

VOLUNTEERS MOBILIZED

Social Ministries 'on the move'

BY RUTH ANN HANLEY

Mobilizing with a war-time spirit of fellowship, volunteers of all persuasions responded to a distress signal from Catholic Social Ministries at Kennedy High School earlier this month.

Frozen, bursting water pipes signalled the start of the siege, flooding offices, and dumping plaster, ceiling tiles, and light fixtures, on the supplies below.

According to Thomas Morgan, director of Catholic Social Ministries, programs affected by the mid-winter catastrophe were Birthline, Indoploy (Job development for Indonesian refugees), the Simeon Project for the elderly, Campaign for Human Development, Legislative Information Service, Family Life Programs, and telephone and meeting services for St. Vincent de Paul.

BIRTHLINE, a service for crisis pregnancies, was hardest hit as its baby and maternity clothes are spread on long open tables in categories for easy issuance.

Immediately Sister Mary Philip, Mother Priorress of Our Lady of Grace Convent, called to offer the services of the convent laundry facilities. Together Sisters and volunteers were able to salvage many tiny items from the plaster-sogged mess.

Soon the community and church at large heard of the problems. Two baby beds, two bassinets, baby clothes, and \$200 in cash came. Linda and Murray Felwell at the Carriage Club maternity shop, pulled two dozen new tops off their racks to help the cause.

Ann Thompson, community affairs chairperson of Archdiocesan Council of Catholic Women, asked that "newborn needs" boxes be placed in parishes throughout the Archdiocese. The response was gratifying.

"We can't begin to list all our helpers," said Morgan. "After the water hit, our regular volunteers were here helping, and our staff wore boots and sloshed through inches of water to clean up. We had to put all our people and their offices together temporarily in the undamaged cafeteria at Kennedy."

THEN THE CALL CAME from Father Lawrence W. Voelker, Director of Catholic Charities which coordinates and administers to Catholic Social Ministries and other archdiocesan agencies. A new home had been found for Social Ministries: Mary Carl Hall, in the former convent Holy Trinity parish at 915 N. Holmes Ave.

Mr. Dan Kiley of Superior Cartage Company responded with a free van. And teams of youths from Cardinal Ritter and Scelina Memorial High Schools came with the muscle power to hoist heavy office furniture on and off the truck.

Father Voelker spoke for the staff when he said "Although we regret leaving the neighborhood of old Kennedy High School, we are happy that the move to Holy Trinity will make it possible to keep these programs in the inner city area and associate them with Holy Trinity parish."

One worker couldn't help mentioning that what happened during these three weeks fit literally the description of Social Ministry circulated at a fall meeting: "The Church moving through its people."



ITTER VOLUNTEERS—The contingent above from Ritter High School rendered the proverbial yeoman service in expediting the move of Archdiocesan Social Ministries. Front row, left to right: Joe Kosberlein, Marty Murphy, Brian Metallic, Joe Ryan, Kevin Pak, Norm Legge and Chris Michael. Center: Joe Cross. Back row, left to right: Lamont Aldridge, Paul Loviseck, Mark Land, Ron Treadwell and Mark Nahas. The move was completed on Feb. 14 and 15. [Photos by Douglas Johnson]



SCECINA HELPERS—The young volunteers from Scelina High School above provided some of the brawn needed for the move of Archdiocesan Social Ministries to its new location in Holy Trinity parish. Shown with Tom Morgan, director, foreground, and Nguyen The Nhan (back to camera) a member of the staff, are, front row, left to right: Matt Liddy, Jeff Atwood and Duane Green. Back row, from left: Jim Crays, Ed Quilett, Glen Bixler, Kerry Powers and Mark Lesko. Not in photo: Bob Delaney, John Moorman and Kevin Logan.

POPE PAUL'S PLEA

'Help poor during Lent'

VATICAN CITY—Pope Paul VI has appealed to Catholics around the world to help the poor, sick and hungry during Lent both by personal actions and by contributions to the Church for aid to the poor.

In a Lenten message released here to the universal Church, Pope Paul noted that 10 years have passed since the publication of the encyclical *Populorum Progressio*. On the Development of Peoples, in which he discussed social, cultural and economic inequalities among nations

and urged the rich nations of the world to help poor ones.

"TODAY, AS THE liturgical season of Lent begins, we would like to renew that solemn appeal," Pope Paul said. "Our gaze and our heart as pastor of all continue to be overwhelmed by the immense multitude of those whom all the world's societies leave by the wayside, wounded in body and soul, stripped of their human dignity, without bread, without a voice, defenseless, alone in their distress!"

"Of course, we find it hard to share our possessions in order to contribute to the disappearance of the inequalities of a world that has grown unjust," Pope Paul continued. "Yet statements of principles are not enough. That is why it is necessary and salutary for us to remember that we are stewards of God's gifts, and that 'during Lent, penance should not be only internal and individual but also external and social.'"

"WE ASK YOU TO GO OUT to meet poor Lazarus, in his hunger and misery. Make yourself his neighbor, so that he can recognize in your eyes the eyes of Christ welcoming him, and in your hands the hands of the Lord sharing His gifts," Pope Paul said. "And respond generously to the appeals that will be made to you in

your own local churches, so that you can relieve those who are most disinherited, and share in the progress of the peoples who are most deprived."

The Pope's message for Lent, which began on Ash Wednesday, Feb. 23, was released through Cor Unum, the Vatican agency he established in 1971 to coordinate services for Catholic aid and human development organizations on a worldwide scale. It was published in the Feb. 22 edition of *L'Osservatore Romano*, the Vatican City daily.

Lenten program

The six Catholic parishes of Terre Haute will cooperate in a venture to unite their people throughout the season in a unique Lenten program.

The priests of the six parishes will exchange parishes during Lent and celebrate Mass and preach in a different parish each week. This will occur on the first five Sundays of Lent and will conclude with a liturgical celebration for the whole community during the week of March 27.

The theme of the exchange is "New Beginnings," and the priests are emphasizing the experiences of holiness, repentance, growth and Christian strength through community.

Father Bernard Survil expelled from El Salvador

Father Bernard Survil, former chaplain at Cathedral High School, Indianapolis, was one of two missionaries reported expelled from El Salvador by the military regime of Col. Armando Molina.

A Belgian missionary was the second priest ousted from the country and another American was denied re-entry, according to the NC News story.

REMINDER

The Criterion is offering \$25 for the best amateur photograph this month on the subject of "Priests and Religion." All photos submitted must be 8 x 10 or 5 x 7 glossy prints and must be in the Criterion offices by March 11. Besides the cash prize, the winning photograph will appear in the March 18 issue of the Criterion. There is no limit on the number of entries, but all become the property of the Criterion. Be sure to include identification of individuals in the photographs and your own name, address and phone number. Include parish affiliation, too. If no entry is judged to be of sufficient quality to merit selection, no award will be made for the particular month.

MARYKNOLL FATHER SURVIL, a priest of the Greensburg, Pa., diocese, was reported detained by authorities in San Salvador and taken to the Guatemalan border. There Guatemalan officials arrested him for "lack of documentation" and took him to a military hospital in Guatemala City, where his confiscated passport was returned to him.

Maryknoll priests there said that Father Survil had his passport with him at the border and that guards who took it later claimed that they did not have it.

Father Survil was born at Olean, N.Y., in 1940. He was ordained in 1967 and joined the Maryknoll missionaries in 1974. Those who know him say he has been always interested in social issues. He has been in El Salvador since 1975.

EL SALVADOR HAD presidential elections Feb. 20 in which opposition groups filed formal complaints of widespread fraud in rural areas. Col. Molina had gained the presidency in 1972 amid similar complaints.

The 1977 electoral campaign was marred by violence, particularly against campesino organizations pressing for land.

27 'early' retirees qualify for lump cash settlement

A total of 27 former Archdiocesan employees who retired prior to July 1, 1970 have received cash settlements under the Archdiocesan Retirement Plan. It was reported this week by program administrator Harry Dearing.

In his report Mr. Dearing stated that 51 applications were received from potential recipients prior to the designated filing deadline of Dec. 31, 1976, but that only 27 were found to meet the requirements entitling them to retirement benefits.

Mr. Dearing reported that monthly benefits of \$4,569.17 are currently being distributed to 85 former employees who retired after July 1, 1970 and come under the regular Retirement Program.

FOR EMPLOYEES WHO retired prior to that date, the Retirement Plans Committee used the following eligibility norms.

A cash payment would be made in lieu of a pension to employees who had completed at least ten years of service prior to July 1, 1970, and who had reached at least the early retirement age of 60 at the time of termination of employment.

THE ELIGIBLE APPLICANTS for the retirement benefits were divided into two groups.

Group I included all persons who

Synod approves

LONDON—The general synod of the (Anglican) Church of England gave provisional approval here to all 10 propositions drawn up by the Interfaith Churches' Unity Commission (CUC) as a practical means of reaching visible unity among the English churches.

All 10 propositions have now been referred to the Church of England's 43 dioceses for their opinion, but only to see whether they find them an acceptable basis for continued consultation with the other churches belonging to the CUC.

Kill 'right to die' bill; ICC stand seen factor

A strongly-worded statement by the Indiana Catholic Conference, spokesman for the state's Catholic bishops, has helped to kill a "right to die" bill in the State Legislature.

House Bill 1366 would have legalized a "living will" permitting individuals to request in advance that "maintenance medical treatment" be discontinued if the person became terminally ill or injured.

Last week, following public testimony, the House Human Affairs committee failed to move the bill to the floor for a vote—in effect killing it for this session.

RAYMOND R. RUFO, I.C.C. Executive Director and lobbyist, testified that such legislation "could provide the legitimization for withholding therapy because of judgments that the life under consideration was not of sufficient value to save. . . . This concern is especially for the terminally ill, the elderly, and/or severely handicapped persons who would perceive themselves as a burden to family or society."

Rufo pointed out that the American Medical Association "has consistently recognized this danger, and therefore, remains opposed to death with dignity laws."

Based on the many ethical, legal and moral questions raised, Rufo stated that the I.C.C. has "grave doubts that such

legislation is needed or would be beneficial."

A related bill which would legally define death also is opposed by the Conference because of ethical, medical, legal and moral questions which "remain unanswered and need further exploration." The I.C.C. urged formation of an Interdisciplinary Legislative Study Commission to probe the issue.

Rufo was the only witness to approach these two bills as representative of a religious community.

Legislative Update

A bill requiring a woman's written consent to an abortion at the end of a 24-hour waiting period following her request instead of "at the time of request" came out of the Human Affairs Committee in the State Legislature on Tuesday and is now eligible for second reading in the House.

HB 2073 is supported by Indiana Right to Life and the Indiana Catholic Conference. Sponsors of the bill are Dan Burton (R-Indianapolis), Robert J. DuComb, Jr. (R-South Bend), Jerome J. Reppa (R-Munster), and B. Patrick Bauer (D-South Bend).

PRESENT STATUTE requires a woman to sign her consent to an abortion and then wait 24 hours before having the abortion. This bill provides (Continued on Page 9)

General absolution limits stipulated

WASHINGTON—The Vatican's Doctrinal Congregation has explicitly rejected as "inappropriate" the "convocation of a large crowd for the primary purpose of giving general absolution."

The congregation's commentary apparently stemmed from wide publicity given last year to two massive rites of reconciliation with general absolution conducted by Bishop Carroll T. Dozier of Memphis, Tenn.

The commentary was distributed in a letter to U.S. bishops by Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops (NCCB) here.

