

# CRITERION

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JANUARY 14, 1977

## Women's ordination endangers dialogue, Vatican paper fears

VATICAN CITY—Reacting to recent ordinations of Episcopalian women in the United States, the Vatican daily quoted a statement by Pope Paul VI that such ordinations pose "serious difficulty" for ecumenical dialogue and reunion.

The editorial in L'Osservatore Romano, the Vatican newspaper,

Related story, Page 10

appeared only a few days before the start of the Week of Prayer for Christian Unity, Jan. 18-25.

The ordination to the Episcopal priesthood of Mrs. Jacqueline Means in Indianapolis on New Year's Day, the paper said, "broke down the last hesitation which had persisted in the

Episcopal Church" over the question of ordaining women.

Mrs. Means, a convert from Catholicism, was the first of 30 women to be ordained to the Episcopal priesthood in January. The general convention of the Episcopal Church last September approved such ordinations, after more than a year of controversy following the irregular ordinations of 11 women in Philadelphia in 1974.

POPE PAUL VI HAS explicitly stated his firm opposition to the ordination of women. Ecumenical officials here have termed the new wave of women's ordinations an "ecumenical headache."

The editorial by Franciscan Father Gino Concetti of L'Osservatore's staff, quoted from a letter of Pope Paul to

Anglican archbishop Donald Coggan of Canterbury.

In the March 23, 1976, letter the Pope called ordination of women a "new obstacle and a new threat on the road" to Church unity, the paper said.

"The position of the Church," the editorial said, "should not be taken as a sign of discrimination against women."

"Especially in recent times, many liturgical and prophetic functions have been granted to women to the same degree as to men."

The paper emphasized that not all Protestant churches share the Catholic Church's concept of the priesthood, and that ecumenical dialogue has failed to resolve the problem of what constitutes valid ordination.

The editorial concluded by stating that "the obstacles and difficulties (to Christian unity) are growing instead of diminishing" because of the decision by some Protestant churches to ordain women.

On Nov. 30, 1975, Pope Paul wrote to Archbishop Coggan that the Catholic Church refuses to ordain women "for very fundamental reasons."

"These reasons include: the example recorded in the Sacred Scripture of Christ choosing his Apostles only from among men; the constant practice of the Church which has limited Christ in choosing only men, and her living teaching authority which has consistently held that the exclusion of women from the priesthood is in accordance with God's plan for his Church."

BOTH LETTERS OF Pope Paul were released in July by Archbishop Coggan. They were written in response to a letter from the Canterbury archbishop informing the Pope that the idea of ordination of women was gaining popularity among Anglicans.

The Osservatore Romano editorial invited churches which permit ordination of women to reflect on the ecumenical problems the practice poses.

It emphasized that the Catholic opposition to ordination of women is shared by Eastern Orthodox churches.

The Osservatore Romano editorial appeared less than a week after the announcement in London that the Anglican-Roman Catholic International Commission (ARCIC), a group of Catholic and Anglican theologians and scholars sponsored by the two churches, is about to publish an agreed theological statement on "Authority in the Church." ARCIC completed the statement at a meeting in Venice last Aug. 24-Sept. 2 and Catholic and Anglican Church officials have since given permission for its publication.

## Vatican Radio deplores China 'silence' about quake victims

VATICAN CITY—Vatican Radio has called the Chinese government's

### Drive raises \$16,900 for Black Catholics

INDIANAPOLIS — Archdiocesan Black Catholics Concerned announced this week that a total of \$16,900.23 has been raised to date in the 1976 Archdiocesan fund drive to support projects of the organization's National Office.

In reporting the status of the campaign, Mrs. Frederick H. Evans II, general chairman, said that 66 parishes—an increase of 27 over 1975—participated in the drive. She said that 26 "special donors" were also represented in the total contributions.

Expressing her thanks to parishes and individuals who participated, Mrs. Evans said that the collection total would, of course, increase with the receipt of pledges still outstanding.



TROUBLE COMES IN PAIRS—It's been double trouble lately for Shannon (left) and Sharon Egnor of Livonia, Mich. First the seven-year-old identical twins lost front teeth at the same time. Then Sharon broke her arm. Not to be outdone, a few days later, Shannon fell and broke the same arm. (NC photo)

## Gregory to address Pro-Life rally Jan. 22

INDIANAPOLIS—Dick Gregory, human rights activist and popular black comedian of the sixties, will be the featured speaker at the Pro-Life Memorial Program to be held at the World War Memorial Building on January 22, from 4 to 6:30 p.m.

The program is being sponsored by five local Pro-Life groups which oppose abortion and chose the anniversary date of the Supreme Court decision legalizing abortion on demand to publicly reaffirm their stand.

Gregory has drawn attention to the coercive and genocidal aspects of abortion and has addressed the National Youth Pro-Life Coalition.

THE PROGRAM INCLUDES a "Baby Shower for Life." Those planning to attend are urged to bring a layette item to help clothe the children of local area women who, facing a crisis

pregnancy, rejected abortion as a solution to their problems and gave birth to their babies.

Marie Tibbs, President of the Committee for the Preservation of Life, Inc., explains the purpose of the program as a "renewal of our commitment to the education of the community concerning the anti-life philosophies." By doing so we gain support for the passage of a mandatory Human Life Amendment which would restore constitutional protection of the right to life of the unborn.

EACH OF THE SPONSORING Pro-Life groups addresses itself to a particular need. Concerned Nurses for Life educates on the life issues in the medical community. The St. Gerard Guild is a fund-raising organization supporting Pro-Life activities. The Archdiocesan Pro-Life Committee educates the Catholic population on life issues. Birthline provides supportive services to women in crisis pregnancies.

The program is open to the public. There is no admission charge.

### COLLECTION GOAL

WASHINGTON—The U.S. bishops' committee for the Church in Latin America has set a \$1.6 million goal for this year's national collection for Latin America.

The theme of the collection, which will be conducted in most parishes Jan. 23, is "Witness of Solidarity."

## Unity services scheduled

The annual Week of Prayer for Christian Unity will be celebrated throughout the world from Jan. 18 to 25. In the Indianapolis metropolitan area a unity service will be conducted on Sunday, Jan. 23, at 7:30 p.m. at the Bethel A.M.E. Church, 414 W. Vermont St.

Guest speaker will be Dr. Cynthia Wedel, former president of Church Women United and the National Council of Churches. At present Dr. Wedel is an officer of the World Council of Churches.

Representing the Archdiocese will be Father Francis Tuohy, Vicar General, Father Michael Albright,

## RE Studies Program announced

The annual Religious Studies Program for the spring term is scheduled to begin in the Archdiocese on Monday, Jan. 31. Sessions will be held weekly for four weeks.

They are open to all interested persons. Religion teachers, either in CCD programs or in parochial

Registration form, Page 3

schools, may receive credit toward certification under the Catechist Formation and Certification Program. All sessions, with the exception of those at Schulte High School, Terre Haute, will begin at 7 p.m. and conclude at 9:30 p.m. The Terre Haute sessions will begin at 7:30 p.m. and end at 10 p.m.

THE FOLLOWING IS A program schedule including themes and instructors.

In the Bedford District at St. Vincent de Paul School, Bedford, Tuesday nights, Feb. 1, 8, 15 and 22; The Old Testament, Father Patrick Kelly; Indiana Church History, Msgr. John J. Doyle; Rite of Reconciliation, Father Charles Fisher.

In the Indianapolis Districts at Scelma Memorial High School, Tuesday nights, Feb. 1, 8, 15 and 22; Rite of Reconciliation, Father Robert Gilday; Charismatic Spirituality, Father George Knab, O.M.I.; The Bible: God's Sourcebook for Me, Father Robert Sims; The New Testament, Father Clement Davis, O.S.B.

Roncalli High School, Thursday nights, Feb. 3, 10, 17 and 24; Death and Dying, Sister Catherine Livers, S.P.; Rite of Reconciliation, Father John Gillman; Catechetical Methods, Sister Marilyn Brokamp, O.S.F.; Theology of Marriage, Father John Schoettkotte; The New Testament, Father Fred Schmitt.

In the Lawrenceburg District at St. Mary School, Greensburg, Monday nights, Jan. 31, Feb. 7, 14 and 21; The Old Testament, Father Robert Weakley; Rite of Reconciliation, Father John Gels; Audio-Visual Methods, Sister Mary Jeanne Ples, O.S.B.; Coping With Changes in the Church, Sister Mary Helen Kane, C.S.J.

In the New Albany District at Providence High School, Clarksville, Tuesday nights, Feb. 1, 8, 15 and 22; The Old Testament, Father Donald Springman and Father Joseph Hemmerle; Rite of Reconciliation, Father Stanley Herber; Catechetical Methods, Sister Mildred Wannenuehler, O.S.B.; Adolescent Religious Education, Robert Larkin and Staff.

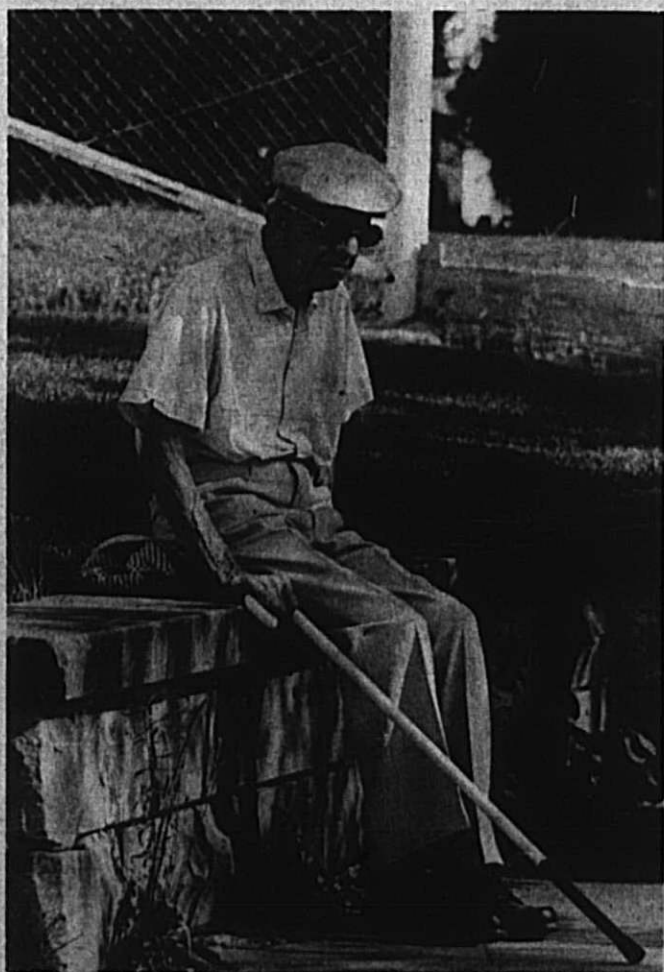
In the North Vernon District at St. Mary School, North Vernon, Monday nights, Jan. 31, Feb. 7, 14, and 21; Theology of Catechetics, Sister Mary Margaret Funk, O.S.B.; Synoptic Gospels, Father Fred Easton; Rite of Reconciliation, Father Robert Mazola.

In the Richmond District at Holy Family Church, Richmond, Thursday nights, Feb. 3, 10, 17 and 24; Eastern Religions, Ms. Pam Loos; The Old Testament, Father Karl Miltz; Rite of Reconciliation, Father Louis Schumacher.

In the Tell City District at St. Paul Church, Tell City, Monday nights, Jan. 31, Feb. 7, 14 and 21; Rite of Reconciliation, Father Richard Lawler; A Call to Celebration: Preparing Liturgies, Sister Mary Ethel Busam, O.S.B.; Theology of the Church, Dr. David Thomas.

In the Terre Haute District at Schulte High School, Thursday nights, Feb. 3, 10, 17 and 24; The Church, Father Gerald Kirkhoff; Eastern Prayer, Jim Marbaugh; Introduction to the Old Testament, Father John Beltans.

The fee for the program is \$7 per four-week session.



RUNNERUP PHOTO—Rules for our on-going monthly amateur photo contest call for the publication of the winning photo in the Criterion. The January winner—"Inquisitive at Two"—by Gary Poits of St. Barnabas parish appeared on the front page of our January 7th issue. The above camera study finished such a close second in the balloting that we are "bending" the rules and printing it in this week's issue. Entitled "Relaxin'," the photo was taken by John K. Stipp of St. Vincent de Paul parish, Bedford. The subject, 81-year-old Theodore "Tody" Winterhalter, who is almost blind and a life-long member of the parish, is the brother of Msgr. Herbert Winterhalter, retired priest of the Archdiocese now living in Evansville. Entries are now being received for the February contest. The subject is "Catholic Schools."



