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VOL. XVI, NO. 14

INDIANAPOLIS, INDIANA

JANUARY 7, 1977

Plan formation center at Sacred Heart Friary

Plans for the establishment of a Prans for the establishment of a Franciscan formation program at Sacred Heart Friary, Indianapolis, were detailed this week in a joint announcement by Archbishop George J. Biskup and Very Rev. Vitus Duschinsky, O.F.M., Minister Provincial of Sacred Heart Province.

Purpose of the program, which will be implemented in August, 1977, will be to provide an opportunity for young students for the Franciscan priest-hood and brotherhood "to spend one year integrating what was learned to the Franciscan Novillets "About 10". In the Franciscan Novitlate." About 10 students are expected to be ready to enroll in the first class.

THE INTEGRATION program will be implemented by "service to the poor and disadvantaged, living and working in community and in the simple life style of St. Francis of Assisi," Father

Vitus explained.

He added that the life of the young Franciscans will be "a blend of contemplation and action."

Student assignments might include those in the area of religious education, as assistant chaptains or as trainees at alcoholic treatment centers, Father Vitus said.

particularly well suited for the program," the Franciscan official

added, "not only becuase it once served as a Franciscan house of studies from 1892 to 1907, but also because it is altuated close to many of God's people who have need for our services and spiritual care."

To prepare for the new program, Father Thomas Vos, O.F.M., will join the Sacred Heart staff in mid-January as associate pastor and will succeed Father Brian Kim, O.F.M., as pastor next summer when the program gats underway. Father William Cardy, O.F.M., will serve as Director of the formation program, a post he is currently filling at St. Agnes Friary, Ashland, Wisc., which the Sacred Heart operation replaces.

Pope again hits abortion in Peace Day message

BY JOHN MUTHIG

ROME—Pope Paul VI began the new year and the Church's World Peace day celebrations Jan. 1 with a ringing denunciation of abortion and liberalized abortion laws.

In the presence of Rome's Communist mayor and diplomats accredited to the Vatican, Pope Paul Issued one of the strongest and frankest attacks of his reign against those who seek abortion and against the laws which permit them to do so.

A consultation by an evaluation team of the U.S. Bishops' Committee on Priestly Formation will occur four days this month at the Latin School of Indianapolis, Archdiocesan seminary high school. The evaluation is set for

Jan. 17-20.

Chaired by Blahop Loras Watters, bishop of the Winona, Minn., diocese, the team also includes three high school seminary rectors of the Midwestern region: Rev. Richard Cerpich, rector of De Sales High School, Milwaukee, "Wisc.,; Rev. Thomas Kelly, rector of St. Mark High School, Erle, Pa.; and, Rev. William Miller, C.P.P.S., rector of Precious Blood High School, Liberty, Mo.

Cleary, rector of the Latin School, the committee "offers this service to the

local Ordinary. They come in at our request and measure our program against the U.S. Bishops' program of priestly formation. This can be done at

Evaluation team set

for Latin School visit

At a televised New Year's Day Mass in the modern Queen of the Apostles Church here, Pope Paul asked rhetorically, "can we remain silent . . . about the legalization of abortion its acceptance and practicing in

tion, its acceptance and protection in several countries? several-countries?
"Is the life that at its very conception springs up in the mother's womb not really and truly human life? Does it not need every care, every love, seeing that this embryonic life is defenseless, yet already inscribed in the divine book of the deatiny of

The U.S. Bishops' program, said Father Cleary, has the "force of law for seminaries in the United States."

WHILE THE COMMITTEE goes about its work, it will review documentation of the Latin School as well as interview teachers and

students, both individually and in

students, both individually and in groups, the rector said.
In addition, the committee will meet with representatives of the Archdiocesan Priests' Senate, the Latin School Priests' Advisory Board, parents, Serra Club members and women Religious as well as with Archbishop Biskup and Father Michael Welch, Archdiocesan Vocation Director.

Michael Weich, Archdiocesan Vocation Director.

The consultation is part of the Latin School's efforts to carry out the March, 1972 directive of the Priests' Senate which mandated a review of

the school's efforts after a five-year period. This consultation follows one

made last year by the North Central

"Who could suppose that a mother would kill her offspring or let it be killed? What drug, what legal gliding can ever deaden the remorae of a woman who has freely and consciously murdered the fruit of her womb?"

THE POPE'S WORDS at the morning Mass were based on the theme he had chosen for the celebration of the Jan. 1 World Day of Peace—"If you want peace, defend life,"

In Italy, the question of abortion isstaken on particular urgency in January because the Italian Chamber of Deputies (lower house of parliament) is expected to vote soon on a proposed liberalized abortion law.

Within minutes after returning to Vatican City from the church in the southern suburbs of Rome, Pope Paul again spoke about abortion to crowds gathered for the Angelus in St. Peter's Square.

"It is a sacrosanct obligation," the Pope declared from his apartment window overlooking the square, "to have an important and sacred concept of what human life is—especially human life about to be born, life which is the most innocent and most mysterious, life which is newest and most in need of protection and assistance."

The Pope urged Catholics to extend protection and help to "every other human life as well, especially to the poor and suffering."

He said that "the peaceful life and

order of society, good social relationships and peace in its fullest and most radical sense rest on the observance of respect for life."

The real basis of respect for life, he concluded, is "love, the 'egape' which Christ has taught us and which must be at the roots of human feelings,

Mass, held in the mother church of the Pauline Fathers and Sisters, the Pope gave his formula for attaining world

"Everyone remembers the saying that took root in the minds of people, if you want peace, prepare for war."
This is a disastrous, despairing saying. Tomorrow it will be even more so, unless it is corrected and replaced with another saying . . . 'If you Want peace, prepare peace.' "

Peace, said the Pope, "is not a stable rock amid the waves of the (Continued on Page 4)

THE EXCEPTION

EDINBURGH, Scotland—Cardinal Gordon J. Gray, chairman of the Scotlish hierarchy and archbishop of St. Andrew's and Edinburgh, has broken his rule that any gifts to mark his 25th year as a bishop should go to the Cathedral Restoration Fund in Edinbursh

Edinburgh.

He has accepted a new lawn mower for his personal use.

One of the cardinal's few recreations is the cultivation of the garden and lawn at St. Benedict's, his Edinburgh home.

The lawn mower was a gift from the Union of Catholic Mothers in Edinburgh.

Among his jubiles gifts was a check for 1,000 nounds (shout \$1,700) from

Among his jubilee gifts was a check for 1,000 pounds [about \$1,700] from the people of St. Mary's Cathedral parish.



FIRST PHOTO CONTEST WINNER—The above photograph, entitled "Inquisitive at Two," was judged the first winner in the monthly photography contest sponsored by the Criterion. The subject is Jamle, the son of the photographer, Gary Potts, a member of St. Barnabas parish, indianapolis. Mr. Potts will receive a cash award of \$25. Entries for the second month's competition are now being accepted. The subject is "Catholic schools," and the

winning print will appear in our issue of Feb. 12, to winning print will appear in our issue of Feb. 2, to coincide with Catholic Schools Week. The same rules apply as in last month's contest with one exception: both 8 by 10 and 5 by 7 black and white prints are now eligible. Photos must be the work of amateurs: those who do not make their livelihood in photography. Deadline for receipt of entries in the current contest is Friday, Feb. 5.

Mission giving sets new mark in Archdiocese

Catholics of the Archdlocese contributed \$671,067.87 to the missions during 1976, according to the annual report issued this week by the Office of the Propagation of the Faith.

For the 36th consecutive year, the total represents an all-time record in mission generosity-making

See listing of individual parish contributions on Page 2 and related Tacker Item on Page 3.

dianapolis one of the top dioceses in the country in contributions on a per capita basis.

THE MISSION SUNDAY collection, taken up each year in October, amounted to \$107,706.52, an Increase of \$22,730.60 over the previous year.
Society for the Propagation of the
Faith memberships netted slightly
more than \$63,000, the report in-

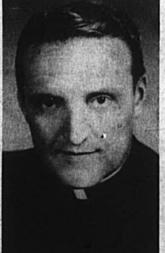
School children responded generously through Holy Childhood Association memberships and promotions to the tune of \$63,072.64—almost double the

amount realized during 1975.
Legacies left for mission purposes increased from \$33,000 to \$94,010.45 during the year.

PRIESTS WHO SPOKE in the parishes under the Missionary Cooperation Plan received \$81,349.94 in donations and visiting Sisters collected \$57,647.60 under the same

program.

Proceeds from the annual Lenten Sacrifice Fund, earmarked for Guatemalan Relief, amounted to \$24,166.81. The earthquake victims were also the beneficiaries of an additional \$14,361.22, as a result of contributions made through Catholic Relief Services.



FATHER BEECHEM

Fr. Beechem heads Senate

Father Joseph Beechem, pastor of St. Lawrence parish, Indianapolis, has been elected president of the Priests' Senate of the Archdiocese for a one-year term. Father Beechem was elected by the priests of the Archdiocese. He succeeds Father Robert Borchertmeyer, pastor of St. Charles parish, Bloomington, who has held the post for two consecutive terms.

At the Jan. 3 meeting of the Priests' Senate, other officers for the coming year were elected by the senators

Senate, other officers for the coming year were elected by the senators themselves. These include: Father Martin Peter, co-pastor of St. Thomas Aquinas parish, indianapolis, vice-president; Father Stanley J. Herber, pastor of St. Mary parish, New Albany, secretary; Father Richard Lawler, pastor of St. Paul parish, Tell City, treasurer; and, Father Robert Sims, professor of Latin at the Latin School of Indianapolis, officer-at-large.

Pay benefits are approved for pregnancy

NEW YORK-The New York State Court of Appeals has ruled that employers with disability coverage must pay benefits to women on maternity

The decision was the exact opposite of a recent U.S. Supreme Court ruling that such employers did not have to pay disability benefits to women on maternity leave.

"The determination of the Supreme Court, while instructive is not binding on our court," said the New York Court of Appeals, the state's highest court.

THE NEW YORK COURT ruled that pregnancy disability payments were required by the state's Human Rights

Because the New York decision focused on a question of state law, and not the federal Constitution, it cannot be appealed to the U.S. Supreme Court.

The U.S. Supreme Court decision ruled that the Civil Rights Act prohibiting discrimination on the basis of race, sex or religion did not allow for such benefits.

SUPPORTERS OF THE pregnancy disability benefits are moving their fight to Congress, where they believe legislation can be passed to require such payments.

New York is the second state to uphold pregnancy disability payments; Wisconsin is the other.

The New York law requires employers to provide a disabled worker half of his salary up to \$95 a week for up to 26 weeks.

The average pregnancy disability claim is for six to eight weeks; according to the State Division of Human Rights.



UNKNOWN BABY—Mr. and Mrs. Walter Baldree carry the tiny casket of unidentified baby girl to the grave side of a Dallas cometery. The couple for the baby in a garbage bin they were searching for aluminum cans they call. Since both were unemployed, Mrs. Baldree pawned her only valuab diamond ring, to help pay burial expenses. [NC photo]

INDIANAPOLIS

Assumption

Holy Name Holy Rosary Holy Spirit

Holy Trinity

St. Ann St. Anthony

St. Barnab St. Bernadette St. Bridget St. Catherine

Christoph

St. Joan of Arc

St. Joseph

St. Lawrence St. Luke St. Mark

St. Mary St. Matthew

St. Patrick St. Philip Neri St. Plus X

Rita

St. Charles St. John

Aurora Batesville Bedford BLOOMINGTON

St. Francis de Sales St. Gabriel

St. James, the Greater

St. Michael, Archangel

St. Thomas Aguinas

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culate Heart of Mary

Our Lady of Lourdes Our Lord Jesus Christ, King Sacred Heart of Jesus

Nativity of Our Lord Jesus Christ

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Week's News in Brief

Carter aide denies 'bias'

WASHINGTON—A top aide to President-elect Jimmy Carter says there is no discrimination against Catholics, Hispanics or persons opposed to abortion in hiring people to serve in the Carter administration. The aide also said he had reprimanded a transition staff volunteer who had suggested a Hispanic Catholic woman, Graciela Oliverez, "should be thought about very carefully if she is being considered for a job that will in any way concern abortion and related subjects" because she is a "strong, active right-to-life supporter."

Moon leaders rap critics

NEW YORK—Leaders of Korean evangelist Sun Myung Moon's Unification Church called "unfair and distorted" charges by Catholic, Jewish and Protestant leaders that the sect is anti-Semitic and anti-Christian. "We are shocked by the highly offensive, highly distorted attack," Nell A. Salonen, U.S. president of the Unification Church, told a news conference here.

Form picture from Shroud

DENVER-Two officer-scientists at the Air Force Academy, using computers, an Image analyzer, photo enhancement and other scientific studies of the famed enhancement and other scientific studies of the jamed Shroud of Turin, have constructed a three-dimensional picture of a figure they believe to be Christ. The two scientists, instructors at the Academy 65 miles south of here, Capts. John Jackson and Eric Jumper, used photographs of the Shroud of Turin in a computer-sided image analyzer to obtain the 3-D representation of the image on the shroud.

Heads historical body

WASHINGTON—Historian John A. Lukacs, chairman of the history department at Chestnut Hill College, Philadelphia, has succeeded Benedictine Father Colman Barry as president of the American Catholic Historical Association. Lukacs, who had been elected first vice president by the membership a year ago, moved into the post automatically at the association's 57th annual meeting, being held here. His term will run for one year.

