

# CRITERION

VOL. XVI, NO. 14

INDIANAPOLIS, INDIANA

JANUARY 7, 1977

## Plan formation center at Sacred Heart Friary

Plans 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 priesthood and brotherhood "to spend one year integrating what was learned in the Franciscan Novitiate." 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 chaplains or as trainees at alcoholic treatment centers, Father Vitus said.

"SACRED HEART FRIARY is particularly well suited for the program," the Franciscan official

added, "not only because it once served as a Franciscan house of studies from 1692 to 1907, but also because it is situated 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 gets 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.

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 protection in 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 destiny of

humanity?"

"Who could suppose that a mother would kill her offspring or let it be killed? What drug, what legal gliding can ever deaden the remorse 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 has taken 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 'agape' which Christ has taught us and which must be at the roots of human feelings, made superhuman precisely by faith and charity."

DURING THE MORNING Peace Day Mass, held in the mother church of the Pauline Fathers and Sisters, the Pope gave his formula for attaining world peace.

"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 Scottish 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 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 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 Jamie, 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 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 Archdiocese contributed \$871,087.87 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 In-

See listing of individual parish contributions on Page 2 and related Ticker 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.

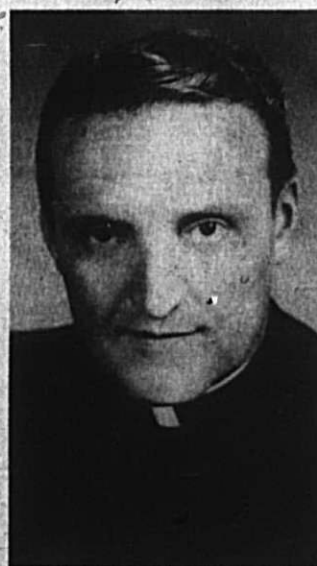
Society for the Propagation of the Faith memberships netted slightly more than \$63,000, the report indicates.

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 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 leave.

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 Law.

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 an unidentified baby girl to the grave side of a Dallas cemetery. The couple found the baby in a garbage bin they were searching for aluminum cans they could sell. Since both were unemployed, Mrs. Baldree pawned her only valuable, a diamond ring, to help pay burial expenses. (NC photo)



