

THE

# CRITERION

Archdiocese of Indianapolis

VOL. XVI, NO. 13

INDIANAPOLIS, INDIANA

DECEMBER 24, 1976

## Pope Paul has a 'busy' week

### Motu proprios elevate status of two Vatican bodies

BY JOHN MUTHIG

VATICAN CITY—Pope Paul VI has breathed new life into two Vatican organisms established experimentally to promote initiatives charted by Vatican Council II, by giving them new constitutions and a permanent status.

The most fundamental changes, contained in two papal "motu proprio" decrees released here Dec. 18, concern the Council of the Laity. A "motu proprio" decree is one issued by a pope on his own initiative.

Pope Paul has raised the council to the level of "quasi-congregation" with important new responsibilities.

Complete text of both Motu proprios on Page 8

regarding Church laws on the laity and the settlement of disputes involving the laity.

IN A SECOND DECREE, Pope Paul clarified the part to be played by the Pontifical Commission for Justice and Peace. The decree broadens the competence of the commission, which was set up as a papal study center and watch-dog in the field of human rights.

But it also requires the commission to get clearance from the papal Secretariat of State prior to making

any statements on specific violations of human rights.

The decree calls for both the council and the commission to be headed by separate cardinal-presidents resident in Rome. They were both previously headed by Cardinal Maurice Roy of Quebec.

Newly-created Cardinal Opilio Rossi, 68, will take over the presidency of the Laity Council. Born in New York City of Italian immigrant parents who left the United States soon after their son's birth, Cardinal Rossi was papal nuncio to Austria before being named to the college of cardinals.

THE JUSTICE AND PEACE Commission will be headed by African Archbishop Bernardin Gantin, 54. Archbishop Gantin, former head of the Cotonou, Dahomey, archdiocese, has been vice-president of the Justice and

(Continued on Page 7)



### A 'living' Christmas symbol

BY ALICE DAILEY

Whatever those legends may tell us about the Christmas tree, one thing is quite true. In this irreverent age, the simple evergreen is still cherished by a blasé world. How is it that this one symbol, which reportedly originated in Germany, manages such a hold on the affections of modern man? Might it be that, subconsciously, we revere the tree because wood was so intimately bound up with the life of our Savior?

A wooden manger, we are told, cradled him during those first precious days. (Here might be another twist

to Kilmer's thought of "a tree that looks at God all day.")

Ships made of wood had the distinction of being one of Christ's means of travel during his public ministry. We know that in one of these crafts he miraculously mastered the perilous waves.

During that final week of the Savior's human life, wood played the most dramatic role of its ancient history. The path into Jerusalem was strewn with branches from palm and olive trees. Four days later, an ordinary wooden table was sanctified by the first of

all Eucharists. And on that tragic Friday, a cross of wood became forever the bitter-sweet symbol of the great sacrifice.

Year after year we find ourselves assuming the burden of seeking out and glorifying a tree. But, actually, it is a labor of love. For who can describe the sheer wonder our woody, twinkling beauty brings us at dusk? We are almost transported across the ages to that night in Bethlehem.

Balsam, pine, cedar or whatever, the Christmas evergreen continues to hold for men the exciting promise of an ever-living Christ.

### Wide area covered at consistory

BY JOHN MUTHIG

VATICAN CITY—At a solemn, midday consistory here Dec. 20, Pope Paul VI announced to dozens of brightly robed cardinals and bishops that he will canonize Bishop John Nepomucene Neumann on June 19.

Blessed John, fourth bishop of Philadelphia, will be the first male U.S. citizen to be canonized.

At the solemn Christmas gathering of prelates, Pope Paul threw strong support behind calls made recently by Arab and Israeli leaders for a negotiated peace settlement in the Middle East.

The Pontiff appealed for restoration in war-torn Lebanon of unity and collaboration among different religious communities.

He also expressed hopes that the Rhodesian peace conference will assure real justice, coexistence and collaboration among all peoples in that African nation.

In his lengthy speech, delivered from a throne in the Consistory Hall of the Apostolic Palace, the Pope said that the Vatican has undertaken a renegotiation of its concordat with Italy not to preserve "privileges," but to guarantee a "correct and friendly relationship" between the Italian Church and state.

DURING THE CONSISTORY—the second consistory called this year—Pope Paul also:

—Named two new auxiliary bishops (Continued on Page 5)

### Richard Daley, Chicago mayor, 'man of people'

CHICAGO—Mayor Richard J. Daley, who dominated this city for more than 20 years and was considered the decisive factor in the election of the first Catholic President of the United States, died of a heart attack Dec. 20 in his physicians' office. He was 74.

Cardinal John Cody of Chicago called him "a man of the people" in a statement issued after the mayor's death.

Father John J. Lydon, pastor of Nativity of Our Lord parish in the Irish-Catholic Bridgeport section of the city where Daley lived most of his life and where the funeral Mass was offered Wednesday, said: "The people down here knew him, not as the public figure, but as a very open and warm neighbor and friend, and even with all of the tremendous problems he had to face, he could still talk to and listen to all of his friends and neighbors."

Although rescue workers tried to revive the mayor after he was stricken, their efforts were unsuccessful. His wife, Eleanor, and two sons were called to his side. Father Timothy J. Lyne, rector of Holy Name Cathedral, administered the sacrament of the anointing of the sick.

As chairman of the Cook County Democratic Central Committee since 1953, Daley controlled one of the last big city political machines. First elected mayor in 1955, he was reelected five times for an unprecedented six terms.

### REMINDER

The Criterion is offering \$25 for the best amateur photograph this month on the subject of "People in Parishes in the Archdiocese." All photos submitted must be 8 x 10 glossy prints and must be in the Criterion offices by midnight, December 31. Besides the cash prize, the first winning photograph will appear in the January 7 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 that particular month.

### MANAGES ST. MEINRAD KITCHEN

### Seminary cook taking a 'busperson's holiday'

ST. MEINRAD, Ind.—"An army travels on its stomach" is an old dictum. The men who inhabit the hill at St. Meinrad, both seminarians and monks, are not a conquering army in that sense, but they are men who have a busy day of learning, praying, working and playing. Like men in an army, they have a need for bodily nourishment three times a day.

St. Meinrad, one of the nation's leading Catholic seminaries, has a student enrollment of 420 plus a population of 120 Benedictine monks to feed. The kitchen serves more than 1,500 meals daily during the school year. Monks and students alike seem reasonably satisfied with the meals that cover everything from pizza to sauerkraut to tacos.

ANY MOTHER OF A large family works hard daily to put out a well-balanced meal for her family. Mrs. Stella Smith, a motherly-looking person, whose appearance belies her 72 years, is in charge of the kitchen at St. Meinrad. Mrs. Smith has worked for 12 years at St. Meinrad. For the past two years, she has been the manager of the kitchen.

This busy woman usually puts in a twelve-hour day. On her days "off," she conducts Food Management

Institutes in the Mid-west. She has been in the food service business since she was 16 years old. Mrs. Smith says that she feels sorry for those who dread to go to work. She particularly enjoys preparing and serving food to young people.

Mrs. Smith has won not only the stomachs of the students, but also their hearts. Recently, she held an open house in the kitchen. A short evening prayer was held in the dining room, and then all the students were invited into the kitchen for hot pizza right out of the oven. Huge tubs of homemade ice cream were on hand so that students could make their own sundaes with a variety of syrups. The other ladies who work in the kitchen even made homemade fudge for the occasion.

It is easy to draw complaints about institutional cooking, but such has not been the case in recent years at St. Meinrad. This is due to careful, thoughtful preparation and presenting a great variety of food from which to choose. Only the meat is portion-controlled.

Mrs. Smith always seems to be (Continued on Page 11)

### To provide legislative information

Archdiocesan Social Ministries, a member agency of Catholic Charities, has accepted the invitation of the Center for Law and Poverty to serve as a Legislation Information Branch for Marion County during the 1977 state legislature, according to Tom Morgan, Social Ministries director.

In a letter sent this past week, Morgan sought a membership list of individuals and agencies interested in information concerning legislative activities in the social welfare area.

ARCHDIOCESAN Social Ministries, as a legislative information branch, would provide the following services: workshop on Jan. 14 at the Red Cross Building, 441 E. 10th St., from 1 p.m. until 4:30 p.m.; legislative updates during the course of the legislation itself plus a review following the session; updates from the Center on Law and Poverty; personal contact to specific agencies interested in legislative issues; a subscription to Law and Poverty.

The fee for membership is \$10, which can be waived if circumstances dictate. In addition, members may be asked to help in telephoning persons in the specific area of interest, when required. Another requirement for members is attendance at the workshop on Jan. 14.

Social welfare issues of concern during the legislature include: civil rights, employment, housing, migrants, prisons and criminal justice, utilities, and welfare.

### Archbishop Biskup's Christmas Letter

My dear Family in Christ:

The event happened almost 2,000 years ago. We have celebrated it every December of our lives. It seems that Christmas should be tiresome and boring after that many repetitions. And yet, the feast of Christmas is forever new.

Christmas is always new because of its enormity. So vast a mystery is involved in God's becoming man that even through eternity our awe will never be lessened or exhausted. God Almighty becoming one of his own creatures to save us is only believable because it happened.

Christmas is also new because our need of the Lord as our Savior is always new. Our repeated sinfulness brings us to our knees again and again seeking reconciliation with God, each other, and ourselves. The true reconciliation we seek is only available through the Lord Jesus born into our midst as our Savior.

This Christmas as we celebrate may we also pray that the almost half of our fellow Americans who are unchurched might be given the gift of belief in Christ Jesus. May they accept and treasure faith as the greatest gift they receive this feast of the Birth of the Lord.

Devotedly yours in Christ,

*George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis

December 13, 1976

### Liturgy workshops announced

Several parishes of the Archdiocese will be participating in an Institute for Parish Liturgy Committees featuring three workshops developed and directed by the Center for Pastoral Liturgy of The Catholic University of America in Washington, D.C.

Dealing with the subject of worship from the viewpoint of the local parish, the Institute is organized to allow time for local projects to be done between

the workshops and reported to the Center for evaluation prior to the next workshop.

The Institute will be held in the Archdiocese on February 19, April 23 and June 18 at St. Rose of Lima Church, Franklin.

Guest speaker for the first workshop will be James Schellman, Assistant to the Executive Secretary of the International Committee on English in the Liturgy, who will discuss "The Community that Worships." Rev. James Dallen, nationally known for his writing and lectures on liturgical matters, will speak at the second workshop on the subject "The Worship of the Community," and Rev. Henry Gracz, founding member of the Board of Directors of the Federation of Diocesan Liturgical Commissions, will speak to "Helping the Community to Worship" at the final session. Sister Carol Toohy, S.S.N.D., will serve as coordinator for the Institute.

Registration will be held through January 14. For further information on the program, call Father Stephen Jarrell, Director of the Office of Worship, 635-2579 or 357-1200.

### No Criterion on December 31

In keeping with a practice inaugurated in 1961, there will be no issue of The Criterion on the last Friday of the year, December 31. Besides providing our hard-working staff with an extended holiday, it will give us a few deadline-free days to handle some year-end details. The next issue will be that of January 7, 1977.



# Week's News in Brief

BY NC NEWS SERVICE

## U.S. support 'misdirected'

NEW YORK—Two Northern Irish politicians, one Catholic, the other Protestant, speaking on a trans-Atlantic phone-in radio talk show, both lamented what they called the low level of information people in the United States have about the conflict in Northern Ireland. Gerry Fitt, leader of the Social Democratic and Labor party (SDLP), supported mainly by Catholics, told those in the United States who send money to support the Irish Republican Army (IRA), the outlawed guerrilla organization seeking a united Ireland, that "what you are doing is giving money to people to blow up bridges and take the lives and jobs of people."

## Names . .

J. Paul Speeth, activities director of the Catholic Students Mission Crusade (CMSC) for 37 years and editor of its publications, died in Cincinnati at the age of 72 after a short illness. Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops (NCCB), gave the final absolution at the Mass of Christian Burial in St. Mary's Church.

Fathers Thomas Brady and Edward Gillespie of Rockford, Ill., have a wealth of history and heritage in an old Pullman car that was damaged by fire and vandalism. The priests purchased the car—which was about to be scrapped—to help recall "the glory years of the railroad."

Magr. John P. Foley,

editor of the Catholic Standard and Times of Philadelphia, opened a meeting of presidential electors with a prayer that the nation's leaders might "heed the demands" of God's law and the "legitimate aspirations" of God's people.

The Chicago Archdiocesan Chancery, which includes the office of Cardinal John Cody, is moving to a newly established archdiocesan administrative center occupying three floors in a six-story building just east of Michigan Avenue.

Catholics active in foreign affairs concerns praised the appointment of Rep. Andrew Young (D-Ga.) to be U.S. ambassador to the United Nations.

## Sale of cross questioned

PHILADELPHIA—The sale of an allegedly miraculous cross—the Cross of Magrator—does not have the approval of the Church, Philadelphia archdiocesan officials warned. They said an investigation of the supplier's suburban Jenkintown mailing address has been undertaken. The small metal cross is being advertised nationally in an ad which asks, "Can This Amazing Cross Really Attract Life's Rewards to You?"

## Newly appointed bishop robbed

LOS ANGELES—Dec. 20 was a day Magr. Thaddeus Shubada will never forget. Just about the time Pope Paul VI named Magr. Shubada auxiliary bishop of Los Angeles at a Vatican consistory, an unidentified man greeted the bishop-elect in front of St. Paul's rectory with an "announcement" of a different kind. The man drew a pistol and demanded Bishop-elect Shubada's wallet, watch, and coins from the Sunday collection at St. Paul's, an inner-city parish where the clergyman is pastor. The associate pastor and a janitor were also held up. Nobody was hurt.

## Quarterbacks are Christians

ALBANY, N.Y.—What do Terry Bradshaw, Roger Stauback and Ken Anderson have in common? If you say they are all National Football League quarterbacks, you would be right. But a new book by a sports broadcaster reveals that the trio has something else in common: a deep commitment to Christianity. The three quarterbacks for the Pittsburgh Steelers, the Dallas Cowboys and the Cincinnati Bengals respectively, are featured in "Twelfth Man in the Huddle," a new book by Dave Diles, a Detroit radio commentator and ABC sportscaster.

## Edelin reversal criticized

BOSTON—The recent Massachusetts Supreme court ruling which overturned the manslaughter conviction of Dr. Kenneth C. Edelin could rally support for a constitutional amendment to safeguard unborn children, according to several pro-life advocates. Some prominent spokesmen for the medical profession hailed the verdict upstating the conviction—a conviction which abortion advocates said would have a "chilling" effect on the performance of late term abortions. The verdict which threw out the February, 1975, conviction will not be challenged, according to the Suffolk County District Attorney's office.

