

THE

Archdiocese of Indianapolis

CRITERION

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INDIANAPOLIS, INDIANA

JANUARY 13, 1977

Interfaith rites mark Christian Unity Week

The annual citywide observance of the Week of Prayer for Christian Unity will be held in St. Joan of Arc Church at 7:30 p.m. Sunday, Jan. 22. The Church Federation of Greater Indianapolis is the official sponsor.

Participating in the service will be Archbishop George J. Blakup as representatives of the Protestant and Orthodox faiths, respectively, will be

Right Rev. Edward Jones, recently named Episcopal Bishop of the Indianapolis Diocese, and Rev. James Rousakis, pastor of Holy Trinity Greek Orthodox Church.

Rev. Rousakis will be the principal speaker at the observance to which the clergy and laity of all church congregations are invited.

Similar interfaith services are

scheduled in several other locations in the Archdiocese. At Our Lady of Lourdes parish, Indianapolis, a dinner will be held, also on January 22, in place of a formal service for church members in the Irvington area. Rev. Fred Erickson of the Indianapolis Church Federation will speak.

Sister Antoinette Reslino, O.S.F., and Father Karl Miltz, both members

of the Archdiocesan Commission for Ecumenism, are in charge of planning the Church Unity Week program at St. Joan of Arc.

THE ARCHDIOCESAN Commission is responsible for assisting the Archbishop in developing and promoting all types of ecumenical activities and programs for the clergy and laity. To this end, the Commission gives special emphasis to the interdenominational Unity Week program.

Currently, ten members of the Commission are in the process of explaining its Ecumenical Action Program to parishes throughout the Archdiocese.

A year in the making, the Program is outlined in a series of seven packets of material intended to help parishes plan activities and program for varied ecumenical gatherings such as Advent and Lenten devotions, use of documents from the Second Vatican

Council and speakers' bureau.

The Commission for Ecumenism was established in 1971 upon a recommendation by the Priests' Senate and authorized by Archbishop Blakup.

From the time of its inauguration, members of the Commission worked on guidelines that would assist in implementing its work.

In January, 1975, the guidelines became the official policy of the Archdiocese when they were approved by the Archbishop, more than ten years after the promulgation of the Decree on Ecumenism of the Vatican Council.

THE FOUR CHAPTERS making up the 62 guidelines cover areas ranging from pastoral and lay leadership to sharing liturgical worship with other Christians.

One such guideline states that "the

council urges us to think of what we have in common, to see Catholic and Protestant churches as sharing in the same Christian faith, a common Scripture, a single life of grace, virtues and gifts of the Spirit"

But, according to the statements, "this does not involve, as some might fear, a watering down of the fundamentals of belief and practice. The council's Constitution on the Church reminds us that the one Church of Christ 'subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him' (No. 8) But, given this adherence to the fundamentals of our faith, we must be willing to accept the good faith of others as we expect them to accept ours."

AT THE CONCLUSION of Chapter I of the guidelines on Rationale, the (Continued on Page 4)



CHRISTIAN UNITY WEEK POSTER—This is the poster for the 71st observance of the annual Week of Prayer for Christian Unity which begins Jan. 18. The theme, which was selected by the Graymoor Ecumenical Institute, reminds us that in Christ no human being, no community is

any longer a stranger to others. The theme is taken from the second chapter of St. Paul's Letter to the Ephesians in which he appeals for unity among the Christians of Ephesus. (NC photo)

FATHER HEUKE AND FATHER McLOUGHLIN

Death takes two retired pastors

Two retired pastors of the Archdiocese died during the past week: Father Edward Heuke and Father Amos McLoughlin.

The funeral liturgy will be offered for Father Heuke at 12 noon (E.S.T.) today (Friday) in St. Paul Church, Tell City, where he served as pastor from 1950 until his retirement in 1969. He was 74.

FATHER McLOUGHLIN'S funeral Mass will be offered at 11 a.m. (E.S.T.) January 14, in Sacred Heart Church, Jeffersonville. He died on January 10 at the rectory, where he lived in retirement. He was 75 at the time of his death.

Father Heuke will be buried in St.

Mary Cemetery, Tell City. Father McLoughlin will be buried in the Priests' Circle of Calvary Cemetery, Indianapolis, at 4 p.m. on Saturday.

Archbishop George J. Blakup will be the principal celebrant at both funeral Masses.

A NATIVE OF Evansville, Father Heuke died on January 9 at St. John's Home for the Aged in that city, where he lived in retirement. Ordained at St. Meinrad in 1929, he served as assistant pastor at St. Andrew, Richmond; St. Mary, Greensburg; and St. Augustine, Jeffersonville, before being appointed administrator at St. John, Enochburg, in 1938.

In 1947 he was named pastor at St. Michael, Cannelton, a post he held until his appointment as pastor at St. Paul, Tell City, in 1950. In 1945 he was made a member of the Archdiocesan Rural Life Board.

Father McLoughlin was ordained at St. Meinrad in 1926. He served as assistant at St. Simon, Washington, before becoming administrator at St. Patrick, Daviess County, in 1934. The following year he was transferred to St. Mary, Daviess County, and in 1938 he became pastor of St. Anne's parish, New Castle, a post he held until he became pastor at St. Margaret Mary, Terre Haute, in 1950.

Condemn killing of Somoza's foe

Rev. Msgr. Charles Koster, resigned from the pastorate of St. John parish, Indianapolis, for reasons of health. He will continue working in the Metropolitan Tribunal with residence at St. Patrick's parish, Indianapolis.

Rev. Daniel Nolan, resigned from the pastorate of St. Nicholas parish, Ripley County, for reasons of health.

Rev. Richard Terrill, from pastor of St. Philip Neri parish, Indianapolis, to pastor of St. Nicholas parish, Ripley County.

The above appointments are from the office of the Most Rev. George J. Blakup, Archbishop of Indianapolis, Rev. Robert Mohrhaus, Chancellor.

January 10, 1978



FATHER HEUKE



FATHER McLOUGHLIN

Record set for mission generosity

For the 37th consecutive year Catholics of the Archdiocese set a new record for mission giving during 1977. It was revealed this week in the annual report issued by the Society for the Propagation of the Faith.

Total contributions for the year came to \$686,031.38—an increase of

Itemized parish contributions appear on Page 6

\$14,448.36 over the previous all-time high set in 1976.

MSGR. VICTOR L. GOOSSENS, who served as Mission Office director for some 30 years, died last October—only a few days before the annual Mission Sunday appeal, and it was felt that many responded in his memory with unprecedented generosity.

The Mission Sunday collection amounted to \$111,425.26—an increase of \$3,718.74 over the total contributed the previous year.

Society for the Propagation of the Faith memberships netted slightly more than \$61,000, the report indicates.

School children responded through the various Holy Childhood Association memberships and promotions to the tune of more than \$20,000, and legacies left for mission purposes came to \$11,672.

PRIESTS WHO SPOKE in the various parishes under the Missionary Cooperation Plan collected \$78,253.75 to help meet the needs of their apostolate, and visiting Sisters received \$60,649.28 under the same program.

In a cover letter accompanying the annual report, Propagation of the Faith Director Father James D. Barton praised the generosity of Archdiocesan Catholics and lauded the work of his predecessor, Msgr. Goossens, and long-time Mission Office secretary Miss Frances Egold for their roles in making the Archdiocese one of the leaders in per capita mission giving in the United States.

Czech Church makes progress

VATICAN CITY—Pope Paul VI's controversial policy of diplomatic negotiations with Communist regimes in Eastern Europe has scored a major victory for the Church in Czechoslovakia.

The Vatican announced Jan. 10 that the Czechoslovakian government has officially recognized 78-year-old Cardinal Frantisek Tomasek as the archbishop of Prague.

The cardinal has been officially listed as apostolic administrator of Prague since his appointment Prague See in 1965.

Until now the government has not (Continued on Page 2)

NOTICE—In this issue of the Criterion you will find a special supplement for Catholic Golden Age insurance.

A Word from the Archbishop

My dear Family in Christ:

Special ecumenical prayer services, as part of the Week of Prayer for Christian Unity, will be held in various parts of the Archdiocese. The week begins on Wednesday, January 18, and ends on Wednesday, January 25. Members of various religious denominations will attend.

I urge you to attend such an ecumenical prayer service in your area. Your pastor will inform you if such a service will be held. Here in Indianapolis an ecumenical prayer service will be held on Sunday, January 22, at 7:30 p.m. in St. Joan of Arc Church.

Although the Week of Prayer for Christian Unity began over 60 years ago, it is since Vatican Council II that greater efforts have been expended in search of Christian unity.

The establishment of our Archdiocesan Ecumenical Commission with its presentation of guidelines for ecumenical efforts holds great promise. An important statement in the guidelines reads, "prayer is the soul of the ecumenical movement." That is why I ask you to make special efforts to participate in an ecumenical prayer service and to have prayers at Masses in the parishes for Christian unity.

Praying with you and with Our Lord Himself that "all may be one," I am

Devotedly yours in Christ,

George J. Blakup

Most Rev. George J. Blakup
Archbishop of Indianapolis

January 12, 1978

FIRST FOR ARCHDIOCESE SINCE '63

Black seminarian slated for diaconate January 14

The first black seminarian to be raised to the diaconate for the Archdiocese in 15 years will be ordained a deacon in Holy Angels Church, Indianapolis, at 7:30 p.m. on Saturday evening, January 14. The ordinand is Kenneth Taylor.

Officially will be Archbishop George J. Blakup. Principal celebrants of the Mass will be Father Clarence R. Waldon, Holy Angels pastor, and Father Michael Carr, pastor of St. Andrew Church, Indianapolis. Father Waldon was the last black seminarian to be ordained for the Archdiocese. The ordination occurred in 1963.

MR. TAYLOR IS THE son of Mrs. Margaret M. Taylor of Holy Angels parish. He attended Holy Angels elementary school, the Latin School of Indianapolis, and graduated in 1973 from St. Meinrad College. He studied theology at St. Mary's Seminary and University in Baltimore, Maryland, and received a Master of Divinity degree.

During 1974-75, he served in VISTA as a community organizer for Black Partnership, a program sponsored by the Greater Dallas Council of Churches; also while in Dallas, he worked with Consumer Alliance sponsored by Dallas Legal Services Organization.

DURING HIS SEMINARY training in Baltimore, Mr. Taylor was actively involved with the Social Concerns



KENNETH TAYLOR

news in brief

Report nuns beaten

TEGUCIGALPA, Honduras — Two U.S. Maryknoll nuns and a nurse were among Church personnel beaten by National Guardsmen in neighboring Nicaragua, according to reports reaching Tegucigalpa. The reports identified the American nuns as Sisters Peggy Healy from Massapequa, N.Y., and Margaret Dillon from Hamburg, N.Y. The nurse, Gerry Twig, is a lay missionary. They were among Church workers and students taking part in sit-ins in seven Managua area churches.

Whither ecumenism?

VATICAN CITY — Has the

ecumenical movement run out of gas? In Rome, at least, ecumenical efforts are being kept in tune, although high Church authorities have lowered the speed limit, somewhat on the Secretariat for Promoting Christian Unity, the Vatican's ecumenism department.

Is prison answer?

LONDON — English courts should restrict their use of prison as a form of punishment, according to a report by the Church of England's Board for Social Responsibility. The report, "Prisons and Prisoners in England Today," suggested that judges be required to give reasons for locking up

offenders instead of giving them some other kind of sentence.

Dialogue snagged

VATICAN CITY — High-level representatives of the Catholic, Lutheran and Reformed (including Presbyterian) churches have reached significant agreement on dogmatic and pastoral aspects of marriage but have encountered "complex" difficulties over Catholic legislation on mixed marriages.

Pro-lifers arrested

Arrests have been reported in several locations as pro-life activists staged a coordinated series of sit-ins Jan. 6 at abortion clinics from Virginia to Alaska. The coordinated action on the feast of the Epiphany marked an escalation in the pro-life movement's tactics aimed at stopping abortions in the United States.

Crown delivered

WASHINGTON — Two Catholic priests were among the 25-member delegation delivering the crown of St. Stephen and other Hungarian coronation items to Budapest. They were Msgr. George Higgins, director of research for the U.S. Catholic Conference, and Msgr. Geno Baroni, an assistant secretary at the Department of Housing and Urban Development.



Appointed editor

VATICAN CITY — Pope Paul VI has named Valerio Volpini, 54, editor of the Vatican City daily, L'Osservatore Romano. Volpini, who has been a member of the paper's staff, succeeds Ramondo Manzini, who will be 77 in February.

Sentenced in Kenya Anti-nuclear drive

NAIROBI, Kenya — A man that government-controlled Radio Uganda reported to be a Catholic priest has been sentenced to eight years in prison for the deaths of nine girls who allegedly made a suicide pact with him. Independent reliable sources outside Uganda, however, said the man, Paul Kibishanga, is a former priest but has not been one for some time.

NEW YORK — Nearly 100 religious leaders, including 10 Catholic bishops, have launched a campaign to organize churches and church members around the world against the spread of nuclear weapons and facilities. They signed a "New Year's Pastoral Letter on Human Survival" and announced their plans at a press conference in New York.

Accident victim

NEW YORK — Staff members of Mount Augustine Apostolic Center, a retreat house on Staten Island, plan to continue their diversified schedule despite the death in Vienna of their program director, Sister Elizabeth Counihan, 38. She died as a result of a Dec. 30 streetcar accident, which also caused critical injuries to the center director, Augustinian Father James F. McNulty, 43.

A 'loaded' question?

SANTIAGO, Chile — A national "consultation" or plebiscite called by Chilean President Augusto Pinochet in answer to a United Nations condemnation of his human rights record is emerging as a hollow victory in the view of his opponents. Gen. Pinochet got a 75% vote of confidence, but the question was put to the voters in terms of whether they supported "the dignity of Chile" against "international aggression."

Czech Church makes

(Continued from Page 1)
officially acknowledged him as archbishop.

THE VATICAN also revealed that, with government approval, it has revised diocesan borders within Czechoslovakia so that for the first time since World War II the ecclesiastical boundaries coincide with national boundaries.

For years parts of Czechoslovakia have been technically linked to dioceses in Romania, Poland and Hungary.

Finally, with the government's nod, the Vatican has established in Slovakia an ecclesiastical province (five dioceses united with the newly-established archdiocese of Trnava).

According to an authoritative Vatican official, the establishment of the Trnava province marks the first time in 1,100 years of Christianity in Slovakia that there has been an entirely Slovak ecclesiastical province.

Slovak dioceses have always been linked to archdioceses outside of Slovakia, or else have been immediately subject to the Holy See.

Vatican officials, while stressing the importance of the changes, said that many Church-state conflicts still need to be resolved in Czechoslovakia.

They particularly noted that eight Czechoslovakian dioceses, including the new archdiocese of Trnava, do not have resident bishops. Government pressure is continuing to force parents to remove children from religious education classes, noted the Vatican officials.

And government officials continue to interfere in the running of seminaries and in the administration of dioceses. Religious orders are still outlawed.

