

# CRITERION

VOL. XVI, NO. 20

INDIANAPOLIS, INDIANA

FEBRUARY 18, 1977

## Letters to the Editor

Horn comments on Vatican document

the Editor:

### Report from the Chancery

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published the third

Week's News in Brief

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## LIVING THE QUESTIONS

### Penance reconciles sinners with the C

BY FR. THOMAS C. WIDNER

Last week I stated that Monika Hellwig in her book *The Meaning of the Sacraments* discusses two important developments in the history of the Sacrament of Penance. The first was that penance in the early Church was considered only as a once-in-a-lifetime event. The second is that frequent repetition of the sacrament came into being through the practice of Celtic missionary monks to the beginning of the Middle Ages.

believe, is not that people are unwilling to seek God's forgiveness, but that they are totally confused by mercy.

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### Names

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### THE TACKER

Yes, Virginia

BY FRED W. FRIES

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## Report from the Chancery

A record of activities in Archdiocesan agencies published the third Friday of each month.

**CHANCERY OFFICE**—Archbishop Biskup and Father Mike Welch, Archdiocesan Vocation Director, attended the annual Bishop/Vocation Directors Meeting at St. Meinrad Seminary Jan. 31-Feb. 2. Three abbots, eight archbishops and bishops, and 16 vocation directors were in attendance. . . . Indiana Catholic Conference board met at Fatima Retreat House on Feb. 3. . . . Bishops of the state met with the major superiors of Religious women Feb. 9-10, also at Fatima.

**CATHOLIC CHARITIES**—The appeal will be held on May 15. This year it will explore ways to increase opportunities for involvement in the social ministry of the Church. Several possibilities are under consideration for making the Appeal a commitment of time and volunteer service as well as financial pledge. Archdiocesan Social Ministries—Shirley Ramsey has been employed on a part-time basis to co-ordinate the pre-Cana program in Indianapolis. The next program in Indianapolis is scheduled for March 13. . . . Sister Clarita, S.P., has offered her service as the resource person to organize the legislative information received from the Center on Law and Poverty. Any questions should be directed to her between 1 p.m. and 4 p.m., Monday through Friday. . . . The telephone counselors for the St. Vincent de Paul Hotline (832-6760) established by Social Ministries will be coordinated by Tom Sadowski, president of St. Monica's Conference. New volunteers will be recruited for a February training program. A six-session Ozanan school is planned for April and May for all Vincentians. . . . Social Ministries in Terre Haute assisted 20 burned out families (99 people) through its clothing closet and food pantry in the month of January. . . . Social Ministries will convene, train and supervise married couples to counsel with teen-aged marriages as part of the Archdiocesan teen-age marriage policy. . . . Volunteer recruitment meeting of Project Indoploy is scheduled for Feb. 10, 7:30 p.m. at Immaculate Heart of Mary parish auditorium, Indianapolis. Volunteers desperately needed. . . . Seminar for Volunteers interested in English training is scheduled for Feb. 18, at 10 a.m. at St. Vincent's Hospital basement auditorium. For more information call Sue Lay at 834-1913. (New Albany seminar not scheduled as yet. Terre Haute had to be rescheduled due to weather.) . . . Catholic Social Services—Training for Foster Parents has been completed. Six families have been trained. . . . A Marriage and Family Counseling branch office has recently been opened at St. Luke's parish, Indianapolis. . . . Social Services is also working on a Staff Development Program on Moral Issues as they relate to counseling practices. This program will begin in the spring and will involve all Catholic Charities Agencies. . . . A conference on Alcohol and Substance Abuse for clergymen is being offered on March 31. Other sponsors: Church Federation, Community Addiction Services Agency, Fairbanks Hospital, Jewish Family and Children Services. . . . William Julian has been elected to the Board. Officers are: Carl Henn, President; George Maley, 1st V.P.; Robert Cook, 2nd V.P.; Henry Engel, Treasurer; Eileen Christ, Secretary. . . . St. Elizabeth's Home—The agency served more than 159 maternity cases in 1976. For residential cases it provided 7,690 days of care. Seventy-one adoptive placements were made. The TLC (Tender Loving Care) homes provided 2,683 days of care for 135 infants. Finances: St. Elizabeth's was able to waive residential fees in the area of \$27,000 and bad debts in excess of \$10,000 plus some additional infant-waived fees. In all, between \$40,000 and \$50,000 of free care was provided by the home. . . . St. Mary's Child Center—Some statistics on 1976: Applications—228 children; Remedial programs—36 children; Self discovery—23 children; School visits—103 children and 79 visits; Family therapy—34 families and 222 sessions.

**OFFICE OF CATHOLIC EDUCATION**—The budget has been submitted to the budget review committee of the archdiocesan board and has been recommended to the archdiocesan board for action at the Feb. 15th meeting. Subsequent to board action, the approved budget will be submitted to the Archbishop for ratification and funding. For the first time, the OCE budget has been developed from goals and objectives. Should full funding not be available, it will be easy to identify those items which will not be accomplished during 1977-78 due to lack of funds. . . . The Sisters of Providence, St. Benedict and St. Francis have requested an increase for the stipend for women Religious serving in the Archdiocese. The Archbishop will ask the Archdiocesan Board of Education to act on (Continued on Page 5)



## Plan to treat new Rite of Reconciliation

Two Indianapolis parishes this week announced plans for Lenten programs in conjunction with the new Rite of Reconciliation.

St. Andrew parish will consider the rite in a series of homilies at the Sunday Masses beginning Feb. 28 with a follow-up on Tuesday afternoons and evenings.

The series will include an introduction to the rite, a history of the sacrament, plus talks on conversion, sin, and a role playing session. On Tuesday, March 8, a special workshop will be held at 7:30 p.m. sponsored by the Office of Religious Education.

**ST. LUKE PARISH** is offering a series on Wednesday evenings on the general topic "Healing." Among guest speakers will be: Rev. Keith Hoseney, director of Pope John XXIII Center, Hartford City (Feb. 23, March 2, March 16); Rev. George Knab, O.M.I., chaplain at Indiana University Hospital (March 9); Rev. Bernard Head, chairman of the theology department at Marian College (March 23); Rev. John Gillman, associate pastor of Little Flower parish (March 30).

A special parish penance service will then be offered on Wednesday, April 6. All talks begin at 7:30 p.m.

The public is invited to both series.

## New Activities Center opened at St. Luke's

A new Activities Center was recently dedicated at St. Luke parish, Indianapolis.

The new building, which is attached to the present school and extends to the north, is finished in Indiana limestone, matching the present parish structures. It was designed by Everett Brown, Indianapolis architect, and the building contract was handled by the Brekral Corporation.

**THE NEW FACILITY**, one of the most complete in the Archdiocese, includes a main auditorium which accommodates a full-size basketball court (with remote-controlled electric scoreboard) and two practice courts and is adaptable for religious services on special occasions.

The auditorium also features a fully-equipped stage, complete with curtains and drops for theatrical productions.

**ALSO ON THE LOWER level** are offices, lavatories and boys' and girls' dressing rooms. On the second floor are a lounge with kitchen facilities and a smaller meeting room.

David Schnieders is the Activities Center manager.

Funds for the new construction were raised in a special campaign directed by Leonard Pietrowski. Father Paul Courtney is St. Luke's pastor, and Father Patrick Kelly is associate pastor.

## Social Ministries moving to new site

Archdiocesan Social Ministries is moving out of the Old Sacred Heart School building on South Meridian St. into the former Holy Trinity Convent at 950 N. Holmes Ave. The move, which was underway this past week, was dictated by weather damage and continued deterioration in the South Meridian St. property. Social Ministries was the only occupant of the building. Archdiocesan authorities put the property up for sale more than a year ago, but have not been able to locate a buyer.

# THE CRITERION

## Gary teachers decide against unionization

**CHICAGO**—By a 250 to 172 margin, Gary diocesan lay teachers have decided not to unionize, ending for the time being a 16-month organizing campaign by the Lay Federation of Teachers.

The National Labor Relations Board (NLRB) here counted the ballots Feb. 11, nearly four months after a U.S. district court impounded the voting boxes and temporarily suspended the labor board's authority in the case.

The Gary diocese, which had challenged in court NLRB jurisdiction over the Catholic schools, interpreted the vote as an endorsement of its position. "I think it indicates that our teachers see the wisdom of non-interference by the government in our schools," said Msgr. John Morales, chancellor of the Gary diocese.

**ROBERT MADSEN**, president of the defeated LFT, cried foul, saying the union's executive board would take up with the general membership the issue of alleged irregularities in the election, and then decide whether or not to file a complaint with the NLRB.

Still at issue in Gary is the possible Church-state entanglement arising from the NLRB's role in deciding unfair labor practice charges lodged by Madsen against the diocese. Among other things, the former history teacher complains that the diocese attempted to induce teachers to cease union activities, and fired him for his organizing efforts.

Recently, the U.S. Court of Appeals for the Seventh Circuit here overturned a lower court decision stopping the NLRB from counting the ballots and proceeding with the unfair labor practice hearing.

The court ruled that the U.S. District Court in Hammond, Ind., moved out of turn by granting the diocese's request for a temporary restraining order against the NLRB before the board's administrative procedures in the case had been exhausted.

Now the Gary diocese has asked the appeals court to reverse itself. William Ball, an attorney representing the Gary diocese, said that if the appeals court declines, the diocese will ask the U.S. Supreme Court to decide whether the appeals court violated the diocese's right of access to the courts.

**MEANWHILE**, the Gary diocese has invited the lay teachers to form what the LFT terms a "company union."

"We hope they (the teachers) will somehow form their own community of faith," Father Morales said. "Call it a union, call it a federation, but in this day and age, given the prominent role of the lay teacher in our schools, a community of lay teachers formed for the purposes of collective bargaining is necessary. But it has to be a faith community."

According to Madsen, the diocese offered to help the teachers form their own union if they would break from the LFT,

an affiliate of the 450,000-member American Federation of Teachers.

That offer, he said, and other alleged irregularities—threats of school closings, interrogation of teachers, dissemination of misinformation to the teachers and diocesan sponsorship of what Madsen called an anti-union group, concerned Lay Teachers—may have tainted the election. He said the union may complain to the NLRB.

Whatever the union decides, it seems that it will continue trying to gain a foothold in Gary diocesan schools. Madsen said that if all else fails, the LFT will definitely launch a representation campaign shortly after school opens next fall.

## Board OK's OCE budget

The 1977-78 budget totaling \$391,356 was approved by the Archdiocesan board of education for the Office of Catholic Education (OCE) at the board's regular meeting this past week.

The budget represents an increase of more than \$115,000 in the subsidy to be requested from the Archdiocese over last year's budget. An operational increase of about 10.7% is included. Personnel costs, salaries, and related benefits, however, account for the greatest part of the budget hike. The budget will now be submitted to Archbishop Biskup for his ratification.

**FOR THE FIRST TIME**, according to Father Gerald Gettelfinger, superintendent, the budget is directly bound to goals and objectives established by his staff. It is based on time necessary to meet these goals and objectives figured at a fixed dollar-per-hour rate.

Father Gettelfinger pointed out in a staff memorandum that "should there be need to decrease the budget, goals and objectives will necessarily be altered. Whereas in the past, decreases were absorbed without changing expectations of the school and religious education people in the Archdiocese, we can now indicate those things in advance that the Office can or cannot do, depending on the action of the board and subsequent action of the Archbishop."

## Back on the air

The Radio Rosary is returning to the Indianapolis area on Ash Wednesday, Feb. 23. It will be broadcast each day at 5 p.m. over Station WNTS. On Sundays the program will be expanded to a full half-hour.

Sponsoring the program are the Ladies for Mary's Rosary, a non-profit organization working to promote devotion to the Blessed Mother. The program was successfully launched in Cincinnati three years ago, and depends for its support on listener response.

## LENTEN LETTER

My dear Family in Christ:

Beginning this week, we embrace the forty days of Lent, exposing ourselves to the entire mystery of what God has done for us in Christ. Lent is less a season of sorrow than one of contrasts—sin and grace, darkness and light, death and life, austerity and joy.

