

Adjourning bishops give approval to National Catechetical Directory

BY JIM CASTELLI

WASHINGTON—Completion of four years of work on a new National Catechetical Directory and money issues—in the form of tough new guidelines for Church fundraisers and

Text of bishops' reaction to "Human Sexuality" book on Page 5

debate over the future of national Church collections—dominated the fall meeting of the National Con-

ference of Catholic Bishops (NCCB) and U.S. Catholic Conference (USCC).

The bishops, meeting in Washington Nov. 14-17, also elected a new president and vice-president who have worked on projects likely to occupy much of the bishops' attention over the next few years.

The new NCCB president is Archbishop John Quinn of San Francisco, who was chairman of an ad hoc committee which developed a comprehensive pastoral plan on family ministry that the bishops will vote on at their next general meeting in May.

The new NCCB vice-president, Archbishop John Roach of St. Paul-Minneapolis, is the head of another ad hoc committee which is preparing a five-year plan to implement the social action recommendations developed by the bishops' bicentennial program.

IN TERMS OF TIME, the National Catechetical Directory dominated the meeting. More than 350 amendments were proposed to the directory and the bishops spent some 10 hours debating it before they approved it by a 216-12 vote.

Unlike the Baltimore Catechism written in the late 19th century, the National Catechetical Directory, which is more than 250 pages long, is not itself a textbook. It is a directory to help the publishers of catechetical textbooks. Each Ordinary—the bishop who heads a diocese—is responsible for implementation at the local level.

The outgoing NCCB president, Archbishop Joseph Bernardin of Cincinnati, said the new directory reflects the developments in Church teaching in the Second Vatican Council.

He also said the directory reflects the understanding that catechesis, the teaching of the faith, is an ongoing process and that the Church teaches through all its actions, not just in the classroom.

THE MAJOR MONEY matter before the bishops was a discussion whether or not to consolidate some of the nine existing national collections which, along with occasional national collections for disaster relief, raise almost \$50 million a year.

The bishops spent an hour discussing a report prepared by a special committee assigned to study the issue. The committee chairman, Archbishop Thomas McDonough of Louisville, Ky., said 80% of the bishops favored some form of consolidation.

But, he said, the bishops proposed a total of 28 different models for a consolidation. The committee is expected to bring more detailed proposals before the bishops' May meeting.

The bishops were bothered by two main problems in their discussion of the collections. On one hand, they didn't want to go to their people for money so often that they seemed to be "extortionists." In the words of Cardinal Humberto Medeiros of Boston.

At the same time, the bishops were concerned that reducing the number of collections would reduce the amount of money they raised.

The discussion of national collections was prompted by a request last November from the USCC Communication Committee for a national collection to raise \$7 million a year for use in evangelization through the communications media.

That request was tabled last year pending a report from Archbishop McDonough's committee. This year, the communications collection fell 20 votes short of the two-thirds vote of all 168 U.S. ordinaries it needed to pass. It received a 91-59 majority.

But Robert Beusse, USCC secretary for communication, said the vote was a sufficient "mandate" for the McDonough committee to consider including a communications collection in its proposed consolidation.

But the bishops did vote to extend the life of the collection for the Campaign for Human Development—(Continued on Page 2)

Fr. Robert Hartman, retired pastor, dies

A concelebrated Funeral Mass was offered Tuesday morning in Holy Name Church, Beech Grove, for Father Robert P. Hartman, who died of a heart attack on Nov. 17. Archbishop George J. Blaskup was the principal celebrant. Father James Wilmoth, present pastor at Holy Name Church, was the homilist. Burial was in the Priests' Circle of Calvary Cemetery.

Father Hartman's death occurred in Naples, Florida, where he resided following his retirement last summer.

Father Hartman was pastor of Holy Name parish since 1951. The present church was completed during his tenure in 1954.

A NATIVE OF VINCENNES, he offered his First Mass in the Old Cathedral following his ordination at St. Meinrad in 1931. While a seminarian he collaborated with Father Edwin F. Sahm in composing the school song: "Sons of St. Meinrad," for which he wrote the lyrics.

Father Hartman's first assignment was as associate pastor of St. Philip Neri parish, Indianapolis, a post he held until 1933, when he became associate pastor of St. Patrick parish, Terre Haute.

In 1936 he became associate pastor of St. Catherine parish, Indianapolis, and later that same year was transferred to Holy Trinity Church, Indianapolis, where he served for the next 10 years.

In 1946 he was named administrator of St. Bridget parish, Indianapolis, succeeding to the pastorate in 1950. One year later he became pastor of Holy Name, Beech Grove.

FATHER HARTMAN WAS a charter member of the Archdiocesan Priests' Senate and had also served on the Archdiocesan Board of Education,



REV. ROBERT P. HARTMAN

Catholic Youth Organization Board and Board of Catholic Charities.

He served as Priest Chairman of the recent Archdiocesan Retirement Fund Campaign and as Co-Chairman with Father James Moriarty of the "Priests' Plan" for the Fatima Retreat House Fund Campaign.

During his tenure as associate pastor of Holy Trinity parish, he was chaplain for both the Indiana Boys School and the Indiana Girls School and assistant chaplain for the Carmelite Monastery and the Cold Spring Veterans Administration Hospital.

While at Holy Name, he served the Beech Grove community in various capacities including memberships on the Library Building Committee and the Traffic Safety Commission.

Father Hartman is survived by a sister, Sister Agnes Isobel Hartman, S.P., and a brother, William E. Hartman.

Principals' unit sets luncheon; pastors invited

The Archdiocesan Principals' Association will host a luncheon at the Southside K of C Hall, 511 E. Thompson Road, Indianapolis, on Tuesday, Dec. 6, for all pastors and principals in Archdiocesan schools. Registration will begin at 11 a.m. followed by the luncheon.

Guest speaker will be Msgr. John J. Liebrecht, superintendent of schools for the St. Louis Archdiocese. Archbishop George J. Blaskup will be a special guest.

The theme for the luncheon is "Growth through partnership." According to Sister Donna Watzke, president of APA, this luncheon provides an opportunity for pastors and principals to come together and share their views about Catholic education and the future of the schools.

Reservations may be made by contacting Sister Rosine Emery at St. Christopher School, Indianapolis, phone (317) 244-2884.

official appointments

Effective October 12, 1977

Rev. Robert Mohrhaus, appointed administrator of St. Agnes parish, Nashville, and continuing duties as Chancellor of the Archdiocese in residence at St. Peter and Paul Cathedral, Indianapolis.

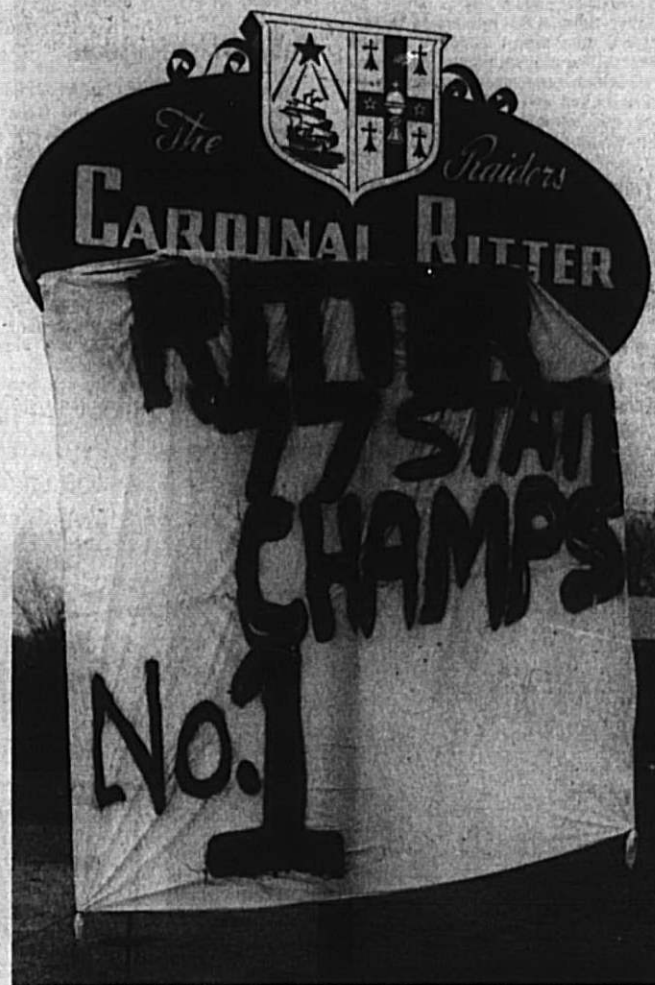
Effective November 30, 1977

Rev. William Ernst, appointed pastor of St. Joseph parish, Shelbyville.

Rev. John O'Brien, appointed pastor of St. Bernadette parish, Indianapolis.

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

November 22, 1977



THE SIGN SAYS IT ALL—Within hours after the Raiders of Ritter High School, Indianapolis, defeated Tippecanoe Valley last Friday night at Lawrence Central to capture the Class A state football championship, this boldly lettered sign was draped over the directional marker at 30th Street and Tibbs Avenue. It got the message to thousands of week-end motorists. The victory of the Raiders, 15-6, gave Ritter the distinction of being the first Catholic school to win a state title in football or basketball. Team photo appears on Page 7. (Photo by Fred W. Fries)

ST. AGNES, BROWN COUNTY

Woodland chapel draws throngs

BY MARY ANN WYAND

"When autumn floods the rolling hills in waves of flaming color, and in the spring, when dogwood flutters like a snowfall through the woods; then little St. Agnes Chapel, with pews for 108, opens wide her windows to accommodate those who, finding no room indoors nor on the crowded porch, cluster outside to assist at Mass."—Excerpt from the brochure "History of St. Agnes Chapel," Brown County.

And so it was one October Sunday

when nearly 200 people attended the ten o'clock Mass at the rustic, oak and sandstone structure which is Brown County's only Catholic church.

Located on State Road 135 north of scenic Nashville, St. Agnes Chapel is a charming little house of worship for parishioners and tourists alike, who share "standing room only." Indoors and out, to attend Mass in congenial harmony amid the resplendent wooded countryside.

NESTLED BESIDE a narrow and busy tourist highway, St. Agnes is both a stopping place for traveling worshippers and home for a group of

close-knit Brown County parishioners. At the moment, the little parish lacks a pastor.

"We are waiting for a full-time pastor," parish council president Ray Meyer explained. While without a pastor, "the Latin School in Indianapolis has supplied us with a lot of priests," he said.

Father Robert Mohrhaus, Archdiocesan chancellor offered Mass on this particular early autumn Sunday. (He has since been named administrator, effective Oct. 12.)

After the liturgy, the Guild members invited everyone to their monthly brunch in the parish hall.

The aroma of coffee and raisin toast beckoned those who lingered after Mass, and the hall was soon filled with people. Tables laden with cakes, fruit breads, donuts and other sweet pastries were accented by colorful arrangements of fall wild flowers picked from the hills nearby.

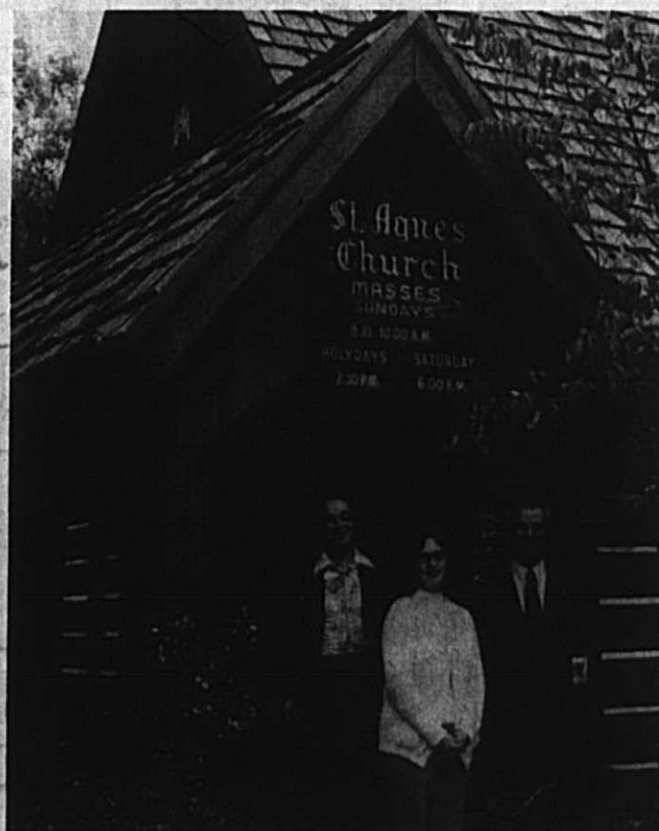
THE BRUNCH WAS A pleasant interlude—a chance for adults to visit and children to play. Many of the St. Agnes parishioners live in rather secluded areas of Brown County and appreciate parish social events as a time and place to meet with friends according to parish secretary Phyllis Kirts.

Her father, George Brand, joined the parish 25 years ago and remember when the parish had a scant 4 parishioners. By contrast, the last St. Agnes parish census revealed 15 member families or about 38 parishioners.

The growth in parish membership has been phenomenal. "Twenty-five years ago," Mr. Brand recalled, "I was the only worshiper at the 10 a.m. Mass on Christmas Day. Now you can hardly get in on Christmas."