DESPITE OUTSTANDING problems, the changes represent a welcome breath of fresh air after years of nearly stagnant relations between the Vatican and Czechoslovakia.

Vatican dealings with the Czechoslovakian government were so bad in 1976 that Pope Paul was unable to announce publicly that he had made then-Bishop Tomasek a cardinal.

But a year later, in June, 1977, relations had improved enough to permit Cardinal Tomasek to visit Rome to receive his red biretta, in the presence of a representative of the Czechoslovakian government.

Since then Vatican officials, including Slovak-American Father John Bukovsky of the Vatican's Council for the Public Affairs of the Church, have visited Czechoslovakia to discuss problems with state leaders.

With the territorial changes, parts of Czechoslovakia technically subject to the Hungarian archdioceses of Eger and Esztergom are now within the Trnava province.

Thirteen parishes technically belonging to the Romanian diocese of Satu Mare are now part of the Kosica, Slovakia, diocese.

About 80 parishes officially belonging to the Wroclaw (Breslau), Poland, archdiocese are now incorporated into the Olomuc, Moravia, archdiocese.

The Holy See has long been pushing for an unscrambling of the confusing territorial situation in Czechoslovakia.

According to a Czechoslovakian diplomatic source in Rome, Archbishop Agostino Casaroli may be visiting Czechoslovakia in February to pursue further talks with officials.

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the tacker

A Nation's voice

BY FRED W. FRIES

Did you ever hear of the Spectator? Probably not, unless you live in Terre Haute, where it is published.

A slick weekly with all the earmarks of Madison Avenue and London's Fleet Street, it is beautifully edited and reflects an erudition totally out of character with its modest 5,000 circulation.

Occupying the editor's chair is 33-year-old Fred J. Nation, a member of St. Ann's parish and long regarded as a leader in the Terre Haute Catholic community.

Since Nation took over the Spectator a little over three years ago, the number of paid subscriptions has quadrupled. About 60% of the papers are mailed, with the balance accounted for largely by newspaper sales and a smaller number by carrier delivery. Circulation is, of course, mainly in Vigo County, but some 700 subscribers—principally former Terre Hauteans eager to keep up with what is happening in the old home town—live elsewhere, many of them in other states.

THE SPECTATOR is not a new publication. Far from it. It has been identified with the Terre Haute scene for more than 70 years. Nation, however, has given it a new, up-to-date tabloid format and broadened its horizons.

The paper has long been characterized by its strong political reporting. "Politics is big business in Terre Haute," Nation avers. During his brief years as editor, he has retained the political thrust of the publication, but has steadily enlarged its scope "to cover those areas—including religion—which get short shrift in the dailies."

The editorials are topical, pull no punches, and deal principally with local issues.

Weekly columns in the Spectator cover such diversified subjects as gardening, bridge and menu planning. Two features—"Fifty Years Ago" and "Yesterday"—provide readers with nostalgic excursions into the colorful history of the Wabash Valley.

"The Week in Review" capitalizes in chronological order the principal news of the week in the Terre Haute area.

Movie reviews and a handy day-by-day television log are regular features.

THE SPORTS PAGE in recent issues has been spotlighting the local Indiana State University basketball team and its widely acclaimed superstar, Larry Bird. (At Criterion deadline for this issue, the Sycamores were still undefeated and were ranked among the top half-dozen teams in the country.)

When Tony Hulman, president of the Indianapolis Motor Speedway, died last October, Nation came out with a classic issue much of which was devoted, in pictures and prose, to Terre Haute's most prominent citizen. It has since become a collector's item.

Prestige accounts for public utilities, banks and luxury automobiles are included in the well-balanced percentage of advertising in each issue.

A LIFE-LONG RESIDENT of Terre Haute, Nation attended St. Joseph elementary school for seven years, then switched to St. Benedict School when St. Joseph's was closed down. Four years at Schulte High School, where he honed his journalistic talents on school publications, was followed by four years of college at Indiana State with a major in history.

Since both the grade schools and the high school he attended have all been closed, Nation points out wryly that he has "no living Catholic alma mater."

Following his graduation from Indiana State, he joined the staff of the Terre Haute Star, where he cut his journalistic teeth, eventually handling the sensitive political beat.

In 1968 he became director of public relations at St. Mary-of-the-Woods College and eventually its development director, a post he held until taking over

Spectator

TERRE HAUTE'S FIRE INSURANCE RATES MAY INCREASE



the editor's chair at the Spectator in 1974.

While at Indiana State, he married a high school classmate, Nancy Flak of Sacred Heart parish, and they now reside with their four children—aged 4 to 12—in St. Ann's parish, where Mrs. Nation teaches in the elementary school.

Nation has held various positions of responsibility at St. Ann's including membership on the school board. In addition he serves on the Terre Haute Deanery Board of Education and is a past member of the Archdiocesan Board and a past president of the Terre Haute Serra Club.

Youthful, energetic Fred J. Nation is on a fast track, but he and the "new" Spectator make an interesting parley. We wish him continued success.

FREE FILM SERIES—"Bands and the Poor" will be the title of the film to be shown in Butler University's Gallaudet Hall at 7:30 p.m. on January 18 as part of the current Holcomb Series. Admission is free.

ACCW BABY SHOWER—The Archdiocesan Council of Catholic Women is planning another "shower" for baby clothes for Birthline. Boxes to receive donations will be found in the vestibules of Archdiocesan churches beginning with the week-end of January 21-22.

BLOOD DRAWING—On site blood drawings will be held at St. Monica parish, Indianapolis, from 2 p.m. to 7 p.m. on Tuesday, Jan. 17, and at St. Catherine parish, Indianapolis, from 2:30 p.m. to 7 p.m. on Wednesday, Jan. 25. Donations may also be made in the name of any parish at the Blood Center, 2859 N. Meridian St.

SIGN LANGUAGE CLASSES—Marian College has announced two evening classes in the Sign Language during the coming semester. An introductory class emphasizing finger spelling and formal signs used by the deaf will be held from 6:30 p.m. to 7:20 p.m. on Mondays and Wednesdays. The advance class, entitled "Intermediate Sign Language and the Deaf Community," will be offered on Tuesdays from 6:30 p.m. to 8:30 p.m. Two major areas will be covered: 1) an intensive study of communication skills, and 2) a survey of the deaf community. Both classes, which will begin January 16 and 17, may be taken for college credit or may be audited. For further information, call 924-3291.

CORRECTION—Nuala O'Connor, a native daughter of Dublin who now resides in St. Mark parish, Indianapolis, called to tell us that the version we carried in the Criterion for "Merry Christmas" in Irish was not correct. The more accurate translation ("I checked it with my husband") is: Nollaig Shona. Shuna, Nuala, we thank ye for setting the record straight.

JANUARY 14

Cathedral High School, 5225 E. 56 St., Indianapolis, will administer high school placement tests to prospective students. The tests, beginning at 8:30 a.m., will continue through 11:45 a.m.

JANUARY 14-16

The following activities are on the agenda for Archdiocesan Social Ministries, 915 N. Holmes, Indianapolis:

—Jan. 14: Alcoholism Help and Information: "Not Sure" meeting, ASM office, 7 p.m.

—Jan. 15: Alcoholism Help and Information: "Recovery" meeting, ASM office, 2 p.m.

—Jan. 15: Pre-Cana conference at 823 East North St., Indianapolis, 12:30 to 6 p.m.

—Jan. 16: Alcoholism

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.

Help and Information: "AA" meeting, ASM office, 9:15 a.m.

—Jan. 16: Simeon project meeting, St. Mary parish, New Albany, 7:30 p.m.

—Jan. 16: Simeon training session for Holy Trinity parish at ASM office, from 7 p.m. to 8:30 p.m.

JANUARY 15

The Women's Club of St.

Patrick parish, Indianapolis, will sponsor its monthly card party in the parish hall, 936 Prospect St., at 2 p.m. Admission is \$1.

A pancake breakfast will be served at St. Barnadette School, 4838 Fletcher, Indianapolis, from 8 a.m. until 1 p.m. Adult tickets are \$2. Children under 12 will pay \$1.25.

JANUARY 16

Father Martin Peter, co-pastor of St. Thomas Aquinas parish, Indianapolis, will conduct the Fatima Forum at Fatima Retreat House at 7:30 p.m. His topic for the Forum is "The Church Answers the Revolt."

Our Lady of Every Day Circle, Daughters of Isabella, will meet at 7:45 p.m. at St. Elizabeth Home, 2500 Churchman Ave., Indianapolis.

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remember them

† BEER, Lawrence J., 69, St. Augustine, Jeffersonville, Jan. 7.

† BLAZIC, John J., Holy Trinity, Indianapolis, Jan. 9.

† BOTTORFF, Lloyd E., 66, St. Augustine, Jeffersonville, Jan. 9.

† BUTSCH, Margaret M., 84, Sacred Heart, Terre Haute, Jan. 7.

† DALTON, Edith K., 78, Our Lady of the Greenwood, Greenwood, Jan. 6.

† DAY, Elizabeth Schlemmer, 65, Our Lady of Perpetual Help, New Albany, Jan. 4.

† DRISGILL, Catherine M., 74, St. Lawrence, Lawrenceburg, Dec. 29.

† DUGGINS, Robert M., 71, St. Mary, New Albany, Jan. 2.

† EBACK, Ralph J., 75, Assumption, Indianapolis, Jan. 10.

† FITZGERALD, Patrick J., St. Luke, Indianapolis, Jan. 6.

† GHIDOTTI, Angelo (Ted), Sacred Heart, Clinton, Jan. 5.

† GOODMAN, Arthur, 80, St. Mary, Lanesville, Jan. 2.

† GOTTMOELLER, Josephine K., 88, St. James, Indianapolis, Jan. 5.

† HASE, Daniel T., 53, St. Luke, Indianapolis, Jan. 9.

† LOREY, Virgil, 59, St. Lawrence, Lawrenceburg, burial in Jasper, Jan. 1.

† LYNETTE, Lella M., 79, St. Mary, Indianapolis, Jan. 9.

† MALONEY, Mary Catherine, 66, St. Anne, Terre Haute, Jan. 7.

† MORAN, Michael Anthony, 30, St. Peter and Paul Cathedral, Indianapolis, Jan. 5.

† O'BRIEN, Martha Bucks, 65, St. Mary, New Albany, Jan. 5.

† OLER, William K., 69, St. Philip Neri, Indianapolis, Jan. 7.

† PAGE, Josephine E., St. Philip Neri, Indianapolis, Jan. 9.

† PENISH, Bertha C. (Phum), 79, St. Barnabas, Indianapolis, Jan. 5.

† ROARK, Ivy L., 78, St. Joan of Arc, Indianapolis, Jan. 5.

† RYAN, Martina G., 74, St. Joseph, Terre Haute, Jan. 7.

† STUMPF, Mary J., 77, Sacred Heart, Indianapolis, Jan. 7.

† THRALLS, Margaret Goggin, 72, St. Ann, Terre Haute, Jan. 6.

† VANABELE, Johnnie, 60, St. Mark, Indianapolis, Jan. 7.

† VENEZIA, Frank, 69, Holy Rosary, Jan. 10.

† WALSH, James L., 65, St. Patrick, Terre Haute, Jan. 7.

† WALSH, John J., 83, Holy Cross, St. Croix, Jan. 3.

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In Your Charity—Pray for these Souls who were buried during the month of December in our Cemeteries

Holy Cross

Laddlaw, Lawrence E.
Laddlaw, Kathryn June
Connell, George D.
Sims, Allen E.
Bolin, Charlotte
Mendez, Alfred
Bauer, Yvonne R.
Hewson, Robert J.
Lainhart, Pearl A. Ward
Taylor, Henry O.
Smock, Gertrude E.
Lynch, John F.
O'Connor, Frank J.
Pierson, Mary Jane
Cavanaugh, William
Gieseking, Inf. Kristie Ann
Lyons, Mary E.
Hartland, Stuart J.
Manien, Robert J.
Kelly, Joseph L.
Hunt, Joseph L.
O'Gara, Bridget

Dever, Mary E.

Shoshen, Margaret M.
Lanz, Bernard E.
Baker, Helen M.

St. Joseph

Johnson, Inf. Janice M.
Somoza, Jeffrey Jay
Dangler, Nellie Mae
Veronica, Frances
Seyfried, Julie Ann
Niedenthal, Charles H.
Bruggner, Margaret M.
Johnson, Loraine L.
Fehlinger, Elizabeth K.
Meyer, Mary
Niehoff, Marie M.
Owens, Louis A.
Steffen, Raymond J.
Anderson, Bernard J.
Bettles, Ida M.
Lauck, Elizabeth
Baird, William Perry

Calvary

Payeliner, Paul L.
Vanneman, P. Joseph
Stanger, Edward J.
McIntyre, Theresa
Miller, Frances Thibo
Gallagher, Agnes G.
Ringham, Arnel J.
Rommel, Bertha
Resvoll, Evelyn A.
Kuehr, Carl E.
Wiegand, Irene M.
Heldelberger, Teresa C.
Faust, William B.
Muktespale, Emilija
Feist, E. Evangelina
Lemasters, Loren R.

Calvary Mausoleum

Brownan, Margaret R.
Hollibaugh, Nayna A.
Sparks, Viola W.

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JANUARY 19 & 22

A Pre-Cana Conference for engaged couples, sponsored by the Aquinas Center for Continuing Religious Education, will be held at Providence High School, Clarksville, in a two-session program. The January 19 session is from 7:15 to 10 p.m. and the January 22 session from 12:45 to 5 p.m. Interested couples are asked to pre-register with their parish priest.

JANUARY 20-22

Father James H. Rogers, pastor of Holy Name Church, Bloomfield, will direct a retreat for men at Fatima Retreat House, 5353 E. 56 St., Indianapolis. The retreat theme will be "Jesus Christ, Sacrament of God's Love."

The week-end retreat begins at 7:30 p.m. on Friday and closes at 3 p.m. Sunday. For reservations or further information, call the Retreat House (317) 545-7681.

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, 1:30-11:30 a.m.; St. Patrick, 11:30 a.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: Cathedral High School, 3 p.m.; 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.

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In Karimulackal, India, 53 Orthodox Christian families have reunited with the Catholic Church. But the village lacks an adequate house of worship. Father Thomas needs only \$4,000 to complete a church. What a wonderful, lasting Memorial for a loved one!

ENCLOSED PLEASE FIND \$ _____
FOR
NAME _____

WASHINGTON newsletter

Ecumenical efforts attempting to boost economy

BY JIM CASTELLI

WASHINGTON—"This could be the Selma of industrial problems."

That's the way one religious leader described the involvement of religious leaders in an effort to save the Youngstown, Ohio, community from the industrial problems that have led to the closing of a steel mill in an area whose economy depends heavily on steel production.

Youngstown's Catholic, Protestant, Jewish and Orthodox religious leaders, acting through the Ecumenical Coalition of the Mahoning Valley, want to reopen the mill, most likely under worker and community ownership.

