

THE CRITERION

Archdiocese of Indianapolis



A NEW MURAL FOR SCHOOL—A painting of the Blessed Virgin Mary and the Christ child, designed by Benedictine Father Donald Walpole, now adorns the main hallway of Immaculate Heart of Mary school, Indianapolis. The mural, observed here by parishioners Mrs. Richard Kelleher and John Whitham, was blessed by Father David Lawler, pastor, at a special ceremony on the feast of Mary's Immaculate Conception, Dec. 8. The mural is dedicated to Mrs. Patty Tarpey, an Immaculate Heart parishioner and mother of two who died in a May, 1979, automobile accident. Mrs. Kelleher is the mother of the late Mrs. Tarpey. (Photo by Peter Feuerherd)

50th anniversary celebration set

St. Joan of Arc parish, Indianapolis, will celebrate the 50th anniversary of the dedication of its present church building with a Mass at 3 p.m. on Sunday, Dec. 14 concelebrated by Archbishop Edward T. O'Meara and pastor Father Donald Schmidlin. A reception will follow. A dinner dance on Saturday, Dec. 13 will also highlight the celebration.

The northside Indianapolis parish, established in 1921, built its present church building to accommodate a then-mushrooming parish population. The structure was completed in 1930 under

the guidance of pastor Father Maurice F. O'Connor.

Built at a cost of \$310,000 in a distinctive Roman basilica style of architecture, the church was designed by Henry J. Schlacks, a noted Chicago architect. It is constructed from Bedford limestone and is patterned after the Pudenziana, the oldest church in Rome.

The church is noted for its massive, 90 foot-wide portico and a soaring, 140 foot bell tower. St. Joan of Arc currently has more than 1,100 parishioners.

Murder of nuns, lay woman worsens chaotic war conditions in El Salvador

SAN SALVADOR, El Salvador—Two Maryknoll Sisters have been buried at the village of Chalatenango where they worked for the poor before being murdered along with two other U.S. women missionaries early in December.

The burial was the latest event in a series of actions which brought conditions in El Salvador to world attention once again through the assassination of church personnel. Last March Archbishop Oscar Romero of San Salvador was murdered during Mass. The killings of the missionary women were deplored by American bishops and resulted in a cut-off of U.S. military and economic aid to El Salvador until an investigation is complete.

Fear surrounded the funeral for the dead missionaries, Maryknoll Sisters Ita Ford, 40, and Maura Clarke, 49, Ursuline Sister Dorothy Kazel, 41, and lay volunteer Jean Donovan, 27. Military personnel parked dark green trucks near the Church of La Libertad, armed soldiers patrolled the square in front and a few minutes before the funeral Mass, Dec. 6, four peasants had been taken to military barracks in the town. Army patrols stood at access points to discourage peasants from attending the services.

Bishop Arturo Rivera Damas of Santiago de Maria, apostolic administrator of San Salvador, said in a homily, "We are oppressed but not defeated."

In an earlier statement the bishop, his priests and nuns demanded justice and blamed the military for most of the violence that has taken the lives of some 9,000 people in 1980 alone.

In separate incidents two Salvadoran priests have been missing since late November and church sources voiced fears they also were murdered.

THE BISHOP later met at the U.S. embassy with a three-man team sent by President Jimmy Carter to investigate and determine if the armed forces have responsibility in the murders. The U.S. cut off all economic and military aid to the government pending the investigation.

The four Americans were found shot to death Dec. 4 in a shallow grave beside a country road between the airport and San Salvador.

The remains of the Ursuline nun and Miss Donovan were flown to Cleveland for funeral services there. Maryknoll has a tradition of burying members where they worked.

The impact of the deaths following those of dozens of church people, including murdered Archbishop Romero, has

worsened the chaotic conditions of undeclared civil war between right-wingers and leftist guerrillas, along with sectors of the armed forces. One colonel in the government junta was ousted. Two Christian Democrats threatened to resign from the junta if it is not given control of security forces and center-left organizations, hurting from the recent assassination of six of their top leaders, voiced little hope for dialogue and eventual peace in this Central American nation of 5.1 million.

The ultra-right and hardliners in the armed forces label church social action as 'subversive and Marxist, while communists and other guerrilla groups seek to identify their cause with church activists.

This was made clear by slogans written on the door of the modest parish house the nuns shared in Chalatenango. One read: "This house lodges communists. Anyone entering will die." The day of the murders, the parish priest received a letter advising the group "to go to Cuba to continue your communist work."

ONE OF THE 14 priests who concelebrated at the funeral Mass with the bishop said church leaders feel now that "the junta must stop repression before any political outcome can be negotiated."

The statement by Bishop Rivera, his clergy and Religious blamed "the security forces and the right-wing paramilitary bands as well as the junta, which commands these forces, for the persecution of the church and the murders."

THE CRITERION

Vol. XX, No. 11 — December 12, 1980
Indianapolis, Indiana

Local Byzantine Catholics look to start a parish

by Peter Feuerherd

Indianapolis is the largest metropolitan area in the country without a Byzantine-rite Catholic church. That dubious distinction, however, will be short-lived—at least if Michael Sudik has his way.

Sudik, a 29-year-old employee of RCA and a former Byzantine-rite seminarian, is part of a group of about 25 Byzantine-rite worshippers who regularly gather for Sunday liturgies at the St. Vincent's Hospital chapel. The group has a priest, Father Basil Hutsko, who celebrates Mass at the small chapel twice a month whenever he can get away from pastoral obligations at his parish in Centerville, Ohio.

If the group can get some more members, they plan to petition the Parma, Ohio Byzantine Catholic diocese for a parish of their own.

Who are the Byzantine-rite Catholics? "We're basically an Eastern rite that originated through the mission efforts of Sts. Cyril and Methodius," explained Sudik.

The Byzantine-rite Catholics in the United States, said Sudik, are mostly descendants of immigrants from Eastern Europe who settled in the coal mining and industrial regions of the Northeast and Midwest, particularly Pennsylvania, Ohio, New Jersey and northern Indiana. Many, like Sudik who is a Pittsburgh native, have moved to other areas of the country but still want to hang onto their traditions.

The Byzantine-rite Catholic church is fully aligned with the Church of Rome and recognizes the primacy of the pope. The major differences between the rites are in the style of liturgy and in certain disciplinary practices.

"THE BASIC history is that the Slovak people developed their traditions from the Greeks," stated Sudik. When the Roman church split with the Orthodox church in the Middle Ages, certain groups in the east stayed aligned with Rome. Their descendants are the modern Byzantine-rite Catholics.

Liturgical differences are probably the greatest distinction between the Roman and Byzantine rites.

The Byzantine-rite always used the ver-

nacular in its liturgy; icons represent the Trinity, the Blessed Virgin and the saints instead of statues; and the main form of liturgical prayer is not recitation, but chant. In fact, only the sermon in a Byzantine-rite liturgy is spoken—everything else is sung by the priest and the congregation, without any assistance from organs, guitars or other musical instruments.

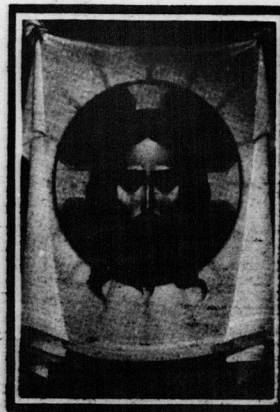
Another difference between the rites is that the Byzantine-rite clergy are allowed to be married—but this has not been true in the United States, where the rules on priestly celibacy have also been enforced for Byzantine Catholic clergy.

Other distinctive Byzantine-rite trademarks are the extensive use of incense, a symbol of "your prayer rising to God," according to Sudik; the bread and wine prepared at a side altar to be brought up by the priest in "The Great Entrance," symbolic of Jesus entering his public life; and the icon screen in front of the altar, the symbolic "divider between heaven and earth."

"THE LITURGY is the re-creation of the life, death, and resurrection of Christ," stated Sudik.

The Indianapolis Catholic Byzantine community has been developing through the efforts of a small group of people of Slovak descent, most with roots in the ethnic communities of the eastern United States, who have worked to keep their heritage alive. They met in various Catholic churches in the area before finding a temporary home at St. Vincent's.

One of their strongest local supporters is Father Albert Ajamie, pastor of St. Monica's parish, who has worked off-and-on for close to twenty years to develop a



BYZANTINE ART—These black and white examples of Byzantine art reflect the designs of Lent (left) and Christmas (right) as seen by members of the Byzantine Catholic rite.

Byzantine-rite community in Indianapolis. Father Ajamie is the only "bi-ritual" priest in the archdiocese—trained in the worship styles of both the Roman and the Byzantine rites.

Father Ajamie, of Lebanese descent, was raised in Indianapolis, and although his family were Byzantine-rite Catholics they attended the Roman rite, because there were no Byzantine Catholic churches available.

The priest sees many advantages in the Byzantine ritual, but admits, "You need to be reared into the rite to really appreciate it."

The deep symbolism of the rite, explained Father Ajamie, allows for "acculturation into their life more than the Latin rite does . . . Wherever it was used, it was adapted to the language and musical tradition of the culture."

The differences between the rites were more accentuated before Vatican II, according to the priest. A sung liturgy, the

use of the vernacular, communion under both species, standing for communion—formerly exclusive trademarks of Byzantine liturgies, have now, at least partially, been restored to the Latin rite.

TO A LARGE extent, said the St. Monica's pastor, the liturgical renewal that resulted from Vatican II was merely the Latin rite church catching up with developments in the eastern-rite.

Father Ajamie thinks the diversity in rituals is good for the church. "We need a diversity of rites to say that the church is not European—it was not meant to be European. It was not meant to be Western."

"The whole mind-set of the East is in looking at the spirit, not at things . . . For an easterner liturgy is an experience, not a head trip. It is an experience of the whole person."

People interested in joining the local Byzantine-rite community can contact Michael Sudik at 317-894-8107.

Pope mourns for Poland, Italy and El Salvador

by Nancy Frazier

ROME—Standing at the foot of a statue of Mary, Pope John Paul II departed from a prepared text Dec. 8 to mourn the problems facing his native Poland, southern Italy and El Salvador.

During a traditional ceremony in the center of Rome marking the feast of the Immaculate Conception the pope said that "I cannot help but speak, as a son of that beloved land, of Poland."

"Alarming news has come from there, which we all hope does not turn out to be true," he added. "I entrust to you, oh mother, my homeland, always so faithful to Christ and to the church, so devoted to you."

Pope John Paul's remarks, added to his talk at the last minute, came a day after White House officials in Washington had reported that Soviet troops had completed preparations for a possible invasion of Poland.

The pope also prayed before the statue for "our dear Italy, so harshly tried by the recent earthquake," and for an end to "wars, terrorism and cataclysms resulting in so many killings and even the grave assassination of Religious in El Salvador, bloodied by a fratricidal battle."

In his talk at the ceremony at Our Lady's statue by the Spanish Steps Pope

John Paul offered the Blessed Virgin what he called a "prayer without words."

"In this place we want to talk to you (Mary), as one talks to a mother, of all which is the object of our hopes but also of our worries, of our joys but also of our afflictions, of fear and even of great threats," he said.

"Are we even capable of expressing all that and calling it by name?" the pope asked. "It would be a long litany of the questions and problems which besiege modern man, nations, humanity."

AT THE ANNUAL ceremony, reviewed by Pope John Paul two years ago, he greeted Rome's communist mayor, Luigi Petroselli, and other church and civil officials.

The pope left a bouquet of flowers before the statue, which had been crowned earlier in the day by Roman firemen.

He also made a stop on the Via Condotti, one of Rome's most exclusive shopping areas, to accept the gift of an eighteenth-century gold chalice from the local merchants association.

The chalice is to be sold or auctioned by the Vatican to provide funds for the victims of the Nov. 23 earthquake in southern Italy.

After leaving the Spanish Steps the

pope went to the Basilica of St. Mary Major to celebrate Mass and to visit a Byzantine icon venerated as Our Lady, protectress of the Roman people.

In his homily at the Mass the pope strongly defended the doctrine of the Immaculate Conception, which has caused some problems in ecumenical discussions with other Christian churches.

