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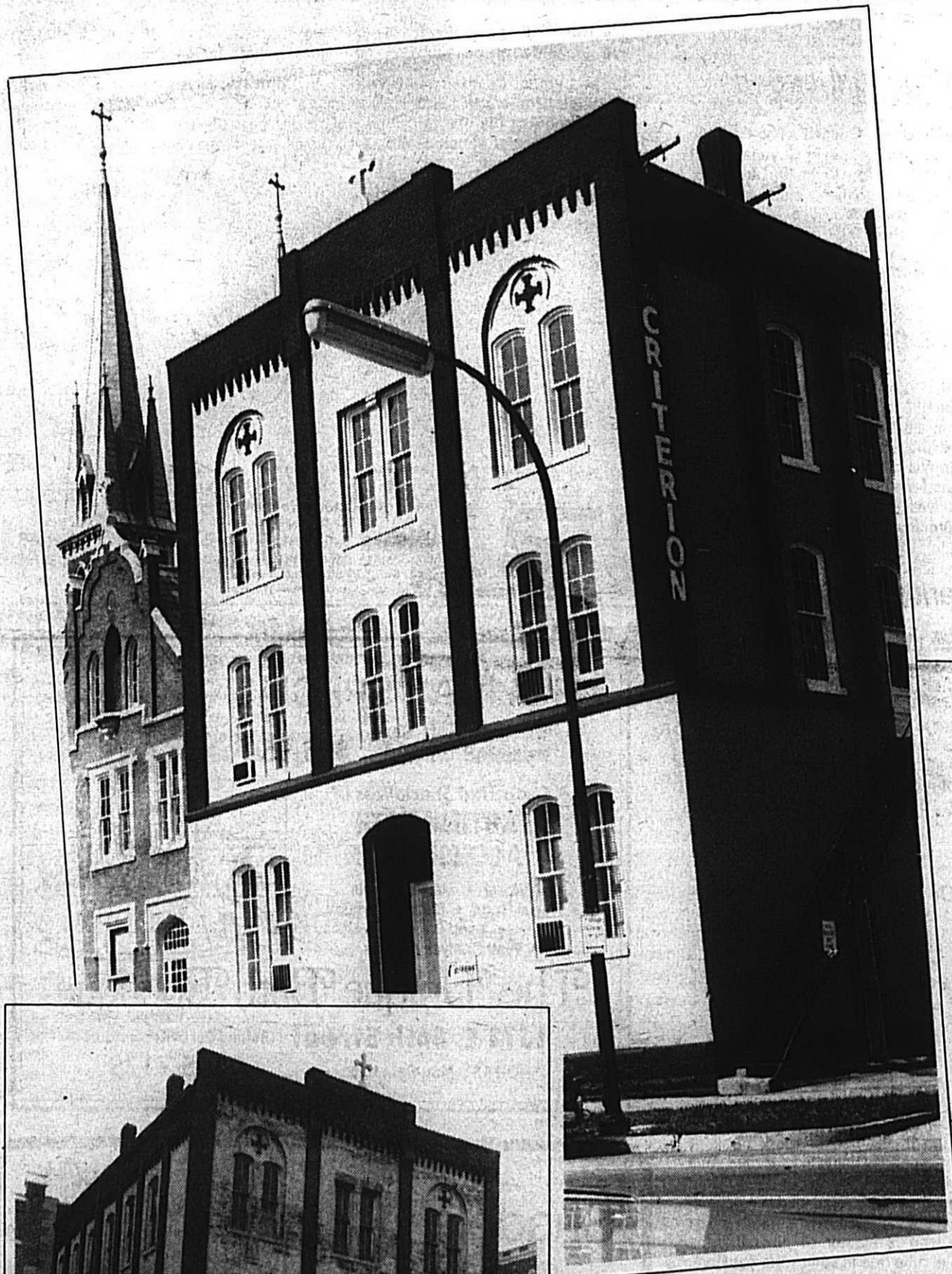
Archdiocese of Indianapolis

# CRITERION

VOL. XVIII, NO. 9

INDIANAPOLIS, INDIANA

DECEMBER



## doomed!!!

By week's end the offices of the Criterion Press will have been moved from this 112-year-old building at 124 W. Georgia St. to new headquarters in the former Latin School at 520 Stevens St. The historic downtown landmark has housed the publishing operation of the Archdiocesan paper since 1956—first as the Indiana Catholic and Record and since 1960 as the Criterion. The two photos, taken by Managing Editor Fred W. Fries, dramatically point up the structure's deterioration since the exterior was refurbished in 1964. The building, which is scheduled for demolition within the month, is owned by St. John parish. Begun in 1866, it served for more than half a century as St. John's Boys' School. For some years during the 1920's St. John's utilized the building as a girls' elementary school, community center and day nursery. Later the building housed various offices and during World War II functioned as a USO recreation center. Prior to the Criterion's occupancy it served for some years as an alcoholic rehabilitation center.

As previously announced, the Criterion is holding a sale on items being left behind on Saturday, December 2 from 10 a.m. to 4 p.m. Terms are cash and the item must be removed on Saturday. More expensive items may involve special financial arrangements. Among the items for sale include large oak, walnut and metal office desks, oak chairs, and filing cabinets made of metal.

looking inside — a special Criterion supplement

## BOOKS

for Christmas and all year 'round

pp. 4 and 7-10



# capsule news

## Pope John Paul hails victims of persecution

VATICAN CITY—Pope John Paul II, on the feast of Christ the King, praised the courage of people who are persecuted because of their faith. Vatican Council II taught, the pope said, that the church is not to be confused with the political community and is not linked to any

political system, but is "the sign and the safeguard of the transcendent character of the human person."

## Warnings 'unheeded'

GEORGETOWN, Guyana—The Catholic Standard said the people of Guyana expect answers about why Guyanese and U.S. authorities failed to heed clear warnings that tragedy was brewing at Jonestown, where more than 900 members of the People's Temple died Nov. 18, victims of suicide or murder.

## Report on Vietnam

NEW YORK — Members of a Catholic Relief Services delegation have returned from their first visit to Vietnam since the Americans pulled out in 1975 with cautious praise for advances being made by the communist government there. But they expressed concern about the food shortage facing the Vietnamese and the "ragged" conditions of Cambodians in Vietnamese refugee camps.

## 'Family and community'

MT. ANGEL, Ore. — An internationally known educator and author called for a return to the Christian foundations of family and community sharing on the "journey" to faith, during recent talks at Mt. Angel Seminary. Christaine Brusselmans, professor of pastoral catechetics at the Catholic University of Louvain in Belgium, endorsed a program out of the "scholastic mold—but not school-centered, not classroom-centered"—but home and community-centered.



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## Pope thanks Archdiocese

The following letter was received recently at the Chancery from Cardinal Jean Villot, Vatican Secretary of State, expressing the thanks of Pope John Paul II for the congratulatory message sent by Archbishop Biskup in the name of the Archdiocese on the occasion of the Pontiff's election.

Dear Archbishop Biskup:

His Holiness Pope John Paul II has received with joy the message that you sent to him on the occasion of his Election to the See of Peter.

The Holy Father has directed me to express his thanks to you and your people for your prayerful solidarity; he rejoices in knowing that he has your love and support.

As he begins his ministry of pastoral service to the universal Church, His Holiness wishes his brothers in the Episcopate and all his sons and daughters throughout the world to know of his deep affection in our Lord Jesus Christ. With these sentiments he imparts his special Apostolic Blessing to you and to all the clergy, religious and laity of Indianapolis.

With sentiments of fraternal regard, I remain

Sincerely yours in Christ,

+ J. Card. Villot

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## Pope's book popular

MILAN, Italy — "Segno di Contraddizione," Italian for sign of contradiction, a book containing the spiritual exercises preached by the then Cardinal Karol Wojtyla of Cracow, Poland, to Pope Paul VI and members of the Roman Curia in 1976, was a big hit at the Frankfurt, West Germany, book fair.

## 'Dollaritis' danger

PRINCE GEORGE, British Columbia — Giving government funds to Catholic schools raises the danger of "dollaritis," warned Chris Asseff, executive director of the Ontario Separate (Catholic) School Trustees' Association. Dollaritis is "institutional indigestion caused by a sudden intake of money" and could endanger the Catholic dimension of schools, said Asseff.

## Hanoi cardinal dies

VATICAN CITY—Cardinal Joseph-Marie Trn Nhu Khue of Hanoi, Vietnam, secretly named a cardinal in 1976, died in Hanoi Nov. 27 of pneumonia. He was 73.

## Plea for temperance

VATICAN CITY — Temperance—moderation in the use of food, drink or sexuality—is "indispensable, so that man may be fully man," Pope John Paul II told thousands at his Wednesday general audience Nov. 22. "The temperate man is the one who is master of himself," the pope said, "the one in whom the passions do not dominate the reason, the will, and even the 'heart.'"

## Peace Prize nominee

LONDON—Archbishop Oscar Arnulfo Romero of San Salvador, El Salvador, has been nominated for the 1979 Nobel Peace Prize by 118 members of Britain's House of Commons and House of Lords. "He has consistently and uncompromisingly denounced the numerous arrests, detentions, tortures, disappearances and killing taking place in El Salvador today," said the parliamentarians in their letter to the Nobel committee.

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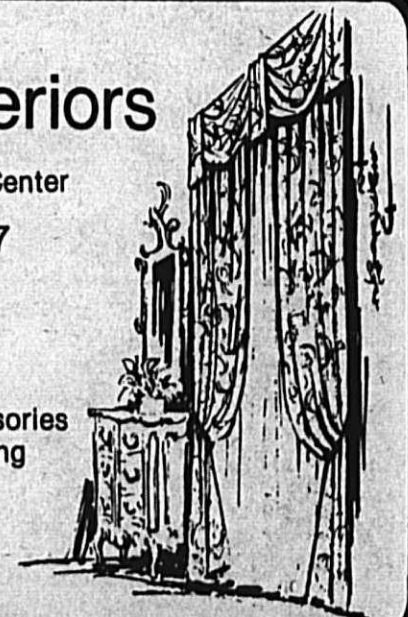
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**DELICATE MOTION**—Sr. Jane Bodine, S.P., observes Joe Forelli carving the turkey on Thanksgiving Day at the new Riley-Lockerbie Dining Room, 547 E. Market St., Indianapolis. Forelli, executive secretary for the Metropolitan Area Citizens' Organization (MACO), and Bodine, vice-provincial of the St. Gabriel Province of the Sisters of Providence, were among the volunteers serving more than 60 individuals a dinner they might not otherwise have had. The Dining Room opened Thanksgiving Day and will operate seven days a week, 11:30 a.m. to 1 p.m., for transient persons in downtown Indianapolis. A simple meal of bread, stew and beverage will be offered. The Dining Room is housed in the old Park Hotel which is now operated as an alcoholic rehabilitation center by Mr. & Mrs. Al Chaney. [Photo by Fr. Thomas C. Widner]

## William P. Flynn dies; prominent lay leader

The Funeral Liturgy was offered Thursday morning in St. Luke's Church, Indianapolis, for William P. (Pat) Flynn, prominent lay leader, who died Tuesday in St. Vincent Hospital. Burial was in St. Joseph Cemetery. Mr. Flynn, who was 79, was the retired board chairman of Indiana National Bank. In his active years, he served as chairman or otherwise lent his expertise to major fund-raising campaigns in the Archdiocese. He was named a Knight of St. Gregory by Pope John XXIII in 1961.

