

CRITERION

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Time short to influence legislation

Indiana's General Assembly, working late Tuesday to clear up pending legislation, took action on a number of issues but left other legislation along the wayside.

Senate members burned the midnight oil while the House of Representatives adjourned at 7:30 p.m. Tuesday amid protests from House members who wanted to extend the 18th-session day. It was the deadline for House action on bills still in committee.

Indiana Catholic Conference Executive Director Ray Rufo, present for Tuesday's House and Senate action, emphasized that time is growing short for action by concerned Catholics.

"Most legislators will be at home for a long weekend," he said, "and constituents may want to contact them about pending legislation."

RUFOS CURRENT statehouse report, dealing with legislation monitored by the Indiana Catholic Conference is as follows:

—H.B. 1182: Alien Employment, illegal alien hiring—was not handed down for final floor action so was effectively killed for this session. "Committee arguments may have stopped its passage," Rufo noted. (Continued on Page 4)

Lenten series

"Temptation and sin" is the topic of the opening article in a Lenten series beginning this week on Page 4. The author is Father Alfred McBride, long-time contributor to the Know-Your-Faith section in the Criterion.



ARCHBISHOP MARCOS G. McGRATH—plenty of support from the churches, but not from the pews. (Photo by Dennis R. Jones)

Man-in-the-pew support seen canal treaty answer

BY REV. THOMAS G. WIDNER

Ratification of the Panama Canal Treaty has the support of churches in the United States at the highest levels of officialdom. Unfortunately, such support has not yet filtered down to the local parish level.

This is the view of Archbishop

Related story, Page 4

Marcos G. McGrath, C.S.C., of Panama, who was in Indianapolis Feb. 7 to meet with "Hoosiers for the Panama Canal Treaty" as part of a five-state tour in order to evoke interest in the new canal treaty.

"The American Catholic bishops," Archbishop McGrath stated, "are extremely well-informed on the issue. They have studied and debated it well among themselves. But there is not much interest or knowledge on the part of the local parish priest or parishioner."

SUPPORT FOR THE TREATY is also high among top echelons of the Protestant Council of Churches, he added, but again Protestant support has not been strong among rank-and-file members. The lack of support, he feels, is due largely to a lack of interest in and insufficient information about the historical background of the building of the canal and the earlier treaties which were signed in 1903, 1936 and 1955.

"Labor unions are in favor of it," he said, "as is big business, but the local labor union and the local shopkeeper are not as informed nor as interested."

Archbishop McGrath explained that people tend to favor the new treaty when they become aware of the basic issues involved.

The visiting prelate indicated that support does seem to be growing, however. He cited recent polls which show that more Americans are beginning to favor the new treaty if

stipulations are included which guarantee defense of the canal and privileged use by U.S. vessels. Such guarantees are really not necessary, he believes, since the agreements already exist and are implicit in the proposed treaty.

ARCHBISHOP McGRATH expressed the opinion that President Carter's prestige in Latin America is particularly high at this point. While

admitting that the canal treaty is a factor, the Archbishop also emphasized that Carter's stand on human rights "has caught the imagination of Latin Americans as no other American president since John F. Kennedy."

Earlier in the day, Archbishop McGrath spoke with a group of faculty members and graduate students at the Bloomington campus of Indiana University. From Indianapolis he traveled to Wilmington, Del.

Pope gives challenge to Christians for Lent

WASHINGTON—Recalling that in the early Church's community life, "those who believed shared all things in common," Pope Paul VI reminded the world's Catholics in his 1978 Lenten message that "sharing is a fundamental Christian attitude."

The message was released in the United States by the National Conference of Catholic Bishops. Cor Unum, the Vatican agency which coordinates the services of Catholic aid and human development agencies, sends it each Lent to bishops' conferences throughout the world, many of whom use it in various Lenten appeals.

"THE CHRISTIAN FINDS joy in sharing, in enjoying together a heritage that God has generously placed at the disposal of everyone,"

said Pope Paul. "The Christian finds joy in many ways of showing love for one's neighbor—from almsgiving and serving individuals, to collective contributions for the advancement of peoples who are at a material disadvantage."

Although some say "there is an art in giving and an art in receiving," the Pope added, "Christians, however, have only one expression for both of these and this expression is 'fraternal sharing.'"

"May Lent make us practice this sharing as a sign of fellowship with everyone, for everyone is called to share in the mystery of the cross and Resurrection of Christ," Pope Paul said.

THE FULL TEXT OF the message follows:

Once again Lent is here with its urgent summons. Lent is a time which brings us closer to Christ. And through Him, it brings us closer to one another. Lent is a time of fellowship, and fellowship involves sharing in common.

We are impressed by the description given in the Acts of the Apostles of the community life in the early Church: "Those who believed shared all things in common" (Acts 2:44). This way of living was not something artificial invented to consolidate the young community in Jerusalem. Rather, it was the expression of a "single heart" (Acts 4:32), and it inspired all the actions of the faithful, uniting them in the very heart of Jesus.

The Acts of the Apostles show us one of the most remarkable effects of this oneness: there was a constant sharing of goods, according to the needs of each one. Thus the first Christians spontaneously practiced the principle that the goods of this world are intended by the Creator to meet the needs of everyone, without exception. Christian sharing puts this natural obligation into practice, and the motive of charity makes the obligation more urgent.

So sharing is a fundamental Christian obligation. The Christian finds joy in sharing, in enjoying together a heritage that God has generously placed at the disposal of everyone. The Christian finds joy in the many ways of showing love for one's neighbor—from almsgiving and serving individuals, to collective contributions for the advancement of peoples who are at a material disadvantage.

It has been said that there is an art in giving and an art in receiving. Christians, however, have only one expression for both of these and this expression is "fraternal sharing." May Lent make us practice this sharing as a sign of fellowship with everyone, for everyone is called to share in the mystery of the cross and Resurrection of Christ.

At the beginning of this special season, we repeat the words of St. Paul to the first Christians: we invite every member of the great fellowship of the Catholic Church "to put something aside and store it up" (1 Cor. 16:2), in a spirit of penance and charity, so as to be able to offer it to a common fund. And to all those who are thus ready to share their goods with their needy brothers and sisters we send our blessing; in the name of the Father, of the Son and of the Holy Spirit. Amen.

Msrgr. J. G. Kempf dies at Woods

ST. MARY-OF-THE-WOODS, Ind.—The Funeral Liturgy was offered on Tuesday, Feb. 7, in the Church of the Immaculate Conception here for Monsignor Joseph G. Kempf, retired priest of the Archdiocese and professor-emeritus at St. Mary-of-the-Woods College.

Father John Minta gave the homily at the celebrated Mass.

Monsignor Kempf, who died on February 3 in the convent infirmary and had lived in retirement in the Chaplains' Residence, was 74. Burial was in the convent cemetery.

A NATIVE OF EVANSVILLE, he was ordained at St. Meinrad in 1918. He served as assistant pastor at several parishes, including Holy Trinity, New Albany, and old St. Joseph's and Assumption, both in Indianapolis. He also served briefly as administrator of St. Patrick's, Daviess County.

Monsignor Kempf was awarded a master of arts degree from Catholic University Washington, D.C., and a doctor of philosophy degree from Fordham University, New York.

In 1930 he was appointed professor of sociology at St. Mary-of-the-Woods College and remained a member of the faculty until his retirement in 1969. In 1962 he was elevated to the rank of Domestic Prelate by Pope John XXIII. Official posts which he held in the Archdiocese included those of Synodal Judge, Censor of books and Assistant Defender of the Bond.

MONSIGNOR KEMPF, who marked the 50th anniversary of his ordination in 1968, was the author of three books

and of numerous articles and reviews in learned journals.

He was a charter member of the American Catholic Sociological Society and a former director of the National Catholic Conference on Family Life. He was listed in the American Catholic Who's Who and the Biographical Directory of American Scholars, among others.

Survivors include a brother, Father

Seminar set for couples

Married and engaged couples in the Indianapolis area wishing to learn methods of Natural Family Planning will have an opportunity to attend a seminar conducted at St. Simon parish, Saturday, Feb. 25, from 9:30 a.m. to 5 p.m. and on Sunday, Feb. 26, from 10 a.m. to 5 p.m. Interested couples should contact Steve Kramer at Archdiocesan Social Ministries (634-1914).

St. Simon parish is cosponsoring the seminar along with Archdiocesan Social Ministries. Father Sebastian Cunningham, pastor, and Mr. and Mrs. David Wallace have sought the program and are actively assisting in the organization and support of the seminar.

A cluster of northeast side parishes are recruiting or sponsoring couples to attend. They include Little Flower, Holy Spirit and St. Lawrence.

A \$25 fee covers the cost of the program which includes materials. (Continued on Page 4)

Placidus Kempf, O.S.B., of St. Meinrad Archabbey, and a sister, Sister Innocentia Kempf, O.S.B., of Ferdinand.

Probe boycott issues, Senate urges parishes

A resolution urging local parishes to examine the implications of the national boycott against the J. P. Stevens Co. and to make their own decisions regarding support of it was adopted by the Priests' Senate in action at their monthly meeting Feb. 7.

Another resolution regarding a marriage preparation policy for the Archdiocese was introduced, and a third resolution in support of the continued existence of the Latin School was tabled pending further information.



FR. BEECHEM

THE STEVENS' resolution, introduced in November by Fr. Martin Peter, stated: "Because there is reason to believe that the J. P. Stevens Co. is a flagrant violator of the National Labor Relations Act and guilty of unhealthy and hazardous working conditions, unjust pension and health programs for its workers, the Priests' Senate of the Archdiocese of Indianapolis urges local parishes to examine the issues and facts to determine if this is, in fact, the case, and whether adequate consideration is being given by the company to employees' rights. The Senate further urges parishes to act according to their moral convictions in the boycott of J. P. Stevens products under whatever labels they are marketed."

Fr. Jeff Godecker introduced a resolution requesting a review of marriage preparation policies and procedures in the Archdiocese. The purpose would be to develop a policy to broaden the current Teen-age Marriage Guidelines. Moreover, such a policy would relate current marriage preparation programs with one another and assist in identifying the priest's role in such preparation.

A REPORT SUBMITTED by a sub-

NOTICE—In this issue of The Criterion you will find a special supplement for Burger Chef.

Brother Davis to be speaker

Brother Joseph Davis, S.M., past Executive Director of the National Office for Black Catholics, will be the Resource Person for a "Day of Faith Deepening" to be held at Marian College Saturday, Feb. 25. St. Thomas Aquinas parish is the sponsor.

Since completing his work for the NOBC, Brother Davis has been serving as Provincial Assistant for Education in the Cincinnati Province of his Order.

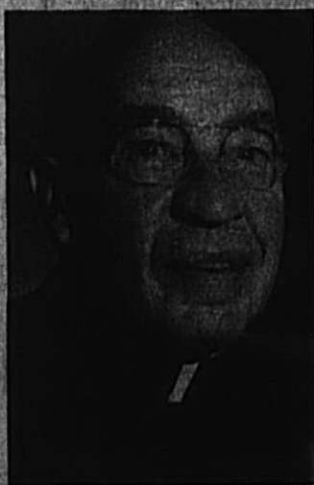
The Marian College workshop will open with registration at 8 a.m. and close with a dinner at 5:30 p.m. Pre-registration forms will be available at St. Thomas before and after Masses on the weekends of Feb. 11 and Feb. 18.

Registration fee is \$4.00 a person, including the cost of the closing dinner. Free babysitting service will be provided at University Park Christian Church, 46th and Illinois St.

Details can be obtained by calling Mrs. Thomas Malone, program chairman, at 257-9988 or Mrs. Frederick Evans II, co-chairman, at 255-9580.



DIRECT TERRE HAUTE YOUTH MINISTRY—These five young people are the officers of the newly formed 18-member Catholic Youth Ministry Council of the Terre Haute Diocese. The Council works with Miss Lorie Pabel, Youth Minister for the Center of Religious Education, in planning youth ministry activities for the Diocese. The Diocese's first Youth Convention will be held at St. Patrick parish on Feb. 25. Pictured above, left to right, back row: Betsy Alumbaugh, secretary; Susan Decker, president; and Maggie Schick, Newsletter editor. Bottom row: Russ InSerra, vice-president; and Mark Findley, Council coordinator.



MSGR. KEMPF

week's news in brief

See neglect of migrants

NEW YORK—In some places, the Catholic Church is standing still while its people are on the move. The result, according to participants in a conference on migration, is that the spiritual and social needs of migrants, tourists, nomads and others "on the move" are unmet by some dioceses. The meeting, attended by bishops and migration experts from 17 U.S. dioceses and Canada, was sponsored by the U.S. bishops' Ad Hoc Committee on Migration and Tourism.

