

the CRITERION

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Charities president offers income policy

The president of the National Conference of Catholic Charities (NCCC) has outlined guidelines for a "national fair income policy" to guarantee a minimum income for every American.

Testifying before a regional hearing of the White House Domestic Council at the Convention Center in downtown Indianapolis last week, NCCC president Raahy Moten said his organization "is concerned that we move toward welfare reform out of a desire to secure justice for our citizens and not out of a single-minded desire to save money."

"To us," according to Moten, who is also director of Catholic Community and Family Services for the diocese of Kansas City-St. Joseph, Mo., "any welfare reform must be encompassed in a social policy which will bring us a full employment economy and which will meet the fair income needs of all persons in our society."

MOTEN OUTLINED seven basic principles for a fair income policy:

- A fair income "must be available as a matter of right... with need as the sole criterion of eligibility."

- "A fair income must be sufficient to insure that participants have a decent and dignified income." Moten suggested two possible standards: the Bureau of Labor statistics' Lower Living budget, \$9,198 for a non-farm family of four, and one half of the median income, which would equal about \$8,000 a year for a family of four.

- "A fair income must be available to all individuals and families, including persons who are employed, but do not receive adequate income." Studies already undertaken, Moten said, "indicate that supplemental income programs do not usually act as a disincentive to work. They only do so when benefits are too sharply reduced as work-related income rises, so that a small increase in income causes a very large drop in benefits."

- "A fair income is one which provides for the differences and changes in the cost of living." All income transfer programs, Moten said, should be updated every six months by the Consumer Price Index for that time period.

- "A fair income program must provide for freedom of participants to manage their own income and participate in meeting their personal and employment needs."

- "A fair income program must be part of a broader economic independence program which would assure employment programs and auxiliary services to assist persons to develop economic independence and personal initiative."

"IN LOOKING to the future," Moten said, "the whole question of how a person receives money for his livelihood requires a new approach. New criteria have to be adopted to estimate the value of a person and establish new definitions of just what work is and how a person makes a contribution to society. The whole relationship of human need and income distribution should be examined."

In particular, Moten said, current job availability and future manpower training programs "must be brought together to reduce the number of people in sub-standard jobs which do not pay an adequate family income and offer no hope of such pay."

"A fair income policy must not discriminate against persons or families because of race, ethnic background, sex, age, marital status or family size."

Set door-to-door solicitation in 'Faith Sharing'

PHILADELPHIA—A nationwide program of door-to-door visitations by Catholics to invite Americans to learn more about the 41st International Eucharistic Congress and the Catholic faith is to be launched during Lent, 1976.

The public information program, Operation Faith Sharing, has been approved by the board of governors of the congress and proposed to Catholic dioceses around the country. The program is to be directed principally, but not exclusively, at the nation's unchurched.

The congress, sponsored by the National Conference of Catholic Bishops, is an international assembly of Catholics and other Christians to deepen faith in and devotion to Jesus Christ and the Eucharist. It is to be held here, August 1-8, 1976.

FATHER JOHN P. FOLEY, editor of the Catholic Standard and Times, Philadelphia archdiocesan newspaper, and a member of the congress' board of governors, proposed the faith sharing project.

"While there is an evident need for Catholics to share their faith with the 80 million Americans who profess no creed," Father Foley said, "there are also times of special grace and opportunity that make this basic moral obligation even more urgent."

The spring of 1976, will be a time of special grace "because the Church's universal prayers will be directed toward the success of the congress, and because each person will experience a natural curiosity about the congress as well as a more profound appreciation for the Eucharist."

The special opportunity, he said, "is Congress Week itself, taking place in the United States once in our lifetime."

DESIGNED AS A LOW-KEY, goodwill approach to making the Catholic Church more accessible to interested parties—rather than hard-sell proselytizing that could disturb someone's faith—Operation Faith Sharing has five major components: recruitment of apostles, training apostles, home visitations, parish reception and follow-up teaching, he said.

"The recruitment and training of apostles from the laity," Father Foley said, "will itself be a dramatic opportunity for spiritual renewal by all participants."

Phase three, door-to-door visitations, are intended to invite all interested people, including non-practicing Catholics, to a parish hall reception and information session. As did the first Apostles, the home visitors will go out two-by-two.

IN-DEPTH MORAL and theological teaching would take place only after the reception and in classes and private meetings with those who have professed a specific interest in learning more about the Church, the priest said.

Operation Faith Sharing is one of several projects of the Spiritual Renewal and Preparation program leading to Congress Week. Others include: Operation Rice Bowl, the sharing of food to help the hungry and Service in God's Name (SIGN), a youth project of service to others.

Jesuit superior plans U.S. visit

ROME—The Jesuit superior general, Father Pedro Arrupe, will meet with the order's 10 American provincials December 7-12 in St. Louis, according to officials at Jesuit headquarters here.

The St. Louis trip is one of 12 which the Jesuit superior general has scheduled in order to meet with all the world's Jesuit provincials following the order's 32nd general congregation.

The general congregation concluded three months of meetings last March and issued decrees, largely of a pastoral nature, including one on the mission and identity of the Jesuit today.

While in St. Louis, Father Arrupe will meet with the 20 board members of the Jesuit Secondary Education Association from the 47 Jesuit-run high schools in the United States, including Brebeuf Preparatory School, Indianapolis.

The superior general will also discuss implementation of the congregation's decrees with the provincial directors of Jesuit seminary training, social ministries and missionary apostolates.

He will be accompanied by Father Gerald Sheahan, his "assistant" or chief advisor on matters relating to Jesuits in the United States.

Father Arrupe has just returned from a similar meeting with Jesuit provincials in India. On December 28 he will meet in Hong Kong with provincials in the Far East.

5,000,000 visitors

VATICAN CITY—More than five million pilgrims had visited Rome for the Holy Year by the end of September, exceeding official predictions of the Vatican for the 12-month period of the Jubilee Year. The Holy Year ends on December 24.



ST. MARY PLANS SPECIAL SPANISH MASS—The Hispano-American group at St. Mary's parish, Indianapolis, is planning a special Mass on Friday, Dec. 12 to mark the feast of Our Lady of Guadalupe. Father Stephen May, St. Mary's administrator, will lead a procession from the Hispano-American Center, 617 E. North St., to St. Mary's Church at 5:30 p.m. That morning at 6 a.m. Radio

Station WIAN-FM [90.1] will carry a special LaVoz Latina program dedicated to Our Lady of Guadalupe. Pictured above holding Our Lady's picture are: Alberto Gonzalez and Estela Martinez, chairman and secretary of the Spanish Speaking Catholics Committee at St. Mary's. The Feast Day observance will conclude with a dance at the Center beginning at 9 p.m. [Criterion photo by Dave Skripsey]

Release lay retirement data

One month before the program is to go into effect, the Priests' Senate has approved a method for handling the investments of the Lay Employee Retirement Program.

At its meeting on December 1, the Senate adopted the recommendation of the Committee for Justice for Lay Employees that a trustee approach be taken over an insured approach and that American Fletcher Bank be the trustee.

Speaking for the Justice Committee, Msgr. Francis Reine gave the following reasons for taking the trustee approach: 1) a comparison between the trustee approach of the lay retirement program and the insured approach of the priests' retirement program will be possible in the future; 2) a certain amount of control is possible over the investment of funds; 3) direct contact is possible between the Archdiocesan Administrative Committee of the program and the trustee.

A LAST-MINUTE PLEA was made by the Justice Committee for parishes and institutions to return the information sheets listing lay employees so that the program can become operative. To date only 77 of 164 parishes and 17 of 39 high schools and other institutions of the diocese have returned the necessary information to the Chancery. Without the information the program cannot go into effect, officials emphasized.

