

THE CRITERION

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Pope issues warnings on French tour

PARIS—Pope John Paul II barnstormed through Paris on his four-day visit to France, leaving in his wake strongly worded warnings to specific groups to assume their responsibilities for solving major world and church problems.

During the visit (May 30-June 2) the pope delivered around 24 speeches. These included:

- Asking the French bishops to reconcile differences between Catholics rejecting many of the teachings of Vatican II and those wanting more liberal interpretations of the council documents.

- Telling scientists they are threatening the future of mankind through genetic manipulation and by creating increasingly destructive nuclear weapons.

- Warning workers against viewing communism as the solution to the world's injustices.

"The world has been led into an unstable situation because of geopolitical reasons, wounded national pride, the materialism of our age and the decadence of moral values," he said June 2 in a speech at the headquarters of the U.N. Educational, Scientific and Cultural Organization (UNESCO).

Although science exists to serve mankind, it has often been used for destructive aims such as genetic manipulation and the development of biological, chemical and nuclear weapons, he said.

THE WORLD'S fragile political equilibrium could be destroyed at any time, raising the specter of nuclear war, added the pope. Scientists must work to avoid nuclear war, he said.

The previous day, he had discussed church issues with the French bishops and (See POPE ON TOUR on page 9)

Looking Inside

This weekend the archdiocese will be taking up the second annual Communications Collection. See Archbishop O'Meara's letter on page 2, an editorial on page 4, and a related article on page 6.

You may have a new priest in your parish. See the new clergy appointments on page 3.

James Arnold reviews the new "Star Wars" sequel, "The Empire Strikes Back" on page 24.



AMONG THE REFUGEES—Cardinal John Krol of Philadelphia, assisted by an unidentified Army chaplain, distributes Communion to Cuban refugees during Mass at Fort Indian-

town Gap, Pa. About 2,000 refugees are expected to be processed through the military reservation. (NC photo)

Charities to resettle refugees

by Valerie Dillon

Catholic Charities has announced it will "responsibly" undertake resettlement of Cuban and Haitian refugees, including reunifying families and seeking sponsors for those without family ties.

Father Lawrence Voelker, Catholic Charities director, said his office has been "in constant communication" with United States Catholic Conference Migration and Refugee Services (MRS), which is helping to process Cuban exiles in refugee camps.

"We intend to do the best job here that we can," Father Voelker said. "But in fairness to the community, as well as to the sponsors and refugees themselves, we must proceed carefully and thoroughly."

He explained that Cuban and Haitian resettlement "presents a different set of problems" than existed with Vietnamese refugees. The latter were eligible for government resettlement grants and supportive social services.

But according to Father Voelker, the government indicates no such funding will be available to Cubans and Haitians because they are categorized as aliens seeking asylum, not as refugees. Whether those from Haiti are considered legal aliens is not clear.

"All that most such refugees will have is pocket money," Father Voelker said. "What about health care? Where will they find medical treatment and how can they pay for it? How will they find jobs in a tight job market? What responsibility will be put on their sponsors?"

FATHER VOELKER stressed that Catholic Charities and Archdiocesan Social Ministries, its agency which does resettlement, see its work as an "ongoing commitment."

"When we resettle refugees, we stay with them; we don't walk away as soon as we've found sponsors. We help them to find jobs, provide English language training, offer backup support to them and their sponsors if difficulties arise."

"We want to help, but we are concerned about doing it responsibly. We don't want to create problems for anyone involved."

He pointed out that resettlement work has a long history in the Archdiocese. In the 1960's, Catholic Charities handled a heavy influx of Cubans fleeing Fidel Castro's regime. Since 1975, Social Ministries has handled resettlement of more than 500 Southeast Asian refugees, and continues to do family reunification.

Father Voelker said it would be neces-

sary to hire another staff person to do Cuban and Haitian resettlement, "preferably Spanish-speaking."

At a recent meeting, a delegation from the Spanish-speaking community pledged to serve as a support system to families taking in Cubans.

ACCORDING TO ASM resettlement staff person Sue Ley, so far no Cuban families have contacted her seeking help for newly-arrived Cuban refugees. She said there have been calls from some non-relatives possibly interested in sponsoring a Cuban family, and these will be screened.

At last count, more than 100,000 Cubans have arrived on U.S. shores, and MRS "expects to settle 70 percent of them." Most Cubans are Catholic and have "greater trust" in Catholic agencies, according to an MRS fact sheet.

MRS also notes that most refugees are employable; more than 95 percent of Cubans who arrived during the 1960's are working. Contrary to media publicity, only a very small number (about 1 percent) of those now arriving were prisoners in Cuba, many for political reasons. Those identified as "true criminals" will be detained and processed appropriately, the MRS statement said.

The Church and Religious Cults

Scientologists, Order of Mans and Hare Krishnas active in archdiocese

by Peter Feuerherd
and Valerie Dillon
(Eighth in a series)

In the first seven parts of our series on cults, we took an in-depth look at groups like Ananda Marga, the "Moonies," and "The Way." Other cults active in the archdiocese include the following:

SCIENTOLOGY

Established by science fiction writer L. Ron Hubbard in 1954, Scientology is one of the oldest of the major "new religious movements." According to a recent *Reader's Digest* article by Eugene H. Methvin, Scientology now claims over 5 million worldwide believers. Other experts, however, estimate that the cult has 3,000 full-time staff and approximately 30,000 believers in the United States.

Methvin wrote that Hubbard has developed a bizarre philosophy, similar to many of his works of science fiction. Hubbard claims to have traced human existence back 74 trillion years, when human life was supposedly begun on Venus.

Scientology "ministers," at a cost of \$150, hook subjects up to a device which measures what are called "engrams," supposedly the source of all physical and psychological ills.

The "minister" asks the subject about his/her past, carefully recording intimate details of the subject's personal life.

These details, it is alleged, are then filed to blackmail any former cult members who may become a "potential trouble source" for the group.

Last year, nine Scientology leaders, including Hubbard's third wife, were convicted on charges of theft of secret government documents. The group also has been charged with harassing Paulette Cooper, a New York free-lance writer who in 1971 published a damaging expose of the cult entitled *The Scandal of Scientology*. She was sued, issued death threats by cult believers and was allegedly framed by the cult through the manufacture of bomb-threat letters with her forged signature on stolen personal stationery.

She was exonerated in the bomb-threat case, but not until paying \$28,000 for her legal defense against the fabricated charges. Cases like these are proof to some critics that Scientology is one of the most dangerous of the new cults.

HOLY ORDER OF MANS

Probably the most visible of all the "new religious movements" around Indianapolis are the approximately 45 blue clerically garbed members of this order, part of the nearly 600 vowed members in cities throughout the United States. Local headquarters are in a brightly adorned yellow house on a drab inner-city block on the near northside of the city. The order is perhaps best known for operating three "Brother Juniper's" sandwich shops in the downtown and near northside areas of the city.

The restaurants help to maintain the financial costs of operating the order and pay taxes like any other business. The group has been praised for locating its Brother Juniper restaurants in inner-city areas, providing much-needed employment.

Quoted in the March, 1980 issue of *Indianapolis Magazine*, Rev. Charles Brown, general manager of Brother Juniper's restaurants in Indianapolis, explained, "We could almost certainly make more money in other locations, but we are very community-minded. We believe in the revitalization of the areas in which we place our restaurants."

Half of all profits earned from the restaurants, said Rev. Brown in an interview with the *Criterion*, go to fund charity works of the order, including shelters for women and children in San Francisco and St. Louis.

"The beliefs of the Holy Order of Mans, said Rev. Brown, "could very easily be summed up in the Apostles Creed . . . We are not that much different than any other Christians . . . We believe in the validity of all Christian churches."

The Mans order is based very much upon Roman Catholic beliefs with its communal living arrangement being compared by some observers to a Benedictine monastery. Much of its literature quotes the writings of Thomas Merton, the late Trappist monk whose writings on the contemplative life have been a source of inspiration for many Catholics.

The Mans group has a daily Mass, seven sacraments, and the clerical garb of

its vowed members looks very much like Catholic priests. One difference, however, is that the Mans group has optional celibacy for clergy and women priests.

Started in 1971 in San Francisco by Rev. Earl Blighton, the group came together, according to Rev. Brown "to work out many of the problems confronting the church."

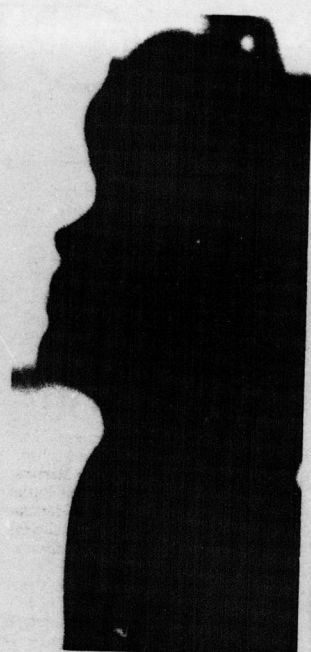
Rev. Brown, a former San Francisco restaurant owner, dedicated his life to the group in the early 1970s after an encounter with a member of the order brought him to the realization that "God had really come to earth . . . I felt that Jesus Christ was more than a philosophy."

HARE KRISHNA

This centuries-old sect has its roots in Hindu, not Christian, belief. Devotees are easily recognized in their saffron robes and shaved heads, chanting and singing on sidewalks and in other public places.

Krishnas follow an ascetic lifestyle—no gambling, drinking nor illicit sex. They must give up all their possessions when

(See CULTS ACTIVE on page 10)



Letter from the Archbishop

My dear Family in Christ:

The Catholic Bishops of the United States have long recognized the great need for our church to develop and expand the communication resources that are available to us. Toward that end, the first National Catholic Communication Collection was conducted last year throughout the United States. Next week, the second collection for communication will be conducted in all of the parishes of the Archdiocese of Indianapolis.

Half of the proceeds from this collection will be sent to the United States Catholic Conference for the development of a more effective and wider ranging series of national programs in communication. Just as importantly, the other 50% of the money collected will remain in the Archdiocese of Indianapolis for use in our own two major communication apostolates, the Catholic Communications Center and the *Criterion*.

According to a formula established in 1979, 70% of the local portion of the collection will be used to support the operational budget of the Catholic Communications Center. The remaining 30% of the funds will be divided between the *Criterion* and the Communications Center to finance special projects. Last year, the *Criterion* used their special project allocation to buy badly needed computerized equipment. The Communications Center has requested that their funds be used to purchase a video cassette recorder and television monitor.

When I came to Indianapolis, I was pleased to find that this archdiocese has had a long and successful history of an active communications ministry. Our newspaper, which this year will celebrate its 20th anniversary as *The Criterion* was actually begun in 1883. The Catholic Communications Center was started in 1939 as a mission outreach program of St. John's parish by Father Thomas Secina, the World War II hero chaplain.

With the knowledge of the important tasks that face the church both in the archdiocese and in the entire United States, I ask that you join your support to our Communications apostolate next week. Thus, we can make effective use of the media of communication in taking the message of the church to the entire community.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

May 27, 1980



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Chancery announces 27 clergy changes

Three new priests receive assignments, two retire from ministry

The 27 clergy changes announced this week from the Chancery include the retirement of two archdiocesan priests. The list also names three newly ordained priests to their first pastoral posts.

Father Thomas Carey, pastor of Christ the King parish, Indianapolis, and Father Eugene Weidman, who has been working with the Scottsburg team ministry, are retiring from the active ministry.

Father Carey was ordained at St. Meinrad on May 22, 1934. From the time of his ordination until 1949, Father Carey served as assistant pastor at Holy Trinity parish, New Albany. He was then named pastor of St. Mary-of-the-Rock parish. He was also pastor at St. Joseph parish, Indianapolis. Since 1963 he has been the pastor of Christ the King parish.

An alumnus of St. Meinrad, Father Weidman was ordained there on May 14, 1940. He has served at American Martyrs parish, Scottsburg; St. Mary and Little Flower parishes, Indianapolis; St. Mark in Perry County, and St. Nicholas in Ripley County. In 1960 he was appointed administrator of St. Pius parish, Troy, and subsequently was named pastor of the Troy parish in 1963. Since 1973, Father Weidman has had assignments at St. Bernard, Frechtown, and St. Joseph, Milltown. In 1977, he began working in team ministry.

The newly ordained who have their first appointments include Fathers John Buckel, John Hall and Glenn O'Connor.

Effective June 9, 1980

REV. FREDERICK EASTON, from Vice-Officials of the Metropolitan Tribunal, Indianapolis, to Officials of the Metropolitan Tribunal, and continuing in residence at St. Anthony Parish, Indianapolis.

REV. MSGR. CHARLES KOSTER, from Officials of the Metropolitan Tribunal, Indianapolis, to Officials emeritus of the Metropolitan Tribunal, and continuing in residence at St. Patrick Parish, Indianapolis.

Effective July 9, 1980

REV. HENRY BROWN, from pastor of St. Elizabeth Parish, Cambridge City, to associate pastor of Holy Name Parish, Beech Grove.

REV. THOMAS CAREY, retiring from the pastorate of Our Lord Jesus Christ the King Parish, Indianapolis.

REV. MICHAEL CARR, from Clinical Pastoral Education, granted permission to accept the position as chaplain of St. Vincent Hospital, Indianapolis.

REV. PATRICK COMMONS, from pastor of St. Michael Parish, Charlestown, to pastor of St. Rose Parish, Knights-town.

REV. PAUL DEDE, granted permission to enter the Military as chaplain.

REV. FREDERICK DENISON, from associate pastor of Our Lord Jesus Christ the King Parish, Indianapolis, to associate pastor of St. Luke Parish, Indianapolis.

REV. PAUL EVARD, from mission work in the Archdiocese of Guayaquil, Ecuador, to pastor of St. Michael Parish, Charlestown.

REV. ROBERT GILDAY, from associate pastor of St. Malachy Parish, Brownsburg, to associate pastor of St. Matthew Parish, Indianapolis, and part-time assistant at the Metropolitan Tribunal, Indianapolis.

REV. JOHN GILLMAN, from graduate studies at the University of Louvain, Belgium, to associate pastor of St. Charles Borromeo Parish, Bloomington.

REV. MARK GOTTEMÖLLER, from associate pastor of St. Gabriel Parish, Connersville, to associate pastor of St. Joseph Parish, Shelbyville.

REV. JOHN HALL, newly ordained to associate pastor of St. Malachy Parish, Brownsburg.

REV. JOHN LUERMAN, from co-pastor of St. Luke Parish, Indianapolis, to pas-

tor of St. Elizabeth Parish, Cambridge City.

REV. THOMAS LYONS, granted a temporary sick leave.

REV. CHARLES NOLL, from pastor of St. Malachy Parish, Brownsburg, to chaplain of the Catholic Student Center of IUPUI, Bellarmine House, Indianapolis, and administrator of Assumption Parish, Indianapolis, with residence in Assumption Parish, Indianapolis.

REV. GLENN O'CONNOR, newly ordained to associate pastor of St. Gabriel Parish, Connersville.

REV. WILLIAM PAPPANO, from associate pastor of St. Michael Parish, Indianapolis, and religion instructor at Ritter High School, Indianapolis, to pastor of St. Malachy Parish, Brownsburg.

REV. JOSEPH RAUTENBERG, from associate pastor of St. Matthew Parish, Indianapolis, to graduate studies at Georgetown University, Washington, D.C.

REV. RALPH SCHEIDLER, from associate pastor of Our Lady of Lourdes Parish, Indianapolis, granted permission to accept an assignment temporarily in the Diocese of Prince George, British Columbia.

REV. KENNETH SMITH, from associate pastor of Holy Name Parish, Beech Grove, granted a temporary sick leave.

REV. MYLES SMITH, from chaplain of the Catholic Student Center of IUPUI, Bellarmine House, Indianapolis, and full-time Notary at the Metropolitan Tribunal, Indianapolis, to associate pastor of St. Pius X Parish, Indianapolis.

REV. KENNY SWEENEY, from sick leave to pastor of Our Lord Jesus Christ the King Parish, Indianapolis.

REV. THOMAS WIDNER, from administrator of St. Rose Parish, Knights-town, to continuing his assignment as

Archdiocesan Editor of the Criterion, and in residence at St. Andrew Parish, Indianapolis.

REV. KIMBALL WOLF, to part-time chaplain of Ritter High School, Indianapolis, and retaining his assignment as associate director of Vocations with residence at the Staff House, Holy Rosary Parish, Indianapolis.

Effective July 18, 1980

REV. JOHN BUCKEL, newly ordained to associate pastor of Our Lord Jesus Christ the King Parish, Indianapolis.