The congregation also raised a strong question whether Catholics who are divorced and illegitimately remarried can receive Communion after general absolution without private confession, although this was reportedly done by some in the Tennessee rites.



PRESENTING THE CHECK—Archbishop George J. Biskup presents a retirement benefit check to Mrs. Hilda Ripperger, a teacher in the Archdiocesan schools for 14 years. Mrs. Ripperger retired from the profession in June, 1968, and was eligible for the Archdiocesan Retirement Program for employees who retired prior to July 1, 1970.

Week's News in Brief

BY NC NEWS SERVICE

Urban desegregation 'must'

WASHINGTON—Metropolitan school desegregation—desegregation plans that cross city, county and possibly state lines—are a "must" if students' constitutional rights to equal opportunity are to be upheld, the U.S. Commission on Civil Rights has concluded in a major report. The report said there is a trend toward cities with a heavy concentration of blacks and Hispanics surrounded by predominantly white suburbs. "In many cities," the report said, "substantial integration of public schools can be accomplished only if the area covered is larger than the city itself."

Ask Carter to oppose 'B-1'

DES MOINES—The social concerns directors of the four Catholic dioceses of Iowa have sent President Jimmy Carter a letter asking him to oppose the development of the B-1 bomber, a controversial manned plane. Carter opposed the B-1 bomber during his election campaign, but has since indicated he has not made a final decision about the project.

Names . .

Attorney General Griffin Bell has said he is inclined to support laws to "prohibit employers from knowingly hiring illegal aliens." But he said he would not support "massive deportation" of illegal aliens.

Boys Town will begin observances of its 60th anniversary by dedicating a shrine to its founder, Father Edward J. Flanagan, according to Father Robert R. Hupp, director of the world famous youth-care home.

Bogus copies of Polish Cardinal Stefan Wyszyński's sermons, altered to include pro-Marxist passages, are circulating in Poland, Church sources in Rome report.

Father Patrick McCaslin, Omaha, Neb., diocese program director, was elected president of the Association of Permanent Diaconate Directors at the recent directors' annual meeting in New Orleans.

Stage concordat 'protest'

ROME—In protest against Italy's concordat with the Vatican, leftist teachers and students in various parts of the country demanded classes to be held on Feb. 11, a school holiday. The holiday marks the anniversary of the concordat's signing by Italian dictator Benito Mussolini on Feb. 11, 1929. Several extreme leftist parties and the Radical party have been pushing hard for the complete scrapping of the agreement.

British See almost broke

LONDON—After the Westminster Archdiocese makes its debt payments this year, it expects to have only 8% of its income left over for everything else. This was the bottom line of a bleak financial picture outlined by Cardinal George Basil Hume in a letter urging all the people in his See to help him work out a new financial strategy to overcome the crisis.

Civil rights: good, bad news

WASHINGTON—The year 1976 saw both "hopeful change for the better" and "stagnation" in civil rights, the U.S. Commission for Civil Rights said in an annual report. The most encouraging developments, the commission said, were in peaceful school desegregation in many areas and the increased participation of minorities and women in the political process as both voters and office-holders. The biggest setbacks, the commission said, came because of the impact of continued economic recession on minorities.

Reject clergy tenure proposal

KEARNEY, N.J.—By the slimmest of possible margins, the Newark archdiocesan Senate of Priests rejected a proposal that would have resulted in limited terms for pastors and associate pastors. The vote against the proposal was 17 to 16, with two religious order priests abstaining. Earlier, Archbishop Peter L. Gerety had indicated that he would ask Rome for the necessary permission to institute limited-tenure procedures if the senate made such a proposal.

File report on textile strike

WASHINGTON—Two top U.S. Catholic Conference officials have sent a preliminary report on the labor dispute involving the J. P. Stevens company to six Southern bishops, who may offer to act as mediators between the textile workers' union and the company. The officials, Msgr. George Higgins, USCC secretary for research, and Msgr. Francis Lally, USCC secretary for social development and world peace, made the report after interviewing company officials, union leaders and rank-and-file workers at the J. P. Stevens complex in Roanoke Rapids, N.C., in February.

Three deported in Yugoslavia

BONN—The Yugoslav government has deported three West Germans, including a Catholic priest, for their actions in seeking the release of a jailed dissident poet, Mihajlo Mihajlov, reports here said. Father Winfried Pietrek, 44, and two other West Germans were deported because they had "indulged in activities contrary to Yugoslav laws and also to agreements between our two countries," Mirko Kalezic, a spokesman for the Yugoslav foreign ministry in Belgrade, said.

Vatican opens athelism school

VATICAN CITY—The Vatican has opened what it calls the West's most important school for the study of athelism with attacks on discrimination against believers in the Soviet Union and Eastern Europe. The new Institute for the Study of Athelism is part of the Pontifical Urban University here and will offer degree programs. The Institute is being promoted by the Vatican Secretariat for Nonbelievers, the Church body charged with the task of studying athelism and nonbelievers.

Africa seen on collision course

JOHANNESBURG, South Africa—The Catholic Church and the South African government appear to be on a collision course over the integration of Church-run schools which began in January. The country's Catholic bishops have vowed they will not back down on integrating the schools in spite of South African laws forbidding racially mixed education. Now, S. J. R. Van Nieklirk, administrator of Transvaal province, has revealed that the schools will be de-registered—making continued operation illegal—if black, Asian and mixed race students are not expelled.



ROARING TWENTIES' DANCE—The committee in charge of arrangements for a Roaring Twenties' Dance on March 5 include from left Judy Haynes, Mary Lou Maginn and Jeanette Collignon. The dance is sponsored by the Women's Guild of the St. Plus X Council K of C. It will be held at the Council hall from 9 p.m. until 1 a.m. Tickets are \$6 a couple.

In capsule form . .

The American Bar Association (ABA) House of Delegates, the group's policy-making body, has voted, 168-69, to defeat a resolution asking repeal of the death penalty . . . About 30 percent of the Lithuanian people listen regularly to Vatican Radio, including some Lithuanians deported to Siberia who listen on their knees, Vatican Radio said . . . About 12,000 people participating in a torchlight procession in Rome in honor of Our Lady of Lourdes received a salute and blessing from Pope Paul VI, who came to his apartment window to greet them . . . Americans are marrying later and living together earlier. That's one conclusion that can be drawn from a new U.S. Bureau of the Census report, "Marital Status and Living Arrangements." The report covers the period through March, 1976 . . . The highest-ranking woman in the Roman Curia, the Church's central administrative offices, met in a 10-minute audience with Pope Paul VI Feb. 17 as she prepared to leave the Vatican after 10 years of service with the Council for the Laity. Rosemary Goldie, an Australian, will take up a permanent teaching post at the Lateran University's Pastoral Institute in Vatican City.

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THE TACKER

A 'beastly' story

BY FRED W. FRIES

While driving to work Wednesday morning, we were tuned in to Radio Station WIBC and happened to catch Sid Collins (the station's sports director and legendary "Voice of the 500") report the pairings for the upcoming state basketball tournament.

In running through the early drawings, Sid mentioned "Churubusco," then turned to Gary Todd and commented: "Isn't that the place where they discovered a huge turtle in a lake some years ago?" Todd professed no knowledge of the event and said that he would check it out.

Actually it was not a "turtle," as Sid Collins surmised, but a mystery "beast" of mammoth proportions, which was reportedly "sighted" in the Churubusco area some 30 years ago.

WE REMEMBER the episode quite well, though some of the details escape us. It occurred in the later 1940's during this writer's cub reporter days at the old Indianapolis Times.

When the story broke, the managing editor, Vic Free, saw an opportunity to put some "life" on the front page (there was a paucity of earth-shaking news in those pre-Korean War days), so he sent his top reporter, Vic Peterson, to cover the situation.

What Vic Peterson did was file a series of stories, extending, as we recall, over at least a two-week period, including "eyewitness" accounts from Churubusco area residents who had allegedly seen giant footprints and other tangible evidences of the presence of a "strange monster."

AS WE REMEMBER, when the series began to run out of steam, Peterson would bat out a segment or two off the top of his head from his desk in the newsroom without even bothering to make the trip to fabled Churubusco.

No monster was ever discovered, and, as is often the case in such matters, the "Beast of Churubusco" turned out to be only a figment of someone's imagination. But the reportage was engrossing.

ARTS IN THE CHURCH CELEBRATION—Religious education instructors, liturgists and parish leaders in the Falls Cities area are participating Saturday, Feb. 26, in the third annual interfaith "Celebration of the Arts in the Church" at Sacred Heart Academy, Louisville. Some 50 workshops are being offered to provide "practical help and specific tools" on the parish level. The Aquinas Center of New Albany is one of the co-sponsors.

QUITE A DIFFERENCE—Wasn't it Mark Twain who said that the difference between using the right word and the wrong word was the same as the difference between lightning and the lightning bug?

REGIONAL ART WINNER—Mary Brockelhurst, Ritter High School senior, is the winner of a Hallmark Award on the regional level in the current National Scholastic Art Contest. Miss Brockelhurst's pencil drawing "Wolf on Wood" was selected among Gold Key winners for the top award. It will now be judged for national recognition among other Hallmark Award winners across the country. Ms. Mary Spragg is art instructor at Ritter. The regional winners are currently on exhibit at L. S. Ayres auditorium in downtown Indianapolis.

GET-ACQUAINTED MEETING—A get-acquainted meeting sponsored by Separated and Divorced Catholics of Central Indiana will be held at 7:30 p.m. Tuesday, March 8, at Alverna Retreat House, 8140 Spring Mill Road, Indianapolis. Details can be obtained from Alverna (257-7338) or from Nancy Blackburn (888-7863).

OLDEST CRITERION READER?—Sister Mary Edmund, S.P., St. Mary-of-the-Woods community representative, recently sent us a subscription renewal for Sister Rose Francis Schwartz, S.P., who, she believes, may be the oldest Criterion reader. Sister Rose Francis is 103 years of age and has been a Religious for 81 years. The centenarian, who resides in Our Lady of Lourdes Infirmary at the Woods, is "still keenly interested in your paper," Sister Mary Edmund writes. . . . While we are on the subject of centenarians, we extend belated best wishes to Ellen Hunter, a resident of St. Paul Hermitage, who marked her 102nd birthday on Feb. 22.

WHY KINDERGARTEN?—That is the title of a talk to be given at 1 p.m. Wednesday, March 2, in the St. Monica school cafeteria, 6131 N. Michigan Road, by Ms. Carol McMullen, chairman of the Department of Elementary Education, Butler University. Admission is free.

SENIOR CITIZENS OBSERVANCE—Plans are underway for the fourth annual Senior Citizens Day Mass and Brunch to be held on Wednesday, April 6. Tacker can't make it (that's the Criterion make-up day), but the rest of you senior citizens should make it a point to circle that date on your calendars. As in past years, there will be a 11 a.m. Mass at Little Flower Church, followed by the Brunch at neighboring Secne High School. Despite inflation, cost of the meal tickets has been held to \$3.00 a person. Further details on this popular event will be announced next week.

Birthline to train workers

Birthline, an organization designed to offer a positive alternative to abortion, is sponsoring a series of training sessions for volunteer workers.

Birthline, an agency of Catholic Charities, provides medical and legal information, counseling, and referral to available resources, emergency transportation and clothing to help a pregnant woman, married or single, get through a problem or crisis pregnancy. Volunteers can work at home. They are needed to answer the Birthline phone, with a forwarding system set up in the volunteer's home. Through the phone system, volunteers can offer support and information to women callers.

