

CRITERION

VOL. XVII, NO. 9

INDIANAPOLIS, INDIANA

DECEMBER 2, 1977

Christ Is Working Today ... Through YOU!

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CHARITIES

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A volunteer provides assistance for a disaster victim in Terre Haute. Catholic Charities and its affiliated agencies stand ready to give prompt aid when unforeseen catastrophes occur.



Grace Hayes, staff person for Archdiocesan Social Ministries, confers with Fr. Larry Crawford, pastor of Holy Trinity parish. The agency, a Catholic Charities affiliate, is located in the former Holy Trinity Convent, 915 N. Holmes Ave., Indianapolis.



Donations to the annual Catholic Charities Appeal can bring joy to the young in heart at Christmas as well as provide food, clothing and other necessities of life to disadvantaged families.

Sunday
December
11

The 1978 Catholic Charities Appeal will be conducted in all Catholic Churches throughout the Archdiocese on Sunday, December 11. The Appeal has a goal of nearly \$250,000.

All funds donated will remain in the Archdiocese and will be used to support a wide variety of charitable services for thousands of people in all 144 parishes and 19 missions.

According to Michael O. Garvey, this year's Appeal Chairman, "The theme of our 1978 Appeal will be 'Christ at work today... through you.' It will offer each and every one of us an opportunity to practice true Christian charity through our financial support of many worthwhile charitable programs. While these programs and services are coordinated by the Office of Catholic Charities, and under the official sponsorship of the Archdiocese," he added, "they are provided largely through the parishes and associated social service agencies. The scope of these activities is limited only by the time and money donated by our people."

FOR THE PAST several years, the Appeal has been held in the month of May, but it was moved to December for 1978 and future years in order to improve the efficiency of planning, budgeting and coordination between the Office of Catholic Charities and its associated agencies.

The money donated to the Appeal is used in several different ways: a) for direct personal aid; b) for funding, in whole or in part of organizations providing a variety of professional services to thousands of people in need; c) for training of volunteers to help others; and d) for support of Catholic social educational programs.

The services and programs included fall into seven major categories: 1) direct assistance to the needy in the form of food, clothing and emergency aid provided through parish organizations; 2) disaster relief; 3) child welfare including programs involving assistance in cases of child abuse or neglect, psychological consultation, evaluation and counseling, testing services, remedial work, child placement in foster homes and School Outreach; 4) services for the elderly including programs for occupational, legal, psychological and medical assistance; 5) aid for refugees including programs for sponsorship, housing, jobs and educational opportunities; 6) family life including programs for marriage

preparation, family counseling, psychological testing, natural family planning and supportive services such as assistance to children of divorced parents; and 7) programs involving respect for the sanctity of human life including education, care and counseling in maternity cases.

IN LAUNCHING THIS year's Appeal, the Office of Catholic Charities prepared a special pictorial folder to be sent to every Catholic home and distributed in all the churches detailing these services and provides a complete explanation of the finances. At the same time a comprehensive folder has been sent to each pastor outlining all services available to him and his parishioners through the Office of Catholic Charities and its associated agencies.

Last year, despite the fact that the Appeal fell substantially short of its goal, Catholic Charities and its associated agencies provided some form of assistance or service to more than 25,000 persons throughout the Archdiocese, coordinated more than 65,000 hours of volunteer work and provided more than 20,000 days of care for foster children and maternity cases.

ACCORDING TO Father Lawrence Voelker, Director of Catholic Charities in the Archdiocese, "The goal of this year's Appeal is based on a careful analysis of the needs to meet increasing demands for service. Last year, we received some 4,900 individual donations averaging \$11 and some 1,100 pledges averaging about \$80. If we are to meet this year's goal, we will have to receive a substantial increase in the number of donations with individual gifts averaging \$15 to \$20 and pledges \$100 to \$120. All gifts are tax deductible."

"We recognize the increasing financial demands faced by everyone," Father Voelker continued, "but no one is harder hit by those demands than those people already in need. We can only pray that you will share as much as you can with them and that you will be exceptionally generous this year."



The Job Development Program at Catholic Charities provides gainful employment for refugees of all ages.



The Pastoral Program provides for the spiritual needs of refugees. Pictured above is Father Mark Tran Xuan Thanh with a refugee group in Greensburg.



Volunteers provide information about natural family planning in a program being conducted in the Bloomington area.



Parish programs provide food, clothing and emergency help for the needy. Pictured is Steve Kramer, a staffer at Archdiocesan Social Ministries.



Married couples share their knowledge and expertise with engaged couples in a program in Richmond.

Praise spirit of dialogue at Women's Conference

BY NANCY FRAZIER

Catholic participants in the National Women's Conference held in Houston Nov. 18-21 have different reactions to the resolutions endorsed at the meeting, but most agree that one of the most important things that happened in Houston was the one-to-one dialogue among women of differing viewpoints.

Gail Quinn, a delegate-at-large who is coordinator of the Respect Life program for the National Conference of Catholic Bishops, said the conference's most important result was that "on so many issues, women were unified." However, she opposed a number of resolutions because they supported abortion.

She said she believes that "what happened on the floor (during business sessions) will have the most impact" but that "the opportunities to talk with women from all areas of the country will carry a lasting impact on the individuals who were there."

MARGARET MEALEY, a member of

the national International Women's Year commission which organized the conference, said the conference was attended by "a very diverse group—women from all walks of life." On controversial issues such as abortion, the ERA and lesbian rights, she said opponents "had an opportunity to state their case."

As former executive director of the National Council of Catholic Women (NCCW), an organization which is opposed to the ERA and abortion, Miss Mealey said she had "no conflict" with members of the commission who endorsed those resolutions. "We've worked for 50 years with women's organizations with differing philosophies," she said. "They knew where I stood."

The most important aspect of the conference, the former NCCW official said, was that "under federal law, women came together and spoke to each other."

Winkle LeFils, an elected delegate

from Florida and first vice president of the NCCW, said she was "in a slump" and "very disappointed" after the conference. "I don't feel that the voices of the pro-family delegates were heard," she said. "I feel the entire conference was a waste of taxpayers' money and I will push that they never have another one."

Mrs. LeFils, the wife of a farmer from Osteen, Fla., supported many of the resolutions "with reservations." The reservations came from the fact that she believes the federal government should not be further involved in the lives of rural women and other groups.

"We supported the basic goals of some of these (resolutions)," she said. "We're well aware that we need help on older women, that we need programs for child abuse and young offenders. But we also need less government control."

DONNA STEICHEN of St. Cloud, Minn., attended the meeting as an observer and said the conference's most positive aspect for her was "the individual people I met in the pro-life forces."

"I was very impressed with their courage and ability," she said. "Especially when they were surrounded by such hate, that they could retain their poise."

Patricia Fawcett, a Catholic delegate from Mississippi, called the conference a "tremendous success" because "for the first time, our Judeo-Christian philosophy is making an impact and the heresy of socialism was brought out."

Mrs. Fawcett, who called herself a "fiscal conservative," opposed every resolution proposed by the conference and said conservative delegates "tried our best not to hurt, but to show the wrong direction we are taking."

The all-white Mississippi delegation, which had been accused of being controlled by the Ku Klux Klan, was among the few who opposed the resolution on minority women. "I don't want to hurt minority women," Mrs. Fawcett said. "But that resolution promotes a beggar mentality, rather than bringing them up to full dignity."

She disputed the charge of Klan dominance over the delegation, pointing out that if that were so, as a Catholic she would not have been elected. She added: "I've been married to a Southerner for 31 years, and I've never even seen a member of the Klan."

SISTER EILEEN McNAMARA, a member of a cloistered Carmelite community in Baltimore, favored all of the resolutions approved at the meeting, except for the one on abortion. She had hoped there would be more debate on all the issues, but doesn't believe the final outcome would have been different with more debate.

An elected member of the Maryland delegation, she voted in favor of the lesbian rights resolution. "I don't believe it is morally right," she said. "But I don't believe that we as Catholics have the right to take away the basic rights of other Americans."

Sister McNamara said she was "very happy about the positive elements" at the conference. "It was a wonderful opportunity for women to talk with one another."

Noting that the International Women's Year torch had accidentally been extinguished when it was brought to the stage, she added: "Now, we have to have a new lighting from the spirit of Christ, to touch the spiritual dimension of women, and that will be our bond of unity."



ADVENT CALENDAR—A four-paneled Advent Calendar is among the Christmas decorations planned for Sacred Heart Church in Jeffersonville, and these liturgical committee members finished the project last week. Parishioner Tom Belmrohn (at left) donates his garage floor for the committee's creative efforts. His collaborators included, left to

right, Dixie House, Bob Leonard, Pat Edwards. Sometimes their large-scale projects have been difficult to transport to the church. Several committee members attended a three-part liturgical workshop at Franklin earlier this year. Father Kenny Sweeney is pastor of Sacred Heart Church.

AT JEFFERSONVILLE PARISH

Art work helps 'sell' the liturgy

BY MARY ANN WYAND

"Jesus: Coming soon."

The foot high aluminum foil letters behind the altar at Sacred Heart Church in Jeffersonville proclaim a familiar Advent theme in a rather unique way. They are the work of innovative liturgical committee members who strive to present the Scriptures in a relevant, contemporary manner.

"We try to integrate the liturgy with people's everyday life," committee member Dixie House explained during a recent discussion at the Sacred Heart rectory. "Our main goal," Father John Kirby, associate pastor, said, "is trying to evoke in people the true sense of what liturgy is."

COLORFUL DECORATIONS are carefully planned to supplement liturgical themes each week, and committee members produce especially elaborate artwork for holy days and holidays. Their current project is a four-paneled Advent calendar made of construction paper which uses symbols to illustrate the

Christmas Story. It will be mounted behind the altar.

"The committee has a pretty free hand with the church decorations," Father Kirby explained. Generally, parishioners approve of the committee's ideas, he said.

"Maybe the function of the liturgy committee is to agitate, but not to annoy," committee member Bob Leonard added. "However, sometimes we annoy!"

Other committee members laughed, remembering the uproar caused by a huge mobile suspended over the altar for a children's Mass last Pentecost. The giant "kite" had to be left up during the regular Masses that weekend, and some parishioners were upset about the colorful structure dangling over the priest's head.

SPECIAL CHILDREN'S Masses and audio-visual aids are among the liturgical committee's many contributions at Sacred Heart. A puppet show was added to the liturgy during two children's Masses last Christmas Eve, and due to popular demand, the puppeteers will perform again this year. Committee members also arranged for a filmstrip illustrating the new rite of penance which replaced the priest's homily one Sunday last December.

"The reconciliation room was first thought of by this committee," Father Kirby explained, "and the liturgy committee also reorganized the traffic pattern for Communion."

On-going planning to correlate liturgical themes with church decor occupies much of the 15-member committee's time, but the group has also initiated plans to redecorate the sanctuary and obtain a parish music director.

Worshippers attending Mass at Sacred Heart sit in a semi-circular arrangement, which brings more people closer to the altar. The tabernacle, separated from the altar, is accented by a deep red lantern. Gold walls and beige wooden pews blend well with changing liturgical decorations, and committee members enhance the neutral church interior with multi-colored artwork.

SEVERAL LITURGICAL committees have been organized during the 24-year history of Sacred Heart Church, but the present group dates back only

about two years. "Father Michael O'Connor, former associate pastor, helped organize a group of people to help carry out a cohesive Lenten theme," Bob Leonard explained. "There had been a need for a liturgy committee for seven or eight years."

Parishioners chose the present "read along" missalette, Father Kirby added. "Right now," he said, "people are very comfortable having something in their hands. We try to avoid directives during Mass, and our long-term goal is to educate the parishioners to the idea of a community of worship."

"People's idea of participation is reading along," the associate pastor said. "There really is a need to proclaim the word of God, to give it the color it needs, not just reading the printed material."

"Parishioners give us ideas and opinions," Leonard explained, "and I generally think we try to follow most people's suggestions if it's liturgically correct." Feedback often results in special discussions during monthly committee meetings, he added.

"We're a pretty open group," the liturgical committee members agreed. "Everything is relaxed," one woman commented, "and the meetings are fun."

Change name of hospital

Sister Gertrude Bastnagel, administrator at St. Vincent Hospital, Indianapolis, announced on November 22 that effective on that date the corporate name of the hospital has been changed to St. Vincent Hospital and Health Care Center.

