurice	119	118	115
Connersville—St. Gabriel	544	565	565	Nashville—St. Agnes	134	133	147
Corydon—St. Joseph	167	174	160	Nevilleton—St. Mary	86	87	98
Danville—St. Mary	108	106	147	New Albany			
Derby—St. Mary	26	26	11	St. Mary	565	566	880
Diamond—St. Mary	17	17	17	Our Lady of Perpetual Help	578	576	541
Dover—St. John	72	72	84	Holy Family	406	414	361
Edinburg—Holy Trinity	75	74	88	New Alsace—St. Paul	153	155	152
Enochsburg—St. John	86	87	100	New Castle—St. Anne	269	264	276
Fontanet—St. Augustine	9	9	13	New Marion—St. Magdalen	30	31	33
Fortville—St. Thomas	89	89	68	New Middletown—Most Precious Blood	59	57	55
Franklin—St. Rose	284	279	287	North Vernon—St. Mary	232	222	251
French Lick—Our Lady of the Springs	80	79	85	Oak Forest—St. Cecilia of Rome	16	16	16
Frenchtown—St. Bernard	118	117	113	Oldenburg—Holy Family	310	318	318
Fulda—St. Boniface	32	31	32	Osgood—St. John	123	130	134
Greencastle—St. Paul	252	259	250	Paoli—Christ the King	37	36	39
Greenfield—St. Michael	208	212	217	Plainfield—St. Susanna	212	211	204
Greensburg—St. Mary	380	359	347	Richmond			
Greenwood—Our Lady of Greenwood	686	698	697	St. Andrew	109	107	570
Hamburg—St. Anne	65	65	70	St. Mary	338	336	327
Henryville—St. Francis Xavier	58	58	58	Holy Family	122	122	137
Indianapolis				Rushville—St. Joseph	33	33	33
Cathedral	254	247	230	Rushville—St. Mary	336	341	432
Assumption	130	133	121	St. Anne, Jennings Co.	30	30	30
Holy Angels	214	182	188	St. Croix—Holy Cross	36	36	35
Holy Cross	183	183	171	St. Dennis, Jennings Co.	34	34	33
Holy Name	968	959	907	St. Isidore, Bristow	62	62	62
Holy Rosary	58	57	56	St. Joseph Hill—St. Joseph	255	252	231
Holy Spirit	981	1,021	1,054	St. Joseph, Jennings Co.	51	53	52
Holy Trinity	248	247	242	St. Leon—St. Joseph	172	172	171
Immaculate Heart	391	390	446	St. Mark, Perry Co.	72	71	73
Nativity	260	259	256	St. Mary of the Knobs, Floyd Co.	318	316	318
Our Lady of Lourdes	325	316	338	St. Mary of the Rock, Batesville	53	52	54
Christ the King	567	573	570	St. Mary of the Woods, Vigo Co.	53	65	65
Sacred Heart	335	330	291	St. Maurice, Decatur Co.	56	55	49
St. Andrew	479	459	388	St. Meinrad, Decatur Co.	238	240	241
St. Ann	249	246	333	St. Nicholas, Ripley Co.	47	46	53
St. Anthony	282	283	276	St. Paul, Decatur Co.	11	10	16
St. Barnabas	568	571	595	St. Peter, Franklin Co.	163	162	157
St. Bernadette	334	217	212	St. Peter, Harrison Co.	56	56	52
St. Bridget	77	79	80	St. Plus, Ripley Co.	17	17	17
St. Catherine	386	381	367	St. Vincent, Shelby Co.	89	89	90
St. Christopher	955	970	915	Salem—St. Patrick	97	97	104
St. Francis de Sales	130	132	130	Scottsburg—North American Martyrs	117	116	124
St. Gabriel	340	342	352	Seelyville—Holy Rosary	63	63	81
St. James	303	297	283	Sellersburg—St. Paul	286	287	242
St. Joan of Arc	243	239	229	Seymour—St. Ambrose	265	265	258
St. John	68	69	75	Shelbyville—St. Joseph	374	374	378
St. Joseph	49	52	49	Siberia—St. Martin	67	66	72
St. Jude	542	540	564	Spencer—St. Jude	48	43	45
St. Lawrence	1,140	1,143	1,162	Starlight—St. John	129	131	130
St. Luke	342	337	343	Tell City—St. Paul	771	777	1,041
St. Mark	207	210	228	Terre Haute			
St. Mary	135	133	98	Sacred Heart	373	381	324
St. Matthew	539	531	531	St. Ann	151	158	148
St. Michael	724	735	719	St. Benedict	204	201	194
St. Monica	469	468	389	St. Joseph	236	231	221
St. Patrick	291	287	245	St. Margaret Mary	3	2	16
St. Philip Neri	600	599	566	St. Patrick	416	412	689
St. Plus X	430	425	431	Troy—St. Plus	97	94	103
St. Rita	256	258	249	Universal—St. Joseph	36	36	36
St. Roch	438	427	422	Vevay—Most Sorrowful Mother	19	19	18
St. Simon	488	482	462	West Terre Haute—St. Leonard	91	91	91
St. Therese (Little Flower)	1,409	1,373	1,373	Yorkville—St. Martin	74	74	75
St. Thomas Aquinas	367	347	360	TOTAL	37,980	37,803	38,995

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editorials

Sleep in peace

The following editorial, entitled "A Gorilla Named Caesar," appeared in the June 10 issue of *The Tidings*, Los Angeles archdiocesan newspaper.

There's a baby gorilla at the Los Angeles Zoo who is now a week old and lucky to be alive. The baby is named Caesar because he was born by Caesarian section. The reason for this is that his mother, Ellie, a resident of the zoo, has mutilated her three previous offspring. Zoo authorities decided that this time Ellie's baby should be saved from death at the hands of his mother.

The decision was made to remove the unborn gorilla by Caesarian section so that Ellie couldn't kill him. The media were called in and so were special doctors—not veterinarians, but specialists in obstetrics from Martin Luther King General Hospital.

Suddenly there was Caesar being born right on the 11 o'clock news one night. There was Ellie, almost anesthetized but giving a few mighty lurches that nearly floored her attendants. There were the doctors and nurses. The intentness. The carefulness. The concentration. And then there was Caesar, umbilical cord and all, right on your screen! The cutest little weazened up five-pound baby gorilla you ever saw.

Caesar uttered not a sound as he lay tiny and helpless—but alive. There was not even a little gorilla cry. But even in his silence, Caesar said plenty.

1—This little gorilla, taken from within his mother's womb, was a distinct living being. Since his mother was a gorilla, he too was a gorilla. He was not, after all, an appendage, a blob, or just tissue. From the

very beginning everybody around, from zookeepers to doctors to TV cameramen, were certain that Ellie did have within her an unborn gorilla.

2—His life and being were recognized and verified with scientific and medical certitude and conviction. His life was judged valuable enough to save. Despite the fact that his own mother had killed her previous babies, and probably would have killed him, measures were taken to save the life of this little gorilla. One might almost say, how humanitarian.

It was difficult to go to sleep after seeing the birth of Caesar, not because the birth was graphic or unusual. Quite the opposite. It was so normal—to respect life, to give it a chance to live, as nature intended, to give it some help.

It was difficult to sleep because the thought persisted that there are in this country over one million human babies a year who are not as lucky as this gorilla. Nobody will give them the same chance this gorilla got. Their human mothers, like Ellie the gorilla, don't want these babies, and the law will not protect the babies. The law, in fact, holds that a mother may not be prevented from imposing the death penalty on the other body, the other person within her. There are many in high places these days who oppose the death penalty for criminals, yet neither speak nor act to halt the killing by mutilation of innocent human beings in mothers' wombs.

Good luck, little Caesar, lucky Caesar. Sleep well, unbothered by wondering on which side of the zoo the law of the jungle prevails. Lucky your mother was a gorilla who lived in a zoo. Had she been human, you might now be dead.

CONCERN FOR CATHOLIC SCHOOLS

'Think Catholic!' and be proud

Editor's Note—The author of this article is a member of St. Plus X parish, Indianapolis, and the mother of a teen-aged daughter who attended a Catholic elementary school and was graduated this year from a Catholic high school and a son who will enter the fifth grade in a Catholic elementary school next September.

BY BOBBY JEAN HANSEN

Are we as concerned Catholic parents fulfilling our children's spiritual needs? Will we and they be able to take pride in the religious heritage we can offer and provide for them? We are at a point in time where we must re-evaluate our priorities.

In this fast-moving changing world it is so easy to feel complacent and fall into apathy over decisions, we would rather let slide due to more pressing problems at hand.

One of the problems of primary urgency, to all of us—is here and now—at hand! The steady decline of enrollment and the closings in Catholic elementary and secondary schools. We, Catholic parents, have the means to prevent this, and if we want a continuing Catholic education for our children, we must avail ourselves of this means. We must "THINK CATHOLIC!"

CONTRARY TO THE belief that we as Catholic parents are indifferent to

this problem, there are many concerned Catholic parents! Perhaps, at this time in life, we as a group are in the minority. But, indifference, never! We still feel in our Catholic schools, our children are not just a number. Each is an individual, yet part of a group as a whole.

