

THE

# CRITERION

Archdiocese of Indianapolis

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JANUARY 28, 1977

## Vatican restates ban on women priests; silent on diaconate

BY JERRY FILTEAU

WASHINGTON—Women cannot become priests in the Catholic Church, the Vatican's top agency for Catholic belief declared Jan. 27, but it

### REMINDER

All you amateur photographers with nervous shutter release fingers are reminded that the Criterion is offering a \$25 cash award for the best photo on the subject of "Catholic Schools." That's the subject selected for February—"Catholic Schools Month"—in the monthly amateur photo contest launched in January. Deadline for entries in the current contest is Friday, Feb. 4. The rules are simple: the photo must be black and white and either an 8x10 or 5x7 glossy. Be sure to include a title with your entry and a brief explanation of the circumstances surrounding the picture, including identification of subjects. The winning photograph will appear in our issue of Feb. 11.

deliberately avoided discussing their possible role as deacons. In an 18-page formal declaration approved by Pope Paul VI, the Vatican's Doctrinal Congregation said that it "judges it necessary to recall that the Church, in fidelity to the example of Our Lord, does not consider herself authorized to admit women to priestly ordination."

does not give a sufficient basis for excluding women from the priesthood.

A central point in the congregation's explanation was that "Christ is a man," and this has symbolic meanings which preclude the ordination of women as priests.

"And therefore," the congregation said, "unless one is to disregard the importance of this symbolism for the economy of revelation, it must be admitted that, in actions which demand the character of ordination and in which Christ himself, the author of the covenant, the bridegroom and head of the Church, is represented exercising his ministry of salvation—his role—must be taken by a man."

WHILE EXPLICITLY excluding women from "priestly" ordination, the document did not take any stand on the ordination of women to the diaconate. According to a commentary released along with the document, that question was purposely excluded and left to a future discussion.

In a lengthy explanation of its position, the congregation cited among its reasons "the Church's constant tradition," "the attitude of Christ," and "the practice of the Apostles."

At a number of points the Doctrinal Congregation backed its reasons with citations from Scripture. A majority of the Pope's Pontifical Biblical Commission agreed during a study of the issue last year that Scripture alone



SOLOMON IN A STOCKING CAP—Bishop Joseph M. Breitenbeck of Grand Rapids had a dilemma when he attended the West Catholic and Catholic Central high school basketball game. Since both schools are in his diocese he

didn't want to show favoritism. The bishop beat the problem by bringing two stocking caps to the game—one "West Catholic" and the other "Catholic Central" and changing sides at halftime. (NC photo)

## Latin School given high marks by national 'evaluation team'

BY FR. THOMAS WIDNER

"In its philosophy and in its programs, the Latin School is making a serious and total attempt to implement the Bishops' Program of Priestly Formation." The words are those of Bishop Loras Watters of Winona, Minn., who headed a team including three other priest high school seminary rectors invited to evaluate the program at the Latin School of Indianapolis, Archdiocesan seminary high school.

Along with Father Richard Cerpich,

rector of DeSales High School, Milwaukee, Wisc., Father Thomas Kelly, rector of St. Mark High School, Erie, Pa., and Father William Miller, C.P.P.S., rector of Precious Blood High School, Liberty, Mo., Bishop Watters spent four days last week interviewing staff and faculty as well as parents, clergy, Religious women and students themselves. The team attended classes and programs and participated in student liturgies.

"THE EVALUATION team," explained Bishop Watters, "is made up of one bishop and three priests from seminaries at a comparable level, i.e., high school, college or theology. One priest is involved in administration, one in religious formation, and one in academics. The bishop's area is principally community life and discipline. We look at the school and ask: What is their program? How is it being implemented?"

According to Bishop Watters, the team draws up a written report which it agrees upon. The report is sent to the particular seminary under study as well as the bishop of the diocese and also to the chairman of the U.S. Bishops' Committee on Priestly Formation. It is a working report, for the seminary itself has the right to call the report into question and can accept or reject it. Its main purpose is to determine whether or not the seminary is living up to the standards set down by the U.S. Bishops' program.

"That program is a new and exciting one," exclaimed Bishop Watters. "It is the result of extensive grass roots consultation, for it challenges the basic premises of seminary experience."

One result of the U.S. Bishops' program has been the prioritizing of spiritual formation as the number one concern of the seminary. In the most recent past, academics were considered superior.

"THOUGH WE MAKE specific recommendations," said Father William Miller, another member of the team, "we are very concerned about the implementation of this program. Objections made by some of those with whom we talked about the seminary, especially Religious women, are no longer valid. The objections they made were true five or ten years ago but no longer are because the Latin School and most other institutions have undergone major changes since then. Criticisms of minor seminaries as closed, introverted communities are simply not a reality."

The major changes in seminary programs have come through improved spiritual direction, improved academic programs (greater attention to logical sequence and development) and improved supervision of pastoral experience. All of these factors are necessary in achieving the goal set out in the Bishops' program, i.e., "to form

(Continued on Page 5)

### OFFICIAL APPOINTMENTS

Effective Jan. 20, 1977

Rev. Thomas Vos, O.F.M., to associate pastor of Sacred Heart parish, Indianapolis, succeeding Rev. Ralph Zetzi, O.F.M., who has been reassigned outside the Archdiocese.

Effective Feb. 14, 1977

Rev. Thomas Amsden, from associate pastor of St. Mary, Greensburg, to associate pastor of St. Philip Neri parish, Indianapolis.  
Rev. Carlton Beever, from associate pastor of St. Philip Neri parish, Indianapolis, to associate pastor of St. Mary parish, Greensburg.

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

## A Word from the Archbishop

My dear Family in Christ:

As we reflect on our world, we can't help but be struck by the unequal distribution of wealth. Usually, it is the highly industrialized areas where one finds people who are well fed, well clothed and housed and enjoying not only an abundance of the necessities of life, but even many luxuries. In other vast areas, underdeveloped and poor in natural resources, people have no luxuries and inadequate supplies of necessities.

While we Christians ponder this uneven distribution of wealth, it must not be just an exercise in the study of geography and economics, but a pondering about the people involved. Those people who are deprived are our brothers and sisters, and they are suffering in ways that we can only imagine from the vantage point of our comfortable situation, and our Christianity must impel us to do what we can to help those in need.

The annual appeal for Latin America is an opportunity to respond to human need of astounding proportion close to home. The Church in Latin America is faced with the challenge of preaching the Good News of salvation under very difficult conditions, and in imitation of Jesus is attempting to alleviate human suffering as well. Will you help?

Asking God to reward you for your frequent and generous response to needs of others, I am

Devotedly yours in Christ,

*George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis

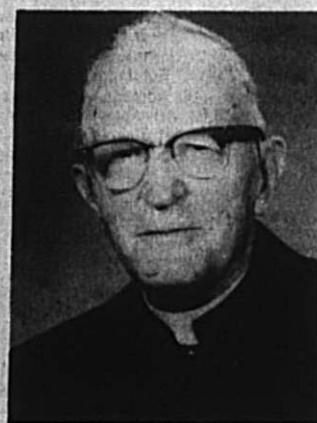
## Father William Fehlinger, retired priest, dies at 78

The funeral liturgy was offered Thursday, Jan. 27, for Father William Fehlinger at St. Anne's Church in New Castle. Father Fehlinger, a retired priest of the Archdiocese and pastor emeritus of St. Anne's, died in Henry County Memorial Hospital Monday, Jan. 24, following an illness of several weeks.

Archbishop George Biskup was the principal celebrant of the celebrated Mass. Father Noel William of St. Lawrence parish, Lafayette, preached the homily.

One of 10 children, Father Fehlinger is survived by six sisters including Marie Gramore of Indianapolis; Alma Sauerland, Lenora Fancher and Helen Smith, all of Brookville; Wilma Stinger of Las Vegas and Betty Richmond of Oxford, O. A brother, Carl Fehlinger of Brookville, died Dec. 24, 1976.

Father Fehlinger was born on March 2, 1898, in Brookville. He was ordained a priest at St. Meinrad Archabbey on May 29, 1928. Following his ordination, he was assigned as assistant pastor at St. Mary Church, Richmond. He was also assistant at Little Flower Church, Indianapolis,



FR. WILLIAM FEHLINGER

and chaplain at St. Vincent Hospital, Indianapolis.

His first full pastorate was at St. Rupert Church, Red Brush, in Warrick County. In 1950, he became pastor of St. Anne's in New Castle and served there until his retirement in May, 1969.



EVALUATION TEAM—Fr. William Miller, rector of Precious Blood High School, Liberty, Mo., Bishop Loras Watters, bishop of the diocese of Winona, Minn., and Fr. Richard Cerpich, rector of De Sales High School, Milwaukee, Wisc., [first photo] are members of an evaluation team

which visited the Latin School last week to see how it measures up to the U.S. Bishops' Program of Priestly Formation. The three are shown as they began a meeting with representatives of the Priests' Senate and the Priests' Advisory Board. Not pictured is the fourth member of the



team, Fr. Thomas Kelly, rector of St. Mark High School, Erie, Pa. Bishop Watters and Fr. Miller are shown in the second picture with Fr. Robert Scheidler and Fr. Mark Svarczkopf. Fr. Scheidler directs the spiritual formation program and Fr. Svarczkopf heads recruiting efforts. In the



third photo Latin School students are seen coming through the cafeteria line. Mrs. Rosalyn Burrello and Mrs. Josephine Donahue (partially hidden) direct food service at the school and for all functions for Holy Rosary parish at which location the Latin School operates.



# Week's News in Brief

BY NC NEWS SERVICE

## Pallottine case under review

BALTIMORE—Archbishop William D. Borders of Baltimore has appointed a committee to review the progress of the fund-raising branch of the Pallottine Fathers here in meeting archdiocesan guidelines on fund raising issued last spring. The Archbishop announced the appointment of the committee as Maryland Attorney General Francis B. Burch informed the state's Board of Public Works that a Baltimore grand jury will issue hundreds of subpoenas in an investigation of the fund-raising activities of the Pallottines.

## Anglicans and primacy issue

LONDON—Anglicans are most probably prepared to accept the primacy of the Pope, but not precisely in the way it exists today, a Catholic bishop and an Anglican bishop told reporters here. Anglican Bishop H.R. McAdoe of Ossory, Ireland, and Catholic Bishop Alan Clark of East Anglia, England, held a joint press conference Jan. 18 to discuss the new agreed statement on "Authority in the Church" by the Anglican-Roman Catholic International Commission (ARCIC). The two bishops are ARCIC's co-chairmen.

## In capsule form . .

Vice-President Walter Mondale was scheduled to visit Pope Paul VI Jan. 27, just a week after his inauguration. The visit was confirmed by American embassy officials on Jan. 20, the day President Carter and Vice-President Mondale took office. . . . Bishop Hubert Newell of Cheyenne said he is opposed to capital punishment because "I believe it is contrary to the spirit of the Gospels and tends to weaken respect for human life." Bishop Newell made his statement after Gary Gilmore was executed in Utah, the first person to be executed in this country since 1967. . . . The Internal Revenue Service (IRS) has issued revised regulations requiring church agencies such as hospitals and orphanages to file "informational" tax returns. The USCC strongly opposed the proposed regulations.

## Names . .

Gregory Baum, a widely known theologian who recently said he is seeking laicization, will be the keynote speaker at the fifth annual East Coast Conference for Religious Education at the Shoreham-American Hotel in Washington Feb. 25-27. Sister Margaret Cafferty, who has been program director for the National Conference of Catholic Bishops' Bicentennial

Committee, has been named executive director of the Catholic Committee on Urban Ministry. It was announced at Notre Dame University.

Two top Ford Administration officials—Secretary of State Henry Kissinger and Treasury Secretary William Simon—have been named to posts at Jesuit-run Georgetown University in Washington.

## Sees new hope for alcoholics

LOS ANGELES—Acceptance of alcoholism as a disease brings new hope to alcoholics and new apostolate to the Church, a recovered alcoholic priest said here. This acceptance means more effective help to alcoholics and their families, according to Father John Cunningham of Chicago, executive director of the National Clergy Council on Alcoholism which met last week at Loyola Marymount University. Some 250 priests and Religious—most recovered alcoholics—attended the conference.

## Plans more 'sharing' of bishops

DETROIT—A proposed decentralization plan for this archdiocese is intended to share its auxiliary bishops more extensively with the clergy, Religious and laity. Greater visibility, accessibility and spiritual leadership for the four auxiliary bishops are among the benefits anticipated from the plan proposed recently by Cardinal F. Dearden.

## Vote to bar abortion funding

LOUISVILLE, Ky.—City legislators here voted to prohibit funds from being used for a proposed clinic at General Hospital which would perform elective abortions during the second three months of pregnancy. The ordinance was passed unanimously by the Louisville Board and Alderman. The hospital already performs first trimester abortions. In a related development, a similar ordinance has been prepared for introduction in Jefferson County's legislative body, Fiscal Court.

## Reject stand of bishops

BOGOTA, Colombia—Christian leftist groups, chiefly led by priests and nuns, have rejected as a minority report "siding with the bourgeois," a recent condemnation of leftist Christians by the Colombian bishops. The priests and nuns charged that the bishops' November statement, "Christian Identity in Action for Justice," was drafted by a small group of aides influenced "by the ideas of the exploiters, who wish passive acceptance of social injustice."

## L.A. teachers schedule talks

LOS ANGELES—Leaders of a lay teachers' union and this archdiocese are on the verge of opening informal talks aimed at improving communications between school officials and union members in 24 Catholic high schools. Marian Hull, president of the United Catholic Secondary Teachers Association, predicted that union members would accept "by a comfortable margin" an archdiocesan proposal establishing the talks.

