

THE

Archdiocese of Indianapolis

# CRITERION

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**LIFE MEDALLION**—A group called "Ministers for Life" in Eastern Kentucky have been distributing medallions to promote the pro-life movement in fundamentalist churches throughout the South. The organization was started by

Glenmary Father Patrick O'Donnell and the Rev. Paul Hodge, a Church of the Nazarene minister. [NC photo by Robert Strawn]

## Agency leaders laud textbook aid ruling

WASHINGTON—Spokesmen for both the National Catholic Educational Association (NCEA) and the U.S. Catholic Conference (USCC) have praised a recent Supreme Court ruling that states may pay for textbooks and some auxiliary services for nonpublic school students.

But both officials—Father John Meyers, president of the NCEA, and Father Patrick Farrell, USCC representative for Catholic schools—condemned the court, in separate statements, for holding that the use of state funds for nonpublic school field trips and instructional materials is unconstitutional.

"only insofar as their financial support is concerned." More correctly, he said, they should be called "public-nongovernmental" schools.

He called for "a new public policy which will guarantee the full exercise of parental rights in the education of their children."

Father Farrell, while welcoming the court's decision on the constitutionality of supplying textbooks, testing and health services to nonpublic schools, called the ruling

against instructional materials, equipment and field trips "deplorable."

The decision "is an instance of the extreme tendency of the court to make judgments on the basis of remote possibilities rather than facts," he said.

The USCC spokesman added, "The Supreme Court has once again decided to judge the merits of aid to nonpublic schools on the basis of the advancement of religion."

## High Court Justice explains vote for aid

WASHINGTON—Supreme Court Justice Lewis Powell offered strong praise for parochial schools in an opinion explaining his vote on an Ohio auxiliary services bill.

Powell voted to rule state textbook loans, standardized testing, diagnostic and therapeutic services and field trip aid constitutional. He voted to rule instructional materials loans unconstitutional, but said he thought a better written law could be found constitutional.

Powell was in the court majority on all issues, but the field trip aid, which was ruled unconstitutional.

required by the Establishment Clause. Certainly few would consider it in the public interest.

"Parochial schools," Powell said, "quite apart from their sectarian purpose, have provided an educational alternative for millions of young Americans; they often afford wholesome competition with our public schools; and in some states they relieve substantially the tax burden incident to the operation of public schools."

"The state has, moreover, a legitimate interest in facilitating education of the highest quality for all children within its boundaries, whatever school their parents have chosen for them."

"No doubt we could achieve greater analytical tidiness," he said, "if we were to accept the broadest implications of the observation in *Meek v. Pittenger* (an earlier school aid case) . . . that 'substantial aid to the educational function of (sectarian) schools . . . necessarily results in aid to the sectarian enterprise as a whole.'"

**POWELL SAID** The United States today is "quite far removed" from the dangers which led to the Constitution's separation of church and state.

"The risk of significant religious or denominational control over our democratic processes—or even of deep political division along religious lines—is remote, and when viewed against the positive contributions of sectarian schools, any such risk seems entirely tolerable in light of the continuing oversight of this court."

"Our decisions have sought to safeguard principles that preserve the cherished safeguard of the Establishment Clause without resort to blind absolutism. If this endeavor means a loss of some analytical tidiness, then that too is entirely tolerable."

**THE COURT'S RULING** came June 24 in *Wolman vs. Walter*, a challenge to an Ohio law. It allowed state payments for standardized testing, diagnostic testing and therapeutic and remedial services, but disallowed the use of state funds for such items as audio-visual equipment, maps and tape recorders.

Father Meyers said he was "delighted that the Supreme Court has given some practical recognition to the rights of students and their parents who select private schools," but added that he was "disappointed" that the court turned down the use of state funds for nonsectarian field trips and instructional material "on the presumption that teachers cannot be trusted and will divert these forms of assistance to sectarian purposes."

The NCEA president added, "It is precisely the poor and disadvantaged children who need this help and have a right to it."

**FATHER MEYERS CALLED** the term "private" in private schools "a misnomer" and said they are private

## Black Catholics will be host to Bishop Howze

INDIANAPOLIS—Bishop Joseph L. Howze, recently installed Black Bishop of the Diocese of Biloxi, Miss., will address the Archdiocesan Black Catholics Concerned at the organization's fifth anniversary dinner on Thursday, August 18, at 7 p.m. at the Hilton Hotel. Proceeds from the dinner will be used to assist the organization's two Black seminarians in their priestly studies.

Archdiocesan Black Catholics Concerned is the local chapter of the National Office for Black Catholics. One of the goals of the organizations is to promote vocations to the priesthood and Religious life.

**BISHOP HOWZE** is this century's first Black Ordinary. As Auxiliary Bishop, he served the Natchez-Jackson, Mississippi, diocese from 1972 until his present assignment. He was installed as Ordinary of the Diocese of Biloxi on June 6 in a ceremony at the Cathedral of the Nativity of the Blessed Virgin. Archbishop Jean Jadot, Apostolic delegate in the United States, presided.

Archbishop George J. Biskup and pastors throughout the Archdiocese will be special guests of ABCC at the August 18th observance. Any interested person is invited to share in the celebration.

**FOR FURTHER** information and tickets, contact Miss Virginia Davis, ABCC secretary, (317) 255-1412 or write for tickets to ABCC, Post Office Box 88015, Indianapolis 46208.

Mrs. Amanda Strong is president of ABCC; Father John LaBauve, S.V.D., Father Clarence Waldon, Mrs. Frederick H. Evans, II, and Mrs. Gerald Harkness serve as ABCC trustees.

## Hoosier winner

FORT WAYNE, Ind.—A fifth-grade teacher in Elkhart, Ind., has won a slogan contest sponsored by the National Catholic Education Association. The winning slogan, which will be the theme for Catholic Schools Week in 1978, is "Catholic Schools: Everyone Grows."

Mrs. Marian Furst, who received a \$100 prize, said the slogan was the combined brainchild of other teachers working with her at St. Vincent de Paul School in Elkhart. The prize money will be spent on an as yet undetermined school project.

## COURTS FORMAL EXCOMMUNICATION

## Rebel prelate ordains 14

ECONE, Switzerland—Again defying direct orders from Pope Paul VI, Archbishop Marcel Lefebvre ordained 14 priests and 22 subdeacons at his seminary in Ecône June 29. Many observers believed the illicit

ordinations would be the final disobedience leading to formal excommunication of the traditionalist leader by Pope Paul VI, and possibly the first major schism in the Catholic Church in a century.

Only two days before the ordinations, Pope Paul at a consistory of cardinals accused Archbishop Lefebvre of "contumacious insubordination" and warned him to "be mindful of the breach he is producing . . . the division which he is introducing with the gravest responsibility."

**THE WEEK BEFORE**, the Vatican press office released a statement saying the Pope had sent Archbishop Lefebvre a handwritten letter June 20 "in which he implored him not to carry out a new grave act of disobedience to Church authority . . . making irreparable the break with the unity and charity of the Catholic communion."

Archbishop Lefebvre told the 4,000 gathered for the ordinations, "We are in plain communion with the Holy Church. But they (Vatican officials) want us to ally ourselves with the adulteration of the Church."

"We refuse to collaborate in this."

Repeating his theme of opposition to reforms in the Church since the Second Vatican Council, the 71-year-old archbishop charged that "mercenaries, wolves and thieves" have taken control of the Church since the council.

"We will not lend a hand to them," he declared. "We will not collaborate in this destruction."

Among the newly ordained were two Americans: Anthony Cekada, 28, of (Continued on Page 6)

## Equal time for adults

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—A religious education program which places equal emphasis on religious training for adults as that for children is being implemented with great success by St. Charles parish.

According to Father Robert Borchertmeyer, pastor of St. Charles, it is obvious that religion of necessity is an adult response to a belief. "Any parish structure must mirror the adult of its members," he said.

He feels that at the same time most adults in parishes are rearing children, thus a need for a child emphasis also. "With this in mind our parishes must be family oriented," Father Borchertmeyer said. "It is most essential that the parishes reflect the joys and successes, the disappointments and failures of the families that make up its membership."

**WITH THE IDEA** that the educational life of a parish belongs at birth and continues to the end of one's life, an Adult Learning Center was established at St. Charles in 1973, with Mrs. Catherine Siffin as the director. There are now three working teams involved in the offerings of the center—parish-community team, family team, and pre-Cana-marriage enrichment team.

The pre-Cana conferences are planned and designed by host couples and led by members of the parish. Continued evaluation and revision follows each conference.

The first Marriage Encounter was held last November and since then four other encounters have occurred, and parishioners from all three Bloomington parishes as well as some people outside of Bloomington have participated. This has helped more than 100 couples to renew their sacramental commitment to marriage and undoubtedly has had effects on many other couples who have talked with or been encouraged by participant couples.

The Cana conference scheduled for July is being planned by four couples who made the Marriage Encounter. Not everyone can or is ready to set aside a whole week-end for Marriage Encounter, so Cana conference is focused on renewal of marriage as a sacrament and strengthening the commitments made.

The Adult Center coordinated with the Liturgy Committee to offer catechesis for the new Rite of Penance.

Fifteen people were trained to conduct the eight meetings held after Masses to provide the catechesis for the new Rite of Penance. The training involved reading, discussion leader technique, designing of format, and evaluating sessions.

About 360 people attended the eight sessions on the new Rite. "The general reaction to the Sunday sessions was favorable," Mrs. Siffin said. "They were informal, a growing experience, and an experiment in building a new community. It was obvious that people gained from them and looked forward to them. A lot of discussion on questions other than the new Rite surfaced, and we sensed that people appreciated this occasion for sharing questions and supporting each other."

Another project of the Adult Center was a four-week series of discussions on Patriarchs of the Old Testament. Two hundred people participated in the four-week series. Father Borchertmeyer teaches a weekly Scripture course on Thursday morning and Tuesday evenings. His teaching makes it possible for many people to learn Scripture. In addition, many other faith questions are dealt with, and the on-going process of parishioners knowing, supporting and enjoying each other proceeds.

**BECAUSE OF THE SUCCESS** of the (Continued on Page 9)

## Father Patrick Gleason, Columbus pastor, dies

COLUMBUS, Ind.—The Funeral Liturgy was offered Tuesday morning in St. Columba's Church for the founding pastor, Father Patrick J. Gleason, who died last Thursday in St. Vincent Hospital, Indianapolis. Archbishop George J. Biskup was the principal celebrant.

Msgr. James P. Galvin, a classmate, was the homilist.

Father Gleason, who was 64, was buried in St. Joseph Cemetery, Evansville.

**A NATIVE OF NEWARK, N.J.**, he completed his seminary studies at St. Meinrad, where he was ordained in 1938. He offered his First Mass in St. Benedict Church, Evansville.

Prior to his entering the military service as a chaplain in 1944, Father Gleason served as associate pastor at St. Charles, Bloomington, St. Patrick, Terre Haute, and St. Philip Neri, Indianapolis.

**UPON HIS RETURN** from service in 1946, he resumed his post as associate pastor at St. Philip Neri. The following year he became associate pastor at St. Mary, Greensburg.

In 1950 Father Gleason was appointed pastor of Holy Cross parish, St. Croix, where he served until 1956, when he became pastor of St. Bartholomew parish, Columbus. He served in this capacity until 1963, when he was named to organize the new St. Columba parish.

Survivors include a brother, Thomas J. Gleason of Dallas, Tex., and three sisters, Mrs. Paul D. Simpson and Mrs. Robert S. Matthews, both of Evansville, and Mrs. Jonathan O. Cole of Brookline, Mass.



FATHER GLEASON



**PHOTO CONTEST WINNER**—This appealing camera study of a mother and her infant child was judged the winner of the Criterion's amateur photo contest for May and June. The subject was "Parental Love." The photographer, Timothy R. Warner, a member of St. Jude's parish, Indianapolis, will receive a check for \$50. The photo is entitled: "Together—Is Love." Competition is now open for the next contest. To provide more time to submit entries, the editors have decided once again to combine the two months of July and August with the winner to receive a double award of \$50. Using Independence Day as a key, the subject will be "Patriotism." Entry deadline is Friday, August 26. Photos must be 5 by 7 or 8 by 10 black and white glossy.



# week's news in brief

by no news service

## Attacks Vatican statement

TUEBINGEN, Germany—Father Hans Kueng, Swiss theologian who has clashed with the Vatican on numerous occasions, has attacked the recent reaffirmation of the Church's ban on women priests with a statement in which he claims that the Apostle Paul, spoken of by St. Paul, was in fact a woman.

## Asks U.S. ease Immigration

WASHINGTON—A Portuguese bishop has asked the U.S. bishops to help solve this country's "extremely grave" problem of overcrowding by convincing the U.S. government to allow more Portuguese emigrants into the country.

## Confession policy delay urged

DES MOINES—The Des Moines diocesan liturgy commission has asked Bishop Maurice Dingman not to set a policy on first Confession and first Communion "until further study and prayer be given to the matter." In Boston, the religious education office agreed with the Vatican's recent letter on the subject, restoring the traditional sequence of Confession before first Communion.

## in capsule form

A press spokesman for the Jesuits in Rome said that Jesuits in El Salvador have received death threats from a right-wing guerrilla organization there. The threats, from the Union Guerrilla Blanca (White War Union), said that Jesuits who do not leave El Salvador within 30 days after June 21 may be killed. . . . Pope Paul VI has encouraged medical researchers and health care personnel to continue research in the area of natural family planning. The Pope expressed his encouragement for such research in a letter to the first annual congress of the International Federation of Family Action, meeting in Cali, Colombia, June 22-25. . . . Italian unions called off a strike which would have paralyzed Roman airports—and with them the travel plans of hundreds of Neumann canonization pilgrims from the United States. The strike, called by Airport of Rome employees for Thursday, June 23, was cancelled a day earlier. . . . The U.S. Catholic Conference (USCC), following an inquiry from Vice President Walter Mondale, has backed an adoptive reform bill now being considered by the Senate. The bill would help streamline state adoption laws and provide aid to families adopting children regarded as hard to place, such as minority and handicapped children. . . . The bishops of the United States, Canada and Latin America will meet July 4 to 8 in Medellin, Colombia, to discuss adult catechesis at the 12th annual Inter-American bishops' meeting. . . . The Senate Human Resources Committee has voted 13-0 to require disability insurance plans to pay benefits for pregnancy and related conditions. . . . Catholics in Brazil marked the feast of Corpus Christi with mass rallies opposing attempts in congress to introduce divorce legislation into the country.

## Reports Irish outlook bleak

NEW YORK—The president of the National Council of Churches (NCC) has returned from Northern Ireland with a bleak view of prospects there. But the churches of both the United States and Ireland could do much to help the situation, William P. Thompson said.

## Melkites, Orthodox confer

NEWTON, Mass.—Archbishop Joseph Tawil, spiritual leader of the Melkite Catholic Church in the United States, hosted an ecumenical reception June 20 for Patriarch Elias IV of Antioch, the first Greek Orthodox patriarch ever to visit the United States. Both expressed hopes that the two churches will one day be joined.