Among numerous other honors was his selection by the Boys Club Association for its first Horatio Alger Award in 1963.

He served on numerous boards and advisory committees including those of Brebeuf Preparatory School, St. Vincent Hospital Research and Development Foundation and St. Maur's Seminary. He was a member of the Knights of Columbus.

Survivors include his wife, Mabel, and six daughters: Mrs. Francis Quinn, Mrs. William Stuhldreher, Mrs. Robert Gastlineau, Mrs. Carolyn Fay and Mrs. Pat Sexton, all of Indianapolis, and Mrs. William Bowling of Sumner, Iowa.

## Abortion data case resolved

ST. PAUL, Minn.—The Catholic Bulletin's 17-month battle to secure abortion data from state computer records may have come to an end Nov. 24 when the Minnesota Supreme Court ruled that the names of doctors and clinics performing Medicaid abortions with tax dollars are public records. The Catholic Bulletin, newspaper of the St. Paul-Minneapolis Archdiocese, has been seeking the information since June 1977.

# Conference head criticizes IRS ruling on voter education activities

TALLAHASSEE, Fla. — The president of the National Association of State Catholic Conference Directors has sharply criticized an Internal Revenue Service ruling on voter education activities by non-profit organizations and urged the Catholic Press Association not to petition the IRS for clarification of the ruling.

"Even asking for such a clarification implies that the Internal Revenue Service has the right to tell you what you can publish, an implication which should not be acceded to," said Thomas A. Horkan Jr., president of the national group and executive director of the Florida Catholic Conference, in a letter to James A. Doyle, CPA executive secretary.

"It may sometimes be hard to believe, but we do have freedom of the press and freedom of speech and freedom of religion in this country," Horkan added. "We will not have it without occasional confrontations, and if there ever was a situation where government should be confronted, it is on this one."

ACCORDING to Emmet Lucey, an attorney for the CPA, a decision on whether to petition the IRS will be made by the end of November. He said some CPA members agree with Horkan's viewpoint, but "a seemingly more vocal group does not want to live in doubt," about what activities will harm their tax-exempt status.

The IRS ruling applies to organizations which are tax-exempt under Section 501 (c) (3) of the federal tax code—charitable organizations which do not support or oppose political candidates. The ruling said such organizations may publish a voting record or responses to a survey of candidates as long as they focused on a wide range of issues and do not show bias in their presentation or editorialize on the issues.

IN HIS LETTER, Horkan said he thought the potential effects of the loss of tax-exempt status by Catholic newspapers had been "greatly exaggerated." Most papers do not show a profit and would therefore pay no tax, he noted, and most do not receive gifts from people who want to take tax deductions.

"Frankly, it is not just the Catholic press that needs to

confront IRS on this, but it is many other (tax-) exempt organizations, church-related or otherwise," he said. "The principle inherent in that ruling would never stop at its present limits, but will expand to additional prohibitions and

requirements."

Offering his support "for your efforts to remain free," Horkan said: "People have a trust for truth, and Catholics have an especial thirst for accurate news about the public policy stands of public officials and can-

didates on the various 'Catholic' issues. They look to the Catholic press for this news.

"Why should there be a Catholic press," he asked, "if it has to consult with IRS to determine what can be printed?"

## Vatican watchers are puzzled

BY JERRY FILTEAU

VATICAN CITY — Pope John Paul II remains something of a mystery to Vatican watchers after his first month and a half in office.

The pope has shown strong backing for the policies of Pope Paul VI in dealing with internal church issues, in the church's relations with other churches and with the world at large. But there are few signs of what personal stamp he will put on the papacy.

Speaking to the members of the Secretariat for Promoting Christian Unity, he expressed the fervent desire for reunion expressed by Pope Paul, calling the separation of Christians an "intolerable scandal" and urging intensified efforts to resolve the divisions. At the same time, as Paul did, he firmly rejected intercommunion without doctrinal unity and warned against "superficiality" or "imprudent zeal."

To the Pontifical Justice and Peace Commission, he confirmed the church's commitment to human rights and social justice. And he linked these, as Pope Paul frequently did, to the church's fundamental

mission of evangelization. He has several times indicated that the church will continue its high level of involvement in international organizations and meetings.

ON INTERNAL issues he reconfirmed Pope Paul's policies on the need for first confession before first Communion and on the need for individual confession, stressing that general absolution is to be used only in exceptional cases.

Pope John Paul likes to travel, and there are indications that he may become another "pilgrim pope" in the manner of Pope Paul's early years. During his first five weeks in office he left the Vatican six times visiting various people and sites in Rome and Italy.

In contrast, Pope John Paul I left the Vatican once in his 34-day pontificate.

No papal trips outside Italy have been announced, but strong rumors persist that the new pope will visit Poland next spring and Mexico when the Latin American bishops meet next January and February. It is also rumored that he hopes to visit the United Nations, war-torn Lebanon,

Guatemala, and the 42nd International Eucharistic Congress at Lourdes, France.

THE NEW POPE, who frequently refers to himself as "the bishop of Rome," stresses that he is pope by virtue of being head of the Rome Diocese. He has indicated several times that he would like to play a far more active role in the affairs of his own diocese than recent popes have done. It is said that he would like to visit at least one Rome parish every other weekend. Whether this is practical, given the pope's heavy work load, remains to be seen.

Facing the massive administrative problems that come with the papacy, Pope John Paul has shown self-assurance and seems [See VATICAN, p. 15]

## Marian College given bequest

Marian College has received a \$25,000 bequest from the estate of the late Albert J. Fox, retired printing firm executive who died last May in Indianapolis at the age of 93.

Fox, a bachelor, was owner of the Joseph Ratti Printing Company in Indianapolis.

## Chaplains aid volunteer workers

DOVER, Del.—Chaplains at the Dover Air Force Base are stepping up efforts to minister to the numerous

volunteers working around the clock to process 912 bodies flown in from Guyana during the Thanksgiving holidays. "We are trying to first offer support," said Holy Ghost Father John Egan, assistant base chaplain. "We are also available 24 hours a day to the volunteers, many of whom are encountering death for the first time."

## Urge restraint

MANAGUA, Nicaragua—As the December festivities honoring the Immaculate Conception approach amid political tensions, church authorities advised Nicaraguans to use restraint in the usually noisy celebrations to avoid further bloodshed. Nicaragua is still recovering from a long strike, armed rebellion by students and guerrillas and the ensuing repression by the National Guard.

## Date changed

A change has been made in the Eastside Penance Service schedule as announced in last week's Criterion. The date for St. Matthew's service has been changed from Wednesday, Dec. 20, to Tuesday, Dec. 19.

## Anti-ERA offensive pledged

BALTIMORE — The national board of the Catholic Daughters of the Americas has vowed to "redouble its efforts to defeat" the Equal Rights

Amendment and expressed opposition to the economic boycott placed on states which have not ratified the ERA.



# BOOKS

for Christmas  
and all year 'round

**PREPARING THE WAY OF THE LORD**  
(Miriam Therese Winter)  
Abingdon, Nashville, Tenn.  
1978, \$6.95, pp. 256

The present volume will be an inspiration, edification and source of enrichment to any or all who work to prepare and execute any phase of the Liturgy. Consisting of two parts: the first puts one in contact with self as a praying person becoming part of a praying community. The growth of prayer and song through the ages to the present day is presented in chronological order, ending with a challenge to each of us to intensify our own spirituality, for as we "liberate, love, mend what is broken, spend ourselves in the cause of right"—we are preparing the

way of the Lord.

Part two contains a practical application of the principles presented in part one, plus an outline of "how to's" for preparation of leaders through team membership, preparation period, preparing an approach to worship, preparing the congregation. It contains immeasurable help to anyone new in the Liturgy Department, plus reassurance and fresh insight for those already in that occupation.

**THE DAYS AND THE NIGHTS** (Sister Candida Lund)  
The Thomas More Association, Chicago, Illinois  
1978, \$5.95, pp. 131

The title of this book of poetry recalls an image of our journey through life, but the verses therein give a true understanding of the yearnings of those days and the dark nights experienced by each soul during that journey.

Most evident is the real need and dependence of each of us on our Maker and His love and support. The selected poems, composed centuries apart, and set

forth in each author's own expressions, still have one theme—the human need for God. Regrettably, there is a sub-title, "Prayers For Today's Women," whereas need knows no age or gender, and a more apt sub-title would have been, "Prayers For Anyone Who Suspects They Need God Now or Next Year—Who In The Final Analysis Is Just About Everyone."

**OPENING TO GOD** (Fr. Thomas Green)  
Ave Maria Press, Notre Dame, Indiana  
1977, \$2.45, pp. 110

A most basic and clearly outlined book on prayer. It is simple enough for beginners and challenging enough for veterans. The author seems to speak from a wide experience of personal prayer. He has assimilated well the exercises, techniques and reflections of the great spiritual writers.

**MERTON'S PLACE OF NOWHERE** (James Finley)  
Ave Maria Press, Notre Dame  
1978, \$2.95, pp. 158

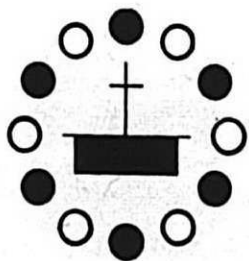
Author James Finley explores the mysteries of man's search for God. This journey in spiritual growth involves the realization and subsequent abandonment of the false and illusory self, and the recognition and acceptance of the true self. The writings of Thomas Merton form the background for this difficult and often painful process. Merton's insights into



prayer and contemplation, flavored with Eastern spirituality, offer a vivid pathway leading to new life in God.

**AND ON THIS ROCK** (Stanley L. Jaki)  
Ave Maria Press, Notre Dame, Indiana  
1978, \$2.95, pp. 125

**AND ON THIS ROCK** is an attempt to challenge recent studies about Peter, especially those of Hans Kung. Jaki claims modern theologians do not pay enough attention to the designation of Peter as the Rock. He cites many Old Testament passages to show how often "rock" is used as a symbol for Yahweh. He also theorizes about the exact location near Caesarea Philippi where he believes Jesus spoke the rock passage of Matthew 16.



## LITURGY

reflection prepared by  
THE CENTER FOR PASTORAL LITURGY  
THE CATHOLIC UNIVERSITY OF AMERICA

DECEMBER 3, 1978  
FIRST SUNDAY OF ADVENT [B]

Isaiah 63:16-17; 19; 64:2-7.  
First Corinthians 1:3-9.  
Mark 13:33-37.

BY REV. RICHARD J. BUTLER

"Watch with a sharp eye. Look around you!" Thus the man at the gate is challenged in the gospel of today's liturgy. And thus we are all challenged in this liturgy of advent which we begin today.

We all go through a variety of experiences of waiting in life. The student waits for report cards and the results of examinations. We wait for friends in the airport. A woman waits for the birth of her child. We wait for traffic jams to be cleared up that we might resume speed.

Sometimes waiting is present in frustratingly controlled scenes: the queuing up in public places for services of government. Sometimes waiting is in lonely uncontrolled places: shipwrecked,

waiting for rescue.