As the season marked by austerity and renunciation, we are challenged to make a sober reassessment of our Christian living. Sin retains a hold on us. No one can claim to be a finished Christian. We have frequently fallen short of God's plan for us, turning aside from our early love and have compromised our baptismal calling. Christ calls us to renunciation—a dying to sin and selfishness. This is far more difficult than the fasting from food or entertainment. Because we are a Church in need of purification, we must constantly pursue together repentance and renewal.

The austerity and sorrow of Lent are contrasted with joy. For Christians, sorrow is only one aspect of repentance. Our sorrow is tempered by the knowledge of God's loving forgiveness. As the gospel for Ash Wednesday proclaims, joy is as much a keynote of the Lenten season as austerity. It is the joy of those who know that while they are broken by sin, they can turn with confidence and trust to God to be healed, comforted, and restored to life.

This spirit is captured in particular in the revision of the Sacrament of Penance. Through gentle human signs and prayerful encounter, the Church celebrates in this Sacrament the victory of Christ over our sin. Our openness to the revised rite as well as our prayerful participation in it will give us the freedom with which Christ has made us free, and will enable us to offer our lives wholeheartedly to God and one another.

May God keep us faithful during Lent as we rededicate ourselves to being the Body of Christ, animated by the life of the risen Lord.

Devotedly yours in Christ,

*George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis

February 14, 1977

## LENT - 1977

### FAST AND ABSTINENCE REGULATIONS

**ASH WEDNESDAY**—February 23, 1977, is a day of Fast and Abstinence. **GOOD FRIDAY**—April 8, 1977, is a day of Fast and Abstinence.

**FRIDAYS OF LENT** are days of Abstinence.

**EASTER DUTY** is the obligation to receive Holy Communion between the First Sunday of Lent (February 27) and Trinity Sunday (June 5).

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

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

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



# Week's News in Brief

BY NC NEWS SERVICE

## Spanish King visits Pope

VATICAN CITY—Decades of cool relations between the Vatican and Spain were ceremoniously swept away here Feb. 10 as Spanish King Juan Carlos and Queen Sophia paid an official visit to Pope Paul VI. It was the first visit to the Pope by a Spanish head of state since King Alfonso XII visited Pius XI in 1923. Pope Paul told the 39-year-old monarch that he hoped "the tensions springing up recently out of very sad events (in Spain) would be overcome."

## Urges Rhodesian chrome ban

WASHINGTON—A U.S. ban on importing Rhodesian chrome would "strengthen the hand of the United States and others who are trying to find a peaceful solution to the Rhodesian problem," Secretary of State Cyrus Vance told the Senate Foreign Relations Committee's subcommittee on Africa. Vance said the Carter Administration "fully supports" such a ban, which would put pressure on the "illegal, minority government" of Rhodesia to negotiate a peaceful settlement with the black majority there. U.S. Church groups, including the U.S. Catholic Conference, have lobbied for repeal of the Byrd Amendment.

## Warns university officials

NEW ORLEANS—Archbishop William D. Borders of Baltimore urged Catholic college and university officials meeting here to avoid compromises that would lose the Catholic identity of their institutions for the sake of governmental and corporate funding. The archbishop addressed the annual meeting of the College and University Department of the National Catholic Educational Association (NCEA) held Feb. 9-10.

## Czech Reds sentence priest

VATICAN CITY—Vatican Radio reported here Feb. 8 that a Salesian priest in Czechoslovakia has been sentenced to two years in prison for urging students to listen to Vatican Radio broadcasts and for carrying out an active youth ministry. Father Stefan Javorsky, 52, recently lost an appeal on an earlier court ruling which condemned him to 13 months in prison and suspension from priestly functions for two years. He now must undergo two years in the "re-education section" of a Czechoslovakian prison.

## Observe quake anniversary

GUATEMALA CITY—An ecumenical service at the Catholic cathedral here and a nationwide "minute of silence" marked the first anniversary of the Guatemalan earthquake that killed thousands of people. Every activity in the nation came to a stop in midafternoon Feb. 4 as Guatemalans prayed in silence for the victims of the quake. The quake killed 23,000 people, injured another 70,000, and destroyed 250,000 homes.

## Arms bill tops \$371 billion

WASHINGTON—The nations of the world spent \$371.26 billion on arms in 1975, according to a government report. This was fairly close to the amount reported spent in 1974. But it marked a large increase over a 10-year period beginning in 1966. That year, arms expenditures came to \$183.99 billion. Even allowing for inflation during that period, arms expenditures rose from the equivalent of \$278.98 billion in "constant 1974 dollars" in 1966 to \$399.76 in "constant 1974 dollars" in 1975.

## Sues hospital in abortion firing

NORTH MIAMI BEACH, Fla.—In what is believed to be the first case of its kind in this state, an operating room technician is suing a hospital, charging she was fired after she said she would not continue assisting at abortions. The suit, filed in Dade Circuit Court, charges that the plaintiff, Valerie Smith, was denied rights guaranteed by state and federal statutes, which provide that no one who has stated moral and religious objection to participating in abortions can be required to do so.

## Horsepower saves gas for bishop

SANTA MARIA, Brazil — Bishop Jose Ivo Lorscheiter of Santa Maria has said he is leaving his car in the garage and riding a horse to visit his 42 parishes in this southern diocese of 500,000 Catholics.

"We must adjust to realities," he said.

THE BRAZILIAN government has decreed gasoline rationing to combat a daily consumption of 900,000 barrels. The domestic production is only 175,000 barrels a day, and oil imports are taking some \$5 billion a year out of Brazil's export earnings.

"Riding a horse is not new to us," Bishop Lorscheiter said. His state of Rio Grande do Sul is "gaucha" or cowboy country. He is 49 years old and sees little difficulty in riding through the 11,580 square miles of his diocese.

HE WILL STILL USE some gasoline in flying to Rio de Janeiro for frequent meetings at the headquarters of the Brazilian Bishops' Conference, of which he is secretary general.

In a similar conservation move Mayor Waldirio Priso of Ribeirao Pires in Sao Paulo state recently stored all the trash-collection trucks and turned to carts hauled by burros to gather trash from the city's 28,000 inhabitants. He also sold the 43 vehicles used by other city agencies.

Twenty years ago, ground was broken and construction got underway for the new St. Martin's Church in Siberia.



ATTENTION, PHOTO BUGS—March entries are now being received for the monthly amateur photo contest sponsored by the Criterion. Since March is Vocations Month, the general topic is "Priests and Religious." Entries should be black and white 5x7 or 8x10 glossy prints. The above picture is one of the runners-up in the February competition on "Catholic Schools." The photograph was submitted by Jo Hayden of St. Vincent de Paul parish, Bedford.



PRE-LENTEN DANCE AND BENEFIT—The committee in charge of arrangements for the Dance and Benefit for All Saints School, Indianapolis, includes, front row, Mary Perkins, left, Holy Trinity, and Emily Utterback, St. Joseph; standing are Bernice Doyle, Assumption, left, and Sharon Coley, St. Anthony. Doris Sparks from Assumption parish is also on the committee. The event is Saturday, Feb. 19, from 9 p.m. to 12 midnight at Holy Trinity parish hall.

## In capsule form . .

For the first time in its history, the Vatican Post Office will issue postcards with postage prepaid . . . The Catholic Press Association has received a grant from the Lilly Endowment, Inc., for a national study of the Catholic reading audience to be conducted by the Gallup Poll, Princeton, N.J. . . . Recent declines in Mass attendance among Catholics of Manhattan's East Side stemmed from rejecting of the Church's beliefs rather than its moral teachings, according to a survey by New York archdiocesan officials. The survey showed those most likely to leave the Church are the young, those who have been divorced, and the highly educated.

## Names . .

Father John P. Egan of St. Boniface parish, Jersey City, N.J., in his most recent letter to the IRS, said he does not intend to file a federal tax return in protest against government expenditures for armaments and the support of certain foreign governments. Cardinal Vicente Enrique y Tarancón of Madrid has appealed for an end to the recent rightist-leftist violence that has marred Spanish attempts at democratization. "We call on all to join our prayers and commitment toward achieving peace and unity among all Spanish citizens," the cardinal said.

Pope Paul VI energetically urged young people on Feb. 9 to get out their backpacks and hit the road to rediscover a sense of religion and a feeling for God. "Man's soul must be open to beauty, to wonder and to the beings of the universe."

CLINTON  
† BERTHA WHITWORTH, 58, Sacred Heart, Feb. 7. Mother of Carl Whitworth, Jr., of Manitowish, Ind., and David R. Whitworth, Jr., of East Gary, Ind.

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MICHAEL J. FOX  
D. BRUCE FOX  
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Indianapolis, Ind. 46205

## Remember them in your prayers

INDIANAPOLIS  
† JOHN M. BRENNAN, 63, Marion County Home Chapel, Feb. 10. Brother of Emmett Brennan.

† ANN C. HEGARTY, 69, Holy Spirit, Feb. 11. Sister of Mary Carr and Margaret Mellens.

† LILLIAN M. MILLER, St. Andrew, Feb. 11. Cousin of Lillian Tubbs.

† NANCY E. CROWE, 23, St. Lawrence, Feb. 12. Daughter of James D. and Betsy F. Crowe; sister of William E. Crowe.

† LAURA K. NEU, 95, Sacred Heart, Feb. 12. Sister of Ida Messick.

† WILLIAM A. SHEWMAN, 33,

Feb. 11. No immediate survivors.

† WILBUR L. COGSWELL, 59, St. Mary, Feb. 14. Husband of Ethella; father of Terrence L. and Richard L. Cogswell, both of New Albany; son of Millard L. Cogswell of New Albany; brother of Robert L. Cogswell, Betty Clay, and Celi Brown, all of New Albany; and Vera Schoonover of Columbus, Ga.

PLAINFIELD  
† W. HOLLIE HOPPER, 80, St. Susanna, Feb. 12. Husband of Vera; father of Mary Jo McDonald and Michael Hopper.

SEELYVILLE  
† ETHEL MARCINKO, 70, Holy Rosary, Feb. 14. Mother of Joseph M. Marcinko and Mildred Osborn; sister of Iva Certian and Marie Johnston, all of Terre Haute.

TELL CITY  
† SUSIE BRUNER, 69, St. Paul, Jan. 7. Mother of Walter Bartholomew of Little Rock, Ark.; Allen Bartholomew of Akron, Ohio; and Mary Margaret Dickman of Tell City; sister of William Eades, Hilda Huff, Mabel Harrison and Lona Williams, all of Tell City; Herman Eades of Florida and Mary Watson of Louisville.

TERRE HAUTE  
† EDWARD T. CRAFTS, 51, St. Joseph, Feb. 7. Husband of Iona; father of Michael and Edward J. Crafts and Thomas and Clifford Julian, Dianne, Anita and Brenda Crafts and Deborah Overton, all of Terre Haute; son of Lucille Marcinko; brother of Betty Huf-fenberger of Seelyville and Joan Bennett of Huntsville, Ala.; stepbrother of Steve Marcinko of Aurora, Colo.; Joe Marcinko of Norfolk, Va.; Mary Wessel of Lewis, Ind.; Amelia Higham and Helen Setzer, both of Seelyville.

† WILLIAM B. SMITH, 58, St. Ann, Feb. 8. Brother of Paul Smith, Frances Bronner and Theresa Macellino, all of Terre Haute; James E. of Sullivan; Raymond C. of Madison, Wis.; Phillip E. of Phoenix, Ariz.; Margaret Pyle of Zanesville, Ohio; and Betty Slover of Phoenix.

† H. WALTER SUNDBROM, 81, St. Joseph, Feb. 9.

† JULIA M. PFIZENMAYER, 88, Worthington, O., Feb. 4. Mother of Louis of Canton, O., and Margaret Walker of Worthington; sister of Margaret Wiggs of Greenwood, Mrs. Pfizenmayer was a former resident of Indianapolis. She was buried in Terre Haute.

MADISON  
† CATHERINE GUINN, 90, St. Michael, Feb. 9. Mother of Robert Guinn of Indianapolis.

