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Archbishop Lefebvre slates talk in Rome in defiance of Pope

BY JOHN MUTHIG

ROME—Rebel Archbishop Marcel Lefebvre has apparently decided to play out the next scene in his drama of papal defiance practically on Pope Paul's own doorstep.

About 1,000 traditionalists and journalists have been invited by a Roman princess to her 17th-century palace to hear Archbishop Lefebvre speak June 6 on "The Church after the Council."

The talk, if it goes as expected, will be the archbishop's first public act of defiance in Rome since he was suspended from priestly ministry by

Pope Paul VI last year, although he has been in the Rome area at least twice since then. Last September he met privately with Pope Paul in Castelgandolfo, and in May he met with papal advisors in Albano. Both places are a few miles from Rome.

The planned conference, in the baroque splendor of the Rospigliosi-Pallavicini Palace overlooking the Vatican and the historic center of Rome, will also cement the suspended archbishop's alliance with right-wing extremists among Rome's nobility.

SOME OF THOSE KNOWN as the "black nobility" because of historical

alliances with the Papal States have strong links with Italian neo-Fascist movements and many of these are unhappy that Church modernization has ended the prestige which their families once enjoyed at the Vatican.

The conference is being hosted by Princess Elvina Pallavicini, who lives across a square from the Quirinale Palace, former papal summer residence and now home of the president of Italy.

Princess Elvina openly supports the Italian neo-Fascist movement. Archbishop Lefebvre—although he denies being Fascist—draws a good part of his support from the European political right.

The Pallavicini family and its Rospigliosi relations have given the Church an impressive slate of cardinals and one Pope.

Ironically, Rospigliosi Pope Clement IX had to battle during his short reign (1667-69) with four French bishops who identified themselves with the heretical Jansenist movement.

ANOTHER FAMOUS MEMBER of the family—17th-century Jesuit Father Pietro Pallavicini—wrote a definitive history of the Council of Trent.

The Tridentine Mass, which has become the symbol of Archbishop Lefebvre's traditionalist revolution, sprang from that council.

Not all of Rome's noble families, however, are supporting Princess Elvina.

Reports say that the Colonna family is so upset that Princess Elvina is defying the Pope that they took the radical step of removing her name from the guest list for two parties they are hosting.

And the Doria-Pamphili family, from which came 17th-century Pope Innocent IX, is also surely unhappy about the Rome Conference.

Members of the Doria-Pamphili family rent space in their Rome palaces at low prices to several ecumenical groups. Including the American Franciscan Fathers of the Atonement, the monks of the ecumenical monastery at Taizé, France, a Jewish-Christian dialogue center and an Anglican office for interchurch cooperation.

The ecumenical movement, along with the Second Vatican Council's document on religious liberty, is a prime target of Archbishop Lefebvre's attacks on post conciliar reforms.



ICON OF OUR LADY OF AMERICA—Did the thieves have a change of heart?

Anonymous tip leads to recovery of icon

WEST PATERSON, N.J.—An anonymous phone caller's 5 a.m. tip has led to the recovery of a stolen icon said to be worth \$250,000.

The icon of Our Lady of America disappeared from St. Ann's Melkite Church in West Paterson early on May 23, a week before an elaborate security system was to be installed to protect it.

Deacon Basil Samra, who took the phone call that led to the icon's recovery, told NC News the return of the jewel-studded painting was as much of a surprise as its disappearance.

"Around 5 a.m., I was awakened by a ringing phone. A voice said, 'Your icon's in your back yard,'" Deacon Samra said.

When he reached the church yard, he found the icon lying face down in the grass, he continued. None of the jewels had been removed, but the hand-carved wooden frame had been broken. Both the painting and the frame were from Greece.

DEACON SAMRA SAID that he was not sure why the icon had been returned, but that it was possible the thief could not sell any of it because of publicity surrounding the theft. However, the deacon said, "I would really like to believe that the thief or

thieves had a change of heart."

The icon contains about 2,300 precious stones, including 1,400 diamonds, a 76-carat purple star ruby, pearls, emeralds and aquamarines.

It was painted in the Byzantine style by internationally known iconographer Maria Manettas of Athens, whose brother, Dmitri Manettas, made the silver devotional shield and hand-carved wooden frame.

The design of the silver shield, gold halo and jewelry were the work of Gino DeBruno of Clifton, N.J., a parishioner of St. Ann's.

The icon was blessed by Melkite-rite Patriarch Maximos V Hakim in July, 1976, and was first placed on display at the 41st International Eucharistic Congress in Philadelphia last August.

FATHER ALBERT GORAYEB, pastor of St. Ann's, said the painting was commissioned "to show American Catholics that this is a nation under God, guaranteeing all God's children liberty, equality, justice and freedom."

According to Father Gorayeb, "Each nation has an icon that is popular, and this one is the icon of America."

A special liturgy of thanksgiving for the icon's return was scheduled for June 2 at the 700-family parish.

Revision of Canon Law step closer

VATICAN CITY—A revised draft of the controversial Lex Fundamentalis (basic law) was given May 26 to a top-level international commission of cardinals, Vatican sources said.

The Lex Fundamentalis, which has been likened to a constitution for the Church, is a new feature in the mammoth revision of the Church's entire Code of Canon Law which has been going on for almost 14 years.

Sources said that the confidential document is 30 pages long and contains 86 canons.

The draft of the Lex Fundamentalis and those of six other sections of the Code of Canon Law are nearing completion, following extensive consultation with the world's bishops, the Roman Curia, Catholic university faculties and religious orders, as well as review by Pope Paul VI.

The 45-cardinal Commission for the Revision of the Code of Canon Law, which met in Rome May 23-27, held important votes on five key questions regarding the new norms of Canon law on marriage and on Church penal law.

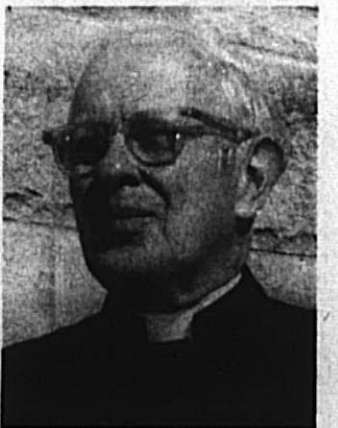
AFTER CONSULTATION on sections of the new code with experts is completed, the cardinal-members of the commission are required to debate and vote on issues where important differences of opinion were expressed by those consulted.

One of the questions discussed in the closed meetings was how the code should define matrimony. The result of the votes was not made public.

Canon law experts in Rome give varying estimates on when the revision process will be finished. The most optimistic guess says that a new code will be issued in about six or seven years.

Well-informed sources say that parts of the old code may not be revised at this time if accord on key points cannot be reached.

"We will simply have to say in such a case that the matter is not mature enough yet and that the old canons will remain at least temporarily in effect," said one cardinal on the (Continued on Page 6)



GOLDEN JUBILARIAN—Father Joseph G. Grothaus, retired priest of the Archdiocese, will observe the 50th anniversary of his ordination with a Mass of Thanksgiving at 5:15 p.m. Tuesday, June 7, in St. Mary Church, Richmond. The public is invited. A testimonial dinner for relatives and members of the clergy will follow at 7 p.m. The jubilarian is a native of Richmond and has been residing with his sister there since his retirement four years ago as pastor of Holy Spirit parish, Indianapolis.

Bishops study edict on first confession

BY NC NEWS SERVICE

Bishops in the United States and Canada who made public statements on the recent Vatican letter on first confession—first Communion have pointed out that no one can be forced to receive the sacrament of Penance.

The Vatican document, signed by Cardinal John Wright, prefect of the Congregation for the Clergy and Cardinal John Knox, prefect of the Congregation for the Sacraments and Divine Worship, said, "as a general rule," first confession should precede first Communion.

Archbishop John Roach of St. Paul-Minneapolis announced that he would appoint a task force to study the letter and make recommendations for its implementation.

Since existing archdiocesan guidelines "already emphasize the child's need for the prayer, guidance and support of the parish community, I am certain that the changes in our current guidelines will be relatively easy," Archbishop Roach said. He added that he expects any changes to be implemented by this fall.

BISHOP LEO T. MAHER of San Diego, Calif., noted that in his diocese, "we have always instructed the children to go to confession first. However, you cannot force anyone to go to confession. There may have been individual teachers who have reversed the order of the two sacraments, but it has never been official policy," the bishop added.

Bishop Walter F. Sullivan of Richmond, Va., said that no change will be

required in his own diocese.

"According to our policies," Bishop Sullivan said, "every child should receive adequate catechesis for the reception of the sacrament of penance prior to and distinct from the catechesis and reception of first Communion."

Diocesan policy in Richmond gives parents "a direct and essential role in preparing their child for these two sacraments. They have the responsibility of judging their child's level of maturity. The Church always guarantees respect for freedom of conscience. Thus, no child, after being properly prepared, can be denied access to first Penance and first Eucharist," the bishop continued.

THE LETTER WAS ADDRESSED to bishops throughout the world, and the president of the Canadian Conference of Catholic Bishops welcomed it, saying he is "very much in agreement" with it.

"Canon law does not oblige us to go first to confession before Communion, if you don't have a mortal sin," Bishop Carter said. "If you have a mortal sin, and that is hard to postulate at the age of seven or so, you have to go (to confession)."

"I don't think that they're usually in grave sin," he went on, "but young children have a real sense of sin. And sometimes, putting off confession has been responsible in the decrease in the practice of confession. There's a very real evil to be corrected here," said Bishop Carter, who added he saw "no reason why children should not go to confession at an early age."



MORTAR (BILL) BOARD—An enterprising Notre Dame University graduate feels a little advertising doesn't hurt and it's not too soon to start as he must now trade the ivy-covered walls for the real world. (NC photo)

Heads ecumenism body

Fr. Kenneth Murphy, pastor of St. Rose parish, Knightstown, has been named chairman of the Archdiocesan Ecumenical Commission for the year 1977-78. He succeeds Fr. Mike Albright, who will remain as an active member.

Glenn Tebbe, Greensburg, and Sr. Antoinette Rassinio, Beech Grove, have been reappointed vice-chairman and secretary-treasurer, respectively.

New members of the Commission appointed by Archbishop Bishop for the year are: Fr. David Coats, Tell City; Edward Delaney, Indianapolis; Mrs. Roz Hugus, Indianapolis; Fr. John Schoettlekotte, Greenwood; Fr. Robert Sims, Indianapolis.

Past members continuing to serve, in addition to Fr. Albright, include: Mrs. Lois Belmohr, Jeffersonville; Fr. James Dede, Columbus; Hal Elzea, North Vernon; Fr. Karl Miltz, Indianapolis; Fr. Gerald Renn, Scottsburg; Fr. Francis Tuohy, V.G., Indianapolis. One member, Msgr. Raymond T. Bosler, Indianapolis, has been reappointed from previous years.

A meeting of the commission is set for Saturday, June 4.

Fr. Murphy indicated that his first priority for the year is the Ecumenical Action Program already begun in the parishes.

In addition, he listed the following

other priorities: a continuation of the dialogue with members of the Lutheran churches; initiating dialogue with members of the Disciples of Christ; the role of women and present concerns.

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Levey treats 'respect for life'

LOUISVILLE, Ky.—Respect for human life and the importance of family life were underscored at the 74th annual convention of Kentucky Knights of Columbus in Louisville in May.

