

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Parliament releases control

LONDON—The British Parliament has relinquished its veto power over decisions of the Church of England—mother church of the Anglican communion—in matters of doctrine and worship. By a vote of 145-45, the House of Commons brought to an end a state of affairs which had lasted since the Reformation.



TO NOTE ANNIVERSARY—Mr. and Mrs. Hubert J. Nally will mark their 65th wedding anniversary with a Mass of Thanksgiving in St. James the Greater Church, Indianapolis, at 11 a.m. Saturday, Dec. 28. An open house will be held on the same day from 1 p.m. until 5 p.m. in St. Catherine parish hall. They are the parents of four children: Mary and Isabel, both deceased; and Hubert A. Nally and Louise Abel, both of Indianapolis. There are 16 grandchildren, 42 great-grandchildren and three great-great-grandchildren.

Irish Church facing 'crisis'

DUBLIN—The situation facing the Catholic Church in Ireland contains the "elements of a crisis" and only a total mobilization of the religious orders, the diocesan clergy and the laity will be able to meet the Church's needs here over the next decade. That assessment has been published here in a report commissioned by the Conference of Major Religious Superiors. The documents of the Second Vatican Council "have had disappointingly little impact on people, priests, Religious or laity," the report said. It also noted that the laity "rarely think of themselves as being the Church."

In capsule form . . .

Long Island, N.Y., Catholics have contributed \$56,761 to aid the famine-stricken Sahelian region of Africa . . . The bishops of Argentina have condemned terrorist activities but called such violence the effect of a "prolonged moral crisis" affecting all of society . . . The United Presbyterian Church has refused ordination to a young man who says he could not ordain a woman as a ruling elder, a lay position in local congregations.

A national convention for Catholic Girl Scouting will be held in New Orleans next April . . . At least 375,000 Bibles were distributed in the past year in the communist-ruled countries of Eastern Europe, according to the World Federation of Bible Societies . . . U.S. membership in the United Methodist Church at the end of 1973 totaled more than 10 million.

The National Conference of Catholic Charities has recommended to President Ford that he increase the budgets of social programs for the poor . . . North Dakota's restrictive abortion laws were ruled unconstitutional by a federal district court . . . The U.S. Senate unanimously approved a resolution encouraging the practice of fasting to alleviate hunger in the world.

Bolivian bishops urge amnesty

LA PAZ, Bolivia—The Bolivian Bishops' Conference urged the government of Gen. Hugo Banzer to grant a Christmas amnesty to political prisoners and exiles. The bishops also questioned Banzer's social and economic policies. Cardinal Clemente Maurer of Sucre and the conference's board delivered the appeal to the Bolivian chief of state during a personal visit here.

Names . . .

Holy Cross Father Felix D. Duffey, former master of novices at Notre Dame and former editor of Ave Maria magazine, died Dec. 7 in South Bend.

Ray Hufo of Indianapolis was among state Catholic conference officials meeting in Washington, D.C., for a cram course in the technology of communications.

The third general assembly of UNDA-USA, Catholic radio and TV association, was chaired by Dominican Sister Maureen Rodgers of Detroit, who was elected president last May when Father Kenny Sweeney of Indianapolis resigned.

Piers Paul Read, author of "Alive: The Story of the Andes Survivors," was named winner of the 21st Thomas More Medal for distinguished Catholic literature.

Cardinal Stefan Wyszynski of Warsaw denounced the demolition, over his protests, of a Catholic chapel in the heart of the Polish capital.

Congressman Frank Annunzio of Illinois charged the Ford administration with condoning ethnic bias.

Cardinal Paul-Emile Leger, 70, who resigned as archbishop of Montreal eight years ago to serve in African leper colonies, is returning to Canada as pastor of a Montreal church.



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Brown students to fast

PROVIDENCE, R.I.—More than 500 Catholics at Brown University have decided to return to the practice of Friday abstinence from meat in "an attempt to do something concrete in face of a seemingly hopeless food crisis," said Father Donald R. Kehew, campus chaplain.

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REGULAR SUNDAY SCHEDULE: Saturday—5:30 p.m., 7:30 p.m. (Anticipation Masses), Sunday—6:00, 7:30, 9:00, 10:00, 11:00 a.m., 12:15, 5:30 p.m.

ADVENT RECITALS: Sunday 5:00 p.m., followed by Holy Mass at 5:30 p.m.

December 22: Organ Recital and Christmas Carols.

December 24: CHRISTMAS ANTICIPATION MASS—5:30 p.m.—First Mass of Christmas, Organ music by Mr. John Van Bente. 12:00 (Midnight) Solemn Concelebrated Mass—Saint John Choir—Mr. John Van Bente, Director.

December 25th: Masses at 6:00, 7:30, 9:00, 10:00, 11:00 a.m., 12:15, 5:30 p.m.

December 31: NEW YEAR ANTICIPATION MASS at 5:30 p.m.

January 1: Masses at 6:00, 7:30, 9:00, 10:00, 11:00 a.m., 12:15, 5:30 p.m.

PARKING: Without charge during all the Sunday morning Masses, through the courtesy of the owners of the Parking lot.

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THE TACKER

TV will be there

BY FRED W. FRIES

Thanks to the miracle of satellite television, uncounted millions throughout the world will be able to witness an historic ceremony this Christmas Eve—the opening of the "Holy Door" of St. Peter's Basilica.

The centuries-old rite will be carried on the NBC network beginning at 11:30 p.m. The ritual, which is performed by the Pope to symbolically mark the official opening of a Holy Year, was last performed for the Holy Year of 1950.

At the end of the year, the door was waited up, in line with a tradition that goes back to the 16th century, to await the opening of the next Holy Year (or Jubilee Year) 25 years later.

Actually the opening of the "Holy Door" is the Church's official welcome to the millions who are expected to visit the Eternal City during the Holy Year itself.

The NBC broadcast will include coverage of Pope Paul's Midnight Mass at the Basilica's main altar and his Christmas homily on "renewal and reconciliation"—the twin themes of the coming observance.

It is noteworthy that television will permit more people this year to witness the historic opening of the "Holy Door" than during the more than 600 years of past Holy Year celebrations. The ceremony could well have the largest viewing audience in television history.

The specific ceremony has been reduced to only about a half-hour, far shorter than the elaborate liturgies used by Pope Pius XII in 1950. But the basic rite remains unchanged: the Pontiff's symbolic tapping on the door with a small hammer.

The gigantic marble Holy Door will have been loosened from its moorings, and block and tackle will be used so that the great door will swing open at the tap of the hammer, revealing the breath-taking interior of the great Basilica.

NBC officials have indicated that for those who plan to attend Midnight Mass in their own parish and who, therefore, will not be able to see the original telecast, the program will be repeated at 1 a.m., Thursday, Dec. 26. (That's late, late Christmas

night). A check of local listings might be in order.

WIN CERAMICS AWARDS—Eighty-four-year-old Frances Perkins, a resident of St. Augustine's Home, received an early Christmas gift in mid-November at the Indianapolis Ceramics Show: she was awarded a "Freddy" for her entry, "Flight Into Egypt." (The "Freddy" is the equivalent of an "Oscar" in the ceramics field. It was named for Fred DeLiden, founder of Popular Ceramics Magazine.) Other St. Augustine top award winners at the Indianapolis show included: Dorothea Burk, Bessie Dezell, Magdalen Berlaut and Mildred Sullivan. All told the ceramics workers at the home earned 33 ribbons. Another resident, Helen Mattingly, earlier won a sweepstakes award at the 1974 Indiana State Fair.

HELPING THE CAUSE—Recovering alcoholics residing at the Talbot House on Central Avenue in Indianapolis are being given an opportunity to help clothe a needy family during the holiday season. The manager, Gene Schoolcraft, has placed an oversized whiskey bottle in a strategic spot to collect small change deposited by the residents and guests. He is confident that enough will be collected to take care of at least one needy family.

MELKITE LITURGY—The monthly Liturgy in the Melkite Rite will be offered by Father Albert Ajamle at 4 p.m., Sunday, Dec. 22, at St. Monica Church, Indianapolis.

HERE AND THERE—J. Howard Elstro of Richmond, Ind., was recently elected president of the Student Union at St. Meinrad College. . . . The Brothers of the Holy Cross recently observed their 40th anniversary as administrators of Gilbault School for Boys in Terre Haute. . . . Jo Anne Smithmeyer, choir director at St. Luke's Church, Indianapolis, is serving as coordinator of this year's carolling program on Monument Circle.

INDIANAPOLIS

Calendar of Events

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 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.; Seelina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

HOLIDAY TOURNEY

INDIANAPOLIS — Roncalli High School will play host this year to the annual Bishop Blaskup Holiday Basketball Tourney, Dec. 26 and 27. In round one action the Chatare Trojans will play the Seelina Crusaders, and the Ritter Raiders will take on the Roncalli Rebels. Game time each night will be 7 p.m.

Merry Christmas in many tongues

"Merry Christmas" will be a popular greeting in many parts of the world again this year. Here it is in 23 languages.