"St. Vincent Hospital has become more than an acute care hospital," noted Sister Gertrude "and the name change reflects the overall growth of the hospital's health care delivery."

In accepting the name change the hospital is also accepting revised responsibilities in a constant updating of equipment and facilities as well as attempting to offer a variety of specialized services, to serve as a regional referral base and as a coordinator of community health services.

news in brief

Pope in warning

VATICAN CITY — In a tough speech Nov. 17, Pope Paul VI urged the Dutch bishops to steer the Church in the Netherlands away from liturgical abuses and "deep disturbances in the field of faith and morals." Pope Paul told the seven bishops that turmoil in the Dutch Church since the Second Vatican Council has led to a "Catholic identity crisis" in the Netherlands.



Sterilization edict

WASHINGTON—Catholic hospitals "can in no way approve the performance of any sterilization procedure that is directly contraceptive," according to a document issued by the U.S. Catholic Conference (USCC) Administrative Board. The document deals with the problem of sterilization for Catholic health facilities in the United States.

Cardinal dies at 82

VATICAN CITY—Cardinal Luigi Traglia, dean of the College of Cardinals, died in a Rome clinic of cancer in the early hours of Nov. 22. He was 82.

Pieta 'bearer' dies

NEW YORK—The man who brought Michaelangelo's famed Pieta to the United States has died. Thomas J. Deegan, chairman of the executive committee of the 1964-65 New York World's Fair which displayed the Pieta at a Vatican Pavilion, died of a heart attack at his home on Nov. 16. He was 67.

'A peaceful man'

DENVER—"I am a peaceful man, and as a bishop I don't support violence, but I support the liberation struggle in Rhodesia," said Swiss-born Bishop Alois Haene, who has been living in that African country for the past 38 years and is now a Rhodesian citizen. Bishop Haene was in Denver on a vacation trip.

Appeals to court

WASHINGTON—The National Labor Relations Board (NLRB) has asked the U.S. Supreme Court to decide whether the constitutional principle of church-state separation prohibits it from applying the federal labor act to Catholic schools. The action means that the high court, if it agrees to hear the case, could decide as early as next spring whether more than 100,000 lay teachers in nearly 10,000 Catholic elementary and secondary schools are covered by the union representation and unfair labor practice provisions of the National Labor Relations Act.

Aid to missions

ROME—The Society for the Propagation of the Faith has distributed more than \$51 million in aid to the missions this year, the Vatican Congregation for the Evangelization of Peoples announced.

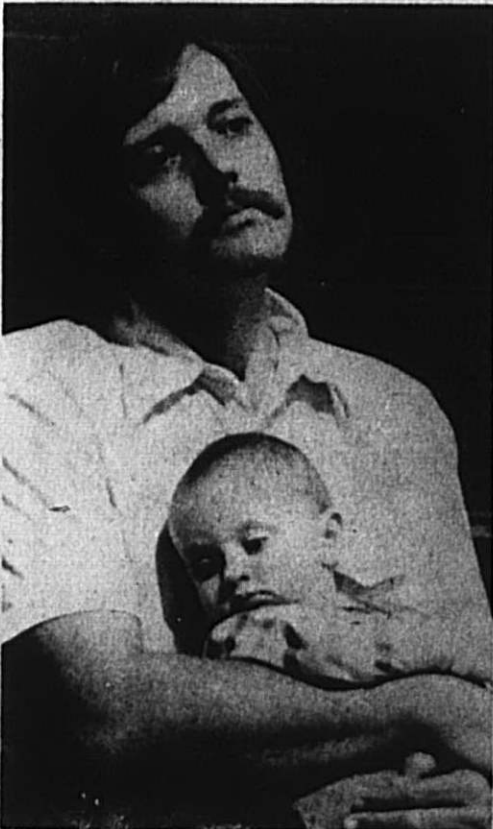
Study criticized

WASHINGTON — A study which says that artificial contraception is markedly more effective than natural family planning in preventing or delaying conception is flawed by several factors, including the staleness of the data, according to Msgr. James T. McHugh of the Bishops' Committee for Pro-Life Activities.



Abortion in Italy

ROME—The Italian Chamber of Deputies (lower house of parliament) is expected soon to approve for the second time this year a proposal which would permit abortion virtually on demand in Italy in the first three months of pregnancy. The measure sailed through two parliamentary commissions this fall and will hit the chamber floor for full debate in early December.



AT NATIONAL WOMEN'S CONFERENCE

The father and child in the photo at the left were among 15,000 participants in a pro-family rally which was held in Houston during the National Women's Conference in late November. The meeting approved four resolutions opposed to some of those passed by the women's conference. In the center photo proponents of a substitute resolution on minority women join in singing "We Shall Overcome" on

the floor of the Houston Coliseum following acceptance of the proposal by the National Women's Conference. In the third photo, Judy Heumanns, deputy director of the Center for Independent Living, Berkeley, Calif., introduces a resolution on disabled women, which was overwhelmingly approved. (NC photos by Joan Penzenstadler)





the tacker

The reason why?

BY FRED W. FRIES

Last Saturday evening at Mass we noticed a young woman ahead of us in line taking Communion in the hand. Behind her was a youngster about four years old (obviously her son) who broke away from his mother's grasp and extended his cupped hands as he approached the priest.

The priest made a gesture to give him the host, but then realized that the little fellow was not old enough to receive. Both mother and priest smiled as they walked back to their pew.

The incident reminds us of something which happened in an Indianapolis parish some 20 years ago about which we wrote a brief story in the old Indiana Catholic, predecessor of the Criterion. It involved a young boy named Jackie Smith, and we carried his picture with the story.

Following is the story, in slightly abridged form, which appeared in the March 18, 1958, issue of the Indiana Catholic:

'I DON'T KNOW WHY I DID IT'

His parents were dumbfounded when six-year-old Jackie Smith told them a few weeks ago that he had gone to Confession and received his First Holy Communion.

They knew that the first graders at St. Mary's School, Indianapolis, were taking instructions for this happy occasion. But it wasn't time yet. First Communion Day wouldn't be until May.

The first grade teacher, Sister Elizette, said that Jackie wouldn't even have known the proper formula for the Sacrament of Penance. But the little fellow insisted that he went to Confession. There was no reason to believe that he didn't. "Father gave me three Hall Marys for a penance," he told his parents.

Then on that Sunday morning at the 11 o'clock Mass—before anyone could stop him—he suddenly melted into the ranks of those approaching the altar rail to receive their sacramental Lord. Why did he do it? "I just don't know," he said after Mass, "I just did."

The answer came last Friday evening. Jackie Smith was killed by a car.

WALKATHON 'PAYS OFF'—The pupils of Central Catholic Complex (St. Catherine's, Indianapolis) recently staged a Walkathon for the benefit of the Campaign for Human Development. The youngsters and their teachers walked from their school to Garfield Park and returned, asking a donation of 10 cents a block for each participant. The project "paid off" to the tune of \$900 for a very worthy cause.

GUIDE TO SUNDAY EVENING MASSES—Below is an updated schedule of Sunday evening Masses in the greater Indianapolis area. Holy Trinity parish recently inaugurated a Sunday evening Mass at 5:30 p.m. and several parishes have eliminated the Mass since we last printed the guide more than a year ago. We urge readers to clip out the listing and post it in a handy place for future reference.

St. Christopher	5:30 p.m.
St. Gabriel	6:00 p.m.
St. John	5:30 p.m.
St. Mary	5:20 p.m.
St. Rita	6:00 p.m.
St. Roch	6:30 p.m.
Holy Trinity	5:30 p.m.
Little Flower	6:00 p.m.
St. Thomas	5:30 p.m.
Our Lady of Greenwood	5:00 p.m.

RONCALLI BAND HONORED—The Roncalli High School Band is among ten such organizations in the country invited to participate in the Festival of Lights celebration to be held in Fort Myers, Fla., in February. The Roncalli Band parents are sponsoring a benefit adult dance on Saturday, Dec. 10, to raise funds to help finance the trip. Tickets for the "Florida Snowball" are \$5 a person and can be reserved by calling Bud Malham at 881-1590. Incidentally, the Roncalli Band placed second in last year's state competition in Terre Haute.

RADIO ROSARY—Robert Greiner of Our Lady of Lourdes parish, Indianapolis, has asked us to remind our readers of the Radio Rosary which is broadcast each evening at 5 p.m. over Station WNTS, 16 on the AM dial. He suggests that persons could tune in the program on their car radios while driving home from work. On Sundays the program is expanded to a full half-hour, with special prayers or a homily following the Rosary recitation. Contributions for the support of the program may be sent to: Radio Rosary, c/o Station WNTS, 4800 E. Raymond St., Indianapolis, Ind., 46203.

FREE FILM SERIES—The 1939 classic film "The City" will be shown at 7:30 p.m. Wednesday, Dec. 7, in Gallahue Hall, Butler University, as part of the Holcomb Series on Human Values in a Changing World. "Land Use and Energy: Abundance to Scarcity" will be the discussion topic. There is no admission charge.

DECEMBER 3

Gospel folk music by Peggy and Lisa and poetry by John will be featured at the Earthen Vessels Coffee House, St. Monica School cafeteria, Indianapolis, from 7:30 to 11 p.m. Single and married adults are invited.

The Women's Club of St. Monica parish in Indianapolis will hold its annual "Polinette Ball" from 9 p.m. until 1 a.m. at the Holiday Inn, northwest. There will be a silent auction and a buffet breakfast following the dance. Admission for the dance is \$6.50 per person.

The monthly Charismatic Mass will be held at St. Malachy Church, Brownsburg, at 7:30 p.m. Father Charles Noll, pastor, will be the principal celebrant.

DECEMBER 3-4

A Christmas Boutique will be in progress at St. Anthony parish, 379 N. Warman, Indianapolis, from 1 to 8 p.m. on Saturday and from 8 a.m. to 3 p.m. on Sunday. The boutique is under the auspices of the parish Altar Society.

The Parent-Teacher Association of St. Charles parish, Bloomington, will feature a Christmas bazaar on Saturday from noon until 7 p.m. and on Sunday from 9 a.m. to 2 p.m. A variety of handmade items, plants, and baked goods will be for sale.

DECEMBER 4

The Parent-Faculty Association of St. Matthew School, Indianapolis, will sponsor a pancake breakfast and holiday bazaar from 10 a.m. to 2 p.m. at the school, State Road 37 and E. 58 St.

St. Maurice parish, Napoleon, is hosting a media program on the Rite of Reconciliation from 1:30 to 4:30 p.m. in the parish hall. Msgr. Joseph Brokhage, pastor, will lead the lecture-discussion period with the media presentation. Persons from other parishes in the area are invited.

Ladies Court No. 97 of the Knights of Peter Claver will hold a Christmas bazaar at St. Rita parish, Indianapolis, from noon until 7 p.m. A chicken dinner will be featured with the bazaar.

DECEMBER 6

A luncheon for Archdiocesan pastors and principals will be held at the Southside K of C, 511 E. Thompson Road, Indianapolis, with registration to begin at 11 a.m. The event is sponsored by the Archdiocesan Principals' Association.

DECEMBER 7

A Mini-Boutique for All Seasons will be held at St. Plus X K of C Hall, 2100 E. 71 St., Indianapolis, beginning at 7 p.m. All items will be

ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

hand-crafted. The Boutique, sponsored by the St. Plus X K of C Women's Guild, benefits Guild charities including St. Augustine Home, St. Elizabeth Home and the St. Gerard Guild.

Father John Schoetelkotte, co-pastor at Our Lady of the Greenwood parish, Greenwood, will conduct the Fatima Forum at Fatima Retreat House, 5353 E. 58 St., Indianapolis, beginning with Mass at 6:30 p.m.

DECEMBER 9-10

An intensive journal workshop will be held at Alverna Retreat House, 8140 Spring Mill Road, Indianapolis. The workshop, under the direction of Father Maury Smith, O.F.M., aims to develop an ongoing program that enables individuals to draw their lives into focus and to develop the capacities and opportunities of their lives. The technique is non-judgmental, non-diagnostic and honors the privacy and dignity of each person.

Tuition for the workshop is \$55 plus room and board, \$30.

DECEMBER 10

The Women's Club of St. Thomas parish, Fortville, is sponsoring a bake and crafts sale from 9 a.m. to 6 p.m. A variety of baked goods and handcrafted items will be on sale in the parish hall.

St. Thomas Aquinas parish, 4600 N. Illinois, Indianapolis, is entertaining with its annual Christmas dance at the parish from 8 p.m. until midnight. Tickets are \$2.50 per person.