Beatification causes advanced

VATICAN CITY—Pope Paul VI has advanced the beatification causes of four persons: Father Luigi Orione (1872-1940), founder of several religious congregations and institutions for the elderly, needy and orphaned; Sister Mary Francesca of the Five Wounds (Margaret Sinclair, 1900-1925), who worked as an impoverished furniture polisher before becoming a nun; Sister Anna Maria Adorni (1805-1893), Italian foundress of the Handmaids of the Immaculate and the Institute of the Good Shepherd; and French Sister Maria of St. Ignatius (Claudine Thevenet, 1774-1837), foundress of the Congregation of the Sisters of Jesus.

Supports Lourdes miracles

ROME—A Canadian-born Jesuit scholar in a new book on miracles has said he is convinced that God has intervened miraculously at Lourdes to cure the sick. Jesuit Father Leopold Sabourin said it would be "irrational" to say that none of the 62 cures recognized between 1862 and 1965 were truly miraculous. He added, however, that many cases of sudden health recuperation can be attributed to psychological factors.

Greek Orthodox charge bias

NEW YORK—The Orthodox and Roman Catholic Bilateral Consultation has expressed "shock and outrage" at recent instances of religious discrimination against the Greek Orthodox community by the government of Turkey. In a statement of concern approved unanimously during the group's Jan. 24-25 meeting in New York, the consultation said that the Turkish government has historically persecuted the Greek Orthodox minority.

UFW calls off boycott

LA PAZ, Calif.—The United Farm Workers of America has called off its international boycott of non-union table grapes and lettuce, and the wines of the E. and J. Gallo Co., Modesto, Calif. A spokesman for union President Cesar Chavez said the boycott was no longer needed because California's two-and-a-half-year-old Agricultural Labor Relations Act enabled farm workers to unionize through secret ballot elections.

remember them

- † ANDERSON, Patricia Ann Eberle, 47, Sacred Heart, Jeffersonville, Jan. 24.
- † APPLEGATE, Kenneth E., St. Augustine, Jeffersonville, Jan. 27.
- † ARCHKAVITZ, Henry A., 67, St. Mary, New Albany, Feb. 8.
- † AYRES, Robert L., Sr., 65, Little Flower, Indianapolis, Feb. 4.
- † BALL, Anna F., 48, St. Lawrence, Indianapolis, Feb. 2.
- † BAUER, George C., 76, St. Augustine, Jeffersonville, Jan. 23.
- † BENZ, Sylvia C., 63, Holy Spirit, Indianapolis, Feb. 4.
- † BOLIN, Antoinette, 71, St. Paul, Tell City, Feb. 6.
- † BRÄUER, Joseph B., 74, St. Lawrence, Lawrenceburg, Jan. 24.
- † BUTLER, Estelle C., 82, St. Philip Neri, Indianapolis, Feb. 3.
- † CHAPLIER, Victor, 80, St. Mary, New Albany, Feb. 4.
- † CONNELLY, Betty B., St. Lawrence, Indianapolis, Feb. 1.
- † COOK, Ruth H., 75, St. Roch, Indianapolis, Feb. 3.
- † CRAWLEY, Lenore, 91, St. Peter and Paul, Indianapolis, Feb. 2.
- † DAPRIE, Catherine, 78, Holy Rosary, Indianapolis, Feb. 8.
- † DEAN, Anna A. Staus, 82, St. Francis, Henryville, Jan. 31.
- † DEVILLEZ, Theodore J., 78, St. Paul, Tell City, Jan. 30.
- † DEVINE, Julia J., 81, St. Anthony, Clarksville, Jan. 30.
- † DWYER, John P., 69, St. Christopher, Indianapolis, Jan. 31.
- † FOLEY, Helen, 88, St. Peter and Paul, Indianapolis, Feb. 1.
- † FUGLEIN, Elizabeth, 63, Holy Family, Richmond, Feb. 3.
- † GRANNAN, Augusta E., 73, St. Barnabas, Indianapolis, Feb. 6.
- † GRUNER, Anna Marie, 86, Lauck Funeral Home, Indianapolis, Feb. 2.
- † HARBOUSH, Carl, 59, Little Flower, Indianapolis, Feb. 1.
- † HAGAN, Emma J. Mattingly, 60, St. Anthony, Clarksville, Jan. 23.
- † HAMMETT, Edwin G., 73, St. Mary, New Albany, Jan. 24.
- † HERMANN, Oma A., 89, St. Augustine, Jeffersonville, Jan. 27.
- † HUBBARD, Clara M., 81, St. Roch, Indianapolis, Feb. 4.
- † HUTT, Lawrence W., Sr., 68, St. Anthony, Clarksville, Feb. 1.
- † JELLY, Lucille, 70, St. Andrew, Richmond, Feb. 4.
- † JONES, Eloise M., 81, Immaculate Heart of Mary, Indianapolis, Feb. 3.
- † KEMPF, Frances Rose Theising, 80, St. Rafael, Dubois County, Feb. 7.
- † KIMBLE, Adele Price, Holy Name, Beech Grove, Feb. 4.
- † KLUESNER, Katherine, 85, St. Andrew, Richmond, Feb. 2.
- † KOCHERT, Bertha J., 91, St. Mary, Lawrenceville, Jan. 21.
- † KUHN, Lawrence J., St. Mary, Indianapolis, Jan. 31.
- † LAWLER, Irene, 84, St. Andrew, Richmond, Jan. 31.
- † LENTS, Hazel Ann Brothers, 74, St. Anthony, Indianapolis, Feb. 1.
- † LEPPERT, Mary Rose, 90, Usher Funeral Home, Indianapolis, Feb. 2.
- † LYVERS, Alice K. Riley, 84, St. Michael, Charlestown, Jan. 25.
- † MALOY, William F., 81, St. Peter and Paul, Indianapolis, Feb. 7.
- † MORIARTY, Dennis E., 77, American Martyrs, Scottsburg, Jan. 24.
- † PETERS, Albert, 66, St. Joseph, St. Leon, Jan. 23.
- † RICHTER, Valerie, 51, St. Andrew, Richmond, Jan. 28.
- † SNEA, Josephine J., 83, American Martyrs, Scottsburg, Feb. 2.
- † SCHISLA, Melvin J., 81, St. Andrew, Indianapolis, Feb. 3.
- † SHILMYER, Marie E., 86, St. Paul the Apostle, Greencastle, Feb. 1.
- † SOLTS, John Jr., 73, Sacred Heart, Clinton, Feb. 2.
- † STEINER, Marie F., 74, formerly of St. Peter and Paul, Indianapolis. Funeral and burial, Washington, Ind.
- † STAHL, Henry J., Jr., 83, Sacred Heart, Indianapolis, Feb. 3.
- † WAEZ, Stephen Joseph, 28, St. Paul, Sellersburg, Jan. 23.
- † WALPOLE, Catherine E., 80, Usher Funeral Home, Indianapolis, Feb. 6.
- † WALTERS, Frederick C., 77, Holy Spirit, Indianapolis, Feb. 2.
- † WEBER, Annela Sohn, 87, St. Mary, New Albany, Jan. 23.
- † WEYER, Mary Helen, Our Lady of Lourdes, Indianapolis, Feb. 3.

Married priests ask Church role

PARIS—A movement of married priests, called Pretres en foyer (Priests in their Families), has asked for official permission to participate actively in the Church by being given special ministries that make use of their talents and training. The group made its request in a recently published brochure that it has sent to all the bishops of France.

Scores neglect of aged

VATICAN CITY—In a pastoral letter on marriage, Cardinal Joseph Höffner of Cologne, Germany, has opposed the tendency to view old people as "useless mouths to feed." Cardinal Höffner, who is president of the German Bishops' Conference, also lamented the drop in the German birth rate as a possible cause of greater unemployment and lower sales of certain goods.



PLAN GERMAN DANCE—Monsignor Downey Council 3860, Knights of Columbus, will hold its Annual German Dance on February 18 from 9 p.m. until midnight in the Council Hall. A complimentary Buffet will be served at 10:30 p.m. Admission is \$8.00 a couple. Pictured above, left to right, are committee members, Millie Gold, Lois Hammett, Elsie Des Jean, Cyril Des Jean, Bill Gold and Jim Hammett.

Church courts cite increase in drug abuse

ROME—It is not new for the Church to view drug abuse as a possible factor affecting a Church court's decision that two people are not really married, Roman canon lawyers say. The news is that more cases in which drug abuse is a factor are coming before Church courts.

The relation of drugs to Church marriage court decisions was mentioned by Magr. Charles Lefebvre, dean of the Roman Rota, Church court of appeal for marriage cases, at a papal audience Jan. 28 marking the beginning of the Rota's judicial year.

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Summer of '36

BY FRED W. FRIES

You can take it from John Freeman—the big blizzard of 1978 was the worst in history. Freeman is a weather buff in the true sense of the word. He not only talks about the weather, but (are you listening, Mark Twain?) he does something about it. What he does is keep records. Interesting records.

John Freeman lives in a neighboring apartment. He is in his 80's and can be expected to speak with the voice of experience.

A FEW DAYS BEFORE the recent blizzard swooped in, Freeman gave us a copy of a diary-type calendar he has kept for years indicating the coldest and hottest temperatures in Indianapolis on each day of the year. He keeps the figures up to the minute by entering each new record as it is set.

Along with the calendar Freeman gave us a copy of the Weather Watchers' Guide designed by Bob McClain, WRTV's professional meteorologist.

McClain's publication highlights a graph indicating the record high and low temperatures on every day of the year, but it does not give the year in which the record high or low temperature was set—a frustrating, if understandable, shortcoming. Freeman's calendar provides this added detail—essential, we believe, for a genuine weather buff.

Remember last January? Bitter cold, wasn't it? Would you believe that all-time record low temperatures were established on only four days: January 11 and 18 (with -16°) and January 16 and 17, when the mercury bottomed out at an even -20°. (The all-time record low was -25° chalked up on January 5, 1884.)

ACCORDING TO FREEMAN's records, 1936 was one of the most brutal years in history from a weather standpoint—an extremely cold winter, followed by one of the hottest summers of all time.

January was extremely cold all month long, as older readers may recall. All-time records were set on January 22 and 23 with readings of -17° and -18° and again on January 27 with -10°. Two more records were posted the following month: -11° on February 18 and -4° on February 19.

Did someone ask about the wind-chill factor? That is a refinement undreamed of in those Depression days. The degree of frigidity was expressed in three terms: cold, awful cold and impossible.

The winter was only half the story that miserable year. Little did Hoosiers realize what was in store for them the following summer: stifling heat in record-breaking proportions and in large doses.

Here, according to Freeman's diary, are the sordid details: On Sunday, July 7, 1936,

the mercury touched 101°, and for the next eight successive days—incredibly—the readings were, believe it or not, 104°, 103°, 105°, 104°, 103°, 103°, 106°, and 103°, all of them record high temperatures for the respective dates.

Remember that those were the days when air-conditioning was still a largely unheard-of luxury.

The summer of 1934 was also one to remember with the following record temperatures posted on consecutive days beginning with July 20: 103°, 106°, 106°, 102°, 105° and 107° (believed to be the highest ever recorded in the Circle City).

WHAT IS THE OUTLOOK for the summer of 1978? The jury is still out on that one, and speculation may seem a little premature. Those whose memory needs a little jogging are reminded that, by most standards, last summer was a hot one, but the mercury never came close to breaking the century mark, topping off, as we remember, at 95°-96° in late July.

As a matter of fact, according to John Freeman's records, the last time the temperature soared past the 100° mark in Indianapolis was in 1954, when it reached a record 102° on June 28 and an even 100° on July 18. Twice since then the mercury has hit 99°—on July 12, 1966 and July 2, 1970. The record temperatures for today, February 10? The all-time low was -16° in 1899, and the high was a balmy 73° set in 1932.

NEW PUBLICATION—"Indy Notes" is the name of a new publication written and compiled by seminary students of the Archdiocese and issued by the Vocation Office in Indianapolis. Purpose of the three-times-a-year newsletter, as stated in the first issue, is "to facilitate communication between the seminarians of the Archdiocese, both at St. Meinrad and at other places of learning; between the priests and seminarians of the Archdiocese; and between the Serra Clubs and the Vocation Office." Co-editors of the publication are Don Quinn of St. Ambrose parish, Seymour, and John Riedman of Little Flower parish, Indianapolis. The two principal articles in the first issue, which covers the overall theme of "ministry," carry the bylines of James Waldon, a St. Meinrad College student from Immaculate Conception parish, Aurora, and Glenn O'Connor, a student in the School of Theology from St. Matthew parish, Indianapolis.

NEW ADDRESS—Father Jack Okon, former associate pastor of Little Flower parish, Indianapolis, recently received his assignment in the Air Force. His mailing address is: Chaplain Jack Okon, 616 Twenty-seventh Ave., N.W., Great Falls, Montana, 59401.

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O'Connor, Everett T.
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FEBRUARY 10

The first in a series of six adult programs for Lent will be held following the 7:30 p.m. Mass at St. Maurice Church, Napoleon. Msgr. R. T. Bosler will speak on "Essential Changes in the Church since Vatican II." The programs are open to parishioners of St. Maurice and neighboring parishes.