God Jul (Swedish).
Glaedelig Jul (Danish).
Gledelig Jul (Norwegian).
Froehliche Weihnachten (German).
Hartellike Kerst Groteln (Dutch).
Hauskaa Joulua (Finnish).
Buon Natale (Italian).
Felices Navidades (Spanish).
Bosa Festas (Portuguese).
Wesolych Swiat (Polish).
S Rozhdestvom Christova (Russian).
Crystas Rozdzajetela, S lawye Jeho (Ukrainian).
Yasu Suntel Kowa (Chinese).
Boldog Karachsonyt (Hungarian).
Sretan Bozic (Croatian).
Linksmu Kaledu (Lithuanian).
Vesela Vanoce (Czech).
Kala Cristougenia (Greek).
Nodlaig Nalt Cugat (Irish).
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Teacher salary schedule weighed

CLARKSVILLE, Ind. — Father Louis Marchino, pastor of Holy Family

Church, New Albany, is chairman of a committee studying the salary schedule of lay teachers in the grade schools of the New Albany District.

St. Gabriel sets Dinner-Dance

INDIANAPOLIS — The Men's and Women's Club of St. Gabriel parish will sponsor their annual Christmas Dinner-Dance on Sunday, Dec. 22, at the Dolphin Club, 4460 N. Gulon Road.

A buffet will be served at 7 p.m. preceding the dance. "The Relations" will furnish the tunes.

Tickets, at \$5 a person, may be ordered by calling Alice Bugher, 297-1761 or Gene Knap, 293-0446.

Thirty years ago Archbishop Edward Mooney of Detroit was elected by his fellow American bishops to head the National Catholic Welfare Conference.

The committee was established by the district Board of Education following requests by the teachers for a salary review. The board earlier this year voted an increase in the salaries of lay teachers at Providence High School here.

Dance on tap

INDIANAPOLIS — Roncalli High School will sponsor a New Year's Eve dance in the cafeteria. The Continentals will provide the music beginning at 9:30 p.m.

Reservations at \$10 a couple can be obtained by calling 783-2244 or 783-1841.



AT ECUMENICAL SERVICE—Catholic Bishop Francis A. Mugavero of Brooklyn (left) and Dr. Eugene Carson Blake, former general secretary of the World Council of Churches, take part in an ecumenical service marking the 10th anniversary of Vatican II's Decree on Ecumenism at St. James Roman Catholic Cathedral in Brooklyn. During the service, Dr. Blake, a former Stated Clerk of the United Presbyterian Church paid tribute to the decree, terming it "the document that made possible the ecumenical movement." (RNS photo)



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Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Nothing can spoil it

A noted liturgical scholar said recently that Christmas has been so easily commercialized because it is essentially a secular feast. And that is not bad.

"Christmas is a secular feast because it is in a profound sense the celebration of the human person," commented Father James L. Empeur, of the Jesuit School of Theology, Berkeley, Calif. "It is the commemoration of what humanity is striving to become."

The real meaning of the birth of Christ, the priest maintains, "is not the intrusion of the holy into the area of the profane, but rather the union of the two."

Not that Father Empeur approves of all the paraphernalia and hoopla. He is as critical of excesses as anyone else. Yet he believes there are many aspects of the secular celebration that bring out the best in us and that, in their observance, bring us closer to that most splendid example of humanity, Christ.

Another good word for the secular Christmas has been expressed by Antoinette Bosco. Writing in a National Catholic News Service column, Mrs. Bosco said she no longer gets

uptight about the commercialization of Christmas.

If the feast did not lend itself so beautifully to Madison Avenue, she contends, it wouldn't get any more attention than the Assumption or All Saints Day. But because the holiday is the year's biggest merchandising bonanza, it is heralded across the land for at least one full month.

Christians owe a tremendous debt to the profit motive, according to Mrs. Bosco, for putting the holy day in the big leagues. Amid the din of the cash register, the red-suited hawkers, and the canned sentiment of Musak, one frequently hears a mention of Christ and an exhortation to peace on earth, good will to men. What other time of the year does this happen?

It would seem, then, that rather than take offense at the crassness of the marketplace, we ought to be grateful for help in promoting and publicizing this most beloved of feasts. Of course Christmas is "too commercial." Yet our task, as viewed by Father Empeur, is not so much to put Christ back into Christmas "as to allow Christ who is already there to rise to a joyous and triumphant visibility."

Woman for all seasons

The liberated woman in search of a model need look no further than Elizabeth Bayley Seton, who will be canonized on Sept. 14 as the first U.S.-born saint. If ever a woman was "fulfilled," it was she.

Though she lived more than 200 years ago, Mother Seton characterizes the finest elements of the contemporary feminist movement. Her diverse talents were employed at full capacity. She was pioneer and innovator as well as old-fashioned wife and mother, a blend of daring and tradition. And, by a fortuitous turn of events, her canonization will take place during the first international Women's Year.

Two other aspects of this remarkable lady make her peculiarly suited to our times. She has been called a bridge between Catholics and Protestants, a person who would have been very much at home in the ecumenical age.

Born and baptized an Episcopalian, her grandfather and great-grandfather were Episcopal Church clergymen. She loved the faith of her birth and continued to hold it and its adherents in the highest esteem. Yet, inspired by the work of Italian nuns among the poor, Mother Seton became a Catholic at the age of 31, when she was a widow with five children. She was to become kin to still more clergymen, among them the first Catholic

bishop of Newark, N.J., who was a nephew.

In addition, Mother Seton is credited with establishing the nucleus of a Catholic school system. Thus her sainthood may be seen as an inspiration to the many latter-day supporters and educators who are now gamely struggling to perpetuate and strengthen a nationwide network that she could have only dimly perceived.

First and foremost, however, Mother Seton is recognized as the foundress of the Sisters of Charity, an order that today numbers more than 8,000 Sisters in six distinct communities engaged in a wide variety of ministries.

Even before becoming a Catholic, Mother Seton had become well known for her aid to the poor and the needy. The energy of Christian love and helpfulness remained constant throughout her life and continues today in the good works of her spiritual daughters.

Sister Margaret Dowling, president of the New York Sisters of Charity, commented recently, "It is in the spirit of Mother Seton that Sisters are coming more deeply in touch with what it means to be 'women' of the Church."

So varied were the roles discharged by the newly-named saint—mother, wife, educator, social activist, religious foundress—that every woman, Religious or lay, can discover at least one accomplishment or skill to admire and emulate.

The employees of The Criterion wish our readers and advertisers a Merry Christmas and a Happy New Year. We are grateful for your support and friendship and hope we may continue to merit them both in the months ahead.

The CRITERION

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United Nations' support at all time low

BY MSGR. GEORGE G. HIGGINS

John A. Scali, U.S. Ambassador to the United Nations, is a journalist by profession. As a young reporter just back from the war, he observed the birth of the UN in 1945, and ever since that time he has been a strong supporter of the organization. So it must have hurt him to have to stand before the UN General Assembly on Dec. 6 and warn the delegates in no uncertain terms that the recent trend toward dominance of the organization by a broad coalition of developing countries is undermining the credibility of the organization and seriously endangering its future.

This was not the first time that the U.S. has expressed concern about the direction the UN is taking. A year ago, the U.S. delegation criticized the growing tendency of the organization to adopt one-sided unrealistic resolutions that cannot be implemented.

In the meantime, as Scali told the General Assembly in his recent address, things have gone from bad to worse. "What my delegation spoke of 12 months ago as a potential threat to this organization," he pointed out, "unhappily has become today a clear

and present danger."

SCALI PHRASED his somber criticism of the UN majority in rather general philosophical terms. But it was clear that he was referring, among other recent UN actions, to its shameful treatment of Israel during the recent debate in the General Assembly on the question of Palestine. It was bad enough that the Assembly voted overwhelmingly to invite the Palestinian terrorist leader Yasser Arafat to address the Assembly, gave him the royal treatment, and wildly applauded him when, as a non-member of the UN he had the temerity to say, in threatening terms, that Israel might well be expelled from the UN.

To make matters worse, the Assembly president, the foreign minister of Algeria, curbed the Israeli delegation's right to speak during the debate on the question of Palestine. His unconscionable ruling was predictably upheld by a large majority.

These and a number of equally irresponsible actions taken by the majority during the recent meeting of the General Assembly left Ambassador Scali with no alternative but to register a formal protest and to warn that any repetition of such offensive tactics will pose a serious threat to the very existence of the United Nations.



THE YARDSTICK

SCALI FELT obligated to remind the majority that, while the American people have loyally supported the UN from the very beginning, many Americans are now "questioning their belief" in the organization.

"My country," he said, "cannot participate effectively in the United Nations without the support of the American people and of the American Congress. For years they have provided that support generously. But I must tell you honestly that this support is eroding—in our Congress and among our people. Some of the foremost American champions of this organization are deeply distressed at the trend of recent events."

As suggested above, it must have been a painful experience for Scali, as a loyal friend and supporter of the UN, to sound this warning, but he had no choice. What he said about the current attitude of the American people with regard to the UN was a simple statement of fact which, for the good of the organization, had to be put on the record in terms that no member nation could possibly misunderstand.

MY OWN REACTION to Ambassador Scali's address is mixed. On the one hand, I agree with his criticism of the Assembly majority and admire him for stating it so clearly and so forcefully.

On the other hand, I was frightened by his speech, for, if it be true—as I

think it is—that the very existence of the UN is being endangered by a reckless and irresponsible kind of majority rule, that's bad news for the entire world community.