"The Immaculate Conception is a particular mystery of faith—and it is also a particular solemnity," he said. "This feast—and also this mystery—makes us think of the beginning of man on earth, of the original innocence and then of the lost grace and original sin."

POPE JOHN PAUL began the day with a 7 a.m. Mass primarily for students at an interdiocesan theological center in Fossano, Italy.

New delegate

The Vatican announced Dec. 10 the appointment of Archbishop Pio Laghi, 58, as apostolic delegate to the United States. He replaces Archbishop Jean Jadot. Archbishop Laghi is currently apostolic nuncio to Argentina. He has also been appointed permanent observer of the Holy See to the Organization of American States.



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Immigration panel recommends amnesty, new laws

by Jim Lackey

WASHINGTON—A federal commission studying U.S. immigration policy is about to recommend amnesty for many illegal aliens currently in the country as well as a series of strict enforcement provisions to keep additional illegals from crossing the border.

The Select Commission on Immigration and Refugee Policy, chaired by Holy Cross Father Theodore M. Hesburgh, voted on the amnesty and enforcement provisions of its upcoming report at a Dec. 6-7 meeting in Washington.

Father Hesburgh, president of the University of Notre Dame, said at a news conference Dec. 8 that the remaining issues facing the commission will be dealt with at a Jan. 6 meeting.

The commission then is scheduled to submit its final report and its recommendations to the president and Congress before March 1.

One issue still undecided is the question of requiring workers to carry counterfeit-proof cards proving that they are legal residents of the United States. Father Hesburgh said members of the commission narrowly rejected the controversial proposal, but he added that the votes of the commission members unable to attend the two-day meeting could change the outcome.

Under the proposal for amnesty, all persons in the United States illegally as of a set date—possibly Jan. 1, 1980—would be allowed to remain in the country.

To stop the future flow of illegals, the

commission also will recommend the imposition of civil and criminal penalties against employers who knowingly hire undocumented workers, as well as beefing up border patrols and other measures to keep aliens out.

The proposal for penalties for employers hiring illegal aliens is a controversial one in the Hispanic community. Hispanics and leaders of other ethnic communities charge that such penalties would make it difficult for foreign-speaking legal residents of the country to get jobs because employers would be unsure whether or not the job-seeker was here illegally.

The commission's recommendations carry no legal weight and will simply serve as advice to Congress, which is expected to hold its own hearings and attempt to write new immigration legislation. But two commission members,

Sens. Edward M. Kennedy (D-Mass.) and Alan K. Simpson (R-Wyo.), expressed confidence at the news conference that the commission's bipartisan membership will help speed its recommendations through the House and Senate.

Simpson added that enough Americans are offended by the "absolute chaos" of U.S. immigration policy to insure that Congress will act on the commission's recommendations.

In other areas, the commission voted to recommend raising the permanent immigration quota from 270,000 to 350,000 per year, plus an additional 100,000 per year for the next five years to clear up the backlog of cases currently awaiting action.

Making up a large part of the backlog are relatives of new legal residents, commission officials said, along with an ex-

pected surge of applications from relatives of newly legalized aliens should the amnesty program go into effect.

Responding to criticism that immigration quotas should not be raised, Father Hesburgh said the commission's recommendations in their entirety would result in overall reductions in immigration since they would slow if not halt the estimated 1 million aliens who currently enter the country illegally each year.

Racial harmony discussion set

St. Monica parish, Indianapolis, will host a discussion for parishioners and other interested persons concerning racial harmony and multi-cultural worship. It will take place at the parish on Sunday, Dec. 14 at 4 p.m.

According to parish sources, ongoing discussions of the racial issue and the Church's response to it have been a part of the parish's efforts for several months. Largely the result of parish attendance at the National Black Catholic Conference this past year, the discussions included an address by Art Jordan, human relations director for the Indiana State Teachers' Association.

Jordan will facilitate the discussion to be offered at the parish discussion this Sunday. For further information contact Janet Watkins (317-257-6191) or Dick and Carmen Trull (317-251-5610).

Advent penance services slated

Parishes around the archdiocese have scheduled penance services in preparation for Christmas. All begin at 7:30 p.m. (with three exceptions) with a number of priests scheduled to hear confessions at each. Members of parishes are invited to participate in a service convenient for them.

Parishes scheduling services in the eastern part of the archdiocese are: St. Joseph, Shelbyville, Tuesday, Dec. 16; St. Mary, Greensburg, Wednesday, Dec. 17; St. Vincent, Shelby Co., Thursday, Dec. 18; St. Gabriel, Connersville, Sunday,

Dec. 21; St. Mary, Rushville, Monday, Dec. 22.

Parishes participating on the Indianapolis west side are: St. Joseph, Monday, Dec. 15; St. Gabriel, Tuesday, Dec. 16; St. Christopher, Wednesday, Dec. 17; Assumption and St. Malachy, Brownsburg, Thursday, Dec. 18; St. Anthony and Holy Trinity, Sunday, Dec. 21 at 2 p.m.; St. Monica, Monday, Dec. 22.

St. Rose of Lima, Franklin, will offer a penance service on Sunday, Dec. 14 at 4 p.m.

Marian's upset of Butler doesn't surprise Knights' coach

by Peter Feuerherd

Marian College 58, Butler 56. That score of an astonishing local college basketball upset hung on the office door of Marian College coach John Grimes last week. It was a reminder that his NAIA

(small college division) Knights just may be a basketball force to be reckoned with after its defeat of crosstown NCAA division I rival Butler.

That score shocked many local basketball observers—but not the quietly confident Grimes. After all, his team, although toiling in relative obscurity before tiny gatherings in the 30th St. Naval Armory, has shown a steady improvement over the past four years. Last year the Knights compiled an excellent 19-6 record. The coach knows that his team is able to play excellent basketball.

"I felt the ballclub was quite capable of beating Butler," explained the soft-spoken Grimes. But this is not time for the team to rest on the laurels that came from its victory over Butler, added the coach.

Grimes knows that his charges still have to prepare for a long 20 game season against its small college rivals. The goal for this year's team, he said, is to capture a spot in the NAIA finals held in Kansas City in March.

"We expect a very fine year. But we have 20 games to play. We are capable of winning against any team we play this year. If we can accomplish it is another story."

The team's success, led by seniors Chad Miller and Phil Sarvari of South Bend, has not been an easy process. Four of the team's five starters are seniors—the first "recruiting class" of Grimes' tenure at Marian, who came to the college in 1976.

Their first year the mostly freshman team compiled a poor 7-15 mark. But sticking with the freshmen has paid off as the fruits of the "rebuilding process"

began to be felt with steady improvement over the next three years.

"YOU CAN take a group of freshmen and develop them into a fine team. We win as a team, we lose as a team," Grimes explained about his coaching philosophy.

Can fans expect a time in the future when Marian will regularly play larger, NCAA foes like Butler? Don't count on it, Grimes said, who cited advantages the larger schools have in recruiting and in the number of athletic scholarships.

"We would like to play an NCAA school every year. But we shouldn't play them all the time. Our major source of competition is the small colleges within the state of Indiana."

"We're not a major college oriented athletic program. There's no reason for us to play against the major college schools. Our philosophy is much different."

That philosophy does allow room for partial athletic scholarships with some athletes who receive academic or financial-aid assistance. But no basketball player gets "a free ride," said Grimes.

This does restrict recruiting possibilities, but the coach stated that there is still plenty of local high school basketball talent that remains after the bigger schools have snared their share of talent.

"I try to recruit the kids that the big schools are after. You have to approach it that way . . . But, the players we get are the ones the bigger schools don't feel are talented enough to play for them."

The Butler win "has to help," explained the coach, who added, "I'm not concerned about that right now. I'm worried about 20 more games." Yet, interest in basket-

ball on the Marian campus has never been higher, he acknowledged.

"IT WAS very exciting around school this week. It gave people a lot to talk about over breakfast . . . Athletics is a good conversation piece for people connected with the institution."

Maybe now the lock of secrecy that has enveloped the Marian basketball program, due to a paucity of media and fan interest, may be at an end. At least that's what Coach Grimes hopes for.

"It's about time people in the Indianapolis area realize that we have good basketball to offer . . . We hopefully have developed over the past four years. Support, respect, enthusiasm is something you have to earn, not demand. If they (the players) haven't earned it now, I don't know what they have to do."

Criterion offices closed for week

The Christmas season means a change of schedule for the Criterion office.

The issue of Friday, Dec. 19 is our special Christmas supplement issue. The Criterion office will be closed from noon on that day until Monday morning, Dec. 29.

There is no Criterion for the Friday of Dec. 26.

Advertising for the Jan. 2, 1981 issue must be in our office by Wednesday, Dec. 17.



Editorials

The human rights ball in Reagan's court

It's about time. Following the deaths of three American nuns and an American lay volunteer in El Salvador last week, the United States government suspended all aid to the tiny central American nation. Archbishop Oscar Romero of El Salvador, who was murdered earlier this year, had begged for the U.S. not to send aid to his country for the results only meant an increase in arms to those rightists and leftists who seem bent on destroying his country's people.

The decision to suspend aid is long overdue. The question is: will it last?

Many analysts believe Ronald Reagan will de-emphasize what has been President Carter's human rights policy in favor of better treatment of those governments which are friendly to us. The civilian junta in El Salvador is indeed friendly. It is also incapable of effecting reform. If this is true then Reagan's policies will mean supporting right wing, dictatorial, authoritarian and murderous regimes not only in El Salvador but in numerous other Latin American nations as well.

Apparently the Latin Americans are getting this message. News and events the past couple weeks in that part of the world indicate the ultra-right is on the offensive. Those in control, especially businessmen, politicians and the military are said to have welcomed Reagan's election as the end of Washington's human rights campaign.

Did Washington really exert that much pressure for human rights? That so much activity is occurring in Latin America now indicates it must have had some effect. The fall of Somoza in Nicaragua was one indication that an emphasis on human rights meant a lessening of American aid. By refusing to support Somoza authoritarianism, the United States helped to change the course of history for that country.

The crackdown this past week in Haiti by President Jean-Claude Duvalier also suggests the strength our human rights policy has had. Duvalier arrested politicians, journalists and human rights activists who oppose him thus effectively eliminating all opposition leadership. Observers believe such a move came in part because Duvalier regards the Reagan election as a sign of the end of our human rights initiatives. The murder of the top six leftist leaders in El Salvador the week before the killing of the women further suggests this.

Thus Reagan cannot soon enough make his move. Does he intend to do away with previous emphases on human rights? Does he intend to support these Latin American

governments? Or does he intend, like Carter, to pressure those governments to clean their own houses, to reform themselves, and to engage their people in democratic and social reforms? The outlook is not all that good.

Hedrick Smith of The New York Times thinks Reagan's ignorance (or lack of concern) about the nationalistic dynamics of upheavals in various parts of the world, i.e., Iran, Israel, southern Africa, Turkey, Ireland, Latin America, etc. colors his foreign affairs thinking. Reagan, Smith asserts, bases his foreign policy solely on America's global power rivalry with the Soviet Union.

Our government certainly cannot afford to be naive about Soviet influence. Neither, however, can it afford to be naive about what is happening in the internal affairs of other nations, particularly nations in our own hemisphere.

The nations of Latin America has existed far too long under oppressive regimes. These are nations which were settled long before the religious Reformation of Europe occurred and before Europe found itself enmeshed in revolutions of its own. Latin America has more than five centuries of reform to make up.

Latin America has many painful years ahead. Ronald Reagan must respect its right to choose its own governments. To ignore the human rights of those people is to not only fail to respect their rights, but to fail to respect America's tradition of freedom, liberty and justice for all.—TCW

A beautiful statement of belief

The new encyclical of Pope John Paul II offers a highly spiritual and beautiful statement of a rather basic belief of our Catholic faith. Unfortunately, it will likely be lost on most Catholics because, like all papal documents, it is a highly theological text. It is not written in the language of the lay person.

During the recent Synod of Bishops, Archbishop Quinn, in speaking of the birth control controversy, noted that much needs to be done by the Church as a communicator to bring Catholic teaching to people. This new encyclical further illustrates the point.