## Lady of Grace Open House

set for Jan. 16

BEECH GROVE, Ind. — Our Lady of Grace Academy will hold its annual Open House on Sunday, Jan. 16, from 1:30 to 4:30 p.m. The public is invited, especially prospective high school girls, their parents, and friends.

A private all-girls' school, the Academy is under the administration of the Sisters of St. Benedict with Sister Emily Emmert, principal. Present enrollment is about 200.

College preparatory and vocational academic programs are offered at Our Lady of Grace. The school has a first-class commission from the Indiana State Department of Education and is a member of the IHSAA. The 32-member faculty is made up of the Sisters of St. Benedict, one priest, and 14 lay teachers.

Academy students will conduct visitors on tours of the campus buildings during the open house. The faculty will also be available to answer visitors' questions and give information about the school.

To be admitted to the Academy, a student must take the customary freshman entrance examination. This examination is set for Saturday, Feb. 12, 1977. Students may register at the Jan. 16th open house to take the examination. For further information, call the school office, 786-1798.

## Archdiocesan Black Catholics

### Concerned Say:

Many thanks for the wonderful support given to our Fund Drive by the Catholics of our Archdiocese for the National Office for Black Catholics.

Mrs. Frederick H. Evans II

Area and Fund Drive Chairman

Mrs. Willie Strong

President, ABCC

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## GREETINGS OF THE SEASON TO YOU AND YOURS



## MAY THE BLESSINGS OF CHRIST BE WITH YOU

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## THE TACKER

## Unlikely, you say?

BY FRED W. FRIES

**C**HRISTMAS is a most unlikely day to hold an auction—right? Well, unlikely or not, that is what was being advertised this past week over in Belleville, Illinois.

According to a story on the NC News Service wires, the handbills read: "Auction, Saturday, Dec. 25." Included was an explanation of the real estate and personal property going on the block as well as the terms of sale.

IT TURNS OUT THAT this is no ordinary auction, however. It will be on, the handbill states, "at any local church or mission in your town."

What's for sale? "Peace on earth, good will to men," the fine print reads.

The "real estate" available is described as "a heavenly home, located on a large lot, beautifully landscaped . . . too beautiful to describe."

For a preview, the handbill advises "Call your local church."

THE PERSONAL property available includes peace, friendship, greater blessings, no fears, no pains, inspiration, meditation, helping hands, and much, much more. The auctioneer adds a personal note: "This is a sale you don't want to miss. Heaven has everything to offer, you have nothing to lose."

The "terms": "All you need to do is ask God. It's free!"

The handbill closes with the direct question: "Will we see you in Church come Christmas?"

And that's the basic advertising "bottom line" of the Christmas Auction, according to its sponsors, Col. and Mrs. Edmund Kueker (who are professional auctioneers), to interest people in coming to church on Christmas.

**RECIPE FOR ALL SEASONS**—The following recipe which is full of nothing but spiritual calories:

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

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

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

**CHRISTMAS CONCERT**—Plans have been announced for a Christmas Concert to be presented at St. Mary's Church, Indianapolis, on Christmas Eve, prior to the Midnight Mass. Special guest will be Dick Dennis, nationally known musician. Frank Schaler, director of the Indy Tones, will also be heard in several solo numbers, along with the St. Mary's parish choir. The concert will begin at 11:30 p.m.

**OVER THE TOP**—Bill Kuntz, CYO executive director, announced at Criterion press time Wednesday that the \$12,000 matching-fund campaign has topped the \$18,000 mark, and contributions and pledges were still coming in. Readers will recall that early in November an anonymous benefactor announced a \$12,000 personal donation to the CYO Capital Improvement Fund, provided that amount in contributions was matched by Dec. 10. The goal was reached by Dec. 8, Kuntz said. The Junior Youth Council got behind the project, he added, as well as the St. John Bosco Guild and other CYO supporters. Bake sales, car washes and similar money-raising projects were hastily organized in all parts of the Indianapolis area to help the cause. Result: \$18,000 so far and still climbing. Among the top performers was St. Catherine's parish CYO, which turned over some \$1,100, including \$149 raised at a 48-hour "Ping-pong-a-thon." Bill Kuntz asked Tacker to voice his thanks to all organizations and individuals for their "generous response."

**FRANK WUENSCH GIVEN BOWLING AWARD**—Frank Wuensch, Indianapolis southsider who has been active in bowling circles for more than half a century, is the recipient of the 1976 King Pin Award, presented annually by the Greater Indianapolis Bowling Proprietors' Association for meritorious service to the sport of bowling. Wuensch, who is 77, still bowls in two leagues. A former Grand Knight of Magr. Downey Council #3860, Knights of Columbus, and a member of St. James parish, he was instrumental in the formation 54 years ago of the St. Catherine League, making it one of the oldest bowling loops in the city.

**'MARCH FOR LIFE' BUS TRIP PLANNED**—Marie Tibbs, president of the Indianapolis Chapter of the Committee for the Preservation of Life, has announced plans to sponsor a bus trip to Washington, D.C., for the March for Life observance on Jan. 22. Tentative arrangements call for the bus to leave Indianapolis on Friday evening, Jan. 21, with arrival back in the Hoosier capital early Sunday, Jan. 23. Approximate cost will be \$35.00 a person, depending on the number of people who sign up. Those interested are asked to call Virginia Martin, 291-1738.

Ten years ago Mrs. Eileen Meeling and Miss Mary Casey received special recognition for contribution of 30 years' service at St. Francis Hospital, Beech Grove.

## Ed Shoopman

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## Remember them in your prayers

## BROOKVILLE

† EARNEST C. HERTZ, 83, St. Michael, Dec. 18. Husband of Verna; father of James Hertz of Metamora; brother of Mrs. Everett Sherwood, Mrs. Frank Boney, William, Henry and Thomas Hertz, all of Brookville.

## INDIANAPOLIS

† HARRY C. SHEEHAN, 72, St. Christopher, Dec. 18. Brother of Helen Brinkworth and Frances Bundridge.

† LEONA WERNER, 77, Little Flower, Dec. 18. Mother of Barbara DeMaio, Jo Ellen Forestal, Marilyn May, Jacqueline Werner, Austin and Donald Werner.

† ETHEL M. PARROTT, 40, St. Rita, Dec. 18. Wife of Thomas R.; mother of Gregory, Keith, Cathy and Tammi Parrott; sister of Daniel Evans, Sister Rita Carol Evans, Evelyn Jones and Rita Bastly.

† O'DAY M. DONALTON, 78, Holy Cross, Dec. 18. Husband of Hazel O.; father of Dorothy Gatlin, Helen Johnson, Lucille Cavallaro, Catherine Chesek and Betty Tullinger; brother of Lucille Lawlark and Rose Forhan.

† EUGENE H. CLARK, 87, Holy Cross, Dec. 17. Father of John F. and Virginia Clark and Margaret Werner.

† ANNA M. MULLIN, 77, St. John, Dec. 18. Mother of James L., John W., Joseph F. and Dr. Arthur J. Mullin.

† BARBARA TAKACS, 74, Holy Trinity, Dec. 18. Mother of Edwin, Steven and Louis J. Takacs; sister of Helen Urban.

† HILDA B. KOELLING, 73, St. Paul Hermitage, Dec. 18. Sister of Rosemary Messa, Pat Peterson and Ralph J. Zimmer.

† THOMAS M. McSHANE, 85, St. John, Dec. 20. Father of Marie Casey and Theresa McShane.

† LEO F. BAUMANN, 81, St. Robt., Dec. 22. Husband of Catherine M.; father of Barbara Beckner, Anne Adams and Helen Grist; brother of Frank Baumann.

† WILLIAM T. WHITE, Sr., 88, Our Lady of Lourdes, Dec. 22. Father of William T., Jr., James D., Paul J. and Virginia L. Adams; brother of Joseph White and Mary H. Murray.

† JOHN A. ARMIN, 84, St. Anthony, Dec. 22. Husband of Anthony; father of David L.; brother of Mrs. Joseph Petrakis and Algard Armin.

## JEFFERSONVILLE

† MARY ALBENIA ROBERTS HUGHES, 74, St. Augustine, Dec. 18. Mother of Clifford Roberts, Sr., of Jeffersonville.

## ST. MENRAD

† TILLIE HENSLY, 87, St. Menrad, Dec. 18. Sister of Gilbert Schwindel and Lucille Graham of St. Menrad; Edwina Gent of Louisville; Bertha Welz and Fede Siggel of Cincinnati; Alice Brenner of Dale; and Dorothy Schaeffer of Ferdinand.

## SHELBYVILLE

† ISABELLE GILLES, 81, St. Joseph, Dec. 13. Mother of Lewis "Pete" and Robert A. Myers, both of Shelbyville; and Kenneth B. Myers of Columbus; stepmother of Gerald Gilles and Velma Jeffries of Waldron, Ind.; Joseph Gilles of Shelbyville; and Charles Gilles of Waynesville, Ohio.

## TELL CITY

† EDWIN DILGER, 68, St. Paul, Dec. 18. Husband of Irene; father of Clara Marie Kuntz of Clinton, Iowa; brother of Sylvester of Rockport.

## TERRE HAUTE

† JOSEPH W. WALKER, 82, St. Margaret Mary, Dec. 17. Husband of Betty; father of Judith Canastee of Wauwatosa, Wis.; Jacquie Denahle, Michael and Patrick Walker of Terre Haute; Thomas of Madison, Wis.; and Timothy and

Joseph, Jr., both at home; brother of Father William Walker, O.S.B., of Parham, S.D.; Herbert of Sarasota, Fla.; Robert of Menash, Wis.; John Edward of Shorewood, Wis.; Pauline Robinson of Logansport; and Mary Shodgrass of Warsaw, Ind.

## LUTHERA DAVID, 71, St. Benedict,

Dec. 17. Mother of Monroe and Charles and Betty David, all of Terre Haute; sister of Lena Blazovich of Spokane, Wash.; and Mrs. Jay Kahn of Granite City, Ill.

† MARY KALEN MASSELMING, 79, Sacred Heart, Dec. 18. Sister of Margaret K. Nicolson of Terre Haute.

† LEONARD F. RUSSAM, 54, Blessed Sacrament, Westminster, Calif., Dec. 8. Husband of Rosemary; father of Linda, Barbara, Elizabeth and Larry Russam; brother of Anna Victoria of Ventura, Calif.; Betty Verduyn of Terre Haute; Mary Shaul of Cincinnati; John of Indianapolis and Marion of Evansville.



**AT PENANCE WORKSHOP**—Father Steven Jarrell, Archdiocesan director of the Office of Worship, is shown at center above with several Westside Indianapolis priests who attended one of 10 workshops held for priests throughout the Archdiocese during December to review the new Rite of Reconciliation, which becomes effective the first Sunday of Lent, 1977. The workshop included the viewing of two videotape programs produced by the Archdiocese of Louisville presenting a dramatic sketch of the ritual. [Staff photo by Father Thomas Widner]

## Encounter, retreat set in Terre Haute

The Terre Haute District Center of Religious Education announced two upcoming events this week.

The fourth Worldwide Marriage Encounter Weekend will be held Feb. 4-6.

The observance offers couples the opportunity to renew their commitment to one another, and provides "a profound evaluation of the sacrament of Matrimony." Further information is available from Eileen and Steve Egenolf (812-235-3735), Bill and Linda Edwards (812-235-9460), or Father Jeff Godecker (812-232-8400).

A retreat for high school seniors is scheduled Jan. 25-28. Called the Christian Awakening Program, the retreat offers participants the opportunity "to get in

touch with themselves and their God." Contact Father Jeff Godecker (812-232-8400) for more information.

## Providence nun dies at age 71

**ST. MARY-OF-THE-WOODS, Ind.**—Sister Mary Leonore Brennan, S.P., 71, died at Sacred Heart Convent, Whiting, Ind., Saturday, Dec. 18. She had been teaching there since 1971.

A funeral Mass was offered for Sister Mary Leonore at Whiting on Monday, Dec. 20. The remains were taken to the Motherhouse of the Sisters of Providence here and the Mass of burial was celebrated Tuesday, Dec. 21.

Born in Connersville, she entered the Sisters of Providence in 1925. She taught school in the Chicago area, in several parishes in Indianapolis, in Jasper, Vincennes and Ft. Wayne.

She is survived by a sister, Sister Clement Brennan, S.P., who is also stationed at Sacred Heart Convent, Whiting.

## New Officers

**SELLERSBURG, Ind.**—New officers for the Ladies Club of St. Paul Church will take office on January 1. The officers include Mrs. Edna Bottorff, president; Mrs. Alice Lowrance, vice-president; and Mrs. Collette Costa, secretary-treasurer.



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Charles J. Schisla  
Ethel M. Brown  
Mary Ellen Russell

Date	Celebrant	Congregation
Jan. 2	Fr. Robert Mazzola	St. Rose of Lima, Franklin
Jan. 9	Fr. Gerald Kirkhoff	Specina Memorial High School, Indianapolis
Jan. 16	Fr. James Blaney, O.M.I.	St. Bridget, Indianapolis
Jan. 23	Fr. John Betz	St. James the Greater, Indianapolis
Jan. 30	Fr. James Farrell	St. Pius X, Indianapolis
Feb. 6	Fr. William Turner	Chastard High School, Indianapolis
Feb. 13	(Tentative)	St. Simon, Indianapolis
Feb. 20	Fr. John O'Brien	Assumption, Indianapolis
Feb. 27	Fr. Charles Cheseborough	St. Ann, Indianapolis

## Criterion Readers:



Our sincere thanks to all who helped the missionary needs of the Church during 1976 by their prayers and gifts. May God's Blessings be yours!

**Catholic** Home and Foreign **Missions**

136 West Georgia St.

Indianapolis, IN 46225



## 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.

### The un-Christmas



**P**UBLIC displays of religious faith are offensive. They violate the rights of those individuals who choose not to believe. They are, moreover, an embarrassment and smack of violating the principle of separation of Church and State. What is more, public displays of religious faith tend to evangelize; they may be subtle ways in which religious people attempt to convert the non-religious.

Hence, there will be no public display of Christmas in University Park in Indianapolis this year. Those who believe in civil rights have seen to that. There will be no offensive nativity scene and, for that matter, not even a Santa Claus. (He is, after all, merely a secular version of St. Nicholas.) The display was to be placed in the park by the city of Indianapolis, as it has been for many years. It is perfectly clear, of course, that such activity reflects government involvement in religion. The Constitution of the United States, as everyone knows, absolutely forbids such government involvement.

The Bill of Rights to the Constitution: Amendment I—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

Hmmm. Something is rotten not only in Denmark, but perhaps also in Indianapolis.