DECEMBER 11

The annual Christmas brunch for St. Vincent

Hospital nun is jubilarian

INDIANAPOLIS — Sister Lucia Sheehy, of the Pastoral Care Office at St. Vincent Hospital and Health Care Center, will observe her golden jubilee with a Mass of Thanksgiving on Saturday, Dec. 3, for her family and hospital staff members. Archbishop George J. Biskup will be the celebrant.

A reception will be held at the Sisters' Residence, 2141 Dugan Drive, on Thursday, Dec. 8, from 2 p.m. until 4 p.m. Friends are invited.

dianapolis. Nick Kostas Strings and the Strolling Musicians will provide the entertainment.

An open house for all eighth graders and their parents will be held at Seaside High School, 5000 Nowland, Indianapolis, from 1 to 4 p.m.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7

p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30-11 p.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. SATURDAY: St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



CHRISTMAS BAZAAR—Three members of the Altar Society of St. Patrick parish, Salem, display some of the items that will be offered at the annual Christmas bazaar. The women include (from left) Diane Dick, Claudia Coffey and Helen Gill. The bazaar, scheduled for Friday and Saturday, Dec. 2 and 3, will be held in the lobby of the Washington County Courthouse at Salem.

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A TRULY CHRIST-LIKE CHRISTMAS GIFT

Store window displays and newspaper advertisements remind us that Christmas is not too far off... Is Christmas shopping a problem for you? What to give at Christmas to your relatives and friends need not be a puzzle any longer... Use our attractive Christmas Gift Cards... Complete your Christmas gift list now. It's simple. Select a gift below, send us the person's name and address with your donation—and we do all the rest. We'll send that person or persons a Gift Card before Christmas, saying what you have done... At the same time your meaningful gift will give millions of people the Hope of the Christ Child.

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- ☐ \$300 Train a native Sister
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- ☐ \$15 Sanctuary Lamp
- ☐ \$10 Annual Family Membership
- ☐ \$10 Food Package for a Refugee Family
- ☐ \$5 Sanctuary Bell
- ☐ \$2 Individual Annual Membership

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● living the questions ●

BY FR. THOMAS C. WIDNER

Making of the Grand Canyon

It is apparent to me that a gap is widening.

At last week's Archdiocesan board meeting, some figures were released regarding attendance at the briefings held by the Office of Catholic Education explaining the 27 proposals made by the Educational Planning Commission and the consultation process which will begin in January, 1978. More than 400 board members, principals, and directors of religious education and pastors attended the briefings. And that's a remarkable indication of interest.

Broken down, however, the figures are discouraging. While 44 pastors were in attendance over all, the breakdown from district to district varies. Only one in the Indianapolis North District, for example, and only three in the Indianapolis East attended.

Those are two of the more extreme examples, but the attendance figures reflect the constant expressions of fear by Archdiocesan board members of hostility and apprehension among some pastors concerning the entire planning process.



The proposals may not necessarily all be good. But the decision to accept, reject, or alter them can only occur through participation in the planning process. My greatest fear now is that among some of the clergy there is such strong resistance to involvement at any level that within two or three years the gap is going to be a veritable Grand Canyon. Board members are attending these briefings and are participating in the decision-making process. Most of the clergy, on the other hand, are not. A situation is quickly developing in which laymen are so far beyond their pastors in their knowledge of the board process that such laymen are going to find working and volunteering in parish educational matters extremely frustrating.

Consider this as an appeal. Participation in the process is not the one-way acceptance of a specific plan for education. Participation is simply being part of what is going on. Laymen in this Archdiocese are beginning to make decisions for education—decisions made with or without the input and assistance of the clergy. Wouldn't it be better if layman and priest made the decisions together?

Pulpit time

Members of the Archdiocesan Board of Education expressed concern over a proposed letter Archbishop Bishop would be requested to send to parishes announcing the beginning of phase three of the Educational Planning Process. The concern had nothing to do with the planning process itself; the concern had

to do with taking up pulpit time with another special communication.

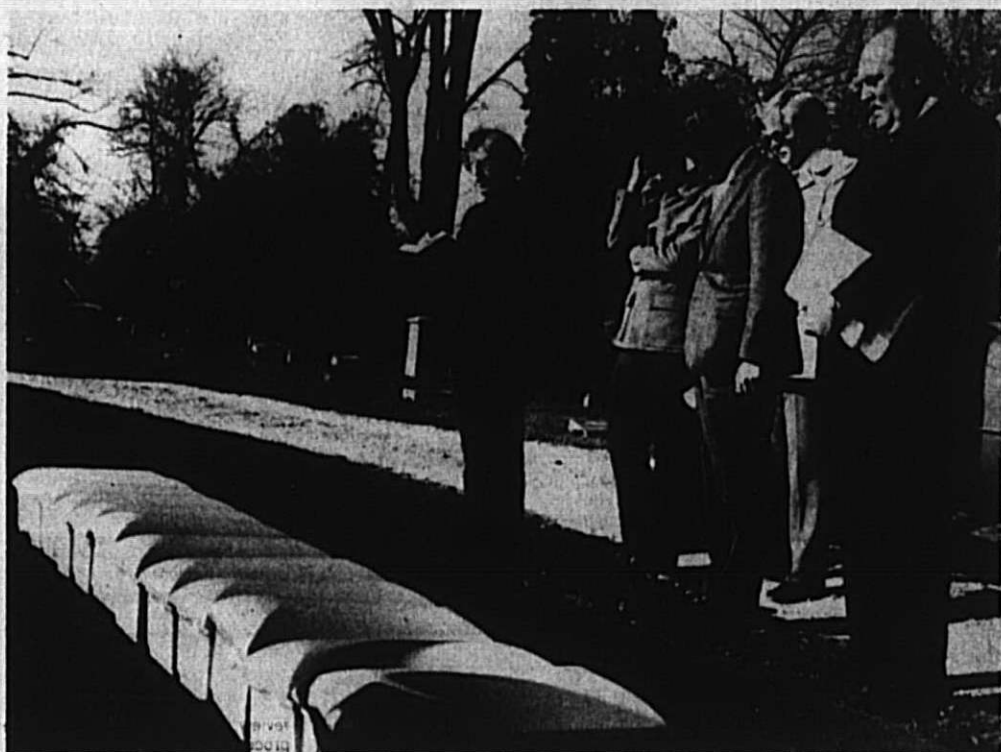
Layman and priest alike on the board wondered when the Word of God was being preached in view of the rash of special homilies during the past month or two concerned with a) Communion in the hand, b) teen-age marriage guidelines, c) Mission Sunday, d) Campaign for Human Development, e) the upcoming Catholic Charities Appeal, to mention only a few.

One priest on the board explained that he didn't see himself having time to preach on the Scriptures due to the special sermons. All agreed that the special sermons were good and necessary, but, alas! When can priests preach the Word of God?

I have often wondered the same thing until I realized that those special collection and special need sermons are preaching the Word of God. How, after all, can we separate preaching the Word of God from putting the Word of God into action? Do we view special collections like the Campaign for Human Development or the Catholic Charities Appeal, for example, as so far removed from the Word of God that we have lost sight of their outgrowth from the Word of God?

I believe the problem is less one of attention given to special collections and needs than the inability we priests sometimes have of relating the Scriptures to real life. Should not all our preaching, after all, direct itself toward fulfilling Jesus' commandment to love God and neighbor?

If we take that seriously, should we not then be encouraging our parishioners to do likewise? And doesn't that mean to a large degree sharing the goods that we have with those who have little?



BURIAL FOR UNBORN—A group of Catholic, Protestant and Jewish clergymen conduct a burial service for human fetuses at a cemetery in Highland Park, north of Chicago.

The deformed fetuses had been displayed in carnival sideshows until last summer when they were confiscated from the Lake County Fair. [NC photo]

dale francis says

Some won't admit they are wrong

BY DALE FRANCIS

One thing I learned a long time ago was that not many people doing wrong will admit even to themselves that they are doing wrong. I don't mean they are stubborn about it. I mean they won't even allow themselves to know they are doing wrong.

We have an almost infinite capacity for self-deception. It is a protection for us. We don't want to be in the position of doing something wrong so that we have to convince ourselves that what we are doing is really right.

I've been around a lot of people in my life who were doing something wrong. I spent some years as a police reporter on a big city daily, coming into daily contact with people who were quite plainly doing something wrong. Throughout my life I've always had a lot of people come to me with their problems. Some of them are people who are clearly doing wrong.

BUT IN ALL my life I don't remember ever meeting anyone doing wrong things who admitted doing wrong things. Naturally, I've met people often who are repentant, sorry for wrong things they had done in the past, recognizing that they had done wrong.

But I'm not talking about repen-

ance. I'm talking about people who are acting wrongly but who aren't repentant because they won't allow themselves to admit they have anything to be repentant about. That's the way we are. We have to convince ourselves what we are doing is right.

I don't doubt that there are some people who are knowingly evil. They admit to themselves that what they are doing is wrong and who do admit to themselves that they are acting in an evil way. But I've never met any of them. I suspect, knowing something of human nature, that there aren't many people like that.

I knew a fellow who abandoned his wife and his children to set up a house with a woman who had abandoned her husband and children.

They were Catholics, and you would hope they knew that they were doing wrong. But they continued to go to Mass and receive Communion together. I knew him well enough to talk to him about it, to tell him he surely knew that he was doing wrong. But he insisted that he was not. "We love each other," both of them told me. "That is why what we are doing is right."

Deep down, however, they must have both known they were doing wrong, but they had somehow convinced themselves that they were not. The capacity for self-deception is almost infinite.

THERE WAS A PRIEST I once knew who had been having problems. He wrote to me often. His letters started becoming more and more critical of the Church, almost abusive. When one letter came in which he attacked the Church bitterly, I told my wife that he was obviously preparing to leave the priesthood. Before he could act in a way he knew deep down was wrong, he had to convince himself that he was doing right.

I wasn't surprised a couple of days later when a letter came saying he had left. Self-deception had provided him with a cover for his actions. I wrote to him, pointed out what his letters had told me and, thank God, he came back. But he had almost convinced himself that he was doing right.

I mention this because I believe that this capacity for self-deception is playing a real role in some of the morally absurd opinions we're receiving—asking acceptance of pre-

marital and extra-marital sexual relations, for the right of couples to live together without being married, for the idea that valid marriages can simply die and that partners can marry someone else.

I believe that many of these views are abroad today because people are doing these things or thinking about doing them so they must, for their own self-protection, insist they aren't really wrong.

Understand this self-deception we practice. Don't allow it to happen to you. Don't allow those who need it for self-justification to convince you that the Church should relax those firm moral principles based on truths the modern world finds too hard.

in response

Return the Crown?

PRO

To the Editor:

Re: Editorial, "A Crown in Hungary" (11/25/77)

I do not see any reason for hesitation in answering with an unqualified "yes" the basic question: should our government return the crown of St. Stephen to its rightful owners? If someone—even a criminal—entrusts us with the safe keeping of an object, however valuable, are we not bound to hand it back to him when asked to do so?

The legality of Hungary's present government cannot and has not been challenged, and it is fully recognized by our government. The hysterical antics of some Hungarian immigrants who eke a living from their professional anticommunism may be understandable but they should not influence U.S. policy.

Readers of this Criterion may not be fully aware of the fact that the crown is a political rather than a religious symbol. It represents a political concept of the feudal type, rejected by the very great majority of Hungarians whether they live in the mother country or elsewhere. But the crown, as an object, is cherished as the relic of a past and of historical continuity that goes back more than a thousand years. If returned to Hungary, it will be on display in dignified surroundings, a reminder of the political concepts no longer accepted, but fondly remembered.

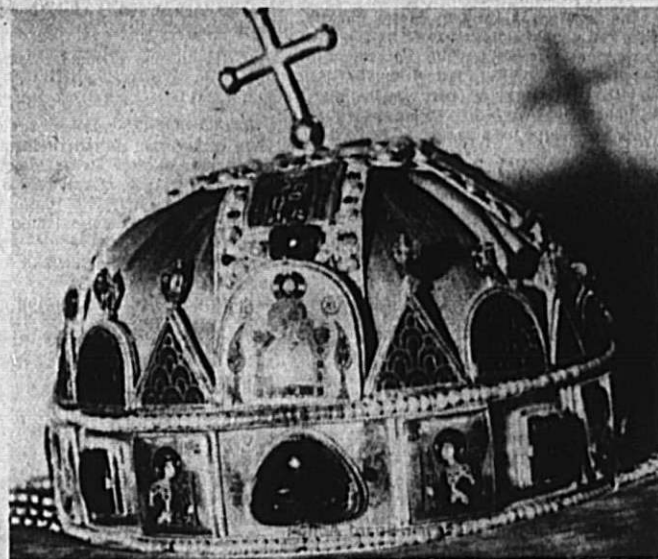
The return of the crown to Hungary would simply be in accord with the seventh commandment: Thou shalt not steal.