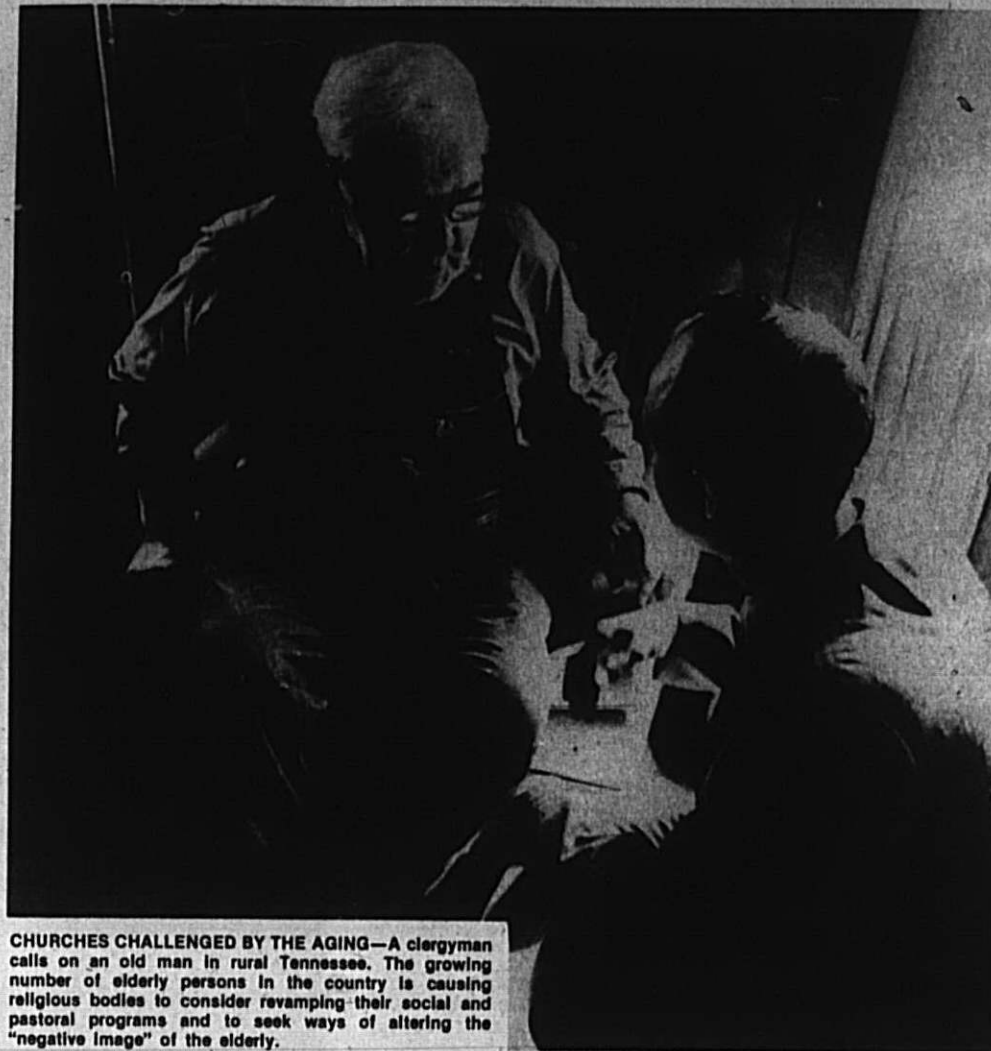
In a recent article in a parish bulletin a principal asked this question: "Will our school continue to exist?" The principal stated the following facts:

1. In 1965, our school reached its peak enrollment of 735 students.
2. Since then, there has been a steady decline of enrollment with a projected 290 students for September, 1978.
3. The ideal number of students would be between 375-450, with 475 considered as capacity.
4. Of 800 families in this parish, less than 200 have children enrolled in the parish school.
5. The answer to the above question does not depend on priests, Sisters or money. It depends on YOU, the parishioner.

How many principals could cite similar facts? The most significant fact brought out by this article was lack of participation by us, the parishioners, in our parish schools. Is this, then the crux of the matter? With 100% parish support of the schools, principals need not have to ask this question regarding the continuing existence of Catholic schools. With parishioner support at the 100% level for tuition, transportation, etc., we would do away with the incorrect and misinformed notion that Catholic schools are too costly to maintain.

We give our children many physical advantages without thought of costliness. Can we do less for their religious advantages? If there is inflation in the cost of Catholic schools, are we the parents to blame for this? By actively supporting our parish schools, we can keep costs down. The religious advantages should be of the utmost importance to all of us. We must "THINK CATHOLIC!"

IN OUR ROLES AS parents, we must also think ahead and give thought to our secondary schools. The closing of the only Catholic high school in Terre Haute must make us realize, that we must be concerned with whether or not there will be continuing secondary schools for our children to attend when they leave the



CHURCHES CHALLENGED BY THE AGING—A clergyman calls on an old man in rural Tennessee. The growing number of elderly persons in the country is causing religious bodies to consider revamping their social and pastoral programs and to seek ways of altering the "negative image" of the elderly.

CATHOLIC HOSPITAL MEET

ABC's of health care tackled

WASHINGTON—The Catholic Hospital Association's sixth annual health assembly dealt with three timely ABCs of health care, abortion, bionics and costs, and it added a D, for death.

The four-day meeting, with the theme "Health Priorities—A Christian Response," was held in the Washington Hilton Hotel, ending June 16.

Speakers came from across the country and included priest-sociologist Father Andrew Greeley, former Democratic presidential candidate Ellen McCormack, and Dr. Robert M. Heyssel, executive vice-president and director of the Johns Hopkins Hospital, Baltimore.

In the keynote address for the assembly, Dr. Heyssel said misdirected government policies and the unwillingness of some health care officials to prune waste from hospital treatment are the chief causes of spiraling hospital costs.

ANOTHER MAJOR CULPRIT in rising hospital costs for the last decade is "changing medical technology and practice," Dr. Heyssel told the gathering of approximately 1,200 administrators representing CHA-member hospitals. "You cannot get sophisticated medical care for chronic, poorly understood, and increasingly frequent diseases for fewer dollars."

Abortion was a major topic at the convention with Mrs. McCormack blaming some pro-life groups for helping block a constitutional convention to deal with the subject. In her talk, she urged the Catholic laity to understand political realities, among them the motives that prompt a legislator to vote one way or another on a particular issue. Usually, she said, "legislators will act not on the merits of the question, but on the basis of pragmatic politics." Votes are uppermost in the minds of such officials, Mrs. McCormack added.

Another speaker, Fordham University law professor Robert Byrn, predicted that future court rulings may require religiously-associated hospitals to perform abortions, and urged Catholic hospitals to resist the pro-abortion trend in the courts.

"It is time the Supreme Court was told: 'Thus far and no further,'" Byrn said. "It is time someone said face to face, in briefs and oral argument: 'Your jurisprudence betrays the American commitment to liberty. Neither we nor the people will countenance it. We will close our hospitals before we will abort.'"

Perhaps the most unusual topic considered at the assembly was bionics, discussed by Dominican Father Albert Moraczewski, the president of the Pope John XXIII Medical-Moral Research and Education Center.

According to Father Moraczewski, "there is nothing wrong" morally with artificial limbs, bionic or otherwise, since there is an obligation "to have the body function to its maximum

potentialities." But, he noted, "no matter how perfectly it functions, it won't be a part of God's masterpiece."

FATHER GREELEY, who said he had come to the CHA assembly to ask some "contentious" questions, accused some Catholic hospitals of being so busy "secularizing" that they have become indistinguishable from their secular counterparts.

He suggested a return to "the four basic pillars of Catholic social theory: respect for the person, defense of interpersonal networks, pluralism and subsidiarity—the concept that 'small is beautiful, or at least no larger than necessary.'"

Another topic discussed at the assembly was euthanasia, which came up during a presentation by three officials of California Catholic organizations on the state's Natural Death Act.

However, the officials—Magr. John Dickie, executive director of the California Catholic Conference, John Curley, executive director of the California Association of Catholic Hospitals, and Ross Stromberg, legal counsel to the hospital association and president-elect of the National Association of Hospital Attorneys—said the bill, passed in September, was unnecessary and may even have been "imprudent" but is not euthanasia or a wedge to euthanasia.

The bill was the first to write into law a procedure by which a terminally ill patient could direct a doctor to withhold life-support systems or stop other extraordinary means of treatment.

In their presentation, the three defended their handling of the bill in the state legislature. The Catholic Conference and the Hospital Association had opposed the bill at first, but withdrew their opposition and remained neutral after the bill's sponsors resolved their major objections. Some pro-life groups accused the Church agencies of in effect backing euthanasia.

"By linking the Natural Death Act with euthanasia the way we linked abortion to birth control, we run the risk of creating terrible confusion about what we stand for," Curley said. "It would be a terrible tragedy if the euthanasia battle is lost as the abortion battle was lost because of a lack of accuracy."

Bishops review aid to elderly

BY JO-ANN PRICE

ROCKVILLE CENTRE, N.Y.—Bishops from eight New York dioceses and the military ordinariate have reviewed the plusses and minuses of the Church's effectiveness in reaching the aged and pledged "a stronger commitment" to the elderly.

"It's bound to cost us something," said Cardinal Terence Cooke of New York, citing parish and diocese-level efforts to stimulate new "action steps" for the aging. They are frequently viewed "negatively," he said, and their plight is frequently not visible to younger Catholics.

The bishops and specialists on the aging met for two days at the Holiday Inn. Their meeting was punctuated with phrases such as "an integrated approach," "team ministries" and references encouraging Catholics with "gray power" to reach peers in the over-65 category.

WHILE THE SESSION stressed uplift and spirituality during its discussion of the aged who were well, or frail, or institutionalized, there was also sharp criticism of existing chaplaincies, and organizational rigidity in parishes.

More than 100 persons shared in the workshops. Some 30 bishops mingled with nuns and laity in 10 informal discussion groups. At a press conference, leaders of the meeting declared that the dialogue had resulted in:

- A deeper consciousness of the needs of senior citizens,
- A recognition of their "important contribution" to Catholic life,
- A strengthened commitment to the elderly, and
- An opportunity for the Church to identify values and structures and service programs which would enhance the lives of older persons.

A prepared statement said, "More effective involvement of parish people—many of them volunteers from the ranks of the elderly themselves—will be a goal for all of our bishops in the coming months."

SEVERAL DOZEN IDEAS were proposed, many of them based on parish and diocesan success stories. But the "limited research" by the Church on the question of who and where its aged are, reluctance of pastors to spend money and commit resources to the ministry, tendencies of parishes not to let go of outdated programs, and lack of coordination among parish societies in the service of older members came under sharp attack.

"I think we as a Church ought to ask forgiveness of the 132,000 elderly in our state institutions who are not in Catholic homes," said Father Joseph J. Dolan, director of pastoral care of the elderly and sick for the Brooklyn Catholic Charities office.

"We're not there. One hour a month we go into these institutions—I'm speaking of nursing homes where wheelchair patients sit in the solarium and shout 'Let me out!'—to bring the Eucharist. We've separated them from our parishes. We talk about 'them' and 'those people' and even 'that damned home.'"

FATHER DOLAN HAS TRAINED teams of priests, nuns and laity to visit these public institutions once a week.

Frances Engel, 77, of Kenmore, N.Y., one of the organizers of the State Coalition of Health and Welfare, an advocacy group, observed that the meeting was "painful" to her because it appeared to lack representation by poor people and minorities.

Participants described parish programs to reach the isolated by weekly visits from eucharistic ministers, homemakers, and parish volunteers who keep in touch with local police and fire department rescue squads who are called in emergencies.

"The trouble is, that in many parishes every group has had its own little ball game," observed Bishop John J. Snyder, auxiliary of Brooklyn. "Integration of our efforts is going to be one of our toughest struggles."

Trappists are tested

DUBUQUE, Iowa—Eight Trappist monks for New Melleray Abbey will participate in a nationwide program to test the effectiveness of a new vaccine developed for the cure of hepatitis-B, Brother Benedict Barbor reported.

The abbey's infirmary, Brother Barbor said the Dubuque abbey was contacted by doctors from the National Institute of Allergy and Infectious Diseases in Maryland about a year and a half ago and doctors from the institute visited the abbey to describe and explain the program and its purposes.

