

General absolution conferred on 11,500 at Reconciliation rite

BY ROBERT HOLTON

MEMPHIS, Tenn.—More than 11,500 persons on Dec. 5 attended a nationally unprecedented Day of Reconciliation liturgy here at which general absolution was granted in a move to woo inactive Catholics back into full communion with the Church.

Many of those who attended the two-hour-long ceremony in the Mid-South Coliseum said that they received Communion during the liturgy for the first time in years.

Bishop Carroll T. Dozier of Memphis, who began planning for the unique service last June, said he was delighted "with this great outpouring of love and forgiveness and deep reconciliation that we saw here today."

"It was a clear demonstration that we accomplished all the dreams which we had begun to think about last June," he added.

A similar liturgy will be celebrated on Dec. 12 in Jackson, Tenn., for Catholics residing in the

northern area of the state.

FOR MANY OF THOSE who received the Eucharist for the first time in years it was a visibly emotional event. Some had tears in their eyes as they returned to their seats in the cavernous arena after receiving Communion from one of the 60 priests or lay ministers of the Eucharist.

In his sermon, Bishop Dozier said: "We promise one thing in return for God's love and mercy. We will truly make the diocese of Memphis the Good Samaritan on the banks of the Mississippi, pouring the oil of mercy and love into our fellow men, healing those whom we can reach."

At the close of the service, the audience broke into spontaneous applause as the bishop left the elevated altar where he had celebrated Mass and moved into the crowd to shake hands and exchange greetings.

"It was a beautiful day," the bishop said. "The mood and the feeling of the people demonstrated an interior spiritual motivation. Their attitude spoke clearly of the concept of reconciliation—reconciliation with God, reconciliation with each other and reconciliation with themselves."

After reciting the words of general absolution—which were echoed by the 60 priests spread out in the crowd—the bishop prescribed the singing of the Gloria as the penance.

A few weeks after plans for the liturgy were announced, the head of the diocesan marriage tribunal reported a "marked increase" in the number of applications for marriage annulments reaching his office.

Many Catholics are forbidden to participate in the full sacramental life of the Church because of marriages that conflict with canon law. In such cases, usually involving divorce and remarriage, an annulment of the first marriage is required before the person may receive the sacraments. The tribunal handles applications for annulment.

TO PUBLICIZE THE liturgy, two half-page advertisements costing a total of \$1,700 were placed in a Memphis daily. Some 150 persons responded to an invitation to call the Church headquarters for further information.

"Most of those who called wanted to know if there were any strings attached to the general absolution," said one diocesan spokesman. "These mostly were people who had fallen away from their Church. No marriage problems. They just became lax for one reason or another."

The spokesman said the callers were assured that they would not be required to "go to Confession" before receiving the general absolution and the Eucharist.

They were told, however, that they would be expected to confess their sins to a priest within a "reasonable time after the liturgy."

The use of general absolution in such a ceremony attracted a great deal of attention among clergymen and others, not only in the United States but also abroad.

ARCHBISHOP JEAN JADOT, apostolic delegate in the United States, wrote to Bishop Dozier several months ago to ask for details on the planned liturgy.

After receiving Bishop Dozier's explanation for the use of general absolution, the archbishop wrote back wishing the bishop well and thanking him for his efforts on behalf of the Church.

Dozens of letters and telegrams were sent to the bishop in recent weeks seeking further information about the planned liturgy and the general absolution aspect.

Asked why he had decided upon the use of general absolution, the bishop said: "I read the new Rite of Reconciliation, and I found that it fitted into this type of use. For so many years I have heard people crying about 'those who no longer walk with us.'"

"So, I decided that here was a

(Continued on Page 8)

NCCB head appraises ceremony in Memphis

WASHINGTON—The president of the National Conference of Catholic Bishops (NCCB) has emphasized that "individual private confession and absolution represent the ordinary way of celebrating the Sacrament of Reconciliation," or Penance, in the Catholic Church.

"It is not the intention that general confession and absolution be the common form for this sacrament, but rather that they be reserved for exceptional cases involving real necessity," said NCCB president, Archbishop Joseph L. Bernardin of Cincinnati in a statement issued here.

THE STATEMENT answered inquiries made after a Dec. 5 reconciliation rite in Memphis, Tenn., during which Bishop Carroll T. Dozier of Memphis and 60 priests administered general absolution to a crowd of about 11,500. The archbishop said it was up to Bishop Dozier to decide whether to use that form of the sacrament under those circumstances.

In another statement, Archbishop Jean Jadot, apostolic delegate in the United States, said that, contrary to the impression given in some news reports, he had not given approval or disapproval to the use of general

confession and absolution as part of the Memphis ceremony.

"In fact I made no judgment on the matter," Archbishop Jadot said. "It would have been beyond my competence to do so." He said he had merely encouraged Bishop Dozier in efforts in accord with Church teaching and discipline, to reconcile alienated Catholics with the Church.

Bishop Dozier told NC News: "I strongly agree with Archbishop Jadot's assessment."

Bishop Dozier said also that "three months of total indoctrination," using the diocesan newspaper, sermons and other means of communication, had explained the need for interior sorrow and the obligation to make an individual confession within a year.

ARCHBISHOP BERNARDIN noted that Church law permits general confession and absolution under certain conditions, and it is up to the local bishop to decide whether circumstances in his diocese meet the conditions. "Thus," he said, "the decision in the case of the Memphis ceremony was Bishop Dozier's responsibility. It was not a decision about which he either consulted the conference of bishops as a whole or was obliged to do so."

Archbishop Bernardin also noted that for divorced and remarried Catholics to participate in a rite of general confession and absolution "by itself does not regularize their marital status in the eyes of the Church."

"Where such regularization is or may be possible, it must come through the Church's established procedures for marriage causes," he said.

Bishop Dozier said he rejected "the connotation that someone may have received the sacrament unworthily."

The requirement of making an individual confession within a year after the general absolution was "stated in the program handed to everyone coming into the auditorium," he said, and those present were asked to make some outward sign, such as a bow of the head, of the interior sorrow.

The bishop noted that "no sacrament against which a difficulty is placed," such as lack of sorrow for sin, "is validly received."

He added, somewhat heatedly, "we're not shilling down here at all" and said he was "miffed at the suggestion (sometimes given in reports of the ceremony) that we're betraying the Gospel."

THE 11,500 PERSONS present at the ceremony, he pointed out, constitute about 25 percent of the members of the Memphis diocese.

Father Frederick R. McManus, vice provost, dean of graduate studies and professor of canon law at the Catholic University of America, pointed out that those who receive general absolution are obliged, if they are in a state of serious sin, to make an individual confession within a year after the general absolution or before receiving another general absolution.



MEMORIAL PRESENTATION—The Indianapolis North Deanery Council of Catholic Women held a Christmas Brunch at Veterans Hospital on Thursday, Dec. 2. At the Mass which preceded the Brunch, Father Gerald O'Leary, Hospital chaplain, received a chalice and paten from the Council in memory of the late Mrs. Louis J. Kossman, past

president of both the North Deanery and Archdiocesan Councils of Catholic Women. Making the presentation are Mrs. Joseph English, second from left, president of the Deanery Council, and Mrs. Louis Krieg, Church Affairs Commission Chairman of the ACCW. Also pictured is John Emley, Activities Director of the hospital.

Priests' Senate votes approval for 'spiritual growth' program

BY FR. THOMAS WIDNER

Climaxing more than a year of debate on the issue, the Archdiocesan Priests' Senate voted at its December 3 meeting to recommend to Archbishop Blaskup the adoption of a program of spiritual growth for priests popularly known as the "Dwyer" program.

The "Dwyer" program, so named for Father Vincent Dwyer, O.C.S.O. and developed by him, involves a three-day workshop for participating priests with extensive psychological and spiritual growth testing leading toward the formation of support groups among the priests themselves.

The program calls for a full-time Director of Continuing Education who will have personal contact with each priest for the purpose of developing the individual priest's continuing spiritual growth.

THE PROGRAM IS OPERATED by the Center for Human Development at the University of Notre Dame, headed by Father Dwyer, and provides for the workshop to be conducted by the staff of the Center. The Center is built on the ideas of Father Dwyer—specifically that spiritual growth in any individual is possible only when the person considers himself an integral whole—physical,

psychological, emotional, spiritual. The next step is the negotiation of a contract with the Center for Human Development, following approval of Archbishop Blaskup.

THE SENATE ALSO approved a proposal setting into motion a procedure for all priests of the diocese to observe in preparing young people under the age of 20 for marriage. Growing out of the problem of the high incidence of failure of teen-age marriages, the procedure would require parental interviews, some testing and possibly some counseling, before official Church sanction would be received. The preparation would require young couples to inform the parish of the possibility of marriage at least six months in advance.

The proposal is to be sent to Archbishop Blaskup for approval after which a timetable for publicizing and implementing the procedure will be followed with a projected starting date for use as January 1, 1978.

OTHER SENATE ACTION included the adoption of a proposal that the Senate sponsor a one-day workshop for priests (at two different locations) on the subject of abortion.

The workshop would include biological facts of fetal development, an overview of theological and moral aspects, legal aspects, and an overview of Archdiocesan pro-life efforts. The workshop will be conducted as early as the spring of 1977.

Francis A. Wilhelm, Sr., builder, dies at age 71

A funeral Mass was offered Tuesday in St. Matthew Church, Indianapolis, for Francis A. Wilhelm, Sr., who constructed more than 40 parishes and institutional buildings in the Archdiocese during the past three decades.

Archbishop George J. Blaskup was a concelebrant at the Mass.

Construction contracts handled by the Indianapolis-based Wilhelm firm include St. Augustine Home; St. Paul Hermitage and St. Francis Hospital Center, Beech Grove; Fatima Retreat House, Brebeuf Preparatory School, Roncalli, Ritter, Seccina and Chateaufort High Schools, all in Indianapolis, as well as the new buildings on the Ladywood-St. Agnes

campus, now occupied by Cathedral High School.

IN ADDITION, the Wilhelm Company constructed the Archdiocesan Office Building at Georgia Street and Capitol Avenue and more than a score of churches and other parish buildings, mainly in the greater Indianapolis area.

Mr. Wilhelm was a generous contributor to the cause of education, both public and Catholic, in Indiana. Major financial donations were made to Marian College and to Fatima Retreat House at Notre Dame. In addition, he contributed to the Archdiocese 80 acres of land part of which was used as a site for Brebeuf Preparatory School in Indianapolis.

He was a member of St. Matthew's Church and the Knights of Columbus, and served on the CYO, Marian College and Brebeuf boards of directors.

A NATIVE OF Traverse City, Mich., Mr. Wilhelm, 71, came to Indianapolis 60 years ago and went to work as an apprentice bricklayer. Within a few years he laid the foundation for what became the F. A. Wilhelm Construction Company.

Mr. Wilhelm was buried in St. Joseph Cemetery.

He is survived by his widow, Ann; four sons, James C., Lawrence, Francis A., Jr., and Philip J. Wilhelm; a daughter, Mary Ann Kenney, and a sister, Adelaide Sullivan, all of Indianapolis.

Eastside churches set Penance rites

INDIANAPOLIS—Eleven eastside parishes and one outside Marion County have announced joint plans for a series of Advent Communal Penance services.

The service will consist of Scripture readings, a brief homily, special music, examination of conscience, Individual Confession and absolution. Each parish will conduct its own service augmented by confessors from other parishes.