Prof. Denis Sino

Bloomington, Ind.

letters

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



CON

To the Editor:

Father Widner's statements in the November 25th Criterion editorial, "A crown in Hungary," seems to indicate that he has little knowledge of the Crown of St. Stephen's significance and of Hungarian history.

Hungary did not exist for centuries as "part of the Austro-Hungarian empire." This entity did not come into existence until the year 1867, when the Ausgleich or Compromise was negotiated between Austrian and Hungarian leaders. Only in the years 1849-1860 was Hungary actually a "part" of Austria, as a result of the defeat of the Revolution of 1848.

Every Habsburg king of Hungary from Ferdinand I (1526-1564) to Charles IV (1916-1921) except for Joseph II (1780-1790) swore at the time of their coronation to respect the political and territorial integrity of Hungary. For instance, all laws and regulations which applied to Hungary had to be passed by the states, and statutes which applied to Austria, did not apply to Hungary. Prior to 1526, Hungary existed as an independent and important Central European state, subject to no foreign power.

The Crown of St. Stephen did not exist as "part of the old empire." Its significance both preceded and followed the Habsburg dynasty and was well established before any Habsburg came to rule Hungary.

Pope Sylvester II presented the upper half of the Crown to Stephen (Saint) I (997-1038) in the year 1000, as a recognition of Stephen's zeal in converting Hungary to the True Faith, granting Stephen and his successors the right to call themselves "Apostolic Kings." This was a tribute to St. Stephen turning Hungary away from paganism.

The lower half of the Crown was presented to Geza I in the year 1075 by the Byzantine emperor Michael VII and the two parts were joined together, creating the present Crown.

The Crown of St. Stephen is more than a "valuable object d'art." Two canonized kings wore this Crown, (Stephen and Laszlo (1077-1095) making it a holy relic which would hardly be the kind of thing to hand over to an atheistic regime, committed to the destruction of the traditions and heritage which the Crown symbolizes.

The political significance of the Crown is that it served as a link with the Arpad dynasty which died out in 1301, of which St. Stephen and Laszlo were members. It became the symbol of Hungarian constitutional law and Hungarian territorial integrity, for all land in Hungary belonged, not to the King, but to the Holy Crown. No king was legitimate and recognized until he was crowned with it, and swore the accompanying oath to respect all laws and customs of Hungary. To return the Crown to a regime that has disowned

what the Crown symbolizes would be a mockery.

The Crown was given to the custody of the United States with the understanding that it would be returned to a government truly representative of Hungary. The origins of Kadar's government disqualify it from such recognition, for his power rests on Russian bayonets. His regime is no more representative of Hungary, than Hitler's Government General of Poland represented Poland. It is doubtful that any believing Catholic Hungarian would want the Crown in the hands of the persecutors of the Faith.

Before Cardinal Mindszenty's death in exile, he urged that the Crown never be returned to Hungary as long as the Kadar regime remained. One would expect the secular press, awash in the euphoria of détente, to advocate the return of the Crown, but certainly not an ordained priest in a Catholic publication.

John A. Masg

Bloomington, Ind.

the word this sunday

By Father Donn Raabe

SECOND SUNDAY OF ADVENT

"Hope"

Isaiah 11:1-10
Psalm 72:1-2, 7-8, 12-13, 17
Romans 15:4-9
Matthew 3:1-12

Amidst the Apocalyptic message of John the Baptist is God's message of hope. Jesus Himself would later take up a similar message, but would bring out the hopeful dimension in it. God wanted to let His people know He hadn't given up on them or deserted them. On the contrary, He was so much at work in their midst for their good that He threw Himself personally, totally into His work—He became part of it. That was the message of hope—believe He will be with you with spirit and fire to rouse the tired and brokenhearted. "Be patient, but be encouraged," He says. "The justice you seek will come about. The peace which seems to slip through your fingers will happen—in as much as you give yourself to My ways and live as brothers and sisters. It is possible! Don't lose hope, but look for the ways it is taking peace now in your midst."

the criterion

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"AND ANOTHER THING—RING-AROUND-THE-COLLAR HERE DRIVES ME CRAZY."

HOUSTON PARLEY COVERS WIDE AREA

Synopsis of resolutions at Women's Conference

HOUSTON—The following is a synopsis of the resolutions approved at the National Women's Conference, held in Houston Nov. 18-21.

ARTS AND HUMANITIES: Equal opportunities for upper level posts in federally funded cultural institutions; representation on grant-awarding boards; greater benefit from government grants; "blind judging" for musicians up for employment, awards or fellowships.

BATTERED WOMEN: National goal of elimination of violence in the home; establishment of national clearinghouse to aid agencies assisting such women; local training programs and legal protection for battered women and their children;

sensitivity to bilingual and multicultural needs.

BUSINESS: Full integration of women entrepreneurs in government-wide, business-related and procurement activities; more contracts and equitable treatment of women-owned businesses; evaluation and monitoring programs to oversee progress in this area.

CHILD ABUSE: Continued funding and support for the Child Abuse Prevention and Treatment Act of 1974; state support for prevention, reporting, counseling and intervention programs on child abuse, including child pornography, sexual abuse, battering and neglect.

CHILD CARE: Major role for federal

government in comprehensive, voluntary, flexible-hour, bias-free, nonsexist, quality child care and development programs; services accessible to all who need them, regardless of income.

CREDIT: Vigorous enforcement of the Federal Equal Credit Opportunity Act of 1974; a nationwide campaign to inform women of their credit rights.

DISABLED WOMEN: Equal access to education, training and employment based on their needs and interests rather than preconceived notions of others; federal legislation to raise income levels; equal rights to adoption and foster care; removal of all work disincentives for disabled who wish paid employment; Medicaid

and Medicare coverage for all medical services and supplies needed by disabled women; inclusion of disabled under the 1964 Civil Rights Act; support for U.S. participation in United Nations International Year of the Handicapped in 1981.

EDUCATION: Vigorous enforcement of all laws prohibiting discrimination in education; expansion of bilingual vocational training, educational and cultural programs; elimination of sex and race stereotyping in books and curriculum material, teacher training, and counseling; promotion of women's studies programs.

ELECTIVE AND APPOINTIVE OFFICE: National effort to increase

the number of women in political office and appointed positions; equal representation on state boards and political convention delegations; establishment of affirmative action offices for women by each national party.

EMPLOYMENT: Support full employment; enforcement of all anti-discrimination laws in employment; federal, state and local training programs to employ and promote women in policy-level positions and professional, managerial and technical jobs; special attention to minority needs; prohibit discrimination on the basis of pregnancy; promotion of flexitime jobs.

EQUAL RIGHTS AMENDMENT: Support ratification of the ERA.

HEALTH: Establish a national health security program, including benefits for preventive health services, comprehensive family planning services, reproductive health care, general medical care, home and health support services, and comprehensive mental health services; state enactment of patients' bill of rights; expansion of authority of Food and Drug Administration; federally funded research on safe, alternative forms of contraception, particularly male contraception; national investigation of conditions in nursing homes and mental institutions.

HOMEMAKERS: Laws on marital property, inheritance and domestic relations should be based on principle that marriage is a partnership with equal contributions; support a practical plan for covering homemakers in their own right under Social Security; spouses should share in economic dislocation of divorce; federal and state programs for counseling, training and placement of displaced homemakers.

INSURANCE: Elimination of discrimination; prohibition of practice of denying coverage for pregnancy and pregnancy-related expenses, group disability for normal pregnancy and complications, newborns from birth, women with children born out of wedlock and those children.

INTERNATIONAL AFFAIRS: Greater involvement of women in formulation of foreign policy; increased appointments of women as ambassadors, U.S. delegates to international conferences, and to all foreign affairs agencies; appointment of a special assistant to the Secretary of State to coordinate a program to increase women's participation in foreign policy; retention of UN Commission on the Status of Women; priority in AID programs to integrating women in development plans; press human rights with special attention to oppressed women; reduced military spending and foreign military sales; begin phase-out of U.S. nuclear arsenals and urge all nuclear nations to follow suit; support peace education.

MEDIA: Employment of women in all job categories; expand the por-

tray of women; prohibit employment discrimination; campaign to deemphasize the exploitation of female bodies and the use of violence against women in the mass media.

MINORITY WOMEN: Special government attention to the double discrimination against minority women, especially in such areas as involuntary sterilization, monolingual education and services, high infant and maternal mortality rates, confinement to low level jobs and poor housing, and culturally biased educational, psychological and employment testing; guarantee tribal rights and sovereignty of Indians, honor existing treaties and permanently remove threat of termination; extension of Indian Education Act of 1972; and deportation of American-born children and allow their Hispanic parents to remain with them; include migrant women in legislation under National Labor Relations Act; full quality education and federally assisted housing for blacks; government action on unemployment; national program for the placement of children in need of parents.

OFFENDERS: Revision of sentencing laws to eliminate discrimination that affects the treatment of women; reform practices to provide legal counseling, referral, and health services; protection against sexual abuses by inmates and personnel; education in a non-stereotyped range of skills; attention to needs of mothers; diversion to community-based facilities; elimination of disparity of treatment of male and female juvenile offenders; removal of status offenders such as runaways from the jurisdiction of the courts.

OLDER WOMEN: Action by public and private agencies to provide services which will allow older women to live with dignity and security, including housing, home health and social services, preventive and remedial health services, public transportation, continuing education, geriatric education for all medical personnel, bilingual and bicultural programs, passage of Displaced Homemakers bill, active participation in government policy-making, and an end to mandatory retirement.

RAPE: Revision of rape laws; local review of practices of existing legal procedure; educational programs in prevention and self-defense; expansion of existing victim compensation.

REPRODUCTIVE FREEDOM: Support U.S. Supreme Court decisions which guarantee reproductive freedom to women; oppose exclusion of abortion or childbirth or pregnancy-related care from public funding of medical services or from privately financed medical services; oppose involuntary sterilization; confidential family planning services for teen-agers; sex

(Continued on Page 9)



educational planning process

focus on:
youth and young adult,
sacramental catechesis

The Educational Planning Commission of the Archdiocesan Board of Education (ABE) is currently consulting parish and district boards of education on 27 proposals for the future of Total Catholic Education in the Archdiocese. The proposals were developed by seven task forces of the commission. The commission will use the results of the consultation to make recommendations to the ABE in the spring.

The word "catechesis" appears frequently in the proposals. Catechesis is the process of making a person's faith living, conscious and active through instruction.

The proposals treated below deal with Youth and Young Adult Catechesis (No. 12) and Sacramental Catechesis (Nos. 13 and 14). The remaining 13 proposals will be treated in future issues of the Criterion.

Each proposal is accompanied by its own rationale. In some cases the text of the rationale has been edited and abridged for space reasons.

12. Issue: Youth Ministry

Proposal for Archdiocesan Board Action

To meet the unique spiritual, psychological and social needs of youth and young adults to the age of thirty, the Archdiocesan Board of Education will hire a full-time Director of Youth and Young Adult Ministries for a three-year period. Although this person will work closely with the Office of Catholic Education, he/she will be directly accountable to the Archdiocesan Board of Education. The job description will be developed from the guidelines set forth in the Youth and Young Adult Task Force Report.

RATIONALE: Of the 27 proposals that emerged from the seven task forces, only one of these came out of the Youth and Young Adult task force. That policy alone summed up the many long hours of hard work, dedicated research, and serious discussion of the task force members.

The task force discovered that youth and young adults (from the teen-ages to about age 30), have special religious and human needs that are different from those of the rest of the Church community. This concept of ministry to youth and young adults as a special ministry has emerged over the past few years as those organizations in the Church that have been working with this age group have struggled to find the best way to share their faith with the upcoming generation. Traditional church organizations, which worked so well in the past, have become more and more powerless to help young people discover true meaning for their lives.