The great majority of the American people will undoubtedly concur in Scali's criticism of the UN, but they can take no comfort from the thought that the organization may be entering into a period of decline.

Moreover, they would be ill advised to let their legitimate criticism of the current Assembly majority trap them into taking an anti-UN position.

SCALI WARNED against this danger towards the end of his recent address. "I have not come to the General Assembly today," he said, "to suggest that the American people are going to turn away from the United Nations. I believe that World War II taught Americans the tragic cost of standing aside from an organized international effort to bring international law and justice to bear on world problems. . . . In the months ahead, I will do all in my power to persuade my countrymen that the United Nations can return to the path the Charter has laid out, and that it can continue to serve the interests of all of its members."

Ambassador Scali deserves the undivided support of the American people in his efforts to achieve this difficult goal.

DALE FRANCIS SAYS

Feeding hungry is vital part of new fast

BY DALE FRANCIS

The U.S. Bishops have called upon the entire Catholic community to fast at least two days a week. They pledged their own fast as they asked priests, Religious and laity to join them.

The need is imperative. There are millions of people in the world who do not have enough to eat, there are tens of thousands who are dying of starvation. We who have affluence, who have more than enough, are called upon to make sacrifices that others may be helped.

Of course, just by eating less ourselves we will help to reduce the shortages of others but we must understand that what the Bishops have asked of us is more than just fasting.

WE ARE CALLED upon to use what we save by fasting for others. We must give more to Catholic Charities, Catholic Relief, the Campaign for Human Development and for those other organizations that are dedicated to serving those in need.

Fasting becomes more meaningful when we use what we save by fasting

for others. No one needs to tell you that in this day of inflation and an unstable economy that we are all in a less secure position than we were before. But there are others whose situation is far worse than our own and so we must sacrifice for them.

It is important to understand the force of the call of the Bishops for fasting. It is more than just a hope that we will do this little bit, it is an admonition. If we are to be Catholics, we must do this.

OF COURSE, if there are those who are ill, who are debilitated and fasting would be harmful to the health, then they are excused. Little children, who need nourishment for growth, should not fast in a way harmful to them.

But for the great majority of us it is quite simple—we must fast. The decision of the bishops to ask this of Catholics didn't designate particular days that it must be done. Perhaps from a psychological viewpoint that wasn't good. But some dioceses have already established days for fast and apparently it was thought the actual designation be left to dioceses or even to individual choice.

But if it is left to individual choice that doesn't change the fact that you must fast at least two days a week. Wednesdays and Fridays were the days most often mentioned in the

discussion at the Bishops' meeting. Certainly Friday, the day of Our Lord's death upon the Cross, has a special meaning for us and is a logical day for fasting. But the point is, we must fast.

AT THE PRESS conference at the Washington meeting, there was considerable discussion about motivation for fasting. It was pointed out that the Church asks us to fast as an act of penance.

As a matter of fact, you may have forgotten it, but when the bishops agreed that Friday abstinence was not required, they emphasized that Friday should continue to be considered a day of penance. Those who chose to eat meat on that day should substitute some other form of penance. If we are honest, we must admit that has not been done.

The response given by some spokesmen at the press conference was that fasting for the welfare of others was totally Christian, fulfilling Our Lord's injunction that we should serve the least of those among us.

THAT IS certainly true, our fasting has real meaning if it is done for others. But there really is no reason that the other spiritual meaning of sacrifice should be forgotten. We do need to make acts of penance. We have sins enough to require penance, but even if we did not we would need

to be making acts of penance for the society in which we live, a society that has become pagan and barbaric.

So there is no dichotomy, no reason to separate the two. When we fast we should do so as an act of reparation for our sins and the sins of all the world. We need to restore a consciousness of the need for repentance and penance.

But we add to this our intention that our fasting serve others, that it become not only an act of reparation but an act of service to others. Both are spiritual in motive, although one seeks to make possible material help for others.

DO NOT TAKE the request lightly. You are not just supposed to fast if you find it convenient. You are asked to fast, to join the whole community of the faithful in fasting.

Lately it seems the leaders of the Church are hesitant to ask much of us. Perhaps some bishops would say that even the call to fast is only a recommendation, although some would surely say it was more than this.

But don't require that you be compelled to do what you must do. If you would be fully Catholic, then make a real sacrifice, help others by your sacrifice, and make the sacrifice an act of reparation.

customs are absolutely necessary if we are to emphasize gospel values in our lives.

The title, Lumen Gentium, comes from the first sentence in the document, "Christ is the light of all nations." The Fathers of the Church say "Christ is, not was, the light of all nations. This, not only to testify to the eternal existence of Christ as God, but also that Christ is for all people of all times."

Albert Outler who penned a concise response to Lumen Gentium said: "The Constitution on the Church is important both in its own right and also the *fundamental* of the other 15 documents of Second Vatican Council."

Divided into eight chapters, the document addresses itself to the basics of the Faith for our time. The mystery of the Church, the people of

God, the hierarchical structure of the Church, the laity, our universal call to holiness, Religious, the eschatological nature of the Church, and the role of the Blessed Virgin Mary in the mystery of the Church are the topics discussed.

It is notable, I think, that immediately after the statement on the "Mystery of the Church" comes "People of God." Any chapter in this document would be profitable reading, but it seems to me that one of the cardinal tenets we need to believe, practice, and teach is that we are the people of God, the Church.

The Church is not hierarchy, nor brick and mortar, nor the Baltimore catechism, nor priests and nuns, but ALL OF US. Paragraph nine of Lumen Gentium states: "God has gathered together as one all those who in faith

(Continued on Page 5)

LETTERS TO EDITOR

Anniversary prompts praise for document

To the Editor:

It seems significant that we take note that the Dogmatic Constitution on the Church, Lumen Gentium, was promulgated November 21, 1964—just 10 years ago. In the light of the history of the Church, 10 years is an insignificant length of time; however, in our age of rapid communication, of "instant replay," 10 years is notable.

To change one's values is a costly experience. And this "changing of values is unfortunately the notion too many have about the documents of Vatican II. When in reality, we American Catholics can come to realize that the documents of Vatican II are calling us to a renewal of Gospel values, to a shedding of many middle-class American values, encrusted upon us in the name of Christianity, then we shall come to see that the Dogmatic Constitution is a summons

to values, not an estrangement from them.

To read or re-read this primary document, especially in the light of its anniversary seems quite appropriate and, hopefully, a real encounter with the basics of our faith as seen in contemporary times. Maybe the reading would help us come to realize that the "changes" or discontinuance of some theories, practices, and

Stereotype not fair, writes Cecilia Rak

To the Editor:

I would like to reply to "one who really loves kids," the teacher who wrote last week (12-13-74) to say that the November 22 story about the teenage canned food collection was "tiring" and "hypocritical."

Being a senior at a local high school, I, too, have seen the problem that exists among teens. Peer pressure is indeed prevalent in virtually all high schools today. However, I feel that to stereotype all teens by saying "young people are cruel" is as unfair as saying "all teachers don't really care about their students" or "all Catholics are vain and proud."

While I have witnessed teens who treat their peers cruelly, I have also seen teen-agers who are, in fact, Christians in actions as well as words. Furthermore, I have yet to see anyone, teen or adult, who is perfect.

Man has his faults, but he also has his virtues; just because he fails at times does not mean that he cannot, through Christ, redeem himself. Those who are willing to go out, despite the time, weather, inconvenience, and personal discomfort, to help others should not be criticized for their efforts. It is easy to sit back and dictate how the world should be. It's a little harder when you go out and do something about it.

"It is better to light one candle, than to curse the darkness."

Cecilia Rak

Cheers Fr. Courtney

To the Editor:

Hurrah for Father Paul Courtney! Hurrah for The Criterion for printing "Straight Talk on Sunday Mass Obligation!"

This article should be required reading for all clergy, laity, and Religious.

Josephine Slinger

Indianapolis

Teen-agers really kind, Lucketts insist

To the Editor:

We must speak out in defense of St. Michael's Jr. CYO regarding the letter signed "One who really loves kids," written by a teacher in Indianapolis and printed in the Criterion (12-13-74).

How could one who claims to love kids and dedicates himself to a teaching profession write such cruel things about them? Was that an example of a good teacher? Was that letter his idea of kindness?

We can't speak for other teen-agers, but St. Michael's kids show kindness and consideration all year long and their acts of charity come from the bottom of their hearts; therefore they need never "save their consciences." They have a lot of good ideas and carry them out—always in good faith.

That teacher mentioned peer rejection being the major reason for kids not liking school. We don't happen to agree with that statement, either. Most often, rejected kids bring it upon themselves by their actions toward other classmates. So why should they be accepted into an "in" group?

True, teachers alone can't teach

kindness, but kids can't learn it on their own either. Teachers should set good examples for kids of all ages but some do not and we speak this from first-hand knowledge.

Too many teen-agers do not receive the credit that they deserve because a lot of grown-ups think all kids are delinquents. They only hear about the minority group—and they are a minority.

In closing, we wish to extend an open invitation to that teacher to attend any "drop-in, meeting or activity which involves the St. Michael's CYO."

