



VOL. XIII, NO. 12

INDIANAPOLIS, IND., DEC. 21, 1973

Archbishop's Christmas Letter

My dear Family in Christ:

The coming of Christ was the greatest event in all of history. The amazing story of God's love for us started with creation, and continued to unfold with the covenants of the Old Testament. Then at Bethlehem the personal participation of God in our lives became so much more real in the birth of the Divine Son.

Love is not proved by words alone, but is truly expressed through sacrifice. The sacrifices involved in God's becoming one of us in the person of the Divine Son, then in suffering and dying for us, is a mystery that staggers the imagination. From the moment of His birth in Bethlehem the life of Christ is a loving portrait of sacrifice.

As we come to appreciate more fully the extent of God's love, we cannot help but feel a necessity to respond with love. Our response must be twofold as Christ has taught us. First, by giving our lives in love to God, Himself. And secondly, by loving our neighbor in imitation of His all embracing love.

Our love for God is expressed primarily by the sacrifice of ourselves in acts of religion, such as, worship, prayer, attendance at Mass, reception of the Sacraments. Our fidelity and our efforts in doing these things require sacrifice, but that is what love is all about.

The obligation we have to love our neighbor is no less demanding of sacrifice. The all embracing concept of neighbor challenges our Christian love. If we sacrifice in loving them, we are responding to the example of Christ.

May this Christmas season be the source of inspiration and strength for the complete dedication of our lives to loving God and our neighbor. I pray for you, my family in Christ, that peace and joy are yours in this Christmas season as you know that God loves you in a very special way.

Devotedly yours in Christ.

George J. Bishop

Most Rev. George J. Bishop
Archbishop of Indianapolis



Cardinal Amleto Cicognani dies - former delegate

BY JAMES C. O'NEILL

VATICAN CITY—Cardinal Amleto Cicognani, apostolic delegate in the United States for 25 years and later papal secretary of state to Popes John XXIII and Paul VI, died in the early morning hours of Dec. 17 in the Vatican.

The 90-year-old, Italian-born cardinal was praised by Pope Paul VI for his "untiring zeal in the service of the Holy See" and for the "generous loyalty and dedicated faithfulness that he showed by noble example during the years when he was the immediate aide to our apostolic office."

THE CARDINAL HELD the honorary title of emeritus cardinal secretary of state and was also the dean of the college of cardinals.

The cardinal, who suffered a heart attack, died in his apartment in the Vatican Palace, where he had been visited two days earlier by the Pope.

Pope Paul returned to the apartment on the day of the cardinal's death to pay homage at the bier of the churchman.

The death of Cardinal Cicognani reduces membership in the college of cardinals to 135. He was the second cardinal to die in the month of December. Cardinal Giuseppe Beltrami died in Rome December 13 at the age of 84.

Of the 135 living cardinals, 113 are eligible to take part in a conclave to elect a successor of Pope Paul when that becomes necessary. The other 22 cardinals have reached the age of 80 and are no longer eligible to take part in the election of a new Pope. Of the present cardinals, 77 are from Europe, 20 from Latin America, 15 from North America, 10 from Asia, 9 from Africa and 4 from Oceania.

CARDINAL LUIGI Raimondi, prefect
(Continued on Page 3)



CARDINAL CICOGNANI



OUTDOOR CRECHE—A lifesize Nativity creche adorns the front lawn of St. Susanna's Church, Plainfield, visible to the thousands of motorists on busy U.S. Highway 40. The basic

creche was designed and constructed by members of the parish Men's Club. Father James Moriarty is the pastor of the parish located 20 miles west of the city.

No Criterion on December 28

In keeping with a practice inaugurated in 1961, there will be no issue of *The Criterion* on the last Friday of the year, December 28. Besides providing our hard-working staff with an extended holiday, it will give us a few deadline-free days to handle some year-end administrative details. The next issue will be that of January 4, 1974.

Lift motor ban— Pope will offer Midnight Mass

VATICAN CITY—The Italian government has lifted the ban on holiday motoring, which means that Pope Paul VI will celebrate Christmas Midnight Mass in St. Peter's Basilica.

Previously, the Vatican had announced that if the ban were not lifted, the Mass would not be celebrated.

The ban on holiday motoring has been enforced in Italy since the beginning of December because of the gasoline shortage.

In addition to the Midnight Mass, Pope Paul will celebrate Mass at 11 a.m. on Christmas Day at St. Peter's. After that Mass he will appear on the balcony of the basilica to bestow his annual Christmas blessing "urbi et orbi" (to the city of Rome and to the world.)

The Pope's Christmas observances, which culminate with the Christmas day blessing, this year will begin with his Dec. 21 consistory at which he is expected to deliver a major address. He is also expected to deliver a Christmas radio talk.

MEANWHILE, it was announced that the Pope's Midnight Mass and Message will be transmitted via satellite to the United States, Canada and Latin America.

The 90-minute program will be carried on a delayed basis by Channel 4, WTTV, Indianapolis, at 9 p.m. Readers outside the metro area are asked to consult their local listings for time of the telecast. An English commentary will be included.

It was also announced that the Christmas Midnight Mass from St. Patrick's Cathedral, New York, will be broadcast by NBC-TV beginning at 11 p.m. Cardinal Terence Cooke will be the celebrant.

Government urged to give schools top fuel priority

PATERSON, N.J.—An organization of New Jersey's leading Catholic educational administrators called on state and federal officials dealing with the energy crisis to consider education a "top priority" when considering fuel allocation formulas.

They stated: "The education of children cannot be short-changed regardless of what our fuel situation is."

Declaring that education "remains in the category of vital institutions when considering fuel deployment," the New Jersey Council of Catholic School Superintendents said, "the education of children stands far above public entertainment, leisure travel or other less essential activities."

They added that the education of children "should not be curtailed or shortened unless other vital functions in our society suffer similar cutbacks."

Open House

SELLERSBURG, Ind.—Father A.A. Barthel, pastor of St. Paul's parish, will host a public Open House from 2 to 4 p.m. Sunday, Dec. 30, to mark completion of the new parish church. Refreshments will be served by the Ladies' Club. The church is located on Indiana 31, north of the intersection of the highway and Utica Street.

APPROVED BY DISTRICT COMMITTEE

Indianapolis schools to get tuition hike, teacher pay boost

INDIANAPOLIS — A \$50 tuition increase for high school students and a three to five per cent increase in the base pay of elementary and secondary teachers has been announced by the Indianapolis District Coordinating Committee for the 1974-75 school year.

Tuition rates for the four parish-supported high schools in Indianapolis—Chatard, Ritter, Roncalli and Secena Memorial—will be \$375 for the first student in a family, \$550 for two and \$625 for three or more. The maximum increase per family is \$50.

Non-Catholic high school students or those not contributing to an Archdiocesan parish will be charged \$625 tuition each. No uniform tuition rate has been established for non-Catholics attending parish elementary schools.

THE COMMITTEE also approved a uniform base salary schedule for both elementary and secondary lay teachers for the first time.

Fuel shortage guidelines go to all schools

Archdiocesan school administrators have been advised that schools should not be closed unless it becomes absolutely necessary because of 1) not enough fuel for adequate heating; 2) not enough fuel for transportation or 3) public school buses upon which the school depends are not operating.

The recommendation is contained in guidelines for dealing with the fuel crisis distributed by the Archdiocesan Office of Catholic Education.

Local administrators, the guidelines said, must make the ultimate decision regarding closing school but that voluntary closing merely to conform to local public school actions should not be considered.

IN THE EVENT of closure, teachers still must be paid the education office pointed out. "Parish budgets do not provide for payment of teachers beyond the contract year; hence no possibility of an extended year exists from a fund point of view."

Total school shutdown is the "last resort," administrators were told. An abbreviated school week, eliminating Mondays, then Tuesdays, etc., should be tried first, with students given appropriate amounts of extra homework.

Spring vacation should be kept intact, the guidelines said, since make-up time during that period "could well bring diminishing returns due to low morale."

CHANGES in activity schedules were recommended so that week-end shutdown of the school plant is complete. High school plants which have contracted for week-end programs were urged to move the activities to mid-week whenever possible and hold them as early as possible in the day.

The education office said that current information from state officials confirms that schools using fuel oil will be the first affected by shortages. Next in order to be affected are schools using liquid propane and those using methane or natural gas. Schools with electric heat should not be affected.

Specific recommendations for conserving fuel included lowering of thermostats to a maximum of 68 degrees; keeping doors closed to eliminate drafts; turning down furnaces from Friday noon to Monday morning to the lowest feasible level; and daily monitoring of fuel supplies.

In addition, guidelines suggested that schools consider permitting students to wear whatever type of clothing they find most comfortable in reduced temperatures.

Master degree teachers will receive a base salary of \$6,781 with annual increments of \$300 per year for 15 years, with special provision for those with additional experience.

Bachelor degree teachers with Indiana license will receive \$6,352, while the base salary for teachers with bachelor's degree and no license will be \$6,150.

Annual increments for elementary and secondary teachers will remain the same as the present schedule.

THE SALARY increases are in line with the Policy Manual promulgated by the Archdiocesan Board of Education, which states: "Certified and qualified elementary and secondary teachers of the schools in the Archdiocese will be remunerated for their services of up to 90 per cent and no less than 80 per cent of the 'base salary' schedule of the local public school corporation."

Increases are based upon the 1973-74 salary schedule of the Indianapolis Public Schools, which maintains a starting salary of \$7,746 for certified teachers with bachelor's degree and \$8,270 for certified master degree teachers.