## Porno ad curbs applauded

NEW YORK—A decision by The New York Times to restrict pornographic film ads was praised in New York by Franciscan Father Bruce Ritter, who directs the Covenant House shelter for young victims of Times Square smut peddlers. The new Times policy, beginning July 1, sharply limits the size and content of pornographic film ads to single-column type displays of up to one and three-eighths inches. These will be restricted to the name of the film, the name and address of the theatre, performance hours, and the label, "adults only."

## Religious tax abuses deplored

WASHINGTON—Americans United for Separation of Church and State is considering legal action to curb abuses of the religious tax exemption. "We are particularly concerned about the abuses generated by mail order operations which sell ordination certificates for small sums and encourage people to claim tax exemptions for homes in which they may not hold occasional services," according to Andrew Leigh Gunn, American United executive director.

## names

Sister Mary Hiltrude Koba has been named president of Felician College conducted in Lodi, N.J., by the Felician Sisters. She succeeds Sister Mary Justitia Lawriezak, who has held the post since 1965.

Auxiliary Bishop John J. Dougherty of Newark, N.J., pastor of St. Rose of Lima parish in Short Hills, has informed parishioners that he will be resigning his pastorate in September when he reaches his 70th birthday. Bishop Dougherty is a former president of Seton Hall University in nearby South Orange, N.J. He also headed the U.S. Bishops' Committee on Social Justice and Peace.

Secretary of Health, Education and Welfare (HEW) Joseph Califano has promised "substantial initiatives" in the field of alternatives to abortion in fiscal year 1978.

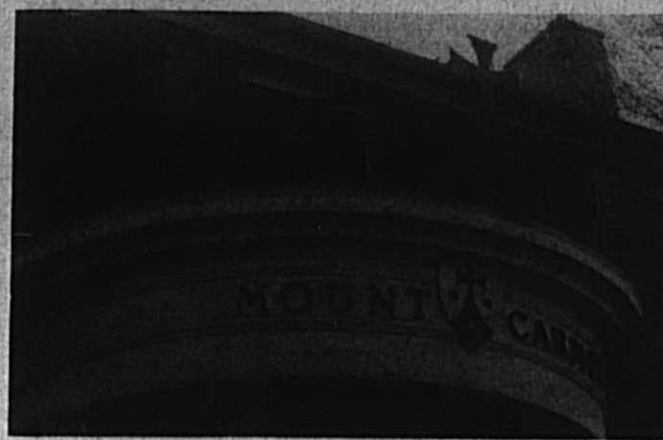
Pope Paul VI has accepted the resignation of Bishop Charles H. Heimesing, 69, of Kansas City-St. Joseph.

Fifty years ago the new Holy Trinity School at 902 N. Holmes Ave., Indianapolis, was dedicated by Bishop Joseph Chartrand. It was built at a cost of \$70,000.

Mo., and has named Bishop John J. Sullivan of Grand Island, Neb., to replace him.

Benedictine Father Daniel Kucera will be installed as auxiliary bishop of the Joliet, Ill., diocese July 21 with Bishop Romeo Blanchette of Joliet the principal celebrant. Bishop-elect Kucera, 54, is chairman of the board of trustees of Illinois Benedictine College, Lisle.

Thomas R. Feld, 32, will become the first lay president of Mount Mercy College in Cedar Rapids, Iowa, on Aug. 15. He will succeed Sister Mary Agnes Hennessey, president of the college for the last 16 years.



## Then . . . .. Now

TERRE HAUTE, Ind.—The Carmelite Sisters in Terre Haute will be sponsoring their annual Outdoor Novena again this year with a special 8 p.m. liturgy each evening from July 8 through July 16, the Feast of Our Lady of Mount Carmel. In addition, a morning liturgy is scheduled for 7:30 a.m. on July 16.

By coincidence, the same retreat master, who conducted the opening Novena in 1948, Father Raymond Oosdyke, O.F.M. Conv., will be returning to preach the series of sermons at the 1977 observance. (The top photo shows the monastery facade as it looked 29 years ago at the time of Father Oosdyke's first appearance. This contrasts with the new sign, bottom photo, which was designed and fabricated by the Sisters themselves several years ago when their new monastery was completed.)

Overall theme for this year's Novena will be "Mary in Our Life," and the individual sermons will be based on the various titles of the Blessed Mother as found in her litany.

As in the past, groups from the parishes in the Terre Haute Deanery will have special roles in the liturgy and provide the music. Also the respective pastors have been invited to serve as concelebrants at any of the Novena services.

## Benedictine dies at age 67

FERDINAND, Ind. — Funeral services were held Saturday, June 25, for Sister Salome Wundrak, O.S.B., 67, who died at the Convent of the Immaculate Conception here on June 22.

Sister Salome, a native of Sellersburg, had taught school throughout her religious life. In the Indianapolis Archdiocese she taught at St. Mark's in Perry County, Bradford and Cannelton. She taught at Christ the King School, Evansville, during the past school year.

Survivors include one brother, Joseph Wundrak, of Jeffersonville; and five sisters, Mrs. Robert Popp of Memphis, Ind.; Mrs. Mark Gohman of New Albany, Mrs. Edward Brady of Clarksville, Mrs. Dwight Smalley of Jeffersonville, and Mrs. Arthur Meyer of Victoria, Tex.

Fifty years ago a fire, believed to be of incendiary origin, destroyed the historic St. Patrick Church at the corner of Woodlawn and Hunter Sts., Indianapolis.

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Date	Celebrant	Congregation
July 3	Fr. Basil Hrin, O.S.B.	Catholic Chapel, Fort Benjamin Harrison
July 10	Fr. Francis Allen	Our Lady of Grace, Noblesville
July 17	Fr. John Minta	Daughters of Isabella
July 24	Fr. Robert Borchertmeyer	St. Charles Borromeo Parish, Bloomington
July 31	Fr. Richard Mueller	Our Lady of Lourdes Parish, Indianapolis
August 7	Fr. Joseph Beechem	St. Lawrence Parish, Indianapolis
August 14	Fr. Richard Terrill	St. Philip Neri Parish, Indianapolis
August 21	Fr. Michael Carr	St. Andrew Parish, Indianapolis
August 28	Fr. Bernard Strange	Knights and Ladies of St. Peter Claver

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## Chirp! Chirp!

by fred w. fries

Remember the chirping birds who almost ruined our golf vacation last May? The ones who parked in a tree outside our bedroom window and sang up a storm promptly at 3:30 a.m. every morning . . . and signed off a half-hour later after we were hopelessly awake?

Well, the birds are back at the same old stand (actually, they never left), and, if anything, they are several decibels louder.

Since our daily alarm is set for 5:15 you can readily see what this unwelcome cacophony does to our normal sleep pattern.

In sheer desperation we are turning to you Tacker readers (both of you?) for a solution to our problem.

To the person providing the best answer—in 25 words or less—to the chirping birds problem, Ole Tacker, widely known for his philanthropy, will send his personal check for \$5.

Send your letters (a postcard will do) to: Chirp! Chirp! P.O. Box 174, Indianapolis, IN 46206.

Employees of the Criterion and members of the Audubon Society are ineligible to compete.

**NEAR FATAL SETBACK**—The "Royal and Ancient" suffered a near fatal setback last Monday as the clergy of the Archdiocese assembled for their annual golf tournament. The victim of the clerical assault this time was the Prestwick Country Club near Avon. An overnight deluge and intermittent rain during the day kept the scoring down, and only a handful of the 100 or so competitors managed to break 90. Winner of the low gross trophy was a "visiting fireman," Father Robert Mills of the Louisville Archdiocese, who managed to negotiate the water-logged links in 82 strokes. The most "consistent" round was turned in by a priest who shall remain anonymous: On the front nine he shot 75, then turned around and took 74 strokes on the back side for a grand total of 149. As we said, the golf course took a beating. One of the reverend athletes was reported to have disintegrated a divot the size of a pie plate—and he was putting at the time! Archbishop George J. Blekup attended the Prime Rib dinner that followed at the Westside Knights of Columbus Council. Father John Betz presided over the distribution of prizes, ably assisted by Father Fred Denison. Incidentally, Father Michael Welch, the illie Nastase of the clergy, was awarded the trophy in the tennis tournament, which has been part of the clergy outing for the past several years. The victory was tainted, however. He was the only player to show up.

**ENCORE**—Miss Marion Meyer of St. Thomas parish, Fortville, recalled a brief inspirational item we carried in the column a year or so ago entitled "Recipe for All Seasons." She said that she had found the item "helpful in corresponding with friends and acquaintances who were in need of cheering," but had mislaid the clipping. On the theory that other readers would like to read it again, we are reprinting this unique recipe, "which is full of nothing but spiritual calories."

1 cup of thanks to God  
1 cup of good thoughts  
3 cups of kind deeds  
2 cups sacrifice for others  
3 cups well beaten thoughts of compassion

Mix all ingredients thoroughly and add tears of joy as well as sorrow for your neighbor in trouble. Flavor with little gifts of love and kindly service.

Fold in prayer and faith to lighten the other ingredients and raise the texture to great heights of Christian living. Bake well at a high degree of human kindness and serve with a warm smile. Enjoy every bite.

**NEEDED: ADOPTIVE HOME**—Catholic Social Services is looking for an adoptive home for a 13-year-old boy and his 11-year-old sister, who have recently become available for adoption. Both are described as "appealing, attractive children of normal intelligence who have received good foster parenting." The adopting family does not need to be childless. Interested persons may call Dr. Jerry Smith at Catholic Social Services, (317) 632-9401.

**HERE AND THERE**—Father Daniel Buechlein, O.S.B., President-Rector of St. Meinrad School of Theology, gave a major address at the Serra International Convention in San Francisco, June 27-29. . . . Frank S. Wuensch, a member of St. James parish, was recently named Layman of the Year by Monsignor Downey Council 3660, Knights of Columbus. . . . Raymond L. Temple was recently appointed Dean of Students at Brebeuf Preparatory School. . . . Brother Howard P. Sturdivant, O.S.B., associate pastor of St. Rita's parish, has been reappointed National Chaplain of the Junior Division, Knights of Peter Claver, and Michael Harden, of the same parish, has been elected to the post of National Secretary. . . . The memorial chapel in St. Joseph Cemetery, Indianapolis, is now open to visitors on Sunday afternoon from 12 noon until 3 p.m.

## Prayer: 'best investment'

**STEBENVILLE, Ohio** — Longer prayer hours have been "the best investment of my life," a Franciscan priest told more than 800 priests from 46 states and 14 foreign countries, at the Third National Conference for Priests on the Catholic Charismatic Renewal, held in Steubenville, Ohio.

"When you start speaking with God about things, you can get things done," said Father Michael Scanlan, president of the College of Steubenville and chairman of the five-day conference.

Father Scanlan, a Third Order Regular of St. Francis, said the goal of the conference was to "go beyond gifts to a long-term building . . . to challenge priests who have recognized their gifts of prophecy." The conference was called "Priests II" because most of the participants had attended previous priests' conferences for charismatics held in Steubenville.

**A MAJOR TOPIC** at the conference was preaching, and Dominican Father Francis MacNutt said "priests are the hardest persons of all to convince of the value of preaching."

Father MacNutt, who was introduced as the person who had done more for the spiritual renewal of priests than anyone else in the country and who was greeted with a standing ovation, said he considered the gesture "symbolic of the incredible change that has taken place in God's priesthood in recent years."

"I never thought I would live to see the day when a group of priests were freer than almost any group of people I know," he said.

Father John Bertolucci of Little Falls, N.Y., told the participants that "we tend to be afraid of the cost of discipleship," which, he said, "is persecution of some sort or other."

"We have to be aware of the fact that if we don't feed the people, false prophets will. The only way we can do this is to become prayerful people. We have to bring this

presence to the table at the Sunday liturgy," Father Bertolucci said.

**BOBBIE CAVNAR**, newest team member of the Office for National Charismatic Ministry at the Steubenville college, related numerous experiences he has had with inner healing and deliverance, and reminded priests that "discernment comes through the entire body of Christ, and not just through the individual who acts as Christ's instrument."

On the final evening of the conference, Cavnar led a healing service that lasted more than four hours. Hundreds of priests in-

dicated afterward that they had been healed of various physical ailments.

Father Francis Martin, Scripture instructor at Ecole Biblique in Jerusalem, said healing "is only restoring the balance that was lost. This comes about by knowing Christ and giving one's life to him, by using one's charismatic gifts, by living in committed relationships and by showing forth this life in evangelism."

A charismatic conference for priests in the West who have not participated in the previous national conference is scheduled for July 25-29 at Loyola Marymount University in Los Angeles.



**SCHEIDLERS WED 50 YEARS**—A Mass of Thanksgiving will be held at 1:30 p.m. Saturday, July 2, at St. Mary Church, Greensburg, for Mr. and Mrs. Aloysius Scheidler who will be married 50 years on July 6. Following the Mass, a reception to honor the couple will be held from 2:30 to 6 p.m. at the K of C hall. Relatives and friends are invited. The couple's six children include Mrs. Barbara Wamsley, Mrs. Marjorie Johanningsman, Mrs. Mary Ann Welage, Mrs. Kathryn Meyer, Mrs. Dorothy Hosling and James Scheidler.

Rural, Indianapolis, will sponsor the regular monthly Card Party at 7:30 p.m. in the parish community room. The public is invited.

The monthly Luncheon and Card Party at St. Mark parish, Edgewood and U.S. 31S, Indianapolis, will begin with the luncheon at 11:30 a.m. The event is open to the public.

## 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.

## ACTIVITIES CALENDAR

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

## JULY 1-3

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

## JULY 3

A Mass of Thanksgiving will be celebrated at 2:30 p.m. at St. John Church, Indianapolis, to observe the golden jubilee of Sister Mary of the Sacred Heart (Cronin) of the Sisters of the Good Shepherd in Cincinnati. A reception will follow the Mass at St. James parish, 1153 Cameron St.

Sister Mary spent a number of years in Indianapolis when she was assigned to work at Marydale School. An invitation is extended to relatives and friends to attend the Mass and reception.

## JULY 8-10

The annual Summer Festival at Nativity parish, Indianapolis, will feature boneless catfish dinners on Friday from 5 to 8 p.m.; Italian spaghetti dinners prepared by Dave Page of LaScala's and served from 5 to 8 p.m., and a Sunday Smorgasbord from noon until 8 p.m.

Midway rides and all kinds of entertainment will be available.

## JULY 13

The Altar Guild of St. Philip Neri parish, 550 N.

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## JULY 4

St. Michael parish at Brookville will stage its annual Festival throughout the afternoon and evening. Chicken dinners will be served from 11 a.m. until 2 p.m.

Festival goers will find all kinds of attractions available including cash and quilt awards.

## JULY 5

A Simeon Project meeting will be held at St. Bernard parish in Frenchtown at 7:30 p.m. Interested persons are invited.