In other business, the Senate agreed to hold a meeting January 5 at which time age group elections will have been completed. Change of membership usually occurs at the December meeting, but a delay in completing elections for personnel board membership set back the Senate elections.

Members of the Senate spent considerable time brainstorming the results of the annual presbytery meeting November 20. The problem of the priest's spirituality which was

identified at that meeting was looked at again and suggestions came forth offering a direction in dealing with the problem. Of significant interest to the Senators was the promotion of a program conducted by Father Vincent Dwyer, a Trappist priest, who works with the bishop and priests of a diocese in promoting spiritual renewal.

FURTHER DISCUSSION of the newly adopted model parish council constitution was interrupted by the admission of a printing error in which a section describing the relationship of the parish council with the board of

education had unintentionally been deleted. Father Larry Voelker offered to submit a plan to the Senate for assisting parishes who request it in setting up councils.

A report on communications within the diocese prompted discussion of relationships of parishes to the diocese. Since much of the discussion related to the course of action the Senate would be taking after the New Year, the discussion was open-ended. The meeting adjourned after Father Robert Borchertmeyer, president of the Senate, thanked the outgoing members of the Senate for their work over the past two years.

North Vernon area voices strong faith

BY FR. THOMAS WIDNER

"The faith and good Christian family life are very strong here, at least when you consider the number of children enrolled in programs," according to Sister Rosina Emery, O.S.F., principal of St. Mary School in North Vernon. Sister Rosina was speaking of the education programs in the North Vernon district at the Archdiocesan board meeting of November 18, which was held at Pope John XXIII School in Madison.

The North Vernon district covers five southeastern Indiana counties with 14 parishes, five elementary schools, and one high school. Parishes with schools include: St. Bartholomew and St. Columba in Columbus; St. Mary in Greensburg; and St. Mary in North Vernon. In addition, Pope John XXIII School in Madison is a consolidated school for the parishes of St. Mary, St. Michael, St. Patrick in that city as well as Catholics in the surrounding area. Shawe Memorial High School serves the Madison area on the secondary level.

Other parishes in the district are: St. Anthony in China; St. Joseph in Jennings Co.; St. Maurice in Decatur Co.; and St. Mary in Millhouse. Mission churches include St. Ann in Jennings Co.; Most Sorrowful Mother in Vevey; and St. Denis in Jennings Co.

Of 13,000 Catholics in the area, 1,350 children are enrolled in the parochial schools. Among the statistical problems Sister Rosina encountered in making her report was a 10-year comparison of the district.

"From 1965 to 1975," she said, "there has been a 25% increase in the parish population, but a 35% decrease in the number of children enrolled in the schools."

The statistics speak well in other ways, however. At St. Mary, Greensburg, for example, a CCD program for 125 secondary age youngsters actually is drawing a near perfect attendance of 121 pupils. That is good news for any educator.

Pastors of the area expressed a need for assistance in sponsoring programs until they are able to carry the load themselves. District level organization appears weak here as current interest seems minimal. One pastor expressed the feeling that perhaps the situation could be improved, but that many of the pastors don't know how, don't understand the structure, but do want to be a part of what is going on. A suggestion was

made that the Archdiocesan board provide a list of speakers available throughout the diocese, especially for adult groups.

A different kind of suggestion from (Continued on Page 6)

Court nominee not unbending

BY JIM CASTELLI

WASHINGTON—A preliminary look at the written opinions of Supreme Court nominee Judge John Paul Stevens indicates the judge is "objective" and "clearly not a hard-nosed liberal who will accept no deviation from his ideology" on religious issues, according to the president of the Catholic League for Religious and Civil Rights.

The League president, Jesuit Father Virgil Blum of Milwaukee, made his comments in a telephone interview.

IN STUDYING THE opinions of Stevens, a Court of Appeals judge, Father Blum said, he found two cases of note.

In the first, Stevens defended the right of a private hospital—Bellin Memorial Hospital in Green Bay, Wis.—to refuse to perform abortions.

Opponents of the hospital positions claimed that because the hospital had received federal funds, through the Hill-Burton construction program, it had lost its right to object to the performance of abortion on grounds of conscience.

"There is no constitutional objection," Stevens wrote, to a decision by a private hospital "that it will not allow its facilities to be used for the performance of abortions."

"We find no basis for concluding that by accepting Hill-Burton funds," Judge Stevens wrote, "the hospital unwittingly surrendered the right it otherwise possessed to determine whether it would accept abortion patients."

FATHER BLUM CITED another case which marginally involved Catholic schools.

That case Buford v. The South East Dubois County School Corporation, (Continued on Page 5)

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pope encourages collaboration

VATICAN CITY—Pope Paul VI has expressed to the World Council of Churches (WCC) his hopes for ever-greater collaboration between the WCC and the Catholic Church. In a message sent to the WCC's fifth assembly at Nairobi, Kenya, the Pope said: "We trust that the efforts the Catholic Church has made and will continue to make to promote the ecumenical movement and, wherever possible, to collaborate with the World Council of Churches, will continue to grow even greater with God's help. May the assurance of our fraternal solidarity hearten you for the years ahead."

Spanish king lifts fines

MADRID—In one of his first decisions as king of Spain, Juan Carlos I lifted fines against priests for homilies considered subversive under anti-terrorist laws. Some of the priests were in jail, unable or unwilling to pay. Officials said that the pardon issued November 25 to celebrate the installation of Juan Carlos, could be extended to cover full amnesty for other political prisoners, excluding those held on charges of terrorism.

Letter asks prayer campaign

NAIROBI, Kenya—A letter from two Russian Orthodox clergymen in Moscow to the World Council of Churches' fifth assembly here asks delegates to undertake a campaign of prayer and protest against the persecution of Christians in the Soviet Union. The letter, widely circulated among the more than 2,500 participants in the WCC assembly, was signed by Fathers Gleb Yakunin and Lev Regelson.

Philip Berrigan arrested twice

WASHINGTON—Peace activist Philip Berrigan, a former Jesuit priest, was arrested for the second time in less than two days as he and a group of demonstrators attempted to dig a hole in the White House lawn November 26 to protest nuclear armament. Berrigan was accompanied by 13 people including his brother, Jesuit Father Daniel Berrigan. Philip Berrigan and two others were arrested earlier in the week after painting anti-armament slogans in front of the British embassy here. Charges against them were dropped.

Names . .

Sister Margaret Cafferty, a member of the staff of the San Francisco Catholic Social Services office, has been appointed program coordinator for the National Conference of Catholic Bishops' Committee for the Bicentennial.

Father Joseph Simon, a black Divine Word Missionary who teaches at the Congregation's seminary

in Epworth, Ia., was elected to the town council of that all-white community.

Holy Cross Father Daniel Panchot has been expelled from Chile by the ruling military junta on charges of harboring left-wing extremists.

Kraemers note Golden Jubilee

SELLERSBURG — Mr. and Mrs. George C. Kraemer celebrated their golden wedding anniversary on November 27, with a Mass of Thanksgiving in St. Joseph Church, St. Joseph Hill. The Kraemers have one daughter, Mrs. Margaret A. Rawlings of New Martinsville, W. Va.

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Terminal illness poll taken

WASHINGTON—A majority of Americans feel that extraordinary means should not be used to keep a terminally ill patient alive, according to a national opinion survey. Fifty-nine per cent of the adults polled nationwide agreed that it is permissible to let a patient die if, "according to all medical evidence," the person "cannot be cured or saved." Only 30% dissented, saying all efforts should be made to keep a patient alive.

In capsule form . . .