FEBRUARY 11

"Women in Ministry" will be the topic for a one-day seminar at Marian College, Indianapolis, from 9:30 a.m. until 3 p.m. Sister Nadine Foley, O.P., teacher, author and lecturer, will be the speaker for the program.

This seminar is sponsored by the Association of Religious of the Indianapolis Archdiocese (ARIA).

A Valentine dance will be held at St. Joe Hill parish, Sellersburg, with music by the Trade Winds. Admission is \$7 a couple.

The Charismatic Mass, scheduled monthly, will be held at Assumption Church, Indianapolis, at 7:30 p.m. All interested persons are invited to attend.

FEBRUARY 11-16

The Office of Archdiocesan Social Ministries (ASM), 915 N. Holmes, Indianapolis, has scheduled several meetings for the coming week. Unless otherwise indicated, the meetings are held at the ASM office.

—Feb. 11: Immigration information meeting at 1 p.m.

—Feb. 11: Alcoholism Help and Information "Not Sure" meeting at 7 p.m.

—Feb. 12: Alcoholism Help and Information "Recovery" meeting at 2 p.m.

—Feb. 13: Alcoholism Help and Information "AA" meeting at 9:15 a.m.

—Feb. 14: Simeon training session at St. Mary-of-the-Woods Village at 7:30 p.m. In the school hall.

—Feb. 15: Simeon meeting at Holy Angels parish, Indianapolis, at 7:30 p.m.

—Feb. 15: Teen marriage counseling couples' meeting for the Terre Haute Diocese, at 7:30 p.m. at the ASM office, Fifth and Ohio Streets, Terre Haute.

—Feb. 16: Simeon meeting at Cathedral parish, Indianapolis, at 10 a.m. at the nutrition site.

FEBRUARY 12

An open house honoring Msgr. Charles P. Koester will be held from 1 p.m. to 4 p.m. in the Atkinson Hotel, Indianapolis. Friends and former parishioners of St. John parish are invited.

FEBRUARY 13/23

A follow-up session to the cantor training program offered through the Archdiocesan Office of Worship will be conducted by Charles Gardner on Monday, Feb. 13, from 7 to 9:30 p.m. at the Latin School, Indianapolis, and on Thursday, Feb. 23, at St. Mary parish, New Albany.

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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.



"Yes sir, something is happening at the Criterion. I don't know what they're changing but I'll check it out, Archbishop."

Jarrell at the Office of Worship, 1350 N. Pennsylvania, Indianapolis 46202, phone (317) 635-2579.

FEBRUARY 14

Laissez Day at Fatima Retreat House, 5353 E. 56 St., Indianapolis, will begin at 9 a.m. with Father James Farrell, associate pastor at St. Barnabas parish, in charge of the program. The day's topic is "Wife, mother, cook, chauffeur, babysitter and woman of prayer?" Babysitting service is available for those mothers with small children. Call Fatima, 545-7681, for further information.

The Ave Maria Guild will hold its monthly dinner meeting at 12:30 p.m. at St. Paul Hermitage, Beech Grove. A white elephant auction will be featured. Hostesses for the dinner will be Mrs. Robert Kremer, Mrs. Herbert Murphy and Miss Constance Wiegand.

The regular monthly meeting of separated, divorced and remarried Catholics will be held at Alverna Retreat House, 8140 Spring Mill Road, Indianapolis. For more information, call Alverna, (317) 257-7338.

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FEBRUARY 17-19

Sister Alexa Suetzer, S.P., will conduct a retreat for women at Fatima Retreat House, 5353 E. 56 St., Indianapolis, beginning with registration on Friday evening. The retreat will be based on "The Good News: A Call to Life."

Detailed information is available by calling the Retreat House, (317) 545-7681.

A synthesis workshop is scheduled at Alverna Retreat House, 8140 Spring Mill Road, Indianapolis, with Father Maury Smith, O.F.M., serving as facilitator. The exercises of this workshop "focus on the inner self of each person and attempt to integrate all parts of personhood into a unity."

The cost of tuition, room and board for this workshop is \$65. For reservations, contact Alverna, (317) 257-7338.

FEBRUARY 18

Children's Day, sponsored by Separated, Divorced and Remarried Catholics, will be held at Alverna Retreat House, 8140 Spring Mill Road, Indianapolis, from 10 a.m. to 4 p.m. The day's activities will be in charge of Father Tom Aldworth at the Retreat House.

The Project "R" committee of Nativity parish, 7300 Southeastern Ave., Indianapolis, is sponsoring a Mini Vegas Night from 6 p.m. to midnight in the school cafeteria.

FEBRUARY 19

The Women's Club of St. Patrick parish, Indianapolis, will sponsor its regular monthly card party in the parish hall at 2 p.m. Admission is \$1.

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, 11:30-11 p.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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- REAL CHARITY MEANS SACRIFICE**
- FEED THE HUNGRY** □ In India, our priests and Sisters subsist on ounces of rice each day so they can share what they have with lepers and orphans. \$20 will feed a family for several weeks at least. \$100 will feed five families. \$200, ten families... Only \$975 gives a priest a two-acre "model farm" to raise his own food and teach his parishioners how to raise more food. Archbishop Mar Gregorios will write to thank you.
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 - MAKES FOR LENT** □ Our priests will offer promptly the Masses you request. Do you wish to remember someone you love this Lent? Your Mass offerings are usually the only income our priests overseas receive.
 - JOIN THIS ASSOCIATION** □ Enroll yourself, your family and friends in this Association. You will be helping Pope Paul in one of his most compassionate and heartfelt works, while sharing in the blessings of thousands of Masses. (The offering for one year is \$5 per person, \$10 for a family; perpetual membership is \$25 per person, \$100 for a family.)

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editorial

The press as prayer

The following editorial appeared in the Feb. 3 issue of *The Catholic Witness*, diocesan newspaper in Harrisburg, Pa. It was written by Father Thomas R. Haney, executive editor. It expresses well some of our own thoughts about the *Criterion* and we encourage Archdiocesan priests to make it available to their parishioners.—Fr. Thomas Widner, editor.

What place, what impact, what value, does the Catholic press have in the lives of practicing or non-practicing Catholics?

There are obvious responses to this question: Information through news stories, formation through religious instruction material, edification through features highlighting what one person or group can do when they take involvement seriously, insights on or challenges to lived values through the writings of columnists, sharing of ideas and observations through the public forum of letters to the editor, a feeling of personal involvement through photographs and illustrations.

Over and above all these benefits, however, is one that I consider most important. I have often advocated the use of newspapers as a prayer book. You pick up the evening newspaper, for example, and read of tragedies, heroism, problems, hopes, plans, frustrations, diplomacy and blunders.

You can take any story or feature and use it as a springboard into prayed prayer for those involved: the perpetrators, the victims, the downtrodden, the generous, the leaders, the followers, the famous, the failures. Out of your prayed prayer, you may on occasion be able to extend yourself into lived prayer: action on behalf of some person or some cause.

Now if this is true of the secular newspaper, imagine the opportunities for prayer a religious newspaper offers. And through your prayer, you will begin to expand your scope of interest and concern. You will find yourself, for instance, praying that the Spirit will guide the Pope in his directives, that plans to evangelize the diocese will bear fruit, that peacemakers will have an effect on

legislation, that proponents of respect life issues will raise the consciousness of the indifferent, that Catholic education will produce vital lay leaders, that tyrannical government will heed the fundamental thrust of the Gospel and so on.

And the possibility is that the more expansively you pray, the more motivated you will be to become personally involved because prayed prayer is a pledge of action.

A Catholic newspaper is a weekly reminder that we cannot turn our backs on the tribulations and dreams of the human family.

As Gerald and Patricia Mische warn in their book, "Toward a Human World Order," "When persons withdraw from society, rejecting the evils of this world as disassociated from themselves, fixing the source of evil on external devils—human or otherwise—and seeking only their personal salvation . . . they feign an innocence and powerlessness that contribute to their perpetuation of those evils . . ."

It is our purpose at *The Catholic Witness* to help our readers to realize that, in the words of psychiatrist Rollo May, "We are all part of the tragic event. We are all involved . . . no one today can draw his moral skirts around him and claim immunity from such tragic situations."

It is our purpose to encourage our readers to find ways through prayed and lived prayer to make a Christian impact on these "tragic situations" and, in their segment of the world, to turn hatred into love, bigotry into compassion, enmity into peace, greed into justice, disregard for life into respect.

It is our purpose to challenge our readers to make God's kingdom more present in the world by overcoming the evils of social, economic and political oppressions which continue to imprison human beings.

In the context of all *The Catholic Witness* offers you, can you afford not to afford a subscription to your diocesan newspaper? Remember: readers are leaders, and leaders are readers.

Temptation and sin are not laughing matters

BY FR. ALFRED MCBRIDE

Mark Twain once said, "The only thing I have never been able to resist is temptation." Similar to this is the contention that the best way to handle temptation is to give in to it.

These light approaches to temptation point to a nervousness about admitting the possibility of sin to which the temptation leads. Laugh sin away, and then temptation is just an object of humor.

But sin is no laughing matter. The cruelty that causes child abuse, battered wives, raped women, cheated husbands, traitorous friends or contemptuous bosses causes no cheer in the human heart. Who could look at the humiliation and torture of Christ on the Cross and think temptation and sin should be dismissed with a joke?

On Good Friday the world denied, betrayed and killed its Best Friend. What God wanted to show was: We have done this to others. He has permitted us to

do it to him. All the sins of the world—all the temptations given in to are writ large at Calvary. On that day we rewrote the Golden Rule: Do unto God what you have done to others.

EVERY AGE HAS its taboos, those forbidden topics and acts, those unmentionable subjects. The greatest taboo today is the topic of sin. The fruit is not forbidden. To say that it is a sin to eat it is a forbidden statement. This is the denial stage in morality. Destroy the awareness of sin, and there is no need to speak of salvation, for there is nothing to be saved from. Today's readings reject the modern taboo and speak forthrightly about

temptation, sin and the Fall of Man. The first reading tells of temptation in a Garden of Affluence that leads to sin. The third reading described a temptation in a Desert of Self-Discipline that leads to grace. The second reading provides the meaning: Mankind's disobedience in his self-indulgent garden is reversed by Christ's obedience in the self-emptying desert.

AUGUSTINE SAYS that inside of each of us is a Serpent, an Eve and an Adam. The Serpent is our sensual needs. Eve is our driving passions. Adam is our rational control. The senses tempt us. Passion moves us to give in. Sin is completed when the reason consents. The results harm other persons, our own integrity and our fulfillment in God.

Twentieth century America, for the majority of its citizens, is an affluent Garden of Eden. Sensuality, passion and a weak reason combine to repeat the Fall of Man story. Left unchecked this will destroy our culture and ruin our lives. America needs the discipline of the desert. Christ shows the way. He leaves the noise of affluence to cope with temptation in the raw. No denial of the reality of sin and temptation here.

God opens himself to the experience of temptation. His vision and determination are cleansed by the fasting and discipline of the desert. He feels the tug of the tempter and stands firm. He doesn't deny temptation. He denies the tempter. He doesn't pretend sin is unreal. He denies the triumph of sin.

Christ, our God, gives us the example of self-discipline in the face of temptation and sin. He also offers us the power and grace to undertake our own self-discipline. Example and Power to save us. We yearn for nobility of spirit and the exaltation of heroism. Say yes to self-discipline. Say no to the tempter. Then say "Amen" to the gracious Example and Power of the Lord.

PLURALISM IN AMERICA—Appeal for prayer and porno promotions compete for attention at an intersection in the heart of Los Angeles porno district. With space donated by the Foster and Kleiser outdoor advertising company, the message was posted by the Blue Army of Our Lady of Fatima. (NC photo by Al Antczak)



living the questions

Verb 'giving up' requires a direct object

BY FR. THOMAS C. WIDNER

Lent has arrived and the word itself evokes other words. "Sacrifice" is perhaps the most familiar. But there is also "penance" and "prayer" and compound words such as "self-denial" and "self-discipline." There doesn't really seem to be much new to say about Lent but, then, why should there be when we really haven't mastered all the old things said?

As I told the people of St. John

parish, Indianapolis, last Sunday, the thing I remember most about Lent as a child was being told to give up candy and movies. I don't remember choosing to do those things but I certainly remember the guilt one was made to feel if a teacher or a classmate learned that one had faltered and popped a Hershey kiss into one's mouth while no one was looking or that one had slipped off to see "Hans Christian Andersen" at the Saturday matinee.

Lent appeals to me much more now because I realize that my salvation doesn't depend on giving up things without giving them to others. That's why Lenten projects like Operation

Rice Bowl seem so appealing.

OPERATION RICE BOWL is a project of Catholic Relief Services. That charitable institution of the American Church has a better record for providing direct assistance to victims of natural disasters worldwide than any other religious or secular help. More financial aid goes directly to victims in the form of food and clothing than from any other organization.

