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Archdiocese of Indianapolis

CRITERION

VOL. XVII, NO. 17

INDIANAPOLIS, INDIANA

FEBRUARY 3, 1978

A Word from the Archbishop

My dear Family in Christ:

The central theme of the season of Lent is conversion, which requires of us that we redirect our lives according to the Gospel of Jesus. Baptism has been for each of us the initial moment of that conversion, but conversion is a process which is not completed all at once by the celebration of this first sacrament. It is rather a continual summons for us Christians, individually and as members of a community, to ongoing conversion and directing our lives in the Lord.



As we make Lent an ideal time to give thought and action to our ongoing conversion, let us give priority of thought and action to penance. Penance can take many forms—self-denial, self-discipline and prayer as acts of love for God as we say, not my will but God's will be done. There are many acts of charity and gifts of charity which can be those forms of penance which express our love for our neighbor.

Our ongoing conversion and the redirecting of our lives in Christ find an important source of strength, motivation, and inspiration in the Sacrament of Reconciliation, the Sacrament of Penance.

Let us take advantage of all the opportunities that are given to us during this Lenten season.

The beginning of Lent this year coincides with Membership Sunday in the Society for the Propagation of the Faith. An important element of Lenten penance is thought and action for others, and it would be an excellent beginning of Lent for each of us to renew or begin membership in this Society dedicated to sharing with others the Gospel of Christ and extending to them an opportunity of rebirth through conversion to him.

My prayers and blessings are extended to each of you as we begin together this season of conversion, and may we find ourselves renewed on the feast of his resurrection.

Devotedly yours in Christ,

George J. Blaskop

Most Rev. George J. Blaskop
Archbishop of Indianapolis

January 30, 1978

LENT — 1978

Fast and Abstinence Regulations

ASH WEDNESDAY—February 8, 1978 is a day of Fast and Abstinence.

GOOD FRIDAY—March 24, 1978 is a day of Fast and Abstinence.

FRIDAYS OF LENT are days of Abstinence.

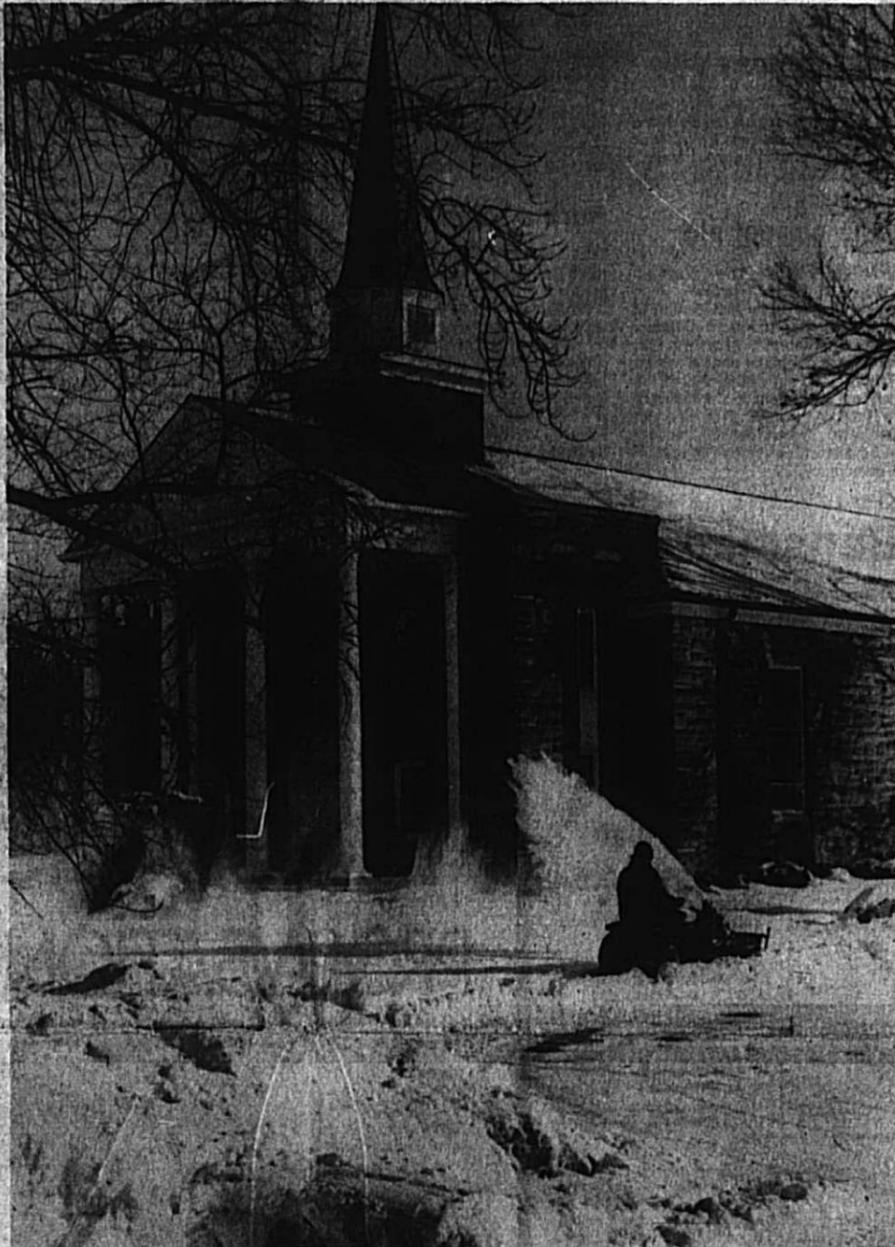
FAST—Binds all over 21 and under 59 years of age. On the days of Fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to each one's needs, but together they should not equal another full meal. Eating between meals is not permitted; but liquids,

including milk and fruit juices, are allowed.

ABSTINENCE—Binds all over the age of 14. On days of Abstinence, no meat is allowed.

NOTE: When health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning Fast or Abstinence, a parish priest or confessor should be consulted.

NOTE: Easter duty is the obligation to receive Holy Communion between the First Sunday of Lent (February 12) and Trinity Sunday (May 21).



IN THE WAKE OF THE BLIZZARD—This was a typical scene in parishes of the Archdiocese last Saturday morning as efforts were made to get parking areas cleared of snow for weekend Mass-goers. Pictured is St. Roch's Church, Indianapolis. The snow clearance program there was expanded this week to accommodate visitors who will be

attending the annual parish festival this Sunday from noon until 6 p.m. The affair had to be rescheduled from January 29 because of weather conditions. [More blizzard photos on Page 5 and related Tacker story on Page 3.] [Photo by Dennis R. Jones]

Ask High Court skip NLRB review

BY CLIFF FOSTER

WASHINGTON—The dioceses of Chicago and Fort Wayne-South Bend, Ind., have asked the U.S. Supreme Court not to review a decision barring the National Labor Relations Board from their schools.

In a brief replying to an NLRB request for review, the dioceses argued that the Seventh Circuit Court of Appeals used "well established principles" to stop the NLRB from entering the labor-management affairs

of two high school-seminaries in the Chicago archdiocese and five high schools administered by the Fort Wayne-South Bend diocese.

The case stems from an NLRB decision ordering the dioceses to bargain with unions elected by lay teachers at the schools. The dioceses, citing the constitutional ban against church-state entanglement, refused and appealed the NLRB order to the appeals court. That court ruled this summer that NLRB jurisdiction "impinges upon the religious character" of the schools and is inconsistent with Supreme Court decisions prohibiting them from receiving some types of state aid because they are "too religious."

practice with the board after being fired, the NLRB would be required to investigate it, the dioceses said.

"If the board sustains the charge, a school may be forced to reinstate a person guilty of heretical teaching," they argued.

The dioceses maintained that this case was not "idle speculation." They said the record involving the Chicago high school-seminaries "is replete with such striking examples of such protracted and searching inquiry," and the Fort Wayne-South Bend high schools have already been the subject

(Continued on Page 3)

"the more people know about the Canal Treaties, the more likely they are to be in favor of it."

Recognizing the importance of the religious communities in clarifying and explaining issues, Carter arranged for the 1½-hour briefing in an attempt to provide an "informational vehicle" so the people can make their own decisions on the controversial issue.

Brzezinski, citing major goals of U.S. foreign policy, noted that "Treaties should not only enhance and protect American interest, but they also must be just and fair."

"Foreign policy must not only be based upon material values, but must also be reflective of non-material values as well."

Following the meeting, Rufo noted that "the Panama Canal Treaties are symbolic of the United States' relationship with small, powerless countries and praised the treaty negotiations as an international symbol of peaceful compromise."

"This issue identifies the United States with the transcendental values of justice, fairness, opportunity, human rights and dignity," he said.

IN THEIR BRIEF the dioceses said they would not challenge the NLRB on First Amendment grounds if it assumed jurisdiction over "janitors and similar employees."

Teachers, however, are the very heart of Church-school education, for it is they who are required to make a professional commitment to the school's religious goals and objectives," they said.

"Because they are in a unique position to influence the hearts and minds of their pupils, there is an undeniable and ever present peril that under the protective umbrella of a government-sanctioned union, some teachers may flout religious authority at the expense of the religious mission of the Church's schools."

The dioceses argued that the board's "active investigation and adjudication regarding teachers" involves the government in religion, if a heretical teacher filed an unfair labor

Pope Paul makes appeal for the world's lepers

BY JOHN MUTHIG

VATICAN CITY—"How can we live in peace with ourselves in our cities where the opulent society continues to offer us material excess—when others are tortured and ruined in their flesh because they do not have the means, the properly equipped hospitals and medicines to help themselves?"

With these words, delivered at a special Mass in St. Peter's Basilica Jan. 29, Pope Paul VI marked the 25th observance of World Leprosy Day.

Speaking especially to youth during the Mass, the Pope said, "Take care to remember that even in 1978 there are millions of children, youth, men, women and old people stricken with leprosy who are asking our help."

About 15 million people suffer from leprosy today, he said.

HE ASKED THAT their cause be taken up in the developed world where society "conditions us through the craftiness of the mass media to enjoy as much as possible and to waste even necessities."

Legislators making up for lost time

Indiana's General Assembly, back to work after last week's blizzard, started the legislative gears moving again Monday in an attempt to make up for lost time.

Last Wednesday, before the snow paralyzed Indianapolis, state senators passed Sen. Patrick Carroll's landlord-tenant bill (ULTRA) by a vote of 28-21. It now moves to the House Judiciary Committee for further action by state lawmakers.

Several amendments and much debate preceded Senate approval of the landlord-tenant bill, and more discussion is predicted before the House of Representatives acts on the bill some time next week, according to John J. Day (State Representative for District 45, Marion County), who sponsored a House version of ULTRA.

The Uniform Residential Landlord-Tenant Act "seeks to strike a balance and to provide reasonable remedies for both landlords and tenants whenever one of the parties fails to meet their obligations," Day explained.

Communion right given

BY JOSEPH R. THOMAS

NEWARK, N.J.—Priests of the Newark archdiocese have been authorized to admit individual Christians of other denominations to Communion in certain narrowly defined circumstances where there is "a serious spiritual need."