# Your Mission Sacrifices for 1976

	Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Home Missions Fund	Visiting Missionary Collection	Mass Stipends	Other Gifts
<b>INDIANAPOLIS</b>							
SS. Peter and Paul	610	\$ 725.00	1,025.00	\$	\$1,289.65	\$	\$ 275.00
Assumption	431	53.00	66.00		305.12		60.00
Holy Angels	450	28.00	80.41		135.95		259.75
Holy Cross	742	292.97	279.00		397.00		
Holy Name	3,658	782.00	1,523.18		2,246.68	275.00	50.00
Holy Rosary	174	88.25	295.15		729.59		596.16
Holy Spirit	4,685	1,074.75	1,022.25		2,676.52		25.00
Holy Trinity	1,250	433.00	459.00		315.17		74.34
Immaculate Heart of Mary	2,321	768.00	1,039.10		1,237.61		1,421.00
Nativity of Our Lord Jesus Christ	1,559	1,031.75	1,316.26		836.85		539.51
Our Lady of Lourdes	2,368	993.00	867.30		1,742.30	75.00	1,054.75
Our Lord Jesus Christ, King	3,825	877.50	1,192.50		2,905.55		
Sacred Heart of Jesus	1,058	249.00	1,518.00		1,349.48		469.40
St. Andrew	1,585	289.00	810.08		410.96		2,194.20
St. Ann	1,064		184.41		208.69		
St. Anthony	1,190	658.00	679.89		996.55		7.82
St. Barnabas	3,216	870.50	881.50		2,065.50	210.00	40.00
St. Bernadette	1,068	182.00	219.30		528.00		108.00
St. Bridget	316	115.00	135.75		100.00		
St. Catherine	1,448	175.00	332.72		916.92		663.05
St. Christopher	3,535	642.50	1,415.00		1,679.01	378.00	621.00
St. Francis de Sales	325	136.00	145.38		348.91		
St. Gabriel	3,333	648.00	1,482.00		1,208.00		2,673.00
St. James, the Greater	703	94.00	400.00		450.00		60.00
St. Joan of Arc	1,474	520.00	623.50		684.54		
St. John	100	624.00	1,049.00		1,925.00		155.00
St. Joseph	1,500	190.05	626.15		882.58		
St. Jude	4,325	714.00	197.00		3,703.50		2,275.00
St. Lawrence	4,615	763.00	1,613.00		3,344.00		70.00
St. Luke	4,053		2,034.00		9,392.07		176.00
St. Mark	1,874	904.00	1,893.25		1,310.50		
St. Mary	295	319.00	584.00	2,170.41	951.50		843.87
St. Matthew	2,684	1,094.00	2,297.11	300.00	1,980.85		3,416.00
St. Michael, Archangel	3,030	1,080.00	1,237.00		1,911.24	462.00	110.00
St. Monica	2,389	587.88	782.88		2,278.91		89.00
St. Patrick	1,010	170.20	335.80		550.79	261.00	173.00
St. Philip Neri	2,300	847.00	1,022.50		1,090.62		458.00
St. Pius X	3,213	1,223.44	1,702.45		1,768.36		620.95
St. Rita	2,184	141.75			199.23		
St. Roch	1,897	770.00	988.00		1,554.00		600.00
St. Simon	5,177	150.75	1,290.00		1,815.39		
St. Theresa of the Infant Jesus	4,149	2,575.48	2,759.21		2,933.89		2,731.29
St. Thomas Aquinas	1,720	200.25	868.47		1,667.10		1,844.05
Aurora	1,180	385.00	2,006.00		1,426.00	207.00	827.00
Batesville	3,250	610.40	882.13		1,478.80		399.61
Bedford	1,465	313.10	587.71		1,406.77		803.50
<b>BLOOMINGTON</b>							
St. Charles	2,031	514.00	719.13		1,403.61		
St. John	1,015	224.00	643.63		582.24		579.38
St. Paul Catholic Center	5,300	130.00	590.16		1,718.13		182.50
Bradford	889	350.00	655.00		418.84	30.00	175.00
Brazil	512	350.00	450.00		400.00		
Brookville	2,520	1,121.00	1,033.24		1,424.92	579.00	396.00
Brownburg	2,620	902.00	733.82		1,423.43		234.09
Brownstown	81	12.00	36.00		43.25		
Cambridge City	648	168.00	260.00		292.00		310.50
Cannelton	405	189.50	129.50		180.01		
Cedar Grove	518	358.00	1,117.00		748.00		207.00
Charlestown	928	309.00	356.00		400.50		25.00
China	105	43.00	47.00		57.00		
Clarksville	3,145	850.00	1,710.08		1,630.09		150.00
Clinton	1,172	234.50	369.00		393.00		
<b>COLUMBUS</b>							
St. Bartholomew	1,529	492.80	730.00		1,453.46		285.00
St. Columba	1,508	758.00	600.00		675.00		
Connersville	2,743	742.10	1,931.95	300.00	1,954.25	1,517.00	783.45