VOLUNTEERS ALSO sew baby and/or maternity clothes, do public relations work such as helping with mailings and follow-up phone calls. They also keep statistical records of calls and activities and help with updating lists of public service groups.

Volunteers who like to get out can help by driving a woman to a clinic, job interview, etc. They can talk to organizations about Pro-Life and Birthline. They speak to junior and senior high school students representing Birthline on panels with a nurse and lawyer. Volunteers also sort and make up layettes for newborn babies and dispense them to mothers from the Birthline office.

TRAINING SESSIONS will be held on successive Saturdays, March 12, March 19, March 26, and April 2. The sessions will cover medical aspects of pre-natal development, community resources, legal aspects of abortion, and a practicum on phone counseling.

The sessions will be held at St. Vincent Hospital, Indianapolis, from 9 a.m. to 11:30 a.m. For more information, call Birthline (317-635-4808).

Pope scores armament race

VATICAN CITY—The world's massive armaments supplies are "children's toys" which must be discarded as "wasteful and useless" by the family of man, Pope Paul declared.

"What would happen if our powerful—or rather, overpowering—armaments were to explode?" the Pope asked 6,000 people attending a recent general audience.

The Pope charged that the current "trauma of armaments" is caused by "men who don't love their fellowmen, who have forgotten that they are brothers and sons of God."

ACTIVITIES CALENDAR

FEBRUARY 25

Our Lady of the Greenwood parish, Greenwood, will begin their annual Lenten Fish Fry every Friday through April 1. The ala carte menu at reasonable prices will be served from 5 to 7:30 p.m. The parish is located at 335 S. Meridian in Greenwood.

The public is invited to the weekly event.

FEBRUARY 26

The Catholic Alumni Club of Indianapolis invites all single persons over 21 to share a Lenten Liturgy at the Carriage House South Apartments' Club House, 7626 Portage Lane, at 8 p.m. A social hour will follow the Liturgy.

For further information call Catholic Communications Center, 635-3877, or Charles Burkert, club president, 353-9657.

"Celebration of Life," a concert combining liturgical and contemporary music by four parish groups—Holy Cross, St. Thomas Aquinas, St. Ann and Little Flower—will be

Last rites held for Franciscan

OLDENBURG, Ind. — Funeral services for Sister Mary Dismas (Frances) Bosse, O.S.F., 77, were held at the Convent of the Immaculate Conception on Feb. 17.

Survivors include a sister, Sister Cecilia Bosse, S.F.P., and two brothers, August and George Bosse, all of Cincinnati.

Sister Mary Dismas began a 48-year career as teacher and principal at St. Michael School, Brookville. She also taught at Holy Trinity, Indianapolis, and St. Gabriel, Connersville, in addition to schools in Illinois and Ohio. She retired to the motherhouse in 1971.

held at 7:30 p.m. at Holy Cross Hall, 125 N. Oriental, Indianapolis.

Admission is 50 cents for those under 13 and over 60 and \$1 for everyone else. The public is invited.

FEBRUARY 27

Members of the Catholic Daughters of America are invited to the organization's monthly meeting, beginning at 1:30 p.m. The meeting will be held at 1028 N. Delaware Street, Indianapolis.

MARCH 1

St. Mary-of-the-Woods College is offering a seminar on "Relating to Your Teenager and God," from 10 a.m. to 2 p.m. The fee for the retreat, to be held in the faculty lounge of the SMWC library, is \$5 per person.

Sister Kathleen Desautels, S.P. is the director. For further information contact the College at (812) 535-4141, extension 222.

MARCH 5

The Women's Guild of St. Pius X Council K of C will sponsor a Roaring Twenties' Dance at the Council hall, 2100 E. 71st St., Indianapolis, from 9 p.m. to 1 a.m. "The Ragtime Rascals" will provide Dixieland, sing-along and dance music. Costumes of the 20's era are optional.

Tickets are \$6 per couple. Jeanette Collignon at (317) 251-7659 is taking dance reservations. The public is invited.

MARCH 6

St. Monica parish at 6131 N. Michigan Road, Indianapolis, is sponsoring a mini-Bible Study to be held on four consecutive Sunday mornings from 8:50 to 9:50 o'clock, beginning March 6. The course of study will be directed toward a beginner's approach to the Bible.

Father Clement Davis, O.S.B., of St. Maur's Seminary will be the director for the classes. All interested adults are invited to attend.

Coffee will be available

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and babysitters provided. The classes are limited to one hour so that participants may attend either the 8 a.m. or 10 a.m. Mass at St. Monica's.

MARCH 6 & 13

The spring sessions of Pre-Cana Conferences, pre-marriage instruction courses, will be held both evenings from 6:30 to 9:30 o'clock at the Y.M.I., 300 S. Fifth Street, Richmond.

Lectures and panel discussions will focus on finance, tensions and morals in marriage. Father Ed Hilderbrand, pastor of St. Andrew parish, Richmond; Father John Schoettelkotte, co-pastor of Our Lady of the Greenwood parish, and a number of lay people will participate in the program.

A registration fee of \$5 will be charged. Couples completing the sessions will receive certificates.

For further information, contact parish priests or Father Hilderbrand at (317) 962-3902.

MARCH 8

The Ladies Club of St. Lawrence parish, In-

dianapolis, is hosting a "Luck of the Irish" Card Party and Style Show at 7:30 p.m. in Father Conen Hall. Advance ticket sales are \$1.50. Tickets at the door will be \$1.75. There will be door prizes and refreshments.

For ticket information call Gail Koehler, 545-9387, or Darlene Altherr, 546-7562.

SOCIALS

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

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Sunday—6, 7:30, 9, 10:30 a.m., 12:15 and 5:30 p.m.

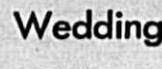
Lenten Services

All Wednesdays of Lent—7:45 p.m. Novena in Honor of Our Lady of the Miraculous Medal followed by Holy Mass.
All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.
February 27, 5 p.m.—Mr. Thomas Williams, Organist.



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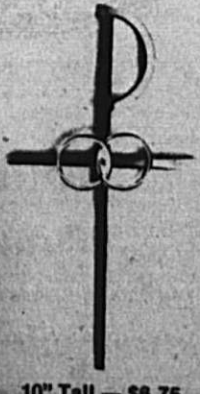
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Commentary

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Wake up!

Was the Archdiocesan board of education asleep when it approved the budget for the Office of Catholic Education for the coming year? Or didn't anyone notice that the budget jumped nearly 158% for the 1977-78 fiscal year? Or didn't any board member care?

Has the board discovered a money tree growing somewhere in the hills of Brown County or on the farms of Rush County? Is it hidden along the shores of the Ohio River or under a concrete strip along one of the freeways?

Board discussion must have been lively. It must have lasted at least five minutes. Did anyone ask if the money were available? Apparently the board members themselves are donating heavily to the cause. If they aren't, then who is? The board is committing parents, pastors and the Archdiocese through the nose, and we haven't heard any of them

thanking the board for its "generosity."

We are learning something in this Archdiocese about shared responsibility. What we are learning is that the Archbishop wants to share, but nobody else wants to be responsible. Money is the least of anyone's worry because everyone is sure that someone else's money will pay for everything.

The action of the board proves that its members care little for realistic questions like "Where will the money come from?" and "What is the ceiling on spending?"

On the other hand, their action also proves that education is costly, and if anyone is to take it seriously, he must pay through the nose.

We hope Archbishop Biskup is more realistic about it than the board and vetoes the package.—T.W.

Convictions

Open opposition by South Africa's Catholic bishops to the "law of the land," i.e., apartheid, will likely provoke an era of intense persecution in that divided country.

The courage of conviction is hopefully a stronger force than the fear of reprisal, and the Church there stands as a warning to us all that man cannot compromise his Christian faith with the goals of his government.

The Church in the United States has not yet had to face such total civil disobedience in order to restore the right to life to the unborn, in order to effect

a just racial harmony, in order to achieve the right to practice one's religion in peace. But the signs are there. The possibility is there. The Church in America stands on the brink of change—change in which relations between society and the Church, the government and the Church are now cordial but could soon be impatient and some day even hostile.

The Church in South Africa could produce martyrs. Indeed, it has already produced them in Rhodesia. Will the Church in the United States have the courage to produce martyrs should the call ever come? —T.W.

THE OTHER SIDE

ERA—the case in opposition to

The Equal Rights Amendment, if ratified by just three more states, would constitutionalize abortion on demand, and weaken the effects of a Human Life Amendment—if President Carter does not first veto such an amendment.

Constitutional law experts agree that the Supreme Court, having poked around in the dusty corners of the Constitution and found abortion in the very obscure "equal protection" clause of the 14th Amendment, would certainly have a field day with the "equal rights" wording of the ERA. Under the ERA, the court could do no less than grant wide open abortion on demand.

At present, under the 14th Amendment, the court can, and should reverse its rulings on abortion. Under the ERA, however, such reversal would not be possible, because militant women who demand total and complete equality with men in all ways simply would not allow it.

SUCH WOMEN DEMAND the same freedom from the consequences of sex that a man enjoys. Unlike a man, a woman can become pregnant, and have to suffer the discomfort and indignity of growing large with child. To her, this is the height of inequality, and the only way to grant equality is through abortion. Indeed, Betty Friedan, founder of the National Organization of Women, when asked about the relationship of ERA to abortion, replied: "As for reliance on future Supreme Courts (decisions), that's the reason we need ERA."

In addition, U.S. Sen. [Ret.] Sam J. Ervin, Jr., says, "ERA will

give every woman a Constitutional right to have an abortion at will. Since men cannot be compelled to have children, the only way [by law] to place women on an equal basis is to give them the right to abortion to keep from having children."

The ERA will also nullify State anti-abortion laws. Dean Clarence Manion, Notre Dame Law School, says, "State anti-abortion laws, since they are obviously designed on the basis of sex, would be a violation of ERA." And Prof. Charles Rice, also of Notre Dame Law School, says, "The states would be disabled from prohibiting or restricting abortion in any significant way."

The combination of Supreme Court decisions and ERA would prevent any restriction on abortion more stringent than those on sexually neutral operations such as appendectomies. Further, ERA would jeopardize conscience clauses (in laws) which give hospitals, doctors, and nurses the right, on grounds of conscience, to refuse to perform abortions.

Prof. Joseph Witherspoon of the University of Texas Law School, in testimony before the National Right to Life Committee, said: "... ratification of ERA would make it much more difficult for pro-life forces to obtain ... a Human Life Amendment." And at the Indiana House and Senate Hearing on ERA, Jan. 4, 1977, Dr. Rice stated: "It is true that the adoption of ERA would not legally prevent the adoption of a Human Life Amendment. But the ERA's prohibition against sexual distinctions would survive the adoption of a Human Life Amendment and becloud interpretation of that amendment."

In addition to granting abortion on demand, the Equal Rights Amendment may dictate that single-sex schools such as seminaries and convent novitiates be opened to the opposite sex, or lose property-tax exemptions. This could apply as well to church property within the community.

MEETING PROPERTY-TAX assessments could work a hardship on some congregations. The easiest out for them could well be to just throw in the towel and admit women to the ministry. This is not mere conjecture. At the Jan. 4 Hearing on ERA, Prof. Marsh of Indiana University, a proponent of ERA, admitted that single-sex schools would be compelled to admit the opposite sex or suffer the loss of property-tax exemption, income-tax exemptions, and any federal monies or grants.

BY MSGR. GEORGE G. HIGGINS

In a highly controversial report issued Jan. 26, a British government commission proposed that membership on boards of large companies be divided equally between union and management directors, compelling business executives to share decision-making with labor representatives. The report was drawn up by a committee of key trade unionists and academics under the direction of Alan Bullock, a distinguished Oxford scholar.