The authorization is contained in a set of Guidelines on Fostering Spiritual Ecumenism promulgated by Archbishop Peter L. Gerety of Newark. In preparation for two years by the archdiocesan Commission for Ecumenical and Interreligious Affairs, the guidelines are believed to be the first in the country allowing priests to admit others to the Catholic Eucharist without first checking with the bishop.

CITING THE Vatican's 1972 instruction on eucharistic sharing, the guidelines state that the admission of a baptized Christian to Catholic Communion is restricted to cases in which the individual fits six specific criteria.

He or she must experience a serious spiritual need, have no recourse to a minister of his own community "for a significant time or reason," spontaneously and freely ask to receive Communion, have a faith in the Eucharist which conforms with Catholic belief, lead a Christian life and be free in his own ecclesial community to request admission to the Eucharist in another church, according to the guidelines.

THE GUIDELINES have been sent to all priests in the Newark archdiocese, along with a letter from Archbishop Gerety and a commentary from the ecumenical commission giving background information, cautions and examples of the kind of "necessity" that would make eucharistic sharing possible. Meetings of priests will be held in each of the four counties of the archdiocese to discuss the guidelines.

Rufo represents state at Canal briefing

BY MARY ANN WYAND

Calling the Panama Canal Treaties "the most important foreign-policy decision to come along in 25 years," United States Ambassador-at-Large, Ellsworth Bunker, joined President Carter Tuesday for an informational Canal briefing with 80 religious leaders from throughout the United States.

Indiana Catholic Conference Executive Director, Raymond Rufo, represented the Hoosier state at the special White House briefing, designed to help clarify and explain the Panama Canal issue to respective religious groups.

Catholic, Protestant and Jewish leaders heard Carter, Bunker and Zbigniew Brzezinski, assistant to the President for national security affairs, discuss various aspects of the two Canal treaties.

A basic Canal treaty calls for the operation and defense of the Canal as a primary responsibility of the United States with Panama until the year 2000. A second permanent neutrality treaty gives the U.S. the right to take any action it deems necessary to keep the Canal neutral, open and secure. The mutually clause means that any nation can use the Canal at all times,



RAYMOND RUFO

but U.S. warships would "go to the head of the line" in order to maintain openness and security.

President Carter contends that current American opposition to the Panama Canal Treaties is due to misinformation and a lack of understanding.

A recent Gallup poll revealed that

NOTICE—In this issue of the Criterion you will find a special supplement for United Catholic Group Insurance Trust.

(Continued on Page 3)

Charges leveled

WASHINGTON—The Irish National Caucus has charged the U.S. Catholic Conference's Office of International Justice and Peace with misrepresenting the caucus position on violence and its relationship to the Provisional Irish Republican Army. The alleged misrepresentations were contained in a January reply by the justice and peace office to a paper issued by the caucus in November, 1977.

Pope to Rota

VATICAN CITY—Pope Paul VI lamented the abuse of certain changes in the handling of marriage cases by Church courts "to arrive at a practical evasion of canonical procedural law." Among such abuses he cited "the deceitful creation of fictitious domiciles or fixed addresses." He was addressing officials of the Roman Rota, high Church court, whom he received in audience January 28.

Seek TV curbs

WASHINGTON—The National Religious Broadcasters have announced a three-point plan to curb sex and violence on television. Intended to "improve the moral climate in America," the plan rejects government control of the airwaves and depends on the voluntary efforts of individuals concerned about "the overall effect radio and television have on family life."

news in brief

Traditionalist fight

As supporters of suspended Archbishop Marcel Lefebvre's dissident St. Pius X Society in New York heralded the growth of their rebellion, their counterparts on the West Coast were battling with another traditionalist group for possession of a former Jesuit scholasticate in Spokane, Wash.

Father Feeney dies

AYER, Mass.—Father Leonard Feeney, who stood at the center of the famed Boston heresy case a quarter of a century ago, died in an Ayer, Mass., hospital January 30 at 80 years of age.

Backs school aid

VATICAN CITY—The Vatican Secretary of State, Cardinal Jean Villot, has appealed for distribution of state educational funds to Catholic and other non-state schools so that freedom of educational choice will be a reality. Cardinal Villot made his appeal in a letter sent in the name of Pope Paul VI to the 31st Spanish Social Week, which opened January 26 in Seville on the theme "Education and Democracy."

Hit uranium use

VATICAN CITY—The Vatican daily L'Osservatore Romano said editorially January 27 that the use of uranium in the Russian Cosmos satellite which burned up over Canada recently is "deserving of condemnation because it could have caused a tragedy."

'Serious concern'

ROME—The 30-member administrative body of the Italian Bishops' Conference has expressed serious concern over whether the Italian Communist Party would respect the Church and religious values if it came to power.

Purina 'objects'

ST. LOUIS—Representatives of three St. Louis religious orders that own stock in Ralston Purina were squelched January 19 in their attempt to force the company to divulge information on its land use in South America. Purina officials agreed, however, to hold informal discussions with the Sisters of Loreto, the Sisters of St. Mary and the Vincentian Fathers, who made the request at the company's annual shareholders' meeting.

Broadcasters meet

WASHINGTON—A team of American and French lawyers reported at a press conference in Washington that they have not been able to find out what happened to Sisters Alice Doman and Leonie Duquet, French nuns missing since their arrest in Argentina in December. The team reported on meetings with three top Argentine officials and with human rights organizations during a visit to Buenos Aires January 18-25. They said they found out about eight of the 16 French citizens who had disappeared in Argentina.

Reverses position

LA JOLLA, Calif.—The University of California at San Diego has reversed itself and has admitted three students who withheld registration fees used to pay for abortions. The university has allowed the three—Margaret Patton, Albin Rhomberg and Susan Erzinger—to enroll even though they still refuse to pay the full \$120 registration fee.

Ease strike stand

WASHINGTON—Leaders of an American farm strike have scaled down their tactics—they now want farmers to hold back half, not all, of their farmland. The strike leaders said they found too much resistance to the no-planting approach. They said a total farm shutdown "could break the national economy, resulting in serious hardship, even starvation."



'REMEMBER, MAN, THAT YOU ARE DUST'—The age-old custom of signing with blessed ashes as a symbol of man's mortality will be conducted in churches throughout the Archdiocese in connection with the observance of Ash Wednesday, Feb. 8. This marks the formal opening of the season of Lent—a 40-day period of sacrifice and self-denial in preparation for Easter.

Father Virgil Bensman dies

SAN ANTONIO, Tex. — Archbishop Francis J. Furey of San Antonio was the principal celebrant at the funeral liturgy for Father Virgil (Michael) Bensman, O.F.M., 69, held at St. Leonard Friary on Monday, Jan. 23. Father Virgil died unexpectedly at the Friary on January 21.

He is survived by two sisters, Mrs. Alvina Woerner and Mrs. Regina Laubert; a nephew, Edward Woerner, and a niece, Mrs. Robert (Regina) Brummett, all of Indianapolis. Father Virgil was a native of Indianapolis and attended Sacred Heart School. He entered the Franciscan seminary at the age of 12 and celebrated his First Solemn

Mass at Sacred Heart Church on June 25, 1933.

During his priestly life, Father Virgil worked principally in the mission field in the southwest. He had been stationed for the past ten years in San Antonio.

Contributions to campaign top \$35,000.00

To date the November contributions to the Campaign for Human Development totals \$65,130.01, campaign officials announced this week.

Three fourths of the contributions will be sent to the Campaign office in Washington, D.C., and one fourth remains in the local diocese. Grants are awarded from both sources.

The deadline for submitting applications for local grants is March 31, the spokesmen emphasized. Specific information can be obtained by calling Archdiocesan Social Ministries Office: (317) 634-1913 or the Watts Line number 1-800-382-9088.

A final affirmative decision has been made on a proposal submitted last year by Citizens Action Coalition, a statewide organization whose main office is in Indianapolis. The CAC is non-profit and is presently forming a series of local action groups to effectively represent the interests of a majority of citizens in the Legislative and other institutional decision-making processes. They have been awarded a national grant of \$32,496.

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'Super Blizzard'

BY FRED W. FRIES

Chalk one up for Mother Nature! In spades!

In keeping with today's hep language, one teenager labeled it "Super Blizzard," and the name fits. It is safe to say that 50 years from now that youngster will be recounting all the details for his grandchildren.

As readers must be aware by now, the amount of snow which fell last Thursday set all-time records for central Indiana: 15 1/2 inches in a single snowfall and a total depth of a little more than 20 inches.

AS WE WRITE THIS on Tuesday morning, another inch or more was added overnight setting a new seasonal record of some 48.7 inches and laying to rest that old parand attributed to ex-Mayor Charles Boswell that "Indianapolis is not in the snow belt."

On Wednesday Tacker was felled by the 'flu bug. During the ensuing five days of confinement, we hardly know which was worse—the 'flu or that well-known disease called "cabin fever." Accentuating the latter pains was the absence of the press (both daily papers were printed, but, for the most part, could not be delivered).

Speaking of the press, you probably did not receive your January 27th issue of the Criterion until Jan. 31 or possibly even later. The issue was actually wrapped up on schedule and was run off the press on Wednesday evening, January 25. At that point Super Blizzard intervened, and Operation Criterion ground to a halt until this past Monday morning, when road conditions made it possible, for the first time, to truck the papers to the mallers.

If your thirst for the printed word was as sharp as our own (after four days of a constant diet of television and radio), you might find the Criterion of even greater interest than usual. At least, we hope so.

In the virtual absence of the daily press, it goes without saying that the other two media, notably television, did yeoman service in keeping us posted—often under abominable conditions—on Super Blizzard and the news in general. It was a job well done.

A TELEPHONE CHECK of the Indianapolis area revealed that Mass attendance on the weekend was about 80 to 70% in most parishes contacted. One notable exception was St. Luke's, Indianapolis, where the first two Sunday liturgies were cancelled because repeated power outages in the area resulted in temporary heating problems.

Pastors indicated that parish volunteers, in many instances, provided the manpower

to clear parking areas on Saturday to accommodate weekend Mass-goers.

The two major Catholic hospitals in the area—St. Vincent and St. Francis—reflected the feeling of cooperation and helpfulness which seemed to dominate the entire community during the blizzard crisis.

Help came from all quarters offering to work in the institutions themselves or to provide emergency transportation and other services wherever needed.

Lack of space forbids our cataloging the litany of cases where individuals went the proverbial "extra mile" or performed a service beyond the call of duty.

Those familiar with the long-time friendly rivalry between the city's two Catholic hospitals may find one incident both amusing and heart-warming. In the wake of the blizzard, a young professional pharmacist who lives in the Beech Grove area made it over to the St. Francis Hospital Center to volunteer his services. It turned out that he worked in the pharmacy department at St. Vincent's Hospital, and since he couldn't get to his post of duty, he was settling for "second best." Needless to say, St. Francis happily accepted his offer.

NUMERO UNO—The 1938 graduating class at old Sacred Heart High School, Indianapolis, is the first one out of the starting gate to announce plans for a 1978 reunion. This will be, of course, the group's 40th year anniversary. The reunion will held at German Park on Sunday, June 25, in conjunction with the summer picnic for Sacred Heart parishioners. If you have current addresses of classmates now living outside the city, please call Grace Lawler at 881-1209.