NEW ALBANY  
† MAEROSSE HARMON, St. Mary,

## Set Lenten programs

Two parishes in the Terre Haute deanery have announced Lenten programs for the area.

St. Margaret Mary parish, Terre Haute, is offering a series on the theme "Basic Teachings of the Church," a topic selected by parishioners themselves. Beginning on Ash Wednesday, the series begins following the 7 p.m. Mass and will last until about 9 p.m. It will be conducted by members of the parish staff and resource persons from the Terre Haute area.

Specific sections include: Feb. 23, "The Church: Why Does It Exist?"; March 2, "The Church: What Does It Say?"; March 9, "Mary";

March 16, "Grace and Sin"; March 23, "Morality and Justice"; March 30, "Why be a Catholic Christian?"

St. Paul parish, Greencastle, will conduct a mission from Sunday, Feb. 20, through Thursday, Feb. 24. Titled "Renewal in the Holy Spirit: A Mission for Today," the program will be conducted by Father William Backes, a Capuchin Franciscan priest from Queen of Peace Retreat House in Saginaw, Mich.

All are welcome regardless of religious affiliation. Afternoon sessions primarily for DePaul University students begin at 4 p.m. Evening sessions begin at 7:30 p.m.

## 'Birthline' drive extended

Ann Thompson, Community Affairs chairman for the Archdiocesan Council of Catholic Women, has announced that all deaneries in the Archdiocese will participate this week-end in the drive to collect layette items for Birthline, which lost much of its supply to water damage two weeks ago.

She suggests that potential donors check with their respective deaneries to see if they are participating in the program. Collection boxes will be placed in vestibules before week-end Masses.

Mrs. Thompson also stated that the campaign has been extended through this week-end for parishes in the Indianapolis North and South Deaneries.

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DALE FRANCIS SAYS

## Commentary

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

## Our name

The following editorial appeared in the first issue of the *Criterion* on Oct. 7, 1960. In addition to explaining the circumstances behind the selection of the paper's distinctive name, it outlines succinctly our basic philosophy and purpose—a philosophy and purpose which have not changed in the more than 800 issues which have been published since "Vol. 1, No. 1" made its appearance more than 16 years ago.

—The Editors.

Criterion. Hm-m-m. A fancy name. Where did we get it? And what does it mean?

Well, we got it by thinking up all the obvious names for a Catholic newspaper and realizing they were all in use. If you don't like it, try thinking up a better one. They're all taken.

Webster's Dictionary says "criterion" means "a standard of judging, a rule or test by which anything is tried in forming a correct judgment respecting it." In short—a standard.

It may seem a trifle immodest to label as "The Criterion" a paper in which we editors express our views about numerous subjects; but if our readers will only accept the unofficial character we claim for our editorial opinions, the title "Criterion" won't seem too arrogant.

The only "official" status this paper enjoys lies in its choice by the Archbishop to be the one medium of religious news he desires all members of the Archdiocese to receive. The official communications of the Archbishop to the clergy and the laity will appear here, and they, of course, will be "official."

But the editorial opinion will be—well, the editors' opinions. We don't expect you will agree

with all of them. In fact, we will be seriously concerned if we don't at least occasionally, arouse spirited disagreement. We hope you will respect our editorial opinions—not because they appear in this paper, but for whatever clarity and cogency they may possess.

We will be attempting the difficult task of applying to concrete, specific situations the religious and moral ideals of the Catholic faith. It is not a task in which one can enjoy the easy certitude of reiterating high principles and unarguable platitudes. One must get specific, and to be specific one must know more than the principles; one must be acquainted with the relevant facts of each situation or issue. Nobody is going to be totally right all the time in an effort of this scope.

We feel strongly that Catholics have a real obligation to discuss and debate the important issues of our times in the light of their moral and religious principles. We feel that the lofty and bland philosophizing that has often passed for Catholic comment is as sterile and useless as it is non-controversial.

We do not propose to be non-controversial. Controversy means at least that someone is awake. It does not have to mean that someone is boiling mad.

We also feel that it is past time for Catholics to stop talking only to each other. We hope to catch the ear of some interested Protestants, Jews and persons of no religious affiliation who want to hear a Catholic view on current issues. Any ears ready to listen?

## Arrogance

Those who seek liberation for the unliberated have been known to turn their supporters off by the arrogance some manifest in proclaiming their cause. Such arrogance is particularly offensive when the issue is the ordination of women to the ministerial priesthood.

A desperate example of such arrogance was reflected recently by one Sister Elizabeth Carroll, a member of the St. Joan's International Alliance, a women's rights organization. Sister Carroll, in an article in the Alliance's newsletter in March, 1976, stated that "the ordination of women to the priesthood is a worthy goal, for it promotes justice to women; allows full articulation of what 'human' means; accomplishes God's design in creating 'male and female' in God's 'image and likeness'; affirms the redemptive grace of Christ for women as well as men; and frees the power of the Spirit from structural blocks."

Such statements are proffered as defense of the women's movement, yet if anything, they bury it deeper.

There is arrogance in regarding the priesthood as a goal one might seek as one seeks the presidency of the United States. That attitude, if reflected in women seeking

women's rights, must already be reflected by men seeking the office.

If the priesthood is a prize to be won, like Jason stealing away with the Golden Fleece, then it has most assuredly lost all sense of value and meaning in our time. Sister Carroll's words suggest that the priesthood is a power which sets one above the human, enthrone one as more equal than equals, and imprisons those holding the office to the point of manipulating, manhandling, and misusing the Holy Spirit.

It would appear that Sister Carroll has a negative understanding of what the priesthood is, and yet, she must have that understanding, if we are to judge by her comments. For if the priesthood is a cause for women, it must already be a cause for men. In that case, the battle lines are being drawn, and the Christ who instituted the office in the first place will become not the gift of God, but the spoils of war.

In the minds of some, priesthood has become a right, and a right to be obtained by those who really have no business having it, or those who really don't want it, but through some childish jealousy, have decided to add it to their collection of life's experiences. In this way, priesthood has become a treasure coveted by the Long John Silvers of the world.

Some priests, Religious, and laity have for some time been asking, "What is so unique about being a priest? Why not let them be married so they can live as normally as the rest?" The reasoning behind the thoughts of some who ask these questions is based on the assumption that a priest is no different from a doctor, a lawyer, a dentist, etc. He is a professional, they say, and some priests chime in affirmatively. So, pay him what he's worth, they say, and let him have his office hours like any other professional. Like

## Nation's attention to TV program took 'Roots'

BY DALE FRANCIS

That ABC television drama, "Roots," made history. For eight nights it held the attention of the nation. It was almost as if nature was cooperating in bringing "Roots" to all of the people for cold and snow left millions of people snowbound at home in the middle west and in the north-eastern states. People talked about it, more people watched the next evening, more the next so that finally on the eighth night there were more people watching than had ever watched a television program before.



Why did this dramatization of Alex Haley's novel have such success in capturing the nation? The performances were tremendous, everything about it was quality but what gave force to "Roots" was that it shouted it was the truth.

IT IS POSSIBLE to argue, as some critics have, that it was too simplified, that white people were shown as too unrelievedly evil, black people as too unrelievedly good, but then it is a function of drama to simplify. The complexity of truth sometimes requires the simplest of statements and the statement of "Roots," and the truth that was its essence is one of an unspeakable degradation of human beings.

I've heard the reaction of black people was one of anger, especially the reaction of young black people. I don't know. I am not a black man, but I would understand if this drama of the degradation of black people brought a response of anger. I am a white man, and what I derived from it most of all is an understanding of why black people must have pride in their own race and why it is they not only have the right but also even the necessity of standing apart as the black people they are.

All too often white people—good white people who despise racism and are willing to battle against that great evil—are really thinking of helping black people become just like white people.

We want to give them everything white people have, all the privileges, all the rights. But black people don't want to be ersatz white people. They want to be black people, proud of their race, proud of their heritage, not the beneficiaries of the good will and paternalism of white people but their own people, determining their own destiny.

I've been battling for racial justice since I was a teen-ager. When I became a Catholic, I chose Peter Claver as my confirmation name because he made himself the servant of slaves. But when I first heard there was an organization called Black Catholics, my first reaction was that there shouldn't be black Catholics or white Catholics, just Catholics. I would have sworn I was not a bigot, but my response was conditioned by an unknown bigotry. I had no difficulty in accepting the fact that Irish Catholics, Polish Catholics, Italian Catholics could be proud of their ethnic identity, saw no incongruity in this at all. But my first response to the effort of black Catholics to organize as Black Catholics was that this was somehow a diminution of being Catholic.

Local #9999 of the United Street Sweepers of America, the priest has become a force to be bargained with, and God help society if he goes on strike.

If women want that kind of priesthood, and if that is what they see in the ministerial priesthood, then they will surely destroy themselves as some priests are now who have forgotten that there are no rights involved in being a priest. Rights belong to men who should be aware of them before they answer the call to be a priest. Rights are then integrated into the call to be responsible before God and Church. Priesthood is not a prize to be won, but a call to be answered and tested on the basis of one's willingness to place himself in the hands of the Church instituted by Christ to make those decisions concerning the worthiness of itself and its members.

The cause for the ordination of women will become a rational question when it stops being a cause and begins answering the needs of people seeking to survive the limitations of this life. Those people are not the women who believe they have a right to the office. Those people are the laity—rich and poor, good and bad—who are offended by the arrogance of those men and women serving in the name of Christ who have somehow forgotten that they are serving in the name of Christ.—T.W.

BUT I HAVE COME TO understand that black people must be able to determine their own destiny, and the dramatization of "Roots" should help us all to understand why.

Slavery was an unmitigated evil, but it was made an evil even greater than the physical slavery of human beings. The slave traders didn't just take freedom from black people. By plan they stripped away human dignity, they tore people from their roots, from their sense of identity with their past, from their cultural heritage as a people. It was planned that way: slaves were separated from those who spoke the same language or might

come from the communities of people.

What slavery did was even more hideous than the fact of servitude. It deliberately set out to tear a proud people from the roots of their past.

Black people not only have the right to stand alone, it is imperative they do so. When black people say black is beautiful, they are stating a fact that they must assert. It tells something of the quality of the race that even under the terrible circumstances of slavery, even during the continued derogation of black people in the last century, the

underlying pride has remained; although torn, the roots have remained.

What black people must do is regain their sense of identity as a people. And they must be allowed to do this themselves. Right now this means the right of separation so black people may determine their own destiny. Maybe in another generation, when their sense of identity is fully regained, and white people have come to enough wisdom to see black people as true equals, we can move to greater unity. The drama on TV should have given black people pride, white people understanding, and this was the importance of "Roots."

## Letters to the Editor

### Fillenwarth cites 'misstatements' about Stevens' boycott

To the Editor:

Your January 7th editorial on the consumer boycott by the Amalgamated Clothing and Textile Workers Union against the notorious J. P. Stevens Co. certainly was a Catholic viewpoint, and you are to be commended for conveying this information to your readers.

On February 4 you printed a letter from Mimi Lewis in which she said there was another side to the J. P. Stevens boycott but she then made many misstatements of fact in her letter and said little more about J. P. Stevens. Ms. Lewis should know that a Union must receive a majority of eligible votes cast to win an N.L.R.B. election, so why did she say 30%?

If she honestly believes the Farah employees did not need help, then she should talk to the many Catholic priests and bishops who worked long and hard for the Farah employees.

Anyone who would support J. P. Stevens Co. either does not know the truth or believes in principles of social justice that are contrary to the basic teachings of the Catholic Church. J. P. Stevens Co. has engaged in numerous violations of many different laws in an effort to deprive its employees of their rights under the law and their dignity as human beings.

This is contrary to the teachings of three Popes in three different papal encyclicals, the most recent of which is *Mater et Magistra* (1961) by the beloved Pope John XXIII; he stated that "the State should see to it that labor agreements are entered into according to the norms of justice and equity and that in the environment of work the dignity of the human being is not violated either in body or spirit . . . (Workers have) the natural right to enter corporately into associations . . . and workers themselves have the right to act freely and on their own

initiative within the above-mentioned associations, without hindrance and as their needs dictate . . . If the organization and structure of economic life be such that the human dignity of workers is compromised, or their sense of responsibility is weakened, or their freedom of action is removed, then we judge such an order to be unjust."