THE MONKS WERE chosen to participate in the program because they live in seclusion and the chances of widespread contagion are almost non-existent, Brother Barbor said.

However, he said, the monks will fully participate in their ordinary functions within their community during the time of testing.

the criterion

124 W. Georgia, P.O. Box 174
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Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$6.00 per year
15c per copy



Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Fr. Thomas Widner; Editorial
Consultant, Rev. Magr. Raymond T.
Boiler; Managing Editor, Fred W. Fries;
News Editor, Sister Mary Jonathan
Schultz, O.S.B.; Circulation, Agnes
Johnson; Advertising, Marguerite Derry.

Published Weekly Except Last Week
in December.

Postmaster: Please return PS Form
3576 to the Office of Publication.



AT CATHOLIC HOSPITAL ASSEMBLY—The sixth annual assembly of the Catholic Hospital Association covered a wide spectrum of topics. The over-all theme was "Health Priorities—A Christian Response." Anthony L. Bunker of St. Louis was installed as president. Among the impressive



roster of speakers who addressed the assembly were Robert Byrn, center, Fordham University law professor, and Franklin H. Littell of Temple University. Other prominent speakers included Father Andrew Greeley and Ellen McCormack.



Philadelphia's 'little bishop' declared saint

BY JOHN T. MUTHIG

VATICAN CITY—Pope Paul VI made Philadelphia's simple "little bishop," John Neumann, the United States' first male saint June 19 during solemn ceremonies outdoors in baroque St. Peter's Square.

As a crowd of about 30,000 (most of them Americans) sat in the hot Roman sun, Pope Paul praised Philadelphia's fourth bishop as "the honor of all immigrants and . . . the symbol of Christian success."

The rites crowning 90 years of work on the Neumann cause were attended by more than 100 American cardinals and bishops, plus 12 planeloads of pilgrims from the Philadelphia area alone.

"Glory to the American people, a glory which is spiritual, religious, Christian, Catholic and very human," exclaimed Pope Paul as he spoke to the pilgrims from his apartment window after the Mass.

"The man we are honoring today was an emigrant who came not to find gold in the earth, but rather to spread throughout America, fabled for its riches, a gold which is more valuable—the gold of charity."

BOHEMIAN-BORN John Neumann (1811-1880) arrived as an immigrant in New York in 1836. He worked in the Buffalo area and then, as a Redemptorist, in Pittsburgh and Baltimore.

Named bishop of Philadelphia in 1852, the small-sized bishop became known for his radical life of Christian charity, hard work and lack of pretension.

He set up America's first Catholic school system, founded the Sisters of the Third Order of St. Francis, promoted 40-Hours Devotion, and launched an extensive church building program.

Seated before a temporary, covered altar on the steps of St. Peter's, Pope Paul, 79, told Americans in his homily to preserve their Catholic schools and religious education programs.

Neumann, he said, "helped children to satisfy their need for truth, their need for Christian doctrine . . . Both by catechetical instruction and by promoting with relentless energy the Catholic school system in the U.S."

The saint, who was once considered boorish by Philadelphia high society, was "close to the sick, at home with the poor and a friend to sinners," said Pope Paul.

The Pope, vested in white and gold, said that through his program of 40-Hours Devotion, John Neumann helped his parishes become communities of faith and service.

AS THE CHIMES OF St. Peter's struck 10 o'clock, many American pilgrims knelt on the hard cobblestones of St. Peter's Square while Pope Paul read in a full voice the solemn canonization formula:

"After having reflected for a long time and invoked divine aid, having obtained the counsel of many of our brother bishops, we declare and define that Blessed John Neumann is a saint."

Religion up, morality no

NEW YORK—Religion is on the upswing in the United States, while "morality is losing its influence," pollster George Gallup, Jr., has reported.

Writing in the June issue of the Journal of Current Social Issues, Gallup said his polls showed a rise in church attendance in 1976, with about four in ten Americans attending religious services in a typical week. This was the first rise in nearly two decades, according to Gallup.

"OUR SURVEYS ALSO showed church membership to be on the upswing during the year, with about seven in ten now describing themselves as church members," he said.

The pollster reported that 80 per cent of those surveyed said their religious beliefs are "very important." He said that there is considerable interest in what he called experimental religions, such as mysticism, yoga and transcendental meditation.

He said that evangelicalism appears to be "providing a powerful thrust" to what he said may be a "profound religious revival" in the nation.

BUT, GALLUP SAID, his surveys indicate that Americans are "superficially religious" and that "morality is losing its influence."

He said 94 per cent of his respondents said that they believe in God, "or a universal spirit," but only 44 per cent said they have "a great deal of confidence in organized religion."

Americans applauded warmly as John Neumann was officially proclaimed the third United States citizen to be canonized. (Italo-American St. Frances Cabrini was canonized in 1946. And in a ceremony similar to John Neumann's, St. Elizabeth Seton became a saint in 1975.)

Hundreds of Redemptorist Fathers, wearing the same type habit which John Neumann wore, were scattered through the crowd, which included many women with parasols and men who tied "handkerchief-caps" to their heads for protection against the strong sun.

Bishop Frantisek Tomasek, apostolic administrator of Prague, Czechoslovakia, concelebrated, representing the Church of Bohemia where Neumann was born. Bishop Tomasek is in Rome to receive the red hat of a cardinal on June 26.

Only about 30 Czechoslovakians were given exit visas to attend the canonization of their native son, said a spokesman for the Czechoslovakian embassy in Rome.

question box

by msgr. r. t. boaler

Q. What is your opinion of Catholic children attending religious classes of other faiths? My children attend Mass, Sunday school, serve, belong to the choir and other programs at our church. But they have been invited numerous times to go to youth programs of other denominations. The Methodist church here has a group that meets every Sunday night for games and outdoor recreation. The local Church of Christ has a Bus for Christ; they go all around the neighborhood and pick up children and take them to the church for an evening of games and singing. There are vacation Bible schools, etc. Where does this leave the Catholic parents? It leaves me with many questions. I have taught CCD classes for 11 years, and though we have used films, acted out Bible stories, etc., we still have bored children who dislike CCD. Is it wise to allow our children to attend classes in Protestant churches which they seem to like more?

A. I read Protestant publications occasionally, and there I find that other churches struggle with the same problem we have: how to interest children in religion, how to keep them from being bored. I suspect that Catholic children are interested at first in attending Protestant Bible classes because they are something different, and they satisfy their curiosity. Should parents let them go? It certainly will not harm young children to learn all they can about the Bible stories; the more they know about these, the more they will gain from their own religious studies.

YOUR CHILDREN WILL live and work with members of other churches in an age when all Christians are called upon to work for Church unity. In my opinion, with which not all priests will agree, it is good preparation for this life for them to take part in socials in Protestant churches and also religious discussions. This may arouse in them more interest in delving deeper into their own religious beliefs, and it will enable them as they reach adulthood to make more meaningful and intelligent their decision when they commit themselves to a religious belief.

You may ask: Aren't they committed before adulthood? I wonder. Many of us are shocked today because the product of Catholic schools or CCD classes stop going to church once they leave high school. If not long before. Could it be that we have assumed our children are committed to Mass on Sunday and all it stands for before they are ready to make such a commitment, and they resent the imposition of such a commitment?

In the past this question could not have been raised. But, today we live in a new world in which, in the words of Vatican Council II, there is a "growth in the combined sense of independence and responsibility." These words appear in the Constitution of the Church and the Modern World, which also has this to say: "For God has willed that man be left in the hand of his own counsel" (Ecc. 15:14) so that he can seek his Creator spontaneously and come freely to utter and blissful perfection through loyalty to Him. Hence, man's dignity demands that he act according to a knowing and free choice. Such a choice is personally motivated and prompted from within. It does not result from blind internal impulse nor from mere external pressure" (par. 17).



GALLERY HONORS NEW SAINT—The National Portrait Gallery in Washington displays the only known life likeness of St. John Neumann—a photograph taken in 1854. The photo is part of a display honoring the new saint, who served as Philadelphia's bishop from 1852 until his death in 1880. Other items on display include an oil portrait of the saint as a boy of about 10, his bishop's ring, a chalice and some documents, among them, the last letter he wrote. The items will be on display through July.

May children attend non-Catholic religion classes?

PARENTS SHOULD, of course, take young children with them to church, but from junior high on maybe we should stop talking about an obligation to Sunday Mass and prepare our teen-agers for the day they will spontaneously assume this obligation for themselves. Help them understand the importance of the Mass in their lives, sell Catholicism to them, yes, but make it a build-up for something to come—the day when they personally commit themselves to the Church and take on the obligations the Church imposes. This could be at the end of high school or later. The Sacrament of Confirmation would

mean more if it became this adult commitment.

This is all speculation. I know that Canon Law imposes the obligation of Sunday Mass on all those who are seven years of age and have reached the use of reason, but Canon Law is subject to change. And a legitimate criticism of Canon Law today is that it imposes some obligations upon those who have not accepted them and reflects the mentality of the Roman and Medieval civilizations out of which it sprang.

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letters

Kramer believes Mrs. Dvorak is not radical enough

To the Editor:

I am writing in response to your question "Is Mrs. Dvorak typical or just an hysterical parent?" (Editorial 6/10/77) Also in response to your editorial in the same issue on Communism in the Hand.

In regard to the latter editorial, I'm disappointed that you only mentioned those whom you feel "grab the host from the priest's hands." It seems no one does it reverently now because it is not an option.

I don't believe that is true. Most who reach for the host have thought a long time about how Communion could be more meaningful to them. Removing the distraction of Communion in the mouth will help a lot.

Mrs. Smith is also black-listed

To the Editor:

Re: Comments of Mrs. Dvorak (6/10/77)

I could not agree more with her final comments about the parish debt.

Living in another community within the Archdiocese, Seymour, I have drawn many of the same conclusions. Four of my seven children have attended the parochial grade school here, and it was very frustrating for me. After looking at everything as objectively as I could, the only way to make the school what I, as a parent, could really support would have been to double the expenses of its operation.

The teacher salaries were so low you could not get good qualified teachers. The equipment was so antiquated or unavailable as to be detrimental to good education. The administration was so weak as to be non-existent.

Since the parish is constantly struggling to raise the funds for the above, it seemed ridiculous to suggest the doubling of expenses. I chose the alternative—public education—with the strong desire to help implement a good CCD program within the parish for families such as mine.

My biggest disappointment was the work I did in the CCD program. Unfortunately, the Catholic community here sees this as a threat to their parochial school system. More ways to obstruct this program have not been devised than were done here by so called good "Christians"—lay and religious alike.

I have concluded that religious education cannot be conducted where the people do not practice Christianity

I do not think Mrs. Dvorak is typical, and she is definitely not hysterical. I believe a better word would be "radical." Assuming that you might concede that point, I would like to say that, in my opinion, she is not radical enough. I am referring to her statement "to assess the entire situation and look for alternate less-expensive methods to achieve the goal." I agree with the statement, but I feel that it is not radical enough.