Operation Rice Bowl is a project in which families are encouraged to eat a meagre meal once a week and set the money aside and, at the end of Lent, contribute it to CRS for worldwide food assistance. The project is meant to serve as a reminder to us of the needs our world has for food not only in emergencies but also on a daily basis. By eating less we can remind ourselves that a very large percentage of the world eats like that every day.

Catholic Relief Services designed

cardboard rice bowls for families to use in employing the project. But a cereal bowl could be set aside at home, or some other makeshift object to emphasize the importance of setting the money aside and then sending it to Catholic Relief Services at the end of Lent.

THAT SEEMS TO ME to be a better sacrifice than giving up candy or movies. Especially if the candy or the money spent on candy is simply going to be set aside to be used once Lent is over. Lent doesn't have much sacrificial meaning if I keep it to myself.

Self-denial is a two-step process. The first is giving up something. That step is meaningless, however, unless the thing I give up goes to someone else who has a greater need for it. I can't think of anything more difficult to give up than food. I can't imagine any better Lenten sacrifice than seeing that that food goes to someone hungrier than I.

washington newsletter

Panama canal treaty seen as real possibility

BY JIM CASTELLI

WASHINGTON—Support from both the majority and minority leaders in the Senate now makes passage of the new Panama Canal treaties, once thought by some to be a lost cause, a real possibility in the coming weeks.

It's timely, then, to take a look at the role America's churches, and particularly the Catholic Church, have played in that debate. The churches have supported the new treaties to the degree that Cardinal John Krol of Philadelphia has said, "There are few issues with as much ecumenical unanimity as this one."

Cardinal Krol and spokesmen for the National Council of Churches and the Synagogue Council of America supported the treaties in Senate Foreign Relations Committee hearings last October. Cardinal Krol's testimony hit at the heart of the treaty debate:

"We are aware that some who oppose ratification of the treaties use an argument that in accepting a new treaty relationship, the United States appears to be weak or in retreat," he said.

THAT ASSERTION deserves comment, he continued, "because it touches directly on how we think of ourselves as a nation . . ."

"The concepts of liberty and self-determination are woven through the fabric of our history . . . It is of the essence of national strength to be confident about the values which are at the heart of a nation's life and to be guided by those values in moments of great importance. We have such a moment before us and we can prove our strength by affirming for others what we most prize in our own national life."

Church leaders have not stopped at Senate testimony in their campaign to build support for the treaties.

The USCC and the NCC are jointly sponsoring a speaking tour by Archbishop Marcos McGrath of Panama City, a major supporter of the new treaties. The former president of the National Conference of Catholic Bishops and its current general

secretary have signed public statements and joined in a citizens' group organizing support for the treaties.

Father J. Bryan Hehir, associate secretary for international justice and peace of the U.S. Catholic Conference, has talked on the treaties before the annual meeting of the National Conference of Catholic Charities and a regional meeting of the Catholic Press Association in Nashville, Tenn. Catholic newspapers have supported the treaties editorially in Philadelphia; New York; Houston; Davenport, Iowa; Oklahoma City; Portland, Me.; Milwaukee; Ogdensburg, N.Y.; Rochester, N.Y.; LaCrosse, Wis., and elsewhere.

Archbishop Edward McCarthy of Miami discussed the Church's support for the treaties in mid-December at the Pan American Mass in Washington sponsored by the Archdiocese of Washington for the diplomatic corps.

FATHER HEHIR SAID there has also been a great deal of activity at the diocesan level that he does not know about in detail.

The churches' support for the treaty has not gone unnoticed in the White House, which has cultivated that support. Some 75 religious leaders attended a special briefing on the treaties on Jan. 31. While some of those at the briefing oppose the treaties, for the most part, President Carter and Administration officials were preaching to the converted—most church groups had supported a new Panama Canal treaty before Carter himself supported one.

But the meeting gave some insight into the way Carter views the religious community and its

relationship to public power.

First, Carter showed that he is at home with religious leaders—his appearance was scheduled to last 15 minutes but it stretched to 45.

Carter told those at the meeting that he wanted them to vouch for the fairness of the treaties. He said he wasn't asking religious leaders to go out and buttonhole their senators, but to tell their constituencies that the treaty is a fair one.

"Your strong voice can be a major factor in helping the Senate reach the correct decision on this vitally important issue," he said. (A number of religious leaders, including some bishops, have written their senators asking them to support the treaties.)

AFTER THE MEETING, Laurie Lucy, a White House aide working on building support for the treaties, said: "Certainly the support of the churches has been crucial because they were out front early on the issue . . . The churches have been very early in recognizing the need for new treaties and very early expressed their support for these particular treaties."

"They've been very active in communicating that support to their membership. It's something we've been aware of all through the last eight months or so that we've been working on the treaty."

Father Hehir sees the situation this way: "As the opinion turns more favorable on the treaties and you get more of a consensus, to some degree our role is less significant. I think the very significant role we played is that at the time the treaties were unpopular you had at least one, I would hope, major institution in this society, namely the religious community, that was standing clearly in favor of them."



"TO ANSWER YOUR QUESTIONS IN ORDER: NO, IT'S NOT A SIN TO BE BLUNT WITH PEOPLE, AND, YES, I DID HAVE GARLIC FOR SUPPER."

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Nicaraguan bishops ask for 'Christian solutions'

MANAGUA, Nicaragua—As the Somoza government was reeling from guerrilla blows and a nationwide labor strike, the bishops of Nicaragua asked for "civilized, Christian solutions" to the injustices causing the discontent.

In a joint pastoral letter the bishops denounced "the inhuman conditions" burdening the great majority of Nicaraguans under the dynasty of the Somoza family.

"Such conditions are the result of outright injustice in the distribution of the country's wealth," they said. "We cannot remain silent, even at the risk of being misunderstood by some, if we are to implement the good message of the Gospel."

Their letter was read at all Masses the last Sunday of January in some 170 parishes throughout Nicaragua, a Central American nation of 2.5 million people. The government has imposed censorship on print and broadcast media.

THE BISHOPS' STATEMENT ran down a list of adversities facing Nicaraguans. Among the problems it cited were the following:

—"There is a total absence of civil rights and guarantees, in spite of cosmetic words."

—"Mystery continues to surround the death and disappearance of countless men and women in the cities and the countryside."

—"Public officials continue to enrich themselves through conflict of interest and abuse of their posts, thus betraying their duty to serve the people . . . Widespread corruption continues unchecked, and public scandals further undermine the confidence and morale of the people."

—"Gambling, alcoholism, drugs, prostitution and other vices are protected and exploited by the very persons who have the obligation to combat them."

—"Citizens are victimized by extortion, when they are forced to pay fees not stated by any law."

—"The citizens' right to elect their government officials is being thwarted by party manipulation."

—"Workers have no way to defend their legitimate rights, which are ignored by the power groups, because they have no recourse to free trade unions."

—"The legitimate right of the people to be informed in truth is being mutilated by lies and threats against the media."

—"Justice being handed out by our courts is selective and blind to crimes committed by certain people."

—"The government budget leaves the poor unprotected. Decent housing, good health and nutrition, education, jobs, are all out of reach for half of our population."

THE BISHOPS ALSO protested against the government campaign that "labels as subversive the efforts of the Church to make the people aware of social injustice." They also denounced "mistreatment and harassment of church leaders."

Several priests have been deported. Others, along with student demonstrators and three U.S. nuns, have been beaten by members of the National Guard. Two priests were tortured while under detention.

Gen. Anastasio Somoza, who succeeded his father and his brother as chief of state and commander of the National Guard in a dynasty going back to 1934, told foreign correspondents that "the clergy is taking a turn that some of us politicians are not used to."

He was also quoted as saying that "on some points the bishops

are right, in others they are wrong."

The bishops' letter was also distributed by members of the committee of workers and employers coordinating a national strike to press for the resignation of Somoza. The committee claims that more than 300,000 workers and employees, including a growing number of public employees, have joined the strike and that it is 90% effective. Nicaragua's labor force is estimated at 800,000.

The strikers are also demanding a full investigation of the murder in January of editor Pedro Joaquín Chamorro of La Prensa, an investigation that opposition leaders said has been mishandled by officials.

IN THIS CLIMATE the Sandinista Liberation Front, a guerrilla group, has stepped up its attacks on guard garrisons at the lakeside city of Granada and at Rivas near the southern border. First reports Feb. 3 said National Guard casualties were high and that government buildings were burned to the ground by the guerrillas.

The government claims that the Sandinistas are dominated by Marxists, but priests and civic leaders contend that the movement represents true freedom fighters, many from leading families and from rural communities. There are also reports that former guardsmen are joining the Sandinistas.

The bishops said that conditions had reached a point where "a valued sector of our people, including the youth on campus and on the farm, saw no other patriotic solution than recourse to arms."

"We are on the side of the people, of the poor," the bishops added. "We support all efforts made to find a solution to our problems, according to the values we claim to profess as Christians."



WOMEN FLEE TEAR GAS—Women flee after Nicaraguan National Guardsmen hurled tear gas canisters during a demonstration by 200 women outside the

United Nations office in Managua. The women were protesting what they termed unexplained disappearances and imprisonment of government opponents.

Forty percent of Americans have no church; Catholic officials starting to pay attention

BY NANCY FRAZIER

WASHINGTON—Forty percent of all Americans have no church to call their own, and until mid-November there was "no division or desk or person or closet" which addressed their concerns within the official structure of the American Church, says Father Alvin Illig.

But now that situation has changed with the establishment of the U.S.

Bishops' Office for Evangelization under Father Illig's direction. The Paulist priest, who also heads his order's evangelization ministry, sees the American Catholic Church "on the outside edge of a whole new era of evangelization."

For its first 200 years, the Church in America placed an emphasis on the preservation and nurture of the faith of immigrant Catholics in a hostile society, says Father Illig. But he

believes that the Church has become strong enough now to reach out to "the largest segment of the whole religious scene" in America—the churchless.

FATHER ILLIG'S office serves as staff to the 11-member U.S. Bishops' ad hoc Committee on Evangelization, chaired by Archbishop Francis Hurley of Anchorage, Alaska. Establishment of the office on a two-year experimental basis was approved during the Bishops' November meeting in Washington.

The evangelization experiment "is a significant step in the life of the Catholic community," says Father Illig. The Church is "broadening its vision in order to encompass all the American community in the knowledge of the love of Christ."

Most American Catholic clergy view themselves as shepherds, with the bishop's crozier or shepherd's crook being a major symbol, he says. "But the Holy Father (in his 1975 apostolic exhortation *Evangelii Nuntiandi*) has called us to broaden this image, to also be 'fishers of men,'" Father Illig says. "I often point out that when a bishop turns his crozier upside down, the shepherd's crook becomes a fisherman's hook."

The responsibility to reach out to the 70 million churchless Americans and the 12 million alienated Catholics does not rest solely or even primarily with the American bishops, however.

To be successful, Father Illig believes, such an effort must be parish-based and lay-run, emphasizing peer-to-peer ministry.

The programs that the evangelization office hopes to see established in many of the 18,600 parishes in the country over the next two years would be "programs of invitation . . . a reaching out by the parish community to sample our community in action so they can judge for themselves whether the Catholic way of life can enrich their lives," Father Illig says.

THE AIM OF THE programs would most definitely not be that old term, "convert-making." Catholics are obliged, the Paulist believes, "to extend the invitation as broadly and as often as possible. But we do not make converts. Christ and the Holy Spirit make converts."

Nor would the programs be aimed at those currently involved in other Christian or non-Christian religions. "We're not here to upset good ecumenical relations. We don't come to pirate the membership of anyone," said Father Illig. "We come to bring through faith in Christ the sense of hope, liberation from our own sinfulness and the promise of salvation that Christ offers to all."

"We're trying to bring Christ and the people who need Him together, and then we step back," he added.

According to statistics on the churchless, there are a great many people who might need Him. Forty-nine million persons in the United States are active Catholics; 72 million are of other Christian denominations; and about 11 million are members of non-Christian religions. But that leaves an estimated 70 million people who are without formal religious ties. In addition to the 12 million alienated Catholics who could be termed churchless.

The goal of the Bishops' ad hoc Committee on Evangelization, according to Father Illig, is to "see how the Church can serve the spiritual and material needs of the churchless as well as we have for Catholics." It is saying to the unchurched: "We would

like to share with you as much as we can."

But there are "four great challenges" facing the committee and all others interested in evangelization," Father Illig said. First of all, they must overcome "the distrust of the churchless of the Catholic Church," he said. "Unfortunately, the Church is not known as a friendly, warm and outgoing community."

The second problem is that few Catholics realize the extent of the problem, and the committee hopes to raise some consciousness about the 40% of America that is churchless.

Those interested in evangelization also face a lack of contemporary models on how to go about it and a lack of trained personnel to help set up effective parish programs. The committee hopes eventually to help fill both those gaps, Father Illig said.

the word this sunday

By Father Donn Raabe

FIRST SUNDAY OF LENT

"Gads, it's Lent already!"