"In fact," Ray Meyer added, "the tourists start coming before summer with the first nice weather in the spring. St. Agnes is now crowded from the first of April to the end of the year."

Visitors will, no doubt, enjoy the intimacy of Mass in this little roadside chapel with its arched roof, predominantly wooden interior and its limestone altar. Perhaps the most memorable aspect of this tiny parish are the friendly parishioners who are pleased to share the "rustic simplicity" of St. Agnes Chapel.



BROWN COUNTY CHAPEL—Shown at the entrance to Nashville's rustic St. Agnes Chapel are, left to right: Ray Meyer, parish council president; Phyllis Kirts, parish secretary; Mrs. George Brand, long-time parishioner; and her husband, secretary of the parish council. A hand-rung bell calls worshippers to Mass. Week-end attendance has skyrocketed in recent years. Under the winter schedule, which is now in effect, the second Sunday Mass is held at 10:30 a.m. instead of 10 a.m.



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UN in rights tiff

UNITED NATIONS, N.Y.—A new human rights controversy is under way at the United Nations. The argument is over a proposal to create the post of a UN High Commissioner for Human Rights. The crux of the issue, however, is the proposal's implication that member nations would be expected to cooperate with the commissioner in his role as an international ombudsman in human rights controversies.

Hits firemen strike

LONDON—Calling the danger to human life caused by a strike by British firemen "an intolerable threat" to the community, Cardinal George Basil Hume of Westminster has urged the British government to launch an independent and official inquiry into the pay structure of firemen and similar groups of workers.

Interfaith concerns

NEW YORK—The recent meeting of the National Council of Churches (NCC) governing board makes clear that its most prominent concerns are increasingly those of the American Catholic Church also, according to Father John Hotchklin, ecumenical and interreligious affairs director of the National Conference of Catholic Bishops.

news in brief

Nuns on councils

Catholic nuns have been elected to city councils in Dubuque, Iowa, and Minneapolis. In Dubuque, Sister Carolyn Farrell, a Sister of Charity of the Blessed Virgin Mary, won a seat on the city council. Minneapolis voters elected Sister of St. Joseph of Carondelet Jacqueline Slater to her first term on the city council.

Fate of refugees

UNITED NATIONS, N.Y.—The world is producing more and more political refugees but showing less and less concern for their fate, Prince Sadruddin Aga Khan, the outgoing United Nations High Commissioner for Refugees, said Nov. 14.

Liberation theology

MEXICO CITY—More than 30 Protestant and Catholic theologians from Europe, Latin America and the United States met in Mexico City recently to seek possible common ground in the theology of liberation.

Vetoes abortion bill

BOSTON—Gov. Michael Dukakis signed (Nov. 11) a bill authorizing a pay raise for state workers, but vetoed an amendment that would have barred the use of Medicaid funds for abortion except to save the life of the mother.

'Obstacle to faith'

ROME—The greatest obstacle to faith "is the failure in practice to live what we believe," Sister Mary Lin-scott, the president of the International Union of Superiors General (IUSG), told more than 500 officials of congregations of Sisters at the union's annual meeting in Rome.

Less persecution

NEW ORLEANS—While political tension is mounting in Rhodesia, the government's persecution of the Church there is decreasing, Bishop Donald Lamont of Umtali, Rhodesia, told a national meeting of directors of the Holy Childhood Association in New Orleans.

Clergy and alcohol

WASHINGTON—One of every 20 American priests is an alcoholic, according to a study prepared for the Bishops' Committee on Priestly Life and Ministry. Three out of four alcoholic priests who receive medical treatment return to "sobriety," the study said.

'Nothing to fear'

ROME—The official newspaper of the Italian Communist party (PCI) has said that religion and believers have nothing to fear from a Communist government in Italy or from a Communist transformation of Europe. The statement was made in a front-page editorial in the Nov. 13 issue of L'Unita.

Appeal for amnesty

NEW YORK—One hundred Hispanic organizations have issued an appeal for amnesty on behalf of undocumented aliens saying they are "the pilgrims of the 20th century." The National Committee for the Defense of Immigrants, known for its Spanish initials as CODI, also said it is organizing a mass demonstration for Nov. 19 in front of the United Nations to press for a quick solution to the problems of "the millions of today's pilgrims."

Adjourning bishops

(Continued from Page 1)

the bishops' antipoverty program—until they agreed on a consolidation.

THE FUNDRAISING guidelines were produced by a committee of bishops working with the Conference of Major Superiors of Men and the Leadership Conference of Women Religious.

The guidelines mean basically that Catholics will know more about who is asking them for money and how it will be spent.

From now on, donors can expect "at minimum," to know the amount collected, the cost of conducting the fundraising effort and the amount and use of the funds disbursed.

The information will be contained in financial reports prepared by certified public accountants which will be made available to benefactors "on a regular basis or on reasonable request."

One major result of the guidelines is that Catholics can expect to receive fewer ballpark bids, key chains and similar materials in mail appeals. The guidelines say "Requests for funds should not be associated with material objects which are inconsistent with the apostolic purposes of the appeal."

SEVERAL NCCB COMMITTEES also issued reports at the meeting:

—The Doctrine Committee issued a six-page critique of the popular book "Human Sexuality" which was written by five Catholic scholars, including several theologians. The committee rejected the book's suggested pastoral guidelines indicating that adultery, homosexuality, masturbation and sex outside of marriage were acceptable in certain circumstances.

But the committee said it welcomed continued theological speculation in questions concerning human sexuality.

—The Ad Hoc Committee on the Role of Women in Society and the Church released a survey showing that women are becoming more involved in decision-making roles in the Church.

—The Committee on Priestly Life and Ministry recommended that dioceses establish health boards to identify and assist alcoholic priests. The committee published a study which found that one in 20 priests is an alcoholic and that three of four priests who receive medical treatment for alcoholism return to "sobriety."

The Committee on Pro-Life Activities said the bishops would continue their campaign to restrict legal abortions despite campaigns by opponents which could stir up anti-Catholic bigotry.



WED 60 YEARS—Mr. and Mrs. Edward G. Welage will celebrate their 60th wedding anniversary with a Mass of Thanksgiving on Saturday, Nov. 26, at 2 p.m. at St. Mary Church, Greensburg. A family dinner will follow the Mass. The couple was married on Thanksgiving Day, Nov. 29, 1917. Their children include Mrs. Richard (Marie) Olier, Mrs. Walter (Mildred) Moeller and Roger W. Welage of Greensburg; Mrs. Wayman (Marjorie) Mahan of Rushville; Edward B., Baldwin, Mo.; Robert C., Shelbyville; Leonard E., Fullerton, Calif.; and Vincent P. Welage of Indianapolis. A son, Richard, died in infancy.



GOLDEN ANNIVERSARY CELEBRATION—Mr. and Mrs. Herman T. Brothers of Little Flower parish, Indianapolis, will mark their golden wedding anniversary with a Mass of Thanksgiving on Saturday, Nov. 26, at 2 p.m. The couple's six children are hosting a reception in Little Flower hall immediately following the Mass. Herman T. Brothers and the former Dovie Clark were married on Nov. 22, 1927, at St. Simon Church, Washington, Ind. Their children include Ralph Brothers, Betty Gritt, Darlene Kunstak, Georgiann Dickey, Virginia Vittorio and Barbara Prishoff.

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the tackler

Panama patter

BY FRED W. FRIES

The current flap over the Panama Canal takes us back some 33 years to a day in late September, 1944, when it was our privilege to navigate that famous waterway.

We were aboard a U.S. troop ship with more than 8,000 fellow servicemen enroute to India. Our ship, the General Billy Mitchell, was more than 700 feet long, and displaced 35,000 tons. We recall that her beam was so broad that there was only a few feet of clearance on either side of the 12 locks, as we literally inched our way through with the help of a half-dozen "electric mules." (The specially designed locomotives travel on rails on both sides of the locks and keep the ships on an even keel.)

IT ACTUALLY TOOK 17 hours—most of them at night—to complete the 51-mile journey from one terminus to the other.

While negotiating the canal—especially tedious at night—to relieve the boredom, authorities had thoughtfully made advance arrangements for some "live entertainment" by a USO troupe at shipside during one of the prolonged delays indigenous to canal travel.

If you discount the fact that six of the ship's complement slipped over the side that night in a desertion attempt which may or may not have been successful (the incident did not come to light until the Billy Mitchell was already on the high seas), our transit of the Panama Canal was largely uneventful.

Our destination? Bombay, India, where we lifted anchor 35 days later after the longest troop ship voyage of World War II.

INTERESTING FACTS ABOUT THE PANAMA CANAL

1) Each transit of a ship through the canal sends 52 million gallons of water into the sea, half the daily requirements of a city the size of Indianapolis. Although some 40 ships a day use the canal, there is always a plentiful supply of water in Gatun and Mitaflora lakes to meet the needs, thanks to an incredibly abundant rainfall during the rainy season.

2) Through the lock system, vessels are raised or lowered as much as 85 feet in their transit between the two oceans.

3) Cost of using the canal is based on total tonnage, with the average ship producing about \$7,000 in tolls. (This compares with a travel cost in excess of \$50,000 for ships which sail around the tip of South America. Any vessel may use the canal, regardless of size. Back in 1928 famed adventurer Richard Halliburton got permission to swim the canal. Based on the tonnage formula, the toll came to 36 cents.

4) Experts figure that the canal may reach its maximum 25,000 ships a year capacity by 1990, and that another canal will have to be dug to meet the demand.

HERE AND THERE—Father Laurence Lynch is serving as a staff counselor at Fairbanks Hospital, Indianapolis. The facility for the rehabilitation of alcoholics recently expanded its counseling staff. . . . Birthline of Indianapolis has issued an appeal for baby cribs and bassinets. The telephone number is 635-4808. . . . Rep. Andrew Jacobs, Jr. (D-Ind.) and Rep. Martha Keys (D-Kan.), the first married couple to serve in the U.S. Congress, spoke at St. Mary-of-the-Woods on Nov. 21 in connection with the college's ongoing program on Justice and Peace. . . .

FOR TEACHERS AND PARENTS—Two workshops for teachers and parents of small children have been announced by the Early Childhood Education Department at Marian College. Dr. Lilly McEachern, assistant professor of education, will conduct a workshop on "The Family Council" from 9 a.m. to 3:30 p.m. Saturday, Dec. 3. Sister Olga Wittekind, assistant professor of psychology and a clinical psychologist, will lead a workshop on "How Others See Us." from 9 a.m. to 3:30 p.m. Saturday, Dec. 10. Workshop fee for those wishing academic credit is \$20, while other participants will be charged \$15. Reservation may be made by calling (317) 924-3291, Ext. 269.

COMBING THE SUNDAY BULLETINS—Members of St. Rita parish, Indianapolis, have been invited to join forces in a Special Housecleaning Day on Saturday, Nov. 26. Object: a sparkling church for the coming holidays. Sounds like a capital idea. . . . St. Joseph parish, Terre Haute, has begun to list in the bulletin the names of parishioners observing birthdays in the week ahead. (No, Madam, the age is not included.)

SEEK ADOPTIVE PARENTS—Catholic Social Services is looking for a family who might be interested in adopting a 14-year-old boy who is mildly retarded. He is described as a "handsome, friendly lad, in excellent health, who seems to have a perceptual visual problem which makes learning difficult." A Social Services spokesman stated that he attends special classes at Wayne Township Junior High "where he is well liked by his teachers and classmates." Further information can be obtained from Sister Shella Shipe, 632-9401.

IN CASE YOU ASKED—The steel ball being used to raze the old Majestic Hotel on South Illinois St. near the Criterion building weighs 5,000 pounds. The hotel was once the pride of Indianapolis, and one of its early patrons (it was built in 1907) was President Theodore Roosevelt.

NOVEMBER 26-27

The mission committee of St. Benedict parish, Terre Haute, will sponsor a bazaar-boutique for the benefit of the boys' farm in the Zambian mission. The hours on Saturday are from 5 to 7 p.m. and on Sunday from 8:30 a.m. to 2 p.m.

NOV. 26-DEC. 1

Activities under the direction of Archdiocesan Social Ministries include the following for the coming week:

—Nov. 26: Alcoholism Help and Information "not sure" meeting at ASM office, 915 N. Holmes, Indianapolis, at 7 p.m.

—Nov. 26: Archdiocesan Thanksgiving clothing drive.

—Nov. 27: Alcoholism Help and Information "recovery" meeting, Indianapolis ASM office, at 2 p.m.

—Nov. 28: Alcoholism Help and Information alcoholics anonymous meeting, ASM office, at 9:15 a.m.

—Nov. 28: Simeon Project meeting at St. Patrick parish, Terre Haute, at 7:30 p.m.

—Nov. 29: Simeon Project meeting update "Death, Dying and Grief," for New Albany, Jeffersonville, and St. Joseph Hill parishes, at the ASM office, 702 E. Market, New Albany, at 7:30 p.m.

—Nov. 29: Teen marriage leadership couple training session for the Indianapolis deaneries at ASM office, 915 N. Holmes, at 7:30 p.m.

—Dec. 1: Simeon Project meeting, Our Lady of Perpetual Help parish, New Albany, at 11 a.m.

ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office on Monday of the week of publication.

NOVEMBER 30

A day of recollection for people in health care ministry will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis, with registration beginning on Friday evening. Father Frank Bryan of Marian College will conduct the week-end based on the Scriptural approach to Christmas.