Just as religious leaders gave a needed boost to the civil rights movement with their march on Selma, Ala., in the 1960s, the Youngstown people believe, religious leaders can again have an impact by leading the way to economic recovery.

THE PEOPLE INVOLVED in the effort believe that if they are successful, they can provide a model for economic recovery in other cities crippled by cutbacks in steel or other industries. And they are not alone in their belief; they have a pretty powerful friend—the federal government.

The steel crisis has become a major issue in the past few months as American steel companies have laid off thousands of workers across the country. One of the larger layoffs came at the Campbell Works mill run by the Lykes Company in Youngstown. Some 5,000 workers were laid off on Sept. 19. The coalition estimates another 10,000 jobs could be lost in other local industries as a result.

After the layoffs were announced, Bishop James Malone of Youngstown and Episcopal Bishop John Burt of Western Ohio called local religious leaders together to discuss the moral and ethical implications of the action.

The two bishops called another meeting for a week later, inviting some outside economic experts. Gradually they came up with the idea of reopening the mill under community ownership. Father Edward Stanton, the ecumenical coalition's executive director, says they came to this conclusion after accepting the company's word that it would not reopen the plant and determining that there were no likely new buyers.

THE COALITION issued a joint pastoral letter on Nov. 30. They criticized the decision to close the

plant and the secrecy surrounding the decision and said the Lykes Company had not lived up to its social responsibility to its employees and its community.

The coalition promised an educational campaign on issues of economic justice and the moral responsibilities of business. They also announced that they had commissioned a feasibility study to determine whether it was possible to reopen the plant and put 5,000 people back to work.

The study, made by Western Reserve University, was made quickly and without great depth, but it indicated that it was possible to reopen the mill. In December, the Department of Housing and Urban Development gave the coalition a contract authorizing up to \$300,000 to conduct a more detailed study with an eye toward making the project a national model.

That study will be led by the Washington-based Exploratory Project on Economic Alternatives. Gar Alperovitz, an economist with the project, said the study will determine how much money must come from investment capital and how much can come from loan guarantees from banks and the federal government.

Alperovitz said that the study will also look at whether a reopened mill can be a "showcase for high-productivity and energy-conserving technologies." He also noted that an Administration task force studying the steel crisis has supported community ownership of facilities. The study will be completed in 24 weeks, with the bulk of the work done in three months.

Right now, the coalition is raising "earnest money" to get an indication of how much financial support is likely to come from the community itself and to send a signal of support to Washington.

Father Stanton said the process works this way: Someone may take \$1,000 out of a savings account and put it in a special "Save Youngstown" account which would pay interest and still allow the depositor to control his money. If a decision is made to reopen the mill and stock is offered, people with money in these accounts will have the opportunity to decide whether to buy the stock.

FATHER STANTON and Alperovitz expect national church agencies to put up "earnest money" and eventually help raise funds for the Youngstown mill.

The U.S. Catholic Conference Administrative Board has already issued a statement of concern about

the Youngstown layoffs and Bishop Malone is scheduled to ask the USCC Committee for Social Development and World Peace to support a National

Interfaith Commission to Save Youngstown and Urban America. There is an air of optimism around the Youngstown project. But things

are likely to get worse before they get better—the president of U.S. Steel has said that while his company has not scheduled a closing of its

Youngstown plant with another 5,000 employees, it is not planning to make any new investments that would prevent its eventual closing.

living the questions

What does the media do to the medium?

BY REV. THOMAS C. WIDNER

The Catholic World Congress of the Press is held every three years each time in a different location. It is a week long meeting consisting of speeches and some small group work sessions. The goal is to produce a paper which sums up the thought of the membership about the Catholic press.

The paper we put together at the meeting held in Vienna, Austria, this past October is only a vague memory and has not been assimilated into any Catholic jour-

nalists' philosophy of life to my knowledge.

I participated in a small group session titled "The Rights and Duties of Readers." We spoke of the obligation of readers of the Catholic press to inform the publication of its successes, failures, good points, bad points, etc. A paper's quality will go up or down depending on its public's interest in it.

WE DISCUSSED the effect which the media has on the individual. We agreed that the Catholic press should strive to make people sensitive to what the media does to them. This means the electronic media as well as the print media.

Most of us would probably deny that the media controls us in very significant ways, and yet we are shocked by cases of crime, for example, in which individuals indicate they acted as they did because they responded to this or that TV program or this or that item read in the paper.

Readers should be better users of the media, we decided. They should be more critical. This implies that we believed the general public willingly accepts most of what the media tells it even though many people will express their distrust of the media. On this point it seemed to us that World Communications Day is an ideal time to educate the public concerning the media.

Another point our group felt strongly about was the lack of interest on the part of the local Church in the larger, universal Church. This is expressed in a variety of ways. It occurs when pastors of local parishes refuse to communicate the letters of the local bishop to parishioners, or fail to inform parishioners of the decisions, directions or suggestions of the Bishop of Rome. The problem here, of course, is that very often the local pastor is often not aware of such communications.

IT IS ALSO expressed in the apathy of parishioners with regard to any but the most selfish interests of parishes.

It is further expressed by the disregard pastors and parishioners often have for the sufferings of the Church in South Africa, in China, in northern Ireland, in the Middle East, etc. Or even the disregard for the suffering Church in one's own diocese. Or the inability of the local Church to recognize and accept the diversity of the Church around the world, for instance. None of these things exhaust the possibilities we can create for what is erroneously justified as "minding our own business" or "charity begins at home."

The local diocesan press, we felt, had a responsibility to not let itself be used by its people only for announcements of fish fries and bingo games, but also as a tool for educating them about their membership in the larger, universal Church both at the level of the diocese and the level of the world. In this regard the clerical and lay leadership of the local parish is vital in providing direction to parishioners.

(To be continued)

letters

'You have much to learn!' says Strange

To the Editor:

By what twisted stretch of logic do you come to conclude that because many people tend to occupy the rear pews, they really don't want to be in church in the first place? You have much to learn of human nature and behavior. A natural shyness shown by some should not be confused with a disinterest in the Mass.

If the laity's participation in the Mass lacks luster, as you complain, then you would do better to search for reasons, and not merely sit on your editorial perch only to agonize over and pontificate about the phenomenon. If attendance at Mass is not as robust as it once was, perhaps it is because the Institutional Church has not been able to move unscathed through the past two decades of dizzying events, which have brought with them a pervasive disenchantment with all institutions.

If some choose, on occasion, to "do their own thing" in quiet, perhaps it is because of the new, supposedly "cool," modern English translation of the Latin and older English prose and poetry also lack luster, and do not stir the soul.

In any event, we should not pre-judge the quality of interior behavior of the quiet ones solely on the basis of their outward actions. Are you suggesting that the soul must forever be singing and praying aloud before grace can come its way? Or are you trying to say that public worship must always be so frenetic that it can no longer tolerate the quiet moments?

In the few moments of quiet following Communion, as the priest slowly "cleans and dries his dishes," the people are invited to sit and rest.

Soon the dishes and cups are finished and the server has stored them away. And the priest, arms and legs tired from ministering to his congregation, also sits and rests from his labor to have a few moments of quiet contemplation. These are precious moments, to be punctuated at most by a soft, slow chant, perhaps one that is no more taxing than "Let there be peace on earth . . ." before the Mass is ended.

William B. Strange

Beech Grove, Ind.

No fuss, please!

To the Editor:

I was so happy to read on the first page of today's Criterion that "Communion-in-the-hand option" is "raising no fuss in U.S. dioceses."

I was happy but not surprised because, for me and for all my fellow Catholics with whom I have talked, the option is not a matter of concern.

The New York nun, Sister Janet Baxendale, hit the nail on the head when she said she thought "the implementation of the Communion-in-the-hand option is actually a rather minor change in Church practice. In two or three years, people will be wondering what the fuss was all about."

Exactly, we in the hinterland have been wondering all the while why the Bishops were making such a fuss about it in the first place.

Thank goodness, now we can give our attention to much more serious matters affecting the Church.

(Mrs.) Gertrude Hubbard

Richmond, Ind.

Interfaith rites

(Continued from Page 1)

Commission states: "The Ecumenical Movement must be seen not as a threat but as an indispensable part of the mission of the individual churches. They need to recognize the unity that already exists among them. They need to experience this unity on all levels and . . . to interpret their belief without compromising it. Only then will all the churches, including the Roman Catholic Church, approach true fidelity to Jesus' will, 'that they all may be one.'"

One of the first ecumenical programs that the Archdiocesan Commission sponsored was a United Methodist/Catholic retreat for laity and clergy at St. Meinrad Archabbey in the fall of 1971. This was the beginning of programs conducted annually—retreats, clergy dialogues and ecumenical services.

In the fall of 1977, the Good Shepherd Lutheran Church of Indianapolis, hosted a one-day retreat, and the Indianapolis Hebrew Congregation conducted an interfaith educational conference for religious

educators. Father Richard Terrill, Father Martin Peter and Rev. Mr. Dan Armstrong gave presentations on Catholicism.

A Lutheran/Catholic clergy retreat is scheduled for early spring.

FATHER KENNETH MURPHY, administrator of St. Rose parish, Knightstown, and chaplain at the New Castle State Hospital, is president of the Commission. Other officers include Glenn Tebbe of Greensburg, vice-president; Sister Antoinette Ressler, O.S.F., Beech Grove, secretary; and Father Gerald Renn of Scottsburg and Father Karl Miltz of Beech Grove, executive committee.

Other Commission members include Msgr. R. T. Bosler, Father Francis Tuohy, Father Robert Sims, Ed Delaney and Mrs. Roz Hugas, all of Indianapolis; Father John Schoelkopf of Greenwood, Father James Dede of Columbus, Father David Coats of Tell City and Hal Elzea of North Vernon.

All of the members are available to assist clergy and laity in planning and promoting all phases of ecumenism.

books

'Thy Will Be Done': the message is literal

BY CYNTHIA DEWES

"Thy Will Be Done," by Michael Crosby, O.F.M. Cap. (Orbis Books \$8.95)

You can get a heated discussion going almost anytime about the literalness of Christ's message—did he really mean "leave everything and follow me"? When you take up *Thy Will Be Done* by Michael Crosby (Orbis Books \$8.95) expecting to read a sweet inspirational book about prayer, you may be startled to discover someone who does, indeed, take Christ's message literally.

The book is subtitled "Praying the Our Father as Subversive Activity," a cryptic phrase which is shown to be true historically and spiritually.

Crosby says the Lord's Prayer was politically subversive during the Roman regime when the first Christians kept its content secret. By saying the Our Father, the Christian was threatening legitimized institutions of the time. Today also the Lord's Prayer subverts accepted societal values, a fact often not realized, even by many nominal Christians.

WHEN WE REPEAT the phrases of the prayer, we are agreeing to par-

ticipate in the world as God does. And that means, Crosby says, that "the cry of the poor must be echoed in our lives." We should replace society's new gods (the state, ritualized religion, materialism, consumerism, etc.) with social responsibility. Only then will "Thy will be done."

Michael Crosby is a Capuchin priest whose work involves stimulating corporate responsibility in basic areas such as food and energy. His book is a sort of rationale for that work, based on scriptural exegesis.

The book seems sometimes too

scholarly for the ordinary reader, but, nevertheless, presents an essentially simple and convincing argument for social ministry.

IT'S BEEN SAID that there would be more real Christians around if the Good News weren't "too good to be true." The Good News is simply that we are loved individually by God, that we are images of Him, and that we share in His power when we love as He does, indiscriminately and constantly. It sounds so simple, but it takes great faith.

Think twice before you pray the Lord's Prayer again—it may subvert you right into such faith.

the word this sunday

By Father Donn Raabe

SECOND SUNDAY IN ORDINARY TIME

"A Land Forsaken"

Isaiah 8:23-9:3
Psalm 27:1, 4, 13-14
1 Corinthians 1:10-13, 17
Matthew 4:12-23

The way the Church Year is divided, there are two blocks of time: one after the Christmas season and the other after Lent and the Easter season, which is called "Ordinary Time." It depicts scenes from the life and ministry of Jesus.

Today's scene from His ministry concerns its beginning when He left home to live in Capernaum. John the Baptist had been killed, and now it was Jesus' turn to preach the Good News and cure people as a sign that the Kingdom had come and their sins would be forgiven if they would repent and believe.

He began His ministry in a forsaken land. Jerusalem and Judea had been the prize of Judaea. It was the site of the Temple and the home-grounds of the line of David. Galilee to the north was barren and forsaken by comparison. It was the hill country breeding grounds for renegades and more openly heathen than "pious" Judea. It was to these that God first showed Himself in Jesus. Rough, tough Galileans were the first to follow Him—the Judeans never quite got over these "hill billys" from the north.

God most shows Himself to those in need rather than the sophisticated who don't recognize Him because the cares and wants of the world so easily choke off deep whole-hearted response to Him. The message today for all of us is that He who was born in such "mean estate" has come for each of us, especially the needy and deprived.



"IT WAS A GROSS ENCOUNTER OF THE WORST KIND!"

the criterion

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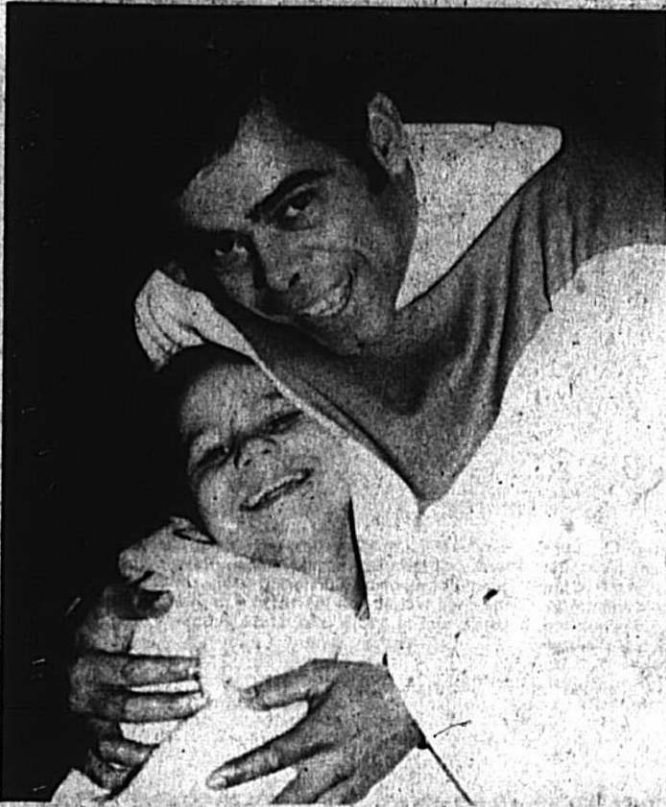


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HISPANIC DEACON—Sergio Ortiz hugs his 7-year-old daughter, Lydia, after his ordination with Brooklyn's first class of Hispanic permanent deacons. Bishop Francis J. Mugavero of Brooklyn celebrated the liturgy in Spanish for the six candidates at St. James Cathedral. Earlier in the day 28 English-speaking candidates also were ordained as permanent deacons. [NC photo by Sister Eve Gilchrist]

Permanent deacons increase in numbers

WASHINGTON—There were 2,387 Catholic permanent deacons in the United States as of last Oct. 31, an increase of 640 over 1976, according to the annual survey by the Committee on the Permanent Diaconate of the National Conference of Catholic Bishops.