HERE AND THERE—Ninety-year-old Arnaldo A. Mazzola, who was buried recently from St. Gabriel parish, Connersville, was a distant relative of the late Pope John XXIII. Dr. Robert L. Costin is the new president of the medical staff at St. Francis Hospital Center, Beech Grove. Thomas M. Miller, president of the Indiana National Bank, and K. Clay Smith, president of Underwood Machinery Transport, Inc., were recently elected to the Board of Trustees of Marian College. Senior Kathy Prenal scored a Marion County season's high 40 points on January 23 as the Chatard girls' basketball team demolished Cathedral, 74-45.

FEBRUARY 4

The Mardi Gras, sponsored by the Women's Guild of St. Maur Seminary, Indianapolis, has been cancelled.

The Catholic Alumni Club of Indianapolis will sponsor a Pre-Lenten Dance at the Holiday Inn, Southeast, 1-465 and Emerson Ave., from 9 p.m. until 1 a.m. The Continentals will furnish the music. Tickets, available at the door, are \$4 per person.

"Mardi Gras" is the theme for the annual parish dance for Immaculate Heart of Mary parish, Indianapolis, to be held at the Northside K of C. The social hour begins at 8 p.m., followed by dancing from 9 p.m. until 1 a.m. A continental breakfast will be served at midnight.

Ask High Court skip NLRB review

(Continued from Page 1) of unfair labor practice charges "raising questions of morality and obedience to religious authority."

"Thus the Seventh Circuit did not engage in idle speculation as the board suggests," the diocese said. "The camel's nose was well in the tent, and the beast was upon us."

THE DIOCESES SAID that if the board sought to accommodate the Church's religious goals in its investigation, it would find itself between a rock and a hard place.

"On the one hand, if the board divines the theological bases for the bishops' action and reinforces his authority in a labor dispute, the board will impale itself on the (First Amendment) Establishment Clause," the dioceses said.

"On the other, if the board ignores the theological concerns and resolves disputes strictly on industrial standards, it will transgress the (First Amendment) Free Exercise clause.

"There is no middle ground, and in either event when the controversy comes to the courts, the courts will themselves have to doff their judicial robes and don cassock and miter to untangle the theological knots before them."

An NLRB attorney said it is likely that the board will

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 by 10 a.m. on Monday of the week of publication.

Tickets are \$15 per couple. Call Mrs. Eric Lutz, 255-8666, for reservations.

FEBRUARY 4-9

Activities scheduled by the office of Archdiocesan Social Ministries, 915 N. Holmes, Indianapolis, include the following:

file a reply with the court, although no decision has yet been made. Any reply would be filed before the Supreme Court reconvenes Feb. 21, he said.

Pope Paul makes

(Continued from Page 1) brothers until his death." The Pope told the thousands in the basilica—many of them members of associations combating leprosy—that Jesus' meetings with lepers were typical of His meetings with all men, who are through Him "healed and brought back to the perfection of man's original divine image."

"Mosaic laws excluded and condemned the leper, forbidding people to go near him, speak to him, touch him," said the Pope. "But Jesus shows Himself to be sovereignly free before the ancient law. He approaches, speaks to, touches and even cures the leper, making his flesh as soft as a baby's."

ACCORDING TO THE Pope, Jesus "became the image and symbol" of lepers during His passion and crucifixion.

"But it is precisely through the torn body of Jesus and His powerful resurrection that life and hope spring for all men stricken by evil and infirmity," said the Pope.

Concluding, the Pope said he hoped that at death, "Christ will say these moving and blessed words to us: 'Come blessed of my father, receive the inheritance of the kingdom prepared for you from the

earth's beginning,' because I was a leper and you did all possible to heal me, to help me reach my full human dignity, to heal not only the sores of my skin, but also the wounds of my heart, which is bruised by loneliness, to bring me into the heart of the community and to give me back the peace and the joy of living."



MARIAN SPEAKER—Sister Nadine Foley, O.P., teacher, author and lecturer, will speak at Marian College, Indianapolis, on Saturday, Feb. 11, in a day-long seminar from 9:30 a.m. until 3 p.m. She will be speaking on "Women in Ministry." Sister Nadine, a teacher on both the high school and college level, has a doctorate in philosophy from Catholic University of America in Washington, D.C., and an S.T.M. degree from Union Theological Seminary in New York. She is also the recipient of the Danforth Foundation Grant in campus ministry. She has written several books dealing with the Marian seminar topic.

remember them

- ↑ ALLGOOD, Clarence F., 80, St. John the Apostle, Bloomington, Jan. 23.
- ↑ BITTNER, Henry A., St. Bernadette, Indianapolis, Feb. 1.
- ↑ CONEM, One, 79, St. Paul, Tell City, Jan. 27.
- ↑ HAAG, Louis, 75, St. Margaret Mary, Terre Haute, Jan. 24.
- ↑ HEINEMAN, George A., 69, St. Gabriel, Connersville, Jan. 24.
- ↑ KUHN, Lawrence J., St. Mary, Indianapolis, Jan. 27.
- ↑ McCORMICK, Leonard, 68, St. Gabriel, Connersville, Jan. 24.
- ↑ POENHEIN, Evelyn, 67, St. Michael, Cannelton, Jan. 26.
- ↑ POWELL, Julia M., Holy Trinity, Indianapolis, Jan. 25.
- ↑ REGAN, John S., 70, St. Jude, Indianapolis, Feb. 2.
- ↑ RODENBERGER, Rosella M., 87, Annunciation, Brazil, Jan. 26.
- ↑ VIRDEN, Mary J., 53, St. Philip Neri, Indianapolis, Feb. 1.

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—Feb. 6: Simeon meeting at the rectory of St. Patrick parish, Terre Haute, at 7 p.m.

—Feb. 7: Meeting of teen marriage counseling couples for the Indianapolis Deanerites at 7:30 p.m. at the ASM office.

—Feb. 7: Simeon training session for Holy Trinity and St. Anthony parishes, Indianapolis, at ASM at 7 p.m.

—Feb. 8: Campaign for Human Development committee meeting at 7:30 p.m. at ASM office.

—Feb. 8: Alcoholism Help and Information "AA" meeting at 9:15 a.m. at ASM.

—Feb. 9: Meeting of teen marriage counseling couples for the New Albany Deanerites at 7:30 p.m., Our Lady of Perpetual Help parish.

FEBRUARY 5

St. Lawrence parish, Indianapolis, is sponsoring a festival at the school from 1 to 4 p.m. The public is invited.

FEBRUARY 8

The regular monthly luncheon and card party at St. Mark parish, Indianapolis, will begin at 11:30 a.m. with the luncheon. The card games will commence at 12:30 p.m.

Msgr. R.T. Bosler will conduct the Fatima Forum at Fatima Retreat House, 5353 E. 56 St., Indianapolis, beginning with a Mass at 6:30 p.m. The Forum, open to men and women, will begin at 7:30 p.m. with the topic, "The Point At Which We Find Us—Vatican II and Subsequent Years."

Father Donn Raabe, co-pastor of St. Joan of Arc parish, Indianapolis, will lead a panel discussion on "Divorce, Family and the Church," at the monthly program in a series designed to strengthen the family. The program will be held at St. Joan of Arc at 8 p.m.

FEBRUARY 11

St. Ann parish, 2839 S.

McClure St., Indianapolis, will sponsor a Valentine Dance from 9 p.m. to 1 a.m. at the parish. The public is 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, Pius X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 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: Cathedral High School, 3 p.m.; 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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editorial

Gift horses

Recent developments in the Federal legislature concerning tuition-tax credits for parents who send their children to parochial schools (taken up by Jim Castelli in his "Washington Newsletter" on this same page) elicit varying responses. The administration appears to be balking at promises made before the election in which such assistance seemed in order. Some Catholic officials admit that the Packwood-Moynihan bill is insufficient, but plead that it is better than nothing. The fear seems to be that only parents of college students will benefit and not parents of elementary and secondary students where the need appears to be much greater. Moreover, the bill would not only assist those who need the aid, but also those who do not.

The issue ought not to be forgotten—of the clamorous claims made by Catholics for some sort of Federal aid to schools, such tuition-tax credits seem to us to be the only kind of such aid worth asking for. Direct Federal aid for Catholic schools should never be sought. Relief for parents who send their children to Catholic schools is, on the other hand, certainly desirable.

Catholic schools are in as much financial jeopardy as the princess trapped in a tower whose salvation lies in identifying the name of her captor. The Federal government, however, is not likely to respond as Rumpelstiltskin did

and disappear in an angry furor. The Federal government never lets go and its requirements for financial aid would no doubt become so complex until Catholic schools were no different in philosophy and purpose than the public schools from which they are supposed to be so different.

The only acceptable form of government aid, it seems to us then, is the kind which benefits parents directly, not direct benefits to schools.

The present bill would apparently aid upper income families as well as middle income families. The question, it seems, is whether or not it should even aid middle income families. Catholic schools have always been a strong factor in society because parents who sent their children to them were willing to sacrifice the luxuries of a developing affluent society. It is a serious question, we think, whether or not many middle income families today need the assistance of the government to send their children to Catholic schools when they seem unwilling to pay the cost and do without the luxurious accessories available in an affluent society.

If Catholic schools are meant to assist parents in teaching children about Christ, some parents could do well to begin teaching their children that it is not necessary to "keep up" with the Joneses' in order to obtain a good religious education.

—T.W.

Within, without

Catholic Schools Week has been an occasion for patting ourselves on the back. We congratulate ourselves for the fine job we do running schools and providing an alternative education to public schools. Yet we can never allow ourselves the luxury of congratulating ourselves for a work which is never fully completed. The challenge of today is too strong to simply sit back and feel good.

There was a time in our past—even as recently as 20 years ago—when we apologized for our Catholic schools. We apologized because we did not trust public education. Such apologies are no longer tenable. Catholic education is at least equal to and often superior to the best public education. Where Catholic schools have struggled to provide a quality education, they have more than mastered the challenge posed by them.

The real threat to Catholic schools comes not from without but from within. Some would use the Catholic school as a hiding place, as a means for escaping one's responsibility for the goods of this world. Some would use the Catholic school not to further but to thwart the Gospel message. Catholic education does not call for "private" schools as such, but schools which proclaim as "public" message that Jesus Christ is Lord of creation and teacher of all.

Catholic schools which strive only to exist, which are there because a parish church is there, which fail to instill in their students a sense of outwardness, of mission to the world in which they are placed, do an injustice to the very importance of Catholic schools. They stand as contradictions. They are parasites on the energy and talent and money devoted to them.

That is why faith is as much a factor in the hiring of principal and faculty as degree and education. Faculty must believe in themselves as individuals and have a sense of working toward unity in addition to professing a belief in the God who became man and died for our sins. The Catholic school cannot afford the time or energy to deal with adults whose faith is as immature as its pupils'.

Catholic Schools Week should have been a time for faculties and parents to consider the "why" of Catholic schools. They are, after all, the basic formal unit for learning to serve God in and through a universal Church. To conduct them as anything less is to do them a disservice. To want them to serve any other purpose is to render them useless.—T.W.