The new schedule applies only to teachers employed in the Indianapolis Deaneries and not to other districts within the Archdiocese.

There are 347 lay teachers in the Deaneries' elementary schools and 175 Sisters. Lay teachers in the four parish-supported secondary schools in Indianapolis number 149, in addition to 36 Sisters. The present stipend schedule for Sisters is \$3,500.

Papal condolences sent after terrorism at Rome airport

VATICAN CITY—The same day Arab terrorists spread death and terror through Rome's international airport at Fiumicino, Pope Paul VI sent his condolences to Italian Premier Mariano Rumor for "the sorrow that has struck the entire nation."

The Pope's telegram deplored "recourse to such appalling and damnable methods."

In an apparent reference to the political situation in the Middle East, which Arab guerrillas claim to be trying to rectify, the Pope called for creation of "an active and constructive agreement for true peace among peoples."

The Vatican City daily newspaper, *L'Osservatore Romano*, reflected fears that this new act of terrorism might "weaken the present laborious approaches to peace"—a reference to difficult preparations for an Arab-Israeli peace conference scheduled to open in Geneva December 31.

ALL THIS AND HEAVEN TOO?

AUGSBURG, West Germany—One can hardly blame Bishop Josef Stimpfle of Augsburg and his two auxiliaries, Bishops Rudolf Schmid and Manfred Mueller, if they didn't throw coins in the Trevi fountain in hopes they would return to Rome soon.

On a recent trip to Rome they not only had to confront transportation problems created by Italy's energy-saving ban on Sunday driving, they also got caught between floors in an old Vatican elevator, pickpockets in the subway stole all their cash, and they received a ticket from the police for mistakenly using a special bus that was intended only for certain passengers.

"But we received the Holy Father's blessing anyway," Bishop Stimpfle said on his return here.

KAHOOTEK FIRES SPECULATION

Could Bethlehem's star have been a comet?

NEW YORK — The appearance of the Comet Kohoutek, hailed by some as the "Christmas comet," is stimulating renewed discussions on the origin of the first Christmas star—the star of Bethlehem.

Astronomers expect the blazing Kohoutek, which is now appearing in southeastern skies before dawn, to be at its brightest around Christmas. It will disappear from view until December 29, when it will be seen in the southwest. By the end of February, Kohoutek is expected to fade from view.

Kohoutek has once again opened up the question whether the legendary "star of Bethlehem" which led the Wise Men from the Orient to the Christ child, was a comet.

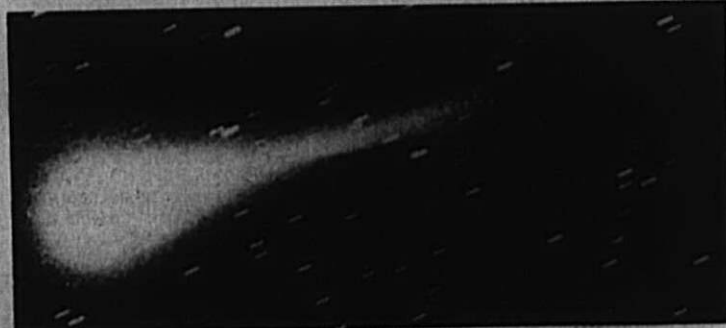
ASTRONOMERS AT the Hayden Planetarium here point out that three common theories are given to explain the star of Bethlehem: that it was a "nova," that it was a comet, and that it was the "conjunction" of three planets aligned together resulting in unusual brilliancy.

While no explanation has been proven correct, Hayden Planetarium says astronomers appear to favor the conjunction theory—mainly because comets were seen as an evil omen in ancient times, and there is no known comet appearing in the Middle East at the time of the birth of Jesus.

However, a professor of history at Western Michigan University points out that the Chinese did record a comet passing over the Far East in 5 B.C. and 4 B.C.—and this could have been the "star of Bethlehem."

The birth of Jesus is estimated to be between 4 and 7 B.C., with 5 B.C. a popularly accepted date.

Dr. Paul Maier, the Western Michigan professor, said in a Detroit Free Press



'CHRISTMAS COMET'—The appearance of the Comet Kohoutek, hailed by some as the "Christmas comet," is stimulating renewed discussions on the origin of the first Christmas star—the star of Bethlehem. Astronomers expect the blazing Kohoutek, which is now appearing in southeastern skies before dawn, to be at its brightest around Christmas. This view of Kohoutek was made with the 48-inch Schmidt telescope at the Hale Observatories on Palomar Mountain, Calif. The small white lines were caused by stars during a 12-minute time exposure. (RNS photo)

interview that he prefers to stand by the "conjunction" theory.

But he added that the Chinese comet would have seemed to move westward across the southern sky, and could have been the "Wise Men's astral marker."

DR. JOSEPH NOFSINGER, professor of earth sciences at Adrian College, a United Methodist school, commented on the negative attitudes concerning comets.

"If you look back on the writings of people of that day," he said, "they were very suspicious of comets. Comets were bad omens. It doesn't seem likely that the birth of a King and good news would have been associated with a comet."

Quoting supporters of the "conjunction" theory, the Detroit Free Press reported that every 805 years, Jupiter and Saturn align in the sky, with Mars joining them visibly a year later. Such

an event is said to have occurred in 7 B.C.

Dr. Maier said he believed that the Magi may have been alerted to important developments in Israel by their awareness of the conjunction, and its relation to Hebrew predictions of a star heralding the expected Messiah.

He said the comet of 5 B.C. dramatically underscored the importance of these manifestations and sent the Wise Men in search of the Messiah. Dr. Maier theorized that another comet (or nova) reported by the Chinese in 4 B.C. may have been the "star" which appeared after the Wise Men reached Jerusalem.

Hayden Planetarium scientists noted that in those ancient times the word "star" was loosely used to refer to any number of heavenly bodies.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Urge USCC action on Chile

WASHINGTON—The U.S. Catholic Conference's Social Development and World Peace Committee recommended that the bishops of the USCC's administrative board express concern to the U.S. government about violations of human rights in Chile, according to an article in the National Catholic Reporter, written by James T. Cotter, assistant director of the USCC Division for Latin America. Msgr. Harold A. Murray, secretary of the social development committee, confirmed the existence of such a statement but said he could not release it before the February administrative board meeting.

Pope lauds UN Declaration

UNITED NATIONS, N.Y.—On the 25th anniversary of the Universal Declaration of Human Rights, Pope Paul VI expressed his "great confidence and firm approval of the continuing commitment" to its objectives. The declaration was adopted by the UN Dec. 10, 1948. The Pope said that "the Holy See gives its full moral support to the common ideals contained in the Universal Declaration."

Ask court to bar teachers

WASHINGTON—Seven national Jewish organizations asked the U.S. Supreme Court to forbid teachers paid with federal funds to teach even nonreligious subjects on the premises of nonpublic schools. In a friend of the court brief filed in a Missouri case, the groups claimed that programs under Title I of the Elementary and Secondary Education Act of 1963 violate the Constitution if they are conducted on the premises of sectarian schools. Rabbi Morris Sherer, an Orthodox Jewish educator, said the position of the organizations "is not the position of the Jewish community as such."

First seminary to be razed

BALTIMORE—The site of the first Catholic seminary in the United States—St. Mary's Seminary, Paca St., Baltimore—will be sold to the city of Baltimore, and the century-old seminary building will be demolished to make room for a park. A victim of declining vocations, the building was closed in 1969 in a consolidation with other campuses of St. Mary's. The seminary began in 1791 when Sulpician priests came to Paca Street from France.

Poll French on birth control

PARIS—Most French adults think that a Catholic who uses artificial means of birth control commits no sin, a new public opinion survey indicates. Sixty-one per cent said such an action is no sin, 16 per cent said it was a minor sin and 15 per cent said it was a grave sin.

Dispute stand on obedience

ROME—A working paper on obedience written by the head of the Franciscan order has been published by a left-wing weekly here at the request of a group of Franciscans who called the paper "Nazi and dictatorial." Father Constantine Koser's working paper was prepared for next October's session of the Franciscan order's plenary council. In the paper, Father Koser asserted that the Franciscan who promises obedience "yields to another human person, that is, to the respective superior," certain basic rights.

Signatures reach two million

GLENDAL, Calif.—The Committee of Ten Million has collected more than two million signatures on petitions asking for an anti-abortion amendment to the U.S. Constitution, according to a report issued here. All the petitions sent to committee headquarters here have been grouped according to the congressional districts.



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CLERGY RETIREMENT

BUFFALO, N.Y. — A mandatory retirement age of 75 for Catholic priests in administrative positions has been established by Bishop Edward D. Head of Buffalo. Msgr. William Snyder, chairman of the diocese retirement board, said that "this means only retirement from administrative positions, not from spiritual work."

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THE TACKLER

Christmas away from home

BY PAUL G. FOX

Fourteen-year-old Greg Bedan, an eighth grader at Our Lady of Greenwood School, will be spending his first Christmas away from home this year.

Greg is a quadriplegic, resulting from a spinal cord injury suffered September 29 during a practice session with his parish school's football team.

After 11 weeks in Methodist Hospital, Indianapolis, the youth was transferred last Friday to a rehabilitation center in Chicago, where he will undergo three to six months of intensive training to make him self-sustaining.