## Pope canonizes Spanish nun

VATICAN CITY—In canonizing a Spanish nun whose life was patterned around devotion to the Eucharist, Pope Paul VI stressed that adoration of the Blessed Sacrament has been "renewed and not deemphasized" by the Church's liturgical reforms. At solemn rites in St. Peter's Basilica Jan. 23 Pope Paul canonized, St. Rafaela Maria of the Sacred Heart, foundress of the Handmaids of the Sacred Heart. The order is dedicated to eucharistic adoration and social action.



NEUMANN RELIC—A priest at St. Peter's Church in Philadelphia touches a relic of Blessed John Neumann to the eye of a woman. Bishop Neumann, who will become America's first male saint June 19, is entombed at St. Peter's. (NC photo by Robert S. Halvey)

## Seek expansion of nuns' ministry

MUNDELEIN, Ill.—John Cody of Chicago, the Chicago's Priests' Senate has asked the archdiocese to help expand the role of nuns in pastoral ministry.

The motion passed without opposition following a discussion emphasizing that a greater role for nuns in parish work should not jeopardize their traditional roles as teachers and hospital workers.

IN A THREE-POINT recommendation to Cardinal

with pastoral ministry.

During discussion of the topic, it was decided that the term "pastoral ministry" includes teaching, since "pastoral" means "care of souls" in a wide sense.

Religious women not to live a life apart from the Church, but to be a part of it—enriching and enriched by it.

## Appointed

SISTER AGNES Cunningham, who teaches theology at St. Mary-of-the-Lake Seminary here, and one of two nuns who helped draft the proposal, said it "calls for a kind of authorization to

CLEVELAND — Father Michael J. Lavelle, dean of the school of business at John Carroll University here, has been appointed provincial of the Jesuits Detroit province, effective in July.

## Altar damaged in fire bombing

GENOA, Italy—The church of Santa Maria delle Vigne (Our Lady of the Vineyards) and the bookstore run by the Society of St. Paul here were both targets of firebombs Jan. 17. No one was injured in either bombing, but an altar was damaged in the church and many books and religious articles were burned in the bookstore.

## Lefebvre backers stage sit-in

ROME—Backers of Archbishop Marcel Lefebvre disrupted a talk on the traditionalist archbishop by staging a noisy sit-in at the conference hall of a Jesuit review here. The Traditionalists recited the rosary aloud and sang Latin chants as Jesuit Father Giovanni Caprile, the Vatican's specialist in the Lefebvre case, attempted to speak about the archbishop.

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## Best Religious Books



To acknowledge publicly the special contribution of religious books to American life, the Associated Church Press and Catholic Press Association co-sponsor the national Religious Book Awards. These first winners were chosen "Best Religious Books" from the thousands published last year. Worth your reading!

- Scripture  
**THE MOTHER OF JESUS IN THE NEW TESTAMENT**  
John McHugh (Doubleday & Co.)
- History/Biography  
**JESUS: THE MAN WHO LIVES**  
Malcolm Muggeridge (Harper & Row)
- Theology  
**THE PRIESTHOOD OF CHRIST AND HIS MINISTERS**  
Andre Feuillet (Translated by Matthew J. O'Connell) (Doubleday & Co.)  
**THINKING ABOUT GOD**  
John Macquarrie (Harper & Row)
- Personal/Family  
**PARTNERSHIP: MARRIAGE AND THE COMMITTED LIFE**  
Edward R. Dufresne Photographs by John Foraste (Paulist Press)
- Community Life  
**THE NEW DEMONS**  
Jacques Ellul (Seahury Press)  
**A NEW PENTECOST?**  
Leo Josef Cardinal Suenens (Seabury Press)
- Religion/Society  
**BREAD FOR THE WORLD**  
Arthur Simon (Paulist Press/Wm. B. Eerdmans Publishing Co.)
- Youth  
**THE SECRET COUNTRY OF C.S. LEWIS**  
Anne Arnett (Wm. B. Eerdmans Publishing Co.)
- Fiction  
**A NUN IN THE CLOSET**  
Dorothy Gilman (Doubleday & Co.)
- Illustrated Book  
**LANDSCAPE AND INSCAPE**  
Peter Milward, S.J. (Wm. B. Eerdmans Publishing Co.)  
**JESUS, SON OF GOD**  
Eugen Weller (Franciscan Herald Press)
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## THE TACKER

## Prepare for 1981

BY FRED W. FRIES

St. Vincent Hospital, Indianapolis, is one of the few hospitals in the country with a full-time archivist.

Maria D'Andrea Loftus, who has been associated with the facility and its school of nursing since 1939, was named to the post recently by Sister Gertrude Bastnagel, Administrator.

Mrs. Loftus, former Education Supervisor, was appointed to the post to prepare for the centennial of St. Vincent's, which will be observed in 1981. Her principal duties include the gathering of pertinent data of the past, present and future of the hospital, writing the history itself and directing methods for preserving historically valuable records and documents.

Mrs. Loftus, who holds both a Bachelor of Science and a Master of Science degree in Nursing Education and has held a number of administrative posts at St. Vincent's, was Associate Director of the School of Nursing when it was phased out in 1970. She was president of the Indiana State Nurses Association for several terms during the 1960's and is the author of "A History of St. Vincent's School of Nursing, 1896-1970," which was published in 1972.



MARIA D'ANDREA LOFTUS

**'SURPRISE' ANNIVERSARY OBSERVANCE**—Some time in 1977, Mr. and Mrs. Thomas McLaughlin of St. Mary parish, New Albany, will mark their golden wedding anniversary. A "surprise" Mass of Thanksgiving, however, was offered in the McLaughlin home on December 27—several months before the actual anniversary date. The advance celebration was quietly arranged so that a daughter, Sister Noreen McLaughlin, O.S.F., could participate. Sister Noreen was on leave in the states and returned to her mission assignment in New Guinea on Jan. 18. Assisting with the arrangements was another daughter, Betty Jones. Attending the Mass, which was offered by the jubilarians' pastor, Father Stanley Herber, were three other Franciscan Sisters on leave: Sister Annata Holohan, Sister Cecilia Holohan and Sister Martine Mayborg.

**BIG FAT NOTHING**—January 18 was National Nothing Day, according to an item in the Wall Street Journal. It was one of those rare days not marked by an observance or celebration of something unusual.

**TO BE ORDAINED**—A young man who is a graduate of St. Margaret Mary School, Terre Haute, and who spent one year at Schulte High School, will be ordained to the priesthood tomorrow, Jan. 29. The ordination will occur at his present home parish, Mary Queen of Peace, Webster Groves, Mo. The ordaining prelate will be Bishop Jerome J. Hastrich of the Gallup Diocese, where the newly ordained priest will serve. His parents are Mr. and Mrs. Charles W. Aten of Webster Groves, and he is a grandson of the late Mrs. Mae L. Fraunberg of Cathedral parish, Indianapolis, who was active for many years in the Council of Catholic Women.



**BLOOMINGTON MUSIC TEACHER HONORED**—Ruth Boshkoff, vocal music teacher at St. Charles School, Bloomington, received a signal honor recently when she was elected among 14 persons across the country to receive a Certificate of Excellence in Music 76 for Young Americans Program, sponsored by the United States Office of Education in cooperation with Canyon Press, Inc. St. Charles was among 604 schools which entered the competition, 99 of which were selected to participate in the final judging. Performance tapes were submitted by the schools, and the judging was done by a panel of leading American musicians and educators. Ms. Boshkoff's award-winning entry was a rendition by the St. Charles choral group of selections from the Julliard Repertory Library under her direction.

**IT'S TRIAD TIME AGAIN**—The annual Triad concert—one of the hardy perennials in music and ecumenism—will be staged for the 33rd year at 8 p.m. Friday and Saturday, Feb. 4 and 5 on the Murat Temple stage. The K. of C. Columbians, the Murat Chanters and the Indianapolis Maennerchor will again blend their voices in a night of harmony from members of the three performing choruses. Free admission tickets are available or by calling the office of any of the participating fraternal organizations. Note: Admission to the Saturday show is on a reserved seat basis only.

**GIFT TO WOODS**—St. Mary-of-the-Woods College officials have announced the donation of 1,000 shares of stock, valued at more than \$68,000 to the current Lilly Challenge Fund campaign. The gift was made by Cleveland transportation executive F. J. O'Neill, father of St. Mary-of-the-Woods alumna and longtime benefactor of the college.

**HELP NEEDED**—Father Arthur Kelly, S.V.D., associate pastor of St. Rita parish, Indianapolis and priest moderator for the CYO, is trying to equip a neighborhood youth center for youngsters in the inner city and is badly in need of used tables and chairs as well as ping-pong tables and other recreational equipment. When the snow clears away, you might want to clear out the garage or attic. If so, keep Father Kelly in mind. You can secure pick-up service and detailed information by calling him at 632-9349.

## ACCW Board sets meeting for February 1

The third quarterly meeting of the Board of Directors of the Archdiocesan Council of Catholic Women will be held at 10:30 a.m. Tuesday, Feb. 1, in the old Allison mansion on the Marian College campus. Mrs. Leo B. Kesterman will preside.

Guest speaker will be Mrs. Sue Ley of the Social Ministries staff.

Final plans will be made for the annual ACCW Convention, which will be held April 12 and 13 at the Imperial House, Columbus, Ind. Theme of the parley is "Forward With Unity."

Reservations for the meeting at Marian College on Feb. 1 should be made with Mrs. Leo B. Kesterman, R.R. 5, Box 275, Brookville, Ind., 47012, no later than Saturday, Jan. 29.

## Lugar among co-sponsors

WASHINGTON — Four newly elected senators have joined nine others to cosponsor a proposed constitutional amendment that would prohibit all abortions except those necessary to save the life of a mother.

The new senators are Republicans John Danforth of Missouri, Orrin Hatch of Utah and Richard Lugar of Indiana and Democrat Edward Zorinsky of Nebraska.

The amendment is the one originally sponsored by former Sen. James Buckley (R-Cons.-N.Y.). Buckley was defeated for re-election in November.

The chief sponsor of the amendment is now Sen. Jake Garn, a Utah Republican.

Other co-sponsors are Dewey Bartlett (R-Okl.), Carl Curtis (R-Neb.), James Eastland (D-Miss.), Mark Hatfield (R-Ore.), Jesse Helms (R-N.C.), William Proxmire (D-Wyo.) and Milton Young (R-N.D.).

Garn said including a clause specifically allowing abortion to save the life of a mother was necessary. Without such a clause, he said, courts might either prohibit such abortions or interpret the amendment very broadly and allow abortions in other circumstances.

## Fail to block abortion bill

ROME—Italy's Catholic party lost a parliamentary attempt Jan. 18 to block further discussion of a bill to liberalize Italy's strict anti-abortion laws.

Leftist parties, which favor permitting abortion on demand in the first three months of pregnancy, soundly defeated an attempt by the Christian Democrats in the Chamber of Deputies to declare the liberalized abortion bill unconstitutional.

The vote to declare the proposal unconstitutional lost 319-277.

The Chamber will now begin voting on various articles of the bill, expected to be passed by the lower house before the end of January.

## ACTIVITIES CALENDAR

## JANUARY 28-30

Fatima Retreat House, Indianapolis, will offer a week-end retreat for women directed by Father Vincent Tobin, O.S.B., of St. Meinrad.

A Psychoanalytical Workshop will be conducted at Alverno Center, Indianapolis, this week-end. The workshop focuses on making decisions in one's life and will be conducted by Dr. Forest Tate, director of student counseling at Indiana State University, Terre Haute.

For further information call Alverno, (317) 257-7338.

## JANUARY 29

The Youth and Recreation Commission at Nativity parish will serve LaScala's Italian Spaghetti Dinners in the school cafeteria from 5 p.m. to 8 p.m. A dance will follow the dinner from 9 p.m. until 1 a.m.

St. Mary-of-the-Woods Alumnae Club of Indianapolis will sponsor "An Evening at Clara's" when Judy Stimson, class of 1964, and her husband, Clara, open the doors of their pub in Fishers, Ind., to Alumnae and their friends. The event begins at 7:30 p.m.

## FEBRUARY 2

A day of recollection for nurses is offered at Fatima Retreat House, Indianapolis. Father Robert Ross, S.J., chaplain at St. Vincent Hospital, will direct the program.

Charles Gardner, archdiocesan director of music, will conduct a workshop on the music and song of the Mass at the St. John the Apostle Church in Bloomington Wednesday, Feb. 2. The workshop, which will be at 7:30 p.m., is open to all who are interested in liturgical music.

## 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 reservations may be made by phone, 839-6043.

## FEBRUARY 5-6

A two-day retreat for young parents and married couples will be held at St. Mary-of-the-Woods College, beginning at 10 a.m. on Saturday and concluding at 4 p.m. on Sunday. Sister Gilchrist Conway, S.P., is the course instructor.

For information contact the Office of Continuing Education at the College, (812) 535-4141, extension 222.

## FEBRUARY 6

The annual Sausage Special at St. Paul School, Sellersburg, will begin at 6:30 p.m. in the parish hall. Tickets, available at the door, will be \$2. Sausage sandwiches and desserts will be available.

## FEBRUARY 7

A weekly Social will be held at 7:30 p.m. in Father Gootee Hall of St. Paul Church, Sellersburg, beginning Monday, Feb. 7. There will be games, door prizes and refreshments. The public is invited.

## FEBRUARY 9

The Booster Club at Secina High School will sponsor a Card Party at the

school on Sunday, Feb. 9, at 7:30 p.m. Tickets are \$1.50.

## FEBRUARY 10

Our Lady of Greenwood parish, Greenwood, is sponsoring a Card Party-Style Show on Feb. 10 at 7:30 p.m. in the new multipurpose building. Admission is \$2.

of Our Lady of Greenwood parish, Greenwood, will sponsor its second annual Luau in the school auditorium from 6 p.m. to 7:30 p.m.

Tickets are \$2.75 for adults and \$1.75 for children under 12.