Corydon	893	171.50	251.00		611.00		
Danville	479	301.00	544.60		189.98		
Derby	76		25.00		15.00		10.00
Diamond	21						
Dover	305	450.00	485.00		245.00		210.00
Edinburg	380		197.51		249.31		
Enochsburg	498	570.00	400.00		336.00		365.00
Fontanet	48		15.00		32.45		
Fortville	442	98.00	168.60		174.07		5.00
Franklin	1,025	95.85	467.12		333.55		294.18
French Lick	294	114.33	244.97		175.50		706.46
Frenchtown	450	182.20	185.51		159.74		130.90
Fulda	458	209.75	121.71		76.90		
Greencastle	734	189.00	929.00		293.84		
Greenfield	1,628	488.94	490.43	130.00	504.21		269.00
Greensburg	3,234	1,228.00	2,866.91		2,480.50		2,944.00
Greenwood	1,416	203.75	915.61		1,862.57		93.64
Hamburg	272	271.00	372.00		210.00		26.00
Henryville	220	95.97	91.42				
<b>JEFFERSONVILLE</b>							
Sacred Heart	2,008	617.00	747.55		1,077.07	490.00	
St. Augustine	1,320	407.00	899.21		1,256.77	300.00	589.31
Knightstown	250	100.00	100.00		110.00		
Lanesville	983	428.00	775.88	135.00	1,415.60	201.00	2,647.69
Lawrenceburg	550	480.50	731.00		1,283.10	87.00	588.00
Leopold	304	167.00	95.00		70.00		25.00
Liberty	281	160.00	300.00	100.00	200.00		121.00
<b>MADISON</b>							
St. Mary	910	392.00	613.65		582.91	540.00	128.75
St. Michael	440	199.00	352.35		480.67		9.00
St. Patrick	500	228.00	376.43		297.17		
Magnet	133		25.00		15.00		10.00
Martinsville	710	586.50	548.26	200.00	430.74		60.00
Milan	281						
Millhouse	560	273.00	380.00		255.00		128.31
Milltown	0	4.00	53.00				
Mitchell	239	50.00	168.00		170.40		26.00
Montezuma	69	60.00	153.32		105.00		209.40
Mooresville	725	255.15	500.00		450.00		
Morris	611	300.00	513.28		275.00		50.00
Napoleon	450	219.00	398.51		194.91		127.22
Nashville	332	219.08	410.59		245.15		100.00
Nashville	625	244.00	404.10		187.03		25.00
<b>NEW ALBANY</b>							
Holy Family	2,197	702.00	1,509.00		1,164.30	339.00	667.00
Holy Trinity	1,898	879.51				2,555.00	250.00
Our Lady of Perpetual Help	2,543	546.25	641.25		955.48		1,327.85
St. Mary	1,650	776.50	2,057.69		3,142.80	558.00	
New Albion	673	258.00	231.31	50.00	276.40		230.00
New Castle	1,225	585.00	1,157.50		1,035.50	150.00	
New Marion	120	73.00	181.40		159.70		
New Middletown	187	31.00	80.00		100.00		
North Vernon	1,341	722.00	989.00		1,074.07	776.50	
Oak Forest	110	58.00	91.00		66.05		
Oldenburg	1,350	303.00	583.39		985.75	86.00	
Osgood	585	617.00	1,223.00		682.00	60.00	
Paoli	188	58.65	69.08				
Plainfield	1,505	436.00	696.00		1,355.02	317.31	
<b>RICHMOND</b>							
Holy Family	1,616	259.00	1,300.00		1,155.00		
St. Andrew	2,400	642.00	1,591.50		886.43		
St. Mary	1,600	378.00	1,577.13	1,397.98	1,553.32		
Rockville	246	93.00	558.10		395.72		245.00
Rushville	1,420	746.00	1,604.50		1,202.00		1,422.40
St. Anne (Jennings Co.)	207	144.00	268.60		141.65		126.20
St. Croix	204	103.00	52.00		125.00		90.97
St. Dennis	114	62.00	64.90		67.92		369.81
St. Isidore (Perry Co.)	418	124.00			105.35		1,977.14
St. Joseph Hill	591	354.00	344.71		689.25		759.63
St. Joseph (Jennings Co.)	435	291.25	301.50		239.90		553.58
St. Leon	674	345.00	956.00		867.00		311.00
St. Mark (Perry Co.)	410	379.00	433.00		145.50		646.00
St. Mary-of-the-Knobs	2,502	1,001.00	1,470.00		1,781.58	578.00	1,512.14
St. Mary-of-the-Rocks	286	174.00	158.00		93.58		273.00
St. Mary-of-the-Woods	348	282.00	200.00		151.00		1,274.33
St. Maurice	249	247.00	342.90		155.70	288.00	889.00
St. Meinrad	1,052	381.00	219.17		843.90		2,159.29
St. Nicholas (Ripley Co.)	691	287.00	267.50		209.53		2,159.29