Copies of the Bullock report are not yet available in the United States, but Bernard Nossiter, London correspondent for the Washington Post and a trained economist, says it goes even further than existing co-determination or co-management plans in Sweden and West Germany. He predicts it will touch off a major debate that could last for years and influence industrial practice everywhere in the West.

"THE QUESTION of worker participation," he says, "has not yet aroused much interest among American unions, but social legislation in the United States typically lags behind Europe. The outcome of the argument (in Great Britain) is likely to affect not only unions on the continent but someday could reach the United States as well."

That "someday," in my opinion, will be a long time coming. American labor has never shown any interest in European-style co-determination. Twenty years ago, George Meany, then president of the American Federation of Labor and now president of the combined AFL-CIO, spoke to this issue in a feature article in Fortune magazine, "What Labor Means By More."

For American labor, Meany wrote, "I can say flatly that collective bargaining is not a means of seeking a voice in management. We do not want so-called 'co-determination'—the representation of unions on the board of directors or in the active management of a company."

"In Germany, where trade unions have endorsed such a plan, co-determination emerges from a peculiar background—the political use of corporate power by cartel management. And in that country it has some logic as a means of maintaining economic democracy. Here in the United States, with a different background and tradition,

with a different kind of management ... co-determination has no reality."

Meany, in taking this position, was undoubtedly speaking for the majority of American labor leaders then and now.

But while it is true that American labor does not want co-determination in the sense of union representation on boards of directors of U.S. companies, it does not want a voice in determining all matters directly affecting the interests of the workers. American labor will continue to press for this form of co-determination (if it can properly be so designated) through the medium of collective bargaining.

INDEED SOME THINK American labor, by concentrating on a very flexible kind of collective bargaining, may have achieved at least as great a measure of co-determination or co-

THE YARDSTICK

Will workers ever staff boards of companies?

management as the labor movements of Sweden or Germany have effected through legislation like that now being proposed for Great Britain by the Bullock Commission.

In any event, for better or worse, the position Meany stated two decades ago still stands. It was reiterated last May by Meany's top assistant, Thomas Donahue, in Montreal at the International Conference on Trends in Industrial and Labor Relations. Donahue told the Montreal conference that American labor has watched co-determination and its offshoot experiments with interest and will continue to do so.

"But it is our judgment," he added, "that it offers little to American unions in the performance of their job unionism role (given our exclusive representative status and our wide-open conflict bargaining), and it could only hurt U.S. unions as they pursue their social unionism functions—seeking through legislation, political

action, community involvement and a host of other approaches, to improve our members' lot by improving society generally."

I suspect that organized labor in the United States will stick to this position for the foreseeable future. That doesn't mean that leaders of organized labor have a closed mind on co-determination. To the contrary, they will continue to follow the co-determination debate on the Bullock Report.

I can't wait to get my hands on a copy of the report. It would appear to be one of the most far-reaching documents ever written about co-determination. Whether or not it will ultimately have an influence on industrial relations in the United States, it is required reading for anyone who wants to keep abreast of developments in this area.

DALE FRANCIS SAYS

Marching for 'Life' in Washington

BY DALE FRANCIS

I was in Washington for the March for Life on the anniversary of the Supreme Court decision that legalized abortion. I'm glad I was. I came away with new hope that we are going to win this battle for human life.

Much of the news media once again ignored this great demonstration of concern for life. One of the networks shows a little of the scene at the Capitol, let viewers hear none of the speakers, and then cut to a pro-abortion meeting attended by a handful of people and allowed a pro-abortionist to speak in favor of that barbarity. That shows something of the deep prejudice against the pro-life movement in a part of the secular

media. Can you imagine a decade ago a television network balancing out a few scenes of a massive civil rights demonstration by allowing a Ku Klux Klan leader to speak a few words on the subject?

The Washington Post and the Washington Star gave good coverage to the event, but most daily papers did not. Some ignored it completely. One of the handicaps we carry with us in this battle is that for the most part the secular news media not only is not with us but is also opposed to us.

I DON'T KNOW how many people there were at the March for Life, 1977. The Washington Post, accepting the estimate of District of Columbia police, said about 40,000. Nellie Gray, the wonderful woman who gave up her position as a Department of Labor lawyer to lead the March for Life four years ago, told the people she thought there were 100,000. I don't know. Part

of the time I was down with the people, and all I know is we were crowded together. Later, I climbed the steps, looked down on the crowd and saw people everywhere, right and left, clear back to Pennsylvania Avenue.

When they marched, they covered 12 blocks. There were more than 900 chartered buses, and buses carry about 50 people at least. That would make it 45,000. And thousands of people came in their own cars. I don't want to argue figures, but there were a lot of people there.

And it is the people who give me hope. Friday night and Saturday morning I met a lot of them. I moved around to different groups, heard them talking, talked with them. Most of them didn't know me. They didn't know I was a newspaperman, just that I was one of them, and I think I got to understand them better.

What impressed me greatly was how many young people there were. There were teenagers but most of all there were people in their twenties and thirties. If this was just a movement of the middle-aged and older people, then maybe in time it would fade away by attrition. But the right-to-life movement has the support of young people and through them it will continue to grow.

THE ENEMIES OF pro-life like to charge that the whole movement is Catholic and clerical, directed by bishops and priests. In the two days I saw just two members of the Catholic hierarchy. Archbishop Fulton J. Sheen came to speak Friday night. He volunteered to do it because he believes in the importance of human life, and he was wonderful. Cardinal William Baum came Friday night and again to the Capitol. He came because, as the archbishop of Washington, he wanted to let the people know he stood with them.

There were some priests, fewer really than I would have expected, and perhaps a few Sisters, although I saw only three. But there were people of all faiths, often identified by the signs they carried as Lutherans, Baptists, Episcopalians. A Church of the Brethren pastor gave a prayer. This is not in any way a clerical movement. This is a movement of the people, led by the laity, participated in by lay people of all religions.

The Catholic bishops strongly support the pro-life cause, that's a fact and one for which we can all be thankful. But it is a total misunderstanding of the pro-life movement to think of it as either clerical or Catholic. It is a people's movement and this is its strength.

Letters to the Editor

DeKalb challenges new Penance rite

To the Editor:

This being Catholic Press Month and having read countless articles supporting the New Rite of Reconciliation, I have been disturbed, that in the tradition of a free press, there has been no challenge to the theory and theology of the New Rite in The Criterion.

I thought it interesting that Dale Francis in his Feb. 4 article concerning our rapprochement with our Lutheran brethren and Msgr. Bosler's Question Box of the same day's issue bore a relationship to the reservations many have toward the New Rite of Reconciliation. It seems we have already adopted one of Luther's obsessions and that was his preoccupation with sin and guilt. Catholic theologians have been pointing out that this obsession is contrary to faith and practice for the past four hundred years. Now our theologians (some of them) seem to be standing side by side with Luther. As an example, take Msgr. Bosler's reply (Feb. 4) to the elderly and saintly widow who couldn't accuse herself of serious sin for seven months past. Brushing aside this woman's applied Christianity resulting in a loving relationship with her Lord, Msgr. Bosler promptly tells her she is a plain old sinner anyway and proceeds to dig up some sins for her to contemplate. He seems to be saying (after all, confessions have drastically reduced in number), "By cracky, if they don't already feel guilty, we've got to make them feel guilty anyway." How differently Our Lord responded in the story of the widow's mite. No word here of His reprimanding her or instructing her to do more. No suggestion that she ought to feel guilty for not giving more!

"Newspeak" theology (with apologies to George Orwell) in its determination to enforce a practice, confession to a priest, not introduced into the Catholic church for a thousand years after Christ and in the face of massive rejection, not of the sacrament but of the sacrament in its present and "new" form, refuses to consider a workable, practical alternative. Even in today's Mass, almost all of the historic elements of reconciliation are still in place. Let me offer some examples.

Why, if sins must previously be forgiven in the confessional, do we find a general confession to God and our fellow men at the very opening of the Mass? "I confess to Almighty God ... Next, we again beg God's forgiveness because we have sinned. 'Lord, have mercy on us.' And then, if this is not enough assurance, the priest pronounces an absolution: 'May Almighty God have mercy on us, forgive us our sins and bring us to everlasting life.' Other than counseling in the confessional, what else can the priest do in the way of absolution? In the Our Father, we again beg God's forgiveness. In the Sign of Peace, the priest intercedes once more for us: 'Look not upon our sins.' And the people themselves, just before Communion, confess their unworthiness and ask of God, 'only

say the word and I shall be healed."

Auricular confession certainly should be retained for those who need it. Most friends of mine among the clergy (from several areas of the United States) privately feel that both forms of the sacrament will be the rule in a very few years. For advance notice, consider the long shadow cast over the New Rite by Bishop Carroll Dozier of the Diocese of Memphis, who on two separate occasions gave general absolution to thousands last year. Albert, according to the New York Times, much to the displeasure of the Vatican but to the joy of the reform minded segments of the American Catholic church.

In conclusion, the ultimate question has to be: when is the Catholic Church going to give up the infatuation with its legalistic heritage from Imperial Rome? What is being insisted upon in auricular confession is that the priest must act as prosecuting attorney, judge and jury, all neat, and above all "legal." Thus, the new Rite of Reconciliation appears to many to be only a thinly disguised version of the older form of confession, a barrier that keeps people from the love of Christ through the force of ecclesiastical law. How is this archaic form, except for those who feel a need for it, to be justified in the presence of Our Lord who said only, "Whose sins you shall forgive, they are forgiven them."?

George B. DeKalb
Bloomington, Ind.



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Price: \$5.00 per year
15c per copy

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

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

Published Weekly Except Last Week
in December.

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

LIVING THE QUESTIONS

Religious women share worries about numbers

BY FR. THOMAS C. WIDNER

The PBF's are worried. They are puzzled about the future of the Church in the Archdiocese.

The PBF's are the three orders of Religious women which staff most of the schools in the Archdiocese. They are the three orders which have their motherhouses located in the Archdiocese. PBF stands for Providence, Benedictine, Franciscan.

The Sisters of Providence, Sisters of St. Benedict, and Sisters of St. Francis believe that someone should look at where the Archdiocese has been and where it might be going. Since no one else seemed to be listening, they decided to do it themselves.

In four meetings attended by more than 600 Religious women throughout the Archdiocese, representatives of the three orders presented a program of reliance on the past, faith in the present and hope in the future. What they revealed startled some observers.

"WE RESEARCHED the population growth of the Archdiocese for the last 120 years," explained Sister Mary Carol Schroeder, O.S.F. A former chairman of the history department at Marian College, she is now a councilor for the Franciscan Sisters at Oldenburg.

"We found that Catholics are still confined to the areas of the diocese they were found in back in 1850. In our 39 county area in 1850, Catholics were found in concentrations in southeastern Indiana (Batesville area), along the Ohio River (New Albany and Tell City areas), and along the Wabash River (Terre Haute area). The concentration in Marion County (Indianapolis) has, of course, realized the greatest population expansion. But the percentage of Catholics was not overwhelming there."

Sister Mary Carol pointed out that the same facts hold true for 1976.

So—what's the beef, you might ask?

The beef is that the Sisters are questioning the mission of the Church to spread the Gospel in the light of the above information. The map and chart you see accompanying this column indicate more forcefully what the Sisters are talking about.

