

Pope John Paul dominates year's news

by NC News Service

Few persons in recent times have so dominated a year's news, both religious and secular, as Pope John Paul II did during 1979, when he completed the first year of his pontificate.

He made four trips abroad, the first to Mexico and the Dominican Republic, the second to his native Poland, the third to Ireland and the United States, and the last to Turkey, where he took a major step toward reunion with the Orthodox Church.

The pope's trips were unprecedented media events. Pope John Paul began to travel abroad sooner than his predecessor, Pope Paul VI, the first pope in modern times to travel outside Italy, and his four trips in his first year in office exceeded Pope Paul's two.

The pope also made news when he intervened with Iran's Moslem leader, the Ayatollah Khomeini, after Americans were taken hostage by a group of students Nov. 4, but Khomeini rejected the pope's efforts at negotiation.

From the vantage point of the United States, the highlight of the year was the pope's trip to Ireland and the United States from Sept. 29 to Oct. 8.

The pope's basic message on the trip was that governments and individuals have the responsibility and obligation to work for peace.

United Nations speech

Of all the more than 70 talks he gave, his speech to the United Nations on Oct. 2 drew the most attention. He called strongly for peace, justice, human rights and religious freedom.

In the United States, he visited Boston, New York, Philadelphia, Des Moines, Chicago and Washington. In addition to exhorting the affluent in U.S. society to give of their substance to the poor at home and abroad, the pope strongly restated the church's opposition to abortion, homosexual acts, sexual relations outside marriage and contraception.

He reaffirmed the indissolubility of marriage, priestly celibacy, the all-male priesthood, the permanence of priestly vocations and the need for greater doctrinal unity before common eucharistic celebration can take place among separated Christians.

A trip to Turkey

The pope's last trip to predominantly Moslem Turkey saw a major step taken toward unity with the Orthodox Church. The pope was advised not to go by some church officials because of turmoil in the Moslem world following the takeover of the U.S. embassy in Iran.

But explaining that "love is stronger than danger," the pope made his three-day journey Nov. 28-30 to meet Orthodox Ecumenical Patriarch Dimitrios I of Constantinople. The two church leaders established a high-powered ecumenical commission to resolve theological and doctrinal issues dividing their sister churches.

The papal visit to Turkey also included meetings with Turkish government and diplomatic officials in the capital of Ankara, visits to historical sites in Ankara, Istanbul and Ephesus, and meetings with Catholics and other Christian leaders in addition to Patriarch Dimitrios.

Precedents were established in the trip to Turkey. For the first time, the Orthodox patriarch attended a Mass celebrated by the pope. Nov. 29. And the

(See Pope, page 10)

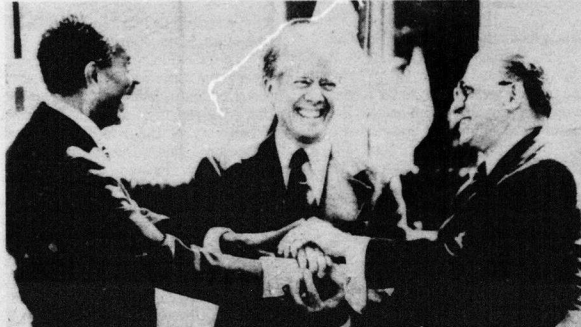
THE CRITERION

Archdiocese of Indianapolis

Vol. XIX, No. 12

Indianapolis, Indiana

December 21, 1979



Looking Inside

Christmas is with us! Valerie Dillon discovered a number of ethnic Christmas customs in the Archdiocese and also learned about Christmas at the Women's Prison. Check out the special Christmas section for these and other articles on the joyous season beginning on page 13.

St. Bridget's Parish in Indianapolis is celebrating its 100th anniversary in 1980. Read about it on page 7.

Edward T. O'Meara, archbishop-designate of Indianapolis delivered the homily at the funeral of Archbishop Fulton Sheen last week. The full text is on page 36.

James Arnold isn't exactly a 'Trekkie' but he does think the newest version of the TV series is worth seeing. His review of 'Star Trek' is on page 44.

TV Mass set

Channel 13, WTHR-TV, Indianapolis, will broadcast the Midnight Mass of Pope John Paul II from St. Peter's Basilica in Rome at midnight on Christmas Day, Dec. 25. Commentary will be provided in English by Franciscan Father Agnellus Andrew with music sung by the Sistine Choir. Other NBC stations throughout the Archdiocese may also be carrying the Mass. Please check your local NBC affiliate.

Theologian unfazed by hearing

by Jerry Filteau

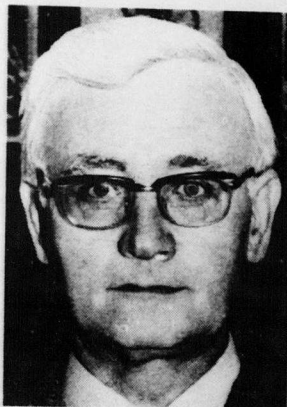
ROME—Dominican Father Edward Schillebeeckx, declared Dec. 15 that he sees no reason to change his teachings after two days of secret church hearings into his orthodoxy.

Speaking to more than 150 journalists at Rome's Foreign Press Club, he said his two days of questioning (Dec. 13 and 14) before a panel of the Vatican's Doctrinal Congregation took place "in a very amicable—perhaps too amicable—atmosphere."

He declined to link names of his questioners to questions they asked or views they expressed, pointing out that they were under a strict oath of secrecy and would not be able to respond to anything he said.

Nevertheless the priest's comments provided a rare insight into the workings of a process that has evoked a storm of protest in the Catholic world.

Those protests included petitions signed by scores of theologians in the United States and Canada, Great Britain, and Europe; a petition signed by more than 60,000 Dutch Catholics; and a television appearance in defense of Father



Fr. Edward Schillebeeckx

Schillebeeckx by the Netherlands' leading churchman, Cardinal Jan Willebrands of Utrecht.

Father Schillebeeckx suggested it was public opinion pressure which had led the Vatican to issue an unusual press release

the first day of the hearings, which named the members of the doctrinal congregation panel and emphasized that the procedure was a "colloquy" and not a "trial."

The Vatican procedures involving the 65-year-old theologian, who has held the chair of theology and the history of theology for 22 years at the Catholic University of Nijmegen, the Netherlands, has attracted world attention because he is considered one of the foremost Catholic theologians in Europe.

Central issues in the meetings with the doctrinal congregation were his teachings on Christ, particularly on Christ's divinity, the resurrection, and Christ's awareness of himself as being the Messiah and Son of God. Father Schillebeeckx's "Jesus: An Experiment in Christology" was his major work under examination.

NAMED AS moderator of the meetings was the congregation's undersecretary, Msgr. Alberto Bovone.

On the questioning panel were two congregation consultants—Belgian Bishop Albert Descamps, honorary rector of the Catholic University of Louvain, Belgium, and secretary of the Pontifical Biblical Commission, and Dutch Dominican Father Albert Fatfoot, professor at Rome's Pontifical University of St. Thomas Aquinas.

The third questioner was Jesuit Father Jean Galot of the Pontifical Gregorian University, an expert for the doctrinal congregation, whose well-publicized attacks on Father Schillebeeckx had created a controversy before the hearing.

The most recent and controversial of

these was an interview Father Galot gave on Vatican Radio Dec. 4 in which he linked Father Schillebeeckx with theologians whose teachings, he said, deny the divinity of Jesus.

At the press conference Father Schillebeeckx told reporters that the director of Vatican Radio, Jesuit Father Roberto Tucci, apologized to him for the appearance of the interview.

There were indications the ill-timed remarks of Father Galot served to Father Schillebeeckx's advantage.

Just before the hearing began, Cardinal Willebrands declared on Dutch television, "I am convinced that (Father Schillebeeckx) is not teaching any heretical doctrine or doctrine that deviates from orthodoxy."

THE CARDINAL called the theologian a man of "faith and service to his church" and said, "there are few theologians today who stand at the level of Schillebeeckx."

Father Schillebeeckx told reporters that Cardinal Willebrands had told him a month earlier that he was going to appear on TV to explain the hearing "as a neutral observer."

What the cardinal actually said, he added, "was a positive defense of me" and came as a surprise. He speculated that the cardinal's defense of him was a direct response to the Galot interview, although he admitted that he had no special information to confirm that suspected link.

As to the hearings themselves, Father Schillebeeckx outlined a procedure that involved each of the three questioners asking questions on three of the nine areas in which the doctrinal congregation had indicated concern over his teachings.

Father Schillebeeckx said one of his (See Unfazed, page 7)

CHD proposal workshop set

The Campaign for Human Development of the Archdiocese of Indianapolis will present a proposal workshop on Jan. 10, 1980, at the Archdiocesan Social Ministries Office, 915 North Holmes,

Indianapolis. To be held from 9 a.m. to 4 p.m., the purposes of the workshop will be to discuss the funding guidelines of the Campaign for Human Development and to offer assistance in the mechanics of proposal writing.

Patrick Speer, a member of the National CHD staff in Washington, D.C., and the Allocations Office of a seven-state area which includes Indiana, will be present.

The Campaign for Human Development program, formed by the U.S. Catholic bishops to combat domestic poverty through long-lasting solutions, operates through two areas: (1) funding of self-help groups of low-income persons, and (2) informing all Americans, especially Catholics, of the complex dimensions of domestic poverty.

As part of its educational/funding efforts for 1980, the local Campaign for Human Development is presenting this workshop. This event was planned not only to assist any group or organization that anticipates approaching the Campaign for funds but also to clarify to interested persons the underlying concepts of the Campaign for Human Development.

Two representatives of a group/organization are invited to attend. Lunch will be provided. The deadline set for return of registration forms is Dec. 30th. To obtain these forms please contact the Archdiocesan Social Ministries, (317) 634-1914.

Holiday Schedule

In keeping with the publication policy of 51 issues per calendar year, *The Criterion* will not be published on December 28. Our offices will remain closed until Thursday, Dec. 27. Due to the New Year holiday our publication and advertising deadlines will be moved up to Friday, Dec. 28 for the issue of January 4.



PLEASE GIVE US 6 WEEKS
ADVANCE NOTICE

Name
New Address
City
State Zip
New Parish
Effective Date

ATTACH OLD
ADDRESS LABEL HERE
FOR CHANGE OF ADDRESS
OR INQUIRY

P.S. If you are receiving duplicate
copies please send both labels.

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



HEADING HOME—Shawn Sterling of Denver heads for home with a freshly cut tree at the Peninsula Recreational Area near Frisco, Colo. Soon the tree will be glittering with lights and ornaments as part of another traditional Christmas. (NC photo by P.J. Heller)

Kung condemned by Vatican

by Jerry Filteau

VATICAN CITY—Swiss theologian Father Hans Kung "can no longer be considered a Catholic theologian and, as such, cannot exercise the function of teaching," the Vatican announced Dec. 18.

Father Kung's rejection of infallibility—the inability of the church or the pope to be in error in fundamental matters of faith and morality—was at the heart of the Vatican condemnation, dated Dec. 15 but released three days later.

The decision—made by the Vatican's doctrinal congregation and personally approved by Pope John Paul II—has church-state implications in West Germany where Father Kung is one of the Catholic faculty of the state-run University of Tübingen.

Father Kung was warned on his views on infallibility in 1975, the declaration said, but the doctrinal congregation took no further action, "expecting in the meantime that he would bring his opinions into harmony with the doctrine of the authentic magisterium (official teaching authority)."

"However, up to the present time he has in no way changed his opinion... Instead he has recently proposed his view again more explicitly... even though this sacred congregation had affirmed that such an opinion contradicts the doctrine defined by Vatican Council I and confirmed by Vatican Council II," the declaration said.

Despite more than a decade of clashes

between the controversial theologian and the Vatican, many thought Father Kung was practically untouchable because of questions a condemnation might raise over his state-paid Catholic teaching post—and thus over the concordat between West Germany and the Holy See.

OF MORE immediate interest to the church at large was the implication that the condemnation would have for theological study and teaching.

In making the announcement before a crowd of journalists at the Vatican, Vatican press spokesman Father Romeo Panciroli emphasized that the Kung decision was unrelated to a recent condemnation of views on Christ by French Dominican Father Jacques Pohier or to just-completed hearings in Rome over the orthodoxy of Dutch Dominican Father Edward Schillebeeckx.

The decree does not affect Father Kung's standing as a Catholic or as a priest.

In West Germany, Cardinal Joseph Höffner of Cologne, the president of the German Bishops' Conference said Dec. 18 that the priest's right to teach as a Catholic theologian had been withdrawn by his local bishop.

The local bishop, Bishop Georg Moser of Rottenburg-Stuttgart, said he has asked university authorities to find a replacement for Father Kung.

Whether the theologian would lose his teaching post was not immediately clear, however. Sources in Rome speculated

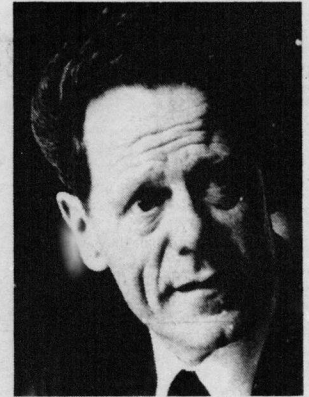
that a refusal by German authorities to dismiss him or a lawsuit by Father Kung to retain his state-paid post could conceivably start a major church-state fight over provisions of the West German concordat with the Holy See.

WHEN CONTACTED by NC News, several theologians teaching at pontifical universities in Rome declined to comment immediately on the impact the condemnation might have on theological teaching and research. Most, however, had not yet had a chance to read the full text of the declaration.

One, indicating that the condemnation had not come as a surprise, quoted a colleague as saying a few days earlier, "Kung is five times worse than Schillebeeckx." Most theologians consider Father Schillebeeckx far more in accord with church teaching than Father Kung.

Father Panciroli's comment that the condemnation was "completely separate" from the Schillebeeckx hearings or the earlier condemnation of Father Pohier did not assuage fears in some circles. One prominent theologian who declined to be identified by name said he feared that the declaration could "cause problems for future theological research."

The Vatican declaration was signed by the prefect of the doctrinal congregation, Cardinal Franjo Seper, and the congregation's secretary, Archbishop Jerome Hamer. It was approved for



Fr. Hans Kung

publication by Pope John Paul II during a meeting with Cardinal Seper Dec. 15.

The 1,200-word document carefully argued that previous efforts to persuade Father Kung to modify his teachings through other channels had failed, and that the condemnation of his teachings was a final step taken out of a sense of duty to the rights of "all the faithful."

"In their research the theologians, like scholars in other fields, enjoy a legitimate scientific liberty, though within the limits of the method of sacred theology," it said. "Thus, while working in their own way they seek to attain the same specific end as the magisterium (church teaching authority) itself, namely, 'to preserve, to penetrate ever more deeply, to explain, to teach, to defend the sacred deposit of revelation; and in this way to illumine the'" (See Kung, page 37)

Mixed reactions among theologians to controversy

by Jim Lackey

While some American theologians reacted with words like "disgraceful" and "appalling" to the news that the Vatican had condemned Father Hans Kung, others said the action by the Congregation for the Doctrine of the Faith was long overdue.

The theologians also disagreed over whether the Kung condemnation was directly related to the reign of Pope John Paul II and to the cases of two other theologians whose opinions have been questioned by the congregation.

The congregation Dec. 18 declared the Swiss-born Father Kung "no longer a

Catholic theologian" primarily because of his rejection of the church's teachings on infallibility.

Some of the disagreement over the doctrinal congregation's action centered on the process it used before it issued the Kung condemnation.

Both Jesuit Father David Tracy, professor of theology at the University of Chicago Divinity School, and Father Richard McBrien, professor of theology at Boston College, said they thought that Father Kung was denied due process by the doctrinal congregation.

The declaration "shows that the congregation cannot be depended upon to allow a fair hearing," said Father Tracy, "nor does it seem willing to consult with the community of theologians in a case such as this."

Added Father McBrien, "Hans Kung never was allowed a hearing in which he would know exactly what the charges would be against him, who his judges would be, what documentation they would use, or whether he would be allowed counsel to attend with him."

But Jesuit Father Kenneth Baker of New York, editor of *Homiletic and Pastoral Review*, welcomed the Vatican's declaration and said that the doctrinal congregation worked with "patience and charity" with Father Kung before issuing the declaration.

"They bent over backwards to get him to change his opinions and he steadfastly refused," said Father Baker.

He added that the congregation used a lot of behind the scenes negotiating with

Father Kung and that some members offered to personally mediate the dispute, all to no avail.

BUT ANOTHER theologian who said that Father Kung had not been accorded due process, Father Charles Curran, professor of moral theology at the Catholic University of America, Washington, said that a condemnation like the one issued in the case of Father Kung should be made only as a last resort.

Father Curran, who himself has been "in correspondence" with the doctrinal congregation because of his controversial opinions, said that theologians can make mistakes and there may be times when a Vatican condemnation of a theologian may be justified.

But he also noted that theology always will be on the "cutting edge" of the church because of its efforts to make the word of God more relevant to contemporary times.

"Theology needs support, it doesn't need condemnation," he said.

Of the theologians contacted by NC News, some said there was a direct link between the Vatican declaration on Father Kung and the cases of two other theologians whose views have been questioned in Rome.

But others, such as Father McBrien and Jesuit Father Avery Dulles, professor of theology at Catholic University, noted that the Kung case had been going on long before the election of Pope John Paul II.

who, it is claimed by some, backs the current efforts to bring dissident theologians in the church into line.

"I don't see how you can divorce this from the other things that are happening," said Father Curran. "There does seem to be a pattern."

A CANADIAN theologian, Gregory Baum of St. Michael's College at the University of Toronto, was more explicit in linking the Kung condemnation with the election of Pope John Paul II.

"The Vatican is establishing a clearly-defined party line and is campaigning against Catholic theologians and the pluralism that has developed," said Baum, a former Augustinian priest.

Father Baker also agreed that the Kung condemnation was linked to the election of Pope John Paul.

"If Paul VI were still pope, I don't think this would have happened," said Father Baker, who noted that Pope Paul tried to reason too much with dissident theologians while Pope John Paul has indicated a willingness to use his authority.

But he added that he doesn't think there might now be a "witchhunt" of dissident theologians.

He said the Vatican may take on a half dozen of "the main sources of disobedience," but then leave it up to national bishops' conferences and local bishops themselves to take any further action.

Special choir

The Office of Worship is forming a special archdiocesan choir to sing at the installation of Archbishop Edward T. O'Shea on Thursday, Jan. 10, at 4 p.m. at St. Peter and Paul Cathedral, Indianapolis.

Practices will be on Saturday, Jan. 5, from 1 to 3 p.m. at Little Flower Church, 4700 E. 13th St., Indianapolis, and Monday, Jan. 7, from 7:30 to 9:30 p.m. at the Cathedral.

Anyone wishing to participate must register by calling Dolores Augustin at the Chancery, 317-635-2579, between 8:30 a.m. and 4:30 p.m. Monday through Friday. The deadline for registration is Wednesday, Jan. 2.

Editorials

The 'Me' decade

"If a woman has the right to kill her unborn child, what is left for you and me?" These words of Mother Teresa, spoken when she accepted the Nobel Peace Prize, sum up the problem generated throughout the 1970's to be hopefully worked through in the 1980's.

What some have referred to as the "Me" decade is fast drawing to an end. Doonesbury is hosting a '70's revival party and all the flaws of our decade seem embarrassing at this point, but perhaps will seem funny in time. Playboy magazine is advertising its latest issue as including an article to help the Playboy man cope with the 1980's.

We look to the end of each decade as a break. What will the new decade bring?

Mother Teresa has an insight into our civilization simply by the fact of her presence. The '70's have been consumed with a passion for the right of the individual to privacy as the supreme right above all. This is neither Christian nor practical.

A counter movement in the 70's has been the appeal for human rights. It has been loud but it is often lost in the demand for individual rights. They are not necessarily mutually exclusive but they are not necessarily the same either.

Human rights exist for the good of each individual. Individual rights may conflict with other individual rights. Human rights include basics like freedom, food, shelter, education, etc. Individual rights may be more man made—the right to choose a career, to choose one menu item over another, to choose to drive a car to work rather than ride the bus, etc. Individual rights involve choices. Human rights are things we deserve because we exist. Individual rights are choices we are sometimes able to make as long as basic human rights are observed.

Mother Teresa seeks not her own individual rights, but the human rights of others.

Unfortunately, in America, and probably in most of the rest of the world, individual rights are often demanded so freely that they deny the human rights of others.

Thus, the middle class family can eat well while the poor family cannot. A multitude of human rights enter here—a middle class family may be eating well because its members have the education to acquire the skills necessary to be employed in a job paying wages permitting them to eat well. A poor family may lack job, education, food, etc. It may be due to choices made by the middle class family which cause that family to possess more goods than the poor family.

We do not seem to have learned in this country that our resources are limited. We do not seem to understand that when someone has more, someone else has less. We do not seem to understand that this is immoral.

And so the ultimate individual right is the right to do as one pleases anytime one pleases no matter how it affects another, even those who do not "legally" exist, like the unborn.

Our victims in our society today are those we do not even see. We have assigned the poor to their ghettos, the elderly to their nursing homes, the sick to hospitals, and having completed that we choose to murder those who would replace us.

Will the 80's make us anymore aware of the human rights of others? Will we make any strides toward learning that in protecting the rights of others, we protect the rights of ourselves?

An opportunity for learning

The longer the Iranian crisis drags on, the more childish we become about it. That's perhaps because our frustrations are not being appeased or eased.

It is to be hoped that the demonstrations trumped up by high school and college students in this country, demonstrations in which American teen-agers laugh and sing and joke and burn Iranian flags and wave to friends for the TV cameras, can be stopped and not given the attention some give them. Do we not see ourselves mirroring the Iranian mobs in Teheran when we allow such demonstrations? The flag is different, but the actions are the same. Except in Teheran the students are angry and they believe they have a complaint—one backed up by the power to harm. Our teen-agers seem to act as if the whole thing were funny and a further excuse for getting out of classes.

One gets a terribly sick feeling in the stomach that the people involved in such goings-on have not the slightest inkling as to the seriousness of the event. Few of the super patriots who have come forth seem to have any feel for the human beings held captive. Their interest seems mostly to be making a show, to capitalize on a moment of pride as if the outpouring of a march suddenly made life fulfilling.

It is to be hoped that teachers and administrators find more productive ways of using student time, perhaps by working with the students to come to a deeper appreciation and understanding of the crisis—what an opportunity to study Islam, the Middle East, the culture, the people! All this could hopefully result in an end to such crises because all this could lead to the development of American leaders for the future who will consider not only our own selfish needs and interests, but also the needs and interests of others across the world.

Our lust for oil has certainly made us insensitive to the needs and rights of anyone but ourselves. Now we are paying for past mistakes.

The possibility for re-learning is there. It depends on those in a position of the power to teach. And on those willing to learn.

Speaks at Louisville Conference

Berrigan: nuclear weapons are 'ultimate pornography'

by Peter Feuerherd

Both the United States and the Soviet Union are "arch-criminals" who practice the "ultimate pornography" of stockpiling nuclear weapons. That is the view

of Philip Berrigan, the famous Catholic peace and disarmament advocate.

Berrigan made his remarks at a "Mobilization for Survival" conference where "no-nukes" and disarmament advocates discussed their strategy for the 1980's. The conference was held at the University of Louisville on December 7-9.

The former Jesuit quoted Dorothy Day, one of the founders of the Catholic Worker Movement, by describing the use of nuclear weapons at the Hiroshima atomic bombing of 1945 as the "counter-transfiguration of Christ."

He asserted that at "any time" the possibility of nuclear holocaust by design or by error hangs over the world. Berrigan said that atomic weaponry is "an inhibitory" and "suicidal in scope" and is a "symbol for all human violence."

"Life under the bomb is the most perfect form of slavery ever invented," he added.

The church community in the United States, said Berrigan, has failed to adequately address the question of disarmament. Citing the Biblical injunction of the Old Testament prophets, he decried the churches for failing to give proper priority to social justice.

"First justice then worship. Not the other way around, the way the churches have taught us."

In an interview after his public remarks, Berrigan explained that the appeal of the disarmament position is rooted in the Judeo-Christian heritage.

"All we can do is to appeal to what is best in one another . . . We don't have a right to kill one another . . . We're bound by the Fifth Commandment."

The political activist stated that unless the arms race is stopped, "we're gonna kill one another."

THE CATHOLIC Church in the United States is guilty of "capitulating to imperial power," according to the lanky, gray-haired man who has been jailed numerous times for acts of civil disobedience.

"The church is intended by the Gospel to be the critic of political power . . . The default of the Catholic Church has been total . . . It is the complete reconciliation with Caesar."

Asked about the bishops' and the popes' statements condemning the arms race, Berrigan answered that "very late there has been some collective voice . . . (However), it's not backed up by life or action."

Citing remarks made by the late Trappist monk, Thomas Merton, Berrigan reiterated that "the arms race is the crucifixion all over again . . . We're crucifying the spirit of Christ in humanity . . . It's a second Calvary."

Berrigan called for disarmament advocates to be strong in opposition to the proposed SALT II treaty, which he described as "an obscene legalization of a runaway arms race . . . it will give us the

legal right to pursue nuclear war."

Unilateral disarmament is, according to Berrigan, the only position that a Christian can take.

"There's no other position for the Christian . . . It (nuclear weaponry) is an obscene anti-Lord."

"THE PEOPLE of the world have put its faith in the bomb rather than in Christ."

The church, said the activist, has "no hope as long as it clings to its property. The church in this country is very deep into idolatry (of property)."

What about the right-wing trend that many observers feel is enveloping the country? It is "predictable," Berrigan explained.

"The level of fear is rising . . . We're afraid of the future, we're afraid of our enemies . . . People are going to it (right-wing politics) because they don't know what to do."

Berrigan thinks the role of the Christian in politics should not be involvement with 1980 electoral presidential politics.

"I would have nothing to do in supporting any of the candidates," he said.

Electoral politics, stated Berrigan, is not where effective action can be taken. Instead, he explained, politics for the Christian should be about "Voting with our lives and our feet."

In 1980, Berrigan expects to "vote" in this manner by sitting in at the Pentagon for the entire year. He expects that many disarmament supporters from around the country will join in the action for one week intervals.

Philip Berrigan described this kind of action as one example of "legitimate and defensible Gospel politics."

Includes a list of Indianapolis

CRITERION

520 Stevens, P.O. Box 174
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$7.50 per year
20¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.
USPS 138-100

Fr. Thomas C. Widner, editor & general
manager; Dennis R. Jones, associate
general manager; Sr. Mary Jonathan
Schultz, OSB, administrative assistant;
Peter Feuerherd, news reporter; Agnes
Johnson, circulation director.

Published weekly except last week
in December

Postmaster: Please return PS Forms
3579 to the Office of Publication.

Washington Newsletter

Commission spurs world hunger efforts

by Jim Lackey

WASHINGTON—The release Dec. 10 of the preliminary report of the Presidential Commission on World Hunger marked both an end and a beginning for the involvement of religious groups in the commission's efforts.

Established by President Carter more than a year ago to "develop recommendations designed to reduce world hunger and malnutrition," the commission received the input of several religious organizations, including the U.S. Catholic Conference, the civil action agency of the American bishops, as it studied world hunger.

And now that the preliminary report has been released (the final report is expected early in 1980), church groups such as Bread for the World and the commission itself have promised to begin educational programs based on the report's findings to help bring about public discussion of hunger and hunger-related issues.

The report itself calls for making the elimination of hunger "the primary focus" of future relationships between the United States and developing countries and concludes that with proper attention the worst aspects of hunger can be eliminated over the next 20 years.

It also notes that hunger threatens the security of the world and indicates that a

stable world cannot be achieved simply by providing military aid.

The U.S. Catholic Conference made its presentation to the hunger commission last January. Among its recommendations was that the commission should attempt to show the public how the hunger issue relates to other questions of global poverty.

"People have already responded to the idea of hunger," said Father J. Bryan Hehir, USCC associate secretary for international justice and peace, "and a response with more depth and understanding is possible."

The commission also recognized the importance of a "public education phase" as part of the battle against hunger. To plan it the commission authorized an opinion poll to determine understanding of hunger issues.

THE POLL, taken last April, showed that Americans are "highly supportive of efforts to alleviate world hunger, but are unclear as to the extent of world hunger and the current U.S. role in helping to end hunger."

It was findings like that that helped convince the commission and groups such as Bread for the World, now headed by Auxiliary Bishop Thomas Gumbleton of Detroit, that public education would be an important part of implementing the commission's recommendations for solving the hunger problem.

According to a briefing paper on the commission's work, the commission in its final months of existence (it is scheduled to terminate next June 30) "will work with local and national groups involved in hunger issues, with civic and church groups, with educational institutions and with the media to inform the American public about the world hunger problem."

The commission said it hopes to explain the reasons behind its recommendations and to clarify the importance of eradicating hunger.

Key to that might be the make-up of the commission itself. While almost half of the 20-member commission comes from academic circles, the commission also includes entertainers John Denver and Harry Chapin, whose popular appeal could give the commission's report more widespread circulation.

A much more ambitious project, though, is being taken on by Bread for the World, one of the better-known Christian-based educational and lobbying groups on hunger issues. In cooperation with 30 national church bodies, including staff personnel at the U.S. Catholic Conference, it is initiating a program of local study groups and community meetings based on the commission's report.

STUDY GROUPS, using a study guide developed by Bread for the World, are scheduled to meet in March to review the commission's recommendations.

Then in April, when Bread for the World anticipates members of Congress will be back in their home districts in recess, the hunger group hopes that participants in the study groups will gather with others in a series of public forums to discuss the presidential commission's report with their elected representatives, candidates for office, and other public officials.

(Study guides and guidelines for organizing community forums will be available free of charge from the Bread for the World Educational Fund, 207 E. 16th St., New York, N.Y. 10003.)

Hunger is an issue which has been addressed often by churches. The Presidential Commission on World Hunger may provide churches the vehicle to help them draw even greater awareness to the problem.

Pope voted 'most important news story'

WASHINGTON—Pope John Paul II swept the poll of Catholic newspaper editors asked to vote for the most important news story and the most important newsmaker of 1979.

The pope's travels to Mexico, Poland, Ireland, the United States and Turkey received 404 points for top news story of a possible 410 from the 41 editors responding to the NC News Service survey. He also received 390 points out of a possible 410 for top newsmaker.

Other stories receiving one first-place vote each were the document on evangelization issued by the Latin American bishops at Puebla, Mexico, and the boat people of Vietnam.

The poor and oppressed were not forgotten by the editors, who named the boat people as the second most important story of the year, followed closely in third place by Mother Teresa, who won the Nobel Peace Prize for her work with the poor.

As newsmakers of the year, Mother Teresa placed second, and the boat people third. The missing persons of Latin America were also remembered, as they

placed fifth in the voting for newsmaker of the year.

Of the 31 stories on which editors were asked to vote, three received no votes. They were religious leaders seeking peace in Zimbabwe Rhodesia, priest cleared in Gentleman Bandit holdups and Frank Sinatra reconciled with church. One newsmaker received no votes: Mitch Snyder, who fasted to protest a church remodeling in Washington. One editor asked, "Does he really belong in a list of 11 who figured in world news in 1979?"

TWO EDITORS particularly objected to the Sinatra story's being in the poll. One said the Sinatra story, "shouldn't be here at all," and in response to the listing of Sinatra as a newsmaker because he is a communicant again, replied, "Really?"

Another simply wrote, "Please leave out gossip!" and "No Gossip!" by the Sinatra entries on the list.

The editors voted for 10 top news stories and five top newsmakers of the year. A vote for first place was given 10 points, for second place, nine points, etc.

These were the votes for the top 10 stories, with total points in parentheses.

1. Pope John Paul's pilgrimage of faith: Mexico, Poland, Ireland, the United States, Turkey (404).
2. Boat people are focus of international attention as they flee Vietnam (219).
3. Mother Teresa wins Nobel Prize (210).
4. Church groups, individuals join in aiding starving Cambodians (142).
5. Islam comes into focus as Ayatollah Khomeini ousts shah in Iran (141).
6. Church's financial woes revealed as world's cardinals meet in Rome (113).
7. Priestly ordination of women gets push from nun's remarks to pope (106).
8. Pope issues encyclical, "Redemptor Hominis," a "Christian anthropology." (92)
9. Federal government, church clash on Internal Revenue Service ruling on tax status of schools; forcing of employers to pay for abortions; unemployment compensation taxes for lay employees (91).
10. U.S. bishops issue pastoral on racism (79).

Let's put the issue of nuns' clothing to rest

by Sr. Mary Jonathan Schultz, O.S.B.

Will everybody—priests, Religious, laity—please let us make our own decisions according to our various community policies on dress? Just let us be.