Most readers are likely to ignore it. Give our clergy and religious educators the wherewithal to study it and preach it. One is likely to find richness there to encourage living the law of Christ.—TCW

Washington Newsletter

Wording of human life amendment debated

by Jim Lackey

WASHINGTON—Confident that its goal of a constitutional amendment on abortion is now within reach, the right to life movement is trying again to reach consensus on the exact wording for such an amendment.

Pro-lifers have found their greatest unity in their overriding goal to pass an abortion amendment. But for some time there has been disagreement over whether a "no exceptions" abortion amendment should be pushed, or whether an amendment should expressly permit abortions in cases where the life of the mother is threatened.

The lack of a united front, according to some pro-lifers, presents a potentially serious stumbling block since Congress will have to settle on one version of an amendment before submitting it to the states for ratification.

Since 1974 the National Right to Life Committee has endorsed an abortion amendment which would allow "medical procedures to prevent the death of the mother." That approach, or others similar to it, seems to be the most popular among the various proposed amendments which have been introduced in Congress over the past several years.

But others in the movement, most notably Nellie Gray, who leads the annual

March for Life in Washington, want a "no exceptions" amendment like the one proposed by Rep. Robert Dornan (R-Calif.) and Sen. Jesse Helms (R-N.C.).

That split could be resolved soon, though. The Right to Life Committee recently announced that a panel of lawyers and doctors is studying the issue and that it is expected to report its findings to the full committee shortly.

THE COMMITTEE then will decide, possibly as early as this January, whether to continue its support for the life-of-the-mother exception or whether to embrace the no-exceptions approach.

Both approaches have their supporters and their detractors.

While the no-exceptions approach may seem overly radical, its proponents say an exception clause is unnecessary for two reasons: the rarity in which abortion is necessary today to save the life of the mother and the fact that criminal law already recognizes the legal principles of self-defense, duress and choice of evils.

No-exceptions proponents also are concerned that opening the amendment to a life-of-the-mother exception would lead to other exceptions—such as the more ambiguous "health-of-the-mother"—being tacked on during the legislative process.

But those who favor writing in an exception to permit medical procedures preventing the death of the mother say their approach is more realistic and more practical.

They say the ambiguity of the no-exceptions approach would raise more questions than it would answer for doctors facing life and death situations with pregnant women. They also note that Congress, which always has supported at least a life-of-the-mother exception in limiting federal funding of abortion, is not likely to back off from the same exception in a constitutional amendment.

There also has been disagreement over whether a "states' rights" approach on the abortion issue should be accepted as a last resort, as well as some debate over the wisdom of allowing a constitutional convention to decide the issue.

In an amendment granting "states' rights" on abortion, the various states would be freed to re-enact the abortion laws most had on their books before the Supreme Court wiped out most abortion restrictions in 1973. Many if not most pro-lifers oppose that approach, though, saying states still could choose to be abortion havens as a handful were before 1973.

BUT ONE NOTED anti-abortion scholar, John T. Noonan Jr., law professor at the University of California at Berkeley, has favored that type of amendment, noting among other things that the other approaches raise legal problems by trying to enact principles of criminal law into the Constitution.

While the idea of bypassing the Congress and enacting an abortion amendment in a constitutional convention also has been growing more attractive, it too

has been opposed on the grounds that elected representatives to Congress can be better trusted to approve an effective anti-abortion amendment than can the people chosen to draw up an amendment at a unwieldy constitutional convention.

The U.S. bishops, meanwhile, have stayed out of the debate over which abortion amendment should be passed or how it should be enacted. They have maintained that the amendment should restore constitutional protection to the unborn child, but have left it to others to thrash out exactly how that protection should be granted.



THE CRITERION

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

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$8.50 per year
25¢ per copy

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

Most Rev. Edward T. O'Meara
Publisher

Fr. Thomas C. Widner, editor-in-
chief; Dennis R. Jones, general
manager; Valerie R. Dillon, news
editor; Agnes Johnson, circulation
director; Dick Jones, composing
director; Alice Cobb, advertising sales.

Published weekly except last
week in December.

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



Advent: Fourth Sunday, Dec. 21

The symbolism, ritual of season possess power

by Neil A. Parent

Each fall, a parish I know of spends time identifying youth in its community who are economically disadvantaged. Local public authorities help out.

Then, on the first Sunday of Advent, Christmas trees decorated with bright colored tags are posted in the sanctuary. Each tag tells of a boy or girl who needs a special article of clothing or some other essential item.

After Communion that day, parishioners take the tags and commit themselves on behalf of the parish to getting the items needed by the boys and girls. If the gift is somewhat expensive—a coat, for example—several families or individuals join together to get it.

On the Third Sunday of Advent, the parishioners bring their gifts to church. During the Offertory of the Mass, the gifts are brought forward and placed in

the sanctuary. It is truly impressive: a multitude of gifts gotten through the love—and, in many instances, sacrifice—of Christians who wish to share their joy in the Good News of Jesus' birth.

This kind of activity—often involving whole families, organized by a parish and ritualized in the liturgy—can be a very effective means of teaching about Christmas and Christianity.

Actually, Christmas holds a special attraction for religious educators because of the many opportunities and incentives it offers.

THE RICH SYMBOLISM, imagery and ritual possess great teaching power in themselves. Moreover, the church anticipates Christmas during the four weeks of Advent—and in so doing, assists the learning process.

At the same time, decorations go up in homes and towns across the land, Santa Claus makes his annual appearance, and greeting cards are exchanged between families and friends.

In our society, public expressions of Christmas are almost entirely commercial and secular in nature. Frequently, religious leaders and educators have deplored this because serious damage appears to be done by it.

But the secular Christmas is not all bad. Because of it, non-Christians can, and frequently do, exchange gifts and reach out to family and friends. So even this offers religious educators an opportunity—the opportunity to explain that all activities that help build up the human family and bring joy into people's lives are the work of God.

With so many factors helping Christians focus attention on Christmas, religious educators consider it a prime teaching opportunity—a "teachable moment."

PARISHES HAVE customarily responded to this opportunity by presenting catechetical programs on some aspect of Christ's birth during the Advent season. Many have met with success in a broader Advent observance. One parish offered a three-week adult education program on the accounts in Scripture of the birth of Jesus. The meetings were held in the context of Advent prayer services and followed by social gatherings with holiday emphasis.

Moreover, the sheer glitter of the secular Christmas tends at times to overshadow its religious dimensions.

For such reasons, religious educators have been stressing the value of a family approach to catechesis about Christmas. Many excellent materials are now available to assist families.

The preparation of an Advent calendar, the construction of a Jesse Tree, prayer at home and the opportunity to share thoughts about the significance of Christ's birth have helped many families experience a deeply meaningful Christmas.

The fact is, Christmas is so deeply rooted in both the life of the church and of society that as it draws near, Christians are more likely than ever to be interested in pursuing a deeper understanding of its meaning in their lives.

John the Baptist prepares the way

by Katharine Bird

The strange and fascinating figure of John the Baptist burst suddenly out of the Judean desert wearing a garment of camel's hair bound by a leather belt. Used to dining on locusts and wild honey, John the Baptist wore his hair long and uncut, reminiscent of the Old Testament strong man, Samson. John preached forcefully about repentance:

"I am a voice in the desert, crying out: Make straight the way of the Lord!" (John 1:23)

"You brood of vipers! Who told you to flee from the wrath to come?" (Luke 3:7)

John's name means "Yahweh (God) is gracious." John the Baptist was such an amazing figure, he needed little introduction to first century Christians. The four Gospels speak of him as the precursor of Jesus, the one who goes first, preparing the way.

According to biblical scholars, John is the last of the Old Testament prophets, destined by God to preach a baptism of forgiveness of sins to Jews.

"Butler's Lives of the Saints" calls John "the herald and harbinger of the world's Redeemer, the voice proclaiming . . . the eternal Word, the morning star to usher in the Sun of Justice and the life of the world."

Judging from New Testament accounts and church tradition, John was born before Jesus, perhaps six months earlier. The two, it seems, were relatives.

Given the role he plays in the Gospels, John the Baptist is a natural person for the church to focus on during Advent. References to John and echoes of his message of repentance are sprinkled through the prayers and readings of Advent.

For example, an antiphon for Advent's third Sunday says: "Are you 'he who is to come' or do we look for another? Report to John what you see: The blind recover their sight, dead men are raised to life, the poor have the good news preached to them, alleluia."



A typical Advent hymn in the church's Book of Hours proclaims:

"Hark! the prophet's voice speaks clearly:
"Christ is near, prepare the way!
Cast aside all thoughts of evil,
Christ the Lord will come to stay." *

Celebrating the last week of Advent.

How can Christians follow John's example and prepare for the coming celebration on Christmas day? What can be done to heighten family unity and friendship?

Plan to set aside one evening, perhaps Sunday, to spend with your favorite people—your own family and relatives, friends, neighbors—those people with whom you celebrate life's joys and sorrows.

Plan an evening of work and fun. Perhaps begin with a prayer at the Advent wreath. Then plan to work together baking special goodies for Christmas. Some can only be made shortly before Christmas.

1. One year my children and I baked and assembled a gingerbread house. This takes a great deal of time and patient effort. But my children loved it and we all enjoyed seeing the sparkling house on the dining room table all through the season. Now, long after our creation has crumbled, its memory reminds us of a happy evening together.

Directions for gingerbread houses can be found in popular magazines. Or, look for a recipe book for Christmas celebrations at your public library or in a bookstore.

2. Some families may prefer to bake cookies. Children often want to make the same cookies every year, perhaps instinctively seeing this as a way of building family holiday traditions. Sometimes families make ethnic and national specialties such as the Belgian waffle cookies my mother-in-law used to make.

3. Other families may decide to bake cookies to hang on the Christmas tree. Cutting out dough in the shape of trees, stars, bells and reindeer, baking and decorating them according to personal fancy, can provide hours of pleasure.

4. Other ornaments easy to construct include strings of popcorn or cranberries to hang on a Christmas tree. One note of caution: In some families, cranberries work better; the popcorn seems to disappear before it gets to the tree.

5. Spend an evening together making various items to give away to friends and neighbors. One neighbor gives busy friends a selection of cookies on a Christmas plate. Another makes a decorative tree from rows of gumdrops, toothpicks and a styrofoam tree form.

During the last days before Christmas, the hectic pace of life can easily crowd out the time for friends and families to be together in ways that they genuinely enjoy. Advent is the time to prepare, to make things ready for Christ.

One way to prepare for the one who is to come is by making room in our lives for each other.

To the Editor . . .

Questions amendment wording

Now that the election is over, there is hope among us that the new administration will introduce an anti-abortion amendment.

The real question is how this will be worded. I have read some of the amendments proposed by pro-life groups. They would protect life "from conception to natural death." This wording is very broad and goes much farther than merely prohibiting abortion. It also would outlaw capital punishment and would bar the right of any person to kill another in self defense of his life, his family and his home. It would practically force every policeman to be disarmed and would prohibit any soldier from killing in time of

war, riot or civil commotion.

When the Equal Rights Amendment was proposed it appeared harmless enough and received much public support. Careful examination of its scope and implications revealed it to be less than desirable. The same result could occur with the pro-life amendment I mentioned. It is about time that pro-lifers came up with an amendment that would deal with abortion and nothing else. This is all that Reagan and other successful candidates promised and the Republican platform mandated.

Joseph A. Wicker
Attorney at Law

Indianapolis

Thanks to Holy Name's choir director

Once again, it is the Christmas season and Holy Name Church's choirs are preparing for their annual Christmas Concert. As always, it will be the highlight of many peoples' holidays.

Credit for this great accomplishment should go to the director of the Men's, Boys', Girls' and High School choirs, Jerry Craney. Craney is also director of Holy Name School's excellent music program.

He has a special rapport with the students and is able to put together grade

school performances that equal or better high school performances. He expects his students to perform to the best of their abilities and they do. The music appreciation he has instilled in his students will last them a lifetime and has led to careers for many of them.

As Christmas approaches, I'd like to thank Mr. Craney for his dedication to music and for the gift of music he has given to so many people.

A former choir member

Likes Father Minta's welcome

"Welcome to YOUR Cathedral." This was the warm greeting Father John Minta extended to the CCD students from St. Jude Parish last Monday evening. That was the beginning of a really exciting experience for these young people.