Issues warning on candles

WASHINGTON-The Consumer Product Safety Commission has warned consumers and religious groups of the "potentially harmful" effects of candles with lead-core wicks, used primarily in church votive lights. "In view of the known harmful effects of lead ingestion and the growing concern over amounts of lead in the environment from a variety of sources, the continued use of lead-core wicks in candles may be unwise," the agency said.

1979 to be 'Year of Child'

UNITED NATIONS, N.Y.—The United Nations General Assembly has agreed to proclaim 1979 as the international Year of the Child. The idea is to provide a framework for the advocacy on behalf of children and to promote recognition of the fact that programs for children should be an integral part of economic and social development plans.

Progress noted in Bolivia

LA PAZ, Bollvia—The Bollvian Bishops have acknowledged some economic progress under the present military rulers, but they said most of the population is being kept in poveds. "There is a relative economic prosperity, but they are move toward a materialistic consumer society away from the fatherland's common good and from Christian charity." the bishops said at the end of their yearly meeting, held in Santa Cruz.

In capsule form . .

A task force of bishops has begun review and evaluation of the recommendations, in some cases controversial, made by the "Call to Action" conference in Detroit last October under the sponsorship of the Bishops' Bicentennial Committee . . . A priest of a Swiss missionary order will stand trial in Rhodiesia Jan. 10 on charges of falling to report guerrillas to the government, Vatican Radio has reported. Father Paul Egil of the Swiss Society of Foreign Missionaries of Bethiehem was arrested a month ago for allegedly giving aid to black guerrilla fighters in Rhodesia . . Despits recent urgings by theologian Father Hans Kueng and others, Pope Paul VI will not lift the excommunication decreed against Martin Luther in 1521, according to Vatican ecumenical officials . . Leaders of the March for Life predict the biggest pro-life tumout ever for a protest demonstration marking the fourth anniversary of the U.S. Supreme Court's Jan. 22, 1973, decisions which overturned most state abortion laws . . The Vatican's Jesuit-run radio station here will be beaming daily Chineselanguage broadcasts to Asia starting in January, a spokesman has announced. Increased Chinese programing is part of an overall step-up in transmissions to Communist countries in Asia.

Names . .

Jesuit Father Robert F. Welss, now president of St. Louis University High School, has been named the 10th president of Rockhurst College, Kansas City, Mo.

At a liturgy marking Marriage Encounter's two-year prayer vigil for vocations, Cardinal Humberto Medeiros of Boston denounced "adult entertainment" areas such as Boston's Combat Zone.

Bishop Richard Gerow, retired head of the Natchez-Jackson diocese, known for his advocacy of civil rights, died Dec. 20 at age 91.

Superior Court Judge Milton A. Feller upheld the decision of the Plainfield

building inspector in denying an application for establishment of an abortion clinic in a renovated automobile showroom in a downtown area in Elizabeth,

Jesuit Father William J. Rewak has been named 26th president of the University of Santa Clara, Calif., suc-ceeding Jesuit Father Thomas Terry who resigned July 1 because of III health.

Dean Emeritus Jeremiah I. O'Suilivan, 82, of the Marquette University College of Journalism, Milwaukee, was buried Dec. 23 from St. Bernard's Church In suburben Wauwatosa. He died Dec. 20.



BROTHER ROGER IN INDIA—Mother Teresa of Calcutta watches as Brother Roger Schutz of Taize holds a baby in a Calcutta orphanege. Brother Schutz traveled to Asia with an international youth group to study the plight of the

poorest in India and Bangladesh and to write a "second letter to the peoples of God" which he delivered from the Cathedral of Notre Dame in Paris early in December. [NC

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NEW ALBANY

Holy Family

Our Lady of Perpetual Help

Milan

New Castle New Marion New Middletown Oak Forest Oldenburg Osgood

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St. Isidore (Perry St. Joseph Hill St. Joseph (Jennings Co.) St. Leon St. Mark (Perry Co.) St. Mary-of-the-Knobs St. Mary-of-the-Woods St. Mary-of-the-Woods St. Mary-of-the-Woods St. Mairice St. Meinrad

St. Anne (Jennings Co.)



THE TACKER

Verdict: guilty

BY FRED W. FRIES

Last Monday night we watched a moving Last Monday night we watched a moving drama on NBC television which many of you may have seen. Entitled: "Judge Horton and the Scottsboro Boys," It told the story of how nine young black men in the deep South were drummed into court in the early 1930's on a trumped up mass rape charge filed by two acknowledged probabilities.

Despite the fact that the evidence shows that circumstances of the alleged crime made the charge totally implausible, a jury made the charge totally implatished, a july of all-white men found the defendants "guilty as charged." In effect, the Scottsboro, Alabama, jury handed out death sentences to eight of the defendants and life imprisonment to the ninth, who was a

ilfe imprisonment to the ninth, who was a 13-year-old juvenile.

Only the courage of the presiding judge—a small-town Alabama magistrate named Horton—prevented the sentences from being carried out. Acting on principle, the judge set aside the jury's verdict—an act which destroyed his own promising political carrier.

All the defendants were eventually freed, but only after decades of retrials forced them to spend an aggregate 130 years in

WATCHING THE PROGRAM brought back memories of a case with similar overtones which occurred at an obscure American air base in India during World War II, a case with which this writer was personally involved.

To recount the story as succinctly as possible, two young black enlisted men were charged with "disobeying the order of a commanding officer," a charge which could have serious implications during wartime.

The defendants, members of the only black company on the base, asked your columnist—a first lieutenant in charge of Special Services—to handle their defense at the Special Court Martial convened to try

Though we had no legal training or background, we agreed to take on the

In our pre-trial interviews in the guard house with the two defendants, we found the "disobedience" charge to be altogether

The young defendants (both had Im-The young detendants (both had impeccable records during their service careers) told of an incident which occurred several weeks before in the company clubhouse which precipitated the charge. One evening after supper the white sergeant "major domo" approached the two defendants and told them "to quiet down or wall have to have the record from the clubhouse."

we'll have to bar you from the clubhouse." They took the suggestion and dampered down their enthusiasm.

THE NEXT EVENING the two soldiers— let's call them Private Willie Brown and Private Cecil Smith—went down to the clubhouse again. They had barely stepped clubhouse again. They had barely stepped inside the door when the sergeant approached them and placed them under arrest. When they asked him why, he showed them a small typewritten notice on the bulletin board which read: "Private Willie Brown and Private Cecil Smith-are hereby barred from the clubhouse until

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further notice." The message bore signature of the company commander

signature of the company commander—a white captain.

Though the two soldiers had never been notified of the commander's action, their presence in the clubhouse was interpreted to be a violation of "the direct order of a commanding officer."

In our pre-trial preparations, we found that the members of the court martial panel of seven men included six from south of the Mason-Dixon line, a situation which we felt.

Mason-Dixon line, a situation which we felt might influence the verdict.

Although we felt that, on the basis of the evidence, the charges would be thrown out, (Continued on Page 5)

OVER THE TOP—For the past 30 years that he has served as Director of the Office of the Propagation of the Faith, one of Monsigner Victor L. Goossens' ambitions has been to see the Mission Sunday collection in the Archdiocese exceed the \$100,000 mark. The goal was realized in 1978 with contributions totalling \$107,706.52. Monsigner Goossens expressed his elation in a letter to priests volcing his thanks to parishioners for their pressed his elation in a letter to priests voicing his thanks to parishioners for their continued generosity to the missions down through the years. Joining Monsignor Goosens in his expression of gratitude were Father James D. Barton, who has been appointed to succeed him as Mission Office Director, and his long-time office manager Miss Frances Egold. Tacker congratulates them on a job well done.

SIGNS OF THE TIMES—Brebeut Preparatory School, which turned coeducational last fall, will hold its first Mother-Daughter Breakfast on Sunday, Jan. 23. The affair will be sponsored by the Brebeuf Dads Club and will feature Judge Sue Shields, Hamilton County Superior Court, as quest speaker.

HERE AND THERE—Kenotis Force, Jr., son of Mr. and Mrs. Kenotis Force, Sr., of St. Andrew parish, indianapolis, and formerly of Holy Angels parish, will have a role on the weekly "Kojak" series on Sunday, Jan. 9 . . . Chris Curdo of St. Michael Jan. 9 . . . Chris Curdo of St. Michael parish, Indianapolis, is organizing a petition to disallow the barring of Christmas cribs and other religious scenes from public property. Interested persons may contact him at P.O. Box 22182, Indianapolis, 48282 . . . Charles L. Schultz, chief economic adviser in the Jimmy Carter administration, was a member of St. Charles parish, Bloomington, from 1959 to 1981, when he was on the business faculty at Indiana University.

FOOD FOR THOUGHT—The following quotation came to our attention over the Christmas holidays. We don't know the Christmas holidays. We don't know the author, but we think that whoever it is has a point. "We, the willing, led by the unknowing, are doing the impossible for the ungrateful. We have done so much for so long with so little that we are not qualified to do anything with nothing."

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CONNERSVILLE

† DEBRA SUSAN KUNKEL, 10, St.
Gabriel, Dec. 30. Daughter of Mr.
and Mrs. Robert J. Kunkel; alster of
Mary Jane, Betty Ann, Patricta Mae
and James Robert Kunkel, all al
home; granddaughter of Mr. and
Mrs. Albert J. Kunkel of Connersville and Mr. and Mrs. Adolph
Meyer of Hamfiton County, O.

FLOYDS KNOBS

TEDWARD J. CAMPBELL, Sr., et., St. Mary-ol-the-Knobs, Dec. 27.
Husband of Loretts; father of Robert Campbell of New Albany; Paul and Shirley Campbell and Donna Wallbaum, all of Clarkaville; and Edward J. Campbell, Jr., and Mary Senn, both of Floyds Knobs; brother of John and Bud Campbell, and Martha Short, all of New Albany; Ray Campbell, Myrtle Hurst, and Agnes Mills, all of Borden; Lee Campbell of Floyds Knobs; Rose Taylor in California; Loretta Ann Hardin of Torrence, Calif.; and Carl Campbell of Louisville, Ky.

INDIANAPOLIS
† DR. JOSE A. TORRELLA, 68, St.
Christopher, Dea, 22, Husband of
Hilds P.; stater of Regina E. White,
Roxann M. Tanner, Carlos R. and
Rens J. Torrells; brother of Val,
Rene and Yolanda Torrella.

† CHARLES R. HINDS, St Augustine Home Chapel, Dec. 22 Father of Mrs. Harold Martin, Mrs Weldon Harper and Ted Hinds.

† PAUL F. BREEN, 56, St. John, Dec. 22. Husband of Mildred E.; father of Paul F., Jr., and Dordthy Daniels; son of Lorraine P. Kindley; step-son of K. J. Kindley; brother of

† STELLA M. LOGAN, 89, Holy Spirit, Dec. 23, Mother of Paul J., Thomas J., and Donald F. Logan.

† DANIEL F. McCARTHY, 81, St. Philip Nerl, Dec. 23, Father of Mary A. Risch, Therese Maxwell, Kathleen Turk and Dr. Daniel F. McCarthy; brother of John Mc-

† LILLIAN EVANS, 73, St. Philip Nerl, Dec. 24. Mother of James A. and Paul F. Evans; sister of Elia

† HORTENSE E. JONES, 66, 85. Peter and Paul Cathedral, Dec. 24. Stater of Catherine Derck and Cornella Hamilton.

† JUANITA CRAFTON, St. Joseph, Dec. 24. Wife of Lavron; mother of Kelly Marie and Katrina Sue Bischoff; daughter of Helen King; alter of John B. McCaslin; half-slater of Francis A. Wiley and Mrs. Robert Conerty.

† JOSEPH A. STEINER, 61, St. Andrew, Dec. 24. Husband of Dorothy A.; father of Ann Melloh and Thomas A.; steiner; brother of Mary McCarthy, Thomas J. and Richard L. Steiner.

† HARRY J. BAKER, Christ the King, Dec. 24, Husband of Helen G.; father of Marvin G. Baker.

BERNARD L. SANDERS, 82, St. Rite, Dec. 27. Husband of Ada F.

HELEN M. FUNKHOUSER, 78, St. Monica, Dec. 28. Sister of Francis E. Meyers.

DEANNETTE C. FURLOW, 61, Christ the King. Dec. 28. Wife of Wilbur S.; mother of John J., Robert S. and Richard C. Furlow.

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† THOMAS J. DARRAH, 17, St. Barnabas, Dec. 30, Son of Millard and Dorothy Darrah; brother of Patricla, Thereas, Karen and Michael; grandson of William T. Byers and Mr. and Mrs. Millard P.

† ROBERT L. BARRETT, 74, Holy Trinity, Dec. 31. Husband of Ann. father of Janet Tillery, Mary J. Barrett and Gene L. Barrett.

CALLISTA M. KETHCART, ... St. Catherine, Jan. 3. Wife of Frank; mother of Rick: eigher of Ann M. O'Neill, Geraldine Fox, Paula M. Doering and Frederick O'Neill.

† CHARLES W. McATEE, 68, St. Catherine, Jan. 3. Brother of Nina McAtes, Helena Feltz and Eleanor Shirley.

† THERESA C. NOONAN, Christ the King, Jan. 4. Mother of Mrs. Arnold M. Russo, Mrs. Jack Weislil, Mrs. Donald E. Williams, JoAnn Noonan and Robert F. Noonan; sister of Mary Boren and James Foreman.

T LENA M. DEAL, 68, St. Patrick, Jan. 4. Mother of John, Peter, Thomas and Frank; sister of Margaret Minardo.

† MARY R. DAY, 63, St. Simon, Jan. 5, Wile of William E. Day; mother of Marie Lott, Thereas Kirby, and Mary Venneman; daughter of Frieda Wakin; sister of Martha E. Lott and Anthony and Abraham-Wakin.