## SOCIALS

## FEBRUARY 11-13

Father Joseph McNally, pastor of Sacred Heart parish, Jeffersonville, will offer a retreat for married couples in conjunction with Valentine's Day at Fatima Retreat House, Indianapolis.

## FEBRUARY 12

St. Plus X parish, Indianapolis, will hold a Winter Carnival in the school gym from 11 a.m. to 5 p.m. There will be games of all kinds, good food and fun. At noon, Chet Coppock, Channel 8 sportscaster, will award a Racer hockey stick and other hockey equipment and a Pacer basketball.

Boy Scout Troop No. 285

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, 8 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip parish hall at 3 p.m.

## CHANGING YOUR ADDRESS?

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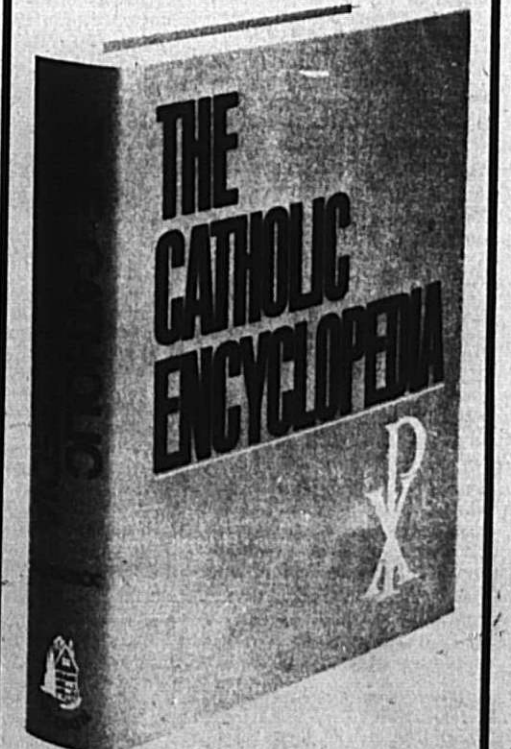
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## Commentary

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.

### Planning blues

The new planning commission appointed by Archbishop Biskup and the Archdiocesan board of education looks good. The makeup of the group appears balanced and objective. Despite the apparent apathy on the part of clergy toward being nominated to such a commission, the interest among Catholics of the Archdiocese in general was high.

The commission will serve for two years initially developing an educational mission and needs statement in consultation with parish and district boards to be ratified by Archbishop Biskup. Specially created task forces will then study need areas and draft policy proposals to guide the local planning process. This again will be done in consultation with parish and district boards of education. The Archbishop will then be asked to ratify these policies following their approval by the Archdiocesan board. Parish boards will then develop parish educational mission statements, direct self-evaluations of Total Catholic Education within each parish and develop long-range educational plans for 1979-1982 following a review and recommendations by an external review team. District boards will review parish plans and develop district plans. Finally, the Educational Planning Commission will review district plans and develop an Archdiocesan plan for approval by the Archdiocesan board, ratification by the Archbishop and implementation and ongoing evaluation beginning in May, 1979.

The package is neat. Only human apathy and/or hostility can keep it from working. It does, however, seem to be a long time to wait for something which is needed right now. Patience and toleration will be required on the part of commission members as well as

board members at all levels. Needless to say, the staff at the Office of Catholic Education will itself be pulled constantly as a result of trying to meet both immediate and long-range needs.

The sophistication of the plan and the intelligence of the concept make us wonder, however, why the same thing is not being done at the level of total Archdiocesan planning. Educational planning is but a part (and indeed perhaps only a small part) of overall Archdiocesan planning. Dollar wise and time and energy wise we admittedly invest more into education than any other ministry in the Church. But are educational needs the most important or most Christian work of the Church today?

There is no group within the Archdiocese other than the Archdiocesan board of education in a position to study the total picture of the Archdiocese with the possible exception of the Priests' Senate. It would be disastrous to put long range planning for the Archdiocese into the hands of only the clergy, however.

There are, of course, many issues and problems being studied and dealt with by the Senate. Unfortunately for the Archdiocese, however, the Senate really can deal effectively only with those issues specifically pertinent to priests.

A pastoral council of the laity is a more appropriate vehicle for dealing with issues relative to the laity. Such a council will exist only when the laity themselves are able to come together as a unit in the Archdiocese to devise such an organization.

In the meantime, Church issues in the Archdiocese other than education will be handled on a hit-and-miss basis. We will continue to fight fires as they occur. How exciting it will be when all Catholics of the Archdiocese will be able to build and organize for effective structures rather than function in the manner of a volunteer fire department seeking to cope with its work on a day-to-day basis.—T.W.

### Danger

The Church in South Africa has taken a dangerous step. It has integrated several of its schools there. As a result, the South African government has threatened to close these schools.

To say that the segregationist policies of the government there are in the twilight of their history is insignificant political prophecy. To see the Church openly behaving as Church ought to behave is a real sign of God at work among His people. It is the kind of action that arouses one's pride in being a Catholic Christian.

That the Church in South Africa is likely to suffer some persecution is already an established fact. It is but the continuation of our history of purification through suffering—a principle to which we often give lip service but rarely honor with praise.—T.W.

### The Criterion

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## Strong feelings against capital punishment

DALE FRANCIS SAYS

BY DALE FRANCIS

It was question time after a talk I gave in Chattanooga and a man was questioning my opposition to capital punishment. He offered the example of a man already serving a life sen-

tence for murder who then kills one of the prison guards. He said it seemed to him that in such a circumstance capital punishment was the only logical answer.

I agreed with him. But that doesn't change my position. If you want logical arguments in favor of capital punishment, I can give you many logical arguments. If you want theological arguments that would justify capital punishment, I can offer you those. I can quote Scripture, most of it Old Testament but Scripture nevertheless, to justify capital punishment.

But these arguments really have nothing to do with how I feel about capital punishment. I just don't want to kill any one. There's too much killing in this crazy mixed up world. I just don't want to add any more. I guess feeling is the operative word for me here, and I'm a man who almost

always insists on logic. But the feeling is strong—I just don't want to add any more killing.

SOME OF THE ARGUMENTS against capital punishment irk me. There are some people who say that if those who oppose abortion want to have credibility then they must oppose capital punishment. Baloney! There's no comparison in any way. Those who are sentenced to die under capital punishment have been found guilty of a crime horrible enough to deserve capital punishment. They have had an opportunity to defend themselves in court. If they have been sentenced to die, it is because they have by their own actions committed crimes sufficient to justify their execution.

The unborn infants that our society so blithely murders at a rate of a thousand a day are completely innocent human beings. They have committed no crimes. They are given no opportunity to defend their lives in court. So don't try to tell me that there is any comparison in any way, and don't try to tell me that a person loses credibility by opposing abortion and not opposing capital punishment.

This kind of argumentation against capital punishment just irks me. I admit my own reasons for opposing

capital punishment are not logical, but they aren't illogical either. Those people who try to browbeat you into opposing capital punishment because they say your arguments against abortion will not have credibility are illogical, trying to compare two almost diametrically opposed things, one the execution of the guilty, the other the execution of the innocent.

Chances are if you favor capital punishment, you aren't going to think very highly of my opinion on the question—I'm not just guessing about this, I know by the letters I receive whenever I state my position.

I didn't come to my position easily. As I said, I can think of a lot of reasons to justify capital punishment. Because I've been thinking about it a long time and because I've received so many letters from people supporting capital punishment giving good, logical reasons, chances are I know more reasons in favor of capital punishment than you do.

A LOT OF THE ARGUMENTS against capital punishment irk me. Like those people who say capital punishment doesn't deter crime. How can they know that? There's no way to

know how many people who might have committed murder didn't do it because they feared capital punishment. And don't try to offer me the testimony of those who have murdered and tell sociologists capital punishment wouldn't have deterred them—they have a stake in downgrading capital punishment.

I've been thinking about this a long time. Many years ago as a newspaperman I covered the story of a crime, through trial, through sentencing to the electric chair. The editor wanted me to cover the execution. I hated the idea of killing the man; there wasn't enough money in the world to get me to cover his execution.

And that's really the logic—what logic there is—to my position. I would not be willing to condemn a man to die. I would not be willing to execute him myself. That's the only logic there is to my position. I admit it is not much. I just don't want anyone killed. There's too much killing in the world. I don't want to add even one more killing in the world; even if the one sentenced is evil, is deserving of retribution. I don't want any more killing. I know you can offer me logical arguments, I see them, but I have to be honest with myself and myself cries, no, not one more.

### THE YARDSTICK

## A Union lesson in cracking the solid South

BY MSGR. GEORGE G. HIGGINS

A few days before Christmas the United Auto Workers (UAW) union won a representation election in a small plant in Monroe, La. Workers at General Motors (GM) Guide Headlamp Plant voted 323-280 to make the UAW their bargaining agent.

The significance of the fact that the outcome of this election was in serious doubt until the bitter end and that the union's margin of victory was so narrow was not lost upon the media. They played it up as a national story, and rightly so, for it highlighted the fact that Big Labor's power is not so great as the public may have been led to believe.

The UAW is one of the largest, strongest unions in the United States, yet it seems to have almost as much trouble cracking the solid South as some of its weaker counterparts in other industries—the textile industry, for example. In fact, the recent Monroe election was UAW's first victory in four efforts to organize new plants in the South.

IN ANY EVENT, the UAW's narrow victory in Monroe was an encouraging indication that the South can and ultimately will be organized. The Monroe election will give a shot in the arm to other industrial unions in Dixie and may discourage unionized manufacturers in the North from setting up run-away non-union shops in the South, as so many have done in the past.

The auto industry's labor policy is

different from that of some of the other major industries in the South, notably, the textile industry. The textile industry, which employs several hundred thousand workers South of the Mason-Dixon line, is almost completely unorganized and, historically, has fought tooth and nail to keep the unions at bay.

While the GM election in Monroe does not necessarily represent the beginning of an irreversible trend in Southern labor-management relations, it was a favorable development from the viewpoint of organized labor and a good omen for the future.

The appointment of Roy Marshall of the University of Texas as Secretary of Labor in the Carter Administration was also a source of encouragement to those who believe, as I do, that the unionization of Southern industry would be to the advantage of all concerned.

Mr. Marshall is the nation's leading expert on labor-management relations in the South and the author of the best available book on this subject (*Labor in the South*, Harvard University

Press, Cambridge, Mass.). He is well prepared, then—perhaps better prepared than any previous Secretary of Labor—to play a constructive role in bringing Southern industry into the mainstream of labor-management relations. Moreover, while he cannot and, I am sure, will not play a partisan role in this area, he has the courage of his convictions and can be expected to state them clearly. He has already done so on the controversial issue of right to work legislation.

THIS ISSUE WILL probably have to be resolved before any significant progress can be made in organizing Southern workers. Right to work legislation, which outlaws the union shop, is on the books in many Southern states. The states are authorized to pass such legislation under Section 14-B of the Federal Labor-Management Relations Act, the so-called Taft-Hartley Act.

Marshall's forthright statement did not represent any sudden change in attitude. As early as 1965, he had written an article advocating repeal of 14-B. "That was a gutsy thing for a University of Texas professor to do back then," said President Harry

Hubbard of the Texas AFL-CIO.

Needless to say, Marshall's opposition to 14-B has not endeared him to the leaders of the right-to-work movement.

R. M. Dixon of the Texas right-to-work committee called his most recent statement "appalling." On the other hand, from the organized labor standpoint, Marshall's nomination "is the best news we have had from Plains, Ga., since Jimmy Carter was elected," according to Mr. Hubbard. I agree with Hubbard.

I would add, however, that Marshall's appointment to the Carter Cabinet will be good not only for organized labor in the South but also for the South as a whole. Clearly aside from the advantages which unionization would bring to Southern workers, the Southern economy, as indicated above, needs to be brought into the mainstream of labor-management relations for the sake of its own economic health. If Mr. Marshall can help to bring this about, he will do a great service to the entire region. I wish him well.

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### YOUNG WORLD

## Covenant—more than a contract

BY TOM LENNON

"Contract" is a cold word. To many young people it means a certain amount of difficult studying to be done within a definite time. For persons who like to read about the Mafia, "contract" is a scary word that has to do with murdering people. For most persons the word suggests agreements, duties, and obligations.

Another meaning of the word is anything but cold. This meaning is found in a religious word that is not well understood by many people today: covenant. In one sense this word means exactly what the cold word, "contract," means. But in another sense, covenant "suggests much more."

To understand, we must journey back to the land of our ancestors in faith, the Jewish people. In those long-ago days the Jews groped for words to express what God meant to them. Sometimes they thought of Him as a father. Sometimes, as a king. Sometimes, even as a husband.

BUT MOST OFTEN they thought of Him as a person who had made a covenant with them.

In the Jews' everyday life a covenant was an agreement between two persons. Rights were recognized, duties imposed, obligations taken on, and promises made. Often the persons showed their consent to the covenant by offering a sacrifice or sharing a meal. One special type of agreement was that in which a king bound himself to confer a favor on a person with no strings attached.

The authors of the Bible knew by faith that God had in some mysterious way become friendly with such people as Abraham, Moses, and David. At times this friendship had been extended to all of the Jewish people. The authors of the Bible thought that the best way of expressing this friendship was through the word "covenant."

In this Biblical covenant it is God who takes the first step. He calls Abraham and David and makes unbreakable promises to them. He guides the people to Mount Sinai, adopts them as His own, offers His love and protection, and asks them to respond with love and obedience.

And yet for many people the word "covenant" still has a cold, legal sound. The truth is, however, that the covenant described in the Bible refers

to a warm, enduring friendship between God and the human race. God offers Himself to us and invites us to respond with a love that is obedient to His way.