Genesis 2:7-9; 3:1-7
Psalm 51:3-6, 12-14, 19
Romans 5:12-19
Matthew 4:1-11

Today's first reading recalls the message we heard last Wednesday that we were called forth from the dust and will return to it. Easter is a time of new birth to full life, so it is fitting that Lent should start off reminding us of our first birth and the life we are called to in, through and with Christ. It is a time of gestation when we prepare ourselves to celebrate and live the mystery of our Salvation. It is also a time of coming to terms with the original sin that lingers even in our days. That sin shows itself in our tendencies to avoid who we are, to compare ourselves with others and compete with them. We tend to avoid the painful limitations of our personalities and mental or physical powers or blame them on others: "The Devil made me do it" or "I'd be different if it weren't for my parents," etc. We compare ourselves with others and end up feeling less than we are or more than we are—in both cases comparison has led us to not want to be who we are and to overlook the beauty and goodness God sees in us. Or we compete with others who most often don't even know it. All it does is keep us from choosing to grow in being who we actually are, because we try to live up to some elusive dream we have concocted for ourselves. Jesus had to fight that same human tendency, and the gospel scene in the desert symbolizes it. But He conquered it—not by His own power but by the power of God and His trust in the Father's love for Him. The "twist" in all of this is that God really wants us to be like Him. It's something He has offered us from the very beginning. He hasn't held it back, contrary to what the serpent says. But it's His gift, not something we can make happen right here and now. It takes the time and pain of growing up and choosing to be who we really are with all our strengths and weaknesses. The original and on-going delusion is that we can make ourselves be someone or something we aren't. Our tendency to compare and compete only leads us to avoid ourselves, reinforce the delusion and make life harder.

Women's ordination 'unity threat'

BY ROBERT NOWELL

LONDON—Anglican moves toward broadening women priests threaten the continuation of Anglican-Orthodox doctrinal discussions, a leader in those discussions told the General Synod of the Church of England at its meeting (Feb. 1-3) in London.

"The unanimous view of the Orthodox in our conversations," said Bishop Robert Runcie of St. Albans, Anglican co-chairman of International Anglican-Orthodox joint doctrinal discussions, "is that when Anglicans embrace such a fundamental change as to the nature and the ordering of ministry without sufficient regard for those who share that apostolic ministry, they register themselves as a different sort of Church."

BISHOP RUNCIE'S comments came shortly after Cardinal George Basil Hume of Westminster, an invited speaker to the synod, warned that women priests in the Anglican Communion were an obstacle to Catholic-Anglican reunion.

The Church of England has approved the idea of ordaining women in principle but is still debating whether to introduce it in practice. Other members of the Anglican Com-

munion, including the Canadian and U.S. Episcopal churches, already have women priests.

ACCORDING TO BISHOP Runcie, the Orthodox are seriously considering breaking off discussions with Anglicans because of the issue of women priests, but they are still divided over whether to do so.

He said that when he and Archbishop Donald Coggan of Canterbury visited Istanbul and Moscow late last

year they were left in no doubt as to the desire of the Orthodox to continue the discussions. "But we were left in no doubt at the same time," he added, "that the ordination of women was not an open question for debate in the Orthodox Church—it had no place in the original or the developing tradition. There is no doubt that the future as well as the character of those valuable doctrinal discussions now hangs in the balance."

Time short to influence

(Continued from Page 1)
adding that the ICC opposed the bill.

—H.B. 1405: Welfare—township poor relief—passed the House, 65-30, Tuesday, but "still has a long way to go before Senate passage," according to Rufo. "An attempt to kill it on second reading was defeated, and the bill gained momentum in the House," he added. A companion bill for funding also passed the House with a 63-27 vote. ICC officials support this bill and will further monitor Senate action on the issue.

—H.B. 1400: Public health—definition of death—passed the House by a 53-41 vote and is awaiting Senate committee assignment. Conference officials oppose this legislation and are asking concerned Catholics to contact their legislators about this issue.

—H.B. 1224: Youth pornography—protection of children—passed the House by a 94-0 vote last week but has not been assigned to a Senate committee at this time. Conference officials also supported this bill and Rufo believes it is unlikely to encounter serious Senate opposition.

—S.B. 345: Wage pay law—farm workers—is a "key piece of legislation" that did not get out of the Senate labor committee after last week's blizzard canceled Thursday's committee hearings. The ICC also supported this bill.

—H.B. 344: Abortion regulation—signature—is not scheduled for a second reading at this time and is not listed on the Senate calendar for final floor action. Committee changes have altered this legislation, and ICC officials are re-evaluating their position on this issue.

—H.B. 1142: Child abuse—new definitions—passed the House 94-2 last week and is now awaiting committee assignment in the Senate. Conference officials and the Bowen administration support this bill.

—H.B. 2240 and S.B. 88: Income tax credits for contributions to non-public schools are considered "dead" for this session since they did not receive a hearing in either house. ICC officials also supported this issue.

Seminar

(Continued from Page 1)
etc. Babysitting and lunch will be provided.

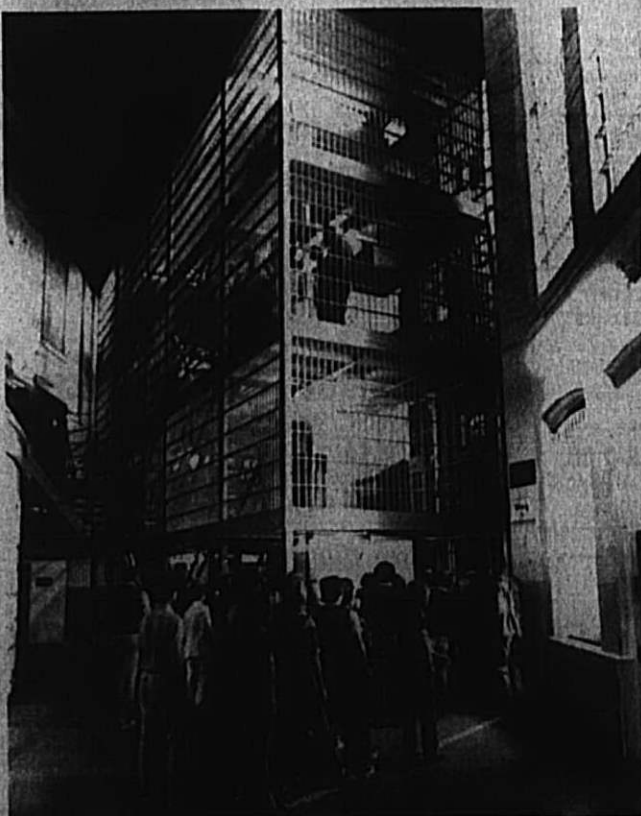
A TEACHING couple, Jim and Mary Glover, from the Couple-to-Couple League of Cincinnati, will conduct the workshop.

Kramer, who directs the Family Life Programs of Archdiocesan Social Ministries explained that this workshop is open to anyone wishing to attend.

Not only will couples be trained to understand and practice effective natural family planning, but also in cooperation with the Couple-to-Couple League, some couples will hopefully accept further involvement and be trained to become teaching couples available to their parishes or deaneries, marriage preparation and family life programs to provide counseling and education to couples desiring it.

ARCHDIOCESAN Social Ministries hopes to have volunteer teaching couples available throughout the Archdiocese. Many couples who might be interested in Natural Family Planning, (NFP) are either confused, uninformed or skeptical about the "reliability" of NFP. Kramer encourages them to come see for themselves.

Information and competent education regarding NFP is virtually non-existent outside of this kind of program, he stated.



GRIM REALITY—New Jersey teenagers file through the Rahway State Prison for a first hand look at life behind bars. The daily tours are conducted by the prisoners themselves to drive home the message that there is nothing glamorous about prison life. (NC photo by Tom Lynch)

question box

How can some Christians be so hateful?

BY MSGR. R. T. BOSLER

Q. Could you tell me how people who profess to be Christians can get so hateful and angry at the drop of a hat? These so-called Christians will do anything their Church asks of them and are very cordial to everyone. But just let someone cross them, and they're ready to tear you apart. Just how does one deal with people like that?

A. Well, they're not all bad, are they? They are cordial, they are willing to work for the Church. They just happen to be people with a short fuse that blows easily when they are crossed.



Thank God you weren't made that way and accept the fact that these people have struggles with themselves that you don't have. Irritable and hot-tempered people have nervous systems that make them the way they are. With the help of God they can overcome this disability to a certain degree, but rarely entirely. Lazy people have a different nervous system.

We all have our good points and our bad. You have weaknesses of your own which may disturb the people with hot tempers and lots of push. You may be lazy, and they wonder why you find it so hard to work for the Church which they find so easy. So, let God judge such people; he alone can know whether they are trying hard enough to overcome their weakness. If

they harm you, forgive them as you ask God to forgive you.

Q. Does the Catholic Church still consider the act of masturbation morally sinful?

A. The most recent official statement of our Church on your question is the Vatican Declaration on Certain Questions Concerning Sexual Ethics, which upholds the traditional teaching that masturbation constitutes a grave moral disorder. This does not mean that the Church teaches that every act of masturbation is a mortal sin. The Roman document acknowledges that "in sins of the sexual order . . . it more easily happens that free consent is not fully given."

Traditional manuals of Catholic

moral theology taught that acts of masturbation very often were not fully deliberate. They held that persons in a sleepy state just after awakening or trying to get to sleep were not in complete control of their actions. They were aware that a habit contracted in youth might become so overpowering that a person trying to overcome it would not be fully free and, therefore, not guilty of sin each time he failed.

In recent years our moral theologians, making use of psychological and medical studies, have been teaching that there are many influences which reduce or remove one's freedom in performing this act. They point out that while a person may knowingly and, in a sense, willingly masturbate, this action may be brought on by any number of physical or psychological pressures which reduce the freedom of choice which is necessary for serious sin. They cite studies in which it is shown that many instances of masturbation occur when the person is tense, depressed or extremely tired. These pressures, they say, can and frequently do limit the freedom of the act, and so not every act of masturbation, even when performed consciously, would be seriously sinful. This would surely be in conformity with the official teaching of the Vatican document.

Many who struggle with the problem of masturbation are good people who are charitable, faithful to their obligations and do not want to break off their relationship of love with God. If they recognize that their occasional acts of masturbation are a



SEEKING SHELTER—A Vietnamese woman uses a blanket to shelter herself and her child from the hot sun in the Gulf of Siam. They were among 50 refugees aboard a 30-foot fishing boat who thought they had reached freedom in Thailand but the boat was refused entry and towed back to sea. [NC photo]

form of selfishness and morally wrong, and strive through prayer and self-discipline to overcome their weakness and find that these acts do not change their general relationship of love with God and neighbors, they may conclude that the individual acts

are not seriously sinful and may look upon them as reminders that they are sinful humans in constant need of God's help to overcome sinful tendencies.

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POLICY FOR SCHOOL ADMISSIONS

The Archdiocesan Board of Education sets policy for elementary and secondary schools in the Catholic Archdiocese of Indianapolis. The policy concerning admissions reads as follows:

"The Catholic schools of the Roman Catholic Archdiocese of Indianapolis welcome any Catholic students who wish to apply for admission, regardless of race or national origin. Although preference is given to Catholic students, others who wish to participate in non-public school programs will continue to be admitted as long as there is adequate room regardless of creed, race or national origin."

"Catholic schools have not been, nor shall they become, havens for those wishing to avoid social problems confronting them in the public sector. Students who are not of the Catholic faith will be expected to assume their portion of the financial responsibility for their education through tuition, since they do not participate in the contributory subsidy from Catholic parishes."

All elementary and secondary schools under the jurisdiction of the Archdiocesan Board of Education are complying with this admissions policy. The following schools have filed certification of compliance with the Office of Catholic Education:

Indianapolis Schools:
All Saints Catholic
South Central Elementary
South Central Middle
Christ the King
Holy Angels Model
Holy Cross Central
Holy Spirit

Immaculate Heart of Mary
Our Lady of Lourdes
St. Andrew
St. Ann
St. Barnabas
St. Bernadette
St. Christopher
St. Francis de Sales
St. Gabriel
St. Joan of Arc
St. Jude
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St. Philip Neri
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INDIANAPOLIS — The 100-member Marching Rebel Band of Roncalli High School will leave Friday, Feb. 10, to participate in the Thomas Edison Festival of Lights in Ft. Myers, Florida. Under the direction of Bernard Welmer and Michelle Stewart, the band will also be featured in the 50th anniversary observance of Mickey Mouse at Disney World in Orlando.

The award-winning band, one of seven invited to the Festival of Lights, will return to Indianapolis on Sunday, Feb. 19. They are being accompanied by 20 parent-chaperones.

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Today's Music

by Charlie Martin

YOU'RE IN MY HEART [The Final Acclaim]

I didn't know what day it was
When you walked into the room
I said hello unnoticed; you said goodbye too soon.

Breezin' thru the clientele
Spinning yarns that were so lyrical
I really must confess right here
The attraction was purely physical.