The framers of the Constitution had left a Europe in which freedom of religion was virtually non-existent. Catholics themselves were among at one time the worse persecutors, and the Jews suffered at the hands of everybody. Our forefathers had the wisdom to respect the right of each individual to worship as he saw fit; they did

not want to see their government adopt a privileged state religion. They did, however, believe that religion was a vital force in their lives, and, indeed, their documents reflect very deep religious beliefs.

The legislative and judicial branches of the government of the United States, including local government, have in recent years twisted and contorted the Constitution to the point where religion is no longer regarded as something that should be exercised freely in public. The trend is toward no public displays of religion at all. Such a twist has occurred because of the excessive misinterpretation of individual human rights. Following this line of reasoning, it is embarrassing to allow public displays of nativity scenes, but it is not embarrassing to profiteer by operating a pornographic book store. It is offensive to celebrate the birth of the Savior publicly, but it is not offensive to perform abortions.

It is shocking that believers are shocked by such events. Too many continue to live in the naive belief that the United States is a Christian nation, a God-fearing nation, a blessed nation. We are a secular society devoid of any real commitment to the kingdom of God. Cracking down on nativity scenes in public places is not shocking at all. It is but one more example of the continuing and increasing trend of public policy to not only separate Church from State, but to simply do away with Church altogether. People of religious faith have not yet found themselves on the defensive because they have not yet assimilated this fact. The future of religion in the United States is not only precarious—it may be a lost cause.—T.W.

### Feast of dignity



**C**HRISTMAS is the feast of human dignity. "For a child is born to us, And a son is given to us."

To him all power shall be given, His name shall be: Wonderful One, Strong God, Eternal One, Prince of Peace."

That's the way the Prophet Isaiah described the Babe of Bethlehem long before he was born.

A human being who is God? God who is a human being? Both.

The Babe of Bethlehem is God and a human child. That is the wonder of Christmas.

Deny that the child is truly a man? Deny that he is truly God? To do either is to deny Christianity and the dignity of man.

For Christianity and the dignity of man stand or fall with this truth: Jesus Christ is both God and man.

He is not a man who had a unique experience of God. He is not a man who was possessed by God. He is not a man who

arrived at a divine sonship.

He is a man who is God.

Christmas is the touchstone of Christian faith. Understand who and what the Babe of Bethlehem is and you know who and what Christ is.

The Babe in the crib, is He God, or is He not?

He has not yet had any experience. He is not yet able to say with his lips, as he will one day: "I am the resurrection and the life."

He has not yet heard the words spoken by his heavenly Father on the day of baptism in the Jordan: "This is my beloved Son in Whom I am well-pleased."

Is the Babe of Bethlehem God? May the mother who holds him be called the Mother of God?

If the answer is no, Christmas means little more than burning yule logs and mistletoe—whatever they mean.

If the answer is yes, Christmas is the stupendous wonder that can satisfy the human mind for an eternity.

The Catholic Church has never been in doubt about the answer. In her Christmas prayers she recalls that "wonderful exchange by which the Creator of the human race, taking a living body, deigned to be born of a virgin, and by His coming bestowed on us His divinity."

This truth the Catholic Church proclaims not only on Christmas but every day of the year. At each morning Mass she has her faithful pray:

"O God who hast wondrously established the dignity of man and still more wondrously restored it, grant us through the mystery of this commingling of water and wine to become partakers of His divinity who has deigned to share in our



**L**ITTLE things that gripe confessors—much is made of the penitent's problems, his lack of interest in the sacrament, etc. But very little is ever made of the confessor's point of view. The priest never complains (and isn't supposed to, we are told) about his side of the confessional. I'm not sure anyone has ever asked a priest how he feels about being wedged into the middle room of Munchkin Manor.

A confessor's first complaint might be the confessional itself. The new Rite of Reconciliation is a welcome addition, since it encourages the development of reconciliation rooms which would still permit the anonymity of the confessional box, but the flexibility of face-to-face confession. Confessionals in most churches today are not soundproof, and this can be a tremendous distraction for priest, penitent, and waiting sinners.

AS A CHILD I RECALL being fully instructed by Sister Mary Classroom as to the distance one was to keep while waiting in line to go to confession. The confessional line began

behind the first pillar beyond the confessional itself. Standing any closer was comparable to a German having crossed the Maginot Line. The eagle eye of Sister, and, when necessary, her equally powerful hand kept one in line in the right place.

Because sound is a problem, many penitents whisper very softly. In fact, some penitents whisper so softly that they cannot be heard. I have on many occasions had to tell penitents to speak up. I have wondered if their whisper was due to their awareness of the sound problem or their unwillingness to make a confession at all. Were they going through the motions even hoping that Father would merely mumble some penance and absolution without bothering to fully listen to the content of the confession?

WHISPERERS OCCASIONALLY do so in order not to be recognized. I don't believe most priests will recognize most voices unless the penitent identifies himself. That some consider whispering a necessity in confession already indicates a certain fear, a certain secretiveness which gives the confessional an aura of evil about it. Sometimes confessions are made on the sly the same way some sins are

committed—confession, like sin, thus occasionally becomes surreptitious and hidden. Private and anonymous it should be, but surreptitious and hidden are words that connote suspicion.

The suspicion in confession is that there is something weird about human weakness. Rather than understanding that human weakness is common to us all, our method of going to confession nowadays suggests that those who do are probably not only spiritually sinful but perhaps also psychologically unsound.

The other thing that gripes confessors is the "quickie" penitent. He comes to confession in those church-estates which offer the sacrament a few minutes before Sunday Mass. No matter how early or late the priest is in getting into the confessional, this penitent manages to time his entrance to the second before the priest is ready to leave in order to vest before Mass. I have wondered if this penitent does so in order to get the thing over with quickly and without being challenged by the confessor.

THE NEW RITE WILL take time. Not excessive time, but I doubt that anyone can go to confession in the future (if it is done rightly) in less than

three to five minutes. I have never liked the idea of confessions before Mass. I believe such a practice in itself says something about the regard we clergy have for the sacrament. Some prefer to it as "instant sacraments" or the "all-in-one shopping trip" (it's like getting two for the price of one—make one trip and collect both confession and Communion). The idea is that the sacrament is made more convenient for people. But haven't we noticed by now that the more something is made convenient (even the sacraments) the more it is taken for granted? And isn't that the problem where Communion outside of Mass is more popular than going to Mass itself? Why go through all those prayers during Mass when you can get Jesus in a few short minutes outside of Mass?

The slight inconvenience occasioned by the new Rite will make it unpopular at first. People who want to take a little more time to reconcile themselves, however, will welcome its wisdom. Indeed, even the hurried ones who will notice how much better they feel by taking the extra time will appreciate it eventually. Most of all, we clergymen can begin taking each penitent more seriously—as individuals in need of God's comfort and as people needing to know the Church cares about them.

DALE FRANCIS SAYS

### Christmas joy remembered in act of giving

BY DALE FRANCIS



**R**EMEMBER with vivid clarity the Christmas I first learned to understand the spirit of Christmas. I was seven years old.

I am blessed with a facility for almost total recall, and I can remember in detail things that happened from the time I was two years old. I remember, for example, even the minutest details of that October day when I was three and my first sister was born.

When I say it was when I was seven that I learned to understand the spirit of Christ, I do not mean it was then that I understood that Christmas celebrated the birth of Jesus. There is no time in my memory that I did not understand this so it must surely have been something my parents emphasized from the very first Christmas masses I knew.

Rather, I mean something more than just the understanding that Christmas is the celebration of the birth of Jesus, the understanding instead of how it is Christmas has meaning that shows a spirit related to Christ.

I REMEMBER GIFTS I received at Christmas, gifts that pleased me. There was a windup Boob McNutt car, a set of blocks in which you could put the head of a cow on a horse or the feet of chicken on a pig, a boy's toolbox.

But it was the Christmas when I was seven that meant most of all to me, that still stands out in my mind. My brother and I had made our own Christmas money. We churned butter and got five cents each for every pound of butter. I'd bought 50 Ancona chicks from a hatchery in Tiffin, Ohio, and got three dollars when I sold the cockrels.

With my own money to spend, I bought gifts for everyone. I do not really remember what I bought my Father, my brother or sister, but I remember what I bought my Mother. It was a tray, fruit bowl, cake dish, bread tray and crumb scraper set. I saw it advertised in the Sears Roebuck catalogue, and I thought it was beautiful. It cost a little more than a dollar with postage, so I sent off for it.

When it came, I discovered that what had looked beautiful in the black and white illustration in the catalogue was more beautiful than I ever imagined it could possibly be. The big serving tray was deep blue with two white peacocks, the edge gold. The other five pieces in the set were gold with a subdued red and blue design.

The gift for my mother arrived almost a month before Christmas. Every evening I went to the spare room, where I kept the package,

humanity, Jesus Christ, Thy Son, Our Lord."

The Catholic Church can never forget the first Christmas. And as though it were news heard for the first time, she repeats day after day the words of surprise in Zachary's Benedictus:

"Such is the merciful kindness of our God, Which has bidden Him come to us, Like a dawning from on high, To give light to those who live in darkness, In the shadow of death, And to guide our feet Into the way of peace."

warned Mother not to come in, and I'd open the package and look at the beautiful gift I had chosen.

I REMEMBER NOTHING that I received that Christmas, but I remember the intensity of the joy I received from the gift I gave. I had wrapped the package myself, and I almost trembled with excitement as she unwrapped it, smiled and said, "It is the most beautiful thing I've ever seen."

It was then that I understood that the joy of Christmas, the real spirit of Christmas, is in giving. In truth, it is this lesson we must learn if we are truly to be followers of Christ.

I do not mean to suggest we have no right to be happy about gifts we receive. Of course, we do. If we did not, then we would deprive those who give to us the joy of seeing our happiness. So I'm not trying to give you any guilt feelings because you really do enjoy receiving gifts. All of us do.

But what I am saying is that the deepest satisfaction in our lives comes in what we are able to give to others. The real spirit of Christmas is a spirit of giving. And this is the spirit that should dominate our entire lives if we are truly to follow Christ. We find the fullest meaning in our lives by what we are able to do for others.

THE FULLEST MEANING of marriage is found in the love each gives the other. Parents realize the greatest satisfaction in their lives in what they are able to offer their children. We are most fully living when what we do benefits others.

And that is the way it should be, for Christmas celebrates the day God gave us His only-begotten Son and that Son gave His life that we might know the joy of Heaven, redeemed of our sins by His death upon the cross. Christmas is a day that celebrates the greatest gift of all, and we who celebrate fully realize its spirit when we come to understand our greatest joy must come in giving, too.

### Letters to the Editor

#### Craney's letter 'disturbing' to Sr. Palmira

**To the Editor:** Patrick Craney's letter in the December 3 issue was very disturbing to me. It seems Mr. Craney has equated the 27th amendment with abortion. What he quotes to substantiate his argument is not sufficient to prove the relationship between the two issues. Unfortunately, this is only one of the myths being spread by those who oppose the ratification of the Amendment.

We all know that Abortion is now legal by an act of congress, though many of us are still opposed to it. The ERA is still undecided, and pending ratification. It is important for proponents or opponents to be very clear on what the 27th amendment is. For this reason, I quote the entire amendment which has popularly been called the ERA.

#### EQUAL RIGHTS FOR MEN AND WOMEN

Section 1. Equality of rights under the law shall not be denied or abridged

#### Poradek family appreciates Arnold

**To the Editor:** Open letter to James W. Arnold: For years I've read your column in the Criterion and am just now finally writing to tell you how appreciated you are in our family.

We are not avid moviegoers, and when we do have a night out to attend a movie, we like to think the whole thing is worth the time, effort and price of a ticket.

Thanks to your reviews, we've saved ourselves many times from a movie that sounded by the advertising and cast as if it would be good entertainment. Alas, there have been times when we did not heed your advice and been so afterwards.

In the past decade, I think we may have seen a half dozen movies we enjoyed. At the moment, I can recall only three titles, "Garden of the Finzi Continents," "Lies My Father Told Me" and "Lion in Winter."

Recently, I was tempted by a review in the New Yorker to go to see "Carrie." After reading your review in the Criterion, I'm glad I waited.

I, too, am tired and discouraged at the way religion is treated as if it were either something humorous or something only entered into by psychotics or neurotics. As you said in your last sentence . . . "They ought to leave Jesus alone."

Thank you for giving us a good, solid, candid review of movies, both in the theaters and on television. We truly need this service from a man like you.

The James Poradek Family  
Indianapolis

by the United States or by any State on account of sex.

Section 2. The congress shall have the power to enforce by appropriate legislation, the provisions of this article.

Section 3. This amendment shall take effect two years after the date of ratification.

There is no reason to believe that ratification of ERA will contribute more toward abortion than does the Civil Rights Act. There may even be more to substantiate that if equal rights for men and women are assured through the constitutional amendment some reasons given for abortion at present may be dispelled.

The only connection I see between the proposed amendment and the abortion issue is that both are influenced by the feminist movement. The connection ends there. There are many ERA supporters who are anti-abortion.

I would urge the readers to consider the following, and then write to your legislator before January. Express your interest in justice and equality and urge them to vote YES for ratification of the 27th amendment, ERA.

1) Twenty groups of Catholics, Jews, and Protestants have affirmed the dignity of personhood in forming a

Religious Committee for the ERA.  
2) The recent Call to Action delegates in Detroit included support for ERA in at least three of the documents.

3) Christians who follow the Gospel and are committed to the elimination of oppression and the building of a just society can work toward the passage of ERA in Indiana.

Two good sources of information are:

8th Day Center for Justice  
22 E. Van Buren  
Chicago, Illinois 60605  
(312) 427-4351

Mrs. Jane S. Fribley  
Indiana Interreligious  
Coordinator for ERA  
4809 Laurel Circle  
Indianapolis, Indiana 46226  
(317) 547-1891

Thank you for publishing this information.

Sister Palmira Perez  
Indianapolis

**Editor's Note:** In the letter's second paragraph, Sister Palmira states that "abortion is now legal by an act of congress." This is incorrect. Abortion laws existing before 1973 were struck down by the U.S. Supreme Court. Thus, abortion is legal not because there are laws promoting it but because there are no laws forbidding it which are recognized by the Supreme Court.



"THEY SHOULDN'T KEEP THE MAILMEN SO BUSY AT CHRISTMASTIME THAT THEY CAN'T GO TO CONFESSION LIKE EVERYONE ELSE!"

### The Criterion

124 W. Georgia, P.O. Box 174  
Indianapolis, Ind. 46206

Official Newspaper of the  
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$6.00 per year  
15c per copy

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

Editor, Fr. Thomas Widner; Editorial  
Consultant, Rev. Magr. Raymond T.  
Boaler; Managing Editor, Fred W. Price;  
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.



