



**NATURE'S CANVAS**—Like a child with finger paint, automobile tires paint a geometric pattern on a snow-covered street in Dubuque, Iowa, as a lone pedestrian heads for dryer and warmer quarters. Snow, even slight snow, has managed to elude most areas of the Archdiocese of Indianapolis thus far this year. Christmas once again is not likely to be white. [NC photo by James L. Shaffer]

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THE

Archdiocese of Indianapolis

# CRITERION

INDIANAPOLIS, INDIANA

DECEMBER 15, 1978

looking  
inside

the kennys offer suggestions on buying christmas gifts for children

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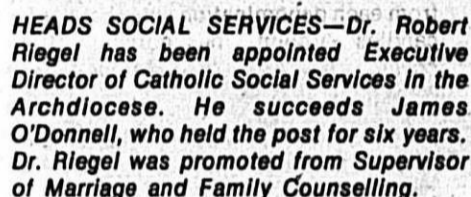
ruth ann hanley contributes a description of various pro-life organizations in Indianapolis

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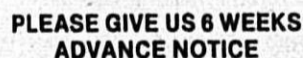
some worthwhile holiday TV programs

page 27

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**LONDON**—Cardinal George Basil Hume of Westminster, England, has been named by Pope John Paul II to the central council of the Synod of Bishops, according to an announcement released in London.



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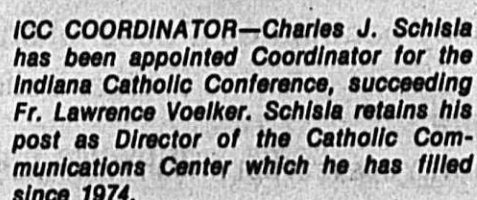
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**THE CRITERION  
CIRCULATION DEPARTMENT  
P.O. BOX 174  
INDIANAPOLIS, IN 46206**

**UNITED NATIONS**—A group of Western and Third World countries are attempting to have the United Nations General Assembly approve next year a declaration against religious intolerance. The Vatican supports a measure which would instruct the U.N. Commission on Human Rights to give "high priority" to drafting a proposed declaration.

VATICAN CITY—Pope John Paul II named Bishop Marco Ce as the new patriarch of Venice, Italy, Dec. 7. The See was left vacant when the former patriarch, Cardinal Albino Luciani, was elected Pope John Paul I in August.

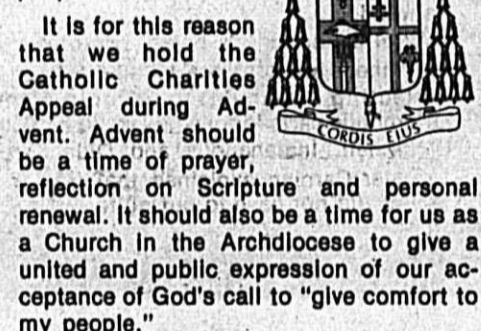
In keeping with a practice inaugurated in 1961, there will be no issue of the Criterion on the last Friday of the year, December 29. Besides providing our hard-working staff with an extended holiday, it will provide a few deadline-free days to finish the moving process into our new publishing quarters and to handle several year-end administrative details. Criterion offices will be closed from Thursday, Dec. 22 through Thursday, Dec. 28, reopening for business on Friday, Dec. 29 and closing again on Jan. 1 for the New Year holiday. Photos and copy for the issue of Jan. 5 should be in our hands by Friday, Dec. 29, to insure publication.



**MADRID**—Results of the Dec. 6 referendum on the new constitution for Spain show that around 90% of the voters favor democratic reforms initiated by King Juan Carlos. The constitutional draft had the implied support of most of the Catholic bishops.

**My dear Family In Christ:**

"Comfort, give comfort to my people, says your God." Is. 40:1. These words from today's liturgy are more than a reminder of hope spoken long ago to people in exile. They are the Living Word of God proclaiming hope today and calling us to give comfort to God's people.



Catholic Charities and agencies give comfort to people in times of spiritual, material, psychological and emotional need as an expression of the care and concern of the Church for them. In addition, Catholic Charities helps parishes and groups of Christians develop their own forms of ministry to those in need.

I urge you to complete your Advent works of prayer and penance by joining with Catholics throughout the thirty-nine counties of the Archdiocese in setting something aside on Catholic Charities Appeal Sunday, December 17, to support the Catholic Charities ministry this coming year.

May God bless you and your families during this season and may He send His Spirit upon all of us so that His words of hope, encouragement and comfort might be a living part of our life and ministry as a Church.

**Devotedly yours in Christ.**

+ George J. Bickney

**Most Rev. George J. Blakup**  
**Archbishop of Indianapolis**

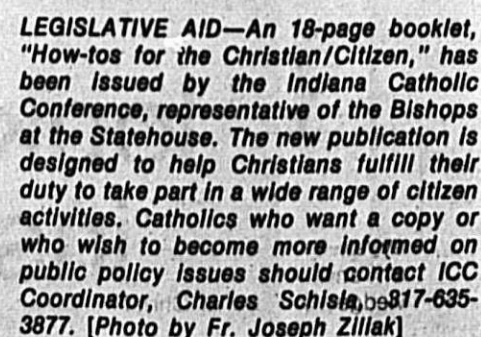
**December 4, 1978**

**ROME**—The proposed revision of the concordat between the Vatican and Italy respects freedom and equality, Italian Prime Minister Giulio Andreotti told the Italian Senate Dec. 6. Work on revising the 49-year-old concordat governing church-state relations began 11 years ago. The Senate recommended that the government conclude negotiations for the new concordat with the Vatican.

**WASHINGTON**—The non-discrimination policies of church-operated private schools should be judged by the minority membership in the church itself, not by the minority population in the school's community, several religious groups told an Internal Revenue Service public hearing. The hearing involved proposed IRS regulations to enforce federal law denying tax-exempt status to private schools which discriminate on the basis of race.

**LEXINGTON, Miss.**—Five Franciscan sisters of the Diocese of Jackson, Miss., have been named co-defendants in a civil suit filed by white merchants in Lexington for their support and participation in a seven-month-long economic boycott. They were charged with illegally engaging in a secondary boycott, which is against state law.

**WASHINGTON**—In a statement relating the celebration of Christmas to the observance of Human Rights Week (Dec. 10-17), the National Catholic Conference for Interracial Justice has urged U.S. approval of the United Nations human rights covenants.





## Franciscan conducts workshops

# Helps nuns keep convent cars purring

BY  
SR. FRANCIS ASSISI KENNEDY, O.S.F.

"What's wrong?" asked the two small boys on bicycles. "Need some help?" queried the Navy officers.

"Nothing's wrong," chorused the group of Franciscan nuns huddled around a car with the hood up in Scecina High School's parking lot.

"No, thanks," they assured the Naval Reserve officers who offered their assistance as they came out of their meeting at the school.

The Sisters did not need help. They were getting the last lesson on how to help themselves from one of their own.

Sister Carolyn Hoff has spent three Saturdays recently teaching her Oldenburg Franciscan colleagues how to deal with automotive emergencies.

Today varying ministries make religious women much more dependent on automotive transportation. Sister Carolyn notes that although mechanics' handbooks estimate the average mileage on a family car at 12,000 miles per year, some cars used by larger communities of Sisters will travel as much as 20,000 miles in a year.

additional wear on all their cars to attend the workshops and she could demonstrate to three groups of 25 each more effectively than to a large group of 75.

She began each workshop by explaining what makes a car run. She held up a crankshaft, pistons and spark plugs and a model engine for her audience to see. Then she diagrammed a V-8 engine and explained the fuel, brakes and cooling system of an automobile.

ALL ALONG SISTER'S explanations were interrupted with "What does it mean when . . . ?" and "Someone told me that

. . . " Her audience obviously possessed varying degrees of knowledge.

Sister Carolyn admits that she was a little nervous about teaching a group of teachers. She need not have been. At the end of the first weekend session, teachers with many years of classroom experience were heard saying, "She is a good teacher."

As a good teacher does, Sister Carolyn began each afternoon session by reviewing the previous lesson. She then showed a General Motors film, "The ABC [See HELPS NUNS on page 9]

## New Albany sets interfaith service

NEW ALBANY, Ind. — Nine churches and the Interfaith Community Council are again participating in a special Christmas service, starting at 4 p.m. Sunday, Dec. 17th, at the Holy Trinity Heritage Court.

The opening of the "Christmas Lights at Holy Trinity Heritage Court" program will include prayers, readings and music, lead by the choir from the First Baptist Church, which is in charge of the service this year.

During the ceremonies, representatives from each denomination will light the large candles around the outdoor Nativity scene. They will burn throughout the Christmas season.

Joining in the opening program are the "Swiss Bell Ringers," an accomplished musical group from the New Albany Public Schools.

In addition to the Interfaith Community Council, churches participating in the program include First Baptist Church; St. Paul's Episcopal Church; Central Christian Church; St. John United Presbyterian Church; St. Mark's United Church of Christ; Bethel AME Church; Second Baptist Church; and St. Mary's Catholic Church.

"Christmas Lights" is one of the programs of the St. Mary's parish Liturgy committee, Gloria Hess, chairman.

## Says TV, radio shun unchurched

SOUTH PADRE ISLAND, Texas—Catholic radio and television programming does not reach the 80 million unchurched Americans, the director of the U.S. bishops' Committee on Evangelization told Catholic broadcasters recently.

Paulist Father Alvin A. Illig was keynote speaker at the annual general assembly in South Padre Island of UNDA-USA, the American affiliate of the International organization of Catholic radio and television broadcasters.

"While I applaud all you are doing to nurture and maintain the faith of the active American Catholic community, based on the results of the Gallup study of the unchurched, I am suggesting that we be open to exploring newer and more effective ways to reach the 80 million unchurched Americans, of whom 12 million are inactive Catholics," Father Illig said.

He said the Gallup study showed that 10 Protestant groups registered measurable results from their broadcasting among the 1,230 unchurched Americans interviewed, while Catholic broadcasters showed none.

Emphasizing that the American Catholic community "needs a thousand different approaches and voices to reach all 220 million Americans with the message of salvation," Father Illig suggested a three-step effort involving:

—The use of approximately \$3 million "seed money" to build a support system to evangelize the unchurched American through print and non-print media.

—The purchase of regular time on radio, television and in the secular press to present "the case for Christ" and an invitation to "sample" the Catholic way of life.

—The financial support of Catholic viewers and listeners in the evangelization effort.

He urged the UNDA-USA members to broaden their vision by asking themselves: "How much time and money am I now spending to reach the 49 million active Catholics, and how much time and money am I spending to reach the 80 million unchurched who also need the knowledge and love of Christ?"

SISTER CAROLYN RECALLS that as the only daughter in a family of six she was not allowed to drive until she understood what was under the hood of an automobile. Watching her religious Sisters pull in and out of the convent driveways in heavily used cars, Sister Carolyn concluded last summer that they and the cars would both profit if she shared some of her knowledge.

With the superior's hearty approval and her father's and brothers' aid she set about collecting manuals, models and automobile parts for one-day workshops in Cincinnati, Indianapolis and Oldenburg.

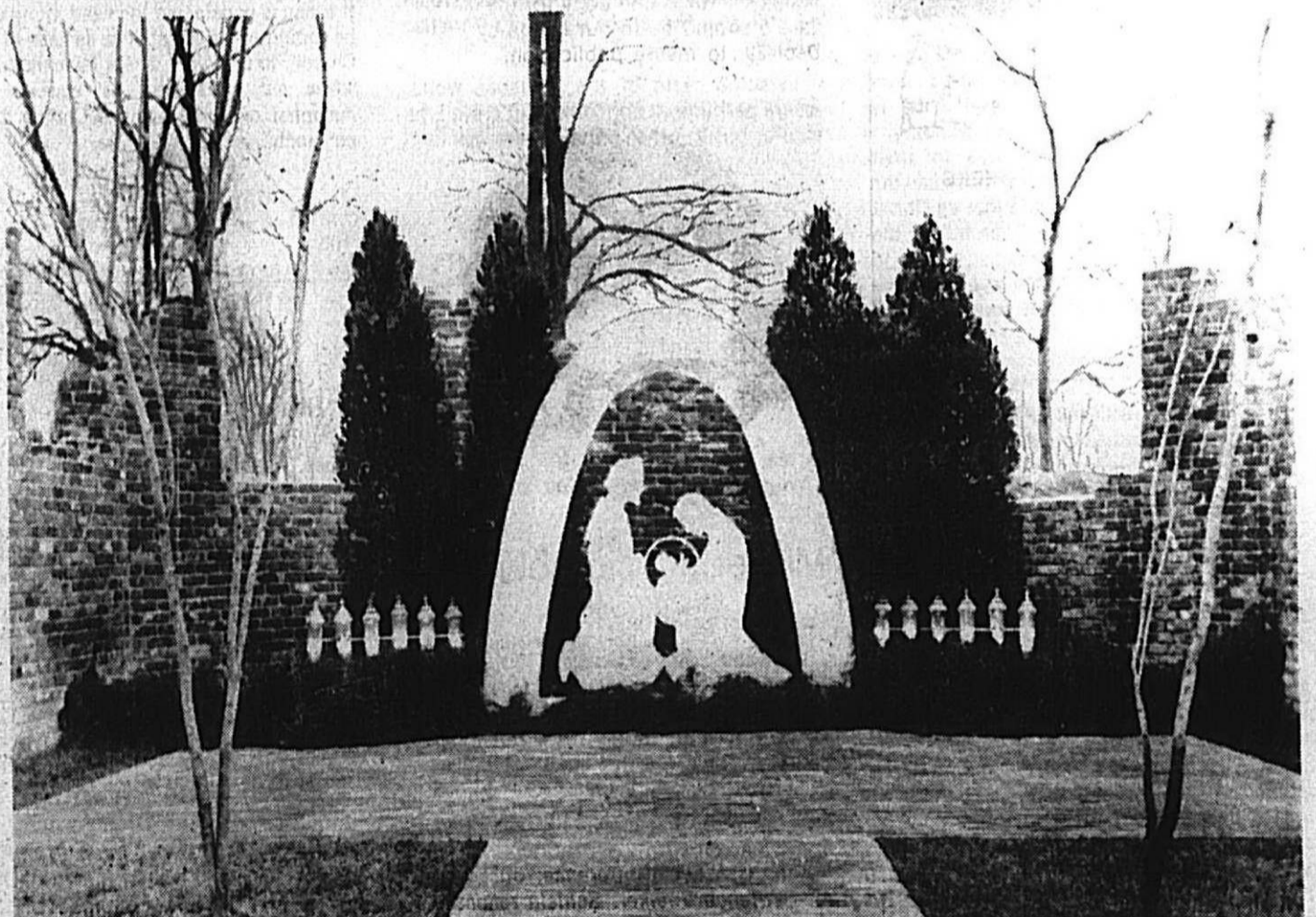
Sister Carolyn explained that thus the drivers did not have to put quite so much

## Board of Education will meet Dec. 19th

The Archdiocesan Board of Education will meet Tuesday, December 19, at 7:30 p.m. at St. Columba parish, Columbus. This is the board's regular monthly meeting.

Items of new business on the board's agenda include resolutions for the board to sponsor an Archdiocesan convocation on Sept. 16 closing the first cycle of the Educational Planning Process and a resolution regarding a decision concerning rule 2470, which deals with internal board procedure with respect to parish and district level decisions.

The meeting is open to the public, and anyone interested is invited to attend.



NATIVITY SCENE IN HOLY TRINITY HERITAGE COURT

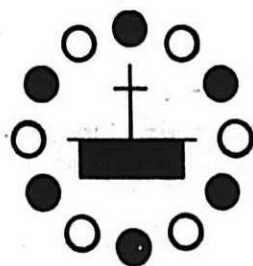
To appreciate the Lord whom we await in advent, we must have a good sense of who we are ourselves.

John the Baptist in the gospel today is challenged "Who are you?" After answering, "I am not the Messiah," he continued to point out: "There is one among you whom you do not recognize—the one who is to come after me—the strap of whose sandal I am not worthy to unfasten."

John reveals not only Jesus but also himself. And it is true of all of us. Our expression of the person of God reveals much of our understanding of the person of ourselves. Our recognition of the one who is to come as creator is directly proportioned to our understanding of ourselves as created.

The observation may seem oversimplistic, but it becomes significant as we draw out the implications of our waiting for the Lord.

**ISAIAH ANNOUNCES** the coming of the Lord in the context of proclaiming liberty to the captives and release to the prisoners. The challenge of all sharing in



## LITURGY

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

THIRD SUNDAY OF ADVENT (B)  
DECEMBER 17, 1978

Isaiah 61:1-2; 10-11  
First Thessalonians 5:16-24  
John 1:6-8; 19-28

BY REV. RICHARD BUTLER

the liturgy with this announcement is to appreciate how captive we are in sin, how imprisoned we are in the human condition apart from the Lord.

This basic awareness of our own need for liberation is fundamental to all liturgical experience. Beginning with the call of the gospel and the baptismal rites, we are constantly reminded that salvation is salvation from sin; the call of the gospel

is a call from sin. Each time we complete the baptismal process with eucharist, we acknowledge the sin from which we have been liberated, and we give praise to the Lord as a people celebrating in new-born freedom.