He is the son of Mr. and Mrs. Jack Bedan, members of Our Lady of Greenwood parish. His mother is a teacher at St. Jude's School in Indianapolis. His father, personnel director of the Chevrolet Plant of General Motors in Indianapolis, said this week that Greg is "in good spirits, not blue and doesn't like to be surrounded by blue people."

"He has been an inspiration to us all, drawing us much closer during the ordeal," his father commented this week. "People have been wonderful to us, opening their hearts with unexpected kindnesses. Greg has received cards and letters from many fine persons. One of his treasures is an autographed football from the University of Notre Dame team."

During his extended hospital stay, Greg had two surgeries, including a bone fusion. He has some control of upper arm muscles and shoulder blades, but has no feeling below his chest. Despite his condition, he has no doubt that he will again play football.

Since first able to take solid food in the hospital Greg has been a daily Communicant. Mr. Bedan has special praise for Father Francis Eckstein, Methodist chaplain, and Charles Curran, a lay minister of the Eucharist, who visited Greg daily at the hospital helping to maintain his high spirits. Greg's brothers Jack and Kevin and sister, Kathy, and his parents will journey to Chicago on Sunday to spend the week. Periodic weekend passes are expected soon to allow him to return home, which he has not seen since the September accident. He is determined to be able to handle himself before the first trip home.

Holiday cards and letters would help to bolster his spirits. His address is: Greg Bedan, Chicago Rehabilitation Institute, 401 E. Ohio St., Chicago, IL 60611.

PIERLE FAMILY MATRIARCH DIES—Mrs. Katherine Pierle, mother of 17 children and with total descendants numbering 178, was buried this past week from St. Roch's parish, Indianapolis. The widow of Lee Edward Pierle, who died in 1965, Mrs. Pierle died December 14 at the age of 83. Fifteen of her children survive, in addition to 80 grand-

children, 79 great-grandchildren and two great-great-grandchildren.

The late Bishop Joseph Chartrand personally assisted the Pierle's in their move from their native Kentucky to St. Peter and Paul Cathedral parish in the early 1920s. In 1931, the 18-member family moved to Sacred Heart parish on the city's southside, where most grew up and attended grade and high school.

According to her first grandchild, Edward Pierle of Brownsburg, one of her last requests was that all of her descendants be totaled and written up in The Criterion.

"She was a very devoted Catholic and loved God more than anything," he wrote. "Her family was her treasure. I realize a large family is not too popular anymore, but she was very proud of each and every member."

For the record, here is the list of her children and their offspring:

Christopher, seven; George (deceased), 34; Mrs. Adelaide Falvey, one; Mrs. Mary Rabensteine, 17; Aloysius, 18; Mrs. Lillian Egan, 10; Camillus (deceased), none; Lee Edward, Jr., 24; Mrs. Joan Pantarelli, three; Mrs. Ruth Kirkpatrick, 11; Mrs. Bonita Johnson, seven; Joseph, none; James, four; William, three; John, nine; Robert, eight; and Mrs. Doris Lepper, five.

Mrs. Pierle was laid to rest next to her beloved husband in St. Joseph's Cemetery.

NAMES IN THE NEWS—Miss Maureen Sherer, a 1967 graduate of Chataud High School, Indianapolis, has received a master's degree in chemistry from Ohio State University. The daughter of Mr. and Mrs. Gordon Sherer of St. Joan of Arc parish, she obtained an undergraduate degree from Purdue University. ("Ms." Sherer, whose initials are M.S., now has the same letters before and after her name.)

HOLIDAY CLERGY ASSISTANCE—Fourteen Benedictine monks of St. Meinrad Archabbey will be assisting in various Archdiocesan parishes over the Christmas holidays. The list of priests and parishes include: Father Gregory Chamberlain, Fort Benjamin Harrison Chapel No. 2; Father Donald Walpole and Father Lambert Rilly, St. John's, Indianapolis; Father Richard Hindel, St. Lawrence, Indianapolis; Father Linus Swartz, St. Michael's, Bradford; Father Martin Dussau, St. Columba, Columbus; Father Eric Lies, St. Joseph's, Corydon; Father Lambert Rilly, St. Mary's, Madison; Father Jerome Palmer, St. Martin's, Martinsville; Father Ralph Lynch, St. Mary's, North Vernon; Father Louis Range, Holy Family, Richmond; Father Thomas Ostlick, St. Mary's, Richmond; Father Kilian Kerwin, St. Martin's, Siberia; Father Damien Schmeitz, St. Ambrose, Seymour; and Father Stephen Snolch, St. Paul's, Tell City.

INDIANAPOLIS

Calendar of Events

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Seecina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Meeting set

INDIANAPOLIS—The Christmas meeting of the Lay Franciscans will be held at Sacred Heart School Hall, on Sunday, Dec. 23. A social with refreshments will begin at 1:30 p.m.

At 3 p.m. Prayers of the Office will be said in the church with Benediction closing the service.

be said of Cardinal Cicognani that he left an indelible mark on the Universal Church and, in particular, on the Church in the United States. All who knew him were aware of his fairness, kindness and efficiency. Underlying these attributes was a deep spirituality, a profound love of Christ and Christ's Church, which gave an added dimension to the service he rendered throughout an exceptionally busy career. In a special way I revered him as my episcopal consecrator and, I am honored to say, as a friend. I pray for the happy repose of his soul."

CARDINAL CICOGNANI was born Feb. 24, 1883, at Brisighella in northern Italy, and was ordained in 1905. From 1910 to 1933, he served in various top Church administrative offices in the Vatican and taught canon law.

Pope Pius XI named him apostolic

delegate in the United States in 1933, and he held that post until he was recalled to Rome by Pope John XXIII in 1958.

The sixth prelate to be delegate in the United States, he served in that post longer than anyone and traveled to every state except Alaska.

Pope John created him a cardinal in 1958. After serving in various Vatican congregations, Cardinal Cicognani was named secretary of state to Pope John on Aug. 14, 1961. Pope John said he had chosen the cardinal as his secretary of state because of his "proven experience in so many tasks of the Church in the East and in the West, in the ancient and in the new world."

Cardinal Cicognani retired from the state secretariat in 1969 and Pope Paul named him, in 1972, dean of the college of cardinals.

Catholicity
Notre Dame
'priority'

NOTRE DAME, Ind.—The University of Notre Dame's "highest and also its most distinctive priority is to understand and to adhere to its evolving Catholic character," said a report of a committee on university priorities formed 15 months ago.

"To survive without its unique place in the minds of believers, and without its Catholic witness in the larger pluralistic society, would be not to survive as Notre Dame," said the report submitted to Holy Cross Father Theodore M. Hesburgh, president of the university.

Among the highest priorities of the university, the 14-member committee, chaired by Holy Cross Father James T. Burtchael, university provost, listed commitment to freedom of inquiry and thought, a faculty and student affairs staff among whom committed Catholics predominate and great emphasis on the university's endowment in the allocation of income which is not required to be spent for specific purposes.

IN THE SECTION on the Catholic character of the university, the report said: "The Catholic university should be especially open to all truth and to every human insight, more, even, than other universities. Belief should widen our purview rather than restrict it, and we should cherish the humane achievement of justice, not only among our own, but also in a world too prone to forget the source and basis for justice."

The report was published two months after Bishop Leo A. Pursley for Fort Wayne-South Bend wrote an open letter calling on the university to declare its opposition to pro-abortionists' views "in the name of Catholic faith, and thus clarify and confirm its status as a Catholic university."

The bishop's open letter appeared after speakers at a June regional meeting of Planned Parenthood-World Population on the Notre Dame campus and at a more recent conference advocated pro-abortion positions.

THE COMMITTEE reported urged that those concerned with faculty recruitment "exercise care to attract and appoint from the most competent teachers, scholars and scientists available those who are articulate believers" and give preference to competent members of the Congregation of the Holy Cross, which founded the university in 1842 and turned it over to a predominantly lay board of trustees in 1967.

The report noted Notre Dame's recent success in eliminating budget deficits, but warned that, because of cutbacks in federal grants and the declining percentage of operating income met by tuition increases, endowment growth is imperative for survival.

The report recommended stabilization of undergraduate enrollment at the present level of 6,000 and greater selectivity for advanced programs. It also recommended increasing the proportion of women and members of disadvantaged ethnic groups enrolled at the university.

NOT JUST A COMMEMORATION

What Christmas is all about

BY MOST REV.
JOSEPH J. BERNARDIN

"While they were there the days of her confinement were completed. She gave birth to her first-born son and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the place where travelers lodged."

The account of the birth of Jesus Christ is presented so simply and so beautifully in St. Luke's Gospel. Yet, if you do not read this Gospel narrative within the context of our Christian faith and our religious history and experience it is impossible to understand what impact the birth of this one child has had on the human community for nearly 20 centuries.

Let us, then, for a few moments reflect on the significance of the Christmas mystery. Let us put aside the trappings which today form an artificial facade around Christmas and, with minds enlightened by faith and hearts enlivened by love, let us probe deeply into the meaning of the Christmas story.

IT WOULD BE A serious mistake to look upon Christmas merely as a commemoration of an historical event—the birth of Christ. Christmas is primarily the CELEBRATION of an event, an event which has completely changed the course of our lives, one which is present even now and, therefore, confronts and challenges us this very moment.

And that event, of course, is the CHRIST-EVENT. Jesus Christ, the Second Person of the Blessed Trinity, has become incarnate. While ever

remaining God He has also become one of us. Christ has taken on our poor weak human nature; He has become like us in all respects except sin. And He has done this precisely in order that we might overcome our human weakness so that we can rise above the limitations imposed upon us by our human condition; so that we sons of Adam can also become sons of God. Through the Incarnation, Christ has restored us fully to that divine life which God intended us to have, which He freely and graciously gave us at the time of creation but which we lost through sin.