Through leadership gathered together by the United States Catholic Conference, CCD, CYO, scouts, and other youth-oriented programs have begun to join forces and unite in a total approach to serving youth and young adults. Key to this new way is to expand on the idea that youth ministry is directed to young people and is for young people, and include ministry with young people, and by young people. This approach calls young people to take their full and proper role in the Church community as baptized and confirmed members. It also recognizes that young people

and adults should work together for the good of the entire Church community. Youth ministry calls attention to the fact that young people themselves are often the strongest influence on one another.

Total youth ministry in this archdiocese must unify all elements of the Church's ministry—prayer, sacraments, liturgy, education, responses to immediate social and psychological problems, and the joyful welcoming of youth and young adults into the parish family.

Right now the most pressing job is to continue the work that the Youth and Young Adult Task Force began. More information about youth ministry, what others are doing that works, and what needs to be done here must be obtained. Most importantly, relationships between those people in the Church who have the power to minister to youth must be developed and strengthened, so that the Church will make the best effort possible, and not waste time, money, and people in doing a lot of things that in the long run accomplish very little.

In order to do this job, the Youth and Young Adult Task Force most strongly urged that a full-time professional Director of Youth and Young Adult Ministries be hired at the archdiocesan level. At the end of three years, a review would be made to decide how well the job had been done, and if the position should be continued and supported and continued, or discontinued because of failure to do what had to be done.



13. Issue: Education to and Implementation of New Sacramental Rites

Proposal for Archdiocesan Board Policy

Archdiocesan guidelines will be developed by the Department of Religious Education in conjunction with the Office of Worship for the preparation of candidates for the celebration of the Sacraments according to the revised rites; the Catechetical and Liturgical Guidelines will be adapted to and followed by all parishes of the Archdiocese of Indianapolis.

RATIONALE: Recently, the Church, through Vatican Council II has unfolded a theology of the sacraments that had for many years been forgotten. This theology might be summed up as follows:

1. Sacraments are ritual expressions of: a) the faithful actions of Christ, and b) the faithful response of the Church to Christ's saving activity.

2. Sacraments are places of encounter with Christ in the fullness of His redeeming activity, called the paschal mystery.

3. Sacraments are not private actions. They are the prayerful activity of the whole Church. Consequently, the people are not merely receivers of the sacraments, nor are they only participants. They are the celebrants (with the appointed minister) of the sacraments. This is marked by the constant appeal for their participation and by the emphasis laid on the presence of the community in all the revised rites.

4. Sacraments cannot exist outside the faith community. The efficacy of a sacrament in an individual's life is commensurate to his/her personal faith response.

5. Christ does not need the sacraments—people do. Sacramental ritual must be grounded in human existence. Sacramental rites must be humanly attractive.

The sacramental rites of the Catholic Church have recently been revised by decree of Vatican Council II and published by authority of Pope Paul VI. The revised rites have been promulgated by a church aware of the need to give renewed meaning and

expression to the sacraments as the dynamic action of Christ alive within the community of His people.

This policy proposes that the Department of Religious Education, in conjunction with the Archdiocesan Office of Worship, establish seven different task forces to develop catechetical and liturgical guidelines for education concerning, and implementation of, the new sacramental rites.

Each task force will be asked to consider:

1. The method of instruction and model programs of catechesis;

2. The amount of time to be given to the preparation for the sacrament;

3. A suggestion of recommended texts and materials;

4. Suggestions for means of involving and instructing parents at the time of the child's reception of the sacrament;

5. Suggestions for means of involving the parish community in the preparation for, and the celebration of, the sacrament;

6. Suggestions for liturgical celebration of the sacrament;

7. Suggestions and models of follow-up programs of catechesis.

The recent revision of all of the sacramental rites challenges priests, catechists, and parents in their efforts to catechize candidates and to implement the new rites. Archdiocesan guidelines will attempt to assist these same people in this huge task that is theirs. Guidelines will be prepared in such a way as to offer direction to all parishes of the archdiocese and to allow for flexibility and creativity in program design in each parish.

14. Issue: Catechesis for Reception of First Communion, First Reconciliation and Confirmation

Proposal for Archdiocesan Board Policy

Because the sacraments are the very life and action of the faith community, and because parent, child, and priest should determine the time at which the young Christian is ready to prepare for and receive the sacraments, parish communities will offer a program of sacramental catechesis for the reception of First Communion, First Reconciliation, and Confirmation. This program will be distinct from and in addition to the catechesis taking place in the parochial and CCD classrooms. Parishes are advised of the desirability of:

1. Offering children a parish program of catechesis for the first celebration of each of these sacraments: Eucharist, Reconciliation, and Confirmation;

2. Discouraging grade level preparation of the sacraments—time of the reception will be determined by the child's knowledge and comprehension of the sacrament;

3. Both parochial and public school children receiving sacramental preparation together;

4. Parents of both parochial and public school children taking part in the same program of sacramental preparation;

5. The celebration of the sacrament by all candidates in a common community celebration.

RATIONALE: The sacramental rites of the Catholic Church have recently been revised by decree of Vatican Council II and published by authority of Pope Paul VI. The revised rites have been promulgated by a church aware of the need to give renewed meaning and expression to the sacraments as the dynamic action of Christ alive within the community of His people.

With the advent of the new rites, one overriding issue confronts the Catholic Church; namely, the urgency in making connection between sacraments and community. Sacraments need to happen within the context of the parish faith community. Even children must be helped to understand the sacraments as their initiation into, and their ongoing participation in, the parish community.

This policy proposes that parishes throughout the archdiocese offer programs of sacramental catechesis for the sacraments of First Communion, First Reconciliation, and

Confirmation that are distinct from, and in addition to, the catechesis taking place in either the parochial school or the parish CCD program.

This policy encourages parents, child, and priest to determine the child's readiness for the sacrament. It discourages the concept that the child is ready for the sacrament because he has reached a certain grade-level in school. It encourages the parish and the candidates to see the sacraments as periods of initiation into the faith community (the parish community) rather than as subjects to be mastered in the classroom. It discourages separation of members of the parish into the groups suggested by the parochial school and the CCD. It encourages significant involvement of the parents in the decision for, and the catechesis of, their children. It encourages a thorough catechesis for each particular grade-level. It encourages the parish to prepare certain of its members as catechists for the specialized area of sacramental catechesis.



question box

Why do Catholics pay for Masses?

BY MSGR. R. T. BOSLER

Q. Why do Catholics have to pay for Masses? Who started this practice? Isn't it discriminating against poor people who cannot afford Masses as much as the rich? Why should we pay a priest to pray for us?

A. There is no way you can pay for a Mass, but you can help support the priests who offer the Masses. I suppose we could say the practice is as ancient as the New Testament times. As Paul wrote to the Corinthians: "Do you not realize that those who work in the temple are supported by the temple and those who minister at the altar share the offerings of the altar? Likewise, the Lord Himself ordered that those who preach the gospel should live by the gospel" (I Cor. 9:13-14).

From the earliest days of the Church the faithful brought gifts of food and

money to the celebration of the Lord's Supper for the support of the clergy and help for the poor. Though the practice of giving and offering to an individual priest, obliging him to offer a Mass for a special intention, began as early as the middle of the eighth century, this did not become common until the 11th century. It was the common, or poor people, who wanted this. The wealthy had their own priests, who offered Mass for them in their castles or feudal estates.

There were many abuses that crept into this practice of offering stipends. The Church had to pass a law limiting a priest to one stipend a day. This practice of giving stipends is something many priests would like to see eliminated. The major support of priests no longer comes from Mass stipends, but from a salary and room and board supplied by a parish or a diocese. However, many retired priests and most missionary priests depend considerably upon the surplus stipends that many parishes receive, so that diocesan officials are reluctant

to discontinue the practice.

As for the problem of mathematics, remember Jesus' story of the widow's mite: It's not the amount given, but the sacrifice and intention of the giver that counts before God.

Q. Some time ago you discussed Canon 2335 of church law in writing about the Masses. The second part of this Canon, which you did not mention, provides for excommunication for those who plot against legitimate civil authority. I was horrified to read this. How can the Church pay lip service to freedom and justice and still have such a law on the books? If the founding fathers of American independence had been Catholic, they would have suffered automatic excommunication!

A. Have you read the Declaration of Independence recently? The colonists who broke away from England listed 28 charges why that government was no longer to be considered the legitimate ruler of the colonies.

"Legitimate" is the key word. Though the attempt to overthrow a legitimate government is still a moral evil, it is very unlikely that the new canon law, now in the process of development, will impose the Church penalty of excommunication upon it. Canon 2335 reflects problems of the last century and the papal states which do not exist today.

Incidentally, one of the signers of the Declaration of Independence was a Catholic, Charles Carroll of Carrollton, who had more at stake than any of the other signers since he was by far the wealthiest.

Q. My husband and I are expecting our first child. We are wondering whether one of the sponsors for the Baptism could be a non-Catholic. I am a convert; my family is Protestant. We would like for my only brother to be a sponsor. My parish priest says this is impossible. However, friends tell me that this is allowed in other Catholic churches.

A. Busy pastors seem to have a hard time keeping up with new church decrees. In 1967, the Vatican Secretariat for the Promotion of Unity of Christians issued a directory which offered a solution for your problem. The directory states that "a member of a separated community" may not act "as godparent in the liturgical and canonical sense at baptism or confirmation." "The reason," it explains, "is that a godparent is not merely undertaking his responsibility for the Christian education of the person baptized or confirmed as a relative or



100TH BIRTHDAY—Retired Archbishop Edward D. Howard of Portland, Ore., speaks at a Mass at Immaculate Conception Cathedral honoring him on his 100th birthday. Seated next to him is Father Arthur Dernbach, superintendent of schools for the Portland archdiocese. (NC photo by Jim Signor)

friend—he is also, as a representative of a community of faith, standing as sponsor for the faith of the candidate. Equally, a Catholic cannot fulfill this function for a member of a separated community. However, because of ties of blood or friendship, a Christian of another community, since he has faith in Christ, can be admitted with a Catholic godparent as a Christian witness of the Baptism. In comparable circumstances, a Catholic can do the same for a member of a separated community. In these cases the responsibility for the Christian education of the candidate belongs to the godparent who is a member of the

Church in which the candidate is baptized."

Maybe this will help you with your parish priest. I have quoted this passage before, but judging from the number of queries that come to me like yours, I felt it was necessary to answer your question and print it again.

Q. Can a baptized Catholic marry an unbaptized person?

A. Yes, after the proper dispensation from the bishop is obtained. This is an everyday occurrence.

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remember them

† ASH, William J. (Curry), 78, St. Plus X, Indianapolis, Nov. 29. From 1960 to 1968 Mr. Ash served as a member of the Board of Directors of the Criterion Press, Inc.

† BIERMAN, Marcellus A., 58, St. Mary-of-the-Knobs, Floyd's Knobs, Nov. 26.

† BONATO, Elizabeth, 84, Sacred Heart, Terre Haute, Nov. 26.

† BROWN, Ann L., Christ the King, Indianapolis, Nov. 26.

† BUTLER, Gertrude G., 74, St. Margaret Mary, Terre Haute, Nov. 21.

† CAITO, Philip J., 66, St. Mark, Indianapolis, Nov. 30.

† CHIADO, Angela, 87, Sacred Heart, Clinton, Nov. 23.

† COLBERT, Katherine E., 72, St. Joseph, Terre Haute, Nov. 28.

† DOHRENEWEND, David Christopher, St. Thomas Aquinas, Indianapolis, Nov. 28.

† ERBSE, Jane D., 78, St. Andrew, Richmond, Nov. 28.

† FRIESS, Mary Alice, 73, St. Michael, Charlestown, Nov. 23.

† FOX, Agnes Elizabeth, 93, St. Augustine Home Chapel, Indianapolis, Nov. 26.

† GAUGHAN, Sally C. (O'Brien), St. Catherine, Indianapolis, Nov. 28.

† GETTELFINGER, Keith, St. Bernard, Frenchtown, Nov. 21.

† GOEBEL, John F., 28, St. Mark, Indianapolis, Nov. 28.

† GRAY, Victor, 68, St. Leonard, West Terre Haute, Nov. 28.

† GUNTHER, Harold A., 72, St. Anthony, Clarksville, Nov. 25.

† HEMINGWAY, Annabelle, 55, St. Augustine, Leopold, Nov. 23.

† JAMES, Charles J., 45, St. Augustine, Leopold, Nov. 28.