## JULY 7

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# comment

## End and beginning

The following tribute to Msgr. Raymond T. Bosler was written by a seminarian on the occasion of his relinquishing the pastorate of Little Flower Church, Indianapolis. In view of Msgr. Bosler's 29 years of service as editor of the Archdiocesan newspaper (he stepped down as editor in 1976 but agreed to serve as consulting editor), we wish to extend our own best wishes to him on this occasion and pray that God will bless him in his "new ministry."—Fr. Thomas Widner and the Criterion Staff.

BY MICHAEL SERETNY

This upcoming week marks the end and the beginning of a new ministry in the life of Msgr. Raymond T. Bosler, pastor of Little Flower Church, Indianapolis. Msgr. Bosler will be leaving his post as pastor of Little Flower Parish after 11 years of leadership and service.

When you normally think of retirement, you imagine leaving work, concerns, and your life's effort behind you. However, in Msgr. Bosler's case, you who really know him can be assured that he is merely shifting gears toward a new field of endeavor.

After a brief vacation, Msgr. Bosler hopes to travel to Rome, where he will engage in theological research and study. This effort will be nothing new for Msgr. Bosler, since he has studied and worked in Rome previously. Perhaps many of you can remember him when he was a Peritus (consultant) to Archbishop Paul C. Schulte during the long sessions of Vatican II.

In addition to these pursuits, Msgr. Bosler will continue his ministerial efforts in other familiar directions. He plans to continue writing his weekly syndicated column on questions of faith for the Criterion and other Catholic newspapers. As in the past, he hopes to continue his efforts in the areas of Ecumenism, Public Speaking Engagements, Parish Retreats, and the Education of Clergy. In the area of recreation, his golf clubs certainly provide a major source of relaxation and enjoyment.

Knowing Msgr. Bosler's ability to meet these ministries effectively, as in the past, will give you good reason to be happy for him during this time of change in his priestly life.

### living the questions

## Non-school religious education unwanted

by fr. thomas widner

The comments of Mrs. Nora Dvorak of Sacred Heart parish, Terre Haute, generated a number of other comments by mail. Some asked to remain unpublished but all supported her comments in one degree or other.

One letter brought to my attention something I naively thought no longer existed in this Archdiocese. Some religious educators, however, tell me there are several parishes where it continues to exist.



The person writing the letter is dissatisfied with the local Catholic school for several valid reasons but is concerned about being ostracized from the parish. Why? Because in her parish Catholic children in public schools are not allowed to serve Mass or make their First Communion with the Catholic school children.

In the most charitable words I can conjure up, the situation is at best unjust and absurd. The segregation established in such a parish is un-Christian and un-Catholic.

THE POINT MUST BE made that the value and need for Catholic schools is total and beyond questioning. But just as valuable and necessary are alternative programs of religious education. Many parents, because of their own investigations and study without any prompting from anyone other than their own insights into the educational needs of their children,

are opting for public schools. These same intelligent parents are looking for and not finding the strong alternative religious education programs because some pastors and principals and boards of education continue to spend every dime of religious education on schools which generally serve at best only half of the children in a specific parish and far fewer, if any, adults.

There is a constant battle between pro-school and anti-school forces, a battle which has unjustifiably labelled individuals in those camps. Why can there not be room in a parish for both kinds of religious education? And why are parishes unwilling to spend more to develop non-school religious education programs?

The potential for non-school religious education has yet to be tested. It is therefore useless to claim that non-school programs cannot do the job that in-school programs can. The two are not comparable and until we are willing to spend the money on non-school programs to see if they can do the job the argument remains faulty.

I am not convinced that the majority of Catholic parents who send their children to Catholic school do so for reasons of following Christ and Christian principles. They do want their children not to be a bother and they want them to be protected from the racial problems of public schools and they want their children to be quiet. This can be accomplished better in Catholic schools.

But the parents who do want their children to have a solid grounding in the Catholic faith make incredible sacrifices to send their children to Catholic schools. What needs to be pointed out, however, is that some parents who want their children to be grounded in the Catholic faith make incredible sacrifices not to send their children to Catholic schools. These parents often spend more time with their children due to the nature of the out-of-school religious education program than do those whose children are in-school and the result is a strengthening of the parent's own faith.

IT SEEMS TO ME THAT we continue to miss the point of Catholic education. Operating a high quality school with the best teachers and the finest academic programs is an honorable vocation. Catholic schools cannot ever begin to compete with public schools in this regard though because we cannot possibly hire the teachers whose salaries recognize their worth. If our schools were really as good as we have deluded ourselves into thinking they are, they would cost twice as much as they do now because we'd be spending far more to obtain the best teachers.

On judgment day, I don't think the Lord is going to look at the administrative files so much as he is the hearts of the men who attended the schools and operated them. Money cannot build an educational system which teaches men to love their brothers. That takes the commitment and belief of one individual teaching another. Catholic schools are not the only way to do this. We are rapidly losing many potentially fine Catholics because we are unwilling to commit ourselves equally to non-school religious education.



## Faith and human rights

by dale francis

There is a new understanding of the importance of human rights in the world; and Catholics are committed, by necessity, to the cause of human rights.

It is not because the cause of human rights has become the rallying cry of political and social movements throughout the world that Catholics must be committed to the cause of human rights. It is because the very nature of our belief, the very essence of our faith, requires us to be committed to human rights everywhere.

We are committed by the very fact we are Catholics to the conviction that every human being is of inestimable worth. We are committed by our faith to belief in the importance of every individual. Our belief not only commits us to the conviction that every individual is of worth but to opposition to whatever would harm the welfare or destroy the dignity of any individual.

IF WE ARE truly Catholics, then we must be opposed to whatever degrades the dignity of human beings, whatever deprives any of justice.

No Catholic true to what his faith demands of him can judge any individual by the pigmentation of the skin, by national origin, by social class. Racism is wrong but it is also incompatible with belief in the Creator



and the humankind He has created. Our commitment to the cause of justice for all people is not just something to which we come by the recognition it is best for society, it is a commitment demanded by our belief.

If we are to be Catholic, then we have no choice but to be concerned when there are people in the world who hunger while there are those in the world who live in affluence.

But not only does our faith demand that we be concerned. Our faith demands of us that we seek not only to bring food to those who are hungry but also to eliminate the inequities that bring about hunger in the world.

Mankind has learned by unhappy experience the ravage that war brings to the world and, at a time there are weapons that could literally destroy the whole civilized world, there is an agreement that the world must seek peace. But for Catholics, the commitment to peace should not come only through calculation of unacceptable cost of war. We are committed to peace because we are committed to the following of the Prince of Peace, our Lord Jesus Christ.

No one would be so foolish as to claim there are not Catholics who succumb to the evils of racism, Catholics who are primarily interested in their own material welfare and unconcerned about the welfare of others, Catholics who are not committed to peace in the world. Of course there are.

CATHOLICS ARE not perfect. Far from it, and they do not claim to be. But they are called to perfection, they are called by their faith to be what they may not be.

Nor should it be supposed that all of the evils and injustices in the world can be easily solved. We are called to end those inequities that bring about social injustice in the world. But even when we are committed to this, the means for bringing about justice in the world are not easily perceived.

We must be committed to peace in the world. But peace and justice are inseparable and when evil forces in the world society would seek to impose injustice even Catholic theology would allow protection against aggression.

So no one would rationally claim the commitment that is organic to our faith has made us perfect nor that the problems of justice for all can be solved simply.

But what must be recognized is that Catholics are called to a commitment to human rights. Catholics are called to seek to bring about justice in the world. Catholics are called to elimination of whatever deprives human beings of their inalienable right to food, clothing and shelter. Catholics are called to defend the dignity and worth of all individuals. Catholics are called to serve all human beings. Catholics are called to bring peace to the world. Our commitment to Jesus Christ gives us no other choice.

### washington newsletter

## Was abortion ruling a 'retreat'?

by jim castelli

WASHINGTON—When the U.S. Supreme Court ruled that states are not required to pay for nontherapeutic abortions with Medicaid funds and that public hospitals don't have to perform abortions, it said, "Our conclusion signals no retreat" from the 1973 Roe and Doe decisions which held that the state cannot directly interfere with a woman's decision to have an abortion in the first two trimesters of pregnancy.

But the three dissenting justices—including Harry Blackmun, who wrote the Roe and Doe decisions—believe the decision was such a retreat.

In Maher v. Roe, a case involving a Connecticut law to prohibit the use of Medicaid funds for abortions that are not "medically necessary" (this includes "psychiatric necessity"), the Court said "Roe did not declare an unqualified constitutional right to an 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."

"THERE IS A BASIC difference," the court said, "between direct state interference with a protected activity and state encouragement of an alternative activity consonant with public policy."

Fifteen states and the U.S. Congress have passed laws prohibiting the use of Medicaid for abortions which are not medically necessary. On a practical level, the Court's decision will result in battles in state and federal legislatures over whether those legislatures should exercise their option to fund nontherapeutic abortions and over what constitutes medical necessity. There will also probably be an increase in private abortion clinics.

But the real impact of the Court's decision may be much more intangible. Supporters of permissive abortion laws have acted as angrily in response to the Maher decision as opponents of such laws reacted to Roe and Doe. Peoples' perceptions of what an action, such as a Court decision, means are often far more

important than the actions themselves.

Many people saw Roe and Doe as a moral judgment that abortion was sound public policy; now, many people see the Maher decision as a moral judgment that it is not.

The Court appeared to understand this paradox in the emotional abortion issue, which is borne out by polls and legislative votes: just about everyone who opposes legal elective abortions also opposes the use of government money to pay for abortions, but not everyone who favors legal abortions believes the government should finance abortions.

The American people will tolerate legal abortions, but don't want to encourage them, the court seems to be saying.

The Court's Medicaid decisions don't reverse Roe and Doe, but they were written by a substantially different court than the earlier decisions.

THE TWO DISSENTING justices in Roe and Doe—William Rehnquist and Byron White—were in the majority, as was Justice John Paul Stevens who was not on the Court for Roe and Doe.

In addition, Chief Justice Warren Burger, who with the majority on Roe and Doe, from the beginning saw it as a limited decision.

"Plainly," he said on Jan. 22, 1973, "the court today rejects any claim that the Constitution requires abortion on demand."

Some other things of note about the court's decisions:

—They represent an indirect but clear victory for the right of churches to lobby on public policy issues.

The court emphasized that tough issues such as public funding of abortion belong in the political process and the legislatures without raising warnings of the kind it has raised in the past about the dangers of religious divisiveness along political lines.

Second, the court didn't see any conflict in the fact that the obstetrics-gynecology clinics at St. Louis city hospitals—public hospitals—are staffed by doctors and students from St. Louis University Medical School, a Jesuit institution opposed to abortion. The court upheld the right of the St. Louis mayor to prohibit city hospitals from performing abortions not needed

to save the life or physical health of a mother.

—The court said in a footnote to the Connecticut decision, "In addition to the direct interest in protecting the fetus, a state may have legitimate demographic concerns about its rate of population growth. Such concerns are basic to the future of the state and in some circumstances could constitute a substantial reason for departure from a position of neutrality between abortion and childbirth."

This raises the question, can the population argument someday be used to justify public funding of abortion and not of childbirth?

—Both supporters and opponents (Continued on Page 5)

## Pope asks research continue

VATICAN CITY—Pope Paul VI has encouraged medical researchers and health care personnel to continue research in the area of natural family planning.

The Pope expressed his encouragement for such research in a letter sent in his name by Cardinal Jean Villot, papal secretary of state, to the first annual congress of the International Federation of Family Action, meeting in Cali, Colombia, June 22-25.

"The importance of the knowledge of the biological laws of human fertility, which would favor a healthy regulation of birth by natural methods, requires the intensification of scientific research in this area, its coordination and its support by investments proportionate to the importance of the matter involved and to the service given," the papal letter said.

THE POPE CONGRATULATED the federation for its work in promoting "education for responsible procreation, through different natural methods of regulating births" and obtaining the cooperation of scientists, educators and families in the area of natural family planning.

The papal letter said: "The work to which you devote yourselves touches directly on grave questions of world demography, to which no one can be indifferent, but it bears especially upon the human way of resolving them, in full respect for the dignity of the conjugal act and with concern to welcome generously the gift of life. For behind these problems, what is at stake is the integral development of the person and of the couple, the plenitude of conjugal love capable of controlling fertility by a wise, voluntary and effective use of the fertile periods."

"In question are the dignity of marriage, the valuing of the child from the moment of conception, the mission of the family. To this work of capital importance, many are called to contribute according to their competence, and the concrete realization and progress of the work depends on them, their conviction, their firm commitment and their perseverance."

THE POPE POINTED OUT that husbands and wives themselves "can greatly aid other couples to glimpse, accept, experience the holiness and sweetness of the law that unites the mutual love of the spouses to cooperation with the love of God, author of human life."

Couples, "in communicating their experiences, are particularly well situated to earn confidence and to make themselves guides for other couples," he said.

The Pope reminded "all Catholics or men of good will" of these principles and goals "because they have to do with the building up of a world that respects love and life as gifts of God."

The Pope "would like to strengthen your resolutions, in the hope that they arouse faith in God and profound service of humanity," the letter said. "For before the failure or the partial and precarious success of so many plans put in operation to resolve the crucial questions mankind faces today, your work will finally compel recognition because it is founded on what is most profound in nature and in the heart of man and what comes from God."

### LETTERS WELCOME

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

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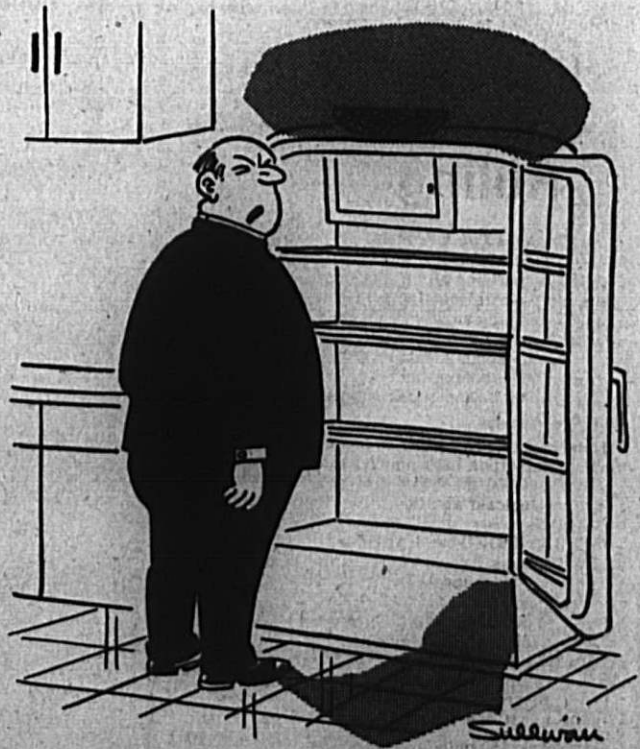
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"I'LL BE MY OWN KEEPER, MRS. DONAHUE—  
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## VATICAN YEARBOOK FIGURES

## World Catholics top 717 million

BY JOHN MAHER

VATICAN CITY—The total number of Catholics in the world at mid-year 1975 was 717 million, or 18.2% of the world's population of 3.94 billion, statistics just released by the Vatican indicate.