Officials at the University of Delaware have decided to petition the U.S. Supreme Court to review a state high court ruling allowing two Newman Center chaplains to say Mass in university dormitories . . . The majority of Americans, by more than a six-to-one margin, "sympathize" with the United Farm Workers of America (UFWA) over the Teamsters union on the question of farm worker representation, according to pollster Louis Harris . . . Sixty national church, labor and civic groups have established a National Food Stamp Information Committee to counter false impressions about the Food Stamp program.

The Radio Code Board of the National Association of Broadcasters (NAB) has rejected an appeal to permit the advertising of contraceptives on radio. After its vote to continue the ban, however, the board appointed a committee to seek additional pro and con viewpoints . . . Martin Luther King's widow has warned against "atrident voices" that seek power by inciting Africa's liberation forces to violence. Mrs. Coretta Scott King was prompted to her comment at a press conference in Nairobi, Kenya, by the return to the United States from Algeria of former Black Panther leader, Eldridge Cleaver . . . Catholic Relief Services has already received more than one million pounds of used clothing and blankets from the U.S. bishops' Thanksgiving clothing drive, according to figures released in New York.

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Like tuberculosis, typhoid and other infectious diseases, leprosy is caused by a bacillus. It results in lesions of the skin, the upper respiratory and ocular mucuous membranes and the peripheral nerves. Worldwide, it is estimated that about 15 million persons are afflicted with leprosy.



While leprosy is not usually passed on to babies, children DO contract the disease through continual contact. Mothers are therefore separated from their infants . . . unless the child has had an injection of a special vaccine that develops immunity.

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THE TACKER

Plaudits for CYO

BY FRED W. FRIES

There is an old saying which has it that a prophet is seldom acclaimed in his own country. We feel that we can appropriately adapt this well-worn adage to our Archdiocesan CYO.

A little over a month ago a young man from St. Charles parish, Bloomington, was elected president of the national Catholic Youth Organization in biennial convention proceedings in San Antonio, Texas.

The selection of Gregory A. Gallo marked the first time in history that the same diocese has produced successive national presidents—with the 18-year-old youth accepting the gavel from William S. Sahm, Jr., a member of Immaculate Heart of Mary parish, Indianapolis.

We feel that in electing a chief executive from the Archdiocese of Indianapolis for back-to-back terms of office, the 3,000 delegates were paying tribute not only to the work of young Bill Sahm during his tour of duty, but also the Archdiocesan CYO itself.

THOUGH OUR CYO has long been recognized as one of the finest in the country both from the standpoint of efficiency and degree of participation (in a Catholic population of less than 15%), this recognition reached a high point in 1973, when the Archdiocese played host to the national convention. Veteran observers hailed the parlay as one of the smoothest on record, and the young delegates ended the proceedings by electing young Sahm then a sophomore at Notre Dame University, to head the organization for the next biennium.

We believe that it is of more than passing interest that the young man chosen as president is the son of the late William S. (Bill) Sahm, Sr., long-time Archdiocesan CYO Executive Director, whose untimely death in June of 1973 interrupted long-cherished plans for hosting the national convention later that year. Months before his death, he had begun to lay the groundwork for the parlay and was, no doubt, responsible for much of its success.

Those who attended Bill's funeral in Immaculate Heart of Mary Church—it was one of the largest in the history of the Archdiocese—will remember it as an unforgettable tribute to a man whose two decades of wholesome influence on the young will be felt for generations to come.

DURING BILL SAHM'S tenure—with the cooperation of such outstanding priests as Magr. Richard Kavanagh, Father John Elford and the present incumbent, Father Donald Schneider—the CYO horizons were broadened, from what was largely a pure athletics concept, to include a variety of cultural and intellectual projects.

Though organized sports still hold a primary position in the overall program (more than 250 separate teams in a half-dozen age categories opened the basketball season last week), such popular events as the Talent Show, the Music Contest, Style

Show, Baking Contest and Science Fair—to mention only a few—are now drawing entries from a second generation of youngsters.

Worthy of mention also is a highly developed summer camping program which is second to none.

We congratulate Bloomington's Greg Gallo on his election as national CYO president, and we tip our battered hat to Father Schneider, Bill Kuntz, the current Executive Director, his associate Dennis Southernland and the hardworking staff at the CYO Office as well as the scores of parish priest moderators and the hundreds of lay volunteers around the Archdiocese who have given us a CYO program which is the envy of the country.

NATIONAL EXPOSURE—Kent Benson, star center on Indiana University's No. 1 basketball team who got his start in the sport playing for St. Anne's grade school CYO team in his home town of New Castle, and was once president of the Junior CYO, is on the cover of the November 24th issue of Sports Illustrated. . . . A week earlier the football team of Cathedral High School got a mention in the same prestigious publication for the school's penchant for upsetting top-ranked teams in the state: Bloomington South in 1973 after they had run up 60 straight victories and Washington of Indianapolis this past season with the Irish snapping a 24-game winning streak compiled by the 1974 state champions.

MUSICAL TREAT—A 75-voice combined interfaith choir will present John W. Peterson's celebrated "King of Kings" at 8 p.m. Sunday, Dec. 14, in St. Malachy's Church, Brownsburg. The public is invited. Singing groups represented include four from Brownsburg: St. Malachy's, Messiah Lutheran, Calvary Methodist and Corinthians supplemented by the St. Joan of Arc Choir and the Indy-Tones from Indianapolis.

ANOTHER MUSICAL TREAT—A choral group from Immaculate Conception convent and Marian Heights Academy in Ferdinand will be seen in a special Christmas Concert on Channel 20 at 11 p.m. Thursday, Dec. 11, and again at 6 p.m. on Saturday, Dec. 13. The choir will include selected members of the convent Schola and the Academy Singers. Sister Kathleen Finis, O.S.B., is the director.

MEMORIAL MASS—A Memorial Mass will be offered at 5:30 p.m. Monday, Dec. 8, for Sister Helene Wersing, S.P., in St. John's Church, Indianapolis. Sister Helene served as teacher and principal at St. John's Academy, and all former students and friends are invited to participate.

Remember them
in your prayers

BRAZIL
† PETER J. DALTON, 71, Annunciation of the Blessed Virgin, Nov. 24.

CLARKSVILLE
† GILBERT A. GWALTNEY, 69, St. Anthony, Nov. 25. Husband of Charlotte; father of Gilbert and Ronald Gwaltney and Mary Edelin, all of Clarksville; Charlotte Morgan of Springfield, Ill.; and Carolyn Haun of Louisville, Ky.

GREENSBURG
† JOHN SAHM, 69, St. Mary, Dec. 1. Father of Joseph Sahm of Greensburg; brother of Louise Sahm, also of Greensburg.

INDIANAPOLIS
† ROBERT E. REILLY, 63, Little Flower, Nov. 28. Husband of Elizabeth A.; father of Elaine Kuehn and Marianne Seaman; brother of Bernard Reilly.

† MARGARET H. HORNBERGER, 66, Sacred Heart, Nov. 28. Mother of Mary Ann Boorman, Richard C. and John E. Hornberger.

† JOSEPHINE GERAGHTY, 66, Our Lady of Greenwood, Nov. 28. Wife of Francis T.; sister of Edna Gray and Nancy Raymond.

† SALVATORE A. SGROI, 89, Holy Rosary, Nov. 29. Father of Frances Ragle, Rose McCracken, Mary N. Sgroi, Michael A., James and Salvatore Sgroi.

† MARY C. SHEEHAN, 79, St. Philip Neri, Nov. 29. Sister of Catherine M. Sheehan.

† RUBY M. ZDENEK, 56, St. Mary, Dec. 1. Wife of Karl; mother of Mary Ann Cooley, Vicki Williamson, Bobette Carter, Nancy Dee Heaston, Tammy, Vicki, Vickie, Michael and Jim Zdenek; daughter of Nellie Bilyou; sister of Gayol Bell and Robert Bilyou.