CATHOLIC PRESS MONTH

'Deserves the support of everyone'

BY ROBERT L. FENTON

President, Catholic Press Association
Publisher, Catholic Digest

The Catholic Press takes on new importance in today's world. As Alvin Toffler points out in his book *Future Shock*, the world is changing at an accelerating pace, not just in economics and government, but also in the structure of society, family life and in religion.

The Church seeks to deal with these problems of the modern world, adding the unique power and dimension of religion. To do so, it must be seen and heard. Secular publications, both print and television, have expanded rapidly since World War II. They are highly visible, and tend to dominate people's lives. They now provide the norm for the value structure of society, and place their emphasis on materialism.

The Catholic Press is the most powerful arm of the Church in America, in capturing the attention of



KNIGHT MEETS THE POPE—Supreme Knight Virgil C. Dechant of the Knights of Columbus is greeted by Pope Paul VI during an audience at the Vatican. Dechant outlined for the Pope the society's new programs for promoting vocations and for a revival of devotions to Mary. In the background is Mrs. Dechant. (NC photo)

washington newsletter

'Catholic problem' may tax Carter's credibility

BY JIM CASTELLI

WASHINGTON—The Carter Administration's handling of the Packwood-Moynihan tuition tax credit bill which would, in part, help parents of children in parochial schools, may well result in a new round of speculation about Jimmy Carter's "Catholic problem."

During the 1976 campaign, Carter said in an interview with NC News and in a telegram to a meeting of Catholic school officials that he would actively seek "constitutionally acceptable methods of providing aid to the parents of children attending parochial schools."

But Administration officials testified against the tax credit proposal at hearings in January. Sen. Daniel Patrick Moynihan (D-N.Y.) accused the Administration of breaking its promise and threatened to urge people to vote Republican in the next election. (Carter's political aides have long regarded Moynihan as a possible challenger in the 1980 Democratic primaries.)

IN AN INTERVIEW with NC News before the Senate hearings, HEW Secretary Joseph Califano was unusually blunt in writing off aid to parents of children in parochial schools: citing more "urgent and

desperate" needs, Califano said "somehow or other those individuals, whose donations to their church are already tax deductible, have got to find a way, at this point in time, to bear the cost of sending their children to a parochial school or any other private school."

Father Patrick Farrell, the U.S. Catholic Conference (USCC) representative for Catholic schools, said in a statement following the hearings, "We urge the Administration to remember the promises which have been made."

Califano told NC News that Carter and Vice President Mondale have reminded him of the promises. Califano said HEW's lawyers are still looking at constitutional issues and HEW has proposed a large increase in funds for Elementary and Secondary Education Act funds which benefit students in parochial as well as public schools.

But the focus in the coming months will be on the tuition tax credit legislation. The Packwood-Moynihan bill would help parents of students in both elementary and secondary and post-secondary schools. But Catholic school supporters fear that the coalition behind the Packwood-Moynihan bill can be broken up if the Administration offers other, more appealing, proposals to parents of college students without providing aid to parents of children in elementary and secondary schools.

The Packwood-Moynihan bill would allow a tax credit for half of tuition paid to virtually any elementary, secondary, vocational or post-secondary school up to a maximum of \$500 per student. The credit would be refundable, which means that if the credit came to more than the amount of tax a family owed, the family would be refunded the difference.

CRITICS OF THE BILL argue that it is inefficient; it would provide money to families who don't need it as well as to those who do. Critics also say the bill won't make that big a dent in some tuition, which can run to several thousand dollars a year or more in

some private colleges and universities.

Packwood and Moynihan have acknowledged some of these criticisms and have indicated their bill may be rewritten. They expressed interest in a proposal offered by Rep. Abner Mikva (D-Ill.) who suggested that parents be allowed to defer up to \$1,500 in taxes to pay tuition and to repay the taxes at a low interest rate after graduation.

The nonpartisan Congressional Budget Office says this approach would help put more cash in people's hands, but would also provide more cash to people with higher incomes and higher tax liabilities; it wouldn't provide much help, for example, to a family that only owed several hundred dollars in taxes during the year.

The Administration has proposed increasing funds available through the student loan program and raising the asset limits to allow more middle-class students to get government grants for college tuition.

The CBO believes methods such as these would be more efficient in targeting federal help to parents of college students.

But those programs wouldn't help parents of children in private and elementary schools. Father Farrell acknowledges that the Packwood-Moynihan bill would provide money to people who really don't need it. But, he says, that kind of shotgun approach is needed because of past Supreme Court rulings on state aid to private schools.

Father Farrell argues that the harm that would be done by providing funds for people who don't really need it is outweighed by providing aid for those who do. He also said he believed the Packwood-Moynihan bill will be rewritten somehow, possibly to provide a "phase-out" to reduce benefits to higher income families.

There is wide agreement in Washington that this is the year that something will be done to help middle-income parents of college students. The shape of that help and the answer to the question of whether it will be extended to parents of children in elementary and secondary schools are still uncertain.

letters

'A considerate, kindly priest'

To the Editor:

The recent death of a retired pastor, Father Edward Heuke, has prompted me to write so that he may be remembered as the considerate, kindly priest that he was.

He was young, lively and very friendly when he came to Enochsburg, his first parish, in 1938.

Our retired pastor was making his home in the parish at the time. Father Heuke, I am sure, was anxious to get on with the many improvements needed, but no one could have been more considerate of the feelings of our dear, aged Father G. H. Mosa. This is something I've never forgotten.

Father Heuke was our much-loved pastor for nine years. During his time here, our church and parish buildings were improved and beautified. R.E.M.C. lines enabled him to have our buildings wired for electricity. This made such a difference.

In addition, he succeeded in getting the Sisters of St. Francis to come and teach in our parish school. We can never be thankful enough for that. He

also saw to it that, according to the wishes of Bishop Ritter, the parish Council of Catholic Women became active here. We have had monthly meetings ever since. For this, we must thank Father Heuke.

When he was asked to leave us, the whole parish was sad; but we had always realized that with his capabilities he would eventually be asked to serve in a larger parish.

He was to serve the rest of his career in Perry County along the Ohio River.

At Tall City he built the beautiful church and rectory. He had a way of getting people to want to do the things that were for the good of the parish. He was able to get all his improvements and buildings paid for in a very short time. This, it seems to me, is an important gift.

Yes, he was good with temporal affairs, but we always knew that with him our spiritual welfare came first. Now may God reward him!

Dorothy Schwegman
St. John Parish

Enochsburg, Ind.

newspapers and magazines and spreads its news coverage from local parish to Rome.

The Bishops at the recent Synod in Rome and meeting of the U.S. Catholic Conference were told that the Catholic Press is "the least expensive way of conveying comprehensive Catholic-oriented news and views on a regular basis to the largest number of Catholics."

As Pope Paul VI recently said, "In presenting news, the journalist has a responsibility to consider his readers' matters of concern, their real needs and their deepest aspirations as citizens and, in many cases, as believers, as Christians, in acting thus, the journalist is showing true respect and service towards the reader."

The press has reversed the decline that followed Vatican II and is now experiencing sustained growth. To maintain the momentum of these gains, the Catholic Press needs—and deserves—the support of everyone.



the people. It includes 152 Catholic newspapers in the U.S. and 11 in Canada, as well as 298 magazines. The total circulation is 26,815,000. It gains from small scholarly and theological journals to large national



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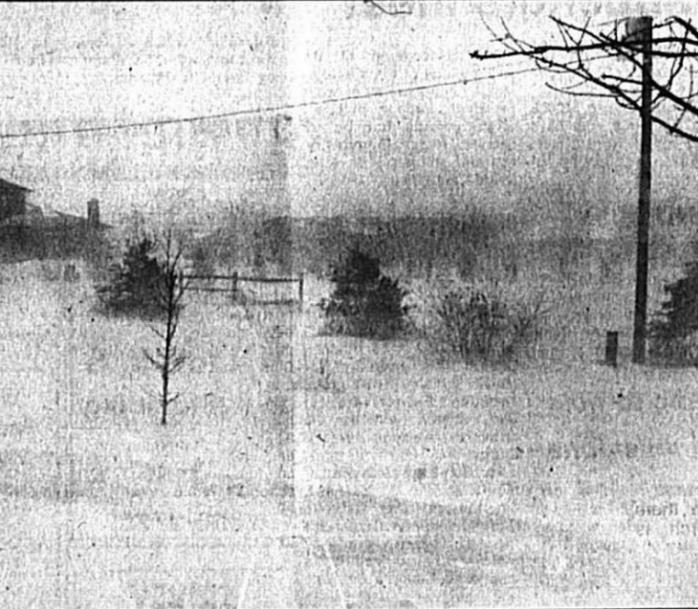
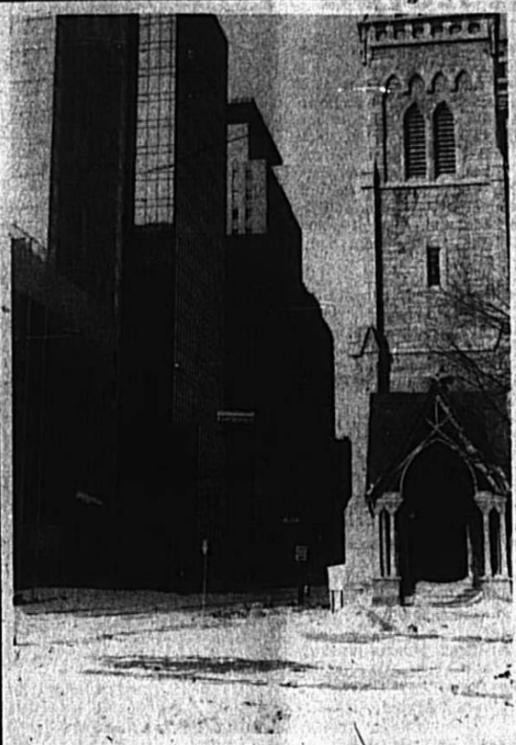
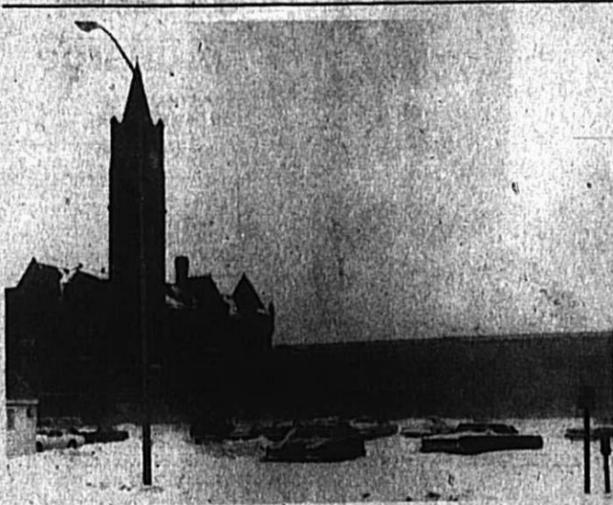
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A blizzard of a photo contest



The blizzard you see in these photos you've lived through. All of these pictures were taken in downtown Indianapolis and in the surrounding suburban areas during the height of the storm and immediately after. It seems as though many people were out with cameras to record themselves and their families in what some described as the worst winter storm in anyone's living memory. The Criterion is interested in printing some of those photos. If you have any pictures taken during the recent storm, the Criterion editors would like to use them and will pay \$10 to the best photo taken within the Indianapolis area and \$10 to the best photo taken in the Archdiocese outside the city of Indianapolis. No restrictions on size of photograph. Color and black and white are acceptable. No slides, please. The only restriction is that the photographs must have been taken since Wednesday, Jan. 25, and before Monday, Jan. 30. Photographs must be in our office by Friday, Feb. 17. Send them to: Winter Photos, The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.



question box

Were the sons of God sons of angels or the descendants of Cain?