Following is the schedule: Monday, Dec. 13, St. Michael, Greenfield; Wednesday, Dec. 15, St. Plus X; Thursday, Dec. 16, St. Lawrence, St. Simon, Immaculate Heart, and St. Bernadette; Friday, Dec. 17, Our Lady of Lourdes; Sunday, Dec. 19, St. Francis de Sales; Monday, Dec. 20, Holy Spirit; Tuesday, Dec. 21, Little Flower; Wednesday, Dec. 22, St. Matthew and St. Philip Neri.

All services will begin at 7:30 p.m. except St. Philip Neri, which has been set for 7 p.m.

New Albany area services scheduled

NEW ALBANY, Ind.—Parishes of the New Albany Deanery have set the following dates for Advent Penance Services:

Tuesday, Dec. 14, Holy Family, New Albany; Sunday, Dec. 19, St. Mary New Albany, and St. Augustine, Jeffersonville; Monday, Dec. 20, St. Anthony, Clarksville; Sacred Heart, Jeffersonville; and Our Lady of Perpetual Help, New Albany; Tuesday, Dec. 21, St. Joseph Hill, St. Joseph, and St. Michael, Charlestown.

All services are scheduled for 7:30 p.m. with the exception of St. Mary, New Albany, which is set for 4 p.m., and St. Anthony, Clarksville, set for 7 p.m.

People from other parishes are welcome to attend any of the services.

REMINDER

The Criterion is offering \$25 for the best amateur photograph this month on the subject of "People in Parishes in the Archdiocese." All photos submitted must be 8 x 10 glossy prints and must be in the Criterion offices by midnight, December 31. Besides the cash prize, the first winning photograph will appear in the January 7 issue of the Criterion. There is no

limit on the number of entries, but all become the property of the Criterion. Be sure to include identification of individuals in the photographs and your own name, address and phone number, include parish affiliation, too. If no entry is judged to be of sufficient quality to merit selection, no award will be made for that particular month.

Archdiocesan Board seeks volunteers

The Archdiocesan board of education is seeking nominations of persons to be members of task forces and to be support assistants in the long range educational planning process to be implemented by the board beginning in January, 1977.

Members of the task forces would research the educational needs

Nomination form on Page 2

defined during the first phase of the planning process and would develop policy proposals and instruments to guide parish planning in the third phase.

SUPPORT ASSISTANTS would help provide support services necessary to keep the process on track, e.g., newsletter writing, typing, art work, shorthand, collating, telephoning, etc.

"The exact nature and number of task forces will not be obvious until Archdiocesan educational needs are determined in phase one this spring," according to Mrs. Caye Poorman, Archdiocesan board president, in a letter to Catholic education leaders seeking nomination.

INTEREST AREAS DEFINED include preschool religious education, elementary school and CCD, secondary school and CCD, adult religious education, special religious education, Catholic education in rural areas, in the minority communities, financing, boards of education, diocesan administration, etc.

Nominations are to be returned to the Office of Catholic Education by December 20.

Week's News in Brief

BY NC NEWS SERVICE

Concordat revision approved

ROME—After four days of sometimes heated debate, the Italian Chamber of Deputies voted by an overwhelming majority to continue negotiations with the Holy See toward a sweeping revision of the 1929 Italy-Vatican Concordat. The package, agreed to in principle by three members of the Christian Democratic government and three Vatican negotiators, includes major reforms of marriage legislation and rules governing religious instruction in public schools. The proposal also would drop the designation of the Catholic faith as Italy's state religion.

Missloner faces deportation

BUENOS AIRES, Argentina—An Irish missionary was to be released and deported after 10 weeks of imprisonment on suspicion of aiding the guerrilla cause. It was announced here. Officials at the Irish embassy here who have followed the case of Father Patrick Rice said Dec. 2 that the priest, held at a jail in La Plata, could be released within a few days. They have been in close contact with Argentine authorities.

Defy Vatican ban to ordain

SEVILLE, Spain—Defying a Vatican ban, leaders of the "Carmelite Order of the Holy Face" have illegally ordained three more bishops—including a 17-year-old youth—and nine priests. At ceremonies in October and November at Palmar de Troya near here, the head of the order, Clemente Dominguez, also presided over the religious consecration of 13 nuns.

Vocation outlook 'brighter'

WASHINGTON—Most of the 80 vocation directors of men's religious orders answering an informal survey said vocations to their communities are increasing or staying about the same, a report published here said. Thirty-three of the vocation directors said vocations in their communities are "on the increase and looking better for the future" and 42 said vocations are "staying about the same—holding their own," according to the report of the National Conference of Religious Vocation Directors of Men. Only five said vocations are "decreasing—slowly going down."

'Death-with-dignity' bills hit

WASHINGTON—Euthanasia is the eventual aim of those who propose passage of so-called "death-with-dignity" measures—no matter how sound the proposals appear to be when judged in the light of Catholic teaching—and should therefore be resisted, according to Bishop Walter F. Sullivan of Richmond. "We are absolutely blind if we do not understand the motivation behind death-with-dignity bills," the bishop told the National Association of State Catholic Conference Directors here.

In capsule form . .

Following up on a campaign promise to offer a pardon to Vietnam war resisters his first week in office, President-elect Jimmy Carter has appointed an aide to prepare the document. David Berg, 34, an American Civil Liberties Union lawyer, will prepare the pardon, which will apparently cover those indicted and convicted for resisting the draft, a total of about 13,000 people . . . The U.S. Catholic Conference (USCC) Office of Domestic Social Development in Washington has forwarded more than \$500 to the National Association for the Advancement of Colored People to help pay for appealing a judgment against it in a civil rights boycott suit. The boycott was carried out against merchants in Port Gibson, Miss., from April, 1966 to February, 1967 . . . Ohio's attorney general has filed suit to block the Baltimore-based Pallottine Fathers from sending any more direct mail appeals into this state unless they increase by eightfold the percentage of income actually spent on charities . . . Sixteen European and North American churches and religious organizations have contributed more than \$275,000 to a fund established for victims of racial unrest in Soweto township Johannesburg, South Africa . . . Religion is not a "naïve, mythical and outdated" way of looking at reality, but rather an experience which broadens man's vision, Pope Paul VI declared Dec. 1. "Religion opens up vast panoramas to man," the Pope told his weekly general audience . . . The Massachusetts Supreme Court upheld the constitutionality of statutes enacted in 1974 to bring the state's obscenity law in line with federal court decisions. In a ruling on three cases the state court held that judges and juries weighing questions of obscenity should take into consideration "an average citizen of Massachusetts today" who is not "particularly susceptible or particularly insensitive."

Names . .

Rosalind Russell, whose acting career ran from the

role of St. Francis of Assisi in a Catholic women's college play to that of the sophisticated "Auntie Mame" on Broadway, died of cancer Nov. 28 at her home in Beverly Hills. She was 65.

Catholic bishops in Bugumbura, Burundi, central African nations, have pledged to support Lt. Col. Jean-Baptiste Bagaza, who seized the presidency in a bloodless coup Nov. 1.

Augustinian Father Gregory G. Baum, a widely known theologian, announced in Toronto his decision to resign from the active priesthood and petition the Vatican for laicization. He is a professor of religious studies and theology at the University of Toronto's St. Michael's College.

Father John T. Catolr, personnel director of the Paterson, N.J. diocese, told Church planners meeting in Providence, R.I., they should consider the long-range goal of freeing pastors from administrative burdens by appointing qualified permanent deacons. Religious or lay persons to administer Church property.

Soviet authorities in London, citing legal restrictions, have rebuffed an effort by an Irish group to send a statue of Our Lady to Bishop Julius Steponavicius of Vilnius, Lithuania. The attempt was organized by T. C. G. O'Mahoney, a lawyer and member of the Community Concern Center in Dublin, a small group of conservative Irish Catholics.

Access rule draws criticism

SACRAMENTO, Calif.—Modification by the California Agricultural Labor Relations Board of its controversial access rule has drawn angry reaction from both growers and the United Farm Workers of America. The labor board's access rule, upheld by both the California and U.S. Supreme courts, permits union representatives to talk with workers on farm property at designated times of the day. Among other things, the labor board has agreed to reduce the number of days unions are allowed access to fields.

Anglicans ordain six women

TORONTO—Six women have been ordained to the Anglican priesthood in Canada. The ordinations, the first of their kind in the Canadian Anglican (Episcopal) Church, took place Nov. 30 in St. Catharines and London, Ont., and in Vancouver and Prince George, B.C. observers here felt that the ordinations will increase pressure on other national Anglican bodies to admit women to the priesthood.

Extend volunteerism study

WASHINGTON—A government study has called for further research on the impact of religious institutions on volunteer work. The study, prepared for ACTION, the federal volunteer service agency, cited an earlier ACTION study which showed that half of all volunteer workers were affiliated with church groups. The earlier study also showed that poor and less well educated church members were more likely to do volunteer work than wealthier church members.

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

December 12: 5:00 p.m.—Holy Name Choir under the direction of Mr. Jerry Craney.

December 21: 5:00 p.m.—St. John Choir under the direction of Mr. John Van Bente.

(NOTE: There will be no 7:30 p.m. Mass on Christmas Day or New Year's Day.)

A Christmas Gift Idea . . .

Doyle History in Book Form!

We are proud to announce the publication of the first six chapters of Magr. John J. Doyle's early history of the Catholic Church in what is now the State of Indiana.

Originally printed in The Criterion in serial form from 1971 to 1976 under the title "Christian Heritage," the present volume traces the development of the Church in mid-America from its earliest beginnings in the late 1600's, when French missionaries from Canada first visited the area, until 1814—the year in which the legendary Benedict Joseph Flaget, then Bishop of Bardonia, Kentucky, visited the scene of his early priestly labors on Pentecost to administer the Sacrament of Confirmation. This move laid the groundwork for the establishment of the Diocese of Vincennes 20 years later.

Dr. Doyle, who taught philosophy at Marian College for many years and who has served as Archivist and Historian for the Archdiocese of Indianapolis since 1968, provides in this book the first detailed history of Catholicity in the region since 1883. We recommend it as an engrossing chronicle to the casual reader and an invaluable addition to any historical library.

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THE TACKER

New publication

BY FRED W. FRIES

A new publication, tentatively called the "CYO Newsletter," made its appearance during the past week.

Originally scheduled to be launched in January, 1977, the well-edited, neatly-printed 8 1/2 by 11 four-pager was issued a month early to publicize a \$12,000 challenge grant offered to the CYO by an unnamed supporter.

The benefactor stipulated that the matching amount must be raised by Friday, Dec. 10, to qualify for the grant.

THE NEWSLETTER indicated that more than half the total was pledged within a few days after the offer was announced, mainly in response to letters and a telephone campaign conducted by members of the St. John Bosco Guild.

CYO officials expressed confidence that the balance would be raised in time to meet the donor's deadline, once the appeal was publicized in the Newsletter.

The money will be applied to the CYO capital improvement fund, which is devoted to enlarging and refining the "scope and quality" of the organization's overall program.

IN ADDITION TO the story about the proposed \$12,000 grant, the Newsletter carried copy on the recent St. John Bosco Medal winners and a lengthy tribute to St. Catherine parish, Indianapolis, for being selected as "CYO Unit of the Year" for the sixth straight time.

Among other articles in Vol. 1, No. 1 was the announcement of a "Name the Newsletter Contest," with a \$25 savings bond to go to the individual or unit responsible for the winning name.

PRESENT PLANS CALL for a six-times-a-year printing schedule with the hope that the publication can soon be issued on a monthly basis.

We congratulate Bill Kuntz and the CYO staff and wish them well in their journalistic venture.