Effective August 1, 1980

REV. EUGENE WEIDMAN, from Scottsburg team ministry, to early retirement.

The above appointments are from the office of the Most Rev. Edward T. O'Meara, Archbishop of Indianapolis. Rev. Gerald A. Gettelfinger, Chancellor.

Mrs. Dolder to be advocate

Mrs. Lorraine Dolder has been appointed advocate for the archdiocesan tribunal, Father Frederick Easton, officials of the tribunal, has announced.

Mrs. Dolder replaces Father Myles Smith, who was appointed associate pastor of St. Pius X parish by Archbishop Edward T. O'Meara.

The tribunal advocate represents people who wish to present formal marriage annulment cases to the church court. Mrs. Dolder, 56, is the first woman to hold this post in the archdiocese.

Mrs. Dolder has been notary to the tribunal and a tribunal employee since 1969. She is the wife of Wayne F. Dolder, the mother of five children and the grandmother of eleven.

The new tribunal advocate holds a B.A. degree from Marian College and taught at St. Joseph's parish school in Indianapolis before working at the tribunal. She is a long-time member of St. Anthony's parish in Indianapolis.



Lorraine Dolder

Court turns down busing appeal

WASHINGTON—The Supreme Court has turned down a second appeal of a Pennsylvania law requiring public school districts to cross district boundaries in providing transportation for non-public school students.

In a decision announced June 2, the court refused to hear the appeal, filed by the McKeesport school district, of a Pennsylvania Supreme Court decision upholding the law as constitutional.

Just one year ago, the court refused a similar appeal filed by school officials in Pittsburgh and the Pequea Valley school district.

Both appeals centered on the argument that busing non-public school students across district lines gave them a benefit not available to public school students, most of whom do not cross district lines to get to class. The McKeesport appeal noted that only the district's special education students receive free transpor-

tation to schools outside the district.

In the McKeesport case, only Justice John Paul Stevens voted to hear the appeal. The votes of four justices are needed before the court will accept such a case.

Three justices—Stevens, Harry Blackmun and Lewis Powell—voted to hear the first appeal turned down last June.

Courts in Pennsylvania consistently have upheld the private school busing requirement as a constitutional expression of legislative concern for the safety of school children.

"Although students attending church-related schools are the predominant non-public beneficiaries of the act, the transportation provided by the act is totally unrelated to the religious mission of these schools," the Pennsylvania Supreme Court ruled last year.

Pennsylvania school districts, in their efforts to have the law overturned, have

relied on federal court decisions in Iowa and Rhode Island overturning cross-district busing plans in those two states.

But the Pennsylvania courts have based their decisions upholding the law on a 1947 Supreme Court case, *Everson v. Board of Education*, in which the high court upheld the public payment of the cost of transportation for non-public school students.

Attorneys for the McKeesport district, in their appeal to the Supreme Court, had contended that the Pennsylvania law "exceeded Everson parameters and violated the establishment clause of the First Amendment."

They added, "If the act is permitted to stand, pupils attending non-public sectarian schools in Pennsylvania will receive greater benefits in the form of free transportation services than public school pupils."

Editorials

Why another collection?

"What! Another extra collection?" may well be the response of some Catholics at Mass this weekend. The "extra" in question is the annual National Catholic Communication Collection, now in its second year and designed to expand the communications ministry of the church.

Half of all monies collected in the archdiocese will go to the U.S. Catholic Conference Office for Communication. The other half will remain here. Of the local share, 70 per cent will help support the day-to-day operation of the Catholic Communication Center. This includes such regular programs and services as the TV Mass, "Focus on Faith" show, Dial-A-Movie, local media coverage of church-related events, professional consultation to church agencies and operation of the center's bookstore and reference library.

The rest of local money, 30 per cent, will go into a special projects fund to be divided equally between *The Criterion* and the Communication office. *The Criterion* has earmarked its share to pay for a "copy camera," which will enable us to prepare our own photos for production-readiness, rather than using commercial facilities.

The Communication Center hopes to purchase electronic word-processing equipment which would save hundreds of work hours each year and would ease the storage problem of printed materials.

Increasingly, the church has recognized the key role of modern communication in evangelization, education and dialogue within and outside the church. Pope John Paul II video taped a message to the recent Religious Communications Congress in Nashville, Tenn., calling on communicators to work for "the service of humanity," and to

expand people's horizons. The U.S. bishops have frequently spoken out on the need for the church to further develop what communications resources are available to it.

Archbishop O'Meara urges support of Sunday's collection, noting that strong support can enable the church to "make effective use of the media of communication in taking the message of the church to the entire community."

We add our hope that you will see the work of the communications apostolate as increasingly challenging and worthy of your support and involvement. —VRD

Accepting dual responsibility

The Kennedy Directory is an annual publication of statistics of the Catholic Church in the United States. This year's Directory notes that there are 191 more priests in this country than last year. It also notes that there are 1,861 fewer sisters and 734 fewer seminarians. Over a 10-year period this has meant 571 fewer priests, 34,414 fewer sisters and 15,680 fewer seminarians. Today, in the United States there are 58,621 priests, 126,517 sisters and 13,226 seminarians.

At the risk of playing a numbers game, the statistics continue to point out the continuing changing status of priesthood and Religious life in this country. It should evoke two responses in us. One is definitely our personal, individual commitment to increasing vocations. This should be at any time in our history.

But along with this should be the obvious commitment to a corresponding recognition and development of the responsible role of the lay person. A lessening of the numbers of priests and religious is forcing us to see the rights and duties lay people have by virtue of their own baptisms. And to utilize these rights.

We cannot do without priests and Sisters. But we also need to know that without lay people we cannot have priests and Sisters. In general, the church is committed to developing the lay person's role. But lay people cannot expect responsibility to be handed down. It must be accepted—not to do so will leave our church in a great abyss of irresponsibility.

Washington Newsletter

Death penalty question still subject of controversy

by Jim Lackey

WASHINGTON—In both a political and a theological sense, capital punishment long has been the subject of a difficult and tortuous debate. Politically the United States is nowhere near a consensus on the issue, while theologically both sides base their arguments on Christian tradition.

The political debate came to the forefront again when the Supreme Court in May overturned a Georgia man's death sentence because there was nothing which set his case apart from other murder cases in which the death penalty was not applied.

And the theological debate may be highlighted soon by another attempt by the U.S. bishops to issue a statement expressing their opposition to capital punishment.

Much of the political debate has taken place in the various legislatures as states struggle with the question of whether the death penalty is a deterrent to crime or

whether it is a barbaric practice which humanity has outgrown.

But on the federal level the debate in recent years has centered in the Supreme Court, which continually faces the question of whether capital punishment constitutes cruel and unusual punishment forbidden by the Constitution.

The court's most recent decision was the third in a series, dating back to 1972, in which the majority of the court's justices have held that capital punishment is not cruel and unusual so long as it is applied with equal justice.

In the 1972 decision the court virtually wiped out the death penalty because at that time it was being applied so arbitrarily and in such a "freakish" manner that it was indeed cruel and unusual. But in 1976, the court further refined its ruling, saying capital punishment in itself was not cruel and unusual as long as laws and the courts were careful to specify exactly when it was to be applied.

AT ISSUE IN the most recent case was a Georgia law specifying that a convicted murderer could be sentenced to

death if the offense "was outrageously or wantonly vile, horrible or inhuman in that it involved torture, depravity of mind or an aggravated battery to the victim."

After a family quarrel, Robert Franklin Godfrey killed his wife with a shotgun blast to the head, then reloaded and killed his mother-in-law in the same fashion. While the resulting scene was described in grisly detail by Justice Byron White in a dissenting opinion, the majority of the justices held that since there was no torture, depravity of mind or aggravated battery (See DEATH PENALTY on page 10)

Liturgy document receives mixed reviews

Reaction of liturgists in the United States to the recent Vatican document on the eucharistic liturgy ranged from viewing it as "encouragement to disciplined change" to considering it a failure because of an "alarmist and reactionary" tone.

The document, "Instruction on Certain Norms Concerning Worship of the Eucharistic Mystery," (See complete text on page 15) was issued by the Vatican's Congregation for the Sacraments and Divine Worship on May 23. Pope John Paul II had approved it on April 17.

In Indianapolis, Archbishop Edward O'Meara spoke enthusiastically of the document as providing a clarification for those who have many questions about many practices.

"I see it as a good thing," he said, "as a positive and helpful tool."

Father Richard Butler, founding director of the Center for Pastoral Liturgy at the Catholic University of America in Washington, who is now chaplain at Archbishop Williams High School in Braintree, Mass., said some reports on the new document gave the erroneous impression

that it aimed at ending all liturgical change.

"In point of fact," Father Butler said, "while the document does curb some of the extreme practices, it might better be looked upon as an encouragement to disciplined change for those who have not entered the spirit of an evolving liturgy."

Stating that "liturgical change will continue," Father Butler suggested that the document might be regarded as a stimulus to greater understanding of the liturgy and better celebration of it.

"While many would agree with one or another of the present disciplines," he said, "the greater problem faced in liturgical change is the apathy to any change or growth or development."

Father Carl Last, executive secretary of the Federation of Diocesan Liturgical Commissions, said that, because the document is "alarmist and reactionary in tone," it failed to achieve its intent of deepening reverence for the Eucharist.

"In some isolated instances, abuses exist," he said, "but they are not some thing that's being promoted as part of

liturgical renewal." Father Last said he was afraid some people might think "the negative thrust of the document could be expressive of the mind of the Holy See with regard to ongoing liturgical renewal."

HE ALSO EXPRESSED concern about an apparent turning away in the document from the Second Vatican Council's emphasis on collegiality, the sharing of the bishops, in union with and subordinate to the pope, of teaching and pastoral authority. "When the document uses the word 'church,'" Father Last said, "it too often applies to the Holy See, which undermines the position of the bishops as the chief liturgists of their dioceses. It seems to be a recentralization of Roman authority."

Father John Melloh, director of the Pastoral Liturgy Center at the University of Notre Dame in Indiana, said it was good that the new document said that those involved in worship should be reading the Vatican documents. "To understand this document," he said, "you need to have read the others."

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Living the Questions

Women must compete with men to achieve equality

by Father Thomas C. Widner

The first women ever to be admitted to the military academies of our nation graduated last week. It was big news. And a big accomplishment. In a real sense these women crossed barriers which really shouldn't exist. In all things militarily where women can be equal, the military seems to have responded.

Some male graduates noted that despite the success of women in integrating the military institution, widespread objection to their presence remained. As one cadet said, "Some of us believe women should have their own academy where they can compete among themselves."

For men this reflects as accurate a statement as I have heard as to what it is that men fear in the cause of women's rights. Many men have no objection to women competing among themselves, but women who



compete with men threaten the very foundations of a male-oriented society. For women to compete with men challenges the domination of men over women. Moreover, it also means that women are perfectly capable of deciding their own destiny and do not need men to make decisions for them.

Women do themselves a disservice when they merely gather among themselves and congratulate one another in their individual accomplishments among themselves. Competition among women is not nearly so challenging as competition between men and women.

Women must strive to be better professionals, for example, by competing with males, not other women. There are many men who will encourage women to be themselves in a hierarchy of women. But few men will welcome the competition from women in male dominated professions and groups.

THE SAME IS TRUE of women in the church. The Vatican imposes a discipline that women can read the Scriptures at Mass but cannot be altar servers. The

logic is unclear at best. If it is to be clarified, women will have to pursue a course seeking the answer from the males who made the law and not by arguing it among themselves.

When women discuss issues including ordination to the priesthood, they are answered with arguments which have not changed for centuries. The real problem the church faces in the challenge of women is that the old arguments are not satisfying. It may well be that women will never be ordained priests and perhaps that should not be. The point is that better reasons for why that is so will have to be developed than what is presently so. For, in fact, the only reason which is valid now is simply the ability of the church to have the authority to say so.

Traditions die hard. Women are recognizing their own self-worth. It will probably take a truly worldwide revolution before they are able to help men change their attitudes about them. Until then, we can only content ourselves with the individual successes they continue to make.

What does a large family mean? Ask the Hoyts

by Peter Feuerherd
(First in a series)

The age of the "baby boom" is over. Children are now, for many couples, fewer in number and planned around career, financial and personal considerations. If not for immigration, the United States would have achieved "zero population growth" years ago.

Yet there are still couples like Dan and Judy Hoyt of Immaculate Heart parish in Indianapolis who have consciously made the choice to have a large family.

In their early forties, the Hoyts have been married for 16 years and have nine children, ranging in age from infancy to 15 years. Despite all their family responsibilities, the Hoyts still find time to be active members of their parish and the re-

newal movements of Cursillo and Marriage Encounter.

Their spacious and comfortable home on the northside of the city seems almost perfectly designed to handle a large family.

THE BACKYARD has a large playground, and on the mild spring day that we interviewed the couple two of the younger children were playing next to a small pool containing a flock of ducks.

Judy always desired a large family, even though she was raised in a two-child family. She remembers with fondness the large family of her closest childhood friend.

As Dan explains it, he became the father of a large family basically because Judy wanted it.

"Judy finally said yes to me on the sixth proposal—frankly I was buying a package and I knew that one of the ingredients was a commitment to a large family."

Dan, raised a Protestant, converted to Catholicism soon before marrying Judy. The couple has decided to follow the church's rules on artificial contraception.

"A big family has, at least in part, happened by the grace of God, the church's rules and our own willingness to play by the institutional ground rules," Dan says.

What are the advantages of a large family? To Dan it has much to do with pride in his role as husband and father.

"(There is) an awful lot of pride. I mean that in a Christian sense. I am proud to be a part of this family. I want people to know that I am part of a large family because of the way I am perceived."

DESPITE THE fact that most couples today are having fewer children, Dan asserts that people still admire parents of large families.

"People feel good about me by virtue of their conventional thought rather than anything I say or do in many instances."

The greatest single advantage for Dan, however, is that having a large family has helped to straighten out his priorities.

"It is changing the comfort zone of my



Dan Hoyt and 5-year-old son, Michael

level of expectations. I was always desirous of accumulating wealth and having the material things of the world. That was my priority.

"With Judy and the kids, I've had to change that because we live month to month... When you don't have those things, you have to do something so I adjusted my expectation level."

He adds, "I've looked more inward to the family for satisfaction than to worldly possessions and material things."

Dan asserts that being the father of teenagers helps to give him a more youthful perspective on life. He thinks that experiences like taking the older children to rock concerts at Market Square Arena are a true education.

"WHEN I'M 55, I'm still going to be a young 55 as opposed to a lot of our peers whose kids are now in school, the women are doing other things—a lot of it for self-enjoyment—whereas we're still in the groove of giving ourselves away."

Judy explains that having a large family "really does divide your sorrow and increase your joy. There's just so many more to share with."

"It doesn't matter how many children you have, there's only one of each child. When two of them are missing—for instance when they spend the night at a friend's house—there is a real void."

Judy states that one of the major benefits in a large family is that the children learn to help their brothers and sisters.

"Our children, because of having young ones around, have the opportunity to develop and give love in a way to a younger child... They enjoy having the opportunity to give."

"They are always showing affection to the younger ones... They are able to develop that part of their personality."

Yet the Hoyts acknowledge that raising nine children is not all joy; there is a lot of hard work and struggle, especially with the constant care that is required in caring for an infant.

"You pay a price for a new baby... The difference is that it's our ninth, and Judy has two other toddlers, ages 2 and 3, and she has to keep everyone in order," Dan says.

Another drawback, he adds, is that the children are not able to get as much parental attention as children in smaller families do.

"They pay a price. We are spread that much thinner. We just have to work that much harder."

Dan works as an insurance salesman; Judy works at home with the children. Often, money is a problem but, as Dan describes it, the Hoyts try to make "lemonade out of the lemon."

Dan acknowledges that sometimes he feels jealous of the time that Judy has to

(See **LARGE FAMILY** on page 17)



Mrs. Judy Hoyt, Buffy, 2, (left), Sam, 8 months, (in mom's lap), and Michael, 5, (background).

Begin By Father Scecina

Communications director describes Center's work

by Charles J. Schisla

Director, Catholic Communications Center

What is the Catholic Communications Center and what do we do all day?

Begun by Father Thomas Scecina as an outreach program of St. John Church in downtown Indianapolis in 1939, the Catholic Information Bureau and the Brute Reading Room made available year-round accommodations for reading and research. A rental library with information concerning the church was made available for special study and research by the public.

Father Richard Grogan took over the directorship in 1940. He promoted the activities and development of the Bureau for the next 17 years. Under his leadership, a lecture series on Catholic beliefs was increased to two nights a week.