JEFFERSONVILLE
† VIOLET SPARKS McCARROLL,
79, St. Augustine, Dec. 29.
Mother of Eugene Stacy, Mary
Stambaugh, and Ella Pearl Aldridge,
all of Indianapolis.

† LORRAINE McCOY, 78, Sacred Heart, Dec. 31. Wife of Edwin McCoy; alster of Albert F. Kamenish of Jeffersonville.

NEW ALBANY

† MABEL B. TALLEY, 72, St. Mary,
Dec. 20. Mother of Donald Talley
of New Albany; and James E. Talley
of Milliown

JEAN PAYNE JACOBI, 36, Our Lady of Perpetual Help, Dec. 27.
Wile of John W. Jacobl, Jr.; mother of Brian William and Martin Joseph.
Jacobl, both at home: daughtegorb, Mn. and Mrsb. Garliale Paynerol, Deputy; granddaughter of Mr. and Mrs. Henry Schenck of Palmyrs.

NEW CASTLE

† FRANCIS VANNATTA, 68, St.
Anne, Jan. 4. Husband of Anna
C.; father of Shirley Bittner of
Middlebury; Susan Winchester,
Mike and Jerry Vannatta, all of New
Castle; brother of Mrs. Bedford
Thompson and Mrs. Edna Tarr, both
of New Castle, and John Vannatta
of Indianapolis.

† ROMÂN J. PETEÁS, 86, St. Mary, Dec. 29. Father of Kathryn Jordan of New Parls, O.; Carl Peters of Warsaw and Alfred and Eugens Peters, both of Richmond.

VIRGINIA M. JOHANSEN, 73, St. YVIRGINIA M. DPANNER, 73, St. Andrew. Dec. 30. Sister of Raymond Greene and Martha Austerman; both of Richmond; Roman Greene of Indianapolis; and Mae Young of Pensacola, Fla.

Andrew, Jan. 3. Wife of Robert; mother of Arthur and Jerry Runnels, both of Cincinnati; Robert Nunnels and Jacquelyne Cox, both Tunnels and Jacquelyne Cox, both the Richmond; stepmother of Ronald Stier of Richmond; Dale Stier of Phoenix, Ark., and Janice Chase of Frankfort; sister of Bud. Stiens of Liberty and Marguerite Quinter of Richmond.

STARLIGHT

† LAWNENCE P. EBERLE, 63, St.
John, Dec. 24. Husband of
Bernardine; tather of Larry Eberle of
Ft. Wayne; Tom, Paul, Jim, Marie
and Donna Eberle, alle at home;
Sister Anita Eberle, O.S.B., of
Indianapolia; Diana_Kopple. of
Louisville and Pat and Marilyn
Eberle, both of New Albany; brother
of Herman Eberle of Floyds Knobs
and Lena Bohn of Louisville.

PRESTON Q. RICHARD, 45. St. f PRESTON G. RICHARD, 45, St. Mark, Perry County, Dec. 28. Husband of Sharon; father of Batty Jo, Tammy, Janet, John, Mike and Robert, all at home; brother of John Schaefer of Santa Claus; Theima Deom of Troy and Matt Richard of Tell City; son of Mr. and Mrs. Elmer Daming of Tell City.

TERRE HAUTE
† MARY OHM FENWICK, 90, St.
Ann, Dec. 23. Nieces and nephews survive.

† EILEEN R. SCHOEMEHL, 57, St Patrick, Dec. 27. Sister of Man Coy of Terre Haute.

FRANCIS R. DeLISLE, 63, SI † FRANCIS R. DELISLE, 63, St. Margaret Mary, Dec. 27. Husband of Adalaide; father of Dawn Marie Martin of Flagstaff, Ariz.; son of Amelia Del.Isle of Farmington, Ili.; brother of, Walter of Farmingoth, Ili.; John of Peoria, Ill., Paul of Huntsville, Utah, and Norma Knowiton of San Bernardino, Calif.

† NORA WRIGHT, 62, St. Leonard,
Dec. 30. Sister of Dan, Pat and
Everstt Sullivan and Rose Walker,
all of West Terre Haute; Lule Self of
Terre Haute and Bertha Case of East
Gary, Ind.

† RUTH M. ANTHONY, St. Benedict, Dec. 31. Sister of Mary M. Moore.

† FRANCES E. SEEBURGER, 56, St. Patrick, Dec. 31. Wife of George Seeburger.

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FUNERALS

Permanent deacons pass 1,700 mark

WASHINGTON—As of last October, there were 1,747 permanent deacons in the U.S. Catholic Church and another 2,507 can-didates preparing for the permanent diaconate, a

report Issued here said.
The report said 90% of the deacons are married, 8% are single and 2% are widowers. Of the candidates, 93% are married, 6% are single and

1% are widowers.

The report was published in the fall issue of Diaconal Quarterly, newsletter of the executive director of the U.S. Bishops' Committee on the Permanent Diaconate, Msgr. Ernest Fiedler. The report was based on a nearly 100% return of statistics from disconate program directors in the United States.

OF THE ORDAINED deacons, 78% are white, 15% are Hispanic, 6% are black and 1% are "other," the report said. Of the candidates, 78% are white, 17% are Hispanic, 4% are black and 1% are "other." Implementing the desire

expressed by the Second Vatican Council, Pope Paul VI authorized restoration of the permanent diaconate in 1967. In 1968, the National Conference of Catholic Bishops received permission for the restoration of the permanent diaconate in the United States.

at baptisms and weddings, preach and distribute Communion. forms of pastoral ministry, including religious education. campus ministry, ministry to the sick in hospitals, nursing homes and homes for the aged and ministry to

Married men may be ordained to the diaconate, but unmarried men may not marry after ordination. A candidate must be at least 32 years of age, although dispensations from this requirement can be ob-

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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 In-

Originally printed in The Criterion in serial form from 1971 to 1978 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 Bardstown, Kentucky, visited the scene of his early priestly labors on Pentecost to administer

Catholic Church in Indiana 1686-1814

The

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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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

Boycott cloth

ACTWU, on the other hand, is very willing to point out that the

Stevens Co. has been found guilty of violating the National

Labor Relations Act 15 times

(more than any other company

in American history), has been

found guilty of contempt by a

Federal court of appeals, has been found guilty of firing

employees for union activity, of

coercing workers, and a complaint has been filed

against the company for closing a plant to avoid collective

Because of the weakness of

Stevens Co. to bargain

the NLRA and the refusal of J.

collectively (workers at seven

plants in Roanoke Rapids, N.C.

voted on Aug. 28, 1974 to be represented by the Textile Workers Union of America), the

ACTWU is encouraging a

national boycott of Stevens

products. The union says that

its goal is "to awaken J. P.

Stevens to its obligation to stop

coercing and threatening its

workers, to end its climate of

fear so that elections can be

held fairly, and to bargain in

good faith when its workers

vote to bargain collectively through a union of their own

Industrial workers in the

South are among the lowest

paid in the nation. Textile

workers there in November,

1975, were receiving an average

hourly wage of \$3.46 compared

with \$6.43 in the automobile

industry and \$6.73 in the basic

Big news was scored recently

when the United Auto Workers

won the right to bargain at an

automotive plant in Monroe, Louisiana. This is news

because unionism is almost

non-existent in the Southern

states. In the entire United States only 20% of workers in

any jobs are unionized. The

myth of the power of the unions

is just that-a myth. Without a strong labor movement in the

United States; conditions that

exist in the South could exist elsewhere-low wages and poor

We suggest that readers

inform themselves of the

situation. The Stevens Co. has

declined any public comment. The Textile Workers Union is

saying a lot. In Indianapolis

they can be contacted through

George Grablanowski, J. P.

Stevens Boycott Coordinator,

608 N. Park Ave., Indianapolis,

Ind. 46204. (317-636-2461 or 636-0323).—T.W.

working conditions.

bargaining.

choice.

steel industry.

The Amalgamated Clothing and Textile Workers Union is advocating a national boycott against the J. P. Stevens Co. The union, a merger of the Amalgamated Clothing Workers of America and the Textile Workers Union of America, has a membership of 500,000 in 43 states and Puerto Rico and Canada. Its members make all items of men's and boys' apparel as well as textile products such as yard goods, carpets, rugs, knitgoods, hosiery, synthetic fiber and film. They hosiery, work in dyeing, laundry, dry cleaning plants, retail stores, and make other products like sporting equipment, bags, cordage, and Xerographic products.

The J. P. Stevens Co. is the nation's second largest textile manufacturer. It employs 44,000 workers in 85 plants located mostly in North and South Carolina. It began as a small family-owned textile manufacturer in Massachusetts in 1813. Qnly five plants now exist outside the South. It is, moreover, a multi-national corporation operating in seven foreign countries in addition to the U.S. with sales in 1975 of \$1.1 billion and assets of \$756 million. No Stevens employee is covered by a union contract.

The Stevens name is not well known because its products appear under the names of other retailers. The best known are Utica, Mohawk, Simtex, Tastemaker, and Gulistan. Stevens' textiles are marketed in unfinished form in many cases to garment makers of all kinds, industrial concerns, mail order houses and retailers. Their products are marketed under dozens of brand names.

The Stevens Co. is quite reticent about the boycott and has not felt any need to make public statements about it. The

King oil

Oil spills in the ocean and rivers are becoming as common as crabgrass in a summer's lawn. They make news, and we shake our heads till the next one comes along. The oil ruffles the spirits of environmentalists, greases the feathers of wild fowl, and kills the tourist trade on the beaches. More than a hundred years ago Americans referred to cotton as "King Cotton," but today we must pass the torch to "King Oil."

It is curious that we demand responsibility and moral action from our government, but we look the other way when business corporations fall to ac responsibly. Because we are so dependent on oil, we allow anything to happen! Because oil companies are not going to take seriously the need for alternate sources of energy until the oil runs out, we allow ourselves to bow and scrape to whatever King Oil wants us to do. We will absorb the sins of the oil companies through the prices we pay rather than calling them to accountability for ineffectual transportation of goods.

Long live the King!-T.W.

The Criterion

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(LIVING THE QUESTIONS)

Man's faith in himself is seen at the movies

BY FR. THOMAS WIDNER

There is a moment in the new Peter Bogdanovich film Nickelodeon when the young man who has fortuitously become a film director realizes what movie making is all about. The scene appears near the end of

the picture. It is like an epiphany in James Joyce. In a way it is a Transfiguration for the young man. At its very least it represents a revelation of maturity.
In that moment the
young man not only
realizes the
possibilities which this new art form

has, but also his own role in it.

The time is 1915, and the scene is the premiere of the D. W. Griffith film classic Birth of a Nation. In Nickelodeon this film is referred to by

Its original title The Clareman.

Up to this point the young man had been involved in making one and two reel films for the nickelodeons nic and adventure films made on slim budgets performed by actors who re infants in a business yet unwere infants in a business yet un-stable. One scene, for example, depicts their naivete as the actors learn what it means to be 'movie stars.' A crowd recognizes the actors from the nickelodeon and begins ripping their clothes from them as

ouvenirs. Nickelodeon is a love letter from Bogdanovich to movie people who preceded him. He obviously feels spect and honor for them. The peak of the love experience is the scene which the audience viewing The Clansman rises to applaud. For a moment there is allence as the film ends—the audience has never seen a movie like this one before—then a few turn to look at one another, one brave one begins applauding and immediately the whole theatre is on its feet. The viewers are exuberant. Only the young man remains seated, but he is staring in front of him. He is still

BOGDANOVICH LOVES the movies, and he loves old movies. His film credits include The Last Picture Show, What's Up, Doc?, Paper Moon, and At Long Last Love, all of which imitate in content and/or style material and/or techniques of older films especially films of the 1930's. In Nickelodeon, however, Bogdanovich reaches beyond that time to pre-World Wa One when movies hadn't yet discovered themselves. The plot for this film involves the "war" waged between the one glant production company that existed and which attempted to monopolize movie making and the smaller, independent companies which also wanted a piece

The 'war' eventually fades because the demand for movies becomes so the public satisfied. Business boomed. As art, however, movies matured through the influence of men, like D. W. Griffith, men who experimented with techniques, some of which are still regarded as revolutionary.

Griffith is portrayed in Nickelodeon only in this final scene. He is seen from a distance as he walks onto the stage of the theatre where The Clansman had just been shown. The audience applauds him wildly, he bows, and then exits. We have only an impression of the man, an image. He is too far away for us to distinguish his features. As he walks on, the young man who had remained seated rises to applaud Griffith.

What was so moving about this scene? Up to that point the movie had rapidly told the story of this young man and how he had accidentally gotten into the business. He took it seriously, though, and demanded as much effort from his actors and cameramen as he demanded of himself.

IN THE PROCESS the young director loses the love of his leading lady to the leading man. His cameraman walks out on him, and he loses the friendship of all three. As he made movies, his vision of what they should be never faltered. But he had to give up any thought of personal romance and favor in order to achieve his vision. He even capitalized on chance moments in order to ac-

When the young director stood to applaud The Clansman, it was not the film he applauded but the director. And in applauding Griffith he applauded himself, his vision, his talent,

his hard work, his achievements. He applauded the future of the movies. In that moment all the mistakes and losses, the difficulties and the struggles of his past movie making became meaningful.

Apolither recent film King Kong, a

became meaningful.