Religious communities of women have suffered hurt, frustrations and internal conflicts among their own members on the issue of dress. We really don't need our contemporaries "in the world" to dictate to us: "Wear a habit, don't wear a habit." We don't presume to tell others what to wear, so please let us be.

The controversy: habit vs. contemporary clothes has raged for almost 15 years. It's time the issue was put to rest.

In our own community, we have four or five options regarding clothes. I personally, with my own reasons, have opted to wear the veil (which seems to constitute the "habit"). I feel free at times to go without the habit when the

occasion seems appropriate—picnics, vacations, traveling, etc. For example, when I attended a recent Catholic Press Association convention in Rochester, N.Y., I traveled with three male confreres. I felt it prudent at that time to go without the veil.

However, in my work here at the *Criterion* office, not once has any of my fellow co-workers made me feel I wasn't "with it" or "put me down" because I choose to dress in some semblance of a Religious habit with a veil. God forbid that we'd ever return to the starched, pleated coif, head band, veil and full-length serge habit.

According to Alice Daily in her column last week, she noted that when someone says "habits command such respect!" her response was "Baloney." Yes, we've been accused—even by some within our own communities—that we use the veil to gain favors. That is judgmental. I wear the veil because I WANT to be identified as a Religious—not to get favors or undesired respect.

Mrs. D. went on to say that "numbers of people have been heard to confess that they can't talk to them in THOSE OUTFITS." I say that the idea of a habit frightening away would-be approachers is a lot of "hogwash." In my own experience, I've found it to be just the contrary.

At one time for me, seeing Sisters in contemporary clothes was a source of bitterness, disappointment, yes, even betrayal of what we stand for.

Today, thank God, I have moved from that position to one where I can say with sincerity that the clothes issue is a personal choice of members of most Religious communities. Then let us have the freedom of that choice without coercion from both within and without the Religious community.

Let's bury the controversy once and for all and get on with the real issues that confront us in our day-to-day living.

To the editor . . .

'Simple story' of Christmas

I loved the humor of a recent "Christian" cartoon I read the other day. It pictured a full orchestra, combined with choirs, hosts of angels, a complete nativity scene, and the director of this Christmas extravaganza saying to the audience, "And now in word and song the simple story of Christmas."

They are so quick to judge the secular world for our gross misrepresentation of Christmas, and yet the clergy as well as

the religious are not altogether innocent of misrepresentation themselves. One wonders sometimes if the Christian community even knows what Christmas is all about. The angel proclamation really is simple—maybe so simple that we have missed it—"He is Christ, the Lord." This is really the simple story of Christmas, that Jesus Christ is Lord. The babe in the manger was a sign that, indeed, the Saviour of the World, Jesus Christ the Lord, has come.

In Bethlehem today there stands the Basilica of the Nativity, an ancient fortress that dates back to the sixth century and is said to be built over the place where Jesus was born. Four groups that occupy that building, Greek Orthodox, Armenian Orthodox, Lutheran, and Greek Catholic, remain divided even though they all claim Jesus as Lord.

What a poor representation of the Christ of Christmas, the One Lord, who made us all one. The spot where Jesus is said to have been born is overlaid with marble and gold, is draped with elegant tapestries, and is illuminated with ornate lamps and candles. Somehow, I think they have missed the point!

"Time erases many things." This is both good and bad. It erases things like pain, sorrow and anguish. Hurts are forgotten. Broken bones are mended. Wounds heal. Tears cease. Time can be girded with mercy. This is good.

However, the surcease of sorrow too often is accompanied by the surcease of wisdom. This gift, like the gift of new life, is inseparable from pain. As goes pain, so goes wisdom. As Solomon put it: "For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter; for by the sadness of the countenance the heart is made better.

Even the perfection of Jesus came only as a result of suffering. He was not born a saint. Life and death, the pain and suffering of human existence, were the womb from which perfection came.

Yes, time does erase many things. We forget that Mary was considered immoral by friends and family. No virgin ever conceived before. We forget that a stable is a barn complete with droppings, flies and attendant germs. We forget that a

manger is a place where cows slobber and unsterilized stubble was placed. We forget that shepherds were smelly, unshaven, outdoorsmen who had never heard of clean bathrobes. We forget that the baby Jesus had to have diaper (swaddling clothes?) changes like every other baby. We forget that Golgotha was a foul garbage dump, the cross was a

sickening defeat and the empty tomb was akin to an empty casket. We forget that the coming of Christ in flesh had nothing to do with twinkling trees, overindulgence, fat men in funny red suits, giving gifts nobody needs or wants (when bloated children starve to death in Asia) and the sensual commercialization in which we all sinfully share.

Perhaps this is the "simple story of Christmas." Unwisely, we forget this.

Michell G. Fleming

Columbus

A note of thanks and appreciation

My thanks and the gratitude of my family to all the people who extended their sympathy to us on the occasion of the death of our father, Glenn Munshower.

I would like to specify the neighbors and friends and St. Anthony parishioners who visited so faithfully and provided us with tangible expressions of their concern, Masses, flowers, food; to Father Ryan and the staff of St. Anthony parish who brought sacraments and encouragement to dad in his last months; to the people from parishes to which I have been assigned and who had known dad and extended their sympathy; to Archbishop O'Meara, who called twice to our home; but, especially to my fellow priests for whom dad had such respect and fondness. The funeral would not have been complete without my brother priests present.

Children generally provide their parents with the comfort of in-laws and grand-

children at such times. We priests offer them our fraternity, the devotion and care of our fellow priests. Many priests interrupted their busy schedules and drove long distances to be there. I am humbled by this and hope always to return the kindness.

William Munshower, pastor
Church of the Holy Spirit

Indianapolis

Respect for life

The United States is going to continue to receive God's chastisements, economically, internationally, severity of the elements, and loss of energy until it proves that it has respect for all life. Not only the Shah's and hostages but life in the womb.

Harry L. Geis

Liberty

2313 W. Washington St. 632-9352
Indianapolis, Indiana

USHER Funeral Home, Inc

Anna C. Usher

Wm. A. Usher

Frank E. Johns

BIBLES

Christmas
Cards — Candles — Gifts

ALSO

Jewelry — Medals
Sick Call Sets

PARK AT OUR DOOR

Manier Religious Supply, Inc.

Bluff Road at Pleasant Run Pkwy.

"Across from Holy Cross Cemetery"

788-4228

"Help Us To Help Others"

Your
Contributions
Of
Useable Clothing
And
Household Items
To
Catholic Salvage
Make It
Possible
For Many
Inner City Children
To Enjoy
CYO Summer Camp
Program

Call Us
For Pick-Up
At Your Home.

CATHOLIC SALVAGE
632-3155

Reader reminds Father Godecker

Referring to Father Godecker's article of Dec. 14, 1979, "It's time to move away from the rectories," allow me to remind Father Godecker that when I go to the doctor's or dentist's office, I do so because I have a problem which I think only he can help, and I go to the rectory for the same reason—expecting to discuss my concern with one of my parish priests, not with the secretary or housekeeper.

Perhaps if Father Godecker finds his priestly duties so confining, he should move out of the rectory, don his sports jacket, and try selling insurance, or perhaps using cars, just as some of his already-liberated brothers do.

Further, may I point out that the amount of traffic passing through our present-day rectories which Father Godecker finds so disturbing to his life style, is encouraged by the present tenants of those rectories by opening the facilities to club meetings, bridge games, singles clubs, teen-agers clubs, etc., all invited by the priest to meet in the rectory—not the school hall or church basement.

When I was growing up, the local parish rectory was respected as the residence of the attending priests—a place for each to read his daily office, prepare the Sunday sermon, meditate on the reasons for which he was ordained, and tend to his personal needs. I, for one, regret that Father Godecker cannot find a rectory where he can act like a priest in this day and age of so-called progress in our Catholic churches.

H. V. Skelly

Terre Haute

Church Yule services

Christmas liturgical celebrations have been scheduled in churches throughout the archdiocese. Parishioners are encouraged to attend services in their own parishes. Many churches will open the Christmas liturgical season with Midnight Mass to celebrate the birth of Jesus. Some will present organ and choral recitals and other festive ceremonies preceding the Mass.

On Christmas Day there will be opportunities for parishioners to celebrate the feast by attending day-time Masses.

Parishes have had penance services throughout the Advent season and during this last weekend before Christmas. Pastors and their associates encourage the faithful to take advantage of the times set for reception of the Sacrament of Reconciliation.

Since publishing the holiday schedules for all parishes in the archdiocese is not feasible, it is recommended that parishioners consult their own parish bulletins for time schedules for confession and the Christmas Masses.

Parish established January 1, 1880

St. Bridget's to celebrate 1980 centennial

by Father Thomas C. Widner

On January 1, 1980, St. Bridget Church in Indianapolis opened its doors for the first time. To commemorate the 100th anniversary of the parish, St. Bridget's is planning a year long celebration, according to Oblate Father Anthony Rigoli, current pastor. A New Year's Eve Mass and party following will inaugurate the event at 9 p.m. on Dec. 31.

During the 1980 centennial year, the parish will conduct a Lenten mission, an organ and music recital, a May 4 anniversary Mass and the publication of a centennial book.

Father William Ryan, oldest living pastor of the parish, will return to the parish to conduct the mission in the spring. A member of the Oblates of Mary Immaculate, the religious order which has staffed St. Bridget's since 1952, Father Ryan served as its pastor until 1961.

The anniversary Mass on May 4 will include a banquet to which numerous church and government dignitaries have been invited. Former parishioners and alumni of the school are likewise invited. The school which closed in 1972 currently houses a nursery and kindergarten.

The organ and music recital, for which no date has yet been set, will host musicians of many faiths and be highlighted by the parish's historic Pfeffer Organ. The St. Bridget Choir will host the event.

In 1879, at the request of 80 Irish families, Bishop Francis Chatard established the parish on West Street with Father Daniel Curran its first pastor. The Sisters of St. Francis of Oldenburg built and funded a school which opened in September, 1880, with 120 children.

By 1892 a new educational need had grown with the influx of blacks into the area. As was the custom at that time, a separate school was established nearby, called St. Ann Negro School, to serve the black Catholic children. This was in addition to St. Bridget School which continued until 1935. Being the only school for black children in the city, the enrollment of St. Ann drew attendance from throughout Indianapolis.

ST. ANN SCHOOL continued until 1919 when St. Rita Parish was established on the northeast Indianapolis side as a black parish.

St. Ann School discontinued at this time although some catechism classes may have been taught through 1929. When St. Bridget School, an all white school, closed in 1935, it reopened in 1936 as St. Rita School for black children. This continued until separate facilities were opened at St. Rita Parish about 1946.

Besides Father Curran, St. Bridget's was served by Fathers John McShane and Robert Hartman. Since the arrival of the Oblates, the parish has been served by Fathers Joseph Barry, Edward Randall, Francis Gorham and James Blaney. Father Rigoli arrived at the parish less than three months ago.

The three priests who currently live at St. Bridget's have responsibility for the hospitals at the Indiana University Medical Center. Besides Father Rigoli, this includes Fathers Joseph Barry and George Knab. Father Rigoli explains the presence of the Oblates so far from the center of the East Coast province as a



'FINEST IN THE WORLD'—The interior of St. Bridget's Church in Indianapolis is graced with its remarkable Pfeffer organ, called the finest playable Pfeffer remaining in existence. It will be highlighted during St. Bridget's 100th anniversary year.

"response in the early 50's to serve in areas undergoing neighborhood change. This includes service to a black community. The order at that time also sought work in hospitals. St. Bridget's met all three criteria."

Of St. Bridget's history, Father Rigoli speaks especially highly of the work of the religious women—both Franciscans and Sisters of Providence, who joined the Franciscans more recently in the parish's history—who influenced the neighborhood through their visits to the homes of the people.

questioners told him that in the hearings he was expressing belief in the divinity of Christ, but that he could not find that belief expressed in the theologian's writings.

"That is your personal impression, but I don't agree with you," Father Schillebeeckx answered. He did not name the questioner, but since Father Galot was the Christology expert on the panel and his views on Father Schillebeeckx's writings in this area are well known, it was widely assumed that the comment had been his.

When asked by a reporter if he felt humiliated about coming to Rome under the doctrinal congregation's procedures, the theologian said he was not pleased with the procedure and deplored the "absence of human rights" in the way the process is currently structured. But as a Christian theologian he said that he must face the question of a judgment by the church's magisterium (teaching authority) and therefore felt obliged to answer the summons.

"I recently instructed a woman," Father Rigoli said, "who remembered the Sisters going from door to door. That had been her only contact with the Church."

Father Rigoli sees the future of St. Bridget's as an exciting one and his enthusiasm seems to rub off on those around him. With the development of Indiana University in the parish boundaries, a whole new ministry is beginning. The permanent congregation is small. St. Bridget's is beginning to adjust to more transient populations. But that has been its history as the parish has for years

offered a noon Mass on Sunday—a Mass which has attracted people from throughout the city because of its convenience.

ST. BRIDGET'S boasts an active parish council and unit of the Knights of St. Peter Claver. While fewer children reside in the immediate neighborhood, the St. Bridget's Day Care Center serves those whose parents work in nearby downtown. Elementary school age children have since 1972 attended St. Monica School in northwest Indianapolis. St. Bridget School had reopened after 1946 when St. Rita School moved permanently to Arsenal Avenue.

One of the pride and joys of the parish is the remarkable Pfeffer organ in the church. When the parish opened in 1880 the organ somehow became a part of the furniture. An instrument built by John G. Pfeffer of St. Louis between 1860 and 1900, the organ, according to experts who "discovered" it in 1962, could last another 150 years. At that time it was described in newspaper articles as "the finest Pfeffer still playable." The organ was a candidate for the trash in 1962 when experts from Indiana University School of Music were called in to advise about the possibility of "modernizing" it.

According to Kenneth List, then organist at the Episcopal Church of the Nativity, "modernizing that organ would be like modernizing a harpsichord or putting a souped-up engine in a 1912 Packard. It's perfect as it is."

It is thought that the organ was not built for St. Bridget's Church due to its size for the gallery it occupies. There is practically no room for the choir. At the time St. Bridget's was formed, most church organs in Indianapolis were built on the East coast. It would also appear that the organ was built in the 1860's or 1870's.

List had said, however, that St. Bridget's is acoustically perfect for it, being "a kind of link between the old baroque German concept of organ building and the 19th century organ building in the U.S." The organ has two manuals and pedals, 12 stops and 634 pipes. It possesses mechanical "tracker" action and it was originally hand pumped. It continues in use for Sunday worship.

Unfazed by hearing (from 2)

ON THE HUMAN rights issue he cited the initial preparation of documents concerning his teaching without any participation by him. He also noted that he did not know who his questioners would be until the morning of the first hearing.

The format of the hearing, as outlined by Father Schillebeeckx, was that each questioner presented an opening position statement and then asked a series of questions. Father Schillebeeckx then responded. At the end, the statements, questions and responses were presented as a written record which he and the questioners signed.

"I can't say whether they were in agreement with me or I with them," the priest commented. But he said he considered any differences not matters of faith but only "difficulties of interpreting to men" the meaning of various statements of faith.

He said the rest of the process—which started three years ago when the doctrinal congregation first relayed questions to

him concerning some of his teachings—is now out of his hands.

THE PANEL OF questioners can make no judgment on the case. The final document of questions and answers will be submitted to the cardinals of the doctrinal congregation, who will then have to decide whether there is any need for a statement warning against any of his teachings or condemning them. If they decide on such a course of action, such a statement would also have to be reviewed and approved by the pope.

Correction

In an ad for Marian College in last week's *Criterion*, a line regarding a gift CREDIT on State Gross Income Taxes should have read: "The maximum CREDIT you can receive is \$200 on a joint and \$100 on a single return."

Chancery Report



Chancery

Archbishop Edward O'Meara made a preliminary visit to Indianapolis on Dec. 5 to make arrangements for his installation as archbishop of Indianapolis on Jan. 10. While here he visited the tomb of Archbishop Bishop. In addition he greeted members of the chancery staff as well as department heads of the various agencies. He lunched at the archbishop's residence, visited the Cathedral and its rectory, called upon Archbishop Schulte and Bishop Pinger.

A press conference will be held at the airport when Archbishop O'Meara arrives to stay on Jan. 9. Media arrangements have been made to cover the archbishop's first meeting with priests, the formal installation ceremony and reception, etc. A special issue of the *Criterion* will be published that week. A media kit is being sent to the various newspapers, radio and TV stations throughout the Archdiocese as well as the media in Louisville and Cincinnati and the wire services as well.

When Archbishop O'Meara arrives to take up residency in Indianapolis, he will present his credentials to the Board of Archdiocesan Consultors. That evening he will preside at a Vesper Service with priests and meet informally with them at the Vocations Center. **Archbishop Jean Jadot**, apostolic delegate in the United States, will preside at the installation. Archbishop O'Meara will be the principal celebrant at the installation Mass and deliver the homily.

Formal invitations to the installation are being sent to the Cardinals, Archbishops and Bishops of the country, the Directors of the Society for the Propagation of the Faith, the priests of the Archdiocese of St. Louis, and personal friends of Archbishop O'Meara in addition to local invitations.

A schedule of deanery celebrations following the official installation has been made and in each case the priests of the deaneries will be invited to a meal before the celebration. A reception for all people attending the celebrations will take place following.

Visits to the motherhouses of the Religious women of the Archdiocese will occur in January. A general meeting of

Religious women is in the planning for the spring through the assistance of the Association of Religious in the Indianapolis Archdiocese (ARIA).

Msgr. Francis Tuohy met with the board of directors and the Advisory Council of the Indiana Catholic Conference recently.

Msgr. Tuohy and Father James Barton, director of the Society for the Propagation of the Faith in the Indianapolis archdiocese, attended the funeral of **Archbishop Fulton J. Sheen**. Archbishop O'Meara presided at a special liturgy for the National Office of the Society for the Propagation of the Faith and was homilist for the solemn funeral liturgy. Archbishop O'Meara was a very close friend of the late Archbishop Sheen.

The Board of Directors of the **Catholic Cemetery Association** has concerned itself in its last two monthly meetings with planning repairs and improvements of the Catholic cemeteries in Indianapolis.

Gifts to date for the **Cambodian Relief Fund** total \$17,778.73. This has been forwarded to **Catholic Relief Services**.



Office of Worship

Director **Father Stephen Jarrell** and **Charles Gardner**, music director, met with Archbishop O'Meara to review preparations for the installation liturgy. The Office is coordinating arrangements for the eight deanery liturgies.

The Liturgical Commission reviewed its 1980-1981 goals and objectives at its November meeting. First priority the commission set for itself was to assist the Archbishop as the chief liturgist of the Archdiocese. Other areas of concern include supporting clergy in liturgical praxis, forming liturgical ministers and planning teams, developing good liturgical music and worship space; developing programs of prayer and spiritual formation.

The Confirmation Task Force will meet in February to review the revised Confirmation Policy and Guidelines for the Archdiocese. Archbishop O'Meara will be presented with a report regarding this policy in early 1980 for his study and commentary.

Liturgists from Indiana and Illinois discussed the development of the "Liturgical Renewal for the 1980's" during their fall meeting in Olivet, Ill. **Fathers Stephen Jarrell, James Bonke and Albert Ajamie** represented the Archdiocese at this regional meeting. Future trends cited by the liturgists include: intensified spiritual renewal at the parish level through parish-based renewal programs and the growth of the adult catechumenate and initiation practices; the rise of the role of the bishop as the diocesan leader of prayer; development of Cathedral liturgies; growth in the role of women in the liturgy; increased awareness and practice of the ministry of hospitality. A full report is published in the January 1980 issue of **Liturgy Forum**, newsletter of the Office of Worship.



Office of Catholic Education

The Educational Planning Commission (EPC) held its final meeting on Dec. 2. It reviewed the results of the evaluation of local level planning and prepared its final report to the Archdiocesan Board of Education (ABE).

The Contract Kit containing materials for contracting administrators of Catholic education for 1980-81 is being forwarded to board presidents. Included with the materials are contract formats for directors of religious education, principals, coordinators and acting principals.

Search Committees to assist in the process for obtaining new educational administrators will meet Thursday, Feb. 7 and Thursday, March 6. The former meeting will take place at the Office of Catholic Education and the latter will occur at Providence High School, Clarksville.

Father Jeff Godecker expects to return to the Religious Education office in January on a full-time basis.

Benedictine Sister Mary Margaret Funk has been asked to serve on the editorial board for *Living Light*, the professional journal for catechetics in the Catholic Church in the United States.

A workshop on the Rite of Christian Initiation of Adults (RCIA) will be held February 29 and March 1.

The Department of Schools has organized a group package for Catholic educators interested in attending the annual convention of the National

Catholic Education Association to be held in New Orleans April 7-10.

High school principals met to hear a presentation from **Marian College** concerning academic cooperation. Hopefully a program can be developed that will enable qualified high school seniors to earn college credit while still in high school. Principals also identified common issues requiring further study. Another meeting is scheduled for Feb. 11.

Benedictine Sister Helen Jean Kormelink attended the meeting of the Archdiocesan Principals Association's officers and representatives. On the agenda were a study of pupil grading systems and a proposal for standardization of teachers' personnel files.



Catholic Youth Organization

Basketball season highlights winter CYO activities in the Indianapolis deaneries. Each weekend 130 games are played in seven different leagues for 5th grade to high school senior level students. Five holiday tournaments are scheduled for the grade school leagues.

Eighth grade retreats were held in November and December at six Indianapolis schools and at St. Louis School in Batesville.

The CYO Office is formulating a spiritual program for freshmen and sophomores in order to build interest in Search. Freshman CYO members and their adult advisors are being polled as part of the process. A reunion of all Searchers is scheduled for Dec. 20 at 7 p.m. in the Vocations Center cafeteria.

Genesis II program was attended by 20 young adults this past fall. A reunion of those attending is set for Dec. 23 following the 5:30 p.m. Mass at Holy Rosary Church.

The 1979-80 Directory and Buyers' Guide for the Archdiocese of Indianapolis is now available

The Directory includes:

- ✓ All parishes and institutions
- ✓ biographies of archdiocesan priests
- ✓ mass schedules
- ✓ rectory and school phone numbers
- ✓ directory of religious women
- ✓ and much, much more

Still ONLY \$5.00

Order NOW for immediate delivery

DIRECTORY DEPARTMENT

THE CRITERION

520 Stevens St.

P.O. Box 174

Indianapolis, IN 46206

Name _____

Address _____

City _____

State _____ Zip _____

Enclosed _____



Catholic Communications Center

The 14th annual **Gabriel Awards** for outstanding programs reflecting human values were made to representatives of national and local radio stations and producers late last month. Presented by the National Catholic Association of Broadcasters (UNDA-USA), the Gabriel Awards Committee is chaired by **Charles J. Schisla**, director of the Indianapolis Archdiocesan Communications Center.

Some five local Indiana Catholic Conference **Information/Action Networks** for Legislative Action have been organized in the Archdiocese with sixteen more in process.

Question Box

Genesis not a strict historical account

by Msgr. R.T. Bosler

Q. The Bible says that Cain, after killing his brother, was afraid of the punishment of the Lord—banishment—saying, "Whoever finds me will kill me." It also recounts how in the land of Nod Cain takes a wife. Who were the people Cain feared, and where did he get his wife?



A. This is a problem only for those who consider the first pages of the Bible a strict historical account of how the human race began rather than a teaching in story form of what sin means and what harm it has caused.

We know today that the early humans did not domesticate animals or till the soil, so that to say that Abel was a keeper of flocks and Cain a tiller of the soil was just as much make-believe as to imply that there were humans other than Adam and Eve and their children at the beginning of human existence.

Instead of a dry, abstract treatise on the meaning and result of sin, the Bible gives us the interesting stories about Adam and Eve, Cain and Abel.

We recognize our own experiences in the story of the temptation of Adam and Eve and learn that the disorder within human nature and its tendency toward evil is the result of disobeying God. We see in the murderous act of Cain how a turning from God leads to a turning

against neighbor, and in the memorable phrase, "Am I my brother's keeper?" a stark description of how we attempt to cover up our own sins.

In the banishment of Cain we learn that God does punish sin, but with mercy. In the words put into the mouth of the Lord we have a warning and an encouragement: "If you do well you can hold up your hand, but if not, sin is a demon lurking at the door; his urge is toward you, yet you can be his master."

All this and much more is packed into a few hundred words of Chapter 3 and the first 16 verses of Chapter 4 of Genesis.

Teaching by telling stories is the most effective way of imparting knowledge about God and his mysterious and mighty plan for us. No one knew this better than Jesus, who taught with parables and stories.

To take the stories of the Bible as all factual history, seeking, for example, explanations of how Cain could find a wife when there were no other humans around except his parents, is to miss the whole purpose of the story and, therefore, to misunderstand the Bible.

Q. Would there be a chance for the Catholic church to make an attempt to return fallen-away Catholics to the fold by administering general absolution? Those who find it too difficult to confess individually should with true sorrow and a firm purpose of amendment be able to ask and receive God's forgiveness and absolution from the priest for mortal as well as venial sin in group communal confession. I had a frightening experience with an elderly priest in the confessional as a child. I yearn to return but don't want to confess privately.

A. Even if what you want were made possible, you would not be fully satisfied, for you not only need to make your peace with God but also with the church. Surely you can find some sympathetic priest with whom you can sit down and chat about your past unfortunate experience and what has happened to you since.

This need not be in the confessional or reconciliation room, but in the rectory or anywhere else you feel comfortable. The absolution and reconciliation with the church can be the conclusion of this conversation.

Don't make an appointment for confession but rather for advice. Begin by talking about your experience in the past confession and how you feel about the church. The priest will do the rest and help you return with an ease that will astonish you—I hope and pray.

Lefebvre meets with Vatican official

ROME—Suspended Archbishop Marcel Lefebvre met secretly in the week of Dec. 10 with the prefect of the congregation which is the Vatican's overseer on doctrine and discipline.

The archbishop, whom Pope Paul VI suspended from the exercise of the ministry in 1976 after he ignored the pope's admonition not to ordain candidates to the priesthood, was received in the Vatican Dec. 8 by Cardinal Franjo Seper, prefect of the Vatican Congregation for the Doctrine of the Faith. Cardinal Seper reports directly to Pope John Paul II on the case.

Sources close to the archbishop, who opposes various reforms of the Second Vatican Council and

who has continued to ordain priests despite Pope Paul's orders to the contrary, said his relationship with the

Holy See had taken a positive turn.

The Vatican issued no comment on the meeting.

Criterion Readers:

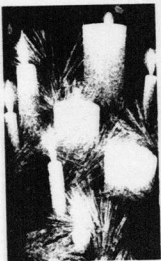


Our sincere thanks to all
who helped the missionary
needs of the Church during
1979 by their prayers and
gifts. May God's Blessings be yours!

Catholic Home and Foreign **Missions**

136 West Georgia St.

Indianapolis, IN 46225



Cemetery Markers & Monuments

50 YEARS OF SERVICE

Granite & Bronze
Statuary

4707 E. Washington St.
Indianapolis, Ind.

357-8041

Pope John Paul dominates (from 1)

next day, for the first time, the pope attended an Orthodox patriarchal Mass.

On the pope's first trip abroad, to the Dominican Republic and Mexico, from Jan. 25 to Feb. 1, he captured the hearts of millions and spoke out forcefully on a number of significant issues. Huge crowds waited for hours, often under a blazing sun, just to catch a brief glimpse of the white-robed pilgrim from Rome.

A major speech at Puebla

In his first major speech on the church and society, delivered Jan. 28 at the opening of deliberations of the Third General Assembly of the Latin American Bishops in Puebla, Mexico, the pope

issued a stern warning against theologies that treat Christ as a revolutionary or a political activist. He declared that the church is firmly committed to fighting injustice, but warned against linking the church with any particular socio-economic solution to human woes.

Pope John Paul's next trip abroad was a triumphant nine-day visit to his native Poland in June.

John Paul the Mediator

In addition to the trips abroad, other major papal actions of the year included mediation of a territorial dispute between Chile and Argentina, the creation of 14 new cardinals, the appointment of a new

papal secretary of state, convocation of a special session of the College of Cardinals and publication of his first encyclical, "Redemptor Hominis," of a document on catechetics, of letters to priests and bishops on the priesthood and celibacy, and of norms for ecclesiastical institutions of higher learning.

The purpose of the pope's trip to Latin America was to open the Third General Assembly of the Latin American Bishops at Puebla, Mexico. The meeting, which began Jan. 27 and ended Feb. 13, was ostensibly centered on the theme of evangelization. But concern for the poor soon emerged as a key issue among the 218 bishop-delegates and there were discussions of liberation theology, which links redemption in Christ with human development. In its final document, the assembly stressed the role of the laity in improving the quality of life, especially for the poor, by working in government and political parties.

Events in Latin America were in the headlines repeatedly during the year. The church was deeply involved in the events in Nicaragua that led in July to the ouster of President Anastasio Somoza after 42 years of dictatorship by his family.

In February, the killing by government troops of five youths belonging to a group opposed to Somoza while the youths were in a Catholic church led to a protest by 78 priests, nuns and other members of religious orders.

A message drafted by 30 Latin American bishops during the Puebla assembly expressed solidarity with the Nicaraguan church.

Archbishop Miguel Obando Bravo of Managua, Nicaragua, engaged in efforts to reconcile the opposition and the Somoza government. A peace committee he formed was criticized because it contained supporters of Somoza.

At the end of March, the Nicaraguan Bishops' Conference rejected an invitation to meet with Somoza and instead pleaded with him to stop the indiscriminate killings by his troops.

At the end of May, as the conflict between government forces and Sandinista guerrillas worsened, the Nicaraguan Bishops' Conference and the Confederation of Religious criticized both sides for inflicting violence on the civilian population.

As the fighting raged on in June, a statement by the bishops critical of the government was read from pulpits and passed from hand to hand because state censorship barred the media from publishing news and comments on the conflict. The bishops regretted the excesses of armed insurrection, but said the long tyrannical abuse of human rights in Nicaragua justified the insurrection.

Also in June, Pope John Paul expressed "profound sadness" over the violence in Nicaragua and Archbishop John Quinn of San Francisco, president of the National Conference of Catholic Bishops, urged President Carter to tell Somoza of "the revulsion of the American people" for the actions of the Somoza regime.

Aid to Nicaragua

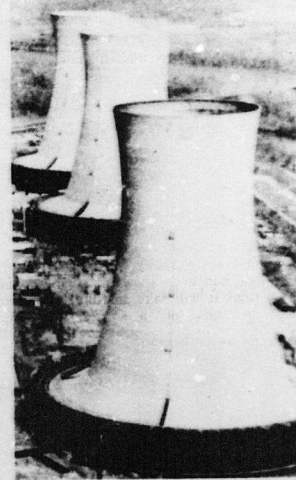
In early July, church groups and other relief agencies stepped up efforts to aid the more than 200,000 Nicaraguans displaced by five weeks of civil war. Later that month, Jesuits in Nicaragua

protested against U.S. government intervention in Nicaragua. After Somoza resigned on July 17, rebel leaders called on Catholic Church authorities in Nicaragua and the Organization of American States (OAS) to oversee the transition to a new government.

On Aug. 10, Sandinista leaders and the Junta of National Reconstruction met with the bishops of Nicaragua to insure church participation and avoid frictions in the reconstruction process.

In neighboring El Salvador, Archbishop Oscar Romero of San Salvador was nominated by human rights groups and legislators in Europe and North America for the 1979 Nobel Peace Prize because of his vigorous defense of the poor and the persecuted in his country.

A coup by Salvadorean army officers on Oct. 15 ousting Gen. Carlos Humberto Romero (no relation to the archbishop) as president followed by a few weeks strong protests by Archbishop Romero and three other bishops against what they called persecution of the church and constant violations of human rights. The coup came after three years of violence between right-wing and leftist guerrillas which took many lives, including those of church personnel working for the poor. Six priests were among those killed.



Awards to Mother Teresa

While Archbishop Romero was nominated for the Nobel Peace Prize, another Catholic, Mother Teresa of Calcutta, founder of the Missionaries of Charity, was awarded the prize for her work among the poor and the dying in India and other countries.

In India, Mother Teresa, the 29 Catholic bishops of Kerala state and other Catholic, Orthodox and Moslem leaders criticized an anti-conversion bill before Parliament as being prejudicial to minority religions and making any action leading to a conversion punishable.

Responding to a letter from Mother Teresa, Indian Prime Minister Morarji Deo, (p. 35)

An Invitation...

Dear Subscriber:

On January 10, 1980, we of the Archdiocese of Indianapolis will celebrate the installation of our new Archbishop Edward T. O'Meara.

In observance of this installation, the Criterion will publish a Special Souvenir Edition on Friday, January 10.

This Souvenir Issue will contain extensive material concerning Archbishop O'Meara, the history of the Archdiocese and the history of the previous bishops of the Archdiocese.