## Christmas alone



A needy man dines alone in a Milwaukee soup kitchen. [NC photo by Robert L. Miller]

## Christ's light still glows on

BY TOM LENNON

**C**OME with me now to a health spa in Dayton, Ohio. At the desk near the entrance we sign in. Then we quickly survey the many weights and exercise-devices in the mirrored, carpeted workout area. These we'll skip today. Instead of exercising we don swimming trunks and head for the sauna bath near the pool. We're going to simply sit—and listen.

As we enter the sauna a wave of heat engulfs us; a dozen men, ranging in age from 20 to 60, are seated on the two different levels of wooden benches. On some days silence mingles with the heat as these persons,

mentally numbed, try to forget for a while the problems of living. On this December day, however, the talk is lively, opinions strong, voices sometimes loud and forceful. The men are talking, not about sports or sex, but about all sorts of social problems. A list of random comments indicates the tone of general gloom:

"My damn nephew is on welfare. He doesn't want to work, and neither does his wife. None of the young people want to."

"They say even eighth-graders are turning into alcoholics!"

"There'll just be more and more taxes and more and more government. I feel hopeless."

"Hell, why worry? Those nuclear bombs'll be flying one of these days, and we'll all be fried good."

"I think the end of the world is coming. I really do."

PESSIMISTIC BULL SESSIONS like this one are not rare at the health spa—or anywhere else. Many people of varying ages and beliefs speak often in tones of doom. Today hope is not the prevailing climate of the world, and Polyanna is not the symbol of our times.

To a number of Catholics I have voiced an opposing mood, suggesting that the world will go on for at least another 100,000 years, that people will one day learn to love one another, and that the world will become an even more beautiful place in which to live. These views have been greeted with either a strained silence or earthy expletives.

Strange. On Christmas day these Catholics hear the proclamation, "Today a great light has come upon the earth." And Isaiah says to them once again, "The people who walked in darkness have seen a great light." For some reason these Catholics do not link these religious words with the life that continues after the liturgy is over. Perhaps—just perhaps—they don't really believe in Christmas or Jesus or love or peace. Possibly they can't subscribe to Paul's view that the kindness and love of God our Saviour have appeared (Titus 3, 4).

MORE LIKELY THEIR MAIN difficulty is the overwhelming corruption of the world. It stuns the mind.

And yet—the light of Christ has not been extinguished. It increases slowly, slowly, ever so slowly. The optimistic heart can find the kindness and love of God even in the world of 1978. The seeker can find signs of hope even near the edge of doom.

Will there perhaps someday be a bull session in the sauna bath that includes remarks like these:

"We did it! We the people ended the war in Vietnam."

"Studying psychology has helped me a lot. I seem to understand my family better than I did three years ago."

"I think some young persons are more concerned about people than I ever was at their age."

Can you become a seeker of hope and add an encouraging sentence to this bull session?

## A dusting of snow



Winter has left a dusting of snow on this rural scene near Catonsville, Maryland.

## Bringing hope to a hopeless world

BY JOSEPH BREIG

**S**EEMS as if we have many more reasons for hopelessness than hope. We live under the shadow of nuclear extermination. We are worried about population, world hunger, maldistribution of wealth, droughts, crop failures, bad government, wars, the explosive Middle East, the tensions among China, the Soviet Union and the United States—

You name it—we've got it; reasons for worry and fretting—the generation gap, drugs, loss of confidence in public officials, abortion, contraception, sexual insanity—



The Tree is a sign of Christ. In the Gospel of the First Sunday of Advent Jesus utters a brief parable about the coming of His Kingdom: "Consider the fig tree and the other trees. As soon as they come into bud, you realize that summer is near." In contrast, when the leaves have fallen and the trees are bare, you know that winter is near, a time when all nature seems stripped of life—except the richly dressed evergreen tree. This tree is a hopeful sign of life in the midst of winter's gray. Yet to give us joy at Christmas, this tree must die. But even in death its greenery lingers long enough to support lights and tinsel, and glittering gifts we give to one another. The Christmas tree reminds us that Christ, by his death on the tree of the Cross, gives us the gift of eternal life. The Jesse Tree is sometimes decorated with symbols that suggest the genealogy, or "family tree," of Christ as recorded in the Sacred Scriptures.

But enough. Have we any reasons for hope? Oh, yes. Yes, yes. The reasons for hope tower like the mountains; they overarch us like the sky.

THE CENTRAL REASON is one that we must constantly remind ourselves about, because it is so huge as to almost escape our vision. It is the simple but boundlessly-immense fact that our Creator, who made us out of nothing, loves us with an immeasurable, unbreakable love—a love so great that He sent His Son, Jesus, to live with us, to be one of us. A Son who came into the world a newborn babe. A Son who grew to manhood and experienced the physical discomforts we experience—heat, cold, injury, hunger, misunderstanding from His fellow men, death. All this for our redemption! Of course this is beyond our comprehension. And we can understand no more easily why, when He loves us so, He would allow suffering in the world. Yet, everything He wills for us, or permits for us, we know, in an intellectual way, is for our ultimate and endless good.

Jesus no longer walks the earth as one of us. Yet He has left His physical presence for us in the Bread of Life—the Eucharist. We have only to invite Him to join us. He is our sustenance, our strength, in times of trial. He is the one person in all the world who will never let us down.

If there are thousands of intercontinental ballistic nuclear-bomb missiles, it is because He allows scientists to discover the secret of nuclear fission. He did so for some inscrutable purpose which is for our good.

If, as some of us think, He is permitting too many of us to be born, it is because His love for us has higher purposes than we can see with our limited wisdom.

If He allows suffering—starvation, diseases and malformations, accidents, cruelties of human beings against human beings—some mysterious holiness is at work.

HOW CAN WE know this? How can we be sure of it? Because, simply, God shares every one of our troubles and sorrows. And because God Himself has embraced suffering, sorrow, trouble, which are infinitely more crushing than all the sorrow and suffering of all mankind combined.

In taking up a human nature and becoming one of us to suffer and die for our redemption, God showed us that no matter what troubles come to us, we must not despair because He will see us through; He will walk with us through life—and through death—to escort us into the endless happiness for which He created us, and

for which He designed us as a key is designed for a lock.

Are we cold? God was cold in Christ in nights of prayer in the hills of the Holy Land.

Are we injured? God was torn in His agony on the cross of Christ.

Are we hungry? Jesus who is God fasted 40 days and 40 nights for us—and was hungry and thirsty afterward.

Are we terrified about what might come upon us—upon the world? Jesus in the garden begged His heavenly Father that His approaching agony and death might be averted.

All this is not to say that our sufferings do not hurt, that our worries and fears are not real, that we can be Little Orphan Annie's crying "Gloriosky" as if everything were just the best that it can possibly be.

No. We do suffer. We do find ourselves jobless, or in financial disaster, or assailed by pain, or heart-broken over the loss or contempt of a loved one, or ridden by doubts or fears or apprehensions or self-doubt or self-hatred.

THESE ARE REAL. We do suffer and sorrow. We do worry. We do fear the future—sometimes the present. But the one thing we must never do is yield to hopelessness, because our reasons for hope are so immense as to override everything else.

God is determined upon our victory. He is so determined that He joined us and died for us to show us that He will never abandon us. Come what may, He will see us through to the everlasting sharing in His eternal happiness for which He destined us when He made us from nothing.

We cannot lose unless we are so wicked that we turn our backs upon God dying in unspeakable agony for our redemption; if we have faith and some small measure of appreciation of the goodness of God, we have overwhelming reasons for living, working and rejoicing in unbreakable Hope—Hope heralded by a brilliant star that shed its light on a lowly stable in Bethlehem so long ago.

(Continued from Page 1)

for Los Angeles.

—Condemned "painful deviations" by progressive Catholics and especially by Catholic traditionalists.

—Declared "coldly calculated terrorism" and chaos in the prisons of many nations.

The Pope holds a consistory every December, which provides an opportunity for the Pontiff and the cardinals in Rome to exchange Christmas greetings.

Two American cardinals—Cardinal John Krol of Philadelphia and Cardinal John Wright, prefect of the Vatican Congregation for the clergy—participated in the secret consistory vote in which the cardinals formally approved the canonization of Blessed John Neumann.

Vatican sources said that the date for the canonization was changed from the tentative June 26 to June 19 a few days before the consistory. Because the 79-year-old Pope must officiate at ceremonies on the feast of St. Peter and Paul June 29, Vatican officials did not want to overload his schedule for that week, according to sources.

**BEST WISHES OF THE SEASON**

The editors and staff of The Criterion extend best wishes for a Merry Christmas and a Happy New Year to all of our readers and advertisers.

## Wide area covered at consistory

statements by Israeli and Arab leaders who said that a negotiated settlement during 1977 was possible.

He then reemphasized the need for "finding an adequate solution to the problem of the Christian Holy Places—and that of the Jewish and Moslem shrines as well—and especially to the problem of Jerusalem."

The Pope has been appealing for years for a "special status, internationally guaranteed" for the city of Jerusalem and the Holy Places.

In the same context, the Pope expressed sympathy for the victims of the civil war in Lebanon.

Turning to the racial problems of Rhodesia, the Pope said he hopes the Rhodesian peace conference will "bring positive results which would secure the true conditions for justice and collaboration among all the peoples of the country."

The Pope praised Bishop Donal Lamont of Umtali, Rhodesia, recently sentenced to a stiff prison term by the Rhodesian government for failing to report guerrillas.

The Pope said that the Carmelite missionary bishop is "committed to defending the rights of the native population up to the point of making a sacrifice."

THE LAST COUNTRY referred to in the papal speech was Italy itself, where the Vatican and the government are negotiating a revision of the 1929 concordat.

Pope Paul rejected the charge that the Vatican entered into the talks only to "defend its privileges." He said that the Vatican wishes only to draft a document which "can more suitably guarantee, in ordinary circumstances, the correct and friendly relationship between Church and state."

In his consistory address, Pope Paul never mentioned the name of

rebellious French Archbishop Marcel Lefebvre, but his remarks on "deviations" in the Church were clearly aimed at the traditionalist leader.

He briefly condemned Church progressives whose idea of changing the Church, he said, "knows no bounds."

He then upbraided conservatives who, through a "misunderstanding of what fidelity means," refuse to make

any changes.

He also lamented that "in many nations penal institutions are becoming schools of criminality."

The Pope announced the appointment of two new auxiliary bishops for the Los Angeles archdiocese. They are Msgr. Manuel Moreno, director of the archdiocese's Spanish-speaking Christian Family Movement, and Msgr. Thaddeus Shubsda, pastor of the predominantly black Los Angeles parish of St. Paul.

## Santa seminarian



Two children attending a party thrown by the St. Joseph Seminary in New York tell Santa their Christmas wishes. More than 300 children, many from New York's inner city, were treated to games, food, and gifts, all paid for by the seminarians. Playing Santa is Frank Berkowski who soon will be ordained a deacon. [NC photo by Chris Sheridan]

## Birth of Christ



This woodcut by Ryusai Fushikawa [Japanese, 20th cen.] is from the Mr. and Mrs. Rose W. Stoniker Collection of 20th Century Biblical and Religious Prints, the Cincinnati Art Museum.



## ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

# Does the Spirit alter our lives?

BY FR. JOHN J. CASTELOT



**W**HAT is the central doctrine, the fundamental mystery of the Christian religion? The Incarnation of the Son of God? Certainly one could make a strong case for that. But the very mention of the Son of God suggests an even more basic truth—the Trinity—a concept most difficult for the human mind to grasp. How can there be a Father, Son, and Holy Spirit, equal and divine, without there being three Gods? If the Son is 'begotten' of the Father, did the Father exist before Him? If the Father and the Son 'send' the Holy Spirit, is He not in some way subordinate to them?

The New Testament authors give no indication of concern about such problems. Later Church writers had to come to grips with the implications of the mystery, but it took them centuries to arrive at a consistent formulation which would do justice to the data of revelation and the demands of human reason. With the help of concepts borrowed from Greek philosophy, they spoke of three divine 'Persons' in one divine 'Nature,' thereby safeguarding both unity and trinity, a basic terminology familiar to us since childhood. If it does nothing else, it helps us give stammering human expression to a mystery which defies such expression.

IT IS DOUBLY strange that the apostolic Church was apparently indifferent to theological speculation on this point. Steeped in the doctrine of the Old Testament, they were confirmed monotheists. For them there was one God, Yahweh, and He was uniquely one. Yet, in a few decades after the Ascension, they could state their belief in the divinity of Christ and the Spirit.

In the letter to the Philippians, probably written from Ephesus about 53 A.D., Paul quotes an even earlier liturgical hymn:

"Though he was in the form of God, he did not deem equality with God something to be grasped at. Rather, he emptied himself and took the form of a slave, being born in the likeness of men . . . Because of this, God highly exalted him and bestowed . . .

upon him the name above every other name, So that at Jesus' name every knee must bend . . . and every tongue proclaim to the glory of God the Father: JESUS CHRIST IS LORD!" (Phil 2:6-7, 9, 10a, 11).

This is just one of innumerable New Testament passages in which faith in the divinity, the Lordship of Christ is clearly professed.

LINKED WITH THE Father and the Son in several places is the Holy Spirit. Perhaps the most widely known verse is in the conclusion to the

Gospel according to Matthew: " . . . go, therefore, and make disciples of all the nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit" (Mt. 28, 19). As the note in the New American Bible points out, "The baptismal formula reflects the Church's gradual understanding of God as three Persons."

(Matthew was written between 80 and 90 A.D.).

An earlier formula is, perhaps, suggested by Luke's version of Peter's Pentecost sermon: "You must reform and be baptized, each one of you, in the name of Jesus Christ, that your sins may be forgiven; then you will receive the gift of the Holy Spirit" (Acts 2, 38). Notice the linking of Christ and the Holy Spirit.