CHRISTMAS ON THE CIRCLE—A number of Catholic choral groups from the Indianapolis area are among the more than 140 choirs which are participating in the 1978 "Christmas on the Circle" program. The program, High School Chorus, participated on opening day, Dec. 6. The remaining schedule for the Catholic groups and the time of their appearance is as follows: Dec. 10, 12:25 p.m., Ritter High School Singers; Dec. 13, 7:30 p.m., Marian College Chorus; Dec. 14, 8 p.m., Monsignor Downey Musical-Gale; Dec. 15, 11:40 a.m., Chastard High School's Brave New Sounds; Dec. 16, 11:20 a.m., St. Mary Academy Belles of St. Mary's; Dec. 16, 8 p.m., Msgr. Downey K of C Ambassadors; Dec. 17, 7:30 p.m., St. Lawrence Adult Choir; Dec. 20, 11:20 a.m., Roncalli High School Rebel Choir; Dec. 20, 12:25 p.m., Our Lady of Grace Academy Grace Notes; Dec. 20, 6:05 p.m., St. Andrew Adult Choir; Dec. 22, 8:05 p.m., Our Lady of Grace Convent Sisters' Choir. Jo-Anne Smith-meyer Wilkie of St. Luke parish is general chairman of the Indianapolis Christmas Committee, which sponsors the musical programs.

PROGRAMS AT TALBOT HOUSE—

Several special programs on alcoholism will be presented at the Talbot House, 1424 Central Ave., Indianapolis, during the weeks ahead. Interested persons are invited to attend. The Sunday evening programs, which begin at 8 p.m., are offered through the cooperation of the Talbot House Board and the Division of Addiction Services. Remaining programs in the series, which began on Dec. 5, include: Dec. 12—Dr. Paul Flannigan, Fairbanks Hospital, "Physiological Aspects of Alcoholism"; Dec. 19—Talk by a recovered alcoholic; Dec. 26—Two films will be shown: "Bourbon in Suburbia" and "Time for Decision"; Jan. 2—William Grigak, Addiction Services Division, "Alcohol and Other Drugs"; and Jan. 9—Talk by a recovered alcoholic.

HEADS SCHOLARSHIP PANEL—

Mr. R. T. Boelter, former editor and now editorial consultant for The Criterion, has been named chairman of the 1978 Committee of Selection for the Rhodes Scholarships in Indiana. The committee will meet on Dec. 15 to designate two nominees to represent the state before a Great Lakes District selection committee which will meet in Chicago on Dec. 15. At the district meeting four persons will be chosen as Rhodes Scholars from nominees chosen in Indiana, Ohio, Illinois, Kentucky, Michigan and Wisconsin. Recipients are eligible for two years and sometimes three years study at Oxford University.

PERSONAL TOUCH—

St. John parish, Indianapolis, is selling special Christmas cards depicting the exterior of the church (in color, of course), and St. Gabriel parish, Connersville, is offering cards with the church's Nativity scene as the photo subject. The Gibault Home greeting carries a photo of Chartrand Hall. If there are other parishes or institutions with similar "personal" touches in their greetings, let us know and we'll give it a mention.

ST. MATTHEW'S SWEEPS ART CONTEST HONORS—

Three seventh graders at St. Matthew School, Indianapolis, captured the first three places in this year's annual Christmas Card Design Contest sponsored by the Indianapolis Department of Parks and Recreation. Michael Robertson took the top award with his card depicting Santa and his loaded sled. His prizes included a \$50 savings account with Indiana National Bank, a scholarship to the Indianapolis Museum of Art and 50 reproductions of his winning card for personal use. Second and third place winners were Karen Flynn and Michele McCarthy, respectively. Ann McLaughlin is art teacher at St. Matthew's. More than 700 entries were submitted in this year's contest by pupils in 25 Indianapolis area elementary schools.

AMBASSADOR—

Maria Cicco, daughter of Mr. and Mrs. Thomas J. Cicco of Little Flower parish, Indianapolis, who underwent open heart surgery to correct a congenital heart defect and now leads a normal life, has been named "Healthy Heart Ambassador" for the 1977 Marion County Heart Fund Campaign. The lively 11-year-old sixth grader at Little Flower School will be doing radio and television spots during the current drive.

Annual Yule concert slated at Holy Name

BEECH GROVE, Ind. — Holy Name parish will present its 15th annual Christmas Concert on Sunday, Dec. 19, at 6:30 p.m. in the church.

The choir of men and boys will do excerpts from the "Gloria" by A. Vivaldi. The girls' choir will join the men and boys to present music of the season, both traditional and contemporary.

The combined choirs of 112 voices will be accompanied by an orchestra, organ and guitar.

The concert is under the direction of Jerry Craney, director of music in Holy Name parish.

Call 786-9767 or 787-4351 for ticket information.

Newman Guild sets luncheon

INDIANAPOLIS — The Newman Guild of Butler University will meet for a Christmas luncheon at the Indianapolis Athletic Club on Wednesday, Dec. 15, at 12 noon.

Mrs. Helen Elder will present slides and commentary on "Madonnas Through the Centuries."

Lady of Grace sets Cantata

BEECH GROVE, Ind. — The annual Christmas Cantata at Our Lady of Grace Academy will be presented Sunday, Dec. 12, at 7:30 p.m. in the Student Center. The theme of this year's program is "The Word."

The Cantata is under the direction of M. Nunzio Cancilla. The public is invited to attend.

Third Order meets Dec. 20

INDIANAPOLIS — The Lay Franciscans of the Holy Stigmata Fraternity will meet at Alverno Retreat House Monday, Dec. 20.

Following the Mass at 8 p.m., there will be a buffet and social. Father Martin Wolter, O.F.M., will give a presentation on his recent trip to the Holy Land.

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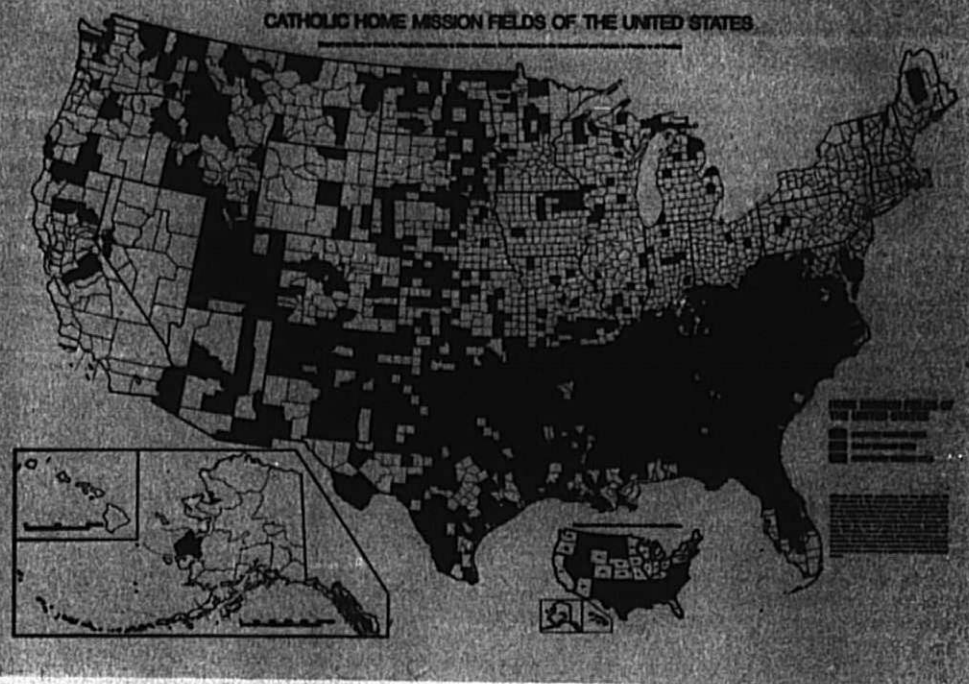
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CATHOLIC HOME MISSION FIELDS OF THE UNITED STATES



MISSION FIELDS—The Glenmary Home Missioners of Cincinnati have released this new map showing that the U.S. has 599 priestless counties as compared with 1,022 priestless counties on the first Glenmary map in 1937. The white areas indicate the heaviest concentration of priests while the darkest areas are counties most in need of priests. [NC Map from Glenmary]

'Aid poor at Christmas'

ROME—The cardinal vicar of Rome and bishops of neighboring dioceses have asked Italians to trim "useless expense and formality" from their Christmas celebrations in order to aid the poor.

"Unfortunately Christmas, which should be a time of the spirit of communicating with God, of rest and of loving attention for our poor brothers, runs the risk sometimes of being a period overloaded with conventional and consumeristic duties which alter its religious tone," said the bishops of Lazio, the Italian region in which Rome is located.

The bishops asked Catholics to "limit and avoid as much as possible, useless expense and formality which has no faith content and, unfortunately, very little to do with love."

The bishops suggested that money thus saved should go toward helping children, the aged, the sick and the poor. Cardinal Ugo Poletti, the Pope's vicar for the Rome diocese, asked Romans to use money saved to help earthquake victims in Turkey.

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Commentary

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

Charity or justice?

The "Call to Action" conference in Detroit is beginning to have a snowball effect. The grass roots Catholic is slowly becoming aware that something significant happened there. And he is disturbed by it.

Though it was billed as a conference to take up the Catholic Bishops' theme of "Liberty and Justice for All," the conference may be remembered not for its contribution to justice but its contribution to charity. Whomever the delegates at Detroit represented, their votes reflected the honest and charitable concern of active, interested clergy, Religious, and laity.

The process leading up to the Detroit conference was conducted differently in different dioceses. The five dioceses of Indiana alone in the United States carried out the initial participation through the parish listening sessions process. The Detroit conference, thus, did not always reflect "grass roots" thinking. It better reflected the concerns of men and women in the Church who are active and participative on a daily basis—men and women of both conservative and liberal bent.

The problem is that the delegates wanted to erase the sins of the fathers in a short three days. Every instance of injustice that has ever existed in the Church was overwhelmingly voted down—and rightfully so. But the conference really offered very little hope for the future. It was much too concerned with demanding an end to injustice rather than working to end it. In that respect, the delegates expressed greater charity than justice. But is the most charitable thing to be equated with the most just? Can you demand an end to sexual discrimination, for example, without accepting the obvious fact that there are differences between men and women?

If there be any criticism of the delegates, well—they were

impetuous and anxious. They were anxious to do away with the hurt felt by divorced Catholics, gay Catholics, resigned priests, women who are discriminated against, and many others. The delegates at Detroit would have removed every trace of sadness and despair, desperation and division that exists in the Church if they could. It is unfortunate that they may only bring more.

In a news conference, Cardinal John Krol of Philadelphia referred to "the naive little ladies" who were lobbying for the Women's Ordination Conference. They weren't the only naive ones. If anyone at the conference seriously believed that there would be any immediate change in the Church, their hopes have already been dashed. Change is inevitable, and the Church will see greater change in the future—and certainly the near future as well—than it ever has before.

But change that is effective, long lasting and significant is change that occurs because people work for it and do not simply demand it. Change comes slowly in the Church. It comes not because 1,300 Catholics in Detroit demanded it. It comes because the Catholic down the street behaves in a new way. The long lasting charitable change in Catholics will occur only when each Catholic sees and fully understands what Christ meant when he called all men his brothers or when he ate with sinners or when he forgave the sins of the woman taken in adultery and told her to sin no more, rather than hurling threats of fire and brimstone at her.