Another recent film, King Kong, a remake of a 1933 work, illustrates a lack of sensitivity to humanness present in so many contemporary films. Unlike King Kong, Nickelodeon reveals much of the feeling of its characters—their compassion, their frustration, their love and hurt, entured the sensitivity of the feeling of the characters—their compassion, their frustration, their love and hurt, entured the sensitivity of the compassion. frustration, their love and hurt, enthusiasm and sorrow. The young man in Nickelodeon is striving to be the best that he can. It is fronto that in King Korig the most human feelings are expressed by a mechanical ape while the so-called human actors only react to one another and to him very mechanically. This is because the characters in King Korig are shallow individuals, self-centered and wrapped up in their own illusions and completely unable to reflect on their lives.)

Thus, a kind of faith is celebrated. The faith of the young man in himself, his friends, his co-workers and the movies themselves gave him the desire to continue making movies. He realizes that the business is not just 'fun' anymore. It is a worthwhile effort, a means of self-expression by which men share the common beliefs and struggles of others. Through it, man can affirm his faith in himself. He can continue to live because he learns that other men struggle just as he does. He will not stop making movies, for something he recognizes about himself won't let him. He will always dream and make movies. dream and make movies.

dream and make movies.

Man must continue to believe in himself and his future even though he doesn't fully know where it is taking him. For men of faith there is the promise of meaning, purpose and fulfillment. Men who take charge of their lives and allow themselves to be guided by faith in themselves, and uitimately guided by faith in their God, build a future without end.

DALE FRANCIS SAYS

Memphis reconciliation recoils

BY DALE FRANCIS

The desire to bring Catholics fallen from the practice of their faith back into the life of the Church is so admirable—and even a necessary obligation for all within the Church— that it will surely seem

國班

to some like quibbling for me to raise obections to the Day of Reconciliation in Memphis which had that admirable pur-

The Day of Re-

conciliation liturgy in Memphis was "open to all Catholics, in every situation." General absolution was given to men than 11,500 persons, and they then received the Eucharist.

The motivation was so praiseworthy that the natural inclination is to share the joy obviously felt by those who brought about the unprecedented event, but it is necessary to raise

THE FIRST AND perhaps most important question concerns the use of general absolution. The New Rite of Reconciliation provides for general absolution. But the rules concerning its use are limited to the most uniqu reason. The use of general absolution in a large variety of circumstances presents a real danger to individual confession, which as the decree for the Rite of Reconciliation states, remains the only ordinary way for the faithful to reconcile themselves with God and the Church.

If general absolution is available various times within the year, if it becomes frequent enough that it is provided to the people with some regularity, then individual confession will almost certainly fade into almost

I am well aware that those who receive general absolution are told they must go to individual confession within a stated period of time—in Memphia it was only recommended they do so within a year. I am aware, too, that those

who receive general absolution are required to go to individual confession before receiving general absolution again.

But surely we understand human nature well enough to know that while general absolution will be accepted, the admonitions to then seek in-dividual confession and to do so before receiving general absolution again, will not likely be universally adhered to.

It should be a matter of condern, too, that the decision to allow general amnesty in Memphis was not a collegial decision. The discipline of general absolution in the document on general absolution in the document on the Rite of Reconciliation says the decision concerning the lawfulness of glying general sacramental absolution is reserved to the bishop of the diocese. But it adds, most significantly, that he "is to consult with the other members of the episcopal conference."

THAT A COLLEGIAL decision is prudent seems obvious. When one bishop adopts this practice, it becomes a matter of national knowledge and Catholics all over the country are given the expectation the same privilege should be granted to them. This, then, places pressures on all bishops to accept something in, which they had no decision. In a day in which collegiality is emphasized—and which collegiality is emphasized—and the word often misused—it is un-fortunate that on such an important issue there was no collegial action in the one place the use of the term is justified, within the College of

The easy practice of general a solution poses a real threat to in-dividual confession. Front page stories in the New York Times and the Washington Post recognized the impact this one event will have on Church practice. As a matter of fact, general absolution has been used by individual priests in many parts of the nation. There has already been speculation it will become common practice at such liturgical seasons as Advent and Lent, near such feast days as Christmas and Easter.

Again the discipline for general ciliation states "General absolution is not lawful, when confessors are available, for the sole reason of the large number of penitents, as may be on the occasion of some major feast What we need to understand is that what is involved here is a real threat to individual confession. If general absolution is available at several times within the year then penitents will wait for it and individual confession will ne no longer the ordinary way for

There's another problem involved.

Pope again

(Continued from Page 1) stormy ocean of world history, but a floating ship that depends on many conditions and on the efforts of many to avoid shipwreck . . . Peace is always 'in fieri,' being brought about." ("in fieri" is a Latin phrase meaning "in the process of coming into being.")

After the liturgy, the Pope met briefly with Rome's Communist mayor, Glulio Carlo Argan, who during the Mass sat next to the Pope's vicar for the Rome diocese, Cardinal Ugo Poletti.

Before distribution of Communion, the mayor exchanged a greeting of peace with the cardinal, who had pledged during the 1976 election campaign here never to yield an inch to Communists.

In his homily the Pope thanked In his homily the Pope thanked Mayor Argan especially for attending. The Pauline Fathers and Sisters, whose founder, Father Albertone, is buried in the crypt of the church which they administer, are engaged in a worldwide apostolate of mass media. In Italy they publish the nation's largest circulation magazine, the weekly Famiglia Cristiana (Christian

AFTER THE CEREMONY, both the

mayor and the Pope were attacked in statements by feminists and leftists. The Italian Movement for the Liberation of Women said that Pope Paul's mention of abortion in the New Year's Day sermon placed him in the same class as clandestine abortionlets. tionists.

The small but vocal radical party, which is trying to have Italy's concordat with the Vatican abolished, called the sermon an "insult to millions of women."

The mayor draw the form some

The mayor drew fire from some listening quietly to the Pope's words

THE YARDSTICK

Church in a pluralist demogracy

BY MSGR. GEORGE G. HIGGINS

A number of Catholic scholars and some leading bishops—notably Cardinal John Dearden of Detroit, former president of the National Conference of Catholic Bishops (NCCB)-have begun to review the Church's role in a

pluralist democracy in the light of the election controversy over the issue of abortion: Cardinal Dearden delivered a major address on this subject before the presidential campaign had con-cluded. At the annual

meeting of the National Conference of Catholic Charities, he said that Catholics "must accept the fact that public policy will not always reflect the Catholic position. One example of that is the abortion issue," he pointed out. "In a pluralistic society," he said 'public consensus cannot be determined by one religious group."
But he said that religious groups should speak up and keep trying to convince others.

CARDINAL DEARDEN also emphasized that although one religious group cannot determine public consensus, groups or individuals with a "religious vision" should try to "influence the course of society."

"Others may not be as sensitive on the conception of life as we are," he said, "but we must speak our con-victions . . . hold to them tenaclously . . . and emphasize them." Although

the Catholic view on abortion "may not hold," the Cardinal said, Catholics must "make a strong effort" to convince others of its rightness.

Cardinal Dearden warned that when a voluntary association like the NCCB tries to act as a "moral authority" in shaping public policy, "its influence depends on the style of presentation."

Society, he said, is "shaped by law but also by multiple religious factors' and the challenge of "religious pluralism" is "how to draw insights from several religious communities"

from several religious communities in coping with society's problems. So far, I have spoken almost exclusively about the institutional Church's role in influencing public policy. In conclusion, I want to emphasize that the Church's responsibility falls upon all its members.

IN AN EFFORT to help U.S. Catholics carry out their political responsibility more effectively, the blahops convened the recent "Call to Action" conference in Detroit as the climax of the U.S. Catholic observance of the nation's bloentennial. The Detroit conference was not the end, but the beginning, of an ongoing process aimed at getting "to the deeper issue of the effective presence of the Church in the world today."

As an American Catholic with more

As an American Catholic with more than a passing interest in helping to meet this challenge; I hope and pray that we will be mindful of Father John Courtney Murray's emphasis on civility and the need for dialogue in a

pluralistic society.

"Father Murray," as his biographer, Father Donald Pelotte, has written, "may have been more optimistic than realistic about the American Ideal and its possibilities," but, contrary to what some of his more radical critics have said, he never would have accepted the notion that religious values should be compromised for the sake political civility.

political civility.

Nevertheless, as Father Pelotte has wisely pointed out, "For Murray, dialogue between serious men about serious things was the sine que non' of civilized society. The end in view was not necessarily agreement but frequently that kind of understanding which is presupposed by honest disagreement. Such Christian regular more for might well prove an excellent norm for might well prove an excellent norm for those who have accepted his challenge to commit themselves as Catholics to America's role in

To this I can only say "Amen."

LETTERS WELCOM

The Criterion welcomes letters-tothe-editor. Resders should keep their
letters as brief as possible. All letters
must be signed though names can be
withheld upon request. Address your
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"YOU'RE KIDDING! YOU MEAN CHRISTMAS IS OVER ALREADY?"

Verdict: guilty

(Continued from Page 3)
to be safe we exercised our right to
eliminate two of the panel members from "deep south," one on a peremptory lilenge and one on a challenge "for se." That still left the panel heavily ghted—four to one—with Southerners.

DURING THE PROCEEDINGS presented the facts as clearly as possible, pointing out that the two young defendants had never been notified of the company commander's action and, therefore, could not have been guilty of violating an order of which they were not aware until entering the clubbouse.

After the customary period of deliberation during which this writer and his client (the two men were tried separately) absented themselves from the room, the colonel who headed the court martial panel summoned

"Private Willie Smith, this court finds you guilty of violating the direct order of a commanding officer and sentences you to six months at hard labor."

Scottsboro case, the court's verdict was flying in the face of the evidence.

We asked the colonel's permission to

address the court. The rage and frustration must have been evident in our face as we stammered out our utter disbellef at this "miscarriage of justice."

AFTER THE FORMAL hearing for the second defendant—Private Cecil Smith—was completed, with, of course, the same "guilty" verdict, we again voiced our

The colonel rapped us "out of order," and when we continued talking said that we were in contempt of court and that he would "file a complete report with the Commanding General."

Our protests were, of course, futile. The verdict of the military court stood as rendered, and there could be no

Incidentally, we were never apprised of any "report to the Commanding General."

As we walked out of that courtroom with two manacled young men facing six months in prison for an offense that could at best be labeled a "misunderstanding," tears welled up in our eyes. It is a memory which time

vill never erase.

Thank God that the possibility of such an event grows more remote with each passing

Matching grant made by Lilly to Hermitage

BEECH GROVE, Ind. — A \$75,000 matching grant has been made by Lilly Endowment; Inc., to the current "Opportunity for the Aging" campaign being conducted by St. Paul Hermitage, according to an announcement recently by Elton H. Geshwiler, chairman of the institution's Board of Advisers.

Receipt of the funds will be dependent on matching contributions from the general public. Overall goal of the drive is \$600,000, which will be used mainly for the construction of physical and occupational therapy

In addition to Geshwiler, the campaign committee includes Charles E. Stim-ming, Karl J. Stipher, J. Joseph Tuohy and John J.

WHO? WHAT? WHERE? WHEN? WHO? WHAT

JANUARY 8

The regular monthly meeting of Black Catholics Concerned will be held in the Religious Education Center at St. Monica School Saturday, Jan. 8, at 2 p.m.

JANUARY 9

The Indianapolis Comitium, Legion of Mary, will meet at 2 p.m. at SS. Peter and Paul Cathedral.

The series of discussions titled "The Church and the Catholic" will continue at St. Mary's parish in Aurora on Sunday, Jan. 9 and Sunday, Circle,

Voelker, Archdiocesar director of Catholic Catholic Charities, will present the topic of the role of the Church in social teachings. The Jan. 9 session will cover the universal Church; the Jan. 16 session will focus on the role of the Bishops in the United States and in Indiana.

The discussions sponsored by St. Mary's Board of Education and the Indiana Catholic Conference.

JANUARY 11

The Mother Theodore Daughters

at 6 p.m. at Council 437, Knights of Columbus Hall, 1302 N. Delaware St. The Ave Maria Guild will hold its first meeting of the new year following dessert at 12:30 p.m., Tuesday, Jan. 11, at St. Paul Hermitage.

Isabella, will meet for dinner

JANUARY 12

A luncheon-card party will be held at St. Mark's parish hall, Edgewood Ave. and Road 31 South. Luncheon will be served at 11:30 a.m. with the card party scheduled to begin one hour later. The public is invited.

Philip Nerl Church, Indianapolis, will sponsor monthly card party in the parish Community Room, Wednesday, Jan. 12, at 7:30 p.m. The public is invited.

JANUARY 15

The "Fifth Wheel Club,"

an organization for widows and widowers in the in-dianapolis area, will install newly elected officers at the regular monthly meeting Saturday, Jan. 15, in Pat-ternmakers Hall, 1520 E. Riverside Drive.

Riverside Drive. Father Herman Lutz of St. Bernadette parish is the club chaplain. Other officers include Mrs. Rita Peters, president; Charles Lillpop, vice-president; Mrs. Marie Cavanaugh, recording secretary; Mrs. Marge Brittain, corresponding secretary, and Mrs. Marian Roeder, treasurer.

For further information about the club, call Mrs. Carol Seaf, 545-5849, Mrs. Ann Gaither, 637-7254, or Richard Welch, 783-2347.

JANUARY 17

The January meeting of Our Lady of Every Day Circle, Daughters of Isabella, will be held at 7:45 p.m. in St. James parish

UN projects 'left hanging' in '77

BY JEFF ENDRST

UNITED NATIONS, N.Y.-For the United Nations, 1976 was a year of

animated suspense.

As the General Assembly formally concluded its deliberations just before Christmas, many of the UN's chief projects and hopes were still hanging in mid-air, partially because of the uncertainties of a U.S. presidential

election year. It was also an election year for the UN, but one attended with far less campaigning, suspense or con-sequence. Kurt Waldhelm of Austria, the incumbent secretary general of the world organization, was reelected for a

WALDHEIM CHARACTERIZED his job as both fascinating and frustrating, encompassing the height of human aspiration and the depth of

of human aspiration and the depth of human fraility.