GOD'S COVENANT IS STILL very much a part of our lives. At Mass, for example, we pray, "Let them (the bread and wine) become the body and blood of Jesus Christ our Lord as we celebrate the great mystery which he left us as an everlasting covenant" (Fourth Eucharistic Prayer).

At every Mass, the covenant of Christ's love and the sacrifice He made for us at Calvary is renewed when these words are spoken: "Take this, all of you, and eat it: this is my body which will be given up for you. When supper was ended, He took the

cup. Again he gave you thanks and praise, gave the cup to His disciples, and said: Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all men so that sins may be forgiven. Do this in memory of me."

We are invited to respond to Christ's enduring love by sacrificing ourselves; that is our part of the loving covenant.

The sacrifice of our lives usually happens slowly, day by day, as we strive to live Christian guidelines such as these:

"Love your enemies, and pray for (Continued on Page 9)

## Letters to the Editor

### Generosity for the hospitalized

To the Editor:

In a recent issue, I noticed the picture telling about the donation of a Crucifix to St. Vincent Hospital by Mr. and Mrs. Michael Latz.

This impressed me very much as it is a gift which I know many who visit the chapel at St. Vincent's will appreciate. Having been a patient at St. Vincent's just recently, I know what it means to those confined and to relatives as well.

During my stay at St. Vincent's, it

was in my mind to write you. Would it not be in keeping with our spirit of evangelization and charity to think of the people in the hospitals? For instance, I looked in vain for some reading material.

Each patient is furnished with a copy of the St. James' version of the Bible, donated by the Glidons. However, what has become of our Catholic organizations who saw to it that Catholic reading, periodicals, newspapers, etc., were available in the reception rooms of hospitals and institutions?

There are many organizations, such as the Knights of Columbus, Knights of St. John, Daughters of Isabella, parish societies and soldatilities who could make it their project to collect and distribute reading materials to the various reception rooms of the hospital. If Mr. and Mrs. Latz could make such a generous gesture, what good could be accomplished by these organizations in providing wholesome reading material.

It would, indeed, provide moments of inspiration and enjoyment to patients and visitors at St. Vincent's or any of the hospitals in the Archdiocese.

A former patient  
at St. Vincent's Hospital

## 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.

### Clergy myopia

To the Editor:

It is truly unfortunate that men of the Cloth such as Msgr. George G. Higgins have so myopic an understanding of the political and economic environment in which they live. However, his lack of appreciation and understanding of the necessity of the family unit in the Divine Plan of things is even more alarming. His criticism of Nicholas Von Hoffman in the Jan 14th issue of The Criterion shows the secular mentality that has so perverted the mind of men who cannot place in perspective cause and effect relationships.

The problem which has forced mothers from their homes and necessitated their forsaking the most important position God designed in society, "Motherhood," is just the bureaucratic morass and incumbent cost which legislation like the Child and Family Services Act being advocated by Vice-President Elect Walter Mondale would shackle on society.

The Church and society as a whole can ill afford sacrificing the family unit for the petty avarice of finding additional sources of revenue for Catholic schools and agencies through Government funding of this nature.

Peter L. Satterthwaite  
Indianapolis



"COME ON, MOM! FATHER TATE JUST WANTS US SERVERS TO BE CLEAN, NOT GLOW IN THE DARK!"



## AT UNITY WEEK AUDIENCE

# Pope Paul voices hopes for ecumenism

Pope Paul VI took the occasion of the Week of Prayer for Christian Unity to express his hopes for ecumenism during a general audience Jan. 19. This is a translation by NC News of the Pope's prepared text. As he usually does at general audiences, Pope Paul departed from the text several times to make additional remarks. His spontaneous comments are not included here.

Venerable brothers and dearest sons: Our discourse today falls opportunely within the week of prayer for and meditation on unity of Christians. It is as if a large choir, made up of members of almost all Christian confessions, raises its voice to the one Father of all through His only son Jesus in the union of the same Spirit. Through prayer, in fact, the search for unity finds its most profound inspiration and its proper orientation, as well as its strength and its reason for hope.

UNITY IS A characteristic of the Church of Christ and is part of its mystery. Therefore, unity, as the Church itself, is a gift of God and a sign of His mercy. It implies purity of heart, conversion of mind, pardon of sins, and sanctity of life. There are things that only God can give to His sons if they come to Him with contrite and humble heart and with sincere commitments to walk again in His ways.

Seeing that prayer for unity extends throughout the world among all Christians is a source of joy. In growing numbers, Catholics, Orthodox and Protestants—all baptized in the name of the Holy Trinity—are uniting this week to ask for mutual, full unity. For the last decade, a single theme of prayer has been chosen in common each year. It is a sure sign of awareness of the importance that Christian unity has for the life of the Church and for its mission.

In this way the deep bonds by which Christians are still bound to one another become more manifest. In the same way they express the common will to obey the Lord who wishes that His Church, one and single, be fully and harmoniously assembled "in the confession of one faith, in the common celebration of divine worship and in the fraternal harmony of the family of God" (Second Vatican Council's Decree on Ecumenism, 2).

But our prayer, to God cannot be limited to one quick week annually. Throughout the year, also, various Churches pray for Christian unity incessantly. We must do it daily since the problem of separation is so serious that it damages the work of Christ Himself and "scandalizes the world and damages that most holy cause, the preaching of the Gospel to every creature" (ibid., 1).

But this week remains the focal point and is the moment of deepest meaning. It generates a communion of spirits, a foretaste of the day in which all Christians, fully united and with one voice and one heart, will glorify the name of God and make a united and faithful witness to it before the world.

To this choir of invocations, we add our voice, the voice of the universal pastor, charged, though unworthy, with the task of "strengthening the brethren."

Thus our prayer is a hope and an invitation to all sons of the Catholic Church to unite in unanimity and depth of feeling, forming a body all together before the Lord, that He might hear the urgent cry of His faithful who together ask of Him light and strength to do His will and walk together, shoulder to shoulder, in His paths.

## THE WORD THIS SUNDAY

By Father Donn Raabe

FOURTH SUNDAY OF THE YEAR

Prophet of God

Jeremiah 1:4-5, 17-19  
Psalm 71:1-6, 15-17  
1 Corinthians 12:31-13:13  
Luke 4:21-30

In the Gospel we see that Jesus pleased the synagogue congregation, but . . . "Sounds nice, we accept your words but when it comes to you wanting us to change our ways, forget it—you have no authority, you're Joseph's and Mary's son, where do you think you get off?" In the face of it all the prophet lives by an inner light. God is the rock solid foundation of his life. Ever since his first stirrings in existence God has upheld him. That is the kind of love which lasts and does not fade—God's love, true love. So, prophet of God, rise up and depend only on him even if all should be against you, even if you should perish in the process, know that God upholds you in love.

The theme proposed this year for reflection and prayer by all is from St. Paul: "Hope does not disappoint" (Rom. 5:5).

How opportune this appeal is. It helps us not to fall into disappointment or remain entangled in acquired habits or stop in midstream. Hope is the soul of the ecumenical cause, the star that directs our steps to the place where surely we will find the Lord.

For those who have committed themselves from the very beginning to the search for unity and who, perhaps with a veil of sadness, observe that the sought-for unity is not yet achieved, St. Paul says that "hope does not disappoint," and that we must continue to be forward-looking and on the way toward the goal.

To him who feels tempted to be satisfied with the positive results already reached in relations among Christians, who runs the risk of stopping at a point of peaceful co-existence short of complete unity, St. Paul says that we must carry out our work to the very end by finally reaching the goal indicated by the Lord Himself. That is, to be "consecrated in truth" (John 17:19) and "perfect in unity" (John 17:23).

TO THOSE WHO ARE in doubt at the last moment whether it is worth the trouble to join in this movement, St. Paul again announces with burning conviction that "hope does not disappoint" and that united with the Lord we can conquer all resistance and overcome all difficulties.

Our hope is founded on God and on His plan for salvation. God is omnipotent and faithful and always keeps His promises. His word does not turn back without working wonders. As the Psalmist sang, "The Lord is my strength, my fortress, my liberator, my rock, my shield, a stronghold, my strong savior" (Ps. 17). Thus we are not basing our actions presumptuously on our actions and inspirations, rather "We boast of our



POPE OF UNITY—Pope Paul VI, who again expressed his hopes for ecumenism at an audience on Jan. 19 in connection with Church Unity Week, is pictured above at an historic Vatican meeting with Orthodox Patriarch Athenagoras in 1967. The meeting was hailed as a major step toward church unity.

hope for the glory of God," as the Apostle says (Rom 5:2).

It is certain: God will finally make His glory shine and communicate His holiness to all (1 Cor. 15:23), and He will seal the final triumph over all expressions of "the mystery iniquity" (2 Thess. 2:7), above all over mutual inflections, polemics, violence,

tyranny, divisions, envy and every form of hate.

This is the supreme hope for Christians which will not "disappoint," since within it is working the Holy Spirit. The breathing-in of the Holy Spirit works a sure transformation in the hearts of Christians, even though it be slow and resisted,

toward forming the new man, "till we become one in faith and in the knowledge of God's Son, and form that perfect man who is Christ come to full stature" (Eph. 4:13).

The search for Christian unity should be seen precisely in this light: Growth of faith, maturity in Christ, progress toward full communion with God. As baptized, all Christians individually "justified by faith and at peace with God through the Lord Jesus" (Rom. 5:1). But they are all called to draw the proper ecclesial consequences from the demands of common Baptism, so that Christ may become our mutual and ecumenical peace.

Vatican Council II said this explicitly in vigorous terms: "Baptism, therefore, constitutes the sacramental bond of unity existing among all who through it are reborn. But Baptism, of itself, is only a beginning, a point of departure, for it is wholly directed toward the acquiring of fullness of life in Christ."

Baptism is thus ordained toward a complete profession of faith, a complete incorporation into the system of salvation such as Christ Himself willed it to be, and finally, toward a complete integration into eucharistic communion" (Decree on Ecumenism, 22).

Therefore, there is still a path of faith to walk before we can find ourselves finally united in common participation in the one Eucharist. Today we cannot do this because we do not have full unity in the faith. But, once again, hope is our stimulus, these objective difficulties must not stop us from moving ahead. Rather, we must draw spiritual advantage from these rough spots since, as St. Paul says, "affliction makes for endurance, and endurance for tested virtue, and tested virtue for hope" (Rom. 5:4).

OUR HOPE IS ALSO based on and sustained by positive results, which are the consequence of the search for Christian unity. A new atmosphere, in fact, has been established and the spirit of true brotherhood is becoming ever more solid and fruitful.

We ourselves feel it in our ever more

frequent personal meetings with so many venerable brothers, who honor us with a visit to Rome, just as we have done in our pilgrimages to Jerusalem, Istanbul and Geneva.

We thank the Lord who has permitted us to be an instrument of this encounter among Christians of various denominations and thus to make a contribution to this mysterious work of the Holy Spirit which is revitalizing the Church in our time.

In the same way we understand the See of Peter to be a special form of service for Christian unity. The search for unity is reaching growing accord on the doctrinal level, and positive convergence is constantly taking shape even on questions which, in the past, have strongly divided Christians, such as the fundamental issues of the reality of the Eucharist, ministry and authority in the Church.

Dialogues between the Catholic Churches and ecclesial communities are carrying out their delicate work, sustained by prayer, which we hope will lead to full clarification of all the issues and controversies of faith and to complete accord on the whole entire truth. For this we must pray intensely.

We want to end by stressing again that the search for unity is not only the job of special groups, such as our special secretariat (the Vatican Secretariat for Promoting Christian Unity), but it is the responsibility of all baptized and especially of all Catholics.

"The concern for restoring unity involves the whole Church," Vatican II affirmed, "faithful and clergy alike. It extends to everyone, according to the talent of each, whether it be exercised in daily Christian living or in theological and historical studies" (Decree on Ecumenism, 5).

Concord in this search can only lead to concord in the final result. And that is what we all want in the name of the Lord.

We want to convalidate these wishes with our most cordial apostolic blessing, which revives the ecumenical aims of all and makes them more fruitful with the necessary grace of God.

## Sexual ethics: missing the point of debate

BY FR. ANDREW GREELEY

It is unfortunate that so much debate has raged on certain aspects of Catholic sexual ethics that the broader and more positive elements of the Catholic sexual viewpoint have been overlooked—often even by Catholics.

It must be remembered that when Christianity appeared in the world, human thinking about sexuality was dominated by two opposing currents. On the one hand there was an intense pagan hedonism that sought only

[Father Andrew Greeley is director of the Center for the Study of American Pluralism of the National Opinion Research Center in Chicago. He is the author of two books on sexuality, "Sexual Intimacy" and "Love and Play," Seabury Press.]

pleasure and regarded others as instruments of pleasure; on the other hand, there was the contempt for the human body as the prison of the human spirit, a mark of most philosophical systems after Plato. Sex was viewed as debasing because it was the most powerful of forces that confined the human spirit in its physical bondage.

Christianity opposed both errors, and in the process often permitted itself to be contaminated by the body-hatred of the platonic world view which dominated philosophical and religious thinking in the late stages of the Roman empire. Part of the reason for such a drift, of course, was that in their pastoral work Christian thinkers like St. Augustine were confronted with the survival of pagan hedonism. However, in the marriage liturgies and the popular devotions of the ordinary faithful, the basic insights of the Christian sexual vision persisted—often despite what the theologians were saying.

WHEN ST. PAUL CHOSE to compare the sexual union between man and woman to the union between God and His people, Jesus and His church, he did so to illustrate the closeness of these unions. He gave the definitive Christian response to the anti-sex puritans of his own time and subsequent times. And so, for that matter, did Jesus when He worked His first miracle to keep a marriage feast at Cana from turning into a failure.

Thus, the residue of sexual puritanism still to be found in some Catholic quarters is a distortion of the Catholic tradition and not an accurate representation of it.