What happened at Detroit was important because it brought divided Catholics together in a few moments of tolerance. If it is to last, those divided Catholics will have to work for a common goal. Have they recognized it yet?—T.W.

Penance was once a once-in-a-lifetime event

BY FR. THOMAS C. WIDNER

In all dimensions of his life."

Monika Heliwig's book *The Meaning of the Sacraments*, though published in 1972, remains a good primer for the lay reader and a stepping stone for the Catholic interested in going more deeply into an understanding of sacrament.

Less than 100 pages, the work briefly describes each sacrament, its relation to Christ and the Church, its history, and the present understanding of each one. It is clear and easy to read.

Heliwig points out two important developments in the history of the Sacrament of Penance. In the earliest days of the Church such a sacrament was, of course, unknown. As we have heard John the Baptist preaching a baptism of repentance during Advent, so, indeed, the first members of the Church turned to Baptism to change their sinful lives.

AS HELIWIG STATES, "Baptism had two aspects. It was an acknowledgment of the individual's personal and fundamental commitment to turn from his life of sin and confusion to a life in Christ. It was also the community's reaching out to embrace him and pull him into its midst, so as to make it possible for him really to accomplish that turning

As time passed in the Church, however, the problem arose with individuals who had left the community or who had become embroiled in some moral scandal. What was to be done?

Heliwig's most important point to us, of course, is that the Sacrament of Penance, like all the other sacraments, is viewed as part of a relationship in a community. That's a difficult thing for us to understand sometimes. It means that the crucial point of being called a Catholic is that one is among others who call themselves Catholic. The basis for our understanding the sacraments then is to understand the necessity to strengthen our participation in the group. So though we may worry about our own personal salvation, that personal salvation is accomplished because we are part of the group. We are Catholics.

IN THE CHURCH'S early days, a ritual was developed to receive fallen away Catholics (those who had eluded in some way) back into the community. This ritual came to be the Sacrament of Penance. It was not received by everyone, and it was generally received only once in a lifetime if one received it at all. The reason for that too is interesting.

Heliwig states, "... the evidence we have concerning the theory behind

the practice does not suggest that it was limited to one time because God would not forgive people any more than that, but only that the limitation of public reconciliation with the community to once-in-a-lifetime was necessary for the stability and common good of the Church. That is, the person was assumed to be forgiven if he turned to God with sorrow, but he had disqualified himself from public participation in the redemptive task of the Church."

The Church is the Catholic's family. All Catholics are our brothers and sisters. The early Church recognized the same thing. One is forgiven his sinfulness because God loves us. His forgiveness is always there. It only waits for us to accept it. The Sacrament of Penance became a necessity, however, because that forgiveness and acceptance must be recognized in and by our family.

IT SHOULD NOT BE SO difficult to see why we have such problems with the Sacrament of Penance today. Or why, as a matter of fact, we have had such problems for many, many years. The problems are not new, and they existed long before Vatican II. Had Vatican II not begun a sense of renewal in the Church, we would probably by now have long abandoned any sense of sin or forgiveness.

Most of us have difficulty sometimes getting along even with our own blood relatives. The incidence of divorce and strained marriages, for

example, speaks of the inability many people have to communicate effectively with one another. The solution is not in the recognition of divorce as a standard of living. The solution obviously lies in renewing the bonds of communication between people. That is a long, difficult, uphill job. But there are many signs to indicate it's happening.

IF WE DO NOT RECOGNIZE the family of Church, it is because we do not recognize the family of man, and even the family of our own blood relatives. The fact that most of us are still convinced that our personal lives are isolated and/or separated from the lives of others shows this. Our own behavior reveals this. So we are more willing to seek forgiveness anonymously from a priest in a tiny, dark room behind a grill than we are to ask forgiveness openly of those whom we have offended. How self-centered we are!

The new Rite of Reconciliation still permits us the use of the tiny, dark room. But it doesn't really permit the confessor to simply pass over the penitent like placing a message into a tape recorder for an answering service's playback, "Five Our Fathers and five Hail Marys!"

The new rite is, hopefully, the beginning of a penitent's ability to see himself in a new relationship with not only God, and not only the priest, but also with his fellowmen.

[To be continued]

DALE FRANCIS SAYS

Consultation—not an invitation to legislate

BY DALE FRANCIS

Since I've been urging consultation with the people in the Church for a couple of decades, I wouldn't want anything I've written about the Detroit assembly, "A Call to Action," to be interpreted as criticism of the idea that leadership of the Church should try to determine what the people think and want.

I believe that consultation, properly understood and limited to areas where it has relevancy, is good for the Church. By properly understood, I mean that consultation must be understood as consultation, not a sharing of authority, not an invitation to participate in a legislative process, but simply a way in which those who have the ultimate responsibility for authority listen to the opinions of others.

When I say consultation has validity only when limited to areas where it has relevancy, I mean it does not

extend to areas of doctrinal or moral theology. To give you one area where I believe consultation would have been valuable and was notably absent, it would have been good if those devising liturgical renewal had been given a better understanding of the people and their needs.

THERE WAS MUCH criticism of the assembly in Detroit that charged it was not representative. Bishop James Rausch, general secretary for the U.S. Bishops, said he regretted having said it was not representative because he had no hard information to prove that. And that's right. We don't know. We can guess it might not have been representative because even in areas proper to consultation, the resolutions expressed views that I, for one, believe not to be representative of the Catholic people.

The manner in which delegations were chosen would also indicate a likelihood it would not be a representative body. The strongest effort was to get delegates who reflected the broad range of views within the Church. The stress was on giving a voice to all areas of opinion and especially to giving a voice to those who experienced in their own lives a lack of liberty and justice.

The very nature of the assembly was one not designed to produce representative thinking. Nor do I believe that this is necessarily wrong; consultation would not necessarily have to be representative to be of value. It became necessary to question whether the Detroit assembly was representative only because the secular news media reported that the delegates in Detroit spoke for 50 million Catholics and, more importantly, because statements out of the assembly suggested the delegates were sometimes claiming to be representative.

When some made statements there would be a real crisis in the Church if the U.S. Bishops failed to ratify the resolutions of the assembly, it was clear there was a misunderstanding of consultation and misapprehension of the

representative nature of the assembly.

But if it is important to have consultation with the whole people, the question is how this can be achieved. Were parish councils formed everywhere, it might be possible to proceed organically through parish councils to deanery units, diocesan units, regional units, to a choice of

representatives chosen directly by the people. This could give us a more representative assembly, but it would not necessarily make certain that the views of the Catholic people were reflected.

HOW DO YOU FIND OUT what the Catholic people really think—for example, on the question of the Equal Rights Amendment? (Continued on Page 6)

SUM AND SUBSTANCE

A close look at Detroit

BY FR. JOHN B. SHEERIN, C.S.P.

The long-awaited bishops' pastoral on moral values, almost four years in preparation, will soon be published. At their November meeting, 65 out of 227 Bishops unsuccessfully voted to have the pastoral tabled until they could examine the recommendations made by the "Call to Action" conference at Detroit. This will only whet the appetite of Catholic clergy and laity for a close look at the Detroit proposals for change in Church policies.

The bishops' pastoral on moral values reaffirms traditional doctrines and procedures whereas the Detroit recommendations urge reforms in policies relating to matters such as ordination of women, divorce, ethics, etc. The pastoral was produced by bishops; the Detroit recommendations were composed mainly by laity.

BUT WHERE DO THE theologians stand on these documents, especially the Detroit proposals? There were a few theologian-delegates at Detroit and some theologians were consulted by the bishops in the preparation of

the pastoral, but I would like to hear what theologians as theologians think about the Detroit suggestions.

Already I have heard criticism of the Detroit documents to the effect that they represent a novel form of Catholicism, quite different from traditional practices and policies. To which the answer is, it seems to me, that change is essential to the life of the Church. Was it not Cardinal Newman who said, "To live is to change and to be perfect is to have changed often." We feel secure with old things, but one can be securely wrong.

Bishop B. C. Butler, one of the greatest theologians of our time, would probably raise an eyebrow at some novel items in the recommendations made by the 1,300 Detroit delegates, but I feel quite sure he would like the delegates' critical approach to the formation of contemporary Church policies and teaching.

He recently wrote that the mood of the devout believer should be "a welcoming gratitude that goes along with the keen alertness of a critical mind and with a good will concerned to play its part in the purification and development of the Church's un- (Continued on Page 8)

Letters to the Editor

Attitude of Dale Francis is disturbing to Sr. Barbara Sheehan

To the Editor:

Dale Francis' column "Assembly Lacked Prudence, Common Sense" (Nov. 12) has disturbed me in the attitude which it generated.

One of the main purposes of the Bicentennial Assembly was to listen to the needs of the people of God and through listening and sharing to

achieve direction for a pastoral response to the social needs of our time, of persons.

Limitation of what is to be discussed is prejudicial and judgmental to those open enough to reflect on their experiences and to recognize the presence of a Living God among us.

The list of resolutions Francis strongly objected to and stated in his article (ordination of women, a call for the return of the divorced and remarried to the reception of the Eucharist, involvement in the choosing of bishops) come, as did all the other resolutions, out of persons' experiences and reflections on these experiences.

No, I'm not a plaque carrier "ordained" nor do I see that as the No. 1 issue today: as Isaiah recalls for us "Yahweh called me before I was born; from my mother's womb he pronounced my name." I am ordained—"I have endowed them with my spirit that they may bring true justice to the nations."

I see most of the resolutions coming out of persons very close to God in day-to-day life; persons whose closeness has led them to questions and concerns. I have heard most of these concerns expressed now in the resolutions. I have heard them through my ministry of listening and sharing day by day. It appears that Francis is promulgating listening with one ear open and one closed.

A flaw which Francis verbalized was a non-representative group from the dioceses. Yet the Bishops chose their delegations. Hence, I assume Francis chides the Bishops from whom they sent and, consequently, chides those whose faithful vision allows them to be present to the Spirit. I see no consistency in Francis' statements and a support for the judgment and leadership of the Church.

If the newspapers have recorded the "sensational resolutions," what is The Criterion going to do to give us a

December 3 Issue 'Inspiring' to Bennett

To the Editor:

Never have I enjoyed or been inspired so much by one issue of The Criterion as I was by the December 3 issue.

On the first page (whoops, I missed "Diversity"), Mike Gable is a real inspiration. May I have the courage and whatever else it takes to be a minister as he is.

Tie Tacker shows us that the greatest and most faithful have their frustrations.

Fathers Gelger and Castellet convince us that we can "walk tall" but to do so we must be meek and humble. When we place our weaknesses, whether they be spiritual, mental or physical, before God they become our strengths.

Indeed, every article explains and elucidates the others.

Thank you, and may God continue to be with you.

Roberta Bennett

Aurora, Ind.

The Criterion

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"IF I WERE YOU, I'D TRY NOT TO THINK ABOUT THE BISHOPS' LETTER ON MORALS!"

ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

What does name 'Christ' mean?

BY FR. JOHN J. CASTELOT

How natural it is to refer to our Lord as Jesus Christ, almost as if we were using name and surname. Actually he had just one personal name, Jesus. Christ—more exactly, the Christ—is a title indicating His mission and dignity. It is the English form of the Greek *Christos* and this, in turn, is the equivalent of the Hebrew *mashiah*, "anointed." The title was used so frequently in the apostolic Church that soon it became part of His name.