# Week's News in Brief

BY NC NEWS SERVICE

## Vatican representation up

VATICAN CITY—Participation by the Holy See in a wide range of international meetings, conventions and permanent organizations has more than trebled during the pontificate of Pope Paul VI. The Vatican announced Jan. 4 that Vatican officials or clergy, Religious and laity delegated by the Holy See attended about 185 international meetings in 1976.

## Cite Pallottine mission aid

BALTIMORE—The Pallottine Fathers, whose financial activities are being investigated by the Maryland attorney general's office, sent more than \$2 million to their missions last year, a substantial increase over previous years, according to a report they submitted to the attorney general. The amount sent last year was more than the entire amount sent between 1970 and 1975, the Pallottine's attorney, Joseph M. More of Philadelphia, verified.

## Pro-lifers invite Carters

WASHINGTON—Organizers of the March for Life, a Jan. 22 anti-abortion demonstration planned for the fourth anniversary of the U.S. Supreme Court decisions overturning most state restrictions on abortion, have invited President-elect and Mrs. Carter to speak to the marchers here. A Carter spokesman in Plains, Ga., said no decision has been made yet on whether to attend.

## Brazil tightening screws

BRASILIA, Brazil—The government has placed strong restrictions on missionary work among Brazil's Indians because of alleged subversion. The move follows a long Church-state controversy on human rights in Brazil.

## Berrigan group arrested



McClung. He said they each received a \$100 fine or 30 days in jail.

## Oppose executions on TV

WASHINGTON—Two U.S. Catholic Conference (USCC) officials, both opponents of the death penalty, are concerned that public or televised executions could make the American people more bloodthirsty and callous. The two USCC officials are Robert Beusse, secretary for communication, and Francis Butler, associate secretary for domestic social development. They made their comments in interviews after U.S. District Court Judge William Taylor in Dallas said television cameramen should be allowed to cover executions.

## Names . .

Jesuit Superior Father Pedro Arrupe will celebrate the 50th anniversary of his entry into the Society of Jesus with a Mass and a

simple "family" celebration, a spokesman said in Rome. The 69-year-old Basque priest, elected superior for life of the world's largest Religious order of men in 1965, entered the Jesuit novitiate in Spain in January, 1927, at age 19.

A 39-year-old priest with press, TV and radio as well as pastoral experience has been named to head Michigan's interdiocesan seminary in Plymouth, Mich. As rector of St. John's Provincial Seminary, Father Kenneth Untener is the youngest priest and the seminary's first alumnus to hold the post.

Cardinal William Baum of Washington has issued a statement opposing the death penalty and asking aid for victims of crime.

A funeral Mass was offered in Garrison, N.Y. Jan. 4 for Atonement Friar Samuel Cummings, 66, who died in his sleep on New Year's Eve. He had been a priest for 41 years.

## Pope visits four aging cardinals

ROME—The Church's oldest cardinal, the dean of the college of cardinals and two other elderly Roman cardinals received Pope Paul VI in their homes Jan. 9.

The string of Sunday afternoon visits to the cardinals was the second time in two days that the Pope had motored out of Vatican City and into Rome. The day before, he announced changes for the way the diocese of Rome functions in a ceremony at his cathedral, the Basilica of St. John Lateran.

After leaving the gates of the Vatican at about 5:30 p.m., Pope Paul crossed the Tiber and stopped at the apartment of Cardinal Luigi Traglia, 81, the dean of the college of cardinals.

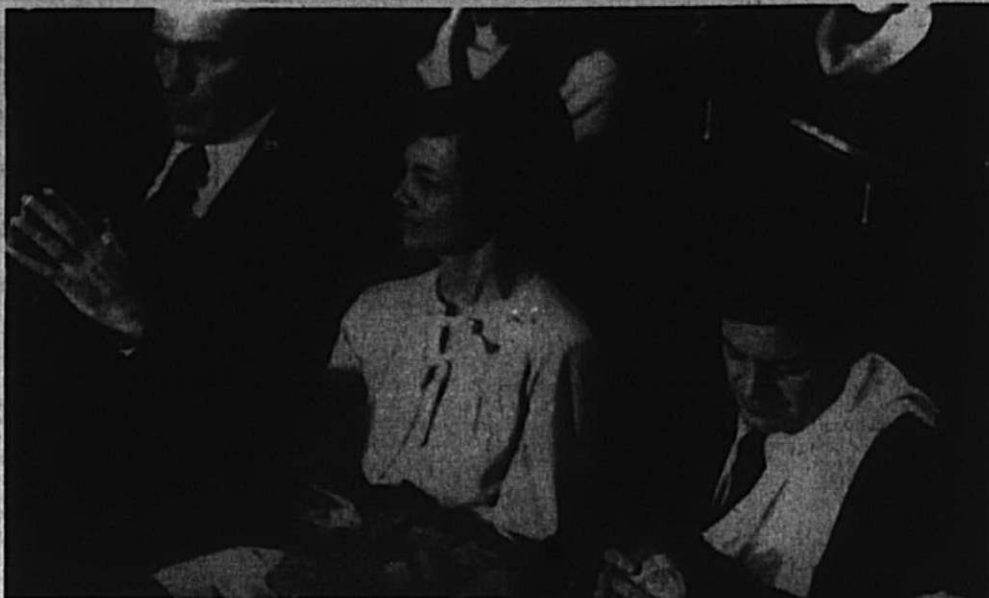
Cardinal Traglia lives on the second floor of the Cancelleria, a Renaissance place about half a mile from the Vatican which serves as headquarters of the Roman Rota, the chief appeals court of the Church.

THE POPE's next stop was at the home of Cardinal Boleslaw Filipiak, 75, on the fourth floor of the same palace. Cardinal Filipiak, who received his red hat in May was formerly the dean of the Rota.

The Pope's car again crossed the Tiber, heading toward the Vatican, and stopped at 10 Via della Conciliazione, the residence of the Church's oldest cardinal.

Pope Paul visited briefly with 92-year-old Cardinal Alberto di Jorio, former Vatican financial expert. In 1958 Pope John XXIII revived an ancient tradition on the day of his election by signaling to Archbishop Di Jorio that he would be made a cardinal.

The last stop in the hour of quick visits was to the apartment of Cardinal Alfredo Ottaviani, prefect emeritus of the Vatican's Doctrinal Congregation. The 86-year-old cardinal lives in the congregation's palace just outside the gates of Vatican City.



95TH CONGRESS BUT FAMILY FIRST—The 95th Congress may have many problems with which it will have to deal but to second-term Congressman Max Baucus (D-Mont.) his young son is a more immediate concern. Seated at left are Reps. Andrew Jacobs (D-Ind.) and his wife, Martha Keys (D-Kan.) who were married during the last session of Congress. [NC photo]

## Vocation Council organized

WASHINGTON—A National Catholic Vocation Council (NCVC) has been formed to bring together national organizations working for religious vocations. Archbishop John R. Roach of St. Paul and Minneapolis, chairman of the National Conference of Catholic Bishops' Committee on Vocations, announced formation of the council. NCVC expands the work of the National Center for Church Vocations which was founded in 1969.

## Venezuelan situation 'worse'

CARACAS, Venezuela—The general secretary of the Venezuelan Bishops' Conference has declared that his country's social problems are growing worse even though national income—mostly from oil—has reached unprecedented heights. Bishop Ovidio Perez, who is also auxiliary of Caracas, called for "true participation of the people in planning and executing policies to correct this unjust imbalance."

## In capsule form . .

Police in Detroit are holding three former students of St. Plus X and nearby Christ the Good Shepherd grade schools in connection with vandalism which caused up to \$138,000 damage at the schools. They said the teen-agers had been drinking . . . The National Labor Relations Board in Buffalo, N.Y., has allowed a priest and three nuns to join the lay teachers' union at Niagara University. The four are full time professors at the university, run by the Eastern province of the Vincentian Fathers. The Niagara University Lay Teachers Association has urged the board to exclude the four from the bargaining unit because, as Religious, they were linked with the employer and because their vow of poverty dulled their economic interests . . . More than 500 boats and small ships joined in procession through All Saints bay in Salvador, Brazil, for the 1977 blessing of the fishing fleet . . . "Did you yourself happen to attend church or synagogue in the last seven days? Forty-two percent of the 13,898 people interviewed by pollster George Gallup answered "yes" to that question, indicating that church attendance in 1976 was the highest in 18 years . . . A man from Parma, Ohio, arrested in November after refusing to leave a Baltimore abortion clinic where he was praying the rosary, has received probation in Baltimore District Court. Judge Cullen Holmes ordered the man Jack Pullan, not to return to the Hillcrest Clinic and counseling service and to pay \$10 court costs. He had pleaded not guilty to trespassing . . . Poland's bishops have warned the nation's Communist government not to try to snatch away from parents their responsibility in the education and rearing of children. In a pastoral letter read in all Polish churches Jan. 2, the bishops declared, "No socio-political system can claim to substitute itself for parents in carrying out the task of educating and rearing children."

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## THE TACKER

## Kept his promise

BY FRED W. FRIES

Did you ever hear of a "permanent acolyte?" Neither had we until we read about one in a heartwarming story which crossed the teletype during the Christmas holidays.

A man by the name of Frank Gross was accorded the honor late in December, in a ceremony at his home parish of Our Lady of Victory in Washington, D.C. Celebrant of the Mass was Bishop Edward J. Hermann of Columbus, O., a former pastor at Our Lady of Victory.

The privilege (only a handful of persons have been given the unique appointment in the world, and Gross is the first in the United States) entitles the nominee to certain privileges not enjoyed by the average altar boy, e.g., the right to distribute Communion, to expose the Blessed Sacrament for adoration and to give instructions in liturgical matters.

**WHAT QUALIFIES** Gross to be a permanent acolyte? Well, for one thing he has served week-day and Sunday Masses faithfully for, believe it or not, 80 years—that's right 80 years!

Gross, who recently turned 90, recalled in an interview that he served his first Mass in 1896—when Grover Cleveland was in the White House.

In addition to serving as acolyte, Gross, who has been a widower since 1968, is responsible for preparing the altar and the sacred vessels for Mass. This means that he must arise at 5 a.m. to get to the church in time for the daily 6 a.m. Mass.

**THE NONAGENARIAN**—a retired banker—attributes his devotion to the Mass and the Eucharist to his father.

"When I told my father 80 years ago that I wanted to be an altar boy," Gross recalled, "he gave his approval only if I promised 'to stick with it.'"

We believe that Frank Gross has kept that promise.

**CATHEDRAL BENEFACTOR**—William H. Krieg, Indianapolis attorney, recently contributed \$10,000 to the current Cathedral High School Challenge II fund campaign, school officials announced. The donation was made in memory of his parents, August F. and Augusta E. Krieg. His father August F., was a member of the original committee to raise funds for the construction of the original Cathedral High School at 14th and Meridian Sts.

**NAMES IN THE NEWS**—Karen M. Moran, a member of St. Anthony parish, Indianapolis, was among 61 freshman student nurses who were "capped" at Wishard Memorial Hospital on January 7. . . . Dana Harnish of St. Lawrence parish, Indianapolis, and a senior at St. Mary-of-the-Woods College, has been named to "Who's Who Among Students in American Universities and Colleges" . . . Frank W. Fortuna, M.D., is the new president of the medical staff at St. Francis Hospital Center . . . Charles Gleasing of St. Joan of Arc parish, Indianapolis, is a student manager for the Ravens, St. Meinrad College varsity basketball team.

**CENTENNIAL TAPES AND RECORDS AVAILABLE**—Former members of Sacred Heart parish, Indianapolis, may be interested to know that both records and tapes are still available of the music and homilies for the 1975 parish centennial liturgical celebration held in June, 1975. Persons who wish to purchase either the records or tapes may call Sacred Heart Rectory, 638-5551, for further details.