I took all those habits of yours
That in the beginning were hard to accept
Your fashion sense for Beardsley prints
I put down to experience

The big bosom lady with the Dutch accent
Will try to change my point of view
Her ad lib lines were well rehearsed
But my heart cried out for you.

CHORUS:

You're in my heart
You're in my soul
You'd be my breath should I grow old
You are my lover, you're my best friend
You're in my soul.

My love for you is immeasurable
My respect for you immense
You're ageless, timeless, lace and fineness
You're beauty and elegance
You're a rhapsody, a comedy, a symphony and a play
You're every love song ever written
But honey what do you see in me.

REPEAT CHORUS

You're an essay to glamour, please pardon the grammar
But you're every school girl's dream
You're Celtic united but baby I've decided
You're the best team I've ever seen
And there have been many affairs
And many times I had to leave
But I bite my lip and turn around
'Cause you're the warmest thing I ever found.

REPEAT CHORUS

Recorded by Rod Stewart
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Music can be a medium for a variety of personal values. Classical composers write whole musical scores to convey concepts and values. On the other end of the musical spectrum there are simple children's stories that amuse and entertain. Rock musicians also vary in the values they present, as seen in the diverse content of their music.

Rod Stewart's music has been direct in its value orientation. It is sensual and sometimes seductive, aimed at valuing physical sex without reference to the type of relationship involved.

I have not been impressed with either the content of Stewart's songs, or his musical ability. Yet his recent hit, "You're in My Heart," has merit and presents some depth of meaning beyond his past work.

This story is similar to past song structures. A person is "out on the town" looking for sexual companionship. Though he is "breezin' through the clientele" and apparently often does so, he discovers more than physical attraction in one person and builds a real relationship.

He discovers that his physical attraction to other women is still alive, yet he continues to live in the context of this relationship and to develop real emotional involvement.

WE ARE ATTRACTED to many people, not only physically, but also intellectually and emotionally. Our personalities have many facets, and we can respond to many types of people. It is healthy to acknowledge that we are attracted to many

people in a variety of ways. Yet how we handle physical attraction is important.

People are not "things" used for our enjoyment. Each person has a value in her or his own right and needs to be responded to as such. We do not act out physical desire at every occurrence within us. Our purpose in life is far greater than the satisfaction of our physical needs.

Further, we should ask: What is the place of physical attraction within relationships? As human persons, we are created as integrated beings. Our physical responsiveness is united to our emotional composition.

These two aspects work together with our minds and wills. When we separate one aspect from the other, we lose our "wholeness." This separation causes emotional fragmentation. Healthy physical attraction is tied to emotional involvement and the right judgment of our wills. It is acted out in the context of a growing and loving relationship. Such a relationship involves commitment and trust. The song implies these values with its refrain, "You're in my heart, you're in my soul."

AS CHRISTIANS, we have accepted high goals in the way we respond to each other. When we read the Gospel message, we discover that it is not only good theology, but also good psychology.

Jesus understood our human complexity and asks us to treat it as a whole, both with ourselves and in the way we relate to others. I have often thought that this type of wholeness is what constitutes real holiness. With this type of Gospel understanding, we can acknowledge our physical being and physical needs and strive to integrate them into our whole and holy self.

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Vie for deanery crowns

Four teams will compete for the two Indianapolis Deaneries Junior-Senior League Basketball Tournament championships next Tuesday, February 14, at Secena High School in games scheduled at 7 p.m. and 8 p.m.

The champions from these tournaments will proceed to the Archdiocesan Tournament, which begins Sunday, February 19, at Providence High School, Clarksville and at Secena.

Of the two Indianapolis Deaneries champions, one will compete at each site.

THE SAME arrangement will apply to the Cadet "A" category with the Indianapolis Deanery champions to be determined in games scheduled for 7 p.m. and 8:15 p.m. at Secena on Tuesday, Feb. 21. The two champions will then compete—one at each site—in the Archdiocesan Tournament, which opens Sunday, Feb. 26, at both Providence and Secena.

Freshman - Sophomore competition grinds to a halt Sunday, February 12, as a champion will be crowned in the Holy Spirit Tournament at 3:15 p.m. A consolation game will precede the title game at 2 p.m.

A CADET "B" Tournament champion will be crowned Friday, February 17, at 7:45 p.m. at Our Lady of Lourdes.

At Holy Cross, the 56 "A" Tournament winds up with the championship game scheduled for Sunday, February 19, at 7:45 p.m. The 56 "B" Tourney ends

Thursday, February 23, at 7:30 p.m. at Little Flower. All tourney games are preceded by a consolation game.

Woods to mark shrine anniversary

ST. MARY-OF-THE-WOODS, Ind. — In observance of the centennial anniversary of the erection of the small shrine of Our Lady of Lourdes here, the Sisters of Providence will celebrate with special services on the feast of Our Lady of Lourdes, Saturday, Feb. 11. The occasion will also mark the 50th anniversary of the first Mass said at the Lourdes Grotto.

At 1:30 p.m., a Mass and the ceremony of the anointing of the sick will be held in the Church of the Immaculate Conception. Following this service, Sisters and friends will walk in procession to the grotto for a brief ceremony. At this time, priests will conduct a blessing of the sick for those who are unable to leave their cars.

Msgr. James P. Galvin, Father Bernard Beck,

Stresses university role

OMAHA, Neb.—Catholic universities exist "to provide leaders with strength of character, high principles and value-filled lives that effect change for the better," according to Archbishop Jean Jadot, apostolic delegate in the United States. Speaking at a Mass marking the 100th anniversary of the Jesuit-run Creighton University in Omaha, Archbishop Jadot outlined the roles proper to Catholic graduates.

O.S.B., and Father Bernard LaMontagne will conduct the ceremonies.

The Sisters who reside in the infirmary, called Our Lady of Lourdes, are

planning the Saturday festivities. Sister Mary Edmund Woodlock and Sister Mary Celine Holloway are in charge of arrangements.

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tv programs of note

King legacy seen in 3-part story

BY T. FABRE

NEW YORK—Ten years ago, the Rev. Martin Luther King Jr. was martyred in the cause of his people and of humanity. His example of nonviolence touched the nation's conscience as television cameras brought the country face to face with the horrible sickness of racial hatred.

Television now offers a thoughtful tribute to the legacy of this civil rights leader in "King," a three-part dramatization beginning Sunday, Feb. 12, at 9-11 p.m. on NBC. The concluding segments air Monday and Tuesday, Feb. 13 and 14, in the same time period.

Abby Mann's script has admirably compressed King's life into a mosaic of details revealing the personal conflicts of the private man as well as the selfless dedication of the public figure. At the same time, this production reconstructs the decisive moments in the progress of the civil rights movement in the 12 historic

years from Montgomery to Memphis, from the first successful black boycott to King's tragic death.

This is not a simple chronological narrative, but one which conveys events in terms of their emotional highlights. The very first images are simulated newsreels of King's first visit to Memphis, where his march for the sanitation workers turned into a riot. The fear of the marchers is effectively shown, and we



CENTER OF ATTENTION—Emmy winner Cicely Tyson and Paul Winfield, portraying Coretta and Martin Luther King Jr., stand hand-in-hand awaiting the start of a civil rights march in "King," a three-part movie to be presented February 12, 13 and 14 on NBC. [NC photo]

thus find ourselves drawn into the period.

What this footage also accomplishes, however, is to introduce Paul Winfield, who is altogether persuasive in his initial appearance as King, an impression that holds up through the entire film. Cicely Tyson as his wife Coretta does not have as demanding a role, but she contributes her usual skill in making dramatically credible King's family life. Although some roles are little more than stereotypes, the acting level is unusually high for such a large-scale production.

AS A PORTRAIT of a great American leader, "King" tries to probe more deeply than have most treatments into his character and motivation. His religious conviction as a Baptist minister was centered in caring not only for the souls of people, but for social justice. His nonviolence, though owing much to Thoreau and Gandhi, was for him fundamental to Christianity: "Jesus still speaks to us from across the centuries—love your enemies."

Not least of what he contributed to the civil rights movement was his charisma as a speaker. He gave the movement a voice of moral authority around which people could unite. Winfield is quite good in catching the rhythm of King's oratory, the oral poetry of a black preacher who relates to his listeners in the interplay of call and response.

The human frailty of King is also depicted. He was often afraid for his own well-being and that of his family—with good reason, having been stoned and beaten, arrested more than 120 times, having had his home bombed. He was the victim of smear campaigns initiated not only by racists but by the FBI who feared his growing power among blacks and his condemnation of the war in Vietnam.

IN "KING," director-writer Abby Mann provides us with a vantage point from which to reflect upon the recent past and how much we have changed as a people in the short time since then. Although we may not yet have achieved King's dream of racial harmony, segregation is as legally

dead as is slavery. "Roots" was an important national experience that helped promote racial understanding. It is even more important that "King" be shared by a national audience because it is more immediate to the still unfinished history of equal rights in our democratic society.

There were many who contributed to change the heart of America on the issue of racial justice. Ordinary people and the famous joined in protest and demonstration against segregation laws with King as their recognized spokesman. This tribute to him does not diminish, rather it enhances, the role of all those who participated in the great stirring of the American conscience on civil rights.

tv films

FREEBIE AND THE BEAN (1974) (ABC, Friday, Feb. 10): Richard Rush's tasteless effort at San Francisco cop humor, exploiting violence, prejudice, dirty talk and weird sex amid the comic car chases. The talents of James Caan, Alan Arkin and Valerie Harper are lost in the vulgarity. Not recommended.

FAREWELL MY LOVELY (1975) (NBC, Saturday, Feb. 11): The empty-umpth film about Raymond Chandler's legendary private eye, Philip Marlowe, this time a remake of the 1945 "Murder My Sweet," with Robert Mitchum and Charlotte Rampling doing the Dick Powell and Claire Trevor parts. It's very stylish, and Mitchum, exuding world-weariness, seems just right as the detective whose experience has made him both cynical and understanding. The mood is authentic. Satisfactory for adults.

GATOR (1976) (CBS, Sunday, Feb. 12): Burt Reynolds' somewhat disastrous first effort at directing, starring himself as an agent investigating corruption in a southern county, and ranging unpredictably from comedy to melodrama to soap opera. Strictly for diehard Reynolds fans.

TWILIGHT'S LAST GLEAMING (1976) (CBS, Tuesday, Feb. 14): Robert Aldrich's souped-up doomsday terrorist movie in which Burt Lancaster and Paul Winfield seize a missile silo and threaten to push the button if the American president (Charles Durning) doesn't offer himself as a hostage. Their motive, unfortunately, takes an hour to explain in endless rhetorical dialogue, and by the time they get to the action, you should be safely asleep. Not recommended.

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viewing with arnold

Only one laugh in 94 minutes

BY JAMES W. ARNOLD

I laughed once during all 94 minutes of Mel Brooks' new comedy, "High Anxiety," which may be some sort of record even for this perennial non-fan. It was also obvious, though, that even Brooks diehards were rolling on the carpet less often than usual.

It's not that I hate Brooks, or perceive him as a mortal danger to Western civilization. He is, after all, Anne Bancroft's husband, and once wrote outstanding material in TV's tender years for Sid Caesar and Imogene Coca. It's just that I don't think his films (with one exception: "The Twelve Chairs") are very funny. Clearly, this is an eccentric opinion, since "Blazing Saddles" and "Young Frankenstein" (neither of which featured Brooks as a performer) are among the top box-office hits of all time.

But then a lot of movies make money and don't delight the critics, films ranging from Disney and Clint Eastwood epics to skin and horror flicks. If public taste were a sure guide, the best food would be a Big Mac, and "Laverne and Shirley" could be cast in bronze for the Hall of Fame.



BROOKS MAKES his living in cinema exclusively off parody ("Anxiety" is mostly a spoof of several Hitchcock suspense classics), which means that he relates to old movies pretty much as Rich Little relates to movie stars. Why is imitation funny? Partly it is our childlike delight in recognizing the original. Yet that is almost never enough. Thus, impressionist Little creates ingenious comic routines involving his characters.

Almost inevitably, there is an element of putdown, as characteristic peculiarities are exaggerated to the level of the ludicrous. The tone can be affectionate, or sometimes satiric, making a social or moral point (like the many recent spoofs of Nixon).

The basic flaw in Brooks, I believe, is that while he succeeds on the recognition level, he has trouble making it funny. His imagination is often juvenile, so that the situation comes out like a high school skit or something by the Mighty Carson Art Players, or, at worst, sinks to burlesque-style bathroom humor. (He was really better off on TV, where content restrictions forced him to find more intelligent comic solutions).

He also tends to free association or off-the-wall stuff, e.g., a psychiatrist suggests to his patient that he must "fight" his problem, so the patient begins boxing with the shrink, and it goes on for five minutes. The Marx Brothers were great at

director Blake Edwards) make Inspector Clouseau funny even when the material is a bit raunchy. In fact, Clouseau is funny even if we've never seen a movie with a know-it-all French detective. Woody Allen uses parody to comment on modern mores and hangups. Brooks seldom reaches that far. It seems beyond his capacity.