† ROBERT E. DUNCAN, 48, St. Patrick, Dec. 1. Brother of Stella Roff, Gladys Amend, Loreen Yeagy, Gertrude Cioe, and Leonard Duncan.

† MICHAEL CAITO, 78, Holy Rosary, Dec. 1. Husband of Josephine; father of Rita Beck and Michael P. Caito; brother of Mrs. John Marcuro and Joseph Caito.

† DOLLIE E. GROTHE, 88, Little Flower, Dec. 1. Mother of Francis L. and Charles A. Grothe.

† EDWARDS KROICS, Sr., 74, St. Mary, Dec. 2. Husband of Katrina; father of Peter and Edwards Kroics Jr.

† KATHLEEN CRONIN, 77, Holy Cross, Dec. 2. No immediate survivors.

RICHMOND
† DEWEY RAY YORK, 50, St. Joseph, Nov. 24. Husband of Nicole; father of eight children, including Cynthia Sue Miller; brother of Robert Lee and Albert York.

ST. MARY-OF-THE-ROCK
† URBAN A. (BILL) BAKER, 71, St. Mary, Nov. 24. Husband of Catherine; father of Mary Stewart and Betty Glick, both of Batesville; Martha Miller, of Dyer; and David Baker at home; brother of Frank Baker of Aututa.

TERRE HAUTE
† RAY SECREST, 63, St. Joseph, Nov. 25. Husband of Margaret; father of Charles Patrick and Dale Ray; brother of Mrs. Joseph Roman and Harry Secrest, both of Terre Haute; and Charles Secrest of Phoenix, Ariz.

† LYDA JOAN GARRETT, 39, St. Leonard, Nov. 23.

† DOC R. ROGERS, 65, St. Ann, Nov. 25.

† ANNA ROSE WEINHARDT, 78, St. Patrick, Nov. 25. Sister of Mrs. Louise Berzinsky, Two Rivers, Wis.

† THOMAS A. SWEENEY, 65, St. Joseph, Nov. 27. Husband of Anne V.; father of Patrick T.; brother of Michael Sweeney.

† EDWIN F. MALONE, 67, St. Joseph, Nov. 23. Husband of Mary.

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Fatima lists events
for rest of December

INDIANAPOLIS — Apocalyptic Literature will be the theme of the Scripture Workshop to be conducted by Father Conrad Louis, O.S.B., at Fatima Retreat House the week-end of December 12-14. Registration for the workshop will be held Friday evening with the Workshop concluding by 3 p.m. Sunday. Father Conrad is a professor in Scriptural studies at St. Meinrad.

Further details on any of the above activities can also be obtained by phoning 545-7681.

South Deanery women planning for Pilgrimage

INDIANAPOLIS — The South Deanery Council of Catholic Women will hold its third quarterly meeting on Thursday, Dec. 11. A Holy Year Pilgrimage starting at 10 a.m. will precede the business meeting. Transportation will be by private car. No bus service is planned.

The itinerary of the pilgrimage is as follows: (1) Benediction at Our Lady of Lourdes, 10 a.m.; (2) Cathedral Blessed Sacrament Chapel; (3) St. John, 11:50 a.m. Mass; (4) Holy Name, Beech Grove; (5) Proceed to Holy Name cafeteria for sack lunch. Tea and coffee will be furnished. Cecelia Eschenbach is the Council president.

MONTHLY MEETING

INDIANAPOLIS — The Indianapolis Chapter of Separated, Divorced, or Remarried Catholics Group will hold their monthly meeting at 7:30 p.m. Tuesday, Dec. 9, at Catholic Social Services, 623 E. North St. A Christmas program is planned. All interested persons are invited to attend.

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Holiday Buffet
on the docket

INDIANAPOLIS — Mrs. Joseph Kennedy, President of Cathedral High School Mother's Club, announces that the annual Christmas Buffet for parents and faculty is to be held this year on Thursday, Dec. 11. The affair, held at the school, opens at 6:30 p.m. with a social hour followed by dinner.

Choral entertainment for the evening is provided by the St. Mary Academy Belles. Co-chairmen for the event are Mrs. James Oatis and Mrs. Charles L. Fleetwood.

CHRISTMAS CONCERT

OLDENBURG, Ind. — "An American Christmas" will weave a musical picture of this bicentennial nation at Immaculate Conception Academy auditorium on Sunday, Dec. 7, at 2 p.m. and Monday, Dec. 8, at 7:30 p.m. This annual Christmas concert is open to the public.

BRUNCH SLATED

INDIANAPOLIS — The St. Vincent Hospital Guild announces their third Annual Christmas Brunch at noon, Sunday, Dec. 7, at the Indianapolis Country Club. Co-chairmen of the brunch are Mrs. Evans B. Daniel and Mrs. John S. Modrall, Jr.

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We'll send a Gift Card (or a letter, if you prefer) to the person you designate for each of these Christmas gifts:

- \$10,000 will build a parish "plant" with completed church where the Holy Father says it's needed overseas. Name it for your favorite saint, in memory of someone you love.
- You can build a chapel now for \$3,800, a school for \$4,000, and the Bishop in charge will write to you.
- Your stringless gifts in any amount (\$5,000, \$1,000, \$500, \$100, \$50, \$25, \$10, \$5, \$2) will help the neediest wherever they are—in India and the Holy Land, for instance. Remind us to send a Gift Card.
- Our missionaries can offer immediately the Masses you request. Just send us your intentions.

The Midnight Mass in Bethlehem will be offered for the members of this Association. This is our Christmas thank-you gift to you. Please pray for all of us, especially our priests and Sisters overseas. And have a happy Christmas!

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Criterion Comment.

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Listening again

The second phase of the Justice in Our Lives program begins this Sunday. The deanery listening sessions will be held in six locations throughout the diocese on December 7. Another five sessions will be held on December 14 at five additional locations. Some comment, we feel, is timely.

We cannot encourage members of parishes throughout the diocese enough to take interest in the proceedings these next two Sundays. Though the sessions will be participated in by delegates elected from parish sessions held in October and November, the brainstorming will reap results important to and affecting all Catholics throughout the state of Indiana. Browbeat your pastors and your lay leaders, if necessary, to find out what happens at these listening sessions!

Many Catholics are already saying the listening sessions are a dead end. Many do not believe anything will come of them. Some who did not participate in the beginning either do not feel their concerns will be heard or do not care enough to voice them in the first place. Many who did participate feel their concerns will be ignored. Concerns and fears may be

very real. But just as real is the Spirit working in and through the men and women who have planned the sessions over several months. The Spirit is working in the men and women who are speaking and listening to one another. The Spirit is working through the leadership in the Church which not only is ready to listen, but in conscience and obligation, must listen to the Spirit where it speaks and when it speaks.

Some things are already apparent. "We need to get ourselves together" seems to be what many people are saying throughout the diocese. A sense of social justice seems to be lacking in Catholics. Some have even indicated the sessions ought to take up the injustices at work within the Church itself. All of the concerns indicate that the Spirit is at work, that He is being reflected in people's concerns and that people are responding.

If the sessions fail, it will not be because the Spirit has failed but because people have failed to take up the challenge. An Indianapolis bank advertises, "We can work it out together." The people of the Archdiocese of Indianapolis and throughout the state of Indiana may well say the same thing for themselves.—T.W.

Do we really care?

An American can hardly pick up a book of our country's history without feeling a sense of "patriotic religiosity" as he reads how God has blessed the American people for demanding high moral standards and respect for the rights of 'all' men.