† KILGUS, Frank J., 79, St. Andrew, Richmond, Nov. 23.

† METZGER, Robert John, 16, Our Lady of Lourdes, Indianapolis, Nov. 25.

† MURRAY, William V., 64, St. Gabriel, Connersville, Nov. 23.

† PABERZS, Veronika, 68, SS. Peter and Paul, Indianapolis, Nov. 26.

† POPP, John Edwin, Holy Name, Beech Grove, Nov. 23.

† RATZ, Cathrine V., 86, St. Gabriel, Connersville, Nov. 28.

† SCHOENBACHER, Leonard, 82, Sacred Heart, Indianapolis, Nov. 29.

† SMITH, Ann M., 82, St. Patrick, Terre Haute, Nov. 25.

† TURNER, Benjamin C., 85, Little Flower, Indianapolis, Nov. 28.

† UTT, Hylda M., St. Luke, Indianapolis, Nov. 29.

† VONDERHEIDE, Carrie L., 90, St. Benedict, Terre Haute, Nov. 28.

† ZAFIAN, William Joseph, Sr., St. Luke, Indianapolis, Nov. 28.

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Open House at Chataud slated for December 4

Chataud High School will conduct an open house for interested northside junior high students on Sunday, Dec. 4, from 1 to 3:30 p.m.

A general meeting will begin at 1:30 to explain the

religious instructional program, the curriculum and the guidance program. Faculty and students will be on hand for guided tours, to answer questions and to conduct individual classroom sessions.

Chataud, located at Kessler Boulevard and Crittenden Avenue, Indianapolis, has an enrollment of 859 boys and girls. The school serves the ten northside Catholic parishes. Non-Catholic students are welcome as space and scheduling permit.

A placement exam for incoming freshmen will be administered on Saturday, Feb. 4, at 9 a.m. For further information, contact the school office, 251-1451.

Alumnae Mass

INDIANAPOLIS—Members of the 1947 graduating class of St. Mary Academy will attend a special Mass of Thanksgiving in St. Mary Church at noon Sunday, Dec. 4, in St. Mary's Church.

Those who did not attend the reunion earlier this year are especially urged to attend the Mass.

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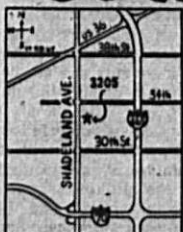
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SCOUT AWARD WINNERS—Above are the boys of the Archdiocese who received the Ad Altare Dei medal and the Pope Plus XII emblem at the annual ceremony held on Sunday, Nov. 20 in SS. Peter and Paul Cathedral. At the left

In the back row is Archbishop George J. Blakup, who presented the awards, and at the right, Father John Ryan, Archdiocesan Director of Scouting.



MARIAN AWARD RECIPIENTS—Above are the 1977 recipients of the Marian Award presented at the Cathedral

on Nov. 20. The award is given to members of the Girl Scouts and similar organizations.

cyo

Boxers win 7 out of 8

The St. Rita Boxers won seven of eight matches in competition last Saturday against the West Terre Haute Boxing Club. Following are the detailed results:

Gonzales Glasco, St. Rita, defeated Kent Acuff, West Terre Haute; Ronald Simington, St. Rita, defeated Jeff Hanna, West Terre Haute; Terry Ray, West Terre Haute, defeated James Matlock, St. Rita; Steve Dorsey, St. Rita, defeated Lenny Selbia, West Terre Haute; George Reedy, West Terre Haute, defeated Alex Santiago, St. Rita;

Charles Kinneil, St. Rita, defeated Jimmy Willis, West Terre Haute; Joe Carter, St. Rita, defeated Ronald Smith, West Terre Haute; Curtis Smith, St. Rita, defeated Steve Lyday, West Terre Haute; Tommy Stevenson, St. Rita, defeated Albert Murrell, West Terre Haute.

Cage champs

St. Simon's Cadet "A" girls' Basketball team defeated St. Barnabas last Sunday to capture the annual St. Andrew Post-Season Tournament Championship. The score was 32-16.

In the consolation game host St. Andrew defeated St. Mark, 28-25.

Quiz to open

Fifteen teams begin competition Sunday, December 4, at various parish sites in the first round of the Twenty-Fourth Annual CYO Criterion Quiz Contest.

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Synopsis

(Continued from Page 5)
education in all schools; aid to teen-age parents in schools.

RURAL WOMEN: Establishment of federal rural education policy to meet special needs of isolation, poverty and unemployment; support same right of ownership for farm wife as spouse; all programs for rural women should include black, migrant, native American, Alaskan, Asian American and Hispanic women; appointment of a joint presidential committee to investigate Louisiana sugar plantation system's violations of human rights, especially of women.

SEXUAL PREFERENCE: Elimination of discrimination on the basis of sexual and affectional preference in housing, employment, public accommodations, credit, public facilities, government funding and the military; repeal of laws that restrict private sexual behavior between consenting adults; prohibition on consideration of sexual or affectional preference as a factor in child custody or visitation decisions.

STATISTICS: Require OMB to collect and analyze data to assess impact of government programs on women; collect and report statistics of U.S. Census Bureau, by sex and subgroups to eliminate under-reporting of minorities.

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The first unit in the state of Indiana of the Ladies Auxiliary, Knights of Peter Claver, was organized at St. Rita parish, Indianapolis.

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Today's Music

by Charlie Martin

DON'T IT MAKE MY BROWN EYES BLUE

Don't know when I been so blue.
Don't know what's come over you
You've found someone new—
And don't it make my brown eyes blue!

Tell me no, tell me some lies
Give me no reasons, give me alibis.
Tell me you love me and don't let me cry—
Say anything but don't say goodbye.

I'll be fine when you're gone;
I'll just cry all night long.
Say it isn't true—
Cause don't it make my brown eyes blue.

I didn't mean to treat you bad—
Didn't know just what I had.
But honey now I do
And don't it make my brown eyes blue.

Written by Richard Leigh
Sung by Crystal Gayle
Copyright United Artists Music Co., Inc., 1976

Today's music presents a variety of sounds and message. The country sound and approach to music is a distinctive type, and one that has millions of supporters. From its origin in Nashville and the Southland, its popularity has grown worldwide. Country music often approaches life situations with the type of open honesty that presents these situations as they really are. Perhaps its weakness is a simplification of the complexities of feelings and the situations that create them.

Crystal Gayle's "Don't It Make My Brown Eyes Blue" has appealed to both the country and pop music audiences. It is a gentle melody, the story of a breaking up in a love-relationship. The song accentuates the sadness in the situation and the person's denial that the breaking up of the relationship is actually happening. There is no search for the reasons behind the failure in the relationship, only an unrealistic hope that love will make everything right again. The singer infers that there have been problems previous to the break up: "I didn't mean to treat you bad; Didn't know just what I had." "Treat you bad" could mean many things, but at a minimum it implies a lack of responsibility toward the relationship.

The song makes me reflect on a quality that is too often not expressed in relationships: appreciation. Loving another person is a statement of commitment towards another. It implies a willingness to be involved in the ups and downs of another's life. But it does not mean that we should make assumptions or take for granted the strength and support love brings into our lives. Several times in these columns, I have spoken about the gift implied in love. In receiving another's love, we accept a responsibility toward this gift. One of these responsibilities is that we do recognize the giving involved and show that we are appreciative of such a gift. Love enables us to recognize the worth in ourselves, empowers us to act on our own abilities, and strengthens us to face the daily challenges of living. To fail to appreciate a gift that can do so much for us hurts both the receiver and the giver.

Sometimes we are afraid to honestly accept another's love and friendship. We look for reasons why the person should be open and giving to us. Yet trust is important. We need not deny that there may have been difficult experiences in relationships in the past. There may have been times when love really was not love, when it was not a free and authentic giving from another person. During these experiences, we may have felt used by another, that our friendship has been bartered for. Because of these experiences we have stronger ability to recognize genuine friendship, and when it is given, our initial sign of appreciation is its acceptance.

Sometimes we do fail to appreciate the goodness in others and what they bring into our lives. No matter what color our eyes are, their becoming blue may help us learn for the future. Yet it is not important to cry for long. Rather, we can become more aware, more receptive, and more appreciative of the future gifts of love in our lives. Then we have sparkling eyes, both giving and receiving the gift of love.

BY JAMES W. ARNOLD

"Looking for Mr. Goodbar" is an exhaustingly dreary film about a moral and physical tragedy—the decline, fall and eventual murder of a young woman of Catholic background—that desperately needs but never finds intelligent control and insight.

The movie has been widely hyped as a likely Oscar vehicle for the equally widely hyped Diane Keaton, up to now mostly known as Woody Allen's leading lady of comedy. Indeed, Keaton gives the film its only class ingredient—a fascinatingly complex central character whose contradictions and quicksilver attractiveness hold interest and sympathy long past the point of creeping boredom.

It's not clear whether she's acting or simply reaching into all corners of her own personality. But at the risk of adding to the hype, let's say she dominates the screen as no actress has since Jane Fonda in a similar role in "Kluge."

PART OF THE reason for that dominance is the general failure of writer-director Richard Brooks ("In Cold Blood") to provide much else to notice or think about. His adaptation of Judith Rossner's 1975 quality bestseller diminishes the original so clumsily that it almost seems a remake of "Jekyll and Hyde."

As a novel, "Goodbar" is essentially a why-did-it-happen story, beginning with the brutal slaying (based on the 1973 Roseann Quinn case) of a young, apparently conventional Irish Catholic schoolteacher in a sleazy Greenwich Village flat, and flashing back to tell her life story.

There were many tragic ingredients: a rigid and loveless upbringing, traumatic childhood disease, the problem of competing with more successful sisters, and finally a sour romance with a married college prof who used her, then dropped her. Thus scarred and rejected, Theresa Dunn turned to the casual non-demanding sex relationships of the singles bars where she met men as wounded as herself, and began a figurative descent into hell.

There was value in all this. Rossner, after several good novels that didn't sell, had a commercial sex-and-violence subject. (She got over \$500,000 for paperback and movie rights). Moralists

Providence nun dies at age 86

ST. MARY-OF-THE-WOODS, Ind.—The funeral Mass for Sister Catherine Agnes Peters, S.P., 86, was held at the Church of the Immaculate Conception on Saturday, Nov. 26. Sister Catherine Agnes died on Thursday, Nov. 24.

Sister Catherine Agnes, who entered the Sisters of Providence in August, 1913, was a teacher, bookkeeper and registrar during her active career in California, Illinois, Washington, D.C. and St. Ann parish, Terre Haute.

Nieces and nephews survive.

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viewing with arnold

'Mr. Goodbar' not worth search

could see it as a story with an obvious point. There was exploration of the fate of the single woman adrift in the wicked city, and especially of the pits of the singles bars. Feminists were pleased by the literary breakthrough (a female initiating sexual encounters and using them as only males had been allowed to do) and by the description of the destructive power of men over women.

THE MOVIE GOES straight for the obvious. Brooks doesn't begin with the murder, and so is able to suggest that almost any of Theresa's boy friends were capable of killing her, which immediately forces a melodramatic distortion of character. Thus, the one man in the book who is sympathetic and non-exploiting and offers Theresa a chance for love that she is afraid to accept, comes on in the film as just

a different, more pathetic kind of psycho. Her family life is hardly explained at all, with her father (Richard Kiley) as a loud-mouthed boor who watches TV in his Notre Dame jacket, and her sister (Tuesday Weld) as a flaky, whimpering sexpot. The elements of Catholic culture that manage to leak onto the screen are so dumb and bizarre that the Moonies in comparison would seem like brain surgeons.

Worst of all, the crucial affair with the prof is changed so that Keaton-as-Theresa is at least an equal seducer, and their breakup is far from heart-rending. The net effect is that there is no clear motivation for her double life, aside from a neurotic need for sex and the bad luck of meeting one rotten weirdo after another. We don't lock into the heroine's personal tragedy, and we don't see her as a typical lonely single, either. What we do see, endlessly,

is a lot of kinky groping in dimly lit bedrooms, in which Keaton sets some sort of record for variations on simulated ecstasy, and for being beaten up and finally expunged in arty cinematography.

THE CENTRAL difficulty is that Brooks has turned a possibly touching, pitiful and meaningful reality into a "Cuckoo's Nest" of sick and improbable characters who, at times, are even expected to amuse us. Keaton seems the most normal and likeable character in the film, and incredibly, her relentless sex and drug activity seems almost cool.