## Week's News in Brief

BY NC NEWS SERVICE

### 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 Olvera, "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," Neil 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 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, Capt. John Jackson and Eric Jumper, used photographs of the Shroud of Turin in a computer-aided 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, Bolivia—The Bolivian Bishops have acknowledged some economic progress under the present military rulers, but they said most of the population is being kept in poverty. "There is a relative economic prosperity, but we 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 Rhodesia Jan. 10 on charges of failing to report guerrillas to the government, Vatican Radio has reported. Father Paul Egli of the Swiss Society of Foreign Missionaries of Bethlehem was arrested a month ago for allegedly giving aid to black guerrilla fighters in Rhodesia. . . . Despite 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







## Commentary

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

### Boycott cloth

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, knitted goods, hosiery, synthetic fiber and film. They 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. Only 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 Gullistan. 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

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 bargaining.

Because of the weakness of the NLRA and the refusal of J. P. Stevens Co. to bargain 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 choice."

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 steel industry.

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 working conditions.

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 Grabianowski, J. P. Stevens Boycott Coordinator, 608 N. Park Ave., Indianapolis, Ind. 46204. (317-636-2461 or 636-0323).—T.W.

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 Clansman*.

Up to this point the young man had been involved in making one and two reel films for the nickelodeons—comic and adventure films made on slim budgets performed by actors who were infants in a business yet unstable. One scene, for example, depicts their naïveté 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 souvenirs.

*Nickelodeon* is a love letter from Bogdanovich to movie people who preceded him. He obviously feels respect and honor for them. The peak of the love experience is the scene in which the audience viewing *The Clansman* rises to applaud. For a moment there is silence 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 stunned.

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 War One when movies hadn't yet discovered themselves. The plot for this film involves the "war" waged between the one giant production company that existed and which attempted to monopolize movie making and the smaller, independent companies which also wanted a piece of the action.

The "war" eventually fades because the demand for movies becomes so great that no one company can keep 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 accomplish this.

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.

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, enthusiasm and sorrow. The young man in *Nickelodeon* is striving to be the best that he can. It is ironic that in *King Kong* 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 Kong* 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.

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 ultimately guided by faith in their God, build a future without end.

## LIVING THE QUESTIONS

### Man's faith in himself is seen at the movies

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 to some like quibbling for me to raise objections to the Day of Reconciliation in Memphis which had that admirable purpose.

The Day of Reconciliation liturgy in Memphis was "open to all Catholics, in every situation." General absolution was given to more 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 some basic questions concerning it.

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 unique of circumstances. This is for good 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 at 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 total discard.

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 Memphis 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 individual confession and to do so before receiving general absolution again, will not likely be universally adhered to.

It should be a matter of concern, too, that the decision to allow general amnesty in Memphis was not a collegial decision. The discipline of general absolution in the document on the Rite of Reconciliation says the decision concerning the lawfulness of giving 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 the word often misused—it is unfortunate 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 Bishops.

The easy practice of general absolution poses a real threat to individual 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 absolution in the Rite of Reconciliation 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 or pilgrimage."

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 become no longer the ordinary way for reconciliation.

There's another problem involved. I'll discuss it next week.

### 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, Giulio 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 never to yield an inch to Communists.

In his homily the Pope thanked Mayor Argan especially for attending.

The Pauline Fathers and Sisters, whose founder, Father Alberione, 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 Family).

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 abortionists.

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 drew fire from some leftists for attending the Mass and listening quietly to the Pope's words on abortion.

## THE YARDSTICK

### Church in a pluralist democracy

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 concluded. 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 convictions . . . hold to them tenaciously . . . 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" 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 bishops convened the recent "Call to Action" conference in Detroit as the climax of the U.S. Catholic observance of the nation's bicentennial. 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 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 of political civility.

Nevertheless, as Father Pelotte has wisely pointed out, "For Murray, dialogue between serious men about serious things was the 'sine qua 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 realism might well prove an excellent norm for those who have accepted his challenge to commit themselves as Catholics to America's role in history."

To this I can only say "Amen."

## LETTERS WELCOME

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.