Father Minta, rector of "our" Cathedral showed them all the beautiful highlights of this historic Church—the baptistry, the bishop's throne, the pulpit, the organ, the altar stone, the beautifully carved marble, the mosaic in the dome of the sanctuary.

He carefully explained the history and background, pointing out that the archbishop is the pastor.

The visit ended with sharing the Eucharist in the Blessed Sacrament chapel. For most of the 60 children, being in the Cathedral was a "first," and we would like to thank Father Minta for giving of himself that our children could have this opportunity.

Mrs. Diane Feldhake

Indianapolis

What's happened to movie service?

About two months ago I called DIAL-A-MOVIE. After listening to the ratings of a few movies, I saved a ten dollar bill. According to the rating of the movie, it wasn't fit for my teen-agers. Thank you!

More recently, however, I called but kept getting a busy signal. Finally I got through but this time there was no answer. This has happened to me on two occasions recently. I understood this to be a 24 hour service. Has the service been

discontinued? Why is The Criterion still publicizing it?

Name withheld

Greenwood

Ed. Note—We tried calling DIAL-A-MOVIE (634-3800) upon receipt of this letter (12/8) and found the same to be true. No answer. We appeal to the Catholic Communications Center to resume this helpful service.

A word of gratitude from ABCC

A word of gratitude from Archdiocesan Black Catholics Concerned regarding your coverage of Archbishop Edward T. O'Meara's stand on racism, as he spoke out concerning the Riviera Club.

We are a local organization with ties to the National Office for Black Catholics in Washington, D.C. and are dedicated to the elimination of racism and the

liberation of all Black people.

It is a great comfort to know that our voice has been heard and hopefully will continue to be heard. Thank you.

Charles Williams, President
Lillian Hughes, Committee Chairperson
Archdiocesan Black Catholics Concerned
Indianapolis

A consistent moral stance

Clergy who put social acceptance before life and death moral issues are hardly new to the Catholic Church in America.

But lest all priests prominent in the integration effort be painted with the same brush, be advised that the pastor of Immaculate Heart of Mary parish was a leader in that movement who also had time and courage to support our efforts to protect the unborn. I personally called Father

David Lawler seeking his support for Right to Life and was given his immediate and enthusiastic support.

I find much to criticize in our church today, but in this instance I find nothing but consistency in the moral stance of our pastor.

Ann T. Skehan

Indianapolis

Abortion comparable to Nazi genocide

In general, a good argument can be made against single-issue voting. However, one cannot deny that there are exceptions.

For instance, if it were legal to gas Jews in this country, could a person under any circumstances support a candidate who proposed to continue the gassing—no matter how this candidate stood on other issues? As in this hypothesis, the current legalized killing of innocent human life is the factor which takes abortion out of the ordinary single-issue context.

The sad fact, unfortunately, is that many Catholics do not think that the killing of these unborn children is that important. What's even sadder is that their constant criticism of the Right to Life movement and their vocal justification of politicians who support abortion-on-demand will lengthen the time it takes to achieve a Human Life Amendment. Many more unborn babies will be needlessly killed because of this delay.

I sincerely wish that these Catholics would make an effort to see the slide presentation "Abortion, How It Is" which any local Right to Life group would gladly present upon request. Then, ponder the

difference between the slaughter of millions of Jews by Nazi Germany and the slaughter of millions of unborn babies by this country.

I think you'll find that there is no difference.

Bloomington

Joe Rebono

Kudos for Kurre articles on divorce

Congratulations to the Criterion and Don Kurre for the two part article on Separated, Divorced and Remarried Catholics. It was beautifully written.

My husband and I attended the workshop in Indianapolis. I waited eagerly for the Criterion to come out, but was so disappointed in your news coverage, you did have his picture (Fr. Jim Young), but not the talk.

We belong to the New Albany group and it has given us a great lift. We need the church's help.

Thanks again.

Name withheld

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Generally Speaking

It's the 'goodest thing of the whole year'

by Dennis R. Jones

Some 300 entries were received before the December 1 deadline for the first-ever Criterion "Christmas Essay Contest." The entrants are competing for cash prizes in four different age categories. In addition to the first place cash awards, recognition will be given to second and third place winners in each category by publishing their entries in the December 19 issue of The Criterion.

After reviewing the entries, I found that each essay was different from the next.

Though Christmas has a universal meaning, it seems to touch each one of us in a different way. Whether this special holiday rekindles memories of a happy childhood or glances into the lively imagination of the hopeful, nearly everyone in either their dreams or in reality seems to hear a different drummer.

Though the results of the judging will be unveiled in next week's Criterion, I'd like to share with you excerpts from a few of the entries in an effort to give you an idea how the season itself is viewed by the young and old alike.

Mrs. Becky Hohman from Brookville, wrote "it is a time to give children a chance to BE children and to glow in the warmth and love which radiates from

them . . . it's a season of love and joy which lasts about a month, but which should continue through the year."

The commercial aspect of Christmas gift-giving was a controversial item in many of the essays. Nevertheless, the majority seemed to indicate that the thought behind the gift was the only true measure of giving . . . a special sign of love. The size or cost of the gift was seen as having little or no significance.

I felt that Anne Eacret, a Greenwood resident, had the best insight into giving when she wrote "we all give at some time in our lives, and when we do, Jesus is born again in us, just like he was born on Christmas Day."

The most enjoyable and original essays were written by the first age category—Kindergarten through third grade. For example, a third grader from Brownsburg, Mike Arnold, wrote "at Christmas time, I hope to have a good day and a happy time. I don't want 7,000 presents, but my sister thinks she can get half of Children's Palace."

Many of these essays took us through time into another era. Some of the kids looked back into the "olden days" and others imagined what the future might bring. A third grade student from Brownsburg, Tom Henelgarn, took us into the outer limits of space to the "space pole where Santa lives." His description is futuristic . . . "There would be space cars and space jets. Santa would drive a space deer cart and carry a space bag." But his feet were planted firmly into his faith . . . "There would be a space church for us to praise the Lord Jesus on his birthday."

Did you have problems disposing of your Christmas tree last year? Paul Lee, St. Pius X school in Indianapolis, has a solution for you that makes my teeth hurt . . . "Christmas trees will be made out of candy so that when Christmas is over, the whole family could eat the tree."

In another entry from St. Pius X school, third grader Vicki Doyle took one giant step for children-kind in her essay about a Christmas of the future. "On Christmas," she wrote, "the boys and girls can do anything they want. Boy, wouldn't that be fun, don't you think?"

Many adults say that Christmas is for children. But, happily, the essays from those children, even in their wildest imaginations, nearly always mentioned the fact that Christmas is a celebration of the birth of Christ.

What does Christmas mean to me? A

fourth grade student in Indianapolis, Jennifer Rice, said it better in her essay than I could:

"Every year at Christmas, we celebrate. By giving presents we show love. We go to church to celebrate Jesus' birthday."

"At church, we pray and sing, we share peace by shaking hands. We share love by eating Jesus' body and sharing the blood."

"When we get home we celebrate. We invite people over. The ladies are serving the hot food while the men are watching the football game. There is always plenty to eat. Everyone chatters, chatters."

"Christmas is the goodest thing of the whole year. It makes all families happy. I'm glad Jesus was born."

Thank you, Jennifer. You did an exceptional job and I believe you deserve an "unofficial" prize for your entry. Check your mailbox for a surprise.

Check it out . . .

✓ The system doesn't always work! A low income family of five (mother and four children) has an immediate need for housing in the Indianapolis area. The family is presently living in Holy Angels convent after having been rescued from living in a car. Regular avenues of help (Indianapolis Housing Authority and Inter-faith Housing) have proved fruitless. If you can assist, even with short term help, please contact **Providence Sister Mary Quinn, 926-3324.**

✓ **Theresa Wilson**, daughter of Mr. and Mrs. Richard Wilson and a sophomore flute student at **Chatard High School**, Indianapolis, was recently

awarded second chair flute in the Indianapolis All-City Orchestra.

✓ High school students of the **Terre Haute District**, under the leadership of the District Youth Council, will aid Birthright, Inc., of Terre Haute through a Christmas service project.

The new project was adopted when Birthright made an appeal for much-needed clothing and bedding for new-born infants. This assistance is given to young women who come to the organization for support in crisis pregnancies.

Youth Council representatives working with **Lorrie Scheidler**, youth minister on the staff of the Religious Education Center in Terre Haute, will contact high school youth and ask them to offer gifts for new-born infants at the Christmas Youth Mass at 7 p.m. on Dec. 21 at the Center. The students are being urged to purchase the gifts with their own money. Items suggested are diapers, sleepers, gowns, blankets, crib sheets and booties.

✓ **Shirley R. (Mrs. Frederick H. III) Evans** was elected president of the board of directors of **St. Elizabeth's Home** recently. Mrs. Evans is a founder and past president of Archdiocesan Black Catholics Concerned (ABCC), and a member of St. Thomas Aquinas parish. She also currently serves as a Marian College trustee as well as being

a board member of the National Conference of Christians and Jews (NCCJ), the Central Indiana Council on Aging, and the Indiana State Symphony Society. Other newly elected officers include: **Robert Fesler**, vice-president; **J. Paul Breitbach**, treasurer; **Joseph R. Naughton**, secretary.



Archbishop O'Meara's Schedule

Week of December 14

SUNDAY, December 14—Parish visitation and principal celebrant of the Latin Mass, St. John's Church, Indianapolis, 11 a.m.; principal celebrant of a Mass at St. Joan of Arc Church, Indianapolis, marking the 50th anniversary of the dedication of the present church.

THURSDAY, December 18—Penance service, St. Ann parish, Indianapolis, 7:45 p.m.

SATURDAY, December 20—Visitation at Providence Retirement Home, New Albany, Mass at 4:30 p.m.

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Question Box

Why do 'loving acts' for a spouse I don't love?

by Msgr. R. T. Bosler

Q At my last confession the priest asked if I was married. Then he said for my penance perform some loving acts for my husband, or words to that effect. If I don't love my husband, how can I perform "loving acts"? And if I don't perform my penance, do I refrain from Communion?



A Perhaps your confessor was inspired to suggest your penance, for it fit a need you obviously did not discuss with him, if he had to ask whether you were married. You may not be able to perform loving acts for the husband you no longer love, but you can perform acts that loving persons normally perform, and by doing them you may find it easier to live with him and with yourself.

Jesus commanded us to love our enemies. This does not mean we must feel toward them the same way we do toward our friends, but it does require that we forgive them, wish them well and treat them decently. That, of course, is not easy, but Jesus did not command such love without promising to offer the power to accomplish it.

Failure to perform the penance will not keep you from Communion, but you should approach the altar with the sincere request that the Lord give you the ability to be kind to the husband you no longer love and the hope that by doing so your love might revive.

Q I am constantly tempted with bad thoughts, and although I know I don't want them and priests have told me they are temptations, I always have guilt feelings. I do receive communion all the time, though they are sometimes worse at that time. I know I can't keep running to confession all the time. How can I get over this?

A The fact that you experience what you call bad thoughts during Communion should be sufficient assurance for you that they are distractions for which you are not responsible. I won't call them temptations, for it is obvious from your attitude that you do not give in to them. The very fact that these thoughts bother you is an indication that you do not want them. When you begin to enjoy them and prolong them will be the time to worry about the possibility of sin. You now have nothing sinful to confess; so stop mentioning these distractions in your confessions.

Q If you see a marriage about to be broken because one of the parties is making advances outside the marriage, would it be wrong to tell the party being injured?

A Ask yourself some questions and solve this problem for yourself. Why do you want to tell the injured party? What good will it do? Are you sure that appearances are not misleading you? Could it be just a temporary affair that once broken off would not destroy the marriage? If you are not sure about your answers, then the decision must be to keep silence.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 North Alabama, Indianapolis, Ind. 46204.)



ANNIVERSARY WILD—Bill and Georgia Krider of St. Lawrence parish, Lawrenceburg, recently celebrated their 40th wedding anniversary with a Mass and dinner here. Included in the celebration were their 10 children and most of their 21 grandchildren. Three Krider daughters are graduates of St. Mary of the Woods College; Bill and two sons are graduates of Indiana State University; another daughter is a graduate of Marian College. Among their children's professions are a nurse, teachers, social workers, salespersons, hospital administrator and three following in their father's footsteps—professional photographers. (Photo by Fr. Thomas C. Widner)

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Logan, Ray W.