In the Old Testament the king was "the Lord's anointed." His *mashiah*, and as time went on the people came to look to an ideal future king who would liberate them from all their ills and establish God's reign. This reign was envisioned in different ways but with some common denominators. It would be a realm of justice, peace, prosperity, national autonomy and pre-eminence. In time, the picture got clouded by wishful thinking and the

clouds were dark with narrow nationalism, militarism, hatred of Gentiles, domination.

BECAUSE THE TITLE "Messiah" suggested all of this to many contemporaries of Jesus, He was reluctant to accept it. He never denied having a Messianic mission, but it was a mission to be carried out in a way far different from that implied in the title as currently understood.

The climactic turning-point of His public life in the Synoptic tradition (Matthew, Mark, Luke) was Peter's acknowledgement: "You are the Messiah" (Mk. 8, 29).

Jesus did not deny it, but "gave them strict orders not to tell anyone about him" (Mk. 8, 30), and followed up this injunction immediately with a prediction of the sufferings which He as "Son of Man" would have to endure. Peter, who shared His contemporaries' views, found the idea of a suffering, dying Messiah incredible, unendurable, and Jesus harshly reprimanded him: "Get out of my sight, you Satan! You are not judging by God's standards but by man's!" (Mk. 8, 33)

This studied silence about His being the Messiah is so pronounced in Mark that it has given rise to a famous question, that of the "Messianic Secret." Mark also underscores the obtuseness of the disciples, their slowness to comprehend what kind of Messiah Jesus was to be.

Matthew tones down somewhat Mark's unflattering portrayal, but he still retains it. It seems they never quite understood, and when Jesus was arrested, they were panic-stricken, broke and ran—except for Peter—who stayed around long enough to disown Him, and John, who braved the crucifixion.

Just before the Passion, Jesus

staged a Messianic scene: the triumphal entry into Jerusalem. But He did so in such a way as to intimate to the crowds the real nature of His royal Messianic dignity: This came about to fulfill what was said through the prophet: "Tell the daughter of Zion, your king comes to you without display astride an ass, astride a colt, the foal of a beast of burden" (Mt. 21, 4-5; Zech. 9, 9).

THEN WITH THE resurrection experience, faith dawned for the disciples and they began to comprehend His true identity. And now, in the light of the passion-death-resurrection event, there was no risk of misunderstanding, and the first Christian felt no hesitation about proclaiming Him as Messiah and Lord. In Peter's Pentecost speech as reconstructed by Luke, Peter says: "Therefore let the whole house of Israel know beyond any doubt that God has made both Lord and Messiah this Jesus whom you crucified" (Acts 2, 36).

Still, it was not easy for the early Church to conceptualize and

formulate this uniquely new Messianic reality. Theologizing is a slow, often tentative process.

Jesus obviously had not lived up to their expectations of what a Messiah should be. Quite the contrary. Would He be really the Messiah only at His return in glory (Acts 3, 21)? That was one trial explanation. Another was that it was precisely as the glorified Lord that He was Messiah (see Acts 2, 36). Neither proved satisfactory, and gradually the notion of Messiah was spiritualized and internalized to the point that the New Testament could speak of Jesus as Messiah throughout His career and, indeed, from His birth (Mt. 1, 23; 2, 6; Lk. 1, 31-33).

Such an interpretation of Jesus' Messianic identity would have been, and indeed was impossible during His life on earth. Resurrection-faith made it possible, even necessary. This is the faith we share with the apostolic Church, the faith which makes so profoundly meaningful our central Christian confession: "Jesus is Lord and Christ!"

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Need for savior felt in every age

BY FR. ALFRED McBRIDE, O. Praem.

Every age looks for a messiah—a savior. The reason is that no period of history is without profound needs which call for a cure. Chaotic times demand someone to put life back in order. Wars trumpet for savior leaders. Diseased people cry out for saving healers. Tormented neurotics and psychotics plead for psychological messiahs. Conscience-stricken sinners search out redeemers. Hence, messiahs come in many shapes: kings, generals, doctors, counselors, saints. Different strokes for different folks.



People with deeply felt needs perceive an aura around the savior who comes to help them. It is an aura so palpable that it seems to be an invisible anointing with oil—an anointing with charisma—or chrism, an old word for oil. So their many and varied messiahs are anointed ones, endowed from some mysterious origin with the power to rescue them. This is why the Bible calls messiahs "christs" or anointed ones.

NO DIFFERENT FROM ourselves, Biblical people saw different kinds of christs for varied needs. Great kings, like David, were "christs" in the sense

that they seemed anointed by God to respond to heartfelt yearnings. No less was this true of prophets, like Isaiah, who came to assume spiritual leadership.

When all is said and done, people either look for a king or a prophet, for a political messiah or a spiritual one. On balance, people seem to prefer political messiahs to spiritual ones. All the Gospels love to tell the story of the loaves miracle. Several Gospels tell the story twice. The story is usually followed by noting the people's enthusiasm for making Jesus a political savior. They wanted a broad king.

One can hardly blame them. Why shouldn't they have personal control of their political affairs and destinies? Why should they be content to finance the Roman troops of occupation and the debaucheries of the Roman emperor? Who can fail to sympathize with their native pride and their desire for self determination?

Contemporary society has seen the end of colonialism by the powers of Western Europe. The sun does set now on the British empire as well as many of the older ones. The decline of that colonialism has given place to the rise of Communist colonialism.

People behind the Iron curtain quite justifiably could yearn for a political messiah who would free them from Russian imperialism.

On the other hand, social critics point out that the North Atlantic nations exert a new kind of colonialism, an economic one against the nations of the Third World. Who can blame the oppressed, whether behind the Iron curtain or below the 39th parallel for wanting a political messiah?

THE GOSPELS SHOW Jesus as repudiating the role of political messiah. In fact, He seems to reject any messianic title at all, though He clearly acts like a spiritual messiah. Like any Jew He must have been personally offended by the humiliation of living in an occupied country. Yet the closest He comes to a political statement is in His "render to Caesar" statement and His reminder to Pilate that God's power is far more important than that of earthly princes.

Herein is the key to the messiahship of Jesus. Politicians—even messianic ones—seek, seize and exercise power over others. Christ Jesus faces up to that power with a non-violent cross.

Jesus says and acts out the position that vulnerability is the answer to coercive power. The five wounds of the cross are His answer to the five-point plans of the coercively powerful. Politicians will not allow betrayal. They hang traitors. Jesus opens Himself to the possibility of betrayal and denial and then turns a hopeful and forgiving glance on the very ones who let Him down.

Do we want to see the saving power of God? Look at the cross. Are we anxious to experience the coercive might of God? Meditate on the wounds of Jesus. The striking lengths to which God will go to show us His power is found in what Guardini calls the "humility" of God. Love is the only power that wins and changes hearts. And the One who did that best of all is the One who deserves the title Christ more than anyone who ever lived—Jesus THE Christ!

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"Politicians," Fr. Alfred McBride writes, "seek, seize and exercise power over others. Christ Jesus faces up to that power with a non-violent cross. Politicians will not allow betrayal. They hang traitors. Jesus opens himself to the possibility of betrayal and denial and then turns a hopeful and forgiving glance at the very ones who let him down." (NC sketch by Edward Ostendorf)

Parish bulletin: a time and place

BY MSGR. JOSEPH M. CHAMPLIN

My predecessor initiated a very wise policy for week-end Masses: He insisted that the parish bulletin be distributed after the liturgy, not beforehand.

That procedure avoids or eliminates many problems. Youngsters are not able to make paper airplanes so easily during Mass; adults more readily listen to the homily rather than read through the bulletin; the pews remain relatively free of litter after each Eucharist.

This in no way minimizes the importance or value of that weekly newsletter. Nor does it suggest that we spend a lengthy period at Mass giving verbal announcements which already appear in the printed bulletin. Such a practice, unfortunately still prevalent in many churches, really insults the intelligence of worshippers and causes them to disregard the published handout. Why read this piece of paper when its contents have just been proclaimed from the pulpit?

OUR EXPERIENCE OVER five years indicates that people do check the bulletin quite carefully and will respond to its messages with little or no mention of those items from the altar. This enhances the prayerful atmosphere of the liturgy itself and keeps distractions at a minimum. Persons who come to Church hoping to hear a message about Jesus Christ the Lord, King and Messiah, find frustrating the recitation of tedious announcements about forthcoming meetings or activities.

The Roman Missal rather subtly, it seems to me, makes a similar point. In its section giving the rubrics for the celebration of Mass with a congregation, the General Instruction, article 123, only suggests that there may be announcements and places them at the end of Mass before the concluding rite.

This directive states: "If there are any brief announcements, they may be made at this time." Note the "if," the "brief," and the fact that the Church locates these messages here rather than before or after the sermon.

An attractive bulletin, interestingly written and full of significant material, serves as one of the strongest communication vehicles we have in a parish. A few illustrations should prove that point.

Mention of who will preach next week and on what topic stimulates interest. It also reveals to the people

the advance planning which has gone into the Sunday liturgy and homily.

LISTING THE SCHEDULED lectors and gift bearers for the day's Masses helps build a community spirit. "I often wondered who that family was." "So that's the reader's name."

Reporting the previous week-end's collection and noting any major expenditures fosters trust, shifts the financial burden from the priest's to the congregation's shoulders and is a step toward fiscal accountability.

Welcoming by name new Christians or parishioners as well as mentioning the sick or deceased deepens the bond linking the parish family together.

This fall at Holy Family we developed a leaflet, "Holy Family Happenings, 1976-77," distributed after all the Masses during a September week-end. Based on a similar publication from another parish, it noted the schedule of activities for the coming year with, among other data, specific dates for all instructions connected with the First Communion, First Penance and Confirmation programs.

Photos taken the previous year of parallel events and a professional layout by an artist-parishioner enhanced the beauty of this program. We hope it will be fixed to refrigerators and remind people of coming events.

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kind of "absentee landlord." But this assumption postpones the Messianic era until after this life and leaves this world almost as bewildered as if the Messiah had not yet come.

Thus Christian faith has always realized that Christ the Lord, unlike an absentee landlord, intended to remain always present among His people.

The Church that Jesus founded lives in the world and Jesus lives in the Church. The Messiah provided the Messianic Church. Men and women who seek the Messiah find Him present in their own lives through the Church.

In fact, the people of God are the Church; not the building in which they gather. Hence the Church anoints her members at Baptism, for the Messiah is the "Anointed One." Seeking the Messiah today means seeking Baptism—uniting with the Messiah. But Baptism represents only the beginning of a Christian's process of identification with the Messiah.

FOR THE MESSIAH came to liberate His people, to free them from the network of sin in a world marked by oppression, fear, hatred, distrust, and greed. Joining the Messiah demands commitment to this Messianic mission. When "the Word was made flesh and dwelled among us," He started something.

Christian faith teaches that, although Jesus truly lives with His Father in heaven, He also truly lives and continues His dynamic mission in the world. He is not visibly present here, but present nonetheless. Catholic Christians find Him in the Mass where He renews the central action of His earthly life: his passion, death, and resurrection. In the Mass, Jesus establishes His real presence in the visible appearances of the consecrated Bread and Wine.

Christians who eat this holy Bread and drink this holy Cup nourish and intensify the presence of Jesus in their own graceful lives. Jesus dwells in His people by that mysterious gift of grace. He knows them by name and they speak to Him intimately in prayer.

This intimate relationship with the Anointed One, symbolized in the anointing of Baptism, is renewed in the anointings of Confirmation and the Sacrament of the Sick.