A retreat based on Franciscan prayer and spirituality will be held at Alverna Retreat House, 8140 Spring Mill Road, Indianapolis. Father Maury Smith will share with retreatants his background in Franciscan spirituality. More information can be obtained by contacting the Retreat House.

DECEMBER 1

The Indianapolis North Deanery Council of Catholic Women will have a Christmas brunch with the second quarterly meeting to be held at the American Fletcher National Bank, 2829 N. Meridian, Indianapolis, at 10 a.m. Tickets are \$2.

Donations of Christmas gifts for patients at the two local Veterans Administration Hospitals will be accepted along with discarded eyeglasses, lenses and frames for the "Eyes for the Needy" program.

DECEMBER 2-4

A week-end Scripture

obtained by contacting the Retreat House.

DECEMBER 3

Earthen Vessels Coffee House will feature Gospel folk music by Peggy and Lisa and poetry by John at St. Monica School cafeteria, 6131 Michigan Road, Indianapolis, from 7:30 to 11 p.m. Single and married adults are invited.

The monthly Charismatic Mass will be held at St. Malachy Church, Brownsburg, at 7:30 p.m. Father Charles Noil, pastor, will be the principal celebrant.

DECEMBER 4

The Parent-Faculty Association of St. Matthew School, Indianapolis, will sponsor a pancake breakfast and holiday bazaar from 10 a.m. to 2 p.m. at the school, State Road 37 and E. 56 St.

St. Maurice parish, Napoleon, is hosting a media program on the Rite of

Reconciliation from 1:30 to 4:30 p.m. in the parish hall. Magr. Joseph Brokhage, pastor, will lead the lecture-discussion period with the media presentation. Persons from other parishes in the area are invited.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 8:45 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. SATURDAY: St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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LEAVE A FAUCET RUNNING

This is extremely important. When temperatures remain below zero, you may want to leave a very thin stream of water running continuously from at least one faucet.

OPEN DOORS BELOW SINKS

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TRY A LIGHT THAW

By placing a lighted bulb near water pipes, enough heat may be generated to keep water flowing.

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● living the questions ●

BY REV. THOMAS C. WIDNER

A crown in Hungary

In a gesture of political good will President Carter has announced the return of the crown of St. Stephen to the people of Hungary. Having been stored in this country since the end of World War II, the crown symbolizes the stability and unity of the Hungarian people.

Hungarian-Americans and those in western Europe have protested the gesture and are attempting to arouse support in favor of keeping the crown in this country. Hungarians in the West see the crown as a symbol of their own freedom. The United States sees the crown as a means of better diplomatic relations with that country's present government. Is returning the crown giving in to the atheistic Communist devil? Is it returning a valuable object d'art to its rightful owners? Unqualified "yes's" and "no's" aren't acceptable.

Symbols are extremely important to man. Their absence is morally and psychologically damaging. They stir our imaginations and boost our confidence in ourselves. Is the crown of St. Stephen more symbolic to Hungarians in the West than in Hungary? Does it make a difference where it is kept? Are those Hungarians in the West better Hungarians than those in the homeland itself?

For centuries Hungary existed as part of the Austro-Hungarian empire. It was not an independent nation until the end of World War One. The crown existed as part of the old empire. Just what significance does the crown have then?

It is understandable that Hungarians who chose to leave their country following the end of World War II and the 1956 revolution would feel strongly about where the crown should be. They would be forgetting something about themselves if they did not. But they made their choice, and they did leave. The business of keeping the state of Hungary alive belongs now to those who remain there. Those Hungarians who settled in the West are now Hungarians only by birth and ancestry. They affect little if anything in the ordinary course of life as it now exists there.

What do Hungarians living in Hungary think about President Carter's move? Shouldn't they have some say? Freedom is most easily debated by those who enjoy it. Hungarians in the West have the luxury of arguing the point.

One might see that the point applies elsewhere. No one seems to have asked the Irish who live in Northern Ireland whether or not they enjoy having some Americans fund the terrorists who ravage their land. And isn't it easier donating money for Jewish or Arab causes in the Middle East when one is safely abroad than in Israel or the United Arab Republic?

The question of ownership of the crown of St. Stephen must be asked of those who live in the homeland to which the crown belongs as well to those who are now Hungarian only by birth and ancestry. Whatever evil or danger may have caused anyone to leave his homeland, he adopts a new one in place of it. He cannot claim two masters.



Women in Houston

To an outsider reading news reports, the International Women's Conference held at Houston, Tex., this past week-end held no more and no less excitement than an ordinary presidential political convention. The conference generated all

the circus-like atmosphere of such a prestigious event. It even came equipped with an equally opposing conference down the road which attracted enough of a crowd to make the point that women do not have it sewn up among themselves.

The main conference, it seems, was neither the beginning nor the end of civilization. I would hope that women who are genuinely interested in the future of the women's movement do not believe that they have shot their wad on this single moment. There is too much desperation, I believe, from women who support and oppose the goals of the women's movement, and the positive efforts of both are going to be lost in a new generation of male supremacy if women do not learn how to beat men at their own game, so to speak.

One of the most difficult problems yet to be worked out is the inability of supporters of the women's movement to be critical of themselves. Self-criticism means having the honesty to clarify and refine what one believes. Too many women, it seems, would have us accept the whole thrust of the women's movement without identifying the issues involved on a hierarchy of values. Some of their goals ought to be dumped. Some need to be emphasized more strongly. It is ridiculous to lump all women's issues into one grab bag. There are too many women telling us that we have to accept the whole works or none at all.

A woman in a small town in southern Indiana recently complained to a priest about the woman Religious whom she accused of being in favor of abortion. She made the accusation based on the Sister's public stand in favor of day care centers. The priest asked her what that had to do with abortion, and the woman simply argued that the Sister's support of day care centers proved to the woman that she favored abortion. The priest simply asked the woman how this could be so since there would be no need for day care centers if abortion were a total public policy, and the woman told the priest not to be funny.

The women's movement hurt itself at Houston, I believe, by not being critical of itself and recognizing that one can be for ERA, for example, and also be against abortion. The two are not necessarily lumped together.

But even before the issues are discussed, it appears that the procedural questions will have to be answered. Part of the problem which occurred at the Indiana meeting of this conference as well as the national one appears to have been a lack of understanding of procedure. That is what I meant when I said that women will have to learn how to beat men at their own game. Large meetings require an order to function smoothly, and that appears to have been virtually lost in the haste to make decisions, however fuzzily worked out.

It is one thing to know and to say what you believe in is right. It is quite another to get that point across. I think that the pro-lifers especially need to understand this. One's cause is not heeded simply because one is convinced of the rightness of it. One has to learn the art and method of compromise and maneuvering in order to effect the belief of others in it. Or at least to effect certain goals. There are enough people in this country who do not accept one iota of our Catholic conviction that abortion is morally and intrinsically evil. It will not help our cause to scream this at people constantly.

And that raises the issue of mutual support. Women's causes need not only women but men to support them also. But mostly they need women. And it is or should be somewhat obvious that most Catholic women don't really seem to care. The Archdiocesan Council of Catholic Women (ACCW), for example, could thrive if the interests of women in it were aroused. Except for the interest of women Religious who have chosen to work outside this traditional organization, the ACCW is held together by a few dedicated individuals who find themselves often frustrated and wearing thin. They need the attention of women to educate other women. They need the attention of parishes and priests in order to obtain the forum for education. At best, they appear to most now as a small group of

disgruntled Catholic ladies attending regular tea parties.

The world will go on despite the gains or losses of Houston. There is enough of a reaction (it made itself apparent there) to say to us that women have a long way to go before getting their own act together.

As one priest noted, "The crazies seem to have run away with that meeting as they did in Detroit at the 'Call to Action Conference.' That may be a first impression.

The future of women in this country is hopeful and bright. But it requires discipline and work to effect the positive results that need to be gained.



"I'M SORRY, BUT MONSIGNOR IS IN THE GUTTER RIGHT NOW!"

dale francis says

Youth and the religious cults

BY DALE FRANCIS

Young people have been joining religious cults—Hare Krishna, the Unification Church, The Way. Among them have been Catholics; not just Catholics who have had little opportunity to understand their faith, but Catholics who have been graduated from Catholic high schools and colleges.

Why does this happen? What is it the cults offer young people they have not found in their own faith?

There are many reasons, of course, but some of the reasons seem to be obvious. The fact that Catholic young people do sometimes abandon their own faith for the cults is an indictment of the way we have in the Church approached young people in the last decade.

FIRST OF ALL, the cults demand allegiance. They do not approach young people as if they were fragile, as if they must be careful not to ask belief from them. Rather they demand complete orthodoxy to their theologies. They don't attempt to please young people. They demand that young people please them.

There has been a kind of hesitancy in the way we have approached our young people in the Catholic Church today. We search for ways to please them, to give them liturgies that will melt into the secular culture. The teachings of the Church are all too often not proclaimed, but offered in a way that suggests we hope that young people may see some value in them.

Secondly, the cults ask something of those who join them. There is no effort to entertain them, make them

feel comfortable. They are required to serve. You see them everywhere—at the airports, bus stations, on the streets of the cities—selling the publications of their cult, trying to convince others to join them. They must become evangelizers for the cult; it isn't an option, but an obligation.

Again in the Catholic Church we have failed to use our young people. They are not only not taught in a way to command their belief, they are not asked to become apostles for the Catholic faith. We continue to seek to please them, to entertain them. We all too seldom ask them to serve.

Finally, the cults create a community of members. They are not only told that they must accept the teachings of the cult, not only told that they must work for the cult, but also within the cult they are monitored, fortified by fellow members who will appeal to loyalty to the community if they show any inclination to leave the cult.

The cults teach by proclamation, demanding acceptance of their beliefs, teaching dogmatically. The cults require their members to work for the cult, to give their wholehearted efforts to service of the cult. The cults form a community, draw people into this community of believers and hold them within it by appeals to loyalty to this community.

IT DOESN'T MATTER that the theologies are hardly compelling. Hare Krishna offers an alien philosophy for most American young people; the Rev. Moon's Unification Church offers an almost irrational theology that demands acceptance of Mr. Moon as a God-like figure; The

Way stresses that Jesus Christ is not God.

It is not the theology nor the philosophy that really draws young people to the cults, but rather that what is offered is taught as if those teaching it believe it. Members are brought to service of the cult, given something tangible to do and are made to feel that they must have loyalty to the community.

If we are to combat the cults, it must not be by actually opposing them. It can be done only if we learn from the way in which they appeal to young people.

We must proclaim the Catholic faith. We must teach as if we believe. We must present the teachings of Christ boldly and forcefully. We must ask our young people to become apostles for the faith and draw them into the living community of believers.

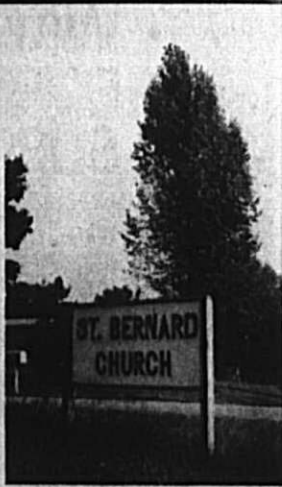
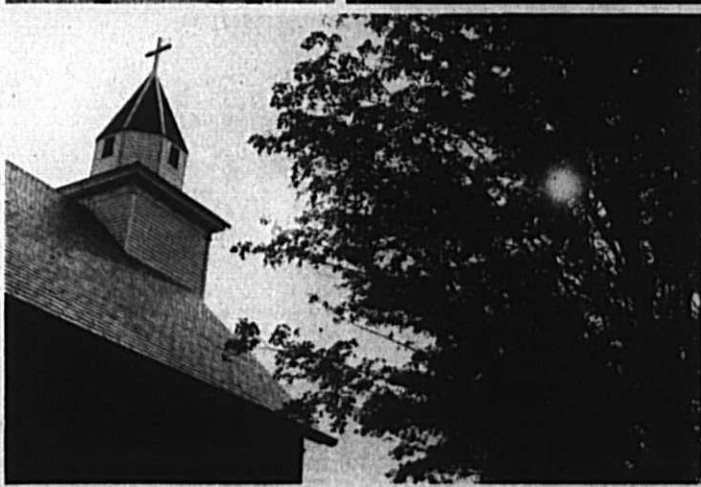
the word this sunday

By Father Donn Raabe

FIRST SUNDAY OF ADVENT

Isaiah 2:1-5
Psalm 112:1-9
Romans 3:11-14
Matthew 24:37-44

Today marks the beginning of a new Church year. The cycle of readings for Sundays of this year is the "A" cycle, which highlights the Gospel of Matthew. (Remember year "B" highlights Mark, and year "C," which we just finished, highlights Luke. Smatterings of John's Gospel appear in each of the three cycles especially during Lent and all of the Easter season.) The Church year has a rhythm to it. Our year-long celebration of salvation remembered in past historical events and in God's present saving work has peaks and valleys. Advent is the first leg leading up to the first peak of our Christmas celebration of salvation. After the Christmas season there is a lull (the first part of the Ordinary Time of the Church year). After that comes Lent which is the penitential lead-up to the highest peak at Easter, when we celebrate Christ's passover and our passing over with Him during this year of grace. Our celebration today centers around the theme of being alert: "You know neither the day nor the hour, but it will come at a time you least expect. Just know that only good is offered you if you are faithful. So don't let down your vigilance—salvation is closer than when we first accepted the faith."