### 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 fail to act 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

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

Official Newspaper of the  
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$6.00 per year  
15c per copy

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

Editor, Fr. Thomas Widner; Editorial Consultant, Rev. Msgr. Raymond T. Boeler; Managing Editor, Fred W. Fries; News Editor, Sister Mary Jonathan Schultz, O.S.B.; Circulation, Agnes Johnson; Advertising, Marguerite Derry.

Published Weekly Except Last Week  
in December.

Postmaster: Please return PS Forms  
3579 to the Office of Publication.





## Verdict: guilty

(Continued from Page 3)

to be safe we exercised our right to eliminate two of the panel members from the "deep south," one on a preemptory challenge and one on a challenge "for cause." That still left the panel heavily weighted—four to one—with Southerners.

**DURING THE PROCEEDINGS** we 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 clubhouse.

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 us before him.

"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."

We could not believe our ears. As in the Scottaboro 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 disbelief 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 protest.

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 appeal.

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 will never erase.

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

## 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 facilities.

In addition to Geshwiler, the campaign committee includes Charles E. Stimming, Karl J. Stipher, J. Joseph Tuohy and John J. Van Bente.

## ACTIVITIES CALENDAR

### 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 St. 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,

Jan. 16. Father Lawrence Voelker, Archdiocesan director of 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 are sponsored by St. Mary's Board of Education and the Indiana Catholic Conference.

### JANUARY 11

The Mother Theodore Circle, Daughters of

Isabella, will meet for dinner 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.

### 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.

The Altar Society of St. Philip Neri Church, Indianapolis, will sponsor its 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 Indianapolis area, will install newly elected officers at the regular monthly meeting Saturday, Jan. 15, in Patternmakers Hall, 1520 E. 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 Seal, 545-5849, Mrs. Ann Galtner, 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 hall.

## 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 consequence. Kurt Waldheim of Austria, the incumbent secretary general of the world organization, was reelected for a second five-year term of office.

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

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 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 whom 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 are 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 conference.

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

1975, Vietnam, this time as a unified 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 Namibia (South West Africa) came under increasing 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 pariah 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 obsession 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 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 individual citizens.

**DESPITE INCREASED** legal instruments to promote human rights, rights violations appeared on the rise in 1976, including torture and other inhuman treatment. For political reasons, the assembly concentrated on southern Africa, Israel and Chile. Victims in other countries were short-changed on the altar of political expediency.

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.

Under UN sponsorship, the Nobel 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 population explosion.

**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.

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.

## 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 women.

Episcopal Bishop Donald J. Davis of Erie, Pa., substituting for hospitalized Bishop John P. Craine, ordained Mrs. Means in All Saints Church.

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

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 Peoria, Ill., and wanted to become a nun. When she was in high school, she moved to Indianapolis, where she became an Episcopalian.

**IN NEW YORK**, Frances McGillicuddy, press officer for the U.S. branch of St. Joan's International Alliance, a 66-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 ordination of women.

Mrs. McGillicuddy pointed out that at least two Catholic women have received the same seminary training given to men preparing for priestly 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."

Mrs. 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."

"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 because some no longer walked with Him."

Sister Kathleen Keating of the Sisters of St. Joseph, chairperson 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 redouble opening up the priestly ministry to women."

## THE WORD THIS SUNDAY

By Father Donn Raabe

### FEAST OF THE BAPTISM OF JESUS

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

"Messiah, Messiah, who's the Messiah?" John said he wasn't. He said he could only baptize 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 Isaiah's words of prophecy. According to the Psalm He is our peace and our justice. Modeling ourselves on Him means holding no barriers between us and others—that is the work of His Spirit so that all can be God's own for keeps.

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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. Monica, 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 Guesse, 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.

## 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.

Established by the administrative committee of the National Conference of Catholic Bishops (NCCB)—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.

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 consultation 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 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.

## 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 derailed Eastside rival St. Andrew, 40-39, in the St. Philip Neri Cadet "B" Tourney.

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

## Reconciliation topic of series

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 Ajamie and Father Robert Klein will lead the half-hour sessions. 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.