John Kennedy in his inaugural address to the nation stated that "a theme . . . deep in the American tradition (is) to carry out God's will on Earth. This was the motivating spirit of those who founded America, and it has been present in every generation since."

Americans have always believed in their country as Catholics have always believed in their true faith in one God. Then came Vatican II, the Vietnam War and Ralph Nader's disclosures of American industries' plot to "rip us all off." We've all given up a little faith in mankind.

We've come into another Christmas season when many of us take our yearly break to stop and figure out just where we are financially, religiously and whatever. We used to rely on the President's State of the Union message for hope and the government's legislation for our 'pursuit of happiness.' We used to turn to the Pope and his ministers for answers to moral and religious questions, but even in this critical area, many feel that they are largely on their own.

We do seem to stand alone, doing what we want to do, believing in what we want to believe and none of us really very happy with today's society.

It's just the American way of life.

We blame our leaders for where we stand, but we never listen much to what they say anymore. For the past several years everyone's been fighting his personal battle for 'his right' to overcome whatever it is he wants to overcome, be it a racial, a religious or a political issue. The 'e pluribus unum' philosophy (one for all) has become 'ego sum' (I am), and many psychologists believe this is good for the individual.

America is about to celebrate its Bicentennial. How many Americans realize that this country of ours was originally based on strong Protestant ethics, the idea of straight-forward fairness in all business and dealings to help all mankind achieve its destiny—'do unto others as you will have them do unto you.'

The Declaration of Independence, incidentally, was signed by one Catholic, one Deist, and fifty-four strong Protestant church-goers. Exactly where did we leave these ethics? Where did we leave our spirit of 'all for one' and take up the cry, 'I'm number one'?

We just finished reading the books *On Caring* by Milton Mayeroff and *Why Be Lonely?* by Edward E. Ford and Robert L. Zorn. In both books it is clearly brought out that although man is basically selfish, he cannot exist for a long period of time without caring for and being concerned with the well being of others.

We see this at Christmas time. The world's greatest Scrooges suddenly become the warmest and most generous souls on earth. This is really the basic pattern of human nature to change mood with the season and time of day.

We see these very things in ourselves. We've begun yielding more in traffic during the rush hour, sitting in our new luxury car and listening to a stereophonic 8-track tape of 'Have Yourself a Merry Little Christmas.' A month ago we wouldn't have let anyone cut in front of us in traffic. We think the last time we were in such good frame of mind was last Easter.

This brings to mind one of our favorite sayings. We haven't used it in a long time. "When a society or any group of people

Parish and Church relationship in conflict

BY FR. THOMAS WIDNER

What is the Church?

We don't seem to know the answer to that very fundamental question in this diocese. All of our concerns—priests, Sisters, laity—ultimately focus in on that question.

At our annual presbytery meeting, priests of the diocese identified our own spirituality (or lack of it) as the most crucial problem we face. Laity who serve on boards of education wonder why they have to bother with boards, or why they have to be answerable to a higher board in another city. Sisters, moreover, to some people's minds, seem to be pulling out of their traditional dedication to education.

It all pulls together in a question asked by Father John Dede, pastor of St. Margaret Mary, Terre Haute, at the Priests' Senate meeting on December 1: "Who needs the parish?" We might extend that and ask, "Who needs the Church?"

"We seem to be dealing with three Churches," Father Dede stated. "One is the Church of the bishops, another is the Church of the priests, and the third is the Church of the people."



None of us seem to be in the same Church.

What is a parish? What is its relationship to a diocese? What is its relationship to the whole Church? Despite our designation of 1975 as the year of reconciliation, we find ourselves divided and increasingly pitted one against the other.

Church, parish, boards of education, schools—why do the persons behind these words seem to be fighting each other more often than they seem to be working together? Laity in the listening sessions conducted in the parishes say we need to work together. Priests in deanery meetings say we need to work together. We all seem to know what we are against. But do we really know or understand or appreciate what we are for?

Theologically the Church is a sign of unity with God and a sign of the unity of mankind. This is so by her relationship with Christ. Christ founded Church, and Church maintains herself as the instrument by which men come to know God. As Christian men and women we have no difficulty understanding that when we speak of "my salvation" and how "I" will get to heaven. But we get confused when we speak of the salvation of others or the concern for mankind the Church often expresses.

As Americans we are imbued with a

strong sense of "rugged individualism." How often do we hear it said that this country was built on such an ideal. Has our religious education affirmed this attitude or has this attitude influenced our religious education? Do we not often project the attitude, "The Lord helps those who help themselves" to the extent that many Catholics see no reason whatever for the Church's involvement in social justice?

Who is the Church? Some laymen with gripes seem to think there is some syndicate located in Rome known as the hierarchy which controls the minds of Catholics with threats of excommunication and mortal sin. And why shouldn't they? Weren't most of us educated to believe at least some of that?

Many priests seem frustrated by the laity's unwillingness to assume a responsible role in the Church. The fact is that probably few laymen understand themselves as the Church. To most laymen the Church is something out there. They may be in the Church, but they are not the Church. That means not only have we failed to grasp the modern concept "people of God" but we have also failed to grasp the older concept "Mystical Body." We may long to work together, but we do not perceive ourselves as being together.

Much more seems to be being asked

of Catholics today in terms of personal commitments. Demands are greater in efforts to live the commandments of loving God and neighbor. In the past we could get baptized, go to Catholic school, receive the sacraments, and then settle down to going to Church once a week. Now it would seem that this is not enough. Now it would seem we must take that lifestyle more seriously rather than take it for granted. We assumed each of us had a right to the Catholic lifestyle. Now it is a responsibility.

We no longer take for granted that our children will be baptized, for instance. The priest is to receive some assurance from the parents that they take seriously their duty to educate their child in the Catholic faith. As a result, we are literally choosing to be or not to be Catholic. It is no longer something we are just born into.

The pain will not go away. Indeed, it will likely hurt more in the future. The pain might be easier to bear, however, if we knew why we were bearing it. We need to know we are the Church and that Church is for us.

Priests and laymen can no longer function in isolation from one another. No parish or diocese can function in isolation from the rest of the Church. Christ's call was that all may be one. Not one apiece.

AIMED AT THE YOUNG

Dioceses seek better marriage guidance

BY FR. JOSEPH M. CHAMPLIN

"Father, I would like to make an appointment with you. Sam and I are having a little trouble in our marriage."

The caller is a pleasant woman in her early 20s, married to equally likeable Sam in a church ceremony two or three years earlier.

Priests (I presume ministers and rabbis as well) across the country have been swamped with similar telephone messages in the past decade. It is not a new experience—troubled couples often turned to their parish clergy for guidance and support long before the current marital crisis developed; but the increasing frequency of those pleas for help is a new and disturbing phenomenon.

Those calls, however, merely reflect national statistics which indicate an apparently vast amount of unhappiness in many marriages. This is particularly true of nuptial unions involving the very young.



bishops' United States Catholic Conference reports that 50% of marriages involving teen-agers end in failure and for those in which a pregnancy is part of the picture, the disaster rate zooms to 90%.

For starry-eyed young lovers or anxious parents of a pregnant teen-age girl, those statistics do not carry much force. They respond: Our case is different; we are the exceptions; their love will last; marriage holds the only answer.

The prophets Elijah and Elisha, like prophets before and after, found it difficult to swim against the current, to stem the tide of paganism engulfing God's people in their day. Those who seek with good reason to delay a couple unwisely intent on marriage suffer a similar fate in today's world.

Nevertheless, the Church must, at times, speak forcefully and take strong steps even if those words and actions go contrary to the prevailing climate or culture.

OUR DIOCESE, like many others in the nation, has recently established

some quite specific directives in an effort to reduce the number of marital disasters, especially among the very young.