**COMBING THE PARISH BULLETINS**—Most unusual announcement: "Found in church—one set of false teeth."

## FATHER JOHN RYAN HONORED—

Father John Ryan has been named to the National Executive Board of the Boy Scouts of America. It was announced this week. He will serve as chairman of the Religious Activities Committee, which is responsible for organizing and directing retreats, days of recollection and similar spiritual programs. The committee also works with Serra International and the Knights of Columbus in promoting religious and priestly vocations. Father Ryan, who is pastor of St. Anthony Church, Indianapolis, has served as Archdiocesan Director of Scouting for many years and just completed a two-year term as chaplain for the East Central Region.

## NAMED TO COLLEGE 'WHO'S WHO'—

Four Marian College students from the Archdiocese are among 20 seniors who were named recently to "Who's Who Among Students in American Universities and Colleges" for 1977. The nominees include Vickie J. Hennessy and David M. Record, both of Indianapolis; Jerome P. Disque of Brownsburg; and Sharon A. Horan of Greensburg.

**JUBILARIAN ROUNDUP**—Tacker extends congratulations to the following couples who observed wedding anniversaries during 1976: Mr. and Mrs. Charles Giffand, 65th, St. Maurice, Napoleon; Mr. and Mrs. Leo Richter, 60th, St. Ambrose, Seymour; Mr. and Mrs. Joseph Sahm, 60th, Holy Name, Beech Grove; Mr. and Mrs. Joseph Bachman, 50th, St. Mary, Lanesville; Mr. and Mrs. Earl Beach, 50th, St. Michael, Bradford; Mr. and Mrs. John B. Qualters, 50th, St. Anthony, Indianapolis; Mr. and Mrs. Carl A. Strack, 50th, Sacred Heart, Indianapolis; Mr. and Mrs. Frank E. Kenney, 50th, Little Flower, Indianapolis; Mr. and Mrs. Clem Steinmetz, 50th, St. Martin, Yorkville; Mr. and Mrs. Lawrence Schmutte, 50th, Immaculate Heart of Mary, Indianapolis; Mr. and Mrs. Joseph Zore, 50th, Holy Trinity, Indianapolis; Mr. and Mrs. Lawrence Verberg, 50th, St. Lawrence, Indianapolis; Mr. and Mrs. George J. Putts, 50th, Cathedral [Blessed Sacrament Chapel], Indianapolis; Mr. and Mrs. Carl G. Simon, 50th, Little Flower, Indianapolis; Mr. and Mrs. Stanley Combs, Sr., 50th, St. Mary, New Albany; Mr. and Mrs. Michael Sullivan, 25th, St. Patrick, Indianapolis; and Mr. and Mrs. Max Keister, 25th, Holy Name, Beech Grove; Mr. and Mrs. Homer McKinley, 50th, Lady Perpetual Help, New Albany; Mr. and Mrs. William Garrett, 50th, St. Bridget, Indianapolis; Mr. and Mrs. Andrew Etienne, 50th, St. Paul, Tell City; Mr. and Mrs. Albert G. Weintraub, 60th, St. Vincent, Shelby County; Mr. and Mrs. Clarence Gettelfinger, 50th, St. Bernard, Frenchtown; Mr. and Mrs. Leonard J. Combs, 50th, Most Precious Blood, New Middletown; Mr. and Mrs. Joseph A. Thie, 50th, Little Flower, Indianapolis; Mr. and Mrs. Glenn D. Cartwright, 50th, St. John, Indianapolis; Mr. and Mrs. Dolan D. Seaver, 25th, St. Lawrence, Lawrenceburg; Mr. and Mrs. William J. Schantz, 50th, Little Flower, Indianapolis; Mr. and Mrs. Edward C. Grande, Sr., 50th, St. Joseph, Indianapolis; Mr. and Mrs. Theodore H. Denning, 50th, St. Meinrad; Mr. and Mrs. Edward Book, 50th, St. Michael, Bradford; Mr. and Mrs. Lawrence Schembra, 50th, St. Barnabas, Indianapolis; Mr. and Mrs. Harry Rosengarten, 50th, St. Bernadette, Indianapolis; Mr. and Mrs. Joseph Walz, 65th, St. Paul, Sellersburg; Mr. and Mrs. Cornelius Howe, 50th, St. James, Indianapolis; Mr. and Mrs. Primo Bernardon, 50th, Christ the King, Indianapolis; Mr. and Mrs. Herbert Hermes, 65th, St. Mary, Greensburg; Mr. and Mrs. Frank Bryan, 50th, Assumption, Indianapolis; Mr. and Mrs. Joseph F. Pardleek, 50th, Holy Family, Richmond; Mr. and Mrs. Earl J. Lovell, 50th, St. Philip Neri, Indianapolis.

? WHO ? WHAT ? WHERE ? WHEN ? WHO ? WHAT ?

## ACTIVITIES CALENDAR

? WHERE ? WHEN ? WHO ? WHAT ? WHERE ? WHEN ?

## JANUARY 15

The "Fifth Wheelers 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; 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 16

The last of a series of discussions on "The Church and the Catholic" will be held at St. Mary's parish in Aurora. Sunday's discussion will focus on the role of the Bishops nationwide and in Indiana.

Open House at Our Lady of Grace Academy, Beech Grove, will be held from 1:30 to 4:30 p.m. for prospective students, their parents and friends.

The Legion of Mary Comilum scheduled for last Sunday at St. Peter and Paul Cathedral has been rescheduled for Jan. 16 at 2 p.m.

## 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.

## JANUARY 20

Part one of the Pre-Cana Conference for Engaged Couples will be held from 7:15 until 10 p.m. at Providence High School, Clarksville. The second half will be held Sunday, Jan. 23.

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## JANUARY 21

Members of the St. Vincent Hospital Guild are invited to a Pitch-In Salad Luncheon at 10 a.m. at the home of Mrs. Robert K. Smith, 391 Patricia Court, Carmel. Each member should bring a hot or cold salad.

Guest speaker at the Luncheon will be Mrs. Jane McKinney, registered dietitian and customer services manager for Stark Wetzel, Inc.

## JANUARY 23

The Catholic Daughters of America will have a White Elephant Sale at 1:30 p.m. at the apartment of Helen O'Gara, 6451 N. Hoover

## Fr. Diekmann, noted liturgist, wins top award

SAN ANTONIO, Tex. — Benedictine Father Godfrey Diekmann of St. John's Abbey, Collegeville, Minn., received the top award of the North American Academy of Liturgy during the NAAL's meeting here in early January.

Father Diekmann, a long-time associate of the American liturgical journal, *Worship*, was cited by the more than 100 American and Canadian liturgists for "distinguished contributions to liturgical and ecumenical studies."

Twenty years ago Father Edwin Sahm announced a long-range program to improve the quality of church music in the Archdiocese.

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religious education program. The second of six sessions will be held on three alternate dates, Jan. 23, 25 and 26. The topic will be "The Christian Life, the Life of Service." The program held at the parish hall is open to all. On Jan. 23 the program will be held from 10 a.m. to 11:20 a.m., on Jan. 25 and 26 from 7:15 p.m. to 8:45 p.m.

reservations may be made by phone, 839-6043.

## SOCIALS

**MONDAY:** St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secina High School Cafeteria, 6 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** K of C Council #437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip parish hall at 3 p.m.

## FEBRUARY 5

St. Susanna parish at Plainfield will sponsor a Smorgasbord and Sweetheart Dance at the Westside K of C, 220 Country Club Road, Indianapolis. Reservations for the Smorgasbord must be made by Jan. 30 by calling 839-9443. The charge is \$5.50 per person with serving from 7 to 9 p.m. The Dance is \$7 per couple. Tickets may be purchased at the door or

## Registration Form for Religious Studies Program

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## Commentary

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

### Discipline

To favor equal rights for women is one topic. To favor the amendment currently facing the Indiana legislature is quite another.

To know what is good and right and to carry it out is one thing. To choose any means whatever without regard to how or at what cost to obtain that good and right is something else.

There are problems with ERA as it now exists. It has been suggested, for example, that legislation already exists which protects the rights of women to receive equal treatment under the law. On the other hand, it has been suggested that one cannot read the future and worry about the negative that might result in view of the positive that is obviously going to result. It has been suggested that ERA will effectively outlaw any anti-abortion legislation and will prevent even private hospitals and doctors and nurses from refusing to provide abortion on demand.

Not to be concerned about the possibilities of such legislation is irresponsible. It is unreasonable and undisciplined to correct one injustice by

allowing it to create another worse injustice. ERA means providing a legal solution to a problem that is not only legal but also moral. Not to consider all the consequences would be a terrible disregard for future society. An informed opinion on ERA must consider, therefore, not only the good that may be derived but also the bad that may occur. The law that is drawn up to correct the bad must be the best that can possibly be drawn up and not some hastily put together, well-meaning but shallow phrase expressing the right but ignoring the process of law.

The main problem with ERA is not the amendment itself. It is the band wagon approach used by proponents and opponents, the emotional outbursts of self-appointed spokesmen who can't see beyond their own private demands. The case for or against ERA should be settled by legislators who do their homework and write the laws. It is for knowledgeable, informed people to work out in a disciplined and analytical approach. It cannot be left in the hands of the naive and self-righteous.—T.W.

## Letters to the Editor

### Craney suggests ERA threatens Right to Life movement

To the Editor:

The ERA, if ratified by four more states, would deny the unborn their right to life, and drastically weaken the effects of a Human Life Amendment.

At present, abortion is legal only because the Supreme Court says it is. However, the court can, and should, reverse its decision. Under ERA, such reversal may not be possible.

Many contend that abortion is not an issue of ERA, since men cannot bear children. But it is exactly because

men cannot bear children that abortion is an issue of ERA. Certain women demand the same freedom from the consequences of sex that a man enjoys. Unlike a man, a woman may become pregnant, and will have to suffer the discomfort and indignity of growing large with child. In addition, she would very likely undergo much pain during childbirth and be "saddled" with an unwanted child for years.

THESE WOMEN DEMAND the right

to be free of pregnancy and childbirth—just as a man is free. The one and only answer is abortion. Under ERA, it must be allowed. To do otherwise would be discriminatory to those women who demand total equality with men in all ways. Indeed, Betty Friedan, founder of the National Organization of Women, when asked about the relationship of ERA to abortion, said: "As for reliance on future Supreme Court (decisions), that's the reason we need ERA."

U.S. Sen. (Ret.) Sam J. Ervin, Jr., in a Dec. 14, 1976 letter says: "Since men cannot be compelled to have children, the only way (by law) to place women on an equal basis is to give them the right to abortion to keep from having children."

In testimony before the Indiana House and Senate Hearing on ERA, Jan. 4, 1977, Prof. Charles Rice, Notre Dame Law School said: "One devastating likely effect of ERA would be on laws banning conscience clauses that protect doctors and nurses from being coerced to participate in abortions. ERA would very likely prevent the States from affording this protection to the con-

(Continued on Page 6)

### 'ERA is dangerous,' says Mrs. Wendt

To the Editor:

Re: Sister Palmira Perea's ERA plea in your Dec. 24 issue.

The simple wording contained in this equal rights document is dangerous. It was either drawn up by a group of morons or an insidious cluster of persons seeking to seduce their followers.

Already we are being spoon fed bits of equal rights. The Supreme Court has ruled out pregnancy leave and pay. The proponents are screaming 'foul' and charging discrimination on the grounds that males get vasectomies. This operation may be performed in a doctor's office on a Saturday morning, and the man can be back to work on Monday. These gung-ho proponents of ERA know this, but they have to placate these pregnant working women.

The new social security ruling makes it illegal for a divorced wife to enter a claim for a share of her former spouse's social security when he dies. It is beside the point that she and her former husband had been married 25 years or more when he decides he wants a divorce. The wife is usually untrained as she has made a career of home-making. She is too old for the modern job market even if she has some skills. She probably stunted in order for her former husband to pay his share for their social security retirement fund.

Equal rights are being enjoyed by a segment of bed-hoppers who now have abortions to cover up the facts. Another group are the sports minded. They may join the 'boys' in contact sports. Whoopie!

I can just hear the denials when the proponents of ERA read this letter. So be it! Facts are facts.

The prostitutes and the pimps are clamoring for the passage of the Equal Rights Amendment. They need it to prove that they are being

one's personal sanctification before God in the context of the Church. To be Catholic means to belong to Church. There is something sorely missing in our lives as Catholics if we try to circumvent our responsibility to Church.