**ONE THING IS COMMON** to all these waitings. That which we await has a way of capturing our full attention. As we wait for a close friend in an airport, we do not notice the thousands of people passing us. When the one we await arrives, we instantly perk up, and in the vast sea of faces, we go directly to the one we know.

Such is the waiting of advent. It is a time to allow the coming of the Lord to capture all our attention. His coming in Bethlehem and his coming in the final hour. The measure of that attention can be the sensitivity to his coming among us in the present.

In liturgy Christ comes in the persons who father in his name, in the presidency of the ordained priest, in the gospel proclaimed, in the hymns of praise sung to his father, and in the bread and wine blessed, broken, and poured in his memory.

**CHRIST COMES IN** the waters of baptism and the oils of healing, in the reconciliation of sinners and in the common life of husband and wife. He comes also in the stranger accepted in his name, the thirsty to whom drink is given and the hungry who are fed.

All about us in this advent season are the signs of Bethlehem and reminders of how he came among us centuries ago. But the waiting of advent is anchored not on that hour already realized but on the future hour yet to come. The gospel reminds us that we do not know that hour—"at dusk, at midnight, when the cock crows, or at early dawn." Thus, we must be as the man at the gate—sensitized to the hour when he will come in glory and to the myriad moments in which he is already coming among us.

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Official Newspaper of the  
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$6.00 per year  
15¢ per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, IN

Editor, Fr. Thomas C. Widner;  
Managing Editor, Fred W. Fries;  
News Editor, Sr. Mary Jonathan  
Schultz, O.S.B.; Production/Ad-  
vertising Director, Dennis R. Jones;  
Circulation, Agnes Johnson; Ad-  
vertising, Marguerite Derry.

Published Weekly Except Last Week  
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## The Public Ministry Of Jesus

How can I face the rest of my life alone?

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

### Life alone . . . a trap or unusual setting for growth?



By Antoinette Bosco

Coming from a large family, and being the single parent of six children, my 50 years have been spent in the midst of people. Now, only one son is at home. This past summer, he visited his cousins for a few days and I was alone. It was a new experience.

I wandered from room to room, disoriented, unable to cope with the quiet and to decide how to spend my time even though I had much to do and there were many choices I could make. Worst of all, I suddenly visualized my coming years as an endless stream of bleak, boring, lonely days.

**BEING HUMAN**, my first reaction was to think about the most logical solution in our society for loneliness — marriage. Yet, for me, a divorced Catholic, marriage presents a dilemma, a painful, difficult decision — a choice between a husband or remaining in communion with the church.

That lonely day I recalled a woman once expressing in pain, "I am one of those divorced Catholics who cannot get an annulment. As I look at the years ahead, I do not see how I can make it alone. I want so much to have someone to share my life with, yet apparently God is asking something else of me. Is there solace for me anywhere?"

Her question had particular meaning for me. Like her, I was asking, "How can I face the rest of my life alone?"

The answer is that I can't. No one can. Each of us needs relationships, commitments, interactions, friendships, and closeness with others. Without relationships, life is sterile and we put ourselves in danger of pathological loneliness. The need for relationships is universal. And the challenge of finding them is one which must be met not only by divorced persons, but also by the widowed, the young, the old — and yes, even the married.

**WHAT THE DIVORCED Catholic** must face honestly is whether relationships other than one involving marriage and sexual intimacy will be enough to get one through life happily. That is painful and difficult to try to answer.

Certainly, it is no good to obey the church if it is not by absolute personal choice, based upon one's own convictions that the church's teaching is right. If we obey for any lesser reason, then obedience becomes blind and will probably backfire, turning the conforming Catholic into an angry, shriveled person, or a helpless, powerless follower of authority.

The divorced Catholic who does not qualify for an annulment is in a most unusual position. We are the only Catholics left who are being told by the church that we must stay celibate and single for the rest of our lives or be excluded from the sacraments of the church. Nuns may leave and marry; priests may become laicized and marry. In such cases, church discipline can be dispensed. We are tied eternally to our made-for-life vows.

**WE CAN SEE** this position as a trap, or as an unusual setting for a new kind of self-growth. On the positive side, we can accept this as an opportunity to make a conscious choice for being truly individuals, capable of standing alone and taking responsibility for our lives, while buttressed by the experiences and support of the church to help us find meaning in life.

But we can't make this choice unless we believe the church is right, and unless we can see all our pain and loneliness as a potential source of religious and moral reward.

I have looked at myself honestly and understood that when I am asking how can I face the rest of my life alone, I am really expressing one of two things. The first is the false belief that marriage intimacy can solve our problems or that someone else can take loneliness away from us. The second is a plea for help in struggling to come to terms with loneliness.

I have found help through people, work, prayer, reading and reflection. In a marvellous book called *Loneliness* by Clark Moustakas (Prentice-Hall, Spectrum Books, 1978, \$2.45), the author repeats again and again not only that loneliness has a value but that it is essential for human spirituality and growth. He writes:

"**AT FIRST**, THE experience of loneliness may be frightening, even terrifying, but as one submits to the pain and suffering and solitude, one actually reaches himself, listens to the inner voice and experiences a strange new confidence. The individual is restored to himself and life again becomes meaningful and worthwhile."

I know I will again walk aimlessly from room to room feeling lonely, uninspired and tired. But in all honesty, this is not caused because I am a divorced Catholic, choosing to accept the church's teachings. Loneliness hits me — and people in all situations — because we are human. I can brood about it like an immature child, feeling sorry for myself and blaming the church for my periods of desolation.

Or I can accept loneliness as God's way of asking me to grow toward him: finding meaning in my life by being committed to work and causes I believe in; accepting my life with its sufferings as a way to a fuller realization of my capacity to be bonded to others, to nature and the very source of life; expanding my circle of loved ones; and staying conscious always of the wonder of living. The choice is mine — and ours.



# Jesus is your brother too

By Janaan Manternach

Have you ever wondered about Jesus' family? Did you ever think, "How nice it would have been to be Jesus' brother or sister." Many people desire to be as close to Jesus as a brother, sister or maybe even a cousin or other relative. That way they feel they would really know him.

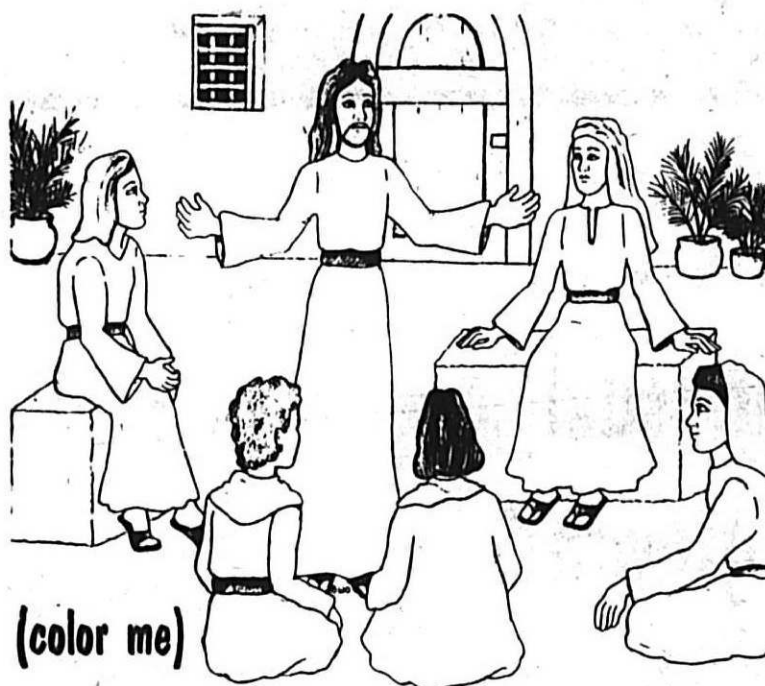
Well, we don't really know very

## Children's story hour

much about Jesus' family. But he did let us know how we could actually become his real brothers and sisters.

First of all, there was Mary, his mother. She was closer to Jesus than anyone else. Her husband, Jesus' foster-father, Joseph, was a craftsman, probably a carpenter. They were poor and lived in the small town called Nazareth. As Jesus grew up, he lived at home with Mary and Joseph.

Jesus must have had many relatives, but no brothers and sisters of his own. One cousin, John, became the famous baptizer and baptized Jesus in the Jordan River just after he left home to start his life's work. Another cousin, James, became a close disciple of Jesus. He later became the head of the Christian community in Jerusalem



(color me)

after Jesus' death and resurrection. An aunt, John's mother, was named Anne. Her husband, Joachim, was Jesus' uncle. Mary stayed with Anne and Joachim for a few months just before John and Jesus were born.

No doubt Jesus' kinsfolk loved him, but they were puzzled by him and his work. They could not understand how an uneducated carpenter's son could go about teaching people, healing them and forgiving their sins. For a while

they thought Jesus may even have been mentally disturbed.

Their doubts about Jesus became so strong that one day they decided to take him back home to Nazareth where they could watch over him.

They came to the house where Jesus was teaching. It was filled with people. Mary and the other relatives of Jesus could not get in the house. So they sent word in to Jesus that they were outside. The crowd told Jesus, "Your

mother and your brothers and sisters are outside looking for you."

JESUS PAUSED a moment. He knew how concerned his relatives were about him. He cared very much for them. He was hurt because they did not believe in him. But he loved them anyway. They were his own relatives.

He looked around the room for a moment and saw so many eager faces and bright eyes. He knew many of these people believed in him and accepted him and his teachings. He sensed that they were closer to him at this point than his blood relatives — except, of course, his mother, Mary. He realized that he had an even broader family than his kinsfolk from Nazareth.

So he asked the crowd, almost as if he were thinking out loud, "Who are my mother and my brothers and sisters?" He paused and glanced around at the faces of those sitting around him in a big, crowded circle. "These," he said, "are my mother and my brothers and my sisters, these men and women who really believe in me and my word. Whoever does the will of God, my Father, is brother and sister and mother to me."

So each of us can be a brother or sister to Jesus. We can be closer to him than his own blood relatives. If only we love him like our brother and try to live the way his father and ours wants us to.

1978 by NC News Service

# Thomas a Kempis—author of 14th century masterpiece

By Susan A. Muto

One way to deepen religious presence, a way sanctioned by the church and experienced by many as a trustworthy path to intimacy with the divine, is that of the imitation of Christ. Thomas a Kempis' directives for following Jesus are, of course, the classic guide to this way. *The Imitation of Christ*, his masterwork, has exerted such great appeal through the ages that it has probably been read more widely than any other book except the Bible. What accounts for the lasting popularity of this 14th-century guide to Christian spirituality?

Thomas a Kempis urges the Christian to model his life on the life and virtues of Christ, to adopt his spirit in every situation, to conform his inner and outer life ever more closely to Christ's. For instance, I am not called to imitate literally the 40-day sojourn of Our Lord in the desert but to develop the inner attitude he exemplified there of detachment from power, pleasure, and possession. In other words that which I imitate in the Master is not merely the literal example he gives, but the lasting attitudes out of which his actions arose.

The details of how I do this are dependent on my situation, but whatever the circumstances, I, as disciple, must try to take up and live the inner attitudes Jesus taught by his actions, namely, poverty of spirit, obedience to the Father's will, respectful love for the persons and things God gives us in this world.