GM responds to stockholders

DETROIT—General Motors has released a nine-page report detailing its operations in Chile and South Africa in response to a recent stockholder request from the Interfaith Center for Corporate Responsibility. ICCR withdrew a formal stockholder proposal that would have necessitated a vote at the annual stockholder meeting May 20.

in capsule form

Archbishop Peter Gerety of Newark told more than 500 divorced and separated Catholics that "the Lord loves you, no matter what." The archbishop gave the homily and celebrated the Mass concluding a one-day conference sponsored by the Newark archdiocesan Ministry to Divorced Catholics. The MDC is an official archdiocesan office established in 1975. . . Trying to end devotion to "Our Lady of the Pear Tree," Bishop Enrico Manfredini of Piacenza, near Milan, Italy, has imposed sanctions on clergy and Religious who are followers of a self-proclaimed visionary, "Mama Rosa." The cult, which the bishop in consultation with Pope Paul VI has judged to be false, has spread throughout Europe and has a few followers in the United States. . . Msgr. Olin Mordick will leave his job as secretary of the U.S. Catholic Conference (USCC) education department in the near future, according to Russell Shaw, the USCC secretary for public affairs. Shaw made the disclosure when asked to comment on a syndicated column by Father Richard McBrien identifying Msgr. Mordick as the outgoing USCC secretary for education. No official announcement of Msgr. Mordick's departure was made as of May 24. . . The University of California's Cowell Memorial Hospital has started offering low-cost, on-campus abortions for students. Previously, pregnant students who went to the university's counseling center were sent to private hospitals or clinics for the operations. . . Two documentaries dealing with human rights took top awards at the fifth International Christian Television Festival in late May in Switzerland. The two documentaries were "Dom Helder Camara" produced by Swiss Television and "Anno Domini" produced by the British Broadcasting Company. . . A committee of the National Conference of Catholic Bishops (NCCB) has undertaken a survey of women's role in the Church's diocesan structures and ministry. The survey seeks answers to such questions as the number of women in policy-making and executive jobs in the 170 U.S. dioceses.

Cardinal Shehan visits Pope

VATICAN CITY—Cardinal Lawrence Shehan, former archbishop of Baltimore, was received in private audience (May 27) by Pope Paul VI. The 78-year-old cardinal said that he reminisced with the Pope about experiences during the sessions of the Second Vatican Council. The cardinal saw the Pope for about 20 minutes. He said that the pontiff, now 79, looked well. Cardinal Shehan was in Rome to attend the plenary session of the Pontifical Commission for the Revision of the Code of Canon Law.

Churchmen ask pipeline delay

WASHINGTON—Spokesmen for six Canadian churches have asked the U.S. Council on Environmental Quality (CEQ) to recommend a delay of up to 20 years in plans to run a natural gas pipeline through Canada between Alaska and the rest of the United States. The churches argue that the pipeline should not be built until land claims of Indians living in the proposed path of the pipeline are settled.

Orders hold interfaith meeting

ROME—An ecumenical first was accomplished in Rome when a dozen Catholic and non-Catholic heads of religious orders of men met in mid-May to discuss the meaning of religious life. The superiors general, who included Jesuit Superior Father Pedro Arrupe and Benedictine Abbot Primate Rembert Weakland, ended their meetings May 26 at the Benedictine motherhouse of St. Anselm. Participating in the meetings along with Catholics were Lutheran, Anglican and Episcopalian orders.

Form farmworker task force

WASHINGTON—A national migrant farmworker task force will be launched with a June 11-12 meeting in Washington by an office of the National Conference of Catholic Bishops-U.S. Catholic Conference. The task force will be formed in order to give migrants a voice in the national meeting of U.S. Hispanics August 18-21 at Trinity College in Washington, D.C.

names

Christopher Hollis, 75, well-known Catholic author, lecturer and publisher, died recently at his home in Somerset, England.

Father Daniel F. Hoye, 31, of the Fall River, Mass., diocese has been named assistant general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference effective July 25.

The leader of a Catholic rights' group has urged the Carter Administration to seek peace in Northern

Ireland and to stop U.S. support of the British there. Jesuit Father Virgil Blum, executive director of the Catholic League for Religious and Civil Rights, made the request in a letter to President Jimmy Carter in late May.

Anglican Father David P. Russell of Nyanga, a leading opponent of apartheid or racial discrimination in South Africa, was charged in the Cape Town Magistrate's Court with producing, distributing and possessing undesirable literature. Also charged with possession of banned material were a Catholic priest, Father Dick O'Riordan, Anglican Bishop Monwabisi [Patrick] Matelengwe, and Anglican Father Moses Moletsane.

Three churchmen noted for their defense of human rights will be featured on a CBS News roundtable discussion to be telecast June 5. "Human Rights, a True Witness" will be aired at 10:30 a.m. as part of the network's "Look Up and Live" series. The program, featuring Cardinal Paulo Arns of Sao Paulo, Brazil; Cardinal Stephen Kim of Seoul, Korea, and Bishop Donald Lamont of Umtali, Rhodesia, was taped at Notre Dame University where the three prelates recently received honorary degrees.

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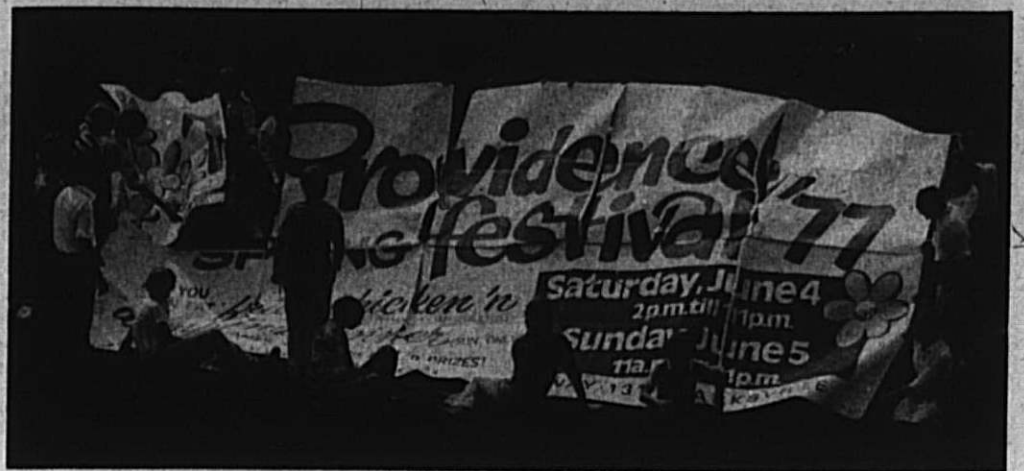
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SIGNS OF FUN AT PROVIDENCE HIGH—Providence High School students are shown above assembling a giant poster advertising the annual Spring Festival to be held on the school grounds on Highway 131, Clarksville, Saturday and Sunday, June 4 and 5. Activities will begin at 2 p.m. on

Saturday and at 11 a.m. on Sunday. A Fried Chicken 'n Dumpling Dinner will be featured, and a variety of entertainment for festival-goers of all ages. General chairman is Tom McBride.

Step up efforts for immigrants

WASHINGTON—The U.S. Immigration and Naturalization Service (INS) has stepped up efforts to deal with immigration-related problems on two fronts. It has temporarily assigned an additional 100 border patrol agents to southern California to slow the tide of illegal aliens coming across the Mexican border and to reduce widespread violence near Tijuana. It had launched a series of task forces in six major cities to clear up a backlog of applications from immigrants asking permanent resident status.

Fear Saigon archbishop dead

VATICAN CITY—Vatican officials fear that the strong-willed, anti-Communist coadjutor Archbishop of Ho Chi Minh City (Saigon) may have died in a Communist prison. Officially the Vatican has said only that Archbishop Francis Xavier Nguyen van Thuan, 49, "is in detention." But Vatican officials say privately that Archbishop Thuan has apparently not been seen alive by Vietnamese Church authorities for months.

Czech Religious appeal to Reds

ROME—The remnant of Czechoslovakia's once flourishing religious orders has appealed to the Prague government to restore their fundamental rights to live as communities. The orders, which were officially suppressed by the Communists in the early 1950s, have also urged the Czechoslovakian bishops to back up the request for restoration of their rights.

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THE PEACE OF CHRIST—Jesuit Father Hillard L. Bro exchanges the rite of peace with parishioners at St. Francis Xavier church in Kansas City, Mo. The history of the sign of

peace is outlined in a new booklet by the U.S. bishops committee on the liturgy. (NC photo)

BOOKLET TRACES LONG HISTORY

Sign of peace a new practice? Guess again

If it seems like the sign of peace has been around a long time, it has. In fact, it's longer than you might think.

Introduced to American Catholics by the liturgical reforms of the Second Vatican Council, the gesture is firmly rooted in Jewish tradition, from which it was borrowed by the early Christians, who used it in prayer and eucharistic services as far back as the first century after Christ.

The history of the sign of peace is traced in a booklet published recently

by the U.S. bishops' Committee on the Liturgy. The purpose of the booklet—first of a liturgical series—is to examine the various meanings attached to the sign of peace and to "present a rationale" for the gesture, which is a part of the revised liturgy.

In early Roman liturgies, the sign of peace was given at the presentation of gifts. Later, especially after St. Gregory the Great, it became an extension of

the Lord's Prayer, in preparation for Communion, where it remains today.

Early liturgical documents indicate that the sign of peace did not come from the priest. Rather, the celebrants of the Mass and the people exchanged it among themselves at the same time without moving around.

Later instructions added a change: the sign of peace was handed, like a message, from the celebrant to "the others and to other people." The amended procedure reflected the mentality of the Middle Ages, when the liturgy was priest-centered.

"The assembly of the faithful, kept as a clearly distinct and separate body, was to be content with watching, assisting and receiving," the booklet says.

THE MODERN RITE calls for a general greeting of peace by the priest after the prayer for peace and unity of the Church.

The way it is exchanged follows local custom, the booklet says. When large congregations are assembled, the handshake is the most common gesture, while an embrace is usual for

by fr. thomas widner

The passing of Schulte High School in Terre Haute is a blow to in-school religious education.

The report of a professional fundraiser there was so negative that one wonders if any formal Catholic education can survive. It stated most discouragingly that the business community in that city sees no need for private education on the secondary level, but far worse, views education in general as something that children must go through like the measles, mumps or whooping cough.

Schulte was strongly supported by a group of dedicated parents, students

living the questions

Passing of Schulte High 'blow' to school system

and alumni. The cost of education, however, is now so high that such dedication pales in the face of financial need. The Catholic community as a whole in that city appears not to have favored its existence.

SEVERAL QUESTIONS arise not just for Terre Haute but for the entire Archdiocese. An important one is whether or not total Catholic community support exists for secondary Catholic schools where they exist elsewhere in the Indianapolis Archdiocese.

Crucial to such support is the clergy. A common complaint among some in Terre Haute has been the lack of support by the clergy for Schulte. Another is the belief that the school was betrayed by the Sisters who no longer staffed the school.

The clergy and Religious who once demanded total loyalty to Catholic schools now seem to have abandoned them. Andrew Greeley is not far from wrong when he says that.

No matter what reasons exist or what change has occurred, the burden of public relations is now on the clergy and Religious not only in Terre Haute but anywhere.