In the example the reader gave—the paralytic and those who accused Jesus of blasphemy—there is an element of the importance of the community, the Church. The amazing thing about the scriptural paralytic, of course, is that he relied on his friends to bring him to Jesus to seek forgiveness. The paralytic's faith was not the only faith that impressed Jesus. The faith of the paralytic's friends who brought him into the

house was likewise an impressive thing. This is Church. Jesus worked a miracle of forgiveness of sins in his Church.

The Pharisees who accused Jesus of blaspheming knew that only God could forgive sins. Jesus seemed to be setting himself up outside the law. Not so. When Jesus forgave sins and worked miracles, he always insisted that the one who was forgiven and cured return to the synagogue to show himself to the priest. The priest in Judaism was the only one who could verify the cure. Jesus submitted himself to the needs of Church in this respect. At least he recognized the need for order in this action.

In the sacrament of penance it is the

forgiveness of the whole Church which we receive. Church includes God, Son, Spirit, and the whole family of man in heaven and on earth. My sins affect my ability to be able to relate to God and man. Only God can forgive me from the eternal effects of my sins. I do not live in isolation from God or man. The good that I do also affects my relationships with God and man. To say that I only need God's forgiveness suggests that there might not be a need for the sacrament for the Church does teach us that we have God's forgiveness once we are sorry. Why then the requirement for the sacrament?

[To be continued]

## LIVING THE QUESTIONS

# Penance offers more than humanitarianism

BY FR. THOMAS WIDNER

An out of state reader recently wrote to me with some comments concerning the sacrament of penance. The reader objected to observations which I made in an earlier column concerning the need to be forgiven "by our neighbor as well as our God." I am taking part of her letter out of context. She stated, "Christ forgives us in the sacrament of penance, which he instituted, and I don't have to spend my life on a humanitarian plane which leaves Christ out of his own sacrament . . . What radical help do we obtain in forgiveness from humanity? I can tell my next door neighbor that I'm sorry, but I want to tell God, too. What about the paralytic, and the people who told Jesus he blasphemed, or thought it anyway, because he forgave sins?"

I believe that this reader makes a good point. The sacrament of penance is not a humanitarian endeavor. In saying one needs the forgiveness of the one sinned against, I perhaps did not say enough. If that's all there were to the sacrament of penance, it would be a most unnecessary sacrament, indeed—or at least just a superfluous structure.

The problem, I believe, is an understanding of the concept of Church rather than an understanding of the concept of sin or forgiveness. Many people today are coming to grips with their own direct, personal relationship with God. In doing so, however, they sometimes forget their relationship with Church.

The two relationships work together. It is not enough to recognize one's personal sanctification before God. The Catholic has to recognize

BY MSGR. GEORGE G. HIGGINS

"Would Mary have sent Baby Jesus to a day care center?"

Nicholas von Hoffman, a journalist who knows how to capture the reader's attention with a catchy lead, asked this rhetorical question in a post-Christmas column warning against "bureaucratizing" childhood through a government-run day care program. He answered his own loaded question with an equally loaded answer. He said Mary might have sent Jesus to a day care center "if she were with us this Christmas and she was a career woman out there in the market place battling for a pay check right along with Joseph."

Score one against those misguided career women, however few or many, who disdain the role of motherhood.

THERE IS ANOTHER way, however, of responding to von Hoffman's question. A colleague of mine suggested this alternative as we were scanning von Hoffman's column at breakfast on Dec. 27. "Yes," he said, "Mary might well have sent Baby Jesus to a day care center if, for any one of a dozen socio-economic reasons beyond her control she had been compelled to enter the labor market and had no place else to leave the infant while she was away from her home in Nazareth."

The latter answer is much more realistic in today's terms than von Hoffman's too facile polemic against that segment of the women's liberation movement which is clamoring for day care centers "not for the benefit of the child, but only the mother and father who don't want to or can't take care of their offspring."

His concluding advice to women of this type (and to men who agree with them) is right on target. "Don't knock it," he says, "until you can come up with a substitute. Certainly we need

the role models of women Supreme Court Justices and women in other power, prestige positions, but the role of mother in the Holy Family isn't without honor either."

That's true. But in fairness to those poverty-stricken women who, for reasons completely beyond their control, are compelled to enter the labor market and, in the absence of an extended family system have no one at home to take care of their children von Hoffman might have added: "Don't knock day care until you can come up with a substitute."

ALTHOUGH ONE WOULD never guess it from reading von Hoffman's otherwise excellent column, the fact is that "emancipated" anti-motherhood feminists are not the only or even the principal advocates of an adequate day care program in the United States, nor would they be its principal beneficiaries. Millions of poor women who fully agree with von Hoffman's basic thesis of the importance of "mothering" and would much prefer to stay at home with their children are unable to do so. The kind of day care legislation being advocated by men like Vice President-elect Walter Mondale, for example, is aimed at relieving the plight of these unfortunate women.

Von Hoffman is correct, of course, in saying that institutionalized day care is a miserably poor substitute for "mothering" in the home. On the other hand, in the absence of an adequate day care program, millions of children will receive no care at all and will be left to fend for themselves. This is precisely why many Catholic schools and other Catholic agencies in poor neighborhoods have established day care centers under religious auspices.

In all fairness, it should be noted that von Hoffman points to other ways of handling this problem. These include "according wives and mothers Social Security protection even if they don't work outside the home; universal child allotments; and perhaps the novel idea of one job [decently paid] per every two parents . . ."

He says nothing about the hundreds of thousands of homes in which there is only one parent; namely, a widowed, divorced or deserted mother. In any event, the above suggestions are excellent and should be strongly supported by every means at our disposal. I seriously doubt, however, that von Hoffman really expects any of them to be adopted within the near future. I know I don't.

MOREOVER THE RECORD will show that many of those (not von Hoffman of course) who are opposed to day care and, specifically, to Mondale's Child Care bill are equally opposed to the far-reaching social and

economic changes which alone can reduce the need for day care legislation.

I have the uneasy feeling that some of these people will make political hay out of von Hoffman's column and that, with or without his approval, will use it as a club against decent men like Walter Mondale who, because of their commitment to family values, are seriously trying to solve this real and complicated problem. I hope I am wrong, but, knowing something about the heavy-handed tactics of certain right-wing groups which are leading the opposition to Mondale's Child Care bill, I am prepared for the worst.

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## Holy custom reaffirmed

BY JOHN MUTHIG

VATICAN CITY—Pope Paul VI has reaffirmed the traditional Catholic practice of infant Baptism, calling it a "holy custom."

At the same time, the Pope urged baptized adults to make a serious, formal study in their parishes of what their Baptism should mean.

"Church law and practice have introduced the holy custom of infant Baptism," the Pope told a general audience here.

"The period of preparation called the catechumenate which in pagan times preceded Baptism is entered into now only in a liturgical way in the baptismal rite."

"But in the social environment of today, this method of preparation must be completed by a post-baptismal instruction and initiation into a style of life which is distinctly Christian."

ATTENDING THE PAPAL audience were about 1,000 bishops, priests, Religious and laity from around the world who participate in the neo-catechumenal community movement, an intense parish-based course in Christian life and belief for those already baptized.

The movement has sprung up especially in Latin America, Spain, Portugal and Italy.

Some Catholic theologians and liturgical scholars in recent years have suggested that the custom of infant Baptism should be reexamined. Some have theorized that by delaying Baptism and demanding a period of catechumenate or religious preparation before reception of the sacrament, the Church would have fewer nominal Catholics but more strongly committed ones.

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## 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.



\* WHEN DID YOU FIRST START LOSING CONTROL OF THE CHILDREN ? \*



## Remember them in your prayers

**BRADFORD**  
† DAVID L. SMITH, 67, St. Michael, Jan. 7. Husband of Nellie Scherer Smith.

**CHARLESTOWN**  
† JAMES THOMAS HAMILTON, 66, St. Michael, Jan. 4. Husband of Ruby; father of Steve A. Hamilton of Morehead, Ky.; and Tom W. Hamilton of Shelbyville, Ky.; brother of Fred J. Hamilton of Louisville, Ky.; and Catherine Crittenden of Elizabethtown, Ky.

**FLOYDS KNOBS**  
† MARIE G. WALKER, 72, St. Mary-of-the-Knobs, Jan. 10. Mother of Fred E. Walker, Jr., of Floyds Knobs; Patty Cox of Lexington, Ky.; Martha Ramona of Cincinnati, Ohio; and Doris Kron of Jeffersonville; sister of Eva Cash of Louisville, Ky.

**INDIANAPOLIS**  
† SALVATOR M. MULINARO, 54, Holy Name, Jan. 5. Father of Patty Crane, Tom and Mike Mulinaro; brother of Angie Mulinaro, Mary Swift, Patricia Chase, Jo Anne Ingle, Roy, John, Guy, Joe and Tony Mulinaro.

† OTTO B. HORMUTH, 75, St. Andrew, Jan. 5. Brother of Eva Laugel and Ozzie Hormuth.

† MARIE ARSZMAN, 71, Holy Spirit, Jan. 7. Wife of Edward J.; mother of Dolores Young; step-mother of Joan Funke.

† JOSEPHINE D. BREDELL, 81, St. Lawrence, Jan. 6. Sister of John J. Dillon, Kathryn J. Lynch and Helen Sanders.

† ALTHA HEARNE, 82, St. Simon, Jan. 6. Mother of Viola Miller; sister of Mary Copley and Alva Russell.

† LOTTIE R. LEIGH, 87, Sacred Heart, Jan. 6. Mother of Lee Mitchell.

† MARION S. McGRATH, 85, Holy Spirit, Jan. 6. Father of Jack S. and Richard J. McGrath.

† FRANCIS P. MELLON, 85, Holy Spirit, Jan. 6. Husband of Hazel; stepfather of George E. and Earl L. Powers.

† HARRY WISSEL, 86, St. Paul Hermitage Chapel, Jan. 8. Father of Ann Ottenbacher and Margaret Newell; brother of Helen Carens.

† WALTER FRICK, 86, Augustine Home Chapel, Jan. 8. Brother of Helen Peterson.

† JOSEPH P. TYMAN, Sr., 69, St. Thomas Aquinas, Jan. 10. Husband of Grace; father of Mary V. Linder, Kathleen, John H., Patrick M., Michael J. and Elizabeth Clark.

† PHILIP A. JARDINA, 81, Holy Rosary, Jan. 10. Husband of Rose; brother of Anna Filicchio, Lena, Rose, Frank, Tony and Fred Jardina.

† ELROY W. LYONS, 82, St. Matthew, Jan. 10. Husband of Nellie; father of Robert; brother of Betty Davidson.

† HOWARD HUMPHREY, 69, St. Bridget, Jan. 10. Husband of Lucille; father of Barbara Howard; stepfather of Dorothy Barbee, Bertha Lange, Elvora Slaughter, Lurenia McCoy and James McCoy.

† ARTHUR R. TAYLOR, 60, Little Flower, Jan. 10. Husband of Loretta; father of Maribeth Ransel, Sister Rosanne Taylor, O.S.F., Richard L., Thomas J. and John S. Taylor; son of Mr. and Mrs. Harley C. Taylor; brother of Marcia Tucker and Paul A. Taylor.

† FRANK SPELLER, 76, St. Paul Hermitage Chapel, Jan. 10. No immediate survivors.

**JEFFERSONVILLE**  
† MAY T. STATION McCORMICK, 88, St. Augustine, Jan. 4. Mother of Robert McCormick of Oakland, Calif.; Richard McCormick of Norwalk, Calif.; Michael McCormick of Mequon, Wis.; Dr. Paul B. McCormick of New Albany; Dorothy McCarty of Manchester, Mo.; and Agnes A. Brennan of Madeira, Fla.

† FRANCES E. CARROLL, 71, St. Augustine, Jan. 5. Sister of Anna Marie, Margaret, Bernice, and Pat Carroll, and Jean Marie Carter, all of Jeffersonville.

† RAYMOND J. DOLAN, 78, St. Augustine, Jan. 10. Father of John Dolan of New Albany; and

Mrs. Roy Beal and Mrs. William Kim, both of Jeffersonville; brother of Ethel Ringo of Jeffersonville; and Margaret Wheatley of Louisville, Ky.

**MORRIS**  
† RUSSELL A. ROBBINS, Sr., 65, St. Anthony, Jan. 1. Husband of Martha; father of Donald of Norristown, Pa.; Russell Jr. of Indianapolis; and Anna Della Jones of Pace, W. Va.