I'd call for an Archdiocesan-wide study to determine which schools are actually offering a better alternate choice which is beneficial to the children. Those which are not should be phased out in an orderly manner and the extra monies should be transferred to those Catholic areas

as Our Lord taught. However, my own personal growth has been enormous through all this hassle. I was forced to examine Catholic Christianity as I had been taught in a parochial grade school and the reality I was facing within my parish.

Through some very good Christian people, Catholic and Protestant, I was able to see that real Christianity is faith, hope and love. Whenever God grants this kind of Christian insight within our parish there will no longer be the fear and threatened reactions from the laymen and Religious. I'm sure this holds true for the Archdiocese as a whole.

It would be beautiful to belong to a parish where faith, hope and love were the life of the people and I do hope to see this some day. Until that time I will remain on the secret black book of the parish because I also spoke out.

Judy Smith (Mrs. Don)

Seymour

Wants information

To the Editor:

I recently stumbled into a charismatic Mass at our parish church quite by accident. It really had a great impact on me! After 29 years as a Catholic, my faith was completely fulfilled. I'm sure there are many more Catholics who feel as I do. We would like more information on the charismatic movement and times and places where Masses will be held.

J. Hazelwood

Indianapolis

features

Castro's policy seen 'weakening' Church

BY PETER GENOVESE

MILWAUKEE—The Catholic Church in Cuba, because of the Castro government's "ingenious" policy toward religion, is "very old and dying out," said Rep. Les Aspin (D-Wis.) after a tour of Cuba.

The Church is neither persecuted nor banned, but "discouraged" in Cuba, the congressman reported. Premier Fidel Castro's "blueprint" for silencing the Church when he seized power 16 years ago, Aspin said, was:

"OK, we won't persecute anyone (for their religious beliefs). Those who are extremely religious—the old people—we'll leave alone. But the young, we will discourage."

THE FOUNDATION for this "discouragement" already existed when Castro seized power from President Fulgencio Batista in 1959, said Aspin, who toured the island in April.

"The Catholic Church in Cuba was not as strong as in other Latin America countries. It did not have support from the lower income groups, as it does in the other countries."

Weak because of lack of support from the peasant class before Castro's takeover, the Catholic Church was crippled by the exodus of its lay membership and many priests after the takeover. This made Castro's task of "discouraging" Catholicism easier, Aspin said.

"Castro's people guessed that the young would not go to church [when the schools were nationalized]. They guessed right," said Aspin. "The young today do not go to church."

This left the elderly, whose faith was the strongest. But their religion was and is looked upon by the government as an "expression of their eccentricity," Aspin added.

The congressman recalled "being in a butcher shop one day, when an old man started denouncing the

revolution, the shortages of goods and the bureaucrats."

"Everyone there just shrugged their shoulders and said, 'He's just an old man.'"

The anecdote shows that such expressions of political discontent—the old man complaining about Castro's Communist society—and religious "subversion"—older Catholics attending Mass—are tolerated, not punished, by the government, Aspin contended.

But there is subtle discrimination: "If you are a churchgoing Catholic, certain advancements and promotions are not available to you."

"IF YOU ARE A Catholic, you cannot be a member of the Communist party, and to get ahead, you have to be a member of the party."

"There is no banning of religion, there's no prohibition of services, there's no denying of rations, there's no discrimination for housing."

Catholics, however share in the failings and benefits of Communist rule.

"The whole society is based upon scarcity. Everything—from coffee to appliances to furniture—is rationed. It's very difficult to get household goods and it's nearly impossible to get better housing."

Despite the rationing, the congressman said "what is true through much of Latin America—enormous ghettos of tin huts—you do not see in Cuba."

What of the future?

"One school of thought says the Church in Cuba will die out. Twenty-five years from now—probably 10–90 percent (of churchgoing Catholics) will be dead. The other school of thought says the Church will always be there."

"But unless something fundamental changes, I can't see the Catholic Church in Cuba as anything more than token institution," the congressman concluded.

principal is outstanding. We also collect and spend a generous amount of money on our grade school; we just don't spend enough.

In the final analysis, I believe we are wasting money which should be put to a more Christian use.

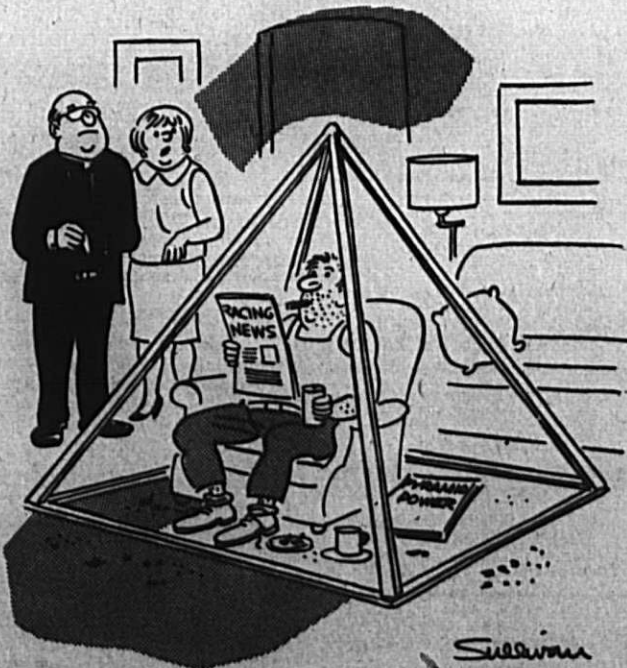
Several inner city parishes need financial help, and many parishes could reduce their educational budgets and still offer religious education. In fact, I believe religious education should once again become a serious Catholic obligation, for all ages of Catholics.

The recent "Listen" information-gathering effort by the Church pointed out the need, and I am pleased the "Listen" process is continuing.

Pope John called the Church to a renewal, and it continues. It is inspiring and uplifting to me, but some Catholics are disturbed. I pray that they will recognize the disturbance for what it is—a rebirth of the Spirit of God, calling us to direct our lives to "teach as Jesus did."

Gerald F. Kramer

Indianapolis



"MONSIGNOR GILROY IS LEAVING NOW, FRANK!"

cornucopia

The sublime and the ridiculous

by Alice Dailey

With warm weather, everything's been coming up roses and ordinations. First Communions and graduations. Presumably, these occasions are always beautifully solemn. Right? Wrong. Wherever four or five hundred are gathered together in a crowded church, someone's sure to provide comic relief.



In one of these densely populated churches it was very man for himself. The first person to sit in each row was the lucky one; he got to breathe. The last ones down had just a half space, and you don't really see many half-people. The man next to me, broad in the beam, played it smart. He never moved from his seat.

Directly in front was a Mexican jumping bean in human form. Her hair had been dissected into two floppy sides with a green bow on each. Just put an eighteen-inch block of wood right before your view, and you'll get the idea.

THE COOLING SYSTEM took one look at the sweltering crowd and chickened out. (I could almost hear my long departed mother saying: "If you had your mind on your prayers, you

wouldn't notice such things.") Well now, with June and sweat and kids busting out all over, fervor took a beating. And just when the people I had come for were being honored, the Jumping Bean started an apple bobbing routine. Fighting the urge to yank the flopping hairdo, I moved slightly right. Broad Beam gave me a raised eyebrow and moved closer to his wife and security.

Came time for the offering. The gifts weren't in the aisle; in fact, they weren't even in the church. The servers—apparently new kids in town—stood vacantly. The celebrant's mouth moved silently, and the boys disappeared faster than grocery money. They eventually reappeared, holding the containers. The priest started to pour but nothing came out. This time his mouth moved more audibly, and the servers tripped over their cassocks on the way out.

The choir director rose to the occasion nobly. He announced, "Let's all join in the offering of gifts by singing 'Is Something Missing?'" A woman in back, with quivering falsetto, gave it her all, somewhat offkey.

A man two rows in front turned to locate the source of discord and revealed a price tag dangling from his coat sleeve. To tell or not to tell; that was the question. But even if he knew, who could yank away that tough plastic string without decimating the coat? At peace exchange time as he shook hands with many people the price tag had a ball, bobbing merrily away.

Through it all a man had been thumping the bench in time with the music. Cleared throats and furtive glances stopped the thumping. He switched to snapping his fingers.

WELL, IT WAS OVER, and after making it outside behind a lagging crowd I took a gulp of air. A woman asked, "Wasn't that your purse back in that bench? A big, bulging one?"

No wonder my arm felt so free. "Why, yes," I exclaimed. "Thanks for telling me," and I headed back into the maelstrom again.

She grabbed my arm. "It's not there anymore. I saw someone pick it up. Now where'd he go?"

Here's what Court said

(Continued from Page 1)

realization and enjoyment of that right on the ground that existence and realization are separate and distinct," Blackmun said.

"For the individual woman concerned, indigent and financially helpless, as the court opinions in these three cases concede her to be, the result is punitive and tragic. Implicit in the court's holdings is the condescension that she may go elsewhere for her abortion. I find that disingenuous and alarming, almost reminiscent of 'let them eat cake.'"

Blackmun was joined in his dissent by Justices William Brennan and Thurgood Marshall.

THE MAJORITY DECISION in the Connecticut case also made these points:—"This case involves no discrimination against a suspect class. . . . This court has never held that financial need alone identifies a suspect class for purposes of equal protection analysis."

"There is a basic difference between direct state interference with a protected activity (abortion) and state encouragement of an alternative activity consonant with legislative policy."

The court majority defended its position by citing several other cases it considered similar to the abortion issue. It cited several cases involving private schools, and noted that while the Constitution prohibits a state from prohibiting the establishment of private schools, it does not require the state to fund those schools.

"We emphasize that our decision today does not proscribe government funding of nontherapeutic abortions. It is open to Congress to require provision of Medicaid benefits for such abortions as a condition of state participation in the Medicaid program. Also . . . Connecticut is free—through normal democratic processes—to decide that such benefits should be provided. We hold

only that the Constitution does not require a judicially imposed resolution of these difficult issues."

In the St. Louis decision, the court said: "Although the mayor's personal position on abortion is irrelevant to our decision, we note that he is an elected official responsible to the people of St. Louis. His policy of denying city funds for (non-therapeutic) abortions . . . is subject to public debate and approval or disapproval at the polls. We merely hold, for the reasons stated in Maher (the Connecticut case) that the Constitution does not forbid a state or city, pursuant to democratic processes, from expressing a preference for normal childbirth as St. Louis has done."

The court noted that under hospital staffing arrangements in St. Louis, "the doctors and medical students at the obstetrics-gynecology clinic at the (city) hospital are drawn from the faculty and students at the St. Louis University School of Medicine, a Jesuit-operated institution opposed to abortion." But this connection was not a factor in the court's decision.