The cover of this supplement will be a full-color portrait of Archbishop O'Meara in the robes of his office and the Souvenir Issue itself will be printed on premium quality 35 lb. newsprint.

You, as a subscriber, will receive copies of this issue. In addition, we will extend our press run to make extra copies available to those who request them.

This is your opportunity to offer public congratulations to our new Archbishop. We are now in the process of soliciting patrons for this special Souvenir Issue.

If you wish to participate, please use the form below for your order. Orders must be received by the Criterion no later than Friday, December 28, 1979.

Sincerely,

Dennis R. Jones

Dennis R. Jones
Associate General Manager

Business Patron — \$10

(Four lines with your choice of copy)

Example:

Name: John Doe Company
Address: 1234 Some Street
City: Anytown, IN 46000
Phone or
Company Slogan 999-9999

Individual Patron — \$2

(One line with your choice of copy)

Examples:

Mr. and Mrs. John Doe
or
The John Doe Family
or
Mary and John Doe

INSERTION ORDER BLANK

Business Patron

Individual Patron

Mail to: **THE CRITERION**

P.O. Box 174

Indianapolis, IN 46206

(Deadline: December 28, 1979. Payment must accompany insertion order)

KNOW YOUR FAITH

Baby's
here!

**Are you ready
to be a parent?**

By Russell Shaw

"I didn't know what I was getting into."

People say that about many things — marriage, work, commitments of all kinds. They certainly say it about parenthood. And they are right.

In confessing that we don't know what we are getting into in becoming parents, we may be owning up to a carelessness or lack of preparation. But we may also be making a statement of basic fact: No one can ever know in advance exactly what it will take to fulfill the specific demands of a large, open-ended commitment like parenthood.

TRUE, MOST of us have some general idea. But, just as true, we have little or no idea what the crucial specifics will turn out to be.

That is important. There is a contemporary obsession — a kind of planned parenthood syndrome — with arranging everything in advance, even before the first baby arrives on the scene.

Some people seem to think that responsible parenting requires them to have the money for Junior's college education in the bank before Junior is more than an idea in his parents' minds.

A much better approach is rooted in openness. That doesn't mean naive irresponsibility, but mature readiness to accept and adjust to the demands that parenthood brings with it.

For these demands will certainly involve unexpected surprises, no matter what. How do you "prepare" for a child who develops a serious health problem at the age of five, or who turns out to be a gifted musician, or who in the late teens discovers a religious vocation?

EXCEPT BY working hard to develop qualities of mind and heart which enable



you to rise to the demands of these and a thousand other unanticipated situations — you don't.

That is not a plea for entering parenthood with eyes closed to reality. Much immediate and long-range preparation is required of prospective parents.

But parenting always involves encountering the unexpected. Intelligent preparation for parenthood absolutely demands that this be taken into account.

To speak in general terms, becoming a parent first and fundamentally carries with it responsibilities — serious obligations toward the new being of whose very existence parents are the human source.

Everyone admits this in theory, yet today a surprising number of people ignore it, to one degree or another, in practice. Statistics on child abuse and child neglect are symptoms of a far larger problem — a problem focused on the fact that many parents refuse to acknowledge their real obligations to their children or else rebel against them.

IT WOULD BE a complex matter to trace all the causes of this behavior. But

clearly it has much to do with the contemporary quest, amounting to a fixation, for self-fulfillment.

There is nothing wrong with self-fulfillment, properly understood. But not a few parents, it seems, value children mainly because of what children can do for them.

The child is an expression of parental vanity, a means of achieving ambitions the parents never achieved, or an outlet for gratifying parental emotions.

This may be innocent up to a point. All parents naturally wish to take pride in their children and to find emotional satisfaction in parenting.

But these drives can be damaging in their consequences if becoming a parent does not also — and mainly — mean recognizing and fulfilling grave obligations to the child.

WHAT KIND of obligations? One could draw up quite a catalog and still leave out a great deal of importance. But the basic obligation of parents is to do everything in their power to foster the total development of their children — physical, mental and emotional.

And also spiritual. This is a point to emphasize.

Even conscientious parents have been known to draw the line here. They work hard for their children's well being. They strive to provide them with excellent schooling and enriching social experiences. But when it comes to spiritual development, the attitude is — that's somebody else's job.

This is shortsighted. Responsible parents do not willingly allow their children to eat garbage or skip school. But a surprisingly large number of mothers and fathers (perhaps especially fathers) take a hands-off attitude when it comes to spiritual formation.

Shyness?

Feelings of personal inadequacy?

WHATEVER the reason, the results can be disastrous. Spiritual formation has to begin very young. If parents don't do the job, it won't get done.

Becoming a parent involves a finely-honed and frequently-shifting balance — between ideals which are lofty and clear, and concrete deeds, in the framework of these ideals, which are responsive to the present needs of real children.

Not a word in all this about love?

For parents, this is what loving their children means.

Births brought Take recorded arrival of J

By Father John J. Castelot

The Nativity story in the Gospel of Luke fairly rings with the joy occasioned by the birth of a new baby. (Acknowledging the doubtful historical character of much of this narrative, we may for the moment simply take it at its face value.)

This story tells of the birth, not just of one, but of two baby boys. John, later known as the Baptizer, and Jesus, later known as the Christ.

The note of joy is struck early, in the angel's announcement to Zechariah that he will finally have a son: "Joy and gladness will be yours, and many will rejoice at this birth" (Luke 1,14). And the account of his birth and its sequel is full of the excitement, wonder and happiness which a new arrival brings to family and friends.

THE ANNOUNCEMENT to Mary of her impending motherhood is more solemn, mysterious and, at Luke's hand, theological. But the birth itself is recounted with warmth and tenderness, and, as for joy, the heavens themselves break into song.

In a simple sentence evocative of quiet happiness and gentle love, Luke tells us that Mary "gave birth to her first-born Son and wrapped Him in swaddling clothes and laid Him in a manger" (Luke 2,7).

But the stillness is broken by the angelic proclamation to the shepherds: "You have nothing to fear! I come to proclaim good news to you — tidings of great joy to be shared by the whole people."

And "suddenly, there was with the angel a multitude of the heavenly host, praising God and saying, 'Glory to God in high heaven, peace on earth to those on whom His favor rests'" (Luke 2,10, 13-14).

All mothers of all time can identify with Mary's secret happiness when they read that "Mary treasured all these things and reflected on them in her heart" (Luke 2,19).

IF THERE WAS joy at the birth of these boys, there was continued happiness in watching them grow up.

In a simple sentence and gentle love, Luke tells of the birth to her first-born Son wrapped in swaddling clothes and laid

Of John it is said: "The child grew up and matured in spirit" (Luke 1,80), and of Jesus: "He went down with them then, and came to Nazareth, and was obedient to them. His mother meanwhile kept all these things in memory. Jesus, for His part, progressed steadily in wisdom and age and grace before God and men" (Luke 2,51-52).

Of John it is also said: "He lived in the desert until the day when he made his public appearance in Israel" (Luke 1,80).

The wonder of watching a child grow so often turns to bewilderment and sometimes to hurt. No child grows up to become his or her mother or father; he grows up to become himself.

According to the story, Zechariah and Elizabeth were quite old when John was born. They had given up hope of ever becoming parents. And now, here is this

Discussion ques

1. Discuss this statement Russell Shaw makes in his article: "No one can ever know in advance exactly what it will take to fulfill the specific demands of a large, open-ended commitment like parenthood."

2. What preparations should couples make for accepting the responsibility of becoming parents? Discuss.

3. Discuss what fulfillment in terms of parents and in terms of children.

4. Discuss the obligations of parents to foster the spiritual development of their children.

5. Do you view parenthood as a ministry? Upon what do you base your answer? Discuss.



Meet your everyday, ordinary involved Catholic family

By Mitchel B. Finley

The Herzog family of Spokane, Wash., consists of Hans and Mallene, married 17 years, and their children: Mike, 15, Joe, 14, Mia, 13 and Tim, 11.

Some years ago the Herzogs were satisfied to keep to themselves with no involvements in their parish or the wider community. The turning point came one evening when a young priest came to their door and asked Hans and Mallene to help with the youth group in their parish.

They had been complaining about the Church not doing anything for them until that evening. But they soon realized that they themselves would have to reach out in order for the Church to have any real effect on their life as a family.

Since then they have become involved in diocesan marriage preparation programs. At one point they were deeply influenced by the priests who were directors of the diocesan marriage preparation programs. From them they gained a deeper awareness of their vocation as married

Christians and of their roles as Christian parents.

THEIR INVOLVEMENT in marriage preparation programs has continued for over eight years and holds a special place in the life of the entire family. Today they pack up and move to a local retreat facility about one weekend each month to help direct a marriage preparation weekend.

Mike, Joe, Mia and Tim take an important part in this apostolic effort. While their parents are participating in the formal sessions with the engaged couples, they take care of younger children of other couples who serve in the program, learning what it means to be of service to others. Hans and Mallene believe this experience will be invaluable in shaping their faith.

HANS INVOLVES everyone in activities, from playing soccer to working on the family car; from bike riding to jogging. The entire family ran together last spring in an eight-mile marathon race "just for the fun of it."

Mallene shares her love of reading. The whole family enjoys listening to her read aloud books that have an appeal for everyone.

"Believe it or not," remarked Hans, "our children, even the older ones, enjoy Sunday Mass — even insist on going — probably because they have had opportunities to help design and participate in liturgies themselves."

Advent in the Herzog household is observed each year not only with a family Advent wreath but also with such traditions as special Advent prayers in the evening. On Christmas Eve grandparents, aunts, uncles, cousins come together for the celebration. Before they open gifts they read the Christmas Gospel.

LIKE SO MANY modern families both of these parents work.

Hans is with a steel fabricating firm and Mallene teaches kindergarten in a Catholic school. They are a busy family who face the many demands of this society. But

they are especially aware of the importance of the time they are able to spend together as a family.

They have their share of disagreements and trying times. But they keep their communication lines open. Their involvement with the marriage preparation program has also helped them sharpen this art.

Their children, like all children everywhere, have their conflicts. But Hans and Mallene firmly believe they should settle their own problems without parental intervention. They say, "This brings into concrete experience the importance of forgiveness. And forgiveness is a difficult lesson that all of us must learn and relearn throughout our lives."

Asked how they think their family is most intimately affected by their Catholic faith, Mallene replied, "Well, we really try every day, I think, to be genuinely kind to one another; to view people as more important than material possessions; and we view our love for one another as a true experience of Christ in our midst."

Christmas



*“And she brought forth her firstborn Son,
and wrapped Him in swaddling clothes,
and laid Him in a manger,
because there was no room for them
in the inn.” —Luke 2:7*

The story of a couple who trusted in God

by Wendy
Somerville Wall

The young girl was expecting a baby. These should have been happy months, the husband proud and eager, the wife loving, preparing for the event with joyful anticipation. There was much of that. But it was also an anxious time.

Every young couple prays for one thing above all else: that their baby will be normal. This couple, Joseph and Mary, knew from the beginning that their baby would not be "normal." He would not be normal in a most wonderful way; he would be special, sent by God, Son of God.

Still, he would be like no baby ever born and they who had played easily with brothers and sisters and cousins and nieces and nephews and friends had no experience with such a baby. They wondered what he would be like. They wondered how they would care for him. How does one cope with a different child, no matter how splendid his difference?

Each of them had separately come to terms with their acceptance of God's will.

Mary of Nazareth, a young virgin engaged to the carpenter Joseph, had been visited by an angel who told her "You are to conceive and bear a son, and you must name him Jesus. He will be great and will be called the Son of the Most High." "How can this be," Mary had asked the angel, "because I have never been with a man?"

And the angel told her that she would be pregnant by the Holy Spirit, an idea so overwhelming that she did not try to reason with it. "I am the handmaid of the Lord," said Mary, "let what you have said be done to me."

Joseph also had struggled with incomprehension. When he discovered Mary pregnant, he wanted to break their engagement, though quietly with no denunciation of the woman.

IN A DREAM an angel appeared to him and told

him that Mary had not betrayed his trust but had conceived while still a virgin and that her child "is the one who is to save his people from their sins." Joseph did as the angel told him and married Mary, but he sometimes sighed as he looked at her.

They had taken each other on faith. They had accepted Mary's pregnancy on faith. As the time drew near when the abstraction was to become the reality of a cooing, crying, kicking baby, they needed more than individual strength. They needed a mutual trust, a support system. They were in this together. They needed one another.

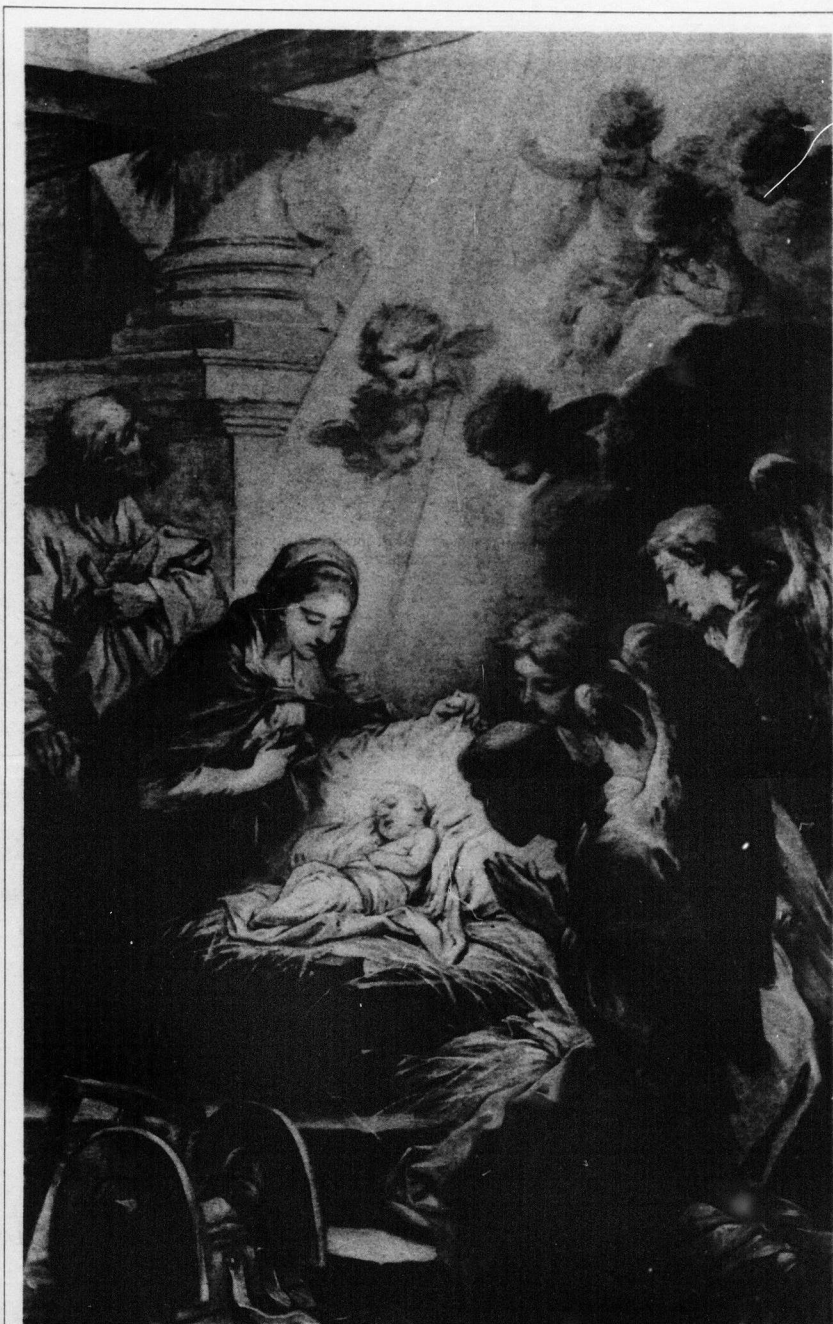
They shared their feelings, telling one another it would be all right. Even before the birth of their child, they were a family, dependent on each other, protective of one another, moving away from what other people might think and into their own personal space of preparing for their child and their life together.

As if to give them room, God separated them from their families. A decree was given by the Roman government and Joseph was ordered to go with Mary to the city of Bethlehem, home of his ancestors, where he and his wife would be registered in the census.

They journeyed alone. Now they had only each other, no relatives to help. As they entered the city, teeming with travelers from all over, Joseph worried.

MARY WAS telling him the birth of the baby was imminent and they had no place to go. Tired and discouraged, blaming himself for the situation, Joseph went through the city seeking shelter. As he grew more and more concerned, Mary grew calmer and calmer. She was turning inward, focusing all her effort and attention on the one central theme in her life at that moment. She was going to have a baby. Nothing else mattered. The details she left to her husband and to God.

Finally the anxious



A CHILD IS BORN—"This day in David's city a savior has been born to you, the Messiah and Lord. Let this be a sign to you: in a manger you will find an infant

wrapped in swaddling clothes." (Luke 2, 11-12) This rendition of the "The Nativity" is by the 18th-century French painter Carl Van Loo. (NC photo)

husband and the serene mother-to-be were told of a cave where animals were stabled. Joseph was relieved but upset by the surroundings and tried to make it as clean and comfortable as possible.

Mary set about the business of giving birth, oblivious of any distraction, except to tell Joseph not to worry. "And she gave birth

to her first born son. She wrapped him in swaddling clothes, and laid him in a manger."

The child was born. In their euphoria the parents forgot their doubts. The future, whatever it held, seemed possible. They called the boy Jesus. A star rose in the heavens, a beacon for shepherds in the fields to come and see the

savior who had been born to them.

WHEN THE shepherds came, they found the Holy Family. There was Joseph, his confidence returned, already planning to teach Jesus his trade.

There was Mary trusting her instincts as a mother, nursing her son and smiling lovingly at him.

There was the baby, as beautiful as any child they'd ever seen, but a baby like other babies.

Yet this night was unlike any other night. The difference would live in their hearts forever. It was as the angels sang: "Glory to God in the highest heaven—and peace to men who enjoy his favor." Such peace they had never known.

An 'around-the-world Christmas' in Indiana

by Valerie Dillon

Wherever people in the world observe Christ's birth, Christmas is celebrated with joyous ritual and revelry.

Because we come from many nations, races and nationalities, our American Christmas has a tradition of great richness and diversity.

Decorated trees, colored lights, nativity scenes, Midnight Mass, caroling, gift-giving, special holiday foods, the family together—all had their origins in the native cultures of our parents and grandparents.

Even Santa Claus isn't an American invention. He's just a commercialized version of good St. Nicholas, a third century bishop of Asia Minor who surprised little children with gifts. And St. Nick probably got the idea from the Wise Men who brought gold, frankincense and myrrh to the Child at Bethlehem ... signifying welcome and reverence.

How are Catholics of the Archdiocese celebrating the great event?

At Oldenburg, the Sisters at the Franciscan motherhouse have observed a typically German gift-giving custom, Kris Kindel. According to Sister Marie Werdman, at the start of Advent each Sister picked out another Sister to represent the Christ Child.

"We, as Wise Men, surprise our 'Christ Child' with favors, kind acts, and little gifts, keeping our own



identity a secret," Sister Werdman explains.

She said students at Immaculate Conception Academy always come over and sing German Christmas carols. The older Sisters at the infirmary, "most of German stock," join in the singing.

Another Oldenburg resident, Gilbert Munchel, remembers from his childhood, another German custom, "Pelznichel." On St. Nicholas' Day, Dec. 6, two elderly people dressed in strange clothing and rattling chains, would go from door to door.

"THEY WOULD call for the children, asking us to recite the Hail Mary or Our Father," Munchel says. "We were terrified, but when we finished, we were rewarded with candy."

"The crib was more focal

years ago," Munchel recalls. "We would go out into the fields to gather moss, carry it carefully, and place the moss at the base of the crib scene. The crib, not presents, was placed under the Christmas tree."

The Italian custom of putting your shoes, usually shined, under the stove on St. Nicholas Day was recalled by Catherine Rea Lamperski of St. Catherine parish, Indianapolis. Her daughter, Nell Thompson of Beech Grove, remembers how upset she and her sisters got because "our brothers' shoes were so much bigger and held a lot more candy!"

Most local residents have replaced this European custom with stockings "hung by the chimney with care," on Christmas Eve.

Nhung and Jim Gillespie of St. Susanna parish, Plainfield, try to de-emphasize gift-giving for their three young children. Nhung, who has been here eight years, says Christmas is "a lot different" in her native Vietnam.

"Of course, it is warm there. We didn't have lots of presents, just a palm tree with lights and ornaments, and outside, many candles, and bamboo shaped into stars with candles in the middle."

NHUNG SAYS there is much more emphasis on religion in her native land. Little children dressed like angels, some like the Holy Family, stand around the tree.

"On Christmas Eve, there is a procession with flowers and singing, and men carry

the Christ child. Everyone goes to Midnight Mass and afterward, families get together for a party."

"But there is too much work here at Christmastime ... we have too much worry."

Another local resident finds the commercialization of Christmas "distasteful." She is the former Jennifer Thompson, wife of *Criterion* reporter, Peter Feuerherd. Mrs. Feuerherd was born in St. Kitts, one of several

hundred islands of the West Indies.

"Christmas was very religious for us," she recalls. "It was a time for religious observance and celebration

(See Christmas, page 20)

Merry Christmas

**SMITH PACKING
COMPANY**

2102 Spann Avenue
634-7327

**Mrs.
James H. Makin**

**Kenneth Smock
Excavating, Inc.**

2910 W. Minnesota 248-8371

Compliments of

A Friend

Compliments of

**7-11
Super Markets**

**Columbus
Travel Agency**

Greyhound Charter Bus
Service — Group Tours
17 W. Market (Suite 612)
638-3375

**Central Labor
Council of**

**Marion County
AFL-CIO**

**Maffett & Purvis
Standard Service**

455 South Emerson Ave.
357-0982

**POYNTER
Welding Service**

957 N. Lockburn 243-0103

**Buescher
Florists**

503 E. Southern Ave.
784-2457

**Paul J. Weaver
& Associates
INSURANCE**

262-6160 283-7686

**"DOC" MISKELL
Agency**

Dial Franklin
736-5444
If No Answer Call
736-9182
85 W. Monroe
FRANKLIN

**Michael's
Engineering, Inc.**

25 E. McCarty St. 638-8098

EISENHUT DRUGS

DICK EISENHUT
PAT KINNEY
5353 English Ave. 357-4456

Brenner Luggage

111 South Meridian
635-4922

**Kulwin Electric
Supply Company**

3410 Northwestern Ave.
926-4433

**Sap's
Bakery
Inc.**

Try Our Famous
Doughnuts.
They Are Really Good"
950 E. Troy, Indianapolis

**Staab Sheet Metal
& Heating Inc.**

2720 S. Tibbs

241-2553

Daniel F. O'Riley Funeral Home

6107 S. East Street (Hi-way 31 South)
787-1331

**Dale R. Horning
Co., Inc.**

**Roofing & Sheet
Metal Contractors**

ROOFING
For Over 30 Years
Industrial and Commercial
State-Wide Service

2460 N. Graham 545-7647

**Standard Duplicator
of Indiana, Inc.**

Standard Spirit Duplicators and Supplies
5602 Elmwood Ave., Suite 109, Indianapolis 786-8545

Henry's One Hour Cleaners

Next to Central Hardware

"Country Club Quality at Neighborhood Prices"
Open Mon-Fri 7 to 7, Sat 8 to 6

3740 Lafayette Road

297-0584

Golden Rule

**At Golden Rule, we
process 9 out of 10
health insurance claims
in 2 days, or less.
Virtually all in 5 days.
Company Policy!**



Golden
Rule
Insurance

5720 W. 85th St., Indianapolis, Indiana 46268, (317) 297-4123



SANTA'S SECRET AGENT—Holding a stuffed toy donated by a local merchant, Tony Carvelli talks with his daughter before stepping out in his role as Santa to the poor children of St. Brigid's parish in Westbury, N.Y. For the past 12 years, Carvelli, 54, an employee at

the sewage disposal plant at East Rockaway, has been moonlighting as Santa's secret helper. After nearly losing his eyesight, Carvelli said he "wanted to show my gratitude to God by helping others." (NC photo by Edward R. Walsh)

Yes, Virginia there is a Santa Claus

(Reprinted from the December, 1978 issue of the Saturday Evening Post.)

Her whole name was Mrs. Laura Virginia O'Hanlon Douglas. She earned a master's degree from Columbia University and a doctorate from Fordham, and she had a long and distinguished career as a teacher and administrator in the New York City school system, but to millions of people she will always be the little girl who wrote a letter asking about Santa Claus.

"I was only a child, and my parents did everything for me that any parents could do," Mrs. Douglas told an audience of college students some 40 years later. "Quite naturally I believed in Santa Claus, for he had never disappointed me.

"But like you, I turned to those of my own generation, and so when less fortunate little boys and girls said

there wasn't any Santa Claus, I was filled with doubts. I asked my father, and he was a little evasive on the subject.

"It was a habit in our family that whenever any doubts came up as to how to pronounce a word, or some question of historical fact was in doubt, we wrote to the 'Question and Answer' column in *The New York Sun*. Father would always say, 'If you see it in the *Sun*, it's so,' and that settled the matter.

"Well, I'm just going to write to the *Sun* and find out the real truth," I said to father."

The editorial was written by Francis Pharcellus Church, a Civil War correspondent for the *New York Times* before he joined the *Sun* as a writer specializing in theological

Kirk & Blum of Indiana Inc.

Dust Control is a Job for Engineers

3501 W. Kelley, Indianapolis

244-3383

Christmas Greetings to
All Our Friends and Customers

"McKeand Pharmacy"

Your Parish Shopping Center,
Prescriptions, Sick Room Needs, Cosmetics,
Toys, Greeting Cards

4835 Southeastern, Indianapolis, Ind.
Phone: 356-7971



Party Ice — Block Ice — Cubes
Dry Ice — Salt
Ice Bowls — Ice Carvings

POLAR ICE CO.

2000 Northwestern Avenue 926-2451
Indianapolis

INDIANA

ORNAMENTAL IRON

Iron Railings To Suit Your Needs
Window Guards—Gates—Railings—Porch Columns

Call 631-4928 For Information
12 East Ray Indianapolis, Indiana

Sentry

Security System

Licensed—Bonded—Insured

Security Specialists
Industrial—Commercial Uniformed & Armed Guards

All Guards Trained in: First Aid; Fire Detection and
Prevention; Civil Law; Public Relations.
Professional Polygraph

6000 E. 46th St., Suite #6

545-2314

DEEDS EQUIPMENT COMPANY, INC.

CONSTRUCTION AND ROAD EQUIPMENT
LAWRENCE, INDIANA

O Holy Night



Raymond F. Fox
Patrick D. Fox
Roger P. Trahin

FOX and FOX
Insurance Agency

AREA 317, 925-1456
3656 WASHINGTON BLVD.
INDIANAPOLIS, INDIANA 46205



Merry Christmas
to
My Friends
and
Customers

Joann Angelopoulos
Dress Apparel

2306 E. South County Line Rd.
Indianapolis, Indiana 46227
Phone (317) 888-6664

Sincerely Joann

and controversial subjects.
Mr. Church died in 1906.
The New York Sun died in 1950.

13, 1971, at the age of 81.
But little Virginia, her letter, and the answer she received will live forever in America's heart.

Dear Editor:

I am 8 years old. Some of my little friends say there is no Santa Claus. Papa says "If you see it in the Sun, it's so."

Please tell me the truth; is there a Santa Claus?

Virginia O'Hanlon

Virginia, your little friends are wrong.

They have been affected by the skepticism of a skeptical age. They do not believe except they see. They think that nothing can be which is not comprehensible by their little minds. All minds, Virginia, whether they be men's or children's, are little.

In this great universe of ours man is a mere insect, an ant, in his intellect, as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole of truth and knowledge.

Yes, Virginia, there is a Santa Claus.

He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy.

Alas, how dreary would be the world if there were no Santa Claus! It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment, except in sense and sight. The eternal light with which childhood fills the world would be extinguished.

Not believe in Santa Claus! You might as well not believe in fairies!

You might get your papa to hire men to watch in all the chimneys on Christmas Eve to catch Santa Claus, but even if they did not see Santa Claus coming down, what would that prove?

Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see.

No Santa Claus! Thank God, he lives, and he lives forever. A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood.

—From The New York Sun, September 21, 1897

(Virginia may have gotten the following reply to her letter had it been written in 1979. Dick Jones of the Criterion staff wrote the updated reply.)

Sometimes it seems that Christmas has changed in the 82 years since Virginia's letter was first published; that the meaning of the season has been misplaced, discarded with the relics of another time.

Today, in our own "Christian" country, few children realize the true meaning of Christmas and even the belief in Santa Claus is discarded at an earlier and earlier age.

How sad!

But what of the children in the "less fortunate" countries of the world? What of the children who have never known the laughter or the love that our own receive daily? What of the children whose lives have been a constant struggle with hunger, deprivation, and war? What of them?

If Virginia had written her letter from Cambodia, Laos, or Vietnam in 1979, what might have been the reply.

The following is a possible response, written in somewhat the style of the original.

Virginia, I am afraid your little friends are right.

They have been affected by their truth. They do not believe except what they see. They think that nothing can be which is not apparent. All people, Virginia, whether they are young or old, are affected by their own truth.

In this great universe of ours, man tends to imagine himself more than he is, that his desires are born of God, and that his deeds should be self-fulfilling. Through this course he has destroyed the essence of your childhood.

No, Virginia, you can't have a Santa Claus.

He cannot exist where love and generosity and devotion do not exist, and you know by your own life that these cannot be.

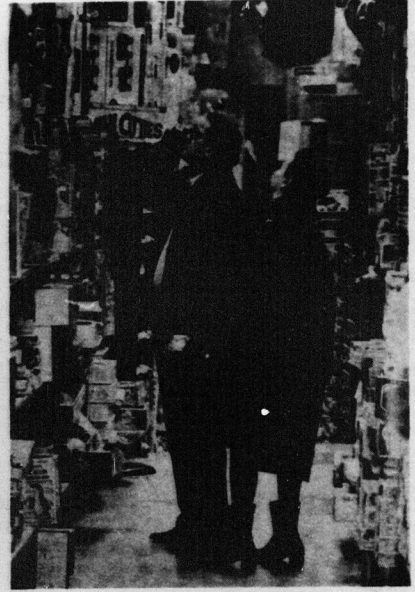
Alas, how dreary the world must be without a Santa Claus! Surely as dreary as if there were no Virginias. There can be no childlike faith, no hope, no romance with life that would make tolerable your existence. You can have no enjoyment in sense or sight. The eternal light with which childhood should fill your world has been extinguished.

Santa Claus? How I wish to God that your papa and I could give you a Santa Claus, that your gifts this year could be the laughter and love that some do experience, but wishing does not make it so.

Is there a Santa Claus? Not for now. Maybe, Virginia, perhaps someday soon, he will once again make glad the hearts of all the children throughout the world.



CHRISTMAS COUNT-DOWN—When the days dwindle down to a precious few and the annual Christmas count-down begins, the swift approach of the gift-giving day has various effects on people. There is the hope and



dreaminess of the holiday, such as at left, and there is, for some, overwhelming bewilderment at the glut of possibilities.



Happy Holidays from American Fletcher.

Throughout the Holiday Season
American Fletcher Bank Machines will be
open to serve you day and night,
all around town.

We want to be your bank.

AMERICAN FLETCHER NATIONAL BANK AFNB
Member FDIC

Union State Bank

Carmel, Ind.

Marsh Garage

Carl Marsh and Lawrence Teipen
1368 South Belmont St. (Corner Howard and Belmont)
631-9328 — 632-4075

**Knights of St. Peter
Claver 4th Degree****Power Brake Exchange**

Sales and Service

406 E. New York St.

635-7161

Lee Supply Corporation

Wholesale Distributors
Plumbing, Heating and Air Conditioning Supplies

3025 Madison Ave.

783-4161

**F. A. Wilhelm Construction
Company, Inc.**

3914 Prospect St., Indianapolis

Stationers & Stewart's

36 N. Pennsylvania St. • 635-2461
17 E. 38th St. • 925-8428
5538 E. Washington St. • 357-6750
808 E. Broad Ripple Ave. • 253-1494
1206 W. 86th St. • 844-8293

Money's Service Station

QUALITY PRODUCTS AT A MINIMUM COST

Phone 852-8206

533 East Main Street

BROWNSBURG, INDIANA

**Mitchel & Scott
Machine Co., Inc.**

1841 Ludlow

639-5331

**Inter-State Foundry
Company, Inc.**

3851 Massachusetts Avenue

546-2427

K of C

OUR LADY OF FATIMA
COUNCIL No. 3228

1313 S. Post Rd.

897-1577

Grocers Supply

401 W. Maryland,
637-5415

**Superior
Cartage Co.**

1225 Bedford 634-6230

Emerson F. Davis

INSURANCE AGENCY
"All Forms of Insurance"
3719 S. East St. (Rd. 31)
787-2251

**Jack Chaille
Company**

Carpenter School
and Passenger Buses
3610 N. Shadeland Dr.
545-3008

**Andrews
Flower Shop**

World Wide Floral Service
— City Wide Delivery —
Complete Line of Flowers
5 East Ohio St. 635-8521

Gabriel Sales Corp.