Jesus rightfully expects His people to carry on His own Messianic mission in their daily surroundings. His expectations far outrun worldly standards. "Love your enemies, do good to those who hate you; bless those who curse you and pray for those who mistreat you" (Lk. 6, 27-28). He speaks urgently to His anointed followers, "It was not you who chose me, it was I who chose you to go forth and bear fruit" (Jn 15, 16). "You will suffer in the world. But take courage! I have overcome the world" (Jn 16, 33).

Hence, the Messiah brought to this world a vision to be realized, a goal to be pursued. No matter that He died on the cross. His work has only just begun. The reign of God is like the mustard seed "which, when planted in the soil, is the smallest of all the earth's seeds, yet once it is sown, springs up to become the largest of shrubs with branches big enough for the birds of the sky to build nests in its shade" (Mk. 4, 31-32).

After the 1974 tornado in Xenia, Ohio, bumper stickers appeared with the message, "Xenia lives." After the resurrection, Christians began proclaiming "Jesus lives." And He does. "Wise men still seek Him"—and He lives in them.

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TOUCH FOOTBALL CHAMPIONS—This team from St. Malachy parish, Brownsburg, won the touch football championship for 1976. Dave White in the middle of the back row is coach.

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CYO NOTES

The second round of the 1976 Criterium Quiz Contest is scheduled this week-end at various sites. The Priest Moderators will receive the questions in a sealed envelope.

Entry blanks for the 1977 Cadet Volleyball season are due in the CYO Office, Thursday, Dec. 16.

Youth Council members meet in the CYO Office on Monday, Dec. 10, at 7:30 p.m. All parish officers are urged to attend.

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CYO boxers see action this evening

Colin "Champ" Chaney's St. Rita CYO Boxing team will see action this Friday, Dec. 10, in a Contest at the Sandoral Community Center.

Five CYO Boxers will fight in the 7:30 p.m. bouts. They are: Gonzalez Glasgow, 80 pounds; Floyd Peterson, 108 pounds; Ira Hathaway, 132 pounds; Keith Whitaker, 147 pounds; and, Jerome Eason, 165 pounds.

In a recent contest at the Pendleton Reformatory, five CYO Boxers won their bouts. They were: Jerry King, 108 pounds; Larry Barbour, 119 pounds; Ronald Stubbs, 125 pounds; W. M. Telfair, 155 pounds; and Fenton Johnson, 165 pounds.

On Saturday, Dec. 11, Chaney is taking 13 CYO Boxers to Louisville for a contest with the "Louisville Boxers" at the Ormsby Boys Club.

Two affairs set at Providence

CLARKSVILLE, Ind. — Providence High School will present a Christmas Program on Sunday, December 19, at 8 p.m. in the auditorium. Admission is \$1.50 for adults and 75 cents for students.

Several groups from the school will participate, including the Girls' Chorus, the Concert Choir, the Popsingers and the Popcorn Players. The public is invited.

The Providence Alumni will sponsor their annual Christmas Dance on December 18 at Our Lady of Perpetual Help parish. Music will be provided by the Wolfe Brothers Band. Admission is \$10 a couple. For reservations, call 944-0121 or 945-6228.

ERA is topic for discussion

INDIANAPOLIS — "ERA — A Christian Issue?" will be the topic for discussion at an Adult Education meeting at Immaculate Heart of Mary parish on Wednesday, Dec. 15, at 8 p.m.

Senator Joan Dubbins will present a woman's point of view on the topic, while Representative Stephen Stoughton will explain the legal aspects of the Amendment.

The program is open to the public.

Change in dates

JEFFERSONVILLE, Ind. — The Women's Club of Sacred Heart parish has rescheduled the dates for its Christmas Bazaar to be held in the school cafeteria. The two-day event will be on Saturday, Dec. 11 from 12 noon to 8 p.m. and on Sunday, Dec. 12, from 8 a.m. to 1 p.m.

Mass for deaf

INDIANAPOLIS — A Mass for the deaf in sign will be celebrated at St. Joan of Arc on Saturday, Dec. 11, at 5:30 p.m. Father Joseph Dooley, pastor of St. Thomas Aquinas parish, will be the celebrant.

THE RIGHT TO KNOW

REPLYING to a business acquaintance who was seeking information on the cost of maintaining a yacht, crusty J. P. Morgan is supposed to have answered: "If you have to ask about costs, you shouldn't think about yachts." Something of this attitude exists about the inevitable problem of funeral service, but we refuse to "buy it."

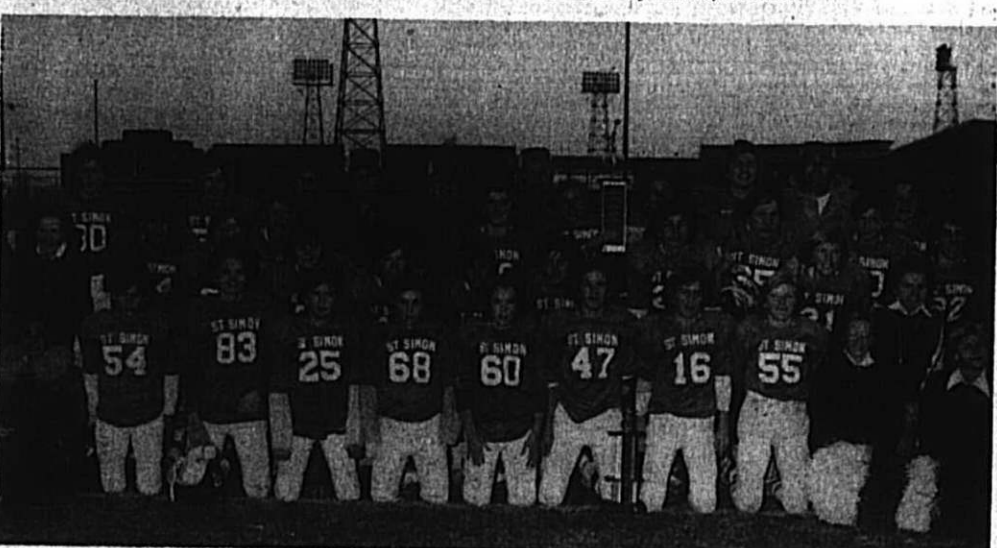
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'58' LEAGUE CHAMPIONS—Above are the '58' Football League champions from St. Jude parish, Indianapolis. Shown in the back row are members of the coaching staff: Don Evans, Jim Summers, Mike Shelborne and Larry Lendrix, coaches.



CADET FOOTBALL LEAGUE CHAMPS—Above is the St. Simon Cadet football league champions of 1976. They earned the title in the championship game by defeating St. Luke, 14-6, at the CYO Stadium on Nov. 7. Father Ron Ash-

more, third from left in the back row is team moderator; coaches are Mike McCaslin, Jim Mescall, John McCaslin and Paul Tuttle.

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D of I Circle slates party

INDIANAPOLIS — Mother Theodore Circle, Daughters of Isabella, will hold its annual Christmas Party and Christ Child Shower (baby clothes for St. Elizabeth's Home) on Tuesday, Dec. 14, at 6 p.m. at the K of C Hall, 1302 N. Delaware Street.

Father John Minto, Circle chaplain, will be celebrant of the Mass preceding the pitch-in dinner.

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General absolution conferred at Reconciliation rite

(Continued from Page 1)
wonderful instrument which we could use to do something more than just talk about those who 'no longer walk with us.'"

Similar reconciliation efforts with general absolution were used on a much smaller scale recently in Great Britain.

One man, who had been away from the sacraments for 22 years because

of a divorce and remarriage, told a reporter:

"This was the first time I went to Communion in all that time. I had gone to Mass regularly all those years and never could go up to the altar rail to receive. Today I did, and I want to tell you, it was some glorious feeling. I already have begun the process of getting an annulment of my first marriage. I know I never would have done it if I hadn't gotten this boost."

In his talks and writings on the

reconciliation crusade, Bishop Dozier repeatedly stressed that it was not aimed only at those Catholics who had become lax in the practice of their faith.

"I feel this is a drive to have members of families reconcile with each other," he said. "To have people who work together become reconciled with each other. Just because you go to church every Sunday doesn't mean that you don't need reconciliation with someone."

ASKED TWO HOURS BEFORE the start of the liturgy how he felt the reconciliation effort would fare, the bishop replied: "It has already been a greater success than I ever dreamed. It has changed people in this diocese already."

Asked at the same time if he felt the crusade and the general absolution on which it was built might set a national and international trend, the bishop said: "I can see that possibility. And if it does and if it

helps people, then I am for it." There are about 45,000 Catholics in the diocese of Memphis—about 38,000 in the Memphis area and the

rest scattered throughout the north-west section of the state. It is estimated that another 15,000 Catholics in the area are inactive.

CORNUCOPIA

Those gaucho pants are not for everyone

BY ALICE DAILEY

Fifty years after the untimely demise of Valentino, the young set has discovered him.

First it was the men, growing sideburns down to their eye teeth, and now, the girls have cabbaged onto gaucho pants. Shades of the tango and Four Horsemen of the Apocalypse. You can almost hear Rudy's stallion thundering down the Argentine.

Gauchos appeared on the scene unobtrusively at first, like a couple of measles spots, but overnight a whole

rash of them blossomed. Eager girls pounced on displays, stripping the racks like locusts.

"You gotta have boots, too," one pontificated to another. "They're simply nothing without boots."

"IMAGINE!" I exploded to my family. "People letting themselves be brainwashed like that. They're just like sheep following the leader."

"Baaa!" my daughter bleated, slipping her brand new gauchos from a sack.

"Silly fad," I sniffed. "They're nothing but baggy bloomers."

"Could be, Maw," she agreed, "but all the old bags in town will be wearing them soon."

You know, she's a seer? Every time slim beauties would swagger along in gauchos and high rise boots, a dozen matrons with mucho pouches joined the clan.

The whole thing peaked one Saturday. Daughter in Question and I were finishing up shopping, and as we descended on the escalator, I was the only female aboard still wearing slacks.

"Have to stop off here a minute," I mumbled. "You go ahead. Meet you at the parking lot."

Castling stealthily looks to make sure no one I knew was around, I grabbed two or three pairs of the peaky pants from a rack and headed for a dressing room. The first pair was velvet and

made me look like a Born Again Buster Brown. The price tag on the second bumed my hand. Denims made up number three.

"Not bad!" I told the mirror, and took a tango step or two.

LOUD CHORTLING broke out from the swinging door. Daughter dear was standing there, splitting her sides. I drew in my stomach.

"I think I look something like the Four Horsemen, don't you?"

"Sure thing," she wiped her eyes. "You look like all four."

I let my stomach sag again.

"Never mind, Mom," she patted my shoulder. "Just don't chew for a month, and then have another go at 'em."

A close look at Detroit

(Continued from Page 4)

derstanding of her inheritance" ("Authority and Christian Conscience," *Clergy Review*, vol. 60, 1975, p. 16).

Father Richard McCormack, S.J., considers this essay by Bishop Butler a superb expression of Catholic teaching on Church authority. (*Theological Studies*, March, 1976, p. 85). For the Catholic serves the Church neither by disrespect nor by uncritical obedience but by playing his or her part in the purification and development of Catholic teaching.

INFORMED LAITY, such as the 1,300 duly selected representatives from American dioceses, have a right to express their opinions freely in the present situation of the Church. Many of their recommendations were pleas for reforms in Church policies. Nothing strange about nudging the Church to reform. The continuous struggle of the faithful to be faithful to the Holy Spirit is well expressed in the ecumenical decree of Vatican Council II: "The Church, in the course of its earthly pilgrimage, is called by Christ to this continual reform, of which it always stands in need as a human and earthly institution" (Ch. II, No. 6).