The statistics indicate that the Church in the Archdiocese has largely been a Church which has cared for its own, but has rarely evangelized to non-Catholics. The growth in Catholic population in the Archdiocese is proportionate to the growth in total population. Hence, the percentage of Catholics in the Archdiocese is the same as it was 120 years ago.

Religious orders of women were the only groups in the Church mandated to reform and update themselves following Vatican Council II. Perhaps because they have been through the wringer many times, they more keenly sense the inequities of the past and present.

In 1976 the Sisters of Providence had 308 active Sisters; the Sisters of St. Benedict had 101; the Sisters of St. Francis had 256. There are, in addition, 95 women from other religious orders working here.

"Our numbers are dwindling," says Sister Norma Rocklage, O.S.F.,

councilor at Oldenburg, "but there are greater demands for more Sisters in the schools. We just don't have the Sisters available to replace the ones who retire."

IN ADDITION TO ACTIVE Sisters, the orders reflect a concern for the large number of retirees they house. The Sisters of Providence have an additional 244 Sisters residing in the Archdiocese; the Sisters of St. Benedict have six; the Sisters of St. Francis have 142. All of these women bring the total number of Sisters living in the Archdiocese to 1,152. The numbers of younger Sisters available to replace those retiring is extremely small.

The research accomplished by the Sisters was not only confined to themselves. The chart indicates by county the numbers of priests and Sisters active in each county. The number of Sisters indicated ignores the inactive, retired Sisters at the motherhouses in Vigo, Marion, and Franklin Counties. The clergy figures do not include the Benedictine monks in Harrison Township, Spencer County, in Marion County and the Franciscan Friars at Oldenburg and Mount St. Francis.

SOME IMBALANCES are apparent in such statistics. There is, for example, in Dearborn County one priest for every 531 Catholics and every 4,204 persons, while in Jackson County there is one priest for every 1,412 Catholics and every 33,187 persons. In Marion County there is one Sister for every 243 Catholics and every 2,170 persons. But in Rush County there is one Sister for every 710 Catholics and every 10,176 persons.

"We have been accused of pulling out of Catholic schools," said Sister Mary Maxine, S.P., provincial of the St. Gabriel province of the Sisters of Providence. "In fact, however, more than 95% of our Sisters are teaching in schools. The point is that we simply have fewer Sisters to do any kind of ministry, teaching or otherwise."

The communities of Religious women look at the demographics of the Archdiocese, and they wonder if their work in the past has been for naught. What are the needs of the Church today? Are those needs best met by continuing to staff schools no matter how few Sisters are available? What about other needs of the Church, especially the call to evangelize?

"The statistics we presented to all of our Sisters provoked a very positive response," according to Sister Norma. "The nuns seemed to have a sense of the need to collaborate more among themselves. The different orders are more aware now of common problems and we seem to have a greater sense of the Church as a whole."

Sister Norma emphasized that "the Sisters place special emphasis on the important role of retired Sisters. Their prayer and suffering for the Church has kept us alive. We know that we

need to attract more young people to religious life by the quality of our presence, the joy of our lives, and our charity toward each other."

SHE STRESSED THE need to somehow empower the laity to do work which may free the Religious woman to do her special work in the Church. This is work that is needed, but work for which there is no "woman power."

"This does not mean leaving schools," she added, "but perhaps staying especially in inner city schools where lay people cannot remain due to low salaries."

In the Indianapolis area, of course, teacher salaries are uniform in the parishes and diocesan high schools. The difficulty lies in the parish, which cannot afford to pay teacher salaries at all.

Why should the Sisters think of remaining in the inner city?

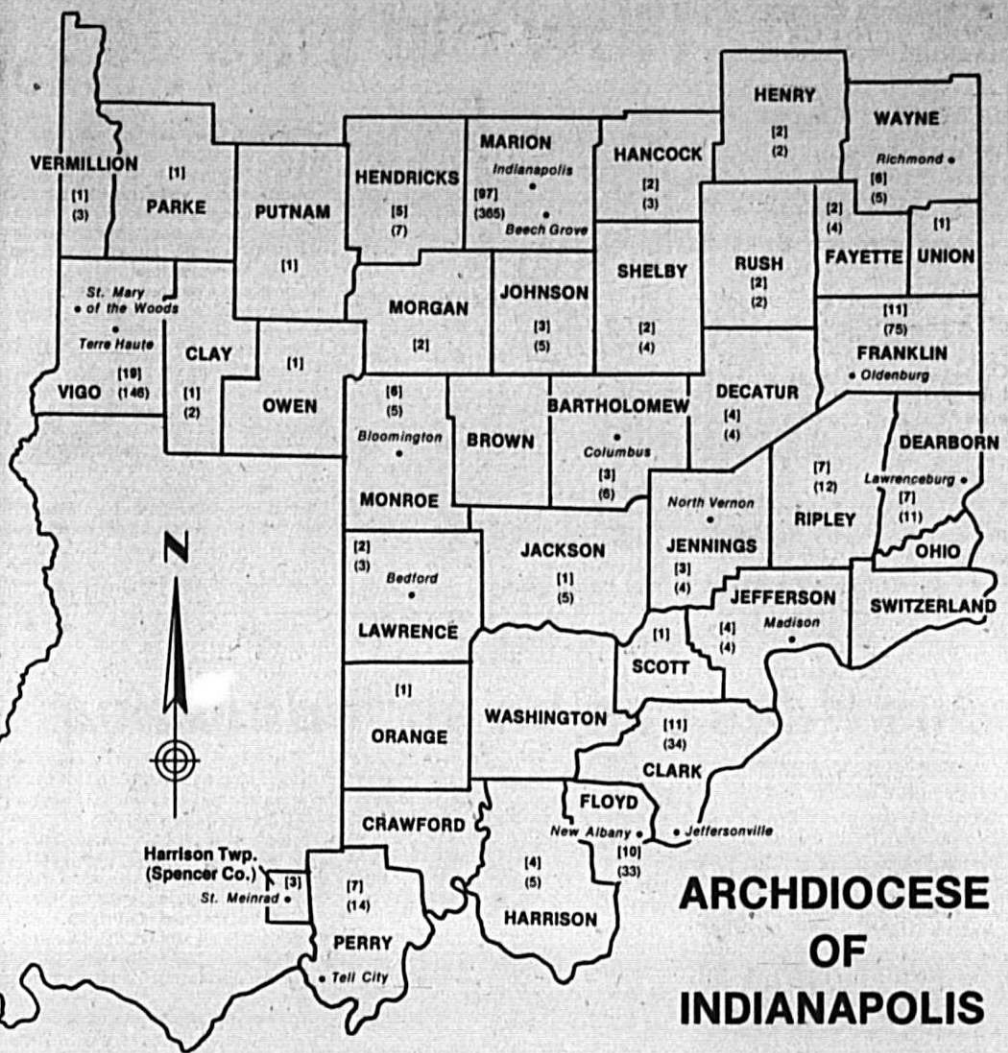
That again gets back to their main concern. What is the Church in the Archdiocese doing to evangelize the so-called "un-churched"? Less than 14% of the population of the city of Indianapolis is Catholic and in the inner city many non-Catholics eagerly request entry into Catholic schools there. What a perfect opportunity for evangelization! Did not Christ command his followers to go out and teach all nations?

Of greatest concern to the Sisters was the fact that in the next 10 years there will be more than 174 Sisters retiring from active service. Yet there are fewer than 90 Sisters under the age of 30. The greatest number of active Sisters available today are in ages 45-65. Even if vocations suddenly take a spectacular increase now, there will still be fewer active Sisters in the next 10 years.

WHAT CAN BE DONE about the dwindling number of priests and Sisters? The case presented by the Sisters was very convincing. At least they identified the role of the Church in the Archdiocese in the past. But what of the present and future? Stepped up vocation programs are obviously called for. And there can be no sloughing off the value of the one-to-one contact between priest and prospective priest, Sister and prospective Sister.

What was good for the past is not necessarily good for the present or future. Caring for our own is a vital and necessary part of the Church's work. But the Spirit seems to be saying "Reach out further." Are we to take seriously the call of the Sisters to make our clergy and Religious available in alternative forms of ministry or do we strengthen our defenses?

More than 390 Sisters, in addition to



This map of the Archdiocese of Indianapolis indicates the number and location of diocesan and Religious clergy in parishes and Sisters in convents. The bold face numbers in brackets represent the number of clergy in each county and the light face numbers in parentheses represent the number of Sisters. Where one or the other or both is not indicated on the map, no priest or Sister is resident in that particular county. The numbers do not include the monks at St. Meinrad Archabbey (Harrison Twp., Spencer County), nor the Franciscan Friars at Mount St. Francis (Floyd

County) and Alverna Retreat House (Marion County). They also do not include the Benedictine monks at St. Maur's Priory (Marion County). The figures for the Sisters do not include retired Sisters residing at St. Mary-of-the-Woods (Vigo County), Our Lady of Grace (Marion County), and Oldenburg (Franklin County). Ohio County is the only county in the Archdiocese in which not even a mission parish exists. All figures are based on statistics in the Archdiocesan Year Book for 1976.

teaching, donate part time efforts in other ministries. They serve, for example, as CCD teachers, lectors at Mass, ministers of the Eucharist; they visit nursing homes, prisons, hospitals; they visit shut-ins; they take part in music ministry, in St. Vincent de Paul societies, in adult education, Spanish ministry; they work at the Indiana Girls' School; they teach religious education to retarded

children and adults.

Are these needs any less important than teaching in parochial schools? Are they more important? Can both be served?

The Sisters are asking questions that can only be answered in the perspective of the total picture of the Archdiocese. They cannot decide the answers without working with the clergy and laity in planning the future.

Up to now, we seem to have allowed the future to come into our present. Organizations like the Educational Planning Commission are positive signs, but they are only part of the picture. When will we as an Archdiocese begin to look to the future as one Church rather than as 163 parishes, assorted priests, Sisters, and half-interested, half-turned off laity?

GROWTH THROUGH PENITENCE

We need some good discontent

BY FR. AUGUSTINE HENNESSY, C.P.

Today Cardinal Newman's language may sound somewhat quaint to us but it is nonetheless beautiful. Listen how he warns against neurotic penitence: "Gloom is no Christian temper; that repentance is not real which is not sweetened by faith and cheerfulness; we must live in sunshine, even when we sorrow."

The New Rite of Penance is aimed at helping us to achieve growth through genuine penitence. Its very newness implies that we should have some wholesome discontent with the way things actually are. It would be wrong to say that there have been no values in the anonymity, the facelessness, the dark environment, the intervening screen, and the hushed whispers of the familiar confessional box. But it would be equally wrong to react to suggested changes in our celebration of a sacrament by a childish petulance which asks impatiently, "Why can't they let things stay as they are?" The impulse to grow can never get comfortable with changelessness. Good discontent is a gift of God.

In one of its study texts for educating priests to be good ministers of the sacrament of Reconciliation, the Bishops' Committee on the Liturgy has observed that the one constant in a good Christian is the consciousness of evil and aspiration for goodness. Then the committee remarks wisely, "We are witnessing a creative dissatisfaction in man with ordinary ways of doing things, arranging the world, and solving problems."

CREATIVE DISSATISFACTION is good discontent. Our Christian instinct has rightly made us dissatisfied with any celebration of Christ's power to forgive sin which is robbed of its meaningfulness by the presence of pervasive gloom. The new Rite of Penance is creative in its effort to produce an atmosphere of warmth and kindness which will enable the penitent to disown all disabling fear and enable him or her to discover the fatherhood of God.