All couples, for example, must contact the parish priest at least three months prior to the wedding date. This will provide ample time for interviews, discussion and pre-marriage instructions.

I, for one, certainly welcome such a diocesan level norm. It takes the local clergy off the hook, so to speak, when an engaged couple show up at the door and wish to be married within a week or two. Since all the other detailed arrangements have been completed, this prospective bride and groom obviously left to last the Church's and their spiritual preparation.

Publication of this regulation should in time make those contemplating marriage aware that the Catholic Church considers matrimony a serious step requiring a certain amount of preliminary religious effort on the engaged couple's part.

The diocesan directives also bluntly states: Couples are not allowed "to marry if one or the other or both are under 18."

It presumes such a young man and woman are not mature enough for marriage. Nevertheless, they do have recourse and if, after a complicated, but no longer than four-month counseling process, can convince the bishop of their maturity and readiness, he will grant permission for the ceremony.

THE PURPOSE OF THESE directives is not, obviously, to make eager young couples miserable (although they probably will feel that way in the beginning), but to spare them later, permanent, more serious marital misery.

In the words of our Bishop: "The essence of this policy is to express the concern of the Church for young people and to assure them the opportunity to prove to themselves that they are able to enter a marriage, the strength and permanence of which will reflect to their own good and the good of all the people of God."

There will still be calls from persons like Sam or his wife after this policy has been in operation, but perhaps they will not be as numerous or as frequent.

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THE FAMILY LIFE Division of our

Relief Services records all-time high

NEW YORK—U.S. Catholics, in a period of depression and inflation, contributed a record high of \$18.1 million last year to Catholic Relief Services (CRS), overseas aid agency of U.S. Catholics, CRS officials said here.

In Washington, Bishop Edward Swannstrom, CRS executive director, told the annual meeting of the National Conference of Catholic Bishops (NCCB) that the pastoral plan on the world food crisis issued by the NCCB in November, 1974, was largely responsible for bringing in \$10.4 million of that total.

Some of the \$10.4 million was raised in special collections for drought-stricken African countries, India, Bangladesh, and other areas, Bishop Swannstrom said.

THE REMAINING \$7.7 million of the

total was given to CRS in the 1975 fiscal year from the annual collection for overseas aid on Laetare Sunday during Lent.

The bishops of the United States divide the money from the Laetare Sunday collection among CRS, the Pope's overseas charities, the Migration and Refugee Services of the U.S. Catholic Conference and the Apostleship of the Sea, an international Catholic organization for the welfare of seafarers.

Bishop Swannstrom told the NCCB meeting that the money from the Laetare Sunday collection was multiplied many times for a total of \$226.5 million in aid through funds from the U.S. government, foreign governments, international organizations and foundations in other countries.

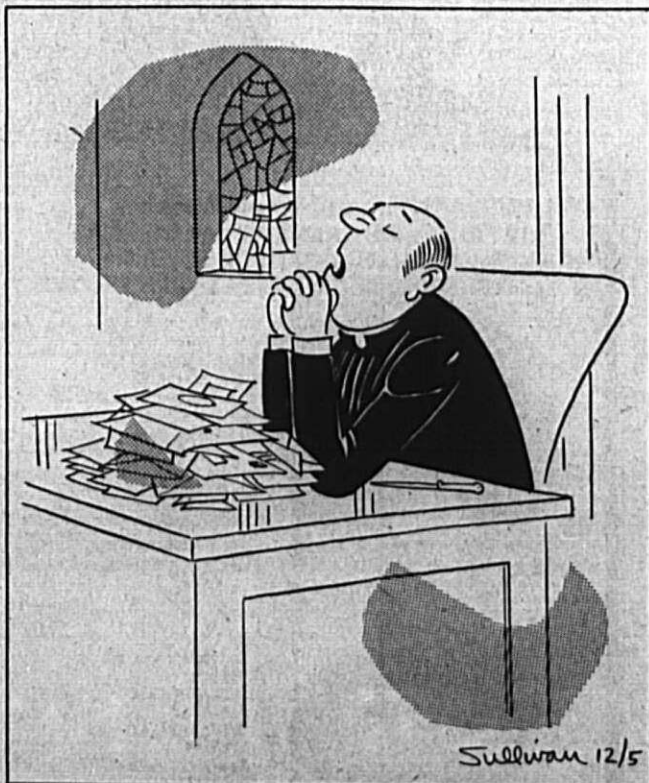
The multiplication effect occurs, CRS officials said, because much of the money from the Laetare Sunday collection is used for the maintenance of CRS personnel in countries around the world where they supervise the distribution of relief supplies provided by the governments, organizations and foundations.

THE \$10.4 MILLION from other collections and contributions went directly to relief supplies and development projects, CRS officials said.

Of the money from the Laetare

Sunday collection, \$1.5 million was in excess of what had been anticipated, CRS officials said, and was allocated to CRS by agreement between the agency's executive committee and the NCCB.

The extra \$1.5 million has been earmarked for specific relief projects in 12 countries, where crises have made life difficult for hundreds of thousands of the poor and needy, Bishop Swannstrom said. The countries are Angola, Bangladesh, Chile, Haiti, India, Portugal, the Dominican Republic, Mexico, Rhodesia, Somalia, the Sudan and Thailand.



"WRITE MY NAME AMONG THE ELECT OF HEAVEN, O LORD, AND ERASE IT FROM ALL THE LISTS OF JUNK MAIL!"

The CRITERION

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OLD TESTAMENT

AMOS AND HOSEA

BY STEVE LANDREMAN

The threads of Divine Justice and Divine Love are finely woven throughout the tapestry of revelation that is the Old Testament. The mystery of the tension between these two attributes of God is shared by everyone who has been torn between the desire to forgive and the need to chastise.

Revelation of the God whose love for His creatures moves Him to both forgiveness and punishment is sharpened by two of the early literary prophets of Israel, Amos (c. 750 B.C.) and Hosea (c. 730 B.C.).



Amos, the Prophet of Divine Justice, and Hosea, the Prophet of Divine Love, both prophesied to the Northern Kingdom of Israel (Samaria) where prosperity led to many social evils and religious hypocrisy.

HOSEA'S ORACLES spoke of God's unending love for Israel and Amos' warned the Israelites of the judgment of God they were bringing upon themselves by spurning the covenant their ancestors had made with Yahweh.

Called from his work as a shepherd in the Judean village of Tekoa, Amos prophesied at the northern sanctuary of Bethel.

One can almost see the commanding figure of the prophet as he stood before the proud Israelites

drawing enthusiastic responses as he roundly condemned all their pagan neighbors for their offenses against God and promised God's judgment (1:3-2:3).

But their enthusiasm ended abruptly as Amos spoke of the crimes of Israel against Yahweh and prophesied God's impending wrath and the destruction of their own kingdom (2:6-16).

He numbers the covenant crimes of Israel: oppression and exploitation of the poor (5:11-12), idol worship (5:26), and hypocritical religious practices (5:21-24).

His oracles spell out God's just punishment of those whose presumption caused them to distort

their call to sacred responsibility into an invitation to privilege and indulgence.

Amos sees no reprieve for sinful Israel (7:9) but offers the hope that a holy remnant (9:8) will survive the covenant curse which the people have called upon themselves by their crimes.

THE BOOK SHOULD be read against the background of the curses and blessings found in Chapter 28 of Deuteronomy.

Covenant is the theme of the prophetic ministries of both Amos and Hosea. Mention of the covenant itself is only implicit in Amos but it is mentioned explicitly in Hosea (6:7, 8:1) and provides the foundation for his teaching.

Little biographical information is known about Hosea except what he provides in the first three chapters concerning his marriage to Gomer, who is described as a harlot. In his marriage, tragic and real, the prophet saw an allegory of the relationship of Yahweh to Israel.