The Statistical Yearbook of the Church 1975, edited by the Church's Central Statistics Office, is the sixth volume in a series begun in 1970. It contains statistics gathered from around the world on Catholic population; parishes and dioceses; numbers of priests, permanent deacons, men and women Religious and seminarians; numbers of infant and adult Baptisms, and marriages; and actions taken by diocesan and regional marriage tribunals.

The preface pointed out that the survey cannot be considered complete because it covers only Church jurisdictions with which a regular exchange of information is possible.

The highest proportion of Catholics in the total population was in the Americas with 61 Catholics for every 100 people. Then came Europe with 40%, Oceania with 25% and Africa with 12%. The lowest percentage was in Asia, 2.5%.

THE UNITED STATES has 47,075,000 Catholics in a total population of 213.6 million, or 22%.

the Vatican yearbook reported. According to the U.S. official Catholic Directory, published by P. J. Kennedy and Sons, the U.S. Catholic population in 1977 is 49.3 million.

The most Catholic country in the world was the tiny republic of San Marino, 99.9% of whose 19,000 inhabitants were Catholics. San Marino is an independent state entirely surrounded by Italy.

Most Central and South American countries had populations more than 80% Catholic.

Among European countries, those with the greatest number of Catholics were Spain—34.9 million (98.6%); Portugal—8.5 million (98.1%); Italy—54.4 million (97.5%); Malta—301,000 (94.4%); Poland—31.9 million (94%); and Belgium—8.8 million (90.6%). Ireland, including Northern Ireland, had 3.4 million Catholics in a population of 4.6 million, or 74.1%.

Among the least Catholic countries were Iran and Turkey, both with only 0.1% of their populations belonging to the Church.

As of Dec. 31, 1975, there were 322,887 pastoral centers (parishes, quasi-parishes or mission stations) in the world. Of these, 44,099 did not have a resident parish priest.

Of the pastoral centers without a resident parish priest, 742 or 1.7% were not entrusted to priests. Fifty-nine were entrusted to deacons, 36 to

Brothers, 202 to Sisters and 365 to lay people.

As of the end of 1975 the total number of people directly dedicated to the apostolate was 1,446,383, of whom 404,783 were priests (259,331 diocesan and 145,452 Religious); 2,686 were permanent deacons; 70,388 were Brothers and 968,526 were Sisters.

THE HIGHEST PROPORTION of priests to Catholics was in the countries of the Middle East, with about 13 priests for every 10,000 Catholics, and in North America, with about 12 priests for every 10,000 Catholics.

From 1974 to 1975, the number of Brothers decreased by 0.3% and the number of Sisters by 1.4%, while the number of permanent deacons increased by 34.8% from 1,993 to 2,686.

There were more priests in the United States (55,357) than in all of Africa (15,978), Asia (24,092) or South America (32,530). Italy remained the country with the greatest number of priests, 62,452.

Throughout the world in 1975, there were 4,140 ordinations of diocesan priests and 1,662 other additions to the diocesan clergy (either transfers from religious orders or returns to the ministry). There was an overall decrease totalling 6,985 (1,560 leaving the ministry, 4,820 deaths, and 605 others). The net decrease was 1,183.

The United States had a net decrease in the number of diocesan priests of 31. There were 342 departures from the ministry, 517 deaths and an increase of 828 (771 ordinations and 57 for other reasons).

Countries with the greatest losses of diocesan clergy were France [151 departures and 758 deaths]; Italy [115 departures, 731 deaths]; and Spain [257 departures, 421 deaths].

There were 201,409 candidates for the diocesan and Religious

priesthood, of whom 141,259 were in secondary schools and 60,150 in courses of philosophy and theology.

In 1975, out of 143,845 seminarians enrolled at the beginning of the year, 14,178 left the seminary.

AROUND THE WORLD in 1975, the Church ran 79,424 elementary schools with 19,583,702 students; and 27,542 secondary schools with 9,522,274 students. There were 798,892 students in Catholic colleges and 849,878 in Catholic universities.

In 1975, there were 16,543,000 Baptisms, 15,553,000 of them, or 94%, administered to children up to seven years of age.

There were 4,078,410 marriages according to the rites of the Church, 3,724,708 between Catholics and 353,702 between a Catholic and a non-Catholic.

The yearbook included a section comparing birthrates per 1,000 inhabitants with infant Baptism rates per 1,000 Catholics for selected countries. In 1971, the United States had 17.2 live births per 1,000 inhabitants and 22.1 infant Baptisms per 1,000 Catholics. For 1975, the corresponding figures were 14.8 for live births and 18.7 for infant Baptisms.

Church marriage courts of first instance, or lower courts, handled 78,063 marriage cases in 1975, of which 44,728 were introduced that year.

Countries whose Church courts handled the greatest number of cases were the United States, 42,739; Spain, 11,710; Italy, 4,159 and Canada, 3,626.

Of the cases handled in 1975, a total of 41,859 were decided, including 34,084 by sentence or decree and 7,775 by nonsuit or other grounds. Of those decided by sentence or decree, petitions for nullity (a declaration that no marriages took place) were accepted in 92.9% of the cases.

## features



The total number of Catholics in the world reached 717 million by the end of 1975, the latest issue of the Statistical Yearbook of the Church reveals. This represents 18.2% of the total population of 3.94 billion.

## question box

## Questions lay attire for clergy, Religious

by msgr. r. t. bosler

Q. I am concerned by the fact Religious, some priests and even the bishop in some localities, are reverting to lay attire. Why?

A. You are concerned because you suspect there must be some basic changes of attitudes behind the disappearance of religious garb and ecclesiastical apparel. Indeed, there are. They come from a radical change of the Church's approach to modern thought and secular society brought on by Vatican Council II.



Prior to the Council, the Church was looked upon as a bulwark protecting the faithful from the dangers of modern thought and the evils of secular society. The words Paul VI used in his first address to the Council as pope were challenging and exciting. Here are a few:

"The Council will build a bridge toward the contemporary world . . . Let the world know this: The Church looks at the world with profound understanding, with sincere admiration and with the sincere intention not of dominating it, but of serving it; not of despising it, but of appreciating it; not of condemning it, but of strengthening and saving it . . . She looks toward men of culture and learning, scientists, artists. For these also she has great esteem and a great desire to receive the fruit of their experience, to strengthen their intellectual life, to defend their liberty, to provide a space in which their troubled spirits can expand joyously within the luminous sphere of the divine Word and divine grace."

The Council echoed these words in the Constitution on the Church in the World of Today: "This Council, therefore, looks with great respect upon all the true, good and just elements found in the very wide variety of institutions which the human race has established for itself

and constantly continues to establish. The Council affirms, moreover, that the Church is willing to assist and promote all these institutions to the extent that such a service depends on her and can be associated with her mission."

The Church was no longer to be the Church Militant, but the Serving Church, the Pilgrim People of God, in which uniforms were not to be so conspicuous. (It's worth noting that in time of peace the military uniform, so conspicuous during war, is rarely seen off military reservations.)

When, after the Council, religious orders were asked to revise and modernize their rules, the women updated their habits or went to secular dress. Rightly or wrongly, they decided that the old religious habit cut them off from the world they wanted to serve. They were inspired also by the success of modern religious orders of women in secular dress organized some years before the Council for the apostolate of teaching in public schools and working in social agencies. I still remember my own surprise while in Rome in 1968 when a woman, smartly dressed with a fur over her shoulder, was addressed with great respect by one of the secretaries of the Congregation of Religious as "Reverend Mother."

As for the bishops and priests, they are more casual in their dress when off duty, thus expressing their desire to be closer to the people. But for years, bishops and priests on vacation wore casual dress. According to pictures in the press, several bishops have worn sport shirts during conventions and informal conferences. Doubtless, this was done to make themselves more approachable—something not altogether reproachable.

Q. Some years ago the rosary priest, Father Peyton, took pledges from people to say the daily rosary. Would one be guilty of serious sin if one did not say the rosary every day after pledging to do so?

A. No. The pledge was not made under a serious obligation. If you are saying the rosary only because you feel obliged to, you would be better off saying other prayers.

## Hanley wishes more had attended Right to Life convention

To the Editor:

Having just come home from the National Right to Life Convention in Chicago, I would like to tell you about it.

Some 1,600 delegates registered from all the states as well as from London, Rome, West Germany and other foreign countries.

Most delegates were sent by organizations who paid their registrations and room, or half, or part. Others paid for themselves; such as a midwestern black lady who said that there wasn't anything she wouldn't do to come. She claimed that she would be paying for her trip for the next whole year. Many couples came; some with four or five children. Babies were in every workshop, but not a single workshop was interrupted by crying.

The convention was well organized with competent and at times inspiring speakers. Delegates discovered ways to handle pressures in their own areas for listening to other states tell of how they handled challenges and snubs from the press.

But with all the organizations, with the solidarity of those who fight for the unborn and the values of family, the message of the convention that came through to me was: the immense power of one person to do good.

Time and again I sat in workshops and heard of that single well-intentioned action which prevented more killing of babies. Whether it was the simple act of putting up a pamphlet which was subsequently sought out and read by a lady with German measles; whether it was a Dr. Carolyn Gerster who "took out six weeks" to write a scientific treatise to convince a

legislator that he should support a human life amendment; whether it was a black woman from the group Women Exploited who was keeping Planned Parenthood out of her local schools and organizing to help school girls who become pregnant; to my roommate from a farm near Fort Wayne who "had an extra bedroom" and hearing a challenge that pro-lifers

talk about poor pregnant girls, but really only want to help the baby, moved "impulsively" to offer that extra room to these troubled sisters. And in so doing she spun a fascinating tale of helping that was heard by no one else at the convention, but which kept me listening until 4 a.m. last Saturday night.

I can't help wishing that more area Indianapolis

people could have come to the convention. I do recommend to all pro-lifers the plain bracelet with the pro-life symbol of life and the date: Jan. 22, 1973, the date of the pro-abortion decision of the Supreme Court, engraved on its side. I wish we might all wear them until a human life amendment is enacted. As conversation starters they can't be beat.

Ruth Ann Hanley

## 'God bless you, J. Hazelwood,' says R. Fuller

To the Editor:

(Re: Letter 6/24) J. Hazelwood, whoever you are, may God richly bless you. I thank you for writing and expressing your honest feelings. Reading your letter brought to mind my first encounter with a prayer meeting five years ago.

Old Mr. Know-it-all Catholic had promised his searching wife that he would one day soon go with her to a weekly gathering of "they sing so beautifully" Christians. This was his promise to her for joining him in a Marriage Encounter. How gentle, charitable and convincing was the Spirit of God that night!

Elitism, holier-than-thou, gnosticism, emotionalism have been the charges made against the charismatic renewal movement. Possible? Yes; however, where the atmosphere of charismatic Masses and prayer meetings has been guided by humble and open-to-the-Spirit leaders, peace, love, joy and growth have always been the fruits.

Five years later, I surely don't feel

spiritually superior to anyone. I am still struggling, sinning, and being too critical most of the time, but wanting always to grow in love and knowledge of God. Ah, patience, thou art so elusive.

J. Hazelwood, persevere. If you haven't made contact with any prayer group in your neighborhood as yet, watch the Criterion for announcement

of the next area charismatic Mass.

Robert Fuller

Indianapolis

P.S. As a parent and board of education member and officer, I find the discussion on Catholic schools interesting and enlightening. Hope the dialogue continues until the wisest alternatives are discovered.

## 'Be fair,' pleads Sr. Carol

To the Editor:

Open Letter to Fr. James Higgins, St. Paul Catholic Center, Bloomington, Ind.

As a careful Criterion reader, I was quite interested in the report by Henrietta Thornton on the debate about capital punishment which appeared in the May 13 issue. The fact that I still wish to comment on it is some indication that I was struck by the report.

I was glad to see such pertinent issues treated in a Church context and congratulate you for the relevance of the topic. However, I wish to take exception to the closing paragraph, not really knowing whether the report is in error or if you yourself were actually the person to address the

quoted remarks.

I strongly resent the statement, the blanket and strong generalization that "Those who oppose capital punishment usually support abortion." My existence as an informed and interested and active person against both capital punishment and abortion belies the truth of such a statement.

A second observation regarding that same sentence is that in the preceding paragraph you encourage objectivity. You do not illustrate the virtue in your final remark.

Please continue to address significant concerns in your adult education program, but address them fairly as I am sure you wish to do.

Sister Carol Ann Munchel  
Communications Director  
Oldenburg

## A parable of misunderstanding

To the Editor:

Re: Letter of Ms. C. Farthingale-Jones (5/27/77)

Her imperfect understanding of the Anglican Church is distressing and has led her to indicate that I am approaching heresy by suggesting Pope Paul occupy the See of Canterbury and the Archbishop of Canterbury ascend the throne of St. Peter.

For Ms. Jones' information, the Anglican Church has never been included in the mainstream of Protestantism. In educated Catholic circles, it is more likely to be identified with the various Orthodox churches or even National churches such as the Polish National Catholic Church.

Despite Pope Leo XIII and his Bull declaring Anglican orders invalid, I

doubt very much if Ms. Jones could find a Catholic priest who would, without hesitation, state that a true Sacrifice of the Mass is not celebrated on any given Sunday in any given Episcopal (Anglican) church.

My letter was meant to be a parable: The parable of two prelates, one looking backward slowly and one looking forward progressively. While Pope Paul has been busy invading the world's bedrooms through Humanae Vitae, the Communists have been busy invading the very heart of Eternal Rome itself! It is small wonder that the Papacy can no longer exert world influence if it cannot influence the political morality (or immorality) standing at its own gates!

George B. DeKalb  
Bloomington, Ind.

## Ruling

(Continued from Page 4)

of Medicaid funding for non-therapeutic abortions argue that their view best protects the rights of the poor. But the woman with a problem pregnancy or a newborn infant may face medical, social, economic and psychological problems that are not solved by either having or declining an abortion.

Some supporters of a ban on federal funding of abortion have pointed to a "savings" of \$50 million a year now spent on Medicaid abortions.

THE U.S. BISHOPS and some anti-abortion groups have backed federal funding of "life support centers" to help pregnant teen-agers have their babies and avoid abortions. There are other important "alternatives to abortion"—the current effort to prohibit disability benefit programs from discriminating against pregnant women is just one example.

If there is a \$50 million "savings" in not funding Medicaid abortions, backers of the alternatives approach may soon be staking a claim on it.





## cornucopia

## Anyone's name is fair game

by Alice Dailey

"What's in a name?" some big wheel writer wanted to know. I could have told him. Confusion. No matter what spelling or pronunciation we've inherited, it goes contrary to popular fancy.