Parish Profile

Traveling east or west on Ind. 64 in Harrison County, one will not see the pastoral scene in these pictures. But if you find the highway marked Ind. 337 and turn south from the little crossroads of DePauw, you will—two miles later—

discover the pleasant Church which marks Frenchtown. Fr. John Fink is pastor of St. Bernard's to area citizens. The church interior renovated by former pastor Fr. Don Eppard offers a warm and prayerful atmosphere for worship.

the criterion

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THANKSGIVING DAY... 1977

BY SR. LUKE CRAWFORD, S.P.

Thanksgiving, one of our most distinctive American holidays, evokes reflections upon those elements of our lives and our citizenship for which we are most grateful. Being a national holiday, the origin of the day, as well as our American citizenship with all the attendant blessings, comes to mind.

The first Thanksgiving was in 1621 when Governor Bradford of Plymouth Colony appointed a day for public praise and prayer after the first harvest. The practice soon spread to the other New England colonies.

The first national observance was when President Washington at the request of Congress, recommended

Thursday, November 26, 1789, to the people of the United States "as a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God." This proclamation exhorted the people to "beseech Him to pardon our national and other transgressions, to promote the knowledge of true religion and virtue and to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best."

Washington's words may be almost 200 years old, but their relevance, by comparison, seems quite contemporary. Some reflecting on them might be appropriate for Thanksgiving 1977.

The Congress of 1789 deemed it quite right to ask the nation to pray. President Washington, subsequently called the "Father of our Country," was humble enough to acknowledge God not only as the Almighty Father of us all, but also to acknowledge that we were guilty of national transgressions and beseeched His pardon.

—Imagine a President asking that "we promote the knowledge and practice of true religion."

—Imagine asking God to grant to "ALL MANKIND such a degree of temporal prosperity as He alone knows to be best."

—Imagine you and me admitting such national transgressions as:

Land stealing from the Indians.
Slavery.

Welfare cheating.

Ripoffs from the government via "tax evasions" and "misdirected subsidies."

All the little "Watergates."

—Imagine, too, the billions this nation spends annually for aid to the poor, the victims of disasters, the foreign relief funds.

And then reflect upon the starving peoples TODAY in India, Africa and South America.

As you reach for a second helping of turkey and dressing, ask whether or not the issue today is stabilizing world economic markets or sending grain and other foodstuffs we can raise to the starving Mankind for whom Washington prayed.

TEXT OF COMMITTEE'S APPRAISAL

Bishops' statement on 'Human Sexuality' book

Following is the text of the statement issued Nov. 16 by the U.S. bishops' Committee on Doctrine on the book, "Human Sexuality, New Directions in American Catholic Thought."

The Committee on Doctrine exists to assist the bishops in their apostolic mandate "to profess the truth in love" (Eph. 4:15). It is in this perspective that it has considered the book "Human Sexuality, New Directions in American Catholic Thought" (Paulist Press, 1977), the final report of a committee established by the Catholic Theological Society of America.

We offer this assessment to the bishops, recalling that they themselves have already addressed many of these issues in *To Live in Christ Jesus* (November, 1976). The committee also acknowledges the statements of many

bishops who have already spoken to the faithful of their own dioceses on this study.

THE COMMITTEE recognizes the importance and value of theological discussion and research; without these the Church could hardly fulfill its teaching mission. But in exercising their respective tasks both the bishops and the theologians have certain obligations: they are bound by the written word of God along with sacred tradition, the *sensus fidei*, the documents in which the faith of the Church has been set forth, and by

pastoral and missionary concern for the world.

In the words of the International Theological Commission: "Although the magisterium of the Supreme Pontiff and of the bishops is specifically called 'pastoral,' the scientific character of their work does not free theologians from pastoral and missionary responsibility, especially given the publicity which modern communications media so quickly give to even scientific matters."

The committee does not object to a theological study of sexuality offered as a stimulus for discussion among theologians and other qualified people. But it rejects the idea that a tentative study such as "Human Sexuality" can offer "helpful pastoral

guidelines to beleaguered pastors, priests, counselors, and teachers" as well as guidance for the faithful in forming their consciences when such a study contradicts theological tradition and the Church's clear magisterial teaching, refined over the centuries and recently reaffirmed in the Vatican Declaration on Sexual Ethics and the American bishops' pastoral letter.

The Committee on Doctrine regrets to find in the report a rather impoverished concept of the role of the word of God must play as a foundation for theology.

While critical exegesis contributes to the Church's understanding of the

sacred texts, it cannot be considered the ultimate source of their meaning. God's word is proclaimed in the living reality of the Church which by its teaching, its liturgy, and the witness of its saints continues to reveal the riches of this word. The Church is the locus and guardian, established by the Lord, in which His thought is authentically preserved and unfolded. This ongoing interpretation of Scripture in the daily life of the Church under the influence of the Holy Spirit is guided by the magisterium.

THE SEXUAL BEHAVIOR of those called and empowered to be children of God must be based on God's plan in creating human beings, male and female. This is how the Church understands Genesis 1:27-28 and Genesis 2:21-24.

Because God made His human creatures male and female they are able to become "two in one flesh" and participate in His continuing creation by reproducing His image and likeness in men and women. In fidelity to this plan, the Church has condemned such behavior as fornication, adultery, and masturbation as sinful.

The unitive and procreative dimension of human sexual activity as it came from the hands of God can be properly realized only within the marriage covenant. God's plan for human sexuality cannot be learned from studies which stress the Bible as so culturally conditioned as to suggest that it has little of value to say on the subject to the men and women of our time.

As Pope Paul VI said to the American bishops on the occasion of the canonization of St. John Neumann: "We have no hope outside the word of God. Apart from it there are no valid solutions to the problems of our day" (June 21, 1977).

The committee recognizes the importance and value of empirical studies (cf. Chapter 3), but it is also aware of the inadequacy of such studies by themselves to establish moral norms or to alter them. Social scientific research has an important role to play in providing the raw material for theological reflection. It is one way of "consulting the faithful" about their problems and insights. However, no responsible social scientist claims that his efforts describe behavior the way it ought to be; rather it describes behavior as it, in fact, is. Moral values are not produced by social research and social research makes no claim that its findings are normative.

We do not find in the report sufficient respect for this dialogic aspect of the relationship between research and values. Nor do we find even a

sufficient critical attitude towards specific social analyses. Some research enterprises are more elaborate and more sophisticated than others. The theologian who proposes to use "input" from surveys must be careful to maintain a nuanced and critical attitude towards the relative merits of the various studies he employs.

The Pastoral Constitution on the Church in the Modern World and Pope Paul's encyclical *Humanae Vitae* expressed a careful balance between the procreative and unitive functions of human sexuality. The authors of the report neglect this balance in their effort to explore a broader concept of human sexuality. The goals of human sexuality substituted by the report (creative growth toward integration, intrapersonal and interpersonal growth) are too vague to apply with any kind of precision or assurance. In effect, they remove the essential connection between sexual activity and procreation, sexual activity and marital love. Similarly, the second level values proposed (sexual activity must be self-liberating, other-enriching, etc.) offer little guidance. By abandoning norms that make specific demands, the report reaches the conclusion that sexual activity outside of marriage can be permissible or even virtuous.

WHILE THE REPORT departs from the procreative and unitive purposes of sexuality set down by Vatican II, it claims to endorse the norm the council prescribes for sexual activity, that is, that it be in accord with "the nature of the person and his acts." But the authors of the report, in the development of their study, actually ignore the second half of this norm, i.e. the requirement that what is done be in accord with the nature of the human act.

As stated in the Pastoral Constitution of the Church in the Modern World, "When it is a question of harmonizing married love with the responsible transmission of life, it is not enough to take only the good intention and evaluation of motives into account; the objective criteria must be used, criteria drawn from the nature of the human person and human action, criteria which respect the total meaning of mutual self-giving and human procreation in the context of true love . . ." (3) The human sexual act has both a procreative and unitive dimension, and both dimensions must be taken into account if sexual activity is to be judged by the nature of the act as well as by the nature of the human person.

The suggested pastoral guidelines of the report (Chapter 5) depart from the teaching of the Church in many specific areas, as the authors

(Continued on Page 6)



educational planning process

focus on childhood catechesis

The Educational Planning Commission of the Archdiocesan Board of Education (ABE) is currently consulting parish and district boards of education on 27 proposals for the future of Total Catholic Education in the Archdiocese. The proposals were developed by seven task forces of the commission. The commission will use the results of the consultation to make recommendations to the ABE in the spring.

The word "catechesis" appears frequently in the proposals. Catechesis is the process of making a person's faith living, conscious and active through instruction.

The three proposals treated below deal with Childhood Catechesis. The remaining 16 proposals will be covered in future issues of the Criterion.

Each proposal is accompanied by its own rationale. In some cases the text of the rationale has been edited and abridged for space reasons.

9. Issue:

Directors of Religious Education (This issue is broader than childhood catechesis but was developed by that task force.)

Proposal for Archdiocesan Board Action to Reemphasize Existing Archdiocesan Board Policy

Each parish, or several parishes together, will hire a Director/Coordinator of Religious Education.

RATIONALE: In order to understand this proposal it is essential to clarify two terms: director of religious education and coordinator of religious education. Director of religious education: a full-time, paid, professional, who is hired by the parish board of education to administer the religious education programs of the parish. A director of religious education is expected to develop and coordinate programs of the parish. A director of religious education is expected to develop and coordinate programs of Total Catholic Education that fulfill the objectives and policies of the parish board of education. A director of religious education is professionally qualified by at least a Bachelor's degree in religious education or theology (or its equivalent), and meets the qualifications specified by the Office of Catholic Education.

Coordinator of religious education: a volunteer or a person working part-time, who is appointed or hired by the parish board of education to administer the religious education programs of the parish. A coordinator does not qualify as a director of religious education, either because of his/her voluntary or part-time status or because of the lack of an appropriate college degree. A coordinator does, however, meet the qualifications specified by the OCE.

In 1974, the Archdiocesan Board of Education established the following policy for the archdiocese:

Parishes should obtain the services of a competent, qualified professional in religious education to coordinate the full range of religious education programs in the parish as specified by the Office of Catholic Education through the Guidelines of its Department of Religious Education.

Since that time, many parishes have hired a director of religious education, and others have appointed or hired a coordinator of religious education. However, the majority of parishes still have not implemented this policy.

This proposal is a reemphasis of an existing policy. It also explicitly recognizes the value of interparish support of a DRE. The need for a director/coordinator of religious education in every parish or group of parishes is cited by the Adult Catechesis Task Force, the Sacramental Catechesis Task Force, and the Childhood Catechesis Task Force. This endorsement by these task forces reflects their recognition

that a parish's commitment to hire a DRE/PC is an expression of its commitment to the concept of Total Catholic Education.

Small parishes, as well as rural parishes, are encouraged to solicit the services of a DRE/PC on a shared basis. This recognizes the fact that the religious education needs of a parish may not warrant the full-time employment of such a professional. By sharing a DRE/PC, the smaller parishes can also benefit from the many resources that the DRE/PC could generate. These DRE/PCs could assist the pastors (whose numbers are decreasing) in their ministry to the people. Duties and responsibilities may include: recruiting and training teachers, serving as resource persons to the parish team, providing opportunities for building community for those with whom they work, and planning and organizing programs

that contribute to the goal of total catechetical programs for all.

It is now five years since the American bishops called for the establishment of Total Catholic Education in every parish. In many of our parishes, however, adult education; and secondary, elementary, and pre-school religious education are still treated as secondary areas of concern and receive budget allotments only if other needs of the parish are met. In particular, parents of children in the public schools continue to feel that they are second-class citizens of the parish. The hiring of a director/coordinator of religious education by each parish or group of parishes in the archdiocese will be a major step in meeting the religious education needs of these parents and of all members of the archdiocese.

10. Issue:

Catechesis for Children and Youth Not Attending Catholic Schools

Proposal for Archdiocesan Board Policy

Those in authority within the archdiocese, from parish boards of education through the Archdiocesan Board of Education, will place a high priority and emphasis on the catechesis and ministry to children, youth and individuals with special needs who do not attend Catholic schools. This will specifically include the ages from preschool through secondary. Personnel, time, space, and budgeting allotments will reflect this priority at the parish, district and archdiocesan levels.

RATIONALE: The Catholic Church and parish boards of education are being faced with an ever-increasing number of children who do not attend a Catholic school; these children do not receive any formal catechesis or instruction in a school setting. Many of these students are in public schools by choice since the parents feel they have been offered the alternative form of education and are now free to choose to send their children to a public school.

By contrast, many students are attending a public school because:

- 1) the Catholic school does not offer a pre-school program
- 2) the children have been advised to attend a public school in order to receive special services that the parochial school does not offer, such as resource rooms, speech and hearing therapy, special education classes, e.g., EMR, TMR
- 3) the Church of Indianapolis has placed a moratorium on

building schools in new areas where population increases might warrant such a building program

4) the area does not provide a Catholic elementary or high school for the students of the area. For these students, attendance at the public school is not one of choice but one of necessity.

Regardless of the reason for the large number of Catholic students in public elementary and secondary schools, the parish boards of education have a responsibility to provide religious education for them, comparable to that provided in a parochial school. The boards of education must place a high priority and emphasis on the catechesis of, and ministry to, these members of the parish.