However, this restoration—this redemption—does not happen automatically in the sense that no decision or effort on our part is needed. If we are actually to share the life of grace which Christ has restored to Him; we must make a commitment to Him. We first did this when we were baptized. But this initial commitment must be lived out, day by day, if it is to have any real meaning.

Christ is as present today among us as He was in Bethlehem and Nazareth nearly 20 centuries ago. He is as present to us now as He was when He walked the earth, curing the sick and raising the dead back to life. He is as close to us now as He was when He gathered His apostles around Him in the upper room and broke bread with them. He still speaks to us through the scriptures and through the Church to whom He entrusted the message of the scriptures. We encounter Him in the celebration of the Eucharist and the other sacraments. He is ever-present in the day-to-day routine which makes up the reality of our lives. He is present in the aspirations, the suffering and the needs of the many people who touch our lives every day.

AND IN ALL THESE circumstances, He challenges us to say a definitive "yes" to Him personally; a definitive "yes" to the message of love and hope which He has proclaimed to all men. Only by accepting this challenge continually can we really share the gift of life which He has restored to us. Only by making the right decisions—decisions which are totally in accord with the Gospel message, regardless of the sacrifice or inconvenience they might entail—will Christ's presence affect us personally. Only then will His life become our life; only then will His strength become our strength so that we can rise above our infirmities and enjoy the spiritual freedom promised to the sons of God.

The Christmas liturgy brings out these ideas in many beautiful ways. Perhaps one of the best is in its comparison of Christ to light or brightness. The theme of light is woven through the sacred texts of the Christmas Masses.

In the scriptures, darkness is frequently used as another word for sin. In the darkness of sin, man is lost; he cannot find God. Christ, however, is the light of the world. He is our light because, through His life, death and resurrection, He has made us victorious over sin, if we but surrender ourselves to Him. Through Him, the darkness has been dispelled. The cloud has been lifted and we can now see

God. We see Him now, as St. Paul tells us, through faith but in the life to come we will see Him face-to-face.

THIS, THEN, IS what Christmas is all about. It is a solemn reminder that "God is with us," now and forever. If we want Him to come into our lives, we need only reach out to Him, but we must do so with a willingness to go wherever He leads us. And at times He will direct us along paths that will be difficult and unappealing. The paths that Christ will point out to us will often lead us away from the pleasant, comfortable life to which we are accustomed and attached. They will take us instead to the sick and the poor; to those who have been disillusioned and hardened by prejudice and injustice. They will take us to areas where we will see the ugly side of life; where hardship is the order of the day; where frustration has replaced hope; where there is no longer faith but only a stubborn unwillingness to believe in either God or man; where hatred has often taken the place of love.

But these are the hard realities of life and they need not discourage us. Quite the contrary. These realities can become opportunities which, if properly understood and used, will give real meaning to our lives. For it is precisely in these situations, sometimes more than in those which please us, that we find Christ. It is in these daily encounters that we can literally shout with confidence: **EMMANUEL—"God is with us."**

Prelate lauds Humanae Vitae

NEW YORK—Cardinal Lawrence Shehan of Baltimore strongly defended Pope Paul VI's denunciation of artificial birth control in his 1968 encyclical Humanae Vitae. In his article published in Homiletic and Pastoral Review, the cardinal suggested several possible ways the Church's teaching may be developed to meet the problems of extreme hardship faced by some couples in trying to live up to the Church's teachings.

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CHRISTMAS...
A TIME
FOR GIVING

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OUR GIFT TO YOU

The Midnight Mass in Bethlehem will be offered for the members of this Association. This is our Christmas thank you gift to you. Please pray for all of us, especially our priests and Sisters overseas. And have a happy Christmas!

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JESSE TREE IN CONNERSVILLE—Students of St. Gabriel's School, Connerville, have prepared for the coming of Christ by a review of Old Testament characters who awaited the coming of the Messiah for many years. Each day the Jesse Tree comes more alive, as students from various classes place on it a symbol of these people of God. Shown above standing from left are John Underwood, Connie Cox and Theresa Thomas. Kneeling from left are James McNally and Kevin McMahon.

Cardinal Amleto Cicognani dies

(Continued from Page 1)

of the Congregation for the Causes of Saints and until last March apostolic delegate in the United States, said that the death of Cardinal Cicognani "has caused a great sense of sadness for everyone, particularly myself."

Cardinal Raimondi recalled that he had worked in the delegation in Washington, D.C., for seven years as an assistant to the late cardinal.

Bishop James Hickey, rector of the North American College in Rome, at a papal audience on the day of the cardinal's death, expressed the sympathy and grief of the American bishops to Pope Paul. Bishop Hickey assured the Pope of the American bishops' "great affection and profound esteem" for the late cardinal.

Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops, said that it "can truly

BEHIND THE NEWS

OTTAWA, Canada—"To follow one's conscience" and to remain a Catholic, one must take into account first and foremost the teaching of the magisterium (the Church's teaching authority)," the Canadian bishops said in their "Statement of Conscience," which was released December 12.

"For a Catholic 'to follow one's conscience' is not, then, simply to act as his unguided reason dictates," they said.

The bishops explained conscience as "that ultimate judgment that every man is called to make as to whether this or that action is acceptable to him without violating the principles which he is prepared to admit as governing his life. If he goes against those principles, he is said to be acting 'against his conscience.'"

CONSCIENCE, they said, is "not simply some 'still small voice' which is evoked by some mysterious mechanism within us when we are faced with a practical decision as to whether a given course of action is acceptable or not."

"When doubt arises due to a conflict of 'my' views and those of the magisterium, the presumption

Forming of a conscience

of truth lies on the part of the magisterium," the bishops explained.

They said that there must be a religious submission of mind and will to the authentic teaching authority of the Pope—even when he is not speaking ex cathedra, when he exercises the authority of his office in defining a doctrine concerning faith and morals to be held by the whole Church.

Such papal teaching, they said, "must be carefully distinguished from the teaching of individual theologians or individual priests, however intelligent or persuasive."

THE CANADIAN bishops said that the many changes that have taken place in modern history have led to some confusion in the minds of many Catholics.

Factors contributing to that con-

fusion, they said, are: the notion that if something is legal it must be moral; widespread propaganda concerning sexual permissiveness; individualistic ethics; economic inequalities; and the depersonalization of society and the exploitation of man.

The bishops statement said that "an act of conscience is an individual thing but must be based upon certain accepted principles and positions. It becomes, therefore, the duty of the individual to acquire the necessary information and attitude in order to make the right decision."

They described the formation of conscience as the "never-ending search which every man must undertake for himself in order to find out what is worthy of a man and what is not worthy of a man."

In the Bible and tradition, the bishops

said, the Christian will find not only "the designs of the Father in the historical context of the world, but a refined series of ideals, precepts and examples given to us by the same Lord Jesus."

A BELIEVER, the bishops said, "has the absolute obligation of conforming his conduct first and foremost to what the Church teaches, because first and foremost for the believer is the fact that Christ, through His Spirit, is ever present in His Church, in the whole Church to be sure, but particularly with those who exercise services within the Church and for the Church, the first of which services is that of the Apostles."

In discussing the question of law, the bishops said that "the spirit of God's laws take priority over the letter."

"All forms of preceptive law," they said, "stand under the Spirit of love

released (by Christ) . . . any law is ultimately subject to that influx of the Spirit by which the redeemed are transformed into brothers of Christ . . . It is discipleship to this word (of Christ) which makes us free."

The bishops went on to say that in a society "which finds it extremely difficult to accept any limitations upon even the grossest perversions of freedom, law has become a sort of whipping boy. Yet it can be said that the law is nothing more or less than the expression of conditions which must exist if man is to be free."

THE BISHOPS said that "any law set up by legitimate authority with divine law must be taken into account in every moral action."

The bishops said that in their statement they "tried to avoid legalism" and to make, as the basis for their considerations, "the person of Christ, His teachings and His Spirit."

The purpose of their statement, they said, is "to provide certain pastoral guidelines" for Catholics, but they invited attention to it from "all people of good will interested in preserving the best elements of our civilization and culture."

EDITORIALS

Always the season for hope

There was a bittersweet ring to commemorative messages marking the 25th anniversary of the United Nations' Universal Declaration of Human Rights earlier this month.

The Vatican and the World Council of Churches, in a joint statement, even took note of "the new ways in which power, wealth and technology are misused today to violate the rights not only of individuals but of whole peoples."

It is a sorry fact that there are more hungry people in the world today than there were 25 years ago, more millions living in subhuman conditions. Many would insist, too, that there are proportionately fewer of the world's peoples enjoying the elementary human and civil rights that we in this nation take for granted.

Why, then, bother to go through the embarrassing exercise of recalling the anniversary if achievement has fallen so short of the goal? For the overriding reason that the goals enumerated in the Declaration are none the less worthy of striving for today and none the less challenging to

decent men everywhere.

The Declaration's shortcomings, the Vatican-WCC statement said, are rooted in human neglect. "We must recognize," it stated, "that Christians could have done more to exercise their right and accomplish their duty to struggle against injustice . . ."

But because Christians did not do more, because justice for all peoples remains far from reality, it is all the more imperative that we renew a common effort toward the ideal. We must not give up the struggle for something better in ourselves and in the world. We must not, in short, lose hope.