But all too often, individuals and communities can grow comfortable in the routine of liturgy. We stand as a people redeemed, and we can forget the condition

from which we have been redeemed.

**THE LITURGY OF** reconciliation to which all are called in a special way during advent is a good opportunity for this basic self-awareness without which we can be blinded from recognizing the coming of the Lord. It begins not simply with an accounting of our sins but first with an acknowledgement of what the Lord has done in us through Christ Jesus. It involves more than a listing of sinful acts; it demands an awareness of a sinful state.

In short, it calls for us to be conscious that we are captive and imprisoned. It is in the context of enslavement that liberation takes meaning. It is in the context of creaturehood that re-creation has special meaning.

As with John the Baptist, so with us. The self-awareness and the acknowledgement of our own salvation must send us on mission. Liberated ourselves, we must proclaim liberty. The liturgy in which this coming of liberty is celebrated must be followed by a life that attends to the enslaving forces all about us and announces to the world the radical liberation that has come in the Lord Jesus.

### — question box —

## Where does Bible say man is head of the house?

BY MSGR. R. T. BOSLER

*Q. Where in the Bible does it say that the man is boss of his wife?*

A. The Old Testament assumes that women are in the Oriental position of subservience to their husbands. The New Testament elevates this relationship, with Jesus teaching that those in authority must act as the servants of those they are in charge of, as he did at the washing of the feet of the apostles.

This is scarcely acting as bosses do in our society. So if a husband wants to be the boss he cannot appeal to the New Testament for justification.

The text that has had an enormous influence on the Christian attitude toward the relationship of man and wife is Ephesians 5:22, often read at weddings: "Wives should be submissive to their husbands as if to the Lord, because the husband is head of his wife just as Christ is head of his body the Church." In the same passage, St. Paul tells slaves to obey their masters "with the reverence, the awe and the sincerity" they owe to Christ.



He balances this by telling husbands to treat their wives as Christ would, and the same for masters of slaves.

**PAUL WAS DESCRIBING** how Christians should live together in the accepted social patterns of his day, in which wives were obliged to be submissive to their husbands and slaves totally in the power of their masters. Paul's teaching immediately improved the lot of the slaves of many Christian masters, bringing freedom to some.

Today slavery seems incompatible with the Christian ideal, and Paul surely would be the first to recognize that his advice to slaves has no application to societies where slavery no longer exists. But would he still give the same advice to Christian wives?

In some parts of the Christian world, where patriarchal concepts still prevail, he would, but in other parts, where men and

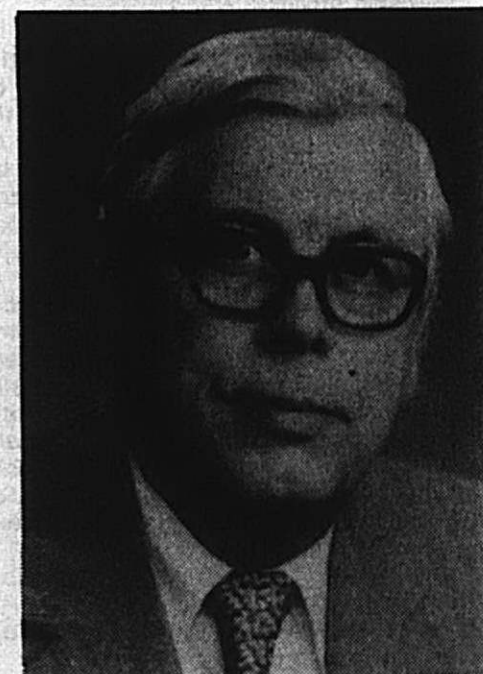
women look upon marriage as a 50-50 proposition, perhaps he wouldn't.

It has seemed to me that the happiest marriages in our society are those in which the couples are not only lovers but buddies, sharing authority equally in a democratic fashion. However, human nature being what it is, there are marriages that can only be happy where the woman is dependent upon her husband in the old-fashioned way and those others where the woman must dominate the man.

**THE POINT I AM** trying to make is that it seems possible to interpret Paul's advice to wives in the same way we interpret his advice to slaves. Hence, in a society where the man is considered the head of the wife he should act as Christ does as head of the Church. In a society where husbands and wives are considered as equals, the metaphor of Christ and the Church does not apply.

Now, I hope this won't be considered an attack on Christian marriage, for I am endeavoring to bolster that institution by exposing the fallacy of those who can endanger it, namely: husbands who appeal to St. Paul to justify their bossiness.

Let them seriously consider that even if my interpretation is wrong, the traditional understanding of Paul's words limits their authority, which they enjoy only to the extent that they imitate Christ's willingness to serve. So, put that in your pipe and smoke it.



**HEADS CATHOLIC CHARITIES APPEAL—** Terre Haute businessman J. Kenneth Borders is chairman of the Terre Haute Deanery Catholic Charities appeal on Sunday, Dec. 17. Borders has been active in many facets of the Terre Haute community. He is general manager of Powell-Stephenson Lumber Co. In addition to Borders, Marty Schroeder is serving as district chairman in Richmond and the following are serving throughout the Indianapolis metropolitan area: Ed Fillenwarth, Bob Armbruster, Bill Mooney, George Maley, Dan O'Brien and Jerry Harkness.

## letters

### Finds 'error' in Know Your Faith article

To the Editor:

Your issue of Dec. 1, as are all other

issues, was "well read."

I noted an error, however, in the Know Your Faith article that week by Janaan Manternach called "Jesus Is Your Brother Too." The article should read, "John the Baptist's parents were Zechariah and Elizabeth; Jesus' grandparents were Anne and Joachim."

The article had identified Anne and Joachim as John's parents and Jesus' aunt and uncle. This certainly was an oversight from such an authoress!

Mary Rogers

Muncie, Ind.

P.S. I use your "Know Your Faith" series in our CCD classes.

### Missed music column

To the Editor:

I missed your column in the Criterion with the words to a popular song. I always look forward to it. I wondered why you did not have it in there this week. Hope to see songs in the Criterion soon.

Debbie Wheatley

New Albany

Editor's note: Charlie Martin's "Today's Music" was just one of several columns we held out a couple of issues in order to publish smaller editions during our move.

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— living the questions —

# Thanks for the memory—and the help you've been

BY FR. THOMAS C. WIDNER

## You Won't Go Home Again

I was probably the only Criterion employee to become nostalgic about leaving our building at 124 W. Georgia St. That is, until the plumbing finally gave out. Three weeks before we moved to 520 Stevens St., the 80-year-old plumbing system called it quits. So even though I'd only haunted the structure for three years as measured against the 20- and 25-year reigns of some other employees, and even though I'd developed some affection for the 112-year old edifice, I too was ready to give up the ghost and move elsewhere.

Like any other Archdiocesan agency, we bore the burden of moving our business. It could not have been done without the generous staff we have—the enthusiasm and energy of Dennis, the tireless hard work and stick-to-it-iveness of Sister, the quiet support of Fred, the initiative and 'let's-dig-in' attitude of Joann, the speed and efficiency of Cordelia, the flexibility of Agnes, and the determination of Marguerite.

There are a number of others, however, who made the effort even more rewarding. The Sisters at Our Lady of Grace loaned us a truck to make the move; Fr. Jerry Gettelfinger showed us how to move a 12-foot long bookcase (out of a building in which it had originally been built, not moved) through a window and then proceeded to move it for us; the staff of the Office of Catholic Education graciously provided the news staff with a going away luncheon of sandwiches and pop, thereby providing a welcome break during our major moving day; Dave Thompson, maintenance manager at the Vocations Center, worked extra hours to get us moved into freshly painted quarters; and Mary Baker (of whom I will say

more next week) showed us the true value of some of the "old" furniture we possessed, thereby assisting us in the sale of items we intended to leave behind.

Whom have I forgotten? The moral support of the priests at St. John and the staff of the Tribunal perhaps. And the encouragement of our new "landlords" at the Vocations Center. All in various ways deserve our thanks and gratitude.

## A Separate Peace

Advent is a good season to repair mistakes and misunderstandings. Even Advent, however, and all the faith we can muster cannot change the course of events which have occurred in our lives. The idea of our faith, though, is that we continue despite the past, that we forgive despite the hurt, that we love despite the despair.

When I taught high school English I looked forward to studying John Knowles' novel of adolescence *A Separate Peace* with the various students under my classroom roof. For me that book captures so well the spirit of the thing we try to bring under control during a season like Advent.

John the Baptist cries out, "Repent and believe the Good News!" And like the boy Gene in the novel, I am aware of the need to seek forgiveness for I am aware of a serious breach in my relationships with human beings to whom I am very close.

It is my folly perhaps to be extremely introspective and the question "Why?" pursues every action I make like an animal that won't give up its prey until its stomach is full. A work like *A Separate Peace*, however, suggests to me that very often "Why" has no answer.

The boy "Gene" has accidentally (?) or deliberately (?) pushed his best friend out of a tree they often climbed for purposes of diving into a creek where they often swam in the summer. In a scene of confrontation the injured boy says to Gene, "It was just some kind of blind impulse you had in the tree there, you didn't know what you were doing. Was that it?" To which Gene responds, "Oh, yes, that was it. But how could you believe that?"

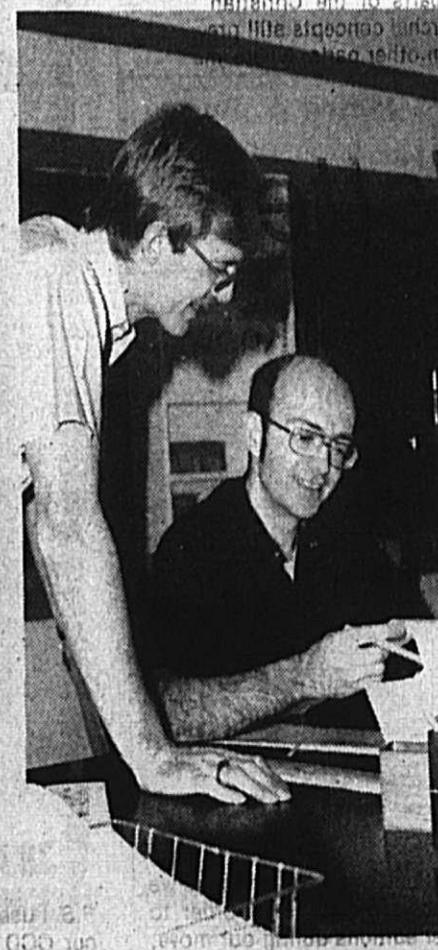
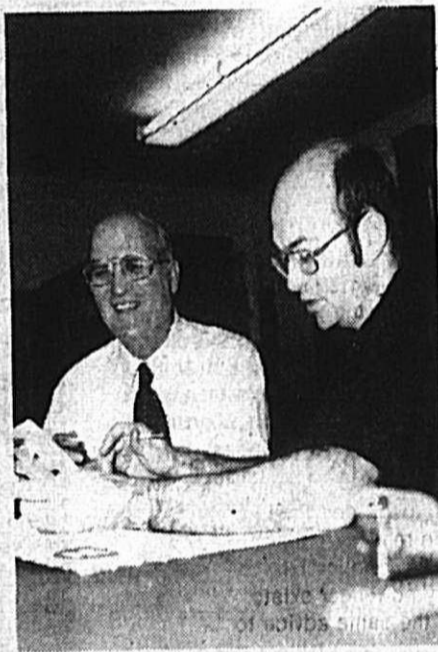
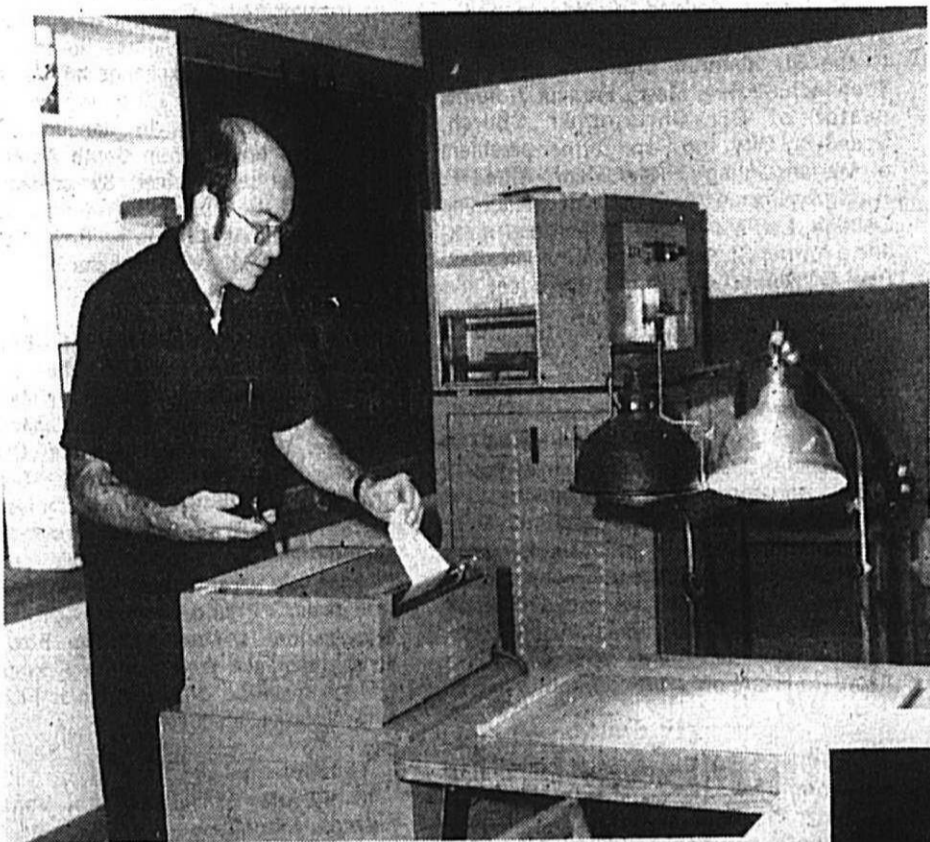
The injured boy: "Something just seized you. It wasn't anything you really felt against me, it wasn't some kind of hate you've felt all along. It wasn't anything personal."

Gene: "It was just some ignorance inside me, some crazy thing inside me, something blind, that's all it was."

Another term for that "crazy thing," I think, is original sin. Unlike original sin, however, the "crazy things" that sometime appear inside us demand accountability, and we need to take responsibility for them even though we don't always understand them.

The Good News is that that Ignorance can be replaced by wisdom when people are willing to forgive and try again. In Advent we learn what our Ignorance is, what our weakness is, and we learn to let others heal us. Most of all we learn that all healing comes from the Child who sleeps in the manger.

We are sufficiently alone in this life to make a mess of our lives. We are not so much alone, however, that by depending on the love the Christ Child offers through family and friends we cannot bring some order back into them.



the tackler

# Latin Mass shows him how much he has forgotten

BY FRED W. FRIES

Last Sunday we attended our first Latin Mass in more than 12 years. It was a nostalgic occasion.

The 11 a.m. liturgy in the ancient tongue is celebrated once a month—on the second Sunday—at St. John's Church in downtown Indianapolis.

We hasten to emphasize that the Latin Mass at St. John's is not in the Tridentine form advocated by the so-called Traditionalists, but the "new" Mass approved by the Second Vatican Council. The essential difference in the St. John's celebration from the Mass as currently offered in the vernacular is the language, a move which is within the spirit of Vatican II.



A CONGREGATION of some 500 persons was in attendance, somewhat larger, we were told, than the normal crowd at 11 a.m. Mass on an ordinary Sunday.

Adding a dimension to the Mass was the performance of the excellent parish choir which sang one of Palestrina's classic Latin polyphonic masterpieces and used the ancient Gregorian chant tonality for the antiphons. The choir, under the direction of John Van Benten, was impressive.

Another "plus" at Sunday's Mass was the celebrant, Father William Stineman, recently appointed St. John's pastor. (He was assisted by Msgr. John J. Doyle, a St. John resident.)

The monthly Latin Mass was started several years ago by Msgr. Charles Koster.

Father Stineman, who has an excellent singing voice, rendered the Preface and other sung portions of the liturgy in a clear resonant manner and read the spoken Latin text impeccably, though he told us later that he had serious misgivings before the Mass began.

ONE THING WE LEARNED Sunday was that, despite the fact that we studied the

language for eight years in our high school and college years, and served hundreds of Masses as a youngster, we had forgotten much of the old Latin Mass text, which was once second nature.

We found, for instance, that we could no longer respond to the "Orate, Fratres" (for you grade schoolers out there, that is the "Pray, Brethren," which is recited after the celebrant has offered the wine during the Liturgy of the Eucharist). Also we could stumble through only a few phrases of the once familiar "Pater Noster" before our memory lapsed.

Despite the absence of any kind of text, we noted that many of the congregation sang out strongly, however, indicating perhaps that they have acquired a new familiarity with the Latin (if indeed, they ever lost it) from regular attendance at the Mass. (O yes, for the younger set. "Pater Noster" is "Our Father" in English).

Portions of the Mass which lasted one hour complete with homily, were, of course, rendered in English such as the Old Testament readings and the Gospel.

When Father Stineman asked the members of the congregation to extend to one another the greeting of peace, the man next to us extended his hand and said "Pax tecum."