Mr. and Mrs. Robert L. Luckett
Indianapolis



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QUESTION
BOX

BY MSGR. R. T. BOSLER

What does the New Testament word "Abba" mean in reference to God: Father or Daddy? I am a third grade teacher. One of our young assistants came to give a religion lesson to my students. He wrote on the board that Abba means Daddy. I was upset over this because I feel that he was wrong. He attempted to prove it by bringing in a priest friend of his who agreed wholly with him. He still didn't convince me since they are the same kind. I feel that children should be taught that there is a difference between our earthly father and heavenly Father and that they should not be put on the same level. I cannot find the word Daddy in the Bible. I found Father, though.

A. I'll play the diplomat and say you are both right. Abba may be translated

'Abba' is affectionate word for Father

as Dad or Daddy, but perhaps it might confuse third graders to apply these English words to God without a proper preparation. I am sure the two priests would agree with you that children should recognize the difference between their earthly father and their Father in heaven.

The Aramaic word abba is an expression of endearment and familiarity which children used when speaking to their father. Papa or daddy does translate it better than the formal English word father. Abba was never applied to God in the Old Testament, though God was called the Father of his people. Jesus is the first to use the word in reference to God and he taught his followers to take the same familiarity in addressing God. When he gave his disciples the "Our Father," the word he used was Abba. And this word was used by the early Christians, as we learn from Rom. 8:15 and Gal. 4:6.

The New American Bible translates Romans 8:15 as follows: "You did not receive a spirit of slavery leading you back into fear, but a spirit of adoption through which we cry out 'Abba' (that is Father)." The word "Father" is a correct translation of the original "o pater" of the Greek. Even the first Christians were hesitant about translating the original literally. So it is not surprising that you are a little shocked by the word "Daddy." But can't you see now what the young priest was trying to do? Teach that God loves us so much that he sent his son to be one of us so that we could feel so close to him that we might call him papa or daddy.

Q. I do not find any mention of the Catholic religion in the Bible. Can you

Heal factions

(Continued from Page 1)
brethren, and that this coming Christmas of the Holy Year may truly be for the world the "Birth of Peace" as was the birth of the Savior.

THE EXHORTATION makes an appeal of reconciliation and forgiveness to priests who have left the ministry. The Pope first expresses the Church's sorrow at their departure and notes the "consolation and joy" given the Church by the perseverance of the great majority of priests.

The Pope added: "Being supported and comforted by the merits of this great number, she wishes to change also the sorrow which has been visited upon her into a love that can understand everything and in Christ pardon everything."

A true climate of reconciliation, the Pope added, includes "fraternal openness to others" that fosters "the practice of fraternal correction."

He pointed out that fraternal correction is a work of charity that can be "done by any one of the faithful to every brother in the faith." Fraternal correction, the Pope said, "can be the normal means of healing many dissensions or of preventing them from arising."

In a Vatican press conference, called to present the exhortation, Archbishop Albert Descamps, president of the Pontifical Biblical Commission, explained that the Pope in the exhortation was giving a picture of the present state of the Church, which includes elements of dissent.

Men do find it difficult to be at ease with God and familiar with him. The early Christians, as we note in the passages from Paul's letters, used the Aramaic word abba as something

LETTERS

(Continued from Page 4)

look upon Jesus as the author of salvation and the source of unity and peace, and has established them as the Church, that for each and all she may be the visible sacrament of this saving unity."

In commenting on "The People of God," Outler wrote: "... the people of God includes the entire Christian community and, therefore, the recomposition of Christian unity has to be tackled within the bond of Christian brotherhood—separated brethren, yes, but separated Christian brethren. Another implication is that being richly human and infinitely diverse the People of God have not been immune from the faults and failings of human affairs—and are, therefore, subject to self criticism and self correction. No status quo will serve the pilgrim Church for long; she marches with the march of time. This was, one thinks, the point to John XXIII's now famous slogan, *aggiornamento*."

If we translate the *aggiornamento* as the "opening of the windows" to be refreshed, to let new light in, then we People of God, we the Church, need open the windows of our own minds and hearts. Lumen Gentium, I submit, will help you and me know how open we must become to be Christ in today's world.

Sister Luke Crawford, S.P.
St. Mary-of-the-Woods, Ind.

explain when the Catholic religion came into existence?

A. Even the Protestants profess with us in the Apostles Creed: "I believe in the holy Catholic Church." The word catholic means general or universal. The Prophets of the Old Testament announced the universal reign of the Messiah. Jesus proclaimed a kingdom for all men and sent his disciples to teach all nations. The first to use the expression the Catholic Church was St. Ignatius of Antioch, who was martyred about the year 110. It was in the fifth century

that catholicity came to be considered a mark or a sign that identified the true Church of Christ. St. Augustine argued against the Donatists, who claimed to be the one true church of Christ, that their claim was preposterous, since they were but a sect in a small corner of the earth. The Church of Christ, Augustine proclaimed, must be Catholic, universal, with the same faith held by all nations.

It is our claim as Roman Catholics that our church meets the requirements of catholicity more than

any of the other Christian churches; it includes peasants and city workers, rich and poor; it is active in every nation and yet closely united. At the same time we admit that the Church of Christ will not be truly Catholic until all Christians are united, and that is why we work and pray to reform our church institutions and explanations of our faith so that the Orthodox and the Protestant churches may with us create a Church that is obviously Catholic to the whole world.

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RECONCILIATION

THE INCARNATION

BY WILLIAM E. MAY



We believe that Jesus, a man like us in every way except sin, is the "Word-made-flesh." He is the Word of God come to be the Word of man. In Jesus God personally came to be with men, with us, to share our lives so that we can share His own. That is the belief at the heart of the mystery of the incarnation. But what does it mean? What does it have to tell us, to reveal to us?

First of all, it tells us something about God. God is indeed the "wholly Other," the One who made us and who infinitely surpasses us in being, in power, in everything. But this God, the only true God, is not a tyrannical monarch. He is not against us and out to make us grovel in the dust, set on bending our wills to His and crushing out our life and liberty. He is, rather, the God who is with us and for us. He is our Emmanuel, "God with us." He is with us in our struggle to make sense of our lives, in our suffering, in our joy. He is so much with us that He really has become one of us Himself, "othering" Himself in us.

AND NOT ONLY is this God—and he is the only God—with us, He is for us. What does this imply? It implies that He is our Friend, a Friend incomparably greater than any other friends we have. We know how we treat our friends. We help them, we comfort them in their sorrow by seeking to share their sorrow and in that way easing their pain. We share our goods with them. If we hear a good joke we tell it to them, and when we learn of some really good news we can hardly wait to bring it to them so that they too can rejoice with us. We forgive them when they hurt us, and yes, we delight in surprising them, in giving them things they never expected or even dreamt of.

God is a Person like that, only immeasurably more so. He is indeed our Lover, and as our Lover He is true to us and loyal to us, even if we betray Him. We can spit in His Face and His love for us will abide. He is ready to welcome us, to give Himself to us. But, like a true friend, He is not going to force Himself on us; neither will He ever leave us. This is one thing that the incarnation has to tell us.

But in addition to telling us about God and in helping us to clear our minds of any notion that the only God is a monstrous tyrant unworthy of our love and trust, the incarnation has something to tell us about ourselves. We all want to know about ourselves, but our knowledge of ourselves is a peculiar kind of knowledge. If we stop to think about it, just who are we? What does it mean to be a human being? We believe that the Word-made-flesh, Jesus, has something to tell us about this, for we say that He is our "light." But what is He telling us?

FOR ONE THING the incarnation tells us that to be a man, to be a human being, is to be the kind of being that God Himself could become, for in fact He did become a human being. He did become one of us. More than that, He still is a human being, for the risen Jesus is the "first-fruits" of the dead. He is now what we ourselves will become. He gives us hope for our future.

But in addition the incarnation tells us that to be a human being is to be a being of priceless worth. Each of us is a being of this kind. And why? Frequently we say that it is because

God has made us to His image. This is true, but what does it mean? It helps us, I believe, see why God in His commandments told us not to make graven images, idols, that we might worship. The root reason for this command is simply that we cannot make an image of God, for God has already made His own image, and that image is man himself. We are, each of us, living icons of the one true God. We are, in a sense, living words that this loving God speaks; we are, indeed, the created words that the Uncreated Word of that God became.

THIS MEANS THAT we respond to the God who loves us, the God who is our Emmanuel, when we respond to our fellow words, to the men and women and children with whom we live and struggle to make sense of our lives. We are, in a sense, "code-words" for God.

Finally, if the God who made us and loves us and wants to share His life with us is a God who is not only with us but also for us, this means that we, His words, are meant to live not only with our fellow men, but for them. To be a human being is to be a being who is both with and for other beings like himself. And it is only in living with and for our brothers that we can really discover our own identities, that we can really find out who we are.

In discovering who we are we also discover, to our delight, that we are words spoken by that Loving God, that God who is more truly our Father than any other living person, a Father who never abandons His children. He is faithful to His word, and our task as humans is to be faithful to the Word that He has spoken to us and that He continues to speak to us in the persons with whom and for whom we live.

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Epiphany is ideal feast for Holy Year

BY LAWRENCE RILLA



Perhaps the greatest enemy of modern man is the experience of himself... the experience of his frustrating, empty existence. The 1975 Holy Year envisioned by Pope Paul seeks to renew the spiritual and moral energies of the Church and of modern man. The Holy Year is a time to ask ourselves: "What is the fundamental disposition of our religious spirit?" "How are we to overcome the difficulties of social division and spiritual isolation within the hearts of men?" "How can we become reconciled not only with our fellow man but with ourselves as well?" All the "hows" of the Holy Year come down to an "if."