**NEW ALBANY**  
† JOSEPHINE TOBY HERBST, 85, Our Lady of Perpetual Help, Jan. 4. Mother of William Herbst of Huntington, W. Va.; John H. Herbst, Helen Herbst, Josephine Schroder, and Mary Freiberg, all of New Albany; and Rosalie Jeffers of Louisville, Ky.; sister of Henry Toby of New Albany.

† GEORGE H. LITKENHOUS, 84, St. Mary, Jan. 5. Husband of Mary; father of Louis Litkenhaus of New Albany; and Mary Louise Lehner of Floyds Knobs; brother of Minnie Litkenhaus of Clarksville.

**RICHMOND**  
† CLAUD C. WAY, 72, St. Mary, Jan. 5. Husband of Zella; father of Robert Way of Ft. Wayne and Betty Ringo of Trotwood, O.; brother of Mary D. Hart and Gaynelle Goodwin, both of Richmond.

† DAVID A. KLINE, 36, St. Mary, Jan. 2. Father of David and Monica Kline, both of New Castle; son of Mr. and Mrs. Elzie Kline of Richmond; brother of Mrs. Duane Bissell of Richmond; grandson of Mollie Kline of Richmond.

† EVERETT J. TITUS, 74, St. Andrew, Jan. 6. Husband of Thelma; stepfather of Mrs. Lloyd Jones of Eaton, O., and Max Winget of Trenton, N.J.; brother of Martha Ballinger of Richmond and Frances Morgan of Raleigh, N.C.

**SELLERSBURG**  
† CLARENCE A. BOTTORFF, Sr., 81, St. Paul, Jan. 7. Husband of Catherine; father of Clarence Bottorff, Jr., of Jeffersonville; Mary E. Kaelin of Madison; and Martha A. Helton of Sellersburg.

**TELL CITY**  
† CATHERINE R. KESSANS, 87, St. Paul, Jan. 3. Mother of Raymond Kessans and Mary Northen of Tell City; Marie Lamkin of Rockport and Zelma Keith of Mt. Vernon; sister of Andrew Gramelspacher, Isabel Ernst and Margaret Brinkneader, all of Tell City.

† EARL J. KLEEMAN, 59, St. Paul, Jan. 3. Husband of Helen; father of Joseph Kleeman and Trudy Powell of Indianapolis; Judy Sumner of Evansville; Kenneth, James and Paul Kleeman of Tell City; brother of Walter and Martin Kleeman, Pauline Dauby and Minnie Miller, all of Tell City; Nettie Cummesky of San Rafael, Calif.; Teresa Beam of Louisville and Agnes Glenn of Cannelton.

**TERRE HAUTE**  
† CECILIA M. MASSER, 87, St. Joseph, Jan. 4. Wife of Albert J.; mother of Albert A. of Mooresville and Janice Murray of Terre Haute; sister of Sal D. Katores of Indianapolis.

† MILLIE M. LUBBENHUSEN, 63, St. Benedict, Jan. 5. Mother of Eleanor Odening, Magdalen Allen, Helen Stewart and Arthur Lubbenhuse, all of Terre Haute; Robert E. Guthrie, Oia., and Joseph of Midland, Mich.; sister of Plus Oser of Ferdinand, Ind.

† MARIE A. McCULLOUGH, 78, St. Margaret Mary, Jan. 6. Mother of Mrs. William Kennedy of Salina, Calif.; Lois Smith of Minneapolis; Thomas E. of Monterey, Calif.; and William J. of Palo Alto, Calif.; sister of Maybelle Smith of Indianapolis and Mrs. Gordon Weimer of Cincinnati.

† JOHN PAPINCHOCK, 70, Jan. 8. Father of Roberta Cazzell of Terre Haute; brother of Anna Burt, Mary Gailion, Helen Niece and Patrick Papinchock, of Terre Haute; Sophie Frazie of Bainbridge, Ind.; and Nick Papinchock of Chicago.

† GLENN COLLISTER, 79, St. Patrick, Jan. 8. Father of Martha Rauch of San Jose, Calif., and Joan Somes of Wichita, Kans.

† JOSEPH MICHKI, 70, Sacred Heart, Jan. 8. Husband of Minnie; father of Stephen J. at home; Joseph A. of Sheppard Air Force Base, Tex.; Mary Ann Taylor of Summersville, S.C.; brother of Louis of Terre Haute; John of Staunton, Ill.; William of Rockville and Teresa Kropla of Decatur, Ill.



"SINK IT, SCOTT"—Though only five, Scott Sheridan isn't daunted by a basketball that is almost as big as himself. Scott is participating in a basketball program for boys of all ages at St. John the Baptist School in Yonkers, N.Y. Since many of the boys are small, scoring is not a big factor and a high-scoring game might wind up at 4-2. [NC photo by Chris Sheridan]

## 62 from Archdiocese make Marian College Dean's List

Sixty-two Archdiocesan students are among the 108 attending Marian College who were named to the Dean's List for academic achievement during the past semester. Included in the group are 18 who scored perfect 4.0 averages.

Indianapolis students with perfect grades are: Pansy Anita Byers, Beth Ann Kreuzman, Mary Jo Kuehr, Frances Long, Karen A. Osburn, Patricia M. Pekarek, Cindy Sue Schroeder, Beth Servey, Nancy Stark, Mary Frances Wells, Joan F. Zappia and Anthony Zappia.

**OTHER ARCHDIOCESAN** students with 4.0 grades are:

Robert J. Blankman, Greensburg; James P. Fohl, Brookville; Sister Joanita Koors, Greensburg; Joseph U. Merkel, Batesville; Mary H. Rihm, Cambridge City; and Diane L. Stier, Columbus.

Also on the Dean's List from Indianapolis:

James Lerner, Kevin Canull, Deborah Kay Watt, Virginia B. Donaldson, David Zapp, Cecilia Rikke, Thelma F. Waddell, Martin Sebastian, John A. Werle, Ronald Dye, Sharon McCarthy, Barbara L. Knarr, Lea Marie Liana, Sherman

Crouch, David J. Bethuram, Tamara Katherine Koss, Karen Beckerich, James Stout, Kathleen Sullivan, Teresa A. Jansen, Vickie J. Hennessy, Margaret L. Sheehan, Lela J. Pate, Christopher Miller, Catherine A. Curry, and Mary Martin Awbray.

**OTHER** Archdiocesan students on the Dean's List include:

Margaret I. Wilhelm and Mary C. Wilhelm, Lawrenceburg; Jerome P. Disque, Brownstown;

Sharon Ann Horan and Kathleen L. Redelman, Greensburg; Frank J. Pangallo, Greenwood; Julia K. Miner, Shelbyville; Susan D. Sommer, Madison; M. Elaine Bachman, Tina Rae Miller and Cheryl Dally, Clarksville; William Rittenman, Franklin; Tammy Joan Belssel, Nashville; Mary Beth Simmermeyer, Oldenburg; Stephen R. Graf, Sunman; Lynne M. Holzhausen, Greenfield; Donna Sue Hubbard, Columbus; and Ronald W. Meyer, Guilford.

## Plan Worship Institute

**BALTIMORE**—The fourth annual North American Institute on Worship and Music on the theme, "Ministries in Parish Worship," is to be held here at St. Mary's seminary and University July 10-17 and at St. Thomas seminary, Kenmore, Wash., June 19-26.

Participants in both programs are to include:

—Father Carey Landry, a priest of the Lafayette, La., diocese, who has recorded six collections of original songs, including the "Hi God" program, a method of religious education for

children;

—Joe Wise, composer of "Gonna Sing My Lord," and nine record albums, two of which were nominated for Grammy awards;

—Bernard Huijbers, a former Jesuit priest who lectures on liturgy at the Amsterdam Conservatory and the Dutch Institute of Catholic Church music;

—Father James Dallen of the theology faculty of Rosemont College in Philadelphia.

The program will focus on explicit involvement of members of other faiths.

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# Traveling a way of life for Gallo

BY HENRIETTA THORNTON

BLOOMINGTON, Ind. — Since being elected national president of the Catholic Youth Organization (CYO) in November of 1975, Gregory A. Gallo has done a lot of traveling and met a lot of people.

Gallo, the son of Mr. and Mrs. Al Gallo of

Bloomington, says he also has "learned a lot." He was elected national president at the San Antonio, Tex., convention of CYO and his two-year term will end when a new president is elected at the Niagara Falls, N.Y., convention next November. He will not be eligible to run again.

"I'll be too old," he said.

"You can run for office if in high school or no older than 18 years and no more than a freshman in college. I'm 19 now." Gallo attended the University of Dayton in Ohio and his interest is in the public relations field. Currently he is staying out a semester and working but his goal is to start back at the university in the fall.

honor to help the CYO," he said. "It has been a good educational experience. I've learned many new things and met many, many people."

Gallo served as president of the Bloomington CYO 1973-74 and as vice-president of the Indianapolis Archdiocese CYO 1974-75.

## CYO NOTES

Contestants will be notified regarding their procedures in the 1977 Junior Style Show. The show is scheduled for Sunday, Jan. 23, at Holy Name.

Entry blanks for the 1977 St. Joan of Arc Volleyball Tourney have been mailed and are due in the CYO Office by Feb. 2. Entry blanks for the 1977 Junior Volleyball League are due Feb. 16.

Entry blanks for the 1977 Archdiocesan Science Fair must be returned to the CYO Office by Monday, Jan. 7.

Entry blanks for the Cadet Solo and Ensemble (vocal and instrumental) Divisions and the Piano Auditions for the CYO Music Contest are due Feb. 3.

Youth Council President Maria Cantwell announced plans for the next meeting, Monday, Jan. 17, at 7:30 p.m. in the CYO Office. Candidates for Archdiocesan Youth Council offices will be nominated.

The CYO Priest's Advisory Committee meet Thursday, Jan. 27 at 8 p.m. in the CYO Office.

## CYO tourney to begin

CYO Executive Director, Bill Kuntz, has announced details for Post-Season Basketball tourney drawings.

Cadet "A" and Junior-Senior Deanery Tournaments will be drawn today, Friday, Jan. 14, at 4 p.m. in the CYO Office.

Entries for the Holy Spirit Freshman - Sophomore Tourney, Holy Cross 56 "A" Tourney, Little Flower 56 "B" Tourney and Our Lady of Lourdes Cadet "B" Tourney are due in the CYO Office by Wednesday, Jan. 19. Drawings for all four tourneys will be held Friday, Jan. 21, at 4 p.m. in the CYO Office. All coaches are invited to attend the drawings.

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THE NATIONAL CYO helps establish spiritual, cultural, athletic and social programs for young people of high school age.

Gallo was in Jackson Hole, Wyo., a couple of months ago and helped start a Christian Awareness Program, which was new there. The program does exist in the Midwest but it is new out there, according to Gallo.

He is going to San Francisco in a couple of weeks. He already has been to New York City, Atlanta, Washington, D.C., Denver, Virginia Beach, Va., and Detroit on CYO business.

"I'VE MADE closer trips, too," he said, "but a lot of my work has to do with building up programs in the West."

His CYO travels are financed by the national organization. "I consider myself very lucky to have the

## Ad Altare Dei to be awarded in February

The Ad Altare Dei and Pope Pius XII Emblems will be presented by Archbishop George J. Biskup on Sunday, Feb. 6, at 2 p.m. in SS. Peter and Paul Cathedral. Troop leaders are to send in the names of the boys who will receive these emblems by Jan. 26, to Father John Ryan, c/o CYO Office, 1502 W. 18th St., Indianapolis 46202.

Award recipients are to meet in the Blessed Sacrament Chapel by 1:30 p.m. the day of the ceremony.

The Board of Review will be conducted at the CYO Office on Sunday, Jan. 23, and Sunday, Jan. 30, from 2 to 4 p.m. for candidates in the Crossroads of America Council area.

## BASKETBALL STANDINGS

CYO BASKETBALL  
(As of Jan. 8 and Jan. 9)

DIVISION I—St. Malachi 6-1; Mt. Carmel "A" 4-3; St. Monica 4-3; St. Christopher 3-1; St. Susanna 3-4; St. Gabriel 2-5; Holy Trinity 0-7.

DIVISION II—St. Andrew 5-2; St. Pius X 5-2; Mt. Carmel "B" 5-2; St. Matthew 5-2; St. Bernardette 4-3; St. Joan of Arc 2-5; St. Simon 0-7.

DIVISION III—St. Philip Neri 7-0; Holy Spirit 6-2; Immaculate Heart 5-2; Our Lady of Lourdes 5-2; Little Flower 3-4; Sacred Heart 2-5; St. Ann 1-6.