In 1953, Archbishop Paul C. Schulte designated the Catholic Information Bureau to be sponsor for the Indianapolis Radio Program, one of the activities of the Center that began with the broadcasting of the Rosary on WIRE radio.

IT WAS AT this time that the Catholics of the Indianapolis area began extensive financial support, along with parishes, to pay for the Radio Rosary costs.

In 1957, Father Kenny Sweeney became director of the CIB and of the Radio Broadcasts. During the years of Father Sweeney's direction, it became the Information Center for the Archdiocese and finally, in 1972, the Catholic Communications Center.

The Center continued its inquiry classes, library, information and research activities. In addition, the Radio Rosary expanded to nightly broadcasts on WIRE and Father Sweeney became involved with the expanded radio and television apostolate.

In 1958, Ethel Brown replaced Sadie Hill as secretary to handle the library and answer the questions of those seeking information.

In the mid-1960s the Radio Rosary program was discontinued by WIRE, but by that time, a number of other radio and television programs were being sponsored by the Information Center.

By 1965, the Catholic Information Center had begun to sustain itself with contributions from lay donors, parishes and several organizations such as various Legions of Mary, Knights of Columbus Councils, parishes, etc.

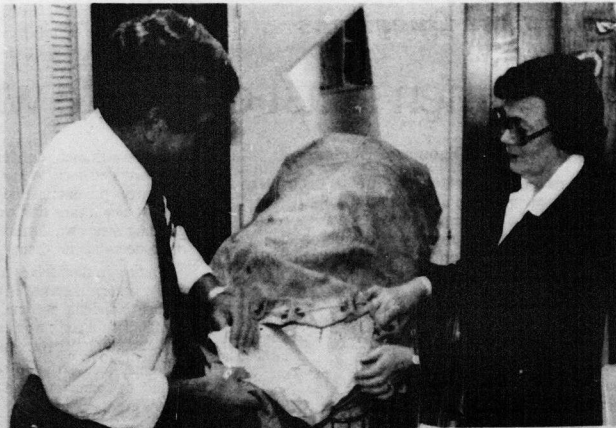
THE INSTRUCTION classes had moved to television with "Fr. Ed's" program, followed by "Sister Says" on Channel 8. "Focus on Faith" had begun on Channel 6 and Father Sweeney was seen doing many of the Sign on "Devotions" programs on Indianapolis TV stations.

The Information Bureau converted its vast library into a bookstore supplying parishes and institutions with various paperback books, pamphlets, etc. The information service and research aspects of the Bureau had continued as they had existed for years. Telephone inquiries and referrals increased to thousands per year. The DIAL-A-MOVIE film rating service was added in 1963.

The Information Center had by this time become the basic source for all media, newspapers, radio and television, as well as its expanding public relations activities.

Father Sweeney, meanwhile, had become active in the Catholic Broadcasters Association of North America. He was its president for three terms and was the chairman of the Ad Hoc Committee to found its successor organization, Unda-USA.

HAVING MADE the transition of the National Catholic Broadcasters Association from a strictly North American organization to one that was directly affiliated with the International Unda, which was recognized by the Vatican as its offi-



OPEN UNDA ENTRIES—Chuck Schisla (left), chairman of the Unda-USA awards committee, and Mary Ellen Russell open mail sacks containing entries for the annual Unda awards competition. (Criterion photo by Dennis R. Jones)

cial broadcast arm, Father Sweeney was elected the first president of Unda-USA.

In 1968, Father Sweeney hired Charles J. Schisla to be the executive director of communications for the archdiocese.

Although the Communications Center, as it became known in 1973, was expanding its areas of service and activity, the goals were still in the midst of change.

For the first time, Archbishop George J. Biskup committed the archdiocese to some financial support for the communications apostolate. Until 1979, however, the center was still responsible for raising over \$10,000 annually to meet its budget.

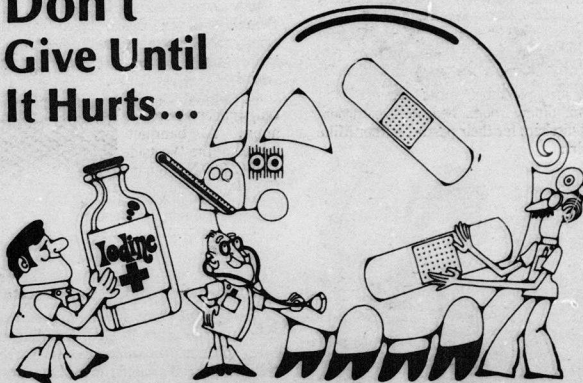
That changed with the initiation of the

National Catholic Communications Collection. Now, in addition to the support of the Center by the archdiocesan subsidy, 70% of the annual half of the communication collection that remains in the archdiocese goes to the Center to offset the donations that used to be voluntarily sought from parishes and individual donors.

ADDITIONAL direction was clarified when Archbishop Biskup issued his policy on communications in which he committed himself to use the services of the Center in his relationship with the media.

The Communications Center really (See CENTER on page 19)

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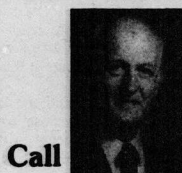
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Generally Speaking

Edinburgh parishioners define 'family'

by Dennis R. Jones
Associate General Manager

"The Year of the Family" has been defined in a number of ways during this past year. You might say that a "family" includes mom, dad and the kids or one could think in more general terms and say that we all belong to the same family.

The parishioners of Holy Trinity in Edinburgh have not only defined "family" but have set an example for all of us that is definitely a hard act to follow.

Over the past year, the parish has been involved in the renovation of a public school building for use as a community center. The building was purchased from the Edinburgh School Corporation for \$25,000.

To take on a project of this magnitude would seem to be an impossible venture for a parish of only 100 families but the cooperation and enthusiasm was there, so the "parish family" banded together and began work.

A contractor was hired for some of the "professional" necessities, but most of the work on the interior of the center was undertaken by the families themselves as a total parish project.

Those who were able to hammer a nail . . . hammered . . . those who could paint . . . painted . . . and those who could cook for the other workers . . . cooked.

The completed facility includes five classrooms (for preschool and religious education), a large community hall (for receptions and parties), a parish kitchen and an apartment (office/study, living room, dining room, bedroom, bathroom and kitchen) for their pastor, Father Mike Welch.



✓ Louise (Belda) and John M. Hofer will celebrate their 50th wedding anniversary on Tuesday, June 10. They were married at Little Flower Church in Chicago on that date in 1930. They are now members of Holy Spirit parish in Indianapolis where they will have a Mass of Thanksgiving on June 10.

Their children Franciscan Sister Marilyn Hofer, Louise Pierce, Andrea Carter, Ronald, John P. and Michael Hofer will host a reception in their parents' honor on Sunday, June 15.

The impressive end-product was realized because of the total commitment by the parishioners to the project and to the other members of their "family" in not only their time but also in the enormous financial burden that was undertaken.

The total cost of \$80,000, which included the purchase of the building, was borne exclusively by the parishioners themselves. Of that total amount, \$70,000 has been collected, leaving only a \$10,000 parish debt. Incidentally, the newly renovated structure is valued at over \$400,000.

Now that the renovation is completed, the Holy Trinity "parish family" with Father Welch would like you and your family to be a part of the celebration that they have worked so hard for.

On Sunday, June 8, at 1 p.m., Archbishop Edward O'Meara will officiate at the dedication and blessing of the community center. You are invited to attend the ceremonies and the open house that follows until 4:30 p.m.

Edinburgh is located in the southeastern corner of Johnson county, about an hour's drive from downtown Indianapolis.

Check it out . . .

✓ Msgr. Francis J. Reine, former president of Marian College and the present pastor of St. Christopher parish, Speedway, will be honored by members of his parish Sunday, June 8, on the occasion of the 40th anniversary of his ordination to the priesthood. An anniversary Mass will be concelebrated at St. Christopher Church at noon. A banquet, served at the Westside K of C, 220 N. Country Club Road, Indianapolis, will be followed by a 5 p.m. reception. Relatives, former parishioners, friends and fellow priests of the jubilarian are invited to the celebration.



✓ The Popcorn Players, a traveling improvisational theatre group from Providence High School, Clarksville, has announced the new players for the 1980-81 year. Their performance season begins in early December and bookings are available in the community at no cost. To arrange for a Christmas function, write as soon as possible to Rebecca Reisert, 707 W. Highway 131, Clarksville, IN 47130.

✓ A two-day conference on "Intervention and United States Foreign Policy" will be held on Friday and Saturday, June 13 and 14, in the Krannert Room of the Indiana Interchurch Center, 1100 W. 42nd St., Indianapolis. The conference is jointly sponsored by the Indiana Consortium for International Programs (ICIP) and the Council on Religion and International Affairs (CRIA).

Registration with a \$5 fee should be sent to Dr. Allen B. Maxwell, Indiana University at Kokomo, 2300 S. Washington St., Kokomo, IN 46901.

✓ The Indianapolis Foundation has awarded a \$20,000 matching grant to the St. Vincent de Paul Society. An all-volunteer agency, the Society works to provide used furniture, appliances and clothing without charge to people in need. Its warehouse is located in a portion of the former Sacred Heart grade school, 1520 S. Union St.

The Indianapolis Foundation assists organizations such as St. Vincent de Paul through a community trust that is supported by gifts and bequests from people interested in the betterment of life in Indianapolis.



✓ Mr. and Mrs. John V. Elixman will celebrate their 50th wedding anniversary with an 11:30 Mass at Little Flower Church, Indianapolis, on Sunday, June 8. A buffet/reception at the Willowbrook Apartments Club House, 46th St. and Allisonville Road, will be held from 2 until 5 p.m.

Mrs. Elixman is the former Catherine Saylor. She and Mr. Elixman were married on June 10, 1930, in St. Joseph Church, Indianapolis. Their two sons, David and John, with their families will host the reception.

WEEK 1—\$25

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✓ Msgr. Downey Council #3660, Knights of Columbus will observe the 27th anniversary of the council on Saturday, June 14, beginning with Mass at 5:30 p.m. at Holy Rosary Church, Indianapolis. The council's "Ambassadors" will sing for the occasion.

The festivities later in the evening will include a dinner at 7:15 followed by a dance. Grand Knight Bob Lynch will present awards to the "Outstanding Catholic Layman" and the "Outstanding Catholic Youth" at the dinner. For reservations call Steve Papesch, 784-3360, George Carriero, 786-3405, or Joe Wohlietier, 881-3196.

AN INVITATION TO HEAR REV. JUSTUS DU PLESSIS

St. Monica Church
6131 Northwestern Ave.

June 13th — 7:30 p.m.

Reverend Du Plessis is deeply involved in the Charismatic Renewal both in his native South Africa and across the world. He has been invited to speak at Charismatic and Renewal Conferences in various parts of the world and has just come from the South African Christian Leaders' Assembly (S.A.C.L.A.) where he spoke on "Ministry of

Reconciliation" and "How to be filled with the Holy Spirit."

Apart from holding the responsible office of General Secretary Justus du Plessis also serves in the following capacities:

- Participant in the Roman Catholic/Pentecostal Dialogue since 1974.
- Chairman of the South African Renewal Conference 1980.

Catholic Charismatic Community Center

Phone: 255-6561

"May God our Father and the Lord Jesus Christ give you grace and peace." (1Cor. 1:3)



Question Box

How do we know that Jesus died?

by Msgr. R. T. Bosler

Q. When Jesus was said to have died on the cross, by whom was he pronounced DEAD? Remember there were no doctors in those days.

A. No doctors then? You don't say. Have you ever heard of the Hippocratic oath, taken by doctors until our time? Hippocrates was a Greek physician who practiced medicine in the fifth century B.C. His textbooks were still used as late as the 17th century. The Romans at the time of Jesus had medical officers for their armies and public physicians for the poor. St. Luke, the evangelist, was a physician.

The Gospel accounts of the passion make it clear that many witnesses saw Jesus die. Mark reports how Pilate sent for the centurion in charge of the crucifixion to obtain his assurance of the death before giving permission to remove the body. John tells how, to hasten the deaths, soldiers broke the legs of the criminals crucified with Jesus. Without the support of his legs a crucified person shortly found it impossible to breathe. The soldiers did not break the legs of the Savior, whom they found already dead, though they pierced his side with a lance to make sure of the death.

By the way you word your question, I suspect you have come across some book or pamphlet that repeats an argument of the last century long since recognized as worthless by modern debunkers of Christianity, to the



effect that Jesus did not actually die but revived from what seemed to be death to pose as coming back to life. The Christian belief in Jesus is not in a corpse that came back to life but in one resurrected into a new form of human life, the first-born of a new creation.

As the resurrected one, Jesus is not seen by the unaided human eye. He made the reality of his new presence evident to certain of his disciples by letting them see him as they remembered him so that they would be sure that the same Jesus they knew was the resurrected one—suddenly in the upper room “the doors being closed” or to Paul several years later on the road to Damascus. These visions were very real, created by God, and they are the basis of the Christian faith that Jesus as man, and not just as God, is alive, living with us, present to us even as God is present.

Q. Research in the Bible and my Catholic teachings fail to answer my present problem. I need help desperately to overcome my guilt, which is causing me great mental anguish. I am a 58-year-old widow, after 28 years of marriage. My Catholic youth teachings forbade sex prior to marriage, which was no problem. However, marriage aroused many biological urges and I feel I fulfilled my marriage vows.

After many very lonely years, I am now dating a good, Catholic widowed man. The only flaw in this lovely relationship is constant conflict over sex. It seems virtually impossible to control my sexual feelings while seeing this man. As a result I am questioning my religious beliefs. I just cannot accept that I should discontinue this relationship because of this one issue. Under the above conditions is sex sinful?

A. Of course it is. That's why your conscience is bothering you. The experience you are going through is designed to lead to marriage. Why not opt for the obvious solution? Until that is possible, ask God to help you observe the rules you followed in your youthful dating.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 North Alabama, Indianapolis, Ind. 46204.)

Prayer conference set

The Springs of Living Water Charismatic Prayer Group is sponsoring what they believe is the first Charismatic Conference to be held in the United States for members of religious orders who are concerned with integrating what “being Charismatic” can mean in the life of a religious Sister, Brother or Priest.

The Conference, to be

held Aug. 22-24, on the joint campuses of St. Mary of the Springs and Ohio Dominican College, Columbus, Ohio, will be an opportunity for religious to listen together to what the Spirit is saying to the church today about renewal of Religious life.

For further information write Sister Patricia McCabe, O.P., St. Mary of the Springs, Columbus, Ohio, 43219.

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INDIANAPOLIS: Barry & Rosie Hoffer • 325 S. Center, Plainfield, IN • 317-839-7593

JEFFERSONVILLE/NEW ALBANY: Jack & Cathie Luckett • 9509 Michael Edward Dr., Louisville, KY • 239-6606

RICHMOND: Bill & Maureen Cunningham • 920 S. 17th St., Richmond, IN • 317-962-7421

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Pope on tour (from 1)

said their primary duty is to bring about the "acceptance and realization of Vatican II, according to its genuine content . . . and not as some would like to see it."

The "mutual suspicion and criticism" between people wanting more liberal interpretations of Vatican II and those rejecting many of its teachings must be halted if the authentic nature of the church is to survive, Pope John Paul said.

"Two trends of opinion are in question here—progressivism and integralism," he said.

Progressives "are always impatient to adapt even the content of the faith, Christian ethics, the liturgy and the organization of the church to changes in mentality, to the demands of the 'world,' without sufficiently taking into account not only the common sense of the faithful who are troubled by these opinions, but also the essence of the faith, which has already been defined since the beginnings of the church," said the pope.

THE POPE ALSO referred to the integralists as traditionalists.

"The traditionalists, pointing out those abuses that evidently we are the first to condemn and to correct, are shutting themselves up rigidly in a given period of the history of the church and at a given moment of theological formulation or liturgical expression which they have absolutized, without penetrating sufficiently the profound meaning, without considering history in its totality and its legitimate development," said Pope John Paul.

The progressives are threatening the unity and universality of the faith while the traditionalists fear new questions "without admitting in the long run that

the Holy Spirit is at work today in the church with its pastors united around the successor of Peter," said the pope.

On May 31, Pope John Paul celebrated Mass at St. Denis Basilica, about six miles from the center of Paris in an area which gives strong voting support to France's Communist Party.

Forty percent of St. Denis' residents are under 25 and nearly 75 percent of the employed are factory workers, laborers or service personnel. The pope's homily was strongly laced with pledges of church commitment to defending the rights of workers.

ALLUDING TO THE strong communist political influence in the area, the pope asked workers not to seek solutions to injustice in "narrow schemes" involving class struggle and atheistic philosophy.