Is Terre Haute so different from any other place in the diocese? One cannot honestly say that most of the clergy in the city of Indianapolis support the high schools which exist there. And how can one discuss priorities with a laity which notices that there are 12 Religious women at one Archdiocesan high school but only two in another. Clergy and Religious can offer all the logic they want but to the laity it looks like a snow job. The laity who are called divided by priests and nuns see that the latter two are no more unified.

THE LAITY HAS BELIEVED and continues to believe that the Catholic school is the medium for which their children are destined. At least, some Catholics who have a school in their parish believe that.

The experience is very different for perhaps as many Catholics who have never known a Catholic school and for a large number of Catholics who no longer believe that a Catholic school is an absolute necessity for their children's religious education.

We did such an excellent selling job

for schools in the past that many will not believe it when we say that it is nearly impossible to meet financial and other obligations.

Total Catholic Education to many means simply "every Catholic child in a Catholic school." At no time in this country, however, have more than 40% of Catholic children been educated in Catholic schools.

So the loss of Schulte is not just the loss of a school. It is the loss of a potentially effective means of communicating the Gospel which is not everywhere available.

It is being pointed out that at least 6.6 million Catholic children in this country receive no religious education whatever. One conflict endured by pastors in parishes is the "School vs. CCD" conflict. Why do parishes not strengthen both and attempt to reach at least some of these 6.6 million?

Schools require a lot of money. Many parishes put every available penny into them. We are a Church which continues to stress maintaining itself and caring for its own rather than reaching out to "teach all nations." CCD programs continue not to be taken seriously by the majority of clergy, Religious and laity.

THE TRAGEDY OF Terre Haute Schulte is the tragedy of a disillusioned clergy, Religious and laity. It is not unique and could easily happen in Indianapolis, Clarksville and Madison where the diocese maintains other high schools. Healing Terre Haute and keeping it from happening elsewhere depends on the honesty and openness of religious leaders among other things.

Priests and Religious cannot continue to say one thing to people in public and another in private backroom conversations without eventually being called to account. It is immoral to verbalize one's support for a school at a board meeting, for example, and then quietly work for its defeat by refusing to support the school through financial and personal support.

The wounded in Terre Haute are those who put so much into their school because they believed they were carrying out a Gospel message. Money problems notwithstanding, the big loser is the Church, people who believe.

editorials

Words and action

Compromise is a political game used to enable politicians to achieve step by step what they cannot accomplish at one time. Since boards of education have become political animals, the art of compromise is being displayed in the machinations of even those august bodies.

A planning commission has revised and reworked a proposed statement about

education in the Archdiocese which exemplifies the process of compromise. This statement will be voted on at the next Archdiocesan board meeting. In such an operation perhaps the best that can be said is that those who have had to do the work have probably earned greater respect for one another and have learned the difficult art of working together as a team.

Interest?

How seriously do groups and organizations of the Archdiocese regard educational planning? Consider some statistics.

Of the parishes, 96 of 143 responded to the educational planning consultation. That's 66%. Of the 12 districts, only one district board of education did not respond. On the other hand, only one Archdiocesan agency (out of a possible 18) bothered to fill out and return the consultation instrument. And only two out of seven orders of Religious women responded. The two orders which did respond, however, represent 82% of Religious women in the Archdiocese.

So, there seems to be the interest. The majority seemed to care. Response must now turn to effort to change. And change now means to plan ahead.—T.W.

But what of the statement itself? The resulting document could never adequately do justice to the actual needs present because each person views the needs of education differently. To some the statement will fall short. To others it will go too far.

The problem with the present statement may be the thing that is not said. It sometimes appears that three poles exist—inner city, suburban, and rural. Each location requires different kinds of Catholic education, but each needs Catholic education. Catholics, however, sometimes seem hell bent on saving one or the other, but not all three.

The work of the Church is to evangelize, and that means to strengthen ourselves as well as reach out to new missions. Our educational efforts cannot prefer one over the other. Unfortunately, many Catholics are too shortsighted to missionize and evangelize, but they are more than willing to compromise.

We will die as a Church when we are no longer a mission Church. The proposed mission statement contains subtleties which suggest that Catholics of the Archdiocese of Indianapolis do not want to be a mission Church, but want to isolate themselves, to care only for their own, not to concern themselves with those who have not heard the Gospel, but only with those who have heard it.

Should the Archdiocesan mission statement be stronger? Should it be more explicit? The words that we use to describe our work aren't always the best expression of our work. Fortunately, it is the work itself that will ultimately be judged.—T.W.

letters

Nancy Frisz deplores 'apathy'

To the Editor:

That dread disease "APATHY" has struck again. This time we are losing a school.

Last year at this time, Schulte High School was closed, but because of the spirit and dedication of many, we were able to have another year of life. Now that has ended. There are those who will say, "I told you so, you only had a year." The year we had was good because of a determined principal and a great faculty. For that we are very grateful.

So where did the apathy come in? We needed students, and they didn't come. We needed money, and there wasn't enough. We needed more priests to stress the obligation of Catholic education through the schools, and we didn't hear this.

I hope someday the apathetic Catholic community of Terre Haute will say, "We really needed a Catholic high school." And those of us who cared can say, "I told you so."

To the parents who struggled to send their children to Schulte and the faculty who worked so untrillingly—above and beyond the call of duty—a great big "Thank You."

To the students who had the opportunity to attend Schulte, be thankful for the years you had. Keep good memories and always remember the spirit of the Golden Bears.

To all who didn't care, I hope you're satisfied.

Schulte High School will close August 31, 1977—a red letter day.

Nancy Frisz
Terre Haute, Ind.

Bernie Price backs CYO speaker

To the Editor:

Regarding the letter which appeared in the May 13th issue of the Criterion on Virginia McCarty's talk at the CYO Convention.

First of all, I feel that Flora Walker should have been made aware of the comments received from the youth after the main speaker, Virginia McCarty, gave her talk on April 16th.

I am the Junior Moderator of St. Catherine's CYO and also a CYO staff member. In this capacity I was very

much involved with the convention.

Some of the comments made by our Junior CYOers were as follows: "I believe Virginia McCarty told us like it is and it will be in the future"; also, another commented: "It is time for women to realize that not all of us will grow up, get married and never have to work."

I believe these innocent ears, so to speak, were made to realize by Virginia McCarty's speech that things are not going to return to what they were 10 years ago.

During Mrs. McCarty's speech no personal comments or opinions were made by her unless they were done very carefully and in good taste. Mrs. McCarty stated the facts, and she had the facts and the background to back up her comments.

I believe that the important thing is that our youth realize that the world has changed and that things are going to change even more.

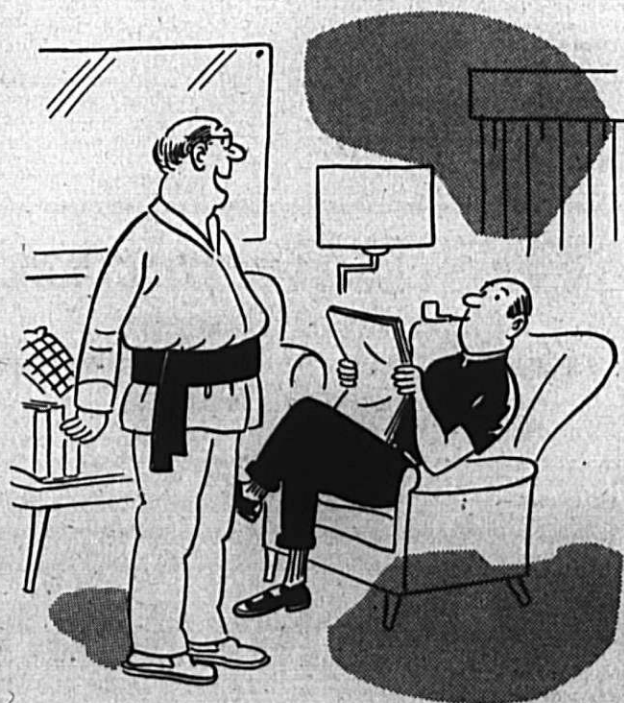
I believe with people like Mrs. McCarty on our side, that the youth will be ready for these changes. After all, this is the important thing: the Convention is supposed to be primarily for the benefit of the CYOers, not the adults.

Indianapolis

Bernie Price

LETTERS WELCOME

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



Submission 5-13

"IT'S FROM MY CASSOCK, OF COURSE, BUT HOW WOULD I LOOK WITH A BLACK BELT IN KARATE?"

Points up need for more priests

To the Editor:

Re: Editorial, "Priests Forever" (5/20/77).

We at St. Lawrence parish, Indianapolis, have been "asking," even "begging," for another priest for one year now. We have one pastor, Father Beechem, and one assistant, Father O'Connor, to serve 1,500 families, over 5,000 people. We have been turned down each time because of this so-called "shortage" of priests.

We have a strong lay minister program which has enabled us to keep

going this past year, but, needless to say, lay ministers can't give the sacraments and, in so many cases, do the counseling work that a parish this size demands.

Please don't tell us that we just don't care to have priests around because nothing could be further from the truth. The higher ups evidently don't seem to realize our problem out here or else they don't really care to listen to the people and their needs.

Mrs. Kay Hickey
Indianapolis

the criterion

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features

WILL POPE PAUL
RETIRE SOON?

BY JOHN MUTHIG

VATICAN CITY—Tuesday, June 21, will be a day of remembering for Pope Paul VI.

Fourteen years ago in the Sistine Chapel, Archbishop Giovanni Montini of Milan hid his head in his hands as the tally of ballots in the conclave of 1963 revealed beyond doubt that he would be the 261st successor of Peter.

In September of this year, only a few days before he opens the world Synod of Bishops, Pope Paul will mark another anniversary. On Sept. 26, he will be 80 years old, the age at which he deprived cardinals of their vote in papal elections.

The question in Church circles around the globe now is, will the Pope, who urged bishops to resign at age 75 and took away the conclave vote from aged cardinals, himself retire?

The answer, coming loud and clear at this moment from the Pope's closest collaborators, is: Absolutely not.

Pope Paul, they point out, is convinced that Christ Himself will determine the moment when His vicar on earth should step down. They hear the Pope saying that the Pontiff is no ordinary bishop, that with his job of immense responsibility comes also the grace of more-than-ordinary strength.

IN ROME, HOWEVER, not everyone agrees.

"At the Vatican at present there is a vacuum at the top," asserts an Italian

bishop well connected in the Roman Curia.

Other Italians and foreign churchmen who often visit Rome complain that the Vatican has the lethargic atmosphere of "fine del pontificato"—the end of the pontificate.

One Rome-based cardinal, who sees the Pope regularly, even laments that the Pontiff repeats the same things at each of the cardinal's visits. Several of the Pope's top collaborators, however, insist that the Pope is still in fine shape.

"Only some nonessential work has been removed from his desk in the last year," says a high-ranking prelate. "After he takes his hour siesta in the afternoon, the Pope gets a second wind which permits him to work into the wee hours of the morning."

Others near the Pontiff refer to Pope Paul's heavy schedule of private audiences, which have not been cut back significantly in recent years, as proof of his fitness.

"Physically the pope has no serious problems," says another Vatican bishop. "He has tremendous physical resistance. Any problems that the Pope has stem from psychological causes."

The Pope's only physical ailment is a worsening arthritic condition in his right knee which is especially painful in the morning.

Recently the Pontiff has begun to favor his right leg noticeably as he walks.

Much more worrisome for many churchmen, however, are the periods

of depression which they say the highly sensitive Pontiff suffers.