'OLDEST NUN' MARKS 105th BIRTHDAY—Sister Rose Francis Schwartz, S.P., marked her 105th birthday on December 10 at St. Mary-of-the-Woods. She is believed to be the oldest nun in the history of what is now the Archdiocese of Indianapolis. She was born in Maysville, Kentucky, in 1873., the youngest of 11 children of parents who emigrated from Bavaria, Germany. She has vivid recollections of her life as a child. During a long career in the classroom, Archdiocesan assignments included schools in Indianapolis and Terre Haute. Later she was a seamstress in the sewing department at the Providence motherhouse.

NAMED TO ST. MEINRAD BOARD—Three former college presidents and a professor of English were recently named to the St. Meinrad Board of Overseers. They include Rev. Msgr. Francis J. Reine, pastor of St. Christopher Church, Speedway City, Ind., and former president of Marian College; Rev. Msgr. Alfred F. Horrigan, former president of Bellarmine College, Louisville, now in pastoral work, and a former St. Meinrad seminarian; Rev. Paul C. Reinert, S.J., past-president and now chancellor of St. Louis University; and Dr. Kathleen Lyons, professor of English at Bellarmine College.

UNIQUE SPORTS ACHIEVEMENT—Three Cadet CYO teams in separate sports posted unbeaten records during the 1978 season at Immaculate Heart of Mary parish, Indianapolis. Posting unblemished marks were teams in the following sports: Cadet Girls' Kickball, Cadet Boys' Football and Cadet Girls' Basketball. We congratulate the young athletes at Immaculate Heart on a unique achievement.

A LIVING HOMILY—In place of the usual homily at the 5:30 p.m. Mass on Saturday, Dec. 23, at Assumption Church, Indianapolis, younger pupils in the parish CCD classes will enact the Christmas Story. John Mick II will direct. Those from neighboring parishes are invited to attend.

SEEK HOMES FOR EXCHANGE STUDENTS—"Youth for Understanding" is seeking temporary homes in the Indianapolis area for exchange high school students (ages 14 to 17) during the next semester beginning in January. The youngsters are all from South America. Details can be obtained by contacting Youth for Understanding, Indianapolis International Airport, P.O. Box 41545, Indianapolis, Ind., 46241, phone 247-7331.

NEW MARIAN ALUMNI OFFICERS—Attorney Berton W. O'Bryan has been elected first vice-president of the Marian College Alumni Association's Indianapolis Chapter. He is a 1963 graduate. Other newly-elected officers include: Sister Therese Wente, second vice-president; Susie Beck Watson, corresponding secretary; Maureen Meyer Greer, recording secretary; and Joan Bailey Lefler, treasurer. President-elect of the organization is Mary Kathleen Fox, a senior insurance accountant at Firstmark Life Insurance Co. of Indiana. Miss Fox is a 1975 Marian graduate.

IN PLAIN ENGLISH—The Senate Finance Committee recently voted to extend the 10% investment tax credit provisions to "unitary hog raising facilities." These, podner, are better known as pig pens.

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# Religious Studies Program

Each year, in the spring and fall, the Department of Religious Education mounts a major effort at catechist formation known as the Religious Studies Program. Each year it attracts the attention of a large number of Catholic adults in the Archdiocese. More than 550 individuals attended 25 courses offered at nine locations last spring.

Next March the Department will offer a greatly expanded program. Sixty-one courses will be offered at 18 locations, and the course offerings listed range from methods for teaching religion through

Scripture and doctrine, sacraments and morality, to the liturgy and issues of justice and personal spirituality.

Fr. Clem Davis, Coordinator of the Religious Studies Program, will be ordering books and printed materials for participants in January, and is urging all those interested to register for the course(s) of their choice by January 12, 1979.

A registration form is included in this issue of the Criterion for the convenience of our readers.

## Registration Instructions

1. **Clarksville and Floyds Knobs:** Registrations should be mailed to: Gertrude Loughmiller, 707 West Highway 131, Clarksville, IN 47130.

2. **All Other Registrations:** RELIGIOUS STUDIES PROGRAM, 131 South Capitol Avenue, Indianapolis, IN 46225, Attention: K. Batz. Or Call: 317-634-4453.

**FEE:** \$8 if you register before January 12, 1979, and \$10 if you register after.

**CREDIT:** Participants who attend the four sessions and do assigned readings and/or projects earn 20 clock-hour credits toward catechist certification.

**DATES:** Mondays, March 5, 12, 19, 26, 1979  
Tuesdays, March 6, 13, 20, 27, 1979  
Thursdays, March 8, 15, 22, 29, 1979

**TIME:** 7:00 to 9:30 p.m. (EST)

**Indianapolis, HOLY SPIRIT SCHOOL, 7241 E. 10th St.—MONDAYS**  
Contact person: Joan Rogers, 317-352-1243

**CATECHETICAL METHODS FOR TODAY: WHY AND HOW?**  
Maria Thornton

**LIFE IN THE SPIRIT—CHARISMATIC SPIRITUALITY**  
Rev. George Knab, OMI

**STUDY OF CHRIST, GOD AND MAN**  
Rev. Karl Miltz

**RELIGION IN THE HOME**  
Dave and Rita Berg

**SACRAMENTS OF INITIATION: IMPLICATIONS FOR ADULT FAITH**  
Sr. Teresa Mount, SP

**Indianapolis, ST. BARNABAS SCHOOL, 8300 Rahke Rd.—TUESDAYS**  
Contact person: Michael J. Donlan, 317-881-1631

**CATECHETICAL METHODS—PRIMARY, INTERMEDIATE**  
Sr. Marilyn Brokamp, OSF

**ADOLESCENCE: DIRECTIONS AND APPROACHES IN FAITH DEVELOPMENT**  
Rev. Michael O'Connor

**CHRIST IN THE GOSPELS**  
Rev. Conrad Cambron

**SACRAMENTS: THE CHRISTIAN'S CELEBRATION OF LIFE**  
Rev. Stephen Banet

**CATHOLICS AND SOCIAL CONSCIENCE: PRIMER FOR THOSE WHO THINK PUBLIC POLICY IS THEIR BUSINESS**  
Valerie Dillon

**Indianapolis, ST. MONICA SCHOOL, 6131 N. Michigan Rd.—THURSDAYS**  
Contact person: Mary Ann Griggs, 317-257-3043

**MEDIA MONTAGE—PRIMARY, INTERMEDIATE**  
Sr. Mary Jeanne Ples, OSB

**CREATIVE CATECHESIS—PRIMARY**  
Mary Jo Thomas-Day

**THE LITURGY—HOW DID IT GET THAT WAY?**  
Rev. Nicholas Dant

**SCRIPTURE IN THE LIFE OF THE CHURCH**  
Rev. Francis Bryan

**THEOLOGY OF THE SACRAMENTS OF INITIATION**  
Rev. Albert Aljamie

**Bedford, ST. VINCENT DE PAUL SCHOOL, 1723 S. "I" St.—MONDAYS**  
Contact person: Peggy Jackson, 812-275-6539

**CATECHETICAL THEORY AND PRACTICUM FOR CLASSROOM AND LITURGICAL CELEBRATION**  
Sharon Flisko

**THE CHURCH: ALIVE AND GROWING IN ITS MINISTRIES**  
Rev. Msgr. Raymond T. Bosler

**BASIC MORALITY**  
Rev. Joseph McNally  
Rev. Joseph Schoettl

**Bloomington, ST. CHARLES BORROMEO SCHOOL, 2224 E. Third St.—TUESDAYS**  
Contact person: Charles Martin, 812-334-1664

**METHODS FOR BRINGING THE GOOD NEWS TO JUNIOR AND SENIOR HIGH**  
Judy Lannan

**CHRIST IN THE GOSPELS**  
Rev. John Beltans

**DEATH AND DYING**  
Sr. Catherine Livers, SP

**WORLD HUNGER: A CRY FOR JUSTICE**  
Susan Stephens

**Clarksville, PROVIDENCE HIGH SCHOOL, 707 West Highway 131—TUESDAYS**  
Contact person: Gertrude Loughmiller, 812-945-0354

**FILM AND THE MESSAGE: THE USE OF FILMS IN RELIGION CLASS**  
Robert K. Leonard

**CHURCH'S DOCTRINAL TEACHING: LIMITS AND CRITERIA**  
Rev. Kenny Sweeney

**THE HOLY SPIRIT IN LUKE AND ACTS**  
Rev. Fintan Cantwell, OFM

**THEORY, PREPARATION, AND PLANNING OF LITURGICAL CELEBRATIONS INVOLVING CHILDREN AND YOUTH**  
Virginia Brown

**Columbus, ST. COLUMBA SCHOOL, 1306 27th St.—MONDAYS**  
Contact person: Gussie Lyon, 812-372-1509

**THEORY OF CATECHETICS: CREATIVE METHODS—ANY LEVEL**  
Sr. Antoinette Purcell, OSB

**THE CHURCH—ALIVE AND GROWING IN ITS MINISTRIES**  
Rev. Martin Peter

**CONSCIENCE FORMATION**  
Rev. Msgr. Joseph Brokhage

[Continued on page 8]

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## 1979 Week of Prayer for Christian Unity

**SERVE ONE ANOTHER**—This is the poster designed for the 1979 Week of Prayer for Christian Unity. The week is observed each year from Jan. 18 to 25 and is sponsored by the National Council of Churches, the Graymoor Ecumenical Institute and the World Council of Churches. [NC photo]

**Floyds Knobs, ST. MARY-OF-THE-KNOBS, R.R. 1—MONDAYS**  
Contact person: Mike Gable, 812-923-3011

**TEACHINGS OF THE CHURCH—THEIR  
AUTHORITY AND PURPOSE**  
Dr. Don Quillo

**THE SOCIAL ENCYCLICALS: THE CHURCH  
SPEAKS AND THE WORLD LISTENS**  
Mike Gable

**DEVELOPMENTS IN LITURGY: IMPLICATIONS  
AND GUIDELINES**  
Rev. John Kirby

**Greencastle, ST. PAUL PARISH AND UNIVERSITY CHRISTIAN CENTER—TUESDAYS**  
Contact person: Mary Reiling, 317-653-6254

—Parish Hall, 202 E. Washington St.  
**CATECHETICAL THEORY AND PRACTICUM FOR  
CLASSROOM AND LITURGICAL CELEBRATION**  
Sr. Donna Butler

—University Christian Center,  
309 S. Spring St. (U.C.C. Building)  
**BASIC THEOLOGY IN THE MODERN CHURCH**  
Rev. William Stineman  
Rev. Jack Porter  
**SACRAMENTS: THE CHRISTIAN'S CELEBRATION  
OF LIFE**  
Rev. Cosmas Raimondi

**Greensburg, ST. MARY SCHOOL, 206 S. East St.—MONDAYS**  
Contact person: Jerry Schwendeman, 812-663-6951

**THE SACRAMENTS**  
Rev. John Gels  
Sr. Sue Ann Vallo, OSF

**DEVELOPMENTS IN LITURGY: IMPLICATIONS  
AND GUIDELINES**  
Rev. Carlton Beever

**CATECHETICAL METHODS—INTERMEDIATE,  
HIGH SCHOOL**  
Sr. Mary Cecile Deken, OSB

**Lawrenceburg, ST. LAWRENCE SCHOOL, 526 Walnut St.—THURSDAYS**  
Contact person: Betty Cook, 812-537-3690

**CATECHETICAL METHODS—PRIMARY,  
INTERMEDIATE**  
Sr. Rosemary Miller, OSF

**SACRAMENTS: THE CHRISTIAN'S CELEBRATION  
OF LIFE**  
Rev. Patrick Doyle

**DEATH AND DYING**  
Sr. Shirley Gerth, OSF

**Madison, POPE JOHN XXIII SCHOOL, 221 State St.—MONDAYS**  
Contact persons: Pam Deveary, Sue Geyman, Carolyn Smith, 812-265-2420

**THEORY OF CATECHETICS: CREATIVE  
METHODS FOR ANY LEVEL**  
Donna Watson

**INDIANA CHURCH HISTORY—JEFFERSON COUNTY  
IN PARTICULAR**  
Rev. Msgr. John J. Doyle

**CHRIST IN THE GOSPELS**  
Rev. Robert Drewes

**Richmond, ST. ANDREW PARISH, 223 South 5th St.—TUESDAYS**  
Contact person: Lois Martin, 317-966-0916

**CATECHETICAL METHODS—JUNIOR AND  
SENIOR HIGH**  
Don Kurre

**MINISTRIES IN WORSHIP**  
Rev. Robert Mazzola

**CONSCIENCE FORMATION**  
Rev. James Farrell

**Rushville, ST. MARY SCHOOL, 226 East 5th St.—TUESDAYS**  
Contact person: Sr. Patricia Melton, SP, 317-932-2588

**MEDIA MONTAGE—PRIMARY AND  
INTERMEDIATE**  
Sr. Christine Ernestes, OSF

**USING THE PSALMS IN PERSONAL PRAYER**  
Rev. William Munshower

**CHRIST IN THE FOUR GOSPELS**  
Rev. Mark Gottemoeller

**St. Leon, ST. JOSEPH SCHOOL—MONDAYS**  
Contact person: Sr. Elvira Dethy, OSB and Sr. Anita Eberle, OSB, 812-576-3234

**TEACHING CHRISTIAN VALUES IN THE  
CLASSROOM: PRIMARY THROUGH HIGH  
SCHOOL**  
Sr. Josetta Weidner, OSF

**AMERICAN CHURCH HISTORY: TODAY'S  
CATHOLICS FROM THE ROOTS UP!**  
Matthew Hayes

**ACTS OF THE APOSTLES AND THE BOOK OF REVELATION**  
Rev. Robert Weakley, OFM

**Seymour, ST. AMBROSE SCHOOL, 301 S. Chestnut St.—THURSDAYS**  
Contact person: Mrs. Norma Feltig, 812-343-3434

**TEACHING THE SACRAMENTS: A COURSE  
FOR PARENTS AND TEACHERS**  
Sr. Catherine Gardner, OSB

**HOW DO WE TEACH THE "NEW CHURCH TEACHING"?**  
John Sclarra

**THE PEOPLE OF GOD AT WORSHIP**  
Rev. Charles Fisher

**Tell City, ST. PAUL, 814 Jefferson St.—MONDAYS**  
Contact person: Sr. Mary Ethel Busam, OSB, 812-547-3612

**THE STAGES OF ADULT DEVELOPMENT AND  
THEIR RELIGIOUS SIGNIFICANCE**  
Rev. Kenny Knapp

**THE BOOK OF GENESIS**  
Rev. Donald Evrard

**Terre Haute, TERRE HAUTE DISTRICT CENTER, 2931 East Ohio Blvd.—THURSDAYS**  
Contact person: Rev. Jeff Godecker, 812-232-8400

**THEOLOGY FOR PARENTS AND TEACHERS**  
Rev. Jeff Godecker

**MARRIAGE: LIVING THE SACRAMENT**  
Ernest and Susan Collamati

**THE BIBLE: GOD'S SOURCEBOOK FOR ME**  
Dr. Patrick Harkins  
Rev. Christian Moore, OFM Conv.



**PICKETING THE PRESS**—The Sisters of the Apostles of Infinite Love picket the Toronto Sun to protest an article by Peter Worthington. The editor-in-chief called the group a "rebel church" and quoted official Catholic sources as labeling the convent of 15 nuns in Toronto "a con job." The nuns say they are Roman Catholic in tradition but are under the ordinance of Pope John Gregory XVII of Quebec. [NC photo]

## Religious Studies Program Registration Form

Name \_\_\_\_\_ Phone \_\_\_\_\_

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Course Title \_\_\_\_\_

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Mail registration to: RELIGIOUS STUDIES PROGRAM  
131 South Capitol Avenue  
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Attention: K. Batz

—washington newsletter—

# Some eat holiday fare, but world hunger crisis grows

BY JIM CASTELLI

WASHINGTON—From Thanksgiving turkey to Christmas goose (at least in "A Christmas Carol"), the holiday season is largely a time for stuffing—as both a food and as a process.

But there is no holiday food—and little enough food of any kind—for some 800 million people living at a subsistence level throughout the world.

The world food crisis now receives far less public attention than it did several years ago, but the crisis not only continues, it has got worse.

Concern about hunger has been reduced somewhat by reports of record grain crops around the world. But Auxiliary Bishop Thomas Gumbleton of Detroit, president of Bread for the World, a Christian hunger lobby, counters: "Good harvests don't guarantee that the poor will be able to pay for food. . . . The rich get richer and the poor get poorer."

He said that some countries, such as Mexico, which have large numbers of starving people, are actually exporting grain.

THE UNITED NATIONS Food and

Agriculture Organization recently concluded that if present trends continue, "the aggregate annual import requirements of developing countries for cereals would rise from some 66 million tons (of grain) to over 90 million tons by 1985."

The FAO listed six major problems:

—"The number of people suffering from chronic hunger and malnutrition has increased."

—"There is still no viable system of food reserves."

—"Food aid remains insufficient."

—"Slow progress has been made in improving the conditions of international trade in agricultural products."

—"Developing countries have not received the money they need to meet production goals."

—"Food and agriculture production in developing countries is not increasing fast enough."