Calvary

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Baxter, Charles N.
Whitford, Mary V.
Montgomery, George A.
Hickey, Addie E.
Arnold, Michael
Klinkose, Louise G.
Butcher, Inf. Phillip

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Gartland, Delight M.
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KNOW YOUR FAITH

Is the church for the elite? Or is it for anybody, including known sinners?

by Fr. Philip Murnion

In a letter she once wrote, Flannery O'Connor told of her impatience with someone who lamented the fact that there are sinners in the church. With characteristic insight, the short-story writer insisted: The church is for sinners.

Jesus faced the same problem and answered similarly. He was attacked for consorting with sinners. But he insisted he had come for those who needed salvation.

A great many people have difficulty with this notion. Remember the older brother in the biblical story about the prodigal son? The older brother complained about the generous treatment given by his father to the repentant younger brother who had finally come home. The story is a reminder: God has the most needy in mind.

Another biblical story makes a similar point: the story about the Good Shepherd's readiness to abandon the 99 sheep in his flock in order to go out and find the one who was lost.

All parishes and their people face a common danger. They could become complacent, all too ready to complain about the presence of someone they feel is not measuring up.

Priests have often been criticized for spending too much time with the troublesome youth in the parish or with families suffering many problems or with the young woman or man whose life has gone into a human and moral tailspin.

Again, in a time of church renewal such as the present there is a danger that zeal will turn inside out, that people who do not give evidence of really profound commitment to the church will be regarded, somehow, as not real members of the church. This danger can even appear among some people who have participated in very good movements in the church.

MARRIAGE Encounter, Cursillo, the charismatic renewal, and other old and new movements, have contributed greatly to the church's life. They have helped people to make deeper, more lasting commitments to the Lord and to others. The church would be much poorer without these activities. But a danger arises if

people who have benefited from these and other movements suggest, however unintentionally, that those who have not participated in them are lesser members of the church.

The church challenges people and the challenge needs to be felt keenly. At the same time, the church is a community of reconciliation, a place where people can always experience the patience and love of Christ.

A difficult balance is sought by the whole church in this area. The difficulty can be seen when current efforts to prepare people to receive a sacrament for the first time—Communion, confirmation, preparation of parents for their child's baptism—are considered.

The celebration of all these sacraments has benefited because of the care given to preparing people and helping them understand how the reception of a sacrament is related to their own commitment and faith.

A problem can develop, however, if it is suggested that reception of a sacrament expresses something already achieved, in such a way that it is forgotten how sacraments are acts of Christ and of the church community that help people achieve new levels of faith and commitment.

The extremes in these matters are far apart: not challenging people at all, on the one end; excluding large numbers because of their inadequate commitment, on the other end. These extremes are rare.

In the center, the line between urging people on to Christian commitment and making the church an elite church is more difficult to draw. Efforts in these matters require considerable wisdom.

IN FACT, the most powerful demands we experience are those from people who have first demonstrated the generosity of their love. After all, the expression of love places demands on those who receive that love.

I think parishes and their people can pose a challenge to those who need a challenge by first demonstrating the love of Christ. As St. John said, "It is not that we love, but that God has first loved us."

The love shown through Christ was not shown because we had already been redeemed. It was for our redemption.

Undoubtedly, the best way for us to ensure that the church remains a community for sinners is to realize that we are all in that number.



CHALLENGE—The church must always be a place that confronts us with the challenges of living a Christian life. At the same time the church is a community of reconciliation, in which people can experience the patient, enduring love of Christ, even before any demands are put on them. (NC photo)

Discussions Points and Questions

1. Father Philip Murnion says that Jesus encountered a situation which Christians today also may encounter in their churches. Describe this situation and discuss why this happens.
2. What suggestion does Father Murnion make as a way of helping people see that the church is truly a community for sinners?
3. Father John Castellet discusses St. Paul's strongly felt conviction that one's actions affect the entire community of Christians. Do you agree with him? Discuss this.
4. Why was St. Paul so concerned about the attitude of the Corinthians? What was their attitude?
5. Family members often have definite opinions about how other members should behave. This is especially true for families whose children are teen-agers. Why is this such a crucial time for families? Why do teen-agers and their parents frequently operate with different perspectives?
6. What activities do you do as a family to share your riches with others? Do you find these activities enriching?



The Story Hour

Missionaries seen as gods

by Janaan Manternach

One day St. Paul and Barnabas were preaching in Lystra, a town that no longer exists today.

There was a man in Lystra who was lame from birth, unable to take a single step in all his life. He spent his days sitting around watching other people walk and run.

This crippled man happened to be listening to Paul preaching. Paul noticed the poor man sitting on the side of the crowd. Paul was struck by the man's condition. Paul looked straight into the man's eyes. A spark of light in the man's eyes told Paul that the crippled man had the faith needed to be saved.

Paul called out to him in a loud voice: "Stand up! On your feet!"

The lame man jumped up and began to walk around. The people were astounded. As they watched the lame man walking before their very eyes, they began to shout excitedly in their native language, Lycaonian. Paul and Barnabas did not understand them as they cried out, "Gods have come to us in the form of men!"

The people began to call Barnabas by the name "Zeus." Paul they named "Hermes." In their religion, Zeus was the greatest of their many gods. Hermes was the messenger god. Since Paul did most of the preaching, they thought he was Hermes, the spokesman for Zeus.

There was a temple to Zeus just outside the walls of Lystra. The priest of the temple brought oxen and garlands to the town. He wanted to offer sacrifice with the people to Barnabas and Paul, believing they were in fact Zeus and Hermes in human bodies.

At first, since they did not know Lycaonian very well, Paul and Barnabas did not understand what was happening. When they finally understood, they began to tear their clothes violently. This was a gesture of strong disagreement and protest.

The two rushed to the middle of the crowd shouting frantically: "Friends, why are you doing this? We are only men, human just like you. The good news we bring you can turn you from these foolish beliefs about many gods, like Zeus and Hermes. There is only one God, the living God."

The strength of their gestures and words impressed the crowds. But the people still believed that somehow Paul and Barnabas were divine. They prepared to offer sacrifice to the two missionaries.

Paul and Barnabas tried still harder to change the people's minds. "The one God made heaven and earth and the sea and all that is in them," Paul shouted. "In giving us so many gifts, God has not hidden himself from us without a clue. We can come to know him through his gifts. God sends down the rains to give life to the earth. It is God who gives us rich harvests. He fills us with food and with delight."

The people listened. They were impressed by the obvious sincerity of the two men. But they could not forget the lame man who was now walking among them. They felt only their gods could make a crippled man walk.

They remembered stories of their gods appearing to people as men and women. So they still wanted to offer sacrifices to Barnabas and Paul. Even Paul's speech could scarcely stop them.

Suggestions for parents, teachers and young people using the Children's Story Hour for a catechetical moment:

PROJECTS:

1. Make a large picture that shows what occurred in the town of Lystra during the visit of Paul and Barnabas. Display your picture so that others can see it. Tell anyone who is interested in your mural about the healing that occurred through Paul and about the desire of the people to worship Paul and Barnabas.
2. Design two post cards—one that depicts the god, Hermes, and another that depicts the god, Zeus. Pretend that Barnabas and Paul buy your cards to write to their families and community about what is going on with them in Lystra. Write messages on the cards that you feel Paul and Barnabas would have written.

Read and discuss the story. Questions like the following might be used to guide your discussion.

QUESTIONS:

- What amazing thing did Paul do while he and Barnabas were in the town of Lystra?
- How did the people who saw what happened to the lame man react to this event?
- Why did the people think that Barnabas and Paul were gods? Which gods? Why did this upset the two men?
- How did the temple priest of Zeus and the people want to treat Barnabas and Paul?
- Why did the people find it hard to believe that Paul and Barnabas were not gods?

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Gospel messages outwardly for

by Don Kurre

Last week I suggested that the gospels call us to a new order of relationships. An order of relationships that transcends traditional relationships of family. What can the gospels be saying to us as we think of our own families?

Maybe the gospels are challenging us to do just what they say, that is to sell all that we have, give it to the poor and come follow Jesus. A story told by a priest will illustrate my point.

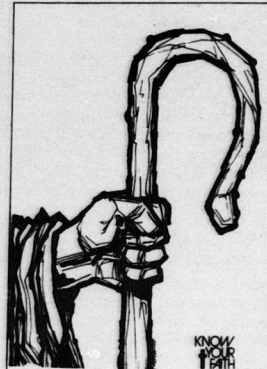
There was a young disadvantaged boy. His name isn't important. He comes from the family that couldn't pay its bills, his father had left since skipped town, and his mother is on a trail of one night stands. Or, he's from a rich family up the street, they have everything that money can buy but the dad always out of town on business and mom well, she's doing her thing and has no time for him either.

Well, as the story goes, this boy is venting down on himself, racked with self-pity and hate. To get away from his awful life he heads down the alcohol path.

One day he meets Jim, who takes an interest in him. After many long days Jim finally convinces the boy to go with him to the orphanage. Reluctantly, the boy takes along. It's not long before he is engrossed in helping other children with their projects.

AFTER THE day's projects are completed Jim and the boy head for home. Jim asks if he'd like to go again. With anticipation the boy says, yes. After becoming a regular helper at the orphanage the boy tells Jim that he looks forward to getting up in the morning.

In a different way, this story and the Evangelists make the same point. Peace, "salvation" if you will, lies in dying to ourselves. It is not until the seed falls to the ground and dies that it can grow into a plant. Families do not grow until they have first opened themselves to the larger community of Christians. Families do not begin to grow until they share their riches with others.



KNOW
YOUR
PATH

age shared by rused families

Families, it seems to me, are called to acknowledge what they have and then to share it. In the death of giving, the enrichment of resurrection is made possible.

There are many ways that families share their riches. One rather large family I know has adopted Bob, a reclusive middle-aged man. Even though by most modern standards Bob is very unkempt, they invite him into their own home. This family shares their time, companionship, and material goods with Bob.

Another family has accepted the responsibility of caring for an elderly widow. First thing in the morning the youngest

member of this family checks to see if Mrs. Jones has raised her window shade—the signal that she's ok. Other members of the family help Mrs. Jones with shopping and lawn care.

THERE ARE many other ways that families stand shoulder to shoulder and face the community outside their own home. There are many ways families respond to the challenge of the Gospels. These families are not extraordinary, as families go. They have created their own response to the call—come follow me.

The key is that it's a family activity. Family enrichment is a family project. Something that's done together. Each member of the family shares their riches. Each member of the family shares the gifts that they have received from God. The family's focus is outward.

When you come right down to it, isn't that the message of the death and resurrection of Jesus?



st. paul writes to the church in corinth

by Fr. John Castelot

In First Corinthians, Chapter 5, St. Paul had to deal with a messy case of incest in the Christian community. Having disposed of the matter in no uncertain terms, he now turns to something which disturbs him even more than the affair itself: the attitude of the community toward the incident.

Early in the chapter he alluded to this: "Still you continue to be self-satisfied, instead of grieving, and getting rid of the offender!" Now he returns in deadly earnest: "This boasting of yours is an ugly thing. Do you not know that a little yeast has its effect all through the dough?"

For Paul, there is no such thing as a "private" sin. Every action of a Christian affects the whole community for good or for ill. The community is an organic body; one cannot have "just" a toothache or "just" an upset stomach. In either case the whole body is miserable.

That is why he uses another illustration, that of the action of yeast. That action cannot be confined to just a little section of the batch of dough; once added it will make the whole loaf rise. We have another way of expressing the same truth when we observe that one bad apple can spoil a whole bushel.

THE MENTION of leaven, however, suggests to Paul's Jewish mind the custom observed by his people in connection with Passover and the Feast of Unleavened Bread which followed it. For some strange reason, yeast had become a symbol of evil and corruption.

In preparation for Passover, every pious housewife scoured the house looking for

stray pieces of leftover leaven and throwing it out. Thus symbolically the Jewish people acted out their inner purification in preparation for Passover. The use of only unleavened bread through the following week signified their subsequent separation from evil.