"Upon what basis has the struggle for justice in the world been linked with the platform of a radical negation of God, with the organized platform of atheistic impregnation of men and societies?" he asked.

Christians must avoid atmospheres of hate and offer a "dynamic movement of love" to achieve justice, said the pope.

"These narrow schemes can sometimes, on the contrary, obstruct the way rather than clear it, for example when the victory of a system or a party is at stake more than the actual needs of man," he said.

Pope John Paul also received criticism during the trip. Before celebrating Mass in St. Denis, French Protestant leaders criticized Catholic restrictions on inter-communion.

At a morning meeting with non-Catholic Christian leaders (May 31), the pope expressed his often-stated wish to "restore among all Christians that unity willed by Christ."

But Max-Alain Chevallier, vice president of the National Council of Reformed Churches in France, made a veiled criticism about recent Vatican pronouncements against shared Communion. "But the question that we put is this: Is it legitimate to refuse access to the table of the Lord to those who do not share totally the doctrinal definitions?" said Chevallier.

Before leading the group in a joint prayer, Pope John Paul called on all

French citizens to forget "the hurts, the hatred, the injustices belonging to the past."

Throughout the trip, the pope emphasized the spiritual nature of his journey. The voyage was generally regarded as an effort to stimulate what the Vatican considers the declining adherence to Catholicism in French life. Although 85 percent of the French profess Catholicism, only 20 percent are practicing Catholics.

On May 30, his first day in Paris, the pope set the tone for his efforts to reinvigorate French Catholicism. He emphasized the "certainty of faith" and told Catholics to "discard any faithlessness" in proclaiming their faith.

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Cults active in archdiocese (from 2)

they enter a Krishna communal temple. They stress extreme cleanliness, have arranged marriages and see women as subservient.

"There is no pretense at equality in the Krishnas," says Richard D. Boyle, their legal counsel in Indianapolis. "Only men are in positions of authority."

Hare Krishna (Hindu name for God) was brought to this country in 1965 when its leader, A.C. Bhaktivedanta Swami Prabhupada, appeared in Greenwich Village in New York in a flowing robe, chant-

ing the name of Krishna to the rhythm of cymbals. He established a temple in New York City and in recent years devotees built him a lavish "Palace" on several hundred acres in Wheeling, W.Va. Here, members farm and work in cottage industries, some critics say as "slave laborers." Prabhupada died recently.

There is no local Krishna group, but devotees appear whenever large public events take place such as state and local fairs. Here they proselytize, solicit money and sell books, candles and incense.

Such activity is called "Sankirtan" and is an important part of their devotional life according to Boyle. He calls Sankirtan "an aggressive kind of evangelism" and explains that the Krishnas feel they have the "true path" and want to share it.

"The Krishnas believe that under the First Amendment's guarantee of freedom of religion, they have the right to practice Sankirtan in any public place," Boyle says.

State Fair participants last year protested the Krishna's practice of selling

freely, rather than having to operate from a booth as others did.

Boyle claims the Krishnas "won legal vindication" in a court case last year against Lake County fair sponsors who had tried to limit their activity.

Despite their Hindu roots, the Krishnas are frowned on by the Indian community in Indianapolis, Boyle says. He noted that one prominent Indian termed them "clowns."

Despite such rejection, the Krishna cult in the past 15 years has grown from a single temple and limited membership to 50 commune-like temples throughout the United States, with an estimated 4,000 to 5,000 devotees.

(Next week: "Why are young people attracted to cults?"—the conclusion of our series.)

Death penalty (from 4)

to the victims, Georgia had improperly applied the death penalty.

Significantly, two justices, Thurgood Marshall and William J. Brennan Jr., joined in asking whether any objective

means could ever be found to determine who should live and who should die.

And another question of evenhandedness has been raised by the fact that five states—Georgia, Florida, Texas, Alabama and California—hold more than two-thirds of the more than 600 on death rows across the country.

The U.S. bishops, meanwhile, are on record as opposed to capital punishment. But they have been unable to reach a consensus on a statement detailing their opposition.

IN 1974 THE bishops devoted a major portion of their regular November meeting to a proposed seven-page statement setting out a series of religious and philosophical reasons for opposition to the death penalty. But the statement failed to gain approval, largely because many bishops saw the statement as flawed, inconsistent and theologically inadequate.

Rather than not say anything, the bishops then approved a one-sentence resolution recording their general opposition to capital punishment.

Even so, the bishops were not in unanimous agreement on the question. Some maintained that the state has the right to put criminals to death for certain grave crimes, while others noted that popes such as Pius XII and theologians such as St. Thomas Aquinas have upheld the practice as consistent with Christian tradition.

Some of those same arguments will be raised when the bishops consider a similar statement in the near future. The bishops' Committee on Social Development and World Peace reported at the bishops' last meeting in late April in Chicago that a new statement was in the works and could be forwarded to the bishops shortly.

Annual report workshops set

Workshops to assist parishes and institutions of the archdiocese in completing their 1979-80 annual reports will again be held in four locations during June.

Harry Dearing, archdiocesan business administrator, will conduct the workshops which will cover parish annual reports and balance sheets, annual financial reports for schools and balance sheets and a question and answer session on other financial areas.

The meetings will be limited to two hours. Pastors and other parish representatives are encouraged to attend.

The workshops will begin at St. Michael parish in Brookville on Tuesday, June 10, at 7 p.m. (EST). Ritter High School, Indianapolis, will host the second one on Thursday, June 12, at 7 p.m. (EST). The third workshop will take place at Providence High School in Clarksville on Tuesday, June 17, at 7:30 p.m. (EDT) and the last will occur at Sccecina High School in Indianapolis on Thursday, June 19, at 7 p.m. (EST).

Parishes are asked to contact Dolores Augustin (317-635-2579) at the chancery concerning the number of people and the date an individual parish will attend.

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KNOW YOUR FAITH

Today's priest:

By Father Richard Byrne

The vocation of the priest is often described in terms of pastoral care.

The priest cares for his people by speaking the word of God and by celebrating the most sacred rhythms of life in sacramental mysteries.

He cares by helping to shape a group of individuals into a community which is alive with the spirit of Christ.

This is a beautiful, challenging idea. The newly-ordained priest has great expectations. As time passes, however, his enthusiasm may begin to fade. Idealism ebbs away.

Some fellow priests leave the ministry. Others are beset with problems and loneliness. He may find himself buckling under criticism, worn out and discouraged.

A priest may resign himself to making the best of the situation. He may lose himself in organizational activism. Or he may gradually withdraw from people and become a rectory priest, fulfilling only the minimal demands of his service.

What has happened? The answer may lie in the mystery of human suffering and diminishment. The only way out is through participation in the mystery of Christ whose ministry was fulfilled in suffering, death, and resurrection.

BOTH PRIEST AND community need to remember that pastoral care is a two-way street. The pastor is certainly called to care for his people. But pastoral care involves caring for the pastor as well.

Priest and congregation live and function well only in a co-ministry of mutual communion and reciprocity. They live a mystery of interformation: priest forming people, people forming their priest.

For the priest, this means living as a vulnerable servant of the community. Vulnerability bears a question: "Are you with me?" The servant is not above his master. The priest is not above or apart from his people with kind of privileged access to divine mysteries that he dispenses to those below.

The servant needs his master's affirmation and care if his service is to be loving and creative. The priest as servant can joyfully accept his

vulnerability in this regard, knowing that he cannot live by the power of ordination alone. The priest needs the power of the community's love. This love is necessary daily bread for the priest; it sustains him.

For the congregation this dimension of pastoral care means that they help form their pastor. They give shape and direction to his life. Their response in many ways determines the quality of his servant-leadership. Sensitivity to this will leads to spontaneous and concrete expressions of congregational pastoral care, moments when the people truly show their care for the priest.

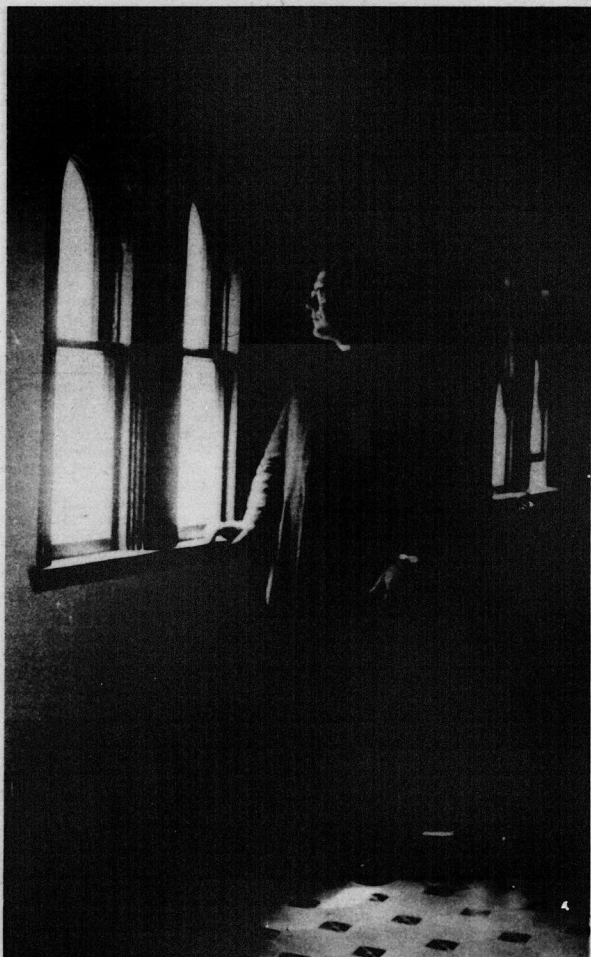
A PRIEST CAN BE nourished by his people on many levels. It may be as simple as a word of appreciation on a Christmas card or a surprise birthday celebration. It may be a receptive face or an affirming nod during a homily, or an honest word of criticism about the same homily. Care for the pastor may include a voluntary, "Is there anything I can do to help in the parish?"

This care may extend from the warmth of a handshake after Mass to generous service on a parish council. The pastor who is a vulnerable servant will experience all this as an expression of the congregation's care. He hears in such expressions the voice of the people saying, "Amen, pastor, go on!"

The most important foundation of a community's pastoral care, however, lies beyond these instances. It lies in the overall Christian life of the community which the pastor sees gradually but visibly growing toward the fullness of stature in Christ.

Time and again St. Paul was moved to praise and to thank God for the growth of the congregations he founded and nourished. "I give thanks to my God every time I think of you," he wrote to the Philippians. Paul kept going amidst opposition and suffering of every kind because his congregations kept responding to the Gospel. Their response to Christ was their finest gift to him. It was their fundamental mode of pastoral care.

Today's priest needs the same response, a growing commitment of his people to a full Christian life.



Where does he stand?

Priests: Simply planters, waterers of the seed

By Father John J. Castelot

In his Epistles, St. Paul discussed his ministry in some detail. Much of this is still relevant today. His mission was an apostolic one, as is that of the modern pastor.

St. Paul was intent on forming Christian communities: communities of people conscious of their unity with Christ and with each other, eager for the truth, fired by love and expressing this love in mutual service. In an intensely personal way he was dedicated to those he had formed in Christ. They were his family, the only family he could really call his own.

Expressions of Paul's affection for his family are scattered throughout his letters: "... while we were among you we were as gentle as any nursing mother fondling her little ones. So well disposed were we to you, in fact, that we wanted to share with you not only God's tidings but our very lives, so dear had you become to us... You, likewise, know how we exhorted every one of you, as a father does his children... when we were orphaned from you for a time — in sight, not in mind — we were seized with the greatest longing

to see you." (1 Thessalonians 2:7-8, 11, 17)

AFTER TELLING THE Corinthians all he has suffered for the sake of Christ, Paul continues: "Leaving other sufferings unmentioned, there is that daily tension pressing on me, my anxiety for all the churches. Who is weak that I am not affected by it? Who is scandalized that I am not aflame with indignation? ... This is the third time I am coming to you, and I am not going to burden you; for I do not want what you have. I only want you. I will gladly spend myself and be spent for your sakes. If I love you too much, will I be loved the less for that?" (2 Corinthians 11:28-29; 12:14-15)

The church at Corinth had given Paul no little trouble. It had been riddled by cliques, with some professing allegiance to Paul, another to the spellbinding preacher, Apollos, yet others to Cephas (Peter).

In countering this, Paul reminds them of the function of apostolic ministers: "After all, who is Apollos? And who is Paul? Simply ministers through whom you became believers, each of them doing only what the Lord assigned him. I planted the seed and Apollos watered it, but God made it grow. This means that neither he who plants nor he who waters is of any special account, only God, who gives the growth." (1 Corinthians 3:5-7)

HERE PAUL TOUCHES on one of the peculiar difficulties of the priestly ministry. Only rarely do priests see the results of their work and prayer. Priests have to be content to leave the outcome to God, in His own good time. This can be frustrating over a period of years, especially when priests have to accept so many apparent failures.

This can aggravate priests' inescapable loneliness. Fathers of families can come home and share with their wives and children; priests have no one waiting at home for them.

Often enough, no one seems to care one way or the other. Yet priests do not usually go around crying for sympathy. They accept loneliness as an inevitable result of their chosen lives.

But if parishes are to be families in more than name alone, it might help if people were at least aware of their parish father's basic loneliness, fatigue, frustration, and very human need for understanding and support. It is simply a matter of being sensitive to his situation and responding in kind to his love and concern.

Discussion questions for 'Know Your Faith'

1. Father Byrne's central concept maintains that pastoral ministry is shared by priest and congregation. What does he mean by this?
2. Why does Father Byrne say a priest is a vulnerable servant of the community?
3. What problems do priests sometimes encounter during their ministry?
4. Several authors discuss loneliness in connection with the vocation of priests. Why do you think this happens?
5. Father Castelot describes St. Paul's relationship with his communities. Why does he call these communities Paul's family?
6. Having read the articles, do you think loneliness is inevitable for priests?
7. Why do you think Father Wissing finds life so satisfying?
8. How can lay persons help their priests and pastors?

Jesus gathers
Peter, Andrew,
James and John and
asks them to put
down their fishing
nets and follow Him.



Jesus calls His

By Janaan Manternach

One morning, not long after He moved from Nazareth to Capernaum, Jesus decided to take a walk. It was a beautiful morning. The air was fresh. The merchants were just setting up their stands in the streets.

Jesus walked through the narrow streets and strolled out through the gate down to the seashore. The Sea of Galilee was calm. Gentle breezes caused ripples to run across the water. The sun was warm and relaxing.

Fishermen were busy all along the shore. Many had fished all night and were cleaning their catch. Others were mending their nets. A few were still fishing from their boats near the shore.

JESUS STOPPED TO WATCH two fishermen. They were Andrew and his brother Simon, later known as Peter. They were making one last attempt to catch fish before rowing to land. They threw their net into the water and waited.

Jesus called out to them. They were not far from the shore and could easily hear Him. Andrew and Simon were surprised to hear someone calling to them. They were even more surprised at what Jesus said.

"Come after Me," Jesus called out to the two brothers in their boat. "Follow Me and I will make you fishers of the people."

Simon and Andrew looked at one another. They were not sure what Jesus meant. How could anyone fish for people?

The two men were puzzled at Jesus' words, but something about Jesus attracted them. They had seen Him before. They had heard Him preach, perhaps in the synagogue in Capernaum. They liked what they heard Jesus say.

IN SPITE OF THEIR doubts about Jesus' words, Simon and Andrew left their boat and net and went with Jesus.

The three men now walked together down the shore. Soon they came upon two other fishermen, James and John. They were sitting in their fishing boat with their father, Zebedee. Zebedee and his two sons were busy putting their nets in order.

Simon and Andrew knew James and John. They were all Galileans. All four may have been partners in the fishing

The Story Hour (Read me to a child)

business with Zebedee. Andrew, and perhaps the other three, may have been disciples of John the Baptist as well.

The friends greeted each other. Jesus watched James and John for a few minutes. Then He called to them as He had called to Simon and Andrew. He asked James and John to follow Him, too.

ANDREW AND JOHN also were very much drawn to Jesus and His message of love and peace. Like Andrew and Simon, they had listened to Jesus preaching in Capernaum and along the seashore. They were eager to be Jesus' disciples.

So James and John quickly rowed their boat to the beach. They hugged their father, Zebedee. Then they left him, the boat and their nets in order to follow Jesus.