While Catholicism does, indeed, praise celibacy as a special way of serving God, it does not mean that the Catholic tradition thinks that sexual union is base, degrading, inferior, or second-rate. It is simply another way

of being in the world, and the issue is not whether it is better or worse than celibacy, but rather which particular form of commitment represents that to which a given individual has been called.

THREE THEMES RUN through a mature Catholic sexual vision: life, person, and commitment. While Catholicism has never taught that every sexual act must be procreative, it does believe that sexuality is linked to the continuation of humankind and the propagation of human life.

Life is sacred and must be respected. To treat it with disrespect or contempt is to threaten the basis of all human existence and civilization. Such a teaching is not superfluous in an era that has seen the holocaust in Hiroshima. Sex is for pleasure, of course, but it is also for life. As such, it is the most sacred and precious gift possible. Human reproduction is not merely a biological function; it is an activity filled with moral and religious responsibility, a truth that humankind has known from its earliest years. These responsibilities may be fulfilled in different ways in different times, but Catholicism cannot in principle accept a total separation between sex and the creation of new life.

Second, sex is between persons—between human beings with hopes, fears, insecurities, expectations, vulnerabilities. It is not an automatic act, a responsibility that must be fulfilled, an exploitation of the weak by the strong. It may be fun, but it is not just fun; if the basic humanity of the sexual partner is not revered and respected, then sex becomes a perverted evil.

Finally, there is a strain in sexual activity toward commitment. Obviously, it is biologically possible to have sex without it, but psychologically there is a cost both in the diminishing of sexual pleasure and in the injury done to the persons involved. Sex is one of the best "sacraments" (re-presentations) of the love of God for his people precisely because of the built-in tendency toward commitment involved in sexual love.

GOD SPEAKS TO US in the world mostly through other people. The God who created the world is also the God who calls us forth. The one who sets things in motion is also the one who invites the very best to come out in us. God's spirit, the spirit of life and love, challenges us to that which is richest, most generous, most trusting, and most open in our personalities mostly through our encounters with other human beings. For most of us, the most powerful invitations to break out

of the narrowness, the timidity, the defensiveness, the selfishness behind which we too often hide comes through sexual love. God, in other words, calls us forth to be the best of which we are capable through sexual love.

But the challenges of sexual intimacy are very great. For the payoff of sex to continue and grow, two people must be not only physically vulnerable to one another but also psychologically vulnerable. Fear, insecurity, and shame destroy the possibility for growth through sexuality. Yet vulnerability is hard because it means that we are so open—body and spirit—to the other that he or she can hurt us, wound us, even break our hearts. More than that, in the ordinary course of events the other will hurt us, and we will hurt the other. The joy of sexual love involves the pain of being hurt by the loved one as well as the guilt of knowing we have caused pain. It also requires the strength and the faith to begin anew.

Often married people turn away from such vulnerability because, while the pleasures it brings are very great, the risks seem even greater. Hence, much of the difficulty with human sexuality in the present era is that we expect much more from our sexual intimacies than our ancestors did, yet we have not expanded our skills at being vulnerable ourselves and being tender with the vulnerabilities of others.

Vulnerability and tenderness—particularly throughout a long period of committed relationship—require courage and faith. It is hard to be both gentle and open unless one believes that one lives in a world in which good is stronger than evil, purpose more evident than absurdity, love more pervasive than hate, life more powerful than death. Only if the ultimate powers of the universe underwrite and validate our strivings for vulnerability and tenderness can we keep taking the risks involved.

For Catholic Christians, then, the image of a God who is committed to us in passionate love with imitable fidelity is a guarantee that one does live in an ultimately benign universe where it is safe to risk oneself in the taking and the giving of human intimacy. Note well that it is the Catholic conviction that the world is under the control of a deity whose love is so powerful that it makes the passion of sexually aroused humans for one another look mild by comparison; God's love for us is not less passionate than human arousal but more passionate. It is that faith that can and should support humans as they strive to develop the physical and psychological skills that are necessary for their common life. Fidelity is not so much a negative thing, like staying

out of someone else's bed, as it is a positive quest for improving the quality of the common life together—in bed and out of it.

CATHOLICISM IS IN THE process of reevaluating some of its traditional sexual mores, not because any fundamental principles have changed, but because the circumstances in which those principles must be applied have changed and because we have new insights into human behavior that we did not possess in years gone by.

The Church has always opposed divorce because of its conviction about the importance of the personal commitment involved in sex. (Although that opposition has never excluded the possibility of "divorce" under some circumstances.) The Church still believes that a full marriage commitment between two baptized people is an irrevocable commitment. However, in recent years, with the advances made in psychological understanding, the Church has come to recognize that a considerable degree of psychological and personal maturity is required to make a full marriage commitment, and that many marriages from the beginning were not marked by such a commitment. Hence, "annulments"—the decision that such maturity was not present—are more frequent than they used to be.

One must also say candidly

## Latin School given

(Continued from Page 1)

true pastors of the people of God after the model of our Lord Jesus Christ, teacher, priest, and shepherd."

IN ADDITION TO MEETING with faculty and staff, the team met with a group of parents one evening. A positive element there was parental feeling about student social development. The criticism has sometimes been leveled at the seminary that it warps and twists an adolescent's normal development. According to these parents, they like seeing their children responding to the Latin School in the way they do. "What they develop in my son," one parent said, "is the kind of 'warping' and 'twisting' I like to see. In ordinary high schools what is considered 'normal' isn't always desirable."

What the parents stressed was the individual attention given by the priest faculty to their sons. "They get a good image of priests at the Latin School," said another, "because the men there are obviously happy. That helps both the Church and my son."

The major difficulty all seminaries are experiencing is financial. Bishop

Watters noted that these schools have fewer numbers than 15-20 years ago but, at the same time, they are better schools too.

"The cost of education would be out of sight, though, if we were educating the same number as before," Father Miller said.

Bishop Watters added, "We ordained four men for the Winona diocese last year. These four were the only four men we had in first theology four years ago. I'd much rather finance that kind of situation than the one we had years ago where you might have more than a hundred youngsters begin high school, but only end up with four or five being ordained."

The prospects for the Latin School must be seen in terms of evaluations like this one. A confidence is instilled in a faculty and staff which, because it is so aware of its special purpose, can forget the long range good it is accomplishing. The immediate rewards of high school teaching are few indeed, but the immediate rewards of seminary work sometimes are not obvious even in the long run.







## Cage play-offs, tournaments open

CYO Basketball teams finish their seasons and proceed to various post-season play-offs and tournaments.

### CYO NOTES

Members of the Indianapolis Deane's Youth Council nominated Colleen McNulty, Our Lady of Lourdes, and Janet Madden, St. Joan of Arc, as candidates for office in the Archdiocesan Youth Council. Officers are elected at the Archdiocesan Convention in April.

Entries for the St. Joan of Arc Invitational Volleyball Tournament are due in the CYO Office by Wednesday, Feb. 2. Entry fees should be made payable to the St. Joan of Arc CYO.

season play-offs and tournaments.

Teams in the Cadet A and Junior-Senior Leagues have started play in their respective Deane's Tournaments. Champions will be crowned Tuesday, Feb. 8 at Secunia High School. The Cadet A Tourney title game is slated for Tuesday, Feb. 15, at Secunia.

Winners in these tournaments will represent Indianapolis in the Archdiocesan Basketball Tournament immediately following.

Teams in the other four leagues will participate in their respective tournaments. They are as follows: Cadet "B," Our Lady of Lourdes; 56 "A," Holy Cross; 56 "B," Little Flower; and, Freshman-Sophomore, Holy Spirit. Tourney schedules have been mailed to all coaches and Priest Moderators.



**ELECTED TO NATIONAL KC OFFICES**—Richard B. Schelber, right, editor of Our Sunday Visitor, national Catholic weekly published in Huntington, Ind., is the new supreme secretary of the Knights of Columbus. The Hoosier newsmen was elected at a meeting of the Board of Directors held early this month in San Juan, Puerto Rico. He has held several offices with the Indiana Council of the order and served on the board of Gibault School for Boys in Terre Haute. At the left is Virgil C. Dechant, who was elected supreme knight at the Puerto Rico meeting. A former supreme secretary, the 46-year-old resident of LaCrosse, Kas., succeeds John W. McDewitt, who retired after filling the post for 12 years.

## Restates ban on women priests

(Continued from Page 1)  
on the Question of the Admission of Women to the Ministerial Priesthood."

Its conclusions come at a moment of rising ferment in the Catholic Church over the issue, which has been fed particularly in North America by the recent ordinations of women by the Episcopal (Anglican) churches in Canada and the United States.

Most major Lutheran bodies around the world have also decided to ordain women.

Because of the closeness of Anglicans and many Lutherans to Catholic beliefs and practices, the ordination of women in those denominations had made the issue an important ecumenical one.

POPE PAUL VI noted this in an exchange of letters with Anglican Archbishop Donald Coggan of Canterbury which was released last year when he said the issue would introduce "an element of grave difficulty" into Catholic-Anglican dialogue.

In that exchange the Pope also used his strongest words up to that time in opposition to the ordination of women. "The Church," he said, "holds that it is not admissible to ordain women to the priesthood. Among the very fundamental reasons for this," Pope Paul said, "are the example of Christ recorded in the Scriptures and the consistent teaching of the Church."

The Doctrinal Congregation

repeated and expanded upon these reasons. It also added theological arguments, some based on the sacramental character of the priest's role, particularly his power to act "in the person of Christ" in the Eucharist, and some based on the mystery of Christ and His Church as being most deeply expressed in the marriage metaphor, with Christ as the bridegroom and the Church as His bride.

Against the argument that the priest acts "in the person of the Church," the congregation countered that he does so "precisely because he first represents Christ Himself."

The congregation rejected the argument that denying the priesthood to women is a form of discrimination against women. Noting that as women become more aware of discrimination their desire for access to the priesthood "is not surprising," the congregation said:

"But it must not be forgotten that the priesthood does not form part of the rights of the individual, but stems from the economy of the mystery of Christ and the Church. The priestly office cannot become the goal of social advancement; no merely human progress of society or of the individual can of itself give access to it: it is of another order."

**THE DOCUMENT URGED** Christians to meditate on "the real equality of the baptized which is one of the great affirmations of Christianity: equality is in no way identity, for the Church is a differentiated body, in which each individual has his or her role. The roles are distinct, and must not be confused; they do not favor the superiority of some vis-a-vis the others."

The document also urged Christians to see in the controversy over women's ordination "a pressing invitation to meditate on the mystery of the Church, to study in greater detail the meaning of the episcopate and the priesthood, and to rediscover the real and preeminent place of the priest in the community of the baptized."

One of the most controversial elements in the new document is likely to be its statement that in Scripture "we have... a number of convergent indications that make all the more remarkable the fact that Jesus did not entrust the apostolic charge to women."

By contrast, the Pontifical Biblical Commission last year, in a preparatory report for the Doctrinal Congregation on the issue of women's ordination,

concluded unanimously that the New Testament by itself seems unable to "settle in a clear way and once for all" whether women can be ordained. A 12-5 majority of the commission members also agreed that Scriptural evidence alone is not enough "to exclude (the possibility) of ordaining women, and that it would not be contradicting Christ's original intentions if the Church were to decide to allow women priests."

**THE DOCTRINAL** Congregation argued, however, that the Scriptural indications plus the actions of the Church, particularly in its early centuries, show a consistent belief that "by calling only men to the priestly order and ministry in its true sense, the Church intends to remain faithful to the type of ordained ministry willed by the Lord Jesus Christ and carefully maintained by the Apostles."

The congregation said the Church's position "is a position which will perhaps cause pain, but whose positive value will become apparent in the long run, since it can be of help in deepening understanding of the respective roles of men and women."

## Union move is mandated

**WASHINGTON**—The National Labor Relations Board (NLRB), declaring that parish elementary schools in the Philadelphia archdiocese are "not completely religious," ordered union representation elections Jan. 20 for more than 2,000 lay teachers in 269 schools.

The decision is considered by the union an important first round victory for the 1,200-member Association of Catholic Teachers (ACT), an affiliate of the American Federation of Teachers (AFT). ACT petitioned the labor board more than a year ago to extend jurisdiction over the elementary schools and conduct elections. ACT represents lay teachers in Philadelphia archdiocesan high schools.

Saying that it declines jurisdiction over religious institutions "only when they are completely religious," the board stated the evidence indicated that the Philadelphia schools "are not completely religious."

As of Jan. 24, Philadelphia archdiocesan officials had not decided what, if any, action to take in light of the board's decision.

## BASKETBALL STANDINGS

(As of Jan. 22-23)

### CADET 'A'

**DIVISION I**—St. Plus X 8-1; Holy Spirit 7-1; St. Rita 7-2; Little Flower 5-3; St. Jude 5-4; Holy Name 4-5; St. Simon 3-6; Central Catholic 2-7; St. Michael 1-8.

**DIVISION II**—St. Andrew 9-0; St. Philip Neri 8-1; Our Lady of Lourdes 6-3; St. Barnabas 4-5; Christ the King 3-6; St. Luke 3-6; St. Lawrence 2-7; Mt. Carmel 2-7; Immaculate Heart 1-8.

**DIVISION III**—St. Christopher 7-1; St. Malachi 6-2; St. Roch 6-2; St. Joan of Arc 5-3; St. Monica 5-3; St. Thomas 4-4; St. Matthew 2-6; St. Gabriel 1-7; St. Mark 0-8.

**DIVISION IV**—All Saints 8-0; St. Ann 7-1; Nativity 6-2; Holy Cross 5-3; St. Bernadette 3-5; Our Lady of Greenwood 2-8; Holy Angels 1-7; St. Susanna 0-8.

### CADET 'B'

**DIVISION I**—St. Michael "B" 8-0; St. Thomas 7-1; St. Gabriel 5-3; St. Joan of Arc 5-3; St. Christopher 4-4; St. Monica 4-4; Immaculate Heart (Blue) 1-7; St. Luke 1-7; St. Malachi 0-8.