1202 North Illinois
635-8991

**Krukemeier Machine
& Tool Co., Inc.**

128 Main St., Beech Grove
784-7042

Marer Flower Shop

Phone 923-3633
1622 North Meridian

**BILL CRONIN
The Florist****Indus Division of
Carlisle Corp.**

1815 Madison Avenue
639-5281

George F. Kirkhoff

Piping, Plumbing, Heating,
Air Conditioning,
Refrigeration
5660 Hillside Ave. 251-1225

**Fox Optical
Co., Inc.**

238 S. Meridian St.
Indianapolis 632-2448

Little and Sons

Mr. Lee Little, Mr. Jim Little
Funeral Directors
1301 Main Street
Beech Grove, Ind. 786-1476

**Associated Service
Corporation**

4951 Madison Avenue
3002 Madison Avenue

**Sargent Bruning
Decorating Center**

Two-Ace Shopping Center
2901 Southeastern Ave.
637-2614

Fresh Ricotta
Proscuitto Italian Ham
Italian Cannoli

**VELONA ITALIAN
FOOD MARKET**

103 City Market 631-0055
Prop. — Ricotta and Vena Palmaria

**ROESINGER
Plumbing Co., Inc.**

"Quality Plumbing at a
Reasonable Price"
6842 Hawthorne Park Dr.
842-5850

**Egenolf & Rasdall
Machine, Inc.**

160 VIRGINIA AVE.

639-1191

**Frank J. Luzar
Westside
Demolitions, Inc.**

—WRECKING—

7402 Lake Rd.

881-6718

**Sheppard
Construction, Inc.**

6606 Valley Mills Avenue

856-6000

Pratt Poster Company

3001 East 30th Street

924-3201

**B & H Tool & Machine
Corporation**

4701 Massachusetts Ave., Indianapolis

Archdiocesan CYO Office

580 E. Stevens St.

G. H. Herrmann Funeral Home1595 S. East St.
5141 Madison Ave.632-8488
787-7211**Faulkenberg Printing Co.**

Photo Offset Printing

116 West Michigan

638-1359

Renner Express

1350 South West St.

635-9312

Philip Caito and Sons

Specializing in BANANAS

1101 Massachusetts Ave.
547-1301 — 542-0174**United Home
Life Insurance Co.**

1000 N. Madison, Suite N 888-4421

Greenwood, Ind.

K. of C.**Msgr. James M. Downey
Council No. 3660**

511 E. Thompson Road

784-3660

Singleton & Herr Mortuary

7520 Madison Ave. 882-0771

**Tolin-Herr & Singleton
Memorial Chapel**

1308 Prospect 638-3443

Creative Composition

Betty Bennett, Owner

"COLD TYPE COMPOSITION"

1241 North Pennsylvania 636-8810

**K of C Holy Family
Council 3682**Banquets, Wedding Receptions,
Luncheons and Dinners220 N. Country Club Rd.
Indianapolis, Ind.

271-3682

*Experienced pain, confusion**Mary, woman of great faith*

by Charlie Martin

The past was full of signs that should have helped Mary through this pain Jesus had left home before. Even as a child, Jesus had temporarily disappeared from the safety of her love and entered into the unfamiliar world of priests, teachers, and the temple.

That pain so long past had been laden with fears, but today's pain was the hurt of having totally given up Jesus to the call of God. Only a most uncertain future could be expected in the days to come.

The beginnings had been cloaked in mystery, wonder, and surprises. Only the world's poorest would choose a stable to give birth, but why would kings from afar come to worship at a lowly manger? What was the meaning of flames she saw burning in the eyes of wonder-struck shepherds?

Mary remembered well her confusion when Simeon, the priest, told her that sorrow's sword would pierce her heart. All of these and more signs were a part of her memories. From these beginnings Mary experienced that the power of God rested upon this nativity in a way that the world had never known in the past.

There could have been so many easier paths. Jesus was smart and ably trained by his father. Mary realized that Jesus possessed deep insight into the world around him. Many of his friends expected him to rise

to town leadership, and who knows, maybe even gain influence in Jerusalem.

Jesus was a complex personality and Mary knew that he was searching to understand the meaning of his life. He could enjoy the merriment of a party, yet also go away for days into the hills to seek space for prayer and reflection.

JESUS WAS weighing decisions for the future and Mary had guessed that the outcome of these decisions would take Jesus away from the possibilities of a conventional life.

He would not settle down to become the well-respected carpenter that most town people assumed he would be. His mission would call him far away from the quiet spaces of Nazareth, and his life would affect not only far-off Jerusalem, but even the most remote places of the earth.

But lofty thoughts were not filling Mary's heart today.

Jesus was preparing to leave his Galilean home and journey to Judea. There, a new prophet of Israel had been calling his nation to repentance and renewal. Mary knew that Jesus' trip was not to be a normal departure with a timely return assured a few days later.

In a most real way, Mary was saying good-bye to her son. One part of her wanted to hold on and keep Jesus home. Perhaps together they could ignore the forces

pressing toward the future. Yet another side of Mary was ready to respond to that presence of God that pervaded her whole life: "Be it done to me as God's will chooses."

Mary's faith was not shaken, for she knew that the Spirit of God dwelt most powerfully in Jesus. The pain of this good-bye would only be surpassed by the pain of those final words on Calvary.

In ways that Mary could never have known, her loving freeing of Jesus would bring healing to the broken, challenge for the spiritually complacent, and timeless hope for the world. Her life of total responsiveness to God would not be changed by this moment of pain.

SHE REACHED out and gave Jesus a farewell

kiss and with this kiss accepted her sorrow. Jesus was now on his way to the Jordan waters of John the Baptizer, and with these waters his first affirmation of how he must touch the world with his life.

The gift of real love transcends time and is given unconditionally. Mary's heart was sad in seeing her son leave, but it was not empty. Love brings life's greatest fullness, and even absence cannot leave void a human heart once filled with love.

Mary quietly closed her home's door but opened a brand new one in her inner self. What had begun on a cold night when a singing wind seemed fixed with the songs of angels now brought Mary to a new level of closeness with her God.

Once again Mary would trust, and wait.

PHIL MAR INVESTMENT CO., INC.James D. Smith
425 Merchants Bank Building
Indianapolis, Indiana 46204

638-1481

Season's Greetings

**Waffle House
Family Restaurants**28 Restaurants
serving Indiana & Ohio**Calvary Chapel
Mausoleum**

Peace on Earth —

Good Will Toward Men

**Catholic Cemeteries
Association**2446 S. Meridian St., Indianapolis, IN 46225
Phone: 784-4439

Buckle Up!

**Sam Burch, Director of Traffic Safety
and Vehicle Inspection**

215 North Senate, Indianapolis

Phone: 232-1297

The Earl of Blackburn Jewelers

Located in Mohawk Shopping Center

10, 20 & 30% discount — January Clearance Sale Now
12650 Westfield Blvd., Carmel 844-2609

Season's Greetings

**Indiana Farmers
Town and Country
Mutual Insurance Companies**

Home — Business — Farm — Auto

10 W. 106th St.

846-4211

Christmas in Indiana (from 15)

with family and close friends and the exchange of small gifts."

Suckling pig stuffed with native cheeses and rice and roasted on a spit was the main dish, along with several treats the Feuerherds will enjoy this holiday. Jennifer has made fruitcake, also called "black cake," a very rich concoction of fruit pre-soaked in liquor, plus preserves or grape jam, and baked. As the cakes cool, they are soaked again in liquor.

STREET dancing is the unique way St. Kitts' natives mark the holiday. Dancing to a calypso beat, Christmas Eve revelers dressed in colorful costumes follow steel bands down the streets, and "this goes on until early Christmas morning." The celebration climaxes a month-long steel band competition on the island.

The Thomas Beczkiewicz family of Indianapolis, reports their Christmas effort began very early this year because they built a "szopka" or nativity scene. The scene uses old St. Mary's church in Krakow as a model. Four feet high, it has stained glass windows, towers and a golden dome.

Polish decorations include pine, cedar or juniper garlands, and candles tied with bows and white ribbon. Stained-glass cookies made by the Beczkiewicz children adorn the Christmas tree. "Not an ancient Polish custom," the tree is nationalized by the Bec-

zkiewicz family by adding dolls dressed in costumes from Poland's 17 regions.

Christmas eve, called the "wigilia" (vigil) is an elaborate ritual. Ania Beczkiewicz cooks and bakes the meal, traditionally 7, 9, or 11 dishes: creamed herring, "barszcz" or mushroom soup, stuffed pike or trout, pierogi (dumplings stuffed with cabbage, cheese or mushrooms), dried fruit compote with brandy, poppyseed and honey, and "glorious pastries."

THE TABLE, set with white linen, crystal and silver, has an extra place setting for the "unexpected guest," to compensate for the lack of hospitality 2,000 years ago in Bethlehem," Beckiewicz explains. Straw under the table also is a reminder of the first Christmas.

"Before dinner, we will break 'oplatek,' a thin wafer embossed with nativity scenes, and we exchange wishes and the kiss of peace. After dinner, before gifts are opened, the children will offer poems and carols to their grandparents." Finally, the Beczkiewicz family will sing some carols "with greater spirit than talent."

This year, about 25 members of the Mexican community at St. Mary's parish, Indianapolis, will follow a long-standing tradition as they re-enact the "posada," Mary and Joseph's search for lodgings.



BAMBOO MANGER—A Chinese nativity complete with dragon is one of many unusual displays in the Roman Christmas crib museum. Other displays collected by the

Italian Friends of the Christmas Crib include designs from throughout the world. (NC photo by Mary Michelle Noon)

Mrs. Estela Martinez reports that parishioners will go to three homes on three nights preceding Christmas. At the first and second homes, "Joseph" will ask for shelter and be told "there is no room."

"But the travelers will be invited in 'to rest a little,'" Mrs. Martinez explains. "We will visit, sing carols, say prayers, then leave. But on the third night, the visitors will be welcomed and we will have a great party."

Highlight for the children will be the breaking of the "pinata," containing candies and small gifts. The

special food will be tamales, which Mexican families "usually don't have all year."

MEXICAN tamales are made of cornmeal dough stuffed with meat, usually pork, then wrapped in cornhusks and steamed. These are served with hot chocolate or coffee. Another treat will be "bunuelos," a piecrust pastry spiced and fried golden brown.

Sophie Barbarich of Holy Trinity parish, Indianapolis, says that for Slovenians, Midnight Mass is traditional.

"Neighbors and family adults go, while often the older children stay home and prepare breakfast. This may include smoked sausage, "potica" (rolled yeast pastry stuffed with walnuts and spices), "crofe" (fried donuts), ham, coffee and juice.

"On Christmas day, we don't cook."

Mrs. Barbarich and her sister, Caroline Velikan, remember the crib scene as the "most important" part of their childhood Christmases. It always was placed on a wooden shelf in the corner of the living room. Shelf paper was placed around the wood, and we drew and colored figures of angels, stars and other decorations—our contribution."

Before his death, Mrs.

Velikan's husband crafted a scene of the entire Bethlehem countryside. Each year, the family surprises Mrs. Velikan by putting it up when she is not at home.

This Christmas, each family in the archdiocese, will celebrate Christmas in its own unique, yet universal way.

As you enjoy your tinselled and twinkling tree, know that the pre-Christian Romans regarded the evergreen as sacred: St. Boniface 1,200 years ago said it was a symbol of Christ and of everlasting life; and Luther, according to legend, introduced the

custom of white candles to decorate it.

If you run up your electric bill because of all the outdoor decorations, know that those lights represent Christ as the "light of the world." To save energy, you might borrow the Irish use of one to six-pound candles which they burn all Christmas Eve, a guide to the journey of Mary and Joseph.

AS YOU sing "O Come All Ye Faithful" (an ancient Latin hymn) and "Silent Night" (written on Christmas Eve in Austria some 100 years ago), remember that caroling (See Christmas, page 24)

Merry Christmas in 27 languages

"Merry Christmas" will be a popular greeting in many parts of the world again this year. Here it is in 27 languages:

Befeje Vanebbi (Bohemian)
Boas Festas (Portuguese)
Boldog Karacsony (Hungarian)
Buon Natale (Italian)
Chuk-syong takn (Korean)
Crystas Rozdzajesia, Slawyite Jeho (Ukrainian)
Felices Navidades (Spanish)
Froehliche Weihnachten (German)
Gajan Kristnask (Esperanto)
Ge Chenorhavorem St. Zenout (Armenian)
God Jul (Swedish)

Glaedelig Jul (Danish)
Gledelig Jul (Norwegian)
Hartelike Kerst Grotten (Dutch)
Hauskaa Juloula (Finnish)
Joyeux Noel (French)
Kala Christougienia (Greek)
Linksmu Kaledu (Lithuanian)
Mele Kalikimaka (Hawaiian)
Nodlaig Nait Cugat (Irish)
S Rozhdestvom Christova (Russian)
Shin-nen omedito (Japanese)
Sretan Bozic (Croatian)
Veselo Bozicne Praznike (Slovenian)
Veselo Vanoco (Czech)
Wesolych Swiat (Polish)
Yasu Suntel Kowa (Chinese)

Season's Greetings

WEEKLY EARNINGS

**BLOOD
PLASMA
DONOR
CENTER**

HOURS
Mon.-Fri., 7-30 a.m.-3 p.m.

635-1266
365 N. Illinois Street
Indianapolis

Bring this ad in for \$5 bonus
(New Donors Only)

Continental Lumber Co.

1136 South Harding, Indianapolis
3522 East Raymond, Indianapolis

638-7575
787-2442

Baskin Robbins 31 Ice Cream

Devington Shopping Center, 6000 E. 46th St., Indpls.
545-1171

Peebles Dairy Products

Independent Distributor of
Roberts Dairy Foods

5335 North Tacoma

Indianapolis, Indiana

257-4995

It is the season of the joyful rosary mysteries

by Fr. Jerry Fuller, OMI

John, a practical nurse at our hospital, took a trip to Ireland recently. He surprised me on his return with a gift of a decade of the rosary—just 10 pieces of Connemara marble strung together on a ring. You put the ring on your thumb and say ten Hail Marys, then move the ring to your next finger.

I can finger it easily with my left hand in my pocket. And as I walk on my rounds in the hospital, I feel a peace.

The beads in my pocket are a constant reminder of the mysteries, mysteries that tell us so much about life, for they are about Jesus, Mary, and Joseph. They teach us about joy and they teach us about pain and sorrow. Through the mysteries of the rosary, the

Holy Family guides us through life.

It is the season of the joyful mysteries—the season when God sent his only Son to dwell among us. So long ago, it was a time of great joy, yet as I reflect upon these mysteries, it was a time of anxiety too.

The first joyful mystery is about a wonderful beginning—new life—the Annunciation. How many couples face the same situation Mary and Joseph faced: to have a child? Today the pill and ease of abortion complicates the matter of whether or not to have a child. But the answer is still the same as Mary's: "Thy will be done."

Then there is the single girl who is pregnant. Her stigma is no different from Mary's, who was found with child before coming



together with Joseph.

The solution? God's will be done. The girl, or couple, like Mary and Joseph, must work that out in prayer and obedience to what they know of God's will already.

The second mystery, the Visitation, is about bringing and sharing joy with another. I think of this one as I visit an elderly patient alone and lonely, in a hospital room. Where are the relatives? How the old man or woman would be cheered by the visit of a young niece or grandchild

(See Season, page 24)

The Nashville House

"Southern Hospitality"

Nashville, Indiana

Reservations: Phone 988-4554 (Nashville)

634-6736

FINE JEWELERS SINCE 1919



Windsor Jewelry Company

"The Store of Friendly Service"

Always Featuring Fine Brand Names

We Invite You
To Visit
Our Store

16 N. MERIDIAN ST.
Ground Floor of
the Guaranty Building
Just off the Circle

Season's Greetings

Lake Shore Country Club

For Reservations for 75 to 400
Call: 784-3231

4301 Carson Avenue

George F. Hilgemeier Co., Inc.

Beer Distributors

"Draft Beer Specialists"

783-3211

Indianapolis

Speedway Savings & Loan Ass'n.

1520 Main (Speedway)

244-3321

Season's Greetings

Kelly Services, Inc.

Need Extra Money?

Stop in our Office and Work the Days,
Hours and Area That You Like.
All Types of Jobs Available.

1150 N. Shadeland Avenue
Phone: 266-1221

3750 Guion Road
Suite 210
Phone: 926-1546

6100 N. Keystone Avenue
Suite 357
Phone: 259-1221

Callahan Funeral Home Inc.

Frank, John, Edward, Joseph & Thomas
Callahan

2425 Wabash Avenue

232-4351

Terre Haute, Indiana

Little Indy Bowl

Lowest Prices in Town

Thelma & Charlie Eacret

Open Bowling

325 S. College

632-2879

Red Ball Van Services

1327 Sadlier Drive East

DIVISION OF
AMERICAN RED BALL
TRANSIT COMPANY, INC.

1335 Sadlier Circle East Dr., Indianapolis, Indiana
353-9101

Merry Christmas

Penelope's

Misses and Juniors
Sportswear Separates
and Fashion Accessories

NORTHVIEW MALL
ROAD 100
across from North Central
2 great shops

844-1736 or 844-3600
OPEN Mon. thru Sat.
10 to 6
All Charge Cards

A New Concept of Fashion Merchandise
Purchased Especially for this Shop

OLD TOWN SHOPPING CENTER — 86th and Ditch Rd.
OPEN Mon. thru Sat. 10 to 6
844-1144

DOWNTOWN — Merchants Plaza Hyatt Regency
(3rd Level)

Joseph challenges our image of masculinity

by Eugene J. Fisher

For a figure of such importance in the life of Jesus and consequently of the church, we know remarkably little about St. Joseph. Since they have no infancy narratives, the Gospels of Mark and John virtually ignore him. Indeed, even the two Gospels which do give us some information differ on details.

Matthew, for example, identifies Joseph as the "son of Jacob" (1,16); while Luke's genealogy lists him as the son of Eli (3,23).

Such minor differences aside, what is known of Joseph can be listed all too briefly. He was a carpenter (Matthew 13,55) though we do not know even whether or not he was a good one. Luke pictures him as present, but not especially involved in the events of Jesus' birth, circumcision, presentation and the finding in the temple (chapter 2).

Only Matthew, who calls Joseph a "righteous man" (1,19), pictures him playing an active role in Jesus' early life.

Like the Joseph of the Book of Genesis whose great name he bears, the husband of Mary is the recipient of divinely inspired dreams. And he acts on them. He responds immediately to God's urgent messages to "take the child and his mother" and set forth into the unknown, first to Egypt in flight from Herod and then back again to Israel when the danger is past (Matthew 2, 13-23).

From such slim clues we can conclude much about Joseph's strength, intelligence and ability to act decisively in a crisis. In his loving care for mother and child, despite danger and hardship, Joseph has rightly become for all Christians a central model of what it means to be a father.

Yet, the hardest test of Joseph's true strength of character comes not in these demands for decisive action, but in the openness of his heart in the crucible of indecision and self-doubt.

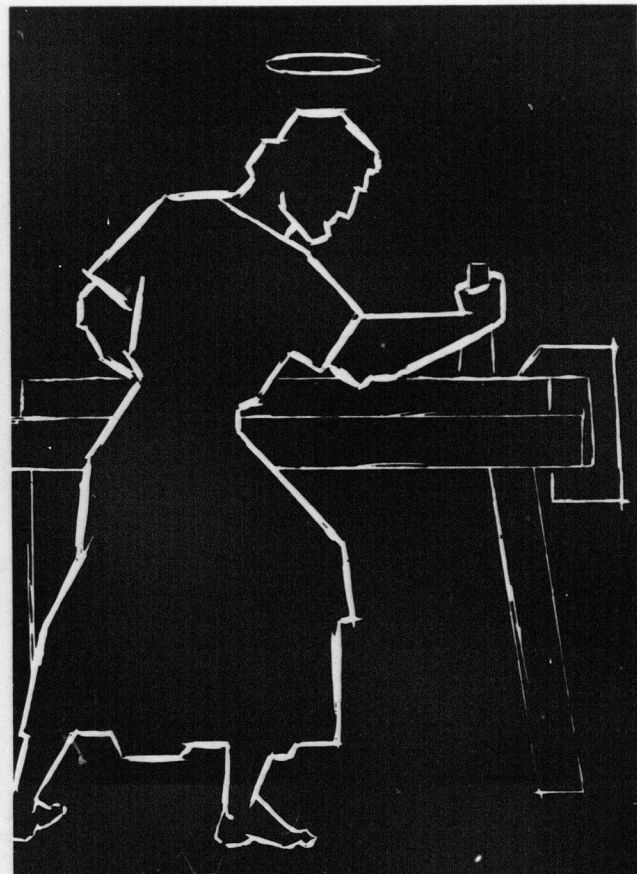
CURIOUSLY, the scene which describes Joseph's great inner

struggle is recorded in only one gospel, and is not alluded to again in the New Testament literature.

Luke, which provides what most would agree is the most popular of the infancy narratives, centers on Mary in the annunciation and visitation, and tells us nothing of her husband's reactions to these more than miraculous events. Matthew sketches his tale simply but tellingly: "When . . . Mary was engaged to Joseph, but before they lived together, she was found with child (through the power of the Holy Spirit). Joseph her husband, an upright man unwilling to expose her to the law, decided to divorce her quietly" (Matthew 1, 18-19).

Unlike the "heroes" of Greek tragedy or modern melodrama, Joseph is no strutting, insecure male whose first reaction is one of violence. Mary is his beloved, not his property. Before the first dream provided a deeper solution, Joseph could only have deduced that some other

(See Joseph, page 25)



Happy Birthday Jesus

St. Therese-Little Flower

Principal — Mrs. Lois Seretny

1401 N. Bosart St., Indianapolis

353-2282

Peace on Earth

St. Bernadette School

Principal — Mr. Thomas Greer

4832 Fletcher Avenue

Indianapolis

Let's Keep Christ in Christmas

Central Catholic School

Brebeuf Preparatory School

A Distinctive Learning Experience
for Young Men and Women of All Faiths

2801 W. 86th Street

291-7050

Immaculate Heart of Mary School

Principal — David Losey

Back to Basics—Forward to Christ

317 E. 57th Street

Indianapolis

St. Mary's Child Center, Inc.

Testing for children of all ages with learning,
emotional and behavior problems.
Remedial programs.

311 N. New Jersey Street

635-1491

Sharing the Light of Faith at this Christmas Season

St. Vincent De Paul School

Principal — Sr. Margaret Geiser, O.S.F.

1723 S. "I" St. — Bedford, Ind.

School (812) 279-2540

Convent (812) 275-2779

Season's Greetings

St. Joseph School

Principal — Sr. Noel Marie Worland

127 E. Broadway

Shelbyville

Season's Greetings

St. Monica School

Principal — Mrs. Duncan

6131 N. Michigan Road

Indianapolis

A Blessed Christmas

Holy Family School

Kindergarden through Grade 8

Principal — Sr. Ann Clare Lancaster, S.P.

217 W. Daisy Lane

New Albany

A Savior is Born

St. Mary School

Grades 1 through 8

Principal — Sr. Mary Peter Sterwerf, O.S.F.

209 Washington St.

North Vernon

Season's Greetings

Providence High School

Principal — Mr. Robert Larkin, M.S.

707 W. Highway 131

Clarksville

Scecina Memorial High School

5000 Nowland Avenue, Indianapolis, Indiana
(5000 East — 1500 North) — 356-6377

St. Paul School

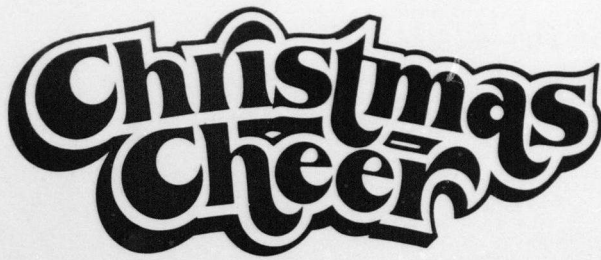
(New
Alsace)

Kindergarten through Grade 6

Principal — Sr. Sharon Raben, O.S.F.

R.R. 1, Box 237

Guilford



Christmas Greetings

Cardinal Ritter High School

Principal — Mr. Frank C. Velikan

3660 W. 30th Street

Indianapolis

Merry Christmas

Holy Cross School

Principal — Sr. Donna Fyffe

125 N. Oriental St.

Indianapolis

Rejoice! Emmanuel Comes

St. Charles Elementary School

Principal — Mr. David Dunne

2224 E. Third St.

(812) 336-5853

Bloomington, Ind

Christmas Greetings

Holy Spirit School

Principal — Miss Joan Rogers

7241 E. 10th Street

Indianapolis

St. Christopher School

Principal — Sr. Rosina Emery, O.S.F.

5375 W. 16th Street

Indianapolis

Peace on Earth

St. Malachy School

Principal — Sr. Amata Dugan, S.P.

330 N. Green St.

Brownsville

Annunciation of the Blessed Virgin Mary School

Principal — Sr. David Ellen Van Dyke, S.P.

415 E. Church Street

Brazil

Our Lord Christ the King School

Principal — Sr. Mary Luke Jones, O.S.F.

5858 Crittenden Avenue

Indianapolis

May the Peace of the Christ Child be with you
today and throughout the coming year

St. Andrew School

Principal — Mrs. Kathleen Booher and Faculty

4050 E. 38th St.

Indianapolis

Season's Greetings

St. Michael School

Principal — Sr. Helen Therese Conway, S.P.

515 Jefferson Blvd.

Greenfield

St. Mark the Evangelist School

Principal — Mrs. Annette Lentz

541 E. Edgewood Avenue

Indianapolis

Season's Greetings

St. Michael School

Principal — Sr. M. Dominica Doyle, O.S.F.

P.O. Box J

Brookville

Christmas Opens Our Eyes
to the Wonders of the World

Holy Name School

Principal — Ms. Judy Livingston

21 N. 17th Avenue

Beech Grove

A Child is Born

St. Francis de Sales School

Grades 1 and 2
Kindergarten and Nursery
Rev. Charles A. Lahey

2167 Avondale Place

Indianapolis

Rejoice in the Lord

Our Lady of Perpetual Help School

Grades Kindergarten through 8

Principal — Sr. M. Joel Franks, O.S.F.

1752 Scheller Lane

New Albany

Merry Christmas

St. Barnabas School

Principal — Linda Seal

8300 Rahke Road

Indianapolis

Season's Greetings

Roncalli High School

Principal — Mr. Bernard Dever, M.S.

3300 Prague Road

Indianapolis

Season's Greetings

St. Gabriel School

Principal — Sr. Timothy Kavanaugh, O.S.F.

6000 W. 34th St.

Indianapolis

Season (from 21)

like Mary.

Elizabeth was old, and certainly she appreciated Mary's visit. She saw in Mary a visit from God himself. That is what happens when we visit someone in the hospital.

WE ARE about to celebrate the anniversary of the third mystery, the Birth of Jesus, a new life full of promise—How many new parents today face the same problems as Joseph and Mary: little or no money, the need for both parents to work or worse, no job?

If the young single mother chooses to bring her child to term, she often suffers a persecution equal to Mary's when Herod sought the child to kill it. For the young single mother is either berated for being loose enough morally to find herself pregnant or, by worldly standards, for not being "wise" enough not to have been "caught" or not having enough sophistication to have an abortion.

Difficulties bring their own wisdom, but only if we do as Mary did, take them to God, as his will: "Mary reflected on these things in her heart."

And as I walk by the newborn nursery, I see before me so much promise. Each new life there has so much to reveal.

In the fourth mystery, the Circumcision, Joseph and Mary follow the prescription of the law to the letter by offering the required pair of turtle doves—an exception for the poor—and offering their son up to undergo the pain of the circumcision. Many young couples struggle today over whether to follow the directives and

laws of the church, or go it alone.

"Living together" is the fashion, although we find it nowhere in Scripture. True, many young couples both must work today to make ends meet. But again, many young couples go against one of the primary goals of marriage by deliberately postponing having children. Soon they have become so accustomed to a comfortable way of life, and are so set in their ways (even at 30), that they do not even want children.

CERTAINLY Mary and Joseph have something to say to us in the mystery of the circumcision, in which they submitted their wills to the law and will of God. And they continued in this direction, even though Simeon foretold that a sword would pierce Mary's heart for doing so.

And I remember the baby who was baptized this morning in the hospital because we feared for his life. His parents, too, followed the letter of the law. And I am reminded to say, "Thank you, Jesus," for this afternoon there is hope that he will live.

The last of the joyful mysteries, the Finding of the child Jesus in the Temple, culminates in relief. How many parents today are at their wit's end trying to understand where their children are? We are witnessing the pain of drugs, disobedience, outright disrespect.

But even Mary and Joseph did not understand why Jesus stayed behind in Jerusalem.

God did not promise perfect understanding between parent and child.

As the children become teenagers and go through the necessary stage of "breaking away," even at best, it is never easy. Still, teenagers do well to remember how that incident ended: "And Jesus went down to Nazareth with them (Joseph and Mary) and was subject to them. And he grew in wisdom, age, and grace before God and men."

My reflection is interrupted as a Candy Stripper stops me in the hall to wish me a Merry Christmas. I watch her as she turns into an elderly lady's room. Then I hear the ripple of laughter and I glance into the room. The lady's face is radiant.

The world is still full of promise. Jesus is still present. Christmas is here to stay.



CHILDREN'S own Christmas celebration can be practiced with a minimum of commercialization and a maximum of childish participation (NC photo)

Christmas (from 20)

goes back to the 100s A.D. when the bishop of Rome urged people to "sing in celebration of Christ's birth."

And St. Francis of Assisi, the "father of caroling" began the custom in earnest when he placed the first creche (miniature nativity scene) outside a monastery in Greccio, Italy. Villagers began to act out the nativity drama, and the entire village expressed their joy in song.

In the middle ages, Christmas became so rowdy in England, the Puritans passed laws doing away with Christmas as a legal holiday. New England states copied these laws, and for a time, mince pies were outlawed. Fortunately, Christmas and mince pies won out.

Mistletoe dates back to the Celtic priests, called Druids, who gave people sprigs of the plant as a

charm. Now, it usually simply means a kiss.

The Christmas cards you finally got out are simply an extension of the age-old custom of expressing love and friendship at Christmas time. With a world grown bigger, an Englishman in 1843 printed cards with religious motifs for those living at a distance from loved ones. By 1865, America had caught the custom.

And if you feel obliged to leave up your Christmas decorations, it's probably because many Christians, including those in Egypt and Eastern Orthodoxy still observe Jan. 6 as "Little Christmas" or the Feast of the Three Wise Men.

However you celebrate it, know that Christmas means "Christ's Mass," joy is the key theme, and if you want to dance in the streets—we'll understand!

Peace on Earth

St. Roch School

Principal — Miss Sherry Meyer

3603 S. Meridian St., Indianapolis

784-9144

Blessings of Peace & Happiness

St. Ambrose School

Principal — Christopher Cameron

301 S. Chestnut St., Seymour, Ind.

(812) 522-3522

Have a Happy and Holy Christmas

Nativity of Our Lord Jesus Christ School

Principal — Mrs. Lois Weilhammer

3310 S. Meadows Drive

Indianapolis

Christmas Peace Be With You

Our Lady of the Greenwood School Queen of the Holy Rosary

Principal — Mrs. Helen Sullivan

399 S. Meridian Street

Greenwood

Peace and Joy Now
and Throughout the New Year

Our Lady of Lourdes School

Principal — Sr. Mary Inez Schuman

28 S. Downey Street

Indianapolis

"Blessings of Peace and Joy at Christmas
And Throughout the New Year"

Academy of the Immaculate Conception

Principal — Sr. Jean Marie Cleveland, O.S.F., M.A.
Sisters of St. Francis Oldenburg

Glory to God on High

St. Mary School

Grades 1 through 6

Principal — Mr. Glenn Tebbe

210 South East Street

Greensburg

Good Will Toward Men

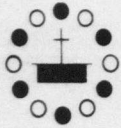
St. Mary's School

Grades 1 through 8

Principal — Sr. Karla Barker, O.S.F.