The J. P. Stevens Co. boycott is an effort to require that huge company to observe the basic teachings of Pope John XXIII. Those who want to know the facts should contact the J. P. Stevens Boycott Coordinator, 608 N. Park Avenue, Indianapolis, Indiana 46204. Any fair minded person who learns the facts will also be supporting the principles of social justice of the Catholic Church.

Edward J. Fillenwarth, Jr.  
Indianapolis

### Kay Beeson expresses shock concerning article

To the Editor:

In the February 6th issue of "Our Sunday Visitor" were several articles on the "March for Life" held in Washington on the anniversary of the Supreme Court decision on abortion. In the magazine edition of the same issue in the Question and Answer section I was shocked at this answer, as I had never read it before:

Despite Planned Parenthood propaganda the IUD is an abortive and not a contraceptive. It allows the fetus to begin formation and then abort it. Its use has to be considered as an act of abortion. Because of its abortive effect it causes longer and more painful periods for women. What many people do not realize is that 50% of the time the pill is also an abortifacient. About half the time the pill allows conception to take place, but the lining of the uterus which has been deformed by estrogen does not allow the fertilized egg to take hold, and it is discharged.

Now we all know, or at least the statistics say, that a large percentage of Catholics practice birth control, and I am sure that many of them use these two methods. How many in that March

for Life had unknowingly had abortions? What Christ said sprang to my mind "How can you say to your brother, 'Let me take that speck out of your eye,' while all the time the plank remains in your own?"

Why do so many Catholics find it necessary to practice birth control? I believe this climate began many, many years ago. Probably when the rhythm method was introduced. I believe that just as Moses allowed divorce in the Old Testament because of their stubbornness, rhythm was allowed for those who did not have the faith or trust in the Lord.

I realize now that abortion with continue to be legalized until the whole climate of "Planned Parenthood" and "Responsible Parenthood" begins to fade. When the announcement of pregnancy is met with "congratulations" instead of "you poor thing."

It is only when we as a whole community seek to do the will of God and recognize Him as the Creator of life that this will happen. When we individually in our homes turn back to God by throwing away the pills, and those who have the faith, quit marking the calendar, will abortion finally come to an end.

For those of you who are concerned

about natural resources to take care of all people, just look at our current shortages and remember what Christ said in the parable of the Sums of Money, "Whoever has will be given more, but the one who has not will lose the little he has."

Kay Beeson  
Beech Grove, Ind.

### 'News is sad,' says Krachenfels

To the Editor:

It is very sad to hear news of Catholic priests and nuns being shot in Rhodesia by guerrillas in the Musafiri tribal area.

It seems a very high calling, entailing great sacrifices on anyone becoming a missionary priest or nun to leave their native land and to face great hardships and danger many times in foreign countries to bring the Word of God to other people—following the teaching of Christ when He told the disciples to go forth and teach all nations.

It is very sad when their teaching is not accepted or perhaps some subversive groups cause such wanton killing to take place. It is deplorable.

Let us hope that with the help of God the new administration here in America will enable the United States to keep the peace with other nations in the Far East and other countries, as well as to end some of the bloodshed of war.

Josephine Krachenfels  
St. Augustine Home  
Indianapolis

### A letter to President Carter

To the Editor:

Following is a copy of a letter sent to President Carter on February 7. Mr. Carter, whose election was based on his platform of the dignity of the human person, cannot stand by and condone atrocities such as this whether committed by white or by black:

Your Honor:

The brutal slaying of three Jesuit priests and four nuns in Rhodesia and the kidnapping of 400 children, as reported by National Public Radio today, is a dastardly crime that cannot be excused or condoned by a free people. This is a repetition of the same crime by the same element a few weeks ago—the slaying of a Bishop, a priest and a nun, and injuring several companions. How long must we stand by and see such atrocities committed by the very people the United States is trying to help? These crimes, and that of the imprisonment of a Bishop by the white regime in Rhodesia, are crimes we as a free people cannot excuse or condone in either white or black.

I beg you, Mr. President, to notify your ambassador, who is now traveling in Africa, the Honorable Mr. Young, to make an immediate and insistent protest to this bloodthirsting element. Can people who seek their freedom and independence through the blood of innocent people deserve the support of a free nation? How can we stand by and see this inhumane slaughter either by black or white approved by our silence?

Mr. President, now is the time for you to show your respect for human rights for all peoples, white or black, and to insist upon respect for human rights. Crimes



"I WANT FORGIVENESS FOR WATCHING MARY HARTMAN, MARY HARTMAN!"

## The Criterion

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## Report from the Chancery

(Continued from Page 2)

this matter. The request represents a \$1,000 increase for 1977-78 for each woman Religious for ten months and an additional \$250 increase for 1978-79. . . . The superintendent's MEMO to all priests in the Archdiocese has been initiated. This MEMO will follow the same format as the departmental MEMOs being sent to board presidents, directors of religious education, and principals. The first one will be mailed in the packets to priests being mailed from the Chancery Office. . . . Candidates for the Director of Schools position are still being sought. It is hoped that the director will be hired in early March so that the new director will be able to hire the staff for 1977-78. To date, seven applications have been received. . . . There will be an increase in the fee schedule for the Department of Religious Education for 1977-78 as follows: Parish Subscription to the Resource Center—\$200; up from \$125. Religious Studies Program Fees: \$8 for early registration; up from \$7—\$10 for late registration. . . . The salary schedule for the school year 1977-78 has been set by the Indianapolis District Coordinating Committee (IDCC) for all teachers in the Roman Catholic Indianapolis Deaneries School System. . . . The board inservice team met to discuss Phase I of the inservice program for new board members and present officers. The team cancelled the March workshops for board officers and will mail to all board presidents written material to assist them with preparation of the local orientation. The June workshops for new board members will be held as scheduled.

will be forwarded to Principals and Directors of Religious Education to encourage school participation. . . . Kelly Niles, freshman from St. Anne, New Castle, John Riedeman, sophomore from St. Theresa, Indianapolis, and John Brandon, II Theology, from St. Philip Neri, Indianapolis, were elected representatives to the Priests' Senate and coordinators of Indianapolis Seminarians. . . . Michael Kramer, freshman from St. Mary's, Greensburg, was elected President of the St. Meinrad Freshman Class.

**COMMISSION FOR ECUMENISM**—The "Parish Ecumenical Action Program" is underway in most deaneries. Teams of three are contacting pastors to set up meetings with them and their parish leaders. The proposal expects the program to be completed by December 1977. The chairman of this program is Glenn Tebbe, vice-chairman of the commission. . . . The national workshop on Christian Unity will be held in

Pittsburgh, Pennsylvania from Feb. 14 to Feb. 17. Those representing the Archdiocese and the Commission will be Mike Albright, chairman; Glenn Tebbe, vice-chairman; Sister Antoinette Rensino, secretary; Father Ken Murphy, commission member. . . . The next meeting of the commission will be Feb. 26 at the Chancery Office.

**CATHOLIC COMMUNICATIONS CENTER**—Parishes from throughout the Archdiocese of Indianapolis that wish to appear on the TV Mass on Channel 13, Indianapolis, are invited to contact the Center by phone or letter. The Mass is videotaped at channel 13 from 7:30 to 9 p.m. on Friday evenings. Parishes from distant areas will be scheduled for warm weather months. . . . Father John Kirby is developing working relationships with media representatives in communities around Jeffersonville.

—Compiled by Fr. Thomas Widner



**BISHOPS AND WOMEN SUPERIORS AT MEETING**—Four Indiana bishops met with the women superiors of religious communities in the state at their semi-annual conference at Fatima Retreat House, Indianapolis, on Feb. 8 and 9. The sessions, under the direction of Father Tom Swift and Sister Marie Kevin Tighe, S.P., of St. Louis centered on apostolic collaboration within a diocese. Participating during the two-day deliberations were from left (sitting) Sisters Joette Huels, P.H.J.C., Rosita Wisniewski, S.S.J., Kathleen Anne Neilligan, C.S.C., Carita Koch, O.S.B., Margaret Michael King, C.S.C., Mary Philip Seib, O.S.B.;

Miriam Clare Heskamp, O.S.F.; Jane Chantal Method, C.S.C.; Bernardine Dominick, S.S.J., and Gertrude Sullivan. Back row from left Sister Elise Boudreaux, D.C., Bishop Francis Shea, Sisters Mary Maxine Telpen, S.P., Rosemary Rafter, S.P., Loretta Schafer, S.P. and Mary Cecilia Zielen, S.S.J., Bishop William McManus, Bishop Raymond J. Gallagher, Archbishop George J. Biskup, Sisters Theresa Solbach, O.S.F., Eugenia Latendresse, C.S.J., and Ann Therese Plum, O.L.V.M. (Photo by Sister Mary Jonathan Schultz)

## ICC news packet provides overview of Legislature

"The Christian has the duty to take part in the organization and life of political society."

These words of Pope Paul VI are being carried out in a unique way in Indianapolis.

The Indiana Catholic Conference has been keeping more than 300 people around the state informed

about the 1976 Indiana State Legislature through a biweekly news packet.

Sent to a broad cross-section of citizens, the newsletter was made available to individuals requesting it. The agency is still willing to send it to interested parties if they will write to Ray Rufo, director, Indiana Catholic

Conference, Suite 315 Windridge Office Bldg., 5435 Emerson Way, Indianapolis, Ind. 46226.

Among recipients of the news packet are diocesan officials and heads of diocesan agencies, as well as laymen, Religious and priests.

**THE PACKET INCLUDES** a membership roster of state legislators, committee appointments, instructions for contacting legislators, a listing of some 75 bills introduced into the House and Senate of general interest dealing with social and moral issues.

Some two dozen of the bills have Conference positions which are included. Position papers on a variety of issues are in the packet, e.g., welfare reform, landlord-tenant legislation, death with dignity and definition of death, child abuse, etc.

More recent issues of the publication have added updates of action on bills with recommendations for personal response.

**"REQUIRING** accountability of our political leaders," according to Rufo, "is a necessity to achieve the common good of all, especially when fundamental moral issues of human rights are increasingly being debated and acted on in the legal process."

"In many instances," he continued, "this process has proceeded without moral dimensions, which need to be a part of such decision making."

The newsletter will continue to be distributed even after the legislature finishes its term (though not as frequently) in order to keep citizens informed as to the progress on live issues.

★ ★ ★

## Legislative Update

Having left committee and headed toward its second and third readings, HB 1433 (Definition of death) in the Indiana State Legislature met opposition this week from the Indiana Catholic Conference. In a revised position paper by Ray Rufo, executive director.

"The Conference opposes the bill," according to Rufo, "on the grounds that it raises substantive moral questions involved in the definition of death as well as research which reveals considerable division in the medical profession on the question."

RUFO NOTED THAT the AMA

opposes such bills as being "neither desirable nor necessary." The House of Delegates of the AMA in 1976 formally opposed such bills due to unanswered questions related to the bills and controversy within the ranks of the medical profession itself.

The Indiana Catholic Conference's stand recommending the setting up of an inter-disciplinary legislative study commission embodied the medical profession's position: "Why rush into such a bill without further examination?"

**MEANTIME**, the ICC went on record this week supporting HB 1205, a Child Abuse Bill which creates effective child protection service in each county of the state, broadens the concept of child abuse to include physical, sexual, neglect and institutional abuse, and sets out clear guidelines for reporting of incidents and for the care and protection of the child and parental counseling. This bill was up for second reading as of Tuesday, Feb. 15.

### PHANTOM PETITION PERSISTS

## 'Nonstory of year'

**WASHINGTON**—Just about this time last year, NC News Service ran a story about the nonstory of the year—militant atheist Madalyn Murray O'Hair's alleged petition asking the Federal Communications Commission (FCC) to ban all religious broadcasting.

Why was this a "nonstory?" There was no such petition.

That nonstory was written because some three million people had written to the FCC opposing the nonexistent petition.

And the reason for this nonstory again is that the beef goes on—the FCC has now received 4.8 million letters about the phantom petition and they're still coming in at the rate of 6,000 a day.