**DIVISION II**—Central Catholic "B" 7-1; St. Ann 6-1; St. Barnabas 6-2; St. Philip Neri 6-2; Our Lady of Lourdes 4-4; Holy Name 3-4; St. Jude 3-5; St. Rita 1-7; St. Roch 0-8.

**DIVISION III**—St. Andrew 8-0; St. Lawrence 6-1; Holy Spirit 5-2; St. Plus X (Gold) 5-3; Little Flower

(Blue) 5-3; St. Matthew 3-5; Mt. Carmel 3-5; St. Simon 2-5; Christ the King 1-4.  
**DIVISION IV**—Little Flower (Gold) 7-1; Central Catholic "C" 6-2; St. Mark 5-3; St. Michael "C" 5-3; Immaculate Heart (White) 4-4; St. Plus X (White) 3-5; Our Lady of Greenwood 1-7; St. Luke "C" 1-7; Central Catholic "D" 0-8.

### 56 'A'

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

**DIVISION II**—St. Philip Neri 6-1; St. Gabriel 5-1; Our Lady of Lourdes 5-2; St. Plus X 5-2; Mt. Carmel 3-4; St. Rita 2-5; Christ the King 1-6; St. Matthew 0-7.

**DIVISION III**—St. Andrew 6-1; St. Christopher 6-1; Immaculate Heart 5-2; St. Luke 5-2; Holy Cross 4-2; St. Joan of Arc 3-4; St. Monica 2-6; Nativity 0-7; St. Malachi 0-7.

**DIVISION IV**—St. Thomas 6-1; St. Susanna 5-1; Our Lady of Greenwood 5-2; St. Ann 4-2; St. Mark 3-4; St. Roch 2-4; St. Bernadette 1-5; All Saints 0-7.

### 56 'B'

**DIVISION I**—St. Christopher 7-0; St. Michael 6-1; Mt. Carmel 6-1; St. Joan of Arc 4-3; St. Thomas 3-4; St. Gabriel 2-4; Our Lady of Greenwood 2-5; St. Malachi 2-5; St. Monica 0-8.

**DIVISION II**—St. Luke "B" 7-0;

Holy Spirit 5-1; Immaculate Heart (Blue) 5-2; Little Flower (Blue) 5-2; St. Plus X (Gold) 5-3; St. Matthew 2-4; St. Lawrence "B" 2-5; St. Simon 1-5; St. Andrew 0-7.

**DIVISION III**—St. Barnabas 7-0; St. Roch 6-1; St. Jude 5-2; Our Lady of Lourdes 4-3; St. Mark 4-3; Central Catholic "B" 3-4; Central Catholic "C" 2-6; Holy Cross 1-6; Holy Name 0-7.

### 56 'A'

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

**DIVISION II**—St. Philip Neri 6-1; St. Gabriel 5-1; Our Lady of Lourdes 5-2; St. Plus X 5-2; Mt. Carmel 3-4; St. Rita 2-5; Christ the King 1-6; St. Matthew 0-7.

**DIVISION III**—St. Andrew 6-1; St. Christopher 6-1; Immaculate Heart 5-2; St. Luke 5-2; Holy Cross 4-2; St. Joan of Arc 3-4; St. Monica 2-6; Nativity 0-7; St. Malachi 0-7.

**DIVISION IV**—St. Thomas 6-1; St. Susanna 5-1; Our Lady of Greenwood 5-2; St. Ann 4-2; St. Mark 3-4; St. Roch 2-4; St. Bernadette 1-5; All Saints 0-7.

### 56 'B'

**DIVISION I**—St. Christopher 7-0; St. Michael 6-1; Mt. Carmel 6-1; St. Joan of Arc 4-3; St. Thomas 3-4; St. Gabriel 2-4; Our Lady of Greenwood 2-5; St. Malachi 2-5; St. Monica 0-8.

**DIVISION II**—St. Luke "B" 7-0;

### FRESHMAN-SOPHOMORE

**DIVISION I**—Mt. Carmel "A" 7-0; St. Plus X 6-1; St. Simon 6-2; St. Joan of Arc 3-4; St. Luke 3-4; St. Malachi 2-5; St. Matthew 1-6; Holy Trinity 1-6.

**DIVISION II**—St. Philip Neri 7-1; St. Andrew 6-2; Holy Spirit 5-2; Little Flower 5-3; Our Lady of Lourdes 4-4; Mt. Carmel "B" 2-6; Miramar Club 1-6; St. Lawrence "A" 5-3.

**DIVISION III**—St. Ann 7-1; St. Catherine 7-1; St. Mark 5-3; St. Thomas More 5-3; St. James 3-5; Holy Name 2-6; St. Lawrence "B" 2-6; St. Philip Neri "B" 0-7.

### 56 'A'

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

**DIVISION II**—St. Philip Neri 6-1; St. Gabriel 5-1; Our Lady of Lourdes 5-2; St. Plus X 5-2; Mt. Carmel 3-4; St. Rita 2-5; Christ the King 1-6; St. Matthew 0-7.

**DIVISION III**—St. Andrew 6-1; St. Christopher 6-1; Immaculate Heart 5-2; St. Luke 5-2; Holy Cross 4-2; St. Joan of Arc 3-4; St. Monica 2-6; Nativity 0-7; St. Malachi 0-7.

### 56 'B'

**DIVISION I**—St. Christopher 7-0; St. Michael 6-1; Mt. Carmel 6-1; St. Joan of Arc 4-3; St. Thomas 3-4; St. Gabriel 2-4; Our Lady of Greenwood 2-5; St. Malachi 2-5; St. Monica 0-8.

**DIVISION II**—St. Luke "B" 7-0;

## CYO STYLE SHOW RESULTS

**Skirt and Blouse Division**  
Over-all Winner: Jeri Jo Starbuck, St. Malachi.  
Other Winners: Bonnie Hurrie, St. Mark; Nancy Knecht, St. Mary, Greensburg; Brenda Lay, St. Ann.

**Sportswear Division**  
Over-all Winner: Rosie Bueuing, St. Mary, Greensburg.  
Other Winners: Katrina Schubert, St. Ann; Bonnie Hurrie, St. Mark; Theresa Fisher, St. Ann; Kathy Wire, St. Catherine.

**Pauntail Division**  
Over-all Winner: Rosie Bueuing, St. Mary, Greensburg.  
Other Winners: Bonnie Hurrie, St. Mark; Monica Tarpey, Our Lady of Lourdes.

**Tailored Dress Division**  
Over-all Winner: Colleen McNulty, Our Lady of Lourdes.  
Other Winners: Laura Sarjant, Holy Spirit; Joanna Leppert, Holy Name.

**Tailored Suit and Lined Coats**  
Over-all Winner: Nancy Knecht, St. Mary, Greensburg.  
Other Winner: Rosie Bueuing, St. Mary, Greensburg.

**Formal and Party Dress Division**  
Over-all Winner: Barb Holzer, St. Roch.  
Other Winners: Lesa Spurgeon, St. Ann; Nancy Knecht, St. Mary, Greensburg.

## Church leaders hail amnesty move

BY JIM CASTELLI

**WASHINGTON**—Church leaders who have followed the amnesty issue have praised President Jimmy Carter's unconditional pardon for draft resisters.

But they also said they hoped to see pardons for most deserters and relief for most men with less-than-honorable service discharges. Those discharges hurt a veteran's employment chances, they said.

Carter has said the Defense Department will study these two areas. Two clergymen who have discussed the issue with Carter's counsel, Robert Lipshutz, say they are impressed with his interest in helping deserters and those with less-than-honorable discharges.

Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame and a member of

President Ford's Clemency Board, talked with Lipshutz during the transition period and the Rev. Barry Lynn of the United Church of Christ spoke with him the day after Carter announced the pardon.

**THE CARTER PARDON** affects about 12,000 men who were convicted of evading the draft, have been indicted or face investigation. The pardon also affects those who never registered for the draft. Mr. Lynn says this group may number 250,000 or more.

Men who used force or violence in resisting the draft and Selective Service officials who sold draft deferments are not eligible for the pardon.

"We're happy we got half of the package we asked for," Father Hesburgh said. "We hope after

careful study we'll get the other half."

Father Hesburgh was referring to a study issued by Notre Dame based on an examination of the Clemency Board's records.

That study recommends pardons for draft resisters: Individual review of military offenders convicted in a court martial for offenses in Vietnam or refusing to serve in Vietnam, and general discharges for all military offenders who were not convicted for combat-related desertion or civilian-type crimes.

The study was conducted by Lawrence Baskir and William Strauss, who served as top officials in the Clemency Board.

**MSGR. FRANCIS LALLY**, secretary for social development and world peace for the U.S. Catholic Conference and another member of the Ford Clemency Board, said the pardon was "a very important first step."

Msgr. Lally said he was especially concerned that the pardon be extended to deserters.

"Most deserters simply didn't return after home leave," he said. "About three-quarters of them were from very disadvantaged environments or had very low IQ's. The system was too much for them."

He also said that he felt all discharges should be upgraded to a general discharge except when a felony or a combat-related act of desertion was involved.

Mr. Lynn argued that a general discharge is not sufficient. He said it does not provide veterans' benefits and gives those who already have general discharges not related to draft violations the image of being draft evaders.

But Father Hesburgh says those with general discharges can apply for benefits and still receive them.

Mr. Lynn said approximately 425,000 people received less-than-honorable discharges during the time period covered by the pattern—August 1964, the date of the Gulf of Tonkin Resolution acknowledging the war, to Jan. 23, 1973, the date of the Paris Peace Accords.

But Mr. Lynn argued the actual war period began with the first American involvement in 1961 and the departure of the last Americans in April, 1975. If that period is used, he said, 750,000 men received less-than-honorable discharges.

The pardon was criticized from another point of view by the Catholic War Veterans of America. Like some other veterans' groups, the Catholic War Veterans oppose the pardon.

## Rights activist Gregory addresses pro-life rally

More than 125 pro-life supporters braved inclement weather to gather at the World War Memorial in Indianapolis on Saturday, Jan. 22, to commemorate the fourth anniversary of the U.S. Supreme Court decision legalizing abortion on demand.

At a special rally they heard human rights activist Dick Gregory urge them to "show concern for the living so people will more willingly believe your concern for the unborn."

Alternately soft-spoken and strident, the gaunt, bearded Gregory accused abortion proponents of "deceiving" Americans with threats of over-population. He reminded his audience that the United States has been at zero population for four years. The speaker lamented the tendency to view abortion as a reasonable solution to world hunger. He protested that world hunger was in reality a "rat-control problem" rather than an over-population indicator.

**NOTING THE HIGH** mortality rate among black babies, Gregory pointed out that abortion practiced in the black ghetto was genocidal in aspect. Emphasizing the need for practical assistance in improving the lot of poor women in crisis pregnancies, he urged Pro-Life women to go to public hospitals to deliver their babies and thereby create the demand for better services.

Gregory referred to Pro-Life people he has dealt with as "beautiful people" and praised the assembled groups for

the gifts of layette items brought to the program. (These gifts will be used by Birthline to help clothe children of women who chose life rather than abortion and need assistance to care for their babies.)

Alluding frequently to the importance of the educational materials provided in the entry hall of the War Memorial building, Gregory stated that such literature is "the most important part of this meeting."

**HIS REMARKS COVERED** a wide range of current topics. He announced he was beginning an 80-day fast to underscore the need for further investigation into the JFK and Martin Luther King assassinations. Noting the presence of children in the assembly, Gregory praised the Pro-Life groups for bringing their youngsters, stating that they would hear nothing from him as violent as their Saturday morning cartoons.

The program was sponsored by Indianapolis Pro-Life groups including the Committee for the Preservation of Life, Inc., Birthline; Concerned Nurses for Life; and the Archdiocesan Pro-Life Committee.

Gregory was introduced by Valerie Vance Dillon, noted Pro-Life author and family life lecturer. Rev. Tom W. Terrell of Otterbein United Methodist Church gave the opening prayer and the Rev. Paul P. Robinson of Second Baptist Church closed the meeting with the prayer of St. Francis of Assisi.

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VIEWING WITH ARNOLD

## Two you can afford to miss

BY JAMES W. ARNOLD

You want to get saved, but there's nothin' there worth saving.

—Song lyric from "Welcome to L.A."

That's the core of the trouble both in and with "Welcome to L.A.," the new film by the Robert Altman repertory group, which might be subtitled Ten Characters in Search of Love. None of them find it,

### Bishop Rausch named to head See of Phoenix

WASHINGTON — Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference since Dec. 15, 1972, has been named to head the Phoenix, Ariz. diocese.

Bishop Rausch, 48, has served on the USCC staff since January, 1970, when he was named Associate General Secretary. He was named an auxiliary bishop of his native St. Cloud, Minn., diocese in March, 1973.

Pope Paul VI's new appointment for Bishop Rausch was announced here by Archbishop Jean Jadot, apostolic delegate to the United States.

The appointment of a new NCCB-USCC General Secretary is expected shortly.

Bishop Rausch succeeds Archbishop Edward McCarthy, coadjutor-archbishop of Miami, who was transferred from Phoenix last July.

and you can't help but care a little, but pity alone, for nearly two hours, is unrewarding company.

Keith Carradine does a sort of reprise of his character in Altman's "Nashville"—this time as a successful song composer who comes home to Los Angeles to collaborate on an album, but spends most of his time avoiding giving emotional response to those who hunger for it. These include his father ("I wanted to see you for Christmas" . . . "Well, take a good look") and a large variety of lonely women, but mostly Geraldine Chaplin. She plays an unfulfilled wife like "Nashville's" Lily Tomlin, but much closer to a spacey breakdown. Ignored by an ambitious husband (Harvey Keitel), she takes aimless trips in taxicabs and fantasizes an approaching romantic death, a la "Camille."