EARLY IN HIS pontificate the younger and more energetic Pope Paul made history as the first Pope to travel all over the world while in office. And those trips often seemed to give him new energy and vitality.

But for several years now his travel outside the Vatican has been restricted to occasional short trips within Italy.

In 1974 a number of papal visitors said privately that the Pope was beginning to appear troubled and old, and his public audience talks sometimes took on a somber tone. At one point in that period he declared in an audience that the Church appears "destined to burn itself out. . . . Yes, the Church is in difficulty." Though he ended on a note of hope, the speech was mainly a catalogue of troubles afflicting the Church.

The 1975 Holy Year seemed to give him new life. To the crowds of Holy Year pilgrims he often spoke enthusiastically, interspersing his remarks with smiles and laughter.

But the next Holy Year is 23 years off, and the Pope can anticipate no new world pilgrimages to take his mind off dissent in the Church on criticisms of him in the world press.

Some observers feel that, despite increasingly large crowds at public audiences, the Pope is becoming isolated within the Roman Curia. They are concerned as well that it will be increasingly hard for the Pontiff to shake off dark days when they come.

The Pope, even in the best of physical and psychological health, may no longer be capable of giving the positive leadership the Church now needs, some say.

They point out that his last encyclical, the controversial *Humanae Vitae* [Of Human Life], which restated the Church's ban on artificial contraception, was issued nine years ago in 1968.

Most recent papal or curial declarations, they continue, have only confirmed past teachings or procedures. Last year's reform of papal election laws, which was expected to introduce major changes, changed almost nothing.

The Pope, as liturgical leader of the Church, has kept up with his heavy ceremonial duties. Yet occasionally he shows signs of wearying.

Those who oppose the Pope's retirement, however, point out that Pope Paul as a statesman is unique in the world.

"No other statesman has followed world affairs from a front-row seat for as long as Paul VI," said one Vatican bishop. "Visiting heads of state often express amazement at how well in-

formed the Pope is on secular matters and how original his insights are."

The Pope, the bishop explained, has been studying world affairs since he entered the papal diplomatic service in the mid-1920's.

ANTI-RETIREMENT Vatican officials also note the importance of maintaining continuity, especially in the Pope's Ostpolitik or policy of détente with Eastern European Communist regimes, now that the dissident movement has budded in Eastern Europe.

Ultimately it is Pope Paul himself who must make the decision about retirement. He has made no public statements in recent months about what he will decide.

Church law explicitly states that a Pope can retire. The law was laid down in 1294 by Pope Celestine V (St. Peter Celestine), the only Pope to have retired. It was confirmed for all time by his successor.

Pope Celestine, who lived as a hermit before his election broke a 27-month conclave deadlock, gave back the tiara after only 122 days of chaotic reign.

While the Pope can retire, there is absolutely no provision in Church law for removing a Pope incapacitated through physical or mental illness or for reasons of age.

Pope Leo XIII, for example, was capable of doing very little during the last years of his long pontificate [1878-1903]. He died at the age of 94.

Yet, even those who favor voluntary retirement of popes vigorously oppose the setting up of a mandatory papal retirement age.

They maintain that the authority of a lame-duck pope would be weakened considerably in the final years before retirement age.

Mandatory retirement would also pose the threat of unholy and dangerous politicking among cardinal-electors preceding a conclave.

VATICAN OFFICIALS opposing papal retirement are concerned as well about what an ex-pope would do, what status he would have and where he would live.

They note that Pope Boniface VIII imprisoned retired Pope Celestine to prevent the ex-pope from being used by enemies of the reigning Pontiff. Manipulation of an ex-pope is still possible today, they hold.

All the arguments for and against retirement are, no doubt, being played and replayed through the mind of Pope Paul.

All indicators at the Vatican point to no papal resignation in the near future.

Pope Paul, however, has often been a Pope of surprises.



PILGRIM POPE—Particularly during the early years of his papacy, Pope Paul made frequent trips to foreign countries. Notable were visits to the Holy Land, Australia and the Pacific Islands, India and to New York in 1965 to address the United Nations. Above he is shown conducting a baptism during a 1969 pilgrimage to Uganda. In recent years he has had to curtail these trips, due partly to a painful arthritic condition.

Does Senate's death penalty bill
meet Supreme Court guidelines?

BY JIM CASTELLI
Federal Reporter
NC News Service

Sen. John McClellan (D-Ark.), chairman of the Senate criminal justice subcommittee, and 19 other senators have introduced a bill "to establish reasonable criteria for the imposition of the sentence of death." McClellan, his staff and most witnesses appearing before the subcommittee have focused on the procedural aspects of the bill—does it meet the Supreme Court's guidelines for imposing death sentences?

McClellan's assumption is that there is no need to argue the wisdom of the death penalty; the Supreme Court, he says, has already established that. McClellan argues

that his bill is merely bringing existing federal law into conformity with the court's latest decisions.

But death penalty opponents believe this is a false argument. Right now, more than 20 states do not have a death penalty, and the federal government is free to choose not to use the death penalty for crimes within its jurisdiction. A federal death penalty bill represents a political choice, not mere legal tinkering.

THE U.S. CATHOLIC Conference Office of Domestic Social Development, for example, urged McClellan's subcommittee, in a statement submitted for the record, "to oppose all efforts to reinstitute the death penalty." (The U.S. bishops have gone on record against the death penalty and many individual bishops have opposed it, although some, like Archbishop Francis Furey of San Antonio, have supported it.)

McClellan also makes much of the

fact that the Justice Department says his bill meets the court's guidelines. But when a subcommittee member, Strom Thurmond (R-S.C.), asked the Justice Department witness, Deputy Assistant Attorney General Mary Lawton, if she could say the death penalty was a deterrent to crime, she said, "No, I cannot. We see the same studies you see, and they are inconclusive. I can't give you an opinion on that. It is still an open question."

The Justice Department also said much of McClellan's bill may be unconstitutional because it provides the death penalty for crimes other than murder—espionage and treason—when the Supreme Court has so far ruled only that the death penalty is a constitutional punishment for murder.

McClellan argues that the constitutionality of the bill will be decided by the court before anyone is ever executed under it. But Henry Schwarzschild, head of the American Civil Liberties Union Capital Punishment

Project and of the National Coalition Against the Death Penalty, disagrees.

Gary Gilmore was executed in Utah, he said, under a law of dubious constitutionality which was "never reviewed by any state or federal court of appeals."

In his testimony, Schwarzschild pointed out other problems with the McClellan bill. For example, in addition to providing the death penalty for offenses other than intentional murder, it uses lesser offenses as "aggravating factors" in determining the death penalty.

Under the McClellan bill, the death penalty could be imposed for "an injury resulting in death arising from the flight from attempted conspiracy to gather defense information to the injury of the United States. The defendant in such a case stands at five removes from an intentional killing."

ONE OF THE INCIDENTS in subcommittee hearings involved a discussion between McClellan and Schwarzschild about a section in the bill prohibiting the execution of a pregnant woman. Calling the section "the classic incentive for women under sentence of death to become pregnant in prison, no matter who the father may be," he asked if the language meant a woman would be executed "on the day she brings her baby into the world."

He noted that in 17th and 18th-century English law, "the exemption from hanging for pregnant women was extended through the time they suckled their infants. . . . Presumably the pregnant woman is ready to be hanged on her child's birthday."

McClellan argued that if having had a baby at some time resulted in permanent immunity from execution, it would result in discrimination.

Schwarzschild agreed there was an "irresolvable conflict," and said the conflict disappears if the sentence is life imprisonment, not death.

The McClellan bill will sail through the subcommittee, which is dominated by the bill's sponsors, and will probably pass the full Judiciary Committee and the full Senate. The bill's opponents hope to bottle it up in the House.

Leaving the question of the death penalty itself aside for a moment, its handling by McClellan, Thurmond and others illustrates an approach to law and morality which is being increasingly questioned.

Since the Supreme Court said the death penalty is permissible, they reason, we should use it. This is the same reasoning that led many people to believe that abortion was an acceptable option to a problem pregnancy simply because the court ruled it was legal.

question box

Reader suggests pope
as an arbiter on morality of war

by msgr. r. t. bosler

Q. Why doesn't the pope during a time of war, such as the recent one in Vietnam, decide on who the good guys are and who the bad guys are and declare under pain of mortal sin and excommunication that all Catholics should join the forces of the good guys? If no decision can be reached, then why not tell all Catholics that neither side has a just cause and, therefore, neither side should be supported?

A. If the pope were Superman with enormous clairvoyant powers, he might be able to make such a judgment, and Catholic people might accept the decision. But the pope has no such power. And in past ages when popes threatened excommunication to those invading the papal states—as some popes did—they accomplished nothing other than weaken their authority and destroy their credibility.

You are asking the impossible of the pope. He can teach that certain actions are evil, but he cannot proclaim that all those who will perform them will be guilty of mortal sin, for circumstances and conditions may lessen guilt or altogether eliminate it.

Sometimes it is necessary to choose the lesser of two evils. Recent popes and Vatican Council II have declared total warfare, with the destruction of entire cities, a crime against God and man himself. It is

conceivable that heads of government might decide that total war is a lesser evil than the destruction of civilization and the enslavement of mankind and the majority of citizens would agree with the decision.

What does a pope do then? His gift of infallibility does not help him judge whether the decision was right or wrong. He knows that once a nation has entered war, emotions stifle reason. He can support conscientious objectors. He can plead for an end to the war. But to forbid Catholics under the pain of serious sin to take any part in the war would do far more harm than good. Catholics would either resent the interference and pay no attention to the order or be placed in a moral dilemma.

The only hope for elimination of war seems to be that expressed by Vatican Council II: "It is our clear duty, then, to strain every muscle as we work for the time when all war can be completely outlawed by international consent. This goal undoubtedly requires the establishment of some universal public authority, acknowledged as such by all, and endowed with effective power to safeguard, on the behalf of all, security, regard for justice and respect for rights."

Q. A friend told me she has been told by some priest you can receive Communion more than once a day. I know she hears several Masses each day, but only receives at one of the Masses. But she has an invalid friend

whom she takes to church on the First Fridays and it is in a different church, and she receives again with her friend. Priests have told me this is wrong. How can I help my friend?

A. I wouldn't be too hard on your friend. In January 1973 the Sacred Congregation for Divine Worship issued a decree granting the privilege of receiving Communion a second time the same day for special occasions, such as Masses when other sacraments are administered (e.g. Baptism, Matrimony, Sacred Orders, even First Communion), funerals, religious profession, the principal Mass of any religious congress, pilgrimage or preaching mission for the people. The decree states that the general law of Communion once a day may not be set aside "merely from motives of devotion."

Your friend seems to understand the intent of the new law. She does not receive a second time when she attends another Mass out of devotion. She obviously feels that when she takes her "invalid" friend to Mass she may consider this a special occasion. Quite likely she must help her friend walk up for Communion, and it would be awkward or embarrassing not to receive with her. It seems to me that she might rightly presume that it was the intent of the lawgiver that this new privilege extend to such a situation. A stricter interpreter of the law might tell her to wait and receive Communion for the first time with her "invalid" friend.



SPECIAL AUDIENCES—Despite his advancing years, Pope Paul is reluctant to cut down on his regular audiences. In addition, as part of his official duties, he frequently meets privately with visiting dignitaries and heads of state.