The survey also showed that 2,610 men were candidates in training for the permanent diaconate, up 103 over 1976. In 1971, the first year the committee made the survey, there were 58 permanent deacons and 529 candidates in the country.

According to Msgr. Ernest J. Fiedler, staff director of the NCCB Permanent Diaconate Committee, another indication of the program's growth is that 106 of 170 U.S. dioceses now conduct formal programs for deacons. In 1969, there were four such programs.

AMONG THE OTHER findings of the NCCB survey are:

—83% of the deacons and 95% of the candidates are married.

—"Full-time" deacons number 70, of whom 50 are salaried. Most salaried deacons work in parishes, schools or chancery offices. Five are involved in ministry to correctional facilities.

—Two men—Deacon Anthony S. Maranto of Baltimore and Deacon Reinhard T. Wessing of Green Bay—serve as directors of diocesan programs for deacons. Deacons are associate directors in 15 other dioceses.

—Fifty-six per cent of the deacons and 53% of the candidates have at least some college education.

—The dioceses with the largest programs are Chicago with 311

deacons and 138 candidates; Newark with 127 deacons and 102 candidates; and Hartford with 99 deacons and 78 candidates.

—Seventy-eight percent of the permanent deacons in the U.S. are English-speaking whites, five percent are black, 16 percent Hispanic, and one percent are listed as "other," including American Indians, Eskimos, Chinese-Americans, Japanese-Americans, Filipinos and Vietnamese. Among candidates, 80 percent are English-speaking whites, four percent are black, 14 percent are Hispanic and one percent are from other ethnic groups.

—Fifty U.S. dioceses responding to the NCCB survey require deacons to receive continuing education after ordination, and 17 others make it optional. According to Msgr. Fiedler, "the subject of continuing education (for deacons) holds a very high priority" for the NCCB office and for directors of diocesan programs in 1978.

THE ANCIENT OFFICE of permanent deacon was restored in 1967 by Pope Paul VI, responding to a decision of the Second Vatican Council. Organization of the program in the United States began when the NCCB committee was established in 1968.

Deacons are authorized to baptize, distribute the Eucharist, witness marriages, officiate at funerals, read the Scriptures, preach and perform various liturgical functions, carry out works of charity, guide "remote Christian communities," and promote and sustain the apostolic works of lay persons.

Webster, former accountant for the Pallottine Fathers, was named as aiding Father Carcich in a majority of the 60 "misappropriation of funds" violations. Webster took his own life December 9 in an Ocean City condominium.

An additional count charges Father Carcich with obstructing justice by concealing secret records from the grand jury's subpoena. The records allegedly reveal numerous hidden bank accounts where over \$15 million in Pallottine funds had been deposited and transferred.

THE INDICTMENT charged that Father Carcich embezzled a total of \$1,378,117.32 in Pallottine funds through undisclosed bank accounts.

Among those profiting from the funds, the indictment said, were Henry B. and Mary Gerk, who allegedly received \$10,000; Father Peter Sisco, \$10,000; Brother John Inzetta, \$10,000; Father Carcich's niece, who was not named, \$52,000; an unnamed federal employee, \$20,000; and Ann Camaglio, from \$25,000 to \$40,000. The named per-

Catholic, Reformed theologians agree on wide range of issues

BY JERRY FILTEAU

WASHINGTON—After eight years of study an international commission of Catholic and Reformed theologians has issued a wide-ranging statement that contains agreements on the nature of the Eucharist, ordained and unordained ministry, authority in the Church, Scripture and tradition, and the way in which Christ and the Spirit act in the world.

The 39-page document, titled "The Presence of Christ in Church and World," is the first public statement of agreements reached by the theologians since the commission was founded. It was released in Washington and has been sent to various agencies of the Catholic and Reformed churches around the world for their study and response.

The document is a compilation of agreed statements resulting from five meetings from 1970 through 1975, plus a final meeting in 1977 to review the results of the previous meetings. The commission met under the joint sponsorship of the World Alliance of Reformed Churches and the Vatican's Secretariat for Promoting Christian Unity.

THE WORLD ALLIANCE is made up of 127 member churches, Presbyterian and Congregational, in 75 countries, with a total membership of about 55 million.

Each side on the dialogue team had five permanent members for each meeting in addition to a staff member and consultants. Although most of the delegates came from Europe, the co-chairmen were Americans—Benedictine Father Kilian McDonnell on the Catholic side and Dr. David Willis for the Reformed side.

The conclusions would certainly surprise many Catholics whose acquaintance with the theology of the Reformed churches is limited to the idea that Presbyterians reject governance by bishops in favor of rule by elders (presbyters), or that founder John Calvin preached the fundamentally evil nature of man, predestination, and the existence of only two sacraments—Baptism and the Eucharist.

For those Reformed who think that Catholics worship Mary and practically deny man by their subservience to the human authority of pope and bishops and to human traditions as well as Scripture, the document would be equally surprising.

Primacy of Scripture

On the question of Scripture and tradition, one of the main sticking points between Catholic and Reformed views, the theologians insisted on the primacy of Scripture but said that the "customary distinction between Scripture and tradition as two different sources which operate as norms either alternatively or in parallel has become impossible."

"Since we approach our dealings with the Scriptures from our own particular tradition," they said, "in each case, we tend to hear God's word in different ways: we understand even central affirmations from different standpoints and emphasize them in different ways."

Scripture, they pointed out, "is clothed in the language and concepts of the ancient world," and as a result "all churches must perforce go beyond the immediate letter of Scripture" in their teaching and preaching.

They noted that even the decision as to what books make up the Bible is a matter of their acceptance by the early Church.

Regarding church authority and infallibility, they found agreement, saying: "The promise made by God to the church is this: God remains faithful to His covenant and, despite the weaknesses and errors of Christians, He makes His word heard in the church."

Reformed theologians found difficulty, however, with the Catholic view expressed in the Second Vatican Council, that the Church is infallible when the whole people of God unanimously declares that a doctrine is revealed by God and demands the assent of faith, or when all the bishops, assembled in ecumenical council, decide for the whole Church on questions of faith or morals, or when the pope pronounces in a special way on a matter of faith or morals.

Infallibility

"The Reformed rejection of any infallibility which is accorded to men," the document said, "derives from a repugnance to bind God and the church in this way, in view of the sovereignty of Christ over the church

and of the liberty of the Spirit, a repugnance strengthened by the experience of frequent errors and resistance to the word (of God) on the part of the church."

At the same time, the theologians noted that the Reformed churches assign a decisive, if subordinate, place to the early ecumenical councils.

THEY ALSO NOTED the need for local churches to be united in some way with the universal church. While saying that the universal church really exists and is realized in the local church, they noted that "the local community without universality . . . runs the risk of becoming a ghetto or of being arbitrarily dominated by individuals."

Concerning the relation of Christ to the church, the theologians agreed that the church is the "body of Christ," although they warned against any "absolute identification" of the two. Christ's saving action in history, they said, governs the world through His church. But they warned against an interpretation of this that would rule out divine action "where it is not recognized."

While stressing that all history is under the lordship of Christ, and calling on the church to engage actively in the world—not only in the sense of individual Christians responding personally to Christ but also in the sense of corporate response—at the same time they warned of a tension and urged a certain caution. They noted that sometimes "the claim of certain parties and interest groups to represent a Christian position is an obstacle to the Christian witness to all human beings."

Behind that issue for Catholics was almost certainly the question of intimate Church-state alliances in traditionally Catholic European and Latin American countries, along with Catholic concern over some Christian-Marxist political movements such as Christians for Socialism. For the Reformed churches, a serious tension within the world alliance has arisen over the identification between apartheid and the preservation of Christian civilization by most South African Reformed Christians.

Concerning the presence of Christ in the Eucharist, the theologians jointly affirmed that His presence "is at once

sacramental and personal," and that it is personal because "Jesus Christ in His own person is immediately present."

In their lengthy section on the Eucharist the theologians objected to many of the "traditional alternatives . . . which encumber the dialogue between confessions," suggesting that a return to a more Scriptural understanding of the Eucharist would tend to soften the polemics of recent centuries. They also acknowledged "a serious discrepancy between our claims to common theological understanding and our actual practices," and urged further study of several key eucharistic themes by both Catholics and Reformed.

The theologians recognized significant differences between Catholic and Reformed church polity but also noted a similarity between the Catholic structure of a college of bishops and the Reformed structure of synods. "In the Reformed polity," they said, "the synod functions as a corporate episcopacy, exercising oversight of pastors and congregations."

Priestly Ministry

Reformed and Catholic theologians agreed that all Christians share in Christ's priestly ministry, and that in addition "there is a special ministry to which the administration of word and sacrament is entrusted." This ministry, they said, takes place within the context of the believing community, although "it is not the community which produces and authorizes the office, but the living Christ who bestows it on the community and incorporates this office into its life."

The liturgical validation of this special ministry, they agreed, comes with the invocation of the Holy Spirit and the laying on of hands by other ordained ministers. While disagreeing on what makes up apostolic succession in ordained ministry, they were agreed that it involves at least "continuity in apostolic doctrine" and in addition "at once a historical continuity with the original apostles and a contemporary and graciously renewed action of the Holy Spirit."

This view, they said, excludes a "ritualistic" or "mechanical" conception of continuity, and also the idea of "a succession divorced from the historical community."

THE THEOLOGIANS suggested that, as with the Eucharist, those in both the Catholic and the Reformed traditions could benefit from studying together a number of specific questions about the nature of ministry and ordination.

Summarizing the work of the dialogue in a covering letter, the co-chairmen of the commission said, "While there are certainly remaining differences of a substantial nature, our work evidences a remarkable series of convergences and agreements."

The commission, which ended its work with the presentation of its report to the World Alliance of Reformed Churches and the Vatican Secretariat for Promoting Christian Unity, recommended that, in addition to distribution and study of the report, "consideration be given to the appointment of a new commission" to continue the dialogue and evaluate the response to the work done so far.

context will be," Father Voelker explained.

"The Church leadership has some very strong interests based on the social teachings of the Church. Naturally, the bishops don't get involved in a legislative issue lightly or take a position lightly."

Traditional or continuing Church concerns, internal or institutional Church needs, and the Church's concern for human rights determine ICC positions on legislative issues, he added.

Indiana Catholic Conference Executive Director Raymond R. Rufo confers with the bishops on a regular basis to update Church positions as amendments are introduced, and attends legislative and committee meetings to monitor developments and to present these Church positions.

FATHER VOELKER served as a State Representative for Marion County during the 1971-72 General Assembly sessions.

"As a legislator," he said, "you have to deal with so many areas that you really don't know much about. You have to trust other legislators' know-how. The committee system works this way."

Legislators often vote on impressions, Father Voelker added, so citizen input is important.

"Legislators are sincere, dedicated and committed to doing a good job," he said. "They really do try to figure out what the people want, but like any group of people, they have their own prejudices and blind spots."

'78 General Assembly convenes; some issues likely to be shelved

BY MARY ANN WYAND

Indiana's General Assembly reconvened Monday for a projected short second session to deal with pending legislation on abortion, child abuse, landlord-tenant relations, the farm workers' wage law, tax cuts and other crucial issues.

State lawmakers hope to wrap up the 100th Assembly several weeks before the March 15th closing date, which means action can be taken on only a portion of the issues.

The outcome of several controversial bills which affect "the individual, the family and the community" is of special concern to the Indiana Catholic Conference (ICC), which serves as the official spokesman for the state's six bishops.

ICC staff members have initiated an Information/Action Network to inform concerned Catholics throughout Indiana of upcoming legislation, and to request their support for Church positions on the issues.

This pilot program functions on a voluntary basis with local or parish coordinators reporting to the diocesan network coordinator who works with Indiana Catholic Conference officials to present Church positions to legislators.

NETWORK MEMBERS are asked to act at the local level by contacting state legislators in their respective districts to express views on current issues. Although telephone calls or letters may reflect Church positions on pending legislation, network members are urged to "speak only for yourself, as an individual," according to Rev. Lawrence Voelker, network coordinator for the Archdiocese of Indianapolis.

"The commitment we want is to pass along information," Father Voelker explained. "A few carefully worded letters or phone calls have a lot of impact on a legislator."

Network members who disagree with the Church position on a particular issue are simply asked to pass along information on the ICC stand to other network members who may choose to support the issue by contacting their state senator or representative.

Interested parishioners in the Indianapolis Archdiocese may participate in the ICC Information/Action Network by telephoning Father Voelker at the Chancery office, 635-2579, or Steve Kramer at the Archdiocesan Social Ministries office, 634-1914. A toll free network number, 800-382-9088, accommodates out-of-town parishioners. Five other diocesan coordinators serve other parts of the state.

Emphasizing the voluntary nature of the network pilot program, Father Voelker noted that, "We're attempting to reach those Catholics who are interested in knowing what their bishops are thinking. We've not asked for the pulpit to be used for this kind of thing."

TWO ASPECTS of the Information/Action Network keep participants informed of upcoming legislative action. Regular mailings provide background information, identify issues and describe Church positions on various bills. A telephone system, or network, prompts more immediate action because legislative decisions often occur too quickly to be handled effectively by mail.

"Until a bill is actually filed, it's difficult to know what the specific



FR. LAWRENCE VOELKER

'Pallottine investigation will continue'

BY JOSEPH UTTERREITHER JR.

BALTIMORE—The indictment of Pallottine Father Guido J. Carcich on charges of misappropriating funds and obstructing justice does not mean an end to grand jury investigations into the dealings of the Pallottine Fathers, Maryland Attorney General Francis B. Burch said January 6.

Father Carcich, 58, is charged with misusing over \$1.3 million as former chief fundraiser for the Baltimore-based Pallottine missionary order. Released on his own recognizance after the indictment, he is to be arraigned January 24 in Baltimore City Criminal Court.

The special grand jury which delivered the 61-count indictment was released January 6, but Burch said the new grand jury, sworn in on January 9, would continue investigations into what he called a "scheme" which had been going on for "six or seven years." The extent of the charges against Father Carcich indicated that "this is not the end of indictment proceedings," he said.

DURING COURT proceedings January 6 before Judge Robert M. Karwacki, the Pallottine priest of 30 years made no comment as a court clerk read a captioned version of the indictment. Father Carcich appeared complacent in the court room, even smiling many times, but looked visibly shaken when he left to be booked at the Baltimore Central District police station.

Father Carcich, who expressed confidence at a Washington press conference before the indictment was handed down that he would be

acquitted of all charges, is accused of diverting for his own use \$257,214 raised for the poor through the Pallottine's direct mail operation in Baltimore.

The 43-page indictment paper also charged that he misdirected another \$127,000 in charitable funds to relatives and friends, and obtained for himself and the late Donald E. Webster Pallottine-owned interests in businesses and real estate.