Jesus started back to Capernaum. His four disciples walked with Him. They did

Documentation

Complete text of Vatican statement on the liturgy

VATICAN CITY—Here is the English-language text of the Instruction on Certain Norms Concerning Worship of the Eucharistic Mystery, "In Aestimabile Donum (On the Valuable Gift)." It was approved by Pope John Paul II on April 17 and issued by the Vatican Congregation for the Sacraments and Divine Worship on May 23:

Foreword

Following the letter that Pope John Paul II addressed on Feb. 24, 1980, to the bishops and, though them, to the priests, and in which he again considered the priceless gift of the Holy Eucharist, the Sacred Congregation for the Sacraments and Divine Worship is calling to the bishops' attention certain norms concerning worship of this great mystery.

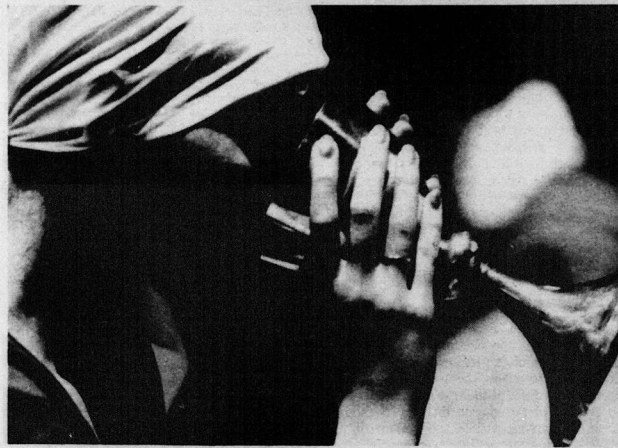
These indications are not a summary of everything already stated by the Holy See in the documents concerning the Eucharist promulgated since the Second Vatican Council and still in force, particularly in the "Missale Romanum," (1) the "Ritual De Sacra Communione et De Cultu Mysterii Eucharistici Extra Missam," (2) and the instructions "Eucharisticum Mysterium," (3) "Memoriale Domini," (4) "Immensae Caritatis," (5) and "Liturgicae Instaurationes," (6)

This sacred congregation notes with great joy the many positive results of the liturgical reform: a more active and conscious participation by the faithful in the liturgical mysteries, doctrinal and catechetical enrichment through the use of the vernacular and the wealth of readings from the Bible, a growth in the community sense of liturgical life, and successful efforts to close the gap between life and worship, between liturgical piety and personal piety, and between liturgy and popular piety.

But these encouraging and positive aspects cannot suppress concern at the varied and frequent abuses being reported from different parts of the Catholic world: the confusion of roles, especially regarding the priestly ministry and the role of the laity (indiscriminate shared recitation of the Eucharistic prayer, homilies given by lay people, lay people distributing Communion while the priests refrain from doing so); an increasing loss of the sense of the sacred (abandonment of liturgical vestments, the Eucharist celebrated outside church without real need, lack of reverence and respect for the Blessed Sacrament, etc.); misunderstanding of the ecclesial character of the liturgy (the use of private texts, the proliferation of unapproved Eucharistic prayers, the manipulation of the liturgical texts for social and political ends). In these cases we are face to face with real falsification of the Catholic liturgy: "One who offers worship to God on the church's behalf in a way contrary to that which is laid down by the church with God-given authority and which is customary in the church is guilty of falsification." (7)

None of these things can bring good results. The consequences are—and cannot fail to be—the impairing of the unity of faith and worship in the church, doctrinal uncertainty, scandal and bewilderment among the people of God, and the near inevitability of violent reactions.

The faithful have a right to a true liturgy, which means the liturgy desired and laid down by the church, which has in fact indicated where adaptations may be made as called for by pastoral requirements in different places, or by different groups of people. Undue experimentation, changes and creativity bewilder the faithful. The use of unauthorized texts means a loss of the necessary connection between the lex orandi (law of praying) and the lex credendi (law of believing). The Second Vatican Council's admonition in this regard must be remembered: "No person, even if he be a priest, may add, remove or change anything in the liturgy on his own authority."



(8) and Paul VI of venerable memory stated that: "Anyone who takes advantage of the reform to indulge in arbitrary experiments is wasting energy and offending the ecclesial sense" (9).

A) The Mass

1. "The two parts which in a sense go to make up the Mass, namely the liturgy of the word and the Eucharistic liturgy, are so closely connected that they form but one single act of worship." (10) A person should not approach the table of the bread of the Lord without having first been at the table of his word. (11) Sacred Scripture is therefore of the highest importance in the celebration of Mass. Consequently there can be no disregarding what the church has laid down in order to ensure that "in sacred celebrations there should be a more ample, more varied and more suitable reading from Sacred Scripture." (12) The norms laid down in the Lectionary concerning the number of readings, and the directives given for special occasions are to be observed. It would be a serious abuse to replace the word of God with the word of man, no matter who the author may be. (13)

2. The reading of the Gospel passage is reserved to the ordained minister, namely the deacon or the priest. When possible, the other readings should be entrusted to a reader who has been instituted as such or to other spiritually and technically trained lay people.

The first reading is followed by a responsorial psalm, which is an integral part of the liturgy of the word. (14)

3. The purpose of the homily is to explain to the faithful the word of God proclaimed in the readings, and to apply its message to the present. Accordingly the homily is to be given by the priest or the deacon. (15)

4. It is reserved to the priest, by virtue of his ordination, to proclaim the Eucharistic prayer, which of its nature is the high point of the whole celebration. It is therefore an abuse to have some parts of the Eucharistic prayer said by the deacon, by a lower minister, or by the faithful. (16) On the other hand the assembly does not remain passive and inert: it unites itself to the priest in faith and silence and shows its concurrence by the various interventions provided for in the course of the Eucharistic prayer: the responses to the Preface dialogue, the Sanctus, the acclamation after the Consecration, and the final Amen after the Per Ipsum. The Per Ipsum itself is reserved to the priest. This Amen especially should be emphasized by being sung, since it is the most important in the whole Mass.

5. Only the Eucharistic prayers included in the Roman Missal or those that the Apostolic See has by law admitted, in the manner and within the limits laid down by the Holy See, are to be used. To modify the Eucharistic prayers approved by the church or to adopt others privately composed is a most serious abuse.

6. It should be remembered that the Eucharistic prayer must not be overlaid with other prayers or songs. (17) When proclaiming the Eucharistic prayer, the priest is to pronounce the text clearly, so as to make it easy for the faithful to understand it, and so as to foster the formation of a true assembly entirely intent upon the celebration of the memorial of the Lord.

7. Concelebration, which has been restored in the Western liturgy, manifests in an exceptional manner the unity of the priesthood. Concelebrants must therefore pay careful attention to the signs that indicate that unity. For example, they are to be present from the beginning of the celebration, they are to wear the prescribed vestments, they are to occupy the place appropriate to their ministry as concelebrants; and they are to observe faithfully the other norms for the seemly performance of the rite.

8. Matter of the Eucharist. Faithful to Christ's example, the church has constantly used bread and wine mixed with water to celebrate the Lord's Supper. The bread for the celebration of the Eucharist, in accordance with the tradition of the whole church, must be made solely of wheat, and, in accordance with the tradition proper to the Latin church, it must be unleavened. By reason of the sign, the matter of the Eucharistic celebration "should appear as actual food." This is to be understood as linked to the consistency of the bread, and not to its form, which remains the traditional one. No other ingredients are to be added to the wheaten flour and water. The preparation of the bread requires attentive care, to ensure that the product does not detract from the dignity due to the Eucharistic bread, can be broken in a dignified way, does not give rise to excessive fragments, and does not offend the sensibilities of the faithful when they eat it. The wine for the Eucharistic celebration must be of "the fruit of the vine" (Luke 22:18) and be natural and genuine, that is to say not mixed with other substances. (19)

9. Eucharistic Communion. Communion is a gift of the Lord, given to the faithful through the minister appointed for this purpose. It is not permitted that the faithful should themselves pick up the consecrated bread and the sacred chalice; still less that they should hand them from one to another.

10. The faithful, whether Religious or lay, who are authorized as extraordinary ministers of the Eucharist, can distribute Communion when there is no priest, deacon or acolyte, when the priest is impeded by illness or advanced age, or when the number of the faithful going to Communion is so large as to make the celebration of Mass excessively long. (20) Accordingly, a reprehensible attitude is shown by those priests who, though present at the celebration, refrain from distributing Communion and leave this task to the laity.

11. The church has always required from the faithful respect and reverence for the Eucharist at the moment of receiving it.

With regard to the manner of going to Communion, the faithful can receive it either kneeling or standing, in accordance with the norms laid down by the episcopal conference. "When the faithful communicate kneeling, no other sign of reverence towards the Blessed Sacrament is required, since kneeling is itself a sign of adoration. When they receive Communion standing, it is strongly recommended that, coming up in procession, they should make a sign of reverence before receiving the sacrament. This should be done at the right time and place, so that the order of people going to and from Communion is not disrupted." (21)

The Amen said by the faithful when receiving Communion is an act of personal faith in the presence of Christ.

12. With regard to Communion under both kinds, the norms laid down by the church must be observed, both by reason of the reverence (See LITURGY on page 16)

Liturgy (from 15)

due to the sacrament and for the good of those receiving the Eucharist, in accordance with variations in circumstances, times and places.

Episcopal conferences and ordinaries also are not to go beyond what is laid down in the present discipline: the granting of permission for Communion under both kinds is not to be indiscriminate, and the celebrations in question are to be specified precisely; the groups that use this faculty are to be clearly defined, well disciplined, and homogeneous. (23)

13. Even after Communion the Lord remains present under the species. Accordingly, when Communion has been distributed, the sacred particles remaining are to be consumed or taken by the competent minister to the place where the Eucharist is reserved.

14. On the other hand, the consecrated wine is to be consumed immediately after Communion and may not be kept. Care must be taken to consecrate only the amount of wine needed for Communion.

15. The rules laid down for the purification of the chalice and the other sacred vessels that have contained the Eucharistic species must be observed. (24)

16. Particular respect and care are due to the sacred vessels, both the chalice and paten for the celebration of the Eucharist, and the ciboria for the Communion of the faithful. The form of the vessels must be appropriate for the liturgical use for which they are meant. The material must be noble, durable and in every case adapted to sacred use. In this sphere judgment belongs to the episcopal conference of the individual regions.

Use is not to be made of simple baskets or other recipients meant for ordinary use outside the sacred celebrations, nor are the sacred vessels to be of poor quality or lacking any artistic style.

Before being used, chalices and patens must be blessed by the bishop or by a priest. (25)

17. The faithful are to be recommended not to omit to make a proper thanksgiving after Communion. They may do this during the celebration, with a period of silence, with a hymn, psalm or other song of praise (26), or also after the celebration, if possible by staying behind to pray for a suitable time.

18. There are of course various roles that women can perform in the liturgical assembly: these include reading the word of God and proclaiming the intentions of the Prayer of the Faithful. Women are not however permitted to act as altar servers. (27)

19. Particular vigilance and special care are recommended with regard to Masses transmitted by the audiovisual media. Given their very wide diffusion, their celebration must be of exemplary quality. (28)

In the case of celebrations that are held in private houses, the norms of the instruction *Actio Pastoralis* of May 15, 1969, are to be observed. (29)

B) Eucharistic Worship Outside Mass

20. Public and private devotion to the Holy Eucharist outside Mass also is highly recommended: for the presence of Christ, who is adored by the faithful in the sacrament, derives from the sacrifice and is directed towards sacramental and spiritual Communion.

21. When Eucharistic devotions are arranged, account should be taken of the liturgical season, so that they harmonize with the liturgy, draw inspiration from it in some way and lead the Christian people towards it. (30)

22. With regard to exposition of the Holy Eucharist, either prolonged or brief, and with regard to processions of the Blessed Sacrament, eucharistic congresses, and the whole ordering of eucharistic piety, the pastoral indications and directives given in the Roman Ritual are to be observed. (31)

23. It must not be forgotten that "before the blessing with the Sacrament an appropriate time should be devoted to readings of the word of God, to songs and prayers and to some silent prayer." (32) At the end of the adoration a

hymn is sung and a prayer chosen from among the many contained in the Roman Ritual is recited or sung. (33)

24. The tabernacle in which the Eucharist is kept can be located on an altar, or away from it, in a spot in the church which is very prominent, truly noble and duly decorated, or in a chapel suitable for private prayer and for adoration by the faithful. (34)

25. The tabernacle should be solid, unbreakable, and not transparent. (35) The presence of the Eucharist is to be indicated by a tabernacle veil or by some other suitable means laid down by the competent authority, and a lamp must perpetually burn before it, as a sign of honor paid to the Lord. (36)

26. The venerable practice of genuflecting before the Blessed Sacrament, whether enclosed in the tabernacle or public exposed, as a sign of adoration, is to be maintained. (37) This act requires that it be performed in a recollected way. In order that the heart may bow before God in profound reverence, the genuflection must be neither hurried nor careless.

27. If anything has been introduced that is at variance with these indications it is to be corrected.

Most of the difficulties encountered in putting into practice the reform of the liturgy and especially the reform of the Mass stem from the fact that neither priests nor faithful have perhaps been sufficiently aware of the theological and spiritual reasons for which the changes have been made, in accordance with the principles laid down by the council.

Priests must acquire an ever deeper understanding of the authentic way of looking at the church, (38) of which the celebration of the liturgy and especially of the Mass is the living expression. Without an adequate biblical training, priests will not be able to present to the faithful the meaning of the liturgy as an enactment, in signs, of the history of salvation. Knowledge of the history of the liturgy will likewise contribute to an understanding of the changes which have been introduced, and introduced not for the sake of novelty but as a revival and adaptation of authentic and genuine tradition.

The liturgy also requires great balance, for, as the constitution *Sacrosanctum Concilium* says, it "is thus the outstanding means by which the faithful can express in their lives, and manifest to others, the mystery of Christ and the real nature of the true church. It is of the essence of the church that she be both human and divine, visible and yet invisibly endowed, eager to act and yet devoted to contemplation, present in this world and yet not at home in it. She is all these things in such a way that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek." (39) Without this balance, the true face of Christian liturgy becomes obscured.

In order to reach these ideals more easily it will be necessary to foster liturgical formation in seminaries and faculties (40) and to facilitate the participation of priests in courses, meetings, assemblies or liturgical weeks, in which study and reflection should be properly complemented by model celebrations. In this way priests will be able to devote themselves to more effective pastoral action, to liturgical catechesis of the faithful, to organizing groups of lectors, to giving altar servers spiritual and practical training, to training animators of the assembly, to enriching progressively the repertoire of songs, in a word to all the initiatives favoring an ever deeper understanding of the liturgy.

In the implementation of the liturgical reform great responsibility falls upon national and diocesan liturgical commissions and liturgical institutes and centers, especially in the work of translating the liturgical books and training the clergy and faithful in the spirit of the reform desired by the council.

The work of these bodies must be at the service of the ecclesiastical authority, which should be able to count upon their faithful

collaboration. Such collaboration must be faithful to the church's norms and directives, and free of arbitrary initiatives and particular ways of acting that could compromise the fruits of the liturgical renewal.

This document will come into the hands of God's ministers in the first decade of the life of the *Missale Romanum* promulgated by Pope Paul VI following the prescription of the Second Vatican Council.

It seems fitting to recall a remark made by that pope concerning fidelity to the norms governing celebration: "It is a very serious thing when division is introduced precisely where congregavit nos in unum Christi amor (the love of Christ has gathered us together in unity), in the liturgy and the Eucharistic sacrifice, by the refusing of obedience to the norms laid down in the liturgical sphere. It is in the name of tradition that we ask all our sons and daughters, all the Catholic communities, to celebrate with dignity and fervor the renewed liturgy." (41)

The bishops, "whose function it is to control and safeguard the entire liturgical life of the church entrusted to them," (42) will not fail to discover the most suitable means for ensuring a careful and firm application of these norms, for the glory of God and the good of the church.

Rome
April 3, 1980

Holy Thursday.

This instruction, prepared by the Sacred Congregation for the Sacraments and Divine Worship, was approved on April 17, 1980, by the Holy Father John Paul II, who confirmed it with his own authority and ordered it to be published and to be observed by all concerned.