Maybe some of the Catholics at Detroit may have spoken in strident tones, maybe some were cocky, bumptious, arrogant, crusty, so be it! This is the universal Catholic Church composed of people of all races and manners, not entirely an elite made up of pure white Anglo-Saxons who always say the diplomatic thing. (Nor did the Apostles for that matter.)

Aside from those doctrines that are revealed and irrevocable, there is much in Catholicism that is still unfolding in the Catholic's consciousness of his faith. As Karl Rahner says in "Sacramentum Mundi": "There is in the Church itself a critical principle, a dynamism directed toward the further development of its Constitution and a perpetually renewed criticism of the concrete application of this constitution which always lags behind the task it imposes" (Vol. 1, p. 329).

For all these reasons, I would like to know what our professional theologians think about the Detroit statement and the bishops' pastoral. Were the "reformers" pushing too hard or were the bishops going too slow in the direction of reform?

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Grace girls score at Model UN meet

BEECH GROVE, Ind. — Students from Our Lady of Grace Academy received top-ranking awards when they participated in Indiana State University's fourth annual High School Model United Nations program last week-end in Terre Haute.

Individual award winners included Georgianne Kempe, Patti Baldwin, Mary Mattingly, Geriann Stewart, Ann Michaelitz and Jennifer Sipes.

Delegation awards went to Beth Plau, Nancy Norris, Rosemarie Sylvester, Susie Walsh, Patti Baldwin and Georgianne Kempe.

The Model U.N. is an educational tool whereby students are given an opportunity to do research for a better insight of other countries and to recognize the problems that the United States encounters in the international community.

This is the third year that Grace students have received top awards. They are now preparing for the National Model United Nations program to be held in New York City in March. Steven Hammerle, social studies chairman at the Academy, directs the program.

Archbishop T. J. Toolen, Mobile, dies at age 90

MOBILE — Archbishop Thomas J. Toolen, who retired in 1967 after 40 years as ordinary of the Mobile diocese, died here on Dec. 4 at the age of 90.

Born in Baltimore of Irish immigrant parents, Bishop Toolen was named the sixth bishop of Mobile by Pope Pius XI after serving 17 years as a priest in Baltimore following his ordination by Cardinal James Gibbons in 1910.

He took over a diocese where Catholics comprised only 1% of the population. Since that year, 1927, the Catholic population as a percentage of general population has quadrupled. During Bishop Toolen's years here, 189 churches were built in the diocese, along with 84 elementary

schools, 17 high schools, four general hospitals, six special hospitals and sanatoriums and two nursing homes for the aged. Three older hospitals were also rebuilt during the same time.

A funeral Mass was celebrated Dec. 9 for Archbishop Toolen, with retired Archbishop Fulton J. Sheen of Rochester, N.Y., delivering the homily.

Holiday dance

INDIANAPOLIS — Holy Trinity parish is sponsoring a New Year's Eve Dance from 9 p.m. until 1 a.m. and featuring Frank Jocks and his Polka Kings. Tickets are \$8 a couple. For reservations call 636-8272, 631-9080 or 631-2939.

Colombia parish 'raided'

CALI, Colombia—Three weeks after raids on parishes

around Cartagena Bay, security forces raided another parish here in what churchmen called "a violent assault" and "a show of repression."

Archbishop Alberto Uribe of Cali told the local army commander that the November raid on Chiquinquira parish complex "treated priests, nuns and teachers there as common criminals."

Plan card party

at St. Patrick's

INDIANAPOLIS — The Women's Club of St. Patrick parish will host a Christmas Card Party on Sunday, Dec. 12, at 2 p.m. in the school hall. All prizes will be Christmas items with a special award of a \$50 money tree.

Party planned

INDIANAPOLIS — The Christmas Party for members of the Legion of Mary will be held Sunday, Dec. 12, at 2 p.m. at St. Bernadette parish. The meeting place has been changed from St. Augustine Home to the outside parish.

Needy assisted in Terre Haute

TERRE HAUTE, Ind. — The Terre Haute segment of the Archdiocesan Social Ministries is assisting needy families at this Christmas season with the project, "Christmas Store."

Fourteen parishes and St. Mary-of-the-Woods College are participating in the project by supplying to the "Christmas Store" toys, clothing and other items for distribution to needy parish families and the elderly.

Sons of Italy plan dance

INDIANAPOLIS — The Sons of Italy will sponsor a New Year's Eve dance from 9 p.m. to 2 a.m. at the Indiana Roof. The dance will feature The Legends.

A door prize will be awarded each hour with a \$100 prize at midnight. Tickets are \$15 a couple. For reservations call 353-1267.

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DINNER-DANCE SLATED AT RITTER—The Parents Club of Ritter High School is sponsoring a New Year's Eve Dinner-Dance in the school cafeteria. Buffet serving will begin at 8:30 p.m. The Charlie Edwards Band will provide the music for dancing from 10 p.m. until 2 a.m. Tickets are \$15 per couple if reserved before Dec. 15. After that date tickets will be \$17.50. For reservations call 923-1816, 291-4025 or 852-2079. Shown above preparing an advance mailing of tickets are, left to right, Geri Zebrasky, Dottie Schaefer, Marlene Weesling, Corky Andretti and Carol Becher.

Remember them in your prayers

BLOOMINGTON

† THOMAS (Jack) KNAPP, 74, St. John, Dec. 8; Father of Gertrude Shields and Gary Knapp.

BRAZIL

† HELEN LEWIS, 63, Annunciation, Dec. 8; Sister of David A. Haggart of Brazil; Joseph Haggart of Brazil; Bob Haggart of Pittsboro, Tex.; Virginia Stewart and Isabell Lazottin, both of San Francisco.

CLARKSVILLE

† AMOS B. BRANDENBURG, 62, St. Anthony, Nov. 30; Husband of Mae; father of Arthur S. Brandenburg of Georgetown, Ky.; Anna Cannon and Martha Ruth Brandenburg, both of Jeffersonville; and Patricia Haggart of Floyd Knobs; brother of Anna Dee Adcock, Betty Scott, and Estelle Cotton, all of Louisville, Ky.

† ROBERT T. DURBIN, Jr., 51, St. Anthony, Dec. 2; Husband of Mary L.; father of Timothy Durbin of Falls Church, Va.; and Carol Sue Durbin of New Albany; stepfather of Mary Ann Mayfield and Donna L. Gedling, both of Jeffersonville.

CLINTON

† CLYDE E. WAGNER, 74, Sacred Heart, Dec. 2; Father of Verlin of St. Bernice and Norma Gedrick of RR 1, Clinton; brother of Paul of St. Bernice; Howard of Hilldale; Wilburn Wagner and Esther Kessler.

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Holy Cross

McCauley, Eula M.
Hamilton, George D.
Davidson, Raymond J.
Counsell, Hortensia M.
Dahl, Elmer T.
O'Neill, Dora L.
Lesko, Walter A.
Taylor, Bertha H.
Kenney, Alice M.
Walsh, Thomas D.
Brennan, Geraldine C.
Roembke, Harry W., Jr.
Mundon, Irene G.
McAtee, Roberta A.

St. Joseph

Zoderer, Robert C.
Faulhaber, Gerald T.

Edwards, Edith

Frühlinger, Herbert A.
Hansen, Herman F., Jr.
Ambsort, Albert P.
Buchman, Wilma G.
Erpelding, Lawrence P.
Sperka, Roy A.
Beer, Robert G.
Nella, Albert B., Sr.
Koesters, Carl L.
Bentley, Edward J.
Stubb, Earl Chase
Fosco, Anthony J.
Mariutto, Rose (Louise)
Galea, George F.
Poland, Thomas James
Ries, George P.
Iozzo, Salvatore F.
Baar, Mark Allen
Schnell, Ralph F.

Calvary

Hesseldenz, Paul B.
West, Frank B.
Cooper, Robert V. III
Patterson, Frances A.
Pursell, Opal J.
Dine, Anna Griffin
Slenger, Genevieve J.
Johnson, Herbert, Sr.
Bryant, Timothy Neal
Schopp, George P.
Sallmeyer, Margaret T.
McCarthy, Kathryn Joan
Beli, Ellen S.
Coleman, James K.
Diger, Clara M.

Calvary Mausoleum

Williams, Winthrop T., Jr.

Catholic Cemeteries Assoc. of Indpls.

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784-4430

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For example, a couple can contribute \$200 to Marian College and take \$100 off their tax bill. The total gift can also be claimed on your Federal Income Tax return—reducing even further the actual cost of your contribution.

If you have already made a gift to Marian College this year, the tax CREDIT may allow you to contribute more at practically no additional cost to yourself. But you must act soon if you want a CREDIT on your 1976 tax return. A gift must be made by December 31 to qualify for a CREDIT this year.

You won't find Form CC-40 in the regular tax packet you receive from the State. But they are available at the usual sources—Post Office, banks, auto license branches, etc. Or just write: Tax Information, Marian College, Indianapolis, IN 46222. We'll be happy to send you one. No obligation, of course.



INDIANA Form CC-40

REV. 3-74
SCHEDULE FOR COMPUTING CREDIT OF CONTRIBUTIONS TO COLLEGES AND UNIVERSITIES LOCATED IN INDIANA TO RECEIVE CREDIT THIS SCHEDULE, OR A STATEMENT SHOWING COMPARABLE INFORMATION, MUST BE ATTACHED TO FORM IT-40, IT-40NR OR IT-41

FIRST NAME AND INITIAL: JOHN J. & ANN M. DOE
LAST NAME: DOE
TAX YEAR: 1976
HOME ADDRESS: 1334 SHADY LANE
CITY, TOWN, OR POST OFFICE: INDIANAPOLIS
STATE: INDIANA
ZIP CODE: 46210
COUNTY: MARION
Your Social Security Number (Husband's if Joint Return): 000-00-0000
Wife's Social Security Number:

INSTRUCTIONS FOR TAXPAYERS OTHER THAN CORPORATIONS MAKING CONTRIBUTIONS TO INDIANA INSTITUTIONS OF HIGHER EDUCATION

THE CREDIT
The credit is limited to 50 per cent of the aggregate amount of the contributions made by the taxpayer during the taxable year; however, the credit shall not exceed \$50.00 in the case of a single return, or \$100.00 in the case of a joint return.
The credit from contributions to Indiana colleges and supporting groups must be reduced to the extent this credit added to the retirement income credit and credit for taxes paid to other states exceeds the total Indiana Adjusted Gross Income Tax.

COMPUTATION OF CREDIT

	A SINGLE OR MARRIED FILING SEPARATE	B JOINT RETURN
1. Enter Total Contributions to Indiana Colleges and Universities (list below) -----	\$ 200.00	\$ 200.00
2. Enter 50% of Line 1 -----	\$ 100.00	\$ 100.00
3. Limitation \$50.00 Single Return, \$100.00 Joint Return) -----	\$ 50.00	\$ 100.00
4. Enter Lesser of Line 2 or 3 -----	\$ 276.95	\$ 276.95
5. Enter Indiana Adjusted Gross Income Tax from Line 14, Page 1 -----		
6. Enter sum of retirement credit and other credits -----	.00	.00
7. Line 5 Less Line 6 -----	\$ 276.95	\$ 276.95
8. Allowable college credit Line 4 or 7 whichever is less, carry amount to the appropriate line of the tax return -----	\$ 50.00	\$ 100.00

TOTAL CONTRIBUTIONS AS REPORTED ON LINE 1 MUST BE ITEMIZED BELOW

NAME OF INDIANA COLLEGE OR UNIVERSITY	DATE OF CONTRIBUTION	AMOUNT GIVEN
MARIAN College, Indianapolis	12-31-76	\$ 200.00
		\$
		\$
		\$
		\$

Important
The taxpayer will be required to maintain the receipts given by the Indiana Colleges and Universities that indicating that a contribution has been made. Such receipt should be maintained for a period of three years after the due date of the annual tax return in which credit was taken or three years after the date filed, whichever is later.