THOMAS A Kempis communicates throughout his book that the true follower must feel awe and deep humility before Christ. Though God, he emptied himself to become one of us. Though sinless, he suffered for our sake. Through him we can regain that likeness to God lost by sin.

In its sharing of thoughts, comments and concrete experiences, *The Imitation of Christ* aims to nourish the inner life of the reader. We find in it no systematical-

ly elaborated theory of the spiritual life, but a living testimony to man's love for God. The appeal of the text springs from heart to heart, Thomas a Kempis himself being suspicious of mere head knowledge. The spiritual life is mainly a work of love, not learned speculations but simple steps to union with the beloved.

While *The Imitation* does not develop a systematic description of following Christ, we find in it a number of recurrent themes, the most obvious corresponding to the four-fold division of the text itself. In the first book, the

## Spiritual masters

author offers practical advice about the spiritual life. He discusses such concrete aids to deepening as growth in humility, self-renunciation, and, above all, charity. Obstacles to the way are prevalent and we must be especially wary of all that is banal, illusory, false. Jesus alone is the way, the truth, and the life.

THE SECOND BOOK stresses intimacy with the person of Jesus, who is our truest friend. We must do all that we can to ready our hearts for his coming. He dwells already within us, but the true follower seeks the intimate experience of his friendship. To gain such intimacy, he must take up his cross and follow the road of renunciation. In the end, freed from sin and his unspiritual self, the follower enjoys the love of Jesus in adversity and prosperity.

In the third book, Thomas a Kempis reflects on inward consolation. Speaking from the depths of his own spiritual life, he says that whatever events transpire, he must look into them to find the face of Christ, whom he wants to follow to the end. Continually his spirit longs to soar aloft into a life of lasting peace.

Now, when he would join his Master in endless contemplation of his glory, he learns how stubborn the tendrils of self-love, vanity and pride really are. The purifying trials he must undergo are far from over. In fact, they take place in the most ordinary way. "Often you will have to do what you dislike, and forego doing what you would like to do. Other people's interests will prosper, your own make no headway; others will be listened to when they speak, but people will take no notice of anything you say."

In the midst of such trials, the follower finds himself thrown back upon God as his only hope. To seek refuge in his mercy, to be drawn into the protective covering of his grace — this alone enables one to endure the disappointments of daily life and to emerge full of merit.

THE FOURTH BOOK, though distinct from the first three, can be regarded as the summit of the whole, for the Christian life culminates in the eucharistic mystery. Here in a small wafer is present Christ in all his majesty. The soul feels drawn to him with "firm faith, devout hope and love unfeigned." Beyond all devotion and consolation, not fearing the cross, the follower seeks only "the honor and glory of God."

He sees that the real business of the spiritual life is not ego-building but ego-submission. To conquer egoism is to find my true self in Christ: "Make no mistake about it; the life you are to lead must be one of death-in-life... There is nothing more acceptable to God, nothing so conducive to your soul's health in this world, than willingly to suffer for Christ's sake."

True imitation is thus possible only in the context of grateful assent — to be utterly grateful that Christ has trusted me enough to carry on his work in the world, all the while knowing that my heart cannot find its true resting place, cannot be wholly content, until it soars about all his gifts, all that he has created, and rests at last in him.

1978 by NC News Service



# BOOKS

for Christmas  
and all year 'round



a special Criterion supplement  
december 1, 1978

## Child-rearing book helps both youngsters and parents

BY FR. THOMAS C. WIDNER

Over the telephone Jean Illsley Clarke's voice reminds one of a pixie. She speaks with all the charm of Mary Martin in her role as Peter Pan asking you to believe in fairies. But Jean Clarke is not interested in the world of make believe. She is very much concerned with the real world and how to get along in it.

Mrs. Clarke is the author of *Self-Esteem: A Family Affair*, just published by

Winston Press. She was in Indianapolis in early November to attend a workshop and graciously gave me a few minutes on the telephone to talk about her book.

"My book is very specific," Mrs. Clarke insisted. "It describes how a child's emotional needs can be met."

Perhaps best described as a "how-to" work, *Self-Esteem* offers itself as a guide for parents who want to benefit themselves in child rearing as

well as their children.

"My book offers parents a second chance," Mrs. Clarke contends.

Parents are continually apologizing for their shortcomings, she claims. They need to know that it's okay to ask for help and that they are not alone. She believes that adults themselves need care and nurturing to be able to care for and nurture children.

Is this a serious problem?

"I find it in the parents I work with," she says. "My book gives parents permission to focus on their own needs at the same time they are helping their children."

JEAN ILLSLEY Clarke grew up in an extended family that included her parents, an aunt, a brother and sister, and supportive relatives living nearby. When her own children were young she moved to a

suburban home with no relatives close by and a husband whose job required extensive travel. Casual contact with neighbors and coffee parties did not replace the family support she had experienced as a child.

Throughout several years, as a single parent and then as part of a blended family, she looked for a parental support system that would give parents self-confidence and self-esteem, not something that criticized them for their mistakes. She wanted something for healthy families, for good parents trying to be better parents. Her book, *Self-Esteem: A Family Affair* is the result of that search.

Jean Clarke says she wrote this book because she needed it herself when her children were young. Now that they are grown she says she still needs it.

She wanted better ways to build positive self-esteem, so she studied human development and family systems and met with groups of adults who were interested in improving the self-esteem in their families. The experiences of many of these people are included in the family stories in this book.

"The American Myth," Mrs. Clarke says, "is that families are where kids are. However, most American kids are not in the myth. I want people to know that real families are an okay place to live. I want to help well people do 'weller'."

The book should provide individuals and groups with a basis for strengthening family ties among all kinds of families—foster parents, adoptive parents, second marriage families, single parent families. Mrs. Clarke leaves none untouched for she is familiar with most. A teachers' manual will soon be available for use of the text in classroom settings. She stresses, however, that the book is primarily for the self-learner.

## 'Christmas Pageant' for young; 'Messiah' in photos impressive

THE CHRISTMAS PAGEANT by Tomie de Paola (\$5.95) (prepublication), hardcover full-color illustrations, Winston Press)

A children's Christmas pageant recaptures the freshness and simplicity of the Nativity story, through the loving artistry of Caldecott Award-winner Tomie de Paola. Children find the true meaning of Christmas in "The Christmas Pageant," an enchanting book to be read to and by five- to nine-year-olds.

De Paola's winsome, full-color drawings accompany the biblical story, told in words even young children understand:

"That night the baby was born. At first he cried and

woke up the animals. But then Mary sang to him and wrapped him in some warm clothes. She laid him on the soft straw in the manger, and the baby went to sleep. "God wants us to call our baby Jesus," said Mary to Joseph. So that is what they named him. Mary and Joseph were very happy, for they knew their baby would grow up and do wonderful things for people."

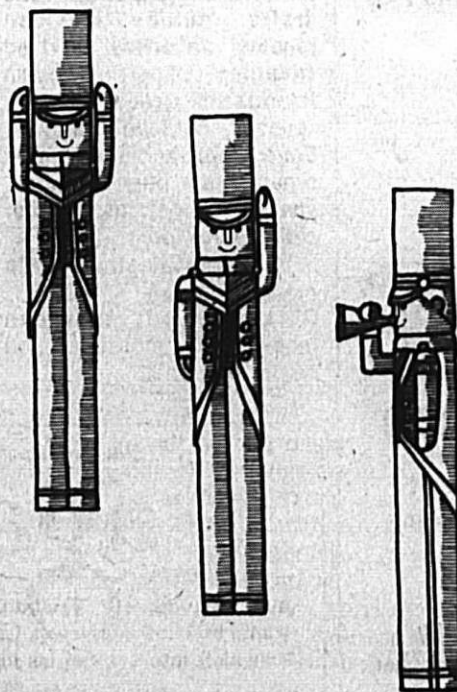
MESSIAH, PHOTOGRAPHIC MEDITATIONS ON HANDEL'S MESSIAH by Miriam Frost and Keith McCormick (\$5.95, paperback, full-color illustrations, Winston Press)

The majestic, triumphal lyrics of Handel's "Messiah" harmonize with awe-inspiring color photography

to celebrate Christ's birth, death, and resurrection. "Messiah, Photographic Meditations on Handel's Messiah" is scriptural in origin, contemporary in interpretation, and timeless in imagery.

Talented, sensitive photographers give renewed meaning to the libretto which draws extensively on Isaiah, Malachi, Luke, Matthew, the Psalms, and other books of the Bible. Scenes of nature, sacred art, and everyday life interpret the ever-new vision of peace on earth through Christ.

"Messiah" is a meaningful gift at Christmas, Easter, and throughout the year. The handsome presentation page adds a personalized remembrance.





# BOOKS

BY CONNIE K. RIGGS

## New St. Mary-of-Woods issues run the gamut from history to cookery

At a time when people, governments, worlds are opening up to each other, when investigative reporting leaves few stones unturned, it is only natural that the world's religions are also peering into each other's depths. A painless—in fact, utterly captivating—look at some portions of Catholicism is to be found in a series of writings that have come from a single institutional source—but from the pens of a variety of women and times.

St. Mary-of-the-Woods, the first Catholic institution of higher education for women in the state of Indiana, was founded in 1840. It wasn't easy. In a land where religious freedom was pursued, Catholics were mistrusted, misunderstood, and often abused. But the Motherhouse stood firm in its belief and its work just northwest of Terre Haute, and it has survived.

Much of the tribute for this feat is laid to the perseverance and dedication and faith of Mother Theodore Guerin, Foundress, who came from France with a small band of followers to establish the Congregation of the Sisters of Providence.

**The History of the Sisters of Providence, Volume I**, by Sr. Mary Borromeo Brown, was published in 1949, by Benziger Brothers, Inc., New York. It covered the years of 1806-1856, and the 826 pages of the early volume represent the archives of the Order. In August, 1978, the second Volume of **The History** by Sr. Eugenia Logan, S.P., was published in Terre Haute. It is a triumph of research, writing, editing and great love.

A notecard, covered with the fine script of Sr. Eugenia, says modestly, "I shivered a little on putting Volume II

out in the cold world of criticism, but from what I hear, its path ahead is clear."

Sr. Eugenia's shiver may have been one of relief—the arduous, thoroughly consuming task of preparing this history must have been an arduous task for the Sister who is in her 80's.

It is a superior piece of historical writing, and a fit companion to the rather longer and perhaps more intimidating Volume I. And if Volume II looks less like a reference work and more like contemporary historical reading, the publishers knew what they were doing.

The history of Indiana and the Midwest is woven into the story of the stalwart Sisters of Providence, or vice versa, giving this book what so many histories fail to offer—a broad setting in which the local action makes sense, tying up what you have learned in a dozen history classes, and making you say in recognition, "Oh, of course!"

Sister Eugenia covers the times and the people from 1856-1894, with vivid pages on the Civil War and its effects on the College in the woods and the women who "made it work." Deftly written, beautifully designed, delightful to read. Paperback, \$7.00.

### "THE WOODS COOKERY"

A spiral-bound, wonderfully flat (for the sincere cook) book containing recipes from the St. Mary-of-the-Woods College alumnae and friends was the recent an-

swer to hundreds of cries in similar institutions, i.e., "When are we going to have a cookbook of our own?" The College in the woods got busy and produced such a book.