The fertility cult of the Canaanites with its sacred prostitution so influenced Old Testament thought that the term fornication became synonymous with idolatry. This concept penetrates Hosea whose wife may have become a sacred prostitute.

Hosea sees the sin of apostasy (idolatry) as the betrayal of Yahweh's true love just as an unfaithful wife betrays the love of her husband.

CHAPTERS 1-3 ARE a mixture of biographical detail and prophetic oracle centering on the theme that despite the unfaithfulness of Israel (Gomer) to her covenant partner, Yahweh (Hosea), His love for her is everlasting.

Although his oracles speak of the Divine Love, Hosea denounces Israel as strongly as Amos (4:1-2, 13:1-2) and prophesies punishment and destruction (2:13-15, 5:8-9, 13:15). Hosea, however, sees more clearly the restoration of Israel by a loving Yahweh after a necessary but painful punishment (11:8-11, 14:2-9).

The first three chapters are the most important portion of Hosea, but the oracles found in the remaining 11 chapters reinforce the theme that beyond destruction lay restoration of Israel not as a political entity but as the loving and beloved covenant partner of Yahweh.

Camara's indictment of the small number of business czars who control the "gigantic web enmeshing the underdeveloped world in its toils." These men, the Archbishop said, "are the real masters of the world, the cold and calculating manipulators of war and peace (more frequently war), the implacable wheelers and dealers of international finance."

If Hosea returned to bicentennial America he would find, not idolatrous worship of Baals, but a glorification of wealth and a reverential cult of technology. He would not condemn American humanism itself but would prophesy with DeLubac that "Man can, literally speaking, manage the earth without God, but humanism without God soon becomes inhuman, even anti-human."

Amos and Hosea both ended their prophetic writings on a note of hope and expectation of the Messianic kingdom. The Second Vatican Council reminded modern Catholics that that kingdom has already begun on earth. But the new covenant, like the old, demands total commitment to right and justice, love and mercy. "Straight are the paths of the Lord, in them the just walk, but sinners stumble in them" (Hos. 14:10).

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'D' editor contributed first canonized writing

BY FR. ALFRED McBRIDE, O. Præm.

One of the anonymous editors of the Torah was a moralist. Scholars call him the "D" editor. The initial comes from the first letter of Deuteronomy, that book of the Torah which deals with morality. The author has the honor of knowing that his contribution was the first writing canonized as the Word of God. He can also rejoice in the fact that he is the most quoted author in the New Testament. And it was to his text that Augustine turned for the catechetical presentation of the 10 commandments. (Dt. 5:6-21)



Just as Levi looked at the Glory of God resting on the Ark to begin a discussion of worship, so "D" took his starting point from this shrine of the Covenant. Levi enunciated principles of adoration. "D" set forth principles of morality. Recall that the 10 commandments rested within the Ark. Thus from the Ark God's demand is spoken to the hearts of the people.

THE PEOPLE WERE to assimilate the glow of the sanctuary within their souls so that it would take visible form in moral behavior. The hour of worship was an hour of receiving God's love. The hours of daily life were to be love responses enacted in obedience to the law and its moral implications.

"D" faced the task of showing how daily life could reflect the communion of love expressed in covenant and worship. That is why his writings are full of case studies. He is not writing a series of laws so much as precedents that illustrate how the love of God would shine in the affairs of people. He establishes the mood of covenant, that is, the love between God and people and between each person and his neighbor.

He insisted that all morality begins with an act of faith in the one God. Hence the apex of his writing is the summons to a consciousness of basic belief. "Hear, O Israel! The Lord is our God, the Lord alone!" (Dt. 6:4) Acknowledging this, one is ready to understand the greatest of commandments and the root of morality.



A bishop referred to as a "modern Amos," Archbishop Helder Camara of Olinda and Recife, Brazil, preaches dramatically, emphasizing his statements with gestures. (NC photo)

exploitation continue. The old covenant has been replaced by the new one sealed with the Blood of Christ. Christians enter that covenant through baptismal vows, yet sin still flourishes among the covenant people.

EVERY SIN AGAINST justice or love still cries out to heaven for vengeance, for each one violates the covenant. "One who has no love for the brother he has seen cannot love the God he has not seen. The commandment we have from him is this: whoever loves God must also love his brother" (1 John 4:20-21).

The new covenant, like the old, binds people to each other in a common bond of unity with God. Somehow Dives, the rich man in one of Jesus' parables, thought he had a private covenant with God and could ignore the beggar, Lazarus. But God has only one covenant, and it has many members.

If Amos returned today he would surely cry out against modern forms of injustice. He would condemn both the laziness of workers who take endless coffee breaks and the dishonesty of those who cheat on the welfare program. He would probably uncover the greed of employers who force early retirement of faithful employees or secretly fix prices to avoid business competition.

With prophetic wisdom Amos would lament international injustice like his modern counterpart, Archbishop Camara. Perhaps, like him, he would single out the inequities of world trade practices which fix low prices on resources from underdeveloped nations and high prices on products of developed nations.

PERHAPS AMOS' WORDS would be even harsher than Archbishop

North Vernon

(Continued from Page 1)

the district was that alternatives be developed for parish structures. Some pastors expressed the feeling that the high cost of school operation does not allow them to develop programs to meet the needs of all parishioners. Some parishes, for example, spend 80% of their income on a school which serves 10% of their parishioners.

As is typical in most of the diocese, adult education programs are still rare. Many of the parishes participate in the Religious Studies program offered through the Office of Catholic Education. Only a few of the parishes offer adults the opportunity to formally study their faith and these use a six-to-eight week series of lectures, or study groups, perhaps once or twice a year.



This illuminated initial, from a 14th-century Latin Bible, shows Amos prophesying the fall of Samaria. (NC photo)

OT prophet of love strengthens service of man before God

BY FR. PAUL F. PALMER, S.J.

It is difficult for most people to establish a comfortable relationship with God. He is a God of justice and justice demands that we serve Him from a sense of duty. He is a God of love and love demands that we serve Him from a sense of love.

Perhaps the trouble is with the word "serve." We don't serve or benefit the sun by basking in it, nor a fountain by drinking from it. And God is the source of light and of life. We serve Him when we open ourselves to His love, when we cup our whole being which is from Him to receive Him ever more abundantly.

We are the servants or handmaids of the Lord, as was Mary, when we allow the Almighty to do "great things for me" ("The Magnificat").

The Prophet Hosea, in contrast to Amos, is more the prophet of love than of justice. Like Amos, Hosea insists that we observe the Commandments, the decalogue of Sinai. But the demands of Sinai that we love God with our whole heart and our neighbor as ourselves are demands that bind not so much in justice as they do in piety, a Latin word which means kinship.

THE SINAI COVENANT, sealed in the sprinkling of blood over the altar and over the people, makes God and His people, dare we use the expression, blood relatives. For the Israelites believed that life is in the blood. Covenant love is kinship love. The ties that bind us to God and to one another are family ties that are more binding than the bonds of justice.

Joseph L. Mays, a perceptive commentator on Hosea, "bypasses righteousness and justice emphasized by Amos and Isaiah . . . in favor of knowledge of God, devotion and faithfulness. Hosea is not content merely to cite infractions in a legal manner. He prefers the terms and metaphors which interpret the disobedience as personal betrayal and estrangement" . . . In Hosea's thinking the history of Yahweh and Israel was meant to be a living dialogue of love and loyalty between committed persons" (Hosea, pp. 12, 13).

This living dialogue of love and loyalty is broken off not by God but by man. But God is ready at all times to resume the dialogue.