Blackmun sharply disagreed with the St. Louis decision, in which, he said, "a presumed majority, in electing as mayor one who campaigned on the issue of closing public hospitals to nontherapeutic abortions, punitive impresses upon a minority its own concepts of the socially desirable, the publicly acceptable and the morally sound, with a touch of the devil-take-the-hindmost. This is not the kind of thing for which our Constitution stands."

In ruling that the federal Medicaid law does not require payment for nontherapeutic abortions, the court noted that such abortions were illegal at the time Medicaid became law in 1965. The court also noted that the agency which runs Medicaid—the Department of Health, Education and Welfare—opposes Medicaid funding of nontherapeutic abortions.

remember them

BRAZIL
† RHODA MURPHY, 63, Annunciation, June 18. Wife of Hubert; sister of Neal, Milton and James F. Short, Inez Holmes, Dorothy Jackson, Joan Rhodes, Margaret Brolach and Mary Short.

CLINTON
† CATHERINE ROSE MAJOR, 54, Sacred Heart, June 17. Wife of Irvin; mother of Rosemarie, John and Tony Major and Andrew J. Padish; sister of Mary Ann Prankar, Mary Vanzo, Tillie Hren, Elizabeth Bybee, Sister Mary Ann Verhonik, Bill and Joe Verhonik.

INDIANAPOLIS
† ELIZABETH ANN PAYLEITNER, 56, Our Lady of Lourdes, June 15. Wife of Paul; mother of Claudia McGinnis; sister of Mary, John, George and Robert Rochford and Ruth Knue.

† TERRENCE MULVILL, 19, St. Gabriel, June 15. Son of John R. Mulvill; brother of John L. Timothy and Sandra Mulvill and Mary Springer.

† DORA WEISENBACH, 81, St. Philip Neri, June 16. Mother of Sister Elizabeth Rose, S.P., Hilda Aikinson, Dorothy Woods, Robert, Paul and James Weisenbach; sister of Mayme Eckart.

† PERRY R. GRANT, 60, St. Patrick, June 18. Husband of Lillian.

† ELIZABETH A. MORONEY, 73, St. Matthew, June 18. Mother of Michael J. Moroney, Margaret Dorn and Mary Alice Fogarty.

† WILLIAM M. HOLLAND, Jr., St. Luke, June 17. Father of Linda, Patricia Ann, Thomas J. and Dr. William M. Holland, III and Sharon Logan; brother of Regina Cash, Mary Louise Miller, Genevieve Gedge, Frances Myers and Jack Holland.

† MAY A. RUMRILL, 90, St. Paul Hermitage Chapel, June 18. Mother of Harold A. Rumrill.

† CLARA R. ZIX, 87, St. Andrew, June 18. Mother of William J. Zix and Armilla Wilson.

† HELEN K. LOVELL, 69, Holy Spirit, June 20. Wife of Earl J.; mother of Barbara Huser, Mary Helen Baase, Patricia Hendrix and Constance Heneghan; sister of

Marion Thomas, Camilla K. Eltzroth and Dr. Hunter F. Kennedy.

† JOSEPH H. NEWMAN, 63, Holy Spirit, June 20. Father of Josephine Bee; brother of Grace Newman and Vera Snelson.

† JAMES J. McELROY, 57, St. Bridget, June 20. Father of Mary Jo Jackson; stepfather of Vickie Horton.

† MARY E. MCCARTHY, 92, St. Vincent de Paul, Bedford, June 21. Mother of Margaret Meno.

† GERTRUDE L. JONES, Holy Trinity, June 22. Mother of Nancy Chamberlain and Betty Dorsett; sister of Margaret Campbell and Arnold Theiss.

† BERNICE P. LAMCZIK, 59, St. Lawrence, June 22. Wife of Ray Lamczik; mother of Gary R. Lamczik.

LANESVILLE
† JOHN B. WISMANN, 92, St. Mary, June 18. Father of James and Maurice Wismann.

MADISON
† PAULINE BLOOM, 87, St. Michael, June 14. Mother of Tootie Harrod, Colette Casey and Joseph Bloom; sister of Clarence Winkler.

RICHMOND
† FRANK M. NOELKER, 73, St. Andrew, June 20. Husband of Vianne; father of Geraldine Nuffro; brother of Bernard, Earl, Eddie and Lawrence Noelker.

ST. LEON
† ANTHONY M. HORNBAUGH, 87, St. Joseph, June 18. Husband of Mary; father of Kathleen Hess, Marie Gillman, Irene Dickman, Marjorie Miller, Andrew and Maurice Hornbach.

SCOTTSBURG
† VICTORIA B. SAZON, 50, American Martyrs, June 13. Wife of Timoteo C. Sazon; mother of three sons and three daughters.

TELL CITY
† OTTILIA BRAUN, 62, St. Paul, June 14. Wife of Charles M.; mother of Wayne and Jan; sister of Jacob and Robert Collins, Clara Braun and Vivian Blandford.

† ADELIN M. KESSANS, 87, St. Paul, June 15. Wife of Hilary; mother of Ralph Kessans, Alma Jean Schnellenberger and Darla Laake; sister of Catherine Kessans, Wilhelmina Parker, Leola Cook, William, Urban and Omer Briggeman.

TERRE HAUTE
† EMMA FLAK, 67, Sacred Heart, June 18. Wife of Steve, Sr.; mother of Steve, Jr. and Robert A. Flak, Mrs. Charles Boyll and Carolyn Flak; daughter of Mrs. Andrew Dudzika.

† AUGUST J. WAGENHAUSER, 82, St. Benedict, June 15. Brother of Sister Dorothy Therese Wagenhauser, S.P.

† CHARLES C. STREACKER, 82, Sacred Heart, June 15. Husband of Jewell; father of Judith R. Morris; brother of Mary Ellen Faris.

† CHARLES H. STEWART, 71, Sacred Heart, June 11. Husband of Freda; father of Rose Marie Grable, Sister Mary Ann Stewart, S.P., and Charles Stewart; brother of Wayne Stewart.

† DOROTHY WELCH, St. Patrick, June 20. Mother of Mrs. Thomas Kelly and Mrs. John Frew; sister of Mrs. Norman Wood and Edward Weinbrecht.

NLRB supports teacher ruling

WASHINGTON — The National Labor Relations Board (NLRB) has sustained an administrative law judge who ordered the Fort Wayne-South Bend, Ind., diocese to rehire two lay teachers it fired for union activities.

The diocese rehired the teachers, but challenged the authority of NLRB Administrative Law Judge Robert Cohn to settle a labor dispute involving Catholic schools.

In February, Cohn ordered the diocese to reinstate Phil Niswonger and Linda

DeHahn to their jobs at Marian High School, Mishawaka, finding that their union activities played a large part in the diocese's decision not to renew their contracts last year. At the time both teachers were officials of the Community Alliance for Teachers of Catholic High Schools, an independent union representing lay teachers in five diocesan high schools.

The labor board, in a brief decision released June 23, affirmed Cohn's ruling and acknowledged, but did not

comment upon, the diocese's challenge to its authority.

Full diocese

VATICAN CITY — Pope Paul VI has made the prelature of the Virgin islands a full-fledged diocese, headquartered in the See city, St. Thomas.

The new diocese, which is the only suffragan See of the archdiocese of Washington, D.C., comprises the islands of St. Thomas, St. Croix and St. John.

the word this sunday

By Father Donn Raabe

THIRTEENTH SUNDAY OF THE YEAR

"Firm Resolve"

I Kings 19:16-21
Psalm 16:1-11
Galatians 5:1, 13-18
Luke 9:51-62

With firm resolve Jesus set out to do what had to be done for our salvation. He would stick to it whether He was accepted or rejected along the way. It is not an easy life to follow, as the Gospel says and as our own experience proves. But from deep within, unless we cover it over, we know that is our ultimate calling—"only the Lord is my hope and salvation" (Psalm). We have been called, as Paul says, to live in responsible freedom in accord with the Spirit who helps us the same way He helped Jesus do what had to be done no matter whether acceptance or rejection comes to us along the way.

Attention, Fishermen!

Marwood Lake, located on the grounds of St. Maur's Priory, 4545 Northwestern Ave., Indianapolis, is stocked with trout, bass, bluegill, perch, channel and yellow belly cat fish. Fishing is permitted daily 6:30 a.m. to 8 p.m. For more information, call: 925-7525 during office hours 9 to 5 daily, Monday thru Friday.



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Father John Thuis golden jubilarian

ST. MEINRAD, Ind. — Father John Thuis, O.S.B., celebrated the 50th anniversary of his ordination to the priesthood on Sunday, June 12. Fr. John was joined in his celebration by the members of the Archabbey and by over 350 relatives and friends who attended from as far away as Louisiana and Massachusetts.

Fr. John began the day by

concelebrating the 9:30 a.m. Community Mass in the Abbey Church. Concelebrating with him were Archabbot Gabriel Verkamp, O.S.B.; Fr. Gavin Barnes, O.S.B., who was celebrating his 25th anniversary of ordination; Fr. Adelbert Buscher, O.S.B., who delivered the homily. The Jubilee Banquet was followed by a reception.

FR. JOHN FIRST came to St. Meinrad as a high school seminarian in 1915. He entered the Monastery in 1920 and was ordained a priest on June 7, 1927.

After several years of teaching Latin, English, Greek, Religion, and Gregorian Chant, he became procurator (business manager) of the Abbey in 1938. Besides his duties as procurator, Fr. John was responsible for the kitchen and guest dining room. He also served as Archabbey and Seminary Band Director for 28 years.

IN 1935 he became Director of the Archabbey sandstone quarry which operated through 1969. During this time, he also did week-end pastoral work at a number of parishes in the area. He retired in 1973 following injuries he received when he was hit by a car while bicycling.

Fr. John's two older brothers, Abbot Columban Thuis, O.S.B., and Fr. Stephen Thuis, O.S.B., were also monks of St. Meinrad Archabbey. Abbot Columban, who served as Abbot of St. Joseph Abbey in Louisiana, died at the age of 88 in 1974. Fr. Stephen died in 1972 at the age of 76. A sister of Fr. John, Sister Rose Dolores Thuis, S.P., died in 1969.

Sr. Mary Anita rites are held at the Woods

ST. MARY-OF-THE-WOODS, Ind. — A Funeral Mass was offered here June 17 for Sister Mary Anita Sheehan, who died at Georgetown Hospital, Washington, D.C., on June 13. Rites were also held on Thursday at the Immaculate, where she served as housekeeper for the past 30 years.

A native of County Kerry, Ireland, she was a housekeeper in various convents in the Chicago area and for two years at the convent here prior to her assignment to Immaculate.