If all "men of good will" could dare to experience God's presence within them, the Holy Year message would begin to restore a true sense of harmony and reconciliation during this Christmas season. And yet, like Christmas joy, an experience of God's presence will be realized and deepened whenever we begin to give it away. "I tell you most solemnly, whoever believes in Me will perform the same works as I do myself; he will perform even greater works because I am going to the Father." (John 14:12)

AN ESSENTIAL PART of a religious experience is the opportunity for "spiritual renewal." This is especially true for Christian parents and teachers, who in addition to sustaining their own life of faith, have the added duty to share and pass on that faith to others. Through study, prayer, and just plain "fun things," they can regain some of the buoyancy of their faith. They can renew themselves as persons by perhaps rediscovering some of their own talents, values, and goals. They can rededicate themselves as Christians by sharing their gift of faith with others.

For both liturgical and psychological reasons, the Feast of the Epiphany offers an ideal opportunity for experiencing spiritual renewal and reconciliation. Psychologically, the Christmas rush is over; and the liturgical theme of the Magi as "bearers of gifts" is a key to

reconciliation. Depending on the facilities, more than a hundred parishioners could participate in the following "Day of Renewal."

First begin by reciting the Holy Year Prayer. Secondly, people can be introduced to one another by playing a game called "Find Me." Mimeograph a list of 20 personal but fun statements, such as "I can eat oysters," "I like to sleep wearing my socks," etc. The first participant who can find 20 DIFFERENT people to sign their names could win a prize.

NEXT, BREAK UP into groups of 8-10 people for some exercises on being a "bearer of gifts." Talk about the significance of giving and receiving gifts by asking questions such as, "How do you go about buying a gift? (as an economist, as a merchandise buyer, as a rummage sale selector or as a creative designer?)" "When giving a gift to someone special, what does your gift say?" (I am interested in what you do, in what you want, in what you need or in what you are?) Ask each participant to name one gift that he would like to receive during the new year which money can't buy (a promise, an apology, a love letter, peace within his family). Everyone is then instructed to make a gift for himself. This can be a simple plastic medallion in the form of a dove. The one gift each person wanted the most is inscribed on the medallion which is then worn by the individual for the remainder of the day.

A quiet prayer service or a "biblical collage" can also be done with the idea of reflecting upon the spiritual gifts which God had given to each of us. Romans 12:3, Ephesians 4:7-12, and Matthew 22:9-11 can be studied, shared and later used for the closing Liturgy. These readings help us to realize that Christ's example of gracious self-giving is the true meaning of Christmas and that we, as Christians, are called to be an extension of His self-giving.

The joy and fellowship of such a Day of Renewal can be made complete by singing, gift-giving, sharing a meal and by celebrating the Eucharist. But most importantly, you will share a PRESENCE which is the greatest gift of all. Dare to believe in your own Epiphany!

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Coming of Jesus opened new God-man relationship

BY ANTOINETTE BOSCO



All the good men who have made an impact on the world, one alone stands out as different and absolutely unique—Jesus.

Sometimes the attempt has been made to classify Him in the same breath as Mohammed or Buddha or some other good religious leader. Sometimes He has been reduced to the category of a nice teacher of moral values.

He has been praised, admired, vilified, hated, followed, rejected, loved and cursed.

He has been denied, and re-crucified. Yet, He has never been put to death for keeps. Jesus lives.

Back in the 1950s, when Archbishop Fulton Sheen had his first weekly TV he made a comment about Jesus which I'll never forget. The eminent speaker said that Jesus was so unique, he "split time into B.C. and A.D."

NO MATTER WHAT a man believes or doesn't believe, no one can deny, said Cambridge theologian C. H. Dodd, that with the coming of Jesus, "A whole new era in relations between God and man had set in."

God intervened in human history in the person of Jesus and the world would never be the same again.

People can accept or reject Jesus, but the overwhelming evidence, both in His lifetime and in the centuries following, is that once, and only once, did the world experience such a person.

Jesus was different and the two things that made Him unique in his lifetime were (1) His message, and (2) what He said about Himself.

His message was strange for the world of His times—precisely because

It was unworshipful. He didn't come with a do-it-yourself-kit on how to make it comfortably as a Jew in the discomforting hands of the Romans—a message most of His countrymen would have preferred and probably understood.

Instead, He continually spoke of God, calling Him, for the first time in history, our "Father" and insisting that everything about man makes sense ONLY when he's plugged into the Kingdom of God.

What was even more shocking was Jesus' proclamation that the Kingdom of God was happening NOW, that the decisive turning point in human history was here. Salvation was theirs—but not for the ASKING, only for the DOING, in love, as Jesus Himself was demonstrating.

And even the poor had the Gospel—the Good News—preached to them: that God had intervened in human events to let His people know their

*The good man lives
in keeping with
the Father's word*

purpose in life; that He is a Father, loving, generous and forgiving; that the good man is the one who lives in keeping with his Father's word, accepting the mystery of God's promise that in the end, life will triumph over death.

IT WAS THE MOST jarring piece of Good News that could fall on human ears—because to accept it meant that

a man had to change radically, and change is discomforting and painful.

In His specific teachings about how men should live, Jesus shattered the sacred cows of pious externals, and pointed out that the Kingdom of God begins on the inside, in the heart of man, in his conversion to love.

Even in the other teaching method He used, the parables, Jesus never let up on the message—that God is intrinsically bound up with man even in all the ordinary aspects of his life, that the Kingdom of God is related to everyday events.

If the message was strangely topsy-turvy to a legalistic people, a repudiation of all the familiar power-patterns in exchange for a Kingdom "not of this world," even more difficult to grasp was the unprecedented way in which Jesus identified Himself with the message.

In effect, what He said was that God was personified in Him, was uniquely present in Him, and that when man experiences Him, he experiences the Father who is present in Him. No wonder He was crucified for blasphemy!

Yet for all that Jesus did to identify Himself in a messianic role, He was immensely human. We identify with Jesus because we see Him in the familiar struggles faced by all human beings—hunger, fatigue, rejection, disillusionment, decision-making, death.

What's more, it is His humanness that is the key to our salvation.

"All revelation occurs, as the Gospel says, because 'the Word was made flesh,'" wrote theologian Anthony Padovano. "We are not redeemed in the divinity of Christ. We are redeemed precisely in His humanity. This is the whole point of the Gospel message."

HOW JESUS' WORK of salvation goes on is the great unfinished business in this world. Each man must discover for himself how to feed the hungry, give drink to the thirsty, forgive enemies, and do good to those who persecute him. Each man must discover for himself what it means to love, to be just, to be a peacemaker.

Yet the greatest mistake is to think one can carry on all alone and by himself the work initiated by Jesus.

Jesus triggered off a new kind of relationship, a corporate life, a community—the Church—where, in the name of Jesus, men would bind themselves to the message of Jesus and live their lives according to its guidelines; proclaim His Good News; eat the "Supper" together in joy, jubilation, and expectation of sharing His unending life; and by their lives make Jesus effective in all ages, times and places, keeping God wedded to humanity.

Symbols have latent meanings

BY FR. JOSEPH M. CHAMPLIN



Any, take this ring as a sign of my love and fidelity. In the name of the Father, and of the Son, and of the Holy Spirit."

Since most couples in my experience have opted for the past 10 years have opted for a double-ring ceremony, Mary, after accepting this gift and drawing it further onto the third finger left hand, will probably reciprocate and give a similar wedding band to her spouse.

The rings signify, of course, that Mary and her partner are now husband and wife, married, joined legally and spiritually.

But those nuptial bands normally bear a deeper meaning and communicate, especially to the wearers, much more than the mere external fact of marriage.

They should and usually do symbolize all kinds of inner qualities, attitudes and feelings. The rings say in effect: "I love you, I am committed to you, I will care about you throughout the future. In both good and bad times, in sickness and health, in joys and sorrows."

They also can spark in one individual swift and spontaneous thoughts about the other; stir memories of shared tears and common laughter; recall moments the partners hurt each other and times they made love.

THESE RINGS MAY likewise serve as a source of courage and strength when temptation or adversity places the original commitment under strain.

For example: Husband away at length from home, weary after tension-filled days, discouraged by business frustrations, lonely and vulnerable, is tempted by an obvious invitation. He feels weak and finds the offer very attractive, but a glance at or touch of his ring changes the picture and carries him through that temporary crisis.

Another illustration: An exhausted wife struggles to cope with her cancer-ridden, dying husband. His constant, changing, imperative day and night requests test the woman's endurance. She, too, fingers her wedding band and in a silent, mysterious way finds there power to continue.

The nuptial rings as signs (I am married) do not deeply touch our inner selves; however, as symbols (I love, care, am committed) they can evoke a variety of strong conscious and unconscious reactions within us.

Father Avery Dulles in his "Models of the Church" explains this strange power of symbols in psychological terms and applies that explanation to specifically religious images.

He maintains these symbols find an echo in the inarticulate depths of a

person's psyche. They communicate through their evocative power and convey a latent meaning. Such symbols transform the horizons of an individual's life, alter one's scale of values, reorient loyalties. We apprehend them not simply by the mind but by the imagination, the heart, or better, by the whole man.