The minister of the sacrament of Reconciliation is called to be a sign of the fatherhood of God. As a father, he mirrors God's own presence in our world. He mediates our Father's goodness toward us as a giver of life, a sustainer of weakness, a refuge in trouble. The atmosphere most conducive to the achievement of this ministry is one in which the penitent is

gently made to feel that not even the tensions of life and the tragedies of sin can disrupt our Father's loving designs upon us. Accordingly, the priest is urged to receive the penitent in friendly manner, urge him or her to trust in God's power and goodness, and ultimately communicate the protectiveness of that fatherly care by extending his hands over the head of the penitent while saying the words of absolution.

Here is the way the Introduction to the new Rite of Penance instructs the confessor: "The priest should welcome the penitent with fraternal charity and, if the occasion permits, with friendly words . . . Next, the priest briefly urges the penitent to have confidence in God."

Then by way of helping him to do his ministry well, the instruction adds, "If the penitent is unknown to the priest, it is proper for him to indicate his state in life, and anything else which may help the confessor in exercising his ministry." [No. 16]

All these words of the Introduction are so carefully written because they are so patently needed. Any priest who has heard the confessions of the faithful for years would have to be a very insensitive man if he has not at times experienced wholesome discontent with his ministry. Very often, his discontent, and the penitent's likewise, is occasioned by an encounter with impersonalism.

EVEN AS SINNERS, each one of us is wondrously and irreplaceably unique. None of us is made to be a carbon copy of anybody else. Yet from fear, shame, uneasiness, unreal guilt feelings, or just the urgency to escape from the confinement of a confessional box we often make our confession of sinfulness hardly more than a stereotyped, nervous recital couched in familiar phrases and accompanied by an incapacity to hear the word which our Father is speaking to our hearts. We are content to lose our recognizable face in an impenetrable cloud of vagueness and insecurity.

Genuine self-revelation and

authentic self-acceptance are the good things which the renewed rite wants to help all of us to achieve. Neurotic guilt is at bottom a discourtesy to God's manifest willingness to heal and save us. It keeps God at a distance.

Cardinal Newman again puts this truth into sharp focus: "We must live in God's presence; we must not shut up ourselves in our own hearts, even when we are reckoning up our past sins."

THE WORD THIS SUNDAY

By Father Donn Raabe

FIRST SUNDAY OF LENT

"Roots"

Deuteronomy 26:4-10
Psalm 91:1-2, 10-15
Romans 10:8-13
Luke 4:1-13

The readings from Deuteronomy reminds me how important one's roots are for keeping in touch with who one is and why one is. Lent is a time for roots—a time for renewal in faith and the spirit to live it. "No one who believes in Him will be put to shame," but sometimes we are tempted to sink our roots elsewhere than in God. The only problem with that is that He is the beginning and end of everything. So what good is anything else? The "bread" of this life doesn't give life that lasts . . . only God does. Power and glory pass . . . God's doesn't. God is in charge of life . . . we can't make him hop and jump at our beck and call. Use today's Gospel, and put yourself in Jesus' place and see if you are tempted in similar ways. Pray over it, and ask God to give you an insight into how you can apply it to your own life—to better root yourself in God this Lent.

Population Data

County	1970 Census Total Pop.	Yr. Bk. '76 Cath. Pop.
Bartholomew	57,022	3,334
Brown	9,057	332
Clark	75,876	10,098
Clay	23,933	512
Crawford	8,033	7
Dearborn	29,430	3,718
Decatur	22,738	4,641
Fayette	26,216	2,743
Floyd	55,622	11,415
Franklin	16,943	4,768
Hancock	35,096	2,070
Harrison	20,423	3,381
Hendricks	53,974	4,604
Henry	52,603	1,476
Jackson	33,187	1,412
Jefferson	27,006	1,955
Jennings	19,454	2,097
Johnson	61,138	3,801
Lawrence	38,038	1,704
Monroe	84,849	8,346
Morgan	44,176	1,435
Marion	792,299	88,888
Ohio	4,289	?
Orange	16,968	462
Owen	12,163	154
Parke	14,600	335
Perry	19,075	6,308
Putnam	26,932	734
Ripley	21,138	6,104
Rush	20,352	1,420
Scott	17,144	361
Shelby	37,797	2,466
Switzerland	6,306	59
Union	6,582	1,740
Wayne	79,109	6,264
Washington	19,278	271
Vermillion	16,793	1,297
Vigo	114,528	8,740
Harrison Twp. (Spencer Co.)	2,199	1,510

1,321 take high school entrance examinations

A total of 1,321 potential students took the placements tests at Archdiocesan and private Catholic high schools on Feb. 12. The figure represents a drop of 107 compared to 1976.

The largest increases occurred at Roncalli High School, Indianapolis, which placed 236 students for its freshman class as opposed to 161 last year, and Cathedral High School, Indianapolis, which opened in 1976 with 135 freshmen and this year tested 191. Ironically, the number of boys taking the test at Cathedral declined by 25 compared to 1976.

THE MAJOR DECREASES occurred at Our Lady of Grace Academy, Beech Grove, which tested 16 this year as opposed to 54 last year; St. Mary Academy, Indianapolis, which tested 11 compared with 38 last year; and Schulte High School, Terre Haute, which tested 58 this year as opposed to 100 last year.

Totals for this year include:

Teacher election order set aside

PHILADELPHIA—A U.S. district court judge here Feb. 17 granted a preliminary injunction against the National Labor Relations Board stopping the NLRB from conducting union representation elections for lay teachers in 269 parish elementary schools in the Philadelphia archdiocese.

Judge Donald Van Arsdale ruled that the labor board's Jan. 17 election order "does tread on the free exercise (of religion) clause of the First Amendment."

Roncalli (137 boys, 99 girls); Chataud (106 boys, 111 girls); Seclina (80 boys, 100 girls); Ritter (82 boys, 69 girls); Cathedral (110 boys, 81 girls); Latin School (14); Our Lady of Grace (16); St. Mary Academy (11); Schulte (27 boys, 31 girls); Providence (87 boys, 88 girls); Immaculate Conception Academy (74).

Brebeuf High School tests potential students twice a month all year long, and Shawe High School, Madison, does not hold placement tests.

Brebeuf launches \$300,000 campaign

Brebeuf Preparatory School, as a continuing part of its Environment II campaign, is seeking \$300,000 to provide additional gymnasium space for its expanded coeducation program.

In a joint announcement Father Carl E. Meirose, S.J., Brebeuf President, and J. Joseph Tuohy, Chairman of the Brebeuf Executive Council, stated that an appeal will be made to business, industry and individuals throughout the greater Indianapolis area to reach the \$300,000 goal.

The 13,672-square-foot addition, which is nearing completion, will provide for girls' interscholastic competition, girls' locker room facilities, an expanded lobby and concession area, storage for physical education equipment, a deck area for physical education classes, and offices for members of the athletic department. Formal dedication of the facility is set for Sunday, Feb. 27.

Co-chairmen for the year-long drive are John B. Smith, president of Mayflower Corporation and Joseph A. Borinstein, president of A. Borinstein, Inc.

VIEWING WITH ARNOLD

Film maps road to oblivion

BY JAMES W. ARNOLD

"Twilight's Last Gleaming" comes across as mostly twilight and not much gleaming. It's an end-of-the-world melodrama as it might be constructed late at night after a lot of boozy philosophizing by the neighborhood's tough old birds—granting that they could show an occasional glimmer of action-movie expertise.

The film is sort of an ultimate in the downbeat political thriller genre, in the sense that the stakes are piled to ceiling.

The bad guys (or are they the good guys?) invade a Titan missile silo in Montana and threaten to launch an attack on Russia, thus destroying the planet, unless their demands are met. Their escape hostage is (eventually) the president of the U.S. Their goal, besides \$10 million in ice cold cash, is the release of a secret government document revealing the "real" causes of the Vietnam War.

Thus, in a marvel of the scriptwriter's art, we have in one film the caper plot, the doomsday plot, the hostage-extortion plot, something like the Pentagon Papers and the Ellsberg case, and possibly a very big disaster movie. I hate to tell you, but the world doesn't blow up—it isn't a secret that could last very long.

PROBABLY A talent never existed that could put all these heavy theatrics together successfully; in any case, it isn't director Robert Aldrich of the well-known sledgehammer style ("Baby Jane," "Dirty

Dozen"). The basic trouble is that all the characters are recycled cardboard out of B movies. This is despite a considerable load of on-board talent—Burt Lancaster, Paul Winfield and Burt Young as the terrorists; Richard Widmark as the general trying to stop them; Charles Durning as the harassed president (nobody could look less like Jimmy Carter), and a cabinet including such notable geriatric cases as Melvyn

Douglas, Joseph Cotten, Lief Erickson, etc. They all pretty much act and talk like the prison inmates and guards in Aldrich's "Longest Yard." Except for Lancaster, who is more like Peter Finch's raving prophet in "Network."

Aldrich and his script, adapted from Walter Wager's novel, are adequate as long as they stick to the roughhouse suspense stuff. The setup is intriguing, with Lancaster and his ex-con

pals locked deep in the bowels of the silo, surrounded by computers and steaming rockets, able to see outside only via security TV cameras. Widmark's troops, tanks and helicopters are outside, and the nervous big shots are in the White House watching everything on closed circuit.

WHEN CUTTING around to those various groups isn't tense enough, Aldrich picks up the pace by using split and multiple screens. During one harrowing attempt by Widmark to sneak a small A-bomb into the silo, the angry Lancaster pushes the buttons on his rockets, and the president and his people have to decide priorities in a hurry. The anxiety is caught in a dazzling, frantic flurry of simultaneous images of bewildering sizes, shapes and colors. It's the most impressive use of the potential of split screen since "Grand Prix."

Unfortunately, most of the second half of this very long

(2½ hours) movie is given over to the speeches and ultimata by Lancaster, Durning and Winfield. It's supposed to be profound and significant, but comes off as slightly less stimulating than a campaign debate. Idealist Lancaster is apparently ready to turn on doomsday for several billion people unless the government admits it went into Vietnam only to establish its toughness and credibility with the Russians. (That's a lot simpler and clearer than it's expressed in the movie).

Apparently Lancaster and the filmmakers think (1) that his motive was outrageously immoral, and (2) that the American people are ignorant of the truth. Point one is arguable (except in the context of starting atomic war), but point two is absurd, unless you're thinking of people who hibernate except when they're watching movies like this one. In any case, the issue is a dud and it's pounded into the ground. In

a tricky plot switch, by the way, the president ends up admiring Lancaster, and the real heavies turn out to be the evil Powers in Washington. Fellow paranoids, this is your kind of movie.

Most disenchanted viewers will probably agree with Winfield, the black convict who thinks that everybody lies anyway, and it isn't worth blowing up the world. Equal time for the cynics.

Whatever your politics—the view here, for all the anti-Vietnam rhetoric, is fundamentally right-wing, an attack on the diplomats who got us into the wrong war for the wrong reasons—the movie lacks the zap of "Seven Days in May" or the wit of "Dr. Strangelove" or the genuine horror of "Fail Safe."

Durning, let's concede, is brilliant in his tour-de-force as an earthy but decent common-man president, although the script exploits the memory of the Nixon tapes to make him talk like a Maoist street guerrilla. There are no women or kids in "Twilight," and they might have helped humanize all these male lunatics. If the crunch ever comes in real life, there is comfort in knowing it won't be scripted by the guys who wrote this movie. (Rating not available)

Suspended prelate gives minor orders

ROME — Archbishop Marcel Lefebvre, defying his suspension from exercising priestly functions, has conferred minor orders on 30 students at his traditionalist seminary here.