BY MSGR. R. T. BOSLER

Q. In a discussion with a friend over the Biblical account of Noah in Gen. 6:4, we found that the "sons of God married the daughters of men producing giants." Her Protestant interpretation of the Bible says that the sons of God are angels, while in my Catholic Bible the footnote says the sons of God refers to the sons of Seth and Enos, sons of Adam, and the daughters of men refers to the descendants of Cain. Which is right? And have I given the Catholic explanation?



A. You both are giving an ancient explanation. But your friend is not necessarily giving a Protestant explanation, nor you a Catholic one. You are both quoting from old editions and commentaries on the Bible, composed before the study of writings much more ancient than the Scriptures which led Biblical scholars to a new understanding of the Bible. Your question gives me an opportunity to show you what a difference it makes to use an old edition or a new in Bible study. You were reading an old edition of the Douay-Rheims Bible published in 1899. Here are the pertinent footnotes: "The sons of God. The descendants of Seth and Enos are here called sons of God from their religion and piety; whereas the ungodly race of Cain, who by their carnal affections lay grovelling upon the earth, are called the children of men. Giants. It is likely the generality of men before the flood were of gigantic stature in comparison with what men are today." Now compare this with a footnote from the Jerusalem Bible of 1966:

"The author uses a popular story of a race of giants, in Hebrew Nephilim—the Titans of Eastern legend, born of the union between gods and mortals. The author does not present this episode as a myth nor, on the other hand, does he deliver judgment on its actual occurrence; he records the anecdote of a race of supermen simply to serve as an example of the increasing human malice that led to provoke the Deluge. Later, Judaism

and almost all the earliest ecclesiastical writers identify the 'sons of God' with the fallen angels; but from the 4th century onwards, as the idea of angelic natures becomes less material, the Fathers commonly take the 'sons of God' to be Seth's descendants and the 'daughters of men' those of Cain." The note in the New American Bible describes the passage as an "old legend" used to describe the increasing wickedness of

men before the flood and identifies the "sons of God" as "the celestial beings of mythology." All three of these are Catholic Bibles. The latter two reflect the results of advances in Biblical studies. Q. The Bible makes mention of Jesus' brothers and sisters (not brethren, cousins, etc.) and in particular calls James the brother of Christ. How, then, can the Church

teach the doctrine of Mary's being ever virgin? Are we to believe what has been handed down as tradition or rather should we be bound by Holy Scripture? A. Tradition is the interpretation of Scripture which has developed within the Church down through the centuries with the guidance of the Holy Spirit. Matthew and Luke speak clearly of the virginity of Mary and the marvel of Jesus' conception. Mark, John and

the other authors of the New Testament do not speak of the virgin birth. It is Luke in his Acts of the Apostles who calls James the brother of Jesus. Mark speaks of the brothers and sisters of Jesus. In the patriarchal society in which Jesus was born, the grandfather remained the father of the family until he died. Hence, cousins were considered brothers and sisters. Therefore, the brothers and sisters of Jesus may have been his cousins. Or they may have been the children of Joseph by a previous marriage. Some Catholic Biblical scholars and theologians are willing to join with many Protestant scholars in accepting the fact that the virgin birth that Matthew and Luke describe was a way of saying that God in a special way had something to do with the birth of the God-man, Jesus. We cannot say that this is heretical, for our Church has not formally decided the issue, but it is an interpretation contrary to the long-standing teaching of our Church.

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Little blue book is a red hot issue in Philadelphia

BY JOSEPH RYAN

PHILADELPHIA—A little blue book is becoming a red hot issue in Philadelphia's Catholic elementary schools.

The pamphlet, "Education and Faith—Faith and Life," is the first formal statement of principles by parish school pastors on "the vocation of the parish elementary school lay teacher in the educational ministry of the Church."

It outlines seven "rights and needs" of lay teachers and also lists nine principles, "whose acceptance by lay teachers are essential for their continued employment and involvement in the parish schools."

The pastors' declaration of lay teachers' rights has come under criticism by the Association of Catholic Teachers, the union representing Philadelphia's high school teachers which is seeking to represent the lay elementary school teachers.

IN A LETTER to the Catholic Standard and Times, Philadelphia archdiocesan newspaper, Rita Schwartz, executive secretary of the

association, called the pamphlet "a travesty" and said its publication "calls into serious question the motives and credibility of the pastors of the Church of Philadelphia."

At a meeting Jan. 17 with some 30 elementary school teachers, the teachers' association decided to draw up its own list of teachers' rights and responsibilities. Before the meeting, Ms. Schwartz, noting that the book outlines the rights of parish school teachers to organize and select representatives to negotiate with pastors, said, "I think the teachers are going to come out on the short end (in negotiations). It (the blue book) treats them like children."

The pamphlet was issued as the National Labor Relations Board and the association were petitioning for a federal court decision permitting elementary school teachers to organize under NLRB guidelines.

THE PASTORS, according to Msgr. Simons, decided to spell out for the public the nature of a parish school and what is to be expected of teachers after the NLRB contended in court that "the subject of religion accounts for

less than 15 percent of the school's weekly schedule."

The rights and needs of lay teachers described in the 19-page booklet issued by the Pastors' Committee include:

—The right and need to be treated with dignity as a person and as a teacher.

—The need for assurance of reasonable job security.

—Assurance that parishes maintain records of teachers' service.

—The right to a clear job description and the grounds for firing.

—The right to a grievance procedure.

—The right to express concerns through representatives to principals, pastors and parish community.

—The right to adequate provisions for old age, sickness and death.

Pastor barred from locking 'em in during Mass

GARRYOWEN, Iowa—An Iowa pastor who installed electric door locks controlled by a switch at the altar in an effort to keep his parishioners from leaving Mass early has been ordered to remove them by a state fire official.

Father Carl Ruhland, pastor of St. Patrick's parish in Garryowen, apparently tripped the lock belts during a recent Saturday evening Mass. Witnesses said four or five members of the congregation tried to duck out of the church during the distribution of Communion, but had to return to their pews when they found they were

barricaded in the church.

DEPUTY STATE Fire Marshall Michael Keefe of Decorah ordered the locks removed, however, saying that the Iowa Code prohibits blocking exits in public buildings because of fire dangers.

"I handed over a written order demanding immediate disconnection of the locks and I said I'd be back to file charges if they were connected again," Keefe said. He also ordered installation of exit signs and reconstruction of doors so they swing out rather than in.

St. Patrick's Church, the second

oldest in the Archdiocese of Dubuque, was built in 1853.

FATHER RUHLAND, who said the locks had already served their purpose, was at the center of another controversy when he announced recently that the mission parish of St. Aloysius in South Garryowen, with about 20 families, would be closed for the winter as a fuel and cost saving measure.

Said Ernie Pfab, who reported the locked door to the state fire marshal: "People got locked out of one church and they got locked into another one."

cornucopia

Needn't be messy, but it helps

BY ALICE DAILEY

Show me your busy church workers, and I'll show you homes that look like freight stations. Boxes here, bundles there, piles of stuff everywhere. You've seen mice trying to muddle through a maze? That's a rough draft of the path through some of these homes.

"When my husband demanded last week, 'do you plan to get rid of these boxes of junk all over the house?'"

"Just as soon as the rummage sale starts." "The stuff's been spread around for at least six months. When is that sale anyway—1988?"

"DON'T GET FUNNY," I sniffed. "What about those 15 boxes of nursing home bingo prizes that have been blocking my path for the past 15 years?"

He shook his head. "Why do you always have to exaggerate so? But getting back to the original subject, how come you can't confine those chintzy old things to one room instead of two?"

"Because the things in that one room are for the church sale, and the

mangy ones in the other are for the Am-Vets."

"They all look mangy. And by the way, why are you hanging onto that stack of coupons for dog food? Cat food? We don't even own a bird feeder."

"They're for Florence and her Cause."

"But look! Most of them were outdated months ago." I ignored that. "Take a look at these bleeding fingers of mine! Every drawer in this house that I open, I run into those sharp metal pulls you're hoarding."

HE BRIDLED. "They just happen to be for the school your children attended." He looked around sweepingly. "And tell me, why in heaven's name are you hanging onto these cash register tapes?"

I stared in horror. "You're not doubting in matters of faith? Didn't you hear the good Father stand right up in the pulpit and ask us to save them?"

"From Lenny's Liquors?"

I glanced about, too. "Just look at these stacks of newspapers. You know that they're a fire hazard?"

"You do know they're for Marcella and her retreat fund."

Not every do-gooder's home looks like a flea market, of course. My friend, Mary Catherine, collects piles of old sheets and whittles them down into boxes full of bandages for the sick. And she always has a hefty stack of quilts and baby clothes for the missions. So how is it you can walk through her house without fear of hazard? Simple. She stores the stuff in two spare bedrooms, each of which could seat the Philharmonic comfortably.

TO COMPOUND THE situation at our home, even my daughter is "into" rat-packing. I shoved her bedroom door open the other day and whammed into a huge box blocking it. "Now what?" I yelled, rubbing my knee. She glanced heavenward. "Can't you remember anything? You know very well I'm collecting things for the summer festival."

Every once in a while it all gets through to me, and a small finger of arson beckons fleetingly. But somehow the beat goes on.

My husband came home yesterday afternoon and called out, "O.K. to sample this big chocolate cake on the kitchen table?"

"Don't you dare!" I came running out. "That's for the bake sale. Ours is that caved-in one without icing."



ARTISTRY IN ICE—A January ice storm in Providence, R.I., paints the trees in the courtyard of St. Peter and Paul Cathedral into a crystal fantasy. (NC photo by Ernest A. Myette)

the word this sunday

By Father Donn Reabe

FIFTH SUNDAY IN ORDINARY TIME "Salt of the Earth"

Isaiah 58:7-10 Psalm 112:4-9 I Corinthians 2:1-5 Matthew 5:13-16

When Jesus calls His followers to be the salt of the earth and the light of the world, He is telling us to follow in His footsteps—to bring life and light to the world so all will come to know the true Life and walk in the real Light. Isaiah's message is similar in a way. Scripture scholars tell us that while there is one book of the prophet Isaiah, it is probably a compilation of the prophecies of three men from 739 to 510 B.C., before and during the Babylonian Exile. Our first reading today is from the "third" Isaiah (chapters 55-66). He is speaking to a defeated and despondent people of Israel in exile. He calls those who have fared well to share with those who have not. Only in that way will they get in touch with their spirit. Such sharing of food and goods helps the well-off to experience what the poor always experience. Only when the wealthy so make themselves "poor" can the poor share their spirit of "humble waiting upon God." That is the wisdom/folly of the cross which Paul tells the Corinthians is beyond worldly wisdom. That is the only spirit which can be salt and light for a world which seeks the opposite.