He uses every lover's device to heal the breach of love, always taking the initiative in effecting a reconciliation with sinful man. Even when man "disobeyed you, you did not abandon him to the power of death . . . Again and again you offered a covenant to man" (Fourth Eucharistic Prayer).

We often hear people say, "If only I could stop loving!" We understand the feelings of a parent for a child, of a husband for his wife, of a wife for her husband. But God's love is even more astounding, as Hosea reminds us when he has God say: "For I am God and not man" (11:9).

THE PROPHET ISAIAH had a vision of God's love for sinful man and his God exclaim: "Can a woman forget

her suckling child, that she should have no compassion on the son of her womb. Even these may forget, yet I will not forget you. Behold I have you graven on the palms of my hands" (49:15, 16).

Hosea had an intuition of Yahweh's love for Israel, his faithless bride, and to quote Mays once again, "The astounding persistence of God's love in the face of betrayal creates the possibility and necessity for the prophet to articulate in his own life the way of God" (p. 58).

I have often used this intuition of Hosea to explain the radical reason why husbands and wives must express in their own married lives God's way of love, yes, even in the face of betrayal, even when the love of either is rejected and unrequited.

What Isaiah saw in vision and Hosea by intuition must be seen by Christian faith in the light of Jesus' teaching in the Sermon on the Mount. Here we are told not only to love our friends—pagans do this—but even our enemies; and the reason given is startling in its simplicity, and yet so demanding as to leave us wondering whether we hear Jesus correctly when he says: "You must be perfect as your heavenly Father is perfect." (Mt. 5:48).

COVENANT LOVE MAKES demands that go far beyond the contractual demands of justice. But God makes the demands of Himself before he demands them of us. And because of this we can pray the "Our Father" with confidence: "Forgive us our trespasses as we forgive those who trespass against us."

To refuse forgiveness to those who have offended us is to close our heart to God's forgiveness. In doing so we offend God, but basically we offend ourselves. The Sun continues to give light and life; the fountain still flows profusely, but we draw the curtain to shut out the light; we close our mouths and no longer drink life.

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THE WORD THIS SUNDAY

By Father Donn Raabe

SECOND SUNDAY OF ADVENT

"Comfort and tenderness"

Isaiah 40:1-5, 9-11
II Peter 3:8-14
Mark 1:1-8

Our God is not far away and uncaring: he speaks words of comfort, he is tender with us for he knows we are weak and frail yet he is the strength within us. For him we are cradled in the "instant" of his never-failing love. For us it is length of time filled with pleasure and pain. So make ready for the Lord—straighten your ways and know he is here and yet coming as a God of comfort and tenderness.

know
your
faith

St. Simon girls capture Cadet basketball crown

Paul Savage's St. Simon (Blue) Cadet Girls' Basketball squad edged St. Thomas Aquinas Tuesday night at Little Flower, 9-8, for the league championship.

St. Simon's Nancy Gawrya sank a free throw with seven seconds remaining in the game to nail down the victory. Bob Kenne coaches the St. Thomas team.

On Monday night, St.

Simon nipped host Little Flower in the first round of the play-offs, 12-10. All three teams were Division Champions.

Fourteen teams have entered the Annual St. Andrew Girls' Basketball Tournament. The finals will be held Sunday evening, at 7:30 p.m. at St. Andrew.

Two hundred and fifty people saw the league championship game Tuesday night.

Richard Slager to address CYO Communion Supper

Richard Slager, a University of Notre Dame senior, will address the 1975 Junior CYO Communion Supper at 7:30 p.m. Sunday night at the St. Christopher parish hall.

Father Donald Schneider, Archdiocesan CYO Director, will celebrate a Mass which precedes the Communion Supper at 6:30 p.m. also at St. Christopher. Father James Bonke, associate pastor of St. Christopher's, will deliver the homily. The music will be led by Charles Gardner, Music Director of Little Flower parish.

Over 250 people are expected for the sit-down dinner.

Rick Slager was a starting quarterback on the 1975

Notre Dame football squad. The Columbus, Ohio native is also the top singles player on the University's tennis team. He is a Pre-Med student.

Dinner planned

INDIANAPOLIS — The Altar Society of St. Joseph Church will sponsor a Chicken and Noodles and Ham and Green Beans dinner on Sunday, Dec. 14, in the school hall, 1401 S. Mickley Ave. Serving hours are 11 a.m. to 5 p.m.

A Mini-Bazaar will be conducted in connection with the dinner and a Euchre party will be held beginning at 2 p.m. The public is invited.

CYO NOTES

Entry blanks for the 1975 Junior CYO Publications Contest have been mailed. The entry deadline is Friday, Dec. 26.

The second round of the Criterion Quiz will be held on Sunday, Dec. 14 at various sites. Pairings for the second round will be sent in advance to coaches and Priest Moderators.

Quiz Contest in 2d round

The first round of the Criterion Quiz Contest was held on Sunday, Nov. 30, at various sites.

Advancing to the second round were St. Christopher, St. Simon No. 1, St. Barnabas No. 1, St. Andrew No. 1, Our Lady of Lourdes No. 1, St. Simon No. 4, St. Michael No. 1, Immaculate Heart of Mary No. 1, Holy Cross No. 2 and St. Catherine No. 2.

Richmond CCW announces plans for Recollection

RICHMOND, Ind. — The Richmond Deane Council of Catholic Women's annual Day of Recollection will be conducted by Father Harold Knueven, pastor of St. Gabriel parish, Connersville, on Sunday, Dec. 14, at Holy Family Church.

Registration will begin at 1 p.m., with the first conference starting at 1:30 p.m. The program will include a Penance Service and the showing of the film "Eucharist," concluding with the celebration of Mass at 4 p.m.

Refreshments will be served, and all the ladies of the deane and their friends are invited.

Marian College hosts high school art show

Three local art students have received awards in the 1975 Indianapolis Catholic High School Art Exhibit, now on display through December 12 in the Marian College library. Thirty-two entries were judged.

First place in competition was won by Joe Vondersaar of Cardinal Ritter with an acrylic entitled "Curiosity." Kathy Ellinger of Roncalli finished second with a macrame creation, while Cell Carson of St. Mary Academy placed third with a tempera entitled "Lilly."

Honorable mention was accorded Sally Martin of Chatham, who presented a tempera entitled "Chrome."

Providence nun, ex-teacher, dies

ST. MARY-OF-THE-WOODS, Ind. — Word has been received of the death of Sister Marlon Loretto, S.P., who died unexpectedly on November 30 in Orange, Calif.

Sister Marlon Loretto taught at a number of Indianapolis Archdiocesan schools early in her teaching career.

Burial was in Calvary Cemetery, Los Angeles.

Holiday party set December 9

INDIANAPOLIS — St. Monica Women's and Men's Clubs are co-sponsoring an Adult Christmas Party in the school cafeteria on December 9. A reception at 7 p.m. will precede a pitch-in dinner at 7:30.

The Ell Lilly Chorus will provide the entertainment for the evening under the direction of Lloyd Brooks. Mrs. Ellen West will be their accompanist.

Guild to hold holiday party

BEECH GROVE, Ind. — The Ave Maria Guild's annual Christmas Party and Gift Exchange, will be held on Tuesday, Dec. 9, at St. Paul Hermitage. It will include a covered-dish luncheon starting at 12 noon. Each member is asked to bring the recipe of her favorite dish.

Newly-elected officers and board members will be installed in a brief business session.

Retreat slated

INDIANAPOLIS — The week-end of December 12-14 at Alvera will be devoted to an open retreat for men, women and married couples. The theme of the retreat, under the direction of Father Anton Braun, will be "Advent and the Lord's Coming."

For further information or reservations call Alvera at 257-7339.

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