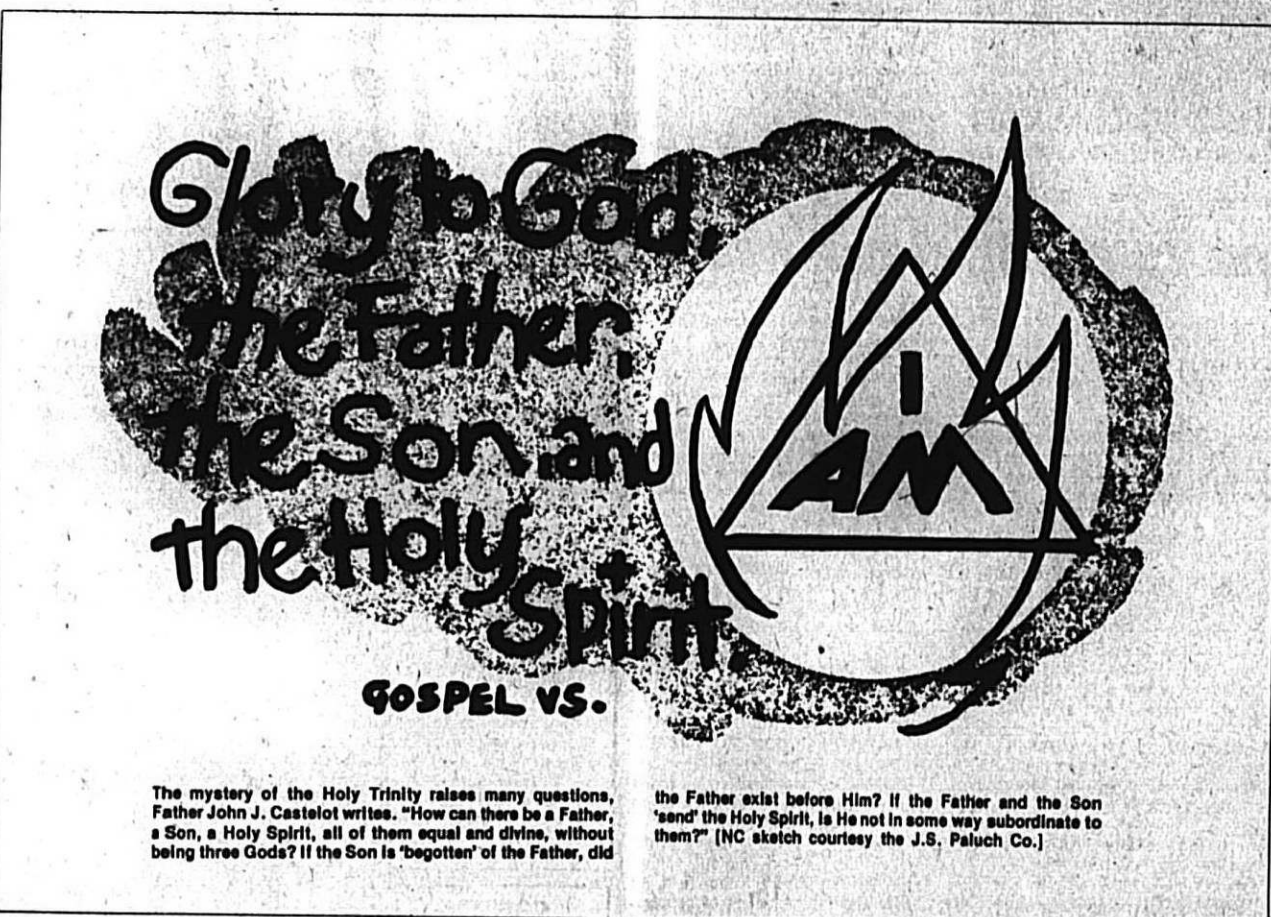
In a letter to the Corinthians [about 55 A.D.], Paul writes: "There are different gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone" (1 Cor 12:4-6).

This last passage illustrates the interests of the Biblical authors. Their psychology, culture, mind-set were different from ours. As heirs of Greek culture and philosophy, we think in terms of definitions, distinctions, abstract assurances. We want to know just what something is. They were primarily interested in what something or someone did.

Questions like these were of paramount importance to them: What has God done for us in our history? What has He accomplished for us in the Christ-event? What does the risen Lord do for us now in our living of the Christian life? What is the activity of the Spirit in the community and in our individual lives? They thought in terms of function rather than of essence. And that, ultimately, is why they left us no "theology" of the Incarnation or the Trinity.

Their immediate concern was living a Christian life, and they told us many wonderful things about the impact of the Trinity on our actual Christian existence. Paul has much to say about the tremendous gifts imparted by the Spirit and the very positive influence of the Spirit on our lives. In his letter to the Romans, read chapter 8, verses 11, 14-16, and 26.

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The mystery of the Holy Trinity raises many questions, Father John J. Castelot writes. "How can there be a Father, a Son, a Holy Spirit, all of them equal and divine, without being three Gods? If the Son is 'begotten' of the Father, did

the Father exist before Him? If the Father and the Son 'send' the Holy Spirit, is He not in some way subordinate to them?" (NC sketch courtesy the J.S. Paluch Co.)

## Love has a miraculous capacity for changing people

BY FR. ALFRED MCBRIDE, O. Praem.



**E**VERYONE who falls in love sees things differently. Love changes people's lives and drives away their fears. The Welsh poet, Dylan Thomas, describes it this way: "If I were tickled by the rub of love . . . I would not fear the gallows nor the axe; nor the crossed sticks of war. I would not fear the devil in the loins, nor the outspoken grave."

Falling in love creates a new outlook on life. We all know how fire transforms that which it burns. Love is fire invented the second time. Its capacity to change people is nothing short of miraculous.

CONVERSION AND the consequent life change is almost invariably caused by love. This is clear from regular human experiences. It is no less true when one has a religious experience of God. How is God experienced as love? Through the dynamic outreach of His Holy Spirit. Read the Acts of the Apostles and see how many people are touched by love; that is, by the presence of the Holy Spirit. Those pages are filled with descriptions of people changed by the mighty "breath of God."

How are such people changed? For one thing they seem to have little difficulty seeing the link between God and people and the world. Reality acquires for them a kind of transparency in which the divine presence is perceived to permeate all relationships that are open. Just as a romantic young lover can dance all night, paint life with rosy colors and burst with enthusiasm, so also those who come to know the Spirit—love from God.

Enthusiasm is a key word. It comes from the Greek "en-theos," the God within. And this, therefore, tends not to be an enthusiasm that wanes after the "first fervor" of the impact of love departs.

Unlike those devoted to the contemporary fashion for self-realization, those who walk in the Spirit are more interested in the love that links people together. They do not repudiate self-fulfillment, but they insist that it be

related to interpersonal relationships with people and with God.

The Acts of the Apostles is a case study in the change wrought in people by experiencing the Holy Spirit. Once moved by the Spirit they begin to preach Christ, heal the sick, exorcise evil, discern the truth, love passionately, teach energetically, prophesy and die for love. Their religious experience moves quickly from the event of "Spirit shock" to the types of behavior just mentioned.

THEY TOUCHED THE Lord at the

point of His love. That is what gave them the daring to speak up before princes and kings, to charm an empire into the royal community of Christ, to die courageously for the One they loved and to know they were loved in return. Recall how Romeo tells Juliet the method he used in reaching her despite all obstacles. "With love's light wings, I did o'er perch these walls. For walls cannot keep love out. And that which love dare do, that will love attempt."

The early Christians had the good

grace to let down their guard, their walls, so that the flight of the Spirit into the very marrow of their bones was immensely successful. Changed by the Spirit, they turned the fire of that love on an alienated world which was hungering for just such a fulfillment.

In the first sermon of Peter at Pentecost, the chief of the Apostles calls for repentance—change/conversion. His sermon had shaken his listeners. He was not preaching a detached

recitation of dry facts, but a personal testimony designed to change the hearts of his listeners.

Peter had much more at stake than just presenting a neutral view of Jesus. His own soul knows the glory of God and he is anxious that all the world share in his own vision and joy. Good news in his heart called for a compelling message on his lips.

Small wonder that his listeners claimed they were pierced to the heart.

Peter's talk served as a supreme consciousness raiser, driving to the surface the fundamental thirst for the divine that God plants in all human hearts. This is no willing away the hour with curious discourse. People's lives are at stake. The course of future history is the gamble of this hour. Thus the central question takes shape. The cry is heard on all sides: "What shall we do?" "Let the Spirit change you."

And how well he did.

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## The offering of gifts is vital to Eucharistic celebration

BY MSGR. JOSEPH CHAMPLIN



**I** have found while calling at homes of strayed sheep or visiting persons who have stopped worshipping regularly on Sundays, the most common explanation given for their absence from Mass is this: Priests were always preaching about or asking for money.

That objection may, in many or most cases, simply be a rationalization, in effect a kind of copout to cover up laziness, indifference, a guilty conscience or lack of faith. But in some instances, the clergy have been pre-occupied in the pulpit with financial concerns.

We hope, of course, that priests today avoid such an undue emphasis and limit their monetary appeals to once-or-twice-a-year spiritual exhortations on the value of generosity in sharing with others.

HOWEVER, THEY should not shift to the opposite extreme by removing the collection of a congregation's offerings from the worship service. This conveys the impression that money is evil and unclean, bad and unworthy of the liturgy.

Neither current Church directives nor ancient Christian tradition supports such a view. The present Roman Missal in its General Instruction, Article 49, speaking of the period after the General Intercessions and before the preparation of bread and wine at the altar, recommends: "This is also the time to bring forward or to collect money or gifts for the poor and the Church. These are to be laid in a suitable place but not on the altar."

Church history, moreover, indicates the procession of gifts dates back to the first Christian centuries. We even find written testimony in the "Ordines Romanus" as early as the end of the seventh century that the Pope, flanked by assistants, came down toward the people to receive their offerings.

In the beginning, not only bread and wine were brought forward, but also other items destined for use in the Church; e.g., oil and candles. From the 11th century on, however, legal tender gradually replaced these specific objects.

Some parishes, in an attempt to minimize distraction at the Eucharist, place baskets near the entrances before Mass. Ushers then merely collect those receptacles after the liturgy begins, combine their contents, and carry them to the altar after the General Intercessions.

We prefer a different and probably more common approach.

THE CELEBRANT SITS after the prayer of the faithful as an ample number of ushers quickly come to the front with the collection baskets. These are then handed from person to person with the usher only supervising the flow from one pew to the next. With the task completed, a family (or the ushers, if the assigned people fail to show) brings forward the bread, wine and money.

This procedure possesses several advantages: It provides a quiet reflection time after the homily with, if feasible, appropriate instrumental or choral background music; It means

the celebrant does not proceed with the Mass until after the collection has been finished; It gives parishioners a more active part in the gathering process; It makes the procession a very natural and needed ceremony; It involves a family more intimately in the liturgy.

Fulfilling the function of gift bearer is an honor, but still a challenge for most families. Being on public display while taking up the offerings and more, when returning to their seats, tends to make our parishioners a bit nervous. When the assigned Sunday news, it usually calls for haircuts and best dresses and shined shoes,

sometimes even the Sacrament of Penance for an entire household.

For that reason, we avoid asking people to fulfill that function as they enter the Church before Mass or tapping persons in the pews for the task prior to a celebration. This diminishes its significance and can cause discomfort among parishioners.

Instead, a bi-monthly list is sent with the date and Mass assigned and each family's phone number. They can then, on their own, make any switches necessary.

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## 'Amazing grace' of the Holy Spirit turns man to God

BY EUGENE S. GEISLER



**T**HE time has come, I think, to take the Holy Spirit of God seriously. We have given him lip service in the sign of the cross, at the end of our prayers, and in our traditional expressions of faith, the creeds. Yes, unlike the disciples whom Paul found in Ephesus who did not know there was so much as a Holy Spirit (Acts 19, 2), we have known for a long time that there is a Holy Spirit.

The apostles took the Holy Spirit seriously because He came upon them and they felt His power in them. Thanks to the Holy Spirit, and for reasons unknown, He is coming upon men and women again in such a way that they are feeling His power within themselves much like it is related in the Acts and much like Paul talks about in his letters to the Corinthians and the Galatians, for instance. The apostles were changed by the coming of the Holy Spirit and so are men changed today by the coming of the Holy Spirit.

MEN AND WOMEN are always changing, of course. But the real changes in us, the ones that turn us

toward God are all from the Holy Spirit. Repentance and conversion—that two-fold process of turning away from sin and turning to God—are not accomplished without the help of the Holy Spirit.

It is the Spirit who teaches us to say "Abba, Father" (Gal. 4, 6). If at long last after an absence of seven years, a young man matured finds his way into church to worship God again . . . if a sinner drifting with the world finds his way again to the confessional sincerely seeking the forgiving sign of God's reconciliation . . . if after a series of reverses—like those of the prodigal son—a young man or woman who had repudiated the Church leaves behind his/her ecstacy and returns to his/her "Father's house" . . . are we to say that any of these are accomplished in any other way than by the Holy Spirit?

We can call the force at work by the name of "grace," but the "amazing grace" at work is the Holy Spirit. Let no one say that it has been accomplished by his own ingenuity, or by his own prayer and fasting, or even by his love and kindness.

We can do all these things but if the

Spirit does not help us, does not intercede for us (Rom 8, 26-27), the smoke of our sacrifice clings to earth, our offering as that of Cain goes unregarded, and all our words and deeds are proved inadequate.

We were led lately, my wife and I, to seek the release of the Holy Spirit in us. We knew we had been baptized and confirmed and been given the Holy Spirit, but something was nevertheless missing. "Come, Holy Spirit, into our hearts and give us a gift of prayer together," we asked.

Well, ever since we first married (which is a long time now), we had made attempts again and again to have a life of prayer together. We wanted simply to be able to pray together, peacefully, devoutly, and fruitfully. It never quite worked. I don't know exactly why not. I tend to blame myself because I never could muster and sustain a sufficient interest for it. I would, like the seed sprung up on the hard ground, fall by the wayside. We both knew prayer should be a real part of the Christian's life and that man and wife should be able to do it together. After all, where two or three are gathered together for prayer in the name of Jesus, it is enough for Jesus to be there. A remarkable promise!

It didn't work until we asked the Holy Spirit in a special way to activate what we already had received in our Baptism and Confirmation. Now every morning at prayer together I marvel at the miracle of change the Holy Spirit has wrought.

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## Change to tabloid

A major change will be made in The Criterion effective with the first issue of the new year: the space for the Know Your Faith section will be doubled and will take the form of a handy, tabloid insert. In addition to the customary three articles on the current theme and Msgr. Champlin's liturgy column, the revised section will include a set of discussion questions as well as the popular Damesons' column "Life in Music." The new format will provide another bonus: It will give us a ten-page paper (up from the basic eight pages we have had to limit ourselves to for the past two years for economic reasons) and provide a full extra page of space for news and pictures. Happy New Year!—The Editors.









# Text of motu proprio on Council of Laity

Following is the text of Pope Paul's motu proprio, *Apostolicum Praeceptum*, on the restructuring of the Council of the Laity.

Different forms of the apostolate or "varieties of service" (cf. 1 Cor. 12:5) that help to build up the Mystical Body of Christ, which is the Church, belong by full right also to the laity. The Second Vatican Ecumenical Council has taught this in our times, setting forth the traditional teaching on this matter in a new light.

For the laity "live in the world," that is, in all and in each of the secular professions and occupations. They live in the ordinary conditions of life in the family and in society, from which the web of their existence is woven. They are called there by God so that by exercising their proper role and being led by the spirit of the Gospel they can work for the sanctification of the world from within, in the manner of leaven.

In this way they can make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity" (Dogmatic Constitution *Lumen Gentium*, 31).