DIVISION IV—St. Catherine 7-0; Holy Name 6-1; St. Jude 5-2; St. Mark 4-3; St. James 3-4; St. Roch 2-5; St. Barnabas 1-6; Nativity 0-7.

FRESHMAN-SOPHOMORE

DIVISION I—Mt. Carmel "A" 6-0; St. Pius X 5-1; St. Simon 5-1; St. Joan of Arc 3-3; St. Luke 3-3; Holy Trinity 1-5; St. Malachi 1-5; St. Matthew 0-5.

DIVISION II—Holy Spirit 5-1; St. Philip Neri 5-1; St. Andrew 5-1; Little Flower 4-2; Our Lady of Lourdes 2-4; Mt. Carmel 2-4; Miramar Club 1-5; St. Lawrence "A" 1-5.

DIVISION III—St. Catherine 5-1; St. Mark 5-1; St. Ann 5-1; St. Thomas More 4-2; Holy Name 2-4; St. James 2-4; St. Lawrence "B" 1-5; St. Philip Neri 0-5.

CADET "A"

DIVISION I—St. Pius X 7-0; Holy Spirit 6-1; St. Rita 5-2; Little Flower 4-3; Holy Name 3-4; St. Jude 3-4; Central Catholic 2-5; St. Simon 2-5; St. Michael 1-6.

DIVISION II—St. Andrew 7-0; St. Philip Neri 6-2; Our Lady of Lourdes 4-3; Christ the King 3-4; St. Barnabas 3-4; St. Luke 3-4; Mt. Carmel 2-5; Immaculate Heart 1-6; St. Lawrence 0-7.

DIVISION III—St. Christopher 6-1; St. Malachi 5-1; St. Roch 5-1; St. Monica 5-2; St. Joan of Arc 3-3; St. Thomas 3-3; St. Matthew 2-5; St. Gabriel 0-8; St. Mark 0-8.

DIVISION IV—All Saints 6-0; St.

Ann 5-1; Holy Cross 4-2; Nativity 4-2; St. Bernardette 3-3; Our Lady of Greenwood 2-4; Holy Angels 0-8; St. Susanna 0-8.

CADET "B"

DIVISION I—St. Michael "B" 6-0; St. Thomas 5-1; St. Monica 4-2; St. Joan of Arc 4-2; St. Christopher 3-3; St. Gabriel 2-4; Immaculate Heart (Blue) 1-5; St. Luke "B" 1-5.

DIVISION II—St. Ann 6-0; St. Roch 5-1; Central Catholic "B" 5-1; Our Lady of Lourdes 4-2; St. Barnabas 4-2; St. Philip Neri 4-2; St. Jude 1-5; St. Rita 1-5; Holy Name 2-4.

DIVISION III—St. Andrew 6-0; St. Lawrence 5-1; St. Pius X (Gold) 4-2; Little Flower (Blue) 3-3; Mt. Carmel 2-4; St. Matthew 2-4; St. Simon 2-4; Christ the King 1-6.

DIVISION IV—Central Catholic "C" 5-1; Little Flower (Gold) 5-1; St. Mark 5-1; St. Michael "C" 3-3; Immaculate Heart (White) 2-4; St. Pius X (White) 2-4; Our Lady of Greenwood 1-5; St. Luke "C" 1-5; Central Catholic "D" 0-8.

"58 B"

DIVISION I—St. Christopher 6-0; Mt. Carmel 4-1; St. Joan of Arc 4-1; St. Michael 3-2; St. Thomas 3-2; St. Gabriel 1-4; St. Monica 1-5; Our Lady of Greenwood 1-5; St. Malachi 0-6.

DIVISION II—St. Luke "B" 5-0; Immaculate Heart (Blue) 4-1; Holy Spirit 4-2; St. Pius X (Gold) 4-2; Little Flower 3-2; St. Matthew 2-3; St. Lawrence "B" 2-4; St. Simon 1-3; St. Andrew 0-6.

DIVISION III—St. Barnabas "B" 6-0; St. Roch 4-1; Our Lady of Lourdes 3-2; St. Jude (Gold) 3-3; St. Mark 3-3; Central Catholic "B" 2-3; Holy Cross "B" 1-4; Central Catholic "C" 1-5; Holy Name 0-8.

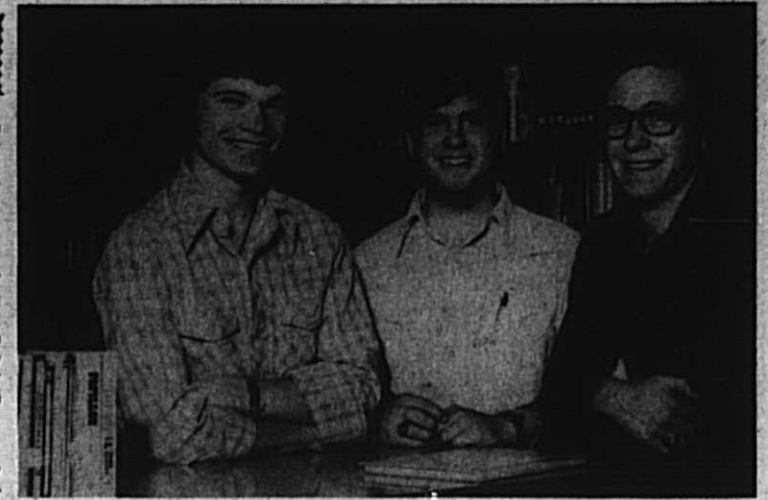
DIVISION IV—Little Flower 5-0; St. Luke "C" 5-0; St. Lawrence "C" 4-1; Immaculate Heart (White) 3-3; St. Luke "D" 5-3; St. Pius X (White) 3-3; St. Jude (Red) 2-4; St. Barnabas "C" 1-4; Central Catholic "D" 0-6.

"58 A"

DIVISION I—St. Barnabas 5-0; St. Jude 5-0; Central Catholic 4-2; Holy Spirit 3-2; Little Flower 3-2; St. Michael 2-3; St. Simon 2-3; Holy Name 0-6; St. Lawrence 0-6.

DIVISION II—St. Philip Neri 4-1; St. Gabriel 4-1; Our Lady of Lourdes 3-2; Mt. Carmel 3-2; St. Pius X 3-2; St. Rita 2-3; Christ the King 1-4; St. Matthew 0-5.

DIVISION III—St. Luke 5-1; St. Andrew 4-1; St. Christopher 4-1; Holy Cross 4-2; Immaculate Heart 3-2; St. Joan of Arc 2-3; St. Monica



PLAN LATIN SCHOOL OPEN HOUSE—The three young men above are officers of the Senior Class of the Latin School of Indianapolis who are currently working on plans for the school's annual Open House to be held on Sunday, Jan. 23, beginning at 2 p.m. Pictured, left to right, are: Bryce Pierson, St. Christopher parish; Donn Proctor, Little Flower parish; and John Dewey, St. Monica parish.

## Latin School will present 'inside story' Jan. 23rd

The answer to the question "What's a high school seminary like today?" will be given in a special program to be presented by the faculty and students of the Latin School of Indianapolis. Described as an "Open House," the program will feature descriptive talks, student conducted tours, demonstrations and discussion. It will be held in the school at 700 S. East St., Indianapolis, on Sunday, January 23, beginning at 2 p.m.

Through the pastors of each of the 144 parishes in the Archdiocese of Indianapolis, an invitation has been extended to the public to "Come and See." What they will see is the kind of program provided today for adolescent boys who are interested in investigating the possibility of priestly ministry as a personal vocation.

THE LATIN SCHOOL was founded by Archbishop Paul Schulte in 1955 as the

high school seminary of the Archdiocese of Indianapolis. Since that time, there have been 551 graduates of the college preparatory program; 533 were accepted by colleges throughout the world; of this number, 252 have entered seminary colleges; 108 are either ordained or still in the seminary. Since 1967, when the first graduates of the high school completed higher studies for the priesthood, 77% of the priests ordained for service in the Archdiocese of Indianapolis are graduates of the Latin School.

In 1972, Archbishop George J. Biskup reaffirmed support for the school as the primary source for vocations to the priesthood for his Archdiocese. At that time he commissioned an evaluation and strengthening of the program of seminary formation in accord with modern directives on high school education. The effects of the study carried out by the school's staff will be

reflected in the program on Sunday.

CURRENTLY, there are 65 students enrolled with 49 from Indianapolis, and 36 from other communities outside the See city.

The school plant has facilities to accommodate both day and boarding students. Thirty-nine parishes of the Archdiocese are represented in the current enrollment.

The academic program is accredited by the North Central Association of Colleges and Schools. The formation program meets the requirements of the U.S. Bishops' Committee on Priestly Formation in order to be recognized as a seminary.

There are currently 12 members on the teaching staff—five priests and seven lay persons. Father William Cleary is the Rector-Principal. He may be contacted for further information at 520 Stevens St., Indianapolis, Ind. 46203—telephone 636-4478.

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## VIEWING WITH ARNOLD

## Streisand couldn't save it



BY JAMES W. ARNOLD

Love is such a rare commodity in movies today that one has to feel sympathy for that sentimental old three-handkerchief, "A Star Is Born," resurrected now for the second time as a display vehicle for the talents of Barbra Streisand. Something about Barbra's persona seems to lend itself to the bittersweet romance in which things don't quite work out, a genre that now seems outdated by increasingly temporary styles of love and marriage. (If

things don't work out in 1977, you just find somebody else).

"Star" is not just a love story, but an exploration of the ironies and cruelties of Show Business—stardom. The Public Giveth, and the Public Taketh Away. In the 1937 and 1954 versions (Janet Gaynor and Fredric March, Judy Garland and James Mason), the business was movies. Now, with Streisand and Kris Kristofferson, it's rock music. He's the fading idol who gives her the chance,

and in its rush to her the world tramples him. One sees the system, presumably, in both its glory and its viciousness.

BUT ONCE YOU'VE said something good about love that lasts to the death, and even beyond it, and about the strong new songs provided for Streisand by Paul Williams and others, the bottom line is that this new movie doesn't work. On one level, there is the apparent impossibility in a current Hollywood film of describing just what love is, or showing any relationship on more than just a physical, kid, or coo-coo level.

About half the film footage is devoted to the principals "making love" in one way or another (once sharing a bathtub surrounded by candles stuck in empty Schlitz cans), or chasing about the countryside on horses or a jeep, or playing like puppies in the mud. This is a couple that never talks, or sacrifices or shares or plans; they have no relatives or kids. If they hadn't had career problems, they'd have bored each other to death.

The switch to rock proves clumsy and false. Much of the tragedy is gone from the Kristofferson character. How can you feel sorry for a rich 30-year-old whose main problem seems to be that he's bored with the hassles of playing the same old junk for the same shrieking kids, tired of the road trips, the nosy media, etc.

He seems merely petulant, as the aging actors of the earlier films did not: there is no sense of a self-destructive fall from anything like artistic greatness. And there is no depth in the character, little self-awareness and sensitivity amid the "hey man's" and four-letter words. An actor is simply a different kind of cat from a rock idol. It's also inconceivable that in such a hungry, youth-oriented medium, the thirtyish Streisand could remain undiscovered. Her role requires someone about 18.

THE POP MUSIC industry is one of the nastiest creations of the 20th century, but director Frank Pierson makes only a passing stab at it, lashing the public, press and disc jockeys (all outsiders) more strenuously than the moguls and greedy baricudas on the inside.

E.g., there is no character summarizing the bitterness and soul-selling of the business as well as the press agent (Jack Carson) in the 1954 film.

The concert shots are limp Woodstock imitations. Paul Mazursky (the director, e.g., "Harry and Tonto") looks right but is bland as a day-old doughnut as the producer who is more exploitative than friendly.

The songs have the dramatic upbeat Williams sound, but all are presented in conventional, on-stage-with-mike format. There is nothing to compare with Garland's show-stopping "Born In a Trunk" number, nor is there a song to compare with Harold Arlen's classic "Man That Got Away." Pierson's comparable scene, crucial in that it "discovers" Streisand's talent for us, is totally disappointing.