In Dulles' words, "they suggest attitudes and courses of action; they intensify confidence and devotion."

DURING THIS Christmas season we seek to grasp and communicate a truth which is essentially beyond our comprehension—the mystery of a divine God taking on human flesh.

To help us appreciate that sublime event, the Church through the centuries has developed certain symbols (e.g. the crib, candles, a star) which we associate with Jesus' coming into our midst. In fact, we sometimes even speak of this incarnation in the language of marriage, wondering over the love which prompted God to wed our humanity.

Those symbols, like the nuptial rings, communicate much more to us than the cold fact a marriage has taken place. They stir within our total being feelings and attitudes, provoke conscious and unconscious reactions, drive home the great implications of that wedding which began at Nazareth and continued in Bethlehem.

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THE CHURCH AND I

All roads lead to heaven or . . .

BY F. J. SHEED

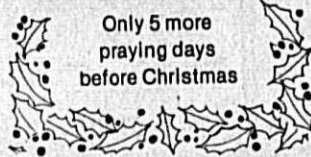
It is a luxury too to have been told by our Maker the rules for the right running of ourselves just as the similarly strict rules given by Ford or Chrysler for the running of our automobile are preferable to our having to work it all out for ourselves by trial and error.

Only stupidity lies in ignoring Ford's instructions or Chrysler's, a more calamitous stupidity lies in ignoring God's. We do, indeed, break down and sin—which we have seen as grabbing immediate satisfaction and damning the consequences; even then, to quote myself again, there is a kind of gloomy luxury in knowing what the consequences are.

It may sound strange, but there is even a touch of luxury in the obligation to confess. After nearly 70 years of the confessional I still dislike it. But it is rather as one feels about a cold bath in winter—bleak to look forward to, not so bad when you are in it, you feel wonderful after it.

By the time a man has decided to confess, of course, the worst is over. It is while the temptation is strong that he suffers. But even when the effort to stay on the road to our goal costs us even agonizingly, we know what gain to set against the agony.

Remember . . .



Only 5 more
praying days
before Christmas

ABOVE ALL, we know where the road leads. The phrase we have come to use for life in heaven is Beatific Vision, "the seeing which makes happy." If we give no further thought to it, we shall find ourselves feeling that some lesser splendor might suit our commonplaceness better, toying perhaps with the notion that it might be nice if we could have an occasional week-end off from heaven's too great bliss. But we must look deeper into it.

The life of heaven will be life—not stagnation, whether pious or amorous. All our powers will be in full action in contact with Infinite Reality, in full relation with other men similarly in contact. Heaven is maturity for the individual and therefore for society.

What our activity will be we can no more imagine than a primitive man could imagine what a mathematical physicist is engrossed in: he cannot even be told. "What we are to be," says St. John, "does not yet appear." But will not be tedious; and we shall surely smile if we remember that long-ago notion of an occasional week-end off.

EVERY MAN IS free to evaluate all this as he likes. To me there is luxury in it. Without it I should not know how to live my life intelligently, or to help others to live theirs. I could only play it by ear (and I have already spoken of the poverty of playing by ear). Knowing it, we still have the battle of life to fight. The practical pain, may make revealed truth as hard to delight in as they would make great music. The clutching, evading self has still to be coped with. But in any battle it makes a difference to know what the war is about. In the battle of life it makes a vast difference to know what we ourselves are.

I have quoted Matthew Arnold's description of himself and modern man:

Wandering between two worlds,
one dead,
the other powerless to be born.

A first difficulty in the way of the new world trying to get itself born is the want of agreement about what man is—anything from a union of spirit and matter to a cog in the collective machine. The one clearly statable view is the Christian—that man is a union of matter and spirit, that he is made in the image of God and meant for everlasting union with him; and that Christ died for him. However he may have been damaged by his own sins or society's maltreatment, this is the reality of every man from time's beginning. It is the one definition which makes every man an object of reverence—and all history shows that what we do not reverence we will certainly desecrate.

I FORGET WHO SAID: "Give me the luxuries; I can do without the necessities."—probably Voltaire. Thinking over the "luxuries" I have been listing—Trinity, Incarnation, Church, Mystical Body, Maker's Instructions, Life Everlasting and the rest, which would you dismiss as necessities? Anyhow, luxuries or necessities, I should be desolated to lose any of them. "I am easily satisfied with the best." I cannot think of a better quotation to end this series of columns, indeed to summarize it.

For this is the end. If you regret any columns you missed, you will find them all, and a great deal more, in *The Church and I*, published by Doubleday. But it will cost you \$7.95.



A MODERN DAY CHRISTMAS CAROL—Several members of St. Roch's seventh and eighth grades are preparing a Christmas program which they plan to present at St. Augustine's Home and several hospitals in the Indianapolis area. Director and teacher, Dick Gallamae, described the

play as "a modern day Christmas Carol with a touch of 'hillbilly.'" The cast includes, left to right, seated: Paul Gootee and Mary Lu Busald; standing, Kathy Mieth, Jim Landwerlen, Kathy Roembke, Chris Heidelberger and Scott Stofer.

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Youth Council drive raises 150 gifts

BY DENNIS SOUTHERLAND

Youth Council members presented more than 150 Christmas gifts to the 1974 Marion County Sheriff's Annual Christmas Tour last Tuesday.

At their November meeting, the CYO Youth Council had voted to eliminate their annual Christmas gift exchange and bring presents for hospitalized young people. They then decided to present their gifts to this particular drive.

The Christmas Tour is coordinated by Captain Jim

Wells of the Sheriff's Department and Radio Station WIBC.

Captain Wells commented, "These gifts certainly made a lot of children happy today."

CYO Director Father Donald Schneider added, "We are proud of the young people voting to do something as humanitarian and kind as this. I think they even had fun collecting the presents for the children."

Marian slates musical comedy

INDIANAPOLIS — The Marian College Theatre Department will present the musical comedy "Once Upon A Mattress" in the college auditorium Jan. 31, Feb. 1 and 2.

Department chairman Don Johnson will direct the Thompson-Barer-Fuller production, which will feature five Indianapolis students in principal roles: Linda Leonard, Bob Hahn, Lisa Baker, Alan Roell and Carlos Barbera.

Marian sets course for RE teachers

Theory of Catechetics, a three-credit course designed for the parish school of religion teacher, will be offered at Marian College during the second semester. Father Francis E. Bryan will conduct the course on Tuesday evenings, starting January 14 and continuing through May 6. The class will meet from 6 to 8:45 p.m. in Marian Hall.

A NEW ASSOCIATE degree program in religious education has been approved at Marian, to become effective with the spring semester. The 64-hour degree, one of five associate concentrations at Marian, can be completed by the part-time student in the evening division over a period of four years, including some possible summer work.

Providing a foundation for the theory of catechetics, the following documents and commentaries will be used to study the nature, goal, content and methods of catechetics: General Catechetical Directory, U.S. Bishops' Pastoral "To Teach As Jesus Did," Basic Teachings for Catholic Religious Education, the National Catechetical Directory, and Qualities and Competencies of a Religion Teacher (NCEA).

THREE OTHER courses are offered in the college's evening division by the theology department. They include:

New Testament, John L. Lowe, three credits, meets Tuesday and Thursday from 6 to 7:15 p.m.
Judaism II, Rabbi Murray Saltzman, two credits, meets Tuesday from 7:30 to 9:10 p.m.

Psychology of Religion, Father Donald Buchanan, two credits, meets Tuesday from 7:30 to 9:10 p.m.

Tuition is \$29 per credit

STANDINGS

BASKETBALL
(As of December 15)

DIVISION I—Holy Spirit 3-0; St. Jude 3-0; St. Simon 2-1; St. Michael 1-1; Holy Name 1-2; Little Flower 1-2; South Central 1-2; St. Barnabas 0-2; Mt. Carmel 0-2.

DIVISION II—St. Gabriel 3-0; St. Rita 3-0; St. Philip Neri 2-0; St. Pius X 2-0; St. Lawrence 1-2; Our Lady of Lourdes 1-2; Christ the King 0-2; St. Malachy 0-3; St. Matthew 0-3.

DIVISION III—St. Christopher 3-0; St. Andrew 2-0; Immaculate Heart 2-0; Nativity 2-1; St. Bernadette 1-2; St. Mark 1-2; St. Monica 1-2; St. Joan of Arc 0-2; St. Luke 0-3.

DIVISION IV—All Saints 3-0; Holy Cross 2-0; St. Roch 2-1; St. Thomas 2-1; St. Ann 1-2; Holy Trinity 0-3; Our Lady of Greenwood 0-3; St. Susanna 0-3.

"55"-B"

DIVISION I—St. Michael 3-0; St. Christopher 2-1; St. Malachy 2-1; St. Monica 2-1; Mt. Carmel 2-1; St. Luke (Red) 1-2; St. Matthew 1-2; St. Rita 1-2; St. Thomas 1-2; St. Gabriel 0-3.

DIVISION II—Immaculate Heart (Blue) 3-0; St. Andrew 3-0; Little Flower 2-1; St. Pius X 2-1; Christ the King 1-2; St. Joan of Arc 0-3; St. Lawrence 0-3; St. Luke (White) 0-3.