Also decidedly unhelpful is a choppy editing style that makes the narrative hard to follow, occasional excursions into imaginary scenes that are impossible to tell from "reality" (fake Bergman to go with the fake Fellini), and studio-bound sets that add to the desperate need for fresh air as well as sanity.

Write "Goodbar" down as Missed Opportunity. It may be a landmark in Ms. Keaton's career, and in exploring sex from a woman's viewpoint. But the movie started with those assets, and took them nowhere. [Rating: C- condemned]

this week's tv films

THE FOUR MUSKETEERS

(1975) (CBS, Friday, Dec. 2): Richard Lester's sequel to his own "Three Musketeers" manages even to improve on his unique combination of using the classic Dumas story for slapstick romantic swashbuckling, sweaty realism and social satire. This one bristles with fine moments for nearly every taste, as well as eye-popping costumes and locations. A recommended fun movie for adults and all but very young children.

UPTOWN SATURDAY NIGHT

(1974) (CBS, Wednesday, Dec. 7): Lightweight, good-natured crime comedy featuring a topnotch Black cast who seem to be

having the time of their lives: Sidney Poitier, Bill Cosby, Flip Wilson, Richard Pryor, and Harry Belafonte doing a takeoff on Brando's "Godfather." Satisfactory entertainment for adults.

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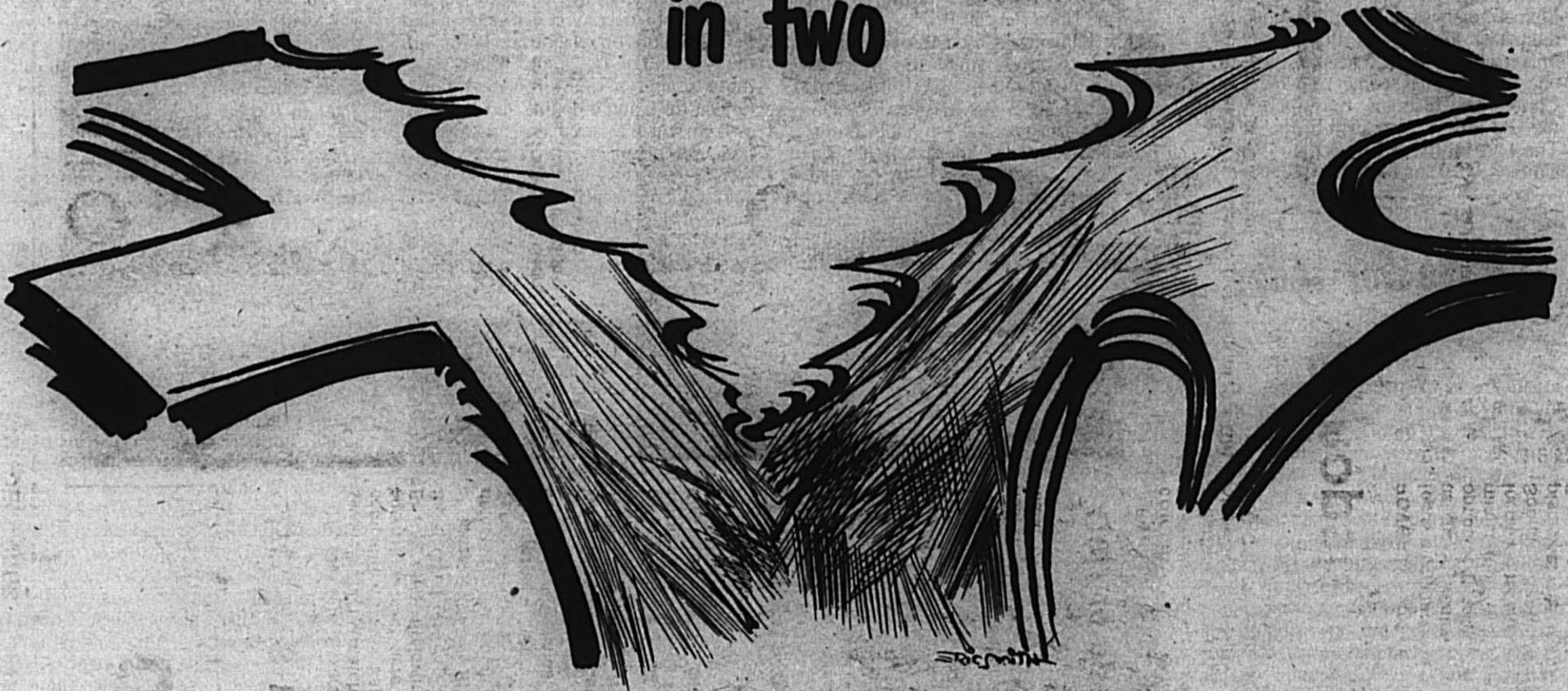


Mike Hornak



Mike Feeney

He helped tear the Church in two



By Father John J. Castelot

The man most commonly held responsible for the final break between Eastern and Western Christendom is Michael Cerularius, Patriarch of Con-

Profile in history

stantinople from 1043 to 1058, when he was sent into exile. That he played a leading role in this tragic affair no one can deny. And yet, he was, in many ways, a victim of historical circumstances.

The East-West situation had been a tense one for centuries, in fact, from the time of Constantine the Great and the Arian turmoil which followed upon the Council of Nicea in 325. Matters did not improve during several following centuries.

In the 860s, Photius, Patriarch of Constantinople, was excommunicated by the Pope. (The story is too long to go into here.) He in turn excommunicated the Pope and issued a virulent encyclical which became the manifesto of Eastern supremacy. This schism was settled in 893, but the bitterness and the encyclical remained to be used later. The person who used it was Michael Cerularius.

HE CAME FROM a highly placed family in Constantinople and received his professional training at the imperial court. Indeed, there was nothing in his early career which either indicated that he would assume high ecclesiastical office or prepared him for such office. There was controversy over whether or not he was involved in a plot to depose Emperor Michael IV. At any rate, when Constantine became emperor, Cerularius became a power at the court. He was the emperor's most trusted adviser.

The reasons are not altogether clear, but Cerularius had become a monk, and the new emperor named him, for all practical purposes, successor to the reigning patriarch. Upon the death of the latter, he was installed as Patriarch of Constantinople, the most prestigious ecclesiastical post in the East. Cerularius regarded the spiritual ruler above the temporal. This was, indeed, a lofty concept of his office.

By the middle of the 11th century, the Byzantine Church, separated from Rome since 1009, had lost all belief in the primacy. It did not recognize that Rome had ever made such a claim. While it conceded in principle that all five patriarchates were equal and independent, it regarded Constantinople as the foremost see in Christendom.

Ten years after Cerularius had become

the Patriarch, he had a letter sent to the Bishop of Trani in Apulia reproaching as obnoxious and even heretical certain Western practices, such relatively inconsequential things as fasting on Saturdays and the use of unleavened bread in the Eucharist. Actually the letter was intended "for all the bishops of the Franks and the most venerable Pope."

BEFORE ROME could reply, Cerularius closed the Latin churches in his city, the chapels of the papal ambassadors of the Italian commercial colony, and others. The emperor had sound political reasons for maintaining smooth relations with Rome and did not wish to break off relations. So Cerularius proposed reunion with Rome, under the impression that he was dealing with the Pope as an equal.

The emperor received the legates with high honors and put them up in one of his palaces. The discussions dragged on for weeks. But Cerularius was shocked when confronted with the demand of the legates that he acknowledge the primacy of Rome. He thought they were

demented. Such a demand ran counter to his convictions, and he was excommunicated by the legate on July 14, 1054 — solemnly and rather arrogantly. Cardinal Humbert was not the most diplomatic of papal legates! (The question of the excommunication has recently been raised in light of the ecumenical movement growing out of Vatican Council II).

The emperor still wanted union, but Cerularius was unwilling. In fact, he ruled his church effectively and courageously, fearlessly defending the rights of the spiritual over those of the secular power. But he could not stay out of politics.

The last emperor he sponsored, Isaac Comnenus, had his patron arrested, tried, and condemned for treason. Michael Cerularius died on his way to prison.

It was said that his right hand remained incorrupt after death and he quickly became the object of popular veneration. Among the patriarchs of Constantinople, he is unique. No other ever attained such power.

1977 by NC News Service

KNOW YOUR FAITH

Change should support Church mission

By William E. May

There is no doubt that some people have strenuously resisted changes within the Church since Vatican II. One immediately thinks of Archbishop Marcel Lefebvre and the movement he has initiated.

Yet little good would be done were we to spend time attempting to identify those who have resisted the changes that have been officially introduced into the Church during the past decade or so. It is far more profitable to reflect on the subject of change in the Church and the attitudes that ought to be taken toward this subject.

It is evident that the Church, in order to be itself, has to change throughout the course of history. In fact, the Church cannot help changing because the Church is a living reality, and change is the hallmark of all created living things of which we have experience. Change is a concomitant of growth.

Yet change as such is neither good nor bad, and change for the sake of change is foolish. The crucial question has to do with the nature of the change involved. We, as living persons, inescapably change, but we hope that the changes we experience are for the better and not for the worse. The same is true of the Church.

BUT TO DETERMINE whether a given change is for the better or worse, it is necessary to provide some criteria; it is necessary to look into the purposefulness of the changes that are suggested.

The purpose of change within the Church is to enable the Church, to always remain what it is: the people of God covenanted to Him in Jesus Christ. It is their task to carry out the mission that has been given to the Church by God. It is impossible to treat that mission fully here, but some observations can and must be made. The Church is meant to mediate to human beings everywhere the reality of God Himself. It is to make

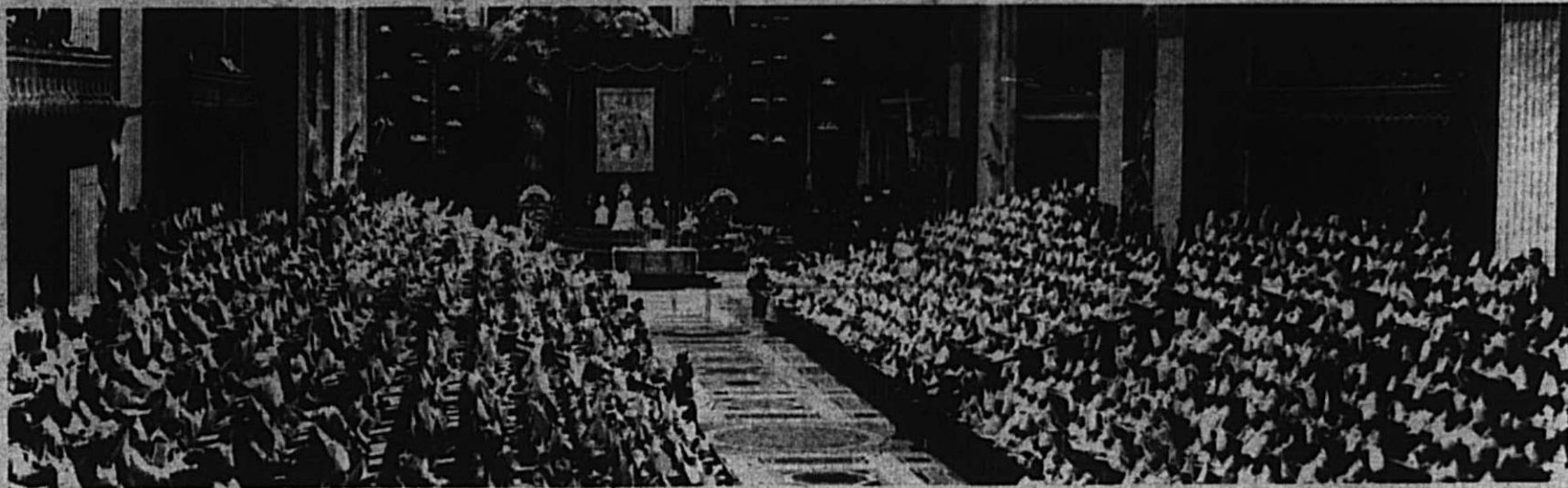
His presence felt in the world, to remind us of who we are and why we exist. And it is to help us shape our lives and actions so they can become fitting responses to His gracious invitation to choose life, the gloriously beautiful life He wills to give us.