With this practice in mind, Paul urges the Corinthians: "Get rid of the old yeast to make of yourselves fresh dough, unleavened loaves, as it were." To stress the urgency of the situation, he adds: "Christ our Passover has been sacrificed. Hurry up! Passover has already come and gone! If we are going to celebrate, it must be with the unleavened bread of sincerity and truth."

Once more his converts seem to have misunderstood him. He had written an earlier letter (now lost) telling them not to associate with immoral people. They had very conveniently concluded that this was an impossible exaggeration. They would have to resign from the human race, drop out of society.

Paul agrees, but insists that he was not referring to such people in general, but only to immoral members of the Christian community. What outsiders do is not the business of the Christians; God will take care of them. But the conduct of fellow Christians is very much their business.

THE COMMUNITY is supposed to be a haven from the immoral pressures of a twisted value system. The mutual support of the people is designed to provide an atmosphere where they can breathe the air of freedom and grow in true humanity as true images of God.

Such a community, in its turn, will be a beacon inviting a distraught society to come and find peace. The Christian community cannot fulfill this vocation if it is itself distraught, imprisoned in the same value system as society.

Paul dismisses the case of incest with one final word: "Expel the wicked man from your midst."

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THE WORD THIS WEEKEND

DECEMBER 14, 1980
THIRD SUNDAY OF ADVENT

by Paul Karnowski

George wore glasses whose lenses resembled the bottom of a soft drink bottle. Without them he couldn't count the number of fingers at the end of his outstretched arm; with them, he could see as well as the ordinary person.

My friend George was classified by the state of New Jersey as "legally blind." It was a technicality. Somewhere along the line an arbitrary decision had been made; a decision that had determined what degree of imperfection must exist in a person's eyes before they could be classified blind.

We all have imperfections in our bodies. One ear might be noticeably larger than the other; perhaps one arm is shorter. More obvious are the flaws in our character; we're selfish, stingy, or cold; maybe we're blind to the needs of others, or we turn a deaf ear to a friend in need.

In today's Gospel, Jesus echoes the words of the prophet Isaiah, as he sends a message to John the Baptist. He tells John that the blind see, and the deaf hear. Jesus is announcing why he came. It is certain that Jesus healed the blind, and restored people's hearing. But he didn't come to heal just those that were legally blind. He came to heal the symbolically blind. In other words, he came to heal all of us.

Notice that Jesus doesn't tell John that

there are no more deaf or blind people; he says that the blind see, the deaf hear. But blind people do not see; if they did, we would not call them blind.

It reminds me of George. He was declared blind by the state of New Jersey. With the aid of a strong pair of glasses he could see. Jesus seems to be telling us the same thing. "Humanity is imperfect," he says, "yet, with the message I bring you, you can catch a glimpse of perfection, you can improve yourself. You can look at things the way God sees them, the way they were meant to be seen."

There is imperfection all around us and in us. We squint at things in our lives; we limp along for a year or two; we don't hear God's word. Advent is a time to look forward to a day when all things will be brought to perfection.

In St. James's letter today we are asked to be patient: the fullness of God's plan will be revealed. Yet, as Christians we know we cannot sit and wait. It is our obligation to help each other see more clearly why we are on this earth; it is our responsibility to care for those who limp more than us; sometimes we must shout the message of love into the ears of our brothers and sisters.

Ultimately, we begin to overcome our handicaps not by what we see or hear in our lives, but by what we do with them.



PRAYER—In rumpled jeans and yesterday's shirt, the young man knelt in silence in the back of the church. "Oh God, I am so sorry," he prayed. "I've disappointed my mom and dad. They'll never understand." (NC sketch by Christopher McDonough)

by Fr. Thomas C. Widner

Nestled in the Whitewater River valley in southeastern Indiana, six miles from the much larger community of Brookville, but proud of its families, its homes, its history, sits Cedar Grove, a town of a few hundred descendants of German settlers with its picturesqueness dominated by the spire of Holy Guardian Angels Church.

Originally named Rochester, the town came into being as transportation made the Whitewater canal an important link between Cincinnati and eastern Indiana. Railroads displaced the canal and the town maintains its rural flavor with a regular influx of "summer people," those who come mostly from Cincinnati to spend their vacations in cottages on the river and now, nearby Brookville Lake.

Cedar Grove lives. And so does Holy Guardian Angels.

Father Jim O'Riley has pastored the parish more than six years now. The past couple years he has also administrated St. John's at Dover (12 miles away, the subject of next week's profile).

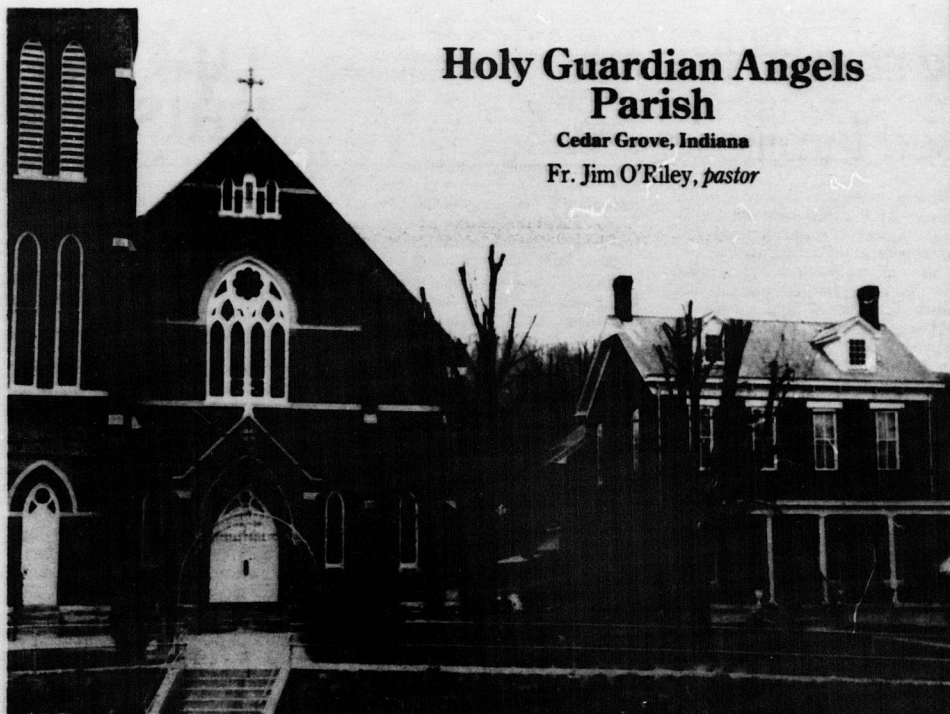
The two parishes provide a contrast which is sometimes hard to keep up with.

"Holy Guardian Angels is an older community of families," Father O'Riley says. "Nearly all the people in town are related in some way. That's a basis for a strong parish. It's never a problem trying to get people to know each other here."

Father O'Riley says, if anything, the people know each other too well. "I don't think I'm breaking the seal of the confessional," he added, "but it's rare that someone confesses gossiping as a sin. They don't have to. No one dares say anything about anybody else. Everyone here knows everyone else."

Because the parish family does know its own well, Father O'Riley sees Holy Guardian Angels as different in that parish get-togethers which serve to help people get to know each other seem unnecessary. "We don't have coffee and doughnuts after Masses, for example," he explained. "They see each other all week long."

CEDAR GROVE is a stable community. There is some new housing as a result of interest in the Brookville Lake resort. But there always have been summer homes, Father O'Riley added. "Indeed," he said, "there once were excursion trains coming here from Cincinnati to bring all the people who had



Holy Guardian Angels Parish

Cedar Grove, Indiana

Fr. Jim O'Riley, pastor

summer homes."

The opening of Interstate 74 a few years ago though has made Cincinnati accessible by car within 25 minutes. This has created new problems. The Whitewater River resort has seen an increase in campers and canoers, something which is sometimes disturbing to many retired people here.

"The river isn't as quiet as it used to be," Father O'Riley said. But the swelling summer population fills Holy Guardian Angels on Sundays.

Unlike his parish at Dover which has seen many an influx of new residents from Cincinnati and the accompanying development of land, Cedar Grove "people are not so anxious to sell their land," Father O'Riley stated.

What does Father O'Riley take pride in at the parish? One thing is the religious

education program which he attributes to the leadership of Benedictine Sisters Elvira Dethy and Rachel Best. As a result, "it is not hard to get our youth together for CCD," Father O'Riley admitted. "We have 100 grade schoolers and 48 high schoolers in a parish of 600 people. Our teachers delighted in working with the two sisters who have gone on to other assignments but who occasionally return for visits."

Father O'Riley noted that his teachers hungered for the expertise the two sisters provided.

Al Fohl, a 79 year old parishioner who was born here and has lived all but 18 years of his life as a member of the parish, serves daily Mass for Father O'Riley. He says that little has changed in all his years, the major ones being elimination of the church picnic under Father Aloysius

Laugel and the changes of the Second Vatican Council.

"THE ENDING OF the church picnic didn't sit too well at first," Fohl called, "but since most of the people in the town are Catholic anyway and since the fire department had an annual festival, the two ended up being the same thing."

Father O'Riley wants to work toward developing an adult education program here. To that end the church basement is being remodeled as an adult education center.

Quietly the parish continues to minister to the residents, year round and summertime, of this Whitewater River community. Progress is creeping toward it but its people are likely to maintain the same familial strength its pastor regards as its most noteworthy characteristic.



A PARISH'S PAST—Looking out over the cemetery behind the parish property at Cedar Grove, an angel surveys those who rest (left); above, Father Jim O'Riley (right) poses with Al Fohl in the basement of the church. The stone walls were part of what was to have been a Marian shrine. Father O'Riley expects to remodel the basement for an adult education center. (Photos by Father Thomas C. Widner)

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Living the Questions

Just what does an encyclical mean anyway?

by Fr. Thomas C. Widner

The new papal encyclical "Dives in Misericordia" might be given greater attention than it is likely to receive if the Church had a better way of communicating its teachings. As such, an 18,000 word theological document is not going to have much appeal even to many clergy and Religious. That is unfortunate for it contains a rich understanding of the underlying principles of major world problems.

Perhaps that is where we should begin. Just what is an encyclical anyway? The National Catholic Almanac will tell you that an encyclical is "a pastoral letter addressed by the pope to the whole church. In general, it concerns matters of doctrine, morals or discipline." Pope Pius XII, in the 1950 encyclical "Humani Generis," stated that the teachings in such encyclicals "belong to the ordinary magisterium," that is, such teachings are to be considered an ordinary part of the teaching of the Catholic faith. Pope Pius stated that encyclicals which "purposely pass judgment on a matter debated until then . . . the matter . . . cannot be considered any longer a question open for discussion among theologians."

Already there is much in that brief description which needs explanation. What do we mean, for example, by a pastoral letter? Quite simply, a letter from a pastor. The Holy Father, as Pope, is pastor of the whole church. He writes a letter addressed to all his congregation on a matter of concern to him as a pastor.

IN OUR OWN archdiocese, Archbishop O'Meara recently wrote a pastoral letter on the issue of racism. A group of northside Indianapolis parish priests wrote a pastoral letter to their congregations on the same issue. These letters reflect the teaching of the whole church for the specific group to which they are directed. But these last two examples are not encyclicals. Encyclicals come from the Pope.

A pastoral letter though must be based on Catholic teaching. That is one of its purposes—to further enlighten the faithful Catholic concerning a teaching. Every priest, bishop and pope has that responsibility as a pastor—to enlighten the faithful concerning Catholic teaching.

That is, of course, easier said than done, for not all Catholics want to be so enlightened. Moreover, not all clergy understand the teaching the same way. Thus the need for clarifications from the "magisterium."

What do we mean by "magisterium"? This is the teaching authority of the church. Specifically, this is the Holy Father backed by Scripture, Tradition and the experience of the church throughout the course of human history.

Catholics recognize, for example, that the Pope, the successor of St. Peter as the Vicar of Christ and head of the church on earth, has "full and supreme authority over

the universal church in matters pertaining to faith and morals (teaching authority), discipline and government (jurisdictional authority)." So when we speak of the magisterium, we speak of the church in relation to beliefs regarding faith and morals.