Hope is in many ways the essence of Christmas. The Christ Child, anticipated through the ages, arrives at last bearing the promise and the message of salvation. And each December, as we commemorate His coming, we remember how unworthy we really are, how many times in the past year we have failed Him. But, if we are Christians, we dare not despair. Instead we resolve to try harder, to do better. We hope, earnestly, as is the duty and joy of Christians.

The editors and staff of The Criterion extend to our readers and advertisers best wishes for a Joyous Christmas and a Happy New Year.

Thanks, but no, thanks

The hassle over tax deductions for his vice-presidential papers is far from settled, but Americans are faced with the prospect of being gifted with Mr. Nixon's San Clemente house and grounds.

The deed has not yet been drawn up, but reports are that the California property will pass to the government following the death of both Mr. and Mrs. Nixon. Thus Mr. Nixon would be entitled to another whopping income tax deduction for six consecutive years beginning anytime after the signing of the deed.

The question of presidential altruism aside, Americans should graciously but firmly refuse the gift. What in the name of heaven does this nation need with another monument to the egos of former presidents, their families or friends? There are now presidential libraries, presidential birthplaces, presidential residences aplenty dotting the landscape—all of them deeded to the American people and all of them maintained at the

expense of the American people. And that expense adds up to a startling amount each year. Untold millions already have been spent on the upkeep of former President Eisenhower's Gettysburg farm and the Lyndon Johnson library costs a half a million dollars annually to maintain, to say nothing of the repairs that have been scheduled because of faulty construction.

Presidential libraries, in particular, have become faddish memorials. Yet the American people—particularly students and scholars—would be much better served were the important papers of all presidents assembled in one locality in the nation's capital and made conveniently available for all reasonable inquiry.

Incidentally, we are convinced the government would be better served if the "collector" instincts of public servants were curbed. Don't all the documents and historical papers deeded to the government in reality belong to the government anyway? Why should they have been permitted to become private, personal property in the first place?

There isn't a business executive in the country who would be allowed to haul off the contents of his office files upon retirement. Yet U.S. Presidents (and Vice-Presidents, it develops) are given almost unrestricted leeway in determining what papers are personal property.

Hopefully the controversy over Mr. Nixon's eligibility for tax deductions will result in a reappraisal of the whole area of presidential monuments and their cost to the American people. At the very least, we would hope that San Clemente's most famous residence remains in the Nixon



"YOU WILL TOO PRAY FOR THE OIL COMPANIES!"

NO COLLAPSE OF SEMINARY

Two experts see crisis in vocations easing

BY FATHER LEO E. McFADDEN

ROME — The crisis of vocations to the priesthood in the United States is lessening, according to the cautious but optimistic evaluation of two U.S. experts on religious vocations.

Auxiliary Bishop Raymond Vonesh of Joliet, Ill., chairman of the U.S. Bishops' Committee on Vocations, and Father Edward Baldwin, executive director of the National Center for Church Vocations in Detroit, agreed, in an interview with NC News, that seminaries are "settling down."

Fresh from a meeting at the Vatican November 20-24 to discuss national "plans of action" to alleviate the crisis, Bishop Vonesh said:

"I don't think there was anyone present at our meeting who would say there was not a crisis, but the American seminary is settling down because there is less turmoil in our land."

"Today's seminarians are asking for and receiving an active prayer life instead of what was called just a few years ago an active apostolate."

FATHER BALDWIN added that a few years ago some experts fully expected the American seminary to collapse.

"To the surprise of the experts," he said, "it has not fallen down."

Asked if celibacy is a selling point or a stumbling block, Bishop Vonesh said that the Church is emphasizing sacrifice and that young people want to respond to the demands of sacrifice in order to serve others.

"The seminarian today who makes a permanent commitment to a life of celibacy knows what he is doing. If he has any hesitancy about the permanency of this vow he is encouraged to take time off until he is sure."

"NO BISHOP in the United States is going to ordain a man if he is not clear on the permanency of commitment."

family and, if necessary, that Congress take the necessary legal steps to assure that it doesn't become a public charge.

Father Baldwin added:

"Celibacy is not the hangup it was just a few years ago. It is still a factor but not the all-important factor."

"Since we have fewer people in training they are able to be screened well in order to be sure they thought out celibacy and settled it for themselves."

"We recognize that today's seminarian was brought up in a permissive society and we emphasize strongly the grace of God and the need for constant prayer."

In his presentation at the Vatican meeting of the U.S. bishops' "plan of action," Bishop Vonesh spoke of older men entering the seminary, and asked if the "world itself is becoming the primary training ground for new candidates."

ASKED TO EXPOUND on this question, the bishop replied: "These older men went through college or the military and after their many experiences in the world they concluded the world was not for them. These men have been formed by the world and their own good will."

Vocation directors in the United States had asked Bishop Vonesh's committee at the recent bishops' meeting in Washington to speak on the "life-style of priests."

Father Baldwin explained the reason for this:

"The way a priest lives can attract or deter others from becoming priests. We gain a potential vocation if another young man can see in his priest a real hero who is leading a life of poverty, sacrifice and service."

Bishop Vonesh said that he is "optimistic on the vocation picture because the young want to respond to a life of service."

He said there is an "upsurge of vocations on the West Coast and we hope this is the start of a pendulum swing across the country."

Father Baldwin added: "Seminarians today are becoming men of prayer and our prayer will be answered because God will not be mocked."

"Gimmicks no, prayer yes," the bishop added.

THE YARDSTICK

Groundless charges

BY MSGR. GEORGE G. HIGGINS

IN A RECENT column, I took note of the fact that a number of Catholic papers in the United States seem hell bent on destroying the reputation of some of our leading scripture scholars, notably Father Raymond Brown, who is teaching this semester at the Biblical Institute in Rome and doubling in brass as scholar in residence at the Graduate House of Studies of the North American College.

His recent book, "The Virginal Conception and Bodily Resurrection," is recommended among the "suggested readings" of the American Bishops' new Pastoral Letter on Mary.

Some of the mail I have received in response to that column is, frankly, rather frightening, for both in tone and content, it would seem to indicate that Father Brown's more aggressive critics have no intention of calling off the dogs. To the contrary, they are determined to get their man, at whatever cost to charity and truth.

One letter says, for example, that Father Brown is "intellectually dishonest . . . a man whose words cannot be trusted." That's an extremely serious charge to make against one of the leading scripture scholars in the entire Catholic world, but our correspondent—whose intellectual self-assurance almost borders on arrogance—is convinced that he can make it stick.

Unfortunately for his own reputation, the evidence he cites against Father Brown proves that he himself, and not his intended victim, is a man whose words (in this case at least) simply cannot be trusted.

HERE IS THE clumsy way he goes about "proving" that Father Brown is intellectually dishonest: "My own favorite quote from Father Brown concerns his outrageous twisting of some words of Pope John XXIII. The Pope once said, 'The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another.'"

"These are simple yet profound words, certainly meaning that doctrine is doctrine and it must be presented in such ways that the hearer will understand. Father Brown substituted the word 'formulated' for the word 'presented,' thus converting the meaning so as to permit himself to formulate any doctrine which he chooses. By this exercise he demonstrates, to me, that he is a man whose words cannot be trusted."

When I called this scurrilous charge to Father Brown's attention, he reacted just as I would have expected a distinguished scholar to react. He calmly went to his library and checked all his available writings on the particular point at issue. At his request, I

then double checked them for the sake of even greater accuracy.

We found that my correspondent had flagrantly misquoted Father Brown. In other words, Father Brown, in quoting Pope John XXIII, has never, in any of his writings, made the mistake attributed to him above.

In the question of phrasing truths "in such ways that the hearer will understand," Father Brown may well not find much difference between "formulating" and "presenting," but in point of fact, he has always quoted the Pope verbatim and has never "substituted" in this quotation the one word for the other.

NEEDLESS TO add, our correspondent's additional charge that Father Brown is bent on formulating any doctrine which he chooses is totally and maliciously false, and, in my opinion, utterly beneath contempt.

Since the letter in question has already been sent to at least one diocesan newspaper and is therefore a matter of a public record, the man who wrote it owes Father Brown a public apology for having so recklessly damaged his professional reputation. Judging from the tone of his letter, however, I seriously doubt that he is prepared to make amends to Father Brown. He strikes me as being much too sure of himself for anything like that.

Indeed his self-assurance in a highly specialized field of learning in which he has never had a bit of professional training is truly something to behold. He clearly gives the impression that, so far as he is concerned, everybody, including the Holy Father, is out of line—everybody except himself and those who, like the editors of the Wanderer, are out to silence those with whom they disagree.

FOR EXAMPLE, he is not the least bit impressed by the fact that the Holy See has appointed Father Brown and Father Barnabas Ahern to serve, respectively, on the Pontifical Biblical Commission and the Pontifical Theological Commission. According to him, that simply indicates that the Holy See "can make mistakes in the affairs of men." It can indeed, but in the present context, this little swipe at the Roman authorities is a classic example of intellectual arrogance.

One really doesn't know whether to laugh or to cry about it. For my own part, I would prefer to laugh about it, but I am afraid there is good reason to cry about it, for it highlights the fact that the Catholic community in the United States is dangerously polarized on matters of crucial importance to the life of the Church.

When and how will it all end? Perhaps the Holy Year, with its emphasis on the theme of Christian reconciliation, will help to bring us all together again. Let's hope—and, above all, let's pray—that this will come to pass.