IT'S ALSO becoming obvious that writing a script in contemporary idiom is as difficult as writing dialogue for King Kong. People just don't verbalize well anymore. Despite the talents of writers like Joan Didion and John Gregory Dunne, as well as Pierson (whose script for



OUR LADY OF GRACE ACADEMY OPEN HOUSE—Visitors will be given guided tours at Our Lady of Grace Academy, Beech Grove, at the annual Open House on Sunday, Jan. 16, from 1:30 p.m. to 4:30 p.m. Included on the tour will be the new physics department implemented this year at the Academy. Shown here in the lab are from left, Miss Mary Goebes, department chairman, and students Jacki Denny, Susie Wilhelm and Betsy Eckrich. Prospective students, their parents and friends are invited to the Open House.

## Nuns' unit praises women's ordination

CHICAGO—"We, your Catholic Sisters, greet you joyfully on the occasion of your ordination," the National Assembly of Women Religious (NAWR) said in an open letter to Sister Mary Michael Simpson, who is being ordained a priest of the Episcopal Church.

Sister Mary Michael, a member of the Episcopalian Order of St. Helena since 1952, was to be ordained in New York City's Cathedral of St. John the Divine on Jan. 9.

"IT WILL BE AN historic moment for Sisters in the United States, since one of us—you—will now be a priest," said the letter signed by Sister Kathleen Keating of the Sisters of St. Joseph, NAWR chairperson.

"Our Episcopalian Sisters have gone several miles of the journey ahead of us, and so are a sign of hope and encouragement to those Catholic women who feel called to ordination," Sister Kathleen said.

Representing NAWR, Sister Kathleen and Sister Marquita Finley attended the general convention of the Episcopal Church in Minneapolis last September which approved the ordination of women to the Episcopal priesthood. NAWR had also publicly supported the controversial irregular ordinations of Episcopalian women prior to September.

SISTER MARY MICHAEL is one of 30 Episcopalian women who have been or are to be ordained in January in the first ordinations of women since the general convention approved them. (The first was Jacqueline Means who was ordained in Indianapolis on New Year's Day.)

A former missionary in Liberia and a trained psychotherapist, she will remain in her position as a pastoral counselor at the Cathedral of St. John the Divine.

NAWR's membership consists of 4,000 Catholic Sisters in the United States and Sisters' councils in nearly 100 dioceses throughout the country. Several hundred laypersons and clergymen also belong to the organization.

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# Elements of the Eucharistic prayer

By Father Joseph Champlin

This column, slightly technical, will outline the chief elements of a eucharistic prayer. Presently in the Roman rite we have nine available for use, the most recent being the three for Masses with children and two with the theme of reconciliation.

Each text, however, basically incorporates all of the elements noted below.

**Thanksgiving.** The Eastern rites include in their altar books 75 or more canons or eucharistic prayers. Each one has its own preface or invitation to thanksgiving.

The Roman liturgy, on the other hand, supplies celebrants with but a few as noted above. However, the missal offers to them a rich choice of many prefaces for use with one or other of the nine eucharistic prayers.

**THAT PREFACE** situates the day's celebration, points out the reason why at this moment, in this place, we render to God the Father our praise and thanksgiving.

ing. What the Eastern rite does through an entire eucharistic prayer, the Roman liturgy accomplishes in the preface.

**Acclamations.** There are three which the people sing or recite: the Sanctus or holy, holy, holy Lord, the memorial acclamation after the consecration, and the "amen" at the doxology's conclusion.

All of these belong to the congregation and for that reason the music during those acclamations should be sung at least in part by the people. A long, choir only Sanctus, regardless of how magnificent, violates these principles and reduces the congregation to mute spectators.

**SIMILARLY**, the concluding doxology, "Through him, with him, in him . . .", should be proclaimed by the celebrant alone or with the other priests, if it is a concelebration. That procedure invites the congregation to respond in a loud, united, stirring Amen, a word here signifying affirmation or agreement with the priest's statements of faith.

In circumstances where the congrega-

tion regrettably joins the celebrant in this "through him . . ." doxology, their Amen loses its meaning and normally also lacks power or volume.

**Epiclesis.** This theological term denotes a calling forth of the Holy Spirit upon the gifts presented and the people participating. The General Instruction, number 55c states: "In special invocations the Church calls on God's power and asks that the gifts offered by men may be consecrated, that is, become a source of salvation for those who are to share in communion."

**NORMALLY**, the first invocation occurs before the consecration, and the second, afterwards.

Narrative of the institution and consecration. Again the Missal summarizes this portion of the eucharistic prayer.

"In the words and actions of Christ, the sacrifice he instituted at the Last Supper is celebrated, when under the appearances of bread and wine he offered his body and blood, gave them to his Apostles to eat and drink, and commanded them to carry on this mystery."

The time, however, for breaking the host or bread is not now, but later during the Lamb of God.

**MEMORIAL.** The proper term, "Anamnesis," simply means a remembering and in this portion the Church "keep his memorial by recalling especially his passion, resurrection and ascension." It occurs, of course, immediately after the consecration.

**Offering.** The whole Church and the Church here and now assembled offers the victim to the Father in the Holy Spirit.

"The Church's intention is that the faithful not only offer the spotless victim, but also learn to offer themselves and daily to be drawn into ever more perfect union, through Christ the Mediator, with the Father and with each other, so that at last God may be all in all."

**Intercessions.** We are reminded through these petitions for the living and the dead that Mass is celebrated in communion with the whole Church in heaven and on earth.

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## If you have no personal problem

*Looking at the daily paper is bad enough*

By David McGill

A good trivia question, which few people besides Al Capp could answer, would be "How do you spell the last name of that 'Li'l Abner' comic strip character named Joe who always had a black storm cloud over his head?" All I can remember is that it started with a "B" and had six or seven strangely scrambled letters that couldn't be pronounced without the loss of a great deal of saliva, if at all.

This character "Joe B." always symbolized impending doom, for wherever

he went, there followed bad luck, disaster, and hard times. Nowadays, it's easy to feel like we're all Joe B's. This is because even if we don't have at least one serious personal problem to contend with, then a glance at the daily paper will reveal enough bad news about the world to make us feel like we have a cloud over our heads — a cloud of no hope hovering above, ready to drench us at any time with more bad news.

Some of these problems are beyond our control — such as earthquakes, hurricanes, and weather-caused famines.

Others, however (and the vast majority), are man-made: abortions totaling into the millions in the United States alone, violence and filth on TV and in the movies, widespread pornography, corruption among public officials, and both organized and unorganized crime of all kinds: gambling, prostitution, loansharking, computer crime, hijacking, narcotics, and labor racketeering, to name just a few.

**THERE ARE** many responses that people make to this bad news . . . Some despair, and live in depression. Others become cynical, and live miserably, carping at the state of the world at every opportunity. Some decide to join the crowd, reasoning that "if you can't lick 'em, join 'em." Still others isolate themselves and ignore the problems totally.

And we ask: Dare we hope for the future? The answer for Christians is: Of course we do. None of the above responses are what Christ wants for us. The message of Jesus was and is one of hope, not of doom. And the Christian life is one of joy, peace, purpose, and especially one of victory, in spite of the problems abounding in the world.

So, having decided to hope for the future, what does God want us to do for the world? Just as Christ overcame death, He expects us to continually do our best toward overcoming the evil around us. The role which we have in this huge but surmountable task is to continue to pray, to stay well-informed, and to act effectively wherever we are and in whatever way we can to make Jesus and His teachings better known. In this way, the planet will become more like He who once physically resided here (and who is still present through His ever-kinetic Spirit).

**WE'VE ALL** heard a "good news and bad news" joke. For example: "I've got some good news and some bad news. The good news is that Jesus is coming again. The bad news is that He's mighty angry!"

In contrast to bad news, the word "Gospel" literally means "good news." The news in the New Testament is of three types: good news/better news/best news. The good news is that Jesus came to this Earth to bring victory over sin and death. We have just celebrated this good news at Christmas.

The better news is that He won this victory by means of His death for us on the cross: "We wish you the grace and peace of God our Father and of the Lord Jesus Christ, who in order to rescue us from this present wicked world sacrificed Himself for our sins, in accordance with the will of God our Father . . ." (Gal. 1,3,4).

**THE BEST** news is that of the resurrection, the fulfillment: ". . . if Christ has not been raised, you are still in your sins." (1 Cor. 15,17)

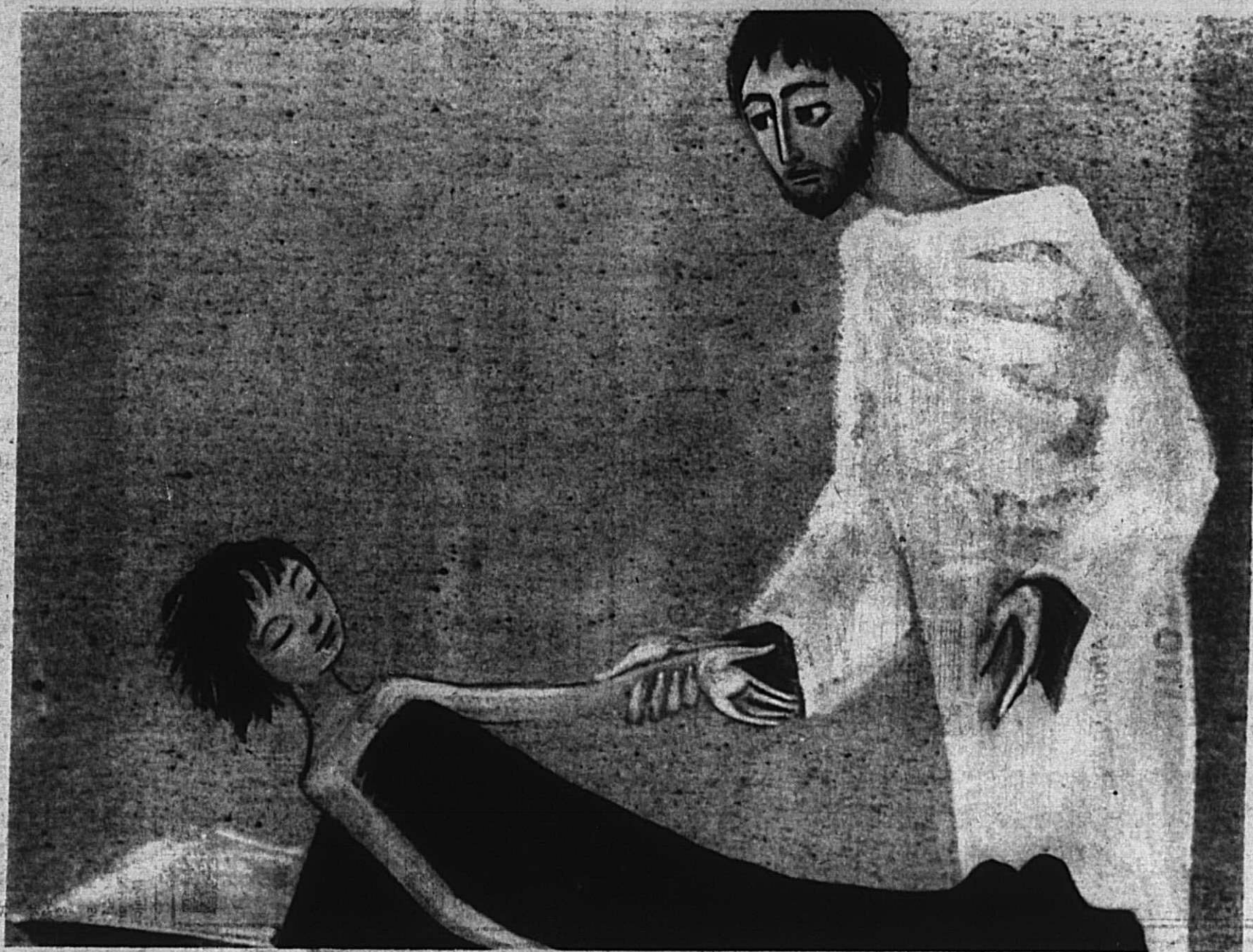
For these reasons, my wife Carolyn and I have decided not to be discouraged about the future prospects for our three children in this troubled world. The good news of Christ, together with the strength we gain from the sacraments, will dissipate our individual Joe B. storm clouds.

It is helpful to remember the words of hope from Chapter 12 of Romans: ". . . Sincerely prefer good to evil . . . Work for the Lord with untiring effort and with great earnestness of spirit . . . If you have hope, this will make you cheerful . . . Do not give up if trials come . . . Resist evil and conquer it with good."