NOT ALL ENCYCLICALS contain material which passes judgment on a theological issue. The last one to do so which most Catholics really are aware of was "Humanae Vitae," Pope Paul VI's 1968 encyclical dealing with the transmission of human life.

At the World Synod of Bishops this past year, questions were raised about that particular teaching. Many bishops recognize that there is a pastoral problem in teaching as well as in accepting the church's teaching regarding artificial birth control. The bishops are asking for additional study in order to help Catholics live the teaching. The bishops recognized that for large numbers of Catholics the teaching is not being observed. Repeating the doctrine is not enough; the doctrine must be further explained so that Catholics may fully accept it.

(To be continued)



This year, send a Christmas Call.



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December 12

The Indianapolis Cursillo Community will sponsor an Ultreya at St. Thomas Aquinas community room, Indianapolis, at 7:30 p.m.

The residents of St. Augustine Home for the Aged in Indianapolis will be guests of the Home's Guild for a Christmas party at 1:30 p.m.

Dec. 12, 13

"Santa's Workshop" is the theme for the Christmas bazaar at St. Augustine Home, 2345 W. 86th St., Indianapolis. The bazaar hours are from 10 a.m. to 6 p.m. both days.

December 13

The high school placement test for public school students interested in attending Providence High School, Clarksville, in 1981-82 will be administered from 8:30 a.m. to noon. For more information call Ms. Lippman, 812-945-2538.

St. Patrick Youth Organization will sponsor a breakfast in the parish hall, 936 Prospect St., Indianapolis, beginning at 10 a.m. For information and/or reservations call Debbie or Cindy Rhinaman, 638-1634.

December 14

The band and concert choir

at Chatard High School, Indianapolis, will present a joint Christmas program in the school gym at 7 p.m. An invitation is extended to the public to attend.

The Indianapolis Chapter of United Ostomy Association will host its annual Christmas party for members, families and friends at the Clermont Lion's Club Park club house. It begins at 1:30 p.m. with a social hour and a pitch-in dinner at 3 p.m.

Mother Theodore Circle, Daughters of Isabella, will have a Christmas party at St. Elizabeth Home, 2500 Churchman, Indianapolis. The party begins at 2 p.m.

Dec. 14, 21

St. John's Festival of Arts concerts will be held at St. John Church, Indianapolis, at 4:30 p.m. preceding the 5:30 p.m. Mass. Organist Tip Sweeney will be featured on Dec. 14 and "The Story of Christmas" will be presented by St. Malachy's choir of Brownsburg on Dec. 21.

December 15

Our Lady of Everyday Circle, Daughters of Isabella, will have a pitch-in dinner and Christmas party at St. Elizabeth Home, Indianapolis, beginning with a Mass at 6 p.m.

Dec. 15, 18

Separated, Divorced and Remarried Catholics will meet at St. Mary parish, Greensburg, at 7:30 p.m. on Dec. 15 and at St. Gabriel School, Indianapolis, on Dec. 18.

December 16

The Newman Club of Butler University will have a Christmas luncheon at Jonathan Wesley's Kappa on noon.

December 17

A luncheon geared toward providing information to women interested in improving their health will be held at St. Vincent Wellness Center, 622 South Range Line Road, Carmel. For additional information call 317-846-7037.

December 18

ARIA will have an Advent penance service at Our Lady of Grace Chapel, Beech Grove, at 7:30 p.m. All Religious in the Indianapolis area are invited. Priests assisting at the service include Fathers John Ryan, Bernard Head, Kimball Wolf and Robert Sims.

Dec. 19-21

Retreat weekends are scheduled as follows:

► Christmas family retreat: Mount St. Francis Retreat Center, Mount St. Francis, Ind., 812-923-8810.

► Charismatic retreat: Alverna Center, Indianapolis, 317-257-7338.

December 21

A Christmas card party is set at St. Patrick parish, Indianapolis, at 2 p.m. Special awards.

The monthly Youth Mass at the Terre Haute Religious Education Center, 2931 Ohio, will be held at 7 p.m. Franciscan Father Ray Mallet of St. Joseph Church will be the main celebrant.

The Church of the Holy Name of Jesus, Beech Grove,

announces its 19th annual Christmas concert in the church at 3 p.m. and 6:30 p.m. Jerry Craney, parish music director, is in charge of the concert. For reserved seats call 787-4401 or 784-8615.

school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 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.; 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.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius 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



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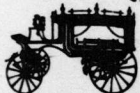
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Catholic Youth Corner

First 'Quest' slated for archdiocese

by Peter Feuerherd

Twenty high schoolers active in CYO from the archdiocese recently journeyed to St. Louis and completed their first "Quest."

What is this "Quest," you may ask? Is it in any way related to "The Force" of "Star Wars" fame? The enthusiastic CYOers returned to Indiana wanting to share this with their peers.

A 24 hour retreat program for high school-aged youngsters in the ninth and tenth grades, the first "Quest" in the archdiocese is scheduled for January 9-10 at the Vocations Center (formerly the Latin School) in Indianapolis.

According to Carl Wagner, administrator for teen services of the CYO, that agency is sponsoring "Quest" because it has discovered that although there are programs for the spiritual development of high school juniors and seniors there has been little done for younger high schoolers.

The retreat will begin at 6:00 p.m. on Friday night and will end at 6:30 p.m. the following night. A team of a priest, a sister, and a married couple will make presentations. According to a "Quest" brochure, the retreat will offer "an exciting mixture of fun times and serious times, working together

with other young people." There is a limit of forty participants for the retreat; the cost is \$15, which includes food and lodging. For more information, contact the CYO office at (317) 632-9311.

Is your youth group looking for some kind of service project for the Christmas season? Well, the Mental Health Association of Marion County may have what you're looking for.

The association is organizing a "Gift Lift" for pa-

tients in over 85 Marion County facilities—psychiatric hospitals, community mental health centers, nursing homes, alcohol treatment facilities, group homes and halfway houses. Over 10,000 gifts are needed.

"Gift Lift" collection depots are located at all Indianapolis fire stations and the Indianapolis Power and Light Company on Monument Circle.

Gifts for psychiatric patients should be new, un-

wrapped and in unbreakable containers. A list of suggested gifts is available by calling the Mental Health Association at (317) 636-2491.



Remember them

† BECKERICH, Edith C., 80, St. Luke, Indianapolis, Dec. 3. Mother of Carolyn Davis, John and James; sister of Marguerite Vance.

† ELICK, Robert Emil, 51, St. Christopher, Indianapolis, Dec. 6. Father of Robert and James; brother of Mary Jean Hanson, Joseph and Edward.

† FELDPAUSCH, Helen, 78, St. Pius, Troy, Nov. 26. Wife of Joseph; mother of Janice Harpenau, Joann Luegring, Pat Meagher, William, Joseph Jr. and Jerry; sister of Octavia Plummer.

† FRENCH, Carl A., 64, Hughes-Taylor Funeral Home, Borden, Dec. 3. Husband of Beulah M.; father of Nellie Ash, Rita Martin, Carol Hardy, Joseph W. Brown, George and James French.

† GODECKER, Lawrence J., 69, St. Mark, Indianapolis, Dec. 6. Brother of Edith Kempe and Bernadine Wood.

† GUGLIEMETTI, Frank, 92, Sacred Heart, Clinton, Nov. 29. Father of Alda Peterson, Vera Ruffattola, Elmo and Raymond; brother of Rosa.

† HOFFMAN, Jacob, 70, St. Paul, Tell City, Nov. 28. Husband of Gretel; father of Jane Cronin, Mary Lou Hays, Jacob, Paul and Steve.

† HOLECHKO, Mary F., 91, Annunciation, Brazil, Dec. 1. Mother of Mary Catherine Stening, Margaret Jakisch, Helen Julia Airhart, Joseph, Samuel and Marc Holechko; sister of Matilda Gazda and Helen Bolin.

† HOOD, Clarence, 90, St. Mary, Rushville, Dec. 4. Brother of Edna Hood.

† KENNERK, Helen A., St. Andrew, Indianapolis, Dec. 3. Mother of Kathryn Richardson, Margaret Wood, Patrick, Timothy, Martha and Nora Kennerk; sister of Kathryn Davis and Toni Schreiber.

† LEINENBACH, Margaret, 88, St. Paul, Tell City, Dec. 2. Mother of Barbara Graybill.

† MCCARTHY, Thomas D., 19, St. Mary, Indianapolis, Dec. 5. Son of Donald and Dorothy McCarthy; brother of Bernard, James and John; grandson of Mr. and Mrs. Harry Beckman.

† MILLER, Mary C., 73, Holy Name, Beech Grove, Dec. 5. Mother of Mary Wilson, Judy Ardizzone and Robert.

† MONROE, Edward F., 72, St. Augustine, Jeffersonville, Dec. 1.

† OLSON, Raymond W., 62, St. Augustine, Jeffersonville, Nov. 28. Husband of Mary; father of David, Joe, Dana, Paul and Theresa Olson.

† O'NEIL, Mayme J., 85, SS. Peter and Paul Cathedral, Indianapolis, Dec. 6. Mother of Norma

Diven, Janet Stephens, Geraldine Murray, Mildred Kein, Richard and John.

† PAUPORTE, Louise J., St. Paul, Tell City, Dec. 2. Sister of Celine Goffinet.

† SCHMIDT, Leo A., 65, St. Mary of the Knobs, Floyds Knobs, Dec. 1. Husband of Elinor; father of Loretta Day, Leo Jr., Ronald, Edward and Kenneth; son of Lula Schmidt; brother of Evelyn Bean, Martha Underwood, Vincent, Cornelius and Francis Schmidt.

† STEINMETZ, Anthony (Tony), 82, St. Jude, Indianapolis, Dec. 4. Brother of Mathilda Hiller, Bernard, Anna and Frances Steinmetz.

† TOSCHLOG, Rosella, 84, St. Andrew, Richmond, Dec. 2.

† WINNEFELD, Katherine A., 75, St. Bridget, Liberty, Dec. 5.

Mother of Jane Velton, Joan Harrison and Jack Winnefeld.

† WOODS, Marvin H., 79, St. Joseph, Shelbyville, Nov. 26. Mother of Thomas A. Woods.



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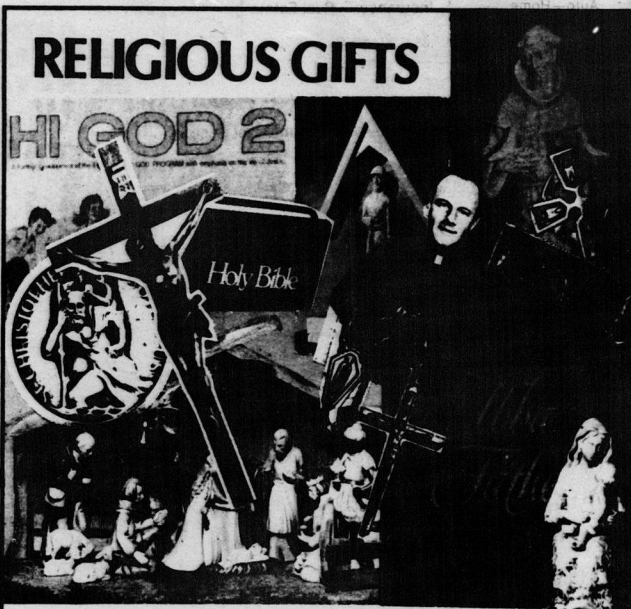
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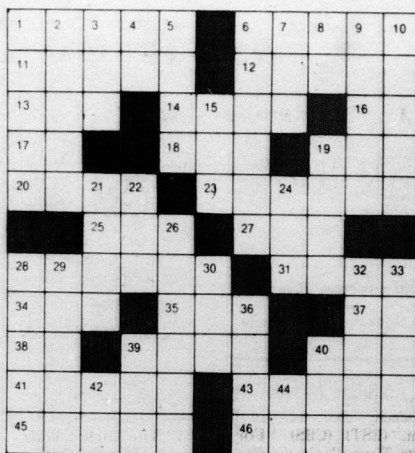
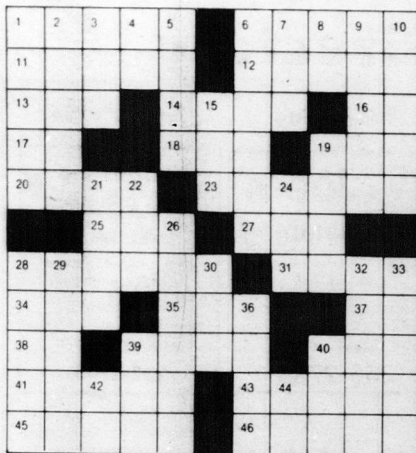
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Double-Take

by Harry Schuck

Below are twin puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. In number 1 across (plant stem or axis-stalk and not fresh-stalk) the clues apply to the first and second puzzle respectively. After that the top and bottom clues with each puzzle are scrambled and might apply to either puzzle. The solution will be found in next week's issue.