Family planning in Ireland

DUBLIN—The Irish bishops, although saying that it is up to members of the Irish Parliament to decide the issue, have made it clear that they think a bill allowing the importation and sale of contraceptives would do more harm than good.

The statement by the Irish Bishops' Conference came a week and a half after the first reading of the Family Planning Bill in the Irish Seanad (Senate) and its subsequent publication. This is the first of several steps toward passage of the bill by the Seanad. It then must also be passed by the Dail (House of Representatives).

Stating that "the clear teaching of the Catholic Church" is that artificial contraception "is morally wrong," the bishops said: "No change in state law can make the use of contraceptives morally right since what is wrong in itself remains wrong, regardless of what state law says."

"It does not follow, of course, that the state is bound to prohibit the importation and sale of contraceptives. There are many things which the

Catholic Church holds to be morally wrong, and no one has ever suggested, least of all the Church herself, that they should be prohibited by the state."

THE BISHOPS went on to say: "The real question facing the legislators is: What effect would the increased availability of contraceptives have on the quality of life in the Republic of Ireland?"

"What the legislators have to decide is whether a change in the law would, on balance, do more harm than good, by damaging the character of the society for which they are responsible."

"There is a good deal of evidence that it would. Experience elsewhere indicates that where the sale of contraceptives is legalized, marital infidelity increases, the birth of children outside of wedlock (surprising as it may seem) increases, abortions increase, there is a marked increase in the incidence of venereal disease, and the use of contraceptives tends to spread rapidly among unmarried young people."

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CATHOLIC-ANGLICAN AGREEMENT

Trying to mend 400-year-old break

BY CANON WILLIAM A. PURDY

ROME—In the Rome spring of 1966, among many solemn ceremonies and warm embraces and to fitful rumbles of protest from Ian Paisley's emissaries (the great man turned up himself but was sent back on the next plane by the Italian police), Pope Paul VI and Anglican Archbishop Michael Ramsey of Canterbury pledged their Churches to a "serious dialogue founded on the gospels and the ancient common traditions."

In the 400 years since the English Church broke away from Rome, the ancient common traditions had been

Canon Purdy, an official of the Vatican Secretariat for Promoting Christian Unity, is secretary of the Catholic delegation of the joint Anglican-Roman Catholic international commission.

lead in pressing on with the program outlined by the Pope and the archbishop. On the business of history and actuality it has had to compromise.

If Anglicans and Roman Catholics come together again, it will be, indispensably, on the basis of a common faith, but a faith shared today and expressed in language appropriate for today, which is not necessarily the language written on either side (sometimes in a very bad temper) in the 16th century. Anglicans on the whole find this easier to grasp than Britons.

In that spirit the international commission has tackled in recent years the major inherited problems of Eucharist and ministry.

In 1971, at Windsor, in spite of history weighing it down, it came up with an agreed statement on eucharistic doctrine. That was a short document, a mere 12 paragraphs. But statements of faith have traditionally been short, except when padded out with abuse.

THE COMMISSION was not trying to write a book on the Eucharist. It was trying to see whether it could conscientiously agree on formulas that would express the substance of what it believes. It did so.

Some of the reactions were very predictable. "Everybody knows," said some, "that Anglicans (or RC's) don't really believe that. The Pope and the archbishop of Sydney and the Colonel's Lady and Judie O'Grady will go on believing what they have always believed whatever the cozy club of experts says."

Well, it wasn't a cozy club of experts. Table-talk, forgettable as it was for those who took part in it, was only the culmination of an immense amount of spadework. The table-talk would have

meant nothing without the spadework and vice-versa.

But the first part of the criticism was not pointless. The commission is only two dozen men, subjected to a very special experience. They cannot be sure from the start that they are reflecting the faith of their Churches.

Of course, in the good old days the Catholic procedure in the matter would have been very simple and probably instantly fatal. The text would have been handed over to some official to decide whether it was "de fide Catholica" or heresy. Some wanted this done with the Windsor statement on the Eucharist—opting, of course, for the second choice. Wisely the high authorities on both sides decided that this entirely new process of dialogue required other treatment. The statement was published.

IT WAS MADE clear that for the present it carried only the authority of its authors. It would have to make its way among the fair-minded majority.

On the whole, in two years, it has done pretty well. It has met with a very small amount of hysteria, a not so small amount of cageyness, a very much larger amount of intelligent and sympathetic interest.

During those two years the commission, without getting too excited about public reactions, has been working through a similar process on the doctrine of ministry and ordination.

Again, it has been concerned to set down as succinctly as possible what it believes Anglicans and RC's can conscientiously subscribe to as their doctrine of what ministry in the Church is.

There are added complications this time. This is still part of "a serious dialogue founded on the Gospels and the ancient common traditions." But neither the New Testament nor the evidence of the first two centuries is very clear or satisfying about how the forms of ministry we are familiar with

crystallized. There is no point in inter-Church rows for which there is not enough scientific evidence to settle.

EVEN THE CRUCIAL question of apostolic succession, which has long been an Anglican-Roman Catholic bone of contention, does not in an age of sophisticated scholarship seem as simple as it did to old-time apologists. The commission has tried to arrive at what can calmly, rationally, and plausibly be said about it.

Authority has been anxious to maintain the distinction between these doctrinal agreements which deal with what Anglicans and RC's believe about central matters, and practical questions about where authentic Eucharist and ministry exist. These questions are more important to many people (including journalists) but they must be solved by different means, and by the Churches rather than by commissions.

Agreement in faith is the first necessity, but does not stand alone. If in a few years' time the agreement is manifestly ratified at large, the Churches will be challenged to face up to its consequences. In the meantime, those who try to run ahead of the process will not help it forward.

Billy Graham leads President's gift list

WASHINGTON, D. C.—President and Mrs. Nixon's largest single charitable gift between 1969 was \$4,500 given to the Billy Graham Evangelistic Association, according to tax records made public here.

The donation was made in 1970, the year the President made a widely publicized appearance at a Graham Crusade in Knoxville, Tenn.

Several other religious and religion-related institutions and groups appear on the list of deductible contributions. In 1969, the President gave \$250 to the East Whittier (Calif.) Friends church, the Quaker meeting in which he holds membership, and \$500 to Whittier College, a Quaker-related school he attended.

Of the \$3,150 claimed in deductions in 1969, \$100 went to Duke University, the United Methodist school where Mr. Nixon received his law degree. Gifts of \$1,000 each went to the Red Cross Telephone and the United Givers Fund in 1969.

FOR THE YEAR 1970, the President contributed a total of \$7,512, according

to the tax records. In addition to the \$4,500 to the Graham Association, \$1,000 was earmarked for the Baptist Community Hospital, \$250 for the East Whittier YMCA and \$250 for the Duke University Loyalty Fund.

The East Whittier Friends Church received \$1,000 of the \$2,524 claimed as deductible contribution in 1971, and the Duke Loyalty Fund got \$500. Mr. Nixon also gave \$500 to the United Negro College Fund.

In 1972, the President contributed \$200 to the Southern California School of Theology, an institution with multiple denominational ties in Claremont. He also gave \$50 to the Marble Collegiate church in New York City, the congregation headed by Dr. Norman Vincent Peale and where the Nixon family has often attended worship.

A gift of \$20 in 1972 went to Holy Rosary church. In 1972, total deductible contributions claimed were \$295.

From 1969 to 1972, the President claimed slightly more than \$13,000 in charitable contributions. During the four years, the First Family had an adjusted gross income of \$1,122,264.

NC NEWS ANALYSIS

less remembered than the modern quarrels and there was not often much sign of the spirit of the Gospel in Anglican-Roman Catholic relations.

But now the slight, busy Pope and the bulky Anglican primate in his 16th-century cap left no room for criticism about mutual charity. The visit was an excellent springboard for an encounter of the two Churches, most of whose pastors and scholars were tired of ancient squabbles.

For the pastor, sustaining and spreading the Gospel, and for the scholar, maintaining the intellectual respectability of Christian faith, were tasks that allowed no distraction and called for combined effort rather than the self-indulgence of sectarianism.

BUT YOU CANNOT just write off history, especially when it is so heavily institutionalized as modern religious history is in England. I remember one of the wisest of Anglicans saying to me as we toiled away on a statement on the Eucharist in Windsor Castle, one of the main strongholds of the Establishment: "We shouldn't be here—history lies too heavy on our backs."

That was an important meeting of the joint Anglican-Roman Catholic international commission, which in the seven and a half years since Archbishop Ramsey visited Rome has taken the

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THEME ARTICLE

FAMILY COMMUNICATION

BY JANE WILLIAMS PUGEL

WHEN THE Sears Christmas catalog arrives at our house, hard on the heels of summer, I hide it before its real friends get their hands on it.

Sometime in October, somebody asks, "Hey, did the Christmas catalog ever come? Martins have theirs." "Oh yes," I answer casually, "it's around somewhere. We'll get it out later."

I hide it for two reasons. First, it is much easier to muddle through Labor Day, school opening, Columbus Day, Halloween, Veteran's Day, mid-semester exams and Thanksgiving if we aren't up to our necks in Christmas lists from the Wish Book. I like to have an ace-in-the-hole for the days when one of the younger children is sick and runs out of fun things to do on a day home from school. I bring out The Book. I am automatically a hero and the child is quiet for hours.

WHEN THE BOOK is officially "out,"

I begin to listen to the murmured conversations of the children. My own Christmas list gradually takes form—a radically reduced version of the kids' list, of course. I boil down their desires to: something we don't have, something we can afford, something that might possibly be vaguely educational, something that won't drive me up the wall. By mid-December the two lists have coalesced enough for us parents to sally forth.