Salespeople, for instance, not only change people's names, but also their whole ethnic background by pronouncing Solomon, Sullivan, and vice versa. And a woman I know said she just loved that novel, *Belle Starr*. This same sharp character firmly believes that the national newscaster's name is Garrikk Ugly.

Now I can see where irritating

names like Cutty Sark or Throg's Neck would throw you. Furthermore, I have long entertained a suspicion that the real reason Napoleon sailed off to Elba was to escape being called Bony Parts.

BUT A PLAIN NAME like mine shouldn't give the trouble it does. Some dame who insists on calling me Bailey, has even worked a funny into it. "Miz Bailey," she'll cackle, "tell me, did Bill ever come home?"

Over and above the obvious parodies, Weekly, Monthly, Yearly and a few unprintable ones, I'm variously called, Darby, Daily and Deckley. Some of the trouble, of course, might be traced to my less than perfect signature on charge slips which are fed into computers. At times, the A in my first name doesn't quite make it, but LICE always shows up bright and bold.

Survey people, especially, have a field day with Dailey. Invariably they'll ask, "Is that first letter, D as in dog, B as in bog, or H as in —?"

Once upon a sidewalk, a woman with clipboard planted herself squarely in my path.

"How about answering a few questions?"

I should have scurried past like everyone else, but my feet hurt.

Besides, she was lots bigger. "Just so it's not something asinine like do I wear black velvet or drink it?" I told her. "Or, how do I like this country going Metric, because frankly, I don't think we're ready for a third party yet."

"Oh no," she said, soothingly, "it's really very simple."

"Then you've got the right woman."

She started off. "Age?" While I was thinking of a good one she checked the over 80 box.

"Wait a minute!" I yelled, but she rushed right on.

"Name?"

MY EYES NARROWED. After that low blow it would serve her right to dish out something like *Gulniver* Quixote, but she'd never make it.

"Smith," I answered, not turning a hair of my Eva Gabor wig. "Jan Smith."

"Spell that with one or two n's?"

"Huh?"

"Your first name."

"Oh, one."

"Now about that last name. Is that spelled S-m-y-t-h or S-m-y-t-h-e?"

Oh, good grief.

## Rebel prelate ordains 14

(Continued from Page 1)

Milwaukee was ordained a priest, and Terrence Finnegan, 34, of Rapid City, S.D., was made a subdeacon.

The ordinations, on the feast of St. Peter and Paul, also marked the anniversary of similar illicit ordinations at Ecône last year. The 1976 ordinations, also expressly forbidden beforehand by Pope Paul, led to the formal suspension of the archbishop from all his priestly functions by the Pope last July.

DESPITE THE SUSPENSION, Archbishop Lefebvre has traveled around Europe frequently over the past year saying Mass, administering Confirmation, and preaching against the postconciliar liturgical reforms and other actions of the Second Vatican Council that he considers heretical.

He rejects the council's declaration on religious liberty and its decree on ecumenism, and he has questioned the validity of the sacraments when they are administered according to the reformed rites.

Rumors abounded that, in the light of recent Vatican statements, the latest ordinations would almost inevitably lead to excommunication of the archbishop. But there were indications that such a move by Pope Paul, if it happened, would not happen quickly.

Recent public statements from the Vatican and the Pope, while strongly worded, have not explicitly used the term "excommunication."

The day of the ordinations, which was a Vatican holiday, the Vatican press office was open for two hours in the morning but issued no statement on the affair.

Vatican Radio reported briefly that the ordinations had taken place and declared that the action has made the archbishop's separation from Church communion "irreparable."

WHEN POPE PAUL addressed the cardinals in consistory June 27, he warned that his patience was growing thin, saying: "Our predecessors, to whose discipline (the archbishop) presumes to appeal, would not have tolerated a disobedience as obstinate as it is pernicious for so long a period as we have so patiently done."

But churchmen also fear that a formal excommunication could lead to the first major schism in the Church since the 19th century when the Old Catholics refused to accept the definition of papal infallibility pronounced by the First Vatican Council (1869-70).

The traditionalist movement is strongest in Europe, especially in France, Italy, Germany, Switzerland, and England. There are also traditionalists scattered throughout the United States, in many Latin American countries, and elsewhere around the world.

It is not known, however, how many of the Catholics who oppose the liturgical reforms and other postconciliar trends in the Church would actually follow Archbishop Lefebvre into a formally schismatic Church.

## BRAZIL

† JANET FITZPATRICK, 69, Annunciation, June 22. Wife of Joseph; mother of Elizabeth McIntosh, Mary Duke and Richard Thompson; sister of Irene Lamb, Frances Kent, Florence Lytle, Grace Evans, Betty Hall, Richard and Warren Warkin.

† ANTHONY JACKSON, 34, and EUGENE JACKSON, 39, brothers, June 18. Sons of Mary Jackson; brothers of Joyce Hagan and Carolyn Watkins.

† ALVISE AVE, 68, June 28. Father of Terry; brother of Bruno Ave and Mary Ferraro.

† MARY CREWS, 31, Columbus, June 25. Wife of Robert; mother of James and Jane Crews; sister of Robert Homburg, Barbara Bullardick, Frances and Ruth Homburg.

† JAMES D. SPURRIER, 81, St. Paul the Apostle, June 24. Husband of Frances; father of James F. Spurrier.

† MARY C. GELLERT, 80, Little Flower, June 22. Mother of Margaret Unverzagt, Evelyn Edwards and Patricia Gellert; sister of Madge Ginn.

† BESS G. ARVIN, 81, Holy Trinity, June 23. Wife of Willard E.; sister of Eva W. Jamerson.

† JOSEPH R. GABONAY, 95, St. Philip Neri, June 23. Father of Margaret M. Gabonay, Mary A. Blackmur, John, Edward, William, Joseph and Charles Gabonay.

† CHARLES P. ROHRMAN, 83, St. Catherine, June 23. Father of Robert C., Sr., and Lewis E. Rohman.

† FRANK J. VERTACHNIK, 80, Holy Trinity, June 22. Husband of Emma; father of David J. and Thomas J. Vertachnik; son of Frances Vertachnik; brother of Frances Klarich, Mary Fon and Anna Volker.

† JAMES P. MULLER, 17, Immaculate Heart of Mary, June 24.

## remember them

Son of Dr. and Mrs. L. P. Muller; brother of Sharon Tunstall, Patricia Boesche, Mary Sparks, Judith, David and Dr. Michael Muller.

† LOUIS H. AHLER, 71, St. Augustine Home Chapel, June 24.

† JAMES E. DALY, 70, St. Matthew, June 25. Husband of Mary; father of Mary Ann Woebkenberg; brother of Richard, Thomas and Peter Daly.

† HAZEL M. KISTNER, 73, St. Philip Neri, June 25. Wife of Frank J., Sr.; mother of Betty Jane Richards, Florence (Kitty) Kuntz, Rose Disher, Patricia Carter and Frank J., Jr.

† GEORGE M. TRUE, 66, St. Lawrence, June 27. Husband of Marie C.; father of Barbara A. and William G. True; son of Anna True; brother of Helen Villemure and Dorothy Bovan.

† LAVELLE CUSHING, 63, St. Philip Neri, June 28. Aunt of William and Harold Reeder and Lottie Green.

† PETER J. LEVASSEUR, St. Lawrence, June 28. Son of Mr. and Mrs. Warren Levasseur; brother of Margaret Scherish, Kevin, Marie and Judith Levasseur.

† PAUL B. BALDWIN, St. Lawrence, June 29. Husband of Catherine; father of Sharon Morris, Carol Boyer, Kathleen, Richard, John and Paul Baldwin.

† JOSEPH G. BUETER, 43, Sacred Heart, June 25. Husband of Betty; father of Dianne and Deborah Bueter; son of Joseph W. Bueter.

† EILEEN E. MAHONEY, 59, St. Lawrence, June 24. Wife of John P.; mother of Eileen Gallagher, Mary Renner, John T., Dennis and Daniel Mahoney; sister of Catherine Dayle.

† ANTHONY J. DATILO, Jr., 69, St. Mary, June 23. Husband of Mary Clanciole Datilo; father of Mary Jo Lohrig, Clarita Wesbecker, Donna Jackson, Anthony, Leonard and Thomas Datilo.

† MARTHA L. HABERMEL, 71, St. Mary, June 21. Mother of Maj. James G., Richard, Thomas and Frederick N. Habermel.

† ADDIE HIRT, 100, St. Mary, June 23. Sister of Clara Jud.

† VIRGINIA KESSLER, 51, St. Mary, June 22. Mother of Tim, Douglas, John and Mark; daughter of Geneva Weiss; sister of Juanita Pruesicke, Collette Walsh, Mariellen Hunt, Janet Carnes and Leo S. Weiss.

† ANTHONY C. GOEKE, Sr., 54, St. Mary, June 25. Husband of Blanche; father of Anthony C., Jr., Tonia Vercara and Camille Goeke; brother of John and Arthur Goeke, Esther Doza, Eileen Mann, Rita Meeker, Betty Barringer, and Henrietta Gaudin.

† CAROLYN ANN STULTZ, 32, St. Benedict, June 22. Daughter of Mr. and Mrs. Peter Matton; mother of Jeffery, Julie and Gail, at home; sister of Rick Matton.

† DOROTHY WELCH, St. Patrick, June 20.

† CHARLES M. DOYLE, 49, former Richmond resident, buried from St. Henry Church, Ft. Wayne, June 20. Husband of Helen; father of Maureen, Colleen and Patricia; son of Mrs. Bertha Doyle. Three brothers and two sisters also survive.

† ST. HEINRAD  
† BROTHER LEO SINKULA, 64, Abbey Church, June 18. Brother of Jerry.

† ANNA SOPHIA TEMPEL, 82, St. Martin, June 21. Mother of Alvin, Eddie and Harold Tempel. Verna Soeder, Alice Behrendt and Dorothy Coleman.

† MARGA A. DUNKLEY, 82, St. Mary-of-the-Woods Church, June 23. Mother of Clarence, Francis, Fred, Ralph, William, Robert and George Dunkley, Lois House, Velma Freeman, Grace Clark, Mary Masse and Bonnie Majors; sister of Mary Ludlow.

† CAROLYN ANN STULTZ, 32, St. Benedict, June 22. Daughter of Mr. and Mrs. Peter Matton; mother of Jeffery, Julie and Gail, at home; sister of Rick Matton.

† DOROTHY WELCH, St. Patrick, June 20.

## the word this sunday

By Father Donn Raabe

FOURTEENTH SUNDAY OF THE YEAR

"Cause for Rejoicing"

Isaiah 66:10-14  
Psalm 66:1-7, 16  
Galatians 6:14-18  
Luke 10:1-12, 17-20

All the readings today speak of rejoicing. But the rejoicing is paradoxical. It is over success. But not the success that comes from our efforts. It is rejoicing that comes from God's making something of Jerusalem (all the kings and people seem to have been able to accomplish is the poor choices that led to destruction and deportation.) It is rejoicing that comes from God's answering the prayer of His people in their helplessness (Psalm). It is rejoicing that comes from God's saving love seen in the Cross of our Lord Jesus Christ. (All our efforts at salvation never amounted to a hill of beans—only choosing to be united to the One who has chosen me brings salvation.) And finally, it is rejoicing that God is at work through 72 humble nobodies in the name of Jesus (Gospel)—"Don't rejoice over what you've been able to do but that God loves you and allows you to cooperate in His work of salvation." What are the ways God is at work in your life—a cause for your rejoicing?

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# Pope calls for new stress on missionary formation

BY JOHN MAHER

VATICAN CITY—Pope Paul VI has called for a stress on missionary formation in a message issued for Mission Sunday, Oct. 23, 1977.

Recalling his own apostolic exhortation *Evangelii Nuntiandi* (On Evangelization in the Modern World), issued at the end of the 1975 Holy Year, the Pope said, "A serious preparation is needed for all workers for evangelization."

This, he added, means preparation "for each member of the People of God" because, as the Second Vatican Council said in its decree on the Church's missionary activity, "the whole Church is missionary, and the work of evangelization is a basic duty of the People of God."

THE POPE ADDED, "Only from this formation will follow effective cooperation, in its various forms: prayer, sacrifice, financial aid, personal service, temporary involvement

at different levels, permanent and total consecration."

Rejecting the notion that "mission" includes "any good action, especially of social benefit," the Pope stressed the Second Vatican Council's teaching: "The specific purpose of this missionary activity is evangelization and the planting of the Church among those people and groups where she has not yet taken root."

He explained: "Missionary activity, therefore, is not any and every activity undertaken in the so-called 'Third World' (of underdeveloped nations). If this were so, it would lose its special character, and its very existence would become precarious, for many countries in which the Church has not yet taken root do not belong, or soon will not belong, to the 'Third World.'"

The Church needs apostles trained especially for the mission "ad gentes" [to the nations], the Pope said.

He continued: "If they are trained for this special task, with a developed sense of universalism, based on a true feeling for human and ecclesial values, then we shall have new apostles who will turn even difficulties into so many opportunities for evangelization."

"Only a thorough training which leads to generous dedication of oneself will create the conditions for a new and flourishing missionary era. And this is a goal that cannot be improvised but must be pursued courageously in prayer, study, reflection, dialogue, commitment. And it is a goal that we would point out not only to future missionaries but to all: priests, Religious, seminarians and laity."

AS GUIDELINES in such training, the Pope recommended reading the Second Vatican Council's decree on missionary activity and his apostolic exhortation *Evangelii Nuntiandi*.

All Christian education, "from the first catechesis for the reception of the sacraments to the study of theology, should be approached in a perspective of the universal mission," the Pope

said, "for this is not an added decoration, a marginal element or an accessory, but a constitutive dimension of our Catholic faith."

Such education should not be merely theoretical, but "should lead to a positive commitment of persons and Christian communities to the cause of evangelization," the Pope said. "This missionary formation should be given, not only through conferences,

schools, books and courses, but also through retreats, spiritual exercises, prayer meetings, and especially through living contact with missionaries who have worked in the field and who have practical experience of the demands and problems of evangelization."

Such missionary formation, the Pope said, "should have as its

guiding principles generosity in the service of the Gospel and openness to Christian universalism."

He emphasized that missionary orientation and inspiration should be given to all priestly vocations and all forms of religious life. In this connection, he called attention to the Pontifical Missionary Union, a Vatican

agency, which he had described in an earlier document as "the soul of pontifical mission-aid societies."

To promote missionary formation, the Pope called for historical research and specialization in missiology, the establishment of centers for missionary training and study, the circulation of missionary publications and the use of modern means of communication.

## Education program gives equal time for adults

(Continued from Page 1)

Sunday catechesis for the new Rite of Penance, the Adult Center embarked on the fourth-Sunday movie series after 10 and 11:30 Masses. This began in December and continued through May. "Our hope was to tie the movie in with the Sunday readings and homily as often as possible," Mrs. Siffin said. About 80 to 150 people viewed the films after the two Masses.