Surviving are two brothers, Thomas and Patrick Sheehan of Fort Wayne, and a sister, Sister Pauline Marie, O.P., now stationed at Regina Dominican High School, Evanston, Ill. Another sister, Sister Mary Bertha Sheehan, S.P., died in 1934.



BENEDICTINE JUBILEE CELEBRATION—These three Sisters of Our Lady of Grace Convent, Beech Grove, will mark their golden and silver jubilees of religious profession on Sunday, June 26, with a community celebration of the Eucharist at 11 a.m. followed by a dinner and program in their honor. The golden jubilarians are Sister Geraldine Ruppel, O.S.B., at the left, and Sister Valeria Blessinger, O.S.B. Sister Louise Hoeling, O.S.B., is the silver jubilarian.

Greg Gallo to represent CYO on European tour

BLOOMINGTON, Ind. — Gregory Gallo has been chosen by the United States Youth Council as one of a nine-member national delegation which will tour Portugal, France and England. Gallo is president of the National Catholic Youth Organization and will represent that organization on the study tour June 25-July 10.

He is the son of Mr. and Mrs. Al Gallo of St. Charles parish and a past president of the Archdiocesan CYO. Prior to leaving for Europe, Gallo attended the

NCYO eight-day biennial meeting before being briefed June 23-25 for the European tour.

The United States Youth Council seeks to educate future leaders about some of the major international issues facing the nation and to give them an understanding of the diversity of viewpoints in the world.

The council covers all travel and hotel expenses of the delegates while in Washington for the briefings and throughout Europe. On July 11, the group will be

briefed at the U.S. Department of State.

Junior Golf Outing Results

Freshman-Sophomore Division Girls

1. Mary Beth Bauman, St. Andrew, 65; 2. Rene Harrison, St. Philip Neri, 70; 3. Patty Sharpe, St. Joan of Arc, 72.

Freshman-Sophomore Division Boys

1. Rick Meyer, St. Mary, Greensburg, 54; 2. Ron Haskamp, St. Mary's, Greensburg, 55; 3. Christ Romanick, St. Mary's, Greensburg, 57.

Junior-Senior Division Girls

1. Cathy Lamperski, St. Catherine, 66; 2. Debbie Johnson, 68.

ACTIVITIES CALENDAR

7 WHO? WHAT? WHERE? WHEN? WHO? WHAT? WHERE? WHEN?

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.

JUNE 24

St. Nicholas parish, Sunman, is having a Turtle Soup Supper and Fish Fry beginning at 5:30 p.m. Games and other forms of amusement will also be a part of the evening.

JUNE 24 & 25

Christ the King Church, Indianapolis, is sponsoring its annual Summer Festival beginning at 5 p.m. both evenings on the parish grounds. Chicken and fish dinners will highlight the menu. A variety of entertainment, including kiddie rides, will be available.

Holy Angels parish, Indianapolis, is sponsoring a

Rummage Sale on the school yard throughout both days.

JUNE 24-26

St. Simon parish in Indianapolis will hold its annual festival from 6 to 11 p.m. on Friday and 4 to 11 p.m. on Saturday and Sunday. Games and entertainment will be available for all ages.

Father Martin Wolter, O.F.M., will direct a Retreat for members of the Third Order of St. Francis at Alverna Retreat House, 8140 Spring Mill Road, Indianapolis.

JUNE 25

An Informal Summer Dance will be held at St. Bernadette parish, 4832 Fletcher Ave., Indianapolis, from 9 p.m. to 1 a.m. Ron Hofer, D.J., will spin the records. Tickets are \$3 a couple.

JUNE 26

Former parishioners are invited to attend the Father-and-Son Communion Breakfast to be held in Assumption parish hall, 1105 S. Blaine, following the 11 a.m. Mass.

The public is invited to attend the Sons of Italy Family Picnic at Seroma Club Park on U.S. 52 (Brookville Road). Entertainment of all kinds will be available from 11 a.m. until 10 p.m. Admission is \$3 per carload at the gate. Call (317) 635-7472 for further information.

Sacred Heart parish and Sacred Heart High School alumni, Indianapolis, will hold their fourth annual Homecoming Picnic in German Park from noon until 7 p.m.

St. Maur Ladies Guild will sponsor a Day of Reflection at St. Maur Seminary, Indianapolis, from 10 a.m. until 3 p.m. Call the Seminary, (317) 925-9095, for information.

The regular monthly meeting of the Catholic Daughters of America will be held at 1:30 p.m. at 1028 N. Delaware St., Indianapolis. Members are urged to attend.

JULY 1-3

A Family Retreat is scheduled at Alverna Retreat House, Indianapolis, with Father Anton Braun in charge of the week-end program.

Call Alverna, (317) 257-7339 for further information.

JULY 3

St. Maurice parish, Decatur County, will host its Annual Picnic, featuring chicken and beef dinners. Serving hours: 10 a.m. to 3 p.m.

SOCIALS

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

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CYO Notes

Entry blanks for the Twenty-Fourth Annual CYO Tennis Tournament have been mailed and are due in the CYO Office by Thursday, July 14.

Entry blanks for the 1977 CYO Talent Contest have been mailed and should be returned to the CYO Office by Friday, July 15.

Swimming Coaches and Priests Moderators are reminded to return their Entry Blanks for the Sub-Novice and Archdiocesan Swimming Meets to the CYO Office by June 30 and July 7, respectively.

The first notice regarding the National CYO Convention has been mailed to Priest Moderators. Anyone interested in attending the November 10-November 13 Convention in Niagara Falls, New York, should contact their Priest Moderator as soon as possible.

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double elimination competition. The other teams were: The Ghetto Kids; Not Ready for Prime Time Players; Spanky's Gang; The Has Beens, and Pot-pourri.

A large crowd of spectators watched the players (ages 19-32) and were surprised that the ladies had not lost either their ability or competitive spirit.

Connie Mappes organized the tournament. A picnic for all the players and their families convened at the Monsignor Downey Knights of Columbus.

Mike Bowman and Don Nester umpired the games.

Standings

JUNIOR BOYS' SOFTBALL

DIVISION I—Holy Cross 2-1; Immaculate Heart 2-1; Our Lady of Lourdes 2-1; St. Andrew 2-1; St. Christopher 2-1; St. Michael 2-1; St. Joan of Arc 0-1; St. Lawrence 0-3.

DIVISION II—St. Catherine 2-0; Sacred Heart 2-0; St. Jude 2-0; St. Philip Neri 2-0; Holy Name 2-1; Nativity 0-3; Our Lady of Greenwood 0-3; St. Mark 0-3.

JUNIOR GIRLS' SOFTBALL

DIVISION I—Holy Spirit 2-0; St. Lawrence 2-1; Our Lady of Lourdes 1-1; St. Gabriel 1-1; Little Flower 0-2; St. Malachy 0-2.

DIVISION II—Holy Name 1-0; Nativity 1-0; St. Barnabas 1-0; St. Catherine 1-0; St. Jude 1-1; Sacred Heart 0-2; St. Philip Neri 0-2.

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viewing with arnold

Razzle dazzle sci-fi



by james arnold

The obvious common-sense line to take on "Star Wars" is that it's a dazzlingly enjoyable family film, the like of which we haven't seen since—well, how old are you? Should we go back to "The Wizard of Oz"?

"Wars," the new space opera by young writer-director George Lucas, who has been working on "Wars" since he finished "American Graffiti" four years ago, hardly needs any box-office hype. It's already doing about as well at the ticket window (at \$4 a seat) as the Mafia, the shark and the devil. The phenomenon appears benevolent, despite some misgivings that may

amount to critical nitpicking.

IT'S HUMOROUS, for example, that producer Gary Kurtz asked for a PG rating instead of a G (the review board was undecided) because he feared a teen-age backlash against a film with an "uncool" G. That says more about the rating system and adolescent psychology than it does about "Star Wars." But for the record, there are some scenes and monsters that might frighten small children. There is also a lot of violence of the "clean" variety—meaning plenty of people get zapped (including one entire planet) without a trace of blood or suffering. The moral benefit of this

approach is debatable, but most parents won't fuss about it.

Another quibble is that "Star Wars" is lightweight in every conceivable sense. In fact, it's mostly comedy, a genial spoof of schlock sci-fi that is in its way Lucas' tribute to childhood pop culture—old Saturday afternoon serials, adventure stories, comic books and kid-oriented TV shows. It's "Flash Gordon" produced with wit and the technical skill that can be bought with a \$10 million budget.

Nothing evil about that, but it's essentially a very expensive comic book. It's another in a growing string of victories for those who believe that movies should move in the direction of entertainment, magic and spectacle, rather than toward the serious probing of contemporary problems or the human condition. It's another setback for those who once had hopes that film would be the greatest artistic medium in history, and not just another way to convey fantasy, thrills and nonsense. The fear is that good-natured, well-crafted junk will make so much money that nobody will want to make or see anything else. There are signs that this has already happened. It's hard to get money to make a film unless somebody thinks it'll gross \$30 million.

ANOTHER MINOR

problem is the way "Star Wars" handles religion. The only philosophical theme in the picture, set in a distant galaxy, is that the good guys, the rebels against the "evil Galactic Empire," believe in the Force, a pseudo-mystical energy that holds together the universe and seems to give them extraordinary power. The old knight (Alec Guinness) spends some time trying to convince the young hero (Mark Hamill) to tune in on the Force, and sure enough, he finally does, just in time to win the climactic battle when the computers aren't proving too effective.

You can take the Force as a symbol of anything you like (that's part of the problem), but as a God image it's somewhat less edifying even than Kubrick's black slab in "2001."

Since one of the bad guys (he's kind of a fallen angel from the old knighthood) also uses the power of the Force, it could be nothing more than psychic energy or white/black magic. The device recalls Merlin and the magic gimmicks of fairy tales. Not a big difficulty, but an element that is not satisfyingly clarified or resolved.

Otherwise "Wars" is an affectionately campy thriller in which Guinness and Hamill, aided by a pair of feisty but lovable robots (a cyborg tin man and a dumpy rolleraround computer, who may be the movies' best new comedy team since Laurel and Hardy), rescue a princess (Carrie Fisher) captured in a huge space station by the villainous Grand Moff (Peter Cushing) and his

fearsome henchman Lord Darth Vader (David Prowse). Enroute the heroes pick up a cynical mercenary (Harrison

Ford), who plays it cool like Bogart, and his buddy, a 10-foot ape man who quietly growls, grunts and scares

the enemy.

THE STRUCTURE, clearly, is rescuing-the-princess-from-the-castle, and while it's done broadly for laughs, there is class in the richness of the imagery and associations, and in how the characters play off the trite situations. For example, there is a funny scene in which the familiar tough waterfront bar is transferred to an outer space context, and the spunky

princess is a liberated type who spouts lines such as (to archvillain Cushing) "I recognized your foul stench as soon as I came aboard!" It's a movie designed to provoke audience cheers and boos.