ACROSS

1. plant stem or axis, not fresh
6. spruce or pine roots interlace yarn
11. spooky Swiss city
12. Ignatius (Sp.) pertaining to birds
13. anger old (Ger.)
14. Italian coin amiable
16. a continent (abbr.) a news agency

17. myself
18. Hawaiian dish tip
19. fuse term (pop.) may still be
20. earth apparatus
23. Scandinavian country having nodes or knots
25. assist
27. a semi (pop.) sorrow or grief
28. glued clothes fastener

31. famous garden competed
34. _____ Gershwin elevated trains
35. negative word start (as a fire)
37. scale note

40. I have (cont.) had been
42. creek (abbr.) type measure
44. scale note man's nickname

38. exist road (abbr.)
39. _____ and soul ship
40. _____ Lupino sagacity
41. Mohammedan prince (var.) dry (It.)
43. crowlike bird dish
45. made a mistake highway divisions

46. lets up, decreases Helen (Sp.)

DOWN

1. canonized title stitching junctures
2. complete (Gr. form) slow (music)
3. metric area measure craft
4. midwest state (abbr.) Chinese weight unit
5. Gospel writer seaweed
6. Indian brave wall opening
7. also feminine name three-toed sloth Asiatic lily tree
9. old world lizard urns
10. opium flower maternal relation
15. charged particle wayside hotel
19. yoga follower feared with reverence
21. cereal Hebrides' island
22. young boy fired up
24. fish eggs 504 to Romans
26. newly shod givers
28. Ferdinand _____ (Gr. Soc.) a bristle (Scot.)
29. law and _____ Mohammedan council
30. sleepy gesture God (L.)
32. choice part Prussian seaport
33. goddess of hunting (It.) musical notations
36. town in Lebanon newsprint
39. high card word with honey



COMO'S CHRISTMAS—The cradle of Christianity is the setting for Perry Como when he presents the holiday musical special, "Perry Como's Christmas in the Holy Land," Dec. 13 on ABC. (NC photo)

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TV Programming

'Blinded by the Light' a melodrama of cult life

Two years after the horrors of Jonestown we are still trying to understand why some people become fanatic members of so-called religious cults. Providing an answer of sorts is **"Blinded by the Light,"** a TV movie airing Tuesday, Dec. 16, at 9-11 p.m. (EST) on CBS.

The fictional group depicted in this drama is called the Light of Salvation, which is led by a self-proclaimed prophet who claims he is going "to buy the world back from Satan." An obvious con, the group sends its squeaky-clean young followers to pester passersby for contributions to a "good cause."

The subject of such irrational cults and their appeal, especially to the young, needs as much investigation and exposure through the media as possible. **"Blinded by the Light"** is a flawed melodrama that foolishly squanders its credibility in order to arrive at a happy ending. But at least it raises some legitimate questions about groups who exploit people in the name of religion.

A 64-year-old blind street singer of religious songs is the subject of **"A Lady Named Baybie,"** an extraordinary documentary by Martha Sandlin, airing Wednesday, Dec. 17, at 9-10 p.m. (EST) on PBS.

This film portrait succeeds marvelously in catching the infectious good humor of a person who has refused to let misfortune

crush her spirit or her faith in the Lord.

The documentary is a beautiful statement affirming life and renewing the spirit of hope despite physical handicap. It is the first in the monthly **"Non-Fiction Television"** series and was partially funded by the Methodist Church and the United Church of Christ.

Sunday, Dec. 14, (ABC) **"Directions"—"The Space Between Us: The Family in Transition,"** a profile of the Murray Cohen family of Berkeley.

Gerard show to host nuns

Oldenburg Franciscan sisters will discuss the ministry of Religious women in the church today on the Dec. 30 Jim Gerard show (Channel 4, 1:30 p.m.). Sisters Jacquelyn McCracken, Mary Ann Stoffregen, Linda Jo Crawford, and Mary Catherine Stier will be included among the guests.

Calif. Rabbi David Teitelbaum and family therapist Phil Cushman of the Jewish Family Service in Oakland, Calif., comment throughout the program on how families can handle some of their pressures. (Please check local listings for exact time in your area.)

Sunday, Dec. 14, 10:30 a.m. (EST) (CBS) **"For Our Times"**—In the first of two programs on the Bible, **"For Our Times"** looks at the history of the Bible from oral histories to written records, new translations and recent linguistic

problems. Guests include Harry Orlinsky of Hebrew Union College and Eugene Nida, executive director of the American Bible Society. (Please check local listings for exact time in your area.)

Monday, Dec. 15, 8-9 p.m. (EST) (ABC) **"Emmet Otter's Jug Band Christmas."** Jim Henson has created a new cast of puppet characters to tell the story of how some woodland creatures celebrated Christmas. Kermit the Frog hosts the program based on the prize-winning book by Russell and Lillian Hoban.

Thursday, Dec. 18, 7:30-8 and/or 11-11:30 p.m. (EST) (PBS) **"The Dick Cavett Show."** In conversation with Cavett is actor John Carradine, still popular with movie audiences after 45 years of mostly character roles in Hollywood productions.

Friday, Dec. 19, 8-9 p.m. (EST) (CBS) **"A Snow White Christmas."** Starting where the original fairy tale ended is this animated special telling the further adventures of Queen Snow White, King Charming and their daughter, Princess Snow White, who this time around are saved from

the Wicked Queen by seven hard-working giants.

RADIO: Sunday, Dec. 14, (NBC) **"Guideline"**—Auxiliary Bishop Juan Arzube of Los Angeles, archdiocesan vicar for Hispanics, is the guest on this weekly NBC Radio religious program. (Please check local listings for exact time in your area.)

Television films

The Brink's Job (1978) (ABC, Friday, Dec. 12): This is the true and rather bland story of the 1950 "crime of the century," the \$2 million heist of a Brink's depot in Boston by a mob of small-time crooks. Director Billy Wilder has his good cast play it mostly for laughs but gets only a few chuckles. Not recommended.

Dog Day Afternoon (1975) (NBC, Saturday, Dec.

13): Sidney Lumet's classy film about a pathetic, potentially tragic Brooklyn bank robbery by amateurs is a prime example of how something essentially tawdry can be changed by art into delight, social insight and heartbreak. One of Al Pacino's best, and most unusual performances. Recommended for adults and mature youth.

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'It's My Turn'

by James W. Arnold

Jill Clayburgh, through a variety of roles in recent movies, has become symbolic of the educated, affluent modern woman, liberated into the contemporary urban maelstrom, but aware of the mixed blessings of changing lifestyles.

In her latest, "It's My Turn," written and directed by women, she claims she's definitely a woman with "modern problems." Indeed, she has enough to provide in-depth articles for Ladies Home Journal for a whole year.

Jill plays a brilliant math professor at a Chicago university who's working on a research problem that, if solved, will make her famous. (She has one mind-numbing scene at a blackboard talking about "sporadic groups".) Women in movies are now going through their Sidney Poitier phase. They're not only beautiful and brainy, they all but leap buildings at a single bound.

She has an interview for a big academic post in New York, but fears they only want to go through the "affirmative action" motions. If she takes the job, what will happen to her boyfriend (Charles Grodin), with whom she shares a large chic loft apartment? He can't leave his Chicago job and two kids, but she likes him because he "makes her laugh" and "gives her space."

Another reason she goes to New York is to attend her beloved father's wedding. He's a widower marrying a widow, but Jill fears she won't like her new Mom.

("She doesn't even know how to swim.")

The new families get together for an uncomfortable dinner at the Tavern on the



Green, and bang, our heroine has another problem. She falls into instant mutual lust with an attractive in-law, Michael Douglas. He's a surly ex-baseball player with problems of his own, like a permanent shoulder injury and a wife and kids in Holland, of all places.

There's another complication. Daddy is a wealthy pediatrician who's going to give up the beach house Jill has always loved to live in Stockbridge. Now he offers it to her as a wedding gift if she marries Grodin. Decisions, decisions.

Obviously, it's all terribly interesting and terribly relevant. It does make one enormously sympathetic for modern women.

WILL Jill get the job? Will she get along with Mom? Will she stay in New York with Douglas, if she can get him away from his family? Or will she go back to Grodin in Chicago? Will Grodin like the beach house? If not, can a mathematics prof find happiness with an ex-jock?

It turns out that he's pretty smart: he really wants to go to medical school.

Deep down in Eleanor Bergstein's confused script is the kernel of an idea that the Clayburgh character is supposed to be seen as shallow, and that a liaison with Douglas is a step toward permanence and maturity for her. But in this context it seems as strained as a commercial for funds to alleviate world hunger.

"My Turn" is a movie that gives new meaning to the word "stupid." But it is nicely acted, with a classy musical score by Pat Williams, and location shooting in Gotham and Chicago. It also has some interesting scenes, including several bedroom numbers—where, between gasps, Clayburgh and Douglas discuss everything from their parents' marriages to Freud and Douglas's old baseball injuries.

There's a symbolic sequence in the hotel game room where Douglas beats the competitive heroine at a range of games from ping pong to football. This may even be the highlight of the movie.

It's pitiful and ironic that director Claudia Weill, herself a young (33), bril-

liant and liberated woman, labored five years to scrape together a hit film like "Girlfriends" and break into the big time. Now, her first movie supported by big bucks is the modern equivalent of what used to be called a ladies magazine story.

THERE is one sequence that recalls Weill's early skills as a documentarist. Clayburgh goes to Yankee Stadium to watch Mike perform in an Old Timers' game. Weill obviously would like to say something about this "freak show" of paunchy middle-aged ex-heroes, as her cameras pan their no longer famous faces during the national anthem.

But it's a moment without feeling or insight. As such, it fits comfortably into the rest of the movie.

(Some sex and language problems; the pop romantic comedy at low tide; not recommended.)

NCMP rating: A-3, morally unobjectionable for adults.

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 uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned)

Agatha Christie's

The Mirror Cracked ... A-2

Battle Beyond the Stars ... A-3

Bad Timing: A

Sensual Obsession ... B

(Some graphic sexuality)

Caddyshack ... B

(Lewd jokes and nudity)

The Chant of

Jimmie Blacksmith ... A-4

The Elephant Man ... A-3

The Empire Strikes Back ... A-2

Fade to Black ... B

(Sordid atmosphere and violence)

Falling in Love Again ... A-3

The First Deadly Sin ... A-3

Flash Gordon ... A-3

From the Life of the Marionettes ... A

(Extensive nudity)

The Getting of Wisdom ... A

Gloria ... A

The Great Santini ... A

The Idolmaker ... A

In God We Trust ... A

(Contains an irreverent, tasteless attitude toward the sacred)

It's My Turn ... A

Jun ... A

(Offensive sexuality)

Kagemusha ... A

The Kidnapping of the President ... A

Loving Couples ... A

(Implies that mate-swapping can have a therapeutic effect on marriage)

Melvin and Howard ... A

Mother's Day ... A

Nine to Five ... A

Oh, God! Book II ... A

One-Trick Pony ... A

(Contains several sexual scenes, nudity and gross language)

Ordinary People ... A

Private Benjamin ... A

(Contains scenes ridiculing sexual morality as well as some nudity and gross language)

Raging Bull ... A

The Return of the

Seacause Seven ... A

Shogun Assassin ... A

The Stunt Man ... A

(Graphic nudity and sexuality)

Touched by Love ... A

Willie and Phil ... A

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