It reads like an ethnic directory: Danish Dessert, Swedish Cake, Polish Tea Cake, Gazpacho Soup, Coq au Vin, and on to such things as Great-Grandma Nelmyer's Coffee Cake, Lace Cookies, Hearty Hodge-Podge, six kinds of barbecue, Cannelloni, Yugoslav Cheese Cake, Lemon Tree Soup (with avocado and sour cream!) and dozens of "easy dishes" for the career professionals who never go around singing "Time on My Hands." There is a 50-layer chocolate torte recipe that won a blue ribbon in Crawfordsville, and certainly the "alumnae and friends" of St. Mary-of-the-Woods College have come up with a winner in this book.

One of the most delightful recipes is for "Hallelujah Biscuits," where you are instructed to "Mix ingredients to the tune of the Battle Hymn of Republic!" The refrain, if you're curious, goes like this "Glory, glory hallelujah, Biscuits soon are comin' to yah. Glory, glory hallelujah, Shout 'Yum' and carry on!" From the Alumnae Association, \$2.50 paper.

### "THE JOURNALS AND LETTERS OF MOTHER THEODORE GUERIN"

This book, originally published by the College in 1937, was reprinted in paper-

back late this summer. It is impossible to read the diaries and communications of this valiant woman of God without excitement, delight, and tears.

Mother Guerin's Journals may be particularly the accounting of a Religious, but the book will be read and re-read with devotion and admiration for a resolute woman who refused defeat—not as we, perhaps, face and defeat once-in-a-lifetime crises, rather, on a daily basis for herself, her Order, and "a Congregation already numerous, to whom I have not always bread to give."

A remarkable woman wrote this Journal; remarkable women have followed her quiet, selfless footsteps.

From the College, paperback with illustrations and photographs. 400 pp. \$2.75.

### "CALL TO COURAGE"

"Call to Courage," by Sr. Joseph Eleanor, S.P., is an abbreviated, simply told, and wonderfully suspenseful and satisfying version of the Mother Theodore Guerin story, for children. The Journals and Letters of Mother Foundress come alive, with characters to be remembered. Sr. Joseph's recounting of the story is full of action and puzzling problems enough to suit any young reader.

Hardcover, 94 pp. from the Alumnae Office, \$2.50. Dujarie Press, 1968.

## A helpful guide to Christmas crafts

**CREATIVE CHRISTMAS, SIMPLE CRAFTS FROM MANY LANDS** by Kathryn E. Shoemaker (\$5.95, paperback, Winston Press)

Christmas is a season of multi-cultural exploration, with the easy, appealing projects in "Creative

Christmas, Simple Crafts from Many Lands." Author-illustrator Kathryn E. Shoemaker provides a wealth of ideas to help families and classes discover the cultural heritage of their own and other countries.

Parents and teachers need

no special talents to use Creative Christmas successfully with children. Directions and diagrams are uncomplicated, and the crafts make clever use of common, inexpensive materials.

Children can choose a theme, such as a Latin American, Scandinavian, or early American Christmas, or they can create an international potpourri. The crafts include Mexican pinatas, Japanese tie-dyed wrapping paper, Swedish friendship trees, Polish "pjakis," African banners, Ecuadorean and Italian tree ornaments, plus creches, special Christmas foods, and much more.

"Creative Christmas" is a please - open - before - Christmas gift that can renew old traditions and begin new ones.

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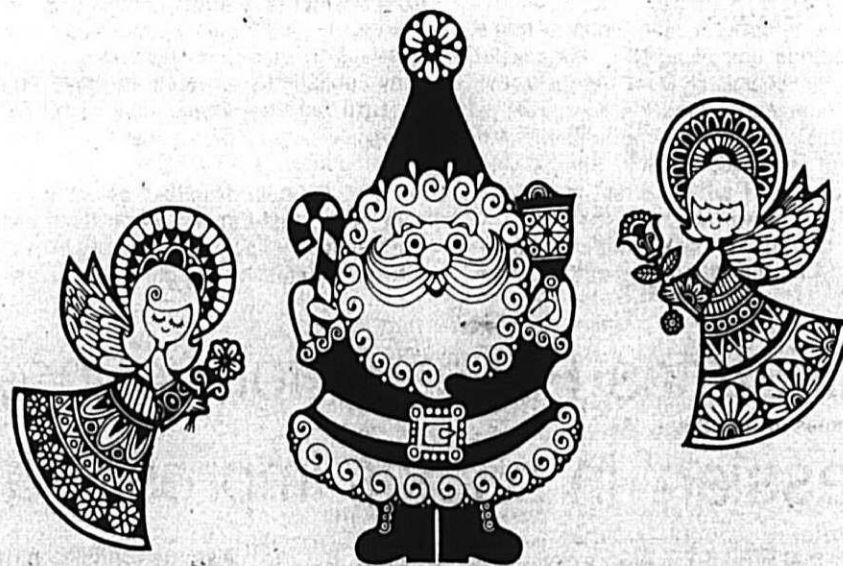
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## Reissue two modern religious classics

Thomas More Press has recently published paperback editions of two modern religious classics. Francois Mauriac's work "Life of Jesus" is offered in a volume for \$4.95 in a translation by Julie Kernan with illustrations by George Buday. Two hundred and

twenty-eight pages in length, this edition makes Mauriac's work available to a wider audience today.

Mauriac himself says of writing the work, "I wished to prove or demonstrate nothing save that the Lord as He appears to us through the Synoptics and the fourth Gospel, is Someone with human and consistent traits, a character in the most terrestrial sense of the word."

The second edition of John Shea's "Stories of God" has also recently been released. Subtitled "An Unauthorized Biography," these stories may not in-

terest the average reader, for they are by no means a popular story-telling effort.

More on the level of the theological story-telling, Shea "explores the stories the folks tell when they gather to break the bread." Drawing on Scriptural incidents, Shea then interprets Scripture in terms of stories, specifically stories of hope, justice, trust, freedom, invitation, and decision.

Though Shea insists that one does not have to be a scholar to enjoy his work, it is apparent nonetheless that a background in theology and philosophy is helpful. (\$4.95)

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## Two offerings treat of saints and prayer

**CELEBRATING THE SAINTS**, texts from the International Committee on English in the Liturgy Inc., 384 pages. Paperback. Pueblo Publishing Company, Inc., 1860 Broadway, New York, N.Y. 10023. Price \$8.95.

Once again through the official texts of the renewed liturgy Catholics can discover the cult of the saints.

The Roman Calendar with adaptations for the United States contains 167 feasts of

saints, some singular, Elizabeth Ann Seton and some plural, Seven Founders of the Order of Servites. In this complete volume there is a program for each feast. It begins with a brief biography. There follows a writing of the saint's or an appropriate writing by a doctor of the Church. These have been edited for ease of reading both in public and in private. Each feast ends with a prayer from the Sacramentary.

This is an invaluable source book for all priests, teachers and laity.

Testament); 3) second, nonbiblical reading; 4) oration and the Lord's Prayer.

This ecumenical prayerbook gives a one week program of contemplative prayer for each of the major liturgical seasons. Three extra programs are included for ordinary time (season after Pentecost). There are additional meditations for special occasions.

The many traditions of the Church are emphasized by the nonbiblical readings

which have been selected from contemporary sources: Thomas Merton, Michel Quoist, Teilhard de Chardin, Karl Barth, Martin Luther King, William Mason and many more.

Reverend Peter Coughlan is vicar of the English College in Rome. Canon Ronald Jasper is Dean of York. His son, David, is an Anglican priest.

This is a thoughtful, literate prayerbook for all Christians.

## Give varying viewpoints on divorce

Two newly published works on divorce offer varying viewpoints and answer different needs on the subject. Kathleen Sheridan's "Living With Divorce" explores the decision making aspect involved on the part of the person contemplating divorce. A psychotherapist, Sheridan examines the psychological action and reaction facing the person contemplating divorce.

Paula Ripple's book "The

Pain and the Possibility" assesses divorce from the aspect of care and healing on the part of the divorced, friends, and especially the Church.

Both works add to the growing literature on a subject being more frequently discussed. Sheridan's book may intrigue the person in the

situation of a divorce while Ripple's book should be among required reading for the helping professions in the day to day care offered.

"Living With Divorce" by Kathleen Sheridan. Thomas More Press (\$5.95)

"The Pain and the Possibility" by Paula Ripple, F.S.P.A. Ave Maria Press (\$2.95)

**EVERYDAY PRAYER**, compiled by Reverend Peter Coughlan, Canon Ronald Jasper and Reverend David Jasper. 245 pages. Lexide cover. Pueblo Publishing Company, Inc., New York, N.Y. 10023. Price, \$4.95.

The structure of this work reflects the Liturgy of the Hours: 1) psalm, poem, or hymn; 2) a longer biblical passage (mostly New

## Unique trilogy of photo essays treats of love and friendship

Franciscan Herald Press has produced a trilogy of photo essays related to love and friendship. Written by Albert J. Nimeth, O.F.M., the books are gift items for individuals and couples to share with one another. "I Like You Just Because" explores thoughts on friendship and the demands friends can place on one another. Friends, the author says, give us peace of mind, bolster our self-respect and fulfill human aspirations. "Of Course I Love You" offers couples about to be wed or already wed some

reflections on their own special love. To get along, two human beings must know themselves well. Marriage depends so much on the self-control and sensitivity each individual brings to it. "Tenderly I Care" stresses the necessity of communication in relationships. Friends as well as husbands and wives need to listen, understand, and accept.

Each book is \$3.50 (Franciscan Herald Press, 1434 W. 51st St., Chicago, Ill. 60609)

## Gift-giving possibilities are provided

Among suggestions for gift giving are the following: "Caring Is Living" by Dale Francis. Thomas More Press (\$8.95) The popular religious columnist offers a series of brief essays on daily living; a popular guide to human living.

"Seven American Catholics" by John Deedy. Thomas More Press (\$8.95) Not so much biographies, but rather summing up the lives of some influential religious leaders of the twentieth century, specifically, Alfred E. Smith, Dorothy Day, Dr. Tom Dooley, William Henry O'Connell, Leonard Feeney, Francis Cardinal Spellman, and John Courtney Murray.

"Shepherd's Pie" by Norbert Gaughan. Thomas More Press (\$8.95) Observations by the auxiliary bishop of the diocese of Greensburg, Pa., on culture, language, fads, movies, anti-heroes, and jocks. A humorous effort which reveals the very human side of an American bishop.

"Fatima: In Lucia's Own Words" by Sr. Mary Lucia of the Immaculate Heart Ravensgate Press (\$8.95) An English translation of the memoirs of Sr. Lucia, one of the three children to whom the Blessed Virgin appeared in Portugal in 1917.

DUBUQUE, IA—"Growing in Faith with Your Child," a bilingual (English/Spanish) photo booklet edited by Rev. Thomas P. Ivory, is now available from Wm. C. Brown Company Publishers, Religious Education Division.

This reflective guide is designed to help parents understand and respond to the basic physical and spiritual needs of their very young children. The book contends that although formal religion cannot be taught to infants and small children, the foundations for a later belief in God are laid in children's early experiences with their parents.