General Assembly President H. Shirley Amerasinghe of Sri Lanka said in his closing remarks that the UN is today suffering from severe moral fatigue caused by continuing frustration and the failure of its members to discharge their responsibilities.

"If just solutions to the problems

"If just solutions to the problems are not found," he said, "there can be only one consequence, and that is violence, which is the last refuge of the desperate whose faith in those hom they trust has been shattered by

dereliction of responsibility." Amerasinghe said that if the UN continues drifting away from its ideals, "this could only result in a reversion . . . to the resurrection of the anachronistic doctrine of the

balance of power and the concept of might is right."

The outgoing chief American envoy to the United Nations, William Scranton, predicted that the world organization will increasingly become the hub of international life.

His comments came only a year after his predecessor, now Senator-elect Daniel Moynihan (D-N.Y.), bitterly complained about what he called the General Assembly's tyranny over the democratic countries, which very much in the minority in the 147-nation body.

In summing up the latest Assembly session, Scranton said that dialogue at the UN has been reestablished. He said he sees the beginning of an upbeat period for the organization. "This is where it's at," he told a press

Scranton saw major opportunities for progress in 1977 in the Middle East and southern Africa. But he was quick to warn against too much euphoria. He predicted "some strides" in the North-South talks on a new world economic order, and even a "little progress" in East-West disarmament talks.

But he excluded human rights from the areas likely to be affected by UN actions in the near future.

IN THE PAST YEAR the UN welcomed the Seychelles, Angola and Western Samoa as new members of the organization, swelling its ranks to 147 countries.

After two unsuccessful attempts in

country, once again tried without success to gain entry into the UN, but was stopped by the U.S. veto.

Southern Africa dominated much of the UN's political debate, as Angola faced the problems of its new independence and policies of apartheid, or strict racial segregation, in South Africa, Rhodesia and Nambla [South West Africa) came under creasing attack.

South Africa once again preferred to be absent rather than face the danger of expulsion from the organization. Its apartheid policies made it a parish in the UN, with israel running a close second as it entered its 10th year of occupation of Arab territories from the 1967 war. In fact, Israel claimed that the Arabs had hijacked the Assembly by subjecting it to their own ob-session with Israel.

The Middle East situation was not appropriately mirrored in UN debates.
While Lebanon was being consumed in the flames of a fratricidal war that involved not only Lebanese Moslems and Christians, but also the Palestinians and later the Syrians, the Arche parested to claiming that this Arabs persisted in claiming that this was an internal matter which had no bearing on, or business in, the United Nations. It was only at the end of the conflict that Lebanon for the first time blamed the Palestinians for the civil war which had wrecked the country, killed tens of thousands and made millions homeless.

In 1976, the UN's International Covenant on Civil and Political Rights came into force, giving some legal substance to the 1948 Universal Declaration on Human Rights. But there are many loopholes, including one which allows countries to refuse international arbitration on disputes between governments and their in-dividual citizens.

DESPITE INCREASED legal struments to promote human rights, rights violations appeared on the rise in 1978, including torture and other inhuman treatment. For political reasons, the assembly concentrated on southern Africa, Israel and Chile. Victims in other countries wers shortchanged on the altar of political expedlency.

The Assembly in effect declared a moratorium on remedies against international terrorism. For the fifth year in a row, it delayed action on the ground that what is lacking is a definition of terrorism which most countries could accept.

economics prize winner, Wassily Leontief of New York University, took an extended expert look into a computerized crystal ball in 1976 and discovered that by the year 2000 there still will be rich and poor nations. The only question was whether the existing gap between them will grow or shrink. His study was decidedly optimistic on mankind's ability to feed itself, despite predictions of a

THE UN CONFERENCE on Human Settlement (Habitat) met in Vancouver, Canada, and agreed that it will take \$125 billion for the next 10 years to get close to the goal of providing adequate water, sewage and shelter for mankind by the year 2000. To provide clean drinking water for everyone would take \$3 billion a year for the next decade, it said. A UN Water Conference will work out a strategy to safeguard this diminishing resource at a meeting in Argentina in 1977.

ARCHDIOCESE OF INDIANAPOLIS Special Liturgical and Collection Events

Liturgical Events: Italic Type - Collections: Regular Type

Date	Event	Archbishop's Letter	Homily	Special Envelopes	Remit to:
Jan. 1	WORLD DAY OF PEACE	None	(1)		
Jan. 18-25	CHRISTIAN UNITY WEEK	None	None	40	
Jan. 30	Latin American Missions	Jan. 23	None	Yes	Chancery
Feb. 13	Propagation of the Faith	Feb. 6	Feb. 13	Yes	Mission Office
Feb. 20	CATHOLIC PRESS MONTH	None	(2)	Yes	Criterion .
Mar. 20	Bishops' Overseas Relief	Mar, 13	None	Yes	Chancery
Apr. 8	Holy Places	None	None	No	Chancery
Apr. 10	Priestly Vocation Development	Apr. 3	Apr. 10	No	Chancery
Apr. 24	VOCATION SUNDAY	None	Apr. 24	5500	
May 1-7	FARM WORKERS WEEK	May 1	May 1		
May 15	Catholic Charities Appeal	May 8	May 15	Yes	Chancery
June 26	Peter's Pence	June 19	None	No	Chancery
Sept. 11 .	Indian & Negro Missions	Announcement Sept. 4	Reminder Sept. 11	No	Chancery
Sept. 18	CATECHETICAL SUNDAY	- Sept. 18	(2)		
Oct., 2 .	(1) Black Catholics Concerned for N.O.B.C.	Announcement Sept. 25	None	Yes	Chancery
Oat. 9	RESPECT LIFE SUNDAY	' Oat. 2	Yee	nest side	the contract
Oct. 23	Mission Sunday	Oct. 16	Oct. 23	Yes	Mission Office
Oct. 23-30	CATHOLIC YOUTH WEEK	None _	None	· Trible C.	The British
Nov. '20	Campaign for Human Develop- ment	Nov. 13	Nov. 20	Yes	Chancery
Variable	Mission Priest	None	Yes	No	Mission Office
Variable	Mission Sister	None	Yes	No	Mission Offic
Variable	(1)'St. Meinrad	None	Yes	(3)	St. Meinrad
Variable	(1) Little Sisters of the Poor	None	No	No	Little Sisters of the Poor

(1) Optional (2) Optional material for homily will be sent, (3) Available from St. Mei

Means an ex-Catholic

in a New Year's Day rite held in Indianapolis, Jacqueline Means, a 40-year-old convert from Catholicism, nurse, prison chaplain and mother of four became the first woman ordained a priest since the general convention of the Episcopal Church in the United States approved such ordination for

Episcopal Bishop Donald J. Davis of Erie, Pa., substituting for hospitalized Bishop John P. Craine, ordained Mrs.

Means in All Saints' Church.

Mel Kelso, Mrs. Means' foster
brother, who is a Catholic, read the
epistle at the service and her foster
mother, Helen Kelso, also a Catholic, Mrs. Means' husband, Belton, a truck

THE WORD THIS SUNDAY

By Father Donn Raabe

FEAST OF THE BAPTISM OF JESUS

Isalah 42:1-7 Psalm 29:1-10 Acts 10:34-38 Luke 3:15-16, 21-22

"Messlah, Messlah, who's the Messlah?" John said he wasn't. He said he could only baptise with water—an outer cleansing. The Messiah's baptism would have the Spirit in addition to water—inner and outer cleansing, the kind that makes you God's own for keeps. Jesus Himself is at work to make us God's own, fulfilling Isalah's words of prophecy. According to the Psalm He is our peace and our justice. Modeling ourselves on Him means holding no barriers be-tween us and others—that is the work of His Spirit so that all can be God's own for keeps.

driver, their three sons, daughter and two daughters-in-law participated in the procession.
As a girl, Mrs. Means attended St.

Bernard's Catholic school in Peorla, III., and wanted to become a nun. When she was in high school, she moved to Indianapolis, where she became an Episcopalian.

NEW YORK. Frances McGillicuddy, press officer for the U.S. branch of St. Joan's International Alliance, a 68-year-old Catholic women's rights organization, said she hoped that the ordination "is a good omen for 1977" and that "the Roman Catholic Church will follow the lead of

the Episcopal Church."

She said that at the triennial general convention of the Episcopal Church in 1973 she had testified in favor of the

Ms. McGillicuddy pointed out that at least two Catholic women have received the same seminary training given to men preparing for prieatly ordination.

"The movement for full participation of women in the Church is going to be followed through on the basis of justice, not expediency," she said. "Women should be ordained because they are baptized, not because we can't get any men."

Ms. McGillicuddy said it was normal for those opposing the ordination of women to be distressed. "I believe, however, that the number of those seriously considering secession is quite small and that they will soon become reconciled. 'The movement for full participation

become reconciled.

"In any case, decisions within Christ's church must be made on the basis of what is right and just rather than on expediency. Jesus, though saddened, did not alter His message cause some no longer walked with

Him."
Sister Kathleen Keating of the Sisters of St. Joseph, chalrperson of the National Assembly of Women Religious (NAWR), which supports the ordination of women to the priesthood in the Catholic Church, said: "We rejoice with the Episcopalian women. We feel that the Spirit is writing a new chapter in the history of the Church. We feel that this is the work of the Spirit. We hope that the Roman Catholic Church will restudy opening up the priestly ministry to women."

Under UN sponsorship, the Nobel

The Law of the Sea Conference had two eight-week tries to make a breakthrough in almost visionary concepts of an international division of known or suspected riches at the bottom of the world's oceans. It came only as far as agreeing that there is need for a new deal in the maritime law. Participants remained far apart on conditions which would be politically, economically and militarily viable for the majority of coastal and landlocked countries.

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Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.Q QUESTION BOX

Is it OK to read the Old Testament?

BY MSGR. R. T. BOSLER

Q. I have been reading the Pealms in the Old Testament and a lot of them curse enemies in very strong words. Is it good to read the Old Testament? If so, how should one be disposed to

A. It is not only good but necessary to read the Old Testament for a proper understanding of the New. The books of the Old Testament were the Scriptures for Jesus, the Apostles and all the members of the early Christian

Church. The writers of the Epistles and Gospels use Old Testament personages and stories to explain just that they believe about Jesus. We read the Old Testament as the

Q.

Word of God, but as we read we must always be aware of the fact that it is the Word of God sifted through the thought patterns and limited knowledge of a primitive people. The more we know about how primitive they were, the more we marvel at the wisdom and insight of these ancient writers, and the more convinced we become that God did inspire them.
But the more we read the more we realize we need help from Scripture scholars to comprehend the mann writing and thinking which we find in the Old Testament. That is why we need a modern translation of the Bible with ample notes of explanation.

The psalms are poems quite different from what we think of as poetry and highly stylized. The evil and good

are contrasted in black and white, much as the good guys and the bad guys in our TV Westerns. What seems to us to be cures upon enemies are meant to be condemnations of God's enemies rather than statements of

personal vengeance.
There is one Psaim, 109, that used to disturb me until the new translations indicated the possibility that the curses were not proclaimed by the psalmist upon his enemies but actually described how the psalmist was cursed and maligned by his enemies. This may be the psalm that disturbed

Q. I am puzzled by a Bible quotation that goes something like this: "To him who hath, it shall be given, but to him that hath not it shall be taken away even what he hath." Please explain, and tell me where I can find the text.

A your quotation appears five

A. Your quotation appears five times in the Gospels: Mk. 4:25, Mt. 13:12 and 25:29 and Lk. 8:18 and 19:26. Here is how it reads in context in the New American Bible's trans-lation of Mark: "Let him who has ears to hear me, hear. He said to them another time: 'Listen carefully to what you hear. In the measure you give you shall receive and more besides. To those who have more will be given; from those who have not, what little they have will be taken away.

These words appear in a passage where Jesus explains the parable of the farmer who sowed seed, which He says stands for the Word of God. "Those sown on good soil are the ones who listen to the word, take it to heart and yield at thirty and

sixty and a hundredfold." The word grows in those who hear it, but dies in those who give up listening to it.

The quotation that bothers you The quotation that bothers you seems to express a reality—life as it is. It is true of knowledge: the more you know, the more you are capable of knowling. As a high school student you may have learned some French. If you kept reading it, you have grown in the ability to understand and enjoy it; if you have neglected it, you have lost it. It is true of any skill. If you keep practicing your tennis, you become practicing your tennis, you become better and better and find the game better and better and find the game easier; if you give it up for 30 years, you will find you have lost your ability to play. "To these who have, more will be given . . ." True of sports; true of growing in the understanding of the Word of God. That, I think, is the explanation of a rather difficult text.

Q.*A nephew was married in a German Lutheran Church by a Lutheran minister. There wasn't any priest present. My sister-in-law tells me that he can receive the sacraments. She said he is considered a Catholic. His wife doesn't have any intention of being a Catholic. Can this

Q. The Lord tells us in Matthew: 'Ask and it will be given to you . . . If two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven." I am bothered by this. For years I have prayed to be delivered from an illness and my friends and relatives have loined with me, but so far no answer Some people tell me that my prayer should always include the condition "If this is what You will." Where doe God say we must put a condition in

A. The Bible is the best interpreter of the Bible. The first letter of John says: "We are quite confident that if we ask him for anything, and it is in ac-cordance with his will, he will hear us" (5:14). And our Blessed Lord in-terpreted his own words for us in his great prayer during the agony in the garden. He begged the Father to be spared the sufferings of arrest and death as a criminal on the cross, but he qualified the prayer with "not my will but thine be done."