211 Fourth Street

Aurora



LITURGY

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

DECEMBER, 25, 1979
CHRISTMAS (C)

Mass of the Vigil:
Isaiah 62:1-5
Acts 13:16-17, 22-25
Matthew 1:1-25

Mass at Dawn:
Isaiah 62:11-12
Titus 3:4-7
Luke 2:1-14

Mass at Midnight:
Isaiah 9:1-6
Titus 2:11-14
Luke 2:1-14

Mass during the day:
Isaiah 52:7-10
Hebrews 1:1-6
John 1:1-18

by Barbara O'Dea, D.W.

Santa Claus, tinsel and jingle bells, is that what Christmas is all about? The secular celebrations that have grown up around Christmas at times cloud the real cause for celebration: Emmanuel, God-with-us. For those who dare to believe that mystery the whole of life is transformed. Nothing human can ever be ordinary again!

Christmas is a feast of light. December 25 is not the historical date of Jesus' birth. That is unknown to us. The Church chose this day to commemorate his coming because it follows the winter solstice, the darkest time of the year. It

is the turning point when light begins to triumph over darkness.

Christmas celebrates Christ the Light who conquers the darkness of sin and death. It is then a redemption feast.

Christmas for the Church is an all day celebration. The Masses for the day gradually reveal the light which shines in our darkness. At midnight the birth of the savior is hailed.

The Gospel centers on mother and child; the light appears in the darkness. At dawn, when the world is bathed in light, the prophet Isaiah cries out to us. "See . . . your Savior comes."

WITH THE light and warmth of the sun, the good news spreads to the



shepherds who seek and find their Lord. Finally, in the Mass at midday, the light has triumphed over the darkness.

Christ, the Light of the World, is revealed as the one who gives light to everyone who comes into the world. The Lord has made his dwelling among us and we have seen his glory!

If today the church celebrates the coming of the Lord, the life and light that it celebrates is not a thing of

the past. True, the Lord entered into human history at a specific time among a particular people.

That is past history. We remember it and, like Mary in today's Gospel, we cherish that memory in our hearts because of its significance in our lives and in our world.

TODAY we celebrate the Lord who continues to manifest himself in our world, who as the reading from the letter to Titus tells us, cares about us and wishes to be among us to "cleanse for himself a people of his own."

Today we celebrate birth and rebirth, our rebirth as brothers and sisters of the Lord through baptism. We rejoice in the spirit he has

given us, so that in our own times we might be light and life to the world.

Christians for centuries have celebrated Christmas with trees and lights and gifts. As we celebrate this feast of life and repeat the story of the coming of the Savior to each other and to our children, let us not forget to recount the chapter still in process, the coming of the Savior into our very lives.



Carpets From Nora, Inc.

Carpets — Linoleum — Tile — Paint

1440 S. Range Line Rd.
Carmel, Indiana 46032

Phone 646-7716

CALDERON Brothers VENDING, INC.

A COMPLETE VENDING SERVICE

Coffee—Cold Drinks — Candy — Pastries
Hot and Cold Food — Cigarettes
Vending Machines on Profit Sharing Basis

1330 Madison Ave. Indianapolis, Ind. Phone 634-9445

Rheitone inc.

Quality Color Separations and
Complete Graphic Arts
Preparatory and Plate Service

326 N. Illinois St., Indianapolis

635-1376

THINK QUIK!

For All Your Printing & Copy Needs
INSTANT WHILE YOU WAIT

OFFSET PRINTING OF . . .
• LETTERS • SALES LITERATURE • RESUMES
• BULLETINS • OFFICE FORMS

WEDDING INVITATIONS 5 DAY SERVICE

WE PRINT FROM YOUR COPY . . .
OR PREPARE COPY FOR YOU.



QUIK PRINTING
& COPY SERVICE

TWO LOCATIONS

DOWNTOWN

637-8282

34 N. DELAWARE, INDLPS.
Across From City County Bldg.

SOUTH

882-2000

GREENWOOD AIRWAY MALL
8811 Hardegan

Indiana Business College

Our 77th Year

Announces

WINTER TERM

beginning

JAN. 14 and JAN. 21

- Progress Individually
- Day or Evening Classes
- Personal Attention
- Lifetime Placement
- Tuition per Instructional Hour

FULL TIME, \$1.30 HALF TIME, \$1.50
NIGHT SCHOOL, \$1.85

- Administrative Accounting
- Bookkeeping
- Executive Secretarial
- Private Secretarial
- Professional Accounting
- Steno Receptionist
- Accounting Technology
- Clerk-Typist
- Administrative Secretarial

For information and free bulletin, call Mr. Gand or Mr. Skaggs—Mon. & Thurs. 8 to 8, other days 8 to 4

634-8337

CENTRAL BUSINESS COLLEGE

The Indiana Business College of Indianapolis
802 NORTH MERIDIAN ST., INDIANAPOLIS, IN.
AC0072

Joseph (from 22)

man had fathered the child, which could leave her open to charges of fornication or even adultery, the penalties for which could be severe.

Yet Joseph, the pious Jew,

MATER DEI COUNCIL

K of C — #437

Grand Knight — Sid Luckett

1305 N. Delaware St.
Indianapolis
631-4373

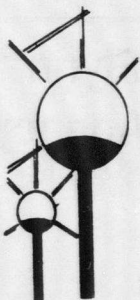
acts according to the best teachings of his religion, with compassion and loving-kindness toward his betrothed. In deciding not to prosecute, Joseph reacts first with tenderness and concern. Such gentle strength is, in its humanity, a sign of true masculinity.

IT IS NO wonder, therefore, that the boy that he raised became a man also characterized above all by human compassion and inner strength, bequeathing Joseph's and Judaism's legacy of spiritual courage to his gentle followers.

It seems appropriate to conclude this treatment with a question: Why the virtual neglect of Joseph, both in the New Testament itself and in subsequent Christian tradition?

Perhaps it is because fatherhood itself has been such a neglected vocation in Western tradition. We have tended to relegate the role of nurturer and child-former to mothers alone. And we have labelled Joseph's virtues—tenderness, spiritual wholeness, compassion—as "womanly." Such a role and such virtues do not, somehow, fit the mighty warrior, great hunter image we have of ourselves. Joseph challenges that image.

Park Tudor School

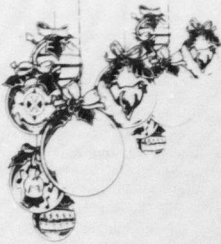


WHERE ELSE CAN YOU FIND

- A co-educational day school for students from four-year-old kindergarten through grade twelve,
- A student/faculty ratio of 8.1 to 1,
- An average class size in the high school classes of 12.9,
- A strong academic program of studies designed to prepare each student for the challenges of college,
- An extensive elective program,
- A full program in the visual and performing arts,
- A complete athletic program for boys and girls,

ALL ON ONE OF THE MOST BEAUTIFUL CAMPUSES
IN THE COUNTRY?

7200 North College Avenue 251-1405



Church group holds Christmas party in jail

Women 'go to prison' to capture some authentic Christmas spirit

by Valerie Dillon

If you want to capture some authentic Christmas spirit, try going to prison.

That's what 22 women from St. Thomas Aquinas parish, Indianapolis, did last week. They went to Women's Prison on North Randolph Street, and brought not only the holiday spirit but also two full-course Christmas dinners and gaily-wrapped gifts for 53 inmates in two "cottages."

"This is our fifth year, fourth Christmas, with the women at the prison," explains group leader, Alma Mocas. "I don't know who has more fun—the inmates or the outmates!"

Plans for the party began with a "gift list," each prisoner's request. This year, two women asked

for—and received—poetry books, one an oil-painting set, another a nightgown. There were gifts of blouses, sweaters, jewelry, cologne and stationery. Money for the gifts comes from an annual collection at St. Thomas.

Days before the party, the women had prepared a feast of butterball turkey, ham, mashed potatoes and gravy, candied sweets, stuffing with pecans, eggplant casserole, greens and cornbread, other salad and vegetable dishes, and homemade cinnamon rolls. A local delicatessen donated two decorated sheet cakes. And an 80-year-old member of the parish, Agnes Miller, made her usual contribution: a huge sack of navel oranges, one for each inmate.

Said one inmate: "The

meal was magnificent." Said another: "A few girls came because there was a big meal, but we always come because we appreciate the women being here."

Christmas carols, led by Pat Long and her guitar, then "Santa" and distribution of the gifts, brought the party to its mandatory close at 8:30 p.m.

One prisoner summed up a general reaction: "Thank you every one. Praise the Lord!"

The two Christmas parties were the culmination of weekly visits all year, an experience Mrs. Mocas calls "a two-way street. We love going and I think they like seeing us."

IT ALL began five years ago when P-A-C-E, an organization that works in

corrections, sought volunteers to visit prisoners. Eight or ten women responded. "Only a few of us are left. But our number totals 26 now, and we've split into two groups."

Prison rules limit to six months the time the groups can stay with the same prisoners. But, as Mrs. Mocas explained, "it takes a while to break through. They are kind of shy and at first, they talk to each other."

"We've been with this group for only three months, but they're beginning to know us."

Programs of all kinds are presented: bingo, with small prizes; speakers from the Cancer Society and Indiana Bell; a woman from the Indianapolis Public Library who gives book reviews and leaves paperbacks for the

women to read; arts and crafts; a Valentine-making session in February; and a visit from Legislator Julia Carson, who told of her own difficult childhood.

The prisoners, all of whom were convicted of serious crimes, look forward to the weekly programs. Said one: "We get depressed and then they come and we feel better." Added another: "They bring stuff for us to do, and act like they're concerned."

A young blonde woman, Theresa, put it most simply: "It's the concern they show—that's the most important thing to me." Vanessa and Sharon agreed: "Talking to them is what we care about the most."

ON THE other side, the St. Thomas women say they benefit as much as the in-

mates. Asked why she goes, Theresa Baltz, leader of the second group and also a five-year veteran, responds:

"Well, I think I remember reading somewhere in the Bible, 'I was in prison and you visited me.'"

Roberta Thomas, who hurries from her florist shop each week to take part, often brings some of her six daughters along. For the Christmas party, she was accompanied by two daughters, Becky Gibson and Debbie Tinsley, and daughter-in-law, Sue Thomas.

Providence Sisters Joan Zlogar and Susan Dinnin find time for weekly visits although Sister Joan is treasurer for her order's province, and Sister Susan teaches fourth grade.

One member, Floy Parson, is part of the original group, and adds: "I'm the only non-St. Thomas parishioner." She belongs to North United Methodist Church.

Other "regulars" on hand for the Christmas party were Jennie Bobersmidt, Ann Hanlon, Maureen McLean, Pat Holland, Pat Kenney, Marjorie Conner, Kitty and Loretta Jenkins, Cathy Morrison, Mary Ann Steiner, Robbie Williams, and Sheila White.

MARIEN HARDWARE CO.

"KEYS MADE"

Hardware — Plumbing Supplies — Paints
Glass and Electrical Supplies

3601 MADISON AVENUE

INDIANAPOLIS, INDIANA

784-7551

Crossroads of America Council Boy Scouts of America

615 N. Alabama, Indianapolis

634-7391

James Babcock & Son Electric Contractors, Inc.

4850 University Ave., Indpls.

359-0664 or 359-3323

ROSE ACRE FARMS

Seymour, Indiana 47274
Indianapolis Phone No. 636-8339

Terry's FASHIONS

Meridian Place, State Rd. 135 South
Just North of Smith Valley Rd.
Greenwood

4001 E. Third St.

Bloomington

888-7067

334-2100

Season's Greetings

DUNCAN'S 4 SEASONS BAKERY

21st & MITTHOEFER

HEATHER
HILLS CENTER

897-9671

BUY YOUR WEDDING CAKE NOW
MAKE DEPOSIT — 50% DISCOUNT ON ORNAMENT
GOOD UNTIL END OF APRIL

• Full Service Bakery • Wedding Cakes a Specialty

Catholic Salvage Bureau

"Help Us To Help Others!"

YOUR DONATIONS ARE ALWAYS APPRECIATED

—The Management

Kenny's Transmission

Repairs and Replacement
Free Wrecker Service
Low Cost Daily Rental Cars
Available

1225 West 30th St., Indianapolis, Indiana
924-3233

Noel-Smyser Engineering Corp.

Engineering and Equipment for Automation
in Business and Industry

Phone: 244-4437

5230 West 10th St.

P.O. Box 24042

Indianapolis, Indiana 46224

John W. Flynn Insurance Agency Inc.

All Lines of Insurance

401 Union Federal Bldg.
Indianapolis

632-8538

A Yule letter to our Blessed Virgin Mother

by Helen M. Szablya

house? Can you recall how you, your spouse and your son led us when we were trodding the mud on the lakeshore trying to reach freedom? I felt your love and I even saw you pull me through each time I fell to the ground.

The first time I nearly slid off a cliff, remember? A barbed wire caught my coat and saved me. But I know it was not barbed wire—it was your helping hand which did not leave our three little ones on earth without a mother, in the middle of the night, a few yards from the enemy.

My baby was three weeks old. How old was yours, exactly, when you fled to Egypt in the middle of the night?

I was so tired that I would have given up, if you had not been there. You helped me keep in my consciousness

the fate I knew awaited us if we were captured.

We would spend the freezing night seated on the ground. The morning dusk would bring the paddy wagon. My children might catch some dreadful disease if captured in the open. We had heard what happened to many others. We ran ... and you led us.

The searchlights swept the border only after we had crossed the no-man's land and cried our first tears of relief.

WE HAD nothing to our names other than our three small children, six diapers, a few medicines and our strong faith. But, because of your son—his life, death and resurrection—we were much better off than you were on that night you searched for shelter in Bethlehem.

People opened their doors and met us with outstretched arms, because through our humble beings your Son came to them. They cleaned the mud from our shoes and clothes. They fed us and shared their homes with us.

"... I was hungry and you gave me drink, I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, I was in prison and you came to visit me ... as often as you did it for one of my least brothers, you did it for me." (Matthew 25, 35-40)

We were one family of 200,000 refugees within a month's time. Yet, with Christmas coming and their own children to be fed, those simple, poor people happily

shared what they had with the numerous strangers who came in the darkness of night.

From the time we left our home in Hungary until we reached our new home, we needed no money. Catholic Charities, C.A.R.E., Red Cross, Church World United, to mention a few, and the roving chapel in the back of a truck, sent by the Holy Father, all showed us love.

Your Son brought that love to earth. That is the core of his legacy. And it began so long ago in a lowly stable in Bethlehem.

OUR LADY, help us remember those times, today, when through the help of others, we have gotten so far that we, too, are able to help others.

In the hustle and bustle of Christmas, help us recognize the needs of those around us. Lead us to your son in the poor and the unemployed, the stranger and the lonely, the sick, the bitter.

Show us the way to treat those who are hard to approach—even our enemies. Help us share our meager,

inflated Christmas money with those who need it more than we do, not only in this country, but everywhere around the world.

Our love can ease the pains of hunger. Make us the instruments of your son, who, on this earth, has no hands but ours. Let his love fill our hearts with lasting Christmas joy.

VERNON INSURANCE COMPANIES

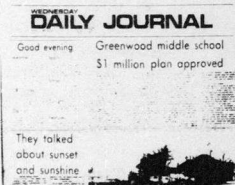
2011 North Meridian Street

Indianapolis, Indiana

Daily Journal Readers Are Better Informed

Because, in addition to offering all the latest in state, national and international news and features, the Daily Journal is the only newspaper that gives **complete** coverage of what is happening in Johnson County and the surrounding area.

All this can be yours for only 90¢ a week home delivered (\$4.00 a month by motor route delivery).

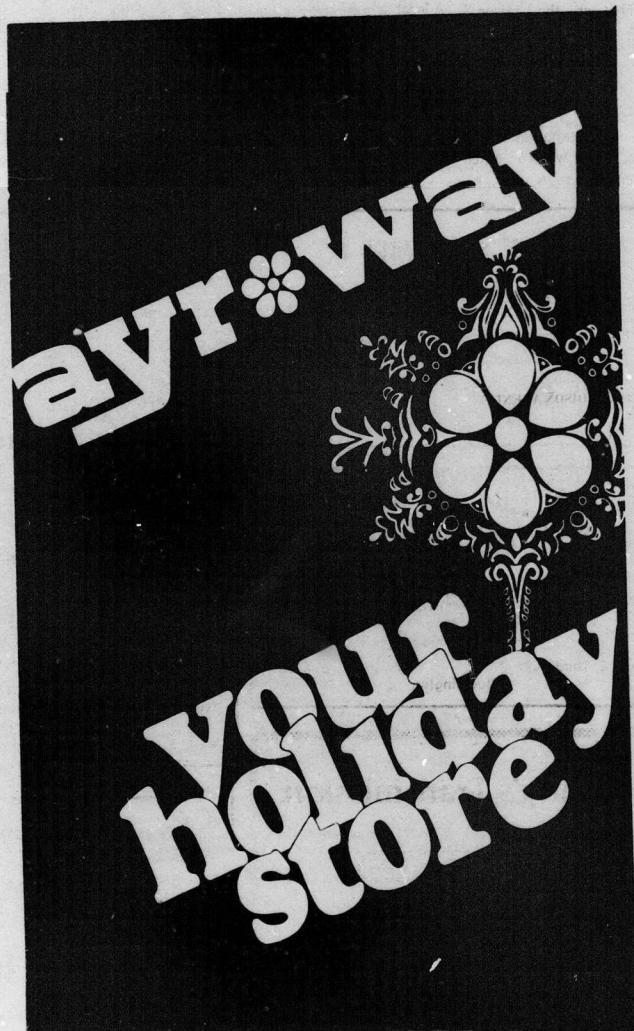


To start your
Subscription
CALL 736-7101
WEEKDAYS between
9:00 A.M. & 7:00 P.M.

Gas: use it wisely!

The future

belongs to the efficient.



Children grow up to make their own plans

'They won't be home for Christmas'

by Dr. James Kenny

I knew it would happen sooner or later. The kids grow up and leave and make their own plans for their own lives. Not only did I know it would happen; I wanted it to happen. Children, like other people, belong to themselves.

When I was young and 23, I had no idea what kind of father I would be. With my nearest brother six years younger, I had had very little experience with children. My guess was that I'd be an awkward parent, probably not like it very much, but would somehow muddle through. All this took place back in the 1950s when it was expected to have children.

Then Joe was born.

Affection crept up on me. I was a father. I couldn't believe he was mine. I would watch him sleep as a baby with moonlight streaming in the window. Sometimes I would even pick him up asleep, put him on my shoulder, and walk outside in the early dark of the morning. It felt quietly momentous to be a father.

Then came Kit, Mike, Tracy, John Paul, even more children, some adopted, some homemade.

I was stretched sideways, over-extended, lost sleep, had my feelings hurt, my anger aroused. I coached Little League and swimming, went to band concerts, admired art work, cheered at cross-country meets, football games, basketball games.

The years went by quickly. They grew up to outshoot me on the basketball court, outrun me on the back road. But I liked being a father. To be honest, I loved being a father. And not to brag, but I think I even became a little bit good at it.

FIVE YEARS ago, Joe left for college. Our first child was launched and on his own. Then Kit and Mike went to college and Tracy to work. When they came for holidays, I felt like an older friend, a young patriarch, and I felt warm inside.

But last Christmas two of them didn't come home.

There was our tree, decorated in 10 minutes of organized bedlam, the stockings hung from the

fireplace, the turkey and Christmas bread, Grandpa sitting in his chair, oldest brother Joe playing Santa, our annual Christmas picture of all the family. But not quite all, because Kit and Tracy weren't there.

Kit had a chance to go beachcombing along the Yucatan peninsula in Mexico with some classmates from college. He went with my enthusiastic blessing and some considerable envy.

Tracy was living in Florida and needed to work over the holidays to make some money to attend junior college. I understood and was proud of her spunky ability to provide for herself.

WHEN Jesus left his parents to stay behind at the

temple, I imagine Joseph said a word or two to comfort Mary, "We knew he was preparing to go away."

I think they both knew. They recognized, as all parents must, that their child had a calling which would take him away from their love and care and lead

him down new paths which only he could discover.

Along with their concern, they must have been proud of him, so capable and independent. Yet I wonder if there wasn't a catch in Joseph's voice, the beginning of a tear in his eye.

We knew he was preparing to go away.

New Castle

John's Home Center

"Quality Service With A Smile
Open 8:00 a.m. to 5 p.m.

402 N. 14th St. NEW CASTLE, IND. 529-4900

Connersville

RIEDMAN MOTORS COMPANY, INC.
DODGE & CHRYSLER MOTOR CARS — DODGE TRUCKS
610 Grand Ave. Phone 825-4341 CONNERSVILLE, IND.

E. W. Brockman Co., Inc.

CIGARS — TOBACCO — CONFECTIONERY
CONNERSVILLE

901-915 W. 10th R25-2146

Union Savings & Loan Association

730 Central Ave. 825-2171

Brownsburg

FOR SCAVENGER PICK-UP SERVICE
Call FEENEY'S SCAVENGER
852-2939 — BROWNSBURG

JONES & MATTHEWS MORTUARY

Brownsburg, Indiana

Hendricks County Bank & Trust Co.

Brownsburg & Plainfield Office

BERNICE'S FABRICS

FABRICS, PATTERNS, NOTIONS

26 Main Street 852-4181

Henson Insurance Agency, Inc.

Since 1939

AUTO — FIRE — LIFE

13 So. Green St., Brownsburg Ph. 852-4488

Hollett and Harmon Drug Store

We Offer A Complete Prescription Service

We Have Your Prescription Drug Program Insurance

Photo Finishing Service

2 E. Main St. BROWNSBURG 852-2564

The Family That Prays Together
Stays Together

**Lincoln Federal
Savings & Loan Association**
of Hendricks County

Modern Cleaners & Laundry

BROWNSBURG

740 E. MAIN

Phone 852-4277

Scottsburg

MARTIN INSURANCE AGENCY

See Bob Martin or Fred Brodt For Your Life
and Health Insurance

59 E. Wardell St., Scottsburg, Ind. Ph. 752-2581

Danville

SERVISOFT

Sells, Rents and Repairs WATER SOFTENERS

115 So. Washington DANVILLE 745-6441

First National Bank of Danville

Eastern Branch—Aven

108 E. Main St. Danville, Indiana

Meazel Jewelry and Gifts

Guaranteed Watch Repair
South Side of Square — Danville

Jeffersonville

Quality
Beers by

NACHAND BEVERAGE CO.

Ed Schuler — Chris Schuler

315 E. 10th St. 282-6219 Jeffersonville

KNIGHTS OF COLUMBUS

JOHN F. KENNEDY COUNCIL No. 1348

221 E. Market St. Ph. 283-3134 Jeffersonville, Ind.

COUNTY DRUGS

— Free Delivery —

1418 Gateway Plaza Ph. 283-6654 Jeffersonville, Ind.

JAMES R. HEUSER HARDWARE CO.

523 Spring St. JEFFERSONVILLE, IND. Ph. 283-8144

E. M. COOTS' SONS

FUNERAL HOME

120 W. Maple

282-1356

Jeffersonville, Ind.

French Lick

BROWNIES CENTRAL SERVICE

Col. Harry L. Brown

Box 471, French Lick, Indiana 936-4581

Charlestown

LEADER PRINTING & PUBLISHING CO.

Margaret Goodman, Publisher
CHARLESTOWN, IND.

844 High St. 256-3377

Brazil

MOORE FUNERAL HOME

— Home-Like Atmosphere —

Phone 448-8396 BRAZIL

Greensburg

DIETRICH OIL COMPANY

FUEL OILS — GASOLINE — MOTOR OIL — GREASES
Telephone 663-8153 GREENSBURG, IND.

PAVY STOCK YARDS

TELEPHONE 663-4611 GREENSBURG, INDIANA

Decatur Co. Farm Bureau Co-Operative Ass'n

Feed — Fertilizer — Grain — Farm Supplies
and Petroleum Products Farm Owned — Farm Controlled
GREENSBURG LETTS

CARPETS & DRAPERIES

Levenstein's

State Road 46 E. City Limits
663-2404 GREENSBURG

Patronize

Our

Advertisers

Jackson Office Equipment, Inc.

1008 E. Main St.

Ph. 663-7481

GREENSBURG

Fortville

STROUGH'S SUPERETTE

FINE FOOD, MEAT and PRODUCE

Open Every Day 7:30 a.m. to 8:30 p.m.; Sunday 8 a.m. to 6 p.m.

"Dick" Kemerly

Chevrolet & Oldsmobile, Inc.

SALES and SERVICE THAT SATISFY

FORTVILLE Phone: 485-5126

Batesville

ELECTRONIC SERVICE CENTER

Robert Schene

Radio — TV — Electronic Service

108 Western Ave., Batesville 934-2696

BRUNS & GUTZWILLER CO. INC.

Building Supplies — Farm Machinery
"The Place for Carpets in Southern Indiana"

S. John St. 934-2105 Batesville

Rushville

RUSH CO. FARM BUREAU CO-OP

DR. WM. J. MEYER, DVM

Veterinarian and Livestock Dealer

Corner: Second & Julian, Rushville, Ind. Ph. 932-2064

TODD FUNERAL HOME

Serving Catholic Families Since 1921

105 N. Main St. Ph. 932-3070 RUSHVILLE, IND.

John Deere Tractors and Farm Implements

FARMERS TRACTOR & IMPLEMENT CO., INC.

1111 W. 3rd St. Rushville, Ind. 46173 Phone 923-2977

TAFF FURNITURE STORES

LA Z-BOY — FRIGIDAIRE — CARPETS

N. Main St., Rushville 932-4102

Neff's Shoe Store

Shoes for the Family

213 N. Main St.

Jackson Nursing Home

New Facilities

Registered Nurse Supervision — RN or LPN on Duty 24 Hrs.

Private & Semi-Private Rooms

Certified for Medicare & Medicaid

Marjorie Pearsey — LPN ADM.

112 E. 11th Street 932-4127

CURTIS BROS.

COMPLETE HOME FURNISHINGS

RCA & Whirlpool Appliances — Magnavox TV & Stereo

RCA TV — Service Trucks, Radio Controlled

Road 52 Phones: 932-3366 & 932-2183 Rushville, Ind.

First Federal Savings & Loan
Association of Rushville

"Buy—Build—Remodel With a Low Cost Home Loan"

315 N. Main St.

The Chase P. Mauzy
Company, Inc.

MARGARET MULLINS

SUMNER POND

INSURANCE — BONDS

240 N. Main Street Rushville, Indiana
Phone 932-2875

Shelbyville

Schoelch's Hub Shoes, Inc.

"Shoes For All The Family"

Harrison at Jackson

392-3611

Kiefer's Furniture Home

"Where You Can Buy Quality Furniture"

• Berne • Serta • Hammy • Stanley • Jasper
• Tell City • Flexsteel • Dixie • Sumter • King Hickory • Pontiac
and Many, Many More

33 W. Broadway

398-6501



Brookville

A. B. BEVERAGE CO., INC.

MALT BEVERAGES — Wholesalers

Phone 647-5611

The Franklin County
National BankMember of Federal Reserve Bank
and Federal Deposit Insurance Corporation—
Your Full Service Family Bank

Richmond

Reliable Machine Co., Inc.

P.O. Box 321, Connersville, Ind.

825-6831

Richmond Plating Co., Inc.

All Types Commercial Plating
Nickel—Crome—Zinc
Commercial Plating
for Manufacturers and All Industrial Uses
Certified by Ordinance

Sargent Wallpaper Company

500 Wallpaper & 75 Pre-pasted Patterns

ALL IN STOCK

Bob & Donna Ghearing, Owners*

139 S. 5th St.

RICHMOND, IND.

962-6342

Tell City

WM. TELL WOODCRAFTERS, Inc.
TELL CITY, IND.

ZOERCHER AGENCY, INC.

INSURANCE and REAL ESTATE

723 Main St., Tell City, Ind. 47586

Phone 547-3454

Ralph Reed — George Wanhainen — Bill Goffinet

WERNER MOTOR CO.

"Indiana's Oldest FORD Dealer"

(Mercury)

TELL CITY, IND.

(Lincoln)

New Albany

WOLFE MEAT MARKET

211 E. Market St.

New Albany, Indiana

944-5442

FLOYD COUNTY BANK

A Full Service Bank — Member F.D.I.C.

1702 E. Spring and 3308 Grant Line Rd., New Albany 944-8421

Ace Hardware

Hardware & Gift Shop

1905 Charlestown Rd.

945-6633

New Albany

V. J. Knaebel
Plumbing & Heating Co.

1102 E. Market St.

945-8338

New Albany

Madison

MADISON FIRST
FEDERAL SAVINGS
&
LOAN ASSOCIATIONAt the Friendly Savings Corner, Main at Jefferson
In Downtown Madison
Hilltop Branch, 303 Clifty Dr.

We Would Welcome Savings Accounts Insured to \$40,000

MADISON, INDIANA 47250

Name

Address

City and Zip

Write or Call: (812) 265-3421

The message of the Christmas season is one of transformation

by Charlie Martin

Light and darkness—cold nights and warmly gleaming stars—exotic foreign kings and peasant shepherds—the images of Christmas are the images of opposites.

How can God reveal his power in the helplessness of a child? Where is this Prince of Peace in a world torn by hatred and war? How are we who walk in our own type of darkness to rejoice and why?

Behind the lyrics of this Christmas carol stands the ancient voice of the prophet Isaiah. His vision shook the security of Israel for the sake of impending doom.

There are many in our society who would find his voice contemporary and his message still appropriate. The "darkness that covers our earth" are the problems of hunger, fuel shortages, economic instability and personal apathy. One need not be a prophet to hear the cries of today's world.

Yet Christmas comes again into our world. The birth of God's Son does not take away our insecurity or worries. Neither was Jesus' birth a magic cure-all for the world of his time.

The real message of Christmas is not total happiness, but the profound mystery of transformation. We are changed, the world is changed and the way we understand life is changed.

In Christmas God takes on all our brokenness, our anxieties, our fears, and brings a light that illumines these problems. Our fears do not go away, but now we can see through them.

CHRISTMAS does not imply that darkness no longer remains in our world. Rather, the words of Isaiah point to the deeper truth, for we who co-exist with darkness now see a great light. In God's way of opposites, his power becomes our power, totally human, like us in every way, and ready to face our darkness.

Jesus comes forth from the darkness of a December night to meet the even

greater darkness of the cross. By knowing every possible depth of darkness, Jesus breaks the darkness and reveals to us that light is the final meaning of life.

Because of Christmas we can even embrace life's darkness, knowing that it can never conquer us.

For everyday life Christmas means that we are invited to be joyful, even when our lives are going poorly.

There will be times when we are afraid, but Christmas tells us that fear does not control our destiny. Sometimes we will feel rejected and insignificant to others' lives, but the birth of Jesus reminds us that we are always loved.

AT TIMES God may seem to be absent and we are sinking into some sort of hopeless loss. But Christmas tosses us a rope with which we can pull ourselves out of life's low spots and walk in the light once more. In Christmas we find our destiny, life in the light.

This Christmas let us

resolve not to be afraid of the darkness in our lives or the world.

Emmanuel, God, is with us. We will continue to encounter a world of opposites and mystery. But the wonder of Christmas reveals to us that all of life's mystery flows from the ultimate mystery of God. Surrounded by this mystery, we are invited to walk in the light, for God dwells within us. Even now it shines!



PEACEFUL MORNING—A rural post office in South Hiram, Maine, is shrouded in new fallen snow at the dawn of a new day. (NC photo by Patrick S. McCabe)

Lawrenceburg

BAKER'S GROCERY

319 Walnut Street

Lawrenceburg, Ind.

Clinton

MIKE'S MOTOR CO.

Dodge — Plymouth — Chrysler — Imperial — Dodge Trucks
111 Elm Street Phone 832-2411 Clinton, Ind. 47842

Mooresville

NELSON & SON

— Hardware and Electrical Appliances —
831-2050 Mooresville, Indiana

Lanesville

BLACKTOPPING

Crushed STONE — Agricultural LIME

Phones—CORYDON, 738-2135—LANESVILLE, 952-2244

Corydon Crushed Stone & Lime Co.

(JOSEPH H. DACHMAN)

CORYDON, INDIANA 47112 LANESVILLE, INDIANA 47136

Est. 1898

Aurora

JOHNSTON'S GAMBLE CO.

Frigidaire Ranges and Appliances

417-419 2nd St.

AURORA

926-1677

The Peoples Building & Loan Company

AURORA, INDIANA

First National Bank

Member F.D.I.C.

AURORA, IND.

New Palestine

HENDRYX MORTUARIES

CUMBERLAND—894-7421

NEW PALESTINE—861-4349

Martinsville

Fogleman Funeral Homes

24-Hour Ambulance Service

216 E. Pike St.

MARTINSVILLE

342-3348

Lizton

STATE BANK OF LIZTON

Lizton, Pittsboro and Brownsburg, Indiana
24 Hour Teller Now Open at Brownsburg Branch
Member F.D.I.C.