In addition to the overall seriousness of the problem, several countries face exceptionally difficult times. Bishop Gumbleton says up to two million people in Ethiopia are in immediate danger of starvation because of war-related food shortages; the U.N. Disaster Relief Organization warns that recent floods in Southeast Asia will result in a shortfall of 120,000 tons of grain for Laos and 2.6 million tons for Vietnam.

Bishop Gumbleton says the public responses in the United States to the hunger crisis has been good in that people want to help. But, he said, that help too often comes in the form of relief, not pressure for the kind of political changes needed in foreign aid and trade.

Actually, anti-hunger groups have won some significant victories in the past few years. The Food for Peace program has been expanded and reformed to some degree; Congress passed the largest foreign aid appropriations bill in history and approved funds for a special international facility to help poor countries hurt by rising oil prices.

But the last Congress did not approve two key programs backed by church groups and others concerned about hunger. Both issues will be back on the congressional agenda next year.

The first is the establishment of an international emergency grain reserve. The second is a reorganization and "qualitative reform" of U.S. aid programs.

PRESIDENT CARTER has appointed a commission on world hunger, a move some critics see as only delaying effective action.

But commission chairman Sol Linowitz said it will "break the mold" of previous similar groups. It will have one year to develop a final report and another year to lobby for its recommendations.

The commission takes as its starting point the finding by the National Academy of Sciences that the technology and productive capacity exists to end hunger by the end of the century; Linowitz says his commission will focus on the political will needed to make this happen.

He also says the commission will support anti-hunger efforts even before it finishes its recommendations.

The commission has received some publicity because two members are entertainers known for their involvement in the hunger issue, Harry Chapin and John Denver. Their major job is to publicize the hunger issue. It's a job that the hungry hope gets done well, not only at holiday time, but all year long.

## Helps nuns keep cars purring (from 3)

of the Automobile."

Then she went on to discuss auto maintenance. She cautioned the Sisters to watch for sales on oil, air filters, etc. and told them what were good prices on quality automobile parts. She also reminded them they would save money if they could tell the mechanic what kind of strange sound their car made under what conditions.

THIS REMINDED one participant of how one service station attendant "almost fell over" when I said, "I think I need new brake feet."

Now that Sister knows they are brake

shoes and where they are. Her instructor ended the day by opening the hood of her convent car to show all the parts in their proper place and a tire demonstration showing how to change a tire. That was when the men came to the rescue. With the last lesson Sister Carolyn admitted a bit sheepishly that "the hardest part for me is getting the hubcap back on."

This didn't seem to shake her students' confidence. They did not call for the boys or the Navy. Sister Carolyn no sooner had the hubcap back on and the class dismissed than they opened their own automobile hoods and could be heard calling, "Sister Carolyn, look at this."



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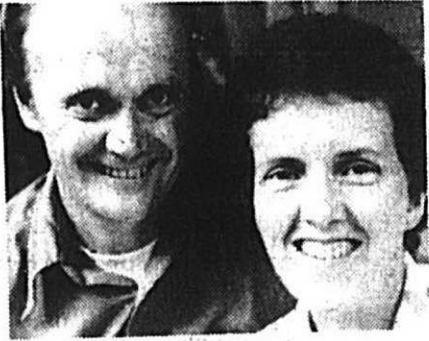
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## —family talk—

## A handy guide for buying children's gifts



BY DR. JAMES AND MARY KENNY

It is again the season to choose Christmas gifts. Many of those gifts will be for children. Whether you are parent, godparent or favorite uncle, there is probably at least one child on your list. Here are some general suggestions for choosing good Christmas gifts for children.

Age, sex and interests of the child are your basic guidelines. Most toy companies suggest the age for which a toy is intended. If you are not too familiar with children, stick to these guidelines. The toy manufacturers probably know more than you do. If you know the child very well, your own child for instance, you can sometimes go outside the manufacturer's advice. However, be cautious. We parents tend to overestimate our children, especially our oldest. If the chemistry set says "for ages 10 and up," do not buy it for your six-year-old, even if he has expressed an interest in chemistry.

SIX STEREOTYPES are breaking down.

At present girls more than boys benefit from this broadening of our consciousness. Girls can now enjoy mechanical or construction toys and sports equipment formerly reserved for boys. Boys, however, and especially some boys' fathers, still regard dolls, cooking equipment and perhaps even certain craft materials as sissy. However unfortunate this sex stereotype, it does exist. Be sure you know the family well before you choose toys typical of the opposite sex.

The child's own interests and needs are your best guides to choosing gifts. Ask them what they want. Young children tend to be overly influenced by the toys most advertised on television. You can use this information as a clue to their interests (outer space, animals, games) without choosing the particular television offering. Older children express rather definite interests. Listen to them.

In a family with several children there is a temptation to buy one family gift for all the children. Before making such a choice consider these points:

Can the gift really be used by all the recipients? Do not include children who won't benefit from the gift. Do not include 12-year-olds when you give outdoor playground equipment. Do not include pre-schoolers when you give volleyball or badminton sets. Those left out are certain to be disappointed.

ARE THE CHILDREN receiving the gift old enough to understand sharing? Most

pre-schoolers cannot grasp the idea of joint ownership. This is not selfishness but normal pre-school behavior. The pre-schooler thinks "It's mine," or "It's not mine." Or, as one of our pre-schoolers once put it, "If the present is for everybody, it's not for me."

In short the best guideline for choosing children's gifts is: Choose the gift to please the child, not to please yourself.

Dear Dr. Kenny:

We have been married for 25 years. Over the years I noticed my husband's tremendous interest in pornography. I was shocked when the smut got worse and worse. He buys every available book on this subject. The hard core pornography, the beastly filth he has been hiding [however, I found it] after his trips overseas are unbelievable.

I've always been a completely faithful wife—very devoted to my husband and children. People consider me very attractive with a nice, slim figure. I've told him how it hurts me, but he ridicules me and wonders where I got my "old-fashioned morals" from. I always thought he'd lose interest when he got older.

I feel I am a failure as a wife because he seems to prefer this trash over me. I am sure my husband would refuse to see a counselor as he thinks he is normal and I am old-fashioned by detesting his interest. [Canada]

A. You are asking if your husband's interest in pornography is sick or abnormal. To answer this question, one would have to know to what extent it prevents him from performing effectively as a husband, father and employee.

It is not wise to judge others. Judging others is poor psychology. It ends communication. To the extent that your husband feels that you are telling him what to do, he will probably pay no attention to what you say.

In fact, that is what he seems to be doing. Not only is he turning you off, but he is judging you right back. He is telling you that your values are "old-fashioned."

Certainly your feelings should make him realize that he is being unkind to you. Tell him again how it hurts you. Tell him you feel neglected. Tell him how unlovely it makes you feel to be compared physically to teen-age sex symbols. That is the way it is with you. It cuts deep to see him paging lustily through those magazines.

He may tell you your feelings are silly. Then your hurt will be worse. But that, I believe, is a chance worth taking. Your hope is that he will tell you some of his own feelings.

Many men (and women too) in their 40s become unsure of themselves. Your husband may be feeling uncertain of his masculinity. Shortness of breath and a paunch may lead him to indulge in romantic sexual fantasies about youthful vigor. If uncertainty about himself is even a partial cause, then moral criticism is an ineffective approach.

Whatever the causes of his interest in pornography, the better you understand how he feels, the more readily you will be able to respond in a helpful way.

Thank you for sharing a difficult and painful problem.



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## Pass it on

["Pass It On" is an occasional column featuring articles and photos by DRE's of the Archdiocese. It is coordinated by Don Kurre, DRE of St. Lawrence parish, Indianapolis, and Matt Hayes, DRE of St. Thomas Aquinas parish, Indianapolis. Comments are invited.]

# St. Thomas Aquinas uses church seasons, feasts to set up themes

BY MATT HAYES,  
DRE at St. Thomas

celebration of life. Our rationale for the month was a thought from Ignace Lepp:

"Only those who realize they must die are capable of truly loving life, undertaking great tasks, running risks, and believing in the future."

Each weekend the homily dealt with some aspect of death; the homilists consciously built upon the remarks of previous weeks. Two guest homilists were invited, in addition to our co-pastors. The decorations and music also reflected the theme, and particularly, the homily of the week.

At the beginning of the month, families were given a booklet (reproduced from the Liturgical Conference) that offered suggestions and activities to work with the theme at home.

THE ADULT LEARNING Opportunities were also designed to address the theme. Sessions were held on the Sunday mornings of November, also on various evenings, dealing with topics like: feelings about death, coping with dying and teaching children about death.

Subsequently, many parishioners indicated that they found the experience of the theme, and considering it from so many angles, extremely helpful.

At St. Thomas Aquinas, we are always concerned that we do everything possible to help members of the community "hear the message" of a special time in the Church year.

We do this by trying very hard to have an overriding parish theme that shows up in weekend homilies, in Church decorations and music, adult learning programs, as well as in the formation of children within the family. Our assumption is that it is much more effective to be exposed to the same ideas from a number of different angles.

SUCH AN APPROACH usually takes place during the seasons of Advent and Lent, and always involves teamwork between the Liturgy Committee and the Adult Formation Committee.

A good example of how this works out occurred during November, 1976. The month began with the observance of All Saints and All Souls, and ended with the feasts of Christ the King and Thanksgiving. The theme chosen was "Death is . . ." due to the significance of these feasts, and also tying into fall, the natural season of apparent death. The month was capped off with a Thanksgiving



GATHERING OF THE CLAN—Three of the editors of the newspapers of the five dioceses of the state of Indiana [and one associate editor] gather around Ray Rufo, executive director of the Indiana Catholic Conference, at a meeting held by the ICC last month to acquaint the editors with the upcoming legislative work of the Conference. From left to right, Fr. Tom Widner, editor of the Criterion, Archdiocese of Indianapolis; Fr. Joe Zillak, editor of the Message, diocese of Evansville; Murray Hubley, associate editor of the Harmonizer, diocese of Fort Wayne-South Bend; and, Fr. Vincent J. Glese, editor of the Harmonizer. [Photo by Valerie Dillon]

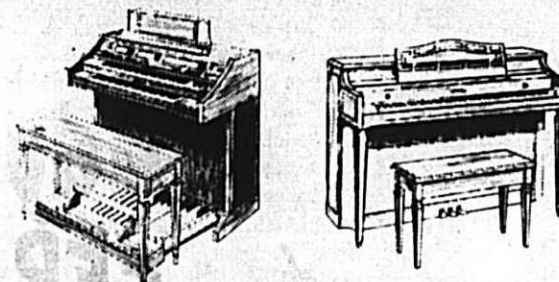
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## Annual Holy Name concert to be offered Dec. 17

BEECH GROVE, Ind. — contemporary carols. Holy Name Church will present its 17th annual Christmas concert on Sunday, Dec. 17, at 6:30 p.m. in the church.

The choir of men and boys will sing the "Coronation Mass" by Mozart. They will be joined by the girls' choir and the folk choir in presenting music of the season, both traditional and contemporary carols. The 125-voice chorus will be accompanied by an orchestra of strings, brass and percussion as well as organ and guitar.

Jerry Craney, long-time director of music at the parish, will conduct the concert.

Tickets may be obtained by calling 784-8615 or 787-4401.



**NEW OFFICERS**—Thomas Murphy, left, president of Serra International from Indianapolis, was the guest of honor last week when members of the Terre Haute Serra Club paid tribute to local clergy and religious. New officers of the club with Murphy, from left, are John LaRosa, president; Bill Rourke, vice-president; Roy Guenzel, vice-president; Ralph Mason, president-elect, and J. Kenneth Borders, secretary.

## THINKING OF CHRISTMAS

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## Penance rites are scheduled

NAPOLEON, Ind. —Inter-parish Advent penance services will be held at three parishes in this area on Sunday, Dec. 17. Participating parishes include Immaculate Conception, Millhouse, at 2 p.m.; St. John, Osgood, 4:30 p.m.; and St. Maurice, Napoleon, 7:30 p.m.

The pastors of the parishes—Father Earl Feltman, Father Bernard Voges and Msgr. Joseph Brokhage—and three other priests will be available for confessions.

At St. Maurice parish, St. Maurice, a penance service will be held on Thursday, Dec. 21, at 7:30 p.m.



## Christmas Mass schedule listed at St. John's

The Mass schedule for Christmas Eve and Christmas Day at St. John Church in downtown Indianapolis has been announced by Father William Stineman, pastor.

On Sunday, Dec. 24, the Masses will be at 6, 8 and 11 a.m. A Christmas Vigil Mass will be celebrated at 5:30 p.m. as well as the traditional Midnight Mass.

On Christmas Day the Masses are at 6, 8 and 11 a.m.

The schedule for confessions includes Friday, Dec. 22, from 1 to 6 p.m.; Saturday, Dec. 23, from 12:30 to 5 p.m.; and Sunday, Dec. 24, from 2 to 5 p.m.



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Graney, Emma J.  
Parrott, Annie  
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Gordon, Mary T.  
Flynn, William P.

### St. Joseph

Bryant, Harold D. I

### Staab, Lena B.

Lauliff, Cecelia  
Peschal, Mary  
Kirch, Clara E.  
Mennel, John S.  
Washburn, Elizabeth  
Andrews, Anna M.  
Hoereth, Albert J.  
Tecklenburg, Rose P.  
Vondersaar, Albert J.  
Mullin, Mary T.  
Mueller, Lawrence H.  
Long, Ruel L.

### Calvary

Damour, George C.

### Hagner, Ludmilla

Irwin, Norma June  
Plew, Alice A.  
McKeon, Michael  
McKenna, Mary C.  
Scott, Charles A.  
Nancrede, Henry T.  
Cahill, Karen E.  
Rembusch, Anna  
Mattingly, Mable L.

### Calvary Mausoleum

Bruns, Joseph H.  
Baldauf, Verne E.  
Singer, Howard C.  
Lekse, Jacob F., Jr.

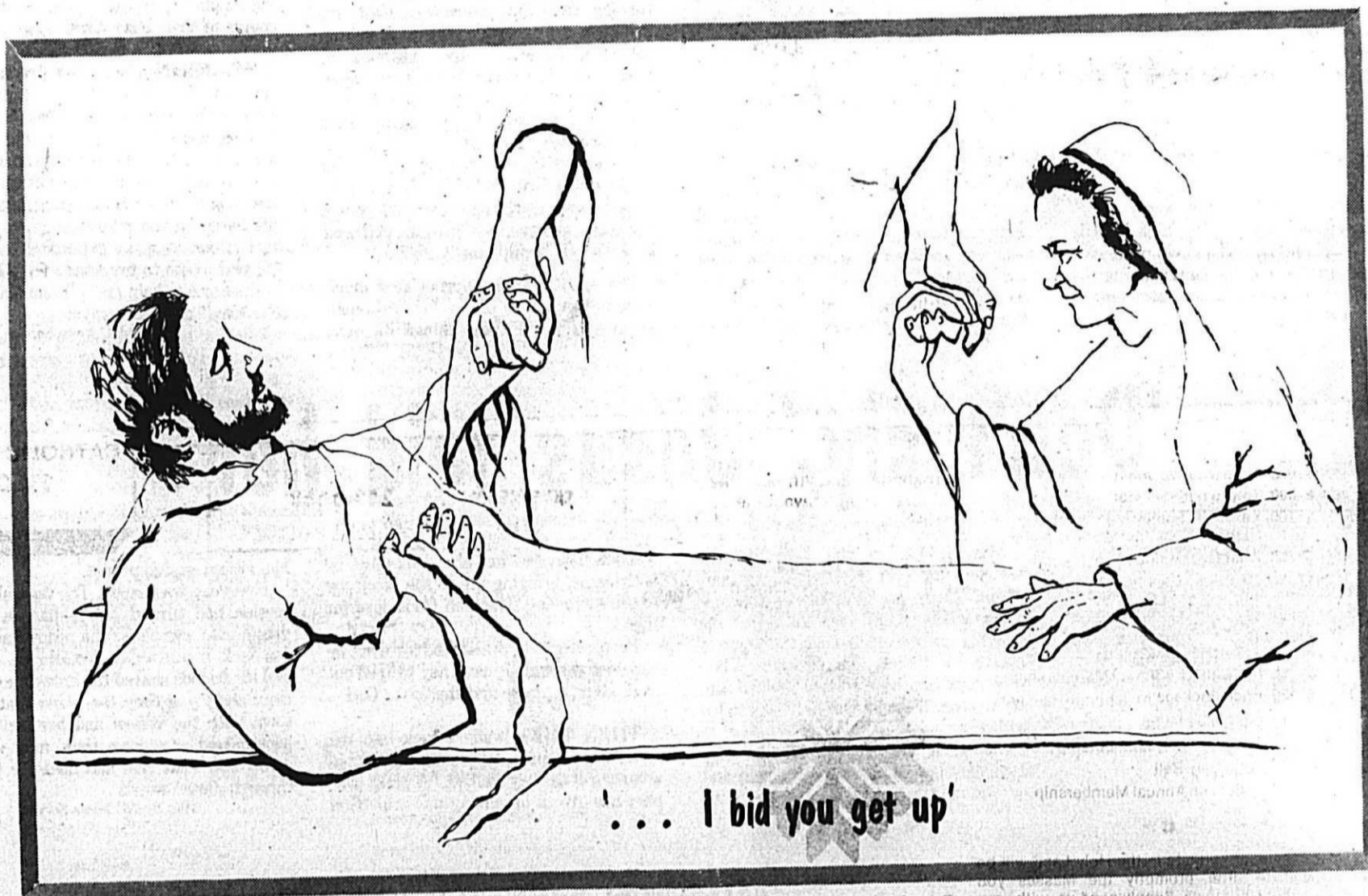
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*A warm portrait of the Lord:*

## The widow of Naim



... I bid you get up

By Father John J. Castelot

Among the narratives and parables which only Luke has preserved for us are several which illustrate Jesus' mercy, his compassion, his delicate concern for women. This gives his Gospel a flavor all its own and results in a very warm portrait of the Lord.

One such narrative is that of the raising of the son of the widow of Naim. The story is brief, but told with consummate dramatic artistry (Luke 7,11-17).

NAIM TODAY is a wretched little village of sun-baked huts. A long gentle slope stretches from its gates to the main road. As Jesus and his followers were strolling up this slope, another, very different group came out of the village and walked toward them. The people with Jesus, immediately recognizing that it was a funeral procession, fell respectfully silent. The mourners themselves by contrast were undoubtedly raising the conventional din expected of them on such occasions.

However, this was no ordinary funeral; there was real tragedy here. For the dead man was an only son; in addition, his mother was a widow. Now she was all alone, emotionally, financially, completely. Women in her situation did not just pick up the pieces and go out looking for a job to support themselves. Society was not structured that way. She would now have to depend on the charity of her relatives, a dim prospect indeed.

All of a sudden, out of the crowd of approaching strangers, a ray of light pierced the gloom. The Lord was moved with pity upon seeing her and said to her, "Do not cry" (Luke 7,13).

It is interesting to note how often Jesus came to the aid of people without even waiting to be asked. And anyway, what was there to ask in a situation like this? The young man was dead, and that was that. Small consolation to say, "Don't cry." What did he expect her to do? Dance? But the voice that urged her to dry her tears was about to give her reason to dance with joy — and not because she had made an impossible request, but

simply because his heart went out to her. After all, he too was the only son of his mother, and she too was at this time very probably a widow.

The stranger who told her not to cry was "the Lord." Here, for the first of many times in his Gospel, Luke designates Jesus by this title, his favorite. It was the title which his fellow Christians used to express their belief in the divinity of Christ, the risen Lord, the giver of life. Luke's use of it here was singularly appropriate, since Jesus, by a sort of anticipation of his post-resurrection power over death, was to do more than whisper tender words of compassion. He was to restore the dead man to life. He touched the litter on which the corpse was being carried and the bearers stopped. Then he said, really quite simply, "Young man, I bid you get up." The dead man sat up and began to speak (Luke 7, 14-15).

IF LUKE had been a less controlled artist, he might have pulled out all the stops and given us a melodramatic, hyperemotional description of the reunion of mother and son.

Instead, with remarkable restraint, he wrote: "Then Jesus gave him back to his mother" Each of us is left to reflect in his own way on this astounding blend of the Lord's power over death and Jesus of Nazareth's fine sensitivity to basic human values.

One is reminded of the story in the Old Testament featuring a similar miracle by the prophet Elijah. Here too we read: "Taking the child, Elijah brought him down into the house from the upper room and gave him to his mother" (1 Kings 17,23).

And later, Jesus, addressing Mary and the beloved disciple at the foot of the cross, would say to his mother: "Woman, there is your son" (John 19,26). At any rate, Luke consistently colors his portrait of Jesus with features suggestive of the heroic Elijah, and this explains, too, the reaction of the people: "Fear seized them all and they began to praise God. 'A great prophet has risen among us,' they said; and, 'God has visited his people'" (Luke 7,16).

# St. John Cassian:

## He brought wisdom from the East

By Father M. Basil Pennington,  
O.C.S.O.

Perhaps it was the son of your friend, or the daughter of your neighbor, or someone in your own family. Most of us today know someone who has "turned East." If they have not actually made the great pilgrimage to India, Thailand or Burma, they have perhaps turned to one or another of the Eastern masters who have come our way and sought from them some answers to the riddle of life.

As we have witnessed this turning and going on pilgrimage we are apt to have thought of it as a peculiar phenomenon of our time. But as wise old Solomon said, "There is nothing new under the sun" (Ecclesiastes 1,10).

THE FOURTH century knew a similar movement, as did the high Middle Ages. Each period had its own particular characteristics. For the Christians of the fourth century, going East meant going to Syria and Egypt.

My own patron, St. Basil the Great, and his bosom friend, Gregory Nazianus, dropped their studies in the great world capital of Constantinople and headed East. So did many others, including the young student from Dalmatia, John Cassian.

For St. John, the East meant first the Holy Land, where he settled for a time in a monastery in Bethlehem and became a monk. But this was not enough for him. Again he took to the road with his close friend Germanus, and they sought the wisdom and ways thereto that could be learned from the wise old monks to be found in the recesses of the Egyptian deserts.

AFTER YEARS of pilgrimage, with only one short return to Bethlehem, John started the journey back — as so many are doing today. He stayed at the capital only long enough to be ordained and then went farther West to bring the wisdom of the East to what is today France. Near Marseilles he founded two monasteries —

one for men and one for women.

And for the benefit of the monks and nuns of the West he prepared two extensive collections: the "Institutes," which recounted the practices of the monks of Egypt and adapted them to the Western scene, and the "Conferences," the discourses or words of wisdom on the various aspects of the spiritual life which he and Germanus had received from the Fathers of the Desert.

One of the practical things I think we can learn from St. John Cassian's life is openness. The whole course of Western Christianity has been enriched by the wisdom John brought to it from the East. His writings had a very great influence on St. Benedict, the father of Western monasticism, and through him on all the monks of the West and many others.

TODAY, our brothers and sisters returning from the pilgrimage East are bringing back certain spiritual values, ascetical practices and methods of meditation. If we can be open to these, examine them judiciously under the guidance of the Holy Spirit, adapt them where needed, and incorporate them into our Western Christian tradition, we will be the richer for it and all mankind will be more closely drawn together. "All things are yours, and you are Christ's and Christ is God's" (1 Corinthians 3, 22-23).

The early Church appropriated much from the practices of the Greco-Roman world and made these things its own.

Today we are forming a global culture and the spiritual and cultural riches of all nations and peoples are ours to be fulfilled in Christ.

One of St. John's more significant contributions for our times is the very simple and effective method of entering into pure prayer which he learned from the Fathers, especially Abba Isaac. We Western Christians have virtually lost the contemplative dimension of our lives. And we very much need to find it again. St. John can help us here.

UNDER the new popular name of "Centering Prayer" (see *Daily We Touch Him*, Doubleday Publishing Co., Garden City, N.Y.) this ancient method is now being widely practiced again and many quite ordinary Christians, as in 15th-century England and throughout the ages of faith, are finding moments for contemplative repose in the Lord in the course of their busy days.

ST. JOHN places this teaching on prayer in the context of forceful and practical conferences on overcoming the vices and acquiring the virtues; he was indeed a man of action. Yet he clearly realized that we cannot be in touch with the true meaning of life without a genuine prayer-life based on the acknowledgment of the fact of our complete dependence on God. "O God, come to my assistance; O Lord, make haste to help me" (Psalm 69,2) was St. John's constant prayer.

1978 by NC News Service

# 'Don't cry,' Jesus told her

By Janaan Manternach

Once upon a time Jesus was walking toward a small town in Galilee called Naim. It was not far from Nazareth where Jesus grew up. His disciples were with him. So was a large crowd of people eager to hear Jesus' words.

As Jesus and his followers walked up a hill to the main gate of Naim, they saw a funeral procession coming out of the town. The people were walking slowly, crying and moaning out loud, as they carried the body of a young man to the cemetery.

JESUS AND his friends stopped. They silently watched as the funeral procession passed them by. They learned that the young man was the only son of a widow. Jesus looked at her as she walked behind the stretcher that held her only son's body. Jesus felt very sad for her. Her cries and tears went right to his heart.

He himself was an only son. He knew how much his mother, Mary, depended upon him. She was a widow now herself. Joseph, her husband, seems to have died sometime earlier. So Jesus felt very sorry for the woman. He felt how much she loved her son. He also knew that she would now be alone and helpless, without anyone to care for her in her old age.

To everyone's surprise Jesus walked over to the weeping widow. He walked beside her and gently said to her, "Don't cry." She sensed Jesus' care for her. She felt that he shared her sorrow. For a moment her tears stopped.

JESUS THEN walked ahead and put his hand on the stretcher which held the young man's body. The procession stopped. Those carrying the stretcher wondered what Jesus was doing. Everyone stared at him.

Jesus looked at the body on the stretcher and said quietly, "Young man, get up." There was utter silence as people watched. The young man sat up on the stretcher and looked around. He began to talk to his friends and relatives. Then Jesus took him by the hand, helped him off the stretcher and took him back to his mother.

The people were amazed at what they saw. They looked at the young man and the widow. They looked at Jesus with

wonder. They realized that God must be with Jesus, bringing life to the dead, joy to the sorrowing. They felt God's love for them.

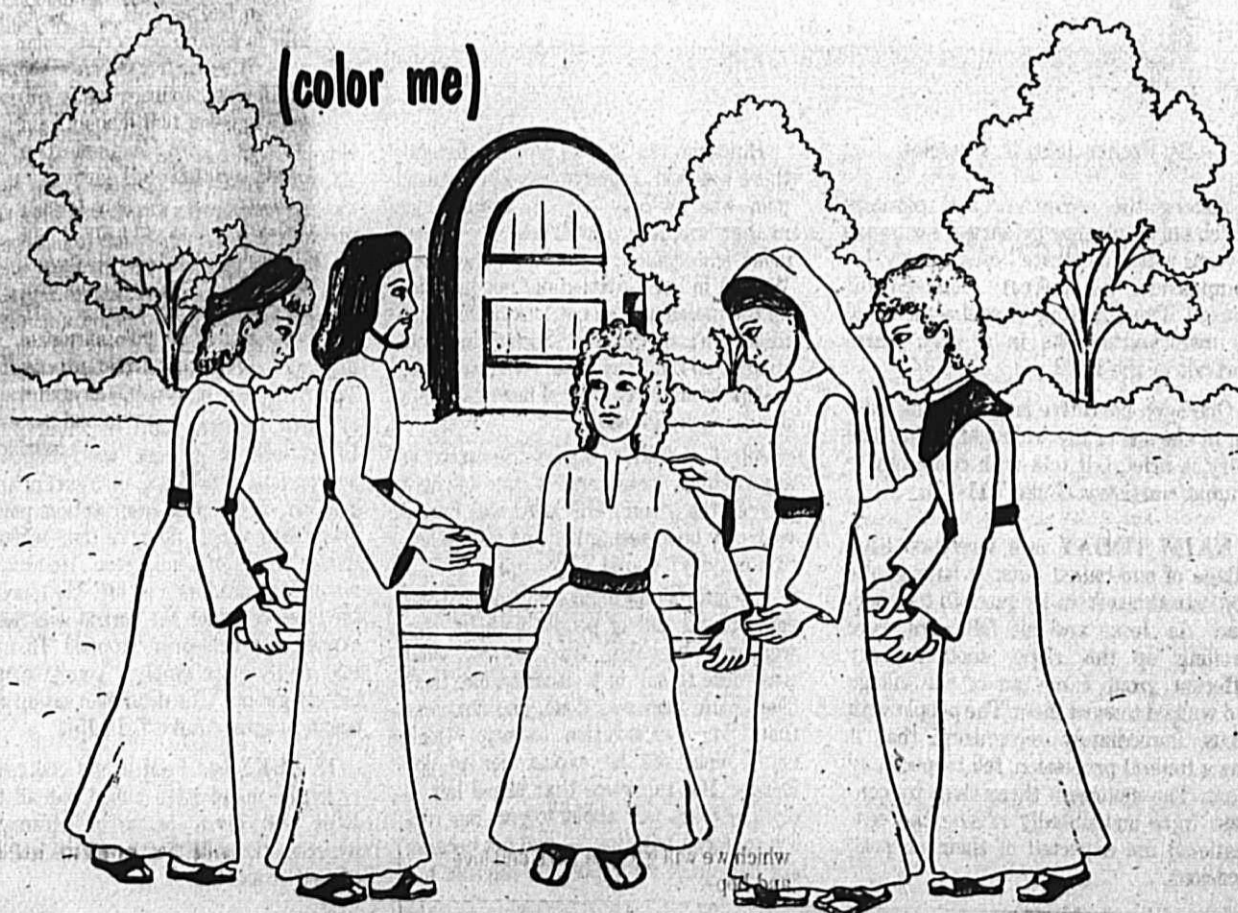
People began to praise God for what he had done through Jesus. They prayed out loud, singing praise and thanks to God.

THEN THEY walked back into the town. They kept saying to one another in amazement as they walked, "A great prophet has grown up among us," and "God

has visited us, his people."

Everyone was happy. The funeral procession had turned into a parade. The young man was alive. The widow had her son back. It was a day to celebrate. Jesus and his friends shared the crowd's excitement and joy as they, too, walked into the town with the widow and her son. The people told everyone they met about Jesus and what God had done for them through Jesus' words.

1978 by NC News Service



# Can I be sure there is life after death?

By Father Christopher F. Mooney, S.J.

For the Christian, victory over death is to be seen concretely in the person of Jesus. Jesus himself was continually making references to his death, and it seems to have conditioned both his preaching and his way of life. His call for decision on the part of anyone who followed him had such urgency because death must come to every human being.

There is great significance, moreover, in the fact that, notwithstanding the cult of splendor which has characterized the Christian church in history, it is still the crucifix which has remained the most common and most popular representation of Jesus. For not only did he die, but, as the Christian credal formula states, he descended into hell, into the realm of the dead; he was actually in the "state" of death.

**NOR WAS** this state passively endured as something inflicted from without. Christian conviction has always been that Jesus seized hold of death, grappled with it, made it his own.

This is why, in Christian tradition, his death has always been seen to be redemptive: because his total acceptance of ultimate darkness and dread was precisely a total negation of human selfishness and sin, a free transfer of Jesus' existence to the Father in obedience, hope and love: "Father, into your hands I commend my spirit."

Over the centuries Christians have sought in their sacramental system to give visible form to this redemptive death and so enable all Christians to share in it. St. Paul says that in baptism a person is buried with Christ, becomes like him in his death, and in this way dies to sin.

The Eucharist too has always been understood as the continuously renewed celebration of Jesus' death. Indeed, it is

believed to make that death somehow actually present, so that in announcing it the Christian announces his or her own death as well, a death we hope will be taken up into the victory of life. "Continually we carry out in our bodies the dying of Jesus," says St. Paul, "so that in our bodies the life of Jesus may also be revealed."

**IT IS THEREFORE** all the more extraordinary that this continuous affirmation of the death of Jesus should be accompanied in the Christian message by an equally strong and almost blatant proclamation that Jesus was raised from the dead, is now glorified and living with God, and that, as St. Paul says, we too "if we have died with him, shall also live with him." The New Testament, in other words, knows of no human life which is not worthy to be definitive.

What knowledge do we have of such existence beyond death? None, if by knowledge we mean scientifically verifiable evidence. But nobody lives out life by such evidence, since it would merely allow us to classify objects, and forbid us any experience either of art or beauty or friendship or love.

Indeed, there are inklings of transcendence all around us: experiences of beauty, of play and especially of love. In these experiences we seem to escape our finitude for brief moments and to feel an extraordinary sense of fulfillment.

Human love, for example, is quite shameless in hoping for immortality, and believes against all evidence that it will not be affected by death. The free act of moral decision as well as true moral goodness are also experienced as somehow absolutely valuable, beyond any apparent hopelessness or futility in time.

**OUR HOPE** as Christians, then, is that the whole of our being somehow endures and maintains itself through

death. While not based on the verifiable evidence of science, this hope is yet consistent with the special kind of knowledge we have from certain types of human experience.

Like human desire, the object of Christian hope is fulfillment, but, unlike desire, hope is expectancy in face of a future which is ultimately unknown and totally beyond our imagination. "Eye has not seen," says St. Paul, "ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him." And again he says, "Hope is not hope if its object is seen."

All images of this future life must therefore be spoken in metaphor. Not to

understand this, to believe that Christianity knows anything at all about the future life it announces, is to make Christian faith and hope ridiculous and incredible. Hope looks for the radically new beyond death, a fulfillment utterly beyond our power to conceive.

The only thing Christianity can say about the resurrection of the flesh is that what happened to Christ will also happen to us, to the extent that our lives have been genuinely worthwhile. We will come before God face to face, in absolute nearness to absolute mystery. And in that nearness we shall be forever what we have become in our lives and have ratified in death.



## KYF Synopsis

### Synopsis

Can we be positive there is life after death? There is no scientific proof that there is. Our hope lies in Jesus' victory over death and his promise of life after death.

What that life will be like is beyond our imagination. St. Paul says, "Eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him." Our faith and our hope give reason to our lives on earth.

Compassion and power dominated Jesus' life. In the story of the widow of Naim, Jesus is infinitely compassionate and infinitely powerful. His sorrow for the widow who has lost her only son through death moves him to restore the son's life — an act possible for God alone.