The early Christians learned the lesson well. The Letter to the Hebrews draws this conclusion from the prayer of the Lord in his agony: "In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience

His prayer was heard, therefore, when he was given the ability to

submit himself totally to the will of the Father. In this sense, our prayers are always answered. Even though we do not explicitly qualify our requests by wanting them to conform with the will of God, if we continue to ask over and over again with faith and confidence, we will certainly receive the answer Jesus received in the garden and learned to obey through suffering. But this will not be the final answer. God gives us more than we ask for. The gives us more than we ask for. The Father's final answer to the prayer in the garden was the glory of the resurrection. You can confidently

expect something similar.

So much of our difficulty in problems like yours springs from the fact that we have a false notion of how God rules his universe. He is not a puppeteer pulling strings and directing all the actions of human beings without respect for their freedom. He has created a universe that develops according to set laws. It is a universe in the process of developing, and as far as this earth is concerned, God has created men to work with him in developing the world. He doesn't normally interfere with the

process and work miracles—though, of course he can. Some humans are born with weak hearts or tendencies toward certain diseases. God expects us human beings to dominate nature, find ways to overcome disease, etc. etc. He may occasionally enlighten certain men to make great discoveries (such as Einstein); he may occasionally work miracles, but ordinarily he seems to want men to work out the problems of this world with their own native intelligence. Perhaps that is God's way of showing how great he has made us. What he does do is to sustain men, helping them when they face a crisis such as yours, answering prayers by giving strength, answering prayers by giving strength, courage and patience.

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'I solemnly swear. .

BY ALICE DAILEY

Although talk of resolutions may seem abhorrent to some, let's hear li for those hardy souls who resolve not to light up, not to hit the juice and not to eat the cupboard bare. That should

polish off a sizable portion of mankind. I, myself, lean toward doing an overhaul on

my church etle During this church etiquette. uring this little bitty new year of 1977 I resolve to keep my coat collar properly turned down even though the person directly behind

neezes ten times on my neck. My teeth will not grit when some people pray one-half sentence ahead of the priest and People of God, (formerly known as the congregation).

I will fight the urge to personally eject the screaming little demons who slap at Mommy and Daddy and all authorify.

ANGER WILL NOT BE allowed to rear up at those who, as a matter of course, use the church driveway for a personal carport. I may even have name plates made for them.

I will not flinch when the reader

announces "a reading from the Book of Ex-odd-us." Nor will I snicker when I hear that the FlimFlam Family is to present the gifts and up walk Kate and

Efforts will be made to keep my tinny, tremulous alto from sounding like the voice of one crying in the wilderness of silent jaws. And, despite some ghastly hymns sometimes perpetrated on church-goers, I will attempt to sing them, even if I gag.

OPTIMISTICALLY, I will continue to arrive a half hour early when record crowds are expected, even though I know from experience that latecomers will shove me clear out into the far

wide smile will not betray misgivings when exchanging peace greetings with the woman who has been hacking into her right hand instead of a tissue.

And, finally, I will, like the fellow in the Bible, give praise that I am so totally perfect and without fault.

A. Your nephew must have received from his bishop a dispensation from the Catholic form of marriage. This has been granted for several years now. The marriage, therefore, is considered valid by the Catholic Church

from what he suffered" (Heb. 5:7-8).

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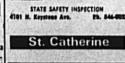
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PROJECT CHEERS NEEDY AND ELDERLY—The "Holy Angels Christmas Project" made it possible for 290 families to receive food boxes, clothing and toys for Christmas. Catholics from all areas of indianapolis participated with collections of canned goods, food and gifts. Included among the donors, in addition to Holy Angels, were the parishes of St. Barnabas, St. Monics, St. Roch, St. Christopher, St. Matthew, Immaculate Heart of Mary, all in indianapolis, and St. Mary parish at Mitchell, Participating schools were Christ the King, Roncalli, Holy Angels, St. Plus X, Cathedral, St. Roch and Immaculate Heart Pre-School CCD class. Members of St. Matthew parish not only contributed Items, but they also assisted in making up and delivering the baskets. The group shown above is readying the baskets. From left they are Mrs. Mercedes Quees, Sister Lillian Baumann, C.S.J., Mrs. Margaret Graves, Mrs. Lillian McMiller, Latonia McMiller [back to camera] and Sister Mary Quinn, S.P., co-ordinator of the Holy Angels Emergency Food Program.

BASKETBALL STANDINGS

DIVISION I—St. Malachy 5-1; St. Monica 4-2; St. Susanna 3-3; Mt. Carmel "A" 3-3; St. Christopher 2-4; St. Gabriel 2-4; Holy Trinity 0-6.

DIVISION II—St. Matthew 5-1; Mt. Carmel "B" 5-1; St. Andrew 4-2; St. Bernadette 4-2; St. Pius X 4-2; St. Joan of Arc 1-5; St. Simon 0-5. DIVISION III—St. Philip Neri 6-0; Holy Spirit 5-1; Immaculate Heart 4-2; Our Lady of Lourdes 4-2; Little Flower 3-3; Sacred Heart 2-4; St. Ann 0-6; Our Lady of Greenwood 0-6.

DIVISION IV—St. Catherine 6-0; Holy Name 5-1; St. Jude 4-2; St. Mark 4-2; St. James 2-4; St. Roch 2-4; St. Barnabas 1-5; Nativity 0-6.

FRESHMAN-SOPHOMORE [Through Jan. 2]

DIVISION I-Mt. Carmel "A" 5-0; St. Pius X 4-1; St. Simon 4-1; St. Joan of Arc 2-3; St. Luke 2-3; Holy Trinity 1-4; St. Malachy 1-4; St.

Matthew 0-5.
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Philip Nerl 4-1; Holy Spirit 3-2;
Little Flower 3-2; Mt., Carmel "B" 2-

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CADET "A" [Through Jan. 2]

DIVISION I—St. Plus X 6-0; Holy Spirit 5-1; St. Rits 5-1; Holy Nam 3-3; Little Flower 3-3; Central Catholic 2-4; St. Jude 2-4; St. Simon 2-4; St. Michael 1-5. DIVISION II—St. Andrew 6-0; St. Philip Nert 5-1; Our Lady of Lourdes 4-2; Christ the King 3-3; Mt. Carmel 2-4; St. Barnabes 2-4; St. Luke 2-4; Immaculate Heart 1-5; St. Lawrence 0-6.

0-5.
DIVISION III—St. Roch 5-0; St. Monica 5-1; St. Christopher 4-1; St. Malachy 4-1; St. Joan of Arc 2-3; St. Thomas 2-3; St. Matthew 2-4; St. Gabriel 0-5; St. Mark 0-6.
DIVISION IV—All Saints 5-0; St. Ann 5-0; Holy Cross 3-2; Nathvity 3-2; Our Lady of Greenwood 2-3; St. Bernadette 2-3; Holy Angels 0-5; St. Susanna 0-5.

CADET "B" [Through Dec. 26]

DIVISION I—St. Michael "B" 5-0; St. Joan of Arc 4-1; St. Thomas 4-1; St. Monica 3-2; St. Christopher 2-3; Immaculate Heart (Blue) 1-4; St. Luke "B" 1-4; St. Gabriel 1-4; St.

Malachy 0-5.
DIVISION II—St. Ann 5-0; Central Catholic "B" 4-1; Our Lady of Lourdes 4-1; St. Phillip Nerl 4-1; St. Barnabas 3-2; Holy Name 1-4; St. Jude 1-4; St. Rita 1-4; St. Roch 0-5.
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Review resolutions of 'Call to Action'

WASHINGTON—A task force of bishops has begun review and evaluation of the recommendations, in some cases controversial, made by the "Call to Action" conference in Detroit last October under the sponsorship of the bishops' bicentennial committee.

of the bishops' bicentennial committee.

Established by the administrative committee of the National Conference of Catholic Bishops (NCCB)—
U.S. Catholic Conference U.S. Catholic Conference (USCC) just before the November NCCB meeting, the task force includes the members of the NCCB-USCC committee on research, plans and programs and the chairmen of several other NCCB-USCC committees. committees.

CYO net action at halfway mark

CYO basketball teams are moving into the last half of the season in preparation for play-offs and post-season tournaments.
Four holiday tournaments

highlighted last week's play, with large crowds watching the action at all centers.

At Our Lady of Lourdes Cadet "A" Tourney, St. Plus X defeated All Saints, 50-43.

St. Michael came from behind to derail Eastaide rival St. Andrew, 40-39, in the St. Philip Nerl Cadet "B"

Tourney.
In the Holy Spirit 56 "A"
competition, Central
Catholic edged Little Flower,
40-39. In the Little Flower 58 "B" title game, St. Barnabas upended Little Flower, 23-18, for the championship.

Reconciliation topic of series

[Through Dec. 28]
DIVISION I—St. Barnabas 4-0;
St. Jude 4-0; Little Flower 3-1;
Central Catholic 3-2; Holy Spirit 3-2; St. Simon 2-2; St. Michael 1-3;
Holy Name 0-5; St. Lawrence 0-5.
DIVISION II—St. Philip Nerl 4-0;
St. Gabriel 3-1; St. Pius X 3-1; Our
Lady of Lourdes 2-2; Mt. Carmel 2-2; Christ the King 1-3; St. Rita 1-3;
St. Matthew 0-4.
DIVISION III—Holy Cross 4-1; St.
Luke 4-1; St. Andrew 3-1; St.
Christopher 3-1; Immaculate Heart
3-2; St. Joan of Arc 2-2; St. Monica
1-4; Nathity 0-4; St. Malachy 0-4.
DIVISION IV—Our Lady of
Greenwood 3-1; St. Thomas 3-1; St.
Mark 2-2; St. Roch 2-2; All Saints 0-4; St. Bernadette 0-4. INDIANAPOLIS - On Saturday and Sunday, Jan. 8 and 9, St. Monica parish will begin a catechesis on the New Rite of Reconciliation. The discussion periods will be held after each Mass In the Religious Education Center. Father Albert Alamie and Father Robert Kieln will lead the half-hour sessions. [Through Dec, 28]
DIVISION I—St. Christopher 5-0;
St. Joan of Arc 4-1; Mt. Carmel 2-2;
St. Michael 2-2; St. Thomas 2-2; St.
Gabriel 1-3; St. Monica 1-4; Our
Lady of Greenwood 1-4; St.
Malachy 0-5.
DIVISION II—St. Luke "B" 4-0;
St. Plus X (Gold) 4-1; Holy Spirit 31; Immaculate Heart (Blue) 3-1;
Little Flower 3-2; St. Simon 1-3; St.
Matthew 1-3; St. Lawrence "B" 1-4;
St. Andrew 0-5.
DIVISION III—St. Barnabas "B" 50; St. Roch 4-1; Central Catholic
"B" 2-2; Cut Lady of Lourdes 2-2;
St. Jude (Gold) 3-3; St. Mark 2-3;
Holy Cross 1-3; Central Catholic
"C" 1-4; Holy Name 0-4.
DIVISION IV—Little Flower (Gold)
5-0; St. Luke "C" 4-0; St. Lawrence
"C" 3-1; St. Luke "D" 2-2; St. Plus X
(White) 2-2; Immaculate Heart
(White) 2-3; St. Barnabas "C" 1-3;
St. Luke 4: Central Catholic "C" Babysitting service will be provided.

CYO NOTES

Entry deadline for the 1977 Junior Style Show is today, Friday, January 7. The show will be held Sunday, Jan. 23, at Holy Name Hall, Beech Grove.

(White) 2-3; St. Barnabas "C" 1-3; St. Jude 1-4; Central Catholic "D" 0-Members of the CYO Priests' Advisory Board meet Thursday, Jan. 27, at 8 p.m. In the CYO Office.

BOXING RESULTS

uary 2, 1977 100 pounds: Kevin Murphy, Pendleton, decisioned Archie Chembers, St. Rita. 112 pounds: Jerry King, St. Rita, decisioned Juan Gary, Pendleton. 139 pounds: Met Toney, Pen-dleton, decisioned Rodney Brown, St. Rita.

Lawrence 4-1; Holy Spirit 3-2; Little Flower 3-2; St. Plus X (Gold) 3-2; St. Matthew 2-3; St. Simon 2-3; St. Simon 2-3; Christ the King 1.4; Mt. Carmel 1-4. DIVISION IV—Central Catholic "C" 4-1; Little Flower (Gold) 4-1; St. Mark "C" 3-2; St. Michael "C" 3-2; Immaculate Heart (White) 2-3; Our Lady of Greenwood 1-4; St. Luke "C" 1-4; St. Plus X (White) 1-4; Central Catholic "D" 0-5.

[Through Dec. 26]

56 "B" [Through Dec. 26]

132 pounds: Ira Hathaway, St. Rita, decisioned Sonny Meyers, 112 pounds: Ronald Simington, St. Rita, decisioned Brian Fitzhugh,

Pendleton. 156 pounds: Larry Johnson, Pendleton, decisioned Bian Piltz, St. Rita. 147 pounds: Lindsley Tolliver, Pendiaton, decisioned Keith Whitaker, St. Rita. 156 pounds: W. M. Teifair, St. Rita, decisioned Pumpkin Hall,

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THE TASK FORCE WILL review the final report of the NCCB ad hoc committee for the bicentennial in order to develop proposals to be transmitted to the NCCB administrative committee and, ultimately, to the full

body of bishops. The "Call to Action" conference was the culmination of nearly two years of nationwide con-sultation of Catholics on issues of liberty and justice.