James R. Cardinal Knox
prefect
Virgilio Noe
assistant secretary

Footnotes

1. Ed. *Typica Altera*, Romae 1975.
2. Ed. *Typica*, Romae 1973.
3. Sacred Congregation of Rites, 25 May 1967: AAS 59 (1967) pp. 539-573.
4. Sacred Congregation for Divine Worship, 29 May 1969: AAS 61 (1969) pp. 541-545.
5. Sacred Congregation for the Discipline of the Sacraments, 29 January 1973: AAS 65 (1973), pp. 264-271.
6. Sacred Congregation for Divine Worship, 5 September 1970: AAS 62 (1970) pp. 692-704.
7. St. Thomas, *Summa Theologiae*, 2-2, Q. 93, A. 1.
8. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* 22, 3.
9. Paul VI, address of 22 August 1973: *L'Osservatore Romano*, 23 August 1973.
10. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 56.
11. Cf. *Ibid.* 56, Cf. also Second Vatican Council, Dogmatic Constitution on Divine Revelation, "Dei Verbum", 21.
12. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 35.
13. Cf. Sacred Congregation for Divine Worship, instruction "Liturgicae Institutiones", 2, A.
14. Cf. *Instituto Generalis Missalis Romani*, 26.
15. Cf. Sacred Congregation for Divine Worship, instruction "Liturgicae Institutiones", 2, A.
16. Cf. Sacred Congregation for Divine Worship, circular letter "Eucharistiae Participationem", 27 April 1973: AAS 65 (1973) pp. 340-347, 8; Instruction "Liturgicae Institutiones", 4.
17. Cf. *Instituto Generalis Missalis Romani*, 12.
18. Cf. *Ibid.* 156, 161-163.
19. Cf. *Ibid.* 281-284; Sacred Congregation for Divine Worship, instruction "Liturgicae Institutiones", 5; *Notitiae* 6 (1970), 37.
20. Cf. Sacred Congregation for the Discipline of the Sacraments, instruction "Immensae Caritatis", 1.
21. Sacred Congregation of Rites, instruction "Eucharisticum Mysterium", 34; Cf. *Instituto Generalis Missalis Romani*, 244 C, 246 B, 247 B.
22. Cf. *Instituto Generalis Missalis Romani*, 241-242.
23. Cf. *Ibid.*, end of 242.
24. Cf. *Ibid.*, 238.
25. Cf. *Instituto Generalis Missalis Romani*, nos. 288, 289, 292, 295; Sacred Congregation for Divine Worship, instruction "Liturgicae Institutiones", 8; Pontifical Romanum, *ordo dedicationis ecclesiae et altaris*, p. 123, No. 3.
26. Cf. *Instituto Generalis Missalis Romani*, 56 J.
27. Cf. Sacred Congregation for Divine Worship, instruction "Liturgicae Institutiones", 7.
28. Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 20; Pontifical Commission for Social Communications, instruction "Communio et Progressus", 23 May 1971: AAS 65 (1971), pp. 593-656, No. 151.
29. AAS 61 (1969), pp. 806-811.
30. Cf. *Rituale Romanum*, De Sacra Communione et de Cultu Mysterii Eucharistiae Extra Missam, 79-80.
31. Cf. *Ibid.*, 82-112.
32. *Ibid.*, 89.
33. Cf. *Ibid.*, 97.
34. Cf. *Instituto Generalis Missalis Romani*, 276.
35. Cf. *Rituale Romanum*, De Sacra Communione et de Cultu Mysterii Eucharistiae Extra Missam, 10.
36. Cf. Sacred Congregation of Rites, instruction "Eucharisticum Mysterium", 57.
37. Cf. *Rituale Romanum*, De Sacra Communione et de Cultu Mysterii Eucharistiae Extra Missam, 84.
38. Cf. Second Vatican Council, Dogmatic Constitution on the Church, "Lumen Gentium".
39. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 2.
40. Cf. Sacred Congregation for Catholic Education, instruction on liturgical formation in seminaries in "Ecclesiasticum Futurum Sacerdotum Formationem", 3 June 1979.
41. Consistorial address of 24 May 1976: AAS 68 (1976), p. 374.
42. Second Vatican Council, Decree "Christus Dominus", 15.

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first followers

ot know what it would mean to be His followers. But they wanted to be with Jesus and to share His work.
(Story Hour biblical quotes are paraphrased.)

SUGGESTIONS FOR PARENTS, TEACHERS AND YOUTH USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT:

PROJECTS:

1. Jesus may have walked along the seashore in bare feet. On a large sheet of drawing paper, sketch an outline of Jesus' feet. Inside the lines of Jesus' feet, sketch pictures that tell the story of Jesus calling Simon, Andrew, James and John to be His followers. Tack your picture to the refrigerator door.
2. Being a follower is sometimes good and sometimes bad. Write two stories about yourself: one that tells about a time when you went along with another and it was good; then a second which tells about a time when you went along with another person and it was bad. Share your stories with two or three adult friends and ask them to tell you the same kind of stories from their own lives.
3. Verses 4 and 5 of Psalm 25 might be used by you as a prayer to learn to follow the way of Jesus and to follow Him. If you are following Jesus those who follow you will also be going

Jesus' way. Memorize these verses and pray them often.

Your ways, O Lord, Make known to me;
teach me Your paths,
Guide me in Your truth and teach me,
for You are God my savior,
and for You I wait all the day."

QUESTIONS

After reading the story, "Jesus Calls His First Followers," talk together about it. Questions like the following may guide your conversation:

- Who caught Jesus' attention as He was walking along the Sea of Galilee?
- What did Jesus say to the two fishermen?
- How did Simon and Andrew respond to Jesus' invitation? Why did they follow Jesus?
- What were James and John doing along the seashore?
- Why did Peter and Andrew probably know James and John?
- How do you think Zebedee felt as his sons left him?
- Why was following Jesus so amazing?
- Do you feel that you could spontaneously leave everything behind as these men did to follow Jesus? Talk about this.

Parishioners keep pastor from getting too lonely

by Al Aspell

Father John L. Wissing, pastor of a small parish on the Mississippi river, is also a veteran of 20 years as a Navy chaplain. He visited exotic ports in many countries including Japan, China, the Philippines, France, Greece, South America, and Mexico.

Today the quiet views in Nauvoo, Illinois, keep him happy.

Father Wissing says: "I don't ever get lonely because there are too many people around and I don't have much spare time. Right now what spare time I do have I spend working on my retirement home here."

Father Wissing plans to retire in the town of 1,000 persons later this year. He wants to remain close to Sts. Peter and Paul Church where he has been pastor for 11 years, and near the Benedictine Priory of St. Mary's where he serves on the board of directors.

THE RETIREMENT HOME, lent to him by the sisters, suits his fancy.

It was built in 1856 by the Icarians, a French community that moved here when the Mormons left in 1846. Three dozen parishioners are helping Father Wissing restore the home, keeping the charm of the original building intact. His dining room is an old wine cellar with a curved half-barrel ceiling.

Surrounded by memorabilia of his Navy career and of his many trips, Father Wissing can recall where and when he acquired each piece. He is an avid historian and respects the traditions in his community.

"We can trace Catholicity in the area back to the time of Marquette and the Jesuit missionaries," he explains. "We have the names of priests who were here as far back as 1820."

While tourists flock to the Mormon landmarks in Nauvoo, Father Wissing says there are not many Mormons actually living here now. His parish buildings are just steps from the town's Mormon Visitor's Center. It is also just a short, scenic walk from his front porch to the Mississippi.

JUST PAST HIS 67TH birthday, Father Wissing follows world crises in the headlines. "Right now I regret that I'm not younger. I'd like to go back in. Seeing pictures of the fleet over in the Persian Gulf makes me sad that I'm not there," he said.

He served in the Pacific during and after World War II. In 1946 Father Wissing resigned his commission and returned to the United States for more education. Four years later, the Navy recalled him to serve as regimental chaplain with the 1st Marine division in Korea.

Following Korea, Father Wissing served aboard aircraft carriers and at shoreside



Father John L. Wissing

locations. In 1965 he returned to the front, again with the 1st Marines, as division chaplain responsible for 12,000 men and their chaplains.

He admits he has some sad memories: two of his chaplains, personal friends, were killed with their troops in combat. They had gone into combat on his orders.

WHEN HE RETIRED from military duty in 1969, the priest tackled the problems of a country parish, successfully making the transition from navy life to civilian parish life. His parishioners were no longer young and frightened men in the field, but dependable, secure Catholic families.

He set about serving their needs — working harder, he says, than he did in the Navy.

Today Father Wissing makes the trip north to Peoria, where his sisters live, about once a month.

He looks forward now to retirement trips to England and the Scandinavian countries and perhaps to some South American countries.

Our Church Family

'Family' theme comes alive at liturgy

by Fr. Joseph M. Champlin

On the feast of our Lord's baptism last January, parishioners entered Syracuse's Church of the Most Holy Rosary and saw a large hanging in front of the altar which stated: "We are family."

During the homily that weekend, the preacher, intoning their Year of the Family, explained how Christian initiation through baptism/confirmation/Eucharist makes us sisters and brothers or, indeed, a spiritual family.

At the sermon's conclusion, he asked each family to write their name on a gold slip of paper provided in the pews. Later the liturgy committee folded these together to form a 1700 link chain fastened high along the walls of that mammoth structure.

Later, on a Lenten Sunday, they walked in and noted a new message in front of the altar: "Time to Reach Out." Nearly 500 persons also received during Mass a tiny princess phone key chain.

Behind this motto and gift was that familiar commercial sponsored by the telephone company, "Reach out, reach out, and touch someone." The homilist related it to their parish theme for the 40 days: Reach out

and communicate with others—God, those in your family, others— and remove the barriers—the sins—which impede communication.

Easter Sunday there were no words before the altar, but, instead, a giant, color-rich sunburst, symbolic of the Risen Lord. Those who looked around also could spot four clusters of variegated balloons hung from the gallery and choir loft. Their presence within the church prepared parishioners for something to occur afterwards outside the building.

THE FAMILY liturgy committee, augmented by a few helpers, had assembled at 7 a.m. and, with the help of a helium tank, inflated nearly 700 variously colored balloons. Earlier a note with the following message had been inserted inside:

"The Parish Family of Most Holy Rosary Church, 111 Roberts Ave., Syracuse, N.Y. 13207 wants to share its Easter joy that Jesus Christ is risen. He gives us New Life so that we can live in peace with our brothers and sisters. We'd love to know if this good news reached you."

As the overflow congregation streamed out after this 9:30 Family Liturgy Mass they were handed balloons, then asked to cross the street and gather in a school playground. Shortly thereafter, one of the priests with a

megaphone directed them to release simultaneously the balloons. The sight was spectacular and sent people home excited with joy over the Lord's rising.

Those balloons brought similar joy later in the day to people several hundred miles away.

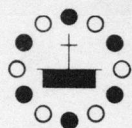
Joe Korflage wrote from Castledon-on-Hudson:

"I WAS TAKING a walk with my daughter and dog on Easter at sundown and picked up your message off our road. I thought I'd send it back and thank you for an unexpected surprise. I send Easter greetings from downstate. Christ has risen, Alleluia!!!



Visuals For Liturgies

Besides visual elements which pertain the actual celebration and the place of celebration; e.g., the paschal candle, liturgical colors, adoration of the cross, others may be introduced from time to time which will let the children to see with their own eyes wonderful works of God in creation, redemption, and their prayer will be assisted by what they see. Liturgy must never be sensed as something arid and purely cerebral.



LITURGY

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

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

JUNE 8, 1980
CORPUS CHRISTI (C)

by Fr. Richard Butler

In a special way this Sunday, we do as we do every Sunday. We remember Paul and the apostles and the tradition passed on. We remember Jesus and the sharing of a meal. We remember Melchizedek and the offering of bread and wine. Yes, it is all there and much more.

And for centuries the people initiated into the Way through this ritual repeated and remembered and shared. Through the ages from time to time insights were gained by schools and theologians and saints and bishops and councils and popes. By the time our catechisms were written, there were rather neat formulas to pinpoint what it all meant. But the ritual celebration of Corpus Christi is not so abstract.

The beauty and the power of the liturgical rites are in their carrying all the baggage of tradition and testimony of the ages. However pure the isolated symbols—and indeed precisely because of the purity of the symbol of bread and wine—there is an ever-expanding potential of grace. This symbol of bread and wine is at the core of the Christian experience; but as the Scripture today reminds us, it is rooted even earlier in religious tradition.

Melchizedek, whom we remember regularly in the first eucharistic prayer, likewise offered bread and wine in the praise of God. A priest of centuries past, standing independently of all the traditions of Abraham and his descendants, Melchizedek served as the instrument to bless Abram and a model on whom we pattern priesthood. With bread and wine he praised and blessed. In bread and wine we remember and bring present the blessing of Melchizedek.

JESUS ALSO shared bread. The multiplication of the loaves is recorded repeatedly in the Gospels—more often than the Last Supper itself. And it is in the multiplication of the loaves that we find much of the

meaning of the Last Supper. And each time we remember the Lord Jesus, we remember his sharing.

Paul reminds us that we do more than remember what the Lord Jesus did. We also remember the tradition by which this act is passed on. Our Eucharist never stands alone. It is linked with the generations and ages before us. Our act of thanks and praise in bread and wine is one with the actions of Christian communities in each century preceding us.

Corpus Christi includes unique ways of celebrating the bread and wine of Jesus' Body and Blood. The poetry, song, and processions of the feast give the day its own character.

THE MESSAGE is not lost to the day alone, however. For the message is a call for each age of Christians to keep alive this tradition of gathering to remember what the Lord Jesus did the night before he died.

And it is a suggestion for all families—apart from the liturgy of the Christian community—to become more sensitive to the power of the symbol in their routine lives.

Each time we break bread or share a cup of the natural food and drink of daily life, we are invited to remember Melchizedek, to remember those with whom we have shared nourishment, to remember the tradition of Paul, to remember those whom we are called to serve in their poverty, to remember the multiplication of the loaves, to remember the bonds of love that bind us as a family, to remember the Lord Jesus.

This is not to suggest that daily routine meals are in any way the sacrament that the Mass is. It is to suggest, however, that the sacrament is rooted in a very natural symbol and we who are to celebrate the sacrament must sensitize ourselves to the sacredness of the natural symbol as did Melchizedek and as did the thousands on the hillside for whom Jesus multiplied the loaves.

the Saints

ST. BARNABAS



"THERE WAS A CERTAIN LEVITE FROM CYPRUS NAMED JOSEPH. HE SOLD HIS FARM AND DONATED THE MONEY, LAYING IT AT THE APOSTLES' FEET." THE APOSTLES GAVE HIM A NEW NAME: BARNABAS, WHICH MEANS 'SON OF ENCOURAGEMENT.'

"HE WAS A GOOD MAN, FULL OF THE HOLY SPIRIT AND OF FAITH, AND WAS CHOSEN TO THE FAST GROWING CHURCH OF ANTIOCH."

BARNABAS PREACHED IN ANTIOCH ALONG WITH PAUL FOR A YEAR. THEN THE TWO SET OUT TOGETHER TO CYPRUS AND THE CITIES OF ASIA MINOR. THEY PREACHED WITH GREAT SUCCESS. AFTER A MIRACLE AT LYSTRA THE PEOPLE REGARDED THEM AS GODS. BUT THE TWO SAID, "WE ARE JUST MEN, BRINGING YOU THE GOOD NEWS THAT WILL CONVERT YOU TO THE LIVING GOD."

LATER, BARNABAS AND PAUL SEPARATED; BARNABAS TAKING MARK TO CYPRUS, AND PAUL TAKING SILAS TO SYRIA. THEY WERE REUNITED LATER.

THE FEAST OF ST. BARNABAS, APOSTLE, IS CELEBRATED ON JUNE 11.

Television Jesus

by Fr. John Catoir

St. Paul warned against false teachers who teach "things that they ought not teach: thinking that religion exists to make them rich." (Titus 1:11)

Some TV preachers say that religion is basically a way of thinking, the same as peace of mind. Christ, they claim, came primarily to help each person attain his or her highest possible human potential. Some have said there is no such thing as the social gospel; the only gospel is faith in Jesus. For some, sin is the absence of peace or the loss of meaning.

Such TV scenarios miss the central meaning of the mission of Jesus. He came to do the will of the Father in all things. His mission focused on the Kingdom of God which exists wherever the will of God is obeyed. It signals the reign of "truth and life, holiness and grace, justice, love and peace," in the words of the Vatican Council.

Christ's mission was to restore the original order and harmony of all creation that had been destroyed by sin. Charity, which he

taught to be the supreme law, calls for liberation of individuals and the entire human race from every form of oppression, namely from the bondage of sin.

He taught us fidelity to the Father's even if that fidelity disturbed our peace of mind. "Father if it be possible take this from Me, but not My will but Thine be done."

ON THE CROSS Jesus taught us extent of His subordination to the Father, driving passion for truth and justice. He not merely proclaimed faith. He labored ceaselessly to practice it.

Preaching faith in Jesus is only the step. Faith in the Lord calls for action. In our words, we hear this point stressed, "everyone who says Lord, Lord will enter Kingdom of God, but only those who do the will of the Father."