Revision of Canon Law

(Continued from Page 1)
revision commission.
After a draft section is finished, the material goes to Pope Paul and his personal canon law experts for review.
The Pope has finished review of the revised Lex Fundamentalis draft and of six other draft sections regarding

penal law, Church administrative procedures, sacraments, Matrimony, processes, and canons regarding religious orders and secular institutes.

These sections are either in the stage of broader consultation or else the consultation process has already been substantially completed.

Five other major sections of canon law redrafted by the commission's 100 consultants have not yet gone out for comments from experts.

They include an introductory section of 180 canons, a large section (534 canons) on people of various ranks in the Church (bishops, clergy, laity, Religious) and on parishes, and an 84-canon section on the Church's mission to preach the Gospel (including parts on mass media, preaching, education).

A 57-CANON SECTION deals with laws governing the filling of parishes, called "Sacred Places and Times," deals in 71 canons with issues such as laws on churches and chapels, relics, sacred images, burial, feast days and fasts.

The new revision of the Lex Fundamentalis, which the cardinal members just received, was prepared from suggestions made during a broad consultation of the last six years.

The revision will be resubmitted to Church experts around the world for more comments.

In 1971, when a first draft of the Lex Fundamentalis was presented to the world's bishops, many cardinals and leading churchmen expressed opposition to the draft and even to the whole idea that a Church "constitution" is either desirable or opportune.

the word this sunday

By Father Donn Raabe

TRINITY SUNDAY

Proverbs 8:22-31
Psalm 8:4-9
Romans 5:1-5
John 16:12-15

For all our lives, mystery is something we've had to live with. It's not something you can figure out like a problem to be solved. Mystery is beyond us yet not so beyond us that we have to suspend all reason. The mystery of the Tri-une God we celebrate today is meant to be explored and understood, because God means for us to explore and understand him . . . any love relationship needs that. How to understand the Trinity? How to understand three-in-one, distinct Persons yet in perfect love-harmony—without beginning or end, always being, forever loving and self-giving to the point of offering a share of Life with redeemed creation? How to understand? It takes praying, reading Scripture (where Jesus tells it all), reflecting on everyday contacts with God and being with other believers. Most of all, it takes loving. The mystery of God will be forever beyond our total grasp, but it all kind of makes sense when we are loved and when we love faithfully. Then we experience a Father-God who loved us enough to give us life and just simply can't stop loving us. Then we experience a Brother-God whose love for us goes so far as to become one of us and pour Himself out for us—faithful to us to the last. Then we experience a Spirit-God whose abiding presence reminds us that God will never give up on us, who is strength for us and who leads us to the complete truth. A Father, Brother and Spirit—all three the same God, all three perfect love in different ways, in perfect unity. You have to experience it to believe it!

'Girls Caring for People'

BY RUTH ANN HANLEY

The Right to Life cause in the Archdiocese got a lift recently from a talented and dedicated group of St. Mary Academy pupils.

Just before the school closed its doors late in May, freshmen and sophomore members of a club called GCFP (Girls Caring for People) completed work on a consignment of baby clothes and maternity tops for young mothers involved in crisis pregnancies.

The garments were turned over to Birthline, a service of Archdiocesan Social Ministries, a Catholic Charities agency.

According to Carolyn Andretti, president of the club, "All the work was done after school hours. We had nine workshops here after school, but some of the girls took their projects home to sew on them. We opened it to the whole school so that even those not in the club could join us if they wanted to."

KATHY SWEENEY was the only non-member. She came to the sewing room almost every evening till six o'clock, both to make her own items and to finish some for others. When asked about her involvement, another

student wisecracked "That's how she gets out of dishes at home."

Sister Susan Spindler said the school donated the trimmings for the eight maternity tops and 19 sacques. Mary Nagy, Birthline coordinator, brought the fabric some of which had been donated. The club got in touch with Mrs. Nagy after they saw a request for help in the "Get Involved" column of the Sunday Indianapolis Star. When they talked to Mrs. Nagy, the girls at St. Mary's found they are part of a growing group of young seamstresses sewing for Birthline, including students at Roncalli and Our Lady of Grace Academy, Beech Grove.

AT ST. MARY'S this project was one of a series. "The girls have chosen one project a month to show their concern for others," says Sister Susan. "They held a 'movie night' at a nursing home and included the buttered popcorn. They have visited a mental hospital and a children's home."

"Not only will these young women remember doing this for others, but these projects will give us all ways to show a continuing concern for people," she predicts. "Already the club members from large families are asking in their own homes for baby and maternity clothes."

'No bishops': Lithuania

NEW YORK—Catholics of Lithuania would rather continue living without any bishops than have bishops controlled by the Soviet government, according to an underground publication reaching the West.

An appeal to the Vatican not to appoint new bishops appeared as the lead article in the latest issue of the Chronicle of the Catholic Church in Lithuania to reach the United States. It was the 25th issue of the illegal publication smuggled out of Lithuania over the past five years, despite continued efforts of the Soviet secret police to suppress it and arrest its producers and distributors.

LITHUANIA, though most of its three million people are Catholic, has been without any resident bishops for years. Its dioceses are run by priest-

administrators.

The Chronicle explained its request for no new bishops:

"In the Soviet system, a bishop has no more power than a simple priest-administrator of a diocese in administering the affairs of the Church."

"EVEN CHILDREN in Lithuania know that priests are assigned to their parishes not by the bishop or administrator, but by state security forces (the KGB) through the atheist K. Tumenas." Tumenas is the government-appointed deputy for religious affairs in Lithuania.

The article ended with an appeal "to all who are concerned with the affairs of the persecuted Church—warn the Apostolic See about the deceitfulness of the atheists. This is a matter of life or death for the Church of Lithuania."

remember them

BLOOMINGTON
† MARY ALGOOD, 43, St. John, May 31. Wife of John; mother of Keith and Terry Hacker, Daniel and John Allgood, Linda Thomas and Ellen Monroe.

BRAZIL
† LEONARD DALTON, 66, St. Joseph, May 25. Brother of Mary Hoke.

CEDAR GROVE
† LAURENCE J. ROSENBERGER, 57, Holy Guardian Angel, May 28. Husband of Betty; father of Mary Ann Kayward, Kathleen Franklin, Donna Pohlar, Rebecca Schuster, Cheryl Rosenberger, Laurence, Jr., Michael, Mark, Christopher, Steve and Gregg Rosenberger; brother of Rosemary Seale, Paul, Earl and James Rosenberger.

CLARKSVILLE
† MINNIE C. LECHNER, 87, St. Anthony, May 28. Mother of Mrs. Bud Nicholas; sister of Flora Wolke and Mrs. Burt O'Mera.

† JOSEPH G. KASTER, 64, St. Nicholas in Virginia Beach, Va., May 26. Husband of Ann; father of Elaine Coluccio, Charlotte Kelleher, and James E. Kaster.

FLOYDS KNOBS
† JANE KABEL LEHNERT, 89, St. Mary-of-the-Knobs, May 27. Mother of Francis Lehnert and Mrs. Charles Whitehead.

INDIANAPOLIS
† NORMAN SMITH, 69, St. Mary, May 25. Several cousins survive.

† ARTHUR R. RATHZ, 77, St. James, May 25. Husband of Marie G.; father of Dolores Schubert, Leonora Wentzick, Raymond J. and Silvan L. Rathz; brother of Mary Rosebrock and Paul Rathz.

† LOUISE HABIG, 91, St. Paul Heritage Chapel, May 27. Mother of Louise Sullivan, Helen Bauer, Mildred Anne, Mary Atkinson and Chas. Habig, Jr.

† HELEN R. STANLEY, 57, SS. Peter and Paul, May 27. Wife of Marlon W. Stanley.

† STELLA S. PACINI, SS. Peter and Paul, May 28. Wife of Renato; mother of Richard and Sonie Pacini; sister of Dr. Albert Diaz Allies, Gustavo, Ladie, Domingo and Ruben Diaz Allies and Margarita Braly.

† JOHN GAFFEY, 68, St. Lawrence, May 28. Husband of Edna F.; father of Patricia Beaupre; brother of Roseleen Wicks, Marian Walker, Lenard, Grant and Francis Gaffey.

† CONCETTA (JAY) HAWKINS, 49, Holy Rosary, May 28. Mother of Mary Ann, Toni, Theresa, Concetta, Jack, Hazel, Michael, Mary Elizabeth and Gine Hawkins; daughter of Antonia Constantino; sister of Santa Bayt, Tony, Margaret Ann and Mary Nancy Constantino.

† JOSEPH O. BRYANT, Holy Name, May 31. Husband of Lottie; father of William, Charles and Margaret Bryant.

† MARGUERITE A. JOYCE, 71, St. Anthony, May 31. Sister of Mary, Richard and William F. Joyce.

† MARGARET J. KRUEGER, 69, St.

John, May 31. Mother of Betty Jean Hoffman and Margaret J. Keith; sister of Jerry Griffin.

† PATRICIA A. MEYER, Christ the King, May 31. Wife of Vince Edward; daughter of Mr. and Mrs. Charles J. Lenhart; sister of Mrs. Michael Wheeler and Charles F. Lenhart.

† GEORGE A. MILLER, 84, Our Lady of Lourdes, May 31. Husband of Ellen Nola; father of Bertha Aldrich, Ruth Sherlock and Paul Miller; brother of Helen Wurgler, Clara Henderson, Raymond, Arthur and John Miller.

† DORTHEA M. RAFTERY, 76, St. Philip Neri, May 31. Mother of Dortha Schneider, Ruth and Michael A. Raftery, Betty Foley, Patty Bailey, Carolyn Shelby and Peggy Havin; sister of Margaret Briggs.

† EUGENE H. SCHUCK, St. James, May 31. Husband of Florence E.; father of Mary K. Schuck; stepfather of Robert S. Thomas; brother of Henrietta Ehrlich, Clara Lanigan and Father Hugh Schuck, O.S.B.

† KATHRYN CLEARY, 91, St. Mary, Rushville, June 1. Mother of Father William Cleary; sister of Marie McKee.

† ADA L. JONES, 63, St. Plus X, June 1. Mother of Mary C. Luedeman, Dorothy R. Engle and Fred A. Jones, Jr.

† JOSEPH A. ZIMMERMAN, 61, St. Lawrence, June 1. Husband of Martha J.; son of Aurelia Zimmerman.

† MAUDE I. DEAN, 74, St. Rita, May 27. Mother of Maxine Andrews.

JEFFERSONVILLE
† DONALD LEE GILLENWATER, 48, St. Augustine, May 25. Husband of Betty; father of Ronie Lee, Donald E., Susan, and Ellen GilLENWATER.

NEW ALBANY
† CHARLES W. (Mac) McWILLIAMS, 75, Holy Family, May 25. Husband of Jan Ann; father of Charles R., Donald J., Cheryl Ann, and Catherine McWilliams, Karen Lynn Chiam, and William E. Bagshaw; son of Josephine McWilliams.

STARLIGHT
† ELMO ROBINSON, 66, St. John, May 27. Husband of Evelyn; father of Joseph and Kenneth Robinson, Shirley, Clementia Dorothy Renz, Agnes Davis, and Eula Sprigler; brother of Boyd Robinson.

TERRE HAUTE
† VIOLA COOKE ROACH, 77, Sacred Heart, May 31. Mother of Mary Lou Reed, Dorothy Maxwell, Elmer F. and Ralph T. Roach; sister of Anna Dowden.