This year, as I am listening, I have been thinking about all the other days in the year when I tune out so much of what the kids say. Real listening takes a lot of effort. It takes silence—and patience. Kindness. Love. Time. It takes wanting to hear.

But it gives, too. Out of all the noises of family life, you hear one person. You hear what he wants, what made him happy or sad, what influenced him today, what he is. Listening, it seems to me, is creative—and it is the key to the

person you want to know.

Real listening is the true heart of family communications, the communal give-and-take of information—of self. Family noise is not necessarily communication. I remember one night some years ago when we taped our dinner time. My husband and I ran through it later.

OH, EVERYBODY talked all right—no stony silences here. But what a babble! Our greatest surprise was to hear our son who we thought rarely spoke at meals repeating every few seconds a monotonous refrain from a commercial, "Make friends with Kool-Aide."

Nobody had heard him—nobody had listened. But he was hanging in there talking away. It was something of a lesson. I'm not saying we immediately reformed and now listen with grave attention to every word spoken at table (Heaven forbid!) but we do think about it every now and then—our failure to hear.

Family communication, of course, is a two-way street. It's not all talking on one side and all listening on the other. The activating power of communicating comes from what electricians call alternating current. And it can be electrically powerful—as witness the emergence of my Christmas list of what each child really wants! One of these days I should jot down "Sounds of Silence" on my list of things to do which hangs over my sink to threaten me each day, to help me remember the necessary silence which can help me hear the deep sounds of my family.

NOBODY KNOWS me more completely than God. Yet he mostly listens. The slightest turn of my mind is not lost on him, but what he tells me is often lost in my own noise. Fortunately for me, though, he never gives up on me.

Maybe we should think of better communication as a year-round gift which would continue whether the excitement of Christmas were upon us or not. High on my Christmas list this year—even ahead of Fat Tracks and Sizzlers and batteries (hundreds of them) I am writing "Listening." And I am going to ask God, the greatest listener of all, to help us—all year—to hear each other.

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CATECHETICS

Failure to communicate common marriage failing

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

DONNA WAS telling me about communication with her husband, Bob, after eight years of marriage. "About all we ever really talked about together was planning the week's schedule—when the kids would need to be driven, when they needed to be picked up, how we might spend the weekend—these practical topics exhausted our capacity for communication."

"Even though we truly loved each other and showed it in many ways, we often failed to communicate with each other about things that really mattered to both of us. After eight years of marriage, we knew what things caused friction, and so we avoided those subjects. But in actuality, we knew that discussion of things like the family schedule didn't fill communication needs. We knew that we needed to find a way to talk about all the other things that were terribly important to us as individuals and in relation to ourselves as marriage partners."

THEN, EARLIER this year Bob and Donna went with some friends to a week-end "Marriage Encounter." That experience helped them find ways to more meaningful communication. They learned a number of techniques to help couples communicate on a deeper level. One of these was writing to each other. (Donna was hesitant to talk about this technique, because people may easily misunderstand it and consider it superficial and stilted.) When they came back home that Sunday evening they decided to try some of the techniques, including the writing.

One morning a few weeks later Donna was sitting at the kitchen table writing a

note to her husband who was at work. Dede, their seven-year-old daughter, watched her mother writing. "Mommy, who are you writing to?" "To your Daddy," Donna replied. Dede grew more curious. "Why are you writing to Daddy?" "To tell him I love him," Donna answered. "Mommy, do you love me too?" "Of course, I love you, Dede!" "Would you write me letters?" she asked.

Later in the day Donna sat down and wrote the following note to her daughter.

Dear Dede,

I love you very much. When I look at you I feel proud and I feel happy and I think of myself when I was a little girl. I love you all of the time, and the times when I don't like what you do are very small compared with the times I like what you do. This makes me feel lucky to have a little girl as nice as you.

It is so important for you to learn to give to others. The more you give the more you love and the happier you are. Try this with your brother every day. It will be hard work, but one day you will realize how happy it will make you feel. I love you. Mommy.

Donna left the note in Dede's room and went about her work. Two days later Dede surprised her by writing a note in return, printed in large blue letters.

Dear God,

I love you—Thank you for my family.

Dear Mom,

You make me feel nice and kind. When you tell me I am right I feel that I want to be like you. Love Dede.

As Donna shared with me her family's experience in improving communications, she was genuinely excited. She was sold on "Marriage Encounter" and was so grateful that she and her husband had discovered ways of deepening communication between themselves. Now they make time each day to talk about what they think, how they feel, what interests or worries them. They have both noticed how their children are also sharing their ideas and feelings more openly.

PROBABLY THE greatest single symptom of marital health is the level and quality of communication. Donna and Bob had worked hard at relearning the art of communication between themselves. In the process their mutual love was deepened and greatly enriched. They found particular techniques helpful, but were aware that other couples might find different approaches more helpful. As they worked at more honest, meaningful communication between themselves, it automatically grew within the family group and resulted in their children being more open and communicative too.

It is hard to think of a more effective medium of religious education—of both adults and parents—than open family communication, in which feelings and convictions, faith and love are honestly shared.

(Copyright 1973, NC News Service)

KNOW YOUR FAITH

LITURGY

Parents often learn while they instruct

BY FR. JOSEPH M. CHAMPLIN

WE HAVE patterned our parish religious education program on the teachable moment concept. This notion, so very popular today, basically maintains that adults as well as children are most open for growth in an understanding and appreciation of their faith during those special sacramental occasions which occur throughout life.

Thus, to illustrate, preparations for Baptism, First Confession, First Communion and Confirmation become rich opportunities to involve and train parents for a new role as teachers in the home. They, in many ways, benefit more from the resulting instruction process than do the sons or daughters who are being taught by them.

A pilot First Confession preparation series this summer proved conclusively to us the validity of that approach.

PARENTAL response to these once-a-month for four months sessions was remarkably enthusiastic. Participants began popping questions and offering comments within a half-hour after the beginning of the initial presentation. They continued doing so throughout the next meetings, freely prolonging the discussion one night until 11:00, far beyond the planned 9:30 termination point. We frequently heard remarks about the value of these conferences for the parents and how they seemed to profit more from them than the children did.

Whether so positive a reaction developed because of the particular adults gathered for this pilot project or because it touched and fulfilled a deeply felt contemporary need remains to be seen. We will be able to judge better next June when more have completed additional programs.

"Do you think your child now understands or soon can grasp the truth that we meet Jesus in confession and that it is there that He gives us forgiveness, help and happiness? If so, please call the rectory with name, address and phone number."

An invitation phrased somewhat in this fashion bestowed freedom and placed the burden upon parents to determine when a child is ready for fruitful reception of First Penance.

ABOUT A DOZEN families signed up for the series and gathered in a host's home for the first session. Our plans called for an 8:00-9:30 meeting which would cover the conscience formation of a child, original sin, Baptism and include a Teleketics film, "Baptism: The Sacrament of Belonging." We never advanced beyond the introductory step. Sister Marilyn outlined several stages in the development of a young person's conscience and almost at once questions or observations spontaneously rose from the group.

Our second session, held in a different home, picked up the original sin-Baptism residue, moved on to personal sin, fundamental option, law and concluded with the lengthy Thompson-O'Shea filmstrip, "Whatever Happened to Confession?" Discussion, again, was lively, questions many, the session longer than anticipated.

THE THIRD MEETING, conducted in our church basement because of severe August heat, looked at the mechanics of confession itself, featured another Teleketics film, this one on Penance, and ended with a tour of the confessional "box" and "room." It was after that particular session that we heard those strongly affirmative comments. It was then also that we had to kick reluctant grownups out of the building at 11:00 and send them home.

The boys and girls finished up their texts, "Peace I Give You," within the next month and made First Confession in a moving communal penance service I will describe in my next column.



Churches and spires set Bethlehem apart from the primarily Arab population of Judea. More than 20,000 Christians visit the city at Christmas time. (NC photo courtesy Israeli Tourist Office)

LANDS OF THE BIBLE

History of Bethlehem is long and colorful

BY STEVE LANDREGAN

NOTHING IN the world, including the birth of the Redeemer, occurs in isolation from other events. Thus it is that while to the Christian the Village of Bethlehem, a few miles south of Jerusalem, is above all the traditional site of the birth of Jesus Christ, it is in fact, a village whose history is woven completely through the great tapestry that is Salvation History.

Bethlehem is first mentioned in the Bible as the site of the death of Rachel in childbirth. The beloved wife of Jacob was buried nearby after the birth of Benjamin (Gen. 35: 16-20), and her tomb is marked to this day.

Ephrata, a tribal name for Bethlehem, was also the scene of the idyll of Ruth, the Moabitess, who returned to Judah with her mother-in-law, Naomi, after the death of her Hebrew husband, Elimelech. It was Ruth who spoke the famous pledge to Naomi: "Wherever you go I will go, wherever you lodge, I will lodge, your people shall be my people, and your God my God." (Ruth 1:16)

RUTH STANDS OUT in the Old Testament as one of the few non-Hebrew women who is depicted as a heroine. She is an ancestor of Christ because she became the great grandmother of King David.

Ruth was redeemed from her widowhood by Boaz and became his wife. Their son was Obed, whose son Jesse was the father of David. After the apostasy of King Saul, the prophet Samuel went to Bethlehem in obedience to God's command and anointed David, Jesse's youngest son, to be king over Israel. Thus Bethlehem still is called the Town of David because it was the birthplace of Israel's great king.