There is a social gospel. Justice, truth, love require both faith in Jesus and self-filled sacrifice directed not primarily to preacher's TV budget, but to those in need. Jesus calls us to share His mission, have compassion on the poor, the weak, the suffering. He taught us that love of and neighbor are intimately linked.



Large family (from 5)

spend with the children.

"I still have trouble with it sometimes when I'm tired and feel very alone, when my business isn't going very well. I get jealous because Judy has to do something with the kids."

One problem that Judy especially feels is the lack of time she has to keep up friendships with people outside the family. As she puts it, "It's very difficult to keep up relationships because of the time you give to the children, then to Dan and just everyday things. There's not a lot of time left over for friends."

"**THAT BECOMES** a frustration for me; I like for people to know that I care about them, but it's hard to be able to extend that all the time."

The disadvantages in having a large family, are, according to Dan, similar to the disadvantages of having any family at all.



Annie, 12, and Kate, 3, (in tire swing)

"You run in and out of pitfalls of selfishness whether you have one kid or nine kids—it's how you deal with adversity."

"You get stretched out. This is not just a bed of roses. The kids fight with each other. All kids fight with each other."

"You always get peer pressure that you're imposing on yourself whether it's in a family or within a neighborhood situation... With the big family the only difference is that they all live under the same roof."

Does Judy feel fulfilled by staying in the home all day with her children? Unequivocally, she answers in the affirmative.

"I do believe, just through Scripture and through God's plan for humanity, that the woman's place is in the home... I am very content being at home."

"I think one of the most important things children need to develop and grow is a real sense of security. When they come in that door, they know I am going to be here; that's got to give them a sense of security."

JUDY RECALLS that her first two children were born prematurely and that her second child almost died at birth. After these experiences, her doctor told her that she should not have any more children. Without faith, Judy believes that she would have heeded the advice.

"We were convinced that God would take care of it. It wasn't a pie-in-the-sky kind of thing because even though I said God would take care of it I was also crying too, saying 'I hope you will God'."

Her favorite saying is "Life is what happens while you are making other plans." Judy believes that it applies to her choice to have nine children.

"All too often we try to program our lives and make it a nice neat package. I really think we program our lives right out of it."

As Dan puts it, "We're better because of it. We accepted it openly... It isn't a good deal, it isn't a bad deal, it's what we've been dealt with for a number of reasons... The whole secret is to know that Christ is with you and deal with it in partnership with him."

(Next week: A look at what some young married and engaged couples are planning about the size of their families.)



David, 15, (left), and Danny, 13

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June 6

Cathedral High School, Indianapolis, will have a Monte Carlo in the school cafeteria beginning at 7 p.m.

Holy Spirit parish, Indianapolis, will have First Friday nocturnal adoration from 9 p.m. Friday to 6 a.m. Saturday.

June 6-7

Registration for day and evening summer classes will be held at Marian College, Indi-

anapolis, from 9 a.m. to 4 p.m. Friday and 9 a.m. to noon on Saturday. Information on summer classes is available by calling 317-924-3291.

June 6-8

St. Patrick parish, 936 Prospect St., Indianapolis, will stage its annual festival beginning at 5 p.m. each evening.

June 6-20

The Metropolitan Center of the Church Federation, 1505 N.

Delaware St., Indianapolis is sponsoring a summer day care program for children, ages 6-12, Monday through Friday from 8 a.m. to 5 p.m. Registrations are now under way. Phone 637-3386 for more information.

June 6-22

The calendar for Separated, Divorced and Remarried Catholics includes:

► June 6: Family camping trip at Lake Monroe. Depart from St. Gabriel School at 7 p.m.

► June 10: Southside meeting, Our Lady of Grace Center, Beech Grove, 7:30 p.m.

► June 11: Eastside meeting, St. Simon School, 7:30 p.m.

► June 12: Westside meeting, St. Gabriel School, 7:30 p.m.

► June 22: Family picnic, Eagle Creek Park, 9 a.m. to 8 p.m.

June 7

The Young People's Social Club (pre-CYO) will have a reunion marking 50 years since the club's founding. The BYO picnic is scheduled for 2 p.m. on the grounds of the southside K of C, Helen (Turk) Wallace, 359-1664, and Herb Gilligan, 784-8364, have further information.

The contents of Schulte High School, 2900 Ohio Blvd., Terre Haute, will be sold at auction beginning at 10 a.m. Auction includes classroom materials

and athletic, shop, home ec, business education and drafting equipment.

June 7-8

Providence High School at Clarksville will hold its spring festival on the school grounds from 2-11 p.m. on Saturday and from 11 a.m.-11 p.m. on Sunday. See the festival ad in today's Criterion.

June 11

A luncheon/card party will be held at St. Mark parish hall, U.S. 31S and Edgewood, Indianapolis, with luncheon at 11:30 and the card games at 12:30.

St. Vincent Wellness Center, 622 South Range Line Road, Carmel, announces a class in bicycle maintenance and safety check from 6:30 to 8:30 p.m.

► June 11: Bicycle maintenance and safety check, 6:30-8:30 p.m.

Call 846-7037 for complete information.

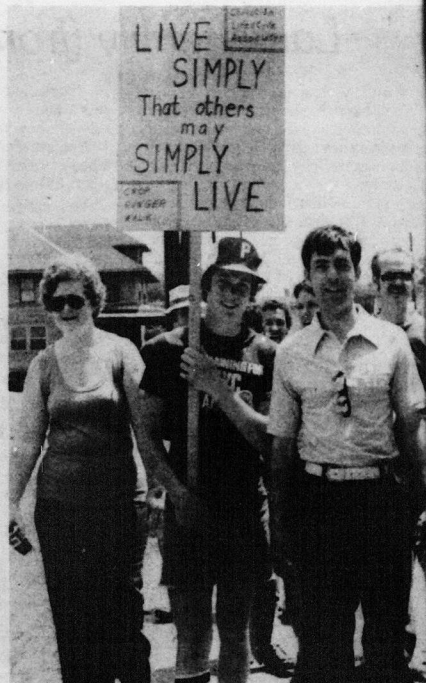
June 12

United Catholic Singles' Club (ages 35-65) will have a dinner meeting at Fatima Council K of C, 1313 S. Post Road, Indianapolis, at 7 p.m. Reservations requested: 297-3797.

June 12, 13, 14

St. Anthony parish summer festival will be held at 379 N. Warman Ave., Indianapolis. Food service will begin at 5 p.m. The parish ad is in today's Criterion.

The annual festival at Little Flower parish, 13th and Bosart,



A WALK FOR WORLD HUNGER—Oblate Father George Knab (right) leads the parade during the Saturday, May 31 walk to aid CROP, a Church World Service organization that helps to aid starving people throughout the world. Over \$7,000 was raised by 180 participants who walked over 10 miles through central Indianapolis. Holding the sign that reads "Live Simply That others may Simply Live" is St. Monica's parishioner Robert Pfeifer. (Criterion photo by Peter Feuerherd)

Indianapolis, will be held from 5 to 11 p.m. on Thursday and Friday and from 1 to 11 p.m. on Saturday. More information is available in the Little Flower festival ad. (See page 22)

a.m. to 6 p.m. on Friday and from 9 a.m. to 4 p.m. on Saturday.

June 13-15

A men's Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, with Jesuit Father Dan Corbett, director.

June 14

Boy Scout Troop 125 of St. Philip Neri parish, 535 Eastern Ave., Indianapolis, will hold a rummage sale from 9 a.m. to 4 p.m.

Mother Theodore Circle #56, Daughters of Isabella, will have its business meeting and annual picnic at the home of Mrs.

June 13

Leaders of the Blue Army of Our Lady of Fatima around the world invite participation in an all-night vigil of prayer on Friday, feast of the Sacred Heart, and ending Saturday morning, feast of the Immaculate Heart of Mary.

June 13, 14

The Women's Club at St. Thomas parish, Fortville, will sponsor a rummage sale from 9

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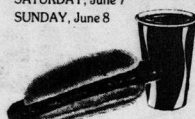
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George Crossland, 4044 N. Pennsylvania, Indianapolis. Members are asked to bring a salad, vegetable or dessert.

June 16-20

Chatard High School, 5885 Crittenden, Indianapolis, will host a volleyball clinic for 6th, 7th and 8th grade girls from 9 a.m. to 3 p.m. each day. The fee is \$30. Call the school office, 251-1451, for complete information and registration form.

June 20-22

A weekend Marriage Encounter will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call the Retreat House, 317-545-7681, for information and/or registration.

June 22

A Contemporary Christianity Institute will be held at St. Mary-of-the-Woods College campus near Terre Haute from June 22 to July 21. Registration is open to Religious, clerics, lay men and women. Call 812-535-4141, extension 222 for information.

Center (from 6)

became one of a liaison between the church of the Archdiocese of Indianapolis and the media, to act as the source through which the church spoke to the media and to whom the media came for information and cooperation in fulfilling their assigned tasks.

Several of the former TV and radio programs that Center produced have ceased to exist and others like the "TV Mass for Shut-ins," "Hoosier Pulpit" and "Light of Life" have been added. We concentrate on placing spokespersons on various programs throughout the archdiocese that are hosted by professional broadcasters.

We work closely with the newspapers to provide them with stories and releases that may end up being used in the religion columns or be used for a feature article or series. We issue a monthly updated calendar of events, communications advisory and listing of television special programs.

In addition we carry on the work with Unda-USA on the national and international levels. The Center has for 25 years been active in its service to the church through the national Catholic broadcasters associations.

In 1973 Mary Ellen Russell joined us at the Center.

For a number of years, the Indianapolis Communications Center has handled a variety of tasks for the Catholic Broadcasters Association and Unda-USA. Presently, the Center is the headquarters for the Unda-USA awards committee and Schisla is its chairman.

THE CENTER has also been the agency in the archdiocese that has been selected to coordinate the Indiana Catholic Conference program of impacting the Legislature. The Center has been responsible for establishing and implementing the I.C.C. Information/Action Networks and for being active in the I.C.C. Advisory Council on the state level.

Other related activities include membership in the Communications Unit of the Church Federation of Greater Indianapolis, the Indiana Broadcasters Association, the National Association of Broadcast Communicators of the World Association for Christian Communication and the coordination of the National Catholic Communication Campaign for the Archdiocese of Indianapolis.

As director, I am proud of the Center and look forward with great anticipation to the future of helping in the development and expansion of the work of the church in the Archdiocese of Indianapolis.

Holy Cross to celebrate 85th anniversary



CELEBRATING 85 YEARS AS A PARISH—Father

James Byrne, stands in front of Holy Cross Church in Indianapolis. This Sunday the parish will celebrate its 85th anniversary. Father Byrne has been pastor of Holy Cross since 1970. (Criterion photo by Peter Feuerherd)

Holy Cross parish on the near eastside of Indianapolis will celebrate its 85th anniversary on Sunday, June 8, starting with Mass at 11 a.m. The celebration will continue with a brunch in the parish hall at 12:30 p.m., an open house to 3 p.m. and concluding with a parish dance at 7:30 p.m.

All parishioners, former parishioners and the general public are invited.

Holy Cross was founded in 1896 by Father William Quigley, under the direction of then Bishop Silas Marean Chatard. The school and convent were dedicated in August, 1902. The present church located on Oriental St. was completed in 1922.

Recent pastors have in-

cluded the late Father Dennis Spaulding during most of the 1950s and until his retirement in 1967; then Co-adjutor Bishop George Biskup who succeeded Father Spaulding and served as pastor until he was appointed archbishop of Indianapolis in 1970; and the present pastor, Father James Byrne, who was appointed soon after Archbishop Biskup left Holy Cross.

Holy Cross once had nearly 4,000 parishioners on its rolls—now the number is down to about 500, with many former parishioners having moved to suburban areas. The many Irish Catholics who once lived in the neighborhood have been largely replaced by Appala-

chians and blacks.

The goal of Holy Cross parish today, according to Father Byrne, is evangelization of the surrounding neighborhood. As one example of this, the priest points to the parish school where about 60% of the students are non-Catholic.

"We have a different ball game here now . . . We're important for the community . . . We're here for evangelization to bring the message of Christ to the inner city."

The priest, who has been pastor of Holy Cross for the past ten years, explained that the revitalization of the Woodruff Place neighborhood located within the parish boundaries has resulted in more Catholics moving into the neighborhood in recent years. He called this development a "hopeful sign" for the future of the parish.

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June 12, 13 & 14

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† **BALL, William E.**, 73, St. Joseph, St. Joseph Hill, May 30. Father of Doris Burg, Charlotte Mayfield and Francis J.; brother of Dorothy Kleeamer and Arthur Ball.

† **BECK, Catherine**, 75, St. Patrick, Terre Haute, May 23. Mother of Mrs. William Mankin and James Beck; sister of Henry Hoerhammer.

† **BEYERSDORFER, Frances**, St. John, Indianapolis, May 28. Mother of Michael and John; daughter of Rosa Jones; sister of Lillian Robey, Jean Trennepohl, Violet Hayes, Charlotte Click, Betty Foust and Charles Jones.

† **BLEILL, Henry J.**, 67, St. Joseph, St. Leon, May 28. Brother of Marian Haas, Louise Schneider, Norbert and Wilbert Bleill.

† **BOOTH, Elizabeth C.**, 80, St. Michael, Bradford, May 19. Mother of Margaret Becht, Roberta Black, Wilma Ehringer, Loretta Schenck, Eugene, Joe, Manuel, Robert, Russell and Vincent Booth.

† **BUCKLEY, Cornelius M.**, 75, St. Joseph, Indianapolis, May 31. Husband of Mary Theresa (Lenz).

† **CALLAHAN, H.P. (Kip)**, 55, Miraculous Medal Chapel, Indianapolis, May 27. Husband of Ruth E.; father of Theresa Harrison and H. Patrick Callahan; son of Jean Callahan; brother of Celia Rice, Jacqueline Kohlhepp, Michael and Robert Callahan.

† **CLAUSEN, John Robert**, 8, of Henryville with funeral at St. Anthony, Louisville, May 20. Son of Mr. and Mrs. John D. Clausen; brother of Melissa; grandson of Mr. and Mrs. John H. Clausen and Mr. and Mrs. E. H. Nener.

† **CLAUSEN, John Robert**, 8, of Henryville with funeral at St. Anthony, Louisville, May 20. Son of Mr. and Mrs. John D. Clausen; brother of Melissa; grandson of Mr. and Mrs. John H. Clausen and Mr. and Mrs. E. H. Nener.

Sister Therese Burns

ST. MARY-OF-THE-WOODS, Ind.—The funeral liturgy for Providence Sister Ignatius Therese Burns, 89,

was held in the Church of the Immaculate Conception here on Saturday, May 24.

A native of Chicago, the former Winifred Burns entered the Congregation of the Sisters of Providence in 1914 and made her first profession of religious vows in 1914.

During her many years of teaching, she was on the faculty in high schools in Indiana, Illinois and Massachusetts. In Indianapolis she taught at St. Agnes Academy and St. John High School.

Survivors include a niece, Providence Sister Clare Burns of Chicago, and a number of other nieces and nephews.

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† **CUMMINGS, Roy B. Sr.**, 61, Christ the King, Paoli, May 19. Husband of Delores; father of Roy B. Jr.; stepfather of Stephen, Jeffrey, James, Vincent, Mark, Victoria and Clarissa Weddle; brother of Earl and Ray Cummings.

† **DEVIN, Joseph**, 70, St. Michael, Bradford, May 19. Half-brother of Ann Utz, Adam, John and Paul Shorak.

† **ERTEL, Elizabeth**, 93, St. Catherine, Indianapolis, June 2.

† **FEENEY, John Russell**, 62, St. Malachy, Brownsburg, June 2. Husband of Betty; father of John, Michael and David.

† **FISSE, Frank J.**, 79, Little Flower, Indianapolis, May 27. Father of Joan Springer, Frank H. and Robert Fisse; brother of Florence Burnell and Anthony Fisse.

† **HOFFMAN, Matthew J. Sr.**, 93, St. Mary, Madison, May 10. Husband of Clara; father of Marcella, Robert, Maurice, Herman, Joseph, Matthew Jr., Clement and John Hoffman; brother of Edward Hoffman.

† **HUBER, Frank Sr.**, St. Michael, Cannelton, May 23. Husband of Ida Mae; father of Frank E. Jr., Harry Lee and Lillian Huber; brother of Harry and Albert.

† **JANN, Imogene Ellen**, 64, Assumption, Indianapolis, June 2. Wife of Christian; mother of Jacquelyn Sue Dumas and Judith Kay Ferris; daughter of Mrs. L.M. Storm; sister of Mildred Phipps.

† **KEPHART, Florence M.**, St. Martin, Martinsville, June 2. Sister of Irene Reil.