With regard to individuals with special needs, e.g., the mentally and physically handicapped, what has been done—and is being done at present—can be attributed to the dedication of volunteers and the efforts of a limited few who have chaplaincy responsibilities for the handicapped.

Although recent developments in religious education for the handicapped are most encouraging, it is currently impossible for the Office of Catholic Education to deliver those services due to the lack of personnel and lack of funds to hire such personnel. Special catechetical programs for persons with mental, emotional, or physical handicaps should be provided on a parochial, regional, or diocesan level. The parish board must be informed about the needs of handicapped persons in its area and provide religious education, as well as other types of ministry to meet their needs.

This proposal is also addressing the religious education of pre-school children. The primary focus of pre-school programs should be the parents. Parents of pre-school children should be provided with opportunities to deepen their faith and learn ways of living and working with their children to form a foundation of that life of faith which will gradually develop and manifest itself.

Population trends indicate that an increasing percentage of Catholic children will attend public schools.

These children must be provided with a sequenced curriculum that presents essentials in a manner appropriate to their age and abilities. In addition, the community and service aspects of catechesis must also be part of the curriculum.

Parents likewise need to be alerted to the need for their involvement, interest, and concern, as well as support, of the programs. The

programs are not intended to supplant the parents as the primary educators of their children, but to assist and encourage them in their roles.

At present, personnel, time, space, and budgeting at most parishes do not indicate sufficient concern for religious education of children in the public schools. It is therefore urgent that emphasis be placed on this area of religious education.

11. Issue:

Catholic Elementary and Secondary Schools

Proposal for Archdiocesan Board Policy

The Archdiocesan Board of Education guarantees its support of the Catholic school system, recognizing the immense importance of this service to the Church.

Each elementary and secondary school must justify its existence in circumstances of our times.

Parish boards are directed to study the need for re-organization, consolidation, and/or other alternatives for elementary schools.

RATIONALE: When one considers various alternatives to existing models of education, it is extremely important that one pauses and guarantees support of the Catholic school system. The closing of Catholic schools will not solve our problems of catechesis, most especially when to date no alternatives to Catholic schools have proved as effective as the present structure.

The Catholic school has as its specific duty the complete Christian formation of its pupils. This task is of special significance today because of the difficulty that families have in coping with their role in a changing society.

The Catholic school is committed to the development of the whole person, cultivating the human values inherent in personhood, so that Christ will be made visible through the students. The Catholic school is a community whose aim is the transmission of values for living. The tendency to emphasize either religious education or secular education at the expense of the other has given way to recognizing that both are necessary and possible and are being accomplished in Catholic schools. The Catholic school is then an irreplaceable source of service, not only to the pupils, but also to society. This importance of the Catholic school is supported by the American bishops in *To Teach As Jesus Did*.

At great cost and sacrifice, the first immigrants to this country were inspired by the teaching of the Church to establish schools that enriched mankind and responded to the needs of time and place. It is for this reason that we state that the schools must justify their existence in the circumstances of our time. Archdiocesan Catholics must recognize that the job of a Catholic school is infinitely more difficult, more complete, because this is a time when Christianity demands to be clothed in fresh garments, when a pluralist mentality prevails and the Gospel is increasingly pushed to the side lines.

In this proposal, parish boards are instructed to study periodically the status of their schools to identify specific needs and to plan for such options as re-organization or restructuring. Topics for study include the structure and curriculum of the school, as well as the relative academic achievement of students in public and Catholic schools in the area. In addition, Catholic schools need to be alert to, and keep abreast of, developments in the fields of child psychology, pedagogy, and particularly catechesis. When a board of education is convinced after careful study that its school is an asset to its community and parish and not just a financial liability, it should wholeheartedly endorse necessary action for promoting the continued growth and well being of its school.



question box

Who was author of Pentateuch?

BY MSGR. R. T. BOSLER

Q. I am doing research work on the Old Testament and have run into a stumbling block. In your column you stated that the first and second chapters of Genesis were written by the Jewish people. Didn't the Catholic Church always teach that the account of creation was written by Moses?



A. It is true that until this century the Catholic Church held that Moses was the author of the Pentateuch—the first five books of the Old Testament. At the end of the last century, however, Biblical critics brought forth cogent arguments to prove that the Pentateuch had many authors and was a compilation made from several ancient Hebrew traditions and finally assembled and edited by priests of the temple after the return from captivity in the fifth century B.C. Most of those critics attacked the historicity of the five books and denied any divine influence in the development of the Jewish religion.

A great Catholic scholar, the Dominican Father, Marie Joseph Lagrange, founder of the Biblical School in Jerusalem, saw value in the discoveries of the critics and tried to show they could be used to answer many Biblical problems and understand the Scriptures better, without destroying the historicity and revelation contained in them. But the Church was on the defense. Father Lagrange was silenced.

IN 1906 THE ROME PONTIFICAL Biblical Commission stated that although Moses could have used secretaries and made use of sources of information and that in the course of centuries some changes and ad-

ditions to fit the changing conditions of Hebrew life could have been made, the contention of the Biblical critics that the Pentateuch was not authored by Moses but rather a compilation from various traditions could not be admitted.

Meanwhile, Protestant scholars, who upheld the basic historical truth of the Pentateuch, which archaeological discoveries had substantiated, and believed in the divine influence upon the writings, demonstrated the great worth of the several - traditions - and - gradual-development theory for an understanding of the Pentateuch.

Catholic scholars followed these developments. Finally the Catholic Church was satisfied that scientific investigations of the Scriptures need not be harmful, but could be very fruitful. In 1943, Pope Pius XII issued an encyclical, "Divino Afflante Spiritu," opening the door to Catholic Biblical scholarship. In 1948, the secretary of the Pontifical Biblical Commission, in a response to a query by Cardinal Suhard of Paris about the Mosaic authorship of the Pentateuch, stated that in the light of the encyclical of Pius XII the earlier decree of the commission could be interpreted as not opposing "further and truly scientific examination of these problems."

It is interesting to note here how the Church acted. In 1906 church authorities thought the new theories could not be accepted because they were not fully convincing and because the leading proponents of them seemed to be threatening the divine origin of the Scriptures. Once it appeared the Scriptures were not threatened, the Church encouraged scholars to make use of the theories.

YOU SAY THAT YOU are doing research work on the Old Testament. Then you should have an edition of the

Bible with prefaces for each book. There you will find that Moses is no longer considered the author of the Pentateuch as we think of an author today. At the time of Christ and the first Christians, Moses was, indeed, considered the author of Genesis, but people in those days thought of the author as the authority behind the book, the one who provided the initial and continuing spirit behind the work, not the one who put it all down in writing.

If you will carefully compare the account of creation in the first chapter of Genesis with that in the second, you can't help but notice an enormous difference. The first is more abstract and developed in poetic form; the other is more primitive, with God forming Adam from clay and talking and walking with him. If you study carefully the account of the flood in chapters 7 and 8, you will find that two separate stories have been put together. The Hebrew name used for God varies throughout the Pentateuch; some passages use Yahweh, some Elohim.

THOSE ARE SOME of the clues that led scholars to conclude that the Pentateuch was compiled from different sources by the priests of the temple, who added their own explanations and many details about religious ceremonies and feast days.

None of this denies the basic divine authorship (authority) of the Pentateuch, for as the preface to the Pentateuch in the St. Joseph Edition of the New American Bible puts it: "One must keep in mind that the Pentateuch is the crystallization of Israel's age-old relationship with God."

Q. What should be the attitude of the immediate family and relatives of a girl who has dropped her Catholic

religion and joined the religion of the one she is marrying? Should they attend the wedding in a Protestant church? Should they give gifts? Is this permissible today?

A. This is a decision that each family must make for themselves. There is no permission needed, and no permission is given. We live in a world today where parents no longer have the control over their children and whom they marry as they did in the past. In our pluralistic society, if parents and close relatives refused to attend the girl's wedding in the circumstances you describe, they would scandalize their Protestant friends and neighbors and bring ridicule on the Catholic Church. Their Catholic friends would not be scandalized but would sympathize with them and understand. Or so it seems to me.

There are a number of factors that must be considered in making a decision. The question surely must be: how can you help her keep proper relations with God? If you stay away from the wedding in an attempt to shock her into realizing how wrong you think she is, will this bring her back to the faith of her youth or turn her bitterly against that faith? If you help her in her wedding, stay close to her and show her that religion is not divisive. Can you do more for her and the faith, which through this approach she might be more apt to respect? You answer the questions and make your decision.

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OPPRESSION BEHIND IRON CURTAIN—The Casimir Cathedral in the Lithuanian capital of Vilna is now a museum of religious history. In place of the altar is a mosaic dedicated to the Jesuit heretic, Casimir Lysinski, who was burned to death. The Latin inscription reads: "The human being is the creator of God, and God is a creation and a work of humans. Therefore there is no God." Many former churches behind the Iron Curtain are used for such things as concert halls or warehouses. (NC photo from KNA)

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MINI-BOUQUET—St. Plus X K of C Women's Guild will sponsor a Mini-Bouquet for All Seasons at the K of C Hall, 2100 E. 71st St., Indianapolis, on Wednesday, Dec. 7, beginning at 7 p.m. Displaying a number of the handcrafted articles to be offered for sale are, from left, Mrs. Ed Oliver, Mrs. Paul Wenzel and Mrs. Paul Collignon.

Bishops' statement

(Continued from Page 5)
themselves admit (cf. pp. 126, 134, 164 ff., 214 ff.).

Pastors, confessors, counselors, and teachers cannot adopt these guidelines and remain faithful to the mission of proclaiming God's word which has been entrusted to them.

The committee also finds that "Human Sexuality" gives little attention to the supernatural aspects of marital love and fidelity in the life of the Christian. Christian marriage is meant to symbolize the love of Christ for His Church. The love and fidelity of husband and wife are to make His love and fidelity visible to the world. There is no limit to the challenge here which goes beyond simple duty or obligation. The Christian cannot be satisfied with a minimal sexual morality if this challenge is to be met. But the Church believes that through the grace of God married couples can grow beyond themselves, and love beyond their merely human capacity (cf. To Live in Christ Jesus; USCC, 1976; page 14). The pastoral guidelines (Chapter 5) show little sensitivity to this dimension of marriage and sexuality.

THE COMMITTEE ON Doctrine appeals to the theological community in pursuance of its pastoral responsibility to continue its work in the development of a response to the problems Christians must face in the whole field of sexual ethics. We welcome the continued discussion and professional research of theologians in developing a comprehensive morality that is sensitive to the word of God, to the mystery of Christ in His Church, to God's call to every human being to be perfect as He is perfect, and to the developing nature of the human response to that call.

We understand and appreciate the need for compassion in dealing with human nature, weakened as it is by sin and subject to strong cultural pressures, particularly in the area of sexual morality.

Since we have spoken at length of moral norms and values, it would be good to recall that whenever Christian revelation speaks of these it adds at once the consideration of the grace that saves and makes our effort possible. The Lord, who sets us free from the works of death (cf. Romans 7:24) and raises us to the dignity of sharing God's life, will make possible the realization of human dignity on the natural and supernatural level.

"The Son of Man has come to search out and to save what was lost" (Luke 19:10) and though He was intransigent with evil, yet He was merciful toward individuals. In their difficulties the faithful should always find, in the words and in the heart of a priest, the echo of the voice and love of the Redeemer (cf. Humanae Vitae, n. 29).

However, we must also warn against the temptation to respond to this need for pastoral compassion by weakening the demands of sound morality. Rather than compassion, this would turn out to be cruelty.

We do this in the spirit of Pope Paul's message to the American bishops on the occasion of the canonization of St. John Neumann: "The most profound pastoral understanding, the deepest human compassion exists only in fidelity to God's word . . . (without this) our apostolic charity is incomplete . . . Understanding? Yes! Sensitivity? Yes! But supernatural sensitivity to Christ and to His cross and resurrection."

List Hobby Show, Baking winners

The annual CYO Cadet Hobby Show and Baking Contest were features of the recent observance of Catholic Youth Week. Following are the names of

the winners in both of these popular events.

BAKING CONTEST RESULTS

Over-All Winner: Beatrice Drics.

St. Michael, Apricot Dainties. Cakes: Lisa Brown, St. Michael, Hawaiian Cakes; Brian DeVore, Holy Name, German Chocolate Cake; Colleen Hession, St. Malachy, St. O'Walnut Cake; Diana Puppin, Holy Spirit, Sour Cream Coffee Cake.

Cookies: Jenny Berry, St. Catherine, Surprise Maringues; Sheila Krutzer, St. Andrew, Chocolate Chip Oatmeal Cookies; Jim McCann, Immaculate Heart, White Chocolate Cookies; Dave Wenzlick, St. Ann, Seven Layer Cookies.

Cake-Mix Concoctions: Karl Leimgruber, St. Andrew, Chocolate Pistachio Cake; Laura Hunt, St. Lawrence, Castle Cake; Marie Freijl, St. Malachy, Rag Doll.

Pies: John Giblin, St. Ann, Pecan Pie; Carol Moran, Holy Spirit, Apple Pie; Maria Gibson, Holy Name, Cherry Pie; Colleen Seal, Our Lady of Greenwood, Lemon Pie.