The future role of Bethlehem as the birthplace of the Messiah was prophesied by Micah: "But you, Bethlehem Ephrata, too small to be among the clans of Judah. From you shall come forth for me one who is to be ruler in Israel; Whose origin is from old, from ancient times." (Micah 5:1)

And Isaiah identified the House of David as the line from which the Messiah would spring: "A shoot springs from the stock of Jesse, a scion thrust from his roots: on him the spirit of Yahweh rests, a spirit of wisdom and insight, a spirit of counsel and power, a spirit of knowledge and of the fear of Yahweh." (Is 11:1f)

So it was that when Herod the King asked the scribes and chief priests where the Messiah was to be born, they replied without hesitation, "At Bethlehem in Judea," and quoted the prophecy of Micah.

THERE WAS AN EARLY Christian community at Bethlehem and one of the early Pontiffs, Pope Evaristus (90-107), was born of a Jewish father by the name of Jude who was a native of Bethlehem according to the Book of Papes.

The Romans did not destroy Bethlehem after the Jewish war, but they did expel its Jewish residents. St. Jerome tells us that from the time of the

Emperor Hadrian (135) to the Emperor Constantine (326), the cave where Christ was born was turned into a shrine of the god Adonis and that "in the grotto where the Christ Child once cried, the paramour of Venus was bewailed."

But the use of the cave as a pagan shrine only served to mark the spot and Origen wrote in the third century that "one can reflect on how in Bethlehem is shown the grotto in which He was born, and in the grotto the crib in which he was wrapped in swaddling clothes; things corresponding to the Gospel story about His birth."

IN THE FOURTH century Constantine ordered a great Church to be built over the grotto. In the year 386 St. Jerome went to Bethlehem to devote himself, with the help of local Jewish scholars, to the study of the Bible and ancient languages.

It was in an extension of the cave where Christ was born that Jerome produced his great literary works, among them his Latin translation of the Old Testament, known as the Vulgate, which was to become the standard translation for the Church.

In 529 the Samaritans revolted against Rome and plundered the countryside. They sacked and severely damaged the church at Bethlehem. The present church was built to replace the old structure on orders of the Emperor Justinian. The mosaic floor of the original Constantinian church may still be seen.

Today the village's predominantly Christian Arab population has been swollen by many Moslems who have sought refuge there from the Israeli-Jordanian fighting since 1947.

But the area around Bethlehem is still pastoral and agricultural as it has been for thousands of years. Its very name, which means "House of Bread," seems to suggest such a setting for this village that has played such an important role in the History of Salvation.

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"Private prayer, however, is no less necessary for a truly Christian life." (NC photo)

QUESTION BOX

Asks if fear of Lord makes loving Him impossible

BY MSGR. R. T. BOSLER



HOW CAN you love someone you fear? "Happy is the man who fears the Lord," Scripture says. Love and fear are not compatible. You either love or you fear. You can't do the loving and the fearing at the same time. It's impossible.

A. Read the first five verses of chapter six of Deuteronomy and you will find that fear of the Lord means reverence and piety that includes love for God and hatred of sin. Awe and a sense of mystery that comes from awareness of the power and goodness of God—this is what the Bible means by fear of the Lord. A child can have awe and reverence for his father and love him the more for it.

Q. In the Mass the priest prays: "He broke the bread, gave it to his disciples, and said: 'Take this, all of you, and eat it: this is my body which will be given up for you.'" This implies that Jesus gave bread to the Apostles (not disciples!) before He had consecrated it into His Body and Blood. I was taught He gave it to the Apostles after He had consecrated it.

A. If you will check the Gospel accounts of the Last Supper, you will learn that the Twelve are called disciples and that the words used at Mass correspond to the words of Scripture. The Mass is not an exact imitation of what Jesus and the Twelve did at the Last Supper. With us it is not the conclusion of a Passover meal as it was for them. And the bread and wine now becomes the Body and Blood of the gloriously resurrected Lord. We have no way of knowing when the bread and wine became the Body and Blood of Jesus at the Last Supper. The Church teaches us that at Mass this happens with the words of consecration.

Q. Did John the Evangelist stand at the foot of the cross, or did he not? I hear there is some doubt about it.

A. Your question is actually who was the beloved disciple of the Gospel According to John. Scripture scholars do argue about this. Some say he is John Mark, the companion of St. Peter and author of the Gospel According to Mark. Others say he is Lazarus whom Jesus loved so much. Personally I am satisfied with the arguments of Father Raymond Brown, who in his Anchor Bible Commentary on the Gospel According to John defends the traditional belief that the beloved disciple is John, the son of Zebedee, who is the eyewitness authority behind the Gospel that bears his name.

Q. I come from a family where unfortunately my father works almost all the time. My mother in his absence has over the years become a dominant person. I have only one sister and a brother who have moved away so that dominance has affected me greatly.

I'm eighteen years old and since the sixth grade I've had problems with sex identity. For seven years without anyone knowing, I dressed up in my sister's clothes. I didn't really know I had a problem and I didn't know why, but I've grown older and closer to God. With his help I am conquering this problem by not doing it anymore. I would only wish that parents who read the letters you get could understand their children better, mothers to let fathers live their lives as "Dads" and not forget that you were the one that said yes when he asked you to marry him.

A. In the hope that young mothers will be helped to avoid the mistake your mother made, I am happy to share your letter. Over-dominating mothers can cause a number of abnormalities in their children.

Q. I still have problems about the resurrection of Jesus. If Christ was not in the same body in which he died, where could his body have been during the forty days he was on earth after the resurrection?

A. His body was changed into what St. Paul calls an incorruptible body. In the

First Letter to the Corinthians, Paul wrote: "Flesh and blood cannot inherit the kingdom of God; no more can corruption inherit incorruption. Now I am going to tell you a mystery. Not all of us shall fall asleep, but all of us are to be

changed—in an instant, in the twinkling of an eye, at the sound of the last trumpet. The trumpet will sound and the dead will be raised incorruptible, and we shall be changed. This corruptible body must be clothed with in-

corruptibility, this mortal body with immortality." (15:50-53) St. Paul at the time he wrote that letter thought he would be among the living when Jesus returned. He included himself among the "we" who would not die but be

changed. I refer to this passage because it expresses Paul's belief about what happened to the body of Jesus, the first to enter the life of the resurrection.

(Copyright 1973)

THE CHURCH AND I

Chance encounters line road to America

BY F. J. SHEED



OUR publishing grew out of some American lecture tours. I had become a lecturer in America by chance, the chance that brought a Paulist, Father Elliot Ross, to Hyde Park one Sunday afternoon in the summer of 1924. When I got down from the platform, he introduced himself and offered to arrange a lecture tour for me in the States. I said I was sorry, but that I was going back to Australia in a month or so. He pointed out that one way to Australia lay through the States. So that was settled.

In the same month, two more chances brought American bishops to the same platform. Archbishop Dowling of St. Paul invited me to lecture in his diocese; Bishop Kelley of Oklahoma invited me to dinner in London. There he introduced me to a Mexican, the Archbishop of Guadalajara, a younger Mexican, Monsignor Miranda, and Bishop Gherken of Amarillo, Texas. Each was a new experience.

Bishop Gherken told me that he could accept as seminarians only men who would agree to do all the work of the seminary, including growing the food—this was my first, and for a long time my last—intimation that an American bishop might be poor. The Mexican told me a grisly story of the persecution then happening in his own country. He had not been expelled. But every morning the police would take him to the house of one of his Catholic people and threaten to blow his brains out on the doorstep unless a large sum of money was paid. After this had happened a few times, the Archbishop left the country to save his

people from financial ruin.

DURING DINNER Bishop Kelley, a Canadian-born, naturalized American, asked me if I could read Latin. When I said yes, he offered to ordain me in a year. I asked would he also ordain Maisie Ward? He agreed there might be difficulty about that, but if I would come to Oklahoma he would see to my making my living as a lawyer.

I did go to Oklahoma, but only to give lectures and be on my way. Before I got there, Father Elliot Ross had arranged lectures for me, mainly to Paulist parishes, in Ontario, New York, Washington and Chicago. After that I talked my way to Portland in Oregon and San Francisco where I was rejoined by my mother, who had come as far as Toronto with me. And so back to Sydney, where I found the telegram from Maisie Ward accepting me as a husband.

She and I had two lecture tours in the States in 1931 and 1932, the second cut short by her mother's death. I have said that my becoming a lecturer in America was sheer chance. So was my becoming a publisher there. On the 1932 tour I lectured at Manhattanville, a College for women run by the Religious of the Sacred Heart.

FATHER JOHN J. HARTIGAN was at the lecture. He decided on the spot that Sheed & Ward must open a publishing house in New York, an idea which had never occurred to me. In January of 1933, with him as the magician in charge and me in a state of hypnosis, I signed a lease of the ground floor at 63 Fifth Avenue. Mark Twain had lived next door (I think he would not have liked us), Victor Herbert had written songs in the corner where my desk was to stand.

Up to that time all I knew of America I had learned from the indoor lecture platform. It was my novitiate as an American Publisher. It has continued as my special way of contact with my new world. I shall dwell on it awhile.

It is in America that I have had most of my experience of lecturing to indoor audiences. I had talked (unpaid) to hundreds of audiences under the open sky before I ever found myself saying "Reverend Fathers, Reverend Sisters, Ladies and Gentlemