

the CRITERION

Archdiocese of Indianapolis

VOL. XV, NO. 12

INDIANAPOLIS, IND., DECEMBER 19, 1975



Archbishop's Christmas Letter

My dear Family in Christ:

Religious fervor seems to burn a bit more brightly than usual in most of us at Christmas. The Christ Child in the manger draws us beyond merely human values to the divine. No one of us can fathom the depths of the event but even a little child can sense the wonder of it all. The simple but profound message of the birth of Jesus at Bethlehem is that God loves us.

Christmas is a good time to examine that bond of faith and love between God and us. To all of us who receive Him, who believe in His name, who love His goodness, God gives the power to become His sons and daughters. That means that Christ is born in us and we can bring God to men.

When we consider at Christmas time the good things God has done for us, we must also be asking how we are making Christ present to the people whose lives are affected by our presence. The presence of Christ means peace; therefore, our presence to our families, our relatives, our community, should bring that peace which is based on the love and reverence taught by Our Lord whom we adore and honor during this season.

His presence and His peace is what I pray for each of you in this holy season.

Devotedly yours in Christ,

+ *George J. Bishop*

Most Rev. George J. Bishop
Archbishop of Indianapolis

December 15, 1975



Oldenburg nuns note 125 years of service

OLDENBURG, Ind.—As America marks its 200th year, the Sisters of St. Francis, also celebrate a significant anniversary: 125 years of commitment to the service of the Church in the Franciscan tradition.

Founded as an American Congregation by Sister Theresa Hackelmeier of Vienna, Austria, on January 6, 1851, the Sisters will initiate a year of anniversary observances on January 3 with a Celebration for Sisters. At that time Mother Miriam Clare Heskamp will solemnly proclaim the opening of the Anniversary Year. The Sisters assembled will respond with a joint rededication of purpose.

ON JANUARY 6, a Mass of Thanksgiving will be offered in the Chapel of the Immaculate Conception here. Members of the hierarchy, clergy, representatives of various religious communities, civic leaders and friends are expected to attend. Archbishop George Bishop or his designated representative will be among the guests of honor. A reception and buffet will follow the Eucharistic celebration.

Other Anniversary events planned for the year include a bicentennial field Mass for Oldenburg residents and other guests on July 4, 1976. In August, an audio-visual review of

Congregation and Country will be presented to the public.

In a growth pattern parallel to that of the nation itself, the Sisters of St. Francis have expanded and adapted from their original apostolate of educating the German immigrants of Southern Indiana. From early ministry as teachers in the small towns of Oldenburg, Dover and St. Leon, the Sisters now have staff schools and institutions in Illinois, Missouri, Michigan, Montana, Ohio as well as in the newly independent nation of Papua, New Guinea.

IN INDIANA ITSELF, the Academy of the Immaculate Conception, chartered in 1855, has continued to provide the only opportunity for Catholic secondary education within a 50-mile radius. Twenty-one Indiana parishes are represented in the present enrollment of 238 girls.

The Oldenburg Franciscan Sisters organized the first Catholic school for Black students in Indianapolis at St. Ann parish in 1892. They have taught in St. Rita parish since its opening in 1925.

In 1957, the main campus of Marian College was transferred to Indianapolis at the request of Archbishop Paul C. Schulte in response to the need for a Catholic College for Women in the area. In 1954, the College expanded into a co-educational facility with a present enrollment of over 800.

OF THE CONGREGATION'S 682 members, over half are located in the Archdiocese of Indianapolis, with more than 200 serving actively in its ministries. Thirty parish elementary schools, one public elementary school, four secondary schools and Marian College have Oldenburg Franciscan Sisters as faculty members and/or administrators.

On the staff of the Archdiocesan Education Office and its CVO Office, the Sisters are committed to parish and hospital ministry as opportunities and needs arise.

Sister Carol Slinger, principal of St. Mary Academy, Indianapolis, is chairperson of the Celebration '76 Committee, which is coordinating all the commemorative events of this anniversary year.



ADESTE FIDELES—Sister M. Annette, O.S.F., Religious Superior and Director of Nursing Services at St. Francis Hospital, Beech Grove, is shown placing the Christ Child in the crib of the life-size Nativity set erected this week in front of the hospital's main entrance. Looking on is Sister

Sponsaria, O.S.F., Executive Director. The imported Nativity set is being used this year for the first time. Franciscan devotion to the crib dates back to the Order's founder, St. Francis of Assisi, who, history has it, was the first to use the Nativity scene. (Photo by Dave Skripky)

Board of Education establishes election procedure, eyes future

BY FR. THOMAS WIDNER

A resolution establishing a schedule for district board elections of representatives to the Archdiocesan Board of Education passed unanimously at the monthly Archdiocesan board meeting held Dec. 18 at St. Rita parish, Indianapolis.

Following passage of the resolution, lots were drawn designating the three year cycling-in program. As a result, members

elected in the future for the Archdiocesan board will be elected by seats for one, two, or three year terms.

A second resolution passed enables the Ad Hoc Constitution and By-Laws Review Committee of the Archdiocesan Board to approve and ratify parish constitutions and by-laws in the absence of district boards and deans.

A THIRD RESOLUTION directs the Superintendent and Office of Catholic Education to step up the beginning of long range educational planning as its major priority to 1976-77 rather than delay it further.

A fourth resolution directing the Superintendent and Religious Education Office to address the religious education needs of exceptional children in the Archdiocese passed after being amended through lengthy discussion. Since Fr. Gerald Gettelfinger expressed the powerlessness of the Office to address the problem on an immediate basis, the Board voted to direct the Office's attention to this specific issue during the long range planning process.

Fr. Robert Drewes, Religious Education Office Director, felt that assistance could be provided immediately in coordinating volunteers already existing throughout the diocese. Fr. Gettelfinger stressed the importance of the district boards in taking responsibility for concerns at this level.

IN OTHER BUSINESS, the Board heard reports from the Ad Hoc Committee on Educational District Boundaries and the Urban Ministry Committee. Input for the former committee is still requested. Only 13 parish or district boards have responded to date. The Urban Ministry Committee is setting May, 1976, as its final goal for reporting.

The host Indianapolis Central District gave a profile of its area. District reports reflected discussion of fiscal concerns for the coming school year. The executive committee has set the next meeting for a discussion of a proposed position paper on Archdiocesan Pastoral Planning. In essence, the committee's idea is to state the Board's recognition of education as being only one part of total parish ministry.

The tri-parish religious education plan for the city of Richmond was brought up during a question and answer period. Fr. Clarence Waldon requested information concerning the status of that

project. In response, Fr. Kenneth Murphy, board president, indicated that the study completed by the Office of Catholic Education never got to the Richmond district board members, since the pastors of the area intervened before the results of the study were discussed.

FR. GETTELFINGER indicated that the Office's position centered on the need for total support at the local level. He felt that without total commitment there can be no action. Thus, the consultation process is paramount.

Fr. Murphy expressed the need for accountability in the matter, but stated that the Richmond pastors felt accountable to no one but themselves.

In closing, Fr. Waldon made a plea that decisions being made in any concern in the Archdiocese be made on the basis of need. He stressed the question of where parishes and pastors invest their time and money.

The next board meeting will occur Jan. 20 at St. Ann parish in Indianapolis.

Local TV Mass to be produced by Channel 13

WLWI-TV, Channel 13, Indianapolis, will begin carrying a locally produced television Mass early next year, according to Charles J. Schisla, director of the Catholic Communications Center here. The Mass is scheduled to start tentatively sometime in February.

Schisla announced that the program will be videotaped at the WLWI-TV studios with local parishes and priests of the Archdiocese taking part. This program replaces the televised Mass which originated in Cincinnati and was carried on Channel 13 for the past several years.

WLWI-TV changed ownership earlier this year, and one of the items left in doubt was the televised Mass program. The new arrangement is being worked out by Schisla through Tom Rose, new program director of WLWI-TV.

The Mass will probably be taped in the early evening late in the week before presentation on Sundays. Tentative scheduling calls for the Mass to be aired from 7:30 a.m. to 8 a.m. Each Mass will feature the celebrant, a studio congregation of 25-30 persons, and live studio music will be provided. The set for the Mass is yet to be designed.

Arrangements are being made through Father Richard Mueller, chairman of the Archdiocesan Liturgical Commission, to see that the Mass receives the proper liturgical setting. More information will be forthcoming as plans firm up in the next two months.

American Jesuit to assist superior general

ROME—Jesuit headquarters announced Dec. 15 that U.S. Jesuit Father Robert Rush will become assistant to the superior general, Father Pedro Arrupe, for the East Asian regional affairs, effective next April.

Father Rush, a native of Brooklyn, N.Y., has been a member of the Japanese province since 1953. He is

REPORT FROM THE CHANCERY

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

CHANCERY OFFICE—Archbishop Bishop is hoping to resume a limited work schedule after the first of the year. He will begin to participate in various religious and civic events as his stamina allows. Since the faculty granted by the Holy See to Father Tuohy and Father Mohrhaus to administer the sacrament of Confirmation is effective for one year, the Archbishop has asked them to conduct all Confirmations in the spring months . . . Among the routine Chancery items is the examination and audit of parish and institutional financial reports. Though these reports are due August 1 of each year, two parishes have still not filed any report for 1974-75 and many reports have been incorrectly prepared . . . Father Mohrhaus has requested agencies participating in the monthly briefing sessions for this report to submit a brief sketch of each agency as an interim limited self-study with an eye toward possible further study.

OFFICE OF CATHOLIC EDUCATION—A meeting of representatives of diocesan agencies is planned for Friday, Jan. 30, to discuss long range proposals on adult education in the Archdiocese.

CATHOLIC CHARITIES—Charles Wagner, president of Lamfab, Inc., and a member of Immaculate Heart of Mary parish, Indianapolis, has been appointed Archdiocesan Chairman of the 1976 Catholic Charities Appeal . . . Indianapolis Pre-Cana will host sessions on January 18 and February 15 . . . New Albany Pre-Cana will host sessions on January 22 and March 25 . . . Mrs. Thomas (Anne) Hoeling is the program convener for Indianapolis Birthline . . . A training session for Birthline Volunteers will begin in Indianapolis in January . . . A training course of six to eight weeks for Birthline Volunteers will be conducted in Connersville . . . At its annual meeting in December, the board of directors of Catholic Social Services elected Carl Henn, president; George Malesy, first vice-president; Robert Cook, second vice-president; Mrs. Jerry (Judy) Harkness, secretary; Henry Engel, treasurer . . . At its annual meeting in November, the board of directors of St. Elizabeth's Home elected John Huser, president; James Naughton, vice-president; Mrs. Frederick (Shirley) Evans, vice-president; Miss Mary Ann Dolan, secretary; Charles O'Drobinak, treasurer . . . St. Luke parish, Indianapolis, held an organizational meeting this month to establish a chapter of the St. Gerard Guild. The guild, first established at St. Pius X parish last year, conducts fund-raising projects for pro-life activities . . . Catholic Charities has assisted in resettling approximately 500 refugees in the Archdiocese involving 74 sponsorships, 40 of which were parish based.

INDIANA CATHOLIC CONFERENCE—Evaluation of the Justice in Our Lives courses in the Religious Studies program was made at a meeting between Sister Mary Helen Kane of the Office of Catholic Education and the instructors of the courses. Adjustments are being considered to focus the materials of the courses on local concerns and to integrate discussion of the Listening Session results into the courses.

LITURGICAL COMMISSION—Father Richard Mueller continues as chairman of the commission for another year. Other officers include: Magr. Joseph Brokhage, corresponding secretary; Charles Gardner, recording secretary; and Father Robert Mohrhaus, treasurer . . . All priests of the Archdiocese have received a background book on the new rite of penance. Workshops on the rite will be held on January 12 in Indianapolis and on January 14 in New Albany . . . The new rite of penance becomes optional in the Archdiocese in Advent, 1976, and mandatory in Lent, 1977 . . . The Music Subcommittee is preparing guidelines for wedding music . . . Representatives of the local committee planning the national liturgy meeting October 11-14, 1976 in Indianapolis at Stouffer's Inn will meet with the national Federation Board and representatives of the Bishops' Committee on the Liturgy on January 13 at St. Pius X Abbey, Pevely, Missouri, to discuss program and schedule . . . Herschel Livingston, a member of St. Barnabas parish, Indianapolis, will assist the convention committee in budgeting, and ac-

(Continued on Page 6)

No Criterion on December 26

In keeping with a practice inaugurated in 1961, there will be no issue of The Criterion on the last Friday of the year, December 26. Besides providing our hard-working staff with an extended holiday, it will give us a few deadline-free days to handle some year-end administrative details. The next issue will be that of January 2, 1976. Copy deadline for that issue will be Monday noon, Dec. 29. Also, because of the New Year holiday, the paper may not be delivered before Saturday.

Holy Year closing set for television

NEW YORK—The U.S. Catholic Conference Office for Film and Broadcasting has completed arrangements with NBC for televising the end of the Holy Year on Christmas Eve and Pope Paul's celebration of the Mass of the Nativity.

The telecast, which will have been received by satellite earlier in the evening, will be aired from 11:30 p.m. (EST) Dec. 24 to about 1:15 a.m. Dec. 25.

Franciscan Father Agnelus Andrew, president of UNDA, the International Catholic Association for Radio and Television, and former director of religious programming for the BBC in London, will provide commentary.

A grant by the Knights of Columbus to the Vatican will pay for the "up-leg" portion of the satellite transmission. NBC is covering the costs for the "down-leg" portion in addition to providing airtime and related production costs.

The Vatican has announced that Pope Paul will celebrate the Christmas Midnight Liturgy in St. Peter's Square in order to accommodate the tens of thousands who will attend the event.

St. Meinrad priest dies at age of 59

ST. MEINRAD, Ind.—A celebrated Funeral Mass was offered here last Tuesday for Father Edmund Morthorst, O.S.B., who died Saturday at 59. He taught in both the old Minor and Major seminaries during his career and also did pastoral work at Mariah Hill and Ferdinand.

Father Edmund is survived by two brothers: Father Robert Morthorst, O.S.B., of Marmon Abbey, Aurora, Ill., and Paul Morthorst of New Albany.

Official Appointments

Effective Nov. 25, 1975

Rev. Raymond Moll from pastor of St. Augustine parish, Leopold, with missions at Sacred Heart, Magnet, and St. Mary, Derby, to pastor of St. Anthony parish, China, with mission at Most Sorrowful Mother, Vevay.

Rev. Louis Marchino named administrator of St. Mary parish, Navilleton, retaining his post as pastor of Holy Family parish, New Albany.

Rev. Harold Hammerstein, O.S.B., from temporary administrator of St. Anthony parish, China, and missions at Sacred Heart, Magnet, and St. Mary, Derby, to administrator of St. Augustine parish, Leopold.

Effective Dec. 28, 1975

Rev. Paul Dede from pastor of St. Mary parish, Navilleton, to administrator of St. Mary parish, St. Mary-of-the-Rock and mission at St. Cecilia, Oak Forest, with residence at St. John Rectory, Osgood.

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

December 18, 1975

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Glenmary inaugurates program

FRENCHBURG, Ky.—A program for men who wish to serve the Church for a limited time has been inaugurated by the Glenmary Home Missions. Headquarters for the Glenmary Associates, as the program is called, will be a farm here. Volunteers will train for six months at the farm, then spend two years with one of the Glenmary programs in prisons, schools, churches and among communities and families.

Bishop encourages dialogue

MEMPHIS, Tenn.—Bishop Carroll T. Dozier of Memphis said the U.S. bishops must begin dialoguing with the responsible leadership of women seeking ordination to the priesthood. Bishop Dozier said he came to that conclusion while attending the recent women's ordination conference in Detroit. "The hour is late, but with this conference as a beginning and the papers they presented as materials for study, let us begin the dialogue," the bishop said in an interview.

Death penalty rejected

LONDON—The House of Commons has rejected a move to restore the death penalty in Britain. The motion, prompted by an outbreak of bombings and murders attributed to members of the Irish Republican Army, would have restricted the death penalty to terrorist murders.

Refugee resettlement ended

WASHINGTON—The first phase of the Southeast Asian refugee resettlement effort is over. Although the official announcement will probably not be made until Dec. 19, government spokesmen at the last two refugee camps in operation, Fort Chaffee, Ark., and Fort Indiantown Gap, Pa., told NC News that the last refugees will be released to sponsors by Dec. 20.

In capsule form . . .

A Florida appeals court has upheld the right of an unborn child to receive support payments from its illegitimate father. The court denied the claim of a father that the Supreme Court ruling allowing legalized abortion meant that the unborn had no protection under the law . . . The Portuguese government has exempted the Church-owned Radio Renascença from its decree nationalizing most radio and television stations . . . The Missouri Catholic Conference (MCC) has appointed a woman to its top administrative position. Miss Peggy Kellholz, the new executive director, thus becomes the second woman to head a state Catholic conference in this country.

The U.S. Commission on Civil Rights has asked that Congress approve funds for at least 600,000 units of low-income housing a year until 1978 . . . A Catholic Press Association official has asked President Gerald Ford to provide for the funding needed to extend the time during which second class postal rate increases for newspapers and magazines are to take effect.

Names . . .

Bishop Edward J. Hermann of Columbus has issued revised guidelines designed to prevent the use of Catholic schools in the diocese as shelters from racially integrated education.

Father Thomas Gilby, a Dominican scholar in the theology and philosophy of St. Thomas Aquinas and author of many books, has died in Cambridge, England, at 72.

Dr. Mildred Jefferson, president of the National Right to Life Committee, has denied rumors that she plans to run for elective office this year.

Father Francisco Garcia Salve, a well known worker-priest, was arrested in Madrid on charges of disturbing public order a week after being released under pardon by King Juan Carlos.

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Pope Paul pays homage

BY FR. THOMAS C. DONLAN, O.P.

VATICAN CITY—Pope Paul VI, at a Mass he celebrated to mark the 10th anniversary of the lifting of the excommunications of Catholic and Orthodox leaders, paid homage to the Orthodox representative at the celebration.

Pope Paul's spontaneous gesture toward Metropolitan Meliton of Chalcedon sent a wave of surprise through the cardinals and other dignitaries in the Sistine Chapel at the ecumenical gathering on December 14.

POPE PAUL announced at the ceremony, as did Orthodox Ecumenical Patriarch Dimitrios I of Constantinople in a simultaneous service in Istanbul, that a pan-Orthodox commission will be formed to prepare for theological dialogue with the Roman Catholic Church.

The Pope said the Vatican would

also set up a committee to prepare for such discussions with the Orthodox. Metropolitan Meliton was startled by Pope Paul's dramatic gesture, and tried to return it. But the Pope prevented that by embracing him. Then Metropolitan Meliton clasped the Pope's hand and kissed it.

Metropolitan Meliton was in Rome heading an Orthodox delegation and representing Ecumenical Patriarch Dimitrios I, who has a primacy of honor among Orthodox churches. At the same time, Patriarch Dimitrios was presiding at a liturgy in the Church of St. George in Istanbul, attended by a Vatican delegation headed by Cardinal Corrado Urrai of Naples, Italy.

The two celebrations marked the 10th anniversary of the time when Rome and Constantinople, the chief See respectively of the Catholic and Orthodox churches, lifted the excommunications they had pronounced against each other in the 11th century over doctrinal matters.

IN HIS DISCOURSE after Mass, Pope Paul referred to the cancelling of the excommunications as "an act by which we all intended to erase forever the recollection of these events from the memory and heart of the Church . . . and the manifestation of a desire to build together, in obedience to Our Lord, a new era of brotherhood."

Father John F. Hotchkiss, director of the Committee for Ecumenical and Interreligious Affairs of the U.S. National Conference of Catholic Bishops, said in an interview here with NC News Service: "The establishment of the Orthodox-Roman Catholic International consultation is an event long-awaited. Long-awaited because the Orthodox decided that it should embrace them all. It was initiated with the consent and authorization of the 19 Orthodox churches, from Russia to the Middle East."

"This took a lot of time," he continued, "and it shows both the unity of the Orthodox churches and the seriousness with which they enter into this new contact with Rome."

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THE TACKER

Missions in focus

BY FRED W. FRIES

Readers will have an opportunity during the coming holiday season to pursue a popular hobby and help the missions at the same time.

Magr. Victor L. Goossens has announced that an Indianapolis photo finishing firm has agreed to donate \$1.00 to the missions for each roll of color print film (slide and movie films not included) brought in between December 25, 1975 and January 15, 1976.

The cooperating firm is Filmcraft Laboratories, 5216 N. Keystone Ave.

Customers who wish to participate are asked to specify "photo gift for the missions" when they bring in the film for processing.

AROUND AND ABOUT—Father Clarence Weber, S.V.D., a native of Indianapolis, who is now doing parish work at Mater Dolorosa Church, New Orleans, La., sends holiday greetings to his many relatives and friends in the Hoosier state. . . . Students at Our Lady of Grace Academy received several top awards at the Third Annual High School Model United Nations Program held recently at Indiana State University. . . . The St. Meinrad College Ravens finished with a 5-2-1 record this past season in soccer league play giving Coach Ron Alstad a 35-13-1 mark after six seasons. . . . The new mailing address of Catholic Charities is 1515 S. Meridian St., Indianapolis, Ind., 46203.

GOOD RIDDANCE?—Have you ever felt like taking a hammer and smashing your television set? Well, the usual unimpeachable sources tell us that over in Lapland there is an "obscure Christian sect" which has launched a campaign of smashing people's TV sets "to save them from going to hell." The Laestadians (founded in the early 19th century and gaining adherents at an alarming rate) make full payment for the television before leaving the owner's home.

HOOSIER ACTRESS WINS AWARD—Florence Henderson, famed star of television, stage and motion pictures—who launched her singing career at the age of two (that's right, folks) in Dale, Ind., and later as a member of St. Bernard's church choir in nearby Rockport, recently received the Catholic Actors Guild Award—the St. Genesius Medal for "outstanding achievement in the theatre."

MARITAL MILESTONES—Tacker extends congratulations to the following couples who observed wedding anniversaries recently: Mr. and Mrs. Harry M. Wagner, Sr., 50th, Holy Name, Beech Grove; Mr. and Mrs. Bernard C. Schaefer, 50th, Christ the King, Indianapolis; Mr. and Mrs. Anthony Hornback, 50th, St. Joseph, St. Leon; Mr. and Mrs. Victor A. Grannen, 50th, Nativity, Indianapolis; Mr. and Mrs. Raymond Grossman, 50th, St. Louis, Batesville; Mr. and Mrs. Herbert L. Snider, 50th, St. Roch, Indianapolis; Mr. and Mrs. Albert Gillman, 50th, St. Michael, Brookville; Mr. and Mrs. John Behnen, 50th, St. Andrew, Richmond; Mr. and Mrs. Wilmer [Bill] N. Gerringer, 50th, Holy Spirit, Indianapolis; Mr. and Mrs. Joseph Colbert, 50th, Christ the King, Indianapolis; Mr. and Mrs. George C. Kraemer, 50th, St. Joseph, St. Joseph Hill; and Mr. and Mrs. Leroy Andres, 40th, St. Paul, Sellersburg.

QUOTE OF THE WEEK—Dr. Donald Coggan, Archbishop of Canterbury, is quoted in a recent issue of the London Observer as follows (and we quote): "The last thing I would want a Christian to become is a man who is so other-worldly minded that he is of no earthly use."

HELP WANTED—The Tacker is running dry. We are badly in need of contributions from you readers, so keep us in mind. If it will save you time, instead of writing, give us a phone call (635-4531) if you have an item which you think might be appropriate Tacker fodder. Meanwhile, have a happy holiday. See you next year.

Indianapolis
CALENDAR
OF EVENTS

SOCIALS

MONDAY: St. Ann, 8:30 p.m.; Our Lady of Lourdes, 8:30 p.m. **TUESDAY:** St. Bernadette, 8:30 p.m.; Assumption, 8:30 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, 8:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Socinea High School Cafeteria, 6 p.m. **FRIDAY:** St. Andrew parish hall, 8:30 p.m.; St. Bernadette school auditorium, 8:30 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 8 p.m.; St. Philip Neri parish hall at 5 p.m.

NEW YEAR DANCE

INDIANAPOLIS — Holy Trinity parish is sponsoring a New Year's Eve dance December 31 from 9 p.m. until 1 a.m. in St. Clare's Hall at Holmes Ave. and St. Clair St. The dance features Frank Jacks and the Indy Polka Stars. Cost is \$14 per couple. For tickets, call 631-2939 or 638-9272.

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 20 languages.

God Jul (Swedish).
Gledelig Jul (Danish).
Gledelig Jul (Norwegian).
Froehliche Weihnachten (German).
Hartellike Kerst Groteln (Dutch).
Hauskaa Joulua (Finnish).
Buon Natale (Italian).
Felices Navidades (Spanish).
Boas Festas (Portuguese).
Wesołych Swiat (Polish).
S Rozhdsvom Christova (Russian).
Crystas Rozdzajetela, Slawte Jeho (Ukrainian).
Yasu Suntel Kowa (Chinese).
Boldog Karachsonyi (Hungarian).
Sretan Bozic (Croatian).
Linksmu Kaledu (Lithuanian).
Vesele Vanoce (Czech).
Kala Cristougania (Greek).
Nollaig Nalt Cugat (Irish).
Joyeux Noel (French).

'Ordination of women remote'

PHOENIX—Archbishop Jean Jadot and retired Archbishop Fulton J. Sheen both told questioners that they see little chance of women being ordained priests.

Archbishop Jadot, apostolic delegate in the United States, and Archbishop Sheen television personality and retired archbishop of Rochester, N.Y., were here to take part in the diocesan Festival of Faith which attracted 13,000 persons to the Veterans' Memorial Coliseum December 3.

At a press conference, Archbishop Jadot said "I don't believe we will see a woman become a priest, but I would hope that we will see things that only a woman will be able to do."

ARCHBISHOP SHEEN seemed annoyed by a question about women's

ordination, saying that he is asked about it every time he steps off a plane or train. "If Our Lord wanted a woman to be ordained, he would have made His mother a priest," he said.

The Festival of Faith Mass, celebrated by Phoenix Bishop Edward J. McCarthy and 100 priests, included music by both a mariachi group and the Scottsdale (Arizona) Symphony orchestra—conducted by a married deacon.

Giving his homily, the 80-year-old Archbishop Sheen walked around on the altar platform carrying a microphone. He told the audience that when people receive faith, the light of Christ enables them to see things they have never seen before.

The archbishop's talk was full of brief, incisive sayings which characterized his television programs, such as 'Missionaries do not bring

Christ to people, they bring Christ out of them."

ARCHBISHOP JADOT warned at his press conference about the dangers of anti-Semitism brought up by the UN anti-Zionism vote, and he said that in a tension-filled world, the Holy Father urges use of "the weapons of peace—dialogue, patience, meeting together to speak."

The Festival of Faith, a diocesan celebration of the end of the Holy Year and the beginning of the Bicentennial year, included a special section for the deaf where a local priest used sign language to translate the day's happenings.

A special collection at the Mass went to the St. Vincent de Paul dining room which served 40,000 free hot meals to the poor of Phoenix during the past year.

Pre-Cana set in Clarksville

NEW ALBANY, Ind. — A Pre-Cana Conference for Engaged Couples, co-sponsored by Catholic Charities and the Aquinas Center, will be held at Providence High School in Clarksville in a two-day program—Thursday, Jan. 22, from 7:15 to 10 p.m. and

the following Sunday, Jan. 25, from 12:45 to 5:30 p.m. Interested couples are asked to pre-register with their parish priests.

Church sinking

MEXICO CITY — Hundreds of workers are laboring underground at depths of more than 130 feet to arrest the sinking of Mexico City's cathedral.

The historic cathedral facing the presidential palace has been a victim not only of subsiding subsoil but of a subway built years ago.

A support system of 286 pylons is being installed. Provision is made for addition of other supports should the subsoil subside further.



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Once upon a time, a respected carpenter and his wife, Mary, were required to take a 120 mile six day trip to be taxed. The foreign occupying government required this. A baby named Jesus was born at the mid point of this journey. It became obvious during his short 33 year life that He was the Christ, the anointed one. God's Christmas gift to the world. May you have Christ in your Christmas. May the Spirit of this very man and Very God reach out to you. He has peace that passes all understanding for the tranquility of your body, mind and spirit. He is Prince of this type of peace. 'The absence of war type of peace' can only come at the end of the ages when His peace is within us all.

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Chairman of the Board

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and a Happy New Year

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Season's Greetings

The members of The Criterion staff extend to our readers and advertisers best wishes for a Joyful Christmas and a Prosperous New Year. We are grateful for your support and friendship and hope that we will continue to merit them in 1976.

What's behind it all?

HERE is something really great in the air these days. It's not just the throngs of Christmas shoppers, not only garlands of greenery hung aloft, not the tinkles of a Salvation Army bell, nor the haunting strains of Silent Night everywhere you turn. It is all of these, but it's more. It's love. It's a spinoff, if you will, from the Love that came from heaven and gave us the first Christmas.

True, there is also commercialization in the air and, in some cases, greed, but overall and through it all runs the actuality of peace and good will to men.

People we take for granted all year, those near and dear, assume their true significance at this time, and we yearn to give them the sun, moon and stars.

A woman may be dreaming, not of a white Christmas, but of a white fur; her husband may be mad for a '76 Charger. Financially, these are impossibilities and both accept it. What is given, at an infinitesimally smaller cost, is cherished because of the love that accompanies it.

What makes harried young mothers and fathers push aside

all other demands and wait patiently in line so that Pammy or Jeff can see Santa? For that matter, what motivates Santa? It can't be money only; there has to be some deeper feeling which helps him endure the heat, discomfort and unending childish prattle.

What prompts us to slip a goodie box to that aged widower down the street who can't cook? Or to treat the paper boy? Or tip the faithful mail carrier? Why do carollers traipse icy streets to bring their songs of Christian joy? The impelling force is a four-letter word: love, love and appreciation of the good that is all about us, thievery and crime notwithstanding.

Those little greeting cards, although fast becoming a luxury, are missives of affection, and as such, greatly welcomed. After the last Christmas hymn has faded, the last gift put in its proper place, and the last pine needle swept up, we have time to read and savor them again. Once more a warm glow is reactivated by the regard of so many we cherish.

At Christmas time, "we love," as John tells us (I John 4:19) "because He first loved us."—A.D.

Church vs. State?

REPORTS from Chile speak of action taken by the government against individual priests and Sisters for so-called subversive activities. Archbishop Helder Camara in London last week reiterated his belief that the state of human rights in the world is at zero point. Although he notes hope for peace attempts in the world, Pope Paul, in his World Day of Peace message for January 1, also stresses the ground gained by phenomena working against peace.

We cannot help but be impressed (or rather depressed!) by the amount of news each day which treats of injustice in the world. We cannot help but fear the position of the Church in pointing it out.

Chilean bishops cancelled a popular religious holiday procession on the feast of the Immaculate Conception in response to government banning of a pilgrimage to a shrine at Malpu. The government labeled the pilgrimage "political agitation." The bishops reacted to "intimidation."

In Chile Church and State are polarized. Pastors there said, "Loyalty to Jesus demands acknowledgement of the

pastors and their ministry... there cannot be peace or reconciliation unless the human rights of all men and women are zealously respected."

Perhaps we don't realize it, but it would appear that the greatest confrontations between Church and State are yet to come. We have witnessed those periods of history in which the Church battled the State for temporal power. Having relieved ourselves of that unholy power, we now find it necessary to defend and support the cause of human freedom wherever it is challenged. The Church is not seeking temporal power again because she has realized that was not her mission. Indeed, the Church has grown up in history becoming aware slowly but surely of the freeing effect Jesus had on the entire world and not just Israel alone.

The most ignored—certainly the least emphasized—Papal documents over the years seem to be those concerned with social justice. By and large, the Catholic community seems as unaware of the purpose of "Rerum Novarum" as it is "Populorum Progresso." Is it necessary to cast blame or chalk it up to human immaturity? Are we refusing to face reality or do we just not know any better? Would most Catholics be shocked and surprised by the contents of such encyclicals? Would they be threatened?

In his World Day of Peace message for the coming year, Pope Paul says that one of the weapons of peace is "judicious disarmament." How literally do most individuals and nations regard his suggestion?

The more we realize the meaning of the commandment to love one's neighbor, the more frightening become world events. The more the Church unselfishly moves to defend freedom, the more she is attacked as an intruder. The dichotomy between patriotism and religious loyalty becomes clearer. History has over and over again witnessed the confusion created by the identification of loyalty to Church with loyalty to State. Though some values may overlap, they are nonetheless separate and ultimately different. The Catholic Church's choice, for example, of identifying with the rich in South

Different schools serve different purposes

BY FR. THOMAS WIDNER

THIS writer suggested in an earlier column that perhaps we should consider closing down those Catholic schools which do not shape up very well as Catholic schools. Father Clarence Waldon, pastor of Holy Angels parish, Indianapolis, suggests that there are different Catholic schools for different Catholic purposes.

He comments, "Holy Angels is located in the center city. The Church's majority have moved to the suburbs. The needs here are not the needs of the majority, and so we stand abandoned."

PRIESTS OF THE central Indianapolis parishes recently made a study of Catholic institutions which serve the center city. Since 1960 more than half of them have either closed or moved outside the center city. This includes parishes, schools, hospitals, etc.

"The presumption," says Father Waldon, "is that the center city is not Catholic and not white."

Father Waldon feels the problems of the center city are so acute that if

solutions are not built into Church structure, the center city will be passed over as an area of concern.

"PRESENT RELIGIOUS education thrusts," he states, "center on family oriented programs. This presumes that all families have two parents, that the academic level of the parents is high, and that there are adults in the family who are not working. One or all of these elements is usually missing in families who live in the center city."

There is perhaps a richer variety of people who do populate the center city. Not only do you find numbers of black and white people, you also find the very old as well as the very young. Economically, the luxury apartment dwellers reside within a short distance of working class poor. St. Mary parish serves as a center for a Spanish-speaking population as well as a large senior citizen population.

"Manpower in the Church," says Father Waldon, "has largely moved out of the center city. Solutions to problems which the Church seeks don't relate to the center city. That is clear in the current school problems."

HOLY ANGELS school is a model of Church concern. Serving a neigh-

borhood of Catholics and non-Catholics, the open concept school clearly represents the Church's means of standing by people whose economic base is small but whose ambitions are great. Holy Angels and other center city schools exemplify the 1973 letter of the Catholic bishops that Catholic schools are still the best means of transmitting Christian education. For many parents of children in these schools, daily living is a matter of learning new ways to survive. For families in suburban schools, the amount of leisure time affords a greater availability of more sophisticated kinds of education.

How do Catholics value the Catholic school? The 1968 education study conducted in the Archdiocese is haunting us once again. In that study George Elford, assistant superintendent of schools, surveyed parishioners in suburban and center city parishes. Respondents in suburban parishes, with a \$12,330 median income, the report indicated, contributed 2.14% of their income to the parish while in center city parishes respondents whose median income was \$5,920 contributed 2.25% to the parish. If these percentages are still valid seven years later (and there is

little reason to think they wouldn't be), it would seem as if center city residents are more willing to put their money where their mouth is than are suburbanites.

DOES THIS NOT reflect the importance with which center city residents regard the Catholic school? It is generally a better option than the public school in the area. Educational opportunities in the suburbs are generally broader and so are opportunities for a variety of religious education.

The Church outside the center city can afford to argue philosophy and board structure and faith commitment. The Church in the center city deals with people whose concerns are finding jobs just to put the basics on the table, getting their social security check to the bank without being mugged, or living in a house without heat because the bill didn't get paid because there wasn't any money.

The greatest fear expressed by priests of the center city parishes is that the Church will abandon that area. Closing down schools there which evangelize as well as educate would make the fear become real.

DALE FRANCIS SAYS

Christmas is history's most significant event

BY DALE FRANCIS

CHRISTMAS is so familiar to us that it is possible to approach it, reach it and pass through it without ever really thinking about the meaning of it.

It is the most significant event in history. Through most of the world we measure our years from the birth of Jesus. If you think of this outside the dimension of its infinite truth, it is a strange thing. Imagine, the world marks the birth of a baby boy in an obscure village in an obscure land as the point of the beginning of a new historical age. The world records its years according to the time before

the birth of this infant and the time after the birth of this child.

How strange this is from a secular viewpoint. The world has had great leaders, great military warriors, great artists, great writers, great scientists, great builders of mankind. But yet the dividing point in history does not represent anything from the lives of these great men and women but rather the birth of a child in Bethlehem.

A STRANGER ON EARTH, seeking to understand this, would try to reason why this would be true. Surely this infant grew up to become a ruler in the world, a man who travelled the length and width of the world as a conquering hero. And he would get

the answer that this boy grew up never to leave his native land or even move a very great distance from the place of his birth.

Then the stranger would reason that surely this child in his life must have at least become the ruler of his own land, a man greatly honored by all, given a position of great tribute. And he would be told that this man, while still young, was deemed a danger and executed as a common criminal.

The stranger would then be completely bewildered. And so he should be for the wonderful event of the Nativity is to be understood only with a movement outside the secular, the commonplace. The Nativity, which we celebrate this Christmas, can be understood only when we know this was the incarnation, this event we celebrate was the day that God became man, that born this day was He who is true God, true Man.

For what we celebrate is the coming of our Saviour, Christ the Lord.

SOMETIMES I THINK that today we come close to secularizing our faith. We come to think of ourselves as men and women who are called to continue some idealism of service to others. We are but this is not the essence of our commitment as Catholics but rather one of the necessary consequences of our commitment.

There was a time in history when Catholics emphasized the divinity of Christ to a place they almost forgot He was true Man as well as true God. But sometimes today the imbalance is in the other direction, Christ as Man being emphasized so greatly that we forget the other. It comes finally to a presentation of Christ Jesus as a good man when the truth that must never be forgotten is that He came as the God Man.

What overwhelms is the trust there was in the incarnation. God becoming Man could have come, triumphant but He came as a tiny infant. We honor Mary greatly, the honoring her is of the very fabric of our faith. We honor her because God first of all honored her by choosing her out of all generations to be the mother of His Only-Begotten Son.

But what trust God must have had in Mary! The incarnation, the coming of God the Son, was as a

tiny infant totally dependent on the care of Mary and on the support of Joseph.

The angels sang and said that on this day was born our Saviour. This is a reminder to us that He came that we might be redeemed. He is our Redeemer and we must be reminded that as He frees us from our sins and provides that we may enter into eternal life with Him, we are called upon to repent of our sins, to throw off whatever encumbers us from full union with Him.

So it is that Christmas must be a day of spiritual emphasis. We greet the coming of Christ the Lord our Saviour.

WE ARE TOLD THAT shepherds came to worship the Christ Child in His humble manger crib. So we are called to worship the Christ Child in His humble manger crib. So we are called to worship, to give thanks to God, to praise God the Father and God the Son and God the Holy Spirit.

The event we celebrate is beyond comprehension. How could God become man? Why would He who is infinite be concerned about those who are in such a failing way finite?

But if what is infinite is by definition outside the comprehension of finite minds, the truth is He became Man and in sharing our humanity lifted humanity above and beyond itself. He is our Saviour, He is Christ the Lord and this makes the day we celebrate the greatest day in the history of man.

IT IS SAID THAT Christmas is a day for children and so it is. Not just because we have by custom made it a day for gifts, celebrating the greatest gift ever received by mankind. But it is a day for children for we must come to celebrate this day with the purity and simplicity that children have. We must become as little children. He said when He had grown to manhood, and on this day especially with the simplicity of little children we must give our thanks for the great gift we have received, offer our adoration, give forth our praise and pledge our lives to oneness with our Saviour, Christ the Lord.

LETTERS TO EDITOR

Fr. Peter finds spirit of cooperation

To the Editor:

When I read the editorial by P.J.C. entitled "A two-way street" on the progress of the ecumenical movement (Dec. 12 Criterion), I realized once again that we react to the world in the way we perceive it. Our experience here at St. Thomas is different than that expressed by the writer of the editorial. We find an openness and spirit of cooperation on the part of the Protestant churches in our neighborhood. We have a close working relationship with the Presbyterian and Christian churches next to us.

We sponsor projects and events together; the clergymen of the three churches meet every two weeks to discuss areas of common concern; tonight our parish council will consider entering into a "Covenant for Community Service" with these two churches in establishing a Tri-Parish Committee.

In addition to our work with these churches St. Thomas takes an active part in the Butler United Campus Ministry. As campus minister at Butler I work closely with the ministers of the

seven Protestant churches serving the Butler campus, and I have found that ecumenism is definitely a two-way street. The ministers have been open and honest.

I find real difficulty in the language that P.J.C. uses in his editorial when he speaks of our insisting on some substantial concessions from our non-Catholic brethren (on abortion) or else we should "cool it." As the Pastoral Guidelines from the Archdiocesan Commission on Ecumenism point out: "The Roman Catholic Church must engage in serious ecumenical conversations. These will serve to point up our difficulties and differences and, at the same time, manifest our common loyalty in Christ."

To speak of "concessions" prior to dialogue is putting us back into the win-lose game, a sure obstacle to fruitful dialogue. It also substantiates an impression that many Protestants have of Catholics: that we are a "one-issue" (abortion) people.

I am strongly opposed to abortion-on-demand, but let's talk to and listen to our Protestant and Jewish friends and discuss our different viewpoints on this issue. Let's be sure we are truly pro-life and not just anti-abortion. Let's not confuse our striving for unity with seeking uniformity.

Father Marty Peter
St. Thomas Aquinas Parish and
Butler University

Christmas present

To the Editor:

Before we moved to Minnesota, we very much enjoyed reading The Criterion. We believe that my mother and father-in-law would also enjoy receiving the paper. Therefore, we would like to present a year's subscription to them for Christmas.

We hope that you have continued success with The Criterion. It is a good and worthwhile (one of the few) publication to read.

God bless you and have a happy and a Blessed Christmas.

Mr. and Mrs. John McDaniels
Minneapolis, Minn.

Martin is concerned

To the Editor:

The local media is quite concerned about the dying gasps of Schulte High School, and possibly all the Catholic grade schools in Terre Haute due to financial problems. Didn't see a word of concern or a question of the cause in The Criterion. Does this quality us as Foreign Missions or do we just look on page 8, under "Remember Them in Your Prayers..."

Richard T. Martin
Terre Haute, Ind.



"I THINK YOU'D BETTER CUT DOWN ON SOME OF YOUR EXTRA-CURRICULAR ACTIVITIES, FATHER!"

LETTERS WELCOME

Letters to the Editor on subjects of general interest are always welcome. We reserve the right to edit letters, when necessary, but we promise to be as sparing as possible. Just address your comments to: Editor, The Criterion, P.O. Box 174, Indianapolis 46206.

The CRITERION

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Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$5.00 per year
15c per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Magr. Raymond T. Bosler;
Associate Editor, Fr. Thomas Widner;
Managing Editor, Fred W. Fries; Circulation, Agnes Johnson; Advertising, David Skripaky, Marguerite Derry.

Published Weekly Except Last Week
in December.

Postmaster: Please return PS Form
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Christmas: hope and expectation

BY SR. MARY T. HARRINGTON, S.H.

CHRISTMAS is a time for hope and expectation. When Ann was born she was the first child in the family and her arrival into this world was surrounded by dreams and plans. And all was going smoothly in her happy world. She arrived safely and well. But after about a year a shadow fell over her. Ann developed a very high fever that would not break and by the time it did, there were many shattered hopes, dreams and expectations.

Now Ann is 11 years old, the oldest of nine children. Five of them are her natural brothers and sisters and four are adopted family members. Ann has learned to welcome all the children into the family, to play with them, amuse them, feed them and comfort them. And they have learned to trust her gentleness, concern and fun. There are times when she gets tired easily, and needs to be able to do things at her own slower pace but no one makes a fuss over it. Each one in the family has a unique place. Each one belongs. Each one has something to share with the others.

AND WHAT HAS HAPPENED to the hopes and expectations? They have been altered and shifted and adjusted to various diagnoses, learning disabled, educably, mentally retarded, etc., etc. But hope is still alive and vibrant. Hope is alive because of this one child's amazing capacity to absorb love and reflect it in her quite presence. Big brown eyes, alive with trust, and a radiant smile full of good humor, speak of the mystery of her courage and her will to live and love. Hope springs from her.

Strange that receiving love and reflecting it should be so hard sometimes and yet that it can be accomplished masterfully by a child like Ann. Strange that those who are "helping" Ann and up being helped and affected by her.

Some people can focus on all the problems she has and could give to others, but other people can enjoy the mystery of her presence. Some of the people who enjoy her almost as much as her family does belong to her parish religious education group. And on Sunday mornings when the family walks to Church together, eight children in two's holding hands, with parents in control, everyone is glad to greet the whole family. They make a fine entrance procession!

ALL THE CHILDREN get settled in



CHRISTMAS JOY—The dancing eyes of a child reflect the hope and expectation of Christmas. (RNS photo)

the front pews while both parents take their place in the song group. Now Ann is the one who is keeping an eye on the little group. All goes well. Then it is her turn to bring the bread to the priest at the time of the presentation of the gifts. Alive with interest, joy and pride, she makes the long trip to the altar with dignity and a sense of the sacred.

Watching her we say, what a Christmas gift we have been given. What a gift we offer. What a gift we enjoy.

As there have been hard days and

hard weeks in the past, there will be hard times in the future, but the real investment is being made in the now, in the love that is shared among people who trust one another. This is the firm foundation for hope.

We can even "boast about our sufferings. These sufferings bring patience as we know, and patience brings perseverance, and perseverance brings hope, and this hope is not deceptive because the love of God has been poured into our hearts by the Holy Spirit which has been given us" (Romans 5:3-5).

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INCARNATION

BY RUSSELL SHAW

CHIRSTMAS is a permanent antidote to human self-hatred. It marks God's own resounding, lasting vote of confidence in the human race.

At Christmas we celebrate the mystery of the Incarnation—the union of the human and the divine in Jesus Christ. Christmas and what it stands for are the conclusive answer to the age-old temptation to devalue and degrade what is human.

It may at first seem out of place today to emphasize this matter of human dignity. After all, many people regard this as an era of humanism rampant. To them it appears that the spiritual and religious crisis of our times lies precisely in excessive exaltation of the human: the insistence that human beings are sufficient unto themselves and have no real need of God.

But the appearances are deceiving. It is a paradoxical fact that the characteristic humanism of our times amounts to a deadly attack on human dignity. By emptying human life of ultimate meaning, secular humanism condemns human beings to self-hatred and despair. The rhetoric of secular humanism makes men and women gods, but its reality reduces them to the level of animals.

WE DO NOT HAVE to look far to see the results. Many persons today struggle to avoid their sense of futility and meaninglessness by frantic activity. This is the root cause of our race society in which sheer "busy work" substitutes for genuinely meaningful forms of human endeavor.

Others try to find meaning in materialism. They strive endlessly for wealth and possessions. Those who

achieve them learn soon enough that they are incapable of giving real meaning and purpose to life.

Others fall back on the escapism of sensuality—alcohol, drugs, casual sex. The evidence is overwhelming that this is not the way to lasting fulfillment but leads only to frustration and deeper despair.

Most alarming of all is the

devaluation of the human through direct assaults on life. We live in a violent age, an era of diminished respect for life. Violence has even become socially acceptable for some people when it takes such forms as abortion and euthanasia. Human life, in this perspective, is not truly sacred. Rather, it is a commodity to be measured on the scale of convenience and sacrificed when necessary to achieve other, more highly valued objectives.

CHRISTMAS STANDS in stark repudiation of all this. In celebrating the Incarnation, Christmas celebrates the dignity and sacredness of what is human.

True, the incarnation is the mystery of the redemption of "fallen" humanity. But that is just the point. We have been rescued and raised by the action of God. Indeed, human beings are raised to the status of God's adopted sons and daughters. In a real sense our destiny now is to be

godlike—not "little gods" absorbed in the futility of self-worship, but persons capable of sharing, by reason of God's action, in the divine life itself.

Christmas tells us something essential about the value God assigns to human nature. And it is also something startling: in Jesus Christ not only did the Word become flesh, a truly human as any of us, but humanity became capable of sharing in the divine life.

THE INCARNATION is often described as God's stooping to the level of the human. That is one valid way of looking at it. Certainly the gulf between God and human beings is immense. Human effort cannot close it. Only God can do that.

But the Incarnation also signifies the elevation of the human to almost incredible heights of dignity. It is not just that God became man in Jesus Christ. As a result of the Incarnation, human beings have a destiny to become godlike. More than anything else, that is why Christmas is the final, definitive answer to the curse of human self-interest in our day and always. At Christmas we truly receive "tidings of great joy."

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A Virgin and infant sculpture by Suzanne Silvercray shows a Child Jesus whose believably human face is offset by a divine halo. [NC photo]

'The lowly are raised'

BY FR. PETER KEARNEY

WHEN the Virgin Mary praised God for the great things He had done for her, she proclaimed "He has deposed the mighty from their thrones and raised the lowly to high places" (Lk 1:52). In spirit, she was uniting herself to the whole past experience of her people Israel, which had known that its lowliness throughout history had become a vehicle for the expression of God's power: "He has upheld Israel his servant, ever mindful of his mercy" (vs. 54).

What was true of Israel in general was preeminently true of Israel's king. The religious attitude of the king before God was that of a helpless little child; this royal expression of humility was an act of trust that God would once again show forth His power through the helplessness of human means. Thus, on the day of his coronation, the king heard the words

of Psalm 110, "Yours is princely power in the day of your birth" (vs. 3) and Psalm 2 "You are my son; this day I have begotten you" (vs. 7).

The newly-crowned king was like a new-born child before God. This image is preserved for us in the poetry of Isaiah, who proclaimed at the coronation of the Davidic king in his own time "... a child is born to us, a son is given us; upon his shoulder dominion rests" (9:5).

FOR ISAIAH, this "second birth" of royal coronation includes the gift of the spirit of wisdom for governing well: "The spirit of the Lord shall rest upon him: a spirit of wisdom and understanding" (11:2). With such a gift, the king will be able to restore peace and allow the people an experience of paradise; he shall be like a little child at the center of a restored world: "The calf and the young lion shall browse together, with a little child to guide them" (vs. 6).

This hope for a share in paradise

through the wise exercise of kingship is even reflected in the figure of Adam before his sin: He could name all the animals (Gen 2:19-20) and, like a child, was unashamed of his nakedness (vs. 25). But Adam sought more wisdom than was proper to man (3:5-6). In several psalms, the king himself renounces such a fault, proclaiming that he will not seek beyond his limits.

Thus, in Psalm 139, the king applies to himself the imagery of Adam, who was fashioned from the earth: "nor was I made in secret, when I was fashioned in the depths of the earth" (vs. 15); unlike Adam, he rests humbly before the superior wisdom of God: "Behind me and before, you hem me in and rest your hand upon me. Such knowledge is too wonderful for me; too lofty for me to attain" (vs. 5-6).

And, again, bringing out the imagery of his "childhood" even more clearly, the king prays in Psalm 131: "O Lord, my heart is not proud, nor are my eyes haughty; I busy not myself with great things, nor with things too sublime for me. Nay rather, I have stilled and quieted my soul like a weaned child. Like a weaned child on its mother's lap, so is my soul within me" (vss. 1-2).

THE IMAGERY of royalty would emerge in a new way once Jesus came. His baptism is like a coronation scene, accompanied by the voice of the Father announcing "You are my Beloved Son" (Mk 1) and by the gift of the descending Spirit (vs. 10). But Jesus would exercise His kingship by giving others a share in royalty. In the beatitudes He taught that those who were lowly in God's presence would partake of His reign: "... they shall be called sons of God ... the reign of God is theirs" (Mt 5:10-11). Thus, anyone who would want to enter God's reign must be like a little child (Mk 10:14-15); those who receive the fullness of wisdom hidden from generations past are "the meek and lowly" (Lk 10:21).

Applying such thought to Baptism, John's Gospel teaches that the royal Baptism of Jesus in the synoptic Gospels must become to some degree our own experience: "no one can enter into God's kingdom without being born of water and Spirit" (3:5). The Epistle to the Ephesians expresses this new existence of Christians in terms that evoke our share in royalty and even in the harmony of a renewed creation, as paradise restored: God showed power "in raising Christ from the dead and seating him at his right hand in heaven" (1:20). God so exalted Him that now Christ "fills the universe in all its parts" (vs. 23) "... both with and in Christ Jesus he raised us up and gave us a place in the heavens" (2:6).

SUCH THEMES of royal "childhood" and universal peace, as found in both the Old and New Testament, can illumine for us the meaning of the Gospel portrayals of Jesus as the King of Israel, even while a new-born infant. In Matthew's Gospel, the astrologers pay Him homage as king and offer Him gifts (2:2, 11); there are indications that this king is the source of peace for all creation, for even a star from heaven has pointed the way to Him (2:9), leading the astrologers "from the East" (2:1), the place of Eden (Gen 2:8), as if to indicate that paradise has been restored in Bethlehem.

In a different way, Luke presents a similar message. Since it is fitting that a king have a messenger to announce his coronation (Isaiah 52:7), an angel announces to the shepherds that the Messiah (that is, King) has been born in the city of David.

The king of Israel had been regarded as a source of universal peace (Psalm 72:3, 7); the angelic host, as if proclaiming that heaven and earth have been brought together through this child, sing of God's "peace on earth to those on whom his favor rests" (2:14). Their song is a promise that the faithful will share the lot of royalty, that they will be with Jesus, who at His "coronation" in the Jordan heard the word: "You are my Beloved Son. On you my favor rests" (Lk 3:22).

Suggest the Psalms in reading the Bible

BY FR. CARL J. PFEIFER, S.J.

I'VE tried to read the Bible several times," Margie told me. "But I never get very far. The creation stories in Genesis are interesting. So is the story of how Adam and Eve sinned. But then everything gets so dull and complicated. I just lose interest and stop. I must have started the Bible four or five times, but hardly ever get past the first book, Genesis."

Several others shared similar experiences as we chatted after dinner at Margie and George's home. "The language is so strange," Harry added. "There are so many odd names of people and places. I just find it hard to keep interested."

They asked me what I thought about reading the Bible. I had to admit that I had had the same experience they had. Five or six times I started with the first book of the Bible, the Book of Genesis. I did so with real enthusiasm. But soon gave up with a rather lost feeling. It wasn't until I had an opportunity to study the Bible later on, and lead a discussion group of five couples who wanted to learn about the Bible, that I began to feel comfortable with it.

AFTER SHARING MY own experience, I suggested that there was one book of the Bible that might be a better starting place than the book of Genesis. One book is a kind of whole Bible in miniature. It contains most of the major themes of the Bible, and does so in a way that is more obviously related to daily experience. This book has the further advantage because it is a book of prayers.

I suggested that they try looking at the Book of Psalms, which is usually found near the middle of most Bibles. It contains 150 psalms or prayers. They are not arranged in any particular logical order. Most are shorter than a page in length. But they touch down on and arise out of the kinds of experiences we all have: suffering, joy, anxiety, loneliness, success and failure, doubt, love, frustration.

The Psalms are about the kinds of experience we all share. The writers of the Psalms interpret these day-to-day experiences in the light of their experience of God within their religious tradition. As a result the Book of Psalms condenses much of the rest of the Bible and relates the biblical, traditional themes to daily living.

Millions of Jews and Christians have loved the Psalms in the past and other millions continue to pray them today. They are one of the most accessible books in the Bible and a good place to start one's reading of the Scriptures. There will still be many unfamiliar names, strange expressions, and puzzling statements. There will be some surprising expressions and attitudes. After all, these prayers were created 20 to 30

centuries ago in a very different world than our own.

But they touch sensitive cords in the experience of people in every age, because they are about the basic experiences and questions everyone has at some time or other. They are about life. They are about God. They constantly relate life and God.

IN OPENING THE BOOK of Psalms don't expect to read it like a novel. Read it slowly. The psalms are prayers. Don't read too many psalms at any one time. When one strikes you, learn it by heart. Don't try to go through a lot, but try to appreciate what strikes a cord in your heart. Don't feel compelled to read them in any order. Pick and choose what appeals to you.

As a start, here are a few of my favorites and the biblical themes they grow out of:

- Creation: Psalm 104; Psalm 65
 - God's love: Psalm 103; Psalm 23; Psalm 107; Psalm 136
 - God's presence with us everywhere: Psalm 139
 - God's involvement in history: Psalm 105; Psalm 33; Psalm 78
 - The mystery of mankind: Psalm 8; Psalm 39
 - The mystery of sin: Psalm 106; Psalm 73; Psalm 51
 - Trust in God: Psalm 91; Psalm 62
 - Old age: Psalm 71
 - Desire for God: Psalm 42; Psalm 63
- You may find these helpful. You may find others that are more meaningful to you. You may find the Book of Psalms an attractive way of getting into the Bible. Jesus went so far as to say that the Psalms were about Him (Luke 24:44-45). He knew them and prayed them. In fact His last words on the cross were Psalm 22, a profound exploration of the mystery of suffering.

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THE WORD THIS SUNDAY

By Father Donn Raabe

FOURTH SUNDAY OF ADVENT

"Lord let me do that for you"

If Samuel 7:1-5, 8-12, 14, 16
Romans 16:25-27
Luke 1:26-38

And the Lord said: "Even what you do for me is already my doing for you. I don't want the things you can do for me, I want the who that you are. You are my home, my dwelling place, my son/daughter in my Son. Don't be afraid. Give birth to my life within you brought about by my Spirit. Even if you feel 'barren' and unable to effect changes in the world around you, know that the greatest changes have come about when hearts give birth to Life, at whatever age, for nothing is impossible with God."



QUESTION BOX

'Involved' question raises a variety of issues

BY MSGR. R.T. BOSLER

Q In a Church where even the rhythm method needs permission, is it not true that many years ago castrated males were used in Rome in choirs because of their ability to hit high notes, etc.? Was this not approved by the popes? An explanation please, because today we need more than rhythm to keep the wolf from the door and peace in the home. Married love can be beautiful. Certainly harmony prevailing in the home is more important than in ancient Roman choirs.

A. Where do I begin with this answer? So many issues are raised. As you probably know, in Shakespeare's day women were not allowed to act in public; all the female parts were portrayed by boys or men with falsetto voices. When music was added to drama in the 16th century, the "castrato" appeared. Parents of young

boys with good voices would have them castrated so that they could enjoy a lifetime career as opera singers. The practice of castration, illegal and often done without the consent of the boys, according to the new Encyclopedia Britannica, produced a soprano voice of great power and unique tone. In the 17th and 18th centuries the "castrati" were the rage of the operatic world. Some of these men sang in church choirs, including the Sistine in the Vatican. The popes gave no formal approval of what was done, but they did, indeed, accept what was a common practice of the day.

It is misleading to tack on the adjective "infalible" every time the pope is mentioned. The pope enjoys the gift of infallibility in certain extremely rare moments, but he is a human and apt to error as any other man as he makes his daily decisions. Anyone familiar with church history knows that popes have made many

serious mistakes and allowed or perpetrated evils such as nepotism. Pope Paul's encyclical, "Humanae Vitae," which repeats the traditional teaching that contraception is evil, is not infallible. It is, however, an official teaching of the Church which any good Catholic will accept as a guide in making decisions about family planning.

It is not necessary to obtain permission to use the rhythm method; a Catholic couple decides this for themselves. And where this method fails, a couple may in good conscience be able to make a decision to use another method to "keep the wolf from the door and peace in the home." You should discuss this matter with a priest whom you know. Pope Paul in his encyclical recognized that Catholics might face a crisis between the papal teaching and evils that must be avoided, such as a threat to the health of the mother or a breakdown of the marriage. The bishops of the world issued directives after the encyclical to help Catholics in such a dilemma. You should discuss this matter with a priest whom you know. I have treated this matter and other problems faced in marriage in my book, "What They Ask About Marriage." You may obtain this by sending \$3.50 to Ave Maria Press, Notre Dame, Ind., 46556.

Q. Is it true that Thomas Merton, the famous Trappist monk who wrote "Seven Store Mountain" and all the beautiful spiritual books, left the Church and became a Buddhist before he died?

A. Like several other Catholic mystics, Thomas Merton became interested in Eastern mysticism, seeking to learn how the monasticism of the Buddhist monks might enrich Western spirituality. He was also striving for ecumenical conversations with non-Christian monks. He was killed in an accident while in Bangkok to visit the Dalai Lama (Leader of Tibetan Buddhists). The New Catholic Encyclopedia mentions nothing about his losing the faith or leaving his own monastic order.

Q. Since the sacrament of the healing is administered every six months in some parishes, if a person soon after having been anointed is suddenly taken ill, do we call the priest and does he anoint the sick person again or should the priest not be called?

A. I presume you are referring to the practice of the public anointing of the elderly and the chronically sick. You should call a priest, and he will anoint the person again, for in this case the old or sick person is facing a new danger. The anointing prayers vary to fit differing situations; there are several asking for a cure, one for the aged, one for a person in great danger and one for those about to die.

Report from the Chancery

(Continued from Page 1)

counting ... The national convention in 1976 saw the following three items voted by members as the main areas of concern: 1) full-time personnel working in liturgy in all dioceses; 2) adequate liturgy curricula in seminaries; 3) women's role in liturgical ministries.

VOCATIONS OFFICE—A vocation retreat at St. Gabriel parish, Connerville, for CCD students only obtained released time from public schools through Sister Christine, O.S.F. for 23 interested eighth-graders ... Indiana University Campus Renewal is scheduled January 24 to 28 ... The Vocations Offices of the dioceses of Lafayette and Evansville and the Archdiocese of Indianapolis will sponsor joint programs for Ball State and Purdue Universities through the Newman Centers of those schools.

PERSONNEL BOARD—The January meeting will take up the job description of Deans and begin discussing the possibility of altering deanery boundaries. This discussion does not conflict with the work of the Committee on Educational Districts of the Archdiocesan Board of Education which has been charged by Archbishop Bishop with making recommendations toward bringing deanery boundaries and educational districts into line with one another ... Policy is being revised for priests teaching in schools to determine their responsibilities in the parishes in which they live ... In January the board will begin compiling a list of

priests who request a change of assignment ... A meeting of newly-ordained priests (1975) with priests ordained in 1974 will be held in January to share and exchange their ideas and concerns about their ministry.

ECUMENICAL COMMISSION—A list of persons active in parish ecumenical commissions is being compiled ... An attachment to the ecumenical guidelines approved by Father Francis Tuohy, Vicar General, is being sent to all priests ... Father Richard Terrell, commission head, is participating on the board of the Church Federation of Indianapolis and has begun dialogue with the local office of the National Conference of Christians and Jews.

CATHOLIC COMMUNICATIONS CENTER—Father John Beltans, associate pastor of St. Patrick parish, Terre Haute, is coordinator of local communications for the Council of Churches in the Terre Haute area. Father Beltans is assisting Charles Schiela, director of Catholic Communications Center, in coordinating radio and TV programming for the Archdiocese there ... Father Harold Kneeven, pastor of St. Gabriel parish, Connerville, will be principal celebrant for the Christmas Mass to be recorded for cable TV in Connerville at the parish church ... Father Gerald Renn, pastor of North American Martyrs parish, Scottsburg, is working with the Communications Center toward local programming on the Salem radio and cable TV outlets.

—Compiled by Father Thomas Widner

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CYO STANDINGS

CYO BASKETBALL LEAGUES
Through Dec. 14, 1975

66-A

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

DIVISION II—St. Plus 3-0; St. Gabriel 2-0; St. Matthew 2-1; St. Philip Neri 1-0; Christ the King 1-2; St. Rita 1-2; Our Lady of Lourdes 0-2; Mount Carmel 0-3.

DIVISION III—Immaculate Heart 2-0; Holy Cross 2-1; St. Andrew 2-1; Nativity 1-2; St. Luke 1-2; St. Malachy 1-2; St. Monica 0-3; St. Joan of Arc 0-2.

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

66-B

DIVISION I—Mount Carmel 3-0; St. Joan of Arc 2-0; St. Thomas 2-1; St. Christopher 2-1; St. Monica 1-1; St. Luke 1-2; St. Malachy 1-2;

Our Lady of Greenwood 0-2; St. Michael "B" 0-3.

DIVISION II—St. Andrew 3-0; Little Flower 3-0; Christ the King 2-1; St. Plus 2-1; Immaculate Heart (Blue) 1-2; St. Lawrence 0-3; St. Simon 0-3.

DIVISION III—St. Barnabas 3-0; Central Catholic 2-1; Holy Spirit 2-1; St. Jude (Red) 2-1; St. Mark 2-1; Holy Cross 0-2; Our Lady of Lourdes 0-3; Holy Name 0-3.

DIVISION IV—Little Flower "C" 3-0; Central Catholic "C" 2-1; St. Jude (Gold) 2-1; St. Michael "C" 2-1; Central Catholic "B" 1-2; St. Plus "C" 1-2; Immaculate Heart (White) 1-2; St. Luke "C" 0-3.

CADET "A"

DIVISION I—Holy Spirit 3-0; Central Catholic 3-0; St. Rita 3-0; Holy Name 2-1; St. Jude 1-2; St. Lawrence 1-2; St. Michael 1-2; St. Plus 1-2; Little Flower 0-3.

DIVISION II—St. Matthew 3-0; St. Philip Neri 3-0; Christ the King 2-1; St. Simon 2-1; Immaculate Heart 1-1; St. Andrew 1-2; Our Lady of Lourdes 0-3; St. Gabriel 0-3; Mount

Carmel 0-3.

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

DIVISION IV—Nativity 3-0; All Saints 2-1; Holy Cross 2-1; St. Bernadette 2-1; St. Ann 1-2; St. Luke "B" 1-2; Our Lady of Greenwood 1-2; Holy Angels 0-3; Holy Trinity 0-3.

CADET "B"

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

DIVISION II—Holy Name 3-0; St. Rita 3-0; St. Mark 2-1; Central Catholic 2-1; St. Ann 2-1; St. Philip Neri 2-1; Central Catholic "A" 0-3; St. Jude (Red) 0-3; Our Lady of Greenwood 0-3.

DIVISION III—Holy Spirit 3-0; St. Plus "B" 3-0; St. Andrew 2-1; St. Simon 2-1; Mount Carmel 2-1; Central Catholic "B" 1-2; St. Lawrence "A" 1-2; Little Flower "B" 1-2; Our Lady of Lourdes 0-3; St. Matthew 0-3.

DIVISION IV—St. Michael "C" 3-0; Little Flower "C" 3-0; St. Malachy (Green) 2-0; Immaculate Heart (White) 2-1; St. Lawrence "C" 1-1; St. Plus "C" 1-2; St. Roch 0-2; St. Jude (Gold) 0-3; St. Luke "D" 0-3.

FRESHMAN-SOPHOMORE

DIVISION I—Mount Carmel "A" 3-0; St. Susanna 3-0; St. Gabriel 2-1; St. Luke 2-1; St. Ann 1-2; St. Christopher 1-2; St. Jude 0-1; St. Malachy 0-3.

DIVISION II—St. Plus X 3-0; St. Matthew 2-1; Immaculate Heart 1-1; St. Andrew 1-2; St. Joan of Arc 1-2; Mount Carmel "B" 1-2; St. Lawrence 0-3.

DIVISION III—St. Roch 3-0; Sacred Heart 2-1; St. Mark 2-1; St. Catherine 1-1; St. Barnabas 1-2; St. James 0-2; St. Charles 0-3.

DIVISION IV—Holy Cross 2-1; Holy Name 2-1; Holy Spirit 2-1; Our Lady of Lourdes 2-1; Little Flower 2-1; St. Philip Neri 1-2; St. Simon 0-3.

JUNIOR-SENIOR

DIVISION I—St. Monica 3-0; St. Malachy 3-0; Mount Carmel "B" 2-1; St. Susanna 2-1; Holy Trinity 1-2; St. Christopher 1-2; St. Gabriel 0-3; St. Michael 0-3.

DIVISION II—St. Matthew 3-0; Mount Carmel 3-0; St. Plus X 2-1; Holy Angels 1-2; Jewish Community Center 1-2; St. Joan of Arc 0-3.

DIVISION III—Holy Spirit 3-0; Holy Cross 2-1; Our Lady of Lourdes 2-1; St. Philip Neri 2-1; Little Flower 1-2; St. Andrew 1-2; St. Lawrence 0-3.

DIVISION IV—St. Catherine 3-0; Nativity 2-1; St. Bernadette 2-1; St. Jude 2-1; St. Mark 2-1; Holy Name 1-2; St. James 0-3; St. Roch 0-3.

CYO NOTES

Letters have been sent to all parish school principals in the Archdiocese to notify them of the Cadet Archdiocesan Basketball tournament. All teams compete in their respective Deanery Tournaments to become eligible for competition in the Archdiocesan Tourney.

Eight Criterium Quiz teams proceed to the quarter-finals in matches set for Sunday, Dec. 28. The teams remaining are: St. Catherine #2, St. Andrew #1, St. Simon #1, St. Barnabas, Holy Cross #2, Our Lady of Lourdes, St. Michael #1, Immaculate Heart #1.

Entries in the 1976 Junior Style Show have been mailed and are due no later than Friday, Jan. 9.

Entries for the St. Joan of Arc Junior Girls' Volleyball Tournament are due Jan. 9. The two-day tournament is scheduled for Jan. 17 and 18.

Entries for the 1976 Publication Contest are due in the CYO Office by Friday, Dec. 26. The issues of the parish publication to be judged are those of January, February and March, 1976.

Entries for the Cadet and Junior Archdiocesan Basketball Tournaments have been mailed to Deanery Directors. They are due no later than Jan. 2.

Greetings

Father Donald Schneider, Bill Kuntz, Denny Southerland and the staff of the Archdiocesan CYO Office extend holiday greetings to the priest moderators, adult volunteer workers and participants in the CYO program throughout the Archdiocese.

Remember them in your prayers

BRAZIL
† DR. LUIS V. ADVINCULA, 62, Dec. 11, Annunciation. Husband of Lilla; father of Miss Mancula Advincula, Brooklyn, N.Y.; Eugene L. and Luis I., both of Brazil.

BROOKVILLE
† JOSEPH A. RITZ, 90, St. Michael, Dec. 8.

CLINTON
† JOHN F. BURRIS, 61, Sacred Heart, Dec. 11. Husband of Elizabeth; father of Hugh Frank, Clinton; John, Mt. Clair, Calif.; Marilyn Albin, Terre Haute; brother of Helen Heinbaugh of Ohio and Mrs. Gladys Cook of Detroit.

INDIANAPOLIS
† CARL E. BEATTY, 43, St. Rita, Dec. 9. Husband of Rita M. Beatty.

† LOUISE E. GORDON, 88, St. Augustine Home Chapel, Dec. 10. Aunt of Mary Matthews.

† DEWEY G. KROPP, 74, St. Augustine Home Chapel, Dec. 12. Father of Sister Ruth Kropp, O.S.F., and Rosemary Parkway.

† JAMES A. FENTON, 52, Holy Name, Dec. 12. Husband of Barbara F.; father of Barbara J. Hancock, Denise A., Karen S., Patricia M. and William J. Fenton; brother of Father C. F. Fenton, C.P.S. and Maurice Huffnagle.

† VERNON R. CORRIGAN, 80, Little Flower, Dec. 15. Husband of Marie; father of Robert V. Corrigan; brother of Mary E. and Vincent D. Corrigan.

† DAVID B. BITTER, 14, St. Matthew, Dec. 15. Son of Mr. and Mrs. John R. Bitter; brother of Mary, John, Steven, Gregory and Philip Bitter.

† JAMES H. BARR, 47, St. Barnabas, Dec. 15. Husband of Jacqueline R.; father of Mrs. James Lawrence, Mrs. Robert Moore, Mary, Patricia, JoAnn, Dale, Robert, Stephen and Charles Barr; brother of Arthur Barr, Mrs. Fred Stamm.

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† FORREST V. MANHIG, 81, St. Mary, Dec. 15. Husband of Eva; father of Emma Lou Bryant; Eleanor Roberts, Worthville, Ky.; brother of Edna Manning and Martha Baylenger, both of Richmond.

NEWALBANY
† ADOLPH F. SCHARF, Sr., 79, Holy Trinity, Dec. 9. Husband of Edna; father of Edward Scharf of Richmond, Va.; Adolph F. Scharf, Jr., Martha Holden, and Helen Beswick, all of New Albany; and Frances Martin of Louisville, Ky.

† FRANK A. READ, 62, Our Lady of Perpetual Help, Dec. 10. Husband of Elvora; father of Jerry Read of New Albany; and Louis Read of Kansas City, Mo.

ST. MARY-OF-THE-ROCK
† ETHEL E. LUNSFORD, 69, St. Mary, Dec. 4. Wife of Charles J.; mother of Richard, Arnold, Ralph, Joe, Steve, William, Rita Gramman, Alice Springman, Charlene Werner, Sister Ramona, O.S.F., of Cincinnati, O.; sister of Howard and Theresa Weinheimer.

ST. MEINRAD
† MRS. ELEANOR TROESCH, 69, St. Meinrad, Dec. 15. Wife of Victor; mother of Walter and Erma Harpenau, Tell City; sister of Robert Harpenau, Paul and Claude Harpenau, both of Tulsa, Okla.; Bischof and Hilda Cosenza, Detroit, Mich.; Pauline Pankey, West Palm Beach, Fla.; and Clara Wiater, Cambridge Springs, Pa.

† NICHOLAS B. BARRAR, 62, St. Michael, Dec. 6. Husband of Adella; father of Nicholas G. Chicago, Ill.; Clifford J., Hanover; and Barbara Cox, Lynnwood, Ill.; brother of John Barrar, Oakland City; Kathryn Creamer, Louisville, Ky.; and Frank Knoll of Madison.

† JAMES A. FENTON, 52, Holy Name, Dec. 12. Husband of Barbara F.; father of Barbara J. Hancock, Denise A., Karen S., Patricia M. and William J. Fenton; brother of Father C. F. Fenton, C.P.S. and Maurice Huffnagle.

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VIEWING WITH ARNOLD

Pick of the flicks for '75

BY JAMES W. ARNOLD

Movies start their year at the same time the Church does, about the first Sunday in Advent, when the hopeful new films for the 1976 season begin to trickle into New York and Los Angeles. The flood soon follows everywhere, so that by Christmas filmgoers in most major cities, who had nothing to see in October and November, suddenly have between 15 and 20 new pictures to look at during the already hectic holiday period.

Since the Academy Awards year ends with the calendar on Dec. 31, the Christmas films qualify, although nobody but a cinema maniac had a chance to see more than a couple of them before the New Year.

TO EVALUATE what happened in movies last year, I think we must ignore Oscar for the moment—we'll confront him later when all the holiday entrees have been properly digested. Let's consider the films available to almost all of us between—no offense intended—Advent 1974 and Advent 1975.

To get to the nitty-gritty, these are my Favorite Ten for

Church Year 1975, listed more or less in order of preference:

Welfare: Frederick Wiseman's cinema verite masterpiece, magically bringing together our most skilled and original documentarist and our most pressing social-political problem at exactly the right moment. This is the first TV film ever to make my list. PBS will undoubtedly run it again, but let's hope it gets even more exposure than that.

Nashville (A-4, R): Robert Altman's fascinatingly complex collage of American dreams and nightmares in Opryland. It works on every level for nearly every audience, and lacks only the virtue of hope.

Alice Doesn't Live Here Anymore (A-4, PG): The tragicomic adventures of a youngish widow and child trying to survive in the contemporary Southwest. Real, artful, fresh, it both delights and provokes. (Director: Martin Scorsese)

'Smile (B, PG): The savage satire of the beauty pageant that we've all been waiting for, touched with more complexity, skill and compassion than we dared expect. (Director: Michael Ritchie)

Tommy (A-4, PG): Ken Russell's re-invention of the movie musical, with all his flamboyant skills sufficiently disciplined to form a unique sight-sound parable on the classic problems of spiritual reform movements.

A Brief Vacation (A-3, PG): Vittorio de Sica's touching posthumous film,

which contrasts the lives of the affluent and the working poor in the year's experience of one woman, and virtually summarizes his notable career.

Dog Day Afternoon (A-4, R): Ordinary urban people and institutions in tragicomic, media-exploited crisis. Again, the major ingredients are cinematic expertise and simple human compassion. (Director: Sidney Lumet)

A Woman Under the Influence (A-3, R): Working-class characters again in

crisis, this time more personal and familiar, brought on by a wife's loss of her sense of identity. Beautifully acted by Gena Rowlands, and incisively directed, in his improvised-reality style, by John Cassavetes.

The Passenger (A-3, PG): An intellectual and photogenic travelogue, mainly for cinema buffs, in which Michelangelo Antonioni follows the identity crisis of a journalist who wants to be an activist but fails. The style is best described as painting-in-

motion.

The Four Musketeers (A-3, PG): The best so far of Richard Lester's inventive mixtures of social history, swashbuckling and slapstick. A movie-movie to be enjoyed on several levels.

Other good films that didn't quite beat this competition, for want of some quality in substance, attitude, or style, include personal oddities like "The Little Prince" and "At Long Last Love," audience-pleasers like "The Great Waldo Pepper," "The Wind and the Lion," "The Other Side of the Mountain" and "The Return of the Pink Panther," and more controversial epics like "Lenny" and "Rollerball." Not too many immortals there, but on balance, a better year than 1974, which was possibly an all-time low.

IT'S HARD TO ignore

The week's TV network films

THE BIBLE (1967) (CBS, Friday, Dec. 19): John Huston's \$20 million, three-hour version of the first half of Genesis has too much money invested to be really artistic or religious, but it is a sincere, sensitive work by a sympathetic agnostic who clearly admires Scripture's literary qualities. The first half (Creation through Noah) is the most moving, warm and poetic; after that it's a typical movie Bible epic. Honest and often artful, despite many defects: satisfactory for all ages.

ZEPPELIN (1971) (NBC, Saturday, Dec. 20): An interesting World War I adventure tale in which an English agent (Michael York), sent to Germany to uncover the Kaiser's secret weapon (the dirigible), begins to sympathize with the German cause. Elke Sommer is there to help persuade him, but the setting and subject are what make the movie. Satisfactory entertainment for all ages.

THE GOOD, THE BAD AND THE UGLY (1968) (ABC, Sunday, Dec. 21): The third and most spectacular in Italian director Sergio Leone's trilogy of westerns with Clint Eastwood as the Man with No Name. The sadistic and violent content

is done with undeniable flair, and this time with a huge budget and expertly used cast of thousands. In theaters the wide-screen movie ran 161 minutes without commercials, so you can expect to miss some of the "best" footage. Of interest mainly to mature western fans.

SCROOGE (1970) (NBC, Monday, Dec. 22): The second TV run 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 supporting 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.



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

Best Wishes for a Holy & Happy Christmas from the Priests at St. John's

"Jaws," which will probably be remembered as the Film of 1975, if only for having shattered every existing movie box-office record in the first three months of its release. A good horror film, but what more? It's not the job of critics to count box-office receipts, but to reward quality where they find it, even in sparsely populated theaters.

Think what you like of 1975 films. You could be more optimistic about the American audience if they had more enthusiastically supported explorations of the human condition, and showed less fascination for the bridgework of a sea-monster.

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PRESENT YOUR PARISH ACTIVITIES

These announcements are made free of charge. To list your event, phone or bring the notice 2 weeks in advance to the Mortuary or Phone 923-4504

Ritter High Parents Club
NEW YEAR'S EVE DINNER-DANCE
Wednesday, December 31
Buffet — 8:30 p.m. Dance — 10 p.m.-2:30 a.m.
Music by Charlie Edwards
Reservations only: 253-6870 or 291-0315

Feeney Mortuaries

Indianapolis

Feeney-Kirby

Dorsey-Feeney

1801 North Meridian

3925 East New York

Feeney-Hornak

71st at Keystone
923-4504



Harry Feeney



Mike Hornak



Mike Feeney