† **KLEISEN, Helen G.**, St. Patrick, Terre Haute, May 28.

† **LINDENMAYER, Iola Christian**, 68, St. Michael, Charlestown, May 13. Mother of Mary Garrett, Carolyn Holder, Emma Yount, David, Francis Jr. and Robert; sister of Hubert Cudhay and Margie Stefanich.

† **MANCIK, John J.**, 67, Our Lady of Lourdes, Indianapolis, June 2. Husband of Evelyn; father of Diane Hull and John A.; brother of Marge Bowman, Julia Cruse, Andy, Joseph and Frank Mancik.

† **MANLEY, Charles (C.W.)**, 66, SS. Peter and Paul Cathedral, Indianapolis, May 29. Husband of Alice; father of Joyce Hamilton, Dr. Charles W. and Patrick Manley; son of Catherine Manley; brother of Anthony Manley.

† **MARSHALL, Mildred N.**, Immaculate Heart, Indianapolis, May 27. Sister of Mrs. Folmer Larsen and Charles Marshall.

† **McFEARIN, Maureen P.**, 69, Our Lady of Lourdes, Indianapolis, May 31. Wife of Allen L.; mother of Patricia Nielsen and Allen D.; stepmother of Richard and Allen L. Jr.; sister of Kathleen Daly.

† **MEREDITH, Matilda F. (Eckert)**, 53, Our Lady of Perpetual Help, New Albany, May 30. Wife of Luther T.; mother of Pamela and Thomas; sister of Leonard Eckert, Alma Zimmerman, Marcella Moore, Alice Romines and Catherine Stamper.

† **PATRICK, Ann G.**, 63, Sacred Heart, Clinton, May 26. Wife of David; mother of Patti Knowl; sister of Helen Honisz, Mary Wailly, Charles, Tony and Joseph Gedrick.

† **PATTERSON, Elijah S.**, 82, St. Ann, New Castle, May 30. Father of Pat Wolski; brother of Delma, Fred J. and George.

† **PFISTER, Mildred R. (Mid)**, 60, Sacred Heart, Terre Haute, May 24.

† **ROTH, Alvin L.**, 75, Holy Spirit, Indianapolis, May 24. Husband of Dorothy; father of Shirley Deal and Teresa Gregory; brother of Frances Smith, Ida Spitzer, Hilda Stroud and Rose Schlink.

† **SABELHAUS, George (Cotton)**, 82, St. Paul, Tell City, May 26. Husband of Vivian; father of Sister Vivian Mary, Joan Connor, Douglas, Roger, Steven and Jerome; brother of John and Herbert.

† **SCHNEIDER, Ambrose**, 83, St. Anthony, Morris; brother of Henry; uncle of Lawrence.

† **SCHOENTRUP, Rosemary**, 59, St. Mary Greensburg, May 12. Wife of Paul; mother of Rita Westerfield, Mary Ann Schoettmer, Janet Copple, Esther Newhart and William; sister of Lulla Feldman, Edna Harrington, Jenney Rethleke, Frank, Lawrence, Urvan and Dennis Luken.

† **SCHUELER, John F.**, 83, St. Mary, New Albany, May 19. Father of John, Charles and Robert.

† **SPETH, Josephine**, 98, Sacred Heart, Indianapolis, May 27. Mother of Margaret Ehrlich, Antoinette Seyfried, Mary Weiman, Elizabeth McCoy, George, Louis, Edward Jr., Leonard, Paul and Francis.

† **VESPO, Eddie**, 71, St. Patrick, Indianapolis, May 28. Brother of Rose Booth, Jerry, Fred and Woodie.

† **WHITE, James B.**, 71, Holy Family, New Albany, May 24. Husband of Catherine; father of Claudia J. McGloshen and Mary P. Hobbs.

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Take I-465 to Danville Exit SR 36 West to 3rd red light—Bridgeport Avenue—turn south to Morris Avenue and follow signs.

This is just a partial listing of items: Child's Hurdy Gurdy with extra roll, twelve tunes in all; Oak Lincoln Cylinder Desk; Slant Front Bureau (circa 1850); Victorian Slant Front Desk; 6 Walnut Victorian Chairs; Round Oak Table; Round Glass China Cabinet; Dining Room Set; Bulroom Set; Kitchen Cupboard; Commode Chest of Drawers; Dressers; Full-size Brass Bed; Marble-top Victorian Table; Library Table; Oriental Rugs; Primitives Copper, Brass and Glass; 5 Stained Glass Windows; Large Wall Hanging Clock; Dishes; etc.

Again this is only a partial listing. Owners Robert & Becky White. Terms: Cash. Not responsible for accidents, all items to be removed and paid for day of sale.

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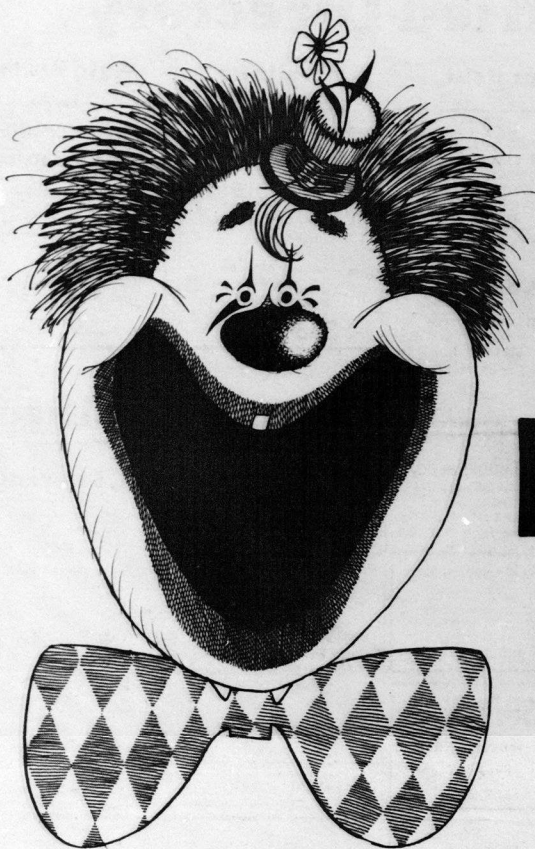
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June 12th & 13th

(5:00 p.m. — 11:00 p.m.)

June 14th

(1:00 p.m. — 11:00 p.m.)

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BELFAST DOCUMENTARY—In Belfast, Northern Ireland, armed British soldiers talk with film makers Alan and Susan Raymond, who spent two months making "To Die for Ireland," a documentary which chronicles

current activities of the British Army and the Provisional Irish Republican Army after a decade of guerilla warfare. The film will be shown June 12 on ABC. (NC photo)

Television Reviews

ABC probes Northern Ireland strife

For a decade, Americans have been reading about the shootings and bombings in the bitterly divided north of Ireland. Showing the human tragedy of this continuing civil war is the "ABC News Closeup on Northern Ireland," a documentary airing Thursday, June 12, at 10-11 p.m. (EST) on ABC.

This program does not presume to suggest how best to solve issues rooted deep in Irish history and about which neither side will admit any compromise. Instead, it records the tragic consequences of that history in the violence that now engulfs the people of Northern Ireland and the British troops stationed there to maintain the country's union with the United Kingdom.

This is a film that has no need for narration or commentary. The camera tells us all we need to know, such as the opening shots of Belfast which show a city with entire blocks of burnt-out buildings resembling Berlin 1945 or Miami today.

The camera accompanies British patrols sweeping through the city, searching homes and pubs, stopping cars and pedestrians. Soldiers explain that this is done to disrupt the movement of terrorists, but civilians charge that the patrols are intended to harass and intimidate the populace.

At the border town of Crossmaglen, where more British soldiers have been killed than in any other area, the military base is supplied by helicopter because the roads are constantly mined.

The soldiers are obvious targets for snipers and electrically detonated bombs,

but civilians are equally imperiled by crossfire and misfire. Three Catholic churches refused burial to an IRA bomber whose explosive went off prematurely on a train, killing him and fellow passengers. At the IRA funeral, however, he is eulogized as a "Republican hero" because he "hated the Brits."

Officials from both sides give us their version of who is to blame, although an IRA spokesman reminds us that "truth is the first casualty of war." Ordinary soldiers and citizens are more personal and direct but no less partisan in expressing their views.

The most rational voice in all this belongs to a civil rights activist, Father Denis Fall, no supporter of the IRA but the man who has done most to document the excesses of military rule and the mistreatment of prisoners, particularly those in Long Kesh.

One is constantly aware of the tension and danger of living in what is in effect a war zone—and of filming there. In producing this report for ABC, independent filmmakers Alan and Susan Raymond have done extremely well, recording under difficult circumstances this composite picture of a war with no victories, only victims.

The claims of justice made by both sides are

meaningless to the 2,000 dead and the more than 20,000 who have been wounded in this terrible decade of terror. However slim the chances for a political solution, this documentary clearly demonstrates the bankruptcy of violence.

(This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.)

Religious Broadcasting

TELEVISION: Sunday, June 8, Religious Special (NBC) "The Land." This hour-long documentary, produced by the NBC Religious Programs Unit in association with the Office for Film and Broadcasting of the U.S. Catholic Conference, explores the role of the land in shaping the American experience, tracing the history of land use from colonial times to the present, focusing upon the theme of stewardship with all

its implications. The script is by Philip Scharper and the narration by Richard Kiley. (Please check local listings for exact time in your area.)

Sunday, June 8 (ABC)—"Directions"—Norma Winkler, author of the fast selling "Up Against the Clock" discusses the problems of mothers who have chosen to have children after a career. (Please check local listings for exact time in your area.)

Programs of Note

Monday, June 9, 8-9 p.m. (EST) (PBS) "A Day with Conrad Green." Fred Gwynne stars as a conceited Broadway impresario during the 1920s whose affairs get hopelessly entangled after the death of his longtime assistant in an adaptation by Israel Horowitz of Ring Lardner's farcical story.

Tuesday, June 10, 9-10 p.m. (EST) (PBS) "Search for Solutions." Focusing on major techniques used by scientists to solve problems, this first of three weekly programs narrated by actor Stacy Keach considers the topics of evidence, patterns and investigation.

Wednesday, June 11, 9-10 p.m. (EST) (PBS) "Henry Moore." This documentary

portrait of the 82-year-old internationally renowned sculptor was filmed at Moore's home and studio outside of London and at his Italian summer retreat as well as the galleries and museums where his sculptures are exhibited.

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Television Films

Won Ton Ton, The Dog Who Saved Hollywood (1976) (CBS, Saturday, June 7): Michael Winner's raunchy and heavy-footed spoof of the Old Hollywood and its foibles in a deliberately campy tale of the rise and fall of a canine movie star, obviously modeled on Rin Tin Tin. Won's only asset is a glimpse of 66 old stars in brief cameos; unfortunately, they only remind us how good the good old days really were. Not recommended.

The Mackintosh Man

(1973) (NBC, Sunday, June 8): John Huston's somewhat careless espionage film about a super-agent (Paul Newman) who is set up as a diamond thief so he can infiltrate a Communist spy ring in Britain. There is plenty of action in Irish and Maltese locales, and an excellent cast (James Mason, Dominique Sanda, Harry Andrews), but it lacks the depth and skill to lift the film above the routine. Satisfactory for spy movie buffs.

Viewing with Arnold

'The Empire Strikes Back'

by James W. Arnold

"The Empire Strikes Back" is a deadly sequel. For all its expensive entertainment value for the 14-year-old mind (director Irvin Kershner claims he's worked that up to 18), it does, I fear, reveal the "Star Wars" saga for what it is—a lavish, commendably wholesome reincarnation of the Saturday afternoon serial.

That seems to be enough for many entranced critics and for the big media who find a \$400 million box-office gross on the news and reverence level somewhere between World War II and the discovery of electricity. But the truth is that unless you award extraordinary point values for \$20 million invested in special effects and the admittedly rare quality of Refreshing Innocence, "Empire" is a routine dumb movie.

If wunderkind writer-producer George Lucas had settled for one "Star Wars" movie, with its unique charm and pizzazz, he might have remained a lovable one-shot genius, the creator of the popcorn lover's "Citizen Kane." There would have remained an infinite number of loose ends and enough meaningful conjectures to support a generation of Ph.D. theses. Ambiguity always suggests profundity.

But in this sequel he has been forced to explain more of what he had in mind, which turns out to be "not much." And we now learn that these two films are merely the centerpieces of a triple trilogy, that he plans to inflict on us a total of nine



movies between now and the year 2000, detailing the epic struggle between the good guy Jedi Knights and the cruel tyranny of the Empire. Frankly, I'm not over-come with anticipation.

A WHOPPING good

story is, of course, not to be scorned. But Lucas seems pretty much stuck on the running battles between Darth Vader's starships and storm troopers and the vaguely idealistic rebels identified with heroic young Luke Skywalker and his friends (Princess Leia, adventurer Han Solo) and robot pals (the fussy C3PO and comically rotund R2D2).

We go repeatedly through the cycle of battle-chase-capture-rescue, but with the major issues left unresolved until (presumably) the next episode.

New developments in "Empire" are decidedly thin. We're now certain that Leia and Han (Carrie Fisher, Harrison Ford) are sweet on each other despite their verbal putdowns.

We follow Luke (Mark Hamill) in his continuing struggle to reach maturity and self-knowledge. We see more of the black magic and villainy of Vader (David Prowse), and even get a glimpse of his unhelmeted head.

THE EVIL Vader even outrageously suggests that he is Luke's long-lost father, and tempts the boy to join him in bringing "order" to the galaxy. But all this put together consumes only minutes of two hours of hokum, most of it less astonishing than in the original "Star Wars," because we're now used to the frantic style and non-stop zap! pow! action.

There are, to be sure, passages of impressive spectacle, especially in an early sequence on the "ice planet of Hoth" (actually a Norwegian glacier) where the rebel troops and spaceships battle a squadron of "imperial walkers"—huge tanks on long legs that resemble metallic dinosaurs. And the space chases and shootouts and the cute stuff with the robots are still entertaining. But there is little to match the original's "big scenes"; e.g., the cocktail lounge, garbage dump or computerized bombing attack on the Death Star.

An awful lot of "Empire," in fact, hangs on the attempt of Lucas and his writers to develop and deepen the pseudo-religious concept of the Force and its signifi-

cance for both good and evil.

Luke is detoured to a jungle planet, where he is instructed by a gnome-like Jedi master named Yoda, an odd floppy-eared creature interpreted by Frank Oz (the Muppets' formidable Miss Piggy).

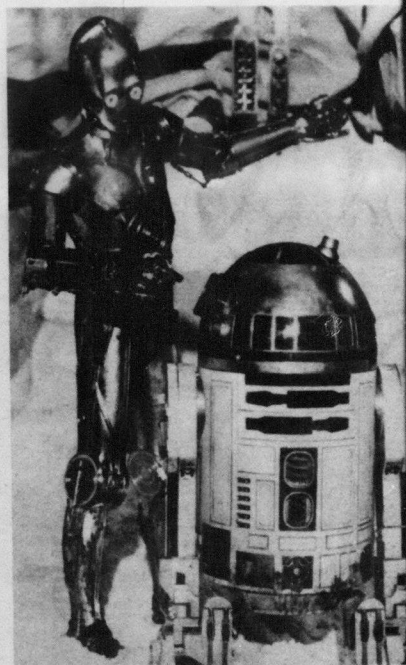
DESPITE THE promise of this situation, nothing much emerges but a sort of naive pantheism with moral lessons seemingly derived from Chinese fortune cookies. For example, there is no "trying," only doing or not doing. The Force is everywhere, in all things; you must feel it and use it. To succeed, you must believe, etc.

When Luke attacks a fantasy Darth Vader and dispatches his head, the villain's mask falls off, and his face is that of Luke himself.

Wowee. Sorry if I'm unimpressed. It's not enough to say the "Star Wars" saga is a restatement of ancient myths of adolescence, good vs. evil, the search for identity, etc. The test is how well and memorably and awesomely it expresses them, and moves us with them.

"The Empire," regrettably, suggests that Lucas is like the "Wizard of Oz." He puts on a dazzling magic act, but back of the curtain there is a fellow much like us, who labors at his pulleys and levers, but can't keep the big balloon in the air.

(Expensive and imaginative fun, especially for the young, but really Show Biz on a limited level of accomplishment). NCOMP Rating: A-2, morally unobjectionable for adults and adolescents.



"THE EMPIRE STRIKES BACK"—The robots from "The Empire Strikes Back," the sequel to the popular "Star Wars," wander through an ice cave complex in a scene from the new movie, currently being released 20th Century-Fox. (NC photo)



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