Throughout the Scriptures, we are urged to listen to God's promise of his eternal kingdom. But earning the right to be a part of it is not without a price. Along with compassion and power, Jesus was also demanding. The way of life he taught was not always easy. Indeed, it was responsible for his death on

the cross. He has told us that we must carry the crosses of life that come our way. And we, too, will one day share resurrection with him in his kingdom that is too glorious for us to imagine.

During the centuries that have passed since Jesus' time, many men and women have made great strides toward the perfection Jesus asked. Among them is St. John Cassian. He yearned for an ever greater understanding of God. He traveled to the East and explored their methods of contemplation. Today we are seeking to refine the contemplative dimension of our lives. From St. John's life, we can learn openness.

At the Last Supper when Jesus changed the bread and the wine into his body and blood, and told his apostles to "do this in memory of me," he is, in fact, always with us. As Father Champlin points out, this sacred, sacrificial meal serves as an expression of our unity as Christians and it similarly deepens our oneness with Christ and one another. The Eucharist is our spiritual nourishment through which we will grow in faith and love and hope.

**'Over the centuries Christians have sought  
in their sacramental system  
to give visible form to this redemptive death  
and so enable all Christians to share in it...'**



## The Eucharist both signifies and deepens our unity

By Father Joseph M. Champlin

An invitation to dinner with the family is one of the steps early in a courtship which helps the budding love relationship deepen and develop.

The young woman's parents, sisters and brothers get a closer look at her suitor under these circumstances. They learn more about his background, attitudes and personality. In short, they know and understand him better after a meal together.

The man who comes to dinner likewise views his new friend in quite a different context. He looks at her parents, then at her, and makes comparisons. He observes the interaction of the entire family and grows through that process in his appreciation of who she is as a person.

**THE INITIAL** moments may prove a bit tense or uncomfortable, especially for the guest. Despite the welcome and warmth, he is not yet a part of the family. Still, the family tries to make him at ease and, as he eats with them more and more often, may even say, "You are practically one of us."

But until that relationship becomes formally permanent through wedding vows, he probably would not be considered a true member of her family, nor she of his.

A family meal expresses, as it were, the unity of this group; but eating together can also build that oneness and aid in its growth.

We might apply this example by way

of analogy to the Eucharist. A sacred, sacrificial meal, it too serves as an expression of our unity; but it similarly deepens our oneness with Christ and with one another.

A 1972 Vatican document, "On Admitting Other Christians to Eucharistic Communion in the Catholic Church," considers both those aspects.

First, "of its very nature, celebration of the Eucharist signifies the fullness of profession of faith and the fullness of ecclesial communion."

At Mass we gather as a spiritual family united by one baptism, with faith in the same Lord, the same sacraments, the same creed, accepting the same holy father, Pope John Paul II, holding a common belief in Jesus' presence within the Eucharist, and considering the eucharistic celebration a memorial of the Last Supper.

Secondly, "the effect of the Eucharist is also to nourish spiritually those who receive it."

**THROUGH HOLY** Communion we are united more closely to Jesus, enter more deeply into the mystery of the church and become more one with others.

What about intercommunion or the practice of Protestant Christians receiving the Eucharist at a Roman Catholic Mass?

Vatican II's "Decree on Ecumenism," paragraph 8, summarizes that issue: The Eucharist as an expression of unity

generally forbids such intercommunion; as a means of grace it sometimes would commend this procedure.

Vatican authorities leave practical decisions about intercommunion to the local bishop. He must determine the circumstances in which a baptized, believing Christian, not Roman Catholic, with a proper faith in the Eucharist and a strong desire to receive the Lord would be allowed to receive Communion at Mass. Certain additional conditions should be fulfilled: the inability to go to his or her own church and the minimizing of danger or disturbance to the faith of area Roman Catholics.

**WOULD A** funeral be such an occasion?

One could argue forcefully that a Protestant or Orthodox Christian spouse, whose Catholic partner of many years is being buried at Mass, might on this occasion be allowed to receive Communion.

They long shared the same sacrament of matrimony and often shared the task of raising their children as Catholics. It would seem appropriate that the bereaved person with the proper dispositions now share this Eucharist which pledges the beloved's resurrection and their ultimate reunion in heaven.

1978 by NC News Service

## Discussion questions

1. Reflect upon Jesus' victory over death.
2. How are we continually preparing for death? Discuss.
3. Discuss St. Paul's statement: "Continually we carry about in our bodies the dying of Jesus so that in our bodies the life of Jesus may also be revealed."
4. What does Christianity say about the resurrection of the flesh?
5. Read the story of the widow of Naim in the Gospel according to Luke, chapter 7, verses 11 through 17.
6. What does this story tell us of Jesus' power over death? What does it tell us of his compassion?

7. What can we learn today from St. John Cassian?

8. Discuss this statement: "Today we are forming a global culture and the spiritual and cultural riches of all nations and peoples are ours to be fulfilled in Christ."

9. As a project, begin reading *Daily We Touch Him* by Father M. Basil Pennington, O.C.S.O., Doubleday Publishing Co., Garden City, N.Y.

10. Reflect upon this thought: "We cannot be in touch with the true meaning of life without a genuine prayer life based on the acknowledgment of the fact of our complete dependence on God."



AT YOUTH PRO-LIFE PARLEY—Four Indianapolis youths, John Murphy, left, of Brebeuf, and Brian Walker, Gracie Sahm and Teresa Hanley, all of Chatard, chat with Michele McRae, [seated] Indiana Right to Life president, and Joan Forthofer, vice-president of Committee for the Preservation for Life, at the National Youth Pro-Life Convention held at the Sheraton West over the Thanksgiving weekend. The St. Gerard Guild helped finance the trip for Brian, Gracie and Teresa as delegates to the conclave.

## How to tell them apart

# Pro-life organizations are multiple and varied

BY RUTH ANN HANLEY

In the late 1950's, when the Haloid Company unveiled its new printing reproduction process, it also developed a protective attitude toward its name.

Xerography was the name of the new process, and the product which came from the machine was called a xerox copy.

The newly named Xerox Corporation foresaw the possibility of losing its trademark to competitors and, therefore, tried to avoid the name of its process becoming generic, rather than specific.

With this in mind, it trained its representatives never to say "Go, Xerox this!" because too many other companies in the past had lost their exclusive rights as their product name was adopted into common usage, such as aspirin, cellophane, and thermos.

Today, the Right to Life Committee, Inc. has a similar problem. Many actions done in the name of "life" are now labeled "Right to Life." Actually, the term Right to Life is most properly used by a network of 1,800 chapters, which are affiliates of National Right to Life.

Most of the Indianapolis pro-life organizations have had similar cases of faulty identification.

In the interest of accuracy, mistakes ought to be put at the right doorstep. Volunteers, and those who wish to donate financially to a given cause, should have a clear idea what they are supporting. For this reason the following identifications are offered. All of these groups are pro-life. This is the generic term, but their individual differences, origins, and the main thrust of their work separates one from the other.

Following is a description of the pro-life agencies which are officially linked to the Archdiocese:

**BIRTHLINE** is a service arm of the Indianapolis Archdiocese extended to women in crisis pregnancies, regardless of their religious affiliations. It is kin to Birthright and has similar methods of operation. In Indianapolis it has a paid coordinator, Grace Hayes, and a supporting cast of volunteers. Birthline is non-political; donations are tax deductible.

Birthline has a confidential telephone crisis line manned by women in their homes who can refer a woman in need to clinics, hospitals and a maternity home. In addition, Birthline, through the help of St. Vincent and St. Francis Hospitals, offers a free pregnancy test, layette and maternity clothes to the woman in greatest need. It has been known to provide baby beds and occasional transportation in duress. Birthline also has a speakers' bureau. Funding comes through the annual Catholic Charities Appeal. However, parish and independent groups, the Archdiocesan Council of Catholic Women, the Saint Gerard Guild, as well as schools, and many individuals have contributed goods and monies to this cause.

Outside of Indianapolis, self-sustaining Birthlines are operating in Clinton, Richmond, New Albany, Rockville, Terre Haute, and Greencastle.

Birthline, Indianapolis, is at 915 North Holmes, 635-4808.

ST. ELIZABETH HOME is another arch-

diocesan service agency under the Catholic Charities umbrella. Begun in 1911 as a day care center, it was converted to a residential care unit for pregnant girls in 1922. It offers outpatient and residential services to pregnant women in distress.

The Home offers counseling, prenatal care, temporary continuation of education and also adoption. It receives no money from the Archdiocese, but operates on service fees, United Way funds, donations from individuals and the Daughters of Isabella. Anthony Logan is its director, and it has a professional staff. Volunteers are needed for temporary care homes for new-born infants who will be adopted, and also to provide transportation. St. Elizabeth Home is at 2500 Churchman Ave., 787-3412.

**THE INDIANA CATHOLIC CONFERENCE** has been called the bishops' civil arm. Six Indiana bishops form its board of directors. It gathers state-wide information on public issues; broadly speaking, on issues which are social with moral overtones. As such, these are often the same issues that pro-life groups put first on their priority lists; e.g., abortion, euthanasia, sterilization, contraceptives for minors, and definition of death.

When the information has been gleaned from laws, legislators, and civic and private groups, a decision is made on an issue and a stand taken.

The Indiana Catholic Conference, representing the church officially, will then lobby on the particular issues.

According to Ray Rufo, director of the ICC, lobbyist and spokesman for the bishops, 75% of the focus of the Conference is in Indiana. The remaining 25% is spent in a cooperative effort with the U.S. Catholic Conference in such things as the Respect Life program, or lobbying for national legislation. The ICC has begun an Information Action Network of volunteers "to foster understanding of the duties of citizenship." Indiana Catholic Conference, 5435 Emerson Way North, Suite 315, Indianapolis, Ind. 46226, 545-3306.

The following pro-life organizations are non-denominational, grass-roots groups, supported solely by voluntary contributions. Indiana Right to Life, Inc. is the only one with paid office space and a salaried president and secretary. It is also statewide, whereas the others, with rare exceptions, are Indianapolis-contained.

**COMMITTEE FOR THE PRESERVATION OF LIFE**—"Back in January of 1973, when the Supreme Court declared for abortion, we all began looking around for something to join so we could do something about it," according to Margaret Mooney of St. Pius Parish. Margaret's husband, Jack, was among the grassroots citizens who formed the Committee for the Preservation of Life. This fall it affiliated with National Right to Life, and intends to work with Mary Pat Marstall, legislative vice-president of Indiana Right to Life, to monitor information from the statehouse. CPL's president, Dottie Wodraska, says, "We feel by becoming more unified with Right to Life, it will help the cause in Indianapolis." However, she says the major focus of the group will continue to be educational.

"We will keep our speakers' bureau and [See PRO-LIFE on page 20]

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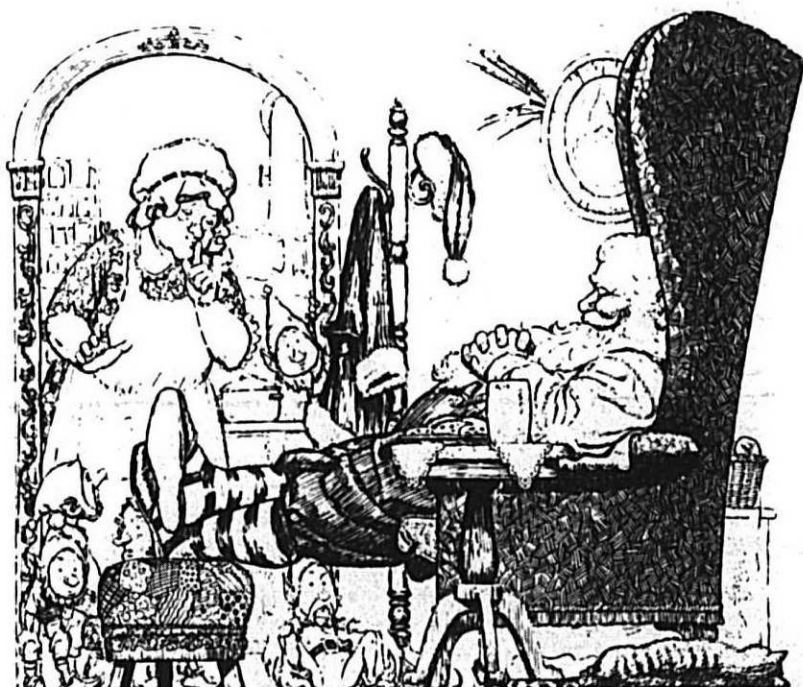
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## the active list

december 15

The K of C Council at 1305 N. Delaware, Indianapolis, will sponsor Gibault Night from 9 p.m. to 1 a.m. with Polish, German and Slovenian music.

dec. 15-17

A pre-Christmas Charismatic retreat will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. For further information and registration, call Alverna, (317) 257-7338.

december 16

The Catholic Alumni Club of Indianapolis invites single persons over 21 to a Christmas party at the Chateau de Ville party house at East 56th St. and Highway 37 at 9 p.m. For more information call Sarah at 253-7457 or Dan at 842-0855.

december 17

St. Malachy's Choir will sing the "Story of Christmas" at 3 p.m. at St. Malachy Church, 326 N. Green St., Brownsburg. Refreshments will

*The Criterion welcomes announcements of parish and institutional activities. Keep them brief listing event, sponsor, date, time and location. No pictures, please. Announcements must be in our office by 10 a.m. on Monday of the week of publication.*

follow the program. There is no admission charge.

The Greater Terre Haute Church Federation announces a series of programs on "Religious Heritage" aired at 11:30 a.m. on Channel 2, WTWO, on Sundays.

The December 17 program will feature Mrs. Genevieve Reisner and

Sister Luke Crawford, S.P. They will discuss the perfect Christmas gift, a subscription to one of the many religious publications circulated in the United States.

...

The religious education department of St. Benedict parish, Terre Haute, will continue its presentation of a series of talks on Sacred Scripture at 9:45 a.m. in Hellmann Hall. Sister Mary Lou Milano, S.P., will give the talk.

dec. 17 and 21

Chalard High School's music department will present two Christmas concerts in the school gym—at 7:30 p.m. on December 17 and 10:30 a.m. on December 21. The public is invited. There is no admission charge.

december 18

The southside group of Separated, Divorced and Remarried Catholics will have a Christmas party at Hartman Hall, Holy Name parish, Beech Grove, at 7:30 p.m.

...

The Association of Religious of the Indianapolis Archdiocese (ARIA) will have an Advent penance service at 7:30 p.m. at Holy Rosary Church, 520 Stevens St., Indianapolis. Six priests will be available for confessions.

...

Our Lady of Everyday Circle, Daughters of Isabella, will meet at The Sherwood, 6500 N. Emerson Ave., Indianapolis, at 7 p.m. for a Christmas dinner and gift exchange.

december 19

The Over-Fifty day of recollection at Fatima Retreat House, 5353 E. 56

St., Indianapolis, will be directed by Father James Farrell on the topic "We Dare to Call God Our Father."

december 21

Cathedral Arts, Inc. is sponsoring the "Celebration of Carols," a community sing, with Indianapolis citizens of all ages invited to participate. The event will be held on the north side of Monument Circle from 8 to 9 p.m.

december 24

The novices of the Congregation of the Sisters of Providence, St. Mary-of-the-Woods, will present a program of music and visual scenes of Christmas on Channel 2, WTWO, Terre Haute, at 11:30 a.m.

...

A children's special liturgy will be held at St. Patrick Church, Terre Haute, at 5:30 p.m. Children are asked to bring a wrapped toy as their offering to Jesus on His birthday. The gifts will be given to needy children in the Terre Haute area.

december 31

The Parents' Club of Cardinal Ritter High School, Indianapolis, is sponsoring its annual New Year's Eve dance at the school. For further information and/or reservations call Helen Downton, 926-5293, or Kathy Bunn, 924-0769.

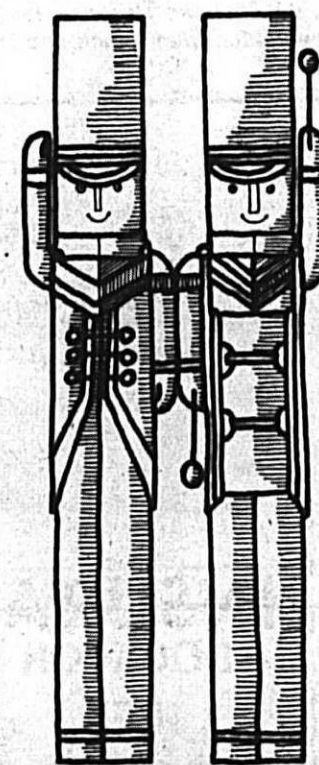
...

A New Year's Eve dance will be held in Father Gootee Hall of St. Paul parish, Sellersburg, beginning at 9:30 p.m. Tickets will be by reservations on a first-come, first-served basis.

## Guild holds installation

Father Harvey Shepard, prior at St. Maur Monastery, Indianapolis, officiated at the installation of officers for St. Maur's Ladies Guild on December 6.

Officers installed include Mrs. Mae Freeman, president; Miss Jane Batsell, vice president; Mrs. Catharine Seddens, secretary; Miss Catherine Haney, assistant secretary; and Mrs. Eunice Messer, treasurer.