Members of the CYO Priests' Advisory Board meet Thursday, Jan. 27, at 8 p.m. in the CYO Office.

## BOXING RESULTS

January 2, 1977  
100 pounds: Kevin Murphy, Pendleton, disioned Archie Chambers, St. Rita.  
112 pounds: Jerry King, St. Rita, disioned Juan Gary, Pendleton.  
126 pounds: Mel Toney, Pendleton, disioned Rodney Brown, St. Rita.  
132 pounds: Ira Hathaway, St. Rita, disioned Sonny Meyers, Pendleton.  
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156 pounds: Larry Johnson, Pendleton, disioned Brian Pilz, St. Rita.  
171 pounds: Lindsey Tolliver, Pendleton, disioned Keith Whitaker, St. Rita.  
188 pounds: W. M. Telfair, St. Rita, disioned Pumpkin Hall, Pendleton.

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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, Katie Crump and Colleen McNulty; standing are Coach Joe Bozell and Father Joseph Rautenberg, priest moderator. The final round was held at Our Lady of Lourdes. (Photo by Denny Southerland)

## BASKETBALL STANDINGS

### CYO BASKETBALL

(Through Jan. 2)

**DIVISION I**—St. Malachi 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. Plus X 4-2; St. Joan of Arc 1-6; St. Simon 0-6; 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 8-0; 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" 9-0; St. Plus X 4-1; St. Simon 4-1; St. Joan of Arc 2-3; St. Luke 2-3; Holy Trinity 1-4; St. Malachi 1-4; St. Matthew 0-5.

**DIVISION II**—St. Andrew 5-0; St. Philip Neri 4-1; Holy Spirit 3-2; Little Flower 3-2; Mt. Carmel "B" 2-4.

3; Miramar Club 1-4; Our Lady of Lourdes 1-4; St. Lawrence "A" 1-4.  
**DIVISION III**—St. Ann 4-1; St. Catherine 4-1; St. Mark 4-1; St. Thomas More 3-2; Holy Name 2-3; St. James 2-3; St. Lawrence "B" 1-4; St. Philip Neri "B" 0-4.

### CADET "A"

(Through Jan. 2)

**DIVISION I**—St. Plus X 6-0; Holy Spirit 5-1; St. Rita 5-1; Holy Nam 3-3; Little Flower 3-3; Central Catholic 2-4; St. Jude 3-4; St. Simon 2-4; St. Michael 1-5.

**DIVISION II**—St. Andrew 6-0; St. Philip Neri 5-1; Our Lady of Lourdes 4-2; Christ the King 3-3; Mt. Carmel 2-4; St. Barnabas 2-4; St. Luke 2-4; Immaculate Heart 1-5; St. Lawrence 0-6.

**DIVISION III**—St. Roch 5-0; St. Monica 5-1; St. Christopher 3-3; St. Malachi 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; Nativity 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. Malachi 0-5.  
**DIVISION II**—St. Ann 5-0; Central Catholic "B" 4-1; Our Lady of Lourdes 4-1; St. Philip Neri 4-1; St. Barnabas 3-2; Holy Name 1-4; St. Jude 1-4; St. Rita 1-4; St. Roch 0-5.  
**DIVISION III**—St. Andrew 5-0; St. Spirit 5-1; St. Michael "B" 5-0; St. Roch 4-1; Central Catholic "B" 2-2; Our Lady of Lourdes 2-2; St. Mark 2-3; Holy Cross 1-5; 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. Jude 1-4; Central Catholic "D" 0-5.

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VIEWING WITH ARNOLD

# They done 'Kong' wrong!

BY JAMES W. ARNOLD

What do you say to a 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. Semple used to write "Batman" for TV, and that is what he, director John Guillermin and producer Dino DeLaurentis 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 Delilah was only a classier variation.

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 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 "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 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 giant 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 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 wisecracking siren who survives a yacht explosion (she floats into the film languorously decorating a life raft).

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

Rotary Clubs."

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 York City.