TROY
† SHIRLEY HARRIS, 26, St. John Chrysostom, New Boston, May 23. Wife of Donald; mother of Pamela Sue; daughter of Mr. and Mrs. Albert Fischer; sister of Nancy Berger, Connie Jo Fischer and Allen Lee.



NEW SERRA PRESIDENT—Dr. Emmett Pierce, left, new president of the Serra Club of Indianapolis, was recently installed at a Night of Rededication held at Fatima Retreat House. At the right is outgoing president Norman Hipkund. The Bible being presented to the new president is emblematic of the recent sessions the club has sponsored on Scripture reading.

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TRACK MEET WINNERS—This team from St. Pius X parish, Indianapolis, took top honors in the annual CYO Cadet Boys' City-Wide Track Meet, which was held recently at John Marshall High School. Members of the

coaching staff, standing in the back row, are, left to right: Bud Nye, Bill Farney, Brian Walker and Bill Levandoski.



St. Pius X cops third straight baseball crown

BY DENNY SOUTHERLAND

St. Pius X parish captured its third consecutive CYO Cadet Baseball League Championship on Thursday, May 26, at CYO North by defeating St. Gabriel, 3-1.

Under the coaching of Jim Curtis and Larry Shuman, St. Pius X scored all three runs in the first inning. They held on to win their third title by edging Skip Van Duzer's talented St. Gabriel squad in a close contest.

To gain a berth in the play-offs, St. Pius X defeated St. Jude, 7-3, and St. Gabriel handed Little Flower a 12-0 defeat on May 24 at Monsignor Downey Field.

AT THE START of the play-offs, attention of CYO officials was drawn to an inadvertent error in the published Division I standings, which indicated St. Gabriel as the champion with an 8-1 record. St. Luke, however, also suffered only one defeat, although boasting a smaller number of victories, due to rain-out

games, which at that point had not been made up. By Criterion press time, the Northsiders had won two additional contests, giving them a 6-1 record.

Agreement was reached to match St. Gabriel and St. Luke in a special play-off game to be held at 5:30 p.m. Wednesday, June 1, at CYO North to determine the Division I champion. Results of this contest will be carried in next week's Criterion.

Meanwhile, in "56" League play Little Flower, coached by Vince Delaney, took the measure of St. Lawrence, 17-4, to capture the championship in that age group.

Pope cites meaning of Pentecost

VATICAN CITY — Pentecost is the feast of the Church's life as a community, Pope Paul VI told Catholics on Pentecost Sunday.

Speaking from his study window overlooking St. Peter's Square, Pope Paul said that the social aspect of the coming of the Holy Spirit is especially commemorated on Pentecost.

"By opening our spirits to the wind and fire of Pentecost, we must be devoted to fraternal peace and have a taste for true Christian and ecclesial community living," said the Pope.

"Without that, the mystery of the Holy Spirit would become for us a matter of responsibility instead of good fortune."

The Pope said that the Spirit's coming also has a personal aspect.

"Grace," he said, "comes into the individual human soul and vitalizes it so that it can live on a higher level of existence and activity."

Alumni Day

INDIANAPOLIS — Cathedral High School will observe Alumni Day on Saturday, June 11. Activities will include a golf outing at William Sahm golf course and a social and banquet on the Cathedral campus.

Special recognition will be given at this year's observance to Joseph Dezelan, dean of the city's athletic directors, who is stepping down to become vice-president for special development projects.

Details on Alumni Day can be obtained by calling the Alumni Office, 532-1481.

Girls' track meet on docket Sunday

Hundreds of CYO girl track participants are expected to compete Sunday, June 5, in the annual Cadet and Junior Track Meet at John Marshall High School beginning at 12 noon.

Cadet girls have competed all spring in their Dual Meet Season. Trophies will be presented to the Division Champion of the season and to the winning teams in the

City-Wide Meet on Sunday afternoon.

Some records are expected to fall as the young athletes gear up for the meet. Individual awards will be given to the first six finishers in each event.

Admission fee for spectators is 75 cents for adults, 50 cents for children and \$2 for an entire family.

CYO Notes

A pre-season meeting of CYO Boys' and Girls' Softball coaches has been set for 7:30 p.m., Tuesday, June 7, in the CYO Office. All teams should be represented.

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

Entry blanks for the Sub-Novice and Archdiocesan Swimming Meets have been mailed. They are to be returned to the CYO Office by June 30 and July 7, respectively.

Resigns

VATICAN CITY—The Vatican announced (June 1) that Pope Paul VI has accepted the resignation of Cardinal Ermenegildo Florit of Florence, Italy.

Cardinal Florit, a leading church conservative in Italy, turned 75 last summer. The Florence cardinal is one of several high Italian churchmen who are reaching retirement age.

STANDINGS

GIRLS' TRACK
(Through May 22)

CLASS "A"—Holy Spirit 4-0; St. Simon 3-1; St. Pius X 3-2; Christ the King 0-2; St. Luke 0-1; St. Jude 0-3.

CLASS "B"—St. Simon 6-0; Holy Spirit 5-1; St. Pius X 4-3; St. Luke 1-1; Christ the King 1-2; St. Jude 1-3; Mount Carmel 1-3; St. Matthew 0-6.

CLASS "C"—St. Pius X 6-1; Holy Spirit 5-1; St. Simon 4-2; St. Luke 1-1; St. Jude 1-3; St. Matthew 1-4-1; Christ the King 0-2-1; Mount Carmel 0-4.

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ALL IN THE FAMILY—Ken, Jim, Ron and Bob Meyer, the oldest of 12 children of Mr. and Mrs. Melvin E. Meyer of St. Paul parish, New Alsace, have started a family tradition at Marian College, Indianapolis. Ken was graduated cum laude in mathematics on May 6. Jim, right, will be a senior. Ron, left, will be a sophomore, while Bob, second from left, will enter Marian next term as a freshman. All four are the recipients of academic scholarships.

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Ali's 'The Greatest' isn't



by james arnold

No athlete has had an impact on the traditional image of the sports hero in America to match that of Muhammad Ali (born Cassius Clay), the garrulous heavyweight champion and one of the genuine revolutionary figures to survive the tumultuous 1960's. Thus, there is more than passing sports fan interest in his current film biography, "The Greatest."

The title itself provides a clue. Sports heroes of the past were, at least publicly, aw-shucks modest. They were shy and inarticulate and patriotic. They kept their mouths shut on controversial issues, or else spoke only the eternal verities.

All, of course, is a non-stop talker, and not just about his own considerable assets. He talks about blacks and whites, Muslims and Christians, morality and women. He spoke out early against the Vietnam war, and successfully avoided the draft. In boxing, he is the master of the hype and psych.

He is the premier con man in an era of media con men. Both worshipped and detested, he is perhaps the greatest self-created celebrity in the world. The greatest fighter? Well, at least in terms of posterity, the vote is not yet in.

THE MOVIE IS disappointing: It's an inside job, based on Ali's autobiography written with Herbert Muhammad, and takes him at his own face value. On the surface, there's little to complain about. It looks like a quality film, thanks to the skills of the late director Tom Gries, writer Ring Lardner, Jr.,

cameraman Harry Stradling ("The Way We Were") and a good cast, including Ernest Borgnine, James Earl Jones, Robert Duvall, Paul Winfield and Ben Johnson.

All himself is not the first athlete to star in a film about his own life, and he undoubtedly makes the easiest transition. He's been playing the public role of Ali with

verve and creativity for nearly 20 years.

The narrative covers all the highlights, from the Olympic medal in Rome in 1960 through his syndication by a group of wealthy Louisville white investors, his conversion to the Muslim faith and the then controversial name change, his adoption of puritanical Muslim

standards for women, his draft resistance and the subsequent stripping of his crown, and the rollercoaster ring career, from the weird battles with Liston to the "broken jaw" bout with Norton and the climactic title combat with Foreman in Zaire.

The boxing footage is tightly edited but

satisfying—this may be the first major fight movie in which no new film had to be shot, because it's all in the archives.

THE ALI THAT emerges from all of this is his own "official" portrait according to the Muslim gospel: a noble, charming fellow who found religious truth under the double influence of white racism and Malcolm X, who has a strange love-hate effect on white women, who puts loyalty to his "people" above personal gain, who apparently never lost a fight except when he didn't take his foe seriously enough.

Much of this may be true, but the "warta" tend to be ignored, among them his occasional cruelty in the ring, his later sexual infidelity, his decision that fighting wasn't against his religion, after all. Whites, except for Borgnine as trainer Angelo Dundee, are stereotyped heavies, and the Muslims are frankly idealized. "The Greatest" has a propaganda film feeling: It's like the Muslim version of "Going My Way."

In short, the film prints the legend. It lacks the critical insight into Ali and his mystique (including the ever-present retinue of hangers-on) that an impartial artist or cynical journalist might provide, even in a fight story in Sports Illustrated. And

that's too bad, because Ali is fascinating, a genuine original. In the film, as in life, Ali is likeable but mostly glitter. A little of him goes a long way, and almost two hours of his rapid-fire monologues and glib answers to eternal questions tend to be trying.

GRIES, WHO MADE such films as "Will Penny" and "Number One" as well as "The Glass House" and "Helter Skelter" for TV, offers more than the usual ration of fine scenes. Among the standouts are Ali's argument with Duvall, a promoter trying to get him to abandon the Muslims; a tense meeting with a mixed bag of Army officers at the draft induction center, and a hilarious description of the passions of jogging by Ali as he trots along with a puffing middle-aged companion. Ali's least sympathetic moment is his public humiliation of his girl friend because she won't dress according to Muslim standards of modesty.

For all his real and imagined faults, Ali is a man of peace and courage who has clearly tried to live by religious principle and to be a model for the young, and not to be anybody's "boy." That message comes out of "The Greatest" with much of Ali's typical grace and charisma. (Rating not available)

'Pope's drugstore' doesn't sell golf balls or motor oil

BY FR. THOMAS DONLAN, O.P.

VATICAN CITY—Anyone wanting to buy golf balls, motor oil or charcoal for the barbecue pit, all of which he could get in a large American drugstore, would be disappointed at the Vatican's pharmacy.

The large number of customers might suggest the American counterpart, but that's as far as the comparison goes. The "Pope's drugstore" is more like the pharmacies in medical centers in the United States. It dispenses drugs, medical supplies, a few toiletries and a few old-fashioned remedies, like elixirs made under the supervision of the Hospital Brothers of St. John of God who run it.

The brothers are known in Italian as "Fatebenefratelli" (the Brothers of Good Works), nine of whom make up the staff. They come from Australia, Italy and Spain, and are thus able to handle the variety of languages necessary in dealing with an international clientele.

THE EXISTING pharmacy was built in 1929 and has been kept up to date by the addition of the latest equipment. It is located near the post office and the commissary just inside the Sant'Anna gate, the most heavily travelled area in the tiny Vatican state.

The same building houses the Vatican health services' outpatient department and the residence of the Brothers who run the pharmacy. Business hours are from 7:30 a.m. until 1 p.m. and from 3 p.m. until 7 p.m. Emergency service is available at all hours.

Insurance conform to Italian pharmaceutical laws, and all others are regulated by the International pharmacopoeia.

The pharmacy fills about 235 prescriptions a day, or over 5,700 a month.

In times past, it dispensed a variety of products made by the Fatebenefratelli themselves. Today, these are limited to a hair-lotion, a cologne water and two kinds of elixir, one made of anise and the other of quinine bark.