Webster, former accountant for the Pallottine Fathers, was named as aiding Father Carcich in a majority of the 60 "misappropriation of funds" violations. Webster took his own life December 9 in an Ocean City condominium.

An additional count charges Father Carcich with obstructing justice by concealing secret records from the grand jury's subpoena. The records allegedly reveal numerous hidden bank accounts where over \$15 million in Pallottine funds had been deposited and transferred.

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Among those profiting from the funds, the indictment said, were Henry B. and Mary Gerk, who allegedly received \$10,000; Father Peter Sisco, \$10,000; Brother John Inzetta, \$10,000; Father Carcich's niece, who was not named, \$52,000; an unnamed federal employee, \$20,000; and Ann Camaglio, from \$25,000 to \$40,000. The named per-

sons were not further identified in the charges.

The Washington Post said January 7, however, that Father Sisco and Brother Inzetta were Pallottines; that Mrs. Gerk once served as Father Carcich's secretary; that Ms. Camaglio is a former parishioner who now lives in Myrtle Beach, S.C.; and that the federal employee was John J. Giannini of Potomac, Md., who formerly worked as a customer service representative of the U.S. Postal Service. The Post did not name Father Carcich's niece.

After the indictment was handed down, Auxiliary Bishop Austin T. Murphy, vicar general of the archdiocese of Baltimore, said there was "a certain sadness within the Church of Baltimore today, because there are indictments that say monies donated by so many people have been misused."

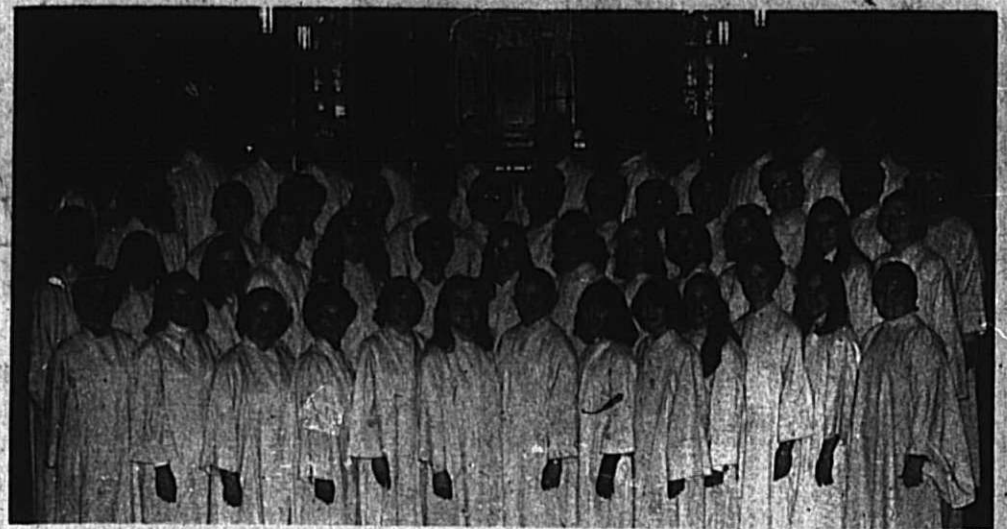
BISHOP MURPHY, who was speaking in place of Archbishop William D. Borders, who was attending a seminar in Caracas, Venezuela, declined further comment, saying that "it would be unfair to our judicial system and to Father Carcich."

"I hope that the people will continue to accept the due process in which Father Carcich is now involved, so that he may be granted the same opportunities under the law that any other person would hope to be granted," he said.

Father Domenick T. Grazadio, Pallottine provincial superior, issued a statement January 6 which read: "Based on my personal knowledge and ob-

Your Mission Sacrifices for 1977

| Parish | Population | Propagation of Faith Dues | Mission Sunday Collection | Home Missions Fund | Visiting Missionary Collection | Mass Stipends | Other Gifts |
|-----------------------------------|------------|---------------------------|---------------------------|--------------------|--------------------------------|---------------|-------------|
| INDIANAPOLIS | | | | | | | |
| SS. Peter and Paul | 610 | \$ 586.59 | \$ 942.00 | | \$ 881.18 | \$ 981.00 | \$ 195.12 |
| Assumption | 431 | 85.75 | 75.00 | | 277.57 | 927.00 | 3.00 |
| Holy Angels | 450 | 74.00 | 10.00 | | 189.00 | | |
| Holy Cross | 742 | 132.00 | 305.00 | | 596.14 | | |
| Holy Name | 3,658 | 1,181.00 | 1,139.59 | | 1,799.72 | 300.00 | |
| Holy Rosary | 174 | 65.00 | 288.51 | | 669.85 | | 164.85 |
| Holy Spirit | 4,685 | 530.50 | 1,394.81 | | 2,282.01 | 354.00 | |
| Holy Trinity | 1,250 | 268.00 | 329.50 | | 798.44 | | 28.00 |
| Immaculate Heart of Mary | 2,321 | 741.00 | 1,082.00 | | 1,733.98 | | 821.25 |
| Nativity of Our Lord Jesus Christ | 1,559 | 783.50 | 1,458.00 | | 987.18 | | 50.00 |
| Our Lady of Lourdes | 2,366 | 788.00 | 1,088.50 | | 1,944.70 | | 110.00 |
| Our Lord Jesus Christ, King | 3,825 | 895.50 | 1,460.25 | | 3,234.21 | | |
| Sacred Heart of Jesus | 1,056 | 251.00 | 896.52 | | 1,391.25 | | 1,038.72 |
| St. Andrew | 1,585 | 299.00 | 413.62 | | 1,026.98 | | 627.43 |
| St. Ann | 1,084 | 144.65 | | | 700.00 | | |
| St. Anthony | 1,190 | 500.40 | 684.72 | | 828.66 | | 112.00 |
| St. Barnabas | 3,216 | 855.00 | 917.00 | | 1,615.71 | 207.00 | |
| St. Bernardette | 1,056 | 75.00 | 297.35 | | 628.00 | | |
| St. Bridget | 318 | 90.00 | 175.00 | | 155.00 | | 59.45 |
| St. Catherine | 1,449 | 213.00 | 409.90 | | 598.49 | | |
| St. Christopher | 3,535 | 558.00 | 1,340.50 | | 1,926.70 | 273.00 | 573.00 |
| St. Francis de Sales | 325 | 56.53 | 182.73 | | 133.50 | | |
| St. Gabriel | 3,333 | 354.00 | 1,661.00 | | 1,165.00 | | 60.00 |
| St. James, the Greater | 703 | | 400.00 | | 485.00 | | |
| St. Joan of Arc | 1,474 | 722.00 | 502.00 | | 728.00 | | 3.00 |
| St. John | 100 | 395.00 | 945.35 | | 870.00 | 3.00 | 248.00 |
| St. Joseph | 1,500 | 254.75 | 351.48 | | 595.94 | | |
| St. Jude | 4,325 | 624.00 | 1,079.50 | | 2,654.50 | 600.00 | 1,500.00 |
| St. Lawrence | 4,615 | 798.00 | 2,283.00 | 200.00 | 4,533.50 | 528.00 | 1,209.00 |
| St. Luke | 4,053 | 870.00 | 2,149.00 | | 5,528.50 | | 1,746.20 |
| St. Mark | 1,874 | 1,107.20 | 891.00 | | 1,519.00 | | 167.00 |
| St. Mary | 295 | 299.00 | 720.00 | 2,860.20 | 856.00 | | 355.00 |
| St. Matthew | 2,684 | 954.73 | 2,497.99 | | 2,584.50 | | 5,500.00 |
| St. Michael, Archangel | 3,030 | 1,175.00 | 1,463.50 | | 2,116.77 | 378.00 | 115.00 |
| St. Monica | 2,389 | 477.25 | 2,444.91 | | 1,937.97 | | 27.00 |
| St. Patrick | 1,010 | 220.75 | 294.75 | | 455.45 | 339.00 | 57.00 |
| St. Philip Neri | 2,300 | 579.00 | 884.00 | | 911.50 | | |
| St. Pius X | 3,213 | 883.40 | 1,672.00 | | 2,626.69 | | 79.00 |
| St. Rita | 2,184 | 161.50 | 360.00 | | 242.88 | | |
| St. Roch | 1,897 | 796.00 | 1,017.35 | | 1,749.25 | | |
| St. Simon | 5,177 | 164.00 | 935.68 | | 1,952.40 | | |
| St. Therese of the Infant Jesus | 4,149 | 2,640.88 | 2,842.04 | | 2,632.14 | 348.00 | 299.46 |
| St. Thomas Aquinas | 1,720 | 265.85 | 739.25 | | 2,158.00 | | 1,577.00 |
| Aurora | 1,160 | 448.00 | 882.00 | | 1,596.00 | | |
| Batesville | 3,250 | 674.50 | 1,047.50 | | 1,261.44 | | |
| Bedford | 1,485 | 256.00 | 851.79 | | 864.38 | | 240.50 |
| BLOOMINGTON | | | | | | | |
| St. Charles | 2,031 | 270.00 | 635.23 | | 2,283.51 | | 250.00 |
| St. John | 1,015 | 163.00 | 485.15 | 100.00 | 521.06 | | 196.00 |
| St. Paul Catholic Center | 5,300 | 221.00 | 650.00 | | 1,037.75 | | |
| Bradford | 889 | 326.00 | 1,050.25 | | 378.40 | 399.00 | 214.00 |
| Brazil | 512 | 377.00 | 425.00 | | 350.00 | | |
| Brookville | 2,520 | 1,201.00 | 969.83 | | 1,506.73 | 645.00 | 214.00 |
| Brownburg | 2,820 | 847.50 | 886.38 | | 1,596.64 | | |
| Brownstown | 81 | 12.00 | 23.67 | | 42.75 | | |
| Cambridge City | 648 | 89.00 | 297.50 | 100.00 | 304.77 | | 284.13 |
| Cannelton | 405 | 98.00 | 175.00 | | 115.02 | 327.00 | |
| Cedar Grove | 516 | 459.00 | 912.25 | 200.00 | 775.00 | 1,425.00 | 240.00 |
| Charlestown | 928 | 203.00 | 290.00 | | 240.50 | | 25.00 |
| China | 105 | 43.00 | 45.00 | | 60.00 | | |
| Clarksville | 3,145 | 835.02 | 907.00 | | 2,236.50 | | 5.00 |
| Clinton | 1,172 | 215.00 | 427.75 | | 484.00 | | |
| COLUMBUS | | | | | | | |
| St. Bartholomew | 1,829 | 341.00 | 588.00 | | 1,826.55 | | |
| St. Columba | 1,505 | 409.00 | 432.00 | | 1,022.98 | | |
| Connersville | 2,743 | 738.50 | 1,526.76 | 300.00 | 2,088.99 | 1,737.00 | 716.57 |
| Corydon | 693 | 79.00 | 255.00 | | | | 130.00 |
| Danville | 479 | 311.00 | 708.43 | | 432.52 | | 148.08 |
| Derby | 78 | | 25.00 | | | | |
| Diamond | 21 | | | | | | |
| Dover | 305 | 372.00 | 540.00 | | 340.00 | | 100.00 |
| Edinburg | 360 | 87.00 | 130.33 | | 244.50 | | 30.00 |
| Etnsburg | 498 | 542.00 | 400.00 | | 316.00 | | 1,054.00 |
| Fontanet | 48 | | | | | | |
| Fortville | 442 | 83.00 | 127.00 | | 208.26 | | |
| Franklin | 1,025 | 96.00 | 389.14 | | 405.72 | | |
| French Lick | 294 | 138.88 | 236.65 | | 213.48 | | 403.54 |
| Frenchtown | 450 | 140.00 | 186.70 | | 193.40 | | |
| Fulda | 458 | 182.25 | 149.25 | | 131.75 | 25.00 | 9.00 |
| Greencastle | 734 | 288.00 | 804.19 | | 511.33 | 75.00 | 32.35 |
| Greenfield | 1,828 | 330.20 | 504.75 | 65.00 | 667.00 | | 85.21 |
| Greensburg | 3,234 | 1,083.00 | 2,084.55 | | 3,380.00 | | 1,275.50 |
| Greenwood | 2,416 | 361.00 | 1,348.01 | | 2,243.45 | | |
| Hamburg | 272 | 309.00 | 321.00 | | 251.00 | 180.00 | 16.00 |
| Henryville | 220 | 69.74 | 71.35 | | 273.39 | | |
| JEFFERSONVILLE | | | | | | | |
| Sacred Heart | 2,008 | 492.50 | 755.05 | | 1,769.09 | | 54.55 |
| St. Augustine | 1,320 | 499.00 | 721.00 | | 1,321.72 | 429.00 | |
| Knightstown | 250 | 100.00 | 100.00 | | 210.00 | | |
| Lanesville | 993 | 512.00 | 889.00 | 1,000.00 | 1,112.22 | | 140.70 |
| Lawrenceburg | 1,740 | 322.00 | 650.15 | 208.00 | 1,039.40 | 100.00 | 387.00 |
| Leopold | 550 | 100.00 | 100.00 | | 103.50 | | |
| Liberty | 304 | 213.00 | 310.00 | | 200.00 | | 98.00 |
| MADISON | | | | | | | |
| St. Mary | 910 | 370.00 | 867.79 | | 768.92 | | |
| St. Michael | 440 | 171.00 | 199.00 | | 682.37 | | |
| St. Patrick | 500 | 212.00 | 353.32 | | 473.31 | | |
| Magnet | 133 | | 25.00 | | | | |
| Martinsville | 710 | 555.00 | 758.70 | 200.00 | 492.74 | | |
| Milan | 281 | | | | | | |
| Millhouse | 560 | 251.00 | 285.50 | | 335.50 | 315.00 | 59.00 |
| Milltown | 51 | 54.00 | 78.00 | | 100.00 | | |
| Mitchell | 239 | 41.00 | 125.77 | | 119.00 | | |
| Montezuma | 69 | 68.50 | 69.00 | | 133.87 | | 124.65 |
| Mooreville | 725 | 351.00 | 350.00 | | 350.00 | | |
| Morris | 611 | 310.00 | 450.00 | | 200.00 | | 80.00 |
| Napoleon | 450 | 78.00 | 144.25 | | 214.93 | 93.00 | |
| Nashville | 332 | 92.24 | 736.87 | | 450.51 | | |
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| Holy Family | 2,197 | 750.00 | 1,210.31 | | 1,417.25 | 372.00 | 558.00 |
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| St. Mary | 3,548 | 1,960.95 | 2,358.75 | 50.00 | 2,695.33 | | 100.00 |
| New Alasca | 673 | 250.00 | 283.95 | | 196.28 | | 171.97 |
| New Castle | 1,225 | 713.00 | 842.00 | | 1,196.60 | 1,095.00 | 390.00 |
| New Marion | 120 | 59.00 | 83.55 | | 209.20 | | 137.38 |
| New Middletown | 187 | 36.00 | 61.00 | | | | 27.00 |
| North Vernon | 1,341 | 870.00 | 1,025.00 | | 1,559.50 | | 613.00 |
| Oak Forest | 110 | 47.00 | 20.00 | | 60.40 | | |
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| Osgood | 565 | 804.50 | 800.00 | | 951.85 | | 809.32 |
| Paoli | 168 | 80.19 | 87.38 | | 98.18 | | |
| Plainfield | 1,505 | 968.00 | 728.00 | | 1,065.09 | | |
| RICHMOND | | | | | | | |
| Holy Family | 1,616 | 552.00 | 118.50 | | 1,013.00 | | |
| St. Andrew | 2,400 | 559.00 | 1,082.50 | | 1,135.50 | | |
| St. Mary | 1,800 | 278.00 | 1,388.00 | | 1,289.60 | 50.00 | |
| Rockville | 245 | 119.00 | 521.32 | | 450.00 | | 224.92 |
| Rushville | 1,420 | 910.00 | 1,156.35 | 10.00 | 950.14 | 750.00 | 55.00 |
| St. Anne (Jennings Co.) | 207 | 228.00 | 207.00 | | 147.42 | | |
| St. Croix | 204 | 110.00 | 273.00 | | 155.00 | 264.00 | 130.00 |
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| St. Isidore (Perry Co.) | 418 | 82.00 | 118.90 | | 106.00 | | |
| St. Joseph Hill | 891 | 394.00 | 358.40 | | 847.15 | | |
| St. Joseph (Jennings Co.) | 435 | 234.00 | 522.75 | | 237.10 | 75.00 | |
| St. Leon | 674 | 572.00 | 1,102.00 | | 798.00 | 162.00 | 78.00 |
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| St. Nicholas (Ripley Co.) | 691 | 241.00 | 284.65 | | 200.65 | | |