The present time clearly calls for a more earnest and more widespread apostolate on the part of the laity; indeed, "an indication of this manifold and pressing need is the evident work of the Holy Spirit in making the laity today ever more conscious of their own responsibility and inspiring them everywhere to serve Christ and the Church" (Decree *Apostolicam Actuositatem*, 1).

**IN RESPONSE TO THESE** circumstances and to the exhortation of the (Second Vatican) Council (cf. *Ibid.*, 26) the Council of the Laity was set up in the Roman Curia by the motu proprio *Catholicam Christi Ecclesiam* of Jan. 6, 1967. It must be remembered, however, that this council (of the laity) was set up experimentally and temporarily so that practice and experience might suggest suitable changes (cf. AAS 59, 1967, p. 28).

We acknowledge that this council has diligently fulfilled the tasks confided to it by fostering, methodically organizing and coordinating the apostolate of the laity on the national level and throughout the Church, by assisting the hierarchy and the laity with advice, by engaging in studies in this area, and by undertaking other initiatives.

The reasons for which this council was set up have greatly increased, and the questions to be faced and resolved in this field of the Catholic apostolate have become much more serious and widespread. The experience obtained in these years has also supplied useful knowledge. We have therefore decided to give this institution of the Roman Curia, which can be counted among the outstanding fruits of the Second Vatican Council, a new, definite and higher form.

**HENCE, AFTER MATURE** consideration of the whole question and having sought the opinion of experts we decree and determine the following:

**I. The Council of the Laity** will henceforth be called the Pontifical Council for the Laity.

**II. This council is headed** and directed by a cardinal president, who is assisted by a presidential committee composed of three cardinals resident in Rome and the secretary of the council.

The presidential committee meets every two months and as often as the cardinal president decides; in order to deal with more important questions. The cardinal president is assisted by a secretary and an undersecretary. It is the task of all the above-mentioned, according to the norm of law, to perform everything that requires the power of order and jurisdiction.

**III. The members of this pontifical council** are mostly lay people, selected from different parts of the world, and involved in different forms of the apostolate of the laity, with a suitable proportion between men and women. Among the members are also some bishops and priests.

Unless particular circumstances suggest otherwise, the members are convoked once a year to a meeting with the presidential committee, under the chairmanship of the cardinal president, assisted by the secretary.

**IV. The council is assisted** by consultants distinguished for uprightness, knowledge and prudence. They shall be chosen so as to ensure a majority of lay people and a suitable proportion between men and women. The secretaries of the Sacred Congregations for Bishops, for the Eastern Churches, for the Clergy, for Religious and Secular Institutes, and for the Evangelization of Peoples, and the secretary of the Pontifical Commission for Justice and Peace are added ex officio. It is recommended that one or more of the consultants should be chosen from women bound to the consecrated life.

**V. The consultants form a group** which is called the "consulta." Its purpose is to study in depth all questions to be decided by the members of the council and to perform faithfully the tasks entrusted to it by the superiors.

The consultants can be convoked all together or in smaller groups for some specific task, or for individual consultation.

**VI. The competence of the Pontifical Council for the Laity** covers the apostolate of the laity in the Church and the discipline of the laity as such.

**IN PARTICULAR,** the pontifical council has the task of:

1. Encouraging the laity to participate in the Church's life and mission, both—and this is the principal way—as members of associations for the apostolate and as individual Christians;

2. Evaluating, guiding, and, if necessary, fostering initiatives regarding the apostolate of lay people in the various spheres of society, with due regard for the competence of other bodies of the Roman Curia in this matter;

3. Dealing with all questions concerning:

—International and national organizations of the lay apostolate,

with regard to the competence of the Secretariat of State or papal secretariat;

—Catholic societies for the promotion of the apostolate and the spiritual life and activity of the laity,

without interference in the rights of the Sacred Congregation for the Evangelization of Peoples regarding societies fostering missionary cooperation exclusively;

—Pious associations (i.e. arch-confraternities, confraternities, pious unions, sodalities of all kinds), in consultation with the Sacred Congregation for Religious and Secular Institutes whenever it is a case of an association erected by a Religious family or a secular institute;

—Lay third orders, with regard only to questions concerning the activity of their apostolate, and thus without interference in the competence of the Sacred Congregation for Religious and Secular Institutes for other questions;

—Associations of both clerics and lay people, with due regard for the competence of the Sacred

Congregation for the Clergy in the matter of the observance of the general laws of the Church (cf. the norms of the Apostolic Signature);

4. Fostering on its own initiative active participation by the laity in such fields as catechesis, liturgy, the sacraments, and education, in collaboration with the various departments of the Roman Curia dealing with these matters;

5. Seeing that the Church's laws regarding the laity are strictly observed, and examining by administrative means disputes involving lay people;

6. In agreement with the Sacred Congregation for the Clergy, dealing with questions concerning pastoral councils, whether on the parish or diocesan level, in order to encourage lay people to take part in joint pastoral action.

**VII. The Committee for the Family** is attached to the Pontifical Council for the Laity, while keeping its own form and identity.

The cardinal president of the Pontifical Council for the Laity presides over this committee and in this matter he is assisted in a special way by the secretary of the same council.

The cardinal shall give to one of the officials of the Council for the Laity the charge of maintaining the ordinary contacts with the Committee for the Family.

We order that all that we have decreed by this motu proprio shall be regarded as established and ratified, any disposition to the contrary notwithstanding.

Given in Rome, at St. Peter's, on the 10th day of December in the year 1978, the 14th of our pontificate.

## Complete text of motu proprio on Peace, Justice Commission

Following is the text of Pope Paul VI's motu proprio, *Justitiam et Pacem*, on the definitive structuring of the Pontifical Commission for Justice and Peace.

The promotion of justice and peace and the penetration of all spheres of human society with the light and the love of the Gospel have always been the object of the Church's efforts in fulfillment of the Lord's command.

The Second Vatican Ecumenical Council directed its attention to the hopes and possibilities, the trials and difficulties peculiar to our time and threw fresh light on this duty (cf. the Pastoral Constitution *Gaudium et Spes*, 90).

In response to the council's desire, a commission was established and given its juridical structure by our motu proprio *Catholicam Christi Ecclesiam* of Jan. 6, 1967. It was set up for a five-year experimental period, since "practice and experience can suggest suitable modifications" (AAS 59, 1967, p. 28). This period was later extended by us for another five years.

During these 10 years, the commission has studied carefully and put into practice the doctrine and precepts of the Pastoral Constitution *Gaudium et Spes* and other Church documents. It has rendered the good service of making the Church's voice heard in society as the herald of true justice and true peace.

However, since the questions the commission has to deal with are very complex and are often linked with other problems, many people have asked for its functions to be more clearly defined, so that this body of the Apostolic See may be able to fulfill ever more effectively the duties entrusted to it.

**IN DETERMINING** definitively the commission's aims and structure, we intend to affirm plainly once again the great importance that the Church attaches to fostering and defending justice and peace. The members of the commission must, therefore, be constantly attentive to what is happening in their field and to what people in various times and circumstances desire should happen. They must study these questions in the light of the Gospel and the Church's magisterium. By making known the results of their reflections, they are to help in giving guidance to God's people and in encouraging them to become more aware of the obligations imposed in this field by a truly Christian life.

The commission has the following noble aims and practical principles: to carry out action-directed studies that are fitted into a pastoral evangelizing perspective; to be at the service of the Church's members and institutions, enabling them to translate into concrete commitments, valid as Christian witness, the commission's recommendations and advice; to encourage progress and renewal while seeing in the Church's supreme authority the fundamental guideline and the guarantee of effectiveness, and to perform this work in an ecumenical perspective.

It must not be forgotten that the continuous rapid change in relations between individuals and peoples constantly gives rise to new questions and reveals new aspects of problems concerning justice, peace, the development of peoples and human rights. The commission needs suitable structures for dealing with this complex and changing reality.

Therefore, after long and due consideration of the whole question and having consulted experts, we decide and decree each of the following points with regard to the Pontifical Commission for Justice and Peace.

**I. The Pontifical Commission for Justice and Peace** is the Holy See's organization for examining and studying (from the point of view of doctrine, pastoral practice and the apostolate) problems connected with justice and peace, with the aim of awakening God's people to full understanding of these questions and

awareness of the part they play and of the duties that fall to them in the fields of justice, the development of peoples, human advancement, peace, and human rights. The commission is to examine what specifically Christian contribution can be made to solving these problems. It is also to encourage the members of God's people to Christian witness and appropriate action in the above fields.

**II. To achieve these aims,** the commission shall:

1) In the first place, study in depth the social doctrine of the Church's magisterium, spread knowledge of it by appropriate means, and endeavour to ensure that it is put into practice at all levels of society;

2) Collect and synthesize studies referring to the development of peoples, peace, justice and human rights, viewed in their cultural, moral, educational, economic and social aspects; evaluate these studies from the theological point of view, and then see how this documentation can be used as an aid for pastoral activity and for more clearly defined involvement by Christians in the various local, national, and international situations;

3) Make the results of its studies, documentation, research, and reflection known to all the sectors of the Church which are concerned, and gather from these latter all useful information; for this purpose, the commission shall be particular to have regular organic contacts with the bishops' conferences and through them or in agreement with them provide information and every other possible aid to the bodies set up for the study of these problems (national justice and peace commissions and other bodies) and working in accordance with statutes decided or approved by the bishops' conference;

4) Be in regular contact with the departments and other bodies of the Apostolic See involved in these problems, in order to keep them informed and remain at their disposal for assistance in drawing up appropriate action programs; these bodies can ask the commission for advice on all questions belonging to the field of competence of the Pontifical Commission for Justice and Peace; the commission shall have regular links with the Secretariat of State or papal secretariat, which will give the commission appropriate instructions;

5) In collaboration with these same bodies, place the results of its reflection at the disposal of other groups and institutions within the Church, such as the religious orders and congregations and the International Catholic organizations; it shall act in the same way with regard to groups and persons outside the Church with whom the bodies of the Apostolic See have regular links, such as the other Christian churches and communities, the non-Christian religions, and the associations and agencies contributing to the attainment of the commission's purpose;

6) Endeavour to obtain information on cases of denial of justice, violation of human rights and injustices occurring in concrete situations, and to gather objective and complete information on these cases; the commission shall express Christian solidarity with those who suffer injustice whenever the gravity of the situation or of the facts justifies it, after having come to an agreement with the Secretariat of State regarding any such declaration or initiative.

**III. The Pontifical Commission for Justice and Peace** is composed of cardinals, bishops, clerics and lay people, named by the Supreme Pontiff for a five-year period. It is under the direction of a cardinal president, assisted by a secretary and an undersecretary. Clerics and lay people who are genuinely competent in the Church's social thought and activity shall likewise be appointed by the Pope as consultants for a five-year period.

**IV. The members take part** in the general assembly, which, unless there are special circumstances, shall take place once a year, in order to contribute by their specialized knowledge and pastoral experience to the drawing

up of the general lines for the commission's work. The consultants shall frequently be asked for written reports on questions in which they are competent, or be called upon to take part in study groups. There will be regular meetings of the "Congressus" of the commission, as demanded by the work to be done.

**V. The norms of the Apostolic Constitution *Regimini Ecclesiae Universae*** and of the Regolamento for

the departments of the Holy See apply to the Pontifical Commission for Justice and Peace, unless otherwise laid down.

We order that all that we have decreed by this motu proprio shall be regarded as established and ratified, any disposition to the contrary notwithstanding.

Given in Rome, at St. Peter's, on the 10th day of December in the year 1978, the 14th of our pontificate.

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# THE WINDOWSILL CRECHE

BY ALMA ROBERTS  
GIORDAN

It had been the usual hectic Christmas—last-minute purchases and preparations, church service, festive family dinner, opening of presents—the works. But somewhere a restlessness had crept in, a sense of sadness that actuality had failed to live up to expectations. Once again we realized that commercialism had been allowed entrance to spoil our celebration of time's great event.

We came home Christmas night, after a round of visits, to behold a tree that seemed, for all its beloved baubles, more than ever artificial; to a cold hearth and lights that did not warm. Gifts were neatly stacked under the tree—thoughtfully, lovingly selected. Yet we felt scant satisfaction.

What was missing? We'd been to church. As a lay reader I'd personally assisted in the sanctuary, delivering those inspired Epistles with all the eloquence I could muster for the beautiful Word of God. In the manger beside me was the plaster Christ-child, placed by two young girls during the service and blessed by the pastor. Familiar, dear hymns had rocked the edifice, accompanied by organ, choir and joyful trumpet. At Communion time I'd recalled my own first reception some 50 Christmas mornings back. (Briefly, shallowly—the urgency of the secular crowding out that poignant memory . . .)

LATER WE SAT in our living room having a bedtime snack. Bob had rekindled the fireplace. I'd drawn the curtain and extinguished all lights save those minute white bulbs on the tree. The

television offered "Joy to the World" from a Cathedral chorus. We had much to be joyful about, and yet . . . something was missing. We were truly blessed. And yet

It wasn't the usual nostalgia that tags along with the years as you remember Christmases past, when you were young and responsibility was just a big word nobody expected you to understand. It wasn't just the ghosts of loved faces gone on ahead, or relatives and friends with whom you'd once shared the season. Not even a deep grief: only . . . something less than joy, hollow, incomplete. My husband's hand reached across the holiday tablecloth, closing over mine. "We are fortunate," he murmured. Then he added: "What's missing?"

My eyes fell on the tiny figures lined up on the picture-windowsill, left there since the previous day when our five-year-old grandson had wearied of rearranging them. Eight plastic figures: two inches tall; yet big enough to fill the universe, had we eyes to witness the miracle. "There," I said, "is what's missing. That simplicity. The true meaning."

His hand squeezed mine as he, also, saw. Suddenly

joy erupted in our hungry hearts, serenely quickly filling in the emptiness.

WE RECOGNIZED THE props intended by heaven to top the list of priorities; Jesus, Mary and Joseph; an angel, a lamb, three wise men representing worldly us. There lay that tiny babe, Son of Mary, Son of God: arms outstretched to share our world, our life. On a bed of straw. In a manger. Suddenly the moment was recaptured: "Away in a manger, no crib for a bed."

Child to Child we had sung it: "I love thee, Lord Jesus . . ." When had the meaning first escaped our dulling senses? He had nothing. At the foot of our tree were boxes of clothing, gourmet delicacies, treasures and lovely trifles. Luxuries and necessities to cheer us. Yet were we happy? While in swaddling clothes waited this infant, All, All, All, we ever needed to experience true joy.

Fully and gloriously we absorbed then the peace that surpasses mortal understanding. Nor has it left us this whole year. For we kept the little Lord Jesus in His manger on that sill, and did not shut Him away with the other trappings of Christmas. He has proven to be oil in the lamp of joy that is unfailing. Nor has He departed through the changing seasons. Here in our windowsill creche is the spirit of Christmas, year-round.