**DIOCESAN EDITORS** are still wrestling with the petition story; some are running articles and editorials explaining that there is no petition and some are running articles attacking the petition as if it really existed.

All this despite a fairly heavy amount of publicity about the truth behind the petition story: articles in TV Guide and Time magazine, the New York Times and a half dozen news agencies, including the nation's two largest wire services, Associated Press and United Press International.

The Baptist press has carried the story, and this is NC's fifth story in less than two years.

Here it is:

First, Mrs. O'Hair has had nothing

to do with all this.

Secondly, there was a real petition with a vague enough relationship to the phantom petition to be involved in the whole fuss. Two broadcast producers, Jeremy Lansman and Lorenzo Milam, asked the FCC two years ago to take a close look at religious groups which had received special educational broadcast licenses.

**THOSE LICENSES** require their holders to show educational programs. But some religious license-holders, Lansman and Milam charged, broadcast only religious propaganda, not real educational programs.

Some broadcasters, particularly the National Association of Religious Broadcasters (NARB), attacked the petition. Somewhere along the line, the issue got distorted, and even the NARB was writing about Mrs. O'Hair.

The Lansman-Milam petition—called RM-2493—was turned down by the FCC on Aug. 1, 1975. The FCC said a special examination of religious license-holders would violate the constitutional separation of church and state.

When that decision was handed down, the FCC had received 750,000 letters protesting the nonexistent O'Hair petition.

And the letters kept coming—and are still coming. The FCC keeps hoping it will end.

### Campaign for Human Development

## Criteria for Local Funding

(The Archdiocesan Committee of the Campaign for Human Development has recently completed the Criteria and Guidelines for local funding. These Criteria were mailed to all pastors and co-pastors and are being presented in the Criterion for the benefit of all.)

### Criteria

(To be eligible for CHD funds, a project must satisfy all of the following criteria)

1. Ideally, 51% of the beneficiaries from the proposed project should be from the poverty groups, and this group must be involved in the planning, implementing and policy-making of the project.

For the projects which do not presently meet these criteria, applicants must document the following in the proposal:

- Why members of the poverty group do not have the dominant role in planning, implementing and policy making.
- How members of the poverty group were involved in determining their need for the project.
- What time schedule is planned for assisting the poverty group in assuming leadership and control of this project.
- How will the participants in the project gain an understanding of poverty and powerlessness if less than 51% are not from the low-income group?

2. Funding will not be considered for projects which can be adequately funded by monies known to be available from the private or public sector unless applicants document that they are unable to obtain funds from other sources. However, proposals which require "seed money" or "leverage money" will be considered. In considering "seed money" or "leverage money" from CHD, applicants must present evidence of commitment from other funding sources.

3. No CHD monies will be made available to organizations that would utilize the money to fund other organizations.

4. The project or activity for which funding is requested must conform to the moral teachings and stress the social teachings of the Church.

### Guidelines

#### A. High Priority Projects

- Projects which have a greater likelihood of involvement by members of Catholic parishes thereby enabling those Catholics to become more socially responsive.
- Promising, innovative projects which demonstrate a change from traditional approaches to poverty by attacking the basic causes of poverty and effecting empowerment of an individual or groups of individuals.
- Projects which will maximize the educational experience of the participants involved in that they will gain an insight and better understanding of powerlessness.
- Projects which generate cooperation among and within diverse groups in the interest of a more integrated and mutually understanding society.

#### B. Low Priority Projects

- Projects which operate as a crisis response to an individual's need.
- Projects which have been operating for several years and are not confronting a cut-off of funds and/or are not planning to embark on a program whose goals are aligned with those of CHD.
- Projects sponsored by organizations which presently receive substantial sums of money from other funding agencies.
- Projects controlled by government bodies.
- Research projects.

### Allocations

- Funds will be allocated annually on a grant basis. At the discretion of CHD, a project may be considered for subsequent funding, but will not receive over the maximum of three years funding.
- Payment(s) to funded projects will be released upon signing an agreement to submit a financial report that accounts for the use of CHD funds either within the total budget or as the sole financial source. Funds may be disbursed in installments, allowing for (a) the amount of the grant, and/or (b) the time required for a project to align its operations to meet the desired goals of the Campaign.
- A project must be a non-profit body to receive and administer funds. Wherever possible, these funds will be channeled through a local parish or a group of parishes.
- Six (6) copies of the proposal must be received by March 31st. They are to be submitted to Campaign for Human Development, Archdiocese of Indianapolis, 1515 South Meridian, Indianapolis, Indiana 46225.

## THE WORD THIS SUNDAY

By Father Donn Raabe

SEVENTH SUNDAY OF THE YEAR

"It's hard to take!"

1 Samuel 26:2, 7-9, 12-13, 22-23  
Psalm 103:1-4, 10-13  
1 Corinthians 15:45-49  
Luke 6:27-38

How can you possibly live this Gospel? You just naturally want to give like for like and defend yourself. Yet that's not living the Gospel. But isn't it insane to let someone take such advantage of you and not strike back? That's not what this Gospel says. But how can you live it? You can, depending on the strength of your sense of God's upholding love no-matter-what and your commitment to defuse violence through non-violence. You can, if you keep in touch with all God has done for you, even though you weren't too deserving of it sometimes (Psalm). And you can if, like David, you believe forgiveness is more powerful and can ultimately bring someone to his senses. That is the compassion of the Father that Jesus asks us to imitate—long-suffering in prayer and active love for the other's deliverance. Remember that the other is called to share in the life of the Last Adam also, and maybe it's only our love and forgiveness that will ever help God get through to that person.



Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.  
**QUESTION BOX**  
 Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.

BY MSGR. R. T. BOSLER

Q. I would like to ask you what you think the second coming of our Lord will be like. The Scriptures tell us it will be a sudden event, I thought. Didn't Jesus tell us, "Be ever watchful, for, behold, I come quickly"? Our pastor in a Sunday sermon lately said that "It won't be that way at all." A sudden return of the Lord would trap some people, and God is too merciful for that, he said. Now I am confused, and I wish you would shed some light on this.



A. When the Bible tells us something about heaven or the final triumph of Christ, which is his second coming, it uses poetic language, for human words cannot portray a prosaic description of mysteries beyond human understanding. A prosaic description of a loved one can do no more than give the color of the hair, the tilt of the nose, the detailing of actions that reveal the character and goodness; it cannot bring out what the loved one means to the lover. Her voice is like the sound of rippling

water; she is the light of my life, the breeze that gently blows my cares away. We don't take these expressions literally. Why should we take the imagery of Scripture literally and lose its meaning? And yet that is what so many do when they read the apocalyptic language of the Book of Revelations or the passages in the Gospels about the second coming of Christ.

To describe the final triumph of Christ, which they identified with the Old Testament's "Day of the Lord," the writers of the New Testament borrowed the images of chapter seven of the Book of Daniel: "I saw one like the son of man coming on the clouds of heaven; when he reached the Ancient One and was presented him, he received dominion, glory and kingship." When the New Testament

applies these words to Christ's second coming, it is not saying that he is to appear suddenly out of the clouds; it is using imagery to express the inexpressible. Similarly, the detailing of the signs to precede the second coming—nations rising against nations, earthquakes, etc.—must not be taken literally. Again, we are dealing with imagery that attempts to portray the meaning of the gigantic battle of Christ and his Church against the powers of evil before the final triumph.

As for the unexpected coming, the principal purpose of the parable of the five foolish and five wise virgins who waited for the bridegroom or the saying that the Son of Man will come like a thief in the night is to warn people that they must live so as to be ready at any time, not to imply that

God is deliberately trying to catch them unaware.

Though they use imagery, the Old and New Testaments clearly teach that history tends to a term in which judgment will be final, God vindicated and evil completely overcome. The New Testament depicts Jesus as not only stating that the time of the second coming is unknown, but also that He gave no detailed description of what would happen. My source of information is "Dictionary of the Bible," by John L. McKenzie.

Q. At a recent funeral of a friend of mine our new pastor indulged in high praises of the woman. Granted she was a good woman, my impression has been that the eulogy—as well as its opposite—had been dropped from the Catholic service. Right?

A. Your question reminds me of the story about the funeral when the priest went on at great length praising the deceased man for his virtues and all that he had done for the community until the widow, who had suffered for years from his abuse, punched her son

and whispered: "Johnny, take a peak into the casket to see whether it is really your father they are burying." Abuses such as this did lead to laws in some dioceses forbidding eulogies. I do think it is fitting to personalize a funeral sermon by referring to some details of the life of the deceased, but I agree with you that the old fashioned eulogy is out of place and that what is said should be for the benefit of the living and not the dead.

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### Pope decries Rhodesian slayings

VATICAN CITY—Pope Paul VI decried the slaying in Rhodesia Feb. 6 of three Jesuits and four Dominican nuns as an "act of blind violence" against persons totally removed from Rhodesia's racial war.

The Pope told crowds gathered in

St. Peter's Square for the recitation of the noon Angelus Feb. 13 that the missionaries "of the peaceful and industrious mission in Musami were cruelly killed without any reason or without any type of trial." He called them "martyrs."



INTELLIGENT MAJORITY—There is an old bromide which says that "you can't win them all," but the majority of the

people in the Archdiocese who REALLY count, read the Criterion.

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**STYLE SHOW WINNERS**—Shown above with Father Donald Schneider, Archdiocesan CYO moderator, are the winners in the CYO Annual Style Show held at Roncalli High School, Indianapolis, on Jan. 23. The winners include, from left, in the front row: Rosie Buehling, St. Mary, Greensburg; Bonnie Hurrie, St. Mark; Eileen McNulty, Our Lady of Lourdes; Cathy Wire, St. Catherine; Jeri Jo

Starbuck, St. Malachy, Brownsburg; Nancy Knecht, St. Mary, Greensburg; Katrina Schubert, St. Ann; and Barb Holzer, St. Roch. Back row from left: Theresa Fisher, St. Ann; Brenda Lay, St. Ann; Monica Tarpey, Our Lady of Lourdes; Laura Sarjent, Holy Spirit; Joanna Leppert, Holy Name; and Lisa Spurgeon, St. Ann.

## Fatima Forum slated Feb. 23

INDIANAPOLIS — Father Francis Bryan, professor of Scriptural Theology at Marian College, will be the speaker for the Fatima Forum at Fatima Retreat House, Wednesday, Feb. 23, at 7:30 p.m. Program reactors will be Father Martin Peter and Miss Janet Miller.

For information or reservations call Fatima Retreat House, (317) 545-7681.

## Ex-councilor for Order dies

OLDENBURG, Ind. — Sister Mary Lawrence Glering, O.S.F., 92, a former administrator and councilor for the Sisters of St. Francis, died at the Franciscan motherhouse on Feb. 5. The Mass of Christian Burial was held Wednesday, Feb. 9. There are no immediate survivors.

Sister Mary Lawrence taught in several Indiana public elementary schools. She also taught at the Immaculate Conception Academy at Oldenburg and served as principal at Our Lady of Angels High School in Cincinnati. She retired to the motherhouse in 1967.

## Marian given Shell grant

For the eighth consecutive year Marian College has received a Shell Assistant grant from the Shell Companies Foundation of Houston, Tex., according to Marian President Louis C. Gatto.

The \$2,000 award will be divided evenly among the offices of the college's president, academic dean, mathematics department and student financial aid.

Thirty years ago Fred Seile, who had spent nearly a decade in an iron lung as the result of polio, had set a record for that kind of existence.

## CYO NOTES

Youth Council members wanting to attend the Archdiocesan meeting in Terre Haute, Saturday and Sunday, Feb. 26 and 27, must make reservations by Monday, Feb. 21.

President Maria Cantwell has announced that the next Youth Council meeting will be Monday, Feb. 28, at the CYO Office.

The February Youth Mass will be at the Latin School, Sunday, Feb. 27, at 6 p.m. Junior CYOs and their families are invited.

Cadet Boys and Girls Track Entry Blanks must be returned to the CYO Office by Monday, March 7.