The archbishop, who rejects many of the teachings of the Second Vatican Council and changes in Church discipline since the council, was suspended from all exercise of his

priesthood by Pope Paul VI last summer after he ordained a group of seminarians to the priesthood without fulfilling the requirements of Church law and in defiance of direct papal orders.

BY CONFERRING minor orders the archbishop also defied recent liturgical reforms.

In reforms initiated since the Second Vatican Council, the minor orders—porter, exorcist, acolyte and lector—have been suppressed in the Western Church and replaced by installation into two ministries, acolyte and lector.

Historically the term "minor orders" arose to distinguish these functions from those properly pertaining to ordained ministry, which were called "major orders."

PART OF THE rationale behind the reform was the fact that the subdiaconate—also suppressed in the reform—was the first of the so-called "major orders," although there was a broad theological consensus that it was not part of the sacrament of Holy Orders.

Archbishop Lefebvre's seminary here also recently admitted 26 new seminarians, most of them from France.

Bishop heads faith group

DENVER—Bishop George R. Evans, auxiliary of Denver, who has represented the archdiocese ever since it joined the Colorado Council of Churches four years ago, will be installed as the council's president Feb. 28.

He is one of the first Catholic bishops to hold such a title nationally.

The week's TV network films

THE LAND THAT TIME FORGOT (1975) (NBC, Saturday, Feb. 26): An old Edgar Rice Burroughs' story about a German U-boat,

captured in 1918 by Americans and British, that lands on a prehistoric island full of dinosaurs, cavemen and noisy volcanoes. Doug McClure and John McEnery head the human cast. Strictly for young dinosaur fans.

SURVIVE (1976) (ABC, Sunday, Feb. 27): A cheap Mexican-made exploitation film based on the famous and rather profound incident of the plane crash in the Andes where survivors lived on the flesh of the dead. Sloppy as film, it never approaches the moral issues involved. Not recommended.

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Marian plans for musical 'Cavalcade'

The Marian College theatre department will present "Cavalcade," a salute to the evolution of the American musical comedy, at three public performances, Friday through Sunday, Feb. 25-27. Curtain time is 8 p.m. in the Peine Arena Theatre on campus.

Junior theatre major Linda Leonard will direct the production, to be given in the three-quarter round. She is being assisted by sophomore music major Phil Kern. Both are from Indianapolis.

Cast members from Indianapolis include: Evelyn White (narrator), Kathleen Donohue, Mary Hazel, Margaret Sheehan, Lela Pate, Jill Krider, Greg Bauer, Karen Stewart, Bob Hahn, Gary Asher, Penny Pace, Vicki Gioaclo and Maryleese Happel. Others include: Marcia Russell, Richmond, Donna Hyderkhan, Greenfield; and Roseann Wissel, Batesville.

Following the public performances, the 20-member cast will tour area high schools and churches. Information about touring dates may be obtained by calling 924-3291.

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Yahweh marries His people

By Father John J. Castelot

In the Book of Hosea, God is presented as speaking to His formerly faithless bride, Israel, as follows: "I will espouse you to me forever; I will espouse you in right and justice, in love and in mercy; I will espouse you in fidelity, and you shall know the Lord" (Hos 2, 21-22).

When you think about it, using the marital relationship to express the covenant bond between Yahweh and His people is rather bold, but, perhaps for this very reason, quite forceful. It tells us a great deal about that bond as a warm, interpersonal, intimate relationship, rather than just a cold, legalistic arrangement like other covenants of the day. And it tells us something about marriage as viewed by the biblical authors.

Some books do, in fact, make the covenant sound like a lifeless contract

drawn up and notarized in an attorney's office; and many passages give a similar impression of marriage. One must put all the data together to get a true picture.

MARRIAGE among God's people was a private affair; it was neither public nor religious. Consequently the Law says little about it directly, except in its regulations about whom a priest may or may not marry (Lv. 21, 7, 13). It tells us nothing about the legal age for marriage, the wedding ceremony, and other items of obvious interest. It does, however, consider peripheral matters, those with strictly legal implications, like divorce and remarriage (Dt. 24, 1-4), being hoodwinked into marrying a non-virgin, rape, adultery, and the like (Dt. 22, 13-23, 1).

Monogamy was held up as the ideal by the Yahwist author of Genesis 2. After Adam's ecstatic exclamation:

"This one, at last, is bone of my bone and flesh of my flesh; This one shall be called 'woman,' for out of 'her man' this one has been taken," the writer comments: "That is why a man leaves his father and mother and clings to his wife, and the two of them become one body" (Gn. 2, 23-24).

Even though this was the ideal and remained so for a long while, polygamy was practiced without question at least until after the Exile. So generally accepted was it that, while Hosea pictured Yahweh as the 'husband' of Israel, Ezekiel did not hesitate to picture Him as married to two sisters, symbols of the two kingdoms (Ez. 23).

WHILE polygamy may have been a practical arrangement from some points of view, it led to all sorts of family problems: envy, squabbles, hatred, even violence. Many Old Testament stories bear

this out. Concubinage, too, seems to have been quite common, and the legal complications arising from this situation were very involved.

Normally the parties who arranged the marriage were the fathers of the couple, or the girl's brothers if her father was dead. A payment known as the 'mohar' was made to the bride's parents. The transaction doesn't seem to have been anything so crude as 'buying' the girl, although it may well have been the vestige of an even more ancient custom which was in fact a purchase.

We are not told how old the bride usually was, but it seems that ordinarily she would not have been far past the age of puberty. While we know nothing about the ceremony, we do know that the subsequent festivities lasted a week.

IF THIS sounds rather cold and businesslike, there are also indications that marriage involved deep love, too. The girl's wishes were often consulted (Gn. 24, 58), and Jacob loved Rachel so much that he agreed to serve her brother for an additional seven years if he could have her — after he had been duped into marrying her ill-favored elder sister (Gn. 29, 15-30). Abraham and Sarah, Samuel and Hannah, and many others were deeply in love. And the whole book known as the Song of Songs is a rapturous celebration of frankly erotic love.

The New Testament really adds little to the data of the Old. Jesus treats the subject directly only in connection with the question of divorce, and then reaffirms the ideal expressed in Gn. 2, 23-24. Paul seems to take a less than enthusiastic view of marriage in 1 Cor. 7, 1-9. The whole subject has to be carefully weighed against the whole content on that letter.

A CORRECTIVE is supplied, if one can call it a corrective, by the later (Pauline) author of Ephesians. In the tradition of the earlier prophets he compares the union of man and wife to that of Christ and His Church. This passage set the tone for the Christian attitude to the marriage bond, an indissoluble union of love and mutual giving, a living sign of Christ's unique and unfailing love for His body, the Church:

"... Husbands, love your wives, as Christ loved the church. He gave himself up for her to make her holy, purifying her in the bath of water by the power of the word, ... Husbands should love their wives as they do their own bodies. He who loves his wife loves himself.

"Observe that no one ever hates his own flesh; no, he nourishes it and takes care of it as Christ cares for the church — for we are members of his body. 'For this reason a man shall leave his father and mother, and shall cling to his wife, and the two shall be made into one' (Gn. 2, 24).

"This is a great foreshadowing; I mean that it refers to Christ and the Church. In any case, each one should love his wife as he loves himself, the wife for her part showing respect for her husband" (Eph 5, 25-26, 28-33).

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**KNOW
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It was not good for man to be alone

By Wendy Somerville Wall

When God had created the world and all the good and beautiful things on it, he created man to till and care for and enjoy the earth and, because "it is not good for the man to be alone," (Gn. 2, 18). So He created a partner for man — woman.

Since that time, when God gave the first couple His own likeness, He has continued giving a significance to their union beyond any other parallel the Scriptures draw: The covenant of love between a man and a woman is a sacred sign of the covenant of love between God and His people, between Christ and His church.

One wonders why Christ chose so abused an institution as marriage to signify so perfect a promise as His. Perhaps because He did not speak of contract but covenant; he did not mean law but love. Perhaps Christ made marriage a sacrament to insure that the covenant He selected to be a sign of His own fidelity would endure. Thus each marrying couple is given the grace to meet and overcome hardships and sufferings, to remain faithful, and therefore forever be living witnesses of Christ's love.

EVEN THOUGH today more and

more couples do not remain faithful and break the promise they have made to one another, there is no threat to the covenant parallel Christ has drawn. As long as one man and one woman care for each other in such a way that they accept responsibility for one another's joy, the covenant parallel is evident.

Christ's promise, however, goes way beyond a mutual commitment of support. He has told His people that no matter what we do as sinners, He will love us and seek our return to Him. As long as somewhere one wedded partner, no matter what the other has done, retains an open and nourishing love, the covenant parallel is justified.

Marriage is the only sacrament where the person receiving it is also the administrator. Marriage is not done to us; we do it to ourselves, just as Christ freely sought and freely made a covenant with His church. Yet a surprising number of couples seem only vaguely aware of their role as ministers.

THE CURRENT rite of marriage which more clearly emphasizes the covenant theme, also opens the marriage ceremony to a great deal of couple participation and couples who wish this involvement should be welcomed. Those who are timid should be encouraged because it is an excellent way for them and their priest to fully explore their understanding of the sacrament and their serious preparation for it.

There is no better way to announce that the couple themselves are the ministers of the sacrament they share than to have them visibly and verbally make their vow to one another in a manner as obvious and conscious and active as possible. To stand with backs to family and friends, beneath a priest and repeat in inaudible voices does not underline that this man and this woman are making a sacrament with one another, administered by one another. At the same time the sacrament has a social significance imparting not only grace to the recipients but a certain grace and responsibility to the witnesses. At a wedding, all are enriched by the evidence of Christ's love which the couple's willingness to accept one another suggests. And they

are challenged by an obligation to do all in their power to foster the love the couple have for one another.

When the fact of the couple's marrying themselves is really understood, it would seem to make the sacrament of marriage more at home in our contemporary cultural setting than it has been in any previous age. Most modern marriages are not undertaken to satisfy the aims of state or church or family or for a woman to have a male protector and the man to have someone maintain his home.

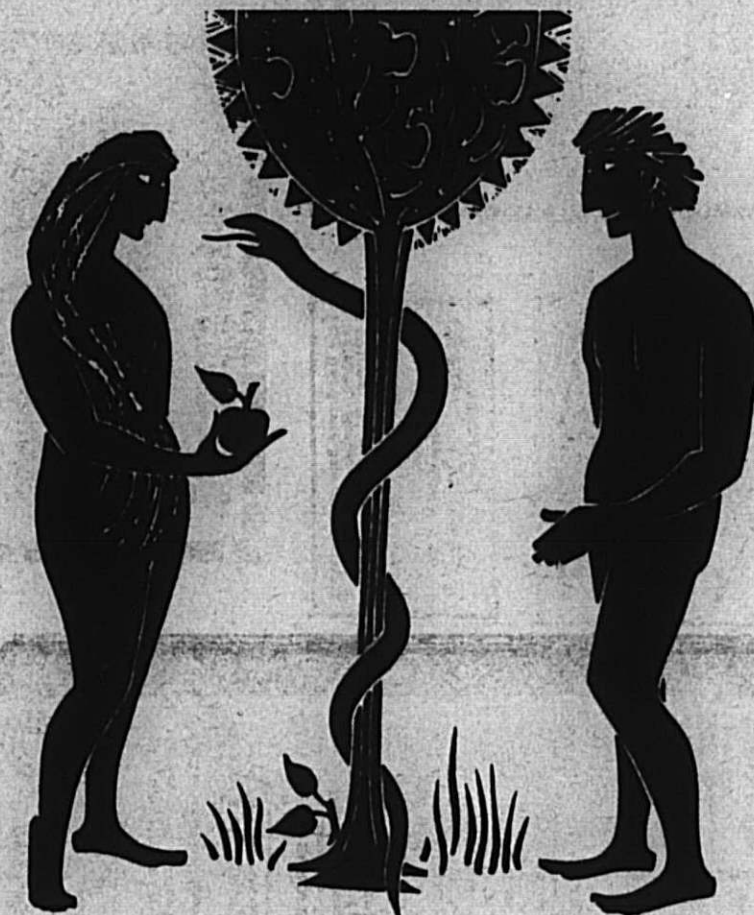
Young couples today most often speak of marrying in terms of their mutual psychological satisfaction, a fulfillment of their personhood. They seek a partner as a life companion, a communicative helpmate who will encourage them to be their best selves and who, in turn, they will sustain with effort and sacrifice. They

stress the maintenance of an individuality that is compatible with and supports shared goals in a shared life.