THE OTHER FOLKS are only dimly sketched, but include a second disenfranchised couple (Sally Kellerman, John Considine) who are sexually surveying other alternatives; a cheerfully dim-witted young housekeeper (Sissy Spacek); a languorous photographer (Lauren Hutton) who is the father's mistress; and a tough older businesswoman (Viveca Lindfors) who has apparently liberated herself out of romance. All are involved in a joyless sexual game of musical chairs that eventually you need a road map to follow.

The theme is moral in the sense that all these sad people are seen compassionately as losers, as victims of an achingly empty value system, which is perhaps tied to the social locale. This last connection,

however, is never effectively made; the film doesn't work as the Los Angeles "La Dolce Vita."

ACTUALLY, Altman only produced "L.A." It was created by two young proteges, writer-director Alan Rudolph and composer Richard Baskin, who apparently conceived it as a mood piece of fragmented, artfully photographed scenes linked to mournful songs about non-love in the city, alternately sung by Baskin and Carradine. The music-image combination is the best thing in the film—beautiful in its melancholy. But after awhile the arty technique gets tedious, like a record with a stuck needle.

Like many other new movies, "L.A." offers cinematic skills and reasonably good acting. What it lacks, besides variety, is intelligent and provocative writing. Everybody knows there is slow rot in California; but what else is new?

★ ★ ★

WEAK WRITING is definitely not the problem with "From Noon Till Three," a crazy but likeable western that you're not likely to have

much chance to see. Why not? Well, it's a bizarre romantic comedy with Charles Bronson, and distributors figure Bronson's usual fans, whose IQ is not quite as high as the price of a cup of coffee, won't get it or like it.

Writer-director Frank Gilroy's film, based on his own novel, probably does have too many ups, downs and convolutions for customers used to straight schlock and violence. It begins as a comic romance between a wealthy widow (Jill Ireland) and a raucously but charmingly small-time outlaw (Bronson), then miraculously blossoms into a full-blown satire of both pop culture mythmaking and romantic sentimentality. It's entertainingly effective most of the time, and makes more serious attempts to do the same thing (like "Buffalo Bill") look deservedly inept.

BY A WEIRD and totally outrageous turn of circumstances, Bronson ends up as a man who must compete with his own legend, spread around the world by a best seller and hit song. In the end, beautiful make-believe triumphs over the banal truth, and Bronson

is comically defeated by forces larger than both love and the law—the power of schlock art and the public's desperate need for heroes.

Gilroy's tale, in the true spirit of nonsense, is a very tall one, and the Bronson-Ireland style, next to Tracy-Hepburn, is as heavy as a tractor-trailer. There are also some decidedly adult comic lines and moments, as well as heavy plot twists like suicide. But overall, wit and invention make "Noon Till Three" whiz by in what seems like, well, 2½ hours. (Rating: B—objectionable in part for all)

### The week's TV network films

TONKA (1958) (NBC, Saturday, Jan. 29): An Indian variation on the boy-and-his-horse story, this Disney film stars the late Sal Mineo as a Comanche brave who eventually becomes a hero at the Battle of Little Big Horn. Philip Carey joins the long list of actors who've played General Custer (and lost). Not recommended.

HEARTS OF THE WEST

ST. PAUL, Minn. — The "Polka Mass" that opened inauguration day here for Minnesota's first Catholic governor, Rudy Perpich, was a good sign, the editor of the St. Paul-Minneapolis archdiocesan newspaper, the Catholic Bulletin, said.

The "Polka Mass" showed that the new governor "is not hiding the fact of his faith," said Bernard Casserly, Catholic Bulletin editor, in an editorial comment. "The Mass, open to one and all, was a real 'media event,' and you saw countless photos of the service on television and in the newspapers."

The state's 34th governor, a miner's son from Minnesota's rugged Iron Range,

invited the public to the Mass in old Assumption church in downtown St. Paul, and the 1,000-seat church was packed.

PERPICH, who had been lieutenant governor, succeeded Wendell Anderson, who resigned in order to be named to the Senate seat vacated by Vice-President-elect Walter Mondale.

Celebrant of the Mass was Father Frank Perkovich, pastor of Resurrection parish, Eveleth, Minn., a friend of the new governor. The four "Polka Masters," led by Joseph Ovek of Eveleth, and the eight "Perkatnes," named after Father Perkovich, provided the music.

"Father Perkovich led his congregation in a celebration sacred and joyful," Casserly said. "Every song had a toe-tapping polka beat, and the politicians, parishioners and press had mimeographed sheets with strange words, like 'Sardeczna Matko' and 'Plavi Oci,' to help them sing."

THE BULLETIN editor continued: "Besides the new governor's openness about his faith, there is another sign of what the Perpich years will be like. His will be an open, people-

oriented kind of administration, if we can draw a conclusion from his Polka Mass and his informal inauguration. It was first come, first served, and the high and mighty stood in line with everyone else. Perpich won't be a 'Catholic governor,' we predict, but a governor who happens to be Catholic, and he will treat everyone alike—regardless of race, creed, sex or national origin."

In his inaugural address, Perpich recalled that when he entered kindergarten 43 years ago during the Great Depression, he spoke no English and his father, a Croatian immigrant, was unemployed. "And yet, today I have taken the oath of office as the 34th governor of Minnesota," he said. "This could not happen in many parts of the world."

### Install officers

GREENFIELD, Ind. — The Council of Catholic Women of St. Michael parish recently installed new officers for 1977. They include Mrs. David Berg, president; Mrs. Terry Padgett, vice-president; Mrs. James Swanson, secretary; and Mrs. Charles Merk, treasurer. Mrs. Harold Schipp, outgoing president, was installing officer.

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PLAN SPAGHETTI DINNER AND DANCE—The Youth and Recreation Commission at Nativity parish, Indianapolis, will serve LaScala's Italian Spaghetti Dinner in the school cafeteria Saturday, Jan. 29, from 5 p.m. to 8 p.m. Carolyn Farrell and Michael Dwyer, chairman of the Commission, look over a LaScala menu. Tickets for the dinner are \$2.50 for adults and \$1.50 for children under 12. A family plan ticket is \$10. Dinner tickets admit couples to the 9 p.m. to 1 a.m. dance.

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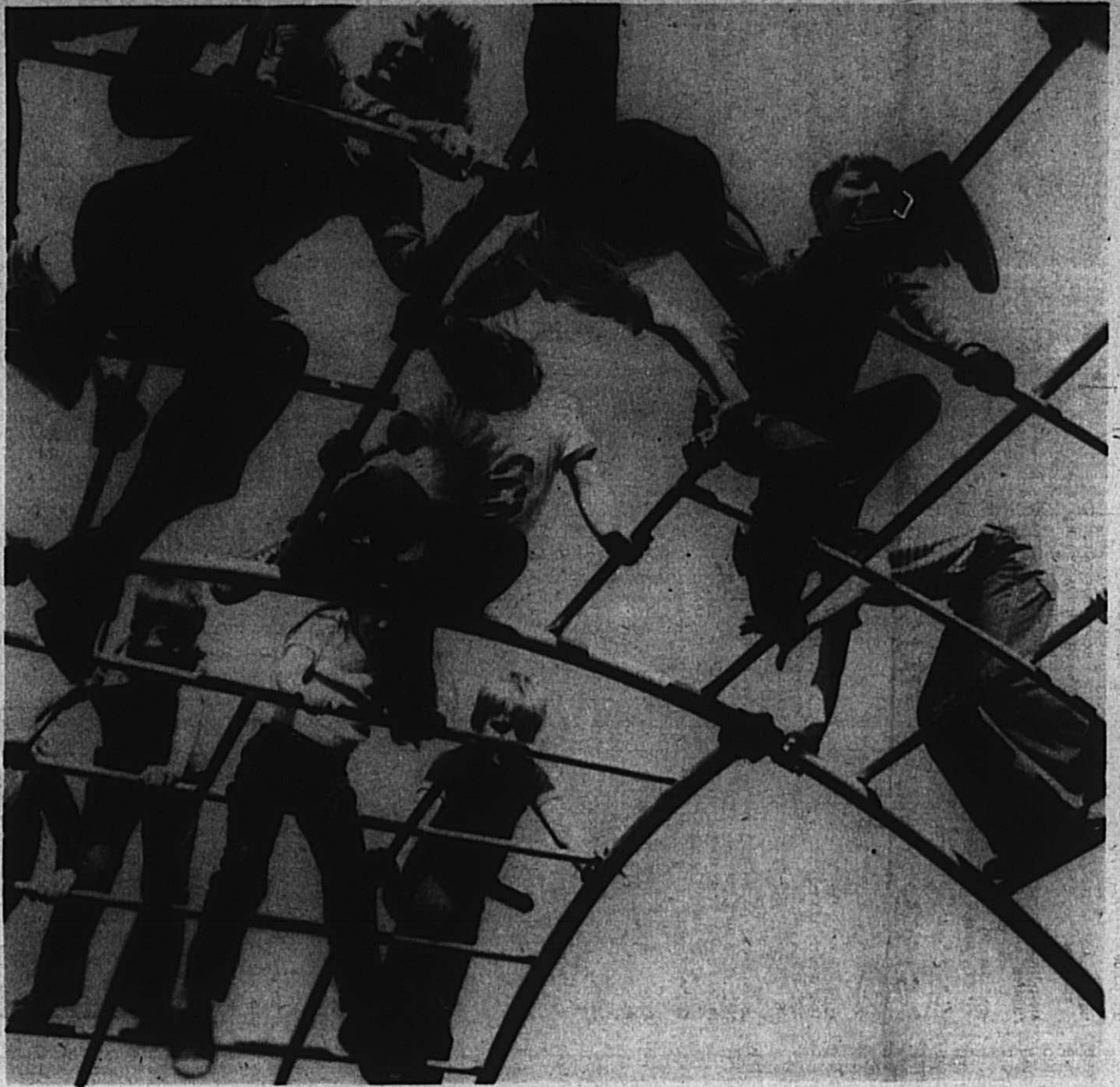
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# The miracle of life which elicits wonder from the human heart



By Father John J. Castelot

People speak easily of "the miracle of life." Some would take violent exception to this phrase on the grounds that nothing is quite so ordinary as life. Why call it a miracle? This sort of thinking reflects a rather narrow view of a miracle as a stupendous reversal or suspension of the laws of nature.

The Bible, however, reflects no such understanding of miracle, for the simple reason that biblical man knew nothing of what we call "laws of nature." The Old Testament had no word corresponding to our word "miracle," with its strong overtones of the extraordinary. It spoke of "signs," "symbolic acts," and sometimes described them as extraordinary, but that was it.

The New Testament, spoke of "acts of power" in the Synoptics and "works" or "signs" in John. All these words, since they were general, applied to a wide variety of acts and events, from what we would call the providential all the way through to the truly extraordinary. And so the crossing of the Red Sea was not a "miracle" in the same sense as the raising of Lazarus from the dead.

IT IS PROPER, then, to speak of the miracle of life, one which elicits wonder from the human heart. Closely allied with this phenomenon is the miracle of birth. There is something almost mystical about the expression on the faces of a young couple looking at their firstborn child. Oh, they know they are biologically responsible for the squirming little bundle. But there is something beyond the biological there, something intangible, undefinable, something which we call,

for want of a better word, life.

It is the result of a truly creative act, and while human beings can fashion, produce, they cannot, strictly speaking, create. The transition from non-life to life calls for a dimension which transcends the merely biological, a dimension which can properly be called miraculous, "ordinary" though it may be.

With this as background, it may be easier to appreciate more fully what the Scriptures say about rebirth to a new life. This new birth, too, involves a creative dimension, one that is strongly reminiscent of the first creation, when God called all things from non-being to being.

In Ezekiel's famous vision of the Dry Bones, the prophet saw a valley floor littered with skeletal fragments scattered helter-skelter. Asked by God if those bones could live again, he stammered, "Lord God, you alone know that." Then in his vision he saw the bones come together, become enlivened and alive, until finally a vast, vibrant army stood before him. It was thus that God promised to bring His exiled, hopeless people to a new birth. The whole incident (Ez 37, 1-14) is described in terms suggestive of a creative rebirth to a new life.

IN THE preceding chapter, the same powerful act of God is described in terms of a "baptism" of water and the spirit: "I will sprinkle clean water upon you to cleanse you from all your impurities . . . I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees" (Ez 36:25-27). One thinks immediately of John the Bap-

tizer's words: "I have baptized you in water; he will baptize you in the Holy Spirit" (MK 1,8).

In the Christian sacrament of Baptism all the rich imagery of life-giving, recreating water, so common in the Old Testament, finds its transcendent meaning. Through this sacrament, the miracle of rebirth takes place in our lives, lives which now take on a new, heavenly dimension.

The reality of rebirth through water and the Spirit is brought out clearly in the Fourth Gospel's account of Jesus' dialogue with Nicodemus. These are the crucial verses:

"Jesus gave him this answer: 'I solemnly assure you, no one can see the reign of God unless he is begotten from above.' 'How can a man be born again once he is old?' retorted Nicodemus. 'Can he return to his mother's womb and be born over again?' Jesus replied: 'I solemnly assure you, no one can enter God's kingdom without being begotten of water and Spirit' (Jn 3:3-5)."

THE THEME of life-giving water is taken up in the next chapter, when Jesus offers the Samaritan woman "living water." (See Jn. 4, 12-14). The life to which we are reborn, Paul tells us, is the life of the risen Christ: "Are you not aware that we who were baptized into Christ Jesus were baptized into his death? Through baptism into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life . . . In the same way, you must consider yourselves dead to sin but alive for God in Christ Jesus" (Rom 6:3-4, 11). (See also Gal 2,19-20; 6,15b).