DIVISION III—St. Barnabas 3-0; South Central "A" 2-0; Holy Cross 2-1; St. Jude 2-1; St. Simon 2-1; Holy Spirit 1-2; Holy Name 0-2; Our Lady of Lourdes 0-2; St. Mark 0-3.

DIVISION IV—Immaculate Heart (White) 3-0; Little Flower "C" 3-0; South Central "C" 2-0; Little Flower "D" 1-1; St. Michael "C" 1-1; St. Roch 1-2; South Central "D" 1-2; Our Lady of Greenwood 0-3; St. Jude (Gold) 0-3.

CADET "A"

DIVISION I—St. Rita 3-0; Holy Spirit 2-1; St. Jude 2-1; St. Michael 2-1; St. Simon 2-1; St. Pius X 1-1; St. Lawrence 0-2; Little Flower 0-2; Holy Name 0-3.

DIVISION II—St. Philip Neri 3-0; South Central "A" 3-0; St. Andrew 2-0; Christ the King 2-1; St. Gabriel 1-1; St. Matthew 1-2; Mt. Carmel 0-2; Immaculate Heart 0-3; Our Lady of Lourdes 0-3.

DIVISION III—St. Monica 2-0; St. Barnabas 2-1; St. Christopher 2-1; St. Malachy 2-1; St. Joan of Arc 1-1; St. Roch 1-2; St. Mark 1-2; South Central "B" 0-3; St. Luke 1-1.

DIVISION IV—Holy Cross 3-0; Our Lady of Greenwood 3-0; Nativity 3-0; St. Ann 2-1; St. Luke 0-3.

Twenty years ago Sister Francis Joseph, S.R., was appointed president of St. Mary-of-the-Woods College.

hour during the evening. Information on registration and schedule of evening classes is available by calling 924-3291.

Bernadette 1-2; All Saints 0-3; Holy Trinity 0-3; St. Thomas 0-3.

CADET "B"

DIVISION I—Immaculate Heart (Blue) 3-0; St. Ann 2-1; St. Luke 2-1; St. Malachy (White) 2-1; St. Michael 2-1; Christ the King 1-2; St. Christopher 1-2; St. Thomas 1-2; St. Monica 0-3.

DIVISION II—St. Rita (Gold) 3-0; South Central "B" 2-1; St. Barnabas 1-1; St. Jude 1-2; St. Mark 1-2; Our Lady of Greenwood 0-2; St. Malachy (Green) 0-3.

DIVISION III—St. Pius X 3-0; St. Simon 3-0; Holy Spirit 2-1; St. Andrew 2-1; South Central "C" 2-1; St. Lawrence 2-1; St. Matthew (Red) 1-2; Our Lady of Lourdes 0-3; Little Flower 0-3; Mt. Carmel 0-3.

DIVISION IV—St. Matthew (White) 3-0; St. Michael "C" 3-0; St. Rita (Blue) 3-0; St. Pius X 2-1; Little Flower 2-1; St. Michael "D" 1-2; Holy Spirit "C" 1-2; Immaculate Heart (White) 0-3; St. Gabriel 0-3; South Central "D" 0-3.

FRESHMAN-SOPHOMORE

DIVISION I—St. Susanna 2-1; Mt. Carmel 2-1; Holy Trinity 1-2; St. Monica 1-2; St. Christopher 0-3; St. Gabriel 0-3.

DIVISION II—St. Pius X 3-0; St. Simon 3-0; Holy Spirit 2-1; St. Andrew 2-1; South Central "C" 2-1; St. Lawrence 2-1; St. Matthew (Red) 1-2; Our Lady of Lourdes 0-3; Little Flower 0-3; Mt. Carmel 0-3.

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DIVISION IV—Our Lady of Lourdes 3-0; St. Philip Neri 3-0; St. Bernadette 3-0; Holy Cross 2-1; Holy Spirit 2-1; Immaculate Heart 1-2; Little Flower 1-1; St. Gabriel 0-2.

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DIVISION I—Holy Trinity 3-0; St. Christopher 3-0; St. Michael 2-1; St. Anthony 1-1; St. Malachy 1-2; St. Monica 1-2; St. Thomas 1-2; St. Susanna 0-2; North Methodist 0-2.

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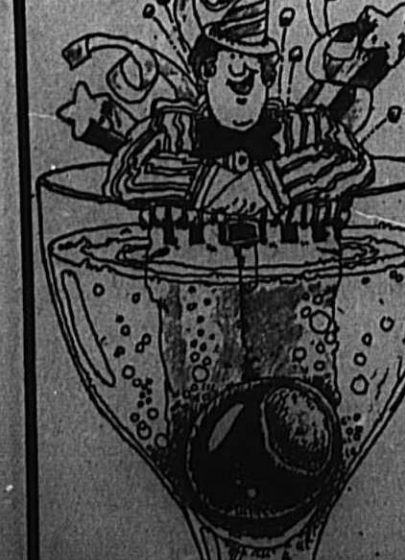
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† ANNA C. MUNCIE, 81, Annunciation, Dec. 14. Wife of Elmer; mother of Frank of Howell, Mich.; Bernard and Donald, both of Indianapolis; and Paul of Brazil. Sister of Clara Muncie of Brazil.

CLARKSVILLE
† NELL O. NEWTON, 85, St. Anthony, Dec. 11. Mother of Jane Bricker of Jeffersonville, Madeline Burke and Maria Carpenter, both of Clarksville; Edward C. Newton of Indianapolis; sister of Julia Devine.

CONNERSVILLE
† ALBERT E. AVELS, 92, St. Gabriel, Dec. 13. Husband of Hazel; stepfather of Diane Couch of Indianapolis; Elaine Bryant of Columbus, Ky.; and Gene Bever of Portland, Tenn.

† NORMA WILLIAM, 84, St. Gabriel, Dec. 16. Wife of Edward; mother of Father Noel William of Louisville; Arnold of Connersville; and Mrs. Leo Ryan of Richmond, Ind. Sister of Mrs. Orle Moore, also of Connersville.

CORYDON
† CLARA C. REISING, 91, St. Joseph, Dec. 12. Mother of Mattie Hayden.

FLOYDS KNOBS
† RITA SCHLADANT, 54, St. Mary-of-the-Knobs, Dec. 14. Mother of Paul Schladant of Floyds Knobs, Robert of New Albany, and Shirley Nolot of Borden. Daughter of Clarence Schindler of Borden.

INDIANAPOLIS
† JOHN MCGINNIS, 17, St. Andrew, Dec. 10. Son of Mr. and Mrs. John E. McGinness; brother of Barry and Scott McGinness and Peggy Dermody.

† RUTH M. WINKLER, 66, Our Lady of Lourdes, Dec. 10. Mother of Carole Carter and Phyllis Cardis; sister of Leroy, Ed and Paul Fillenwarth; Mrs. Carl Henry and Mrs. John Spalding.

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† GERTRUDE E. PICOV, 89, St. Augustine, Dec. 18. Mother of Kenneth of Mt. Pleasant and Arietta Hardesty of Derby; sister of Forrest Lampkins of Hatfield, Ind.

† JOSEPHINE M. GOFFINET, 90, St. Augustine, Dec. 10. Mother of Earl and Edwin, both of Newburgh; Russell Goffinet and Nora Peters, both of Tell City; and Agnes Guillaume of Leopold. Sister of Clara Goffinet of Tell City and Nellie Goffinet of Vincennes.

MADISON
† FRANK H. JAHRRIES, 67, St. Michael, Dec. 6. Brother of Harry Jahries of Cincinnati.

NEW ALBANY
† MISS MARY HORN, 85, Holy Trinity, Dec. 9. No immediate survivors.

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† MARY RITA WESSEL, 55, St. Andrew, Dec. 16. Wife of Charles; daughter of Frances

Bayens of Louisville; sister of Roy, John, Clifford and Thomas, all of Louisville; Estelle Scott, Rosalee Gatten, and Barbara Owen, all of Louisville; and Imelda Smith of Clarksville.

† HOWARD J. MOORE, 54, St. Mary, Dec. 16. Brother of Robert of Richmond and Carl of New Madison, O.

TELL CITY
† HERBERT HALLER, 58, St. Paul, Dec. 11. Brother of Edward and Linus Haller and Eleanor Claiss, all of Tell City; Walter of Fremont, Calif.; and Agnes McClure of Evansville.

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Author Unknown

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VIEWING WITH ARNOLD

An Agatha Christie classic

BY JAMES W. ARNOLD

Disaster films are only one wave of the current movie nostalgia epidemic—a throwback to an ancient genre, ranging from "In Old Chicago" (fires) to "San Francisco" (earthquakes) and "King Kong" (wrecked cities, stampeding populations) to "Last Days of Pompeii" (volcanoes), which tended to be ultra-visual, simple-minded and often corny. Other waves go back to swashbucklers ("The Three Musketeers"), gangster movies ("The Godfather"), romantic comedies ("Touch of Class"), etc.

The old detective movies were usually of two kinds: the hard-boiled private eye "Bogart" movie, which inspired "Chinatown," and the cerebral, deduction-style detective film (Sherlock Holmes is the prototype) which had its roots in Victorian literature and "classier" contemporary novels (Peter Wimsey, Philo Vance, Nero Wolfe, Ellery Queen). The theme was not so much the chase and shootout as the logical puzzle, ingeniously "solved" by the super-intellect of the often sedate and eccentric hero. The trouble is that such stories were better suited to novels than to the visual medium, and they often made dull movies, right down to the cliché

climax where the hero gathered all the suspects in the drawing-room and told them (at great length) who the murderer was.