"Growing in Faith with Your Child" contains 20 chapters, each focusing on individual characteristics and needs. Every chapter includes a full-page photograph, Child's Message, Parent's Response, Adult Reflection,

and God's Word (Scriptural quote). The Spanish translations appear directly beside the English passages.

Some of the topics covered are: Need for Love, Sense of Touch, Need for Encouragement, Sense of Belonging, and Need for Communication. The book may be used by individual

parents or by several parents in a group setting.

"Growing in Faith with Your Child" is published in cooperation with the Archdiocese of Newark. It is available for \$2.00 from Wm. C. Brown Company Publishers, Religious Education Division, 2460 Kerper Blvd., Dubuque, IA 52001.



## Story of a Providence Sister

"THIS IS SISTER"

"This Is Sister," pub. 1968 by Saint Mary-of-the-Woods Alumnae Association. Donna Forill McKeon, 81 pp. paperback \$2.50.

This charming account of

Sr. Helen Agatha, Sister of Providence, has all the innocent warmth of *The Flying Nun*, the tongue-in-cheek wit of a Rosalind Russell in habit, and the unmovable faith of *Heaven Knows, Mr. Allison*.

## Scripture series adds three volumes

Three new volumes of the popular scripture series, God's Word Today, are available for individual reading and parish study group use.

"THE STORY OF ISRAEL" by Emil Wcela is the story of God's meeting with the Israelites through word and cult during the period from 1200 to 150 B.C.

"JESUS, HIS WORD AND

WORK" by James Reese, O.S.F.S. is a basic text on the reality of Jesus as God's Son revealed through the synoptic Gospels. Father Reese gives the reader an introduction to the writing of the gospels and the purpose of each author. Chapters include the revelation of the parables, God's healing through Jesus, the true love of the passion, and the confirmation of the good news of the resurrection.

"P A U L T H E THEOLOGIAN" by Emil Wcela concerns Paul's Letter to the Romans wherein he offers his views regarding Jesus' impact on the basic life situation of every human being. Father Wcela opens the complexities of this Letter to the understanding of the Catholic layperson. Paper. Pueblo Publishing Company, Inc. 1860 Broadway, New York, N.Y. 10023. Price \$2.45 each.

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# Claretian's unique work takes 'new look at old sins'

Children may soon be asking what a "sin" is along with other words like washboard, damper, and isinglass that have become obsolete, says Father Henry Fehren. In his recent book, *A New Look At Some Old Sins*, published by the Claretian Fathers and Brothers, Fehren says that the consciousness of sin seems to be disappearing from human life. But a healthy sense of sin, says Fehren, can be the foundation for a genuine program for holiness.

It is not necessary to look at the vocabulary of children to perceive that even for many adult Christians the whole area of sin is unclear. Fehren confronts the

age-old issue of sin from a fresh perspective.

Fehren begins with the definition of sin. To him, sin is not "all psychology" as much of the modern discussion of sin suggests. Quoting John Leonard, TV reviewer for the New York Times, Fehren elucidates the modern difficulty in accepting and defining sin: "We have settled for blaming evil on psychopathology or childhood trauma . . . something is missing . . . that something is a sense of sin."

Fehren suggests that the strong emphasis upon the "sinful human

condition" [i.e., original sin] makes it more difficult for people to face personal responsibility for individual sins.

In addition to calling for more personal responsibility for sin, Fehren encourages others to see sin as more than the human act of freely doing evil. Sin, to Fehren, is a refusal of God's love.

Fehren then takes a new look at the Old Testament. The Ten Commandments are not enough, says Fehren. To those who believe that the Ten Commandments offer a complete moral guide for today, Fehren presents a challenge. "The Ten Commandments were guides for another time, place, and society," says Fehren. "They do teach that God cares, they are an opening to a bill of rights to humanity," but, continues Fehren, "We must hear God in our own time."

Hearing God in our own time is not an unattainable cosmic call; it is knowing God in the small things, says Fehren.

Fehren offers some concrete suggestions for those who would like to do something about sin in their life. First, he encourages dealing with the specific acts of sin, rather than the condition of sin as a whole. The condition cannot be cured without finding the specific illnesses or wounds. For, says Fehren, "It takes very

little humility to recite in common an act of contrition, but it takes great humility to honestly admit and confess one's real sins."

**FEHREN ALSO** encourages the sacrament of reconciliation. With a view toward community, Fehren quotes Karl Rahner, who sees sin as "an injustice to the whole Body of Christ." Thus, "confession is not merely a continued practice of the love of God but also a unique form of sacramental love of neighbor."

Fehren ends with the resurrection hope that "there is a new you!" He outlines a program for holiness that includes an increase in personal spiritual direction through the new Rite of Reconciliation: "With more time and more privacy it will be easier to give this guidance than it was when penitents knelt briefly in the dark and had to whisper . . ."

Fehren, resisting the "I'm O.K. You're O.K." mentality, insists that "we are a people capable of further perfecting ourselves, or, more properly, of allowing God to perfect us, through God's grace and help."

*A New Look At Some Old Sins* is available at bookstores and from Claretian Publications, 221 W. Madison St., Chicago, Ill. 60606. The cost is \$1.95. (48 pp.)

## Simple book dispels the mystery, but retains the mystique of prayer

### "YOUR RIGHT HAND HOLDS ME FAST"

Subtitled "Finding God in Prayer," Dimension Books, Inc., 1978, Esther Newport, S.P., 126 pp. paperback, \$3.95.

Dedicated to "Rod who asked me: How do you pray?" this exquisitely simple book replies with understanding and feeling—dispelling the mystery and leaving the mystique of conversations with one's God.

Undoubtedly written with

the young in mind, the book speaks a language such an audience will readily accept, in the vernacular that includes references to "God's getting on your back," for example. "Excuse me, Lord," says the author when some seemingly nit-picking questions arise, "but why are you making such a fuss?"

**IF YOU'RE IN** a blue funk and can't pray in spite of all your efforts, she suggests sensibly, "Maybe what you need is a brisk walk, a game of tennis, a laxative, or a trip

to the nearest Dairy Queen—or a good, long sleep. We are body-mind-spirit persons, and we have to 'get it all together' to give God our best service."

Sr. Newport's "conversations" answer some of the very questions you will have worried over: the a-b-c-questions about prayer—conscious and unconscious, about fasting and Bibles and the Rosary. She is one Christian writer who comes quietly to grips with religion today—and in a thoroughly delightful and provocative way. " . . . children can be taught to repeat this holy Name to the rhythm of their pulse, one beat to a syllable. They are fascinated."

**HERE IS A** down-to-earth, very readable book on the basics of Catholic religion. Thoughtful Christians of any religious persuasion will enjoy it, too. As Sister says of "The Jesus Prayer," "Try it, you'll like it."



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## How to answer religious questions of youngsters

The best way to deal with children's religious questions is to cultivate attitudes more than answers.

That's the argument of "How to Answer Your Child's Religious Questions," a book just published by Fides/Claretian of Notre Dame, Indiana.

Translated by William Oyler and illustrated with cartoons by several artists, the book was written by Heidi and Jorg Zink, parents of four. Zink is a popular European writer and radio and television communicator.

"You can't escape the insistent logic of a three-year old mind," the authors declare. "Question comes after question until you run out of answers. Do angels have to brush their teeth? Why do mosquitos bite? Will my dog go to heaven?"

**The Zinks say it is no calamity when parents can't think of an answer, as long as the child feels his questions are respected.**

Suppose, for example, that after the funeral a child asks where Grandma is now. Some parents will say "In heaven," others will confess they're not sure.

"1. By no means should you talk around your child's question. Doubt is not something strange to him. He often asks you, 'Is that really true?' He hears the story of Jonah and asks, 'Was he really inside the whale?' You could answer, 'I don't really know about that. I do know he was terribly afraid in the stormy sea and God saved him. This much is sure: someone who is as afraid as Jonah can still talk to God and God can help him. This is the important part about the story.'

**"2. BE SURE** you know what the most important think in your own personal faith is, whether it is a Christian faith or not. If, for example, you can make nothing of the resurrection of Jesus but find his

sayings to people of great importance, such as the Sermon on the Mount, the story of the Good Samaritan, the story of the Prodigal Son, or the Lord's Prayer, then you should relate everything your child says to the teachings that impress you. You may say to your child, 'I don't know if the three women really saw angels, but the important thing to me is that Jesus told us that God loves us and we do not have to be afraid of death.' And your child will understand very well what is important to you.

"3. Talk with your child as seriously as if he were grown-up. If an answer to a difficult question won't satisfy you, it will not suffice very long for a child who thinks about your answers."

**The Zinks also offer suggestions on what not to do.**

Don't equate clean and dirty with good and evil. Never tell a child he is bad or that God will punish him. Don't confuse high spirits with malice.

**IN A CONTEXT** of instilling religious values, the book also discusses such topics as conscience, prayer, authority, fears, sex education, individuality, the father's role, how to respond to retarded children and which Bible stories to tell preschoolers (avoid Isaac's escape from being sacrificed by Abraham).

Whenever parents are in doubt, the Zinks suggest this principle: "Only one thing is necessary in dealing with others, and that is love . . . to do at the right time what love commands . . . It would be better to call the imagination of love the main Christian virtue rather than obedience."

**How to Answer Your Child's Religious Questions**, a 176-page paperback, is available for \$4.95 from bookstores or from Fides/Claretian, Notre Dame, Indiana 46556.





# Jesus excludes no one from his family

By Father John J. Castelot

It sometimes happens that a person who attracts attention because of some religious peculiarity (good or bad) proves to be a source of embarrassment to his relatives. People start asking them questions like, "What gives with your cousin? Is he off his rocker?" And the relatives wish they could put him away somewhere out of sight. Whether they are envious or afraid of the establishment or simply uncomfortable, they are decidedly unhappy about the whole thing. Jesus' relatives seem to have reacted to him in some such way. The editors of the Fourth Gospel, for instance, throw in a characteristic little parenthetical remark in John 7:5: ("As a matter of fact, not even his brothers had much confidence in him.")

Mark is much more graphic in a passage which Matthew and Luke found so problematic that they cut it down to bare essentials. All they retained of Mark 3:20-35 was a short section (Matthew 12:46-50; Luke 8:19-21). And, in the process, they transferred the controversy about the source of Jesus' power to expel demons to another context (Matthew 12:24-32; Luke 11:15-22).

**THE PASSAGE** opens with Jesus returning "to the house," presumably at Capernaum, with his newly chosen twelve. Word of his arrival gets around and a crowd gathers in such numbers that the little group cannot find time even to eat.

When his family heard of this they came to take charge of him, saying, "He is out of his mind," while the scribes who arrived from Jerusalem asserted, "He is possessed by Beelzebub," and "He expels demons with the help of the prince of demons" (Mark 3:21-22).

By stitching together the reaction of Jesus' relatives and that of the scribes, which really introduces an unrelated controversy, as indicated above, Mark more than subtly equates the two. Jesus' family's fear that he has lost his mind is of a piece with the scribes' charge of diabolical possession. Now, it was bad enough to be misinterpreted and mistrusted and badgered by the vested interests; almost inevitable, really. But to see his own relatives upset, uncomprehending, and openly embarrassed must have cut him to the quick.