"These elixirs are part of the old monastic tradition of making liqueurs," said Brother Gerard Cole, assistant director of the pharmacy. "I'm not at all sure that they are consumed only by the sick or for reasons of health," he said with a smile.

THE ORDER WAS founded by St. John of God in the 16th century. The Brothers now number 1,738 throughout the world; a decrease of 300 since 1970. However, in the same six years, the number of novices has increased by 25% to 129.

The community is lay rather than clerical, but they are permitted to have two members ordained priests in each community to provide chaplain services.

The order went to the United States from Canada in 1942. They now have 56 Brothers plus two novices and five postulants distributed among their house of studies in St. Louis, a house of formation in New Jersey and two hospitals in California, one in Los Angeles and the other in Ojai.

Brother Hugo Stippler, the American provincial here in Rome for the order's general chapter, told NC News that they are expanding the hospital in Ojai to accommodate an additional 160 chronically ill and aged patients.

REMINDED THAT VERY few religious communities are doing any building these days, Brother Hugh replied, "Ours is fortunately a young community. Our average age is 35, so we have a youthful, expansionist outlook."

Asked about growth in vocations, Brother Hugh replied, "We are growing

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this week's tv films

SOLVENT GREEN—(1973) (CBS, Wednesday, June 8): A grim apocalyptic nightmare vision of what the world will be like in 50 years if all the bad trends con-

tinue, and the good ones don't. Overpopulation, pollution, political corruption, tyranny, starvation. It makes manic depression look like New Year's Eve. The most memorable sequence is the death by euthanasia of Edward G. Robinson, for whom this was the last movie. Depressing, but imaginative: worthwhile viewing, especially for sci-fi fans.

Anniversary

INDIANAPOLIS — Mr. and Mrs. Raymond F. Kennedy will celebrate their golden wedding anniversary with a Mass of Thanksgiving at Little Flower Church, at 8:50 a.m. Wednesday, June 8. An invitation is extended to relatives and friends to join the Kennedys at the Mass. A reception honoring the couple will be held Sunday, June 5, for members of the family.

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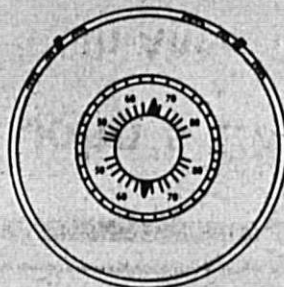
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Food — Refreshments — Games

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Everyone Welcome

'We know His coming by faith'

By Father Joseph M. Champlin

Last Saturday night two other faculty members and myself left the college by car for dinner in one of Rome's countless restaurants. A scheduled massive protest demonstration by Italian college students and young people apparently, we thought, had fizzled out because of the continuous rain that day.

However, as we drove along the Tiber River and passed the large jail near our seminary we saw about 200 riot policemen and soldiers lined up ready for battle.

We quickly altered plans and headed back toward St. Peter's, only to discover a traffic jam, one bus abandoned in the

middle of an intersection, and obvious signs of turmoil.

AFTER A short delay we crossed the Tiber and made our way to the "Via Conciliazione," that wide street leading up to the great basilica and its huge piazza. Suddenly we noted a fire ahead and moments later passed two cars burning in this avenue of reconciliation or unity or harmony, however, you wish to translate the word "Conciliazione."

As we passed the flaming autos and headed toward the church and home of Paul VI, vicar of Christ, apostle of peace man who said to the United Nations, "War no more, war never again," I spotted a slowly advancing column of riot

soldiers on the opposite side of the boulevard. The first 50 or so wore plastic masks, carried shields before them and held night sticks in their hands; the second 50 had rifles with tear gas grenades pointed in the air.

For the rest of that evening I could not get those ugly sights out of my mind or remove an eerie feeling from my heart.

THIS MORNING, as several students and I returned from Mass at the center city church of St. Lawrence (roasted on a grid iron as he preached the gospel of love), we rode the bus past a store whose two main windows had obviously been shattered during the

Saturday evening demonstrations.

Someone had printed in Italian on the wall between the two broken and boarded up windows a phrase familiar to Christians in every area of the world. "Peace on earth to men of good will."

We wondered if the graffiti were written there before, during or after the violence.

When interviewed later by a local newspaper man, one protesting student simply explained the reason for the Saturday demonstration with these sobering words: "We have no hope."

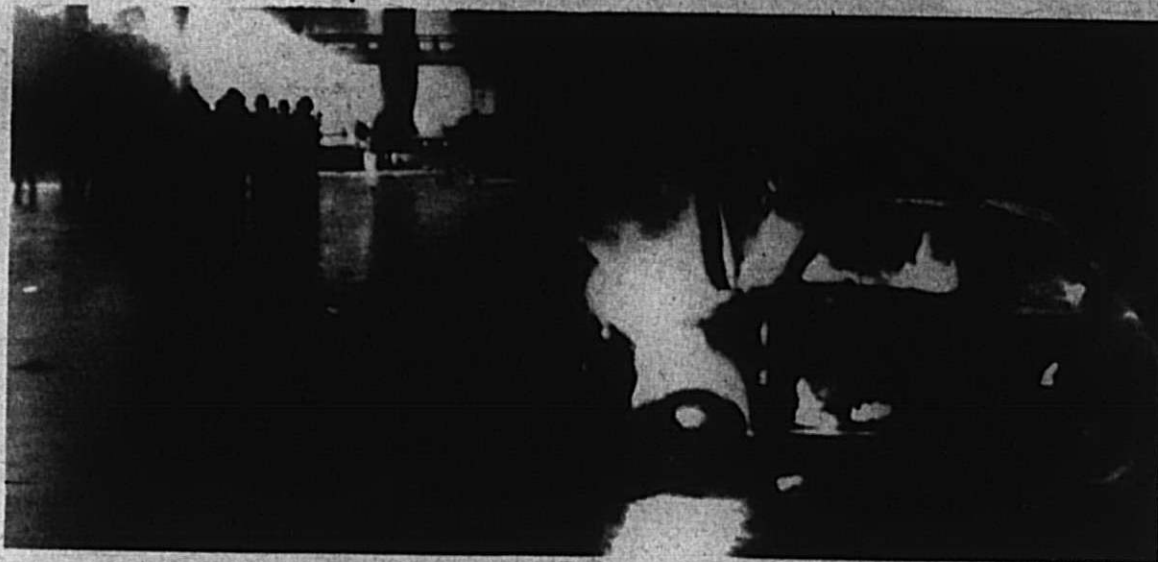
UNIVERSITIES here are overcrowded and unemployment among graduates, high. Hopelessness, perhaps the most fatal of feelings, seems to have gripped many of those caught in the vise of those twin problems.

The turbulence and destruction in Rome that night, the ironic juxtaposition of wrecked cars on a street of reconciliation, of looted stores and the message of love, the preacher of peace so near people of hatred and despair — these are hardly conditions limited either to Italy or to our current period of history.

A candidate for Confirmation sitting before the bishop should clearly understand, then, that these following phrases of his homily have real meaning and practical application to their present and future lives.

"In our day the coming of the Holy Spirit is not usually marked by the gift of tongues, but we know His coming by faith. He fills our hearts with the love of God, brings us together in one faith but in different vocations, and works within us to make the Church one and holy...to build up the holy people of God in unity and love."

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'We have no hope...'

Unity within diversity

By Father John J. Castelot

Nothing could be more obvious than the fact that the modern Church is in ferment, a ferment of ideas, ministries, structures, theologies. This understandably disturbs many people. They conceive of the Church as an unchanging rock, a monolithic structure in which there is no room for differences of opinion about anything. Certainly there should be no question of change. The Church is one, and that's that! They sometimes voice the wish that we could go back to the ideal, untroubled days of the apostolic Church, the Church of the New Testament. Such an attitude betrays a woeful ignorance of history.

The fact is that the Church has been changing ever since it was born, and the Church of the New Testament was far from being either ideal or untroubled. It enjoyed a basic unity, but a unity amid diversity. Take the matter of theology. As we look back now with a careful eye, we realize that it is at least inaccurate to speak of a New Testament theology. Rather there were different theologies within the New Testament.

Just compare the Gospels of Mark and

John; read them one after another and it's like being in two different ideological worlds. And in between the two, Matthew has his theology and Luke his. They all agree on the essentials of the Christ-event, but they certainly did not simply parrot each other, even when they used each other, as Matthew and Luke used Mark.

THE PAULINE literature is another clear illustration. St. Paul was an independent thinker; he respected tradition but did not feel shackled by it. He was creative, innovative, preaching his own version of the Good News of Christ. The Church at Jerusalem took a rather dim view of this, but it is important to note that they did not silence him (see Gal. 2). And even within the letters of Paul, if you read them in the order in which they were written, you can see his ideas growing on many points.

Turning from his own letters to later writings which came to be attributed to him, there is a development in theology. In Ephesians, for instance, the historical, saving Christ is now shown to be the cosmic Christ, center of the whole universe and head of the Church. That church is not just a local community to which the

letter, as in some passages of Paul's letters, was addressed, but the universal Church. Salvation is not only something to be achieved in the future; it is realized, actualized in the life of the Christian. Read Eph. 7:7-10, 22-23; 2, 4-8.

Again, there was no uniform structure in the Church. Local communities had their own structures: the Palestinian churches had theirs; Paul's churches had theirs, and even within his foundations there was no strict uniformity. Some were fairly well organized (Phil. 1, 1), while others, like Corinth, were largely charismatic and less wheeling. The later, non-Pauline letters to Timothy and Titus reflect yet another stage in the developing organization of the churches. Unity? Yes. Uniformity? No.

ONE SERIOUS division almost split the Christian movement wide open, and that was caused by the question of the admission of Gentiles into the Church. The very first Christians, all devout Jews, insisted that if Gentiles wanted to become Christians, they had first to become Jews. When Peter baptized the Roman Cornelius without benefit of circumcision, he had to justify his behavior by 'appealing to a heavenly vision' (Acts

11, 1-18), and in spite of the rosy ending to the story as told by Luke, this was apparently accepted as an unusual exception. For when Paul began a wholesale conversion of pagans, there was an uproar, and it was quieted only by the compromise reached at the so-called Council of Jerusalem (Acts 15; Gal. 2). Even then, the friction continued, as Paul's subsequent career shows.

There were clashes, not only of ideas, but also of personalities, and among big men, like Paul and Barnabas (Acts 15, 36-39), and Paul and Peter (Gal. 2, 11-14). The church at Corinth was torn by factions; for a realistic picture of the stormy inner life of a New Testament church, read the letters to the Corinthians.

IT IS ONLY natural to idealize the apostolic Church and to sign after the good old days. But it is reassuring to know that they were days of ferment, too. Through it all the Church remained united and grew strong. Without the ferment, indeed, it would have been much less dynamic. In looking for unity, it is easy to forget that unity within diversity is a dynamic unity.

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Celebrating the differences

By Michael Warren

One of my more vivid childhood memories is passing by one of the many Protestant churches near Union Square in Somerville, a Boston suburb, and being tempted to go in. I was with a group of fellow sixth-graders, and we were curious about the Protestants. We had been told it was sinful to worship in a Protestant church, and somehow we had extrapolated that notion to mean that it was sinful to even enter a Protestant church. So we stood there and debated whether it would be a sin to look inside a Protestant church, without actually going in.