Quick Breads: Mary Beth Bauman, St. Andrew, Sour Cream Coffee Cake; Bobby Noe, St. Catherine, Pumpkin Bread; Julie Woelher, St. Andrew, Sunday Morning Coffee Cake.

Yeast Bread & Rolls: Mary Henneberry, Immaculate Heart, Braided Bread; Margie McHugh, St. Catherine, Yeast Breakfast Rolls; Laura Sarjent, Holy Spirit, Almond Crown.

HOBBY SHOW WINNERS

FINE ARTS

Class "A"—Charles Park, Christ the King; Eric Nastav, St. Luke.

Class "B"—Doug St. Peter, St. Lawrence; Hae Won Park, Christ the King.

Class "C"—Maggie Lohman, Nativity; Julie Doyle, All Saints.

Over-All Winner—Paul Gessner, St. Lawrence.

SKILLED CRAFTS

Class "A"—Lynette Godbey, St. Plus X; Kent Mueller, Christ the King.

Class "B"—Betsy Warner, St. Plus X; John Penozo, St. Luke.

Class "C"—James Kise, Christ the King; Joe Carney, Little Flower.

Over-All Winner—Jim Fernandez, St. Plus X.

KIT CRAFTS

Class "A"—Erin O'Brien, Little Flower; Bobby Roemer, St. Luke.

Class "B"—Tina Lindley, Nativity; Karen Church, St. Joan of Arc.

Class "C"—Kathy Doerr, Nativity; Jeff Hunter, Christ the King.

Over-All Winner—Don Doyle, St. Lawrence.

COLLECTIONS

Class "A"—Jennifer Redell, Little Flower; Leo Woessner, St. Joan of Arc.

Class "B"—Michael Carney, Little Flower; Ronald Barrett, St. Lawrence.

Class "C"—Steve Zellers, St. Lawrence; Chris Morris, St. Joan of Arc.

Over-All Winner—Sandy Hawkins, Little Flower.

BAKING

Class "A"—Dolores King, All Saints; Tom O'Gara, Little Flower.

Class "B"—Shannon Meier, St. Lawrence; Gabrielle London, St. Joan of Arc.

Class "C"—Elaine Doyle, Little Flower; Brian Bosler, St. Joan of Arc.

Over-All Winner—Debbie Langeman, St. Lawrence.

SEWING

Class "B"—Linda Fox, St. Lawrence; Beth Ferguson, St. Plus X.

Class "C"—Theresa Wilson, Christ the King; Christina Brodnik, All Saints.

Over-All Winner—Laura Downton, St. Michael.

Girls crown cage champs

Champions were crowned last week-end in the Indianapolis Deane's Cadet "A" and Cadet "B" girls' basketball leagues. St. Simon took the measure of St. Luke, 35-10, at Our Lady of Lourdes to win the Cadet "A" title, and Immaculate Heart trounced Our Lady of Lourdes, 33-8, to take the Cadet "B" trophy.

CYO officials stated that girls' basketball is the fastest growing activity on the CYO sports calendar, pointing out that the number of teams has soared from 24 competing in a single league two years ago to 37 and two leagues during this past season.

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BAKING CONTEST WINNERS—Above are the winners of the annual Junior CYO Baking Contest held last month at Immaculate Heart of Mary parish, Indianapolis. More than 100 teen-agers participated in this popular activity of Catholic Youth Week.

oks books books bo

EXPLORING INDIANAPOLIS by Nancy Kriplen and Margaret Winter, 161 pp. Lexicon Corp.

If you have ever wished for somewhere different to go in Indianapolis, somewhere you haven't already been, somewhere just a little out of the ordinary to take family, friends or out-of-town visitors, this little guide tells you what is available and where.

The authors have packed the book's ten ready-reference sections with a wealth of information on what seems to be everything there is to do and see in the

area. Each section describes many activities of interest to persons from 8 to 80.

How many lifetime residents, for example, know that there are six wineries in and around Indianapolis? There are! All six, listed in the Businesses-to-Visit section, permit tours of the premises and, better yet, tasting. One enterprising owner serves a special homemade bread with the wine in his tasting room.

An item in the Museums and History section points out that the Allison Mansion on the Marian College campus is listed in the National Register of Historic

Places, and, the magnificent St. Mary's Church in near downtown Indianapolis is seen as a possible future addition to the Register.

The monthly calendar at the end of the book is described by the authors as "... the less publicized, the off-beat, the things you might not be aware of." A few examples: cross-country skiing in January, a luau in June and stone-boat rides in December.

It would be difficult for anyone interested in exploring Indianapolis to find a better guide. It sells for a modest \$3.95.

—by Marie Raade

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RITTER'S STATE CHAMPIONS—Above are the Fighting Raiders of Ritter High School, who won the Class A state football championship by defeating a fine Tippecanoe Valley team, 15-6, last Friday night. The Raiders ended the season with a gaudy 11-1 record counting tournament play. Their only loss was to Roncalli, 22-14. Pictured, left to right, first row: Brian Nahas, Mark Ballod, Dave Miller, Rich Heldemann, Robby Lambert, Peter Sperry, and Rich Carrier, student manager; second row: Assistant Coach Al

McDonald, Rich Diaz, Lee Davisson, Mark Albrecht, Rick Poe, Chris Kern, Rick Brier, Rick Deal, and Marty Murphy; third row: Coach Duffy Hagist, J. D. Martin, Andy Williams, Mark Szentes, Dan Horner, Steve Spaulding, Mark Nahas, Steve Baskerville, Bob Szentes, Larry Zetzi, and Assistant Coach Rich Carro; back row: Todd Mattingly, Brian Metellic, Mike Kashman, Ken Israel, Kevin Rak, Paul Lovisek, Joe Pfennig, Joe Reed, and Joe Culpepper.

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More than 2,000 games are scheduled in six Indianapolis Deane's CYO boys' basketball leagues during the coming season, which officially opens this week-end.

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IN BOTH THE "56" leagues a new mandatory playing time rule, designed to significantly increase the number of boys seeing action in each game, will be implemented for the first time on a one-year trial basis. The rule has been approved by the CYO Board of Directors.

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Today's Music

by Charlie Martin

SEND IN THE CLOWNS

Isn't it rich, are we a pair?
Me here at last on the ground—you in mid-air
Where are the clowns?

Isn't it bliss, don't you approve?
One who keeps tearing around—one who can't move.
Where are the clowns?
There ought to be clowns!

Just when I stopped opening doors—
Finally knowing the one that I wanted was yours!
Making my entrance again with my usual flare—
Sure of my lines—no one is there.

Don't you love farce?
My fault, I fear—I thought that you'd want what I want—
Sorry, my dear.
But where are the clowns, send in the clowns—
Don't bother, they're here.

Isn't it rich, isn't it queer?
Losing my timing this late in my career!
But where are the clowns? There ought to be clowns!
Well, maybe next year.

Written by Stephen Sondheim
Sung by Judy Collins

Copyright Revelation Music Publishing Corporation, 1973.

The music of Judy Collins rates as some of the very best in the last decade and a half. She is an imaginative writer that understands the subtleties of musical sound. Her new album, "So Early in the Spring," is a tribute to her enduring talent.

The above song is her latest single, released off of the new album. The song first appeared in 1973, but did not do well on the charts. But national moods and attitudes change, and currently the re-release is appealing to a variety of recording audiences.

"Send in the Clowns" first can be seen as poetry. It is rich in poetical images that develop an intense feeling level. The song is characteristic of her best works.

Because of the song's poetical qualities, it presents several possibilities for interpretation. The following is one approach. The images develop a story of a love relationship. Like most of our experiences in beginning new relationships, at first there is a special excitement. One person has gained new stability from the relationship; "Me here at last on the ground." The other feels enthused, exhilarated: "You in mid-air." Both people are happy and want to celebrate the newness in their lives. But "Where are the clowns?" symbols of celebration and happiness.

Further, a sense of security is reached in the relationship. One of the persons becomes committed to the relationship; perhaps expecting marriage. This person has "Stopped opening doors, knowing the one I wanted was yours." But the relationship does not grow in this way. "I thought that you'd want what I want." There's not a mutually agreed upon direction for the relationship. Consequently, real hurt and disappointment become the companions of one of the people. "Where are the clowns, send in the clowns," also symbols of the irony of life situations, and "elements of pain," people who try to make us laugh, even when we are sad.

Finally, the hurting person reflects on what has happened in the relationship. The person infers that there have been other relationships, that in his/her career of knowing and loving people, there has been a basis of knowledge. But "Losing my timing" is also part of life: we should never take life or love for granted. But "Where are the clowns, there ought to be clowns" symbols of hope, of going on in life, even when we are hurt. As I said, there are many images, many nuances of feeling that the song speaks to me about continuity in our lives. There are many times in our lives when we are hurt, disappointed, when life seems full of irony and mystery.

Openness to life means openness to these types of pain. We must face the question: "Where do I go from here?" Can we continue down life's path, trying to be open to love, trying to be open to trusting other people?

The challenge for us is great, but the alternative is to settle for a "safe life" of emptiness. This alternative is to keep "reliving our hurt," rather than to be open to healing and renewed life.

As Christians, we are invited to be people of hope. We do not deny the painful times in our lives or in others' lives. We can learn and grow from these situations. Christ walked this very same path and his hope and his life reached joyful celebration at Easter. We receive the same promise of hope for each of our futures. Beyond the pain and disappointment in our lives, we can look forward with courage and confidence. Indeed, "Send in the clowns!"

viewing with arnold

Just call it 'off-offbeat'

BY JAMES W. ARNOLD

"The Turning Point" is offbeat with a capital "O." If critics had to coin the term off-off-Broadway to describe plays that are, in origin or subject, very unconventional, the appropriate term for this new movie might be off-offbeat. It is, for example, a movie about ballet and the ballet world. It pushes so deeply into ballet that it's practically a documentary on dance as a career. Now when was the last time we had a major movie about ballet? It's also a "woman's film," a term one uses these days with care when one gets the chance to use it, which isn't often. Here it means mainly that it's a movie whose three main characters are women, and that their problems are our total concern. Men exist, but as background, the way women function in conventional male-oriented movies.

In addition, the central conflict is an archetypal women's issue, pitting a dancer who thinks she might have been a mother (Anne Bancroft) against a mother who thinks she might have been a dancer (Shirley MacLaine). Marriage vs. Career is at the heart of the script by Arthur Laurents (last film: "The Way We Were").

UNFORTUNATELY, it's also a "woman's film" in the old negative sense, which usually meant weepy, sentimental, soap opera-ish. "Turning Point" doesn't mean to be soapy, but slides into the suds often enough to lose points. This flaw, however, is much less startling than its feminine emphasis, which I take as positive. Who can be happy with an art-form that for at least a decade has ignored women except as chicks and rappers? Welcome back to the medium of Hepburn, Crawford and Davis.

One more thing. The film is also about middle-aged angst, which transcends the sexes: the feeling that life is on the short side, that it's

been a very fast trip, and who knows what it all meant? If you give yourself a quarter every time some aging character nudges another and says, "They don't know how fast time goes, do they?" you'll have enough for a taxi ride home. All of this—ballet, women, middle age—is an obvious pitch to a different sort of audience than the one that favors Clint Eastwood, "Jaws" and "Star Wars."

BANCROFT AND MacLaine are paired as old friends and rivals in a prestigious ballet company (actually, the American Ballet Theater) who meet 20 years after their subtly linked decisions for career or family. (When MacLaine left, Bancroft got a coveted role and became a star.)

Despite an apparently happy marriage to another ex-dancer (Tom Skerritt) and a burgeoning family of talented young hoofers, Shirley is at the age when she wonders if she should have opted for the career, the glamor and the curtain calls. Bancroft, meanwhile, is in decline, being pushed toward retirement, and facing a lonely old age. She incites further antagonism by acting motherly toward Shirley's daughter (Leslie Browne), who has joined the company as a budding ballerina.

Writer Laurents nicely provides characters to represent the pluses and minuses of most stages in a dancer's career, from adolescent hopeful to retired coach and even company manager (a meaty role for veteran Martha Scott). For each of the women, there is a male in the same situation, like a dimmer mirror image.

The portrait of ballet life, from the sweaty tedium of the rehearsal halls to the dazzle of performance and the offstage infighting and anguish, is full and rich, doing for ballet what good films about moviemaking (like Truffaut's "Day for Night") have done for movies.

Interspersed are at least a dozen brief stretches of classic dance, performed by the sparkling Ms. Browne, the smashingly talented Mikhail Baryshnikov, and other members of ABT. Unfortunately, only a gorgeous behind-the-closing-credits solo by Browne is shot with any notable camera creativity.

The problem is mostly in the MacLaine character, who operates almost exclusively on a level of self-pity and gradually loses audience sympathy. I don't see a moral issue in the choice between motherhood and career; in any case, the film rather movingly balances the advantages and disadvantages of each. But toward the end, MacLaine's jealousy grows tiresome and cruel, leading to an hysterical showdown with Bancroft that many may enjoy, but that is pure schlock. (They actually have a purse slugging on a photogenic terrace at New York's Lincoln Center.)

The scene is contrived and embarrassingly female violence, demeaning to both performers. After that, a potentially heartcracking scene where Browne presents her first star's



BING'S FINAL BOW—Bing Crosby is joined by his family in a scene from his final television special, "Bing Crosby's Merrie Olde Christmas," taped in London in September. The program will be aired Wednesday, Nov. 30, on CBS. The singer, who died Oct. 14 while playing golf, appears with his family, from left, Harry, Mary Frances, Nathaniel, and wife Kathryn. [NC photo]

bouquet to Mama has minimal effect.