The more than 1,300 delegates to the Oct. 21-23 conference adopted a host of recommendations for consideration in drawing up a five-year plan for Catholic social action. Among other social action. Among other things, the delegates called for ordination of women, married priests, nuclear disarmament, an end to automatic excommunication of divorced Catholics who remarry and equal rights for women and minorities in the Church and society.

THE CONFERENCE'S resolutions were the basis for the NCCB bicentennial committee report. After reviewing that report, the task force will make its recommendations to the 50mber NCCB-USCC administrative committee, which is to meet here Feb. 15-16. The NCCB will consider the recom-mendations at its next general meeting May 3-5 in

Archbishop Joseph L. Bernardin of Cincinnati, president of the NCCB-USCC, is chairman of the task force.

Other members include Cardinal John Carberry of St. Louis, Cardinal John Krol of Philadelphia, Coadjutor Archbishop John J. Maguire of New York, and NCC-B/USCC general secretary Bishop James S. Rausch, all members of the NCCB research, plans and program

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CRITERION QUIZ CONTEST WINNERS—This Our Lady of Lourdes team took top honors in the annual Criterion Quiz contest when they topped St. Catherine No. 1 team in the finals last Wednesday, 160-120. Shown above are, seated from left: John Crump, Maureen Rodden, Katle Crump and Colleen McNulty; standing are Coach Joe Bozelli and Father Joseph Rautenberg, priest moderator. The final round was held at Our Lady of Lourdes. [Photo by Denny Southerland]

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POURS

They done 'Kong' wrong!



BY JAMES W. ARNOLD

What do you say to a lovestruck 40-foot ape who lovestruck 40-foot ape who has just carried you to the top of the World Trade Center? Not "Put me down," of course. The heroine of the new "King Kong" blows the chance for a meaningful exchange, and just shakes her head, pathetically. It's the first time in the show

that either she or scriptwriter Lorenzo Semple are at a loss for words.

for words.

Semple used to write
"Batman" for TV, and that is
what he, director John
("Towering Inferno")
Guillermin and producer
Dino DeLaurentils have done here. At a cost of \$24 million, they have Bat-manized Kong, the nice guy monster who falls in love

with a skinny blonde chick and ends up on display in a New York sideshow. It's an eternal tale, of which Samson and Delliah was

THE FILM IS the much publicized remake of Merian C. Cooper's 1933 horror masterpiece, which has become a classic on several levels—as an example of magnificent technical effects, as a campy beauty-and-the-beast fairy tale, and as material for doctoral seminars on its metaphorical meanings, among them the destruction of innocent nature by human science and greed. Kong's sheer size makes him terrifying, and he has a bad temper. But basically he's a teddy bear. He is not villain, but hero and victim of the story.

The new movie obviously tries hard, but falls short in all important categories. first, there's an inevitable difference in quality between genuine schlock or camp— the utterly sincere movie that gives joy because of the sheer outrageousness of its sneer outrageousness or its promises, or a change in popular tastes—and the deliberately hokey piece played at least partly for laughs. A spoof can seldom be as delicious as the straight original.

But "Neon" creators can

But "Kong's" creators can hardly be blamed for this. They really had no choice. The world out of which the original movie emerged no

longer exists. Its whole atmosphere was pre-World War II, with its naive interest in the mystery of adventure in exotic unexplored places. Just updating the material suggests satire, and Semple suggests satire, and Semple leans on it heavily—how Kong's Island happens to be still undiscovered, a greedy oil company looking for new sources of supply, radar tracking the glant ape's movements and reporting them laconically in space age vocabulary. When the oil proves useless, there is the obvious possibility of using Kong in a TV commercial.

THEN THERE'S the THEN THERE'S the personality of the heroine. In Fay Wray's time, ingenues were helpless and virginal. Her attitude to Kong was affection for a puppydog. The new woman (hip model Jessica Lange) is a walking centerfold, a wiscoracking siren who survives a vacht siren who survives a yacht explosion (she floats into the film languorously decorating a liferaft).

Hero Bridges plays it mostly noble and square, since he's a Princeton paleontologist determined to save Kong and the rest of nature from the nasty oil corporations. The latter are represented by Charles Grodin, who does the heavy broadly, like a cross between Terry Thomas and Jonathan Winters. He threatens Jessica to keep her in line: "You'll end up tap-dancing at

priceless. Nearly everybody is here, but the unforgettable

ones are Astaire, Garland, and Kelly. Highly recom-mended for all, but

especially over-35's.
THE REINCARNATION OF

My feeling is that the ecological themes were better left implicit, although contemporary issues are worked for some good gags. E.g., in his New York "display," Kong's cage is encased in a giant gasoline pump, and his "escape-proof" manacles are certified by the government of New by the government of New York City.

MAYBE HOLLYWOOD miracles have spoiled us, but I found the special efbut I found the special effects disappointing. Kong himself is a mechanical marvel, but the night sequence at the Trade Center can't be compared with the daylight Empire State caper in the original. The stuff on the Island is often ludicrously fake (and looks strangely African, reflecting director Guillermin's early experience with Tarzan movies). There is only one rather tacky prehistorio rather tacky prehistoric monster. They also never ask or answer a good question: where are Kong's Mommy and Daddy?

Ultimately, though, a silly film like this stands or falls on one's love for its hero. Kong remains a potent myth, beyond the reach of moviemakers to spoil or confuse. It's odd how he touches us, more even than all those real, suffering guinea pig monkeys in Fred Wiseman's documentary, "Primate." [Rating not yet

GIFT TO ST. VINCENT HOSPITAL CHAPEL—Sister Jane Berger, manager of Pastoral Care, and Father Robert J. Ross, S.J., chaplain for St. Vincent Hospital, indianapolis, admire the new corpus donated for the hospital's chapel by Mr. and Mrs. Michael C. Latz, who are shown at the left. The 40-inch basswood, hand-carved corpus was dedicated during a recent Mass held in the chapel.

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CARDINAL URGES OPPOSITION TO REDS-Polish

CARBURAL URGES OPPOSITION TO REDS—Pollah
Cardinal Stefan Wyszynski greets well-wishers following a
recent Mass in Warsaw. In a pastoral letter the cardinal
urged Catholics to oppose government efforts to restrict
religious education, access to the mass media, construction of churches, and discrimination against
believers. [NC photo]

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SERVICES:

(CBS, Friday, Jan. 7): Flaky clairvoyant Joel Grey helps chief Cliff Robertson solve the brutal murder of a girl in a suburban shopping girl in a suburban shopping center. Strong acting in this Frank Perry film, which is more concerned with psychology 'than police work. Story construction is ultimately disappointing.

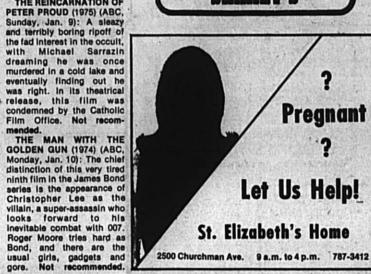
Not recommended.

T H A T 'S E N TERTAINMENT (1974) (CBS, Sunday, Jan. 9): This is the original collection of highlights from 70 MGM musical films made between 1930 and 1958, with some recent reminiscences by the old stars. It's sentimental

Retired music

on Tuesday, Dec. 28, at the Church of the Immaculate Conception.

Massachusetts, Chicago, Alhambra, Calif., Hammond and Evansville. In 1973 she retired to the Motherhouse of the Sisters of Providence.



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teacher dies

ST. MARY-OF-THE-WOODS, ind. — Sister Agnes Philomene McGovern, S.P., 84, died on Christmas Day, at Terre Haute Regional Hospital. The funeral Mass was held

She is survived by one

She is survived by one sister, Mrs. Josephine McCall of Chicago.
Sister Agnes Philomene was born in Oil City, Pa., in 1892. On May 1, 1912, she entered the novitlate of the Sisters of Providence here and pronounced her first profession of vows in 1914.

She taught music parochial schools



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gifts. May God's Blessings be yours!

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We wait with our lamps burning

By Father Augustine Hennessy

A genuine Christian is a person who lives habitually in an attitude of expectancy. He or she awaits the coming of the Lord. We believe that Jesus Christ has a timeless presence in our human history. He makes His presence felt each time we celebrate the Eucharist and when we are invited to proclaim the mystery of our faith, we put our basic convictions into three concise sentences: "Christ has died; Christ has risen; Christ will come again."

Then after we address our Father in the words that Jesus taught us, we confidently expect Him to protect us from all anxiety "as we wait in joyful hope for the coming of our Savious, Jesus Christ." There was a time when early Christians

There was a time when early Christians expected their Saviour's coming to be so imminent that they cared little about worldly affairs. They gave thenselves unreservedly to a passionate concern for readiness to meet their Lord. Solitude and virginity had a beguiling attraction to people who yearned for the day of the Lord's coming. "Come, Lord Jesus," was the simple prayer which embodied their longing for a better world to come.

ONLY WHEN the expected return of Jesus seemed disconcertingly slow in coming did early Christians learn to think out the deeper meaning of their presence in a world redeemed by Christ but not yet delivered completely from human malice. They realized correctly that they were entitled to feel victory in their hearts while they were waiting for the hour of their Lord's revelation but in the meantime they were left with a job on their hands. His power and presence in their lives must make them work to renew the face of the whole earth.

Why were they so sure that a transfigured world was already theirs in promise and that the Lord's promise could never fail? It was not only because He is ever the Word of truth. It was because this Word of truth, their living and risen Lord, had entered into an inseparable and holy wedlock with the human race. The unbreakable bond was made manifest in the sacred humanity of the. Man Jesus who had penetrated into the highest heavens in their name and for their sake. In Him, all mankind and the whole material universe had received a new and irrevocable destiny — a destiny of partnership in His own transfigured existence as the Lord of glory.

THE SECOND Vatican Council put this truth in powerful words: "The Lord is the goal of human history, the focal point of the longings of history and of civilization, the center of the human race, the joy of every heart, and the answer to all its yearnings." ("Gaudium et Spes" no. 45)

et Spes" no. 45)

In the poetic imagery of sacred Scripture, the Christ who will return to us is a



Wise and Foolish Virgins by J. E. Millias

bridegroom. Throughout history He is fashioning a bride for Himself. She will be one without spot or wrinkle, holy and unblemished in His sight. The bride is flesh of His flesh. Her beauty and holiness are compacted into oneness by the Holy Spirit who makes all the holy people of God into one body and one spirit in Christ.

Fittingly, the Bridegroom Jesus is intent upon building a new bridal home for His beloved — a new heaven and a new earth which will be revealed to redeemed mankind at the second coming of the Lord. It is He who makes all things new and triumphs over all that is sinful or sad or threatening to the joy of His people.

THE HOUR of this transformation or the mode of His coming is God's own secret. No signs are infallible guidelines for figuring out the time or the moment. All signs are simply opportunities for reaffirming faith, evoking hope, and dynamizing our love. The signs and wonders of our own scientific age can be seen as promises of the ultimate transfiguration.

The marvels of medicine, mankind's growth toward cosmic consciousness, the

possibility of interplanetary travel, a new awareness of social and economic solidarity among nations — all such signs of hope can be seen as a God-given yet human contribution to the transformation of our world. But always the operating dynamic behind this transforming power in our world is the love of God which is poured out into our hearts by the spirit of Jesus.

Jesus gave us a parable to help us keep all this in mind. It is the parable of the wise and foolish bridesmaids who are awaiting the return of the bridegroom and his bride. Five are wise and five are foolish.

ALL OF THEM are virgins because all of them are called to single-mindedness in their fulfillment of the Lord's command to love Him. But some of them are foolish because they carry no oil with them to keep their lamps burning when the Bridegroom is unexpectedly slow in coming. When the Bridegroom arrives at the long-awaited hour, only those with burning lamps are able to greet Him with joyful confidence and fulfilled expectancy.

fulfilled expectancy.

St. Jerome liked to think that the oil which keeps our lamps burning is good

works of love; St. John Chrysostom suggested that it is mercy or compassion; St. Augustine saw it as that interior joy which sustains God's friends; Origen likened it to holy doctrine without which our faith cannot thrive. All of them were correct because if we are able to wait with our lamps burning, it is because an anointing from on high puts the spirit of Jesus into our hearts when the night is long and He seems to come so slowly.

o 1976 by NC News Service



We know not the day or hour

By Father John J. Castelot

Every time we recite the Creed, we voice our belief that the victorious Christ "will come again in glory to judge the living and the dead." Having said that, we have said about all that can be known with any degree of certainty about the "Parousia," the Second Coming of Christ.

When and how will He come? How will His coming affect our universe? We do not know. Such questions were real and vital for the first Christians. It is hard for us to realize how excited and confused they were about this subject. Their excitement is responsible for the considerable attention paid to it in the New Testament; their confusion is reflected in the bewilderingly conflicting data those books offer on the Parousia.

When we turn to the Gospels for information, we have an initial difficulty of determining whether Jesus' sayings on the subject are authentically His or rather expressions of the sentiments of the communities within which the Gospel tradition was formed. No one can ignore this difficulty without doing violence to the real nature of the Gospels and without adding to the confusion.

IN ONE passage, Jesus warns the

Twelve that on their trial preaching mission they will have to endure persecution. But he encourages them: "When they persecute you in one town, flee to the next; I solemnly assure you, you will not have covered the towns of Israel before the Son of Man comes" (Mt. 10, 23).

Did Jesus expect the Parousia during His ministry? This is hardly likely, and if

He did, He was terribly disappointed. It is most probable that the background for this chapter of Matthew is the situation of the Matthean church, and 10,23 is an expression of its confidence that persecution will not prevent it from fulfilling its mission before the advent of the Son of Man.