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# The 'unfolding' of a person

By Gerard A. Pottebaum

All kinds of people claim to be "born-again Christians." Even our new President Carter. But what might this experience be about?

Some describe it as a sudden dawning, perhaps at a religious service. Others awaken through a profound personal crisis. But most of us hack along, more sure of being on-again, off-again, than born-again.

**WE'RE TOLD** with biblical assurance that unless we're born again of water and the Spirit we shall not enjoy life everlasting. So we have water poured on us, and we hope the Spirit acts, as He's not so easy to manage since He moves where He wills.

But the question lingers, what does Baptism really do about rebirth? It is probably safe to say that Baptism doesn't do anything about rebirth, not automatically, not like a water-cooler responds to the button we push. Baptism can, however, provide us with a sense of rebirth, if we can recognize other expressions of rebirth in our lives, or come to sense that all of life is a being-born, not again, but as part of the same birth-event, the unfolding of a person.

Sometimes we take that expression "born-again" too literally, and fall into the dead-end that Nicodemus confronted, and wondered how he could fit back into his mother's womb to be born again. Being born in the flesh can be seen

as part of the same birth event which we celebrate in Baptism. In Baptism we articulate in sign and gesture what we believe to be so when human life took flesh again in the newborn person. You can't have one without the other.

That's obvious from one point of view: You can't baptize someone who has not been born. However, you say, a person can be born and not be baptized. Being born is not a choice a person makes. That's automatically part of one's getting here. But being baptized is not automatic, and that is just the point: one's Baptism — one's coming to life — is something each of us has to work at. It's far from automatic. It is a choice we make: how to live so that I'm not just going through the motions of being alive.

**SO WHEN** we relate this understanding of Baptism — a choice we make about how to live — to the question, "Is being born again possible today?" we are confronted with a struggle more difficult and profound than the Church faces in renewing the baptismal rite so that people might enjoy more fully a sense of being born again. We are confronted with the struggle to become persons in a mass culture, in which one seems to find fewer and fewer opportunities to enjoy being recognized as persons.

This lack of recognition happens so regularly we've grown to expect it. For example, a family's television set needed repair recently, so the local department store chain was called, as that is where

they purchased the set. The repairman came and was asked to check not only the set purchased from his store, but another set of the same model, purchased elsewhere. "Sorry, we service only sets purchased from our store," the repairman said.

"Sounds like subtle pressure to buy only from your store," the people argued, and called the Service Department manager for an explanation.

"We service only our own sets," the manager argued.

"You service sets and not customers. You service machines, not people," they reminded the man.

"Well, okay," the manager said, "Tell him that he can fix your other set, too."

**WHEN WE ARE** made to feel that being a person is less important than being a machine purchased from a certain store, one has a hard time feeling born at all, much less wonder about being born again. But when one person recognizes another, then one can enjoy a sense of being born, again and again and again. That's what Baptism is about: people recognizing in each other the presence of the Spirit, human life renewed, and affirming that life through our care for each other.

If we can do that, then being born again today is not only possible, it can be a very pleasant experience, something to celebrate every day of our lives.

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## 'We shall see you, our God...'

By Father Joseph M. Champlin

When heavy set, always smiling and constantly chuckling Andy Lukach left his Wilkes Barre, Pa. home three summers ago, there was neither joy in his heart nor radiance upon his face.

This young man in his early 20s faced a 5,000 mile trip across the Atlantic, four years of seminary training in a foreign country, and community life with a group of strangers, all American, but from 44 States and 85 dioceses. The prospect of entering first theology at the North American College (NAC) here in Rome certainly excited and challenged him. Yet anxiety about the unknown, as well as the pain of separation from loved ones dampened his enthusiasm.

**ANDY**, however, also carried at that time an additional burden which caused lines of sadness in his usually cheerful face and a pensive silence in his normally bubbling personality. Mrs. Lukach had died of cancer but a few days before departure.

Last month Andy received a telephone message from the United States around 6:00 a.m. His father had died suddenly, leaving Andy and a younger brother the only surviving members of that family.

A heaviness came over both faculty

and students as word of this popular seminarian's newest cross filtered that day throughout the college community. We shared his pain.

The instructors learned of it during our regular staff meeting. We went to the front door hoping to give him our group support before his trip to the airport, but he had already left.

**A NOTICE** on the bulletin board announced the news and listed his home address. The next day's mail box contained many cards and aerograms addressed to him with consoling messages from his brother Christians, the N.A.C. faculty and students.

That night during our community Mass, a concelebrating priest prayed from the third eucharistic prayer:

"Remember John Lukach. In baptism he died with Christ: may he also share his resurrection, when Christ will raise our mortal bodies and make them like his own in glory. Welcome into your Kingdom our departed brothers and sisters, and all who have left this world in your friendship. There we hope to share in your glory when every tear will be wiped away. On that day we shall see you, our God, as you are. We shall become like you and praise you for ever through Christ our Lord, from whom all good things come."

Andy's suffering and his father's death brought home a bit more clearly to us that doctrine we profess called the communion of saints. As a recent Vatican document explains the dogma:

"It means that the life of each individual son of God is joined in Christ and through Christ by a wonderful link to the life of all his other Christian brethren. Together they form the supernatural unity of Christ's mystical Body so that, as it were, a single mystical person is formed." (Apostolic Constitution on the Revision of Indulgences, Jan. 1, 1967).

**AT EVERY** Mass in the eucharistic prayer we put this doctrine into practice through the intercessions. These "make it clear that the eucharist is celebrated in communion with the whole Church of heaven and earth, and that the offering is made for the Church and all its members, living and dead, who are called to share in the salvation and redemption acquired by the body and blood of Christ." (Roman Missal's General Instruction, no. 55 g).

A comforting thought: In the Eucharist we not only pray for separated loved ones, living and deceased, but are united with them in the Lord's body and blood.

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# I wish those days could come back

*Stevie Wonder shares his rich talent*

By The Dameans  
I Wish

Looking back on when I was a little  
nappy headed boy  
Then my only worry was for Christmas.  
What would be my toy?  
Even though we sometimes would not get  
a thing  
We were happy with the joy the day  
would bring

Sneaking out the back door  
To hang out with those hoodlum friends  
of mine  
Greeted at the back door  
With, "boy, thought I told you not to go  
outside"  
Tryin' your best to bring the water to your  
eyes  
Thinkin' it might stop her from whippin'  
your behind

I wish those days could come back once  
more  
Why did those day ev — er have to go  
I wish those days would come back once  
more  
Why did those days ev — er have to go  
'Cause I love them so

Brother says he's tellin' 'bout you  
playin' doctor with that girl  
Just don't tell I'll give you  
Anything you want in this whole wide  
world  
Mama gives you money for Sunday  
school  
You trade yours for candy after church is  
through

Smokin' cigarettes and writing something  
nasty on the wall (you nasty boy)  
Teacher sends you to the principal's  
office down the hall

You grow up and learn that kinda thing  
ain't right  
But while you were doin' it — it sure felt  
outta sight

I wish those days could come back once  
more  
Why did those days ev — er have to go  
I wish those days could come back once  
more  
Why did those days ev — er have to go

(c) 1976 Jobete Music Co., Inc. &  
Black Bull Music Inc.

After a two-year wait Stevie Wonder is again sharing his rich talent with us in an album that reflects so much of the variety of our experiences that it is appropriately called, "Songs in the Key of Life."

Even though the album has been a best-seller since its release, this is the first single from the album to hit the pop charts, but its delay certainly is not hindering its popularity. Stevie has the gift of capturing a mood and getting the listener enveloped to the point of losing himself in the experience.

It is the same with "I Wish" which recalls the euphoria of childhood. The main theme praises the part of our life when the "only worry was...toys." That sensation of freedom from responsibility is recreated here by helping us to get caught up in the beat and mood of the song. In a way, the "wish" actually comes true by experiencing the song.

**THERE ARE** always days when reality becomes so harsh that it would seem so much easier to return to those carefree days of not being grown-up. But when we are pressed to admit it, we

would probably have to confess that childhood was not as carefree as we lead ourselves to believe.

Even in this song, Stevie recalls the traumas of youth when mama would be "whipping your behind," or the "teacher sends you to the principal's office down the hall." Like the rest of life, childhood has its share of problems, which would be no less if we returned to them.

What is really good about being a child is not really forfeited by becoming an adult, namely the ability to let go and be playful. It's true that adults do not play as

much as they should, but that is not because they have lost the ability.

**PLAYING IS** part of our life at any age. All we have to do is get in touch with it and find appropriate ways to express it. Then we will even have the advantage over children because we will not only have the joy, but also the wisdom to fully appreciate it. This is what "I Wish" for all of you.

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

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## Discussion points

1. What does Baptism ask of us? Discuss.
2. Discuss this statement: "Baptized Christians for centuries carried out destruction."
3. Why do people need to know the Gospel in order to live any measure of sacramental life?
4. Discuss this statement: "Baptism meant dying as well as rising."
5. In what ways do we proclaim our baptized state?
6. Did the Bible reflect our understanding of miracle? Explain.
7. Discuss this statement: "It is proper to speak of the miracle of life, one which elicits wonder from the human heart."
8. How does the rebirth to a new life spoken of in the Scriptures involve a creative dimension? Discuss.

9. In the Old Testament read Ezekiel, Chapter 37, verses 1 through 14.
10. Discuss this statement: "In the Christian sacrament of Baptism all the rich imagery of life-giving, re-creating water, so common in the Old Testament, finds its transcendent meaning."
11. Read in The Gospel According to John, Chapter 4, verses 12-14.
12. In the First Epistle of Peter, Chapter 1, verses 3-5.
13. Discuss this statement: "One's Baptism — one's coming to life — is something each of us has to work at."
14. What does Baptism really do about rebirth?
15. Discuss this statement: "When one person recognizes another, then one can enjoy a sense of being born again and again and again."



# The Holy Spirit for many is a divine non-entity, a forgotten person

By Deacon Steve Landregan

As I thumbed through the papers filled out by senior girls the first day of the religion class I was teaching at a diocesan high school, I came to the question: "The Holy Spirit is?"

For students who had completed eleven years of Catholic education, the answers were disappointing, amusing, and far too typical.

Of the three questions pertaining to the Trinity, the first: "God the Father is?" elicited fairly uniform responses that showed the girls almost all saw the Father as stern, distant, majestic and awesome.

The second: "Jesus is?" revealed the closeness and warmth young people feel toward Jesus. Answers like "my friend," "one I can go to when there is no one else," indicated an intimate, prayerful relationship.

But when it came to "The Holy Spirit is?" I literally drew a blank. The majority of the girls gave no answer. There were a few indicating the Holy Spirit was "what I got at confirmation." There was one "holy dove," and a single "the Holy Spirit is like a white tornado."

THE MESSAGE was clear. To most of these young Catholic ladies, the Holy Spirit was a Divine non-entity, or as

someone has said, the forgotten person of the Holy Trinity.

The Spirit has always been abundantly present in the Church, to be sure, nevertheless to the average Catholic, educated in Catholic schools, awareness of the action of the Spirit in their daily lives was sadly lacking. My students' lack of awareness and understanding of the action of the Holy Spirit was fairly typical.

Since that time I believe that the movement known as the Charismatic Renewal has been a significant factor in bringing the Holy Spirit once again into the center of Christian spiritual experience. For thousands of Catholics the Charismatic Renewal has meant that the Spirit has come out of the theological closet and into their daily lives. For others, outside the Charismatic movement, literature about the renewal and polemics against it have resulted in a new interest in and curiosity about the Spirit.

There have been and will continue to be many Catholics whose lives are examples of their submission and response to the Spirit, but the Charismatic Renewal has popularized the concept of the Spirit-filled and Spirit-controlled Christian life.

TEN YEARS ago the idea of a group of Catholics gathering to pray more than the block rosary was virtually unheard of and unthought of. Today, prayer groups have sprung up all over the country, in

homes, churches and schools. Many of them meet for several hours of prayer each week.

A new vocabulary, not new to the Church but new to the lay spiritual experience, has come into being. It includes such terms as: Baptism in the Holy Spirit, prayer meeting, prophecy, healing and life in the Spirit.

A new phenomenon has come into the Church, the covenant community, in which lay Catholics form a community based on a common spiritual experience, and gather into residential and non residential households.

A whole new set of Spirit-filled songs of praise have emerged from the various choral and instrumental groups that are commonly referred to as music ministries.

As a matter of fact the word ministry itself has been given a new and wider meaning within the Charismatic Movement where community members work in tape ministries, youth ministries, healing ministries, and all are involved in serving other members in what is referred to as the body of ministry.

Another old custom that has been revived is the prayer posture of praying with hands extended towards heaven.

At the Statio Orbis Mass that ended the Eucharistic Congress in Philadelphia last August, an amazing number of

participants prayed and sang in this ancient prayer posture, particularly during the Communion.

CHARISMATIC phrases like "Alleluia," "Praise the Lord," and "Jesus Christ is Lord," have found their way to the heart of Catholicism. In 1975 on Pentecost Sunday, Pope Paul VI ended a warm greeting to the International Conference on Charismatic Renewal with "Alleluia, Jesus Christ the Lord."

There are those who are cautious and even apprehensive about the Charismatic Renewal movement, but there is no denying the fact that it has restored the Holy Spirit to the center of worship for thousands.

To them the Holy Spirit is not a divine non-entity, a holy dove or a white tornado. The Holy Spirit is power, the gift par excellence of Jesus and the Father, a gift that enables the Christian to say with St. Paul . . . "I live now, not I, but Christ lives in me," a gift that has created a new hunger for prayer, for the Eucharist and the Sacraments, and for the Word of God.

Regardless of how one feels about the Charismatic Renewal, it must be admitted that it has made obsolete the description of the Holy Spirit as "the forgotten person of the Holy Trinity."

For that we can all Praise the Lord.  
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