## Champs are determined in several net leagues

St. Barnabas "B" battled to a 25-13 victory over St. Luke "B" in the title game last Tuesday night at Ritter High School. Little Flower (Gold) upended St. Christopher, 22-18, in the consolation game. All four teams were Division Champions.

Cadet "B" Division Champions met for their league crown on Feb. 9 at the Latin School. St. Michael beat St. Ann, 51-36, for the crown. In the consolation

## Crown champ in volleyball

St. Charles, Bloomington, defeated St. Andrew, 2-0, to capture the St. Joan of Arc Volleyball Tournament last Sunday.

St. Charles is coached by Dixon Landers.

Host St. Joan of Arc and Holy Spirit were the two semi-finalists.

Eleven teams played in the eleventh annual tourney.

## Deanery play winding down

BY DENNIS SOUTHERLAND

Last Tuesday evening St. Catherine met St. Monica, and Immaculate Heart of Mary challenged St. Bernadette for the Junior-Senior Deanery "A" and "B" Championships, respectively, at Secina Memorial High School. Results were not available at Criterion press time.

The Indianapolis "A" winner travels to Clarksville, Sunday, Feb. 20, to play Sacred Heart, Jeffersonville, at 1 p.m. At the same site St. Bartholomew, Columbus, takes on St. Paul "Red," Tell City, at 2:15 p.m. The winners play at 7 p.m. in the semi-final round.

MEANWHILE, the winner in the Indianapolis "B"

Tourney meets the Terre Haute winner Sunday at 2:15 p.m. at Secina. St. Mary's, Richmond, plays St. Mary's #1, Greensburg, in a 1 p.m. showdown. The winners play in the semi-final at 7 p.m.

St. Paul "Red," Tell City, trounced St. Melrad, 67-49, in the Tell City title game and St. Boniface, Fulda, defeated St. Paul "White," Tell City, 32-25, in the consolation matchup.

AT RICHMOND, St.

Mary's defeated St. Gabriel, Connersville, 84-61. At Lawrenceburg, St. Mary's #1, Greensburg, handed St. Michael, Brookville, a 68-59 setback. St. Michael played St. Peter, Brookville, and St. Mary, Greensburg, met St. Louis, Batesville, in the semi-finals.

Next Tuesday, Feb. 22, champions in the two Cadet "A" Deanery Tournaments will be crowned at Secina High School. The games are set for 7 p.m. and 8:15 p.m.

## Table Tennis on tap

Hundreds of teen-agers are expected to compete this Sunday, Feb. 20, in the first round of the annual Junior CYO Table Tennis Tournament at Little Flower, Indianapolis.

The Freshman-Sophomore Division Singles play will begin at 1 p.m. The Junior-Senior Singles follow at 5 p.m. On Monday, Feb. 21, the Freshman-Sophomore Doubles will begin play at 7 p.m. The Junior-Senior Doubles have been set for Tuesday, Feb. 22, at 7 p.m. The semi-final round is

scheduled for Sunday, Feb. 27 at 1 p.m. All participants are to report to the Little Flower Gymnasium at least 15 minutes prior to the time they are scheduled to start. All awards will be presented on Sunday Feb. 27.

## STANDINGS

GIRLS' VOLLEYBALL (Through Feb. 15)

DIVISION I—St. Plus X (Gold) 8-1; Immaculate Heart "A" 6-0; St. Michael "A" 5-3; St. Malachy "A" 4-3; St. Christopher 3-4; Mt. Carmel 3-4; All Saints 2-1; St. Monica 2-3; St. Thomas 0-5; St. Michael "B" 0-8.

DIVISION II—St. Plus X (Purple) 8-0; St. Rita 5-1; Christ the King 3-2; St. Andrew 2-3; St. Joan of Arc (White) 1-2; St. Matthew 1-3; St. Joan of Arc (Red) 0-4; St. Simon "A" 0-5.

DIVISION III—St. Philip Neri 6-1; Holy Spirit 5-1; Central Catholic "A" 4-1; Our Lady of Greenwood 3-1; St. Jude "A" 3-2; Holy Name 2-3; Our Lady of Lourdes 2-4; Central Catholic "A" 1-5; Little Flower "A" 1-5; St. Roch 0-6.

DIVISION IV—St. Jude "B" 6-0; Little Flower "B" 6-1; Christ the King "B" 5-2; Immaculate Heart "B" 5-3; St. Lawrence "B" 5-3; St. Plus X (White) 4-3; Little Flower "C" 2-4; St. Malachy "B" 2-4; St. Plus X (Blue) 2-6.

## ACTIVITIES CALENDAR

### FEBRUARY 18-20

Father Maury Smith, O.F.M., will be the facilitator for the Synthesis Workshop at Alverna Retreat House, Indianapolis, this week-end. The Workshop seeks to help persons to work toward unity and bring all aspects of the individual into harmony. For more information call Alverna, (317) 257-7338.

### FEBRUARY 19

A Bake Sale will be held at St. Michael Church, Greenfield, after the Masses on Saturday evening and Sunday morning. Proceeds will be directed to the St. Gerard Guild.

### FEBRUARY 22

A city-wide Mass for the

Deaf will be celebrated at St. Patrick Church, Indianapolis, at 9 a.m. Father Michael Bradley will be the celebrant and Mrs. Kay Carr will serve as interpreter.

The annual Scholarship Dance for Cathedral High School, Indianapolis, will be held in the school cafeteria beginning at 8 p.m. with cocktails. George Nicoloff and his Orchestra will furnish the music for dancing from 9 p.m. to 1 a.m.

Tickets are \$12.50 per couple if purchased in advance of the dance and \$15 at the door. Call Mrs. Richard Bolling, 786-3812, or Mrs. Gene Lenox, 787-8150, for reservations.

A Dance and Benefit for All Saints School, Indianapolis, will be held at Holy Trinity parish hall from 9 p.m. to 12 a.m. The "After Five" group will play for the dance. The public is invited.

Members of the four parishes that comprise All Saints School make up the committee in charge of the event. The parishes include St. Anthony, Holy Trinity, St. Joseph and Assumption.

"Caritas," the Women's Auxiliary to Catholic Social Services, will hold its annual fund-raising benefit in the Agency's Social Hall at the corner of College and East North Street, Indianapolis.

A hot Buffet Dinner at 6:30 p.m. will be followed by Monte Carlo and Dancing. Tickets are \$6 per person. For ticket reservations contact Mrs. Robbie Williams at 283-1222.

### FEBRUARY 22

Leisure Day will be held at Fatima Retreat House with Father Donn Raabe, co-pastor of St. Joan of Arc parish, Indianapolis, directing the activities.

### MARCH 1

St. Mary-of-the-Woods College is offering a seminar on "Relating to Your Teenager and God," from 10 a.m. to 2 p.m. The fee for the retreat, to be held in the faculty lounge of the SMWC library, is \$5 per person. Sister Kathleen Desautels, S.P., is the director. For further information contact the College at (812) 535-4141, extension 222.

### MARCH 3

Classes on "The Emerging Christian Religion" will be held at St. Mary-of-the-Woods College for four consecutive Thursdays—March 3, 10, 17 and 24. The

classes, from 1 to 2 p.m., will consider what is happening to the traditional beliefs that helped to build and sustain the Western culture and what new fertile fields are rising. Rev. James F. Bracher, pastor of the First Congregational Church, Terre Haute, is the director.

The fee for the four sessions is \$20. Registration is required at least ten days before the program begins. Call or write Director of Continuing Education, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47876, phone (812) 535-4141, extension 222.

## SOCIALS

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

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VIEWING WITH ARNOLD

# 'Rocky' like friendly puppy

BY JAMES W. ARNOLD

"Rocky" is the kind of movie you want to like, a friendly puppy of ambiguous ancestry, the kind that's often overrated out of sheer good will. But in the end, to be hopelessly honest, it's just a fairly good boxing movie, a nostalgic throwback, in its way, as "King Kong" and "Nickelodeon" are in theirs. The plusses are easily identified. It's the upbeat story of a likeable, over-the-hill slum fighter who never had a real chance, then he gets the chance and makes

the most of it. Enroute he falls in love with a shy clumsy ragweed of a girl, and she blossoms. He even manages to work out a happy detente with the main source of personal conflict, his irascible future brother-in-law.

ALL THIS COULD easily have been the plot of a 1930's fight movie. (Somewhere in the postwar period, the genre turned bitter, the syndicate and the big money crowd overwhelmed the boy and girl, though they usually won at least a moral victory). But

contemporary twists are added, most notably making the black champion an even more flamboyant copy of Muhammad Ali.

Sylvester Stallone comes on strong as still another incarnation of the tough young punk with a big heart (Garfield, Brando, Newman, Pacino) in a script which, to add to the Horatio Alger tone, he wrote and sold on his own. Finally, there is sensitive direction by a solid pro, John Avildsen ("Joe," "Save the Tiger"), who knows how to make ordinary scenes look good, and good scenes look, well, impressive.

Negatives, however, equally abound. "Rocky" is never quite credible as a sports movie, either in its premise (a 30-year-old Philadelphia Italian club fighter getting a heavyweight title shot as a bicentennial novelty) or in its physical combat scenes, which are bloody but ludicrously unrealistic. Most of the characters are B movie stereotypes, even if they are well done, like Burgess Meredith's raspy-voiced old fight manager and Burt Young's loud, messy butcher, a kind of apprentice Ernie Borgnine.

It's also hard to be enthusiastic about a film whose climax is about 10 minutes of glorified violence in which the fighters slam each other like a pulp. Or a film that shows with sympathy Rocky seducing his reluctant girl friend (Talia Shire) even if, as movie seductions go, it is gentle and honestly loving. The scene is in the movie

tradition of sex as therapy for inhibited virgins.

BUT "ROCKY'S" biggest problem is common to most attempts to remake the genres of the past. The old boxing films grew naturally out of their times. The values now seem anachronistic; the myth of success-via-the-ring is especially outdated for whites and doesn't connect with the audience. We don't really believe in Rocky, who seems based on the Brando character in the 1954 "Waterfront" and his famous "I coulda been a contender" line. And we don't quite admire his goal—staying the distance with the champ—as we once did. Given other options in life in the 1970's, it seems in fact a mindless waste of character. Three cheers for the American Dream, but winning a million in a state lottery, if it's just as patronizing for the poor, is much less brutal.

Once you make a boxing

film, of course, you can't avoid comparisons, and "Rocky" loses on points not only to "Requiem for a Heavyweight," with its deeper characterizations and sense of tragedy, and Garfield's "Body and Soul," with its tough social realism and sheer artistry, but to many others.

"Rocky's" exploration of the athlete's relationship to exploiters and the lonely girl friend is juvenile compared to "The Hustler" (pool instead of boxing), and the study of the old club fighter making his last glorious stand was more movingly done in "The Setup" (Robert Ryan directed by Robert Wise).

BUT "ROCKY" is what we have now, and let's give it its moments. Director Avildsen is especially good in the training sequences, which manage to convey the real joy in fine-tuning the splendid organism that is the human body, and in

using locales to create a mood for dialogue scenes—the empty arena, a closed ice rink, the seedy parish gym used for club fights, the streets, flats and modest houses of a lower class neighborhood. Stallone's scenes with dogs, birds and

pet turtles convey Rocky's gentleness, though it's hard to take him as a collector for a loan shark, and there is a touching bit where he tries to tone down the gutter language of a delinquent 12-year-old girl. The talk in "Rocky," in-

cidentally, is a very mild PG, which makes it respectable entertainment but somewhat phony (in the 1970's, anyhow) as art. It's that kind of film—mixed, like beer that isn't quite cold enough. [Rating: A-3—unobjectionable for adults]



MARK GOLDEN WEDDING ANNIVERSARY—Mr. and Mrs. Edward Gettelfinger of Palmyra will observe their fiftieth wedding anniversary on Tuesday, Feb. 22. They were married at St. Boniface Church, Louisville, by a cousin, Mgr. Joseph D. Gettelfinger. Mrs. Gettelfinger is the former Marie Weaver of Louisville. The jubilarians, members of St. Michael parish, Bradford, have two daughters, Dorothy A. Dohoney of Palmyra and Helen C. Zinniger of Louisville. Because of weather conditions, no celebration is planned at this time.