The closest he gets in "Anxiety" is in some easy digs at the psychiatric profession, e.g., at a convention the platform is lined with huge portraits of the giants of psychoanalysis, from Freud and Jung to Joyce Brothers.

"Anxiety" essentially follows Hitchcock's "Spellbound" (1945), mixed in with some of "Vertigo" (1958), "Psycho" (1960) and "The Birds" (1963). For the

full effect, you need to know the originals.

Brooks himself plays the lead as a famous psychiatrist, afflicted with a fear of heights, who comes to take charge of a lush California sanitarium. A couple of baddies (Cloris Leachman and Harvey Korman, hamming outrageously to the apparent delight of their fellow performers) try to get rid of him to protect their racket of bilking rich patients who are really healthy.

Madeline Kahn plays the classic Hitchcock blonde who helps Brooks foil the plot and rescue her father. It's all an excuse to replay famous scenes, like the "Psycho" shower, murder, the attack from "The Birds" (typically, Brooks is pelted endlessly by pigeon droppings) and even the photo-developing sequence from Antonioni's "Blow-Up."

WE NOTICE them, and a ton of jokes on directorial technique (tracking cameras that crash into windows and walls) but without much real laughter. Sometimes the humor is kinky and sick (Cloris and Harvey have a sado-masochistic thing going), sometimes just silly (Korman zinging rubber bands at a patient to convince him he feels pain). Occasionally it works, as when Brooks somewhat irrelevantly launches into a Sinatra imitation (I laughed), but in general, there is probably more real humor in the original Hitchcocks. Final note: although visual and slapstick, "Anxiety" is definitely not a movie for kids under 16, which is ideally the audience Brooks ought to work for. [Rating—A-4: unobjectionable for adults with reservations]

Pianist will appear at Marian Feb. 26

An unusual program of piano music will be presented by Richard Collins at Marian College on Sunday, Feb. 26, at 3 p.m. His program will feature the four ballads and 24 preludes of Chopin.

Currently artist-in-residence at Brenau College in Gainesville, Ga., Collins is presently on a 70-date college and university recital tour from coast to coast.

A graduate of The Juilliard School in New York, Collins

received his doctorate in performance from the University of Michigan. He was also the winner of a Fulbright grant for piano study with Pietro Scarpini in Florence.

He has performed extensively in Europe, and has appeared in recital on radio and television in this country.

Tickets, available at the door for the Feb. 26 concert in the Marian Auditorium, are \$2 for adults and \$1 for students of any age.



RICHARD COLLINS

Sunday Lenten Schedule St. Anthony Church

379 N. Warman Avenue

February 12 — Stations of the Cross — 2 p.m.
19 — Close of Forty Hours' 26 — Penance Service — 2 p.m.

March 5 — Anointing Mass — 11 a.m.
Stations of the Cross — 2 p.m.
12 — Vespers
19 — Penance Service — 2 p.m.

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Is Jesus' Last Supper prayer being realized now?

By Father John B. Sheerin

The theme of Christian unity ran like a golden thread through the Second Vatican Council, but it originated in the beginnings of Christianity. At the Last Supper, Jesus prayed for a unity among His disciples and their successors so close and intimate that the world would see it as a sign that His mission was from God.

That unity was jolted when Eastern Christians broke off relations with Christians in the West. The disunity was heightened by personal and administrative abuses in the Church that paved the way for the Protestant Reformation in the 16th century.

Since Pope John and Vatican II, the ecumenical movement for the promotion of Christian unity is making undramatic but substantial progress. After 12 years of dialogue meetings between Anglican and Roman Catholic representatives, their summary report (Dec. 28, 1977) declared that they now share "so profound an agreement on the level of faith that these churches are in fact sister churches."

Christian disunity is agony for devout Christians, a scandal to the world and an obstruction to preaching Christ's Gospel. Vatican II's Decree on Ecumenism therefore exhorts "all the Catholic faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism" (I, 4). This concern for restoring Christian unity involves Catholic laity and clergy alike in a greater fidelity to the Gospel and the person of Christ. Just as the Church, as a

human institution, needs continual reformation (II, 6), so also do its members need a new sense of dedication, a daily conversion of heart and a readiness to serve their brethren.

SOME CATHOLICS, however, are tempted to feel that involvement in the

of our separated brethren, their history, their spiritual and liturgical life, their religious psychology and cultural background" (II, 9). In this area, books are helpful, but Father Yves Congar, the veteran ecumenist, points out that personal contacts are indispensable.

At Vatican II, Bishop Emil Joseph de

Bishop De Smedt suggested that for purposes of dialogue we should know what other Christians believe, what they think we believe, what they think is missing from our belief. He probably had theologians in mind, but I feel his suggestions can also be helpful to non-theologians in ecumenical discussions in the kitchen or the living room.

Sometimes we fear contact with Protestants in dialogue or ecumenical services due to a nervousness about encountering the unfamiliar. A certain amount of adventurousness is helpful on such occasions. Or it may be that we have a strong emotional attachment to our Catholic environment and feel reluctant to go some place where we would be uneasy or feel somehow disloyal or "tainted."

In such moments of hesitancy, it is well to meditate on Christ's concern about Christian disunity as expressed at the Last Supper. He wants us to promote unity among Christians. In spite of differences in doctrine or discipline between us and Protestants, the fact remains that the latter have been incorporated into Christ and as the decree on Ecumenism says, "they have a right to be called Christians and with good reason are accepted as brothers by the children of the Catholic Church" (I, 3).

Thank God that a man named John appeared in this century to help promote the ecumenical movement in order to undo the scandal of religious wars and bind up the wounds in the Body of Christ.

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"At the Last Supper, Jesus prayed for a unity among His disciples and their successors so close and intimate that the world would see it as a sign that His mission was from God"

ecumenical movement may lead them to compromise their Catholic beliefs, perhaps for the sake of a chummy togetherness that hides hard doctrines. But nothing is so foreign to the spirit of ecumenism as a sense of glossing over all differences as if they did not exist, thereby obscuring the purity of Catholic doctrine. The greater risk is in isolating ourselves from the company of other Christians, thus prolonging Christian disunity.

The Decree on Ecumenism recommends that even the well educated Catholic should acquire "a more adequate understanding of the respective doctrines

Smedt of Bruges, Belgium, said that an important element in successful dialogue is to speak a language that Protestants or Orthodox Christians can understand. Conversations between Christians often flounder on the rocks of a vocabulary that is almost incomprehensible to Protestants. I have in mind terms such as collegiality, venial sin, primacy of honor, substance and accident. Conversely, the Protestant in dialogue may have his kind of jargon, terms that sound strange to Catholic ears.

IT IS IMPORTANT to listen patiently to what the Protestant is saying.

Cardinal William Baum of Washington, center, discusses unity with other Christian leaders.



St. Charles Borromeo- correcting Reformation abuses that were wrecking the Church

By Father John J. Castelot

While reformation in the 16th century tore the Church asunder, a counter reformation tried to hold the Church together. Its proponents recognized the need for reform and worked heroically to correct the abuses which were wrecking the Church. One of the greatest of these men was St. Charles Borromeo. He was an aristocrat by birth, gifted, with many

Profile in history

important connections, including an uncle who became Pope Pius IV. Yet he remained humble, poor in spirit, dedicated to the Church and the people over whom he was given pastoral charge.

His father was Count Gilbert Borromeo and his mother, Margaret, was from the powerful Medici family. He was born in the family castle on Lake Maggiore on Oct. 2, 1538. At age 12 he became a cleric and received a rich Benedictine abbey as a gift. This was just the first of a long list of benefices and honors which would be heaped upon him.

But characteristically and as a portent of things to come, he reminded his father, that apart from necessary expenses, the revenues of the abbey belonged to the poor. His education was sound, deceptively so, since the speech

defect and a natural reserve gave the impression of dullness. As a student he lived a spartan existence and received the doctorate when he was 22.

Shortly thereafter, his uncle, newly elected Pope Pius IV, made him a cardinal and administrator of the See of Milan. However, much to Charles' chagrin, he did not allow him the freedom to do much administering or even to stay in Milan. He kept him at Rome and loaded him with many responsibilities and honors. He must have been a genius at organization, for he managed to discharge all his duties without frenzy, finding time for both physical and cultural recreation.

PIUS IV was eager to reconvene the Council of Trent. The council was bent on reform, and not all were eager for reform. Only the brilliance and untiring industry of Charles effected the reopening. During the two years of this final session he worked unceasingly to keep it from breaking up before its task was finished.

In 1563 he was ordained priest and bishop but still could not return to Milan. He had to see to the composition of the catechism of the Council of Trent and the reform of the liturgy. The results of Milan having had no bishop for 80 years were chaotic. Finally Charles was allowed to make a visitation and hold a provincial council, at which much prudent reform legislation was enacted in the spirit of Trent. His uncle's mortal illness recalled him to Rome, and Pius V begged him to

stay for a while, but finally he was free to go to his people and shepherd them.

As archbishop of such a prestigious See, he was entitled to a large household which he so controlled as to check any excess. The archbishop was most demanding on himself, living austere yet prudently. A large part of his income went to charity. Especially valuable household goods he sold for an enormous sum and turned over the proceeds to disadvantaged families. His prayer life was deep and constant, and his serenity of soul communicated itself to all with whom he came into contact.

Holiness and strength of character were essential for the formidable task which lay before him. His people were ignorant, ill instructed, and superstitious. Many priests were equally ignorant, hardly able to administer the sacraments. The monasteries were disorderly. But Charles was determined to set things right and worked indefatigably to do so, by personal visitations, provincial councils, diocesan synods, pastoral letters. His combination of gentleness and firmness coupled with his inspiring example enabled him to make amazing headway. He was particularly concerned with

children's instruction so he established the Confraternity of Christian Doctrine, with 740 schools, 3,000 teachers, and 40,000 pupils.

IN ALL OF this he had to fight stiff opposition from several quarters, both ecclesiastical and civil. Matters reached a head when a dissolute religious order paid one of its priest members 40 gold pieces to assassinate him. He was kneeling before the altar at night prayers in his private chapel when the shot was fired. The bullet hit him in the back and fell harmlessly to the floor, leaving just a bruise. He continued his exhausting round of work. One of his most important moves was the establishment of three seminaries in the archdiocese.

The Holy Year of 1575-1576 brought crowds of pilgrims to Milan and with them came the plague. The civil authorities all fled; Charles, his clergy and lay helpers stayed to work amid frightful conditions, with death everywhere. But he saw it through and somehow survived. In 1584 he fell ill, and after having made his annual retreat, returned to Milan, where he died at the age of 46 on Nov. 4.

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"St. Charles Borromeo Among the Apostles" by Orazio Borgianni

KNOW YOUR FAITH

Avery Dulles— quest for a credible Church

By William E. May

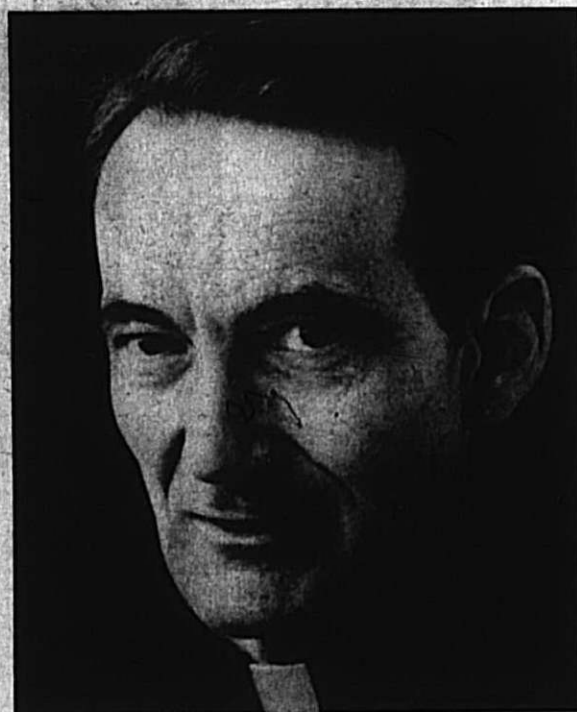
As an undergraduate at Harvard in the late 1930s, Avery Dulles was in many ways typical of his generation and social class. He was an intelligent, sophisticated, and amiable hedonist, convinced that God and religion were simply relics of a more superstitious, nonscientific age.

During his college years Dulles came, through a study of Plato and Aristotle and personal experience, to realize that there is an order of transcendent significance discernible in the universe and in human existence and that it is necessary

pendously important truths (which we can call "dogmas") about ourselves and about Himself, Dulles wants to make these precious truths meaningful and credible for those who are searching for them today. He is thus anxious to remove obstacles to belief and dialogue that are presented when these truths are taught in ways that are inappropriate, and, times, falsifiable in the light of contemporary historical and scientific evidence.