DIRECTOR Herbert Ross ("Funny Lady," "Seven Percent Solution") handles the stage and backstage detail competently, but the rest often looks and feels about as real as TV drama.

One especially schmaltzy sequence moves from a Browne-Baryshnikov pas de deux to lyrical sex groping in the bedroom. Moral judgment of this romance is totally fudged, but the Russian dancer makes a strong virile impression onstage and off. He almost steals the ladies' picture, and if he can learn English, he may steal a lot more. [Rating: A-3—unobjectionable for adults]

★ trivia contest ★

(The Criterion will pay \$5 to the reader who can fill in the blanks correctly in the following bit of film trivia. Answers must be submitted in writing and mailed to: Film Trivia Contest, c/o The Criterion, P. O. Box 174, Indianapolis, IN 46206. No hand-delivered responses to our office will be accepted. ONLY ONE ENTRY PER PERSON ALLOWED. Replies must be in our office by mail the Friday morning of the week after publication. Letters will be drawn at random and the first correct answer wins.)

Federico Fellini has been a major influence in films for more than 20 years, not only in Europe, but also in America. One of his major works is titled 8½. Explain the significance of the title.

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this week's tv films

FAMILY PLOT—(1976)

(NBC, Saturday, Nov. 26): Hitchcock's potboiler about a pair of crooked couples whose schemes become humorously and dangerously entwined. The likeable duo are a phony spiritualist and her partner (Barbara Harris, Bruce Dern) trying to make a buck by finding a missing heir for a rich old lady. The sinister duo (Karen Black, William Devane) kidnap famous people and ransom them for diamonds. Despite the creepy atmosphere, nothing much happens that's scary or surprising. Satisfactory entertainment for adults and mature youth: a pleasant but

small joke by the Old Master.

THREE DAYS OF THE CONDOR (1975) (CBS, Sunday, Nov. 27): A thinking person's spy melodrama, with Robert Redford as an intellectual CIA researcher marked for assassination who finds refuge with an arty photographer (Faye Dunaway) before they join forces to find the bad guys. The theme of the individual vs. the computer-brained super-organization is interesting, and there's above-average character development and use of fresh New York City locales. Satisfactory for adults and mature youth.

PBS offering actually takes religion seriously

According to Roberta O. Hodes, nobody cares today "if a person is comfortably religious. But if he or she begins to take religion seriously, it might lead to all sorts of embarrassment in our society."

Starting with this idea, Hodes co-authored a script with Rosalyn Regelson about a 12-year-old boy who becomes interested in Orthodox Judaism to the despair of his "sophisticated" parents. A SECRET PLACE will be broadcast on Sunday, December 4, at 10-11:30 p.m. on the Public Broadcasting Service.

DAVID GOODMAN has the benefit of a good secular education, has studied the Bible as literature, and is a top science student. One evening on his way home, out of curiosity he watches as a small congregation celebrates the Sabbath in a dilapidated synagogue.

Impressed by the joy he experiences in this community of faith, he returns as often as he can.

When his parents realize that his interest in religion is not just a passing phase, they feel that they have failed him and try to get help from a psychiatrist, then a Yoga retreat. Finally they turn to a liberal Rabbi with a wealthy congregation. Young David perseveres, however, and in the end his family and friends attend his Bar Mitzvah.

THIS IS ONE TV play that takes religion seriously, showing the dissatisfaction of young people with scientific rationalism and its glib answers to the ultimate questions of who we are and what we are doing here. The real target, however, is the superficial values of a materialistic society, the contradictions of which are treated with barbed satire.

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The Reverend James D. Barton, Chairman
136 West Georgia Street
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CHRISTMAS, 1977

Dear Friend,

At this time of year, our minds begin to turn towards Christmas, the day on which God gave us His Divine Son, Our Lord and Saviour, Jesus Christ. This is the greatest of all God's gifts to us, as we know.

By the gift of His Son, God taught us to know the depths of His love for man and the length of His Compassion. By the gift of His sufferings, the Son in turn taught us to know that human suffering can also have great value and that the compassion of man should imitate the compassion of God.

Our Lord once worked a food-producing miracle because "Jesus had pity on the multitude". You, too, can help work a cure-producing "miracle" if you will have pity on the great multitude of lepers. There are still several million in the world. Many of these could be entirely cured if the missionaries were given the money to do the job. "Poor lepers!", a missionary once wrote us, "If we had the money to search them out and keep them all and give them a Christian education, their prayers and sufferings would bring showers of blessings on their country and their benefactors. Christian faith alone can transform and brighten their wretched lives."

Please help these poor people with a generous gift. God will bless you for it! Thank you.

Gratefully yours,

James D. Barton
James D. Barton

Dear Father Barton,

In memory of Monsignor Goossens, former Director of the Society for the Propagation of the Faith, who died October 26th, and as an act of love for my brothers and sisters in Christ—the poor suffering lepers—I enclose my Christmas Gift to the Leper Fund.

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The zealous saint-king

By Father John J. Castelot

In the days when most of Europe was under royal rule, it must have been very difficult for a king to live a truly Christian Life. He wielded absolute power, had the wealth of the nation at his disposal, could enjoy every comfort and luxury, indulge his slightest whim. Ambitious courtiers fawned upon him; no one dared criticize him, except perhaps his wife or an especially courageous bishop. Only a man of strong self-discipline could resist the constant temptations inherent in such an existence. Consequently, when one reads of a king who was also a saint, one can only marvel at his greatness. Such a one was Louis IX of France.

He was born at Poissy on April 25, 1214, the son of Louis VIII and Blanche of Castile, who seems to have been a

Profile in history

mother both doting and domineering. She controlled his education rigorously, instilling in him from earliest years a love of virtue and a corresponding hatred for sin.

WHEN HER husband died in 1226, her son was only 12 years old, and she ruled as regent until he came of age. When he was 19, he married Margaret of Provence, who bore him 11 children; their descendants ruled France for more than 500 years. In 1235 he became king, but Blanche remained the power behind the throne and, not unexpectedly, showed herself quite jealous of and unkind to her daughter-in-law.

However, Louis was anything but a "mama's boy." He was a strong ruler with a real knack for governing. Along with these qualities went a sincere unselfishness and complete dedication to the honor and glory of God and the welfare of his people. He had a consuming zeal for justice and peace, even if at times this meant making concessions which proved unpopular.

If rebellious barons had to be defeated they were, but in his subsequent treatment of them he was merciful rather than vindictive. Eventually he was able to establish a legal system whereby sovereigns and feuding lords came to him for arbitration of their differences, gradually eliminating violence in favor of due judicial process.

THIS SAME delicate blending of respect for others and firm independence manifested itself in his dealings with the clergy. He had a genuine love for the Church and its representatives, listened to and learned from them, but he would not tolerate injustices perpetrated by bishops. And if the latter appealed to him for help in disputes with civil authorities, he would give no decision until all the facts were in on both sides.

His attitude to the papacy was similar. He was a staunch ally of the popes, but refused to be used as a tool in papal politics and, in fact, defended the rights of his own clergy against unwarranted papal interference. When a General Council met at Lyons to condemn the Emperor Frederick II, Louis held an army in readiness in case Frederick should march on Lyons.

And yet, after the emperor had been excommunicated and deposed by the pope, he offered no help in implementing the sentence but remained prudently neutral.

As might be expected of a virtuous

man, Louis was a man of prayer and solid piety. Even after he had been taken captive during the first of the two Crusades he led to the East, he recited the Divine Office daily with two of his chaplains.

WHILE NOT conspicuous as a great builder, he did erect the gem-like Sainte Chapelle in the heart of Paris and endowed other religious institutions. Notable among them was and is the Sorbonne, which began, with material encouragement from the king, as a theological school founded by Robert de Sorbon. He built a hospital for poor blind men with facilities for 300 and regularly served meals for the poor in the palace precincts. His holiness was not feigned.

Why would such a peace-loving man engage in an undertaking as bloody and violent as a Crusade? Well, we are all, at least to some extent, victims of the age in which we live. In Louis' day the so-called Holy War, which sounds today like a contradiction in terms, was considered a noble, even a pious venture. Certainly Louis, unlike many others who led or joined the Crusades, was highly motivated.

The Moslems had just retaken Jerusalem and he promised the Christians there to come to their aid. His first objective was Egypt, and he managed to capture Damietta in the Nile delta with little difficulty, but his attempts to attack the Saracens on the other side of the river failed. He was captured and his army decimated.

About that time the sultan was, in his turn, defeated by the Mamluk emirs and they released Louis and his men for a sizable ransom. They proceeded to Palestine, but in 1254 news of his mother's death brought him home.

IN 1267 he announced another Crusade, much to his people's consternation. He was sick and exhausted and, as his friend Joinville wrote, "those who recommended this voyage to the king sinned grievously." It was indeed a disaster. They made it to Tunis, where Louis and his son Philip were stricken with typhus. He received the last sacraments on Sunday, Aug. 24 and died at three the next afternoon. His remains were brought home to the abbey church of St. Denis and after just 30 years, in 1297, he was canonized.

1977 by NC News Service



Among the qualities which characterized the rule of St. Louis IX of France, Father John Castelot writes, was his "consuming zeal for justice and peace, even if at times this meant making concessions which proved unpopular." He became renowned for his mercy, "gradually eliminating violence in favor of due judicial process." His rule also was marked by his dedication to the two Crusades he led to the East. The so-called "Holy War" . . . "was considered a noble, even pious venture." In these scenes from the life of Louis IX, he (below) opens the jails of France to free the prisoners and (above) is blessed by the bishop of Paris before leaving on his first Crusade in 1248. — NC photos



Crusades— fanatical holy wars of the past

By Father Alfred McBride

To appreciate the meaning of the Crusades, we need only think of the ideological wars instituted in our own times by Nazis, Fascists or Communists. Ideological wars are secular versions of holy war. The Bible describes holy war in the book of Joshua where the extinction of every man, woman, child, animal and thing in a city was carried out in the name of God. That's the biblical equivalent of atomic holocaust. We may shudder at the prospect of holy war, but unfortunately it has an uncanny way of surviving.

The medieval Crusades were holy war. Vicious, cruel and raw pursuits, they were backed by Christians of western Europe from every rank and station. Fanatical preachers stirred up thousands to embark on a holy war against the infidel Sarakenos (Saracens, that is, Easterners).

NORMALLY, the Church had been trying to subdue the addiction to violence, seemingly a commonplace in the Dark Ages and the medieval period. In the year 1000, a peace council was held in France where the effort was made to

threaten excommunication to anyone using violence to settle problems. It didn't work. The monks of Cluny were able to establish the Truce of God for a time. It insisted that no fighting take place from Wednesday evening to Monday morning, or on holy days.

This Peace of God limited the extent of combat by forbidding attacks on merchants, farmers, nuns, pilgrims, priests or animals and property belonging to these people. These peace efforts curtailed, but by no means, eliminated war.

All these good overtures came to an end at the Council of Clermont in 1095. Eastern Europe claimed it needed help from the west to fight off the Saracens, the Moslem invaders. Pope Urban II used the Council as a setting for a speech on the subject. We don't know what he said, but he stirred up the crowd to Holy War pitch. We know what they said: "God wills it." Since they thought God willed it, they felt it was holy, therefore righteous, war.

WHY DID Christian Europe become so involved in holy war? For one thing, the overcrowded, settled territories cre-

ated a land problem, what Hitler later used as an excuse, "lebensraum"—living space. Now they could solve this problem in two ways. Follow the new Cistercian order to the unsettled frontiers and make new farms. Or they could take it from the Saracens. Regrettably, too many chose the latter.

In addition, there was the warlike nature of many of the people. Sad to say, too many of them liked to fight. Lastly, there was the religious reason. The Moslems were infidels, controlling the holy places in Jerusalem. They should be driven out or converted — by force of course.

In actual fact the Moslems had generally been tolerant of Christian pilgrims and gave the Frankish rulers the right to care for the shrines. However, the Saracens had their own war party and economic reasons for fighting well. Chips were on shoulders everywhere.

The Crusaders did win their wars in the final analysis. They set up Christian states in and around Palestine and kept charge for about 200 years. But at what a cost. They sacked Christian Constantinople and thus earned the hatred of the

eastern Church and set the stage for the great schism. They massacred hundreds of Jews thus adding another page to the brutality wrought by anti-Semitism. They permitted the unspeakable atrocity of allowing 20,000 children to march to death or slave trade.

IN OUR CURRENT ecumenical and tolerant mood, we may wonder how religion ever got mixed up in such vengeful and senseless killing. Yet we need only think of movements called crusades in our time that have religious backing and overtones — and some murderous intent as well. Murderous militancy is bad enough. Worse yet when wedded to the fanaticism fired by religion. One of the values of pondering the medieval crusades is that it may help us exorcise the devil of holy war should it ever try to take hold of our own people today.

All of this deglamorizes expeditionary forces and crusading armies, but is not meant to solve the problem of violence and war. Much more than a cautionary tale is needed. Much, much more.