Other passages suggest the expectation of a Parousia immediately after Jesus' death. "I am going to prepare a place for you, and then I shall come back to take you with me, that where I am you also may be" (Jn. 14, 3). There is an echo of this in 1 Thessalonians, where Paul groups himself with those who will be living when the Lord returns (1 Thes. 4,16-17). (See also Mk. 14,62, 14,25 and Lk. 23, 42-43). Fr. R. E. Brown of the Pontifical Biblical Commission says: "All of this would fit in with a theory that Jesus did not know precisely what form

His victory over death would take. One might conjecture that as a Jew He spoke of this victory in terms of the imagery of Daniel and the coming of the Son of Man, whereas it was the resurrection that took place after His death, and the Parousia remained in the future" ("Jesus God and Man," p. 72).

ON THE other hand, several statements suggest a delay of the Second Coming. Under this heading come all those texts which look to the continued life of the Christian community after Jesus' death. In some cases the delay would be brief: "I assure you, this generation will not pass away until all these things take place" (Mk. 13; 30; see also Mk. 9, 1; Mt. 16,28; Jn. 21,22).

Some passages referring to a more or less remote Parousia mention all sort of signs which must precede it. (There is a classically difficult text of this sort in 2 Thes. 2,3 ff.) In the so-called Eschatological Discourse in Mk. 13, Mt. 24-25, and Lk, 21, where descriptions of the Fall of Jerusalem and of the Parousia are disconcertingly intermingled (not so much so in Luke), all sorts of preliminary signs are mentioned; false Messiahs, persecutions, wars, famine, pestilence, earthwakes, cosmic upheavals — all the conventional stageprops of apocalyptic drama. Even if they are not to be taken

literally, they do at least point to a Second Coming in the indefinite future, one which must await the appearance of all these "signs."

Well, then, if these are preparatory signs, shouldn't one be able to read in them the nearness of the Parousia? No. Famine, pestilence, earthquakes, wars, are not so unique as to herald anything unusual. And Scriptures, tell us the time of the Parousia cannot be known. It will come suddenly, unexpectedly. In a most striking Gospel passage, Jesus admits that He, too, is ignorant of the "exact day or hour" (Mk. 13;32; Mt. 24,36).

IT IS MOST unlikely that the early Church would have attributed such a saying to Jesus had He not really uttered it, and in it we may well have the answer to the confusion so evident throughout New Testament writings. The Christians knew the Parousia was coming; they had conflicting traditions about Jesus' mind on the subject, and they had the reality of their own Christian existence to explain in the light of those traditions.

But behind all the uncertainty about time and other details, behind all the obvious imagery (God's trumpet, archangel's voice, clouds of heaven, fiery annihilation of the elements, etc. etc.), the fundamental truth of our Creed is a solid constant. Christ will come again in the end-time, and he will come to call each of us individually. His repeated appeals to vigilance are perennially relevant, for we "know not the day or the hour" (Mt. 25,13).

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An ancient but current prayer

By Father Joseph Champlin

From the roof, six floors up, of our North American College we have a superb panoramic view of Rome. In fact the rector, Newark, New Jersey native Msgr. Harold Darcy, believes one can see better from here than even from the top of St. Peter's, because we are able also to study the great dome of that basilica which the person there obviously cannot do.

Looking out over the city this morning gave me a sensation of being touched by the past, the present, and the future.

In Rome, the past certainly stands out before your eyes. Everywhere you pass pre-Christian ruins, from thick walls and still standing gates to aqueducts and amphitheaters. The location of chariot races like the one filmed in Ben-Hur is clearly visible and but a stone's throw away as you drive by in a small Fiat.

YOU ALSO capture the martyr atmosphere of those first Christian centuries. Carved in Latin letters on an upper side of our building is this phrase which really says it all: "A happy Rome, you have been consecrated by the glorious blood of your two leaders."

The catacombs and other churches remind us that many Christians in every age have followed the footsteps of St. Peter and St. Paul by pouring out their lives for the sake of Jesus.

St. Peter's itself, but a five-minute walk down the hill from the college, brings us through many past centuries into the present and onto the future. Tomorrow, for example, Pope Paul will canonize a saint, declaring that this holy servant of God who labored perhaps only a generation or so ago, now enjoys the

vision of our Father in heaven and intercedes for us.

the past, present and future. In the Constitution of the sacred liturgy, article 45 reminds us: "At the Last Supper, on the night he was betrayed, our Saviour instituted the eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, so to entrust to his beloved spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us."

The eucharistic prayer through which we celebrate this sacrifice likewise contains elements which are both old and new.

The Sanctus, for example, was added at a very early stage in the development of Mass. The inspiration behind that acclamation came from the Old Testament prophet Isaiah (6,3) who had a vision of the Lord and heard Seraphim crying out: "Holy, holy, holy is the Lord of hosts All the earth is filled with his glory."

THE BENEDICTUS which follows immediately after looks beyond and above us. That song of praise takes its inspiration and origin from sections of the Book of revelation or Apocalypse like this one in 5,13: "To the one seated on the throne, and to the Lamb, be praise and honor, glory and might, forever and ever."

Eucharistic prayer II, made public with two others in 1968, has roots in the very ancient past. It is substantially the text Hippolytus of Rome wrote down around the year 215.

However, not all the developments or additions in our Eucharistic prayer formula throughout the centuries were positive and beneficial. Thus, to illustrate, the silent canon with prayers recited only by the priest and in a subdued tone complicated the liturgy's structure and reduced the people's participation.

reduced the people's participation.

THE COUNCIL Fathers understood this. Yet they were most careful to insist that the Mass reforms reflect accurately our past and ancient tradition. Article 50, as a consequence, reads:

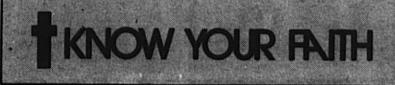
"The rite of the Mass is to be revised

in such a way that the intrinsic nature and purpose of its several parts, as well as the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved.

"For this purpose the rites are to be simplified, due care being taken to preserve their substances. Parts which, with the passage of time, came to be duplicated or were added with little advantage, are to be omitted. Other parts which sufered loss through accidents of history are to be restored to the vigor they had in the days of the holy fathers as may seem useful or necessary."

1976 by NC News Service





Stand tall, don't you fall

By The Dameans

Stand Tall

Never been this blue, never knew the meaning of heartache,

But then again, I never lost at love before.

Somewhere down the road maybe all those years will find some meaning, I just can't think about them now, or live them out anymore.

CHORUS

Stand tall, don't you fall,

For God's sake don't go and do something foolish.

All you're feeling right now is silly human pride,

Stand tall, don't you fall,

Don't do something you might regret later.

You're feeling it like everyone, it's silly human pride.

Never lasted so long, through so much or through so many,

I just can't believe I could throw it all away.

Sometimes late at night, when there's nothing here except my piano,

I'd almost give my hands to make you see my way.

Written & performed by B. Cummings Shillelagh Music Co. BMI

WHAT DO you do with a broken heart? What do you do when you're so blue that it seems the pain will never go away? What do you do when the bottom falls out of your life and you don't know what to do?

Burton Cummings reflects the sadness of heartache, and at the same time sings to himself about how important it is to 'stand tall" even in bad times.

We all get thrown for a loop from time to time. Just when we think we've got things under control, when things are going fine, and we're happy about life in general, wham! Something unexpected comes along and throws us off stride, confuses us and maybe even causes a lot



of pain and anguish. Everyone of us can recall such experiences from our own

AT TIMES like these people have a crucial choice to make - will they remember the past more then they face the future? Will they allow the memory of the pain to color their lives to such an extent that they never really get over it?

Some people walk around never forgetting (and never letting us forget) their trials and tribulations. They feel that life has been unfair, that they have had more than their share of problems.

When something is painful, it hurts. There's no doubt about it, and no running away from it, and no denying it. The only thing that can get us through such times is the conviction that no matter how tough things get to be, they aren't story of our lives. We are still worthwhile people even with our problems, and we can still stand tall.

We've got to be able to look past today, believing that life is still meant to be happy for us. We can't keep thinking about the bad times or live them out anymore. It's important to think positively, to do the things we enjoy, to go on living life instead of enduring it.

We can't spend our time trying to figure out what went wrong, or why certain things happened to us. Some things we will never understand, and we just mess up our minds if we continually think about them. We have to trust that "somewhere down the road, maybe all those things will find some meaning.

To know that someone loves us is a great help in getting through the rough spots. We know that we are no longer alone and helpless when someone walks with us.

AS CHRISTIANS our hope is in a Father who has created us lovable and

will make sense out of all the loose ends of our lives. He is one who never stops believing in us even when we doubt ourselves, and who promises to make us so happy that we won't ever remember what used to bother us.

(All correspondence should be directed to: The Dameans; P.O. Box 2108; Baton Rouge, La. 70821.)

"1977 by NC News Service

KYF questions

 Define the three comings of Christ.
 Discuss this statement: "Our Lord does not disappoint those who expect that He will come each day with His love and acceptance and forgiveness."

3. What are the biblical signs of the end of the world? Discuss what these signs

4. At what two levels should we expect Jesus' return? Upon which level should we concentrate?

5. What do we actually know about the coming again of Christ "in glory to judge the living and the dead?" 6. What did the early Christians think

about the second coming?
7. What do the Gospels say about the Parousia? Read in The Gospel According to Mark, Chapter 14, verse 62 and

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verse 25; read in The Gospel According to Luke Chapter 23, verses 42 and 43. 8. Read the following Scripture passages: 2 Thessalonians, Chapter 2, verse 3 ff., Mark, chapter 13; Matthew, Chapters 24 and 25; Luke, Chapter 21.

9. Can we make any determination as to when the second coming will be? Did Jesus seem to know when the time would be?

Reflect upon the Creed.

11. Describe a genuine Christian person.

12. Discuss this statement: "The Lord is the goal of human history, the focal point of the longings of history and of civilization, the center of the human race, the joy of every heart, and the answer to all its yearnings."

KNOW TYOUR FAITH

THE BIBLE

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Dare we hope for the future?

a special section to help the people of God grow in their faith

What does God want for the world?

By Father Alfred McBride, O.Praem

When Columbus entered the throne room of Ferdinand and Isabella of Spain to ask them to finance explorer ships to probe the Atlantic waters; he saw a banner on the wall over the throne which said, "ne plus ultra," nothing more beyond. Spain believed she was the westernmost part of the civilized world. No other land lay beyond Spain. But after Columbus discovered America, the royal couple remved the "ne" from the motto. Now it read "plus ultra," more beyond.

When Franklin Roosevelt died in Warm Springs, Ga., in 1945, he was posing for a portrait and thinking about a speech he was planning to give. A fragment of that speech remains to this day. It reads, "The only limit to our realization of tomorrow is our doubts of today."

Dare we to hope for a future? Is there "more beyond"? Columbus did and he discovered America. Roosevelt did and he was able to surmount the affliction of polio to become president and to cope with the disaster of the Great Depression and bring America prosperity.

DARE WE hope for a future against the problems of evil? Yes. The greatest guarantee of a future has been given to us by the life, death and resurrection of Jesus. For our purposes here, it is especially important to focus on the death of Jesus. It was a conquest of evil. But the prior question is about evil and sin. If Jesus conquered sin, what is the sin He conquered?

In recent years the term sin has mostly been applied to "harming and abusing persons." When people speak of sin today, they have a tendency only to interpret it in terms of the human side. Ask someone what sin might mean, and they may well say, "Not getting along with people." Yet sin is also a matter of "not getting along with God as well." Sin has a human side, but it also has a divine side. In fact sin is moreso that.

The Bible teaches that sin is a loss of relationship with God, which is manifested in a loss of relationship with



persons. Note that when Jesus came to earth He did not come to rail against the establishment (though He did indeed do that at times, as in His debates with the Pharisees and the cleansing of the temple.) But that was not His main purpose. Nor did He dedicate Himself to improving middle-class values (though His wisdom sayings helped that along).

IT WAS NOT His main aim to improve ecclesiastical politicians or help the middle class to adjust better to each other. Even in the case of the healings, Jesus first goal was to heal the soul of the person. Take the story of the paralytic. Jesus begins by forgiving the man's sins. Clearly the man was disappointed. He wanted to walk and run and jump like other people, and Jesus instead forgives his sins. Of course, Jesus does go on to heal the paralysis, but He has made His

point. He has come to save sinners, to bring people back to a flowing and loving relationship with God.

Getting along with God is the condition for getting along with people. Love God and you have the insight to love people. Stay in God's friendship and there is little likelihood that you will destroy your relationships with people. Overcome the evil that keeps you from the love of Christ and you will eliminate the evil that keeps you from the love of persons.

The Adam and Eve story demonstrates the insight. Adam and Eve represent humanity in union with God. They walk with the Lord in the garden in the cool of the eveing. There is no sin, they love each other, for they are at one with the Lord. But after the sin, that is, the break with God, murder (Cain and Abel) rape, exploitation, over-arching

ambition (time of Noah, Tower of Babel) fill the world.

THE LOSS of peace, love and friendship between persons is traced by the Bible to the loss of peace, love and friendship between people and God. That is the original sin and the one that abides today. It is the supreme evil that underlies all other evils.

Can it be overcome? Dare we hope for a future against evil? Yes. The death of showed that union with the Father caused the elimination of personal selfishness and enabled one to love people creatively rather than harm persons. We must unite with the death of Christ, by our own lives of sacrificial love. In so acting we enter into peaceful friendship with the Father and learn how to unleash a love that washes evil out of the world's system.

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