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### The week's TV network films

**DIRTY MARY, CRAZY LARRY** (1974) (ABC, Friday, Feb. 18): A hectic car-chase flick that proved very popular in drive-ins and small towns. Peter Fonda is an extortionist who hopes to build a race car, Susan George complicates his plans, and Vic Morrow is the sheriff who chases them around northern California. Passable entertainment.

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strictly for action fans. **RIO LOBO** (1970) (NBC, Saturday, Feb. 19): Elderly Howard Hawks directs aging John Wayne in this never-theless active western about a Civil War officer who frees a Texas town of carpetbaggers and at the same time gains revenge on two Army traitors. The violence is heavy and the moral level low. Okay for adult Wayne fans.

**FROM RUSSIA WITH LOVE** (1963) (ABC, Monday, Feb. 21): The quintessential James Bond, with both character and actor (Sean Connery) in their unspooled primes. Clearly an adventure comic book for adults, a slick and amoral spoof of sex and violence as Bond and blonde Daniela Bianchi try to elude both the Soviets and the villainous Dr. No. Not recommended.

**CURRENT RECOMMENDED FILMS:** Obsession (A-3), Car Wash (A-3), Nickelodeon (A-2), From Noon Till Three (B), Network (B).

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# The sign of peace

By Father Joseph Champlin

John and Sharon no longer come to Mass at Holy Family. Their families do and they did until a few months after their marriage.

At that time, however, the young wife, rather shy and somewhat timid, experienced a painful rejection one Saturday night at the Eucharist. During the Sign of Peace, she turned with some hesitation to a neighbor and offered her hand and cautious smile as a gesture of Christian love. The individual frowned, then faced in the opposite direction.

Sharon was deeply hurt by this negative personal response. And she was greatly embarrassed.

**THE NEXT** week John joined his wife for Mass. At the Sign of Peace on this occasion, both experienced similar unfortunate rejections. It was more than they wished to endure. Soon John and Sharon joined another parish, one which had not yet introduced the gesture of reconciliation.

I doubt if that event would repeat itself today. A recent national survey investigating contemporary religious attitudes indicates roughly 75 percent of Roman Catholics now accept the Sign of Peace. Moreover, most parishes have implemented the following directions of the Roman Missal:

"Rite of peace: before they share in the same bread, the people express their love for one another and beg for peace and unity in the Church and with all mankind." (General Instruction, No. 568).

**THE GESTURE** of peace is not truly an innovation in the liturgy, but, instead, the reintroduction of a practice which has its roots in early Christian tradition and even existed before the time of Jesus.

Jews greeted one another with "Shalom," a kindly wish that all of God's blessings might come upon the neighbor. We see that illustrated in a negative manner during the incident at Simon's house with our Lord and the penitent woman who washed his feet.

Christ criticized His host: "You gave me no kiss, but she has been covering my feet with kisses ever since I came in." (Luke 7,45). That "kiss" was the Shalom greeting customarily bestowed upon a guest invited for a meal.

**THROUGHOUT** the initial Christian centuries, this sign of peace occurred at the conclusion of the homily and the liturgy of the Word. It was considered a seal of approval and affirmation, an acceptance of the Word proclaimed.

Furthermore, at that position, just prior to the presentation of gifts, it linked naturally with these words of Matthew:

"So then, if you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering." (Mat. 5,23-24).

**NEVERTHELESS**, in a century or two, the pattern changed and the gesture of reconciliation was moved to its present location, after the Our Father and before Holy Communion.



The Sign of Peace exchanged following the Lord's Prayer translates one of its petitions into specific practice. "Forgive us our trespasses as we forgive those who trespass against us." We must be willing to forgive and be reconciled with our neighbor, if we hope to receive personal forgiveness from God.

The gesture of peace also serves as a preparation for Communion. We share together at the altar the one body and the one blood of Christ. It is hardly fitting for individuals to receive the Lord of love and forgiveness who are not reconciled, who bear bitterness in their hearts, who presently refuse to love or forgive some person or persons. Offering a sign of reconciliation to those around us in church can help remove those poisonous

attitudes and make our inner selves more suitable for reception of the Eucharistic Jesus.

**FOR THAT** action to achieve this purpose, we need to see beyond the actual worshipers next to us in the pew. Those individuals represent every human who has touched our lives, including the ones who have in any way hurt us. When we say, "Peace be with you," we really should mean, "I see in you and wish to be at peace with all persons, especially those against whom I hold any hard feelings."

Such an understandably difficult gesture will nevertheless free our hearts and allow us to approach the Lord's table in peace.

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# The whole Christ offers the whole Christ

By Father Paul Palmer, S.J.

Many readers of Know Your Faith will be surprised and disappointed that the New Testament never refers to the Apostles or their successors in the ministry as priests, and that the Eucharist or Lord's Supper is never explicitly referred to as a sacrifice.

Our best biblical scholars suggest that the terms sacrifice and priest could not be applied to the early Eucharist and its ministers until Christians had separated themselves from the prayers and sacrifices of the Jewish temple, and had come to see in the breaking of the bread and the blessing of the cup a meal with sacrificial overtones.

**TIME WAS** needed before such cultic words as temple, priest and sacrifice could be applied to the place where Christians assembled, to the ministers of the Eucharist, and to the sacramental rite in which the eucharized bread and wine were offered. Such cultic words had to be desacralized, that is, interiorized and spiritualized before they could be used without misunderstanding of Christian liturgy or worship.

The process of spiritualization as it applies to temple, priest and sacrifice is

seen in the first letter of Peter, in which he exhorts the baptized: "...like living stones, be yourselves built into a spiritual house to be a holy priesthood, to offer a spiritual sacrifice acceptable to God through Jesus Christ" (1 Pet. 2,5). Paul also appeals to Christians "to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual sacrifice" (Rom. 12, 1).

**AT THE TURN** of the first century, Christian writers are more comfortable in using cultic terms of Christ and the Christian minister. In the Letter to the Hebrews Jesus is called our "high priest" and "liturgist in the sanctuary of heaven and the true tent which is set up not by man but by the Lord" (8:2).

Clement of Rome uses the technical word "liturgy" to describe the ministry of the Apostles and is witness that the bishops as successors in the Apostolic ministry or liturgy "offer the gifts proper to the episcopate" (To the Corinthians, 44. 3). A half century later, Justin Martyr identifies the gifts of the Church as "the Eucharist of the bread and the cup which are offered by us Christians in every part of the world" (Dialogue with Trypho, 117).

At the close of the second century the

process of desacralization or spiritualization is complete enough to allow Hippolytus of Rome to apply the term "priest" to the newly ordained bishop who "offers the bread and the cup," giving thanks to the Father, "because You have commanded us to stand before You and minister as priests to You" (Apostolic Tradition, IV, 11).

**IT SHOULD** be noted that the "Apostolic Tradition" of Hippolytus was adopted and adapted by the Churches of the East and the West as the model for the Eucharistic liturgy, and that the Canon of Hippolytus is basically the same as the second Eucharistic Prayer of the new Order of the Mass.

It remained, however, for the theological genius of an Augustine to show that there need be no conflict between the spiritual sacrifice which Christians offer in the temple of their own bodies and the sacrament-sacrifice of the Eucharist which is celebrated visibly at the Christian altar. "This is the sacrifice of Christians: 'We the many are the one body of Christ' (Rom. 12,5). And this also is the sacrifice which the Church continually celebrates in the sacrament of the altar — which is known to the faithful. In it the Church learns that in the

offering she makes she herself is offered" (The City of God, 10.6).

With this classic passage from Augustine in mind, the Fathers of Vatican II declare: "Through the ministry of priests the spiritual sacrifice of the faithful is made perfect in union with the sacrifice of Christ, the sole Mediator" (On the Ministry and Life of Priests, 1,1).

**TO THE CELEBRATED** question: "Who offers what in the Eucharist or Mass?" the instructed Catholic should answer: "The whole Christ, Head and members of Christ's mystical Body, offers the whole Christ, through the sacramental ministry of the ordained priest."

It has been my experience in dialogue with non-Catholic Christians that this Catholic reply strikes a responsive cord in the hearts and minds of many of our separated brethren. As members of Christ's body, many are more than willing to allow that the personal and individual sacrifices of Christians are caught up in the ongoing offering or spiritual sacrifice of Christ to the Father, an offering which is given visible or sacramental expression in the Eucharist.

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# Development of the Christian priesthood

By Father John J. Castelot

The priesthood was a vastly important institution in the life of God's people. It was, in fact, one of the three basic institutions which gave structure to their life in the Old Testament period. The other two were kingship and prophecy. (One could include also the highly influential Wisdom movement with its sages, but this was hardly an 'institution' in the same sense as the others.)

Priesthood was not peculiar to Israel; Egypt, Mesopotamia, Canaan all had priests. They were numerous and performed an amazing variety of functions. That they served as models for the Israelite priesthood goes without saying; if the latter was unique, it was because of the uniqueness of the God it served: Yahweh.

The history of the development of the priesthood in Israel is complicated. The traditions recorded in the Bible are far from homogeneous, but this complex question need not concern us here.

FOR ALL practical purposes, we can accept the relatively late tradition that the priests were descendants of the patriarch Levi and members of the tribe which bore his name, keeping in mind, however, that this is an oversimplification. In any event, the priesthood, like kingship, but unlike the office of prophecy, was hereditary. A man born into the tribe of Levi was, by that fact, a priest.

In the very early days following the

settlement in Canaan there were shrines throughout the tribal territories, each served by its own priesthood. Here the Israelites worshipped at will, even though the one containing the Ark of the Covenant must have enjoyed special prestige. In the course of time and as the result of many historical factors, these local shrines and their priestly personnel were phased out.

One event in particular speeded up the process: the secession of the 10 northern tribes from the southern tribe of Judah after Solomon's death in 926 B.C. The first king of the new Kingdom of Israel, Jeroboam I, established shrines in the north to rival the temple in Jerusalem. These new shrines were gradually infiltrated by pagan, Canaanite, influences, and in many instances ended up as thinly disguised centers for the worship of Baal with its attendant fertility cult.

THERE WAS bound to be a reaction to this, and it came from the dedicated group of northerners, very probably priests, who started work on what was to be the Book of Deuteronomy. This code, partially formulated, was brought south after the fall of the northern kingdom in 722 and, a century later, exerted a profound influence on the reform carried out by King Josiah of Judah. It prescribed that Yahweh could be worshiped officially only in the temple of Jerusalem — the so-called principle of unity of sanctuary. This became a hard and fast rule and worked real hardship on

the many priests who had earned their livelihood at the local shrines.

The Jerusalem clergy guarded its privileges jealously and, while other priests could function there, they could do so only rarely and in a limited way. No longer were descendants of Levi automatically priests. A complicated hierarchical system was worked out, especially in the period after the Exile, with all sorts of temple duties distributed among different classes, the two main ones being those of Priests and Levites.

MULTIPLICITY of functions was nothing entirely new; priests had never been simply cultic ministers, charged with the offering of sacrifice. In fact, it seems that at first this was not even their primary function. The earliest texts suggest that they were considered primarily as givers of oracles, making known God's will to the people (Dt. 33, 7-11; Jgs. 18, 5; 1 Sm. 14, 41; 28, 6). An extension of this function was that of instruction in the Law (Dt. 33, 10). They offered sacrifice, of course, but it seems that others could do this also: heads of families, prophets occasionally, like Elijah, and some kings. Eventually the prophets took over the oracular function and the scribes that of instruction in the Law so that, in the end, priests came to be associated almost exclusively with sacrifice and other cultic matters.

This was the priesthood which the first Christians knew and, for various reasons, they were rather slow in developing one of their own. For quite a while they

remained devoutly attached to the temple, and the only priests mentioned in the New Testament are Jewish priests. (References to "bishops" and "priests" in some translations of the apostolic letters is misleading. The underlying Greek terms mean "supervisors" and "elders.")

Christianity, like Judaism, is a historical religion; its institutions have undergone development from the beginning. That development was historically conditioned; the Church did not come of age in an incubator. For the clear emergence of a distinct Christian priesthood there had first to be a clean break with the temple and its priesthood. That did not happen overnight.