HIS CONCERN about this issue is reflected in many of his writings. Thus, for example, in "Apologetics and the Biblical Christ," Dulles called for a presentation of the Lord Jesus that is grounded on the solid work done by a generation of scholars and for avoiding an apologetics based on a naive and no longer believable interpretation of the biblical data.

The Second Vatican Council has had a great influence on Dulles and his thought, particularly in deepening his understanding of the mystery of the Church. With the council he believes that the one true Church of Jesus Christ "subsists in" the Roman Catholic Church but at the same time he seeks to show, with the council, that other Christian bodies truly merit the name "church" and that significant elements of sanctification and of truth are incarnated in them (cf. *Lumen Gentium*, par. 8 and *Models of the Church*). He has thus been a leader in the ecumenical movement, and through such works as *Revelation and the Quest for Unity*, *The*



Survival of Dogma, and *Models of the Church* has done much to foster understanding of the Roman Catholic Church among Protestants and of the Protestant Churches among Catholics.

It is only natural that a theologian as active as Dulles should at times elicit controversy. In his struggle to secure, and rightly so, a hearing for theologians within the Church Dulles has suggested that there are two magisteria within the Church, the hierarchical magisterium of the Pope and bishops, and the doctrinal or scientific magisterium of the theologians. I do not agree with him. I believe that his suggestion here is misleading and that in making it he has, in my judgment, minimized the role of Pope and bishops as genuine teachers and has tended to regard them too exclusively as administrators.

BUT A GROWING church must discuss and continue seeking better understanding. As theologians discuss, controversies will arise. Yet through such discussions, Christ continues to reveal Himself more fully.

Avery Dulles, in addition to being a theologian intent on making the Church credible to people today, is also an unusually hard-working, courteous, and friendly person, one whose whole demeanor radiates the gentleness and kindness of Christ.

Today, as in his undergraduate years at Harvard, Father Dulles is still intelligent and amiable, but he is far from a hedonist. Rather he is a man whose life is, in the title of the book in which he tells of his conversion, *A Testimonial to Grace*.

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Profile for today

to find something more secure than cultural mores if one wants to make sense of the human struggle for justice. One day he fell on his knees and recited, in faith, the Lord's Prayer, and eventually, with the help of divine grace, entered the Church and later the Society of Jesus.

During his life as a Jesuit student and teacher Dulles has sought constantly to deepen his faith, to come to an ever richer understanding of it, and to help make it credible to men and women of the 20th century.

Precisely because he is convinced that the God manifested in Jesus Christ and proclaimed by His Church is a living and loving Being who has revealed to us stu-

Council of Trent-21 years hammering out reform

By Father Alfred McBride, O.Praem.

It is fashionable among some Catholics today to dismiss the Council of Trent with a shrug or a glare, if not outright hostility. The adjective, "Tridentine," is associated in their minds with ecclesiastical backwardness. How odd this is when one looks at the real story of Trent itself. Opening a quarter century after Luther started the Reformation, Trent continued for 21 years to hammer out so successful a series of reforms that it dwarfs any other council (save, possibly Vatican II) in its boldness, breadth of interests and powerful resolve.

Trent established directions for: discipline; liturgy; catechetics; doctrine. Take a brief look at each of these areas.

— **Discipline.** Trent abolished the evil of bishops and abbots acting as absentee landlords, in which they took the income from a diocese or abbey, but lived elsewhere and let subordinates care for the people. The council struck out at the strange policy of "delayed consecration" in which, for example, a 14-year-old boy could be appointed bishop, though his consecration could not happen until he

was 24. Meanwhile, he could collect the salary — and, could change his mind at 24, marry, and have a sizeable accrued income from the last 10 years.

Trent also put discipline into the seminaries both for the prayer life and personal growth of the candidates, as well as in the matter of an organized course of studies.

— **LITURGY.** The Council outlined an Order for the Mass that named the rubrics, texts and behavior expected at liturgy. In so doing, Trent salvaged worship from the chaotic results of the excesses of individual local rituals and subjective tastes gone amok. In dogmatic understanding, Trent insisted on seeing the Mass as an experience of the saving work of Christ through His sacrifice of the cross. This was to counter those who saw the Mass only as familial gathering and base for community development. Trent also urged high quality preaching from the clergy and frequent Communion (i.e., on Sunday) on the part of the people.

— **Catechetics.** The Fathers of Trent produced the Roman Catechism, a

model to this day of catechesis based on biblical content and style. It followed the outline of creed, cult, code. Creed stated God's loving and saving work for man. Cult — liturgy — celebrated the experience of that salvation. Code told of the loving response of the people to the saving love of the Lord. This enlightened view of catechesis is substantially the goal of today's religious education.

— **Doctrine.** Given the fact that 23 bishops and 28 theologians at Trent belonged to the Dominican Order, it is not surprising that the approach of Thomas Aquinas dominated the theological expression of the council. Thus the Thomistic sequence of doctrine and its clarity of statement prevailed and dispelled much of the muddy thinking (and non-thought) of the day. The doctrinal statements of Trent were responses to the Lutheran challenges of faith, Bible and Eucharist.

WHILE ADMITTING the value of faith in the original experience of salvation (justification), Trent also insisted on good works as central to the life-long drama of salvation. Agreeing as well to the primordial value of Scripture, Trent

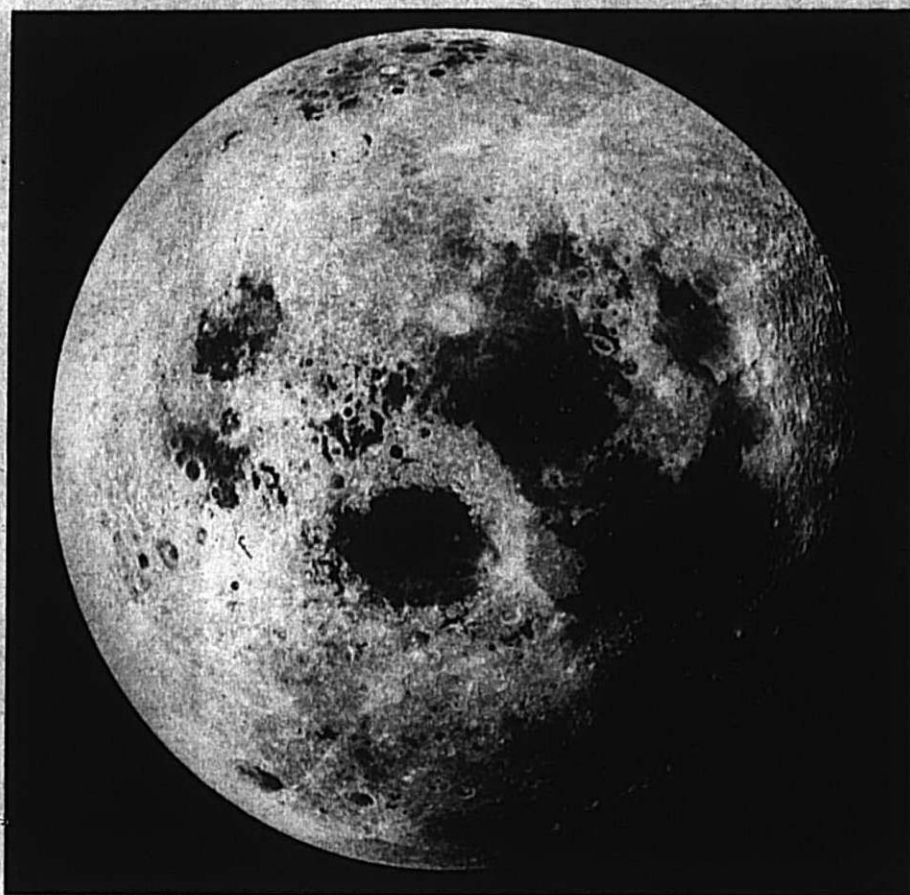
also insisted on the role of Church authority in the matter of interpretation of the meaning of the Bible. Conceding the uniqueness of the one sacrifice of Christ at Calvary, Trent also stood for the sacramental re-presentation and experience of that sacrifice in every Mass. In addition, Trent reiterated the doctrine of Real Presence against those who would make Eucharist a purely subjective faith matter.

Today's ecumenical discussions are clearing up many of the misunderstandings developed during the Reformation. But there are still unresolved doctrinal issues. The gulf opened by 400 years will not be healed in a day.

Trent was an astonishing and remarkable achievement in Church life. Perhaps indeed it was eventually misused by some in succeeding times. Still there is no warrant for the mindless and witless contemporary scorn heaped on it by some factions in today's Church. The abuse of Trent's heritage may deserve rejection, but not the original achievement itself. Trent stood for Gospel faith and Catholic tradition. We will be lucky to do as well.

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Original sin in today's world



By Father Joseph M. Champlin

Students at the North American College in Rome have a commendable noon meal tradition. The prayer leader each day before grace introduces guests and the seminarians respond with a warm round of applause. Surprised visitors, in reaction, blush or smile, or shift uncomfortably and sometimes even shed a few tears.

Later on, if someone has a birthday, the singing of "Happy Birthday" starts at one table, then immediately spreads throughout the spacious, attractive hall. All interrupt their eating, join in the song, look to see who is the honored one, and vigorously applaud at the conclusion. The "victim" blushes or smiles or shifts uncomfortably. However, I never saw any tears flowing down a student's cheek.

Our reaction to applause and plaudits from others can tell us something about our own self-image, about how we look at ourselves.

IF I REALLY consider myself not very valuable, if deep down I judge myself to be worthless or at least not terribly good and certainly not special, then the praise or love of others for me triggers awkward feelings within.

"Why are they doing or saying this?" or "If they only knew the real story, the real me beneath the surface" are frequent spoken or unspoken responses to compliments and honors.

The general concept and ordinary teaching of original sin has shifted in recent years, but Vatican II documents

and the revised baptism ritual still speaks about a disorder inside of us.

"The Church in the Modern World," for instance, states that what revelation makes known to us (the fall or sin at the start of history), is confirmed by our own experience.

"For when man looks into his own heart he finds that he is drawn towards what is wrong and sunk in many evils which cannot come from his good creator . . . He has broken the right order that should reign within himself as well as between himself and other men and all creatures."

"MAN THEREFORE is divided in himself . . . The whole life of man, both individual and social, shows itself to be a struggle, and a dramatic one, between good and evil, light and darkness. Man has been wounded by sin." (Paragraphs 13-14).

Moreover, the baptismal liturgy, in its exorcism prayer, asks that those receiving the sacrament may be set free from original sin, rescued from the power of darkness and strengthened to fight the devil in all his cunning.

A young priest friend of mine believes original sin or at least a major effect of original sin is the tendency within us to downgrade ourselves, to carry around poor self-images, to overlook the good and concentrate on the bad aspects of our lives.

I find myself quite sympathetic to his view. It seems to me there is a universal tendency among people to find the flaw in their lives, to point out the one mistake and to ignore the nine successes.

For example, ask this personal question: To credit yourself with a virtue or good point, must that characteristic always be and have been there? To burden yourself with a fault or a weak point, must that trait have occurred only once?

DOES ONE incident of impatience make you an impatient person? One selfish act, a selfish individual?

This mysterious, inner inclination to be down on ourselves leads to that often hidden poor self-image. We, in turn as a

consequence feel awkward and uncomfortable when others instead recognize a nobleness and goodness which prompts them to love and praise us.

Lent is a time for pondering our sinfulness and for believing in the grace of Christ which can lift us beyond this weakness within. It also would be a fine opportunity to discuss with our own family and others in the wider Christian family their understanding of original sin today.

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Discussion questions

1. Where and when did the theme of Christian unity originate?
2. When did Christianity experience disunity? What effect do we feel today from this disunity?
3. What is being done to unify the Christian world?
4. Why should we be concerned about Christian unification? Discuss.
5. What is the difference between reaching understanding and compromise? Discuss.
6. Why should we attempt to understand the beliefs of other Christians? How should we go about acquiring this knowledge?
7. As an individual, what do you feel your responsibility is toward the ecumenical movement? Discuss.
8. When was the Council of Trent held? What did this council accomplish? Why was the Council of Trent called?
10. What did the Council of Trent stand for? How did it affect Catholicism?
11. What was St. Charles Borromeo's background? What marked him as unusual?
12. What part did St. Charles take in

the Council of Trent? Name two other valuable contributions St. Charles made to the Church.

13. In examining St. Charles' life, what do you feel you can learn from it? Can any of this be applied to your own life? Discuss.

14. Father Avery Dulles, S.J., is one of our most distinguished living theologians. What was his background?

15. Why do we need people in today's Church who have inquiring minds? Discuss.

16. Name some of the contributions Father Dulles has made to the Church.

17. Father Dulles' book, *Models of the Church*, is a recommended reading. If you belong to a parish discussion group, this book contains excellent material for discussion.

18. Discuss this statement: "If I really consider myself not very valuable, if deep down I judge myself to be worthless or at least not terribly good and certainly not special, then the praise or love of others for me triggers awkward feelings within."

19. Discuss the meaning of original sin.

KNOW YOUR FAITH