The Gospels, not being "lives of Christ," do not probe psychological reac-

tions, but it does not take much imagination to appreciate how deep the hurt must have been. Yet we read of no bitter reprisals on his part, in word or deed, although, at first glance, the sequel might suggest something of the sort.

**AFTER THE INTERLUDE** of the controversy about exorcisms, Mark returns to Jesus' family, and here Matthew and Luke follow him with only minor variations. His mother and his brothers arrived, and as they stood outside — Luke (8:19) explains that "they could not reach him because of the crowd," as Mark had intimated in the prior incident (Mark 3:20-21) — they sent word to him to come out.

The crowd seated around him told him, "Your mother and your brothers and sisters are outside asking for you." He replied, "Who are my mother and my brothers?" And gazing around him at those seated in the circle he continued, "These are my mother and my brothers. Whoever does the will of God is brother and sister and mother to me" (Mark 3:31-35).

**THIS WAS NOT** meant as a repudiation of his family, certainly not of his

mother, who followed him right to the foot of the cross. And one of these brothers (cousins), James (Mark 6:3), was favored by a special appearance of Jesus after his Resurrection (1 Corinthians 15:7); later he became head of the local church at Jerusalem (Galatians 2:9, 12; Acts 15:13; 21:17-18).

What the evangelists were trying to impress upon their readers — including us — was the fact that even an intimate family relationship with Jesus counted for nothing compared with the relationship inaugurated by faith. Obviously, not all Christians could be Jesus' blood relatives. But they could have — and do have — an even deeper bond with him, the bond of faith, which transcends flesh and blood and time and space.

On another occasion, when a woman cried out in admiration of Mary's physical motherhood of Jesus, he replied: "Rather, blest are they who hear the word of God and keep it" (Luke 11:27-28). As St. Augustine was to write: "Mary was more blessed by reason of believing than of conceiving." If, as the old saying has it, blood is thicker than water, faith is stronger still.

1978 by NC News Service





# Twilight fast approaches a brand new day

By Father Joseph M. Champlin

This column describes what could be considered a gift for American Catholics from Ireland. It was told me by an Irish missionary priest who has labored for some 40 years near Cape Town, South Africa.

He told about Austin Harvey and his wife Berna, who enjoyed only a few years of wedded bliss together. Cancer struck Austin, crippled him and ended his life a few months after his 41st birthday.

Every death brings with it a certain measure of pain, grief, separation, emptiness, loneliness and sorrow. When the death occurs unexpectedly and early, this trauma intensifies.

**BERNA, HIS WIFE** for not even a decade, certainly knew the anguish of those last days and felt the sting of death's seeming victory. However, the memorial card prepared by the family and distributed during his burial indicates the Irish widow viewed dying as a process leading to a new life, a step which brings Christians to the fulfillment of what began in baptism.

That small, white announcement folder contains on its front page the raised outline of a baptismal font, a candle and a dove. Next to these figures, in thin black lettering, are the words, "I am the light of the world" (John 8,12).

Also on this portion of the leaflet is the following exhortation, with a notation that has been excerpted from the rite of baptism:

"Take this burning light and guard your baptism without reproach. Keep the commandments of God so that when the Lord shall come to the marriage feast you may be ready to meet him together with all the saints in the court of heaven to live with him forever and ever."

**THE TOP ON THE** left inside page traces the story of her husband's life:

"Austin Harvey was born on the 12th of February, 1937.

"He was baptized on the 14th of February of the same year and was married on the 4th of January 1969 to Berna Brennan in St. Joseph's Church, Galway.

"He completed his baptism when he died on the 6th of April 1978."

The lower half of that page cites John 11, 25-26, "I am the Resurrection and the life. He who believes in me, even if he dies, shall live."

Facing this sketch of the Christian man's life and that statement of Jesus is a brief, but revealing message from the bereaved.

"Austin's family and relatives thank you for sharing in their sorrow and trust that you will also share in their joy at the completion of his baptism."

**CATHOLIC FUNERAL** liturgies in the United States look quite specifically to baptism as the foundation of their hope in the resurrection.

The Easter candle stands by the casket. In addition to its dominant symbolism of the risen Lord, this taper also reminds the congregation that the newly baptized received their own flickering light of Christ from that same massive candle.

The body is sprinkled with holy water, accompanied by ritual words which recall the deceased's baptism years earlier.

The white and normally decorated pall or cloth draped over the bodily remains parallels the garment placed upon the infant during the baptismal ceremony. The first told us the child has been clothed with grace, the second expresses a hope the deceased will be clothed in glory.

In the Harveys' words: What began at baptism has been completed in death.

1978 by NC News Service

## Discussion questions

1. Discuss this statement: "Each of us needs relationships, commitments, interactions, friendships, and closeness with others."

2. How can the position of a divorced Catholic who cannot qualify for an annulment be viewed? Discuss.

3. Read *Loneliness* by Clark Moustakas, published by Prentice-Hall, Spectrum Books, 1978, \$2.45. It is a popular paperback and can be purchased in most bookstores.

4. Discuss this statement: "Loneliness hits me — and people in all situations — because we are human."

5. How did Jesus serve as a source of some embarrassment to his relatives? Do you think that he felt a certain loneliness when he realized this?

6. Discuss this statement: "Even an intimate family relationship with Jesus

counted for nothing compared with the relationship inaugurated by faith."

7. Reflect upon the fact that each one of us belongs to God's family and how this combats loneliness.

8. How was Jesus' 40-day sojourn in the desert a very lonely experience? How can this experience touch our own lives?

9. In reflecting upon the synopsis of the content of each of the four volumes of *The Imitation of Christ*, what conclusions do you draw?

10. *The Imitation of Christ* for centuries has been considered spiritual reading "par excellence." It was reported that Pope John Paul I was reading it at the time of his death. This would be a fine work to have in your home so that you might read at least sections from time to time.

11. How is baptism completed in death?

## ... and with your children after reading children's story

1. After reading the story aloud together, give your child(ren) a large sheet of tag board or sketching paper and sketching pencils. Direct them to sketch on it a family tree writing in the names or drawing pictures of the people that they know as their relatives.

Do not suggest, but "wait and see" whether they consider Jesus as one of their relatives. If they don't, ask them if they believe that Jesus would expect to find himself on their family trees. Do they consider him as one of their relatives. Give them an opportunity to put him on their family trees, but do not insist nor be troubled if they choose not to add him. This is not a sign that Jesus is not loved by them. It may mean that the idea of his being a relative like other relatives is

something they have to consider.

2. If the child(ren) you are working with are young (3-8), and the record, "Hey Kids, Do You Love Jesus?" is available you might play it and sing it over and over with your children. The album might be available in the public library. Or it might be purchased from a local church book store (non-demonstrational). Or it might be ordered by mail or phone from: The Fishermen, Inc., P.O. Box 18648, 4411 Dallas, Houston, Tex. 77023, (713) 923-2261.

3. Read the story aloud to your child(ren) and talk about it together. Create a banner that says that each is and can be a brother or sister to Jesus, telling how.

**KNOW YOUR FAITH**



## —remember them—

† AEMMER, Elizabeth Andros, 95, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 13.

† ANDREWS, Anna M., 80, Little Flower, Indianapolis, Nov. 18.

† DONAHUE, Rosemary, 57, Our Lady of Lourdes, Indianapolis, Nov. 21.

† FURTAK, Kamella, 87, Sacred Heart, Terre Haute, Indianapolis, Nov. 25.

† HANNA, Robert R., 58, St. Mary, North Vernon, Nov. 27.

† HAYES, Charles E., 61, Sacred Heart, Terre Haute, Nov. 25.

† HOERETH, Albert J., Holy Name, Beech Grove, Nov. 18.

† KENNEY, Loretta, SS. Peter and Paul, Indianapolis, Nov. 20.

† MCATEE, Glenn Francis, Holy Name, Beech Grove, Nov. 25.

† NANCREDE, Henry T., 73, St. Luke, Indianapolis, Nov. 18.

† REMBUSCH, Anna, 91, SS. Peter and Paul, Indianapolis, Nov. 24.

† RHODES, Mark A., 2, St. Joseph, Corydon, Nov. 21.

† SCHNEIDER, Frank C., 83, Holy Family, New Albany, Nov. 22.

† SCHULTZ, Phillip [Bus], 64, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 25.

† SELLER, Robert J., 65, St. Mary, New Albany, Nov. 18.

† SERRACNE, Rose M. Pennett Tecklenburg, St. Joan of Arc, Indianapolis, Nov. 20.

† SMITH, Samuel F., Jr., 71, St. Ann, Indianapolis, Nov. 24.

† SPATIG, Rosalie, 74, St. Bernard, Wabash, (formerly of New Albany), Nov. 13.

† STEPHANUE, Charles E., 76, St. Michael, Madison, Nov. 13.

† WALKER, Harry Bruce, 48, St. Bernard, Frenchtown, Nov. 16.

† WORLEY, Michael J., 30, St. Susanna, Plainfield, Nov. 24.

## Bill gets support

TRENTON, N.J. — A bill which its sponsor says is designed to "drive homosexuals back into the closet" has received the support of the Catholic bishops of New Jersey, who have also urged state legislators to "seek ways to assure homosexuals every human civil right."

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## december 1

The Athletic Commission of St. Jude parish, Indianapolis, will sponsor a Monte Carlo Night from 7 p.m. to midnight. A \$1 admission entitles patrons to free liquid refreshment, and food will be for sale.

Christian Theological Seminary extends an invitation to the Oron E. Scott Lectureship at 5 p.m. vespers service in the seminary auditorium.

Henri J. M. Nouwen, professor at Yale Divinity School and author of many books in the area of Christian spirituality, will lecture on the theme, "The Spirituality of Compassion."

The monthly Charismatic Mass will be held at St. Barnabas Church, 8300 Rahke Rd., Indianapolis, at 8 p.m. Father George Knab, Father John Sclarra and Father James Farrell will concelebrate the Mass. Preceding the Eucharistic celebration a soup and bread supper will be served at 6 p.m. with a concert at 7:30 p.m.

The Indianapolis Cursillo Movement will have an Ultreya at Holy Cross parish house, 125 N. Oriental St., Indianapolis, at 7:30 p.m.

## december 1-2

The musical comedy "I Do! I Do!" will be presented at Marian College, Indianapolis, at 8 p.m. in the Peine Arena Theatre. Due to limited arena seating, reservations are recommended. Call 924-3291 for tickets.

## december 2

A moving sale will be held at the Criterion, 124 W. Georgia St., Indianapolis, from 10 a.m. until 4 p.m. Office supplies and equipment, furniture and fixtures. Terms: cash. Items must be taken with you, and you must remove any attached items yourself.

The last in a series of workshops on Early Childhood Update will be held from 9 to 11:45 a.m. at Marian College, Indianapolis.

The Daughters of Isabella, Mother Theodore Circle, will hold a Christmas Fantasy card party from 11 a.m. to 3 p.m. at the K of C Hall, 1305 N. Delaware St., Indianapolis.

## december 2-3

The annual holiday bazaar at St. Bernadette parish, 4800 Fletcher Ave., Indianapolis, will run from 10 a.m. to 7 p.m. on Saturday and from 8 a.m. to 2 p.m. on Sunday.