"There are all sorts of possibilities for developing Sunday learning situations related to the central event of our parish, celebration of the Sunday liturgy," Mrs. Siffin commented. "Many believe the most effective way to teach is in conjunction with liturgical experience. Developing a companion offering for 'upper grades' CCD program for adults is one possibility, as well as the movie situation we have used this year."

The Family Team hosted a one-day retreat for families, with many varying ages participating. During Lent the Adult Center provided an opportunity for experiencing prayer and learning about prayer. This program consisted of five evening presentations beginning with the Liturgy of the Hour and followed by a guest lecture and discussion and a course on how to pray, which attracted 50 to 90 participants each of the evenings.

The Adult Learning Center board had two special events this year to contribute to each person's understanding of his or her responsibilities and possibilities and to create community: an all-day

workshop on adult learning and a Seder Supper. The latter had been preceded by a great deal of discussion and learning about the Jewish ceremony and the roots from which the Eucharist came.

"Because the supper involved families, because it was skillfully and thoughtfully planned and presented, everyone participated and grew in understanding," Mrs.

Siffin said.

During the past year, attendance at all the activities of the Adult Learning Center totaled 2,463.

Mrs. Siffin explains that a model for growing in faith for adults includes message, community, service and worship. "What we are attempting in helping us as adults develop a mature living faith is not class-room type instruction, but understandings of our

faith which relate to our lived experience, help us to know, serve and support each other," she said.

On Sept. 3 there will be an orientation session for all religious education teachers of the three Catholic parishes in Bloomington. The goal will be to build communications between the teachers. The workshop will be under the guidance of the religious education directors of the three parishes.

## Hispanic support

HUNTINGTON, Ind.—Seven Hispanic bishops have asked Hispanic families to support *El Visitante Dominicano*, the only national Catholic Spanish weekly.

In a letter, the bishops asked the families to subscribe to the paper, citing the goal of 45,000 circulation needed to sustain the paper. "We must all do our part, through subscriptions, to save our only national Hispanic weekly," the letter said. "It has served some of our Hispanic families, now let us make sure that it continues to serve many more."

Signers of the letter were Archbishop Robert F. Sanchez of Santa Fe, N.M.; Auxiliary Bishop Juan Arzube of Los Angeles; Auxiliary Bishop Gilbert Chavez of San Diego, Calif.; Auxiliary Bishop Manuel Moreno of Los Angeles; Auxiliary Bishop Patrick Flores of San Antonio, Tex.; Bishop Rene Gracida of Pensacola-Tallahassee, Fla.; and Auxiliary Bishop Raymond Pena of San Antonio.

## Sub-Novice Swim Meet set July 5th

Hundreds of swimmers are expected to compete next Tuesday, July 5, in the 13th Annual CYO Sub-Novice Swimming Meet at Brookside Park beginning at 5:30 p.m.

To be eligible for the Sub-Novice Meet swimmers must not have been members of an organized swimming team since their 10th birthday. Competition for older swimmers is scheduled for

Monday, July 11, in the Archdiocesan Meet to be held at the Krannert Community Center.

Ribbons will be presented to the first six places in each event. Also teams will compete for trophies in the Boys' Division and Girls' Division and for the Over-All team title.

Adults will be needed to help judge and time the events. All interested persons should arrive at the Brookside Pool by 5:15 p.m.

## CYO Notes

Plans for the annual Summer Outdoor Dance have been finalized. Youth Council President Ann Papesh says that "Sandollar" (formerly "The Steve Bogard Band") will perform on the St. Catherine parking lot from 7:30 p.m. until 10:30 p.m. Admission will be \$1.50 and the current CYO membership card.

Parishes interested in entering the Archdiocesan Swimming Meet should return their entries to the CYO Office by Thursday, July 7.

Also entry blanks for the CYO Tennis Tournament and the Talent Contest are to be returned to the CYO Office by July 14 and 15, respectively.

## CYO boxers split even

Coach Colton "Champ" Chaney's St. Rita CYO Boxers split even in 12 bouts against the Louisville Boxing Club at Louisville, Kentucky last Saturday, June 18.

The results were as follows: 85 pounds—Gonzales Glasco, CYO, defeated Michael White; 125 pounds—Gabriel Tunstall, CYO, defeated Curtis Browning; 125 pounds—W. M. Slaughter defeated George Torrence, CYO; 125 pounds—Dana Ralston defeated Ronald Simington, CYO; 132 pounds—Gary Brown, CYO, defeated John Crowder; 147 pounds—Ira Hathaway, CYO, defeated Alton Singleton; 156 pounds—Jamel Willis defeated Keith Whitaker, CYO; 147 pounds—Elton

Singleton defeated Curtis Smith, CYO; 185 pounds—Fred Stoner defeated Mark Altier, CYO; 170 pounds—Jerome Eason, CYO, defeated Mike Freeman; 156 pounds—George Wilson, CYO, defeated Robert Montgomery; 200 pounds—Ray Arnold defeated Tommy Stevenson, CYO.

Tonight (Friday) the St. Rita CYO Boxers again travel to Louisville for a rematch, and next Friday fight in Terre Haute to compete against the Terre Haute Boxers.

## Standings

### JUNIOR BOYS' SOFTBALL

(Through June 26)

DIVISION I—Our Lady of Lourdes 3-1; St. Christopher 3-1; St. Michael 3-1; Holy Cross 2-2; Immaculate Heart of Mary 2-2; St. Andrew 2-2; St. Joan of Arc 1-1; St. Lawrence 0-4.

DIVISION II—St. Philip Neri 3-0; St. Catherine 3-0; Sacred Heart 2-0; St. Jude 2-1; Holy Name 2-2; St. Mark 1-3; Our Lady of Good 0-3; Nativity 0-4.

### JUNIOR GIRLS' SOFTBALL

(Through June 26)

DIVISION I—St. Lawrence 3-0; St. Gabriel 2-1; Holy Spirit 2-1; St. Malachi 1-2; Little Flower 1-3.

DIVISION II—Holy Name 2-0; St. Catherine 2-0; St. Barnabas 2-0; Nativity 1-1; St. Philip Neri 0-2; Sacred Heart 0-3.

## Results

### MATCH PLAY GOLF TOURNAMENT

Freshman-Sophomore Division: Medalist—Brian Michaels, St. Lawrence, 73.

Championship Flight: Brian Michaels, St. Lawrence, defeated Pat Williams, Christ the King, 2 and 1.

President's Flight: Andy Mohr, St. Malachi, defeated Jim Scharfenberger, St. Michael, 6 and 5.

Junior-Senior Division: Medalist: Mike Sahm, St. Jude, 67.

Championship Flight: Mark Joswick, St. Susanna, Plainfield, defeated Mike Sahm, St. Jude, 2 and 1.

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## viewing with arnold

## 'The Exorcist' revisited



for the devil because they have special (mystical?) powers for good, and they resist the general trend to evil presumably sweeping the world—though the nature of that evil is left hopelessly vague. It's strictly comic constructed as an excuse for gross spectacle.

Burton is no longer an actor; he plods through the expected looks of horror, obsessions and fears of both doubt and sin, up to his wide

eyeballs in schlock. Ms. Blair is a likeable Saturday serial heroine, and Ms. Fletcher, in her first film after "Cuckoo's Nest," seems unable to fathom why her agent got her into this movie. At the end, she has the funniest line: "At last, I understand!" Knee-deep in rubble, she took a lot of convincing.

PERHAPS "The Heretic" will mark the decline of the satan cycle. It's surely a low

point in the career of director John Boorman, who once did such fine things as "Point Blank" and "Deliverance." In fairness to him, the movie looks like it has been badly cut, but then more of this clatter could hardly have been an improvement.

As for Buzuzu, the worst thing has happened to him since the invention of Raid. Ah, for the good old days of green vomit and revolting heads. [Rating not available]

BY JAMES W. ARNOLD

Regan Returns, or Buzz Off, Buzuzu.

Take your pick on alternative titles for "Exorcist II—The Heretic," a film that won't be as controversial as the original, because it's a totally mind-numbing mess. Not dull, mind you—although the first movie and its many imitations have left the devil with very few new tricks to display—just confusing, silly and

sophomoric.

The title, for starters, is something of a misnomer. Apparently it refers to Father Maron (the Max Von Sydow title character in "The Exorcist") who had a fatal heart attack, you'll recall, while trying to coax the evil spirit out of young Regan (Linda Blair) in that famous bedroom in Georgetown.

According to William Goodheart's inept script of the sequel, the Church now wonders if he was entirely

orthodox, and an anonymous foreign cardinal (Paul Henreid, who should've stayed retired) dispatches another Jesuit exorcist (Richard Burton) to investigate the circumstances of his death. But this issue quickly becomes minor, and Von Sydow is seen only briefly in flashbacks.

THE SITUATION does allow Burton, as the troubled, doubting cleric he has played so often before, to rake over the old case with the help of a stubbornly rationalist shrink (Louise Fletcher). She hypnotizes poor old Regan, now a 17-year-old trying to live a "normal" life in a New York penthouse apparently rejected as a set for "Star Wars." "Hypnosis" is too simple a word for what happens. The three get hooked up in a hokey pseudo-scientific strobe apparatus that allows Burton and Fletcher to look in on Regan's memories and nightmares.

The upshot is that we take a murky trip back to an African village where Maron once exorcised a locust demon (Buzuzu, "the prince of the evil spirits of the air") from a young holy man and left him in the care of the monks in a strange cliff-top temple that looks like a set left over from a Tarzan movie. Since Buzuzu is apparently the spirit bent on possessing Regan, Burton—ignoring his cardinal, who wisely advises him to go on retreat—tracks down the African (now grown up into James Earl Jones) to discover the secret of bugging Buzuzu. If this seems fuzzy, it's a lot fuzzier in the movie.

FOR SOME reason, at the climax, all the characters end up back in Georgetown for the wildest and most ludicrous combat scene since the last Yankees-Red Sox game.

It involves a violent automobile crash, a tornado locust attack, a female character going up like a torch, and a major earthquake—all the while Burton is wrestling with the "bad" Regan on the bed trying to literally tear out her (it's?) heart. It's noisily awesome, but the lack of restraint and the contrived cornball conclusion are comical. (At one point, Regan-as-Buzuzu cackles, "Once my wings have brushed you, you are mine forever!") One good thing can be said: they won't be able to use that set again in "Exorcist III."

FOR THE RECORD, the religious dimensions of "The Heretic" are infinitesimal. (The original author, William Peter Blatty, who had some pretensions, apparently had nothing to do with this one). Good and evil are presented

exclusively in physical terms (health vs. disease, weird music vs. pretty music, beauty vs. ugliness). The

power of Christ is predictably impotent. It's suggested that Regan and the African healer are targets

from the uscc film and broadcasting office

## Fourth of July musical salute to U.S.A. scheduled by CBS

After last year's bicentennial bonanza of programs celebrating the Fourth of July, the networks this year are letting the occasion go by with only token acknowledgement. The only program offering anything special on the upcoming holiday is an enjoyably relaxing excursion into the byways of musical Americana.

If the long week-end should prove somewhat hectic and tiring, sit back and unwind with *They Said It With Music: Yankee Doodle To Ragtime*, airing on Monday, July 4, at 9-11 p.m. on the CBS Television Network.

THE PREMISE OF the program is that American popular song, from the folk tradition to Tin Pan Alley, reflects not only the history of our nation but the character of our people. Through our music we can re-experience the movements and issues that

shaped our country's development as well as the everyday concerns, humor, ideals, and fashions of past generations.

The songs which grew out of great historic events are the familiar ones still sung today, such as "The Battle Hymn of the Republic." But the ones which are the most enjoyable are those as forgotten as the period they represent, such as the suffragette's "Give the Ballot to Mother," with the unassailable logic of its immortal line, "If she's good enough to have your baby, she's good enough to vote with you."

Almost as captivating as the songs themselves are the visuals which feature vintage graphics of all kinds including early motion pictures, lively animation, and appropriate dramatizations. Although there is a powerful sequence involving the Civil War and slavery, the show is essentially a nostalgic tribute to America's age of innocence before World War I.

Except for Bernadette Peters, the other performers—Tony Randall, Jason Robards, Jean Stapleton, and Flip Wilson—

are not known for their singing talent. Their infectious elan in putting over a song, however, helps them more than hold their own with the professional singers who individually and in chorus also contribute to this musical entertainment.

The program begins by quoting Ulysses S. Grant: "I only know two songs; one of them is 'Yankee Doodle' and the other is not." Even if you think you are as unmusical as Grant, the program offers convincing evidence that everyone enjoys a good song.

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## Outline NCCW goals

WASHINGTON — The executive committee of the National Council of Catholic Women (NCCW) met June 21-24 in St. Paul, Minn., to plan the council's 38th national convention, which will be held Nov. 2-6 in San Antonio, Tex. Theme of the convention will be "A Listening Heart."

At the meeting, the executive committee also chose several projects to express the NCCW convention theme. The group agreed to:

- Participate in the work of the Decade for Women, 1976-1985, proclaimed by the United Nations in December, 1975, to improve conditions for women;
- Strongly support 1977 amendments to the Fair Labor Standards Act to bring the federal minimum wage above poverty level;
- Develop and publish a text for a course on sexuality for teen-age girls and their mothers, to include up-to-date information about reproductive biology, including fertility awareness, an understanding of man-woman relationships, and an appreciation of the sexual ethics endorsed by the Catholic Church;

—Participate in the development of the program for the International Year of the Child in 1979;

—Encourage Bible-sharing institutes on the diocesan level.

## this week's tv films

**BROTHER JOHN** (1971) (ABC, Friday, July 1): Sidney Poitier as a mysteriously gifted and intelligent fellow who returns to his hometown in Alabama for the funeral of his sister and causes consternation among the locals, both white and black. A confused message picture that needed better writing and direction. Not recommended.

**HAWAII** (1966) (CBS, Friday, July 1): James Michener's view of early Hawaii, in which the White Man corrupts a South Seas paradise of lovable Noble Savages, chiefly with the "thou-shalt-nots" of Puritan Christianity. It's dull and interminable, a smug Hollywood attack on the missionary ethic, using Calvinism as a straw man. Max Von Sydow struggles hopelessly as a fanatical minister, and Julie Andrews suffers lovingly as his wife. Not recommended.

**THE GREAT WALDO PEPPER** (1975) (NBC, Saturday, July 2): A flick that has everything: nostalgia, a colorful but extinct way of life (stunt

flying), Robert Redford as a flashy hero, the Gable-Tracy syndrome (two pals against the world), magnificent aerial footage, and a final scene where the hero lives out a lifelong romantic fantasy. Director George Roy Hill ("The Sting") captures the magic. Recommended: a cinematic treat for all ages.