MAYBE HOLLYWOOD miracles have spoiled us, but 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 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 available)



CARDINAL URGES OPPOSITION TO REDS—Polish Cardinal Stefan Wyszyński 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]

## The week's TV network films

MAN ON A SWING (1974) (CBS, Friday, Jan. 7): Flaky clairvoyant Joel Grey helps police chief Cliff Robertson solve the brutal murder of a 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.

THAT'S ENTERTAINMENT (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

but expert, and the clips are priceless. Nearly everybody is here, but the unforgettable ones are Astaire, Garland, and Kelly. Highly recommended for all, but especially over-35's.

THE REINCARNATION OF PETER PROUD (1975) (ABC, Sunday, Jan. 9): A sleazy and terribly boring ripoff of the fad interest in the occult, with Michael Sarrazin dreaming he was once murdered in a cold lake and eventually finding out he was right. In its theatrical release, this film was condemned by the Catholic Film Office. Not recommended.

THE MAN WITH THE GOLDEN GUN (1974) (ABC, Monday, Jan. 10): The chief distinction of this very tired ninth film in the James Bond series is the appearance of Christopher Lee as the villain, a super-assassin who looks forward to his inevitable combat with 007. Roger Moore tries hard as Bond, and there are the usual girls, gadgets and gore. Not recommended.

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

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 novitiate of the Sisters of Providence here and pronounced her first profession of vows in 1914. She taught music in parochial schools in Massachusetts, Chicago, Alhambra, Calif., Hammond and Evansville. In 1973 she retired to the Motherhouse of the Sisters of Providence.

Twenty years ago Miss Winifred Galvin received the National Citizens Award of the Catholic Daughters of America for 27 years of promoting youth activities.



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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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# 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 Saviour, Jesus Christ." 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 themselves 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)

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.

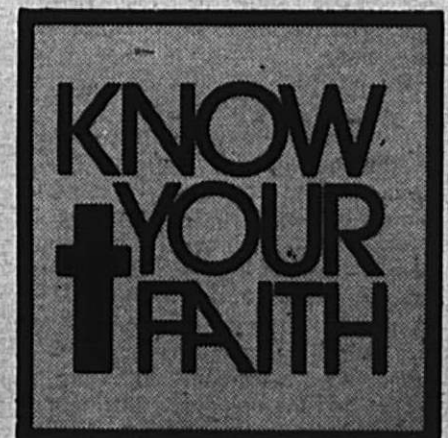
Jesus gave us a parable to help us keep all this in mind. It is the parable of the wise and foolish bridesmaids who are awaiting the return of the bridegroom and his bride. Five are wise and five are foolish.

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.

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.

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# We know not the day or hour

By Father John J. Castellet

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, earthquakes, 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 amphitheatres. 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.

HOLY MASS similarly links together 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.

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 suffered 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."

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**KNOW YOUR FAITH**



# 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 some-  
thing 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  
(c) 1976  
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 lives.

**AT TIMES** like these people have a crucial choice to make — will they remember the past more than 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 the whole 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.)*

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## KYF questions

1. Define the three comings of Christ.
2. 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 mean.
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

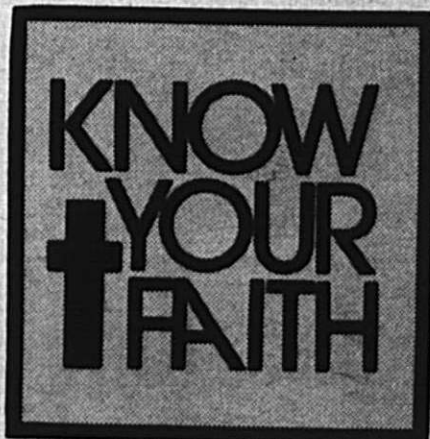
verse 25; read in The Gospel According to Luke Chapter 23, verses 42 and 43. 8. Read the following Scripture passages: 2 Thessalonians, Chapter 2, verse 3 ff., Mark, chapter 13; Matthew, Chapters 24 and 25; Luke, Chapter 21.

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

10. 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  
YOUR  
FAITH**

## THE BIBLE

**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 removed 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 more so 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 evening. 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 Jesus 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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