Bishops and women Superiors meet

Fatima Retreat House in Indianapolis was the setting for the twelfth meeting of the Bishops of the five dioceses in Indiana with the Major Superiors of women Religious from the 13 motherhouses or provincialates in the state.

Two topics discussed at this meeting, January 23-25, were the National Catechetical Directory and Facts Potential Concerning

Retired Sisters. Bishop William McManus of Fort Wayne-South Bend reported some of the dynamics of the five-year project of the U.S. Bishops to issue the directory.

Research covering ten motherhouses by Sister Jane Chantal Method, C.S.C., revealed there are 2,068 women Religious who have reached age 65 from a total cumulative membership of

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Funds \$1 million ND chair

NOTRE DAME, Ind. — The University of Notre Dame has received \$1 million for a chair in government and international studies.

The gift was made by Mrs. Robert Racine in memory of her late husband, Oliver C. Carmichael Jr., a bank executive and trustee of the university who died in 1976. The chair will bear his name.

Mrs. Racine, who remarried last July, is chairwoman of the board of

Melvin Schisla dies at age 81

INDIANAPOLIS — The Mass of Christian Burial will be celebrated at St. Andrew Church this morning for Melvin Schisla, 81, who died Tuesday. Father Michael Carr, pastor, will be the principal celebrant for the liturgy.

Mr. Schisla was the father of Charles J. Schisla, director of the Catholic Communications Center for the Archdiocese.

Other survivors include his wife, Sara Stafford Schisla; one daughter, Mrs. Harold (Margaret) Reilly, of Indianapolis; and a son, Dr. Robert Schisla of St. Louis.

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Meet to map plans for CYO Convention

Deanery Youth Council officers from throughout the Archdiocese will convene Saturday and Sunday, Feb. 4 and 5, at Our Lady of Perpetual Help in New Albany to plan the 1978 Archdiocesan Convention.

Plans for the weekend have been outlined by Archdiocesan Youth Council President, Colleen McNulty. She said that the entire Archdiocesan Convention, scheduled for April 14, 15, and 16, would be mapped out including selection of a theme, suggestions for a keynote speaker, to workshops and the election of new officers.

Father Paul Koetter, assistant New Albany Deanery director, will host the weekend for the 40 expected participants. The group will work on the convention Saturday afternoon and Sunday morning. Saturday evening, they will go ice skating.

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'Self-taught'—a boon to Indians

SOLOLA, Guatemala—In the nearby Indian town of Santa Maria all the sixth-graders are moving on to continue their schooling, and that is an accomplishment.

Said Father James Hazelton, an American who heads the mission there: "That is a sign of increasing awareness of education on the part of the community and, again, of the effectiveness of all-Indian teachers."

THE PREDOMINANT practice is that mixed-blood or white teachers, called "ladinos," are provided for rural schools, even to the exclusion of Indian teachers when these are available.

"The communities see this as an attempt of the dominant society to keep the Indian at a low cultural level. Often these children cannot understand the ladinos," the missionary said.

Father Hazelton, a priest of the Helena, Mont., diocese who has been in Guatemala for 14 years, said that besides Santa Maria de la Visitacion, the village's full name, 14 other communities have asked him to open schools staffed by all-Indian teachers.

They know it is a challenge to the system, but they want their children to become fully schooled in their own traditions as well as in the conventional subjects, the priest said.

Other missionaries said government authorities "are following this experiment with attention in hopes of applying it in other areas." They cautioned, however, that depending on the officials in charge, the all-Indian teacher staff might raise some fears and bring some curbs.

FATHER HAZELTON said that the high-school at Santa Maria shows a better record for a town of 1,000 inhabitants, than cities of 15,000 or more, where only 15% of the students go on to the seventh grade.

The priest is making preparations to open a 10th grade at the mission's high-school. "I hope others will recognize these gains and do not take them as a threat to the system," the priest said.



GRIDIRON SAINTI—Bruce Smith, All-American football player and 1941 Helman Trophy winner while at the University of Minnesota, may some day be canonized, Father William J. Cantwell, pastor of Our Mother of Mercy parish in Plateau, Ala., believes. Father Cantwell has invoked the intercession of Smith many times on behalf of cancer patients. Smith died of cancer in 1967.

CYO Style Show on tap this Sunday

The annual CYO Style Show will be held on Sunday, Feb. 5, at Holy Name's Hartman Hall. Originally slated for January 29, the popular event had to

be rescheduled because of the weather.

Some 75 young ladies are expected to model their own creations at the Show, competing for awards in six categories: Skirt and Blouse; Jumper and Blouse; Sportswear; Pantsuits; Tailored Dress or Unlined Suit; Tailored Suit or Coat; and Party Dress or Formal Dress.

Cage slate reshuffled

As a result of last week's blizzard, all CYO Basketball League and Tournament games slated for last weekend, January 28 and 29, have been re-scheduled.

and 56 "A" Leagues at Our Lady of Lourdes and Holy Cross, respectively, will be played as the schedule is printed.

Teams in the Cadet "B," 56 "A" and 56 "B" Leagues played games last Tuesday, Wednesday and Thursday to complete their league schedules. The division champions in each of those leagues will play in the league play-offs.

In the Freshman-Sophomore League, Mount Carmel "A" will play St. Philip Neri for the League title. The game was postponed from last Thursday, Jan. 26.

Mrs. Norma Dollar will serve as commentator. Judging will take place from 1 p.m. to 5 p.m.

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Today's Music

by Charlie Martin

*When it all goes crazy and the thrill is gone
When the days get rainy and the nights get long
When you get that feelin' you were born to lose
Starin' at your calling, feelin' the blues
When there's so much trouble that you want to cry
When your love has crumbled and you don't know why
When your hopes are fading and they can't be found
Dreams have left you waiting, friends let you down.
Well, just remember I love you
All that I can say, just remember I love you.
Maybe all your blues will fade away.*

*When you need a lover and you're down so low
And you start to wonder but you never know
When it seems like sorrow is your only friend
Knowing that tomorrow you'll feel this way again.*

*When the blues come cryin' at the break of dawn
When the rain keeps fallin' but the rainbow's gone
When you feel like cryin' but the tears won't come
Then your dreams are dyin' when you're on the run
Just remember I love you
And it'll be all right
Just remember I love you
All that I can say just remember I love you
Maybe all your blues will wash away.*

Written by Rick Roberts
Recorded by Firefall
Copyright © Stephen Sillis Music, 1976

Human beings have been given many powers and abilities. We think, both analyzing and synthesizing our thought. We feel. We smile and cry. And we experience a whole world of feeling between smiling and crying. Our intuition gives us insights that are not the products of logical thought or emotional feelings. Another of our powers is memory. It is this gift that "Just Remember I Love You" emphasizes.

Firefall's song is a bouncy melody conveying a significant message. It's the story of a person experiencing difficulty—feeling down, with dying hopes and feeling dreams. It speaks of situations that all of us face at some time: Nothing is going right, and we wonder if we are "born to lose." Yet through this type of self-questioning, the singer breaks through with a startling fact: "... remember I love you!"



The gift of another's love makes all the difference in our lives. When given freely and authentically, it is a power that can bring us through the most difficult times. It says, "I believe in you, and this belief is not conditioned by what you might achieve or how you might fail." It brings us real security.

YET, THERE IS an irony to this security. Those who enter into love relationships specifically looking for security may never find it. Saying "I love you," does not imply there will always be a

"secure and safe sameness" in a relationship. Rather it is a statement of commitment that no matter how the individuals may change or grow, the giving of concern will not cease. It is a commitment of belief, of trust in each other, that individual growth can be

fostered. This is real security. We are empowered to grow and experience our lives in the fullest possible ways.

This song causes me to reflect on the people we love who no longer live physically close to us. Life brings many changes and some changes bring distance in our love relationships. Because of distance, the feeling-power of missing another can be a painful presence. But the song speaks best—"Remember!" When we use our memory power, we can do more than recall. We can make a present contact with the faith, trust, and love that another had invested in us. We can realize the worth or goodness that another person saw in us. We can gain new confidence in ourselves for the current challenges or difficulties we must face.

Christ understood our power of memory well. Realizing He would not always be with us physically, He sought ways of bringing His love to us. He gave us a whole way of remembering who He is and how He loves us in the Eucharist. St. Paul and St. Luke specifically focus on his words: "Do this in memory of me!" For Christ and all the people who have loved us, we need to use our power of memory. We need to remember the power of the statement: "Just remember I love you!"

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viewing with arnold

Bunuel—cynical, obscure director

BY JAMES W. ARNOLD

That old cynic, 77-year-old Luis Bunuel, is probably going to be in the Oscar derby again, with a strange film called "That Obscure Object of Desire." Calling a Bunuel film strange is, of course, like calling a basketball player tall.

Bunuel is one of the movies' legendary directors, a perversely witty Spanish anarchist who has been mocking his stuffy middle-class adversaries, sometimes bitterly, often uproariously, for nearly 50 years. Definitely to be classified as one of several great Jesuit "mistakes" (he was educated as a Catholic), Bunuel has often turned his surrealist imagination against the Church and what he sees as the simplistic illusions of Christianity.

Ironically, he has been so obsessed with religious questions that he is one of a scant four or five filmmakers whose movies are of consistent theological interest. (A slight triumph for the Jesuits?) More centrally, Bunuel is amused at hypocrisy, at the absurd lengths people take to indulge their hopes and fantasies.

According to a Variety survey, Bunuel's movie made more Ten Best lists than any 1977 production except "Annie Hall," "Julia" and "Star Wars."

What the old fox has done is to remake Pierre Louys' 19th century novel, about a middle-aged man's fascination for an 18-year-old girl, who alternately resists him and leads him on, into a contemporary satire with political overtones. (The story has been filmed several times, most notably in Sternberg's "Devil is a Woman," with Dietrich).

It's essentially sex farce, continually repeating the comic motif of frustration.

It starts tamely, almost routinely, as a likeable but clearly decadent Parisian aristocrat (Bunuel regular Fernando Rey, the villain of

"The French Connection") makes a pass at Conchita, his cousin's maid, who proclaims her virtue and turns him down. But the next time they meet, she is friendlier for a longer time before turning him down, and the relationship escalates along that line beyond absurdity. At the end, Conchita has taken the hero for a house and a ton of money, and been repeatedly forgiven for humiliating him in every conceivable way, but is still a virgin, as in the final scene he apparently proposes marriage.

THE BASIC JOKE is on the rich man's sexual obsession. He refuses to give up, even when he knows he isn't merely being teased, but cruelly abused, e.g., Conchita makes love with someone else before his eyes. (Later, she always comes up with an ingenious explanation). The film can also be interpreted as a comment on the pleasure-seeking bourgeois blind to every aspect of reality, or on the eternal combat between male and female. A typical Bunuel sidelight is Conchita's mother, who is constantly in church praying for her dead husband and her daughter's virtue, but also constantly collecting "cooperation" money from the seducer.