PETER SELLERS and director Blake Edwards had great fun spoofing the style in the slapstick Inspector Clouseau movies of the Sixties, which are also slated now for revival. Perhaps the biggest pop hit was the Charlie Chan series of the Thirties, and among sophisticated, the sly British Miss Marple series (with the late Margaret Rutherford) of a decade ago. Peter Wimsey now has apparently made it on public TV, but that is to an elite audience, and TV is probably a friendlier medium for the required large amounts of dialog and interior action.

All this is necessary background for the appreciation of one of 1974's oddest films, "Murder on the Orient Express," which is an unabashed restoration of the Intellectual Detective at a time when his hard-nosed, more realistic counterpart dominates the media. Dirty Harry, meet Hercule Poirot. In fact, Agatha Christie's Poirot gets the kind of super-production the Thirties heroes could never have imagined, including an all-star cast, moody color photography, stunning period costumes and decor (by Tony Walton), and the sincere skills of major director Sidney Lumet ("The

Pawnbroker," "Serpico"). It's a fascinating exercise, but it remains anti-cinema, looking as quaint amid the jazzy, eye-popping flicks of the 1970's as a Stanley Steamer boiling down the freeway.

ESSENTIALLY, "Express" is a murder-on-a-train movie, with vaguely nasty Richard Widmark the victim and a dozen ripe suspects, including Lauren Bacall, Ingrid Bergman, Sean Connery, Vanessa Redgrave, Tony Perkins, Wendy Hiller, Michael York and Jacqueline Bisset.

Many are cleverly cast to exploit subtle associations with previous roles, e.g., Perkins, permanently embossed in the memory for "Psycho," plays a nervously suspicious fellow with a mother fixation. Albert Finney, the dashing leading man who has previously impersonated Scrooge, does

a similar bit as the fussy, stiff-necked Poirot, only dimly recognizable under the middle-aged makeup, Gallic accent and temperament, dark-slick hair and elegant little mustache. The ubiquitous Martin Balsam is aboard as a Dr. Watson figure, to marvel at Poirot's cocksure flights of deduction, as the detective goes one-on-one with each suspect and then brings them all into the parlor car for the Revelation Scene.

This particular Christie classic has a bizarre Revelation Scene indeed—a mystery writer's dream so unique it could be used only once in a career. Let's say only that it makes "Express" the ultimate vigilante movie, with disturbing (if one wanted to take it seriously) moral implications. Aside from this, the flick is strictly Mr. Clean, safe for showing after Home and School meetings.

IF THE FILM is stuck claustrophobically on a train (with none of the train's outside movement even vaguely significant), at least it's the glamorous Orient Express, the epitome of movie intrigue, making the old Istanbul to Galats run in its 1935 heyday.

Director Lumet makes the most of this aspect, with some showy early scenes on the Bosphorus and attention to touristy details, like the beggars and sellers at the station and the loading of gourmet provisions, fruit, vegetables, as well as passengers. There is also an arty opening sequence showing impressionistically, in fuzzy sepia stills and slow-motion, a high society kidnapping reminiscent of the Lindbergh case.

But once the movie settles down, about 30 minutes in, it's all closeups and two-shots of talking actors. The performers really have a



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December 31

PLAN NEW YEAR'S EVE DANCE—The four ladies above are members of the planning committee for the New Year's Eve dance to be held in St. Roch's School Hall, 3603 S. Meridian St., Indianapolis. Gordon Grow's Orchestra will play. Pictured are, left to right: Marian Mascari, Evelyn Hohmann, Wanda Phelan and Gertrude Hohmann. Reservations are being handled by Ms. Phelan, 784-4161.

marvelously hammy time—especially Bergman as a disoriented Swedish missionary, Hiller as an elderly, poodle-encumbered Russian aristocrat, and usually feline Rachel Roberts as a clumpy, no-

nonsense German companion to Hiller.

There are touches of camp in Finney's bravado, in the melodramatic cuts and an occasional trick (a Turkish string orchestra in a classy cafe playing "The Good Ship

Lollipop.") But Lumet and company intend mostly to give us Agatha Christie straight. Some may enjoy that more than I did. [Rating: A-2—unobjectionable for adults and adolescents]

The week's TV network films

GERONIMO (1962) (NBC, Saturday, Dec. 21): Chuck Connors, in probably the highlight of his career, does the noble-but-betrayed Indian bit, as the famous Apache warrior. The cast includes other TV people like Adam West and Ross Martin. Mainly for nostalgia.

STAR! (1968) (ABC, Sunday, Dec. 22): The people who made "Sound of Music" bombed with this cliché-ridden backstage film that purports to tell the story of noted singer-actress Gertrude Lawrence. Julie Andrews probably gives her finest film performance, but everything else is simply vapid and uninspired, including Daniel Massey's impersonation of Noel Coward. Not recommended.

SCROOGE (1970) (NBC, Monday, Dec. 23): The inevitable TV debut of Leslie Bricusse's often silly and

downright humbuggish musical version of Dickens, with young Albert Finney as the singing miser and a noble but misused support cast including Alec Guinness. Essentially, the classic is reduced to the level of a kids' movie and department store sensibility. Satisfactory for kids, but only in the spirit of the season.

THE LAST RUN (1971) (CBS, Friday, Dec. 27): A routine gangster escape film, shot in Spain by Bergman's cameraman Sven Nykvist, with George C. Scott as a veteran getaway driver who comes back for one last job. Scott does as much as anyone can do with a kind of Bogart-Cagney part, and the strong cast includes Tony Musante, Trish VanDevere and Colleen Dewhurst. Satisfactory for action fans.

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December 31 — 9 p.m. to 2 a.m.
Parish Hall
\$20 per couple

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Mike Feeney

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your best, **LAST**
MINUTE CHRISTMAS
VALUES, are at... **HOOK'S**

Hook's Special COUPON
December 22, 1974
OFFER EXPIRES
COUPON GOOD AT ALL HOOK'S STORES

RIGHT GUARD
7-oz. Aerosol Deodorant Helps Keep You Odor-Free.
LIMIT 1
REG. 1.39 **99¢**

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LYSOL SPRAY
14-oz. All-Around Your House Clean-Up Aid.
LIMIT 1
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VASELINE PURE PETROLEUM JELLY
Giant 3 1/2-oz. Jar for Protection All Winter Long.
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Consumes 47 Times Its Weight in Excess Stomach Acid. 75 Tablets.
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96 Fast-Acting Denture Cleanser Tablets. Remove Odors. Cleans Deep Stains.
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REG. 2.09 **149¢**

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CONFIDETS
Box of 40 Regular or Super Absorbency Feminine Napkins. Free Disposal Bags.
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CALGON BUBBLE BATH
Choose 16-oz. Bubble Bath, Bouquet or Bath Oil Beads.
LIMIT 1
REG. 1.99 **79¢**

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ELMER'S GLUE-ALL
4-oz. Handy Bottle of White Glue for Paper, Wood or Plastic.
LIMIT 1
REG. 39¢ **29¢**

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POLAROID COLOR PACK FILM
Polaroid 108 Film for Great Holiday Pictures.
LIMIT 1
REG. 4.95 **399¢**

GIFT WRAP
70 sq. Feet of Holiday Wrap By Cornington. Wide Selection.
Now Only **99¢**

6-ROLL CHRISTMAS WRAP
Choose Paper or Foil Wrap 80 Sq. Feet of Holiday Wrap.
Now Only **144¢**

DESIGNERS GIFT WRAP
100 sq. Feet of Gala Wrap. By Laurel. Choose Paper or Foil Wrap.
Now Only **99¢**

HOLIDAY NAPKINS
Gaily Printed Napkins. Red and Green Holly Design. 160 Napkins.
Now Only **69¢**

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24-9 oz. Cups in A Red and Green Holly Design. Stock Up!
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36 Gaily Colored Bows, and Hook's Has Ribbons To Match!
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Only UNO how to play the game! For ages 7 to adult. Reg. 2.88
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Your favorite cartoon characters in an easy to put-together puzzle.
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Just open the box and a ballerina springs to life, dancing with the music.
Now Only **399¢**
WHILE THEY LAST

SHEAFFER NO NONSENSE PEN or BALL POINT
A no-nonsense pen at a no-nonsense price! YOUR CHOICE
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PARKER BIG RED PEN
Parker's Big, Warm and friendly pen.
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A beautiful Pen and Pencil set. A GREAT GIFT IDEA.
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Large selection to choose from. Each watch is fully guaranteed! Your Choice
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Choose Mickey or Minnie Mouse, Raggedy Ann, Hot Wheels or Barbie. Watches
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Your Choice of 450' x 1/4" or 300' x 3/4" Stock Up!
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For cameras without batteries. 3 cubes for 12 perfect pictures.
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Choose Intimate Battery or 2AA size or 2AAA size.
VALUES TO 1.39 **99¢**

BECAUSE We CARE . . . Our Wish For You Is PEACE and HAPPINESS Throughout The HOLIDAY SEASON. And For That REASON, We Wish You GOOD HEALTH Whatever The SEASON!

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DEPENDABLE DRUG STORES
1900-1975