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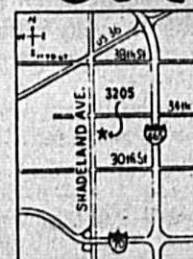
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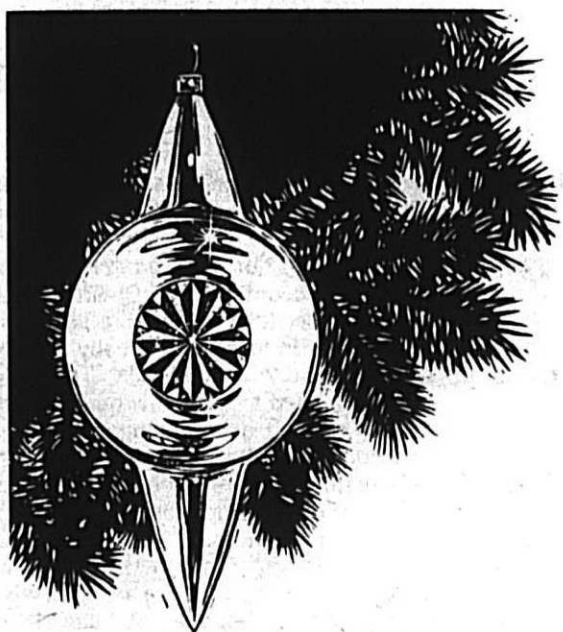
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### Pro-life organizations (from 17)

professionals and sees its main thrust as a "supportive role to health care personnel who are on the front lines in this controversy." The nurses' organization began in 1974 according to Chairman Dee Blayney, "because many were confronted with having to help abort a baby and then help deliver one. In particular," she says, "we felt a need to help new nursing aides cope with their guilt feelings."

"Sometimes, because of our professional status, we are asked in where other pro-life groups are not," she claims.

The nurses are looking for other professionals who might give one or two hours a month to this cause.

**INDIANA RIGHT TO LIFE, INC.**—In March, 1977, the state Right to Life office moved from South Bend to Indianapolis "to be closer to the center of things, and especially state government." The thrust of Indiana Right to Life is legislative and educational. Its goal is "passage of a Human Life Amendment to restore and guarantee right to life to all human beings from the beginning of their biological development until the time of their natural death."

Last year the first bill sponsored by Indiana Right to Life was passed in the Indiana legislature. It decreed a waiting period of 24 hours between the time a girl requests an abortion and the time it is granted. This year IRTL is working to have this "consent form" include information on fetal development and the particular abortion process, possible complications, and alternatives. The group has a statewide newspaper and lobbies on the state and national levels. It is affiliated with The National Right to Life Committee, Inc. and is supported by memberships and donations.

Its purpose is "To speak for the innocent human life; the unborn, the aged, the incapacitated, the mentally ill or retarded, the 'unwanted,' the incurably ill, and all others who might be considered a burden to society, and to unite pro-life efforts throughout the state." It began in December, 1973, and according to President Michele McRae "volunteers are always welcome."

Indiana Right to Life, 333 North Pennsylvania St., Suite 521, Indianapolis, Ind. 46204, telephone 632-5433.

**INDIANAPOLIS CONCERNED NURSES FOR LIFE**—This is a chapter of a national group. It is open to health care

**ST. GERARD GUILD**—While most of the organizations raise funds for their own apostolates, the St. Gerard Guild is unique in giving most of the money it raises to support the other pro-life groups. Way back when C.P.L. was born, the St. Gerard Guild itself was begun by five women "to keep C.P.L. alive." They held a garage sale. Since then they have raised money with more garage sales, boutiques, bake sales, booths at parish fund raisers, raffles, and annual dues. Proceeds have gone to C.P.L., Birthline, Indiana Right to Life, National Right to Life, Christian Action Council, LAPAC, and Concerned Nurses for Life. Money not donated to other groups is used for education.

The guild has bought newspaper space and billboards for advertising pro-life services. In addition, it has provided pro-life packets to individuals, groups and libraries. In four years its membership has grown phenomenally—from 5 to 450. It has no paid officers; its president, Mary Collins, was an official delegate to the IWY convention in Houston last year. She invites "anyone who respects and values life" to join the Guild.

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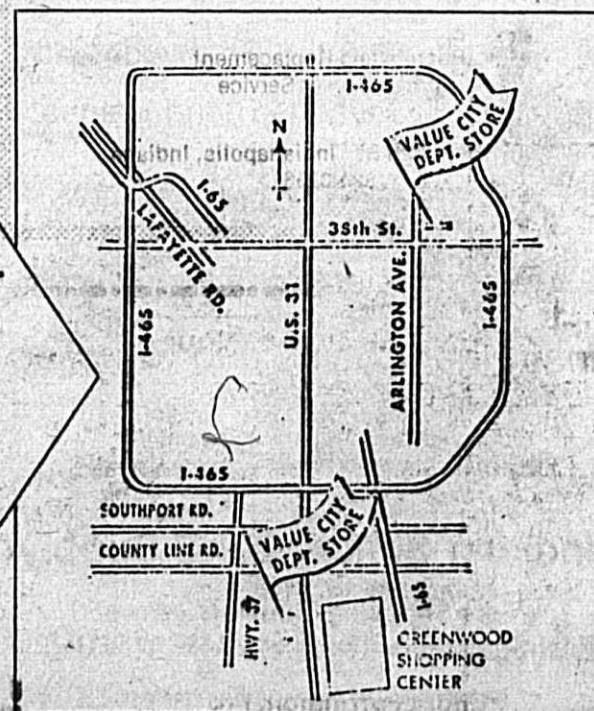
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**SCOUT VOLUNTEER WORKERS HONORED**—Adult volunteer workers in scouting and allied fields were honored in annual award ceremonies held at SS. Peter and Paul Cathedral on Sunday, Nov. 26. Pictured in the back row in both photographs are, left to right: Father Mark Svarczkopf, CYO Moderator; Archbishop George J. Biskup, who presented the awards; and Fr. John Ryan, Director of Scouting. Recipients in the left photo, left to right, are: Mrs. Sandra L. Ward, Our Lady of Lourdes; Mrs. Frank Cardis, St. Philip Neri; Mrs. Janet Gumm, St. Philip Neri; Robert Kappus, St. Mark; Mrs. Edwin Spellman, Our Lady of



Lourdes; and Mrs. Lawrence Tindall, Our Lady of Lourdes. Sam Moore, St. Michael's, was not present for the photo. St. Ann Medal recipients in the second picture are, left to right: Mrs. Daniel Myers, St. Barnabas; Mrs. John Aage, St. Philip Neri; and Mrs. Patricia Steiner, Holy Spirit; Mrs. Hurley Waters, right, received the St. George Medal.

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† BROMLEY, Louise W., St. Andrew, Richmond, Dec. 9.

† CASSIDY, Thomas Patrick, St. Joan of Arc, Indianapolis, Dec. 6.

† CONROY, Joseph W., 73, St. Paul, Sellersburg, Dec. 6.

† DEW, Harriet M., 87, St. Michael, Madison, Nov. 23.

† DONAHUE, Joseph J. (Mike), 65, Holy Cross, Indianapolis, Dec. 6.

† DOYLE, Adalyn Marie, 84, St. Augustine Home Chapel, Indianapolis, Dec. 7.

† DUGAN, John J., 70, Holy Trinity, Indianapolis, Dec. 9.

† DUPONT, Marie, 62, St. Paul, Tell City, Dec. 7.

† GROPP, John J., 85, St. Leonard, West Terre Haute, Dec. 4.

† HENNIGAN, Mary V., 97, St. Mary-of-the-Woods, Dec. 6.

† HOLTHOUSE, Siegfried J., 73, St. Andrew, Richmond, Dec. 6.

† HORTON, Sharon Sue, 40, St. Ann, Indianapolis, Dec. 12.

† KENTON, Vera, Christ the King, Indianapolis, Dec. 8.

† KITCHEN, Anita, 84, St. Mary, Richmond, Nov. 28.

† KOVACH, Anna, 83, St. Joseph, Terre Haute, Dec. 8.

† MADDEN, Esther S., 74, St. Philip Neri, Indianapolis, Dec. 9.

† MESSMER, Raymond F., 87, St. Andrew, Richmond, Dec. 7.

† MILBOURN, Ruth L. (Carpenter), 66, St. Joseph, Indianapolis, Dec. 8.

† O'NEIL, Robert R., 67, St. Augustine, Jeffersonville, Dec. 9.

† ROELL, Mary Louise, 70, St. Michael, Brookville, Dec. 4.

† SCHABEL, Kathleen, 83, St. Patrick, Terre Haute, Dec. 9.

† SCHAEFER, Mary, 79, St. Meinrad Church, St. Meinrad, Dec. 6.

† SCHMITT, Joseph, 93, St. Mary, New Albany, Dec. 2.

† SCHWEIKERT, Orval P., 70, St. Elizabeth, Cambridge City, Dec. 11.

† SLINGER, Roberta M., 52, St. Francis DeSales, Indianapolis, Dec. 13.

† SULLIVAN, Joseph A., 76, Christ the King, Indianapolis, Dec. 7.

† TEGART, John Owen, 27, St. Mary, New Albany, Dec. 7.

† TOOTHMAN, Clarence, 90, St. Paul, Tell City, Dec. 7.

† URSINY, Anna, 76, Holy Cross, Indianapolis, Dec. 7.

† VALCINS, Ludwig, 62, St. Mary, Indianapolis, Dec. 6.

† VERNIA, Cleo Lambert, 85, Navilleton, Dec. 9.

† WAGNER, Ralph J., 55, Sacred Heart, Indianapolis, Dec. 7.

† WEBSTER, Guy G., 76, St. Patrick, Indianapolis, Dec. 11.

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The three-man group named Ambrosia started recording in 1975. Their current pop chart hit, "How Much I Feel," indicates their musical potential, and the song's emergence into the national Top 10 may bring them the recognition they deserve. The song exemplifies how a dynamic vocal can bring out the real message in the lyrics by engaging the listener on both the emotional and musical levels.

The song relates the story of how a past relationship's effect has not been forgotten. The two people involved could not grow past certain doubts and consequently, the relationship broke up. One person continues to want and need the relationship, but all efforts to bring life back into the relationship fail. The investment of love by one person was not enough to save their relationship, and their lives move in different directions.

Yet the power of the emotional investment remains alive in the one person, and even though he is now married to another, he still feels and remembers how much his original investment meant. He cannot cast this investment aside as just a moment in the past that did not work out as planned.

His song reminds us how much relationships affect our lives. When we take the risk to share our feelings



song starts, "I don't know how this whole business started, of you thinking that I have been untrue." The real question concerns fidelity to the relationship: One person grows to doubt the faithfulness of the other and cannot move past these doubts. Yet, what does it mean to be faithful in a relationship and what is its importance?

Faithfulness is a value central to the Christian concept of life. As the song demonstrates, we often think of faithfulness in the context of a relationship. When a person is accused of being untrue or unfaithful, there are often connotations of sexual infidelity. But a developed understanding of faithfulness begins on the most important level with the gift of ourselves. A person who is faithful to himself recognizes the feelings, needs, wants and dreams formative of his existence.

There is no denial of certain aspects of oneself, or the reality that the natural unfolding of life brings changes. What we need in terms of personal support from another can change. Children need established limits, while adolescents need a greater sense of freedom.

We are not locked into a certain way of

behaving or needing. A person who lives faithfully with himself can accept periods of inner struggle and see them as avenues for the emergences of a "new me."

Our potentials include the possibility of growing in appreciation of who we are as persons and what we can accomplish.

This first level of faithfulness conditions our ability to be faithful in relationships. Faithfulness in relationships integrates two essentials for growth, trust and commitment. Faithfulness to relationships implies an openness to emotional disclosure. When we hide our feelings from people we love, we break this level of faithfulness. We devalue the trust and commitment that build closeness.

EVERY relationship faces doubts, questions, and challenges. Faithfulness in a relationship asks us not to be stopped by these exterior but rather reaffirm the belief in each person that initially brought the people together. This type of faithfulness asks us to share our feelings with another even when we are unsure of what effect will be encouraged by doing so.

Consequently, faith-

fulness in relationships has many more facets than merely sexual fidelity. A much deeper level of unfaithfulness is the rescinding of the trust that can ever renew and heal the pain of an abused love.

Each of us can grow in our ways of being faithful. We can be more accepting of who we are as persons. We

can share more of our feelings with those we love. There are risks in taking these steps, but life without risks is a life without meaning.

Yet our faithfulness can be enhanced on all levels when we remember that God loves us forever. Let this strength help us grow past our doubts of self and all those we love.

#### HOW MUCH I FEEL

*I don't know how this whole business started  
Of you thinking that I have been untrue  
But if you think that we'd be better parted  
It's gonna hurt me but I'd break away from you  
Well just give me the sign  
And I will be gone*

#### CHORUS

*That's how much I feel for you baby  
How much I need, I need your touch  
How much I live, I live for your loving  
That's how much, that's how much  
That's how much, that's how much*

*Sleep alone and late at night I'm dreaming of the  
togetherness  
That seems to be leaving me  
Give it all and then I give some more  
If you would only love like you have before  
Take hold of my hand and all will be forgiven*

#### REPEAT CHORUS

*So you try, try to stay in the middle  
And then you cry, then you cry just a little  
Then we both realize just how foolish you've been  
And you try to make amends  
But you've got lots of friends  
'Cause that's how much, that's how much  
That's how much, that's how much*

*How's your life been going on?  
I've got a wife now, for years we've been going strong  
There's just something that I've got to say  
Sometimes when we make love I still can see your face  
Just try to recall when we were as one*

#### REPEAT CHORUS

Produced by: Freddie Piro  
Sung by Ambrosia

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Pictured here are the Certificate Winners from the 1978 Cadet Hobby Show held at Little Flower School on October 25 and 26. Certificates were awarded to the 3rd and 4th place winners in each category.



Winners of the 1978 Junior Baking Contest take time out to get their pictures taken with their trophies. Sitting, first row center, is the Grand Champion Mark Herbertz, Holy Nan parish, with his award winning cake which was auctioned off at the Contest Dance for a total of \$77.50 in the St. Andrew parish hall.



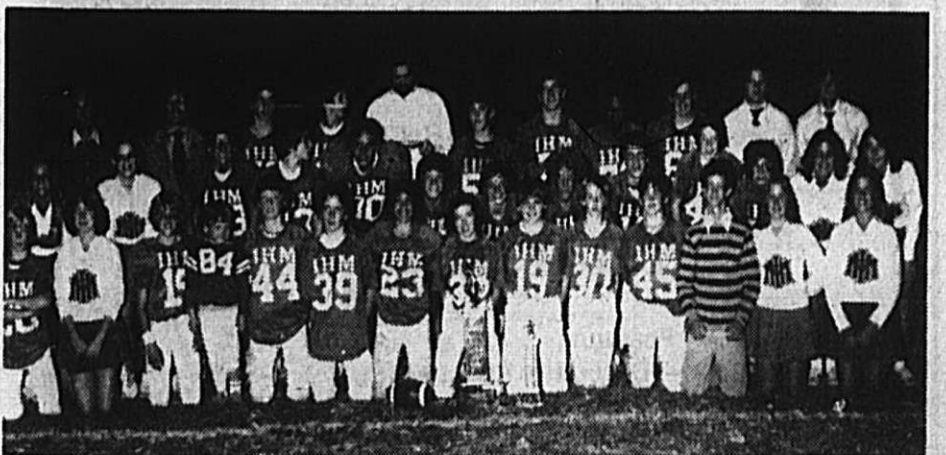
The '56' League Football Champions, above, represent St. Luke parish. They upended a fine team from St. Christopher in the final game. Coaching staff include (left to right) Bill Dwyer, Joe Pendell, E. L. McDaniel, Steve Schafer, Dave Toomey and Father John Leurman, Moderator.



Above are the smiling trophy winners from the 1978 Cadet Hobby Show, which was held at Little Flower School on October 25 and 26 for the City Finals. Trophies were awarded to the first and second place winners in each category.



The 1978 Touch Football League Champion is this squad from St. Michael's parish coached by Bill Nahas (far left). Also pictured with the team is Father John Beltans, Moderator (far right).



This team from Immaculate Heart of Mary parish captured the 1978 Cadet League Championship by defeating the squad from All Saints School. Coaches for this championship team are (left to right) Steve Wolkoff, Dan Hasbrook, Father David Lawler, Moderator, Matt Schnorr and Phil Epaves.

## CYO's aid toy project

Youth Council President Andy Mohr announced that Junior CYO members are participating this year in the "Teen Toy Shop."

Mohr explained that the Teen Toy Shop is an effort to

collect good toys and distribute them to teenage patients in mental institutions. The patients can then give the gifts to younger friends and relatives.

"This project will hopefully help some of us become more aware that despite our problems, there are people less fortunate than we, who need help," said Andy.

He continued, "Since we are all reasonably healthy energetic young people there is no reason why we can't help."

The gifts are being distributed at the various mental hospitals.