COMING TO INDIANAPOLIS—The four-year-old Notre Dame Chapel Choir will be heard in three parishes in the Indianapolis area this week-end. On Saturday, Jan. 14, the 60-voice choir will present a workshop on music and liturgy at St. Lawrence parish, beginning at 3 p.m. The workshop will be followed by Mass at 5:30 p.m., dinner and a Vesper

service at 8 p.m. (There is an admission charge of \$2 for the workshop and \$2 for the dinner. Reservations for both should be made by calling 546-4065.) On Sunday, Jan. 15, the choir will sing at the 10:30 a.m. liturgy at Holy Spirit parish and at 12:15 p.m. at St. Andrew's.

question box

Whatever happened to practice of indulgences, reader inquires

BY MSGR. R. T. BOSLER

Q. What happened to indulgences? My old prayer books all had prayers with indulgences to be gained if certain conditions were met. I don't see these printed in any of the prayers in our weekly missalettes or the newer prayer books. Why?

A. This may not seem to be a subject of general interest, but a discussion of it will shed light on how the Catholic Church does rectify mistakes and false emphases of the past. It should be obvious that the Church is soft-pedaling indulgences, while at the same time defending the doctrine of the communion of saints and the place of the Church in God's plan of salvation upon which they are based.

During Vatican Council II several bishops asked that the whole practice of granting indulgences be done away with because it was not only misunderstood by those not members of our Church, but also abused by Catholics who sometimes looked upon a plenary indulgence as more important and efficacious than the Mass and the Sacraments. After the council, the Holy See called for a fresh look at the practice of indulgences and issued new norms for them in 1969.

THE NORMS DESCRIBE an indulgence in traditional fashion as "the remission before God of the temporal punishment due for sins already forgiven as far as their guilt is concerned. This remission the faithful, with the proper dispositions and under certain determined conditions, acquire through the intervention of the Church which, as minister of the Redemption, authoritatively dispenses and applies the treasury of the satisfaction won by Christ and the Saints." This description, as theologians have pointed out, reflects a pre-conciliar notion of the Church as primarily an institution in which pope and bishops dole out spiritual favors.

The norms go on: "An indulgence is partial or plenary, according as it removes either part or all of the temporal punishment due for sin. The grant of a partial indulgence is designated only with the words 'partial indulgence,' without any determination of days or years. The faithful, who at least with contrite heart perform an action to which a partial indulgence is attached, obtain in addition to the remission of temporal punishment acquired by the action itself an equal remission of punishment through the intervention of the Church." This again has been

criticized as a clumsy, too mathematical way of expressing the fact that the value of a Christian's actions is enhanced when done in union with the Church.

THE NEW NORMS represent a compromise between those who want to preserve the practice of granting indulgences and those who want it forgotten forever as something that once helped people in their spiritual lives, but now harms them.

The norms recognize this danger by saying: "All these indulgenced works, however, as for that matter every other good work and every suffering patiently borne, are by no means to be esteemed apart from the Mass and the Sacraments, the principal sources of sanctification and purification; for it is precisely their good works and sufferings that constitute the oblation which the faithful join to the oblation of Christ in the Eucharistic Sacr

Today's Music

by Charlie Martin

YOU LIGHT UP MY LIFE

So many nights, I'd sit by my window,
Waiting for someone to sing me his song.
So many dreams I've kept deep inside me
Along in the dark, now you've come along.

And you light up my life,
You give me hope to carry on
You light up my day,
And fill my nights with sun.

Roamin' at sea, adrift on the waters
Could it be finally, I'm turning for home
Finally a chance to say, "Hey, I love you!"
Never again to dream all alone.

And you light up my life,
You give me hope to carry on
You light up my day,
And fill my nights with sun.

It can't be wrong, when it feels so right
Because you, you light up my life.

Original theme from the motion picture,
"You Light Up My Life"
Sung by Debby Boone
© 1977 Warner Brothers Records, Inc.

For more than 25 years, radio stations and music companies have been keeping statistics on how successful certain recordings have been. The list is lengthy and complete, covering every conceivable category of music. For a song or artist to break into this list today is a rare occasion. But the above song by Debby Boone has done exactly that—re-written several records and placed its title among the great hits of the past three decades.

The song has several ideas worthy of discussion. The idea of bringing light into a person's life, the significance of sharing our love and care, sounds like the Gospel put to music. We do have the ability to "light up" each other's lives.

In this song I was struck by the phrase, "You give me hope to carry on." In the first verse, the songwriter speaks of dreams present in her life. These two ideas seemed tied together. Perhaps the dreams can be seen as goals; perhaps as ideas of what the future will be if it turns out right. Dreams or goals are important. They help establish direction in our lives and add to its meaning.

SOMETIMES THESE goals or dreams find expression in standards we have set for ourselves, or maybe expectations in our lives. Realism is the other side of the coin and surely all of us must ask ourselves the question, "How realistic are my goals or standards?" Yet high goals and standards bring out of us talents and abilities that otherwise could have remained buried inside us. To have a dream about the future is one way of growing, changing, and finding new challenges in our lives.

The initial phrase I mentioned, "You give me hope to carry on" implies another aspect of our dreams and goals—rarely do they come easy. There are many disappointments: tests flunked, some relationships that do not turn out the way we wanted. Sometimes our big goals seem to grow more distant. We soon begin to wonder if they are reachable at all.

Doubts and fears can step into our lives. In short, we need encouragement and support by our close friends if we are to continue dreaming, trying to achieve the goals we have set. When our friends give us that support, indeed, they light up our lives, and build a new sense of hope, help us "carry on," to continue seeking the goals. We realize that we do not have to "dream all alone."

EACH OF US CAN be this type of supportive person to our friends. The requirements are an authentic interest in people and a willingness to take the time to listen to others, to really hear their dreams and goals.

I have often thought that this type of interest in others is how Jesus lived. Among the real miracles He performed were the healing of others' broken dreams and feelings about themselves. For those of us who wish to follow Him today, to be Christian, the same opportunities are available. We can give others "hope to carry on."

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SAFE ARRIVAL—Some of 181 Vietnamese refugees arrive at the Sydney, Australia, airport after being flown from Darwin. The group, including three soldiers, arrived in Darwin aboard a commandeered Vietnamese trawler. They

were taken to a migrant hostel in Sydney for English lessons and to learn about Australia. These refugees are among the fortunate ones but thousands of others are drowning in their attempts to escape Vietnam. [NC photo]

Champs crowned in four tournaments

BY DENNY SOUTHERLAND

Champions were crowned in four Holiday Tournaments in recent CYO basketball action.

In the Our Lady of Lourdes Cadet "A" competition, St. Andrew edged Holy Spirit, 51-48, in overtime, for the

championship. Central Catholic edged Mt. Carmel, 37-35, in the consolation game.

At St. Philip Neri, St. Luke defeated St. Andrew, 41-29, for the crown. In the consolation game, Central Catholic defeated St. Barnabas, 49-35.

ST. ROCH took the measure of Little Flower for the 56 "A" championship at Holy Spirit, 36-19. Central Catholic beat St. Monica, 36-21.

At Little Flower, the host Little Flower (Gold team) lost to Holy Spirit, 27-8, in an apparent slow-down

effort which backfired. Central Catholic edged St. Plus X, 20-19, in the consolation game.

The post-season Deaneary Tournament drawing for the Cadet "A" and Junior-Senior Leagues will be conducted at 4 p.m. today (Friday), in the CYO Office.

Marian slates teacher workshops

A new series of Saturday workshops for pre-school teachers and others who work with young children has been announced by the Early Childhood Education Program at Marian College.

The workshop schedule, offered for academic credit and audit, includes:

Feb. 4—"Pre-Number Experiences," by Sister Florence Marie Rose, morning; "Fun with Science," by Sister Jean Gabriel Jones, afternoon.

Feb. 11—"Movement Dynamics," by Dr. Phyllis Jacobson, all day.

Feb. 18—"Let's Pretend," creative dramatics by Ann M. Carr, all day.

Feb. 25—"How Others See Us," understanding personalities by Sister Olga Wittekind, all day; "The Learning Environment: What Does It Say to the Children?" by Rochelle Cohen, morning.

Mar. 4—"The Outdoor Movement Experience: Focus on Equipment Potential," by Dr. Jacobson, morning.

Mar. 11—"The Home as a Learning Laboratory," by Dr. Virginia Exleben, morning.

April 1—"Methods of Understanding and Stimulating the Development of Language in Pre-school Children," by Sister Mary Paul Larson, all day.

April 15—"Then What Do You Do?" problem behavior by Dr. Lilly McEachern, all day.

April 22—"Parent Involvement," panel of pre-school teachers moderated by Dr. McEachern, morning.

April 29—"The Value of Play," by Connie Roubush, morning; "Development of A Child's Speech and Hearing," by Dr. Anne Widener and Elaine Chambers, afternoon.

A counseling and discussion series entitled "How to Stop Fighting with Your Kids" will be conducted by Dr. McEachern from 7 to 9 p.m. on Feb. 1 and 15, Mar. 1 and 15, and April 5 and 19.

Academic credit fee is \$20 per full-day session and \$10 for half-day. Audit charge is \$15 and \$8, respectively. Advance registration is required by calling 924-3291, Ext. 269.

DRAWING FOR the tournaments in the other four leagues—Freshman-Sophomore, Cadet "B", 56 "A", and 56 "B" will be held at 4 p.m. Friday, Jan. 20, at 4 p.m. in the CYO Office.

Coaches are invited to attend all the drawings.

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Human Development head named bishop

WASHINGTON — Father Lawrence McNamara, executive director of the Bishops' Campaign for Human Development, has been named bishop of Grand Island, Neb., and Meigs, Thomas Costello, pastor of Our Lady of Lourdes parish, Syracuse, N.Y., has been named auxiliary bishop of Syracuse.

The appointments were made by Pope Paul VI and were announced in Washington by Archbishop Jean Jadot, apostolic delegate in the United States.

Bishop-elect McNamara, 49, succeeds Bishop John J. Sullivan, who was transferred last June from Grand Island to the Kansas City-St. Joseph, Mo., diocese.

Bishop-elect McNamara has directed the Campaign for Human Development, the U.S. bishops' anti-poverty campaign, since 1973. Last October, it was announced

that he would leave the post to take a pastoral assignment in Kansas City-St. Joseph. A search committee has not yet found a successor for the Human Development post.

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viewing with arnold

tv programs of note

'A bill from the plumber'

BY JAMES W. ARNOLD

Dan Jenkins' story in *Sports Illustrated* (Nov. 7) about the filming and transmutations of his novel "Semi-Tough" is a lot funnier than the movie, and Jenkins himself is about as funny as a bill from the plumber. He's one of those wisecracking sportswriters who survive by making against-the-grain, pseudo-cynical cracks like, "The main thing an Olympics proves is which teen-age Communist does the best hand spring."

The basic point in "Semi-Tough" was to tell us what pro football heroes and hangers-on are really like, which is pretty much like lovable but lobotomized 16-year-olds. I don't claim to know whether he's right, but let's say he stretches the probabilities a bit to make the athletes come out as 1970's versions of Ring Lardner characters, plus more four-letter words and bedroom calisthenics than Lardner was allowed to record.

Well, OK, sports are a sacred cow, and some illusions ought to be shattered in the interests of truth. The best possible film of "Semi-Tough," though, wouldn't have come out on the all-time inspiration list for adolescent boys. It would've belonged somewhere on the irreverent joke list between "M.A.S.H." and "The Longest Yard"—raunchy, rowdy and outrageous.

THE MOVIE. Instead, comes out semi-rotten. One rock-bottom problem was the failure of the National Football League to give its approval and cooperation, which is understandable. It would be like giving Ralph Nader permission to do the story of General Motors. But as a result, none of the football stuff looks or sounds authentic. Director Michael Ritchie had to stage all of the action in non-prostadia with fake crowds, and to hide the truth, uses closeups and editing so tight that you miss a play if you blink. A typical absurdity is an alleged playoff game played in the mud in Green Bay (the actual location is Long Beach, Calif.). Can you believe mud at the end of December in Green Bay, where the last balmy day above freezing is in October? Emphasis, then, is off football, except for some heavy-footed satire of a cretinous interior lineman and a Texas oilman (Robert Preston) who for some reason owns the Miami team, which includes heroes

running back Billy Clyde Puckett (Burt Reynolds) and spill and Shake Tiller (Kris Kristofferson). The Preston character, something of a cross between the Music Man and Senator Claghorn, crawls around the floor of his office for health purposes. The problem here is not whether millionaire oilmen are as weird as their stereotypes, but if we're going to cope with them as powerful and dangerous villain figures, we have to believe they have a mental age older than four.

THE PLOT VERGES toward a rehash of another recent bummer, "Lucky Lady," with a raucous and presumably lighthearted manage a trols among Burt, Kris and the oilman's much-married daughter (Jill Clayburgh, wasted again apparently because she had so much experience slinging dirty words in "Gable and Lombard"). What Jill needs is a good agent. What Kris needs is to go back to singing. (As an actor, he's as articulate as a rock.) What the story needs are characters you could actually believe could fall in love with something besides themselves.