GENERAL STATEMENT

Section 305 of the Indiana Adjusted Gross Income Tax Act, as amended in 1971 allows income tax credit for individuals who make contributions to institutions of higher education located within the State of Indiana, to any corporation or foundation organized and operated solely for the benefit of any such institution of higher education and/or to the Associated Colleges of Indiana.

In order to qualify for the tax credit, the contribution must be made directly to an Indiana institution of higher education, or to any corporation or foundation organized and operated solely for the benefit of any such institution of higher education, or to the Associated Colleges of Indiana. The institution of higher education must grant an associate's degree, master's, or doctoral degree, or any combination thereof, and the school must be accredited for the granting of such a degree by either North Central Association of Colleges and Secondary Schools, the Indiana Department of Public Instruction, or the American Association of Theological Schools. See Circular IT-31 and supplement for a listing of those institutions that qualify.

SPECIAL INSTRUCTIONS — For Non-Residents, Fiduciary, and Partnerships

Although this form is designed primarily as a supporting document for resident taxpayers claiming credit for contributions made to colleges and universities located in Indiana, this schedule may be used by non-residents with taxable income from Indiana sources and who contributed to Indiana Colleges and Universities who wish to claim credit on Form IT-40 NR. In addition, this form may be used in the computation of the credit for the Fiduciary return, IT-41, if contributions are made by a partnership, the taxpayer must identify the name of the partnership in itemizing his allocable share of such contributions as required on this form.

VIEWING WITH ARNOLD

Terror at the Super Bowl

BY JAMES W. ARNOLD

The situation in "Two Minute Warning" seethes with high dramatic possibilities. The amazing thing is not that there are indeed exciting, if mostly revolting, crisis moments, but that there are so few of them.

Consider: Two football teams playing for the pro championship. (It's Baltimore at Los Angeles, not an impossibility for this year's Super Bowl, though no NFL teams, jerseys, or players are actually identified in the film). Over 90,000 fans are packed wall-to-wall in the L.A. Coliseum. Up in the tower, in an impregnable position, is a single sniper, with firepower to kill several dozen people, among them political VIPs. A police S.W.A.T. combat team is given carte blanche to go after him while everyone else, kept ignorant, watches the game.

A MILLION stories there, right? Right, and "Warning" begins to describe some of them. There is the old quarterback (Joe Kapp) trying to win once more on his gimpy knees. The sniper himself, who is either a nut or a clever, Jackal-type assassin. A somewhat unsavory gambler (Jack Klugman), deeply in debt to the Mob. A young father (Beau Bridges) who seems to be splurging on the game to prove something to his wife and sons. An unmarried pair of middle-aged lovers (Gena Rowlands, David Janssen) who apparently have traveled all the way from Baltimore to bicker at the game. Finally,

there is a pretty girl (Marilyn Hassett) ignoring her date to flirt with an attractive intern (David Groh) in the next seat.

On a scale of one to ten, the movie goes about one-and-a-half with each of these characters. The producers are interested in nothing but a kind of "Earthquake"-in-the-Coliseum scene of crowd panic, blood, terror and destruction.

Now, disaster scenes are not utterly without merit. Horror has its fascination, and one is awed by director Larry Pearce's skill at

maneuvering 1,800 expensive extras around the stadium to create an impression of endless waves of vicious, unhinged humanity. But what could've been the cream on the cake turns out to be the whole cake.

THE OLD quarterback is totally forgotten. No use at all is made of the athletes as characters. Some interest is built in the outcome of the game, but that is dropped, too. No political points are made. We never find out anything

about the sniper. The other characters never develop beyond serving as targets.

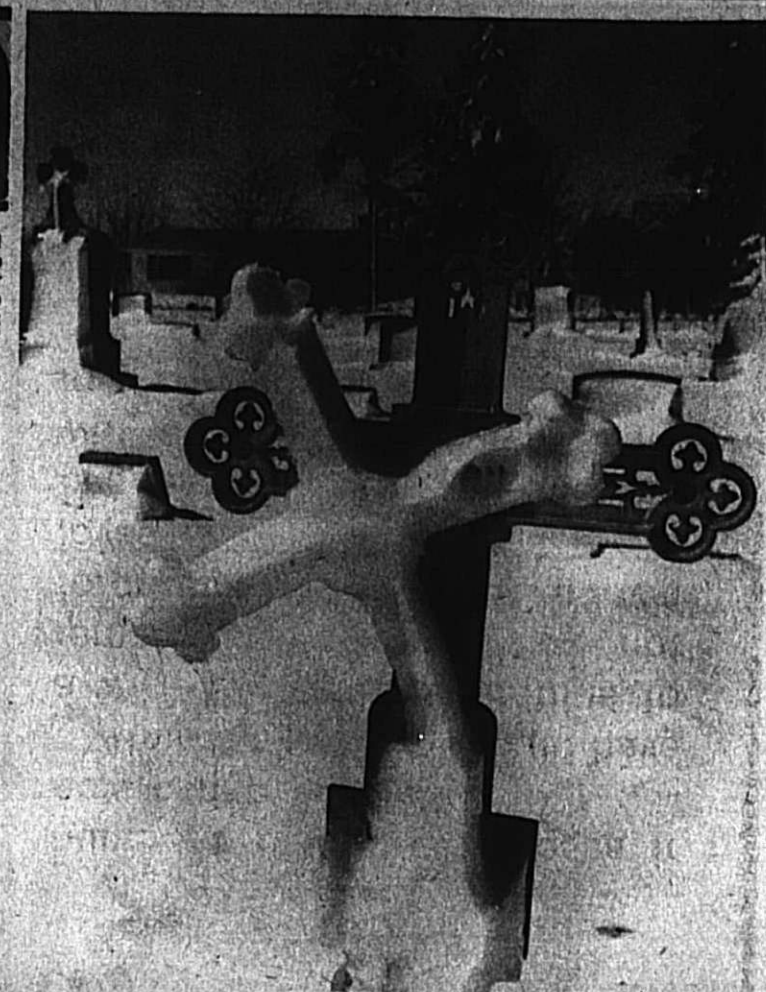
There are two moments of real emotion. One comes from Rowlands and Janssen, whose skilled experience as performers provides suggestive depths in their situation not plumbed by the script. The second is the fury of cops Charlton Heston and John Cassavetes as they finally get their weapons and hands on the bad guy. After they whip him into a pulp and cart him off in a sack, Cassavetes provides the hard-line moral: "We'll be hearing about him on TV for two weeks . . . how the cops didn't really have to kill him." Kill, kill—that's the one clear message of the film.

Another option that is overlooked is the chance to link forms of violence—the hitting on the field, the almost comical military aura of the S.W.A.T. crew (who get half the stadium killed enroute to their arrest), the fanatic frenzy of the spectators, the anger, greed, boozing, boasting, and pettiness of most of the unlovable folks watching the game. The closest to that comes right after the first killing, when the crowd is

screaming "Defense! Defense!" In the end, people try to destroy each other anyway, in their haste to save themselves. Like most disaster movies, "Warning" takes a dim view of people. They are not the lilies of the field.

ODDLY, THE movie's best moments are in the TV control truck, where the network crew and their battery of monitors are in constant chaos even when they are only covering a football game. In one intriguing shot, we see (but they don't at first) one monitor pick up the sniper on the tower. Later, when the sniper is wounded and struggles to recover, the TV people watch, stunned, in total silence for the first time, as the "game" roars on around them. We never learn whether they flee or stay to put the carnage "live" on the network.

Universal spent nearly \$7 million on this big, noisy, grisly flick. I suspect that some of the bucks went for writing and creative ideas, but somewhere they got stampeded in the rush for thrills and chills. [Rating: B—objectionable in part for all]



NATURAL PHENOMENON—The sun beating on a cross in a cemetery in Le Mars, Iowa, loosens snow that had stuck to the cross during a storm. (NC photo by Calvin Stickel)

The week's TV network films

REPORT TO THE COMMISSIONER (1975) (ABC, Friday, Dec. 10): James Millican's intelligent, probing novel of the complex relationships among crime, police corruption and public morality makes a demanding but rewarding film. It remains to be seen how it will impact on a medium and on an audience that is used to much more superficial treatment of New York cops-and-robbers. Satisfactory and educational film for mature viewers.

WHAT'S UP, DOC? (ABC, Friday, Dec. 10): Peter Bogdanovich's splendid tribute to the visual screwball comedies of the 1930's, with an aggressive Barbra Streisand trying to save dumb Ryan O'Neal from the clutches of hilarious fuddy-duddy Madeline Kahn. The slapstick is thick, and about a quarter of it doesn't work, but the rest is more than enough to brighten your evening. Recommended for all ages.

LT. ROBIN CRUSOE, USN (1968) (NBC, Saturday, Dec. 11): A silly version of the Crusoe legend, made bearable only by the omnipresent talent of Dick Van Dyke, as a crashed Navy pilot who has to cope with a lost space monkey and a "boy of island cuties" led by Nancy Kwan. Strictly for very tolerant kids.

THE SEVEN UPS (1974) (ABC, Sunday, Dec. 12): A stylish action film, in the vein of Bullitt and French Connection, about the combat between an elite police unit (headed by Roy Scheider) and the New York Mafia. The location camera work and required camera chase are excellent, but both good guys and bad guys equally indulge in ruthlessness and violence. Not recommended.

TOM SAWYER (1973) (CBS, in two parts, Tuesday, Dec. 14 and Dec. 21): This is the musical version of the Twain classic, produced by Reader's Digest and starring Johnny Whitaker as Tom, with Jodie Foster as Becky and a fine adult cast including Celeste Holm and Warren Oates. Despite a tendency to be too cute and obvious, the film has some outstanding moments and is both inventive and faithful in dealing with the well-known

story. Recommended for children.

THE GETAWAY (1972) (CBS, Wednesday, Dec. 15): A generally gross, violent and mindless modern gangster film, directed by Sam Peckinpah, with Steve McQueen and Ali MacGraw speeding noisily to the border pursued by fleets of inept police cars. Sometimes tense, but basically a Roadrunner cartoon for adults. Not recommended.

Guild to hold annual party

BEECH GROVE, Ind. — The Ave Maria Guild's annual Christmas party and gift exchange will be held Tuesday, Dec. 14, at St. Paul Hermitage. A covered dish luncheon will be served at 12 noon.

New officers for the coming year will be installed at a business meeting following the party. They include Mrs. Robert Reimer, president; Mrs. Carl W. Bittie, vice-president; Mrs. Edward Zickler, recording secretary; Mrs. Elwood Ellis, corresponding secretary; and Mrs. Harold Kirch, treasurer. Mrs. Robert Kremer is chairman of the Board of Directors.

D of I plans holiday party

INDIANAPOLIS — Our Lady of Every Day Circle, Daughters of Isabella, will meet for a Christmas party Monday, Dec. 20, in St. James parish hall. The party will begin at 6:30 p.m. with a pitch-in supper and gift exchange.

Co-hostesses for the party are Mrs. Ephraim Turner, Mrs. Bernard Wippel and Mrs. Robert Davis.

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