*Merry Christmas*

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# Bethlehem: a message of hope

BY MSGR. JOHN P. FOLEY

**H**AVE you ever felt lonely — without friends and without funds, in a strange town, where you have no idea of what tonight or tomorrow may bring?

The temptation is to despair—to curse your fate—to resent your plight. The temptation is to give up hope.

There are many such lonely people:

—the old, who have been forgotten by children or relatives and who have been left in the isolation of a room in the isolation of an overcrowded nursing home; —the refugees, who have left the familiar but dangerous for the strange and forbidding, and who suffer the pain of separation and have not yet experienced

the warmth of acceptance; —the travelers to new jobs or to new schools, who have experienced the wrench of dislocation but not the assurance of satisfaction; —the poor, who have nowhere to turn in their misery and desperation, because "nobody knows the trouble they've seen."

**THE FAMILY FEAST** of Christmas—with its warmth, its exchange of gifts, its love, its memories—is for the old, the poor and the stranger the loneliest of lonely times.

But it shouldn't be—and it needn't be.

God, after all, became man to banish despair.

Jesus was born in a poor stable, in a strange town, where His mother and foster-father could find no comfortable quarters and no supportive friends. The Creator of the world was born into the world He had

created in poverty, in obscurity and in downright discomfort. Those to whom His coming was first announced had to seek Him out to pay Him honor, and those who first sought Him out were hardly an elegant group of courtiers.

**BUT THERE WAS A** message of hope in Jesus' birth, just as there was a message of hope in Jesus' life and in Jesus' death.

First, there was the message that heaven isn't here but hereafter—that our hearts should be "homesick for heaven" and not earth-bound by possessions and excessive attachments. He Who left heaven for earth reminded us that we must

leave earth for heaven. All carry with them the hope of heaven.

Second, there was the message that true worth is God's gift, not man's accumulation—that wealth and power can be stumbling blocks to eternal insight and to spiritual simplicity. He Who was born to poverty and obscurity reminded us that each person is precious not because of what he or she has but because of who he or she is—a child of God. All can carry with them the hope of true holiness, of true oneness with God.

Third, there was the message that true achievement is by God's design, not by human calculation—that the power

of truth and goodness will conquer selfishness and self-promotion and self-deception. He Who was born in a manger and died on a cross rose from the dead and ascended in glory to welcome those who live in His love and according to His law. All can carry with them the hope of being true instruments of God's work and real recipients of God's reward.

Fourth, there was the message that each follower of Christ must be willing to serve God's children as totally and as generously as did Jesus in leaving all to establish a kingdom of justice and peace.

It is this final message and this final hope that should

bring immediate hope to the elderly, the impoverished and the alien, for the lonely should not have to wait until heaven for a taste of God's love. As Christ was sought out and discovered on the first Christmas in His poverty and obscurity, each follower of Christ should seek Him out again not only on Christmas but every day among the old, the poor and the strangers who bear His image because they share His plight. They have a right to hope not only that they will one day enjoy the vision of God but that they will also experience this day the love of God shown by those who see behind the hurt and the hunger and the heartache the face of Jesus, the Person of Christ.

## Christmas here and now

BY HUGH MYERS

**H**ATS in a name? Most of us believe a name has very little meaning. Yet we select names with the utmost care for everything—things, places, celebrations. Important days. Then with the passage of time, we often forget what they really mean.

Christmas, for instance, has become such a commercialized holiday that many have forgotten its real meaning—the time of year

we celebrate the birth of Christ.

Nevertheless, during the Christmas season we are prompted to take a fresh look into the meaning of names. We spend a lot of time selecting exactly the right Christmas greeting cards, gifts for people who are special to us—people whose names bring their images to our minds. And for a little while, we interrupt our busy lives with thoughts of giving.

All this because of one special child who came into the world so many years

ago. The Son of God who deigned to share our humanity. The Son of God who brought with Him the message of peace and love. The Son of God who gave Himself so that we might have eternal life with Him in Heaven. The Son of God who gave the supreme gift to mankind—Himself.

Yes, there is power in Christmas. Power that calls us to give, to love, to think of "peace on earth" in the midst of a troubled world.

After nearly 2,000 years, on Christmas day churches throughout the world are crowded with people—people reflecting upon His life and His message. And the visions of a new heaven and a new earth suddenly spark our hope. We know that the faith and promise of centuries long ravaged by time's relentless march will come again. Christmas means just this. We are aware that the world's great purpose will emerge. Lights brighten cities,

homes, recalling the star that rested upon a cave in Bethlehem so many centuries ago. Christmas carols fill the air reminding us of the angel choir. Tinsel shimmers. Brightly wrapped packages underneath innumerable Christmas trees recall the gifts to the Christ Child of frankincense and gold and myrrh. The commercialism fades into the background. And we rejoice. This is no ghost of a dead Christmas past. This is Christmas here and now. A day to share with those we love. And if we choose, all the days that follow the season can be filled with love and sharing. Christmas is not a day to tuck away until it comes again.

All of our history and all of the names we recollect are centered around the name which Christmas brings.

Jesus, thou joy of loving hearts,  
Thou fount of life,  
Thou light of men,  
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On Christmas Eve,  
We listen to  
Something unheard of all year through,  
Christmas carols from the street  
Children's voices, oh, so sweet  
Bundled up in stocking caps,  
Woolen scarves around their necks.

On Christmas Eve,  
We light the fire,  
The logs give off a blazing warmth  
The stockings are hung in anticipation  
Of gifts and goodies of all descriptions  
Santa Claus will be here soon  
To unload toys and other boon.

On Christmas Eve,  
We go to church  
To celebrate the Christ Child's Birth  
To give our thanks to God above  
For his all-encompassing love  
We go to bed, and await the morn,  
And Christmas Day is slow to dawn . . .

—By Bobbie Jean Hansen  
Indianapolis

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## Lourdes, St. Catherine No. 2 to match wits in Quiz final

Our Lady of Lourdes and St. Catherine #2 proceed to the final round of the 1976 Criterium Quiz Contest next Wednesday, Dec. 29, at Our Lady of Lourdes at 7 p.m. For only the second time in its 21-year history, technical difficulties will preclude the radio broadcasting of the

final match. In semi-final action last Sunday, Our Lady of Lourdes defeated St. Catherine's #1 team, 100-70. St. Catherine's #2 eliminated Holy Trinity, 100-80, in the other semi-final match. A \$40.00 check and trophy

will be presented to the championship team, while the runners-up will get \$20.00 and a runner-up trophy. The four other semi-finalists have received \$10.00 checks. Cash prizes are provided by The Criterium.

### CYO NOTES

Letters have been mailed to the parish school principals in the Archdiocese to notify them of the Cadet Archdiocesan Basketball Tournament. All teams compete in their respective Deanery Tournament before becoming eligible for competition in the Archdiocesan Tourney.

Entry Blanks for the 1977 Junior Style Show are due Friday, Jan. 7.

Entries for the 1977 Publications Contest are due in the CYO Office Friday, Dec. 24.

CYO Activity Calendars for 1977 will be mailed next week.

Entry blanks for the Cadet and Archdiocesan Basketball Tournaments have been mailed to Deanery Directors and are due back Friday, Dec. 31.

### Tourneys in progress

Holiday basketball tournament action grabs the CYO spotlight this week in the Indianapolis area.

A champion will be crowned next Wednesday, Dec. 29, at St. Philip Neri in the Cadet "B" title game at 8 p.m. The consolation game will precede the finals at 7 p.m.

Two finals will be staged Thursday, Dec. 30. The

Cadet "A" champions' match is scheduled at Our Lady of Lourdes at 8 p.m., preceded by the consolation tilt one hour earlier.

In 56 "A" competition at Holy Spirit, the consolation and championship games will be held Thursday, Dec. 30, at 6 p.m. and 7:15 p.m., respectively.

At Little Flower, the 56 "B" championship game is set for Sunday, Jan. 2, at 8 p.m. The consolation game will be played at 6:45 p.m.

### Holiday Greetings

Bill Kuntz, Denny Southerland and the staff of the Archdiocesan CYO Office extend holiday greetings to the priest moderators, adult volunteer workers and participants in the CYO program throughout the Archdiocese.



MADONNA AND CHILD—This canvas is the work of famed Italian artist Giovanni Bellini. (NC photo courtesy of the National Gallery of Art)

## CYO STANDINGS

### CYO BASKETBALL FRESHMAN-SOPHOMORE (Through Dec. 18-19)

**DIVISION I—Mount Carmel "A" 4-0;** St. Plus X 3-1; St. Simon 3-1; St. Joan of Arc 2-2; Holy Trinity 1-3; St. Luke 1-3; St. Malachy 1-3; St. Matthew 0-4.  
**DIVISION II—Holy Spirit 4-0;** St. Philip Neri 3-1; St. Andrew 3-1; Little Flower 2-2; Mount Carmel "B" 2-2; Our Lady of Lourdes 1-3; St. Lawrence "A" 1-3; Mamar Club 0-4.  
**DIVISION III—St. Ann 4-0;** St. Catherine 3-1; St. Mark 3-1; Holy Name 2-2; St. Thomas More 2-2; St. James 1-3; St. Lawrence "B" 1-3; St. Philip Neri "B" 0-3.

### JUNIOR-SENIOR

**DIVISION I—St. Malachy 4-0;** Mt. Carmel "A" 3-1; St. Christopher 2-2; St. Monica 2-2; St. Susanna 2-2; Holy Trinity 0-4; St. Gabriel 0-4.  
**DIVISION II—Mt. Carmel "B" 3-1;** St. Andrew 3-1; St. Matthew 3-1; St. Plus X 3-1; St. Bernadette 2-2; St. Joan of Arc 1-3; St. Simon 0-4.  
**DIVISION III—St. Philip Neri 4-0;** Holy Spirit 3-1; Little Flower 3-1; Our Lady of Lourdes 1-3; Immaculate Heart 2-2; Sacred Heart 1-3; St. Ann 0-4; Our Lady of Greenwood 0-4.  
**DIVISION IV—St. Catherine 4-0;** Holy Name 3-1; St. Jude 3-1; St. Mark 3-1; St. Roch 2-2; St. James 1-3; Nativity 0-4; St. Bernabae 0-4.

### CADET "A"

**DIVISION I—St. Plus X 4-0;** St. Rita 4-0; Holy Spirit 3-1; Little Flower 3-1; Holy Name 2-2; Central Catholic 1-3; St. Jude 1-3; St. Michael 1-3; St. Simon 1-3.  
**DIVISION II—St. Philip Neri 4-0;** St. Andrew 4-0; Christ the King 2-2.

Our Lady of Lourdes 2-2; Immaculate Heart 1-3; St. Bernabae 1-3; St. Luke 1-3; Mount Carmel 1-3; St. Lawrence 0-4.  
**DIVISION III—St. Roch 3-0;** St. Malachy 3-1; St. Monica 3-1; St. Christopher 2-1; St. Matthew 2-2; St. Thomas 1-3; St. Joan of Arc 1-3; St. Gabriel 0-3; St. Mark 0-4.  
**DIVISION IV—All Saints 4-0;** St. Ann 4-0; Holy Cross 3-1; Nativity 2-2; Our Lady of Greenwood 2-2; St. Bernadette 1-3; St. Susanna 0-4; Holy Angels 0-4.

### CADET "B"

**DIVISION I—St. Michael "B" 4-0;** St. Joan of Arc 3-1; St. Thomas 3-1; St. Christopher 2-2; St. Monica 2-2; Immaculate Heart (Blue) 1-3; St. Gabriel 1-3; St. Luke "B" 1-3; St. Malachy 0-4.

**DIVISION II—St. Ann 4-0;** Central Catholic "B" 3-1; St. Philip Neri 3-1; Our Lady of Lourdes 3-1; St. Bernabae 2-2; Holy Name 1-3; St. Jude 1-3; St. Rita 1-3; St. Roch 0-4.  
**DIVISION III—St. Andrew 4-0;** St. Lawrence 3-1; Holy Spirit 2-2; Little Flower (Blue) 2-2; St. Plus X (Gold) 2-2; St. Simon 2-2; Christ the King 1-3; St. Matthew 1-3; Mount Carmel 1-3.  
**DIVISION IV—St. Mark 4-0;** Central Catholic "C" 3-1; Little Flower (Gold) 3-1; St. Michael "C" 3-1; Immaculate Heart (White) 1-3; St. Plus X (White) 1-3; Our Lady of Greenwood 1-3; Central Catholic "D" 0-4; St. Luke "C" 0-4.

### 56 "A"

**DIVISION I—St. Jude 4-0;** St. Bernabae 3-0; Central Catholic 3-1; Little Flower 2-1; Holy Spirit 2-2; St. Michael 1-2; St. Simon 1-2; Holy Name 0-4; St. Lawrence 0-4.  
**DIVISION II—St. Philip Neri 4-0;**

St. Gabriel 3-1; St. Plus X 3-1; Our Lady of Lourdes 2-2; Mt. Carmel 2-2; Christ the King 1-3; St. Rita 1-3; St. Matthew 0-4.  
**DIVISION III—Holy Cross 3-1;** Immaculate Heart 3-1; St. Andrew 3-1; St. Luke 3-1; St. Christopher 2-1; St. Joan of Arc 2-1; Nativity 0-3; St. Malachy 0-3; St. Monica 0-4.  
**DIVISION IV—St. Ann 3-1;** St. Susanna 3-1; St. Thomas 3-1; St. Mark 2-2; St. Roch 2-2; All Saints 0-4; St. Bernadette 0-4.

### 56 "B"

**DIVISION I—St. Christopher 4-0;** St. Joan of Arc 3-1; St. Michael 2-1.

### Matt Talbot may be canonized

VATICAN CITY — In a surprise announcement, Pope Paul VI said Dec. 22 that he hopes to beatify reformed Irish alcoholic Matt Talbot "either this coming year or the year after."

Talbot, known as "the saint in overalls," began drinking heavily by the time he was 13 and was a seemingly hopeless alcoholic at age 28 when he took the pledge. From then until his death in 1925 at age 59, the Dublin laborer led a life of deep prayer and extreme self-denial.

In October, 1975, Pope Paul approved a decree

attesting to Talbot's "heroic virtues," one of the first steps toward beatification.

### Marian College registration set

Registration for spring semester classes at Marian College will take place January 6-8, with the semester starting Monday, Jan. 10.

A complete schedule of second semester courses is available by calling the college registrar's office, 924-3291.

## Cook taking 'busperson's holiday'

(Continued from Page 1)  
available to the students, and listens to their complaints and suggestions. They even bring her recipes of their favorite foods from their mothers, and she often serves them in the dining room.

The kitchen also makes it possible for students to go on picnics and camping trips. If a group notifies the kitchen ahead of time, Mrs. Smith and her helpers will pack up the food for such outings.