Bunuel also tries, with less success, to link the main story with current European radical terrorism. People are being shot, kidnaped and blown up all around Rey, but he's too obsessed to pay much attention, even when he is personally mugged or later robbed of his expensive car. That may be the point, since at the end the couple are apparently blown up before the hero ever gets



"RUBY AND OSWALD"—Frederic Forrest as Lee Harvey Oswald is taken into custody by a Dallas officer in "Ruby and Oswald," Feb. 8 on the CBS television network. The three-hour re-creation of authentic events traces the lives of President John F. Kennedy, Jack Ruby and Oswald during the four days preceding and following the assassination of President Kennedy. (NC photo from CBS)



FIVE YEARS ago, his inventive and outrageous "Discreet Charm of the Bourgeoisie" won the Oscar as best foreign film. "Obscure Object" now also appears to be a contender, although it's a much lesser work. A name like Bunuel (or Bergman or Truffaut) tends to make Ten Best lists automatically, and "Obscure Object" has been a dazzling hit with the critics.

tv programs of note

Museums and a Russian classic this week

BY T. FABRE

NEW YORK—The biggest crowds in town are at the museum. Across the country that adds up to some 300 million admissions each year—more than all the spectators who attend baseball, football and basketball games combined. The reason why this is so is explained on "What's a Museum for, Anyway?" airing Sunday, Feb. 5, at 5-6 p.m. on CBS.

The program is one in the "Festival of Lively Arts for Young People," a continuing but irregular series on CBS. Don't let the title fool you—it's not for the kids alone, and they probably won't watch unless you do. What you will share with them is a visit to the National Gallery of Art in Washington, D.C., and a sampling of the 10,000 paintings that are owned by you and the rest of the people of the United States.

Gabriel Kaplan, star of "Welcome Back, Kotter," hosts the tour during the course of which he explains the unique origins of the National Gallery and its collection, interviews the director and shows the work of the restoration department. There is also a sampling of the book store, gift shop and restaurant.

SOME OF THE script misses the level of the child and borders on the childish. After 13 weeks of the corrupt Roman nobility in "I,

Claudius," "Masterpiece Theatre" is back with a 10-episode story of romance in the relatively restrained society of czarist Russia. It is Tolstoy's classic, "Anna Karenina," premiering Sunday, Feb. 5, at 9-10 p.m. on PBS.

Regarded by many as the greatest novel of modern realism, "Anna Karenina's" account of the adulterous affair of a noblewoman presents a rich portrait of the social and political life of the Russian aristocracy in the 1870's. The tragic story has been adapted to the screen twice before in versions starring Greta Garbo and Vivien Leigh, but this is the first time that the full scope of the novel has been treated on film.

IN PARTICULAR, the character of Levin, the despairing nobleman who chooses to live as a peasant, as did Tolstoy, can be seen as the counterpoint to the short-sighted frivolity of a doomed upper class who were blind to the desperate conditions of the masses. British adaptations excel in treating their own national literature as well as that of France and even the United States. However, the Russian character does not lend itself as easily to foreign adaptation. The Russian costumes and settings are as authentic as one could wish but some viewers will be disconcerted by the use of English expressions like "jolly good" in the mouths of Russians.

ANNA'S TRAGEDY, as well as that of the other characters, is as moving as ever, portrayed by another remarkable British cast. Not least enjoyable are Allair Cooke's helpful remarks on Tolstoy's life and times that give the dramatization an added dimension.

Young people's programs keep getting better and better and this one is about as taut a thriller—set in the context of courage and mutual cooperation—as you might see in prime time. The drama is "Snowbound," airing Tuesday, Feb. 7, at 4-5 p.m. on NBC.

This story about two mismatched teenagers starts simply enough. After spending a day in town, Cindy finds that her bus has been delayed somewhere on the road. Tony, to spite his girlfriend, offers to drive her home. A blizzard strikes, closing the main highway, and Tony makes a foolish mistake: he takes a back road through a state park closed for the winter. As the snow gets increasingly worse, his small car skids off the road and is wrecked.

STRANDED IN 18 inches of snow, with no heat or food and with little hope of being spotted in such a heavily wooded area, they realize that if they are to survive, they will have to save themselves. Even worse than the fury of the storm is the pack of wild dogs that stalk them as they try to make it back to the highway. "Snowbound" is a story of courage, determination and

plain grit done realistically enough to cause some tense moments for younger viewers, but it is also a character study of the stranded pair. Cindy, plump and studious, proves the practical leader and earns the respect of Tony whose only accomplishment is his popularity with the girls at school. Director Andrew Young does extremely well in maintaining the credibility of the action and the characterization. It's the best of this year's offerings on the NBC "Special Treat"

series for young people.

Tuesday, Feb. 7, 9:30-11 p.m. (PBS) "And the Soul Shall Dance." Set in California's Imperial Valley in 1935, the play explores the difficulties of two Japanese families.

Friday, Feb. 10, 10-10:30 p.m. (PBS) "The Islander." Portrait of Mississippi Gulf Coast artist Walter Anderson whose genius was unrecognized until his death in 1965. Winner of a Gabriel Award.

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SINGING FOR LIFE—Former world heavyweight boxing champion Joe Frazier sings a number at a benefit concert at Washington's Kennedy Center. The concert, sponsored by the Life Amendment Political Action Committee, was the first of 12 similar concerts to be presented throughout the nation to raise money for pro-life political candidates. (NC photo by Bob Strawn)

Even at his advanced age, Bunuel has put this complicated business together with vast economy, subtlety and clarity. Despite the subject, which necessarily involves some nudity, the film is unlikely to offend adults: It's almost anti-pornographic, and much healthier than many American films which manage to be smarmy just talking about sex. Nevertheless, be warned that Bunuel is an acquired and very strong taste. The trouble here is that the burlesque story, even told by a master and freighted with "meaning," is mired in its basic triviality. Bunuel's awards this year will be mainly on his reputation. [Rating C—Condemned]

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JOURNEY INTO LIGHT

Self-fulfillment: Is this Utopia?

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

Doing your own thing may be hazardous to your self

By Nora Geissler-Snell

The pursuit of self-fulfillment is a hollow journey that leaves the door open only to those experiences which our limited wisdom deems worthwhile. It is a circular route which has no opportunity for surprises. It rules out those experiences which push us in the direction of self-transcendence, which have the power to take us beyond ourself.

To pursue self is opposed to the honest journey of becoming most human, for when we are most human we can reach out to others and for the stars.

This subject — does self-fulfillment constitute any kind of Utopia — kept bringing me back to an experience which had much to do with my own discovery of faith:

I was working in a pediatric hospital where a nine-year-old boy was dying from a brain tumor. The child's father chose to talk again and again with me, a single woman 15 years younger than himself. I felt that I had to talk with him, to be available.

SOMETIMES I would go home resentful that he could not have chosen another aide or nurse who had a mate, and perhaps children, because I would have to go home to my lonely apartment and there face his questions. I could not leave it all at the hospital.

It was difficult to talk with him because I was continually reminded of my own mortality and loneliness. The child deteriorated for months, and while our talks were not daily, they were intense.

It was only much later that I realized how much I had truly been blessed by God for that initial, but grudging willingness to be open to this suffering father. Any resentment I had harbored, based on my own life, was lost in his greater need.

I know now what a gift it was that this man shared his son's death with me. I had known people who had died. I had talked with others of their experiences in facing death, but I had never shared with a father the experience of a son's dying while it was happening.

My initial reaction had been that I didn't need this suffering in my own sad

life at the time. The last thing I needed, I thought, was another experience concerning death and loneliness. I thought that as a single, childless person I had no common ground with this father. I thought I had had enough experiences with tragic sudden death — a sister, friends, acquaintances.

AND YET, I was impressed by this father's fidelity to his God and to his Church. I was impressed by his commitment to being a father and a husband, and by his commitment to long, hard hours as a skilled laborer. I was impressed by the cohesiveness of that extended Irish family. I was in awe of his strength as he spoke of taking the child home and bringing him back to health.

I couldn't understand why I cried intermittently the day his son died. For I had known this boy only as a person unable to do any of those things by which we commonly make distinctions between human and vegetable.

My sense of what constituted self-fulfillment rejected this experience that was played out over some months' time.

It didn't make sense to me. But for some human thing in me, I would not have tried on this father's suffering to that small degree, and would not have been able to get away from my own. I had to rise above myself to be a willing companion to this man in his suffering.

The pursuit of self-fulfillment is a denial of our humanity. It assumes that we need justification for being, when God's very gift of life justifies our existence — even as it justified the shadow of life left in that dying child.

Perhaps an estimate of whether one's behavior is aimed toward self-fulfillment or toward self-transcendence is in how approachable one is. If one is concerned with self-fulfillment, then so many things in life are inconveniences — the unplanned child, for instance, where one can say yes or one can say no and opt for abortion. Very few of life's experiences can lead directly to self-fulfillment, but almost all provide opportunities to put the other first, and to become more of the truly human being God meant us to be.

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"I was working in a pediatric hospital where a nine-year-old boy was dying from a brain tumor. The child's father chose to talk again and again with me, a single woman 15 years younger than himself. I felt that I had to talk with him, to be available."



eric snell

Carl Jung- the spiritual as motivator

By William Ryan

Carl Gustav Jung, generally considered the founder of the school of analytical psychology, began as a disciple of Sigmund Freud but split with Freud because he came to believe Freud's view of human behavior and the wellsprings which motivate it was far too narrow. Jung, in a sense, took the theories of Sigmund Freud and "baptized" them — made them more in harmony with a spiritual view of man held by religious thinkers.

Jung was born in Kesswyl, Switzer-

Profile for today

land, in 1875. One day in college, he chanced upon a book on spiritualist phenomena which reminded him of stories he heard in the Swiss countryside. He knew that such legends had been reported from all parts of the world. Jung felt that the strange tales could not be the products of religious "superstition" since religious teachings differ and these accounts were strikingly similar. Instead, he reasoned, they must be connected with the objective behavior of the psyche, but Jung found to his amazement that his friends resisted such ideas.

"I had the feeling," he later wrote,

"that I had pushed to the brink of the world, but what was of burning interest to me was null and void for others, and even a cause of dread. I could find no explanation for this. After all, there was nothing preposterous and world-shaking in the idea that there might be events which overstepped the limited categories of space, time, and causality. Animals were known to sense beforehand storms and earthquakes. There were dreams which foresaw the death of certain persons, clocks which stopped at the moment of death, glasses which shattered at the critical moment. All these things had been taken for granted in the world of my childhood. And now I was apparently the only person who had ever heard of them."

JUNG'S DECISION to become a psychiatrist may be traced from this point, and it was on the basis of such observations that he eventually constructed his theory of the collective unconscious that is the seat of "archetypes," inherited predispositions reflecting the entire history of man.

He and Freud eventually gave up their close ties because of their continuing disagreements. In particular, Jung felt that Freud's concept of the unconscious was too limited, and that Freud's famous theory of the libido had to be broadened to give due weight to drives other than the sexual.