**THE SECRET OF SANTA VITTORIA** (1969) (CBS, Wednesday, July 6): Stanley Kramer's warmly amusing film about an Italian Village that protects its "treasure"—a million bottles of wine—from occupying Germans during World War II lacks all the dimensions of Michael Crichton's powerful book. But the key message about the worth of the common man remains, and there are splendid performances by Anthony Quinn, Anna Magnani and Hardy Kruger. Satisfactory, uplifting entertainment for adults and mature youth.

**FAREWELL TO MANZANAR** (1976) (NBC, Thursday, July 7): John Korty's outstanding made-for-TV film about a Japanese-American family kept in a World War II American internment camp. Among its many awards was one from the Human Family Institute for a TV program "which most fully communicates the values which enrich the human person." Recommended for all viewers.

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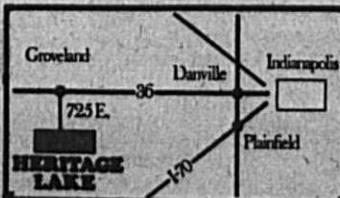
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## Living memories of the past

By Father Joseph F. Champlin

Yesterday was Monday in Holy Week and here at Rome about 30 of us, residents of the North American College, made the traditional "seven Church walk." This pilgrimage on foot covers at least a dozen miles and takes the participant to the four major basilicas plus a few other churches of ancient interest.

We began with Mass in the Clementine chapel of St. Peter's, that crypt section located underneath the basilica's main altar and above the spot where this saint's martyred remains were discovered. To offer the Eucharist in this awesome area is a powerful reminder of both our present and our past. The soil beneath us was made holy centuries ago by Peter's blood; on the altar above us Peter's successor today preaches to all men the saving power of Jesus' death and resurrection.

Our first stop after a brief breakfast was the major basilica of St. Mary Major. We gathered in the "confessional" or shrine area below the main altar and before the reliquary containing remnants of the crib in which Christ was placed. One of the students read the Gospel version of the angel's annunciation to Mary and we concluded our short prayer service by singing the chant, "Salve Regina."

Following a lengthy hike we came to St. Lawrence outside the walls, apparently the only Roman church touched by the bombs of World War II. Two early deacons, St. Lawrence and St. Stephen, both martyrs, are buried in this building. We sang in front of their tombs the popular contemporary religious hymn, "Keep in mind that Jesus Christ has died for us and has risen from the dead. He is our saving Lord. He is joy for all ages." A Mosaic of Lawrence reminded us that this follower in imitation of the Lord suffered for his master by being roasted over a grid iron.

WE THEN made a long, but rapid dash to the church of the Holy Cross hoping to arrive before the customary midday closing period. The doors were open and we thus had an opportunity to

examine and pray together before the famous relics in its side chapel. These include, among others, remnants of the true cross, the sign mounted over Jesus at the crucifixion, a spike used to nail our Lord to the tree of Calvary, and two ugly looking, two-inch thorns from the crown placed on Christ's head.

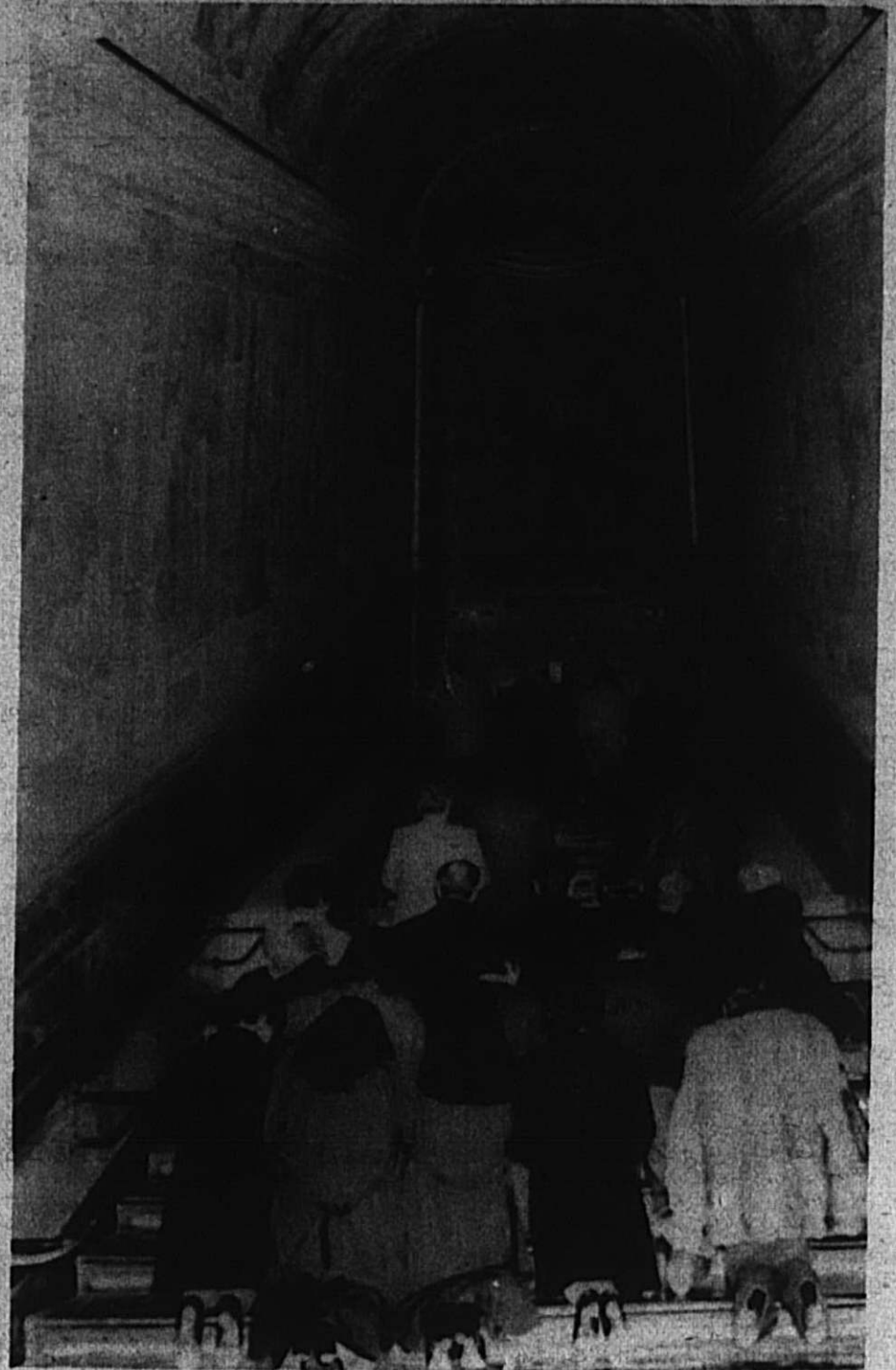
Our next stop was at the third major basilica of St. John Lateran. In addition to the statues of St. Peter and St. Paul over the main altar, we examined the mammoth figures of the other apostles, many of them holding representations of instruments used for their own martyrdom.

From St. John Lateran we headed out into the country by the ancient Appian way to the catacombs of San Calisto and the church of another martyr, St. Sabastian. Along the path, however, we passed the little "Quo Vadis" chapel of St. Peter. This recalls the tradition of that apostle's meeting with Christ as he fled from the persecution in the city of Rome. In response to the question, "Where are you going" (Quo Vadis), Jesus said, "To Rome." St. Peter understood through this remark his own call to martyrdom and returned to accept the awaiting crucifixion. A graphic painting in the sanctuary portrays St. Peter tied upside down to a cross, the position he supposedly selected out of respect for his master.

IN THE OPEN field over the catacombs we rested tired feet and legs, munched a sack lunch and rested for a few moments underneath magnificent blue skies and scattered white clouds. It was then on to our final stop, St. Paul's outside the Walls, the fourth major basilica.

By now we had been on this walking pilgrimage for seven hours. The weariness in our bodies, however, served as a good reminder of St. Paul's many arduous trips to spread the Gospel throughout the Mediterranean. We listened to some of his words and concluded our day long journey of faith by singing "To Jesus Christ Our Sovereign King."

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THE SCALE SANTE, adjoining the basilica of St. John Lateran, where pilgrims say prayers on each of the 28 marble steps.

## To remember is to celebrate

By Mary Maher

If we turn on the radio for 15 minutes to listen to popular music, we will hear about remembering and celebrating. The words tell us of love found and celebrated; celebrated, lost and remembered; celebrated before it was found and the possibilities go on and on. We all love to remember the good old times. After years apart we feel like really celebrating when we bump into old friends or find a cousin our own age who, after 20 years of separation from us, has appeared on the scene with more gray hair than we have.

Joan Didion, a good writer assessing our times, has recently published a novel with a curious title: "A Book of Common Prayer." Those of us who grew up with Father Lasance's prayer book or later carried breviaries on buses will find this book of Didion's not much like our books of common prayer. But only on the surface!

It is not a prayer book as we know one but rather a graphic presentation of a middle-aged woman who seeks to find her estranged and rebel daughter (Patty Hearst styled) over and over again. But the woman remembers only the happy

Raggedy Ann doll times in her daughter's life — she seems to have forgotten that her daughter grew up quite shabbily. By drinking endless nights in strange, foreign cities she seeks to block out memory and celebration of life. Ironically enough, she spends most of her time remembering all the hurt her ex-husband gave her. She is a sad character, brilliantly portrayed, who tells us the importance of healthy memory if life is to have any meaning. (Perhaps it was given the title because most of our "common prayers" call us to remember well what God has done for us and to heal through forgetting the wounds we give and were given.)

MEMORY IS essential to the Judeo-Christian tradition. Martin Buber, a Jewish philosopher, called it one of the two essentials in this tradition. The other was the insight to celebrate what we remembered. The Hebrew Scripture has dozens of accounts of God calling His people to remember and celebrate the covenant He was keeping with them. Moses and the prophets had stout memories. They seemed sure that remembering God's tender care was the same thing as receiving it all over again.

Jewish homes often have a mezuzah evident on the right hand side of the door. Those who live within are called to remember and to celebrate the oneness of God and His saving Law. (See Dt. 6:4-9; 11:13-21 for the Biblical text which is contained within the mezuzah.)

Jesus is presented in the New Testament as the one who faithfully remembered what God, whom He knew as His Father, had done. And He kept recalling it to the minds of His disciples. Much of the newness which Jesus brought was His genius familiarity with the old, long love of God. Christians celebrate in the Eucharist the saving event brought in Jesus Christ by His invitation: "Do This in Memory of Me." Memory here has a specifically biblical meaning which involves more than simple recall or recollection. The meaning of this memory is based on the Hebrew word "zik-karon" and the Greek word "anamnesis."

"Zikkaron" did not refer simply to the present remembrance of a past event. It indicated that the celebration of the past event enabled those in the present to enter into it. Recall how this meaning is found in the present-day celebration of

Seder: "In each generation every person should regard himself as though he personally went forth from Egypt. It was not only our forefathers whom the Holy One, blessed be He, redeemed from slavery, but us also did he redeem together with him."

AND PAUL when he says to the Romans (6:3-4): "... when we were baptized in Christ Jesus we were baptized in his death; in other words, when we were baptized we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life." This meaning of memory and celebration indicates not only a present dimension but an actual participation in this present moment of the very event itself. Each time we celebrate this way we both remember and share in the new creation brought now through the past event. As we celebrate the Eucharist we live again the death and resurrection of Christ now sacramentally memorialized.

Perhaps Joan Didion is right in asking us to remember our memories — our chances for joyful celebration go higher each time we learn to rightly gather our past into this present time toward a hopeful future.



By Father Donald McCarthy

The prize fighter came out of his corner for round one after quickly making the sign of the cross. A spectator nudged the priest seated next to him and asked, "Do you think that will help him, Father?"

"It will," the priest replied softly, "if he can fight!"

Why did the fighter make the sign of the cross? In one word a fitting answer might be: tradition. Since the early days of Christianity the sign of the cross has been a part of tradition which "comes from the intimate sense of spiritual realities which they (believers) experience." (Vatican Council on Revelation, No. 8) A devoutly expressed sign of the cross can put the morning offering into visible gesture at any time of day or night.

Crucifixes hang upon our walls as traditional reminders that Jesus offered an eternal sacrifice on the wood of the cross. We bear ashes on our foreheads at the beginning of Lent and palms in our hands on Palm Sunday as traditional reminders of the events the Church is remembering on those days.

The entire cycle of worship each year surrounds the ancient mysteries of faith with new and different songs, banners, and homilies. To remember is to celebrate. The Christian memory continually carries the past into the present. Tradition grows as we live out in each new generation the Christ event of history.

EACH CHRISTIAN cultural community and each period of Christian

history finds its own way to express the essential faith of the Scriptures. Traditional Catholic family celebrations of the First Communion of seven-year-old youngsters today may seem a far cry from the First Communion of the Apostles at the Lord's Passover celebration. Yet the essential faith experience remains the same.

Television has become the occasion of powerful new visual expressions of tradition. This Christmas a Catholic bishop in Florida read the story of Jesus' birth to a group of youngsters on a children's TV program. All were enthralled except a Jewish lad who wished he had stayed home.

The prime time TV production of *Jesus of Nazareth* on Palm and Easter Sundays enriched this visual tradition. The magnificent work of Archbishop Fulton Sheen over the past 50 years dramatized to the entire American people the tradition of the Catholic Church — an eloquent and moving public witness to the "intimate sense of spiritual realities which believers experience."

Tradition serves as the reflection of the truth of Holy Scripture in particular situations. When St. Francis of Assisi was riding horseback one day, he met a leper whose sores were so loathsome that Francis was struck with horror. But he dismounted, and as the leper stretched out his hand to receive an alms, while Francis bestowed the alms he kissed the leper. That gesture became enshrined in the tradition of the Church, a 13th century reflection of the truth in Matthew 25:40, "As often as you did it for one of

my least brothers, you did it for me."

THE MEDIEVAL hospitals founded by religious orders of women and men served also as living tradition to reflect the truth of Scripture. When in 1900 in New York City Rose Hawthorne Lathrop, Nathaniel Hawthorne's convert daughter, founded her community of Hawthorne Dominicans to care for the destitute who are terminally ill, she too enriched the tradition of the Church.