Asked if she ever plans to retire,

Mrs. Smith says, "I will retire when the good Lord takes me home." At Christmas time, she takes a few days off and spends it cooking for her three children and their families who live in Ohio.

MRS. SMITH is ably assisted in the kitchen by 25 full-time employees. There is one great change from the past. When Brother Benno Gerrity ran the kitchen, it was staffed entirely by males. Now the whole staff is female except for one young man, Larry Aders, and some students who work

there part-time.

The St. Meinrad kitchen also operates the bakery where most of the breads and cakes are baked. The Guest House dining room is also under the direction of Mrs. Smith.

St. Benedict wrote in his Holy Rule that he hesitates to determine nourishment for others because he realizes how difficult it is to please people's appetites. Mrs. Stella Smith, a good Baptist, is certainly succeeding in pleasing the many appetites at St. Meinrad.

## Release retreat slate at Fatima

INDIANAPOLIS — Father Robert Ross, S.J., chaplain at St. Vincent's Hospital, will direct a Day of Recollection for Nurses at Fatima Retreat House Wednesday, Jan. 5, from 9 a.m. to 4 p.m. Women in the medical profession are invited to attend. The day's theme centers around "The Nurse as Person, Wife, Mother and Professional."

Promoters for Fatima Retreat will meet at the Retreat House for dessert and coffee on Thursday, Jan. 6, at 7:30 p.m. Fatima is inaugurating a Father-Son Retreat for the week-end of Jan. 7-9, for fathers and their sons who are in the seventh through the twelfth grade of school. The retreat will be directed by Father Eric Lies, O.S.B., associate director of development at St. Meinrad Archabbey. Registration will be held at 7:30 p.m. on Friday, Jan. 7.

MOTHERS OF young and teen-age children are invited to a week-end retreat on Jan. 14-16. Father Donald Schneider, newly appointed director of Fatima and former CYO director, will direct this week-end program.

Mrs. Valerie Dillon will be the speaker for the Leisure Day at Fatima on Wednesday, Jan. 19. "My Worth as Woman" will be the theme of the day which is open to women of all faiths. Babysitting service is provided at

Fatima for children five years old and younger. The day begins at 9 a.m. and concludes at 2 p.m.

WOMEN'S retreats will be held on the week-ends of Jan. 21-23 and Jan. 28-30. Father Martin Dusseau, O.S.B., will direct the first week-end, and Father Vincent Tobin, O.S.B., will direct the second.

For reservations and/or further information about any Fatima programs write or call the Retreat House, 545-7681.

### Former teacher dies at Woods

ST. MARY-OF-THE-WOODS, Ind. — Sister Margaret Rose Brennan, S.P., 91, died at the Motherhouse of the Sisters of Providence here on Wednesday, Dec. 15.

The funeral Mass was offered on Saturday, Dec. 17. Msgr. George S. Brennan of Boston, brother of the deceased, was a concelebrant at the Mass.

Sister Margaret Rose spent her active years teaching in parochial schools in Indiana, Illinois, Massachusetts and California. She retired from active duty in 1966.

Besides Msgr. Brennan, she is survived by one sister, Rose Ulrich of Wellesley Hills, Mass.

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# Memories of a Christmas Midnight Mass on a morning in June

BY DEACON  
STEVE LANDREGAN

HERE were about 40 people crowded in the small chapel as we entered to celebrate Midnight Mass. The three priests and I had difficulty in reaching the raised sanctuary because the room was so full.

Many times before I had been present for Christmas Midnight Mass, more times than I could number I had heard the beautiful Christmas hymns sung, but this experience was different. It was the most memorable Christmas Midnight Mass of my life, and it was celebrated on a morning in June.

The chapel was the simple and lovely one dedicated to St. Joseph that is part of the same cave where the most ancient of Christian

traditions holds that Jesus was born in Bethlehem.

Crowded into the chapel was a group of pilgrims from Texas who a few hours earlier had disembarked from a Greek cruise ship in Haifa.

IT WAS NOT MY first visit to Bethlehem. It was not even my first time to assist at Mass in this chapel, but it was the first time I had ever preached in this holy place.

It is permitted to pilgrims to celebrate Christmas Mass every day of the year in the chapels associated with the Basilica of the Nativity in Bethlehem, and we were taking advantage of that opportunity.

As I sat near the altar listening to the first readings, I was overwhelmed by a feeling of both joy and sadness. Tears came to my eyes and in spite of all my

efforts I could not prevent my chin from quivering.

"This is ridiculous," I kept telling myself. "You are not a highly sentimental or emotional person." But it did no good, and I suddenly realized that in

my present state I could not possibly even read the Gospel, much less preach.

Then I recalled four years earlier, in the same cave, only at the spot where a silver star marks the birthplace of Jesus, when a

priest friend began reading Luke's description of the birth of Christ. Suddenly he stopped halfway through the narrative, looked over at me, tears in his eyes, handed me the Bible and whispered "I can't finish it." Then he burst into deep sobs as I finished

the reading. Afterwards he was severely criticized by another priest for losing control of himself. My own thoughts were how beautiful it was to have a faith so deep that the simple reading of the Gospel in the Grotto of the Nativity would touch him so deeply.

I WAS SUDDENLY brought back to the moment by the singing of the Alleluia verse. I prayed silently to Jesus to make it possible for me to witness to His love for me and my love for Him in whatever way He wished, then bowed before the celebrant to ask his blessing on my efforts. I managed to find my voice, but still felt the overwhelming sense of joy and sadness.

To this day I couldn't say what my homily was. I do know that I didn't break down and I also know that I have never had such a response to my preaching. It was one of those graced moments for all of us when the presence of God was almost overpowering.

The sense of sadness left and the feeling of joy grew until the need for praise was fulfilled by the singing of "O

Come All Ye Faithful," all three verses in English followed by Latin.

It seems crazy that my most profound experience of Christmas occurred in mid-June, but then, Christmas is not a date, it's a time of remembering, the sadness of our own sinful state and the joy of a love so great that it would become flesh and suffer death, even death on a cross for us.

In the sunlight of Manger Square after Mass a Baptist girl, the only one of our groups who was not Catholic, came up to me as we reboarded our bus.

"I've never experienced anything like that before," she said. "Neither have I," I replied, and climbed on the bus.



THE RETURN TO NAZARETH—From a 12th century stained glass window in Chartres Cathedral, France.

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## VIEWING WITH ARNOLD

## 'Silver Streak' strikes out

BY JAMES W. ARNOLD

"Silver Streak" is obviously a train movie, since that other kind of streaking is now considered old-fashioned. The Streak is a well-known survivor from the golden age of railroads that continues to make its luxury passenger train runs from Los Angeles to Chicago in the Amtrak era.

But the producers have also worked in almost every conceivable commercial movie trend: buddy heroes, comedy sex, cop movie violence, chase and car crash scenes, an interracial angle and a big messy disaster. About all that's missing are the devil and a giant ape climbing a tall building.

Unfortunately, it all adds

up to Nothing. "Silver Streak," in fact, is the quintessential 1978 movie. It demands nothing of its audience but mediocre taste and the ability to stay awake. It combines a little raunchiness, some nostalgia (for the predictable gimmicks associated with the train movie genre, revitalized two seasons ago by "Orient Express"), and lots of physical shocks and thrills. For all this, it will be called a "fun movie." Well, it beats playing solitaire.

GENE WILDER stars as the familiar timid, ordinary-guy hero (an editor of how-to-do-it books), who boards the train and quickly gets mixed up with a sexy young woman (Jill Clayburgh), a missing body, a dirty-minded vitamin salesman (Ned Beatty) who turns out to be an undercover federal agent, and a suave villain (Patrick McGeehan) and his three heavy-footed, semi-comic henchmen.

Things start very slowly, but by the time we approach Chicago, believe it or not, McGeehan is operating the engine of the runaway Streak and fighting off an army of cops in pursuing helicopters with a high-powered repeating rifle. The train not only gets to the station but goes through it, destroying half the Loop in slow motion with more flying debris than we've seen since "Earthquake."

THE TRIBUTE TO the revered train movie genre comes from such staple moments as the search in the baggage car (where the hero is hiding), the chase and fight on top of the cars, several falls and leaps into the passing landscape, the murder during the blackout pass through a tunnel, the harrowing effort to unlink cars while moving at high speed, etc. Veteran director Arthur Hiller ("Love Story," "The Out-of-Towners") can't quite decide if he wants to scare us or make us laugh.

Wilder's unique offbeat personality is probably the best thing about the film. Amid the quagmire of schlock, he maintains a dignified spirit of outraged sincerity. His "niceness" also adds a helpful quality, although occasionally he

can be too sweet.

Colin Higgins' script offers him very little to work with, including such terribly forced routines as an attempt to milk a reluctant cow, a confrontation with a stupid small-town sheriff who never heard of Rembrandt, and a frantically ludicrous effort to disguise himself as a living black hipster. This last is set up by Richard Pryor, who wanders in somewhere in mid-film to help Wilder even up the odds against the bad guys, and provides a refreshing touch of nonsense. What, he seems to ask, are we all doing in this ridiculously mindless flick?

THE WASTE OF

Clayburgh and McGeehan, both beautiful and talented, is atrocious. Their casting simply puts a couple of mediocre and hungry actors out of work. The fate reserved for McGeehan—being subdivided by an oncoming express, is bluntly suggested rather than shown. Somehow, that is considered tasteful, and I guess, recalling "Jaws," that it is.

If they put "Silver Streak" in a time capsule for unearthing in 2078, our descendants would learn a little about trains and a lot about us. That's a ceremony we'll all be happy to miss, and I wish I'd missed the film, too. (Rating not yet available)

## The week's TV network films

**YOURS, MINE AND OURS** (1968) (ABC, Friday, Dec. 24): A surprisingly funny, intelligent, and totally sympathetic Catholic big-family film about what happens when a widow (Lucille Ball) with eight kids marries a widower (Henry Fonda) with ten kids. The problems never get too serious, although most of them are real enough, and the entire production is sensitive and first-class. Recommended: just about ideal all-family entertainment.

**CAMELOT** (1967) (NBC, in two parts, Saturday, Dec. 25, and Monday, Dec. 27): Joshua Logan's adequate film of Lerner & Loewe's melodic musical about how likeable King Arthur lost both his love and his dream but won a permanent place in our legends. A great performance by Richard Harris. Satisfactory for adults and mature youth.

**DIAMONDS ARE FOREVER** (1971) (ABC, Sunday, Dec. 26): Sean Connery's last hurrah as James Bond, this is a slick montage of the series' best qualities, cool, witty and energized on its comic strip level. The casual sex and violence have been Batmanned into spectacle and satire, most of it set appropriately in Las Vegas. Perhaps it's only that 007 has stayed the same while the rest of the world has gotten worse, but Bond finally seems almost innocent and nostalgic. Satisfactory for adults and mature youth.

**SMILE** (1975) (CBS, Wednesday, Dec. 29): Michael Ritchie's savage satire of the American beauty pageant rites and their corresponding fantasies in a small California city. A film we've wanted and waited for, touched with more complexity, skill and compassion than we dared expect. Highly recommended for adults and mature, receptive young people.

**IT'S A MAD, MAD, MAD, MAD WORLD** (1963) (CBS, Friday, Dec. 31): Some of the great comedians rush about southern California, looking for illegal treasure buried by Jimmy Durante, in Stanley Kramer's raucous tribute to old-time slapstick, which is also a parable on human greed. Somewhat exhaustingly over-produced, and originally shot for Cinemascope, still one of the funniest movies of all-time. Highly recommended for all ages.

**LET'S SCARE JESSICA TO DEATH** (1971) (ABC, Friday, Dec. 31): An above-average little horror film, based on the true situation of a couple escaping big-city tensions by going to a quiet spot in the country that, unfortunately, turns out to be haunted. This was the first feature for bright director John Hancock ("Bang the Drum Slowly"). Satisfactory entertainment for mature viewers.



**ANNUAL CHRISTMAS COFFEE**—The Indianapolis Alumnae Club of St. Mary-of-the-Woods College will host its annual Christmas Coffee at the home of Mrs. John V. Schneider, 65 Bayshore Court, Carmel, on Wednesday, Dec. 29, at 10:30 a.m. Invitations have been sent to area alumnae, present students, their mothers and College administrators. "Rehearsing" the Coffee above are members of the committee, from the left, Mrs. Steve Lee, Mrs. Larry Park and Mrs. Schneider, Mrs. Paul Scharrer and Mrs. James A. Coles are also on the committee.



**COUPLE TO MARK GOLDEN WEDDING**—Mr. and Mrs. Albert L. Knecht, Sr., of RR 1, Milroy, Ind., will celebrate their 50th wedding anniversary Saturday, Jan. 8, with a Mass of Thanksgiving at St. Mary Church in Greensburg. An open house for relatives and friends will follow the Mass from 3 p.m. to 6 p.m. at the Knights of Columbus Hall. The Knechts were married at St. Mary's on Jan. 12, 1927. She is the former Augusta C. Schwegman. The couple has ten children, including Dolores Enneking of Oldenburg; Donald Knecht and Marilyn Lanning of Brookville; Albert, Jr., Delmar Knecht and Carol Stegge of Greensburg; Lt. Col. Marvin J. Knecht of Vacaville, Calif.; Bruce and James S. Knecht of Shelbyville and Richard L. Knecht of Indianapolis.

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**ADVENT RECITALS:** Sunday 5:00 p.m., followed by Holy Mass at 5:30 p.m.

**December 24: CHRISTMAS ANTICIPATION MASS—**5:30 p.m.—First Mass of Christmas, Organ music by Mr. John Van Bente, 12:00 (Midnight) Solemn Concelebrated Mass—Saint John Choir—Mr. John Van Bente, Director.

**December 25th: Masses at 6:00, 7:30, 9:00, 10:30 a.m., 12:15, 5:30 p.m. (No 7:30 p.m. Mass)**

**December 31: NEW YEAR ANTICIPATION MASS at 5:30 p.m.**

**January 1: Masses at 6:00, 7:30, 9:00, 10:30 a.m., 12:15, 5:30 p.m. (No 7:30 p.m. Mass)**

Best Wishes for a Holy and Happy Christmas from the Priests at St. John's

## Lovells to note golden wedding

**INDIANAPOLIS**—Mr. and Mrs. Earl J. Lovell will observe their fiftieth wedding anniversary on Dec. 26. Mr. Lovell and his wife, the former Helen Hunter Kennedy, were married at St. Philip Neri Church on Dec. 26, 1926.

The couple has four daughters including Mrs. John A. Huser, Sr., of Noblesville; Mrs. W. Joseph Baase and Mrs. John Heneghan of Indianapolis and Mrs. H. William Hendrix of Beech Grove.

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