THEN THERE IS the fantastic technical work—in settings and costumes, in creating the illusion of giant satellites and starships in vast movement and combat, and in the fabrication of an

infinity of weird and amusing space "monsters." It's all a bit tackier and less poetic than, say, "2001," but comparable to the flashy business in a good James Bond.

In sum, "Star Wars" is a lively, innocent evocation of Saturday adventures of the past—hokum done with spirit and imagination. Unforgettable is not the word for it, but it's a rollicking good time. [Rating not yet available]

this week's tv films

DAY OF THE DOLPHIN

(1973) (NBC, Saturday, June 25): One of director Mike Nichols' few flops, this film about intelligent dolphins being examined for scientific purposes and expropriated for use in a presidential assassination plot doesn't work. It comes out somewhere between a thinking man's "Flipper" and "Tarzan in the Land of the Talking Fish." The dolphins are cute, and George C. Scott tries hard to overcome his sense of the absurd.

Satisfactory mainly for children.

A TOUCH OF CLASS

(1973) (NBC, Thursday, June 30): George Segal is an unhappy husband in London who gets a stormy affair going with divorcee Glenda Jackson until both decide that adultery is just too complicated. The stars are far superior to the supposedly comic material, and the moral tone is zilch. A touch of lower class: not recommended.



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Prayer and service are two of a kind

By Gerard A. Pottebaum

When we think of a person who is involved in some form of service to others, we usually see someone who is busy and active, someone who doesn't seem to have a lot of time for oneself. On the other hand, when we think of a person who prays, we usually see someone who is inactive, not terribly busy, someone who seems to have a lot of time for oneself. We tend not to see the involved person of service and the reflective persons of prayer as descriptive of the same individual.

One often hears the person who is active say, "I wish I had time to pray." The person of prayer, on the other hand, we identify with such remarks as, "I'll have to pray over this," which leaves the impression that this person isn't going to do anything, at least not immediately, perhaps never.

THESE TWO stereotypes get in the way of any effort to understand either service or prayer, much less resolve the question of how a person of service can be also a prayerful person, or how the prayerful person can be of service. For example, the person who prepares oneself to be of service simply through praying, or who explains one's having bungled an effort to be of service as an expression of God's will, is a person who

is neither prayerful, and certainly not of much service. Prayer is no substitute for competence.

We cannot resolve the tension be-

'The tension one feels is not between whether to pray or to serve. The tension comes when we try to substitute one for the other.'

tween what we frequently hear called "one's prayer-life" and "one's life of service" by quoting slogans, such as "My service is prayer." Or, "When I am at work, I am at prayer." Nor can we argue for one at the expense of the other by quoting the Scriptures.

Jesus did teach us that God knows what we need better than we do, and before we realize the need ourselves . . . which suggests that one should get on with life, and God will provide, whether we pray or not. But this doesn't mean that Jesus didn't promote prayer. He also taught us to go to one's room, alone, to pray, and not to make a public spectacle of praying . . . which doesn't mean

Jesus was against people praying in groups. Jesus tried to get His friends to pray with Him in the garden before His crucifixion.

FURTHERMORE, as everyone knows, it is Jesus who told us the words to use when we pray: "Our Father . . ." And this does not mean that only these words are legitimate prayer. Recall how central are the psalms in the life of Jesus, expressions of prayer which reveal every conceivable agony and ecstasy.

In search of a solution to this apparent conflict between prayer and service, a well-known churchman asked a very wise grandmother who had raised a large family how she was able to do so much and still be a person of prayer. She said:

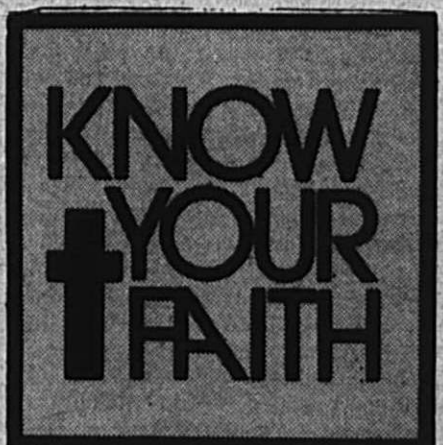
"When a person tries to be more a person of prayer than of service, or more a prayerful person than of service, such a person goes through the motions of one or the other, but does neither well. The person who is both prayerful and of service finds that each of these expressions of Christian life enriches and grows from the other. The tension one feels is not between whether to pray or to serve. The tension comes when we try to excuse or to substitute one for the other.

"EACH DEPENDS on the other for its authenticity. They lead to and follow from each other. The person who is per-

forming a valuable service is always able to pray. The person who is of prayer is always ready and able to perform genuine service. And when the two enjoy this blending, then one has neither a person of prayer nor of service, but a person who is holy and who awakens in others a sense that all of life is holy. That is the important matter. Holiness. Neither prayer alone, nor service alone leads to holiness. There is not this tension between the two in the holy person."

Then the grandmother breathed a deep sigh, as one does after having come a long way, and added: "Holiness does not divide a person against oneself."

1977 by NC News Service



Jeremiah knew: without prayer, love dies

By Father John J. Castelot

The prophet Jeremiah has been called a mystic in the marketplace, a fitting epithet indeed for a man who combined astounding activity with intense prayer.

For almost 50 years he served God and his people against heartbreaking odds. He was embroiled in national and international affairs at one of the most dramatic and tragic turning points of his people's history. His efforts to save them met with misunderstanding, rebuff, slander, persecution, and in the end he was unable to stave off the disaster of defeat and exile. But he kept on, undaunted. Why? Because God had called him to serve. How? By living a life not only of active service but also of constant prayer.

Without prayer he never could have gone on. He loved his people and he loved God, but his love made demands on him beyond human endurance. Often he broke under the strain; only his prayer strengthened him anew: "Woe to me, mother, that you gave me birth! a man of strife and contention to all the land! I neither borrow nor lend, yet all curse me. Tell me, Lord, have I not served you for their good?"

HAVE I not interceded with you in the time of misfortune and anguish? You know I have (*Jer. 15, 10-11, 15a*). You duped me, O Lord, and I let myself be duped; you were too strong for me, and you triumphed. All the day I am an object of laughter; everyone mocks me . . . I say to myself, I will not mention him, I will speak in his name no more. But then it becomes like fire burning in my heart, imprisoned in my bones; I grow weary holding it in, I cannot endure it (*Jer. 20, 7, 9*).

This is a constant pattern in the lives of all men and women, great and small,

who have taken seriously God's call to serve, a call which goes out to all of us. Many, however, are deceived into thinking that activity, doing, being busy in the service of one's fellow human beings is the answer to the call. It is, but not all by itself. The activity, however humble and everyday, requires an energy above the merely human, and this is a fact borne out not only by history, but also by everyone's personal experience. Without prayer and the love which is nourished by prayer, activity becomes drudgery, a shell which will eventually crack under the pressure. See I Cor. 13, 1-3.



Jesus Himself, who came not to be served but to serve (*Mk. 10, 45*), experienced trials, hardships and persecution even greater than those of Jeremiah, even if for a shorter time. He, too, felt the need for prayer and, in fact, if the Gospels portray Him as a Man of Sorrows, they also portray Him as a Man of Prayer. This is especially true of the Gospel of Luke, wherein we see Jesus praying at His Baptism (3, 21), before the selection of the Twelve (6, 12), before Peter's acknowledgment of his messiahship (9, 18), at the transfiguration (9, 28), before teaching the "Our

Father" (11, 1), in the Garden of Olives (22, 41), and often in His daily ministry.

HE WAS not pretending; His prayer was real prayer, the prayer of a man who realized He could not carry out His mission, sustain His trials, without the help of His heavenly Father (*see Heb. 5, 7*). What He taught by His example, He made explicit in His instructions to His disciples: Christians must be prayerful people, especially if they are to accomplish anything toward the realization of God's reign in the world (*Lk 6, 28; 10, 2; 11, 1-13; 18, 1-8; 21, 36*).

His disciples learned this lesson well, and their activity, energized by prayer, transformed the world and changed the whole course of human history. It would be hard to imagine a more active person than St. Paul. He was constantly on the move, establishing churches throughout what are now Turkey and Greece, traveling under the most difficult circumstances, preaching, instructing, organizing, writing when necessary, in and out of jail, beaten, stoned, shipwrecked, plying his own trade to support himself — incredible!

Yes, and humanly impossible apart from the strength St. Paul derived from prayer. He tells us his secret in Phil 4, 13: "In him who is the source of my strength I have strength for everything." True, he was favored with extraordinary mystical experiences (*2 Cor. 12, 1-10*), but they were the exception, not the rule, and they made him all the more aware of his constant need for prayer. And so he prayed, and he asked his converts to pray for him (*Rom 15:30*).

We are all called to serve, but there can be no Christian service without love. And without prayer love soon shrivels up and dies.

1977 by NC News Service

Liturgical hours can be used with Mass

By Father Joseph M. Champlin

We have country club hours for our weekday Masses at Holy Family — 9:15 a.m. and 5:15 p.m. Such late morning and early evening times were not designed for the clergy's comfort, but for the congregation's convenience. Through experimentation our staff discovered the greatest number of people could participate in daily Eucharists with that schedule.

The size of the community for those liturgies varies — from 10 to 35. However, a solid core of regulars appear each day and often remind me of the first Christians. Acts 1 tells us that the apostles "devoted themselves to constant prayer." Moreover, they prayed, not alone, but together with "some women in their company, and Mary the mother of Jesus, and His brothers."

Six months ago one of our parishioners was anxious to donate a gift for the church in memory of her recently deceased mother. The suggestion that we purchase 20 copies of "Christian Prayer," the one volume text containing morning and evening prayer from the Liturgy of the Hours, won her immediate acceptance.

UPON THEIR arrival another member of the parish, a gifted Artist, designed

an appropriate memorial marker pasted on the inside of this official prayer book. We then began to integrate these two parts of the divine office into our weekday Masses.

Article 93 from the breviary's General Instruction gave us both broad principles and specific directions for this step.

"Special circumstances sometimes

and scriptural readings are taken from that day's Mass; the general intercessions following the homily come from "Christian Prayer"; Mass resumes with the preparation of the gifts: After communion, the canticle of Zechariah ("Benedictus") or that of Mary ("Magnificat") is recited with its proper antiphon depending upon the hour celebrated; the service con-

'It does not lengthen the weekday liturgy significantly, yet provides a more varied and even deeper worship experience.'

recommend that the celebration of Mass be joined with the public or community celebration of one of the liturgical hours . . . This combination is a special case, and should not become pastorally harmful — especially on Sundays — it must be done with care."