## Cage deadline is December 29th

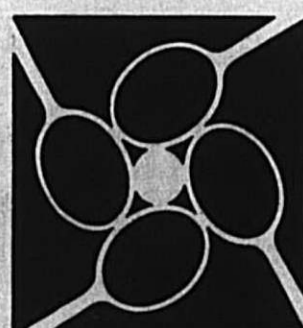
Entry blanks for the CYO Cadet and Junior-Senior Archdiocesan Basketball Tournaments should be completed and returned to the CYO Office by Friday, December 29.

February 18. Champions will be crowned the following week for each league at Scecina Memorial High School.

According to CYO Executive Director Bill Kuntz all teams should contact their respective Deanery Director to enter the Deanery Tournaments. Champions of the respective Deanery Tournaments only will be eligible for entry in the Archdiocesan Tournament.

The Archdiocesan Junior-Senior Basketball Tournaments will begin first round play in Clarksville and Indianapolis on Sunday, February 11. The Cadet Archdiocesan Tournament will begin also at Clarksville and Indianapolis on Sunday,

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# Unique ABC offering to tell the true Christmas story

BY JAMES BREIG

I have good news and bad news for you. The good news is that it's Christmastime again. The bad news: TV will be full of frosted snowmen and scarlet-beaked fauna in umpteenth repeats of holiday cartoons.

But I have better news: ABC has scheduled a Christmas special that promises to be unlike any other. "The Nativity" will focus on the love story of Joseph and Mary, set against their times and the divine event that touched them (Dec. 17, 9 p.m. EST).

Ironically, it's a story that TV has never told at

Christmastime when the emphasis seems to be on Santa more than on Scriptures. When shows have approached the creche, they have centered on fictional characters, like the drummer boy and Amahl.

**NO SHOW, HOWEVER,** has ever put the focus on the central couple into whose lives came the Christchild. Up until "The Nativity," at least. To find out about the special, I spoke with its creator, producer Bill D'Angelo, who got the idea while flying from Los Angeles to New York four years ago.

"It was Christmastime," he recalled, "and I was

reading in the trade papers about the holiday specials, the animated shows. It occurred to me that there was a definite vacancy each year—TV had never told the story of Christmas. Frosty and Rudolph, yes; but the Christmas story, no.

**"Joseph and Mary was the story to be told, with the Nativity being the end of the piece."**

D'Angelo, who in the past has produced, written and directed such programs as "Alice" and "Room 222" as well as several children's specials, immediately began his research into the historical period of the birth of Jesus.

"I've tried to build the picture by extrapolating from that research what a young woman and carpenter of that time were like and what conflicts her pregnancy might have caused within her society and family."

**ARMED WITH** his outline, he began dealing with networks. It took two years to get ABC's okay to proceed with the project, a move D'Angelo praises since it was based on little more than an idea of what the program would be about.

Two years later, it is complete, after filming in Spain with a cast that includes Jane Wyatt, George Voskovec and Leo McKern. In the lead roles are Madeline Stowe and John Shea.

"The film begins some months before the betrothal of Mary and Joseph,"

D'Angelo explained. "We've created two fictional friends for them and characters in the court of Herod. We deal with Mary and Joseph's courtship and her visitation. The counterpoint is provided by Herod and his increasing impatience with the Messiah movement. It's a lovely love story, but with an undercurrent of jeopardy."

**WELL AWARE** of the damage done to NBC's "Jesus of Nazareth" two years ago by false rumors alleging that it veered from Scriptures and theology, D'Angelo stresses that "The Nativity" script was approved by experts.

"We haven't tampered with dogma," he told me. "Christ is the Messiah; Mary is a virgin. Some people might object to our humanizing Joseph and Mary because it's never been done before to the extent we have. Firsts are always criticized. But we've been told dozens of times the effect Christ's coming had on the world.

We've never been told what effect it had on Mary and Joseph.

"The important thing for me is that this is not a traditional Christmas story. It deals with people. Christmas is a time to celebrate the coming of Christ and we think we're celebrating his arrival better than TV has before."

In an age when TV is being criticized for its clumsy handling of sexuality, the story of a virgin could easily be botched by insensitive

treatment, something D'Angelo avoided.

"We can tell a love story without that," he affirmed. "TV, movies and literature have dealt with love for years without using the style of recent times. We deal with their relationship tastefully."

"Our basic intent is to get across the Christmas message, which is inspiring and uplifting. We didn't find it in any previous Christmas programming."

D'Angelo, appropriately named, hopes viewers find it in "The Nativity."

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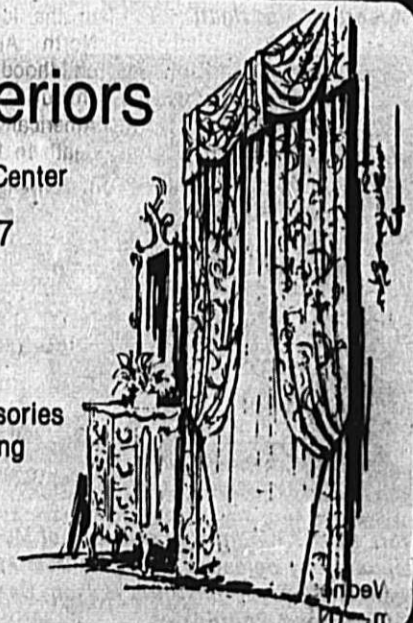
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## tv programs

Sunday, Dec. 17, 9-11 p.m. (ABC) "The Nativity." This dramatization of the first Christmas places the Gospel account in the context of the historical tensions and persecutions that preceded the coming of the Messiah.

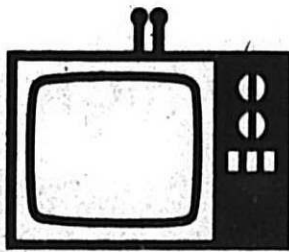
Monday, Dec. 18, 9:30-11 p.m. (NBC) "The Deer-slayer." The intrepid Hawkeye sets out with his blood brother, Chingachgook, to rescue the Indian maiden Wa-tah-wa in a new version of the James Fenimore Cooper tale, filmed in Utah by Schick Sunn Classic Productions.

Wednesday, Dec. 29, 9-11 p.m. (NBC) "Ishl." The program recreates the saga

of the last Yahl Indian in North America from his childhood in the wilderness through the coming of American civilization and his death in 1917.

Thursday, Dec. 21, 9-10 p.m. (PBS) "Christmas Heritage." In separate segments, six writers and historians share their insights into the variety of ways in which Christmas has come to be celebrated by Americans.

Saturday, Dec. 23, 8-9 p.m. (NBC) "The Stingiest Man in Town." Yet another animated version of the Charles Dickens' classic, "A Christmas Carol," this one features Walter Matthau as the voice of Scrooge.



## tv news and reviews

### 'Simple Gifts' is a seasonal standout

Take a break from the tired animation repeats that have come to trivialize the season by watching something really special called "Simple Gifts: Six Episodes for Christmas," airing Sunday, Dec. 17, at 8-9 p.m. on PBS. Produced by cartoonist R. O. Blechman, the program

looks at the various ways writers and artists have perceived the holiday. Setting the tone is a little Maurice Sendak wail who becomes a Christmas tree bringing joy to other ragged wails.

Teddy Roosevelt records his Christmas morning at

age 11, ending his account, "... and then to St. Peter's to see the pope." Playwright Moss Hart recalls the Christmas when he was 10 and his father was out of work. "No Room at the Inn" is a satiric parable on the commercialization of Jesus' birth.

The most striking of all the segments, however, is an English officer's letter from the Western Front describing "the most extraordinary Christmas in the trenches you could possibly imagine." The soldiers of the line—British and German—simply laid down their weapons and together celebrated the day in No Man's Land.

### Mac Davis special slated

A common observation at this time of year is how much Christ has been taken out of Christmas. Taking this thought to its ultimate conclusion is "A Mac Davis Special — Christmas Odyssey: 2010," airing Tuesday, Dec. 19, 10-11 p.m. on NBC.

For his annual holiday television special, popular recording star Mac Davis decided to scrap the traditional song and dance variety format and address the ever-increasing secularization of the season. The program imagines a time in which Christmas has been replaced by Commerce Day which celebrates the birth of conspicuous consumption and the spirit of materialism.

This is done humorously and tongue-in-cheek but the message is clear that the commercial values of the season are destroying its spiritual essence. The material perfectly suits Mac Davis' pleasant and low-key personality and he is ably assisted by comedienne Bernadette Peters as a vague futuristic housewife and Ted Knight as a blundering, blustering latter-day Scrooge.

The special is unusual entertainment, turning the viewer's attention to the season's celebration of the

Saviour's birth and his message of peace. As a show for the family, one that kids especially will enjoy and profit from, it is unfortunate that NBC has scheduled it so late in the evening.

## religious broadcasting highlights

TELEVISION: Sunday, Dec. 17, 1-1:30 p.m. EST—"Directions" (ABC) "Northern Ireland: Bridges of Peace in a Land of War"—This documentary, filmed over the past summer in Belfast, features Nobel Peace Prize winners Mairead Corrigan and Betty Williams, and the work of the movement they founded, the Community of the Peace People. ABC News Correspondent Herbert Kaplow interviewed the principal participants.

In addition to highlighting the successes of the movement, especially in working with the young, "Bridges of Peace" takes an unflinching look at the causes of the problem that still exists in Northern Ireland. Interviews with a veteran IRA leader and a former regional commander for the Protestant Ulster Defense Association testify to the intransigence of both sides. Against this background the work of the Peace People appears all the more remarkable.

"Northern Ireland: Bridges of Peace in a Land of War" was produced by Sid Darlow for ABC in consultation with the Office for Film and Broadcasting of the United States Catholic Conference.

Sunday, Dec. 24, 1-2 p.m. EST—"The World of Jesus Christ: A Christmas Celebration" (ABC)—The story of the birth of Christ to the beginning of his public life in the words of the Gospel narratives and as

depicted in the paintings of the great masters of Western art. The latter section of the "special" attempts to focus upon the contemporary significance of the Nativity through the writings of W. H. Auden and T. S. Eliot, and through a series of Christian worship services from around the world.

Sunday, Dec. 24, 11:30-midnight EST—"Christmas Eve with Mary Lou Williams" (CBS)—In this Christmas Eve special, famed jazz pianist and composer of several jazz Masses Mary Lou Williams invites CBS News to tape her Christmas celebration for her students at Duke University, Durham, N.C., where Ms. Williams is artist-in-residence.

The program of musical selections includes a number of Ms. Williams' own compositions as well as the traditional Christmas carols sung by her students. This rebroadcast of "Christmas Eve with Mary Lou Williams" will make pleasant listening and viewing while decorating the tree this Christmas Eve.

Sunday, Dec. 24, 11:30 p.m.-1:45 a.m. EST—"Christmas—1978" (NBC)—The U.S. Catholic Conference with the cooperation of the NBC television network will present Pope John Paul II's celebration of the Mass of the Nativity from Rome. English commentary will be provided by Franciscan Father Agnellus Andrew, former director of religious programming for the BBC and president of

nesday, Dec. 20, at 9-11 p.m. on CBS.

The boy's grandfather, we soon discover, has never been able to accept the death of his closest son during World War I. At first, the grandson is a hateful reminder of the farmer's painful loss, but gradually the breach between them is healed. But it takes a miracle for the old man to finally reconcile himself to accept his son's death.

Stewart Stern's script from the novel by Glendon Swarthout wrings every last bit of emotion out of the story although the hard-of-heart may find the old man's transformation less than credible. The rest of us will thoroughly enjoy the memorable performances of Jason Robards as the cantankerous old man, Eva Marie Saint as his long-suffering wife, George Parry as the city boy disguised by the roughness of farm life and Joanne Woodward in a cameo part as the boy's mother.

UNDA, the international Catholic association for radio and television. Music for the Mass will be by the Sistine Choir.

Monday, Dec. 18, 11 a.m.-noon EST—"Polish Christmas Eve Liturgy" (ABC)—St. Florian's, one of the four Polish American parishes in the predominantly Polish community of Grosse Pointe Park, an inner city within the city of Detroit, has agreed to allow ABC to tape its unique Christmas Eve liturgy for broadcast on Christmas Day. The Mass, which will include traditional Polish carols and native dress, will be celebrated by Father Thaddeus J. Ozog, the recently appointed pastor, formerly rector of Detroit's Sacred Heart Seminary.

RADIO: Sunday, Dec. 17—"Guideline" (NBC) presents an interview with Graymoor Fathers Alan Mohan and Charles Sharon. Father Mohan is a former director of St. Christopher's Inn, a shelter for homeless men in Garrison, N.Y., and Father Sharon is currently serving as an alcoholic counselor at the inn. During this time of year, which is so often unfortunately associated with an excessive consumption of alcoholic beverages, the guests will discuss their work with alcoholics. Interviewer is Father Thaddeus Horgan, a Graymoor friar who is co-director of the Graymoor Ecumenical Institute. (Check local listings for time.)

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—viewing with arnold—

# 'The Big Fix' is private eye flick with a difference

BY JAMES W. ARNOLD

Two things lured me to see "The Big Fix": I'd heard that Richard Dreyfuss plays a private detective who is also a loving father of little kids, and that there is a scene where he watches old news clips of the anti-war demonstrations of the Sixties, and weeps for the lost idealism of his generation.

Both elements are indeed in the movie, and although they are not as affecting as I had hoped, "Fix" proves to be a different breed of private eye film. It has its links to the genre's traditions: Dreyfuss' Moses Wine is a Los Angeles shamus down on his luck. An old girl friend hires him for what looks like a simple job, and the labyrinth leads across nearly every strand of California's social fabric, from a Jewish center for senior citizens to the Latin ghetto, to the center of corruption in high places. Dreyfuss even has a cast on his arm to match Jack Nicholson's nose bandage in "Chinatown." But beyond all this, "Fix" is intriguing because it plays on and appeals to a new set of sensibilities.



MOSES WINE and nearly everyone else in the movie are survivors of the Sixties, people once radicalized by the struggles for peace and civil rights who are now 10 years older. The film, adapted by Roger L. Simon from one of his several novels about Wine, uses the detective story as a front, but it's really about 1970's social and political currents and changes and their impact on these people.

In addition, Moses is no

macho Clint Eastwood cop, nor is he Phillip Marlowe. He is a gentle guy who sings "Animal Fair" to his kids over the phone at night, shoots a gun nervously and reluctantly, and cries when people die.

The hero's soft humanity, the mixture of the grim and comic, and his wry reactions to California culture, both high and low, are reminiscent of TV's "Columbo"—which was one of the series young director

Jeremy Paul Kagan worked on before making his first theatrical film ("Heroes").

THE GUT feeling in "Fix," though, is nostalgia for the Sixties, which judging from the reactions of most of the characters, is not widely shared. Nearly everyone, except Moses, has gladly left them behind. His ex-wife (Bonnie Bedelia) wants security and a home in Malibu. She's into the latest psychological self-help fad; her new boy friend is an obnoxious therapist who keeps talking about "relationships." When Moses visits a college campus, the professor still lectures on radical politics, but the only student question is about what counts for the final grade. The kid needs a high average to get into dental school. (Actually, the most popular college courses today are in business administration.)

The plot has Wine investigating a "dirty tricks" tactic by unknown parties who are trying to link the liberal candidate for governor to a radical crazy of the past (an Abbie Hoffman-type) who has long since gone underground. The ironies are multiple.

The "liberal" candidate is a wishy-washy nonentity who stands for nothing.

Many of his campaign workers, including Moses' old flame from Berkeley (Susan Anspach), are ex-radicals who have mellowed or sold out, yet believe they are still fighting for a cause. (Moses is able to extricate information from several sources by threatening to expose their college radical activities). When the Hoffman-type is finally located, he's living in the plush suburbs and working for an ad agency. But some of his old comrades are still languishing in jail—"forever," Moses says.

THE ONLY MAN who still

believes, somewhat pathetically, that the revolution is still alive is its mortal foe, a wealthy magnate (Fritz Weaver) of the Far Right, who is willing to blow up the L.A. freeway to prevent the inept opposition candidate from winning. The FBI also believes—one of the most chilling scenes is of Moses being interrogated on his college associations by a soft-voiced, polite G-man who threatens him with 2 to 10 years in prison, and who seems to have pictures of everything he's ever done.

Clearly, "Fix" is the sort of thriller where most of the

interest is just under the surface. In fact, in many scenes, one is much less interested in Moses' investigation than in his ongoing conversations with ex-wife, kids, girl friend, or lovably crazy Aunt Sonja. But finally it's the detective story, with its car chases, shootouts, plot twists and super-dramatic climaxes, that takes over and gets in the way.

Rate "Fix" as a B-plus. If it eventually settles for visceral appeal, it stimulates the mind and conscience considerably enroute. [PG] [A-3—unobjectionable for adults]

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## movie ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting: A-1, morally unobjectionable for general patronage; A-2, morally unobjectionable for adults and adolescents; A-3, morally unobjectionable for adults; A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions); B, morally objectionable in part for all; C, condemned.)

Foul Play	A-3
Girlfriends	B
Grease	B
Heroes	A-3
Hooper	B
Kentucky Fried Movie	C
Magic	B
Midnight Express	C
Up In Smoke	C
Watership Down	A-2
A Wedding	B
The Wild Geese	B
The Wiz	A-2