Writer Walter Bernstein ("The Front") shifts the spoofery in the direction of fad consciousness movements, specifically Werner Erhard's EST, thinly disguised as BEAT, a seminar technique led by Friedrich Bismark (Burt Reynolds, of all people). For insiders, this is an easy mark and pretty good stuff, permitting director Ritchie to do to American psychological fads what he did to beauty pageants in "Smile." Convy's lines are great, bristling with phony profundity and meaningless antitheses, e.g., "This is where it's at, and if it's not, it's somewhere else . . . You either get life or you don't, and if you don't, life gets you."

BUT IT GOES ON forever, and many viewers will wonder why. Eventually, when Convy shows up to officiate at a wedding that is clearly headed for disaster, the satire extends also to conventional religion and its symbols. (Convy and the minister keep exchanging advice on capital gains and tax dodges). The team's coach, a minor character, keeps making speeches to the athletes about God and prayer that are widely ignored. It's not so much that it's offensive; it's just juvenile, a cheap shot. The movie lacks the guts to really cross its audience, e.g., by having Miami lose the Super Bowl. It exercises its semi-wits on straw men.

Young (37) Ritchie is a brilliant filmmaker who takes risks ("The Candidate," "Downhill Racer," "Bad News Bears") and usually ekes out a precarious win. Here he stumbles badly. He may have had an adult "Bears" in mind, but what is cute in kids is just tedious in presumed adults. This in-

cludes the relentless gutter language, which might have some purpose in a realistic film, but here simply provides shock as a substitute for genuine wit.

The one positive thing "Semi" has is comic actor Reynolds, who underplays marvelously and seems to have been born to play put-on artist Puckett. (The question is, can he play anybody else?) In his own easy way, Reynolds is developing a comic style as unique as Grant or Gable, and he takes a lot of the pain and bad taste out of this film. But there's more than enough left to make a line of muddles from here to Hollywood. (Rating C—condemned)

media notebook

Public television—all things to all men—one at a time

BY T. FABRE

NEW YORK—Commercial television is the ultimate extension of the entertainment industry. Whatever the networks undertake is filtered through the gold-colored glasses of show business.

For those who find commercial television depressingly commercial, there does exist the alternative of public television. Although there are token exceptions—such as the outstanding cultural affairs series, "Camera Three" (CBS)—the networks are by and large locked into the formula of mass entertainment program decisions exclusively governed by the ratings.

Public television, on the other hand, aims at being all things to all people—one at a time. The rating game has little meaning to a service that is mandated by Congress to provide quality programming for minority interests. It was never intended to be a fourth network competing for the mass television audience.

And yet, even with the built-in handicaps of inadequate production budgets and channel frequencies of inferior reception in many areas, public television has built a loyal audience that has consistently grown over the 10 years of its existence. If nothing else, public television has had to live with internal frictions that have not helped its public effectiveness. The struggle was important because it involved the question of who controlled programming—the Corporation for Public

Broadcasting which received funds from Congress and served to insulate programming from political influence or the Public Broadcasting Service, which distributed programs to the independent stations which aired them in accordance with the needs of their local schedule.

THE CARTER administration seems to have resolved the situation in favor of PBS allocating production funds in a consortium with the local stations. For the viewing public, however, the most immediate consequence of this proposed legislation would be sharply increased production funding.

Granted the limited resources of the system, the PBS schedule has done exceptionally well. Its cultural programming is unsurpassed. "Great Performances" supplying weekly injections of drama, dance, opera and ballet; "Live from Lincoln Center" airing outstanding events from New York's cultural showcase; "Visions" with original teleplays; and the upcoming second season of "The American Short Story" and a new series on women artists called "The Originals."

Nothing on the networks approaches the public affairs programming on PBS from the nightly "MacNeil-Lehrer Report" to weekly series like "Black Perspectives" (which has been bought for commercial broadcast) and the occasional documentary like Frederick Wiseman's "Canal Zone."

Minority interests are what public television is all about, and it is not surprising that such programs serve the

informational needs of the entire public.

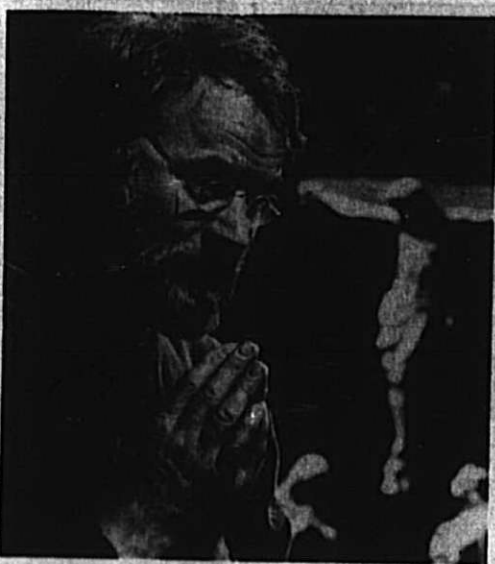
PBS does not try to compete with the networks in the area of popular entertainment. Shows like "Que Pasa, U.S.A.?" or "PBS Movie Theatre" do entertain, but with an educational purpose akin to that of "Sesame Street." Purely escapist diversions like "Monty Python" and some home-grown imitations are the exceptions offering something different from network fare.

PBS HAS BEEN criticized frequently for its heavy reliance upon English programs, such as BBC's "Masterpiece Theatre" or "Once Upon a Classic." The high quality of such programs needs no excuse, but they are no longer a major factor on the PBS schedule. Such imports were important in the beginning because they offered the best quality for limited cost. As more funding has become available, American productions have come into their own.

Today the chief problem is that such productions have to be rerun a number of times to justify their cost. Because PBS offers too few new programs on its weekly schedule, local stations rely upon viewers to contribute money for the production or acquisition of other programming.

Contributing to the money-raising drives of your public broadcasting station is worthwhile even though the pitch may seem at times worse than the commercials that blight network programming. For one thing, as a viewer you become involved directly in the workings of your local station. Most important, however, such contributions are a concrete expression of the fact that the airwaves belong to the people and not to the sponsors or station management.

The competition with the networks is a healthy one, and PBS may become a fourth network by default.



IN FATHER DAMIEN STORY—Terence Knapp stars in "Damien," a one-man dramatization of the life of the famed missionary to the lepers of Molokai. The 90-minute play, produced by Hawaiian Television, will be carried on the PBS network on January 24.

Return of Eric Hoffer

NEW YORK—In 1951 a book about the folly of fanaticism, called "The True Believer," caused a stir because its author was a 50-year-old longshoreman who had never set foot inside a classroom.

With his ninth book about to be published this spring, a portrait of this controversial popular philosopher is presented in "Eric Hoffer: A Crowded Life," airing Tuesday, Jan. 17, at 8-9:30 p.m. on PBS channels.

Hoffer, as this program makes abundantly clear, is a conservative who knows that our age of drastic change is the most dangerous—and the most promising—the world has ever experienced. For him, individual freedom is only possible where authority is strong enough to protect the rights of both minorities and the majority.

From this perspective, the violent confrontations of the sixties were a disaster for liberty and equality. He has no patience with the "elitist intellectuals" whose nattering about improving the quality of life seems directed at simply leveling it down to the lowest common denominator.

HIS PROVOCATIVE commentary on American life and the human condition is directed at ordinary people and not his academic critics, who have condemned him as an anti-intellectual because he dismisses intellectuals as social parasites. This "blue collar Plato" is a philosophical gadfly who challenges contemporary assumptions by measuring them against the wisdom and values of the past.

Even if you find yourself in total disagreement with his ideas, this documentary is fascinating because Hoffer is a rare individual, a one-of-a-kind original.

Blind until the age of 15, he educated himself by reading voraciously whatever he could in libraries and second-hand bookstores while drifting around the West working at odd jobs.



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From 1943 until his retirement in 1967, he worked days on the San Francisco docks as a longshoreman, studying and writing at night.

His thinking reflects this combination of the realities of the everyday world with the logic of abstract ideas. He is fortunate that early in his lifetime of reading, he discovered the joy of words and acquired a taste for a good sentence. Academics may not like the fact that a longshoreman is working their turf, but they've got to admire his style and envy his success.

"Blueprints in the Bloodstream," PBS, Jan. 18.

If present medical theory proves valid, a doctor will be able to diagnose what diseases a newborn infant is likely to contract during his or her lifetime, and then immunize against them. The apparent link, currently being studied in medical laboratories around the world, between some diseases and an individual's unique biological system is the subject of "Blueprints in the Bloodstream," airing Wednesday, Jan. 18, at 8-9 p.m. on PBS.

Based on our present knowledge, it would appear that we are not born with equal chances of catching diseases. Instead, we inherit from our parents a susceptibility to certain diseases which can be "read" in the marker genes in our white blood cells. By comparing these genetic markers in a process called tissue-typing, among people who suffer from diseases such as diabetes, multiple sclerosis, and rheumatism it has been found that they all share common types.

Tissue-typing indicates only a probability of contracting a particular disease because something in the environment, such as a

virus, must trigger its appearance. Since there are 6,000 marker molecules which may appear in over 30 million combinations, there is still an enormous amount of research to be done.

But at least we have some substantial clues that point to a promising breakthrough in preventive medicine.

Like all the other worthwhile programs in the NOVA science series, this documentary presents a complicated subject to a lay audience without oversimplifications that insult the intelligence. Even if you are not particularly interested in yet another medical breakthrough, this show is a fascinating example of the scientific method—real-life detective work using deductive analysis in going from the known to the unknown which is the hallmark of all good mystery stories.

TV Programs of Note

Sunday, Jan. 15, 9-11 p.m. (NBC) "A Love Affair: The Eleanor and Lou Gehrig Story." A fine production and good acting by Blythe Danner and Edward Herrmann are wasted in this static retelling of the tragedy of baseball's Iron Man.

Tuesday, Jan. 17, 8-11 p.m. (NBC) "Escape from Hell." Alan Arkin stars as a patient in a mental hospital who regains his sanity but is unable to win his release in a drama based on actual incidents.

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Music! Music!

HUNTINGTON, Ind.—Ray Repp, a folk guitarist and composer, best known for his "Mass for Young Americans," has been named the first director for Our Sunday Visitor's newly established music department. In the post, he will direct a program to develop Christian music to serve a wide range of needs.

★ trivia contest ★

(The Criterion will pay \$5 to the reader who can fill in the blanks correctly in the following bit of film trivia. Answers must be submitted in writing and mailed to: Film Trivia Contest, c/o The Criterion, P.O. Box 174, Indianapolis, IN 46208. No hand-delivered responses to our office will be accepted. ONLY ONE ENTRY PER PERSON ALLOWED. Replies must be in our office by mail the Friday morning of the week after publication. Letters will be drawn at random and the first correct answer wins.)

Marjorie Main and Percy Kilbride created the characters Ma and Pa Kettle through a succession of films in the 1950's. But in what late 1940's film were they introduced as secondary characters, and who were the male and female leads in that film?

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2 p.m.

Christian stewardship: What are we saving up for?

By A.E.P. Wall

The other day I came across one of those formidable circles that economists and business managers find so handy when they're showing us where the money goes. The big pie I saw in a magazine was sliced up by a federal agency to let readers know at a glance how a typical family parcels out its paycheck.

There were slices for housing, groceries, the family car, entertainment and a slice for taxes. But there was no slice for charity.

You've probably read some of the same interviews I have. The writer sits down with an American family to talk about its budget. The family tells all — how much comes in from paychecks and dividends, how much goes out to the supermarket, theater, garage and mortgage holder.

HAVE YOU noticed how often these families, in telling all, tell us that they give little or nothing to help others? There's often nothing in the budget for medical research groups, for the church, for the community fund or for anything else that does not meet personal desires. There may be two cars in the garage and two boats in the lagoon, but the family sense of sharing may not go further than passing out drinks at a cocktail party.

They probably don't know what they're missing. It is possible for any of us, or any family, to become wrapped up in ourselves. There's not much warmth in those wrappings.

Jesus set the tone for responsible stewardship. You can read about it in Luke's Gospel. But Jesus set the tone for any number of Christian practices that

make some of us uneasy, and we ignore them.

You can't serve two masters, Jesus said. You can't serve God and money. But self-mastery has always been hard.

THERE ARE many kinds of stewardship. All of them are an obligation, not a choice. Christians are obliged to be faithful stewards.

How about running through a steward-

get on to things I find more important?

3. — **STEWARDSHIP** in the world. Everything that may be said about being a good neighbor at home may be said about my worldwide community. And everything that may be said about stewardship relates to my thoughtfulness about sharing a clean atmosphere, healthful food and the resources of nature with the whole community. Do I

"There may be two cars in the garage and two boats in the lagoon, but the family sense of sharing may not go further than passing out drinks at a cocktail party"

ship checklist? How do you rate yourself as a steward in these areas?

1. — Stewardship in the home and family. Do I share cheerfully, do I accept some responsibility for brothers, sisters, parents, spouse? Does my way of doing things offer an example of sharing to those who look to me for signals?

2. — Stewardship in the Church. Do I try to see how much I can give, or how little? Do I feel responsibility for taking part in what's happening in my parish? Am I loving toward those who join me at the Communion meal — the priests, lecturers, cantors, organists, guitarists, ushers? Do I act like a member of a community, or do I hustle in and out so I can

rule out frivolous use of motor vehicles, conscious of the limited availability of petroleum and the effect of exhaust fumes? Do I exercise stewardship in my use of electricity, a vast consumer of diminishing natural resources? Do I apply a Christian sense of stewardship to my disposal of waste and litter, and do I

try to influence others to conserve the irreplaceable? Do I care about the hungry, jobless, sick and uneducated, wherever they are? Am I willing to have less so that others may have enough?

4. — Stewardship of the purse. Am I generous with everything except my own money? Do I favor all kinds of help for the needy as long as the Church, the government or a foundation pays for it?

5. — Stewardship of reciprocity. That's an awkward way to put it, but the question is whether I put a limit on my sharing. Is it one way? Am I happy to give, but reluctant to accept love and favors and help? Or am I a cheerful receiver, but a tightwad with my own affection, money and energy?

Stewardship is not just a question of checkbooks, but a question of how a person lives day by day. We're all stewards of God's bounty, including love and consideration, helpfulness and even courtesy. Stewardship embraces a sort of volunteer attitude.

Stewardship is a natural characteristic of Christians, but it takes practice and awareness. It is liberating, the precise opposite of personal constriction. It is an opening of the grasping fist, a healing of what might be called a paralysis of the conscience. It is required of a Christian, but it feels good, too.

* 1978 by NC News Service

Teilhard de Chardin:

The future gave force to his vision



By Father Christopher F. Mooney, S.J.

Pierre Teilhard de Chardin was a Catholic priest, Jesuit, and a geologist of renown. Born in France in 1881, he early dedicated himself to scientific research as well as to a study of the human person in relation to the material world.

This led him to rethink within his own evolutionary system the data of Christian revelation concerning the person of

the world, that is perhaps the supreme Christian function and the most distinctive characteristic of our religion."

Christianity's second contribution to human hope for the future is to underline the phenomenon of death. For what is the use of finding some goal for human progress and evolution if all must die? The Christian's answer is to proclaim faith in the great victory of the Resurrection, by which the power of death is transformed into a power of life.