The details are relatively simple: The celebrant begins Mass with the sign of the cross and greeting; the psalms replace the penitential rite; the opening prayer

cludes with the Post-Communion prayer and the dismissal rite of Mass.

WE LINK Mass and "Christian Prayer" often, but not always. It does not lengthen the weekday liturgy significantly, yet provides those who come regularly with a more varied and even deeper worship experience. Moreover, this development represents an attempt to fulfill ideals of Vatican II as expressed in

article 27 of the General Instruction:

"Whenever groups of the laity meet for prayer, apostolic work, or some other religious reason, they are encouraged to take part in the Church's office by celebrating some of the Liturgy of the Hours. Such groups should keep in mind that it is especially in the liturgy that one adores God the Father in spirit and in truth, and they should be aware that, particularly through liturgical worship, their common prayer has an impact on all men and contributes to the salvation of the whole world."

Four publishers have produced authorized versions of "Christian Prayer": Catholic Book, Daughters of St. Paul, Helicon and Liturgical Press. Parishes contemplating a move similar to ours would do well to examine each edition and then judge which best serves their particular needs.

Early believers in Jesus "devoted themselves to the apostles' instruction and the communal life, to the breaking of bread and the prayers . . . They went to the temple area together everyday . . ." (*Acts 2, 42; 46*). Our daily Mass goes reflect a similar pattern in their lives. Thanks to the generosity of one parishioner, they now are united more closely with the prayer of other Christians throughout the world.

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'Lucille', performed by Kenny Rogers

Lucille

*In a bar in Toledo, across from the depot,
On a bar stool she took off her ring.
I thought I'd get closer, so I walked on over.
I sat down and asked her her name.
When the drinks finally hit her,
She said I'm no quitter, but I finally quit living on dreams.
I'm hungry for laughter, and here everafter,
I'm after whatever the other life brings.*

*In the mirror I saw him, and I closely watched him.
Saw how he looked out of place.
He came to the woman, who sat there beside me,
He had a strange look on his face.
The big hands were calloused, he looked like a mountain,
For a minute I thought I was dead.
But he started shaking, his big heart was breaking,
He turned to the woman and said . . .*

*You picked a fine time to leave me Lucille,
Four hungry children and a crop in the fields,
I've had some bad times . . . lived thru some sad times,
This time your hurting won't heal.
You picked a fine time to leave me Lucille.*

*After he left us, I ordered more whiskey,
I thought how she made him look small.
From the lights of the bar room to a rented hotel room,
We walked without talking at all.
She was a beauty but when she came to me,
She must have thought I'd lost my mind.
I couldn't hold her,
'Cause the words that he told her kept coming back time after time.*

*You picked a fine time to leave me Lucille,
Four hungry children and a crop in the fields,
I've had some bad times . . . lived thru some sad times,
This time your hurting won't heal.
You picked a fine time to leave me Lucille.*

*Performed by: Kenny Rogers
Written by: R. Bowling/H. Bynum
(p) 1976 United Artists Music
And Records Group Inc.*

LIFE CAN be boring. The same old routine — nothing new or different — get up in the morning, go to school or work, clean up the house, fix dinner, do homework, sit around at night and watch T.V. Yes, life can be a drag.

You get married and hope that the love you have for your partner will grow and deepen through the years. In trust, you pledge to love the other person "for better or for worse." When you make that vow, you believe there will be more better times than worse. In fact, it is hard to conceive of it being any other way.

After the marriage, the children come and the responsibilities of caring for them begin to confine your style of living. The financial strains become real, and the spark of love is not as bright. You are taken more for granted and begin to

question your attractiveness. The compliments and good times are fewer.

LIFE becomes confining and you begin to think of the younger, freer days when life was more fun. You look around and see a society and its people milking the fun out of life and you begin to dream of being a part of that fun.

What do you do with these feelings? You have a family and responsibilities. You have four children to whom you have given life. How will they fare without their mother around. However, you feel they are a strain and you would like to just be away from them. You have a husband, (or wife), with whom you've shared some good times. But you're tired of the boring times. You're tired of being taken for granted. Everything is stale. What do you do with these feelings?

The ballad "Lucille" speaks of these feelings. No matter whether a person is married or not, these are feelings that most of us have experienced or experience now. It is such an uncomfortable time in life, one filled with the yearnings to put our past behind us completely and move on. At times, we come close to resolving the dilemma but the fear and uncertainty of the future keeps us in the situation. We look around and see many friends "doing their own thing" and they seem to be satisfying their "hunger for laughter." They've put aside their commitments and are "after whatever the other life brings." What do I do with my feelings? I want to leave but . . .

IN THE SONG, Lucille leaves her husband and family. She experiences her husband, a big, strong person, being torn apart by her leaving. She pictures her children at a loss because of her decision. This does not seem to phase her. There are always two sides to a story, and possibly her side could be understandable. However, there is no doubt that much pain and hurting is resulting from her decision to "quit living on dreams." Her actions greatly affect those other people in her life. It is not an isolated choice.

The other person she was with at the bar was affected by the scene so much that he couldn't even hold her. He is a rare, sensitive individual who would probably be ridiculed by those who are out for what they can get. How could he pass up this beauty? He must have lost his mind. So she faces the first bout with reality again. Maybe life can't be all laughter and fun. Maybe there is more to the struggle than could be understood earlier.

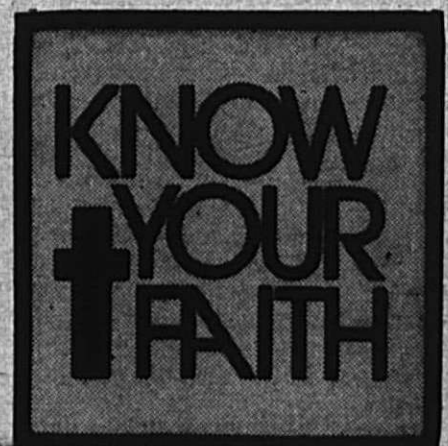
THIS SONG expresses a real problem among people. It is not easily resolved by a pious statement. It deals with real feelings and hits at the heart of a person. It involves understanding, love and the warm words of challenge that Christ continually offered to the people He cured or forgave. It involves the depth of the search of persons for more lasting fulfillment, and the possibility that the "other life" might be quite different than "laughter."

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

1. What is your definition of Christian service? Discuss.
2. Discuss this statement: "... enthusiasm is not enough to propel Christians into a major and significant commitment to a life of service to the poor and the deprived."
3. What does the prophet Jeremiah say to us about service?
4. Discuss this statement: "Without prayer and the love which is nourished by prayer, activity becomes drudgery, a shell which will eventually crack under the pressure."
5. Read I Corinthians, Chapter 13, verses 1 through 3.
6. What do we learn of service from Christ? What does He teach us about prayer? Read Mark, Chapter 10, verse 45; Luke, Chapter 11, verse 1; Luke, Chapter 22, verse 41.
7. How did St. Paul have the strength to withstand the trials that faced him?
8. How can a person of service also be a person of prayer? Discuss.
9. Within your family or your circle of friends or your parish group, discuss how you can serve others. Discuss how your service relates to prayer.
10. Do you feel a conflict between service and prayer? Discuss.



Tradition is no static deposit

By Father John J. Castelot

Catholics set great store by tradition as a source of revelation, and rightly so. But just what is it? One can easily recognize the Bible as a source of revelation: It is a well-defined collection of sacred books in which we can read God's self-disclosure. But tradition? It is not an easy concept to grasp, but for our immediate purposes it will suffice to recall two important points made by Vatican Council II in its Constitution on Divine Revelation.

The first is that Scripture and tradition are not two distinct sources of revelation (paras. 9 and 10).

The second is that tradition is not a static "deposit," enshrined once for all, say, in the writings of the Fathers or papal documents. Rather, it is a dynamic, ongoing process, the response of each Christian generation to God's revelation of Himself in the history of His people and supremely in the Christ-event. As the Council put it: "The tradition that comes from the apostles makes progress in the Church, with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed on" (para. 8).

The Scriptures are the result of such a process. As we have them now, they are a fixed "deposit," but they did not drop down ready-made out of the blue. They witness to a long, progressive response of the people of God to His saving activity in their history. This is true of both the Old and New Testaments.

WE FIND an interesting example of this at the beginning of the Bible. The first five books, Genesis through Deuteronomy, form a unit known variously as the Torah, the Law, or the Pentateuch (Five Scrolls). They are, however, a complex unit, the result of about 500 years of theological reflection and literary formulation. As they stand, they enshrine four main traditions, and if one studies these traditions in the chronological order in which they were written, one can trace one phase of the growth of tradition.

Take, for instance, the familiar creation accounts. The one beginning in Gn. 2, 4b is actually the older of the two. It was formulated by an author known as the Yahwist in the late 10th century B.C. and, from a theological point of view, is relatively unsophisticated. For one thing, it pictures God in very human fashion, planting a garden, making a mud-man, conducting a parade of animals before the man, fashioning a woman from his "rib," walking with him in the garden, and so forth.

Turn now to the first account (Gn. 1, 1 - 2, 4a). This was actually formulated some 500 years later by an author of the Priestly School. It reveals an advanced awareness of the transcendence, the "otherness" of God. The atmosphere is hushed, reverent and orderly. God does not behave in human fashion now; He simply speaks His creative word and

things come into being. Obviously between the time of the Yahwist and that of the Priestly School a dynamic process has been going on, a growing insight into the nature of God and of His relation to the universe.

MANY OTHER examples could be given, like the development of pure monotheism, the gradual clarification of messianic hopes, the slow emergence of ideas about retribution in the hereafter, the shift of emphasis from corporate to personal, individual responsibility. Biblical man's knowledge of God and of himself was never complete, fixed, static. It was constantly evolving in a process we call tradition.

The same process is discernible in the New Testament. It can be appreciated only if one reads the early books first and then traces the development of certain themes through the subsequent writings. In this connection, one must remember that our editions of the New Testament do not print the books in the order in which they were composed. St. Paul, for instance, had written all of his letters before the first Gospel, that of Mark, appeared. And the letters of Paul are arranged in order of relative importance rather than in chronological sequence. The earliest New Testament document is his first letter to the Thessalonians, the latest is the Revelation of St. John, or perhaps 2 Peter.

At any rate, the growth of Tradition can be traced rather clearly, and it is a fascinating study. We can see an ever deepening penetration into the mystery of Christ and of the Church. For instance, the emphasis in Mark is on the humanity of the suffering Son of Man; in John it shifts to the divinity of the Word made flesh. In Paul's letters, the Church is the local community; in later writings we sense a heightened consciousness of the universal Church. In all of this we are reminded of the promise of the Johannine Jesus: "When he comes, however, being the Spirit of truth, he will guide you to all truth" (Jn 16, 13a).

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