Terre Haute

CHRISTMAN COMPANY

Plumbing & Heating Contractors

General Repair Work

1406 Wabash Ave.

TERRE HAUTE

232-4571

THE PEOPLE THAT WALK IN DARKNESS

The people that walk in darkness have seen, have seen a great light/And on those who dwell in endless gloom, a light has come/CHORUS/For a child is born this day/Rejoice, Rejoice/Daughter of Zion, awake/The glory of God is born/And they shall name him counselor, shall call him mighty God/And he will rule from age to age: Prince of Peace/Darkness cover the earth, thick clouds govern its people/But the Lord will bring them forth, the Lord will bring them light

Written by: Bob Dufford

Sung by: The St. Louis Jesuits

© 1977, North American Liturgy Resources

Literary forms a means to understand Jesus

by Father
John J. Castello

Were there really Magi who followed a mysterious star from the east to a stable in tiny Bethlehem? Did the wicked King Herod really make an attempt on the life of the infant Jesus and kill the baby boys of the town in the process? Did Joseph and Mary actually foil his plan by escaping to Egypt in the nick of time?

These are legitimate and understandable questions in a age like ours with its mania for historicity.

However, they betray a mentality which narrowly equates truth with history, which says, in effect that if something is historical it is true. If it is not, forget it. This is unfortunate for there are many kinds of truth besides historical truth, which, furthermore, is not the most important kind of truth.

With regard to sacred

Scripture, the bishops of the world reminded us, at the Second Vatican Council, that "in determining the intention of the sacred authors, attention must be paid, inter alia, to 'literary forms, for the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts,' and in other forms of literary expression. Hence the exegete must look for that meaning which the sacred writer, in a determined situation and given the circumstances of his time and culture, intended to express and did in fact express, through the medium of a contemporary literary form" (Constitution on Divine Revelation, par. 12).

Suppose that one could verify the historical reality of the Magi, the star of Bethlehem, the flight into Egypt, and all the other

details of the birth narrative, where would that leave us? With a handful of fascinating facts surrounding the early infancy of Jesus.

But was the author of Matthew intent on communicating such data—or did he have something much more important in mind? Careful, responsible scholarship has concluded that his intention was profoundly theological rather than just interestingly biographical. To accomplish his end, he used traditional stories as a means of expressing a faith-inspired Christology.

USING "a contemporary literary form," one very close to folklore or legend, Matthew tried to answer questions like: "Who, in fact, was Jesus? What was his mission? How was he received?"

Having such substantive issues in mind, he would undoubtedly be annoyed by

frantic attempts to identify the star with a recorded celestial phenomenon, attempts which completely divert people's attention from the meaning he wanted to convey by the star as a symbol of messianic dignity, of royalty, of divinity, thus pointing to the identity of the child.

His narrative of the Flight into Egypt portrays in story form a truth expressed in another way in the Prologue to the Fourth Gospel: "The light shines on in darkness, a darkness that did not overcome it . . . To his own he came, yet his own did not accept him" (John 1, 5, 11). It is a story which, like all really good stories, is quite true to life.

We know the kind of person Herod was. The Jewish historian Josephus has left us a rather authoritative account of his personality and career. Neurotic, paranoid, insanely jealous, he maintained his

position on the throne only by dint of a reign of terror. Anyone who looked at all longingly at the throne was executed without further ado—and that included three of his own sons. The list of his victims, even within his own family, is appalling.

AGAINST this background, the Magi would have asked the one question no one should ever have asked during his reign: "Where is the newborn king of the Jews?" (Matthew 2,2). And his reaction is perfectly in character. What would the murder of village babies mean to a man who hadn't scrupled to execute his own sons?

Again, Egypt had long been the traditional destination for political refugees. But the evangelist had a much more serious reason for getting Jesus to Egypt. He wanted to identify him symbolically as the new Moses, the new

Israel, coming out of Egypt in a new and surpassing Exodus.

To this end he quoted Hosea 11,1: "Out of Egypt I have called my son," which, in the context, is not a prophecy at all, but a reminiscence of God's having liberated his people from bondage in Egypt. But even more importantly, Matthew wanted to proclaim the real identity of Jesus as God's Son. It is a profession of the faith of his community.

JESUS' return from Egypt is, in turn, a forecast of God's ultimate vindication of him in the resurrection. The new Moses, the renewed Israel, the very Son of God, Jesus is the object of the Father's loving care.

On a broader scale, the story tells of the ongoing conflict between good and evil, of the incredible hatred and violence with which evil pursues good. It tells, too, of God's care for those who, in every age, have the courage to resist evil and risk everything in the pursuit of good.

Peace Joy & Love

From the

Criterion Staff



Blessed Mother's serenity came from acceptance

by Beth Michel

Generations of Catholic women grew up with Mary, Mother of God, as the ultimate model for women. We wanted to imitate her purity, obedience to God, devotion to family and patience. So strong was the image of Mary as the perfect woman that devotion to her threatened worship of her Son in the eyes of some church authorities. A movement to "de-emphasize" Mary resulted.

At the same time that novenas, group rosaries, Mas crownings and other Marian devotions were decreasing, another image of woman was emerging. Questions about the place of motherhood in women's lives, the marriage commitment, self-identity were raised.

Simultaneously at the time these questions came up, the cost of living began its rise. More and more women had to join the work force. For many, there was no choice to be made. And we live in an era when technology is leaping ahead—technology that can make life much easier and give us a great deal more time for recreation and self-development.

It should be a golden era, but it is not. In many parts of the world, people are oppressed. And some are starving. All through the world, the divorce rate is

rising. Family life as we know it is threatened. And casting a dark shadow over all this is the knowledge that our wonderful technology has a destructive potential so serious that it could destroy our world. So all nations are seeking peace.

It's Christmas again. Time to pause and think of that little stable in Bethlehem bathed in the brilliant light of a star, that night when peace filled the hearts of men and women and all the earth. Inside the stable, a man and a woman sat on the clean straw. The woman held her newborn son; the man held the baby's tiny hand, so marvelously beautiful and delicate. And the strong grip of the little fingers hinted at the promise of strength such as the world had never known.

THE WOMAN was young and very beautiful. The man had strong hands and a gentle face. The baby was soft, exquisitely formed. He was the son of God. And he came, as do we all, an infant. And God entrusted his care to a man and a woman—Joseph and Mary.

What was Mary like? She had to be very special. God chose her to carry his Son in her womb. It was she who first felt his life. Scripture does not tell us a great deal about Mary. So sometimes we are tempted to think of her as a meek, humble woman who stayed

in the background most of the time.

Yet, a close reading of the Scriptures dealing with Mary reveal quite another type of woman. Mary had the great courage to bear her child, without revealing the wondrous source of his birth. She had the great courage—and the faith in her husband—to take a long journey when her time to deliver was quite near.

And she had the faith to journey into Egypt, to make a home there, not knowing when or if they would return to their native village.

Was it easy to rear Jesus? Was he any easier to deal with than is any other child? And could it have been easy for her to bring him up, having heard in the temple that a sword would pierce her heart because of him?

Throughout her son's life, Mary had the sad knowledge that a hard end was coming, even though she did not know what that end was. And when it came, she was not fainting away at some friend's home—she was showing the ultimate courage any human being can show—walking alongside a loved one who is suffering, and somehow bearing up.

MARY'S LIFE was not so different from that of other women of her time.

But devotion to her is not based solely on who her Son is—it is also based on who




she is. Those who hold her in great esteem do so because they see in Mary a woman who was totally self-actualized, who accepted her role in life, and who lived it with joy.

Mary's serenity comes, not from dullness or submissiveness, but from

acceptance. Acceptance of who she is, acceptance of God's plan for her. God calls some women to combine marriage, raising children and a career outside the home. He calls others to be full-time homemakers and mothers. Still others are called to spend their main

efforts in careers. Then there are those who are called to the religious life.

Whatever God's plan may be for individual women today, Mary remains our most excellent model, for above all, God was the center of her life and she sought only to do his will.



Happy Holidays

Indianapolis Typographical Union No. 1

Anacomp Inc.

Complete Computer Facilities
and Output Microfilm

6161 Hillside Ave., Indpls. 257-8555

Rudi's

BAKERY & DELI

Party Trays—Easter Bunny Cakes—Much More

FARIS MAILING INC

INTRODUCING OUR PATENT MAIL BOX TO HANDLE THE GROWING NEEDS OF YOUR BUSINESS

- CHESHIRE ADDRESSING • COMPUTER or PLATE
- AUTOMATIC INSERTING • PREMIUM FULFILLMENT
- EDP SERVICES • MAILING CONSULTANTS
- LIST MAINTENANCE • DISTRIBUTING SERVICE AVAILABLE

ANALYSIS OF MAILING REQUIREMENTS BY BOB FARIS

635-6877

335 S ILLINOIS

Christmas Greetings



Rooms Available For
Business Luncheons, Banquets,
Private Parties, Sales Meetings
And Receptions—
Up To 175

Call 291-5515
1 Mile West of Lafayette Square
5515 West 38th Street
Indianapolis, Indiana
Easy Access and Plenty of Free Parking

Baker Engineering Co.

1134 N. Tibbs Ave.

636-5126

Rost Jewelry Co.

"Jewelry of Distinction"

25 North Illinois
Glendale Shopping Center
Lafayette Square Shopping Center
Castleton Square Mall
Washington Square Mall
Greenwood Park
Indianapolis

Boy to Galilee

John, Jesus at face value

**Locative of happiness
and that Mary 'gave
and wrapped Him in
him in a manger.'**

Given to them by God running off to a bizarre existence in the desert. Simeon must have wondered why on his son didn't accept the priestly role was his by inheritance. It would have been the old man so proud. Elizabeth had to bear not only the pain of separation but the constant worry about his well-being. He didn't dress right; certainly didn't eat right: "John was dressed in camel's hair and wore a leather sash around his waist. His food was locusts and wild honey" (Mark 1:6). Can only hope they didn't live long enough to suffer through his arrest and execution.

AND WHEN the old man Simeon took infant Jesus in his arms, he uttered a prediction to Mary: "This child is

destined to be the downfall and the rise of many in Israel, a sign that will be opposed — and you yourself will be pierced with a sword" (Luke 2,35).

Mary and Joseph, too, had to wonder about the direction in which Jesus was going. Luke closes the story of their finding the boy in the temple with the significant remark: "But they did not grasp what He said to them" (Luke 2,50).

We know the direction in which He went and we can guess what His career must have cost Mary. But in spite of everything she stayed with Him even to the foot of the cross.

No child is simply a clone of either parent, but a distinct individual who must become himself or herself. Painful though this independent growth may be for parents, real love demands that they encourage it.

A modern theologian has defined love in its essence as "letting-be." Really to love is to let the loved one really be what God wants Him to be and positively to foster that "being," which one understands or not. "But they did not grasp what He said to them" (Luke 2,50).

Questions for 'Know Your Faith'

If you are a parent, have your children ever ministered to you? Discuss.

Discuss this statement from Helen G. Lyons's article, "New Horizons Reveal the Beyond Our Dreams": "Our children have to learn that we are people."

Reflect upon the Nativity story in the Gospel of Luke and the passage in which the angel announces to Zechariah that he finally have a son (Luke 1, 14). Then reflect upon the lives of both Jesus and John. What do the lives of these two people tell us about parenthood? Discuss.

Discuss this statement Father John A. Castelot makes in his article: "No child is simply a clone of either parent, but a distinct individual who must become himself or herself."

From among your friends and acquaintances, select a family that you believe represents a good Christian family. What makes these people qualify? Do you think they are an unusual family in today's society? Or do you feel they are fairly representative of Catholic families? Finally, examine your own family. How do you rate it? If your rating is disappointing, discuss how you might be able to bring about change.

SUGGESTIONS FOR PARENTS AND TEACHERS USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOVEMENT:

After reading the story, "Jesus Puzzles Parents," talk together about questions like the following may lead your conversation:

- Why was there great excitement in Nazareth?
- Why was Jesus especially loved?
- Why did Jesus enjoy the Passover celebration so much?
- Why did Jesus go unnoticed during the first part of the return trip to his home in Nazareth?
- Why did Mary begin to worry about Jesus?

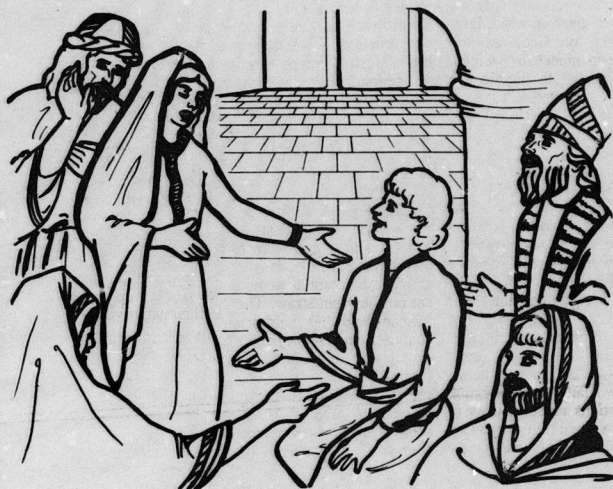
- Where did Mary and Joseph find Jesus? What was he doing?
- How did Mary and Joseph feel when they found Jesus?
- How did Jesus respond to His parents' concern for Him?
- Why were Mary and Joseph unable to grasp what Jesus said to them?
- How did Jesus behave after He returned to Nazareth with His parents?
- Why did Mary continue to wonder about her son?
- Do you feel that your parent(s) ever wonder about how you will turn out? What signs are there that they do?
- In what ways do your parent(s) encourage you to become yourself?

2. This story is also told in the following three books: "The Storytellers Bible" by Mary S. Paolini, Louis N. Savary and William E. Frankhauser (Regina Press, New York, 1977), "The Child Jesus in the Temple," pp. 70-71; "Stories of Jesus" by John Behnke (Paulist Press, New York, 1977), "Mary and Joseph Have the Scare of Their Lives," pp. 22-23; "A Child's Bible New Testament" (Paulist Press, New York: 1978), "Jesus and the Temple Elders," pp. 29-30. If one or all of these books are available, you might read these versions of the story.

3. Write a poem about this story of Jesus. Illustrate it and share it with someone whom you enjoy sharing things with.

4. Open your parent(s) Bible and read Psalm 139 which begins with the words, "O, Lord, you have probed me and you know me." Memorize verses 7-10 and pray them often.

'Son,' Mary said to Jesus, 'why have you done this to us? Don't you realize how worried your father and I have been? We've been looking for you for almost three days.' 'Why did you search for Me?' Jesus asked in response. 'Didn't you know I had to be in My Father's house?'



Jesus puzzles parents

By Janaan Manternach

The whole village of Nazareth was excited.

It was already less than a week until Passover, the biggest feast day of the year. Almost everyone in town was busy getting ready to make the yearly pilgrimage to Jerusalem. They were eager to celebrate Passover at the temple there.

Jesus was especially excited. He had just celebrated His 12th birthday. He could now go with Mary, Joseph and all their relatives to Jerusalem. He looked forward to seeing the great temple of God in that big city.

The pilgrimage took several days. And the Passover celebration in Jerusalem were meaningful experiences for Jesus. He was fascinated by the winding streets and busy markets of the city. He loved the temple. No building in Nazareth could begin to compare with it. He seemed to feel at home there.

ALL TOO SOON it was over. The pilgrims from Nazareth packed up their belongings and began the trip home.

Mary and Joseph left Jerusalem with everyone else from Nazareth. At first they did not miss Jesus because they knew everyone from Nazareth was traveling together. They were sure Jesus was with relatives or friends somewhere in the crowd returning to Nazareth.

Near the end of the first day of the return trip, Mary began to worry. She had not seen Jesus all day. Mary and Joseph frantically searched through the whole crowd for Jesus. No one remembered seeing Him since they had left Jerusalem.

They went back to Jerusalem to look for Jesus. It took the better part of the next day to get back to the city. They spent the following day searching through the streets of Jerusalem, questioning friends and strangers alike. No one had seen Jesus.

Then on the third day of their search, they found Him in one of the outer halls of the temple.

HE WAS SITTING with a group of

religious teachers. Jesus listened to them as they talked about God and the Hebrew Scriptures.

He asked them questions. They questioned Him in turn. The teachers were amazed at Jesus' intelligence and knowledge of the Bible. His answers to some of their hard questions surprised them.

Mary and Joseph were astonished to see Jesus with these learned men. They were hurt and angry that Jesus stayed behind in

The Story Hour

(Read me to a child)

Jerusalem without telling them. "Son," Mary said to Him, "why have you done this to us? Don't you realize how worried your father I have been? We've been looking for you for almost three days."

"Why did you search for Me?" Jesus asked in response. "Didn't you know I had to be in My Father's house?"

MARY AND JOSEPH were puzzled. They did not understand why He had caused them so much pain. They did not understand what Jesus' words meant.

Why did He call the temple His father's house? The temple was the house of God. Jesus' home was in Nazareth.

Was He calling God His father? What would that mean? He had always called Joseph "Father" before.

How could He expect them to know He would be in the temple? Why did He have to be there?

Despite their hurt feelings and unanswered questions, Mary and Joseph were thrilled they had found Jesus. And He was happy to be with His parents again.

The three left Jerusalem together and went back to Nazareth. There Jesus obeyed and helped Mary and Joseph. He became stronger and more lovable with each passing year. He grew in wisdom and knowledge.

Our Church Family

Homilies that involve the very young

by Fr. Joseph M. Champlin

A massive earthen dam overlooks Whitney Point, New York, and protects that small village from the kind of disastrous flood which devastated the area in the 1930s.

It also has created a large lake with an attractive park, sandy beaches, extensive camping grounds and a shoreline macadam road.

Around 6:30 every morning Father Robert Bogan, pastor of St. Patrick's church there, leaves the rectory, jogs two miles down that highway, turns and runs back to his house.

Through these trips he has encountered many multi-colored birds unknown to him before and learned the name of each dog at homes along that road.

Those experiences and that knowledge have helped Father Bogan with the clever homilies for children which he delivers occasionally at all the weekend Masses.

St. Patrick's has about 250 families, but an unusually large number of 6-8-year-old children. When he became pastor a half-dozen years ago, the priest felt an ever increasing concern for those young worshippers. He often pondered how to involve them more actively in Sunday liturgies which, as

basically adult rites, often leave them bored or restless.

ONE DAY a possible solution struck him. Father Bogan vividly recalled the story about Mr. Goldfinch, an unselfish bird, which he read forty years ago as a child about the age of this group so much on his mind.

When God made the birds, as the tale goes, there was much pushing and shoving among those flying creatures as they waited for the Lord to give each a special color. Mr. Goldfinch, however, simply waited his turn and told the Creator, "Any color is O.K. with me."

God rewarded the humble, considerate bird by giving him a touch of all the colors in the world.

Father Bogan decided to use this for a homily, but with props to help sustain interest. His brown bag and square box of such surprises at points during sermons for children have now become famous in St. Patrick's.

Visitors to this village church will note a rather unusual Franciscan-like shrine at the sanctuary's left side.

It contains a dog, some rabbits, a nest of eggs, a tree filled with various colored birds and, of course, Mr. Goldfinch. An open Bible there reminds onlookers that Father Bogan's homilies for children connect directly with the scriptures.

homilies for children connect directly with the scriptures.

AN ARRESTING story with a point is one thing; developing the incident into a homily, something else again. It requires a comfortable style of presentation, imagination and hard work.

This priest possesses both the style and imagination; moreover, he puts hours of thought and efforts into those children's talks.

That combination has produced fine results. The parish's young children keep asking the religious education director: "When is Father going to tell us another story?"

It also fulfills these guidelines of the Vatican Directory for Masses with Children: We should "take great care that the children do not feel neglected . . . Some account should be taken of their presence, for example, by speaking to them directly in the introductory comments and in part of the homily . . . Sometimes, if the number of children is large . . . the homily should be directed to them but in such a way that adults may also benefit."

The neighborhood dogs? Father Bogan mentioned all their names in one homily much to the delight of an eager young audience.



the Saints

by Luke

ST. JOHN WAS THE YOUNGEST OF THE 12 APOSTLES. HE AND HIS BROTHER JAMES WERE FOLLOWERS OF JOHN THE BAPTIST. HE WAS ONE OF THE FIRST TO BE CHOSEN BY JESUS FROM THE BANKS OF THE JORDAN IN THE EARLY DAYS OF CHRIST'S MINISTRY.

PETER, JAMES AND JOHN WERE TO BE JESUS' MOST FAITHFUL ONES. JOHN WAS ONE OF THE FEW PRESENT AT THE TRANSFIGURATION. HIS HEAD RESTED ON THE BOSOM OF JESUS AT THE LAST SUPPER. HE WAS WITH THE LORD DURING HIS AGONY IN THE GARDEN AND THE HOURS OF HIS PASSION WHEN ALL THE OTHERS FLED OR DENIED THEIR MASTER.

ST. JOHN FOLLOWED JESUS TO CALVARY, WHERE HE TOOK A PLACE BY HIS CROSS, STANDING THERE WITH MARY. FROM THE CROSS JESUS BEQUEATHED HIS SORROWFUL MOTHER TO JOHN, WHO, FROM THAT HOUR TOOK HER FOR HIS OWN; "THUS, FITTINGLY, ST. AUGUSTIN SAYS, "TO A VIRGIN WAS THE VIRGIN ENTRUSTED."

JOHN LIVED AT JERUSALEM AFTER THE ASCENSION AND THEN AT EPHEBUS. HE WAS THROWN INTO BOILING OIL BY DOMITIAN BUT MIRACULOUSLY WAS UNHURT. HE WAS THEN BANISHED TO THE ISLAND OF PATMOS, WHERE HE RECEIVED THE HEAVENLY VISIONS DESCRIBED IN THE APOCALYPSE. HE DIED IN PEACE AT A VERY OLD AGE AT EPHEBUS IN 100 A.D. THE FEAST OF ST. JOHN THE EVANGELIST IS DEC. 27.



LITURGY

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

Micah 5:1-4
Hebrews 10:5-10
Luke 1:39-45

DECEMBER 23, 1979
FOURTH SUNDAY
OF ADVENT (C)

by Barbara O'Dea, D.W.

Anticipation characterizes the readings of this Sunday. In the first reading, the prophet Micah looks forward to the coming of the Messiah. Enthusiastically he rehearses what he knows of the event. In Bethlehem, the ruler is to be born. He shall be shepherd and peace, not only to his people, but to all who dwell on earth.

The lyric anticipation of Micah finds its echo in the gospel of Luke. The tale is the simple and familiar account of the visitation.

Mary hastens to the home of a relative who is also pregnant to offer assistance. In their meeting, Elizabeth's child moves in her womb and she somehow recognizes this action as a sign of the Lord's presence.

The problem with this as with many other stories in the Gospel is their familiarity. Because we know the ending, we presume that we know the message and the meaning. But do we?

Why is this encounter so important that, of all the events connected with Mary's pregnancy, this one has been recorded by the evangelist and cherished by the Christian community for twenty centuries?

THE TRUTH IS that the obvious is not the point! The action of Elizabeth's unborn child is symbolic; it recalls many passages from the Hebrew Scriptures and reveals something of the identity of both mother and child.

For example, an experienced eye, one which has spent a long time searching the Scriptures, notes that John does not simply stir in his mother's womb. St. Luke uses the Greek word which indicates that he "leapt" or "danced," obviously not a literal account of what happened. Rather, it is a clue Luke offers to the profound meaning of the event.

In the second Book of Samuel (6:16), when the Ark of the Covenant, the dwelling place of Yahweh, arrived in Jerusalem, King David "leapt" and "danced" for joy in the presence of the Lord.

The prophets Isaiah and Malachi speaking of the response to the coming of the Messiah describe it in the same terms: "The poor will leap for joy, and the lame will leap like a deer" (Is. 35:6), and the people of God "will leap like calves going out to pasture" (Mal. 3:20).

NOW LUKE PRESENTS Mary as the ark of the new covenant, the dwelling place of the Messiah-God, through the action of John. He, like David before him, recognizes and acknowledges the presence of the Lord by "leaping" and "dancing" for joy.

Elizabeth too recognizes the presence of the Lord, for she cries out with a loud voice: "Why should I be honored with a visit from the mother of my Lord?" The tone is one of recognition, awe, surprise, reverence, profound joy!

On this busy Sunday before Christmas it is time to ask ourselves where we stand in relation to the Gospel.

Are we among the many who stand in the presence of the Lord and fail to recognize him? How do we express recognition and joy when we come into his presence in the assembly of baptized believers, the dwelling place of the Spirit of God? How do we express reverence and recognition of his presence in the Word proclaimed to us at Sunday Mass?

Finally, has our understanding and experience of the presence of the Lord in the Eucharist grown? In other words, have we learned to reflect and pray, to deepen our knowledge and love, to be alert and alive to the presence of the Lord in our worship and in our lives?

The joy of the moment

by Father John Catoir

A 15-century Italian monk wrote a Christmas message to a friend which has become legendary. In it Fra Angelico captured in a few words a key to happiness. There is an underlying faith that God is a God of love, His purpose is benevolent and His presence is revealed in the present moment. An excerpt from that letter follows:

"No heaven can come to us unless our hearts find rest in today. Take heaven. No peace lies in the future which is not hidden in this precious little instant. Take peace. The gloom of the world is but a shadow. Behind it, yet within our reach is joy. Take joy. There is a radiance and courage in darkness could we but see; and to see, we have only to look.

"Life is so generous a giver, but we, judging its gifts by their coverings, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendor woven of love and wisdom and power. Welcome it, greet it, and you touch the angel's hand that brings it.



"Everything we call a trial, a sorrow, a duty, believe me, that angel's hand is there, the gift is there, and the wonder of an overshadowing Presence . . . Life is so full of meaning and purpose, so full of beauty beneath its covering that you will find earth but cloaks for your heaven. Courage then, to claim it, that is all!"

Notice the words "take" and "claim." Fra Angelico aims at awakening his friend to the possibility of greater happiness, a gift which is there for the taking, there for the claiming. So many good people do not understand this message. It's a challenge to our faith and our courage to fight for our rightful inheritance.

Jesus, the infant Savior, came to lavish wonderful gifts upon us. He is the hero in the unfolding story of our own personal victory over sin and death. Through His power we will overcome. Christmas is a wonderful time to find the courage to "claim" our freedom, our victory, our vision of glory, our peace of soul.

"But courage you have," Fra Angelico concludes, "and the knowledge that we are but pilgrims wending through an unknown country on our way home. And so, at this Christmas time, I greet you, not quite as the world sends greetings, but with profound esteem now and forever."

Merry Christmas!

Pope (from 10)

Desai pledged to defend the fundamental religious rights of citizens. Desai said the government opposed only coerced conversions.

Relations between the Vatican and China improved during 1979, when the Chinese were reported ready to begin negotiations toward a concordat with the Vatican. The main obstacle to negotiations renews demand that the Vatican break relations with Taiwan.

The church will be ready, should relations with mainland China be restored, a Vatican official said in October, when he reported that personnel are being trained to work in China.

Also in 1979, the Chinese offered in March to reopen the former Jesuit Aurora University in Shanghai as a French-teaching medical school, and the Jesuits said they would be happy to return. The Catholic cathedral in Guangzhou (Canton) was reconsecrated Oct. 21 at a Mass attended by about 100 people.

A Mass Aug. 15 was celebrated by an "elected" Bishop Michael Fu Tieshan, who was chosen bishop by the National Association of Patriotic Catholics. His appointment by the government-run organization is not recognized by the Vatican.

Church-state relations were again a prominent issue in the United States.

Supreme Court ruling

On March 21, the Supreme Court ruled that lay teachers employed by church-operated schools are not covered by the National Labor Relations Act. The 5-4 decision was based on the assertion that the legislative history of the act showed "no clear expression of an affirmative intention of Congress" to include teachers at church-run schools in its coverage.

The justices chose not to resolve the First Amendment questions raised by the case, a suit by the National Labor Relations Board against the Chicago Archdiocese and the Diocese of Fort Wayne-South Bend, Ind.

In April, the Supreme Court refused to extend a temporary stay preventing New York state from distributing some \$20 million to repay church-run schools for the cost of performing services mandated by the state. Later the court agreed to hear arguments on the constitutionality of the law permitting such repayments during the court term beginning in October.

Discussions went on during the year on a proposed Internal Revenue Service procedure for removing the tax-exempt status of private schools which discriminate on the basis of race. The U.S. Catholic Conference supported the objectives of the IRS regulations but argued that the regulations could violate Catholic schools' First Amendment rights by forcing them to recruit non-Catholic students and teachers. In September the Senate joined the House in forbidding the IRS to use funds to implement the proposed procedure.

Another issue arose when the American Civil Liberties Union in Milwaukee challenged the use of funds provided by the Comprehensive Employment and Training Act (CETA) to hire the unemployed to work in church-run elementary and secondary schools. In July a federal judge in Milwaukee issued a preliminary injunction barring the use of CETA employees in church-run schools. But he later held hearings in which CETA



employees testified that the program helped them and did not involve them in the schools' religious activities.

Abortion debate

Abortion continued to be a focus of controversy in the United States and abroad. Pope John Paul began the New Year by supporting the Italian bishops in their condemnations of Italy's 1978 law allowing abortion virtually on demand in the first three months of pregnancy for adult women.

On Jan. 9, the U.S. Supreme Court struck down a Pennsylvania law which prohibited a doctor from performing an abortion if the fetus "may be viable."

Later that month, demonstrations around the United States demanded an end to abortion in the country six years after the Supreme Court decisions striking down most state restrictions on abortion. The largest of the demonstrations, the March for Life in Washington, brought to the nation's capital a crowd estimated variously at 60,000 to 100,000. During the year, there was a series of anti-abortion protests at abortion clinics, some of which resulted in arrests and convictions of demonstrators.

In June, the U.S. bishops, in their first lawsuit against the federal government, challenged the government's authority to force private employers to pay for abortions.

Asian refugees

The plight of refugees around the world, particularly Southeast Asian refugees, continued to be a cause for concern. In June, Pope John Paul called for an international conference "as quickly as possible" to solve the growing problem of Southeast Asian refugees. The U.S. bishops and other religious leaders also called for such a conference. A conference sponsored by the United Nations in Geneva in July developed plans to provide in a short time permanent homes for over half the nearly 400,000 Indochinese refugees and significantly ease the plight of the rest. The Vatican participated in the conference.

Religious agencies, including the USCC's Migration and Refugee Services, were involved in resettling the refugees. In May, Ambassador-at-large Dick Clark, U.S. coordinator for refugee affairs, praised the work of the USCC unit and said Catholic agencies had resettled more than half the refugees the United States had taken.

Religious agencies, including Catholic Relief Services (CRS), the overseas aid agency of U.S. Catholics, were also involved in the relief of the starving people of Cambodia. In October, after meeting with Cardinal Terence Cooke of New York; Bishop Edwin Broderick, executive

director of CRS; Holy Cross Father Theodore Hesburgh, chairman of the board of the Overseas Development Council, and about 40 other religious leaders, President Carter pledged \$69 million to help prevent what he called a possible holocaust in Cambodia, where famine and war have killed nearly half of the 8 million people and threaten almost 3 million more.

At their fall general meeting, the U.S. bishops issued a pastoral letter on racism, condemning it as a sin "that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children the same Father."

At the same meeting, the bishops defeated a proposal to eliminate male-only references from the liturgy. The two motions to change the "non-inclusive" language would have deleted the word "men" from the eucharistic prayers and would have allowed priests to make changes in presidential prayers within the sacramentary, liturgy of the hours and the rites.

Marriage annulments

The issue of marriage annulments arose in October, when it was learned that singer Frank Sinatra had obtained an annulment of his first marriage. A photograph of the singer receiving

Communion on Columbus Day in New York prompted questions about his status in the church. It was learned he had received an annulment of his 1939 marriage and had validated his current marriage to his fourth wife, Barbara Marx, with an exchange of vows at St. Patrick's Cathedral in New York.

Two controversial Catholic figures continued to be centers of controversy in 1979. At the end of January, Archbishop Marcel Lefebvre, suspended from the exercise of the ministry by Pope Paul VI for ignoring the pope's request not to ordain more priests, had a series of meetings with officials of the Vatican's doctrinal congregation which did not reach any definite conclusions concerning the archbishop's dispute with the Vatican. In June, the archbishop, who opposes many of the reforms of the Second Vatican Council, ordained 30 new priests at his seminary in Ecône, Switzerland.

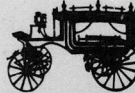
Israeli protest

In May, Pope John Paul's appointment of Melkite-rite Archbishop Hilarion Capucci as visitor for Melkite-rite communities in Western Europe drew a protest from Israel, which said the appointment did not correspond with commitments made by Pope Paul at the time of the archbishop's release from prison in 1977. The archbishop was convicted in 1974 of gun-running for the Palestinians.