DEATH MUST BE seen as a metamorphosis between two different stages of personality, a growing spirit from a deficiency in matter, just as for Christ suffering and death were a prelude to a new experience of life. "Jesus on the cross is both symbol and reality of the immense labor of the centuries which little by little raises up created spirit to restore it to the depths of the divine milieu."

Finally, Christianity enriches the

modern orientation toward the future by its doctrine of love. For the risk of any great expectancy is that nothing is looked for in the present: dissatisfaction, restlessness and tension become the psychological by-products of the evolutionary atmosphere in which we live.

Christian charity, however, enables us to unite ourselves with the terminus of all human progress and to balance expectation and hope with possession. To the extent that one's dedication to human endeavor is impregnated with charity, it becomes an element in one's union with God, promoting that peace which so many have lost in the turmoil of our technological age.

Hence the future of evolution depends for Teilhard on the growth of love energy: "There is growth in spirit from matter in the exact measure that love begins to spread itself out everywhere."

Profile for today

Jesus. For he was convinced that Jesus revealed in Himself not only the mystery of God but also the meaning of the human species, and therefore the ultimate meaning of that evolutionary process of which God is the cause and humanity the culmination.

Long before the Second Vatican Council, Teilhard was concerned that the Christian message of salvation speak to that chief concern of contemporary life, the future. In the context of modern hope and anxiety for the future, he asked: How should Christians speak to men and women about God?

FIRST OF ALL, said Teilhard, Christians themselves must realize that their religion provides every human aspiration with a concrete, historical fulfillment at the end of time, namely the parousia of Christ, his second coming.

Just as his first coming in Palestine demanded that humanity reach a certain anatomical and social development, His second coming would seem to demand that the human species reach its full natural development in order to receive supernatural consummation from Christ.

In the person of Jesus, Christianity presents to humankind the promise of transformation for the earth and for all human achievements in the course of time. "Expectation — anxious, collective and operative expectation of an end of



A photo of Teilhard's tombstone, taken in offices of the American Teilhard de Chardin Association

IN EVERY AGE there are artists, philosophers and men of vision who are the seers, the prophets, the advanced guard of the future. They are often out of joint with their own time.

Up to his death in 1955, Teilhard was under obedience not to publish any of his writings on evolution or on its Christological significance. He was faithful to this prohibition, confident that his thought was a signpost for tomorrow and that he himself had heard the cadence of the future.

He spent long years of exile in China, where his geological skills involved him in the discovery of Peking Man. He was exiled again to New York after World War II, because of the fame and applause that greeted him when he had returned to Paris.

Throughout his life he was misunderstood because he tried to transform traditional values and to create those new forms for Christian spirituality which were demanded by contemporary concern for the future. Yet it is precisely the future which has given force to his vision and has enshrined his memory as an obedient son of the Church.

1978 by NC News Service

Erasmus: a tragic, ambiguous genius

By Father John J. Castellet

Desiderius Erasmus was an erratic and errant scholar, a restless and undisciplined genius. A Eurailpass would come in handy in following his career. He has been hailed as the greatest of the 16th-century humanists, the outstanding scholar of his age. And within a certain frame of reference this assessment can be accepted. But he was a strange, complex person.

He was born in Rotterdam on Oct. 17, 1466, the second (illegitimate) son of a physician's daughter and a priest named Roger Gerard — a sign of the times.

Profile in history

Neither he nor his brother Peter seem to have been the object of much parental care, for they were both shipped off to school at an early age and kept under the constant tutelage of guardians.

From 1475 to 1483 he was at the school of St. Leuwin's in Deventer, and he lived in an atmosphere dominated by the Brethren of the Common Life. This was an influential group of men — sincere and pious, zealous in the production and spread of spiritual literature. However, their spirituality was of a peculiar type, tending to the emotional and pietistic.

THEY WERE avowedly anti-intellectual, professing a disdain for philosophy and theology, both of which had fallen upon hard times, and insisting that neither was necessary for an authentic spirituality. This left their system rather ungrounded, without solid foundation in doctrine and hence open to a dangerous subjectivism. Erasmus' future life showed how much he had absorbed this attitude.

He had no vocation, but his guardians pressured both him and Peter into the religious life. He became an Augustinian canon at Steyn and was ordained on April 25, 1492. This gave him an opportunity to study the literature of classical antiquity, to which he was strongly attracted, but the confinement and restrictions of monastic life grew unbearable. He yearned for freedom and mobility and when, about two years later, he had an offer to become secretary to the Bishop of Cambrai, he seized it eagerly. This was just a way out, and he soon wrangled an appointment to study theology at the University of Paris.

Again the austere piety of the college was more than he could stand, and his health broke. But even less could he stand systematic theology; with his fellow humanists he shared an intense dislike for scholastic theologians, especially as represented by the narrowly partisan scholars of the religious orders. His resultant lack of theological training was to prove a serious drawback as time went on and the Reformation dawned.

AFTER RECUPERATING in Holland he came back to Paris and did private tutoring, writing his own textbooks to teach Latin and composition and producing one of his most popular works, *Familiar Colloquies*. However, he was living from hand to mouth and set out by means of flattery and cajolery to win wealthy patrons. He found one in William Blount, Lord Mountjoy, who invited him to England. In spite of his many nasty remarks about the country, the people, the weather, and the beer, he kept returning, drawn back by strong ties of friendship with like-minded scholars. Chief among these was the saintly Thomas More, himself a humanist of the first order. Their friendship grew stronger with the passing years.



His first interest was in the Greek and Latin classics, and in the course of his life he produced editions and some translations of several of them. But gradually his interest turned to the Christian classics, the writings of the Fathers and the New Testament.

Unable to stay in any one place long, he commuted between France and Holland in 1500, and during these months began a serious study of Greek. In 1501 he wrote a little 'Handbook for the Christian Soldier' and other devotional works. Back in England (1515-1516) he made his own copy of the Greek New Testament, the forerunner of his later critical edition.

THEN HE WAS off to Italy, tutoring the sons of Henry VIII's personal physician. A firsthand look at the degeneracy of the Church in Italy furnished material for bitterly satirical attacks on ecclesiastical abuses. In Venice he published an expanded edition of his *Adages*, more than 3,000 epigrams culled from the ancient classics. Now, as tutor to a young archbishop, Alexander Stewart, he went to Padua, Siena, and Rome, but England beckoned once more. He stayed with Thomas More and wrote perhaps his most famous, and most satirical, work, the *Praise of Folly*, which he dedicated to

More. In fact, satire was his strong suit, and his biting comments were to get him into considerable trouble. Called back to his community, he applied for and received two dispensations from Pope Leo X, one permitting him to maintain his present lifestyle and the other to put aside his habit.

In 1517 he published his critical edition of the Greek New Testament, which he dedicated to Leo X. As a scientific critical work it leaves much to be desired, but it was a landmark and exerted a tremendous immediate influence.

FURTHER TRAVELS took him to Louvain and then to Basel, where he stayed quite a while and published prolifically. It was here, too, that this tragic, ambiguous genius died on July 12, 1536, without the sacraments, for a priest could not be found. He always professed loyalty to the authority of the Church and refused to be drawn into Reformation controversies. For this the Reformers pilloried him, while Catholics attacked him bitterly for having added fuel to the reformers' fire by his criticisms of the Church. A dramatic illustration of this dual reaction was Paul III's offering him a cardinal's hat and the Council of Trent's placing his works on the Index of Forbidden Books.

1978 by NC News Service

Renaissance: blending of faith and reason

By Father Alfred McBride, O. Praem.

The invention of the printing press did much to nourish and further the great humanistic movement known as the Renaissance. It was one thing to have a wave of new ideas and quite another to possess the means to spread them quickly and easily without the censor interfering.

The medieval period had witnessed a clash between pontifical theocrats and utopian humanists. The former saw all society in the light of God and the Church. The latter saw everything in the light of man and human culture. The Renaissance tried to combine the best of both visions in the dream of Christian humanism.

No one exemplified the ideals of Christian humanism more than the "sage of Europe," Erasmus of Rotterdam. Educated by the Brethren of the Common Life, an order famed for Thomas a Kempis, author of the *Imitation of Christ*, he also studied in the same Parisian school of theology where John Calvin and Ignatius of Loyola were to be alumni. Erasmus journeyed to

Oxford to study with Colet who opened the young scholar to the riches of the Epistle to the Romans and the value of knowing Greek.

ERASMUS BEGAN a writing career that was to make him one of the best known persons in Europe. In a time when the value of the printing press was just becoming appreciated, he was ahead of everyone in its uses. By any standards, ancient or modern, he was a zest selling author. During his lifetime, his Greek translation of the New Testament sold 300,000 copies. And at least 750,000 of his other works were in circulation.

Charles V sought him out as a counselor. Pope Paul III wanted to make him a cardinal. He was lucky not to have lived too much longer, for his opinions, due to the upheaval caused by Henry VIII and Luther, were to make him suspect and simultaneously a possible enemy of Rome, Augsburg and Westminster. In time, neither the reformer nor the institutional Church were sure they could tolerate an Erasmus.

This is not surprising when one looks closely at the positions he took. Erasmus:

1. Called for a moratorium on dogmatic theology, claiming that theologians tried to say too much about what was essentially a mystery. Better to say little here and concentrate on Gospel morality and the life of virtue, he wrote.

2. Advocated the use of vernacular in the liturgy.

3. Opposed nationalism and stood for the ancient ideal of what we would today call the United States of Europe.

4. Believed firmly in the reforming power of education. In his mind, humanistic learning would do much to dispel the prejudices, superstitions and magic mentality that proceeded from ignorance.

5. Was the first European to write about pacifism. His book, *Dulce Bellum Inexpertis* (Sweet is war to the inexperienced), was his strategy for eliminating war as a means to solving political disputes.

ERASMUS WAS a bridge builder and mediator by nature. Unfortunately, he did not succeed because his voice was ultimately too soft for those noisy days. Yet failure did not deter him. He was admired and praised for his works of

scholarship and his witty commentaries on the foibles of life as in his "Praise of Folly." He committed himself to a vision of Christian humanism in which the rights of faith and reason were carefully set out and congenially connected.

Though passions were too high to accept his dream at the time, still the hopes he roused, like his fellow humanist, Thomas More, endured beyond the unseemly quarrels raised by the conflicts induced by the Reformation. He liked Luther at first, but then withdrew his support as he saw the German break up the unity of his beloved Europe and Christendom. Despite the growing war clouds of religious strife, he was able to retain a wide international constituency to the end. He rallied those who saw in his approach an alternative to Rome and Luther — a Church dedicated to God's glory and human welfare, a kind of third church. Erasmus remained faithful to Rome to the end, while trying to campaign for his humane views with all factions. It has taken four centuries for his ecumenical spirit to prevail. A long time to wait indeed. But well worth waiting for.

1978 by NC News Service

'Praise for them springing fresh from the Word'

By Father Joseph M. Champlin

I left the rectory this morning at 6:30 and headed toward the Syracuse airport with an imminent snowstorm at my back and a gorgeous sunrise before my eyes.

Rays of the rising sun on the irregular cloud formations created an extraordinarily beautiful scene. The magnificence of that sky made it simply impossible for me to think about a speech I was to give several hours later in Delaware. Instead I felt a great need to praise God and give Him thanks at the very moment, alone, in the car.

My presentation was a keynote address at the "Convocation on Prayer and Worship" sponsored by the Wilmington Diocesan Liturgical Commission. Before the lecture, however, I had an opportunity to express with others those feelings of praise and thanks still in my heart as a result of the stunning sunrise.

To start the day, more than 600 participants assembled for morning prayer in the new, circular and attractive Our Lady of Fatima Church at New Castle, Del. The format was taken from the official "Liturgy of the Hours," but with an original and superior musical arrangement.

MICHAEL KENNEY, director of music at a local parish, a graduate in that field from the University of Wisconsin, and a student-instructor at Baltimore's Peabody Conservatory, had been commissioned to compose music for this service.

I found the melodies quietly joyful, easy to sing, and ideally suited for a service of praise like morning prayer. His tunes also had a catchiness to them.

Immediately after this worship rite and before my talk, I suddenly realized I was whistling one of them, the antiphon for the Gospel canticle, Zachary's song: "O Lord, shine on those who dwell in darkness and guide our feet in the ways of peace."

The church structure added to this prayer service's effectiveness. A round building, its sanctuary has been carved out like a piece of pie, forming a semicircle of seats for the congregation. Because of that arrangement, those on one side can see the faces of many on the other. Such visual contact heightens the sense of community and gives worshipers a better awareness they are praying "together."

Kenney's music was greatly enhanced by those who performed it. His piano background and the fine flute accompaniment put us in a prayerful mood, a restful one as well, and helped fix the melody in our minds. Sister Eloise Downing, the cantor, has a magnificent voice and likewise knows how to lead a congregation firmly, but gently in community singing.

PARISH LITURGY planners at that Wilmington conference experienced many creative worship possibilities they could take back home.

For example, the recitation of Ezechiel's canticle was done by a lector with background music — piano plus flute — and a pertinent antiphon at regular intervals.

Another illustration: The celebrant did not incense the people in the usual manner by a distant gesture from the edge of the sanctuary. Instead, he walked up and down the aisles gently swinging the

censer from one side to the other.

In the afternoon participants had a choice of many practical workshops touching on such areas as ministry of the folk musician, audio-visuals and celebration, the art of banner making, prayer with and for the married couple, creativity and celebration with children, the ministry of ushering.

THIS CONVOCATION attempted to blend the here and now with the beyond, prayer and worship of the Father above by people very much immersed in life on the earth below, a divine eternal liturgy using very human, contemporary means.

That Syracuse sunrise touched a responsive chord in my heart. The human experience of nature's beauty spontaneously lifted me to the Lord of all creation. This Wilmington prayer service brought about a similar blend of the human and divine.

It began in an especially appropriate way for me, with the familiar song:

"Morning has broken, Like the first morning, Blackbird has spoken,
Like the first bird. Praise for the singing,
Praise for the Morning,
Praise for them springing, Fresh from the Word."

1978 by NC News Service

Discussion questions

1. Discuss this statement: "It is possible for any of us, or any family, to become wrapped up in ourselves. There's not much warmth in those wrappings."
2. What comes under the heading of stewardship? How do you rate yourself on these individual categories?
3. Have a family or parish group discussion about stewardship. If the group discovers that improvements should be made, discuss how this might be accomplished.
4. Why is Erasmus remembered in history?
5. What is humanism? Discuss.
6. What kind of man was Erasmus?
7. What was Erasmus' book, *Praise of Folly*, about?

8. Why was Erasmus a tragic figure?
9. What effect did the printing press have on religion during the Renaissance?
10. Why was Erasmus one of the best known persons in his time? How was he regarded by world leaders?

11. What caused him to be a controversial figure?
12. Why were Teilhard de Chardin's studies unique?

13. Discuss Teilhard de Chardin's views on the Christian message of salvation with regard to the future.

14. How did he react to not being able to publish any of his writings on evolution or on its Christological significance?

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