Indeed it seems that many contemporary couples make more noble demands on marriage than the social factors influencing an earlier generation. With so much emphasis on personal needs and self-fulfillment, however, there is greater danger of the selfishness that leads to marriage failure. But, in the mutual search for potential, there is also greater hope for the improvement of marriage as a valued and exciting contribution to society. The outcome is worth the risk.

When a thoughtful, hardworking marriage succeeds and perseveres, it gloriously reflects the unselfish and enduring love of Christ.

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Having 'altar bread bakers'

By Father Joseph M. Champlin

A dozen women in Holy Family parish belong to a volunteer group we call the "altar bread bakers."

Each week according to a schedule developed and supervised by the rectory housekeeper, Lena Crisafulle, one of these ladies bakes enough bread to carry us through the Sunday liturgies and for the days which follow.

These loaves are not, however, the thin, white, perfectly round hosts customary for many years in most Catholic churches. Prepared according to the recipe used in a midwest Benedictine monastery, they have, instead, a brownish color and more substance, while still retaining a circular shape and unleavened character.

Each loaf of this bread is about one-half inch thick and approximately six inches in diameter. We break it during the Lamb of God into about 25-30 pieces for distribution to communicants. The number of loaves used depends on the particular Mass and the expected number of worshipers (two for 7:00; three for 8:30; five or six for 9:45 and 11:15).

IN ADDITION, we occasionally con-

secrate and reserve in the tabernacle a quantity of the traditional white wafers to care for the overflow of communicants and to provide for those persons who strongly object to this innovation. By simply waiting until near the end of the Communion procedure, they normally receive the thin hosts because we have by then exhausted the supply of "brown" altar breads.

The present practice now meets with fairly broad based approval in the parish. At the beginning five years ago, on the contrary, we encountered significant opposition and met with difficulties in developing breads which were suitable.

Patient preaching and teaching plus a gentle approach giving to objectors the alternative described above gradually dissolved most of the hostility. Equally patient experimentation with various recipes and methods has led us to the current, generally acceptable product.

OUR EFFORTS in this area stemmed from the following directive from the revised Roman Missal:

"The nature of the sign demands that the material for the eucharistic celebration appear as actual food. The

eucharistic bread, even though unleavened and traditional in form, should therefore be made in such a way that the priest can break it and distribute the parts to at least some of the faithful.

"When the number of communicants is large or other pastoral needs require it, small hosts may be used. The gesture of the breaking of the bread, as the eucharist was called in apostolic times, will more clearly show the eucharist as a sign of unity and charity, since the one bread is being distributed among the members of one family" (no. 283).

These new altar breads, then, are not really so much an innovation as a restoration of what was done in the early Christian centuries.

The Missal nevertheless cautions parish leaders: "Care must be taken that the elements be kept in good condition, so that the wine does not sour or the bread spoil or become too hard to be easily broken" (no. 285).

AN INSTRUCTION from Rome in 1970 gave some further guidelines about these altar breads: "Though the nature of the sign demands that this bread appear as actual food which can be broken and

shared among brothers, it must always be made in the traditional form. . ."

"The necessity for the sign to be genuine applies more to the color, taste and texture of the bread than to its shape. Out of reverence for the sacrament, every care and attention should be used in preparing the altar bread. It should be easy to break and should not be unpleasant for the faithful to eat. Bread which tastes of uncooked flour, or which becomes dry and inedible too quickly, must never be used" (Third Instruction on the Correct Implementation of the Sacred Liturgy, article 5).

These altar breads do make it clearer that Holy Communion is eating the Lord's Body. They also better remind us of St. Paul's words to the Corinthians: "Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf." (1 Cor. 10:17).

They also, however, give these women, all housewives, a greater sense of belonging to the parish and to the Eucharist. Their married and home lives enter through these loaves into the Mass itself.

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David Gates : 'Lost without your love'

Bread is on the rise again



Lost Without Your Love

Lost and all alone

*I always thought that I could make it
on my own
Since you left I hardly make it through
the day
My tears get in the way and I need you
back to stay*

I wander through the night

*And search the world to find the words
to make it right
All I want is just the way it used to be
With you here close to me and I've got
to make you see*

And I'm lost without your love

*Life without you isn't worth the trouble
of
I'm as helpless as a ship without a
wheel
A touch without a feel, I can't believe
it's real*

But someday soon I'll wake

And find my heart won't have to break

Yes, I'm lost without your love

*Life without you isn't worth the trouble
of
And all I want is just the way it used to
be
I need you here with me, oh, darling,
can't you see*

If we had love before

We can have it back once more
by David Gates
(c) 1976 by Elektra Records

BREAD IS ON the rise again. The group, that is. After separating for a while and going it alone, David Gates has rejoined Mike Botts, Larry Knechtel and James Griffin. And it sounds like they never stopped.

In earlier articles we have commented on David Gates' songs. So often they

seem to deal with separation and broken love. "Everything I Own," "Diary," and "Aubrey" are typical. And this new release has the same ingredients.

There is a little irony, however, in the set of lyrics listed above. They sound strangely like a testimonial to their renewed relationship in the group. Gates begins his song saying, "Lost and all alone. I always thought that I could make it on my own." He adds in the second verse: "I wander through the night and search the world to find the words to make it right. All I want is just the way it used to be."

WHILE THE song most obviously deals with the relationship between two lovers, the circumstances out of which it comes prompts some thoughts about the reunion of a group. We will take these few words, therefore, to comment on the struggle to be a group.

When a singing group looks back over its time together, it seems there are a number of stages through which it has had to grow. There was the honeymoon stage which was marked by the thrill of the crowds and the excitement of new sounds. There is the high that comes with the flood of engagements coming in. It is the time for feeling the limitless promise of the future.

As time goes on, there is a second stage. Gradually the bright lights and the autographs become less important. The group members begin to look at themselves as individuals. It is no longer satisfying enough to feel the group's success. It happens during this time that the individuals become painfully conscious of personal shortcomings. It appears that the other group members contribute so much more. They sing better, attract more girls, or prove to be the finer stage personalities. It is the moment when limits begin to weigh heavily.

THE GROUP may split up at this time. Or it may go through quiet warfare.

Or there may be a painful time of facing the issues squarely. Whatever the case, if the group is to last, there is yet another stage to enter. It is at this point that the individuals begin to suspect that a group is far more than any one member. The personality of a group is based upon an appreciation of the gifts of each of the people who make it up, but the outcome is far more than a total of each of their talents. They become something entirely new when they are together. And each member needs to appreciate this fact in

order that all competition might disappear.

The reason we take the time to comment this week on Bread's reunion is because we believe that most relationships go through similar growth stages. There is no escaping that it takes time before the very different tasting ingredients of flour, butter, milk and yeast become the new and nourishing fare that is bread. The ingredients have returned to cast their lot together again — Bread.

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

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KYF questions

1. Name three peak moments prevalent in an individual's life. How are these moments linked to the sacraments?

2. Discuss this statement: "Since the institution of marriage is under fire, the sacramental celebration of it will suffer as well."

3. Discuss what the wedding vows mean.

4. Discuss the following: "Through the sacrament Christ will grace their marriage. Through the culture the world will erode their marriage."

5. What makes love endure and grow? Discuss.

6. In The Book of Hosea, read Chapter 2.

7. What does the use of the marital relationship to express the covenant bond between Yahweh and His people tell us about how marriage was viewed by the biblical authors?

8. Was polygamy practiced in Old Testament times?

9. Who arranged marriages in Old Testament times? What did this involve? Read in The Book of Genesis Chapter 29, verses 15 through 30.

10. What passage in the New Testament set the tone for the Christian attitude to the marriage bond?

11. Discuss this statement: "As long as one man and one woman care for each other in such a way that they accept responsibility for one another's joy, the covenant parallel is evident."

12. Discuss what it means when two people take the marriage vow. How do they assume the role of ministers?

13. How are people attending a wedding enriched?

14. Do you feel that marriage fits in with today's contemporary setting? Discuss.

15. How can people maintain individuality in marriage, yet grow together? Discuss.

Where has Mary gone?

By Deacon Steve Landregan

The virgin womb of Mary, overshadowed by the power of the Holy Spirit, conceives Jesus the incarnate God. For nine months Mary carries within her the Redeemer of the world. On her journey to Elizabeth, she becomes the first missionary, the first to carry Christ to another. In her charity and unselfishness, her first concern is not for herself but for her aging cousin who is also with child. Finally, in God's own time, Jesus comes forth from her womb and into the world so much in need of redemption.

The Church too, overshadowed by the power of the Holy Spirit, conceives Jesus the incarnate Word. It too becomes, as it were, the Womb of God, wherein the Word is nurtured until, in God's own time, it leaps forth through proclamation and liturgy into the hearts and minds of men and women.

Finally, the individual Christian, baptized in water and the Spirit, becomes the Womb of God, wherein the Word dwells until, in God's own time, with the overflowing of faith and love, it spills forth drenching men and women with its saving power.

JUST AS Mary served as only a temporary vessel for the Word incarnate, a gateway as it were to the world, so the Church and the individual Christian are vessels that cannot contain the redeeming Word, but can only retain it by giving it away through proclamation, through sacrament and through witness.

At the front of our parish church, St. Pius X in Dallas, there is a carved wooden statue of the Blessed Virgin that reflects perfectly the teachings of the Second Vatican Council concerning the role of Mary.

The simple unpainted statue is affixed to the wall just to the right of the altar of sacrifice. The serene face of the Virgin looks downward toward the congregation but her right arm is raised, pointing to the figure of her Risen Son above the altar.

IN THE DOGMATIC Constitution on the Church, the Council Fathers called upon theologians and preachers to "rightly illustrate the duties and pri-

vileges of the Blessed Virgin which always refer to Christ, the source of all truth, sanctity and devotion" (Par. 67).

At Cana, Mary simply said to the servants, "Do whatever He tells you," directing them to her Divine Son who alone had the power to save the bridegroom from the embarrassment of running out of wine. The statue at the front of St. Pius X Church echoes those same

words to troubled men and women who seek His comfort and His peace 2,000 years later... "Do whatever He tells you."

In the same paragraph, the Council Fathers explain that true devotion to Mary proceeds from true faith that moves to childlike love of our Mother and to the imitation of her virtues.

There could be no greater imitation of the virtues of Mary than that of both the

Church and the individual Christian who imitate her role as Womb of God.

Thus Mary lives in the Church and in the hearts of men and women where through preaching and witness she points the way to her Son, to His obedience and to the love of the Father, and repeats again her words at Cana... "Do whatever He tells you."

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