After all, if it was a mortal sin to worship there and a venial sin to enter, there might be some bit of sinfulness in having a look. However, we must have settled our moral scruples, since we finally decided to have a quick peek through the front door. Our moral anguish resolved, we dashed up the stairs to the door, only to find it firmly locked!

Coming from an Irish immigrant neighborhood, I see now that we children (and not my own mother, who clearly had a unitive consciousness) defined ourselves against many different groups. "They" were Protestants or Jews or Blacks or Italians or public school kids or the Harvard crowd that rounded their r's and talked like sissies. "We" were Irish and Catholic and went to St. Joseph's School.

I'M GLAD those days are over. I'm glad the children I know get excited when they have a celebration of cultures in school. They dress up in costumes of the land of their parents, grandparents, or distant ancestors. They bring to school potluck dishes of ethnic foods which they share. They spend the rest of the time doing folk dances for and with each other. The whole procedure evokes the biblical notion of a coming eschatological feast when all peoples shall sit and share a feast of unity.

My hope is that the understanding of unity-in-diversity fostered by these activities for children will break down some of the attitude of diversity-as-bad which I seemed to have had as a child. An early realization that unity does not

mean uniformity will help young people to be comfortable in a Church that is one at the very same time it is ethnic to its roots.

Hans Kung pointed out recently that we should not consider the local Church as a mere section or province of the real "Church." The promise of the Gospel is meant to be realized and incarnated in a whole sense in every local community, with all its particularizations and individuality. The local Church is the Church and can fully represent the cause of Jesus Christ.

I FIND MANY implications in this position. The actual practice of catechesis has taught many of us that the Word of God becomes a living Word when it becomes the word of these particular persons. The Word of God is meant to be native speech. As a catechist the most exciting times of my life have been when I have listened to the Word of God being articulated by teens (or adults) as their own word.

Such speech is usually halting and filled with theological stuttering. Sometimes a well-meaning adult will immediately want to jump in and correct inaccuracies in what the young person is saying. My response is: "Shhhh. Listen. The Word of God is coming to life on those lips. It is like a baby learning to speak by uttering incomplete syllables. This person is discovering faith-speech. Listen."

Like children discovering and celebrating their ethnic roots, local Churches are called today not merely to tolerate the differences but to love the differences. Our attitude is to be that of parents with regard to their children. Every parent I have ever known has spoken glowingly about the very different personalities they find in their children. To parents there is something astonishing yet beautiful about these differences.

ONE FAMILY, very different children — unity in diversity. If these parents experience anguish it is when these children bicker and fight with each other in the inevitable conflicts of childhood. Their fondest hope is not that the children will be the same but that they



will love one another. These parents realize that love both affirms and overcomes these differences.

The lives of all of us are filled with differences that can only be overcome through love. We can see a prime example of this reality in sexual differences. Men and women differ physically and psychologically in subtle yet real ways. These differences can be bridged only through love. And in our Christian churches, it is the presence of Jesus Himself, Lord and Christ, that is the source of

our unity. If He summons us to anything, it is to love one another.

A special expression of that summons is found at the Eucharistic meal where we the many become one in His Spirit at the same table sharing the same bread and in the same faith. It is a foretaste of the end-times, where the full possibilities of our unity will be disclosed.

Come, Lord Jesus. Help us celebrate our differences with a love that knows how to bridge them.

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'Lonely Boy'

Lonely Boy

He was born on a summer day
Nineteen fifty-one
And with the slap of a hand
He landed as an only son

His mother and father
Said what a lovely boy
We'll teach him what we learned
Oh, yes, just what we learned

We'll dress him up warmly
And we'll send him to school
We'll teach him how to fight
To be nobody's fool

Oh, oh, what a lonely boy
Oh, what a lonely boy
Oh, what a lonely boy

In the summer of fifty-three
His mother brought him a sister
She told him we must attend to her
needs
She's so much younger than you

Well he ran down the hall and he cried
Oh, how could his parents have lied
When they said he was an only son
He thought he was the only one

Oh, oh, what a lonely boy
Oh, what a lonely boy
Oh, what a lonely boy

Goodbye, Mama
Goodbye, You
Goodbye, Papa
I'm pushing on through

She left home on a winter day
Nineteen sixty-nine
And he hoped to find all the love he
had lost
In that earlier time

Well his sister grew up
And she married a man
She gave her a son
Oh, yes, a lovely son

They dressed him up warmly
They sent him to school
They taught him how to fight
To be nobody's fool

Oh, oh, what a lonely boy
Oh, what a lonely boy
Oh, what a lonely boy

By Andrew Gold
(p) 1976 Asylum Records, BMI

WHAT A PARADOX! No generation of people has ever been exposed to so many people. And yet, loneliness remains one of the most pressing problems of our day. Andrew Gold sings about this painful reality of our modern times. In his song it is clear how strangely we live. We are jammed in with travelers on subway and jet, with classmates in computerized schools, with nameless transients in our church congregations, with mobs at our shopping malls.

And still we are lonely. For, in the faces of all those people we can clearly see the defenses, the distance between them and us. We have learned how to tune others out in football stadiums and homes. And there is a lonely air that both they and we create.

Andrew Gold gives us a quick view of one boy's life, a son who is lonely and

unsure of himself. His loneliness began in early childhood when he felt his parents gave more attention to his younger sister. The loneliness continued through his school years when his parents encouraged him "to fight to be nobody's fool." And the loneliness echoed in his heart as he grew older and nurtured the hope that he could "find all the love he had lost in that earlier time." But even then he was robbed of love and attention. For it was at that point that his sister was married and had a child. And then the cycle of life began again. They started teaching the new child how "to fight to be nobody's fool."

ANDREW GOLD'S song, "Lonely Boy," is not just about the frustration which has come in one person's life. It is about a more widespread problem which is passed from generation to generation. It is about something which is learned and then taught to others. It is about people who try to protect themselves against life's hard knocks by maintaining distance from involvement. And it's about all of us who continue to pass on the same attitude.

When it is put in these terms, it is obvious how foolish and frustrating this type of lonely life is. Loneliness does not just come because of life's happenstance. Very often, it is we who create loneliness in ourselves because of the stories we tell ourselves. We live out of attitudes of distance and fear. And it is we who contribute to the vicious and painful cycle of loneliness today.

I cannot help but believe that the Christian is a person who lives differently. The Christian looks at the vicious

cycle and realizes in light of Jesus that the only way to bring life is to be open. And it begins with us. For, if we remain closed and wait for someone else to treat us with love, then we will be waiting through our own lifetimes and those of our children.

THIS SONG is not very cheery in its tone. But it does make clear how foolish

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we are when we do not take to heart our openness towards others. It calls out to us to break the cycle by a more courageous and trusting type of life. "Lonely Boy" is such a cry for relief from those who dare to listen.

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

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Discussion points

1. Discuss this statement: "There have always been sharp divisions among Christians, even at the time when the New Testament was being written."

2. What was the conflict between the Jewish converts to Christianity and those converted from paganism? How was the conflict dealt with? How was it finally solved?

3. What was St. Paul's approach to disunity?

4. Discuss this statement: "In our day there is a widespread fear that the maintenance of unity may suppress a healthy diversity of style and expression within the Church."

5. What is the meaning of unity? What is the meaning of uniformity?

6. What does history, then, tell us about the apostolic Church?

7. Discuss the different theologies within the New Testament.

8. Read an early letter of Paul, then read a later writing. Discuss the development in theology these readings present.

9. Did the Church of the apostles have unity? Did they have uniformity?

10. Read Paul's letters to the Corinthians.

11. In studying the New Testament with regard to conflicts, what do you feel about the present-day conflicts? Discuss.

12. How can there be unity in diversity? Discuss.

13. Discuss this statement: "The lives of all of us are filled with differences that can only be overcome through love."

14. Who is the source of unity in Christianity?

People need leadership

By Father John J. Castelot

Christians may be the people of God, but they are still people and, human nature being what it is, people need authority, leadership. This has always been true, of course, and God provided authoritative voices for His people in the pre-Christian era, too.

Ultimately, it was the prophets who spoke in God's name, trying to avert disaster or to bring order out of chaos. For both kings and priests, with a few notable exceptions, had been consistently derelict of duty. Disinterested men, with

no conflict of interests, with no concern but the will of God, were needed, and God sent them.

As the result of a divine commission they spoke in His name and with His authority. Jeremiah, for example, tells us: "But the Lord answered me, 'Say not 'I am too young.' To whomever I send you, you shall go; whatever I command you, you shall speak. Have no fear before them, because I am with you to deliver you, says the Lord. Then the Lord extended his hand and touched my mouth, saying, 'See I place my words in your mouth!' (Jer. 1, 7-9).

When the Word became flesh in Jesus, the people were amazed at the authority with which He spoke, and they expressed their amazement on several occasions. Typical is this conclusion to the Sermon on the Mount: "Jesus finished this discourse and left the crowds spellbound at his teaching. The reason was that he taught with authority and not like their scribes" (Mt. 7, 28-29).

THE APOSTLES, in their turn, were conscious of sharing in His authority, as this wording of the apostolic commission

indicates: "Full authority has been given to me both in heaven and on earth; go therefore, and make disciples of all the nations . . . Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of the world!" (Mt. 28, 18b-19a, 20).

We are especially well informed about St. Paul on this score, since he frequently had to defend his apostolic authority against the attacks of his enemies. His letter to the Galatians opens as follows: "Paul, an apostle sent, not by men or by any man, but by Jesus Christ and God his Father who raised him from the dead." Later on we read: "I assure you, brothers, the gospel I proclaimed to you is no mere human invention. I did not receive it from any man, nor was I schooled in it. It came by revelation from Jesus Christ" (Gal. 1, 11-12). And in words reminiscent of the call of Jeremiah, he writes: "But the time came when he who had set me apart before I was born and called me by his favor chose to reveal his Son to me" (Gal. 1, 15-16a).

Paul's letters give lasting testimony to his use of this authority in the governance of his churches. He used it firmly, unflinchingly, but also warmly, compassionately, with a fine pastoral sense. He was no stern authoritarian, setting up an unendurable system of precepts and prohibitions. On the contrary, he was the champion of Christian freedom — freedom from the shackling restraints of a sterile legalism, freedom for a life of "faith, which expresses itself through love" (Gal. 5, 6).

AS A FORMER Pharisee, he had had his fill of legalism, and he reminds the Galatians: "It was for liberty that Christ freed us. So stand firm, and do not take on yourselves the yoke of slavery a second time!" (Gal 5, 1). In the same vein, he allowed free expression of the Spirit in his churches, even when this proved difficult to control and, at times, troublesome. Three whole chapters of 1 Cor. (12-14) are devoted to this question. The principle on which he operated seems to have been the one stated in 1 Thessalonians: "Do not stifle the Spirit. Do not despise prophecies. Test everything; retain what is good. Avoid any semblance of evil" (5, 19-22).

In the apostolic Church, then, we find a strong unity amid a rich diversity and likewise firm authority along with creative freedom. Perhaps the reason lies in the fact that authority in the Church is not just any old authority, but specifically Christian authority, the kind described by Jesus Himself when the apostles were jockeying for position: "You know how among the Gentiles those who seem to exercise authority lord it over them; their great ones make their importance felt. It cannot be like that with you. Anyone among you who aspires to greatness must serve the rest; whoever wants to rank first among you must serve the needs of all. The Son of Man has not come to be served but to serve — to give his life in ransom for the many" (Mk. 10, 42-45).

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