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## Christianity is full of hope and joy

By Father John J. Castelot

"There are in the end three things that last: faith, hope, and love, and the greatest of these is love" (1 Cor. 13,13). We hear a great deal about faith and love as the indispensable virtues of Christian life; poor hope gets caught in the middle and receives relatively little attention. Yet it is one of the big three, the logical sequel to faith and important motive for loving.

If we are a community of faith and love, we are also, a community of hope. Often religion is caricatured as a dark, gloomy affair, casting a pall over everything human, even everything created. Just the opposite is true. Christianity is essentially hopeful, joyful, optimistic, healthily humanistic.

The Bible is, from beginning to end, a record of God's love for His creation. It contains what is called significantly Salvation History — not Damnation but Salvation. The first experience His people had of Him was that of a saving God. The Exodus from Egypt left an indelible impression on them and formed the factual basis of their hope for the future, a hope which nothing could extinguish.

**THIS HOPE** colored their whole existence, and while at times it took on a tarnished, nationalistic hue, it reaches out to embrace all humanity. Thus it was that the authors of the Yahwist creation story (Gn. 2, 4b-3,24) presented God as promising all mankind ultimate victory

over the forces of evil (Gn. 3,15).

The whole trust of biblical history is future-oriented. It moves constantly forward to the prophetic "Day of the Lord," that point in time when God would intervene in history to save humanity in a transcendent Exodus. This was the object of the messianic hope of Israel, a hope kept alive by the prophets whom God raised up in times of crisis — and there were many such times.

When this history reached its climax, it did so with the vindication of centuries of unquenchable hope and an undreamed of fulfillment of the promises. God did intervene in human history, not extrinsically, but intimately, directly, by sending His Son to take a human nature and enter the mainstream of humanity.

**THE INTERPRETATION** of this event is in the Gospels, which means literally Good News. It has come to us in four forms, the Gospels, all of which convey to us the meaning, the message of the Christ-event — a message of renewed hope, unbounded joy. For instance, at the beginning of his Gospel Luke sounds the note of joy which will ring throughout his presentation. (See Lk. 2,10).

Joy and hope go hand in hand. If the Christ-event was the fulfillment of past hopes, it was also the basis of incomparably greater hopes. For Jesus came precisely as Savior, to liberate humanity from its ills. Everything He said and did bespoke His loving concern for suffering

mankind and His power to heal. He fed the hungry, gave sight to the blind, hearing to the deaf, mobility to the crippled, peace to the disturbed, even life to the dead.

All this was an essential part of His fundamental mission: to win for humanity victory over the forces of evil. Physical and psychic ills were the symptoms of the real disease, the real enemy: sin. It is this that makes people feel so horribly hopeless, even though many are reluctant to admit it.

**FOR TOO** many of our contemporaries, sin is fiction. It has nothing to do with the nitty-gritty of human existence, and when Christian hope is presented in terms of Christ's having saved us from sin, they yawn or smile or get angry. The very idea strikes them as having a sort of "pie-in-the-sky" ring to it. Yet nothing could be more down to earth, just as no one could have been more down to earth than the incarnate Son of God.

Paul lists some sins: "... lewd conduct, impurity, licentiousness, idolatry, sorcery, hostilities, bickering, jealousy, outbursts of rage, selfish rivalries, dissensions, factions, envy, drunkenness, orgies, and the like" (Gal. 5,19-21). Do such things contribute nothing to human misery and despair?

It was from them, and others, that Jesus came to save us. He came to teach us to hope and live for "love, joy, peace, patient endurance, kindness, generosity, faith, mildness and chastity" (Gal. 5,22).

A human existence characterized by such qualities is eminently worthy of hope and effort and, thanks to the victory of Christ, within our power to achieve.

**ULTIMATELY**, the greatest single cause of human despair is the inexorable enemy, death. But even this He has conquered for us by His resurrection, the pledge of our own complete victory and the sure, factual basis of our hope. We are a hope-filled community, Easter people. St. Paul comes back to this reassuring truth over and over again. But my favorite "hope passage" is:

"Through (Jesus) we have gained access by faith to the grace in which we now stand, and we boast of our hope for the glory of God . . . And this hope will not leave us disappointed, because the love of God has been poured out in our hearts through the Holy Spirit who has been given to us.

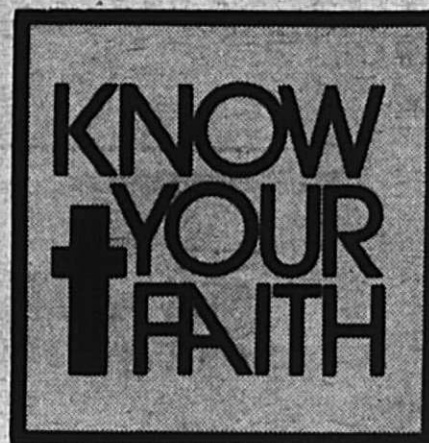
"At the appointed time, when we were still powerless, Christ died for us godless men . . . It is precisely in this that God proves his love for us: that while we were still sinners, Christ died for us. Now that we have been justified by his blood, it is all the more certain that we shall be saved by him from God's wrath. For if, when we were God's enemies, we were reconciled to him by the death of his Son, it is all the more certain that we who have been reconciled will be saved by his life" (Rom 5:2, 5,6, 8-10).

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# KYF questions

1. Why do we have to reason to hope for the future? Discuss.
2. Discuss the meaning of sin. What is the human side? What is the divine side?
3. Why did Jesus come to earth?
4. Discuss this statement: "Getting along with God is the condition for getting along with people."
5. How can we, today, overcome evil? Discuss.
6. Discuss this statement: "If we are a community of faith and love, we are also a community of hope."
7. How has God shown us that he is a saving God?
8. Read The Gospel According to Luke. Discuss the note of joy that runs through this Gospel.
9. What is the thing that is the real enemy of man? Why?
10. Discuss this statement: "For too many of our contemporaries, sin is fiction."
11. Read Chapter 5 in Paul's Epistle to the Romans.



## So I sing you to sleep after the lovin'

By The Dameans  
After the Lovin'

*So I sing you to sleep after the lovin'  
with a song I just wrote yesterday.  
And I hope you can hear  
what the words and the music have to  
say.  
It's so hard to explain everything that  
I'm feeling  
Face-to-face, I just seem to go dry.  
But I love you so much,  
that the sound of your voice can get me  
high.  
Thanks for taking me on a one-way  
trip to the sun.  
And thanks for turning me into a  
someone.*

*So I sing you to sleep after the lovin'  
I brush back the hair from your eyes  
And the love on your face  
is so real that it makes me want to cry.  
And I know that my song isn't saying  
anything new  
But after the lovin' I'm still in love with  
you.*

Sung by Engelbert Humperdinck  
Written by A. Bernstein & R. Adams  
(p) CBS, Inc., 1976

A FEW weeks ago we commented on the song, "Tonight's the Night," and we've been swamped with mail. There were some startling surprises in the letters. For example, every adult (parent) praised the article and every teen took it to task. That forced us to ask some hard questions. For example, are Christians saying anything positive about sexuality?

The latest single by Engelbert Humperdinck gives us a good place to start our discussion because it is a warm, romantic and positive description of sexuality from "after the lovin'." The song has the same tone as the story of Creation when God made man and woman in His image and said, "It is Good." The goodness here includes sex, since that is part of what it means to be human. This means then that "it is good" that sex exists. "It is good" that one feels sexually attracted. "It is good" that sex is shared and expressed.

Once we recognize it as good we must get it back into the perspective as part of the person, not the whole. Our culture puts so much emphasis on sexual activity that it becomes a thing to be prized in itself rather than one aspect of the total person.

SINCE SEX is part of the whole person it really only has meaning as an appropriate expression of love for that person. So much of the message of our culture links it to pleasure alone, which misses its real significance. The song we are commenting on here helps to highlight the connection with love by looking at the results "after the lovin'."

The lover has not lost his caring as the physical pleasure subsides, but rather shows it in tenderness as "I sing you to sleep . . . I brush back the hair from your eyes." Sexuality is an expression of love and intensifies what is already there so that "after the lovin', I'm still in love with you."

Since sex is intended as an appropriate expression of love, teens, who are dis-

covering what love means are discovering the meaning of sexuality. Discovering oneself in love happens in relationships which are always complex. In making the discoveries people make mistakes. Some mistakes have to do with respect, some with selfishness and some with inappropriate physical expressions.

WHAT IS important is learning from these for the future as to what is really appropriate to love. More often than not, restraint can be as strong an expression of love as intercourse. Perhaps the best helps to those in the process of discovery are models of good, loving persons from adults, whether parents or religious leaders. To love well, is to love humanly, tenderly and even physically in ways that are appropriate to one's stage of growth and state in life. Hopefully, if we have learned to love well, the Lord will call us to Himself "after the lovin'."

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

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# Faith: choosing God's choice of us

By Father Alfred McBride, O.Praem

The story of the call of the prophet Jeremiah is a cast study of the meaning of faith. Born in the little town of Anathoth, a few miles north of Jerusalem, Jeremiah anticipated a quiet, unassuming career as a low ranking clergyman.

Anathoth was a retirement community for clergy and Jeremiah was born of a priestly family. His own self image was that of a frail, shy unpolitical type personality. He hated crowds. He abhorred public speaking.

It was anguish for him to do even the most obscure public duties before the eyes of an audience. In another age he would probably have been a faceless clerk in a large bureaucracy — and have been perfectly happy at that.

**BUT GOD** had other plans for this young man. The Lord entered his consciousness and called him to leave the little village, go up to Jerusalem and undertake the ministry of calling the sinful people to grace. God wanted this bashful youth to be a bold proclaimer of the will of God.

Jeremiah, who could scarcely tell a dog to get out of his way, was now supposed to stand up in the temple and accuse the people of their selfishness, hatreds, superstitions, adulteries, thefts and cheatings. He who could barely stare into the eye of the mayor of Anathoth is called by God to eyeball the very governors of Jerusalem — indeed the king himself — and tell them to their faces that they think no more of God than they do of slaves in the royal kitchens.

He was asked to unmask hypocrisy and strip away the pretensions of a people who claimed to be lovers of God, when in fact they were simply unadulterated lovers of themselves. Jeremiah, in other words, may have been a retiring personality, but he was not dumb. He knew what God was asking. He realized the consequences — and he hated the very thought of putting himself in the public eye in so compromising a fashion.

**AND HE** told God as much. "I am too young. I know not how to speak." (Jer. 1, 6) The spare biblical statement masks the full brunt of his protest. He cites his youth to illustrate his awkwardness and the lack of credibility before the sophisticated middle class and royal courtier crowd in Jerusalem. And as far as his speech was concerned, it was not just that he lacked platform presence or a stage personality.

He claimed he simply could not bear to stand before the eyes of others in so bold a manner. He would stumble and stutter and betray small town grammar and localisms that would simply cause the listeners to give him an amused smile, if they didn't decide to do worse and put his head in the stocks for a public

display. (In fact they did both of these things later on).

God simply waved aside the objections. God did not want a polished public speaker, nor did He intend to send a distinguished silver haired wise man who would persuade by the sweet reasonableness of his presence and smooth talk.

**GOD DECIDED** on an apparently poor choice: a young unseasoned person with a halting capacity for the rich cadences of speech. "To whomever I send you, you shall go; Whatever I command you, you shall say. Have no fear before them, because I am with you to deliver you, says the Lord."



Jeremiah

Jeremiah pondered this offer. He resisted. He squirmed. He rationalized. He asked his friends. They were no real help for they agreed he would be a poor choice. He wouldn't last half a day in Jerusalem before they hounded him out of the city with laughter and perhaps a few tomatoes thrown at him. Still Jeremiah reflected on God's promise, "I will be with you. I will be in your heart and bones, keeping your bones from shaking and your heart from faltering fear. My love will eventually drive out the fear that holds you back. Let me in."

**GOD HAD** chosen Jeremiah. But it was up to Jeremiah to accept that choice,

to take the risk of faith and let God into his life. Jeremiah could recite a thousand reasons for not doing it. But he found himself strangely touched and moved by this offer of love.

"Let me in," said God. And Jeremiah finally opened his heart, made a faith choice to let God into his life. The results were astounding. Through the years, Jeremiah grew into one of the world's greatest prophets. Not overnight. Not without grief. But surely and steadily to the point that we treasure his life and his witness 2,500 years later.

"Let me in," says God to each of us. "All right. Lord, do come in."

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