Jung was much more concerned with the conscious than was Freud, whose theory of repetition and compulsion suggested that man was acting out repeatedly the influences of the early years of life. And from his own practice Jung was familiar with cases in which, as he put it, "the question of sexuality played a subordinate part, other factors standing in the foreground — the problem of social adaptation, of oppression by tragic circumstances of life, prestige considerations, and so on."

Jung's big break with Freud came in 1910, the year of the Second Congress of the Association of Psycho-Analysis. Still regarding Jung as his heir apparent, Freud arrived at the Congress insisting, over organized opposition, that his chosen successor be named its permanent president. But there was a condition attached. "Promise me," Freud begged Jung, "never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark."

WHEN JUNG asked, "A bulwark — against what?" Freud replied, "Against the black tide of mud — of occultism."

That was the thing that struck at the heart of our friendship," Jung later recalled. "I knew that I would never be able to accept such an attitude. What Freud seemed to mean by 'occultism' was virtually everything that philosophy and religion had learned about the psyche. To me the sexual theory was just as occult, just as unproven an hypothesis as many other speculative views. As I saw it, a scientific truth was a hypothesis that might be adequate for the moment but was not to be preserved as an article of faith for all time."

Jung is important to theologians and religious educators because he believed deeply that people have spiritual longings and aspirations and placed much emphasis on the need to develop a spiritual life.

Jung died after a brief illness at his home in Zurich on June 6, 1961, seven weeks shy of his 86th birthday.

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God of judgment: forecast of Puritanism

By Father Alfred McBride, O.Praem.

It seems inevitable that one extreme is apparently bound to generate another extreme. Luther extolled the God of mercy, love and forgiveness. Calvin proclaimed the God of judgment, vengeance and condemnation. Calvin taught that God has predestined both the saved and the damned. Some were divinely destined for heaven, others for hell.

As Calvin saw it, God has willed ahead of time even the smallest of deeds. God will save some and damn others. Why does God act this way? Calvin's answer: Because that is the way God likes to do things. The portrayal of such a capricious God was bound to scare people. How can I tell I am among the saved? According to Calvin there were visible proofs of one's salvation. Believe in the true faith (i.e. Calvin's interpretation). Lead a good life. Go to the Lord's Supper regularly. Basically, the only hope for salvation was to belong to Calvin's congregation and believe and do what one was told. Outside his church there was no salvation.

Hence the most dreaded thing that could happen to a Calvinist was excommunication — a threat more immediately real even than the imagined angry looks of God. This was hardly to be a free

assembly of believers. Calvin constructed what he called a "divine commonwealth" at Geneva. It was nothing less than a sacred police state. The elected lay elders of the congregation worked together with professional informers and

singing off-color songs, staying up after nine at night, spouting a few curse words after some beers in a tavern, wasting money and dirtying the streets.

Luther had initiated some teaching about freedom of conscience and per-

sonal expression. But in Calvin's divine commonwealth, citizens were subjected to a rigid form of thought control and behavior modification that would look painfully familiar in some of the 20th century police states.

destined favor), along with an Old Testament style of observing the Sabbath.

MANY SOCIAL critics and historians have noted a more than casual link between this Calvinist form of Protestantism and American capitalism. The richer and cleaner people were, the more it seemed that God loved them and blessed their efforts. Of course, since money was not to be spent on foolish pleasures there was no place else to put it except back into the business. Hence, if one might state it this way, the American heirs of the Calvinist vision were doomed to prosper.

One thing that did not travel well across the Atlantic was the concept of the divine commonwealth, with its techniques of thought control and excommunication. There were some instances of a temporary transplant, as illustrated in the Salem witch trials, but by and large the severity of a sacred police state mercifully never took root. Time has softened the original message and practice. The values of thrift and cleanliness could use a new hearing today. And the sense of sin as well. In all exaggerations there is a grain of truth. Perhaps we should plant that grain again.

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**"Why does God act this way? Calvin's answer:
Because that is the way God likes to do things."**

the political leaders of the city to enforce the beliefs and practices of Calvinism. When necessary, the lay elders would issue decrees of excommunication. The local judges and police would see that the excommunications were carried out.

WHAT WERE some of the crimes one could commit? Kneeling on a spouses' grave and saying, "Rest in peace." Curing a husband by tying a walnut with a spider inside it around his neck. A barber tonsuring a priest. Criticizing the authorities for persecuting anyone for his religious beliefs. Not keeping the laws against gambling, danc-

ing, singing off-color songs, staying up after nine at night, spouting a few curse words after some beers in a tavern, wasting money and dirtying the streets.

Luther had initiated some teaching about freedom of conscience and per-

John Calvin

Moral fascism in the 'city ruled by God'?

By Father John J. Castelot

John Calvin was the foremost figure of the Protestant Reformation. But while one can admire his brilliance, idealism, discipline, and devotion to what he considered the will of God, one looks in vain for some spark of warmth, of humor, of compassion — all those qualities that make a person, if not lovable, at least likable.

He was born on July 10, 1509 in Noyon, a small city of northeastern France. His father, Gerard Cauvin, handled legal business affairs for the bishop, and it was in this atmosphere that John grew up. His mother died while he was still a boy and his father remarried.

The household does not seem to have been exactly lighthearted; the father's will was law. John was started on a path

forced to leave the city. Calvin was suspected of having had a hand in the composition of the talk and he too had to flee.

In Basel, Switzerland, he wrote his most famous theological work, known popularly as *The Institutes*, which was to undergo several revisions and expansions and, in translation, was to exert tremendous influence on the religious thinking of Europe. He managed to get back to Paris to clear up some business and intended to go from there to Strasbourg. However, a war was in progress and he had to go by way of Geneva, a detour that changed his whole life.

A compatriot and zealous co-religionist, Guillaume Farel, heard of his arrival and persuaded him to stay. Geneva was at that time a city of 13,000 ruled by a relatively small clique. The

Church had been proscribed, Protestantism had gained the upper hand, but the new church was badly in need of organization. Calvin devoted himself to this project, but the plan he presented to the city fathers was so rigorous and rigid as to be alarming. And when a faction opposed to him took office, he and Farel were banished.

HE THEN went to Strasbourg as pastor of a church. Here he composed his own liturgy, published a new edition of *The Institutes* and the first of several volumes of scriptural commentaries. In 1540, he married the widow of one of his converts; they had a son who died shortly after birth. After about three years, his sympathizers managed to have him recalled to a nearly-chaotic Geneva, where he presented a new civil-religious

constitution under the title "Ecclesiastical Ordinances." It was the basis of his plan for a utopia, an ideal state which was really a church.

In Calvin's plan, there were four ministries: pastors, teachers, elders and deacons. A council of elders and pastors would watch over citizens' conduct.

All behavior was rigidly controlled, and an espionage system was set up to report transgressors. Clothing style was specified, right down to shoe-types. People were compelled to attend several sermons a week and Communion on Sunday.

Critics of the regime were beheaded. Calvin's utopia became a moral police state, directed by Calvin himself, right until his death, which came in 1564, after several years of poor health.

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Profile in history

which would have led to a career in the Church, and the bishop helped out financially. At the age of 12 the boy was given a position on the cathedral staff. He was soon off to Paris to continue his education. His Latin teacher, Father Marthurin Cordier, was one of the best of the day; but he was quite sympathetic to reform and later joined Calvin in Geneva.

LATER HE moved to the College of Montaigu for theology. The college, however, was a dismal place, where discipline took top priority and recreation was considered just short of sinful. Apparently this suited John's temperament. However, he soon got word from home to switch from theology to law, at Orleans. His father had a long dispute with the cathedral authorities over a business matter and was excommunicated in the process. When his father died in 1531, the young man returned to Paris to resume studies more to his liking, including Greek and Hebrew, and published his first scholarly work.

In 1533 or 1534, he experienced a "sudden conversion" and espoused the doctrines of the Reformers. Then his good friend, Nicholas Cop, was appointed rector of the University of Paris and his inaugural address was a bombshell. It was shot through with undisguised Lutheranism and he was



KNOW
YOUR
FAITH

Daring to dream for tomorrow

By Father Joseph M. Champlin

The time was 9:45 a.m., Sunday morning. The place, Holy Family Church in Fulton, N.Y. The occasion, the celebration of the Eucharist. It was a young congregation, the majority being seventh and eighth grade students.

That Sunday morning, the church had a festive look about it. It was to be a very special liturgy, one that the students themselves had planned.

Two months earlier student volunteers had met for several hours with Sister Mary O'Brien, coordinator of the liturgy, and selected a theme based on the assigned Sunday readings. They conceived "Dare to Dream" as a motif and also proposed many practical ways for involvement of the 100-plus seventh and eighth grade level pupils.

Over the next weeks in both the released time religious education sessions and the parochial school religion classes, as well as at home, the students made candles, cut out "clouds," wrote down their dreams, painted a huge poster, designed a song leaflet, fashioned a very attractive stole, and constructed a pot of gold.

"NO MORE waste" was one of those dreams, certainly reflective of an unselfish, concerned attitude quite contrary to the self-centered, unconcerned philosophy of many in a secular society. There were other similar idealistic hopes for tomorrow, all dropped in that black pot of gold, then brought forward and placed by the altar.

The celebrant read a few of those dreams during the homily and the choir, later, sang two contemporary pieces quite naturally connected with the theme: "Somewhere Over the Rainbow" and "The Impossible Dream."

The young boys and girls (students

from both public and parochial schools) shared their dreams with the adults at the end of Mass. Incidentally, all the parents received individual invitations and many responded, some who rarely participate in Sunday worship. Students given the task of ushers beforehand distributed paper "clouds" to the departing worshipers. Each cut-out carried these words made famous by the late Robert Kennedy:

"Some men see things as they are and say why, I dream things that never were and say why not."

There are many values to such occasional young people liturgies.

FIRST OF ALL, they serve as great teaching tools for the participating boys and girls. Participating is the key word here. We have found it essential to have every youngster involved in some way. In that fashion, the Mass becomes his or her very own liturgy and interest runs high. The individualized dreams achieved this goal in the Mass described above.

Secondly, they stimulate the faith of the young people and deepen their love for the Mass. Oftentimes boys and girls feel left out of the basically adult Sunday liturgy. These monthly celebrations are a way of helping them sense they do belong.

The Vatican Directory for Masses with Children makes that point in this fashion: "It is necessary to take great care that the children do not feel neglected because of their inability to participate or to understand what happens."

Thirdly, they attract many otherwise uninterested Catholic parents and can inspire the adults present.

Although the Masses are directed toward the children, the fact is grownups greatly benefit from them.

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Discussion questions

1. What does self-fulfillment mean to you? To other family members and close friends? Discuss.
2. Discuss this statement: "To pursue self is opposed to the honest journey of becoming most human, for when we are most human we can say yes both to reaching out to others and for the stars."
3. How does being open to others make us more truly human?
4. How does becoming more truly human lead to self-fulfillment? Discuss.
5. What was John Calvin's teaching about God?
6. How did Calvin's teaching differ from Martin Luther's?
7. How did Calvin's teachings affect the New World?
8. What was Calvin's background?
9. Name his most famous theological work.
10. Describe his plan of creating a Utopia? What were the results?
11. How did Carl Jung's theories differ from Sigmund Freud's?
12. Why is Jung's thought important to theologians and religious educators?