## december 3

The Christmas bazaar at St. Rita parish, Indianapolis, will be held from 8:30 a.m. to 7 p.m. Ham and turkey dinners will be served with adult tickets at \$2.50 and children, \$1.50. The flea market will feature good buys. Stuff your bag for \$1.

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## dec. 3, 10, 17

Advent recitals at St. John Church in downtown Indianapolis will be held at 5 p.m. preceding the 5:30 p.m. Mass.

The recitals feature the Indianapolis Community Choir under the direction of Richard Dennis on December 3; the St. John Choir with John J. VanBenten as director, on December 10; and an organ recital by Carol Ann Esselborn on December 17.

## dec. 4 and 7

The Southside group of separated, divorced and remarried Catholics will meet at Holy Name parish, Beech Grove, on December 4 at 7:30 p.m. Father Anton Braun and Father James Farrell will speak on "Growth Experience."

The westside meeting will be held at St. Gabriel parish, 5813 Sunwood Dr., Indianapolis, at 7:30 p.m. There will be a Mass followed by a general meeting.

## december 6

Father Kenneth Smith, chaplain at Our Lady of Grace Convent, Beech Grove, will be the guest lecturer for the Fatima Forum at Fatima Retreat House, Indianapolis, from 7:30 to 10 p.m. His topic will be "The Servant (Pastoral) Ministry—Apostles to Gregory the Great, 30 to 600 A.D."

## december 7-8

"Christmas at Allison," a festive holiday dinner with entertainment by the Marian College Chorus and Madrigal Singers will be given in the Allison Mahson on the Marian campus in Indianapolis. Limited reservations are available at \$15 per couple from the college's public information office, (317) 924-3291.

A reception with hot wassail will begin at 6:15 p.m. followed by dinner at 7 p.m.

## dec. 8-10

A men's retreat primarily for the Knights of St. Peter Claver will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis. Father Cyprian Davis, O.S.B., of St.

Meinrad Archabbey will direct the weekend program.

## december 9

Central Indiana Marriage Encounter will celebrate the coming of Christ with a Mass before Christmas at St. Simon Church, 2503 N. Eaton Rd., Indianapolis, at 8:30 p.m.

Priests who plan to concelebrate the Mass are asked to contact Joe and Jan Stetzel, (317) 846-2937, or Lou and Louise Firsich, (317) 948-3922.

## december 10

A one-day workshop on "Living Alone and Liking It" will be held at Alverna Center, 8140 Spring Mill Rd., Indianapolis, from 10 a.m. to 4 p.m. For information contact Alverna, (317) 257-7338.

Specina Memorial High School at 5000 Nowland Ave., Indianapolis, will hold its annual open house from 1 until 4 p.m. Special exhibits, refreshments and other features are planned for the event.

Bishop Chatard High School, 5885 N. Crittenden, Indianapolis, will hold its annual open house for interested parents and junior high school students from 1 to 3:30 p.m. Chatard students will conduct tours and at 1:45 p.m. there will be a general meeting in the school gym.

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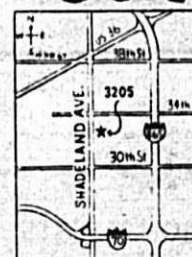
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## Vatican (from 3)

comfortable about using his power. Vatican sources call him a decisive man and say that he asks his aides for background material but personally casts the form of his speeches. In public he seems equally at ease embracing his close friend, Cardinal Stefan Wysznski of Warsaw, Poland, and the communist mayor of Rome, Giulio Argan.

Out of the public eye he also seems to move quite deliberately and carefully, but also knowledgeably and firmly, according to

### Vatican sources.

The new pope has not been afraid to meet privately with controversial figures.

He met privately with suspended Archbishop Marcel Lefebvre, the leading figure in the dissident traditionalist movement, at the request of the archbishop. Sources say the pope brought no aides into the meeting. Pope Paul VI refused to meet with the archbishop without at least one top aide present.

And the next day the pope met privately with Bishop Sergio Mendez Arceo of

Cuernavaca, Mexico, often accused of Marxist tendencies by other Mexican bishops.

No announcements of the content of either meeting were made.

**THE NEW** pope's willingness to speak out early and strongly on a number of delicate issues of church discipline, ranging from the sacraments and priestly celibacy to calls for priests and nuns to wear distinctive garb, is taken by observers as a signal that he will be a strong pope. But they caution against easy labeling of the pope as a conservative or liberal.

The issues of distinctive habits for nuns and clerical garb for priests are "in-house types of questions of interest chiefly to some priests and nuns in a few countries," said one source. On major issues, the pope seems to be continuing the major reforms and policy directions of the post-conciliar church under Pope Paul, he added.

Various sources said it was too early to tell what special directions

Pope John Paul II might take.

Some observers say that, as with the U.S. presidency, the direction of a new papacy cannot be determined clearly until the new person has been in office for at least 100 days.

They note that the pope has not issued any encyclicals or other major documents which would express more clearly and deeply his thinking on central church problems.

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—viewing with arnold—

# 'Magic' stars ventriloquist's dummy

BY JAMES W. ARNOLD

"Magic" is the sort of film which, had it been made in the Forties, might already be a classic among buffs and cultists. It's strange and imaginative, uses the medium well, and has covert implications that encourage speculation over post-movie hamburgers.

But its goals are modest—as a psychological horror film, it's not trying for the megatonnage of "The Exorcist" or "Carrie"—and it has enough flaws to hurt it with the critics, including this one. This is definitely not an era that is kind to good, offbeat "little" films, unless they're on trendy subjects like women ("Girlfriends") or rock music ("FM," "Buddy Holly").

"Magic" is a kind of low-budget throwaway by the big guns who spent \$27 million on "A Bridge Too Far"—producer Joseph Levine, director Richard Attenborough, writer William Goldman. It's about a magician, Corky (Anthony Hopkins), who finds that magic isn't enough to score in contemporary Show Biz without an attention-getting gimmick. Here, that turns out to be adding ventriloquism to the act with a raunchy X-rated dummy named Fats, and it's a device that, with the Faustian overtone of selling one's soul for success, leads to Corky's destruction.

HIS MAGIC act instantly becomes a hit, and draws the attention of an expensive super-agent (superbly played, in a tough Jewish



style totally different from any of his recent work, by Burgess Meredith). But Corky realizes that his skill depends on an unhealthy personality split in which Fats represents the darker side of his character, and flees to the country. By a too-neat coincidence, he happens to go to a seedy Catskills resort in an area where he grew up. This resort (the locale of the last 80% of the movie) is owned by his former high school

crush (Ann-Margret). As the old feelings are stirred, the dummy begins to show odd signs of jealousy. Then the relentless agent turns up, catches Corky and Fats arguing, and insists on calling in the psychiatrists.

In this creepy, late autumn woodsy-like setting, moodily photographed by Victor Kemper ["Audrey Rose," "Coma"], violence is obviously in store.

Corky must cope not only with the threats of the agent, but with Ann-Margret's very jealous estranged husband (the menacing Ed Lauter). The dummy's evil influence takes over, but instead of a predictable slaughter of all the characters, writer Goldman allows Good one final gesture. The result is an ending which is sad and ironic, but certainly more touching than horrifying.

COMMENDABLY, the apparent animation of the dummy is kept on a realistic level. It's something that could happen, and thus its power to frighten us—as madness always frightens us—is considerably more. (In a new book, Candice Bergen writes that her father's dummies, Charlie and Mortimer, were so routinely active in her household that until she was five she thought they were her real brothers). In this way, "Magic" will remind movie buffs of the ventriloquist episode in the classic British thriller, "Dead of Night" (1946), in which

Michael Redgrave went slowly mad as he began to believe a rival was alienating his dummy's affections. Then, as now, there were homosexual overtones in the already twisted relationship.

"Magic's" flaw is its failure to explain or develop relationships. While Corky is obviously a sick man, we've no idea what made him that way, despite brief flashbacks to childhood memories. (His father-mentor was named Merlin, which suggests possibilities also never explored). There is no progress to Fats' becoming Corky's alter ego; he seems to have been that way from the start. It's also hard to accept the sensitive Corky's instant passion for the Ann-Margret character, who is played hard, tacky and over-the-hill. Perhaps he still envisions her as the idealized beauty of his high school fantasies, but your guess is as good as mine.

HOPKINS' performance as Corky/Fats dominates the film—toward the end, he has several great mad scenes, but his best is when he tries to go five minutes without

having a word from Fats. Hopkins makes "Magic" worth seeing, despite some sneaky nudity and generally crude talk by Fats and others.

The movie's point stays with you. Show Biz "magic" always takes you back to preternatural mysteries. Sure, it's illusion and trickery and skill, but somehow the full secret remains beyond rational explanation. My apologies to the "Twilight Zone." [R]: B—Morally objectionable in part for all]

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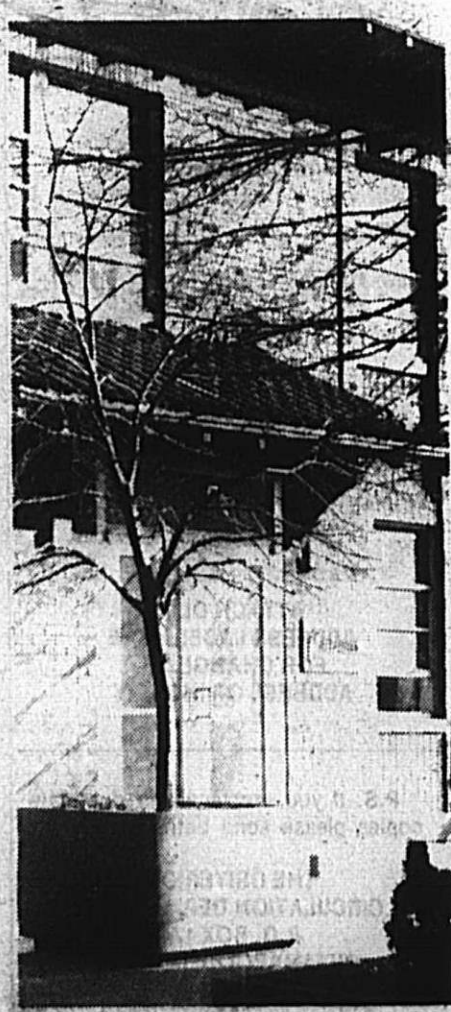
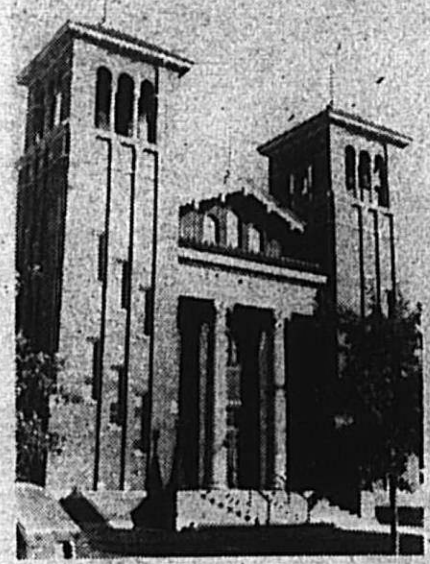
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VOL. XVIII, NO. 10

INDIANAPOLIS, INDIANA

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