1977 by NC News Service

Political dissent— a war for social justice

By Jaime M. Fonseca

When confronted with eight months of persecution, Archbishop Oscar Romero of San Salvador recently reviewed the human and divine fabric of events in his Central American nation. He said the blood of priests, religious and lay leaders showed their will for martyrdom for the faith.

This was reminiscent of the early Christians in the Roman Empire.

He was talking of the two pastors and three lay helpers gunned down by rightists and of hundreds of campesinos and students killed by security agents as "subversives."

THERE WAS extreme cruelty during the May raids on the rural parish of Aguilares as security forces ransacked peasant homes, ripped the picture of their pastor, Jesuit Father Rutilio Grande (machine-gunned in March), and desecrated the local church. Many farmworkers were killed for displaying his picture.

Bishop Romero also spoke of the 15 priests — several from the United States — who were expelled by the government or forced to leave under threat of death, of the media campaign against the Church paid for by the rich, and of the evasive language of the government when the bishops asked for a frank dialogue.

He called his pastoral letter *The Church Is Christ in History*, his way to reflect on the intermingling of spiritual and temporal issues, but above all his way to defend the mission of the Church to preach salvation to the whole man and woman, to be consistent with the Gospel, to denounce inequity and help the poor to liberate themselves from the shackles of sin and injustice.

LEADERSHIP training, cooperatives, Christian communities aware of their rights are the effective tools of this mission, he pointed out.

His indictment was that behind the

persecution are "anti-Gospel forces," for the Church is repressed because of its loyalty to the Gospel and the efficacy of its evangelizing thrust.

Archbishop Romero's indictment also covers the modern persecutors of the Church in Argentina, Bolivia, Brazil, Cuba, Chile, Honduras, Paraguay, and to a lesser degree, in Colombia, the Dominican Republic, Ecuador, Guatemala, Guyana, Jamaica, Mexico, Nicaragua, Panama and Uruguay — most of Latin America.

What often begins as political dissent, when tolerated, evolves into rabid persecution because power, riches and privilege enjoyed by ruling groups becomes the all-absorbing issue. The Marxists call it class struggle. Christians call it social justice. The military and the allied power groups call it subversion.

THE CONFLICT encompasses the two symbols of revolution: Che Guevara, eulogized by terrorists everywhere, and Camilo Torres, the Colombian priest turned guerrilla, whose actions in the late 1960s inspired in good part the theology of liberation.

Another churchman from El Salvador identified one aspect of the anti-Gospel forces. Bishop Pedro Aparicio of San Vicente blamed the persecution of church activists on "an obsession for national security" of the military rulers in his country — an obsession, he added, borrowed from the Pentagon and spreading from Brazil into other dictatorships of the sword.

Bishop Nicholas D'Antonio of Olancho in neighboring Honduras pointed to still another anti-Gospel force, the large landed groups of farm owners and cattle growers, who placed a price on his head for helping the landless farmhands in their need for a parcel, when starvation is the only alternative.

Again his land had been ravaged by persecution in 1975. Soldiers and armed growers had raided a campesino center in attempts to stop a hunger march by

12,000 or more farmhands. Two priests were killed, including one American, several lay helpers and 10 campesinos. The Olancho priests and nuns were rounded up and sent to the capital city, and while most returned, Bishop D'Antonio could not.

ALTHOUGH THE murderers were identified and indicted, their crime is still unpunished.

Campesino mass killings by Somoza's National Guard in Nicaragua are at the root of the October insurrection which has been backed by several priests. American missionaries were the first to denounce this violation of human rights.

Bishops everywhere in the continent agree that another anti-Gospel force is Marxism, and they warn Christians of the pitfalls of trying the outstretched hand with Communists. The paradox and the challenge is that Christians seeking redress from injustice and oppression find the Communists willing partners for liberation, mostly because they have not reached power. When they have, as in Cuba or Guyana they apply pressure on

the believer, distrusting his or her loyalty to atheist materialism.

THE IMMEDIATE, most painful persecution comes however from the military rulers obsessed by the monster of security, who find that it is to their advantage to equate Communist subversion with the practical application of the Gospel regarding the poor. The guerrilla threat might assume different proportions, from real as in Argentina and Colombia, to barely visible. But the presence of the Church and its work, particularly after the Medellin guidelines of 1968, is taken as a real threat to power and the status quo. Then the price of dissent — which really is the voice of human dignity of the many — is martyrdom.

Historians will record the second half of the 20th century in Latin America as a continent of guerrilla violence and military repression, of liberation theology and valiant struggle for human rights. For those living today, their land is the stage for what Bishop Romero describes as *The Church Is Christ in History*.

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Political prisoners line up in the Tres Alamos prison camp in Santiago, Chili, shortly before their unconditional release last November. In other Latin American countries people are less fortunate.

Television commercials at Christmas—

a subtle persecution of Americans?

By Father Joseph M. Champlin

Would you consider the Saturday morning kiddie cartoons a subtle form of persecution for adults? How about selecting at the funeral home a casket for your deceased parent? Could you view the process of obtaining a bank mortgage for a new home in the same light?

These all sound like unreal statements or hypercritical objections. But hold on for a moment and hear me through.

Both the religious and secular press these days carry frequent accounts about the alleged persecution of political dissidents — in South America, in Rhodesia, in the Middle East. Various freedoms of these critics have been taken away even to the point of expulsion from the country or from this life on earth.

IN THE THREE instances I cited above there seems to exist a similar restriction of an individual's freedom. Very quietly, in many instances without our awareness of it, the current culture or economic system pushes us to act in a certain way and exerts a powerful, although unspoken pressure to respond according to a set pattern. Thus we are not as free as we might judge and could be considered persecuted in a wide sense of the term.

An examination of those examples above should clarify my point.

A few minutes ago in a Baltimore hotel I watched two youngsters sit absolutely mesmerized by the Saturday morning television shows. About the time this column appears, those same children and millions like them will be constantly bombarded with commercials suggesting appropriate Christmas gifts for boys and girls.

ONLY STRONG parents can resist that form of indirect pressure. What little John and Mary really want (and the TV

set heavily influences their desires), caring dads and moms try to satisfy despite the fact these presents may strain their financial resources.

Two weeks back I went with my sister, brother-in-law, aunt and uncle to select the coffin (that word sounds a bit more stark than casket) for my step-father who died the day before. Like most bereaved people, we were tired, upset, edgy, uncomfortable, and not all that familiar with this process.

The funeral director was gracious and accommodating, not pushing the highest priced item or imposing his decisions upon us. But under the duress of that moment there was an underlying inner demand to follow the common procedure. Deviations cause delays and problems. Furthermore, would you wish to seem less devoted to your parent because you recommend the cheapest vault (or a plain wooden box) and least expensive casket?

YESTERDAY I talked with the pleasant, accommodating vice-president of a bank, the man who handles loans for homes. About to resettle a second Vietnamese family, our committee had made a purchase offer on an older home and sought to finance the arrangement. The basic fiscal plan was sound and solid, but the situation's unusual nature just did not correspond to the banking and loan system's regular process.

We obtained the mortgage, but I wonder if it was my power position as a community leader, influence with bank personnel, and private resource which actually brought that about. Would the average person on the street have been able to buck this complex system and not be trapped by its regulations?

It takes determined, motivated people to overcome cultural pressures and break through contemporary regulations.



The mother of those two children strictly supervises the quality and quantity of their television viewing.

A PRIEST from St. Paul (with his mother's concurrence) decided in advance to purchase for his father a beautiful, but extremely reasonable wooden casket from St. John's Abbey in

Collegeville. Moreover, they made a decision not to have the man embalmed and to care for the cancer ridden individual at home rather than to have him die in a hospital.

Freedom in all three circumstances carried, as it always does, a price tag and demanded effort.

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† KNOW YOUR FAITH

Discussion questions

1. In many Latin American countries, religious persecution is rampant. Why does this condition exist in the modern world? Discuss.

2. Discuss this statement: "What often begins as political dissent, when tolerated, evolves into rabid persecution because power, riches and privileges enjoyed by ruling groups becomes the all-absorbing issue. The Marxists call it class struggle. Christians call it social justice. The military and allied power groups call it subversion."

3. What are some of the anti-Gospel forces that touch off persecution?

4. Do religious persecutions in other parts of the world have any implications for the free world? Discuss.

5. What are ideological wars? What are holy wars?

6. What kind of wars were the Crusades? When did they take place? Where?

7. What was the Truce of God? How long did it last? What did it accomplish?

8. Why did Christian Europe become so involved in holy war?

9. In the final analysis, what did the Crusades accomplish?

10. What can modern man learn from the Crusade period in history? Discuss.

11. What were some important influences in the life of Louis IX? What kind of man was he?

12. How did Louis IX react when a decision he made was unpopular?

13. How did such a man become involved in the Crusades?

14. What does Archbishop Helder Camara believe to be the world's greatest problem?

15. How has Archbishop Camara met the problem of injustice? Do you feel that his efforts are meaningful? Discuss.

16. Discuss the meaning of freedom.

Lefebvre: a modern-day schismatic?

By Jerry Filteau

The conflict between Archbishop Marcel Lefebvre, dissident Catholic traditionalist leader, and Pope Paul VI, universally recognized head of the Catholic Church, has come as close to a Church schism as any movement since the Old Catholics' schism in the 1870s. The Old Catholics objected to Vatican Council I declarations that the Pope is

Profile for today

infallible when he speaks with his fullest authority in formal declarations on matters of faith or morals and that he has immediate authority over local churches throughout the world.

Archbishop Lefebvre, born in France in 1905, has remarkable credentials as a loyal son of the Church. He joined the Holy Ghost Fathers and became a missionary in Africa, was subsequently made bishop and served in the Vatican diplomatic corps as a papal representative in Africa, was Archbishop of Dakar, Senegal, and superior general of his order. He participated in all Vatican Council II sessions. These decrees are the main source of his differences with the Church today.

LIKE THE OLD Catholic break — and the major Christian split of 1054 between the Orthodox East and the Catholic West — the potential 20th-century rift has behind it serious issues of faith and order. And as in those other schisms, numerous "side" issues of political and cultural origin play an important part.

A schism, unlike heresy, is essentially a break in discipline and acceptance of authority but not in belief. Yet there is only the narrowest of lines between the two. And behind every schism has stood what at least one side has considered an unbendable point of Christian faith or belief.

Observers feel that a schism by Archbishop Lefebvre and his followers might be comparable in scope to that of the Old Catholics, who number about 250,000. Old Catholics have a loose unity of national churches. Each celebrates the liturgy in its own language.

Ironically, if a traditionalist Catholic schism occurs, in many aspects it will be for the opposite reasons of the Old Catholic schism.

WHERE THE OLD Catholics objected to the centralization of authority in Vatican I, Archbishop Lefebvre and his followers object to the pluralism fostered by Vatican II. The Archbishop has frequently urged the Pope to take

strong, authoritative action to quell what traditionalists see as pervasive disregard of Church discipline, authority and doctrine since Vatican II.

The Latin Mass used throughout the Western Church since the liturgical reforms mandated by the 16th-century Council of Trent has become for many traditionalists a central symbol of Catholic uniqueness and unity that they feel was tossed out the window by the Vatican II liturgical reforms. To them, the vernacular in the liturgy and the renewed stress on the community nature of public worship are concessions to Protestantism

and secular humanism, subverting the traditional Catholic sense of the mystery and transcendence of God. They feel that the council's decree on ecumenism and its declarations on religious relations with the Jews and on freedom of religion promote religious indifference and disrespect for Church dogma and doctrine.

They feel that emphases on consultation and pluralism are concessions to secular democracy unbefitting the divine authority on which the Church was founded and by which it exercises its authority. Many feel the Church has lost its sense of divine mission and replaced

the tasks of evangelization and conversion with secular social aims.

Vatican II can perhaps best be viewed as a swing of the pendulum away from the fortress mentality that began with the Council of Trent and lasted through part of the 20th century, back toward involvement in the world. It was the Church reading the signs of the times and seeing a need to change its emphasis in order to remain a vital, dynamic force. The traditionalist movement is essentially a rejection of that changed emphasis. Its chief argument, in the last analysis, is that some of what is being lost in the change is essential to what it means to be Catholic.

BOTH TRENDS — tradition and change, involvement and withdrawal — are part of the ebb and flow of history within which the Church must live out its life. Both are ways of relating to the same faith in Christ Jesus, but neither is the full and only expression of that faith.

In terms of the conflict between Archbishop Lefebvre and Pope Paul, the danger seems to be that the Archbishop would exclude the one trend and declare it inconsistent with faith in Jesus and His Church. In effect he would be excommunicating himself — declaring himself out of union with the rest of the Church by declaring the rest of the Church heretical.

The traditionalist Catholic movement, it should be noted, is made up of many groups and individuals whose objections to the postconciliar Church differ in kind and degree. Many do not consider themselves Archbishop Lefebvre's followers and have explicitly repudiated his acts of disobedience to the Pope. Their existence is and will remain a part of the Church's full richness and diversity. If the Archbishop does not isolate himself from the rest of the Church, he too can be viewed as a challenging witness to one aspect of the total reality of the Church.

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Archbishop Marcel Lefebvre, who has been relieved of his ecclesiastical duties by Pope Paul VI, celebrates Mass in Latin. While many feel he is headed toward ultimate schism, he has many followers throughout the world. This graffiti, found on a wall of the chancery in Speyer, Germany, reads, "Up with Lefebvre — Yes Lefebvre — Red Theologians — No."