In January, he returned from Latin America without Vatican permission to address Palestinian guerrillas in Syria. In September, the archbishop caused further embarrassment to the Vatican by a public embrace in Madrid of Yassir Arafat, head of the Palestine Liberation Organization.

Grinstainer Funeral Home, Inc.

SAM H. PRESTON—HAROLD D. UNGER—F. EDWARD GIBSON



The oldest Funeral Establishment in Indianapolis

Founded 1854

1601 E. New York Street, Indianapolis, Indiana 46201

(317) 632-5374

SEEK AID FOR TALBOT HOUSE

For more than 16 years the Talbot House has provided a unique service in the Indianapolis community by providing a temporary home and facilities for helping recovering alcoholics. The Catholic-sponsored and operated facility is open to persons of all faiths. It is badly in need of funds to continue its operation. Those who would like to make a donation to this worthwhile endeavor are invited to use the coupon below.

HERE'S MY CONTRIBUTION

Talbot House, Inc.
1424 Central Avenue
Indianapolis, IN 46202

Date _____ 19____

Please accept \$ _____ as my contribution to the effort of the Talbot House.

I understand that my donation will be used to further the cause of helping recovering alcoholics in any way the Board of Directors deems best.

Make Checks Payable To:

Talbot House, Inc.

(Contributions are tax deductible)

Signature _____

Address _____

City _____

Enc

Highlights 'Amazing Career'

Text of Archbishop O'Meara's eulogy for Fulton Sheen

(The following is the homily delivered at the funeral liturgy of Archbishop Fulton J. Sheen on Thursday, Dec. 13, by Archbishop Edward T. O'Meara, national director of the Society for the Propagation of the Faith and archbishop-designate of Indianapolis.)

A voice is silent in the midst of the Church and in our land, the like of which will not be heard again in our day.

The vocation of Fulton Sheen is consummated; he has responded with one final "yes" to the call of God, a "yes" so final that human infirmity and sinfulness can never reverse it.

On September 20th of this year with five other of his friends, I listened to Archbishop Sheen review his life during the celebration of the Eucharist which was his thanksgiving to God for 60 years in the priesthood. His own division of his life into three periods will serve us well on this occasion.

First there was the vocation, the call from God, that was as clear to him as was God's call to Jeremiah the Prophet in the Old Testament passage we have just heard, and as the "come and see" of Jesus Himself to John's disciples in the Gospel passage.

Never was there a time in his life when he did not want to be a priest, never was there a time in his life when he wished he had pursued another career.

Part of his response to that call from God was a practice he started in the year of his ordination to the priesthood. Every day began with the very first hour—the freshest and therefore the best—given to God in prayer.

This was his Holy Hour, and the practice continued, and it was made in the presence of the Blessed Sacrament for the next 60 years. As surely as we are here in this Cathedral this afternoon, he made his Holy Hour last Sunday morning, the day of his passing.

Whenever he chose to respond to those who asked him the secret of his ability to touch minds and hearts, his answer was always—the Holy Hour—when he spoke to God, and listened to God speaking to him. Here his conflicts were reconciled, for he held no opinions lightly; here his anxieties and insecurities were calmed, for he was the most human of men; here his heart was literally set on fire with the drive that made him ever restless to respond totally to God's call.

THIS PERIOD of his life marked also the expanding of his intellect and the growth of his constant pursuit of excellence and quality. He used to say frequently how grateful he was to the Church for the marvelous education he received, which opened his mind to an intellectual curiosity that never deserted him. He always had to have new books, he loved meeting interesting and informed people, the latest scientific discoveries and technological devices fascinated him.

On September 20th, Archbishop Sheen spoke of the second period of his life as the Period of Proclamation. Returning from Europe in 1925, the amazing career of oratory, teaching and preaching began. He was the first to have an on-going series of religious radio broadcasts, the first churchman to have a regular television program.

The pulpit of this great Cathedral became his over the years as throngs came to hear his sermons, and therein lies the touchingly beautiful significance of his burial in the vault under the high altar. His pen produced over 60 books, as well as articles and letters that will never be numbered. Always he addressed himself to the thought of the times, and insisted that a speaker must begin his message from where his hearers are, not where he is.

It was during this time of his life that the Church asked him to direct The Society for the Propagation of the Faith in the United States. By that time his reputation was solidly established as a Professor of the Catholic University of America.

Many asked him how he could leave such a position for this seemingly narrower apostolate . . . to which he replied: "I have pushed out the classroom walls, and now I can embrace the whole world." In this role he would be expected to intensify missionary enthusiasm within the Church, and to gather human help for missionary needs.

The Church throughout the world is his eternal debtor for the way he discharged this responsibility. He gave missionaries all over the world a new sense of the dignity of this vocation. He encapsulated missionary ideals in short, unforgettable phrases:

"IT WAS A PAGAN Latin poet who said that charity begins at home. On a dry and rocky roadside between Jerusalem and Jericho, a certain Samaritan taught us that charity begins away from home, and with the most unattractive of our neighbors."

Again, "Our charity to the poor of the world is measured by God, not so much by what we give, but by how much we have kept for ourselves after our giving. That is why the widow's mite was such a large gift; she gave all that she had."

"We can say that to dig we are not able, but let us never say that to beg we are ashamed."

His love for The Society for the Propagation of the Faith endured in life and in death, and surely you are not surprised that both in life and in death he gave it his every earth's possession.

Many came to faith in Christ and the Church through his words, and for every famous name he instructed, there were hundreds of others who were just as important to him as those in the public eye. His presentation of the fullness of the Catholic faith was powerful and convincing. One of his converts spoke for all of them and summed up this gift of his at the finish of an instruction by leaping to her feet, and with clenched fists shouted heavenward: "O, God, what a protagonist you have in this man!"

On September 20th, Archbishop Sheen spoke also of a third period in his life. It was the one wherein he began to know Christ as never before, to love Him with ever greater intensity, and to experience unspeakable peace. In retrospect, this period seemed to me to begin with the writing of his monumental "Life of Christ" in the late

1950s. Gradually he divested himself of his possessions; he was a man who loved beautiful things. But they became less and less important to him as Christ became more and more important, and as his comprehension of the mystery of the Cross increased.

FREQUENTLY, HE spoke of his death to the amazement and oftentimes the consternation of his hearers and friends. But he said: "It is not that I do not love life; I do. It is just that I want to see the Lord. I have spent hours before Him in the Blessed Sacrament, I have spoken to Him in prayer, and about Him to everyone who would listen, and now I want to see Him face to face."

If we could ask him now, I am sure he would say that the apex of his career took place here in the sanctuary of Saint Patrick's Cathedral on this year's October 2nd, when Pope John Paul II enveloped him in a brotherly embrace. Later, I asked him what the Holy Father said as the two stood there. "He told me that I had written and spoken well of the Lord Jesus, and that I was a loyal son of the Church."

Last Sunday at 7:15 p.m. God called Archbishop Fulton Sheen to Himself by name. It was a moment known to God, and fixed by Him from all eternity, a call to perfect life and truth and love, a call to a life he will never tire of, that can never be improved, and which he can never lose.

Dear friend, Archbishop Sheen, we are all better because you were in our midst and were our friend. We trust you to the care of your "Lovely Lady dressed in blue." We pray that Jesus has already said: "I've heard My mother speak of you."

"Bye now, Fulton Sheen, and God Love You Forever!"

Remember them

† **BATZA, John A.**, 60 St. Matthew, Indianapolis, Dec. 13. Husband of Patricia; father of Joseph W. (Rick); son of Susan Batza; stepfather of Paul D., Barbara and William J. Schelbelhut and Diane Davis; brother of Charles and Joseph Batza, Marie Rothrock and Mable Ficzo.

† **BECK, Leona M.**, 62 St. Philip Neri, Indianapolis, Dec. 15. Mother of Robert E. Beck and Jeanette Guidish; sister of Charles F. Fink.

† **BURNETT, Nellie M.**, 83, St. Andrew, Richmond, Dec. 13. Mother of Mary Cuneo and Mildred Warren; sister of Ray, Larry and Robert Cooper.

† **CAMPBELL, George J. Jr.**, 60, St. Augustine, Jeffersonville, Dec. 14. Father of William Campbell.

† **CASSIDY, Enos V.**, 74, St. Malachy, Brownsburg, Dec. 15. Brother of Gertrude Taylor, Avida Griswald, Elmer and Heber Cassidy.

† **CLOSSEY, Thelma**, 63, St. Malachy, Brownsburg, Dec. 14. Wife of Thomas E.; mother of Patrick, Thomas D. and Guy Clossey; sister of Eleanor Fink, Edell Miller and Genevieve Warbritton.

† **CONNELL, Florence S.**, St. Mary, New Albany, Dec. 13. Mother of Anna Jean Himmelhebe, Mrs. Tom K. Hines, Dorothy Olman and Mrs. F. Harold Pottinger.

† **FITTERER, Herman P.**, 75, funeral Mass, Phoenix, Ariz.; graveside services, Holy Cross Cemetery, Indianapolis,

Dec. 14. Husband of Glenna; father of Sister Rebecca Marie, O.S.B.; brother of Joseph Fitterer and Mary Louise Maxey.

† **GOOTEE, Michael G.**, 75, Little Flower, Indianapolis, Dec. 15. Father of Michael Gootee; brother of Mrs. Arnold Kidwell.

† **GOULDING, Mary Louise (Coots)**, 76, Our Lady of Perpetual Help, New Albany, Dec. 11. Mother of John M. Goulding, Nan R. White and Louise G. Denny.

† **HESSMAN, Nellie R.**, 93, St. Philip Neri, Indianapolis, Dec. 17. Mother of Anthony Hessman.

† **JOHNSON, Alice**, 79, St. Bridget, Indianapolis, Dec. 11.

† **JOHNSON, Clara E.**, 79, St. Mary, Indianapolis, Dec. 14. Mother of Thomas C. Johnson, Antoinette Ingoldsbey, Mary Jane Johnson and Martha J. Sumner; sister of Mary Bumgarner.

† **LINDENMAYER, Francis J. Sr.**, 72, St. Michael, Charlestown, Dec. 13. Husband of Ola; father of Francis J. Jr., David and Robert Lindenmayer, Emma Yount, Mary Garrett and Carolyn Holder.

† **MULLER, Neva (Farabee)**, St. Mary, New Albany, Dec. 12. Wife of Carl Muller.

† **NIEDENTHAL, William F.**, 80, St. Michael, Brookville, Dec. 10. Husband of Edith; father of Suzann Kruthaupt, Dick, John and Michael

Niedenthal; brother of Ann Murnan.

† **RAINBOLT, Carl E. Sr.**, 60, Our Lady of Perpetual Help, New Albany, Dec. 10. Husband of Wilma; father of Carl E. Rainbolt, Jr.

† **SMITH, Elmer V.**, 65, St. Mary, Navilleton, Dec. 10. Husband of Valeria; father of Mark Smith.

† **STEHRMAN, Margaret C.**, St. Lawrence, Indianapolis, Dec. 13. Sister of Stella Mayer, Dorothy and Leo P. Gauss.

Sister Walsh dies

OLDENBURG, Ind.—The Mass of Christian burial was celebrated for Franciscan Sister Mary Benice Walsh here on Tuesday, Dec. 11. She died on Dec. 8.

A member of the Sisters of St. Francis for 59 years, Sister Benice, 78, taught in

elementary schools at St. Francis de Sales, St. Bernadette and St. Mark, Indianapolis, as well as in schools in Ohio, Missouri, Kansas, Illinois and Kentucky.

She is survived by one sister, Sister Agnes Regina, also of Oldenburg.

G. H. Herrmann
Funeral Homes

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211



Profile of St. Malachy's, Brownsburg

Parish sees 'unlimited potential'

by Peter Feuerherd

"There is an unlimited potential to what this parish could accomplish," explained St. Malachy's Booster Club President Bob Kloecker. That potential, and what has already been accomplished at St. Malachy's, was the subject of a recent discussion of parish lay leaders and priests held in the church rectory.

The Brownsburg parish was founded by a small group of Irish-Catholics in 1869, when the community it served was either people who worked in the small town or on one of the farms scattered throughout Hendricks county.

Today the population of the area has grown with the sprawl of nearby Indianapolis. Many have recently moved into the area from the city; some have come from other states and work in Indianapolis; still there are others who have always been residents of either Brownsburg or its bucolic surroundings.

Together over 3,000 of these people consider themselves to be members of St. Malachy's parish. They come from all over Hendricks county; from communities like Avon, Pittsboro and Linton, as well as Brownsburg. Together they see themselves as striving to build a Christian community.

Rosemary Hontz, a Pennsylvania native who has been in the parish for the past five years, is the Director of Religious Education for grades one through eight. She sees a sense of community growing through the educational programs offered at the parish.

She described the program at St. Malachy's as one of "total parish involvement." Mrs. Hontz cited the cooperation of the priests, the Board of Education under the direction of President Thomas Garrison, and most of all, the parents of the children for making a successful program at St. Malachy's.

She described the parents as "the backbone of our parish." Mrs. Hontz explained that "Families in a parish as large as St. Malachy's definitely put forth an extra effort to get their children to class each Wednesday evening.

"Distance is an important factor. It is far from the exception for a parent to drive 10-15 miles round trip to bring their children to the program." Despite these obstacles, the program has a near 90% attendance record.

FATHER ROBERT Gilday, associate pastor at St. Malachy's since 1975, explained that getting parishioners involved in parish programs is the way to build community. He cited the involvement of teachers and parents in the CCD program as one example of this.

"The more people you can get actively involved, the more there is a sense of belonging and a sense of unity.

"When you hear the complaint sometimes that 'we don't know what's going on' or 'we don't feel a part (of the parish)' it's generally from people who have not found some way to involve themselves other than perhaps showing up at church on Sunday," said the priest.

The large territory that is included in the parish boundaries of St. Malachy's does not make an easy job for a pastor, according to Father Charles Noll, who has been with the parish for the past 14 years.

Is it possible for the pastor to get to know everyone in the parish?

"I do make an effort," said Father Noll. "At one time I had almost visited all the families." Visiting all the families has become more difficult, claimed the priest, because the parish has grown from 600 families, when he first came, to 900 families today.

A Christian community, explained the pastor, means "getting as many people involved as possible. That means making an effort to welcome people."

ONE WAY THAT St. Malachy parishioners have become "involved" in "welcoming" has been in the sponsoring of Laotian refugees into the parish, an effort that has been achieved through the

work and support of over 60 parish families.

The Altar Society is an important organization that has helped the settlement of these refugees into the parish. The group has also been involved in renovating the church, and in making items for church bazaars to raise funds for the parish.

"Whenever people need us we try to be there," explained Mrs. Ruth Velikan, president of the Altar Society.

Dennis Faires is the Parish Council President. He explained that the council has divided the parish into seven districts to better build community in the large parish.

The purpose of the council, as Faires sees it, is to bring all the groups that work for the church (i.e. Altar Society, CYO, Board of Education, Booster Club) to work together in unison for the parish.

The Booster Club, which is designed to raise money for the extensive parish CYO athletic programs, is also a builder of community at St. Malachy's. The dances and spaghetti suppers that it sponsors have become a center of social life here, according to its director Bob Kloecker.

Despite these successful enterprises, the parish leaders that discussed St. Malachy's believe that there is still work to be done to improve Christian community.

FATHER NOLL asserted that the greatest need in the parish is for more adult religious education. "(It is) simply teaching people the simple facts of Catholicism as it is to be conceived after Vatican II."

The pastor also commented, "I think we've moved forward in the liturgy ... but there is a lot more to be done."

Father Gilday sees a need to strengthen Christian community through working more closely with the local districts of the parish. The associate pastor envisions more home liturgies and socials to bring people of each district together.

The need, he explained, is to "develop a small sense of community in each district."

Dennis Faires agrees with Father Gilday that the local district system needs to be encouraged. He hopes that the local districts will act in such a way as to "bring us closer as St. Malachy's."

The Parish Council President hopes next year that the lay body will continue to develop the spiritual life of the parish, while continuing to grapple with its financial problems.

Faires looks to the Council to "motivate people spiritually (and) give them a realistic idea of what it is to be a Christian."

ROSEMARY HONTZ stated that the parish needs to fully implement the parish plan developed by the Board of Education. She hopes that a CCD program for pre-school children can be implemented to fulfill one of the goals proposed by the Board.

Although they look towards improvements, the parish leaders believe there is a strong sense of community at St. Malachy's. Ruth Velikan said that the Altar Society has always received support from parishioners whenever the

(See Parish, page 39)



ST. MALACHY'S PARISH BUSINESS—Looking over parish council documents in the top picture are (at left) Parish Council President Dennis Faires and (at right) Board of Education President Thomas Garrison. In the bottom picture, associate pastor Father Robert Gilday and DRE for grades 1-8, Mrs. Rosemary Hontz, look over the plans formulated by the Brownsburg parish's Board of Education. (Criterion photos by Peter Feuerherd)

Kung (from 3)

life of the church and of the human race with the light of divine truth."

THE DECLARATION noted that in recent years "the bishops of Germany and this Congregation for the Doctrine of the Faith, acting in common accord, have several times counseled and warned him (Father Kung) in order to persuade ... carry on his theological work in full communion with the authentic magisterium.

"Instead he has recently proposed his view (on infallibility) again more explicitly ... even though this Sacred Congregation had affirmed that such an opinion contradicts the doctrine defined by Vatican Council I and confirmed by Vatican Council II."

The document also declared that Father Kung's "contempt for the magisterium of the church" showed up elsewhere in his writings "undoubtedly with serious harm to some essential-points of Catholic faith."

It specifically said that he gives a different meaning from that accepted in the church to doctrines about the Blessed Virgin Mary and the "consubstantiality of Christ with his Father."

On Dec. 18, while the Vatican was releasing the declaration against Father Kung, the West German Bishops' Conference president, Cardinal Hoffner, issued a lengthy declaration announcing and backing the decision.

The cardinal's statement, published the same day in the Vatican newspaper L'Osservatore Romano, at a number of points went into far greater detail in attacking Father Kung's teachings.

"After having sought for a decade to

reach a clarification on several basic theological questions placed in doubt by Professor Hans Kung," the cardinal said, "the inevitable result has thus come."

HE SAID THE German Bishops' Conference "confirms without reserve the decision of the doctrinal congregation and the measures taken as a result by Bishop Moser."

He said that the church's dogma of infallibility "might seem at first sight to be a marginal phenomenon," but that in fact a number of fundamental issues such as the knowledge of truth, the interpretation of revelation and tradition, and the certainty of faith are at stake.

At another point, Cardinal Hoffner commented, "Professor Kung in general asserts that he wants to preserve and strengthen the content of Christological dogmas, but in fact he obscures and reduces their univocal enunciations. When there is little clarity on fundamental points concerning the mystery of the person of Jesus Christ, the heart not only of the Catholic faith but of the Christian faith is threatened. It is not an accident, therefore, that Professor Kung presents the doctrine of the divine Trinity, the church, the sacraments and Mary in an insufficient way as well."

Father Kung was first called to the Vatican in 1971 to explain some of the teachings in his books, "The Church" and "Infallible? An Inquiry."

Refusing that and subsequent calls, he argued that, under the procedures set up for such meetings with the doctrinal congregation, it would be impossible for him to be guaranteed a fair hearing.



the Active List

December 23

The last in a series of Advent concerts will be presented at St. John Church in downtown Indianapolis at 5 p.m. preceding the 5:30 p.m. Mass. This last concert will feature

the choir of St. John parish under the direction of John J. VanBenten, who is director and organist. ***

The Church of the Holy Name of Jesus, 89 N. 17th Ave., Beech Grove, will perform its 18th annual Christmas

concert in the church in two presentations: at 3 p.m. and at 6:30 p.m. The men and boys' choir will sing Joseph Haydn's "Te Deum." The girls' choir and the folk group will join the men and boys in presenting music of the season, both traditional and contemporary. Jerry Craney, parish director of music, will conduct the concert. Tickets may be obtained by calling 787-4401 or 784-8615. ***

Two groups of separated, divorced and remarried Catholics will hold meetings in southern Indiana at 7:30 p.m. Meeting sites are St. Mary parish, New Albany, and Providence High School, Clarksville. ***

Dec. 24, 25 26, 31

Members of separated, divorced and remarried Catholics are invited to attend a number of activities during the holiday season. The events include the following:

►Dec. 24: Midnight Mass and breakfast at Alverna Center, 8140 Spring Mill Road, Indianapolis. ***

►Dec. 25: Open house at 7 p.m. at the home of Jeanne Parker, 1436 Anniston Drive. Call 786-3005 for directions.

►Dec. 26: City-wide meeting of SDRS at St. Luke School, 7650 N. Illinois. The discussion topic for the evening is "Goal Setting for 1980." Information is available by calling Nick Synko at 844-9084.

►Dec. 31: New Year's Eve party at 8 p.m. with Nicci Daugherty hosting the event at her home 1201 N. Bancroft. Call 357-2071 for directions.

December 27

The Irish Performing Arts Society will present a concert of traditional Irish music in the basement of the Meridian Street United Methodist Church, 5500 N. Meridian, Indianapolis, at 7:30 p.m. The concert will be preceded by a folk music workshop beginning at 6 p.m. Both the concert and workshop are free although a \$2 donation at the door is encouraged. For information call 251-1342.

December 31

St. Bridget Church, Indianapolis, is seeking to contact all former parishioners and

alumni from the school to join in its 100th anniversary celebration on New Year's Eve. A Mass of Thanksgiving will be at 9 p.m. followed by a party. Tickets for the party are \$3. Contact the rectory, 635-6604, for more information. ***

An evening of prayer will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 8 until 9:30 o'clock. The public is invited to attend all or a part of the evening services. ***

The St. Joseph Council K of C, 4332 N. German Church Road, Indianapolis, will have a New Year's Eve dance in the Council hall. Call 898-5611 or 823-4957 for ticket information and reservations. ***

The Parents' Club of Ritter High School, Indianapolis, is sponsoring its annual New Year's Eve dance at the school. For information and reservations, call Mrs. Ron Macy, 923-3710 or 257-7531, or Tom Wagner, 924-2803. ***

The Men's Club of St. Paul parish, Sellersburg, will sponsor a New Year's Eve dance in Father Gootee Hall of the church building. Tickets are \$20 a couple. For reservations call 812-246-9789 or 246-4917. ***

January 4-6

A weekend retreat for young adults, ages 18 to 30, will be held at Mount St. Francis Retreat Center in southern Indiana west of New Albany. Complete information is available by calling the Center, 812-923-8818.

January 5

"The Fifth Wheelers" will have a post New Year's Eve "Put it Together" party with

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

SCHWINN® RALEIGH Sales & Service

Everything for the serious cyclist and the fun-loving bike rider... of any age!

- Complete line of accessories
- Exercisers • New catalogs
- Factory trained repair technicians • Parts and supplies
- Skateboards, parts & accessories

5506 Madison Avenue at Epler Indianapolis, Indiana 46227
786-9244

Hours: 10 AM - 8 PM Mon. - Sat.
Closed Sundays

"Fun begins at any age"



Indianapolis Neuro-Spinal Clinic

CHIROPRACTIC SERVICES

DR. JAMES P. HOPKINS
PHYSICIAN, CHIROPRACTOR, ANALYST
OF CHIROPRACTICALLY INDICATED
USING SPECIAL PAINLESS TECHNIQUES

HEADACHES
NECK PAIN OR STIFFNESS
SHOULDER PAIN
LOWER BACK PAIN OR STIFFNESS
JOINTS OF PELVIS OR PAIN IN TOES, ANKLES OR LEGS
PAIN

HOURS BY APPOINTMENT

MONDAY THRU SATURDAY

894-3711

11903 WILLARD SUITE C

TV	PHONE
11:00 AM	894-3711
1:00 PM	894-3711
3:00 PM	894-3711
5:00 PM	894-3711
7:00 PM	894-3711
9:00 PM	894-3711



New Year's Eve Celebration

Holy Cross Hall
125 N. Oriental St.

9:00 p.m. — 1 a.m.

\$15.00 per couple
Reservations Only

Includes — Band,
Beer, Snacks,
and Party Favors

For Reservations Call

Mrs. Himes 882-2366 Mrs. Lay 353-8573 Mrs. Hall 637-2620

IMMACULATE HEART OF MARY PARISH 57th & Central, Indpls. HOLIDAY MASS SCHEDULE

CHRISTMAS EVE: 5:30 p.m.—Child's Liturgy with Puppet Homily and Pageant; 9:00 p.m.—Adult Liturgy with Choir & Brass Ensemble beginning at 8:30 p.m.; 12:00 midnight—Adult Liturgy with Choir & Brass Ensemble beginning at 11:30 p.m.

CHRISTMAS DAY: 9:00 and 10:00 a.m. with Organ & Congregational singing.

Celebrants: Fr. David Lawler
Fr. Stephen Banet
Fr. Patrick Doyle

The Hoosier Scene

Some Christmas reflections

by David Gerard Dolan

Edna and I were doing some Christmas shopping last week, picking up a few odds and ends for our children and grandchildren.

I watched while thousands of people raced around our local shopping mall, desperately trying to grab that last-minute "bargain." In one of the big department stores, I saw some children sit on Santa Claus' lap where they told Mr. Kringle everything that they wanted for Christmas.

Well, a thought occurred to me. All of this rush, all this bedlam, was designed to celebrate an event that happened in a simple stable over 1900 years ago. Watching those children ask Santa for everything under the sun, I began to think of all those children over the world, in places like Cambodia, who will not have anything to eat on Christmas Day, much less having anything from Santa this year.

It just made me wonder how far away we in this country have gotten from that stable and how far we've come from the meaning of that original Christmas. We should be thankful to live in a country where most children can still have reason to believe in a Santa Claus; instead we worry about getting all our shopping done in time.

►It was "all in the family" on 3-Tower at St. Francis Hospital Center recently when members of the Roell family of Beech Grove celebrated the arrival of three "blessed events" when the babies were born into the family within three days. The couples and their children were featured on the "People, Places 'n Events" page in the Center's publication *Intercom*. Included in the announcement were **Charles and Suzanne (Farmer) Roell** and daughter, Katherine; **Robert and Jenny (Jones) Roell** with Pamela Marie, and **Bruno and Joyce (Jones) Reynolds** with Kevin Michael.

The publication noted that "if that's confusing, think about the fact that the Roell brothers are second cousins to Reynolds. That makes all three babies cousins—or second cousins or both!"

The Roell brothers are sons of Mr. and Mrs. Robert Roell, Sr., of Beech Grove. The elder Roells have nine children and 22 grandchildren. Twenty of the grandchildren were born at St. Francis.

►Congressman Dave Evans visited at St. Monica School, Indianapolis, some time ago to present a new United States flag there. The congressman's visit was in response to a letter that Robert Pfeifer, an eighth grader at St. Monica's, had written requesting a new flag. Mr. Evans had the flag flown over the U.S. capitol and then made the presentation to the school.

Parish (from 37)

organization has participated in charitable projects.

"All you have to do is call someone . . . They are willing to help."

Dennis Faires cited the positive interest in the parish with the sponsoring of a Laotian refugee family as another example of how well the parishioners of St. Malachy's are willing to get involved.

"The turnout has been amazing . . . It was a super opportunity for everyone to help out," he explained proudly about the over 60 parish families that have been involved in the sponsoring effort by giving clothes, food and transportation to the needy

Indochinese.

Father Noll explained that the response of St. Malachy's to the plight of the refugees has impressed the rest of the Brownsburg-area. He described this action as being "a leaven in the whole community" to help raise Christian consciousness.

The pastor asserted that many local people, both Catholics and non-Catholics, have been impressed by St. Malachy's hospitality to the refugees.

"I've had many phone calls from Protestant ministers," he said, explaining how the news of St. Malachy's hospitality to the refugees has spread.

►Indianapolis Free University is now taking registrations for more than 250 courses listed in its January-February catalog, available free at public libraries and most bookstores.

Open registration is scheduled for Saturdays, Dec. 29 and Jan. 5, from 10 a.m. to 4 p.m. at Bethlehem Lutheran Church, 52nd and Central Ave. Call 283-1976 for more information.

►Lilly Endowment, Inc. has awarded a challenge grant of \$50,000 to the Metropolitan Area Citizens Organization. To receive the full award, MACO must raise \$50,000 matching funds. The general purpose of MACO is to "bring religious and community leaders of the center city, the middle city and the suburbs together to develop a

partnership and unified voice for community improvement.

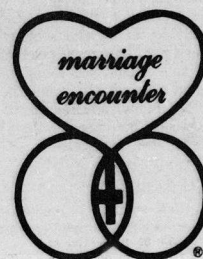
Father Joseph Beechem, pastor of St. Lawrence Church, Indianapolis, is vice president of the organization.

►The board of education of St. Matthew School, Indianapolis, has voted in favor of adding a kindergarten to its elementary school program. The new class will open with the 1980-81 school year. Members of the board did much research on this project before voting 7 to 1 in favor of the addition.

►Endless shelves of books, a cluttered desk, a wastebasket filled with crumpled papers and an ashtray desperately in need of emptying is evidence that Father Cyprian Davis, a Benedictine monk of St. Meinrad Archabbey, is working tirelessly on a textbook of Catholic church history for eighth graders.

Father Cyprian says that "very little has been written about church history for eighth graders, and it is important that there continues to be a growing demand for church roots." His book is entitled *The Church Then and Now*. It is scheduled to go to press in time for use during the 1980-81 school year.

Why Not Chance Falling in Love Again?



Give Yourself the Most Wonderful Present Ever . . . A Marriage Encounter Weekend.

Be a part of the renewal of the Catholic Church, renew the commitment you chose for life. Couples, priests, religious—a Marriage Encounter Weekend offers you an opportunity to make your commitment to each other and to God stronger than the day it began. Join with over 1 million couples, priests and religious in 38 countries in strengthening your love for each other, your family and your church.

Weekend Dates: Jan. 18-20 Feb. 1-3 Mar. 7-9
at McCormick's Creek State Park Inn

For further information contact: **WORLDWIDE MARRIAGE ENCOUNTER**

BLOOMINGTON: Joe & Ronnie Jachim • 4812 Yorkshire, Bloomington, IN • 876-5757

INDIANAPOLIS: Barry & Rosie Hoffer • 325 S. Center, Plainfield, IN • 839-7593

JEFFERSONVILLE/NEW ALBANY: Jack & Cathie Luckett • 9509 Michael Edward Dr., Louisville, KY • 239-6606

TERRE HAUTE: Ken & Carolyn Gardner • RR #3, Box 291, Clinton, IN • 832-7023

Please register us for the Marriage Encounter Weekend on

Registration
Fee: \$10.00

(Dates—Give 1st, 2nd & 3rd Choice) Please Print Legibly

Name _____	Last _____	His First _____	Her First _____
Address _____			
City _____	State _____	Zip Code _____	
Telephone _____	Area Code _____	Number _____	Wedding Date _____
His Religion _____			Church/Parish _____
Her Religion _____			Church/Parish _____

What's Cookin'?

How to serve that intimate New Year's Eve meal

by Cynthia Dewes

The times, they are a-changin'. 1980 is a brand new year spread lovingly before us by the Father, full of promise and hope. It's a romantic time and certainly a time to be celebrated. A raucous New Year's Eve party with lots of people around is one way, and probably the most popular way, to celebrate.

But there's another choice, particularly for the couple alone or the small group of close friends who want to share the start of a new year together.

The intimate little evening, the tete-a-tete, the romantic supper for two, whatever we call it, this closeness is a party suitable for occasions other than New Year's Eve. The couple celebrating a wedding anniversary, the young parents enjoying an evening alone while the kids are visiting Granny and Grandpa, or good friends catching up on each other's lives, are times for little dinners.

Everything should be right on such an evening, elegant and even remarkable.

The setting should be mellow. Candlelight and soft music may be corny but

they are essential. Before dinner a glass or two of champagne is in order to inspire conversation and rapport. Then the leisurely meal follows, served with style on a gracefully set table. Our menu for this special dinner is: **Spinach Salad, Baby Peas in Butter, Venetian Veal Pie, Lime Crepes.**

Every food on this list can be prepared ahead and finished at the last minute. Use boil-in-the-bag frozen peas for additional ease. Pour some more champagne at the table, or serve a chilled rose wine, and bring out the first course.

Spinach Salad

¼ lb. (about 4 cups) washed, dried spinach, torn in bite-size pieces
1 small red onion, sliced
¼ c. diced celery
4 hard-cooked eggs, sliced

Toss all ingredients together lightly. Chill. Before serving, toss with an Italian or Classic French dressing (not sweet or 'tomato-y'). Serves 8.

The main dish pie is served hot, but give it a little time to set after taking it from the oven.