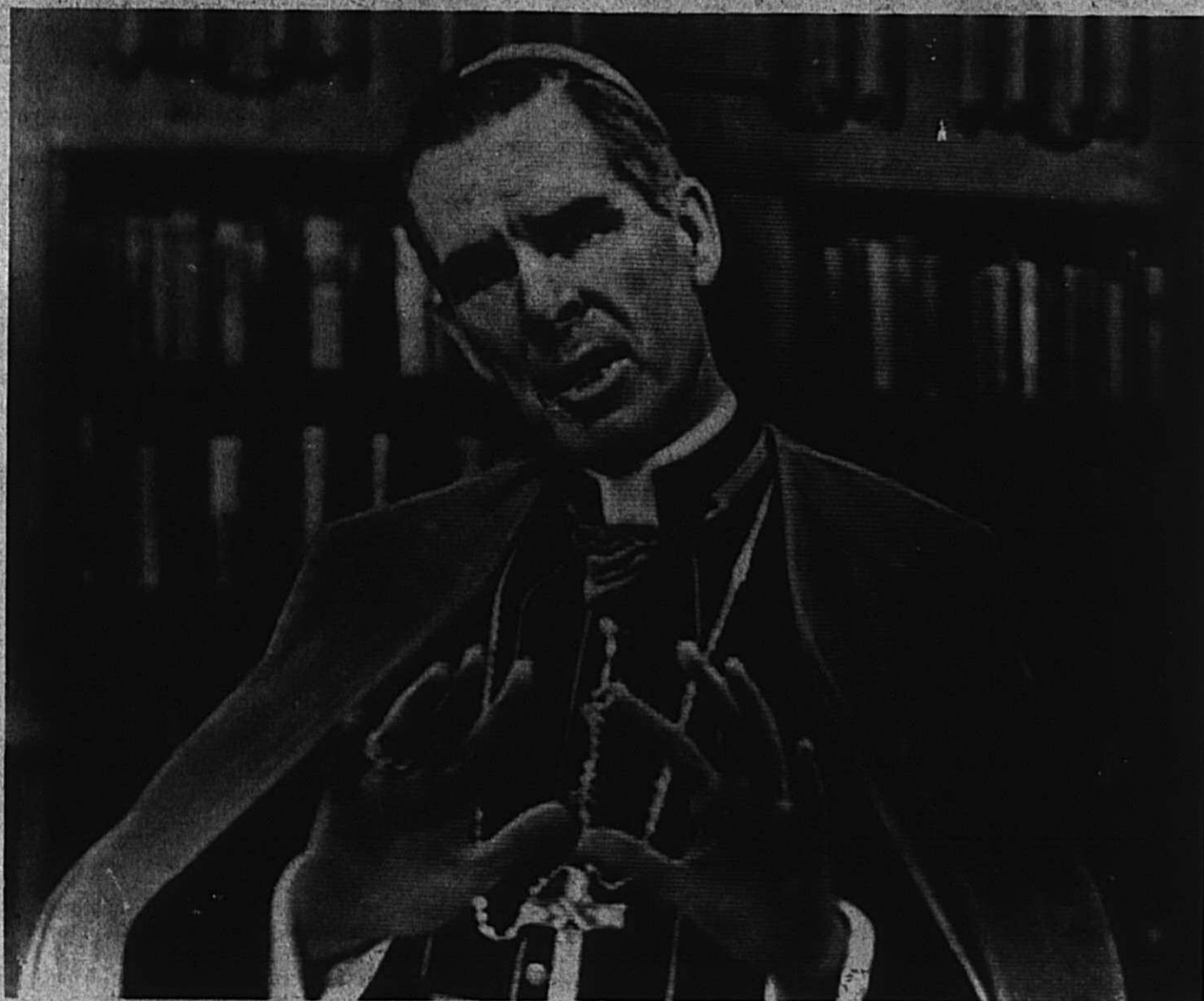
Today as the euthanasia movement subtly undermines the right to life of aged citizens and the severely handicapped, the Church's concern for them will write new chapters of tradition. While the death with dignity movement increases its emphasis on choosing death to end suffering, tradition will speak movingly the radical Scriptural message, "our inner being is renewed each day even though our body is being destroyed at the same time." (2 Cor. 4:16)

Tomorrow when scientific experimenters seek to duplicate parenthood in the sterile surroundings of their laboratories, tradition will speak again the ancient Biblical message, "no one ever hates his own flesh, no, he nourishes it and takes care of it as Christ cares for the church, for we are members of his body." (Eph. 5:29-30)

Tradition links the biblical roots of Catholic faith to the decisions and dilemmas of our present 20th-century human experience. The popularity of the TV documentary "Roots" demonstrates to us the importance of tradition.

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"The magnificent work of Archbishop Fulton Sheen . . . an eloquent and moving public witness to the 'intimate sense of spiritual realities which believers experience.'"



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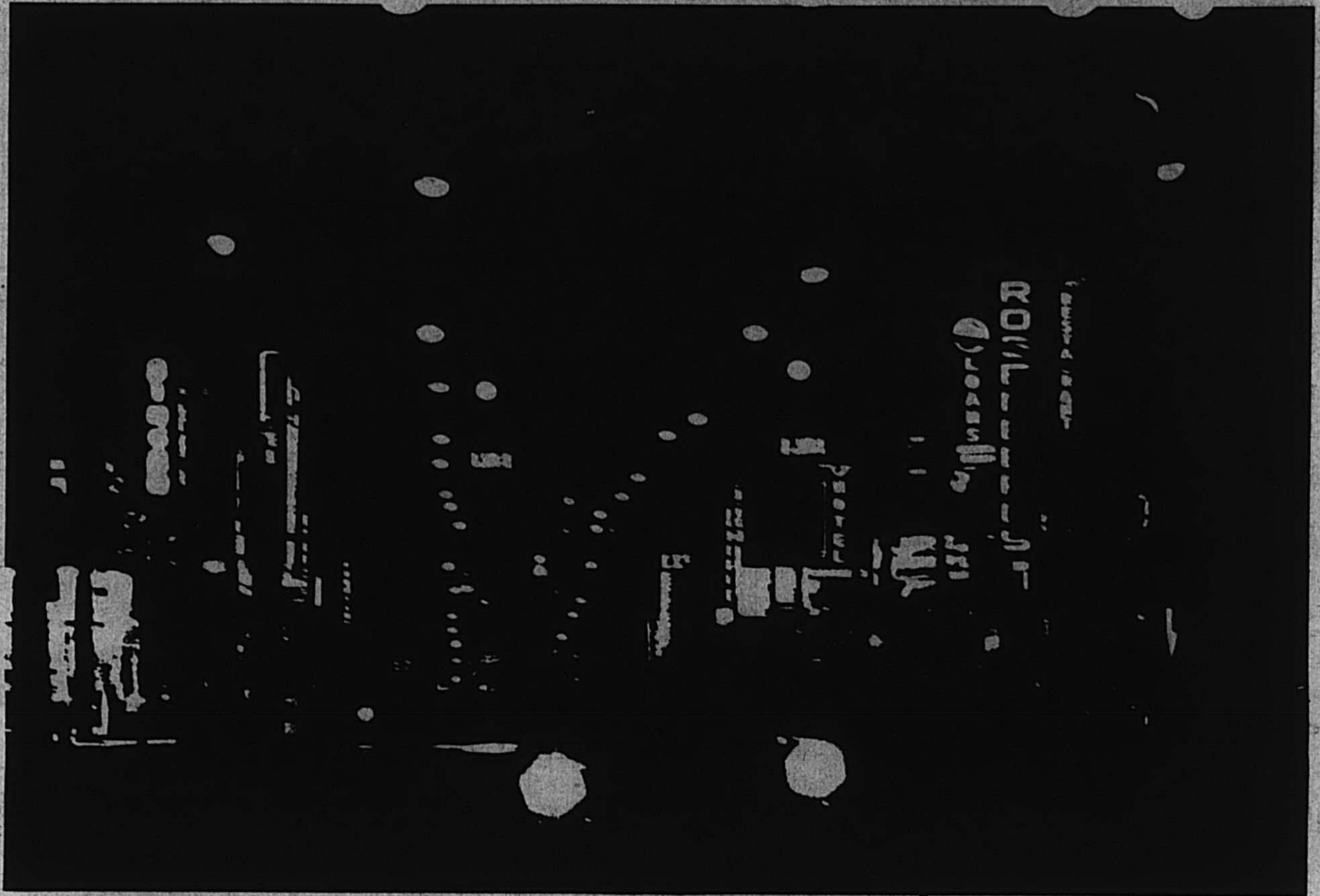
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# 'Life in the Fast Lane'



## Life in the Fast Lane

He was a hard-headed man,  
He was brutally handsome  
And she was terminally gray  
She held him up  
And he held her for ransom  
In the heart of a cold, cold city.  
He had a nasty reputation as a cruel  
dude,  
They said he was ruthless.  
They said he was crude.  
They had one thing in common,  
They were good in bed  
She said, "Help me,  
The lights are turning red."

## CHORUS

Life in the fast lane  
Surely make you lose your mind  
Life in the fast lane.

He looked for action, hot for the game,  
The coming attraction,  
The drop of a name.  
They knew all the right people  
They took all the right pills.  
They threw outrageous parties.  
They paid heavenly bills.  
There were lines on the mirror  
And lines on her face.  
She pretended not to notice,  
She was caught up in the race.  
Out every evening, until it was light,  
He was too tired to make it,  
She was too tired to fight about it.

## REPEAT CHORUS

Rolling and burning, blinded by thirst  
They didn't see the stop sign.

Took a turn for the worse.  
She said, "Listen, baby, you can hear  
the engine ring.  
We've been up and down this highway,  
Haven't seen a - - - thing."  
He said, "Call the doctor. I think I'm  
gonna crash."  
"The doctor says he's coming  
But you gotta pay in cash."  
They went rushing down that freeway,  
Messed around and got lost.  
They didn't care, they were just dying  
to get off.

## REPEAT CHORUS

Sung by: The Eagles  
Written by: Joe Walsh, Don Henley, Glenn  
Frey  
(c) 1976 Pandora Productions

**MY LASTING** impression of the Eagles in concert was the depth of sadness in their songs. From "Desperado" to "Hotel California" their music gradually wore down all the excitement I had brought to the concert and left my spirit in unexplainable melancholy. Their latest hit follows the same pattern. It even goes beyond sadness to desperation.

The song describes two people who live "life in the fast lane" as though it would elude them if they were still for very long. It's about an older woman who was so concerned about life slipping away from her that she bought a younger man's company. He was ruthless and out to grab as much of life as he could, so "he held her for ransom" so that she could finance his reckless lifestyle.

Though the situation seems like a

remote one, it taps a hidden fear in all of us that we find difficult to face. Because of a fear that we are missing a lot in life, we sometimes tend to quicken the pace to get in as much as possible. We do not like to admit that things may run out for us, so rather than deal with the reality of our limits, we rush the pace as though we might be able to act quicker than our limitations. The paradox is that by devouring life at breakneck speed, we actually pass it by; we miss it.

If we only see the limits to life's possibilities, then we will most certainly begin to grab at life out of desperation. We will attempt to live "life in the fast lane." The person of faith, however, recognizes that God's love and His ability to create life, go beyond our limitations. His love is infinite and He is full of surprises. For that reason, the believer has no cause to act desperately. Life is eternal.

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## Discussion questions

1. Why is memory essential to the Judeo-Christian tradition?
2. How did Jesus call people to remember?
3. What kind of special remembrance does the celebration of the Eucharist ask for? What is the meaning of the Hebrew word "zikkaron"?
4. Discuss this statement: "As we celebrate the Eucharist we live again the depth and resurrection of Christ now sacramentally memorialized."
5. What are the Scriptures a result of?
6. What is the Torah? Over what period of time was it written?
7. How can one see the constantly evolving process of tradition in the New Testament?
8. Discuss this statement: "When he comes, however, being the Spirit of

truth, he will guide you to all truth" (Jn. 16. 13a).

9. Define the word "tradition." Name some Catholic traditions.

10. Discuss this statement: "Each Christian cultural community and each period of Christian history finds its own way to express the essential faith of the Scriptures."

11. How can tradition serve as the reflection of the truth of Holy Scripture in particular situations? Add to the examples cited in Father McCarthy's article.

12. Can you think of ways in which tradition links the biblical roots of Catholic faith to the decisions and dilemmas of our 20th-century human experience? Discuss.



# What theology attempts to do

By Fr. Alfred P. McBride

Some people have said that theology is like money. You can't do with it and you can't do without it. Theology is alternately blessed or cursed depending on the state of the Church and whose ox is being gored. Aquinas lived out his academic career amid suspicion from his peers and worry on the part of church officials. Acceptance came after his death and positive adulation in the late 19th and early 20th century.

Perhaps never in the western church has there been so much attention paid to theology and theologians by the general Catholic public as in these last years since Vatican II.

Perhaps, if the records are correct, the only other period of ecclesiastical history in which large numbers of laity took an active interest in theology was in the eastern empire between the years 400 and 1400. Constantinople and the environs seem to have been literal hot beds of theological controversy not just at the lofty level of academics, bishops and the royal household, but also in the streets and cafes and domestic patios.

In fact, around 1400 or thereabouts, when the emperor wanted to accept the Roman version of the creed, the people rioted and resisted and refused to concede that theological point. An exceptional number of them were quite knowledgeable about the theological quarrel about the Trinity. They felt that Rome was wrong and Constantinople was right.

**THERE IS** a long standing tradition since the time of Erasmus that theology was doing more harm than good. Better to dwell on morality. Start with those aspects of the Gospel that deal with everyday living. Concentrate on the virtues and values that make a good Christian. Place a moratorium on theological discussion, for all it seems to lead to is division, hostility and fruitless debates.

Who is saying such things? One group are the Christian humanists who feel that debates about the mysteries of God are unsuitable, unseemly and rarely will get anywhere anyhow. Moreover, they produce so much animosity, that instead of moving the people to love, they simply turn people into abrasive cynics.

Another group are those who are comfortable with the traditional theology. They find it sufficiently meaningful and see no reason why so-called creative breakthroughs are needed. Traditional theology satisfies them. So why cause dissension with new theories and new discussions?

What is one to say to these objections? Should we just teach morality and forget the dogmas? Should we just teach the dogmas in the old way and not try to find new insights?

**AS TO THE** first question and the preference for morality, it must be said

that a sound appreciation of dogma should lead to reasons for being moral. If the dogmas about incarnation, salvation, grace, sin and sacraments are not pondered with meaning, why should one bother to be moral at all? The whole point seems to be that the work of God in Christ and the Spirit establishes the background and purpose for morality. Morality without sound dogma is like walking around with one shoe.

As for those who claim that the traditional way is best, the objection must be given that once upon a time the traditional way was the *avante garde*, the

innovation against which the previous generation said "this" was nonsense and there is no reason for a change.

New times require new understandings of the timeless truths. It is not the truth of salvation that is under question, it is the understanding that appears weak for a generation raised on science, technology, critical questioning, psychology and the behavioral discoveries.

**TRADITIONAL** theology itself grew under pressure from new knowledge sweeping the world of another age. It met the challenge successfully and helped

generations of Catholics to find sensible access to the mysteries of God. This is precisely what theology today is attempting to do. Yes, one can regret that this will lead sometimes to unseemly bickering, but so, for that matter, will discussions on moral issues and any matter that people are staking their lives on. Were we all born with perfect clarity of mind, this would not happen. Weak as we are, it does. Let theology advance under the banner that says, "Unity in essentials, Liberty in non-essentials, Charity in everything."

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**St. Thomas Aquinas, in this woodcut, stands before his teacher, Albert Magnus (St. Albert the Great) during a theological discussion.**