We must look upon the question of change within the Church in this light. The reforms initiated at Vatican II were intended to help the Church be faithful to its mission, to itself. They were not initiated for the sake of novelty. They were made in order to revivify, renew and re-energize the Church so that it could be more fully what it always has been and always will be: the people who believe that in Jesus, God has definitively revealed His boundless love for us, who believe that Jesus did not leave us orphans but is with us today, ready to help us accept this love. This love frees us from the slavery of sin. We only bring slavery upon ourselves when we choose to act as men and women whose minds

and hearts are closed upon ourselves.

THE MISSION OF the Church, thus, is the criterion for assessing change within the Church. With a confidence rooted in faith, we can gladly accept changes that have been authentically and authoritatively initiated in the Church and approved by those who exercise, within the Church, the office of teachers who are to test changes against the criterion of the Church's mission. With respect to the various kinds of changes that have been advocated by so many during the post-Vatican II years, there is need for critical evaluation and discernment. Some might by no means be truly helpful in enabling the Church to carry out its mission. Some changes might actually be inimical to that mission. Such changes, however well intentioned, are to be resisted. Others may well enable the Church to be true to itself and its mission and, therefore, ought to be accommodated within its life.

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William E. May writes, "The reforms initiated at Vatican II were intended to help the Church be faithful to its mission."

1042—a year of rupture in the Church

By Father Alfred McBride, O.Praem.

From that fateful day in the fourth century when the power and the glory of the empire shifted from Rome to Constantinople, bad blood grew between the Latin and Greek cultures. This hostility affected the respect of the Eastern empire for the West. It weakened the authority of Rome and set in motion a series of quarrels, suspicions, misunderstandings that resulted in a total break, or schism, in 1042.

A further reason for the great divide was due to Rome's need to pick up the pieces after the fall of the West, establish some rudimentary law and order, encourage the work of the Benedictines and undertake the pacification and evangelization of western Europe north of the Alps. Projects as vast and energy demanding as these were enough to tax the full attention and imagination of the Roman Church for over a thousand years. Little time was left for fence mending and dialogue with the Eastern wing of the Church, going its own way in theological and cultural expression.

HENCE ANY time the Pope did

decide to take an active hand in the affairs of the Church at Constantinople, the results were often clumsy and counter productive. Apparently, Rome did not retain a staff of experts on tactful approaches to Constantinople. The great distances, the difficulty of regular meaningful communications and the major distraction of creating a Church out of tribal peoples continuously weakened Rome's position with Constantinople.

In 1042, Michael Cerularius became patriarch of Constantinople. As he pondered the centuries old de facto rift with Rome, he decided to formalize the break with the Holy See. Thus his administration officially marks the beginning of the formal schism. He closed the Latin churches and persecuted the wlatin Christians. Rome ignored the schism for a long while, but finally appointed its own bishop for Latin Christians residing in Constantinople.

The break was symbolized in theological terms by the debate about the "filioque clause." The Eastern Church accused the West of corrupting the creed by adding "filioque" (and the Son). This

means that Rome was saying that the Holy Spirit proceeded from both the Father and the Son. The clause was not in the original creed. Rome claimed that it did not corrupt, but simply clarified the meaning of Trinitarian relations.

MUCH MORE devastating, however, was the sack of Constantinople in 1204 by the Crusaders. The soldiers pillaged the city remorselessly for three days. They tore down the magnificent tapestries in St. Sophia. They ripped apart the silver iconostasis (altar screen) and broke it into chunks for future sale. They mounted a prostitute on the patriarch's throne and toasted her with a rude song. They desecrated sacred books and drank altar wine out of the chalices. The conquerors installed a Latin emperor on the throne of Constantinople and made a Latin bishop the patriarch.

Now even if relations had not been eroding for over a thousand years, this brutal assault on the dignity and culture and religion of the people of the East will hardly be forgotten or forgiven easily. No coverup saying like, "All's fair in love and war," would easily, if ever, heal the wounds and humiliations inflicted by the

Christian Crusaders against their fellow Christians.

YET, MUCH TO the credit of the participants, mutual efforts at reunion were made at two councils: Lyons in 1274 and Florence in 1438. Some good will was shown and gained, but the success was short lived. The eastern Church remained separate, calling itself Orthodox, meaning "holding the correct faith."

Union between Western and Eastern Christianity has grown due to the effort of religious orders and other interested parties. Many groups of Christians from the Orthodox Church have been reconciled with Rome. The expression Uniate Christians has been applied to them. Now they are more often called simply Maronite Church, Melkite Church, Greek Church, etc. The photograph of Pope Paul publicly embracing the Orthodox Patriarch, Athenagoras in the Holy Land in 1964 signals a hopeful climate for the possible reunion of the two churches. The mutual excommunications have been lifted. Now God's grace and patient dialogue must heal the rest.

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Keeping a parish together



By Father Joseph M. Champlin

St. Margaret's Church at Mattydale, on the outskirts of Syracuse, N.Y., is a typically suburban parish — massive in size, diverse in attitudes, abounding in children.

Father John Roark, the efficient, sensitive, forward thinking pastor, leads a large staff which includes two other priests, a full-time coordinator of religious education, a director of human development and other personnel. They work well as a team and, despite natural differences of opinion on certain approaches, basically share a Vatican II inspired orientation of parish programs.

Bringing together and moving ahead, the 2,700-plus families represent, however, a much more difficult and delicate task. The bulk of parishioners, like the majority of American Catholics, undoubtedly approve of the changes introduced since the Second Vatican Council. Nevertheless, a significant minority probably resent many or most of the new developments and occasionally do articulate in strong terms their opposition.

ONLY FREQUENT staff meetings keep that extensive team at St. Margaret functioning smoothly. Likewise without regular discussion by leadership people of the parish's present state and future needs, its programs will not reach out to all — both those supportive of and opposed to the Church's new directions.

The full staff gathers every other Monday morning for a two-hour session. They prefer not to establish an agenda in advance but, instead, to suggest items which require consideration at the beginning of the period.

The priests assemble on the alternate Mondays for a similar length of time to

talk over matters relating more precisely to them.

Both meetings begin with common recitation of a section from the Church's official prayer book. This initial step helps to keep their deliberations in focus, to remind all that the Lord is present in their midst, that it is His work they are about and His way they are seeking to discern.

Those weekly events quite naturally tend to center around very pragmatic, nitty-gritty concerns such as dates for particular activities, responsibility for an individual presentation or resolution of minor conflicts.

ONE WONDERS HOW large parishes can operate efficiently and peacefully without these type of regular staff sessions. Yet in my first decade as a priest those gatherings were never even mentioned as a possibility.

Nevertheless, something more is needed for a community of believers to have a sense of overall direction. Those Monday morning meetings tend to treat day-by-day details; long-range goals and objectives require a different kind of session.

At St. Margaret's, the entire staff assembles twice a year at the pastor's cottage for an all-day program. Following an agenda established, in this instance, beforehand, they work from 10:30 - 12:30 and from 1:00 - 4:00. During those hours a good bit of time and effort goes into setting schedules for the months ahead. However, in addition, they attempt to do some evaluating of the parish's condition and to make a few projections or plans for future efforts.

THAT FULL-DAY meeting concludes with some moments for recreation, a happy hour, and dinner at a local restaurant. This pray, work, play com-

bination does draw the parish team closer together.

To engage the 19-member parish council actively in the process of setting goals for St. Margaret's, Father Roark arranged an overnight program for them in a nearby retreat house.

After dinner on Friday night, the representatives, aided by a facilitator from Rochester, discussed the present and future of the parish from 7:30 - 10:30.

Their deliberations continued Saturday morning, sandwiched in between an opening paraliturgical service and a concluding Eucharist.

They returned home after lunch having determined two goals for the next year: to build a tighter faith community at St. Margaret's and to raise the congregation's consciousness of what the term Church means.

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Discussion questions

1. Discuss these statements: "The Church cannot help changing because the Church is a living reality, and change is the hallmark of all created living things of which we have experience. Change is a concomitant of growth."

2. What is the purpose of change within the Church?

3. Why were Church reforms initiated at Vatican II?

4. What is the mission of the Church? Discuss.

5. Why should changes be evaluated?

6. When did hostility between the Latin and Greek cultures begin? When did the total break occur?

7. What is meant by the "filioque clause"?

8. What occurred that was even more devastating than the major Christian split between the Orthodox East and the Catholic West? What steps have been and are being taken to mend the breach?

9. Who is the man most commonly held responsible for the final break between Eastern and Western Christen-

dom? What events set the stage for this occurrence?

10. What was Michael Cerularius' major flaw?

11. How did Cerularius attack the Latin Church? When was he excommunicated?

12. Why was the breach between Eastern and Western Christendom not healed?

13. What finally happened to Cerularius? Why?

14. Define schism.

14. What schism occurred in the 1870s? How does this schism compare to the traditionalist movement headed by Archbishop Marcel Lefebvre?

15. What do the traditionalists feel has happened in the Church since Vatican II?

16. Discuss this statement: "Many Church historians see Vatican II as a pendulum swinging away from the fortress mentality that began with the Council of Trent and lasted through part of the 20th century, back toward involvement in the world."

Mary— 'a welcome ocean of love'

By Father Alfred McBride, O.Praem.

One of the most striking features of medieval piety was devotion to the Virgin Mary. Practically every major gothic cathedral was either named after her (Notre Dame-Our Lady) or housed a splendid shrine in her honor. Surviving art works show her as a queen offering her Son Jesus to the world. Legends, songs, prayers, litanies about the Virgin Mary abound.

Some liberated women today, looking back on this, argue that the male dominated Church put Mary on too high a pedestal. By moving her so far from earth, men could do the same to all women and thus render women ineffective in the day-to-day management of affairs. According to this argument, the medieval Church set a pattern, through the Marian devotion, that would endure to this day.

The point seems to be that Mary as role model for women was a means to keep women in a subservient position. By moving Mary to a level too far beyond the human, religious devotion in effect dehumanized her.

In a like manner, by over idealizing all women, men in effect dehumanized them. The substance of the criticism is then: Devotion to Mary has generally been bad news for the state of womanhood throughout history. Marian devotion simply reinforced the male chauvinist position with religious reasons.

YET A SENSITIVE meditation on the medieval art works depicting the Virgin Mary reveal quite another picture. Far from making Mary a goddess to be co-opted by males, the artists portrayed the immense humanity of Mary. She comes through, not as a cold goddess, but as a warm earth mother. And if one sings and chants the prayers, songs and poems of the period while contemplating the statues and sculptures, one gets the clear impression that Mary is a welcome ocean of love, and a perceptive woman anxious to bring freedom and fulfillment to those seeking her good counsel.

Still, in all fairness, it should be said that there is some truth in the accusation that devotion to Mary has been used to misrepresent the role of woman. Be it also said that we have misused Jesus to

misrepresent the role of man as well. Our sinful side is very clever in abusing the religious message entrusted to our care.

Having admitted that we are perfectly capable of diluting religious truth, we should also boast that in the long run the history of Christians has been a valiant effort, with God's grace, to bring the real Gospel values to bear on human living. We know we are sinners. We also believe the Spirit of truth abides with us to help us in positive achievements.

The key to women's liberation is found in Paul's statement: "In Christ you are neither male or female." (Galatians 3:28) Despite the mistakes, the record shows that Christians have been instrumental in liberating women throughout the ages. It was precisely the Christian attitude to women that caused so many of them to join the Church in the early period.

DEVOTION TO MARY has been a key ideal in bringing this about. By upholding her unique humanity and womanly virtues, the Church has reminded the male population that women are not playthings, possessions, chattel or mere

marital conveniences. A woman is a person just as much as a man. She deserves the same respect, reverence and freedom as a male.

The medieval Church saw this and much more. Mary represented spiritual comfort and human hope. The legend of Herman the lame tells the story of a lame baby left at a monastery door. The monks take him in, raise him and train him to be a math teacher. He becomes a brilliant teacher. His lameness doesn't embarrass him, but causes him life-long backaches. He lives a cheerful, productive life. On his death bed he is asked by the monks to tell them the secret of his spirituality. He asks for a pad and pen, upon which he writes these words:

"Hail, holy queen, mother of mercy, my life, my sweetness and my hope. To you did I cry, poor banished child of Eve. To you did I send up my sighs, mourning and weeping in this valley of tears. And you turned, most gracious advocate, your eyes of mercy toward me. Now, after this, my exile, show unto me the blessed fruit of your womb, Jesus. O clement, O loving, O sweet Virgin Mary."

1977 by NC News Service

"Surviving art works

show her

as a queen

offering her son

to the world"