AGAIN, since there was not such a close tie-up between priesthood and sacrifice, the Church had to grow in its realization of the full sacrificial implications of the Eucharist. Without a Christian sacrifice there was no obvious need for a Christian priesthood as such. This, too, took time, although we can see it developing in Paul's treatment of the Eucharist in 1 Cor.

The only New Testament book to treat the priesthood in a Christian setting is the very late first century "Letter" to the Hebrews. Even here the priesthood is that of the glorified Christ, the eternal High Priest. However, in the subsequent development of the Christian priesthood, this Magnificent document did exert obvious and powerful influence.

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## Ministry of the laity

By Michael Warren

Recently an undergraduate, a junior, stopped by my office to discuss career possibilities. As a drama major in a state university, he became involved in charismatic prayer groups. Finally, he was convinced that he needed an in-depth understanding of his religious tradition and its relationship to the religious nature in humankind. So he transferred to St. John's as a theology major. Like many undergraduate theology majors I have met these past two years, he wishes to become involved in some kind of full-time parish ministry.

Today's young people are developing a keen sense of their possibilities for min-

istry. Some years ago, they would have gone to religious novitiates or seminaries.

On the M.A. graduate level, students are selecting for their research theses subjects such as the ministry of the catechist, problems facing team ministry, the place of women in team ministries, the complementarity of ministries in the Church. And all but one of my graduate students seeking a masters degree are lay people.

WHAT IS happening? One priest with whom I discussed this said he thought most of them were "frustrated priests." I do not agree. I feel they have a deep commitment to the Church and

consequently, they are taking the effort to prepare themselves to serve the Church. They have recognized certain gifts they have for ministry and want to exercise them. In most cases they are searching for a lifetime service to the Church.

Many young people are discovering that ministry is the correct category for determining the relationship among the various roles in the community. It is not a matter of having a vocation for the priesthood or religious life in a community. Rather there are a variety of most important gifts for building up the Body of Christ. And patristic literature reveals that many Church Fathers prized the catechetical ministry they were called upon to exercise.

The future catechetical leaders in my classes are ready to convince volunteer catechists in parishes they will serve of the beauty and importance of their time-honored, privileged role as lay catechists.

PRIESTHOOD is being put in the frame of reference that unites all those who offer service within the beloved community. This allows priests to understand anew their key role as affirmers of the gifts of the community. It helps priests and all others in ministry leadership roles to see that they are to be ministers to the ministers.

The young undergraduate I talked about earlier plans, after graduation, to marry and have a family, but he is not expecting wealth or even a very comfortable economic status through Church ministry.

"Is there a place for me? Is it worthwhile to pursue a career in ministry?" he asked.

I TOLD HIM the difficulties: about some of my friends who dropped out of catechetical ministry because they could not find a parish that would pay a living wage; about discouraging statistics on the job stability of parish catechetical coordinators.

And I told him the joys: About those I know who have found immense satisfaction in their ministries; about dioceses where bishops, diocesan leaders, and many local pastors have created an excellent climate for lay people seeking full-time ministry.

I encouraged him to write the National Conference of Diocesan CCD Directors in Washington for their fine booklet on parish catechetical coordinators. Finally, I offered to review his resume and suggest some dioceses he might wish to contact.

THIS YOUNG man represents some of the frustration and hope of the present situation of lay ministries in the Church. The fact that he may not find a parish to pay him a living wage or other pastoral people willing to work with him as a peer and full colleague in ministry are sources of frustration.

The fact that this student wishes to bring his considerable talents to the service of the Church is a most hopeful sign. And the fact that he is theologically trained and has a maturing spirituality behind that training is also a source of hope.

But something wonderful is happening in the Church. It is coming from the grassroots levels. It is coming from a new sense of ministry among lay people. It is of the Spirit, and it is a sign of great hope.

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# Torn between two lovers

## Torn Between Two Lovers

*There are times when a woman has to  
say what's on her mind  
Even though she knows how much it's  
gonna hurt.  
Before I say another word let me tell  
you, "I love you."  
Let me hold you close and say these  
words as gently as I can.*

*There's been another man that I've  
needed and I've loved,  
But that doesn't mean I love you less.  
And he knows he can't possess me and  
he knows he never will,  
There's just this empty place inside of  
me that only he can fill.*

### CHORUS:

*Torn between two lovers feeling like a  
fool,  
Loving both of you is breaking all the  
rules.  
Torn between two lovers feeling like a  
fool,  
Loving you both is breaking all the  
rules.*

*You mustn't think you've failed me just  
because there's someone else,  
You were the first real love I ever had,  
And all the things I ever said, I swear  
they still are true,  
For no one else can have the part of  
me I gave to you.*

### CHORUS:

*Torn between two lovers feeling like a  
fool,  
Loving both of you is breaking all the  
rules.  
Torn between two lovers feeling like a  
fool,*



*Loving you both is breaking all the  
rules.*

*I couldn't really blame you if you turned  
and walked away,  
But with everything I feel inside I'm  
asking you to stay.*

### CHORUS:

*Torn Between two lovers feeling like a  
fool,  
Loving both of you is breaking all the  
rules.  
Torn between two lovers feeling like a  
fool,  
Loving you both is breaking all the  
rules.*

Written by P. Yarrow and P. Jarrell  
Sung by Mary MacGregor  
Muscle Shoals Sound Publishing Co. BMI  
Silver Dawn Music — ASCAP

MARY MACGREGOR sings about a woman who loves two people and can't decide between them. Each means something to her and she suffers because she is "Torn Between Two Lovers."

There is something impressive about the honest yet gentle tone of this song. The singer seems to want to do what is right but she can't choose between her first real love and another who is the only one who can fill "this empty place inside of me." On the other hand the pain she feels could result from a misunderstanding of some of the basic characteristics of friendship and love.

IT IS UNCLEAR whether the girl is married although the line, "loving you both is breaking all the rules," seems to imply she is. If we give the benefit of the doubt and interpret the song in the light of friendship, it is perfectly normal to love and be loved by more than one person. We are attracted to our friends because they are different from us. Some are intellectual, some are funny and some are great to picnic with. All our friends are special, but in different degrees.

If, however, she is married, the song takes on a different complexion. Though it is true that even married people can love others, it cannot be the same type of love as for the marriage partner. When one chooses to marry it should mean that this person remains first in love and affection.

Married or not, there is still another important dimension of friendship she misses. We might state it like this: No one person can have or be everything. There is simply no Miss or Mr. Wonderful who possesses all qualities and virtues. All of us have faults.

THIS IS important because it means that in any love relationship, even in

marriage, there will be gaps. Love necessarily involves awareness of the weak points of the loved one as well as the strengths. Love in marriage means a commitment to each other despite the weak points. If love meant just the good points, then life would turn into a constant search for others to "fulfill" our various empty spots, a never-ending quest for "meaningful relationships" which only lead to frustration and unhappiness.

That is why marriage takes serious preparation. Couples must deal with each other's weaknesses early instead of believing that things will work themselves out after marriage. Our courts are filled with couples who waited too long to deal with the area of weaknesses.

Finally, whenever someone is torn in two directions or between two people, and decisions don't come easily since both sides look good, there remains another significant question: What are the promises or commitments that have been made before this moment? Our promises have a way of telling us what we think is important and they shouldn't be made rashly or in haste. If promises were made in the past, the right thing to do in the present situation, though difficult, may become a little clearer.

NO ONE PERSON is ever going to fill all our empty spaces. We are frail and so are the ones we love. We will always be restless because the world is not our home and was never meant to offer us fulfillment. That will come later — when our burdens are removed and our weaknesses no more.

St. Augustine put it neatly, "Our hearts are restless, O Lord, until they rest in you."

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## KYF questions

1. In the Old Testament, what did the word priest mean?
2. In early Christian times, what did the priests do? How did they celebrate?
3. When were basilicas introduced as worship centers?
4. With the Reformation, what view of the priesthood was cited?
5. How has Vatican Council II brought together the many views of priesthood? Discuss.
6. Discuss this statement: "What has really occurred in the recent search for the identity of the priest is a recovery of the community and human dimension of priesthood."
7. What were the three basic institutions which gave structure to people's

- lives in the Old Testament period?
8. Describe the priesthood which the first Christians knew.
9. In The First Epistle of Paul to the Corinthians, read Chapter 11, verses 17 through 34.
10. Read The Epistle to the Hebrews.
11. Discuss what ministry in today's Church means.
12. What kinds of ministry are in your parish?
13. Discuss this statement: "Priesthood is being put in the frame of reference that unites all those who offer service within the beloved community."
14. Do you feel that this sense of ministry in today's Church is a sign of hope? Discuss.



# Marriage: Why is it a sacrament?

By Father Alfred McBride, O.Praem.

Certain moments in life are so serious that they cannot be left to routine behavior. There are some human events too great to consign to a passing glance. Peak moments in everyone's life have so much depth, wonder and multitudes of meanings about them that they make the word sacred come almost spontaneously to the lips. Such major moments are the birth of a child, the wedding of two lovers, the death of a human being. Clearly there are other deep moments in life, but few can match the consistency of this trinity of peak and depth experiences so prevalent in life.

The sacraments of the Church are closely linked with such peak and depth experiences. The sacraments of Baptism, matrimony and the funeral Mass, surround, hallow, celebrate and focus the veritably automatic reverence that accompanies birth, marriage and death. It is the sacrament that aids us to call forth and affirm the presence of Christ in these moments.

**IT IS THE** sacramental event that helps us be aware that Christ is the very depth and meaning of being born, marrying and dying. It is the sacramental rite that brings to the front of our awareness the presence of the holy in the midst of

such wonders as birth and marriage and the pledge of Easter and eternal life.

I grant at the outset there are many more ways of talking about sacraments, but for the purpose of this discussion of marriage, I wish to emphasize sacrament as the most fitting accompaniment of the peak and depth experiences of human life. Because marriage is in trouble in our culture, the question of having a sacramental celebration of it is called into question by some. Since the institution of marriage is under fire, the sacramental celebration of it will suffer as well.

Barely 20 years ago, the women's magazines asked the question, "Can this marriage be saved?" Their answer was

always yes. Today, those same magazines ask, "Should this marriage be saved?" Sadly, their answer is all too often no. In a culture that favors the throwaway, the disposable and planned obsolescence regarding things, there is the growing application of this principle to persons. What presumably works well for the economy (buy something new today — throw away your old things) should also work well for people (throw away your old spouse — try a new one).

**HAVING LOST** a sense of permanence in the physical order, it was only a matter of time before we began to lose a feeling for durability in the personal order. A recent news clipping showed a woman sporting her seventh husband. She disposed of six persons and is now consuming the seventh. Such people no longer take their vows "until death do us part," but rather "until growth, boredom, or the urge to throwaway do us part."

Part of the charm of weddings is the public affirmation of enduring love by the spouses. What they whispered to each other in the romance and joy of their pre-marital getting to know each other, is now tentatively, nervously, but truly proclaimed before their relatives and friends.

The mature and experienced witnesses know the troubles that lie ahead, but they are nonetheless touched. The youthful, unmarried onlookers see the dream of romance fulfilled, and are affected deeply in their own way.

**THIS BRIEF** public exposure of love's affirmations, its durability and the acceptance of the sacrifice implied is caught by the sacramental rite of matrimony. The readings and prayers introduce the texts about God's covenant with people, His everlasting love, His refusal to seek a divorce from His people. Just as Christ has absolutely wedded Himself to the Church, with no thought of ever going back on His promises, so should this couple understand the vows they take.

But not only does the sacrament speak of the divine model for permanent love, it pledges the power of Christ's presence and power to assist the couple to fulfill the vows they so daringly take in a culture that will do everything it can to make a mockery of their promises. Through the sacrament Christ will grace their marriage. Through the culture the world will erode their marriage.

The couple then must not only pledge their love, but affirm their faith in the depth of what they are doing, namely, in the Christ who can save them and enable them to live up to their profound hopes for each other. The culture need not erode the marriage, if the spouses permit and welcome the Christ of the sacrament to grace it. Then we see the even greater charm of enduring love and growth.

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