Spritz

Crust for 9 inch pie:

½ c. flour ½ c. butter
1 tsp. each garlic salt and oregano
¼ c. grated Parmesan cheese
4 to 5 tbsp. cold water

Sift flour and garlic salt. Add oregano and cheese. Cut in butter with fork or pastry blender until dough holds together. Roll out ⅓ of dough on floured surface to an 11 inch circle and fit into pan.

Meat filling:

1 tsp. basil 1/8 tsp. pepper
½ c. flour ¼ c. butter
1 tbsp. sugar ¼ c. chopped onion
1 lb. veal steak, cut in bite-size pieces
2 c. (1 lb. can) tomatoes
1 c. (8 oz. can) tomato sauce
3 tbsp. grated Parmesan cheese
½ tsp. each salt, garlic salt and oregano
4 slices (¼ lb.) cheddar cheese

Coat meat with flour and brown in butter in skillet. Stir in remaining ingredients except cheddar cheese. Cover. Simmer 30 minutes or until meat is tender. Turn into pastry-lined pan and top with cheddar slices. Roll remaining dough to 1/8 inch and cut into 2 inch rounds. Place these on cheese, overlapping slightly. Flute edge. Bake at 400° for 30 to 35 minutes until golden brown. Serves 6.

With the crepes serve coffee and a sweet dessert wine, or kahlua and heavy cream.

Lime Crepes

3 eggs, slightly beaten
Butter or margarine
6 tbsp. flour ¼ tsp. salt
1 c. milk

Beat eggs, flour and salt until smooth. Add milk and beat until smooth. Cover and chill ½

to 1 hour. Stir batter well before using. For each crepe heat about ½ tsp. butter in 7 or 8 inch crepe pan over medium-high heat. Pour in scant ¼ c. batter, quickly filling pan to distribute batter evenly. When light brown on bottom, turn and lightly brown other side. Slip onto clean towel. Makes about 12 crepes.

Lime Filling:

Lime Butter 4 tbsp. sugar
2 tbsp. butter or margarine
1 c. heavy cream whipped with 2 tbsp. sugar and 1 tsp. vanilla
Fresh strawberries, halved and sprinkled with sugar, or frozen strawberries
4 thin slices of lime (optional)

Spread half of each crepe with about 2 tsp. Lime Butter almost to edge. Fold crepe in half over Lime Butter, then fold again in quarters. Place crepes in greased shallow baking dish, dot with butter and sprinkle with sugar. Bake in preheated 350° oven until bubbly, about 10 minutes. Place 3 crepes on each dessert plate with a puff of whipped cream. Ring with strawberries and garnish with lime slices. Makes 4 large servings.

To make Lime Butter: Melt 3 tbsp. butter in top of double boiler. Stir in ½ c. sugar, 1 ½ tsp. grated lime peel, 2 tbsp. plus 2 tsp. lime juice (about 1 lime) and dash of salt. With whisk, beat 1 whole egg with 1 egg yolk and whisk into butter mixture. Cook over boiling water, beating constantly, until thick and smooth, about 5 minutes. Cool, stirring occasionally. Makes about ¾ cup.

1980 may (and probably will) bring personal and public austerity, political uncertainties and other headaches we can't foresee. So let's at least make the start of the New Year a peaceful and grace-full beginning.

Sister Cooper makes vows at Roncalli assembly

On Wednesday, Nov. 21, Sister Lynne Cooper, a religion teacher at Roncalli High School, Indianapolis, made her permanent profession of vows as a Sister of St. Joseph of Carondelet in the Roncalli gymnasium. In addition to the student body and members of the faculty, about 150 guests attended the ceremony. These guests consisted of the family and friends of Sister Lynne and Sisters of St. Joseph from throughout the midwest. Guests came from 14 states.

To prepare the Roncalli students to participate in the ceremony, instruction by the religion teachers was begun during Vocations Week in October. In the final days before she made her vows, Sister Lynne visited each of the school's 35 religion classes to ask for their participation, prayers and love during for this most important day in her life.

APPROXIMATELY 150 Roncalli students had an active part in the preparations and ceremony. Stagecraft classes prepared the gym, home economics students baked the eucharistic bread. The choir and brass band prepared for weeks to provide the music. At 11:15 on the night previous to the ceremony, 76 students came to help the faculty clean and set up the gym.

Roncalli students represented the "church" and, as a body, asked Sister Lynne "What do you desire?" as she requested the privilege of making vows.

St. Joseph Sisters Patricia Cramer of St. Louis gave the homily and Marcia Ann Daume, a former counselor at Roncalli, together with Father Jack Druding of Atlanta, accepted Sister Lynne's final vows.

As Sister Lynne, her family and friends marched in recessional from the gymnasium, the brass band and the 850 Roncalli students sang "Holy God, We Praise Thy Name."

FOLLOWING THE ceremony, the newly perpetually professed sister with her guests and faculty were served dinner by the cafeteria workers, office and maintenance staff. That night a group of teachers held a reception for Sister Lynne and her out-of-town guests.

Bernard Dever, principal at Roncalli, noted that "it is significant that a Religious community and the students of a Catholic high school were brought together in a high school gym to celebrate the dedication of a life to God."

"Few lay persons ever have the opportunity to witness such a sacred ceremony. The manner in which the students of Roncalli participated made a profound impression on the visitors.

"Their involvement is a credit to Sister Lynne and the Roncalli staff who see commitment to the values of the life of Jesus as the real meaning of Catholic education."



CELEBRATION AT RONCALLI—St. Joseph Sister Lynne Cooper made her final profession of Religious vows in a ceremony at Roncalli High School, Indianapolis, on Nov. 21. She is on the faculty at the high school. Shown here with Sister Lynne are three out-of-town guests for the ceremony including, left to right, Father Jack Druding of Atlanta, Ga., St. Joseph Sister Marcia Ann Daume of Peoria, Ill., Sister Lynne, and Bill Cooper, of Atlanta, father of Sister Lynne.

Lawrenceburg

Let Us Be Of Service To You

Home Furniture & Appliance Co. Inc.

Hwy. 50 West 537-0610

Terre Haute

For Complete Building Material Needs See . . .

Powell-Stephenson Lumber

2723 So. 7th St. 235-4363

2 LOCATIONS
11TH & LOCUST STS. & HONEY CREEK SQUARE

Open 19 Hours
A Day
7 Days a Week

More Than The Price Is Right

Classified Directory

Thompson's
Quality "Chekd"
ICE CREAM
and
Dairy Products

Brookville



Pepsi
Pours
It On!

Brownsburg

**BROWNSBURG
HARDWARE, INC.**

HWI Lucas Paints
Electrical & Plumbing Supplies
The Friendly Ones
Brownsburg Shopping Center
904 E. Main St. 852-4587

Plainfield



The FIRST
NATIONAL
BANK and
Trust Company
of Plainfield
"A Good Bank to Grow With"

Batesville



**WEBERDING'S
CARVING SHOP, INC.**
HAND CARVING - PATTERN MAKING
CHURCH FURNISHINGS
R. R. NO. 3, BOX 117
BATESVILLE, INDIANA 47006

Columbus

Vetter's
2523 Central
Home Entertainment
Center 372-7833

**Patronize Our
Advertisers**

For MEN'S and BOYS'
CLOTHING
In Columbus . . . See

Dell Bros.

416 Wash St. (Downtown)
Also 25th St. Shopping Center
Seymour, Ind.

Heating

AIR-TROL
HEATING &
AIR CONDITIONING
COMPANY

Heat Pump Specialist—
Service on All Makes
& Models
Residential & Commercial
Licensed & Insured
Robert Carrico Michael E. Good
8752 W. Washington Street
Call: 241-4365

Electrical



**Feeney
Electric
Co., Inc.**

Licensed—Bonded
Insured
100 amp & 200 amp Services
Rewiring & Electrical Maintenance
546-4791 356-6573

Martinsville

**Hayes Pharmacy
Inc.**

John Thomas
"Prescription Specialists"
Martinsville

Shelbyville

**Hoosier Plumbing
& Heating Co.**

Water Systems
Plumbing Installations
1127 Miller Ave. 392-3269

Milan

**CHRIS VOLZ
MOTORS, INC.**

Chevrolet — Pontiac
Olds — Buick — Cadillac
Chevrolet & GMC Trucks

MILAN, INDIANA
Phone
Office 2791 — Service 3891

Miscellaneous

Can Goods and Usable
Men's Clothes Including
Work Clothes Always
Welcome at Talbot
House, 1424 Central, Ph.
635-1192.

Want to Buy

ANTIQUES WANTED — Oriental Rugs,
Furniture, Glassware, Diamond Rings,
Sterling Silverware, Electric Trains,
Guns, Wicker, Anything Antique. Mr.
Saxon—283-8371.

WANTED TO BUY — Cash for your home
or equity. No obligation. 253-1443

For Sale

HAND CROCHETED DOLL AFGHANS
— Ideal for Christmas giving. Call
283-8534.

Help Wanted

**PART TIME
EARNINGS**

Plasma donors earn up to \$100
each month. \$5 new donor bonus
with appointment and this ad.
Call 635-1266.

Mon-Fri 7:30 a.m. — 3:00 p.m.
Sat. 10:11 a.m.
BLOOD PLASMA SERVICE
365 N. Illinois St.
Physician in attendance — Free parking

JOB OPENING

Part-time assistant to Secretary
of Department of Religious
Education, Office of Catholic
Education. 20 hours per week,
accuracy in typing (approximately
50 wpm required). Inquiries
and application should be
directed to Mary Ellen
Hudson, Office of Catholic
Education, 131 S. Capitol Ave.,
Indianapolis, IN 46225.
Phone: 634-4453.

For Rent

1, 2 & 3 BEDROOM APARTMENTS —
From \$198.00. Now Renting. Tara West
Apartments, 34th & Moeller Rd. 293-
0244.

Remodeling

COOMER ROOFING CO.
ROOFS and GUTTERS REPAIRED
NEW ROOFS—GUTTERS
Bonded and Insured
636-7261

SPIVEY

Construction, Inc.

341 E. TROY AVE.
Attics Finished
New Rooms Added
Gutters — Plumbing
Garages — Furnaces
Complete Job

CALL FOR
**FREE
ESTIMATE**

ST.
6-4337
ST.
4-1942

RUSCO

Storm Windows and Doors

Free Estimates

Replacement Windows
Awnings
Awning Windows
Porch Enclosures
Siding - Jalousies
Roofing - Gutters

We Repair All Makes
Storm Sash

639-6559

Carrico Home
Improvement Co.
2506 W. Mich., Indpls.

Remodeling

Complete Drywall Repair
Free Estimates

**EATON
DRYWALL SERVICE**
881-3337

Home Improvement — Water Damaged
Textured Ceilings & Walls



Electrical

Home Wiring



LICENSED—BONDED—INSURED
FREE ESTIMATES

ALL TYPES OF
ELECTRICAL SERVICE

- 60 & 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND. WIRING
- REWIRING & REPAIRING
- ELECTRIC HEAT
- BURGLAR ALARMS

J. C. ELECTRIC CO.

South & East North & West
787-4485—253-1142

Plumbing



**Joe's
Plumbing**

24 Hour Service
No job too big
or small.
Downspout and Sewer
Openings

Joe Fowler
356-2735

Auto Parts

**Wilson Auto
Parts & Service**

2302 E. 38th St.
Complete Auto Service
Front End Alignment
HOURS:
Mon.-Fri. 8 a.m. to 6 p.m.
Sat. 8 a.m. to 3 p.m.
253-2779

Parish Classified

Christ the King

"Buy The Best For Less"
Richards Market Basket
4450 E. 52nd St. of Keystone 251-9263

**FARMER'S
Jewelry and Gift Shop**
Accutone and Bulova Watches
Cross Pens, Gifts, Keys Made
U.S. Post Office 20
Remember Loved Ones With Gibson Cards
Keystone Plaza—2520 N. Keystone
Phone 255-0070

Sacred Heart

**MILLER'S
REGAL MARKET**
"Serving the Southside Since 1900"
Terrace at Madison Ave.

St. Ann

WALTER'S PHARMACY
Cor. Holt Rd. at Farview
244-7000
• QUALITY DRUGS •
• EXPERT PRESCRIPTIONISTS •

St. Christopher

ROSNER PHARMACY
THE REALITY DRUG STORE
16th and Main Speedway, Ind.
PHONE 244-0241
FREE PRESCRIPTION DELIVERY

St. Simon

VICTOR PHARMACY
Free Prescription Delivery
H057 E. 38th St. 897-3990

St. Catherine

AERO

**TERMITE &
PEST CONTROL**
"STATE WIDE"
786-0456
1729 SHELBY

St. Lawrence

AID ELECTRONICS
Sales and Service
We Service All Makes
Hrs. Daily 9 a.m. to 7 p.m.
Sat. 9 a.m. to 1 p.m.
4721 N. Franklin Rd. 547-1384

St. Jude

HEIDENREICH
We Phone Flowers Anywhere
5320 Madison Ave. 787-7241
Member St. Jude
"THE TELEPHONE FLORIST"

**ORME'S
Carpets and Interiors**
LINOLEUM—HARDWARE—TILE
CUSTOM FLOOR DESIGN
5505 S. Meridian St. 57-6107

St. Mark

**We Love
To
Serve
You**

ASSOCIATED SERVICE
Deep Rock Products
4951 Madison 784-0644

St. Philip Neri

Wolfe Shell Service Station
1845 E. Michigan
Exp. Lub. — Tire-Battery
Serv. — Wash — Simonizer
★ SERVICE CALLS ★
262-9967

**JORDAN
Funeral Home**

"Home of Personal Service"
2428 E. 10th St. 636-4304
John R. Sowers, Owner 636-4305

'The Joy of Bach'

Adding a delightful bit of cheer as well as culture to the season is "The Joy of Bach," a musical tribute to the great composer and his music, airing Sunday, Dec. 23, at 8-9 p.m. (EST) on PBS.

Johann Sebastian Bach is something of a culture hero today with young people and the intention of this program is to examine why music written 250 years ago has such an appeal today in settings as diverse as churches, concert halls and discos.

As played by organist Virgil Fox, violinist Yehudi Menuhin, jazz guitarist Andre Benischou, a Trinidad steel band, choirs and orchestras, it is apparent that the drive of the music and the gusto of performance have bridged the centuries.

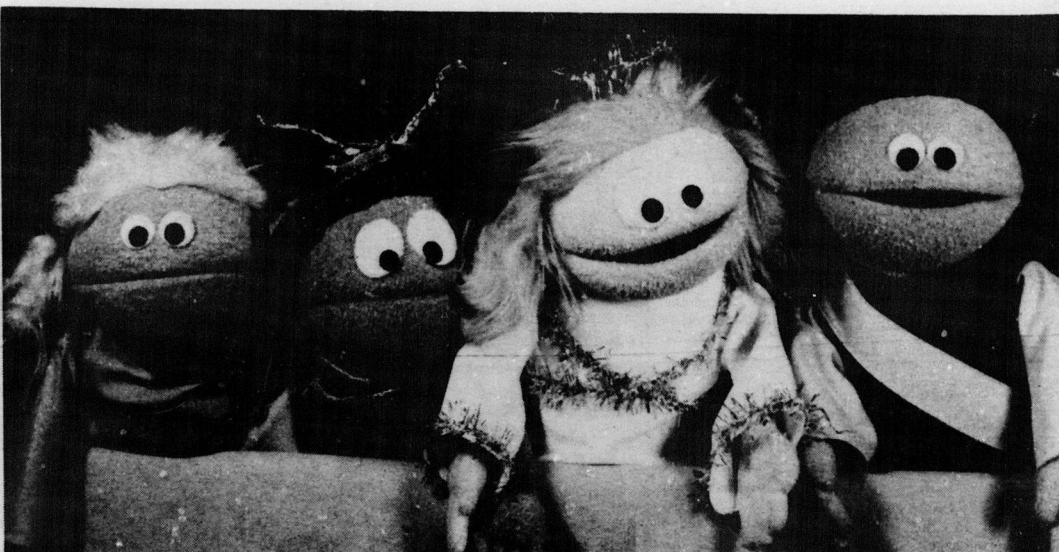
The host and narrator is English actor Brian Blessed, who also doubles as the composer in dramatic highlights of Bach's life. The result is a pleasing probe of the delight of good music.

Produced by Lothar Wolf for the Lutheran Film Associates, the program makes the much appreciated contribution of bringing the God-given talents of this great composer to a national audience.

Religious Broadcasting

TELEVISION: Sunday, Dec. 23, 12:30-1:30 p.m. (EST) (ABC)—"The World of Jesus Christ: A Christmas Celebration"—The story of the birth of Christ to the beginning of his public life is told 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 program 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. (Check local listings for exact time in your area.)

Sunday, Dec. 23, 11:30 p.m.-1:45 a.m. (EST) (NBC)—"Christmas-1979"—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 St. Peter's Basilica in Rome. English commentary will be provided by Franciscan Father Agnellus Andrew, former director of religious programming for the British Broadcasting Corporation and president of UNDA, the in-



CHRISTMAS 2001—Emmanuel's Little People and Company are performing four puppet shows nightly at the National Shrine of Our Lady of the Snows near Belleville, Ill. As part of the shrine's 10th

annual Way of Lights festival, Joe Siddle and four other puppeteers are performing "Christmas 2001" through Jan. 6. More than 100,000 lights are illuminating the shrine. (NC photo)

Throughout history many cultures have celebrated the winter solstice at the end of December with holidays. Thus the secularization of Christmas is a cultural phenomenon that has precedents.

Even for those, then, who have either become

separated from their Christian heritage or never possessed one, at all Christmas occupies a cherished place as a festival for children and an occasion for exchanging gifts.

For committed Christians, the religious significance of Christmas is still paramount, but from the time of the Reformation and the rise of the nation state, the emphasis on Christmas in our Western culture has changed from holy day to holiday.

In the context of our own times it is easy to accept the civic need for such a national expression of good will toward all. Ours is a pluralistic society of many faiths and traditions. Moreover, the feast has also become a central part of the national economy.

This Christmas, with fears of a recession adding an element of urgency to advertising campaigns, TV commercials have been more blatantly hard-sell than ever. Parents are well aware of the kinds of expectancy that TV builds in their children and the varieties of disappointments that come with Christmas morning.

CHRISTIANS, of course, are not immune to the pressures of media manipulation in this and other areas of their lives. We have all grown up in a society where Santa Claus has more significance than the Babe in the manger.

Those who want to keep

Christ in Christmas have to make a conscious effort to combat the commercialism of a national holiday or at least to keep it separate from the Advent preparations leading to the joyful celebration of the Christ event.

There is not much point in trying to shield youngsters from the incessant huckstering of our consumer society. On the contrary, children have to be

shown how to swim against the tide of materialistic values—to learn the difference between buying products and giving of oneself.

It is not just the TV commercials that offend one's spiritual sense of the season. Often as bad are the Christmas specials that clutter the post-Thanksgiving schedule with cheap sentiment and bogus emotion.

The surface sentimentality of such programs seems almost calculated to quicken one's sense of generosity in a rosy haze that disappears with the broken toys and often disappointing gifts of Christmas Day.

The secular spirit of Christmas barely lasts through Dec. 25. By then, it has long worn out its

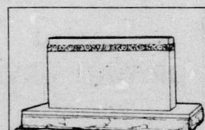
(See Hype, page 43)

Same Day Service Between Indianapolis, Anderson, Muncie, Hartford City, Sullivan, Ft. Wayne and Auburn

Renner's Express, INC.

"Pick-Up Today—Deliver Today"

635-9312 1350 S. West St.
INDIANAPOLIS, IND.



MONUMENTS AND MARKERS

NOW OPEN
Monday thru Saturday
8:30 a.m.-5:30 p.m.

Master Charge & Visa Cards Honored
Notary Public Service

MANIER MEMORIALS, INC.

"Across from Holy Cross Cemetery"

Bluff Road
at Pleasant Run Pkwy.
788-4228

Discriminating Dogs Prefer

THE GROOMIN' ROOM

COMPLETE PROFESSIONAL GROOMING SERVICE

LARGE OFF STREET PARKING

5018 MADISON AVE. AT THOMPSON

SMALL MEDIUM BIRDS

TUESDAY THRU SATURDAY 783-6341

DO IT YOURSELF AND SAVE!

UPHOLSTERY FABRIC

... by the yard or by the roll.

Shop in our new 6,000 sq. ft. fabric warehouse and save!

Circle Fabric
Formerly United Upholstery Co.

OPEN DAILY 10 a.m.-6 p.m. SATURDAY 10-4 p.m.

3205 N. Shadeland Ave. 545-2319

Hype (from 42)

welcome, based on little else but the notion that giving is almost as good as getting.

VIEWERS who see the humbug in this cash-register attitude to Christmas are not cynics. Nor are they heartless for rejecting the season's calculating sentimentality in TV stories involving family, children, unfortunates or cute little animals.

Some of these programs, it is true, are better than others. There are those, though they are rare, that have enough integrity in their view of human nature that, however secular their approach, they are able nevertheless to convey something of the true Christmas message.

Some, in fact, might say that it would be just as well if television contented itself with trying to deal honestly with the secular dimensions of the holidays. Many of American television's attempts to go beyond this have, unfortunately, resulted in less than acceptable programs—the recent soap opera attempt to deal with the mystery of the incarnation, NBC's "Mary and Joseph," being the latest failure.

One has to regret this failure because surely NBC and the producers of "Mary and Joseph" had hoped to present a compelling religious drama. The success of NBC's previous program, "Jesus of Nazareth," had doubtless contributed to building high expectations.

Though compelling television drama may be

difficult to achieve, especially for commercial television, which has to cater to the tastes of the mass audience, it is possible and is to be encouraged. One wishes for more such programs as, for example, PBS's "Damien."

WHETHER or not the networks ever try another religious dramatization of the Christ event—and we know they will—it is nevertheless unrealistic to expect commercial broadcasting to take the place of parents in providing children with the spiritual nourishment and faith experience they should also be receiving at this time of year within the bosom of their families.

And yet television can be the medium through which human hearts are deeply moved. During this past year countless millions of Americans are in debt to the broadcasting industry for the coverage given to Pope John Paul II's visits to Mexico, Poland, Ireland and the United States.

When he reached our shores, the pope said that he came to confirm our faith in the Lord. That he succeeded in doing so was because of television.

Christ will mean much more to millions of Americans this Christmas because they were brought closer to him through the preaching of John Paul II. That is no small gift for which to be grateful and we received it because television made Christ's vicar powerfully present to our hearts and minds.



MAKING PLANS—Wilmer C. Fields, left, coordinator for the 1980 Religious Communications Congress, shows other members of the planning committee Opryland Hotel's electronic control panel which will receive a message from the pope via satellite. Other committee members include, from left, John F. Fink,

president, Our Sunday Visitor, Sister Anne Ramagos of the Franciscan Communication Center, Los Angeles, and Curtis Chambers, general secretary of United Methodist Communications and chairman of the congress which will be held in Nashville, May 12-16. (NC photo)

TV Programs of Note

Sunday, Dec. 23, 6-7 p.m. (EST) (PBS) "Christ-mastime with Mister Rogers." Celebrating both the Christian holiday season and Chanukah is this rebroadcast of a family special blending music, dance and fantasy, starring all of the regulars from "Mister Rogers' Neighborhood."

Sunday, Dec. 23, 8-10 p.m. (EST) (NBC) "The Man in the Santa Claus Suit." Fred Astaire plays seven different roles in this Yuletide fantasy about a mysterious stranger who changes the lives of a number of people.

Wednesday, Dec. 26, 9-11 p.m. (EST) (CBS) "A Shining Season." Timothy Bottoms stars as John Baker, a university track star stricken by cancer who devotes the last year of his life to coaching a losing girls' track team to a championship.

Wednesday, Dec. 26, 9:30-11 p.m. (EST) (NBC) "The American Presidency." David Brinkley is the principal reporter for this "NBC News White Paper" on the world's most demanding office.

Friday, Dec. 28, 8-9 p.m. (EST) (ABC) "Nobody's Children." This investigative "ABC News Closeup" program reports on abuses in the foster care system which often damage the youngsters the system was created to protect.

Friday, Dec. 28, 10-11 p.m. (EST) (CBS) "American Dream, American Nightmare . . . The Seventies." In the final week of the decade, CBS News assesses the state of the national character and mood in the 1970s by focusing on Watergate, Vietnam and the bicentennial celebration.

ST. PETER CLAVER

Special Ministry—Alcoholism

The Knights and Ladies of St. Peter Claver have undertaken a Special Ministry on Alcoholism, and have turned over clubrooms at 3052 Sutherland Avenue, Indianapolis, for the project.

The number one priority is to restore the clubrooms and convert them into offices, meeting rooms and space for private & family counseling. The facility also will house a social center and coffee house, and will be a referral service for persons who are on hard drugs or who need medical help.

Work to restore the old but spacious building will be done by volunteers, but your donations are needed for the necessary materials involved in the restoration.

If you would like to help, please return this coupon with your contribution.

Yes, I would like to help.

I have enclosed \$_____ as my donation to be used for the restoration of the clubrooms at 3052 Sutherland.

Name _____
Address _____
City _____ State _____ Zip _____

Please make checks payable to:

St. Peter Claver Special Ministry—Alcoholism
3052 Sutherland Avenue
Indianapolis, Indiana 46205

St. Elizabeth's Home

Area Code (317) 787-3412
2500 Churchman Avenue
Indianapolis, IN 46203

Which Way?

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood Family Stress

... love, life, care, and concern for the opportunity to grow and develop.



Funded by the United Way.
Daughters of Isabella and service fees.
(Non Sectarian Service)

JAMES H. DREW Corporation

Indianapolis, Ind.

Fieber & Reilly Insurance Agency, Inc.

R. C. Hayford
"Constant Professional Service"
207 N. Delaware 636-2511
Indianapolis, Ind.

BECKER ROOFING CO.

ROOFING — SIDING
GUTTERING

"Above everything else,
you need a good Roof!"
• Free Estimates •

2902 W. Michigan St.
636-0666
Jim Giblin, Owner

Viewing with Arnold

'Star Trek: The Movie'

by James W. Arnold

"Viger has a mind that spans the universe. Is this all that I am? Is there nothing more?"

from Star Trek, the Motion Picture

The new "Star Trek" movie, which opened Dec. 7 all over the universe (in 900 U.S. and Canadian theaters) is the perfect film to end the decade. In an era dominated by technology, it's the ultimate (so far) special effects movie, and its theme is a question: is that all there is?

In Hollywood just now, I'm afraid the answer is yes. The central irony of Gene Roddenberry's \$42 million production, a gigantic Christmas present to the millions who loved the old 1966-69 TV series and have watched its re-runs so often they know the scripts by heart, is that the medium and message conflict.

Its message is clearly that the human capacity to feel, love and believe is superior to the cold logic of even the greatest imaginable machine.

But the movie itself is a long, worshipful ode to the beauty of mechanisms, objects, electronic systems. It is to the worship of technology as the Sistine Chapel ceiling is to St. Peter's.

"Star Trek" offers two major thrills. The first is the joy of Trekkies in seeing all their old friends (Capt. Kirk, Spock, Bones, Scotty and most of the crew) doing their personal bits; e.g., Scotty is still having trouble firing up the engine to warp speed—as well as their

essentially philosophical exploration of other galactic cultures.

And with a mind-numbing budget that approximates NASA's. I mean, you should see the new Enterprise. (Director Robert Wise provides a long, loving



look.) It makes the TV version look like the Nina, Pinta or Santa Maria.

William Shatner as Kirk looks to be in the best shape of his life. If Leonard Nimoy (as Spock) and DeForest Kelley (as Dr. McCoy) have aged a bit, it hasn't dimmed their wits or friendly rivalry. Spock, clearly, is the one really memorable "Trek" personality, an immensely "modern" man of tremendous brainpower still trying to learn how to handle emotion.

THE SECOND thrill is the splendor of the sets and visuals provided by the special effects geniuses led by the best magicians in the trade, Douglas Trumbull ("2001") and John Dykstra ("Star Wars"). What they have done is to emulate, and combine in one film, most of the dazzling experiences from all the great recent space movies.

Thus, the arrival of Kirk on the Enterprise by shuttle is a lovely space ballet set to Jerry Goldsmith's music recalling the shuttle docking sequence in "2001."

The high-speed warp trips, space combats and hassles with magnetic tractor beams, plus fantastic computer visuals, recall "Star Wars." The flyover of the mountainous alien spaceship, and the flythrough of its force-field clouds and its spectacular innards, and the surprises as the crew confronts the intruder (Viger) itself, recall the early scenes in "Alien" and the climax of "Close Encounters."

But it's all different. If the awe of discovery is essential to the appeal of science-fiction, then "Star Trek" has it.

IN FACT, this film is probably even more purely sight-sound than the others. It assumes the audience would prefer to explore the wonders of creatively imagined space rather than listen to actors talk.

The gifted veteran Wise ("West Side Story," "Sound of Music," "The Hindenburg") is unafraid to let cinematics carry the load. With Dolby sound, he exploits the ear as well as the eye to create an unpredictable environment several times more intriguing than any trip in Disneyland.

The literary ingredients are less impressive. Unfortunately, the actors do talk, and Harold Livingston's screenplay is generally comparable to the TV series. There is modest banter and kidding among the crew, a standard rivalry between Kirk and a young officer (Stephen Collins) whom he replaced as captain, and a trite romance between Collins and an exotically bald female navigator (Persia Khambatta, a former Miss India) that eventually is forced to carry the whole load of the film's thematic conclusion.

There is also a lot of pretension, as the script plunges deeply and finally over its head into a metaphysical morass.

THE PLOT is sci-fi formula one, of Earth endangered by an approaching unknown intruder of incredible intelligence and power, but it has at least one clever surprise, which you'll

probably hear about if you're not careful, but you won't hear it from me.

Finally, "Star Trek" has to grapple with that question of machine intelligence vs. human sensibility, which is interesting enough—indeed, it is a classic question in sci-fi literature.

But the answer here is not only fuzzy but borders on the ludicrous, a sort of cosmic metaphor for sex

that is beautiful to look at but whose logic would not be tolerated by Mr. Spock's cool intelligence for a single second.

(A treat for Trekkies and special effects fans; awesome but not frightening, somewhat weak on substance; recommended for movie nuts of all ages.)

NCOMP rating: A-1, morally unobjectionable for all.

Film 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 uninitiated against wrong interpretations and false conclusions); B, morally objectionable in part for all;

C, condemned.)

And Justice For All B

Apocalypse Now A-4

Arabian Adventure A-1

The Electric Horseman A-3

Fiddler On The Roof A-2

Jesus A-1

The Jerk B
(The sexual nature of some of the jokes is offensive.)

Kramer vs. Kramer A-4

Life of Brian C
(A nihilistic, anything-for-a-laugh thrust deliberately exploits much that is sacred to Christian traditions.)

1941 B
(Includes a heavy-handed exploitation of sexual material.)

The Fish That Saved Pittsburgh A-2

The Onion Field A-4

The Rose A-4

The Runner Stumbles A-4

Running A-3

The Seduction of Joe Tynan A-3

Sleeping Beauty A-1

Star Trek A-1

Starting Over A-3

10 B

(In addition to an extravagant amount of nudity, the film concludes with a morally ambiguous resolution.)

Yanks A-3

feeney mortuaries

Our Family
Serving Your Family
Since 1916

Feeney—Kirby Mortuary

1901 N. Meridian St. 923-4504

Feeney-Hornak Mortuaries

Shadeland

1307 N. Shadeland
353-6106

Keystone

71st at Keystone
257-4271

Indianapolis



Harry Feeney

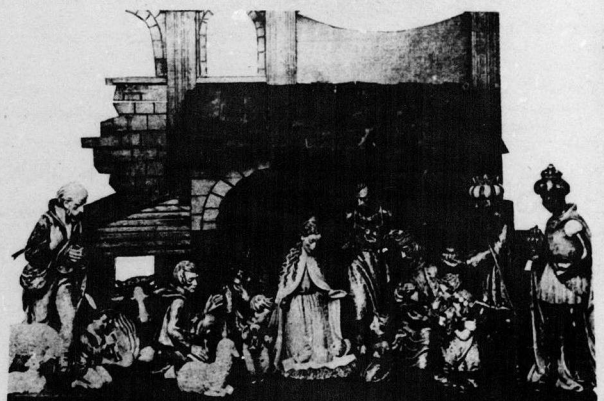


Mike Hornak



Mike Feeney

Wishing You the Blessings that Only Christmas Can Give.



Nativity Sets Our Specialty

Hours Daily — 9:30 to 5:30 Except Sunday

Krieg Bros. Established 1892

Catholic Supply House Inc.

119 S. Meridian St., Indpls. 46225
(2 blocks South of Monument Circle)

Parking South of Store (Ample on Saturday)

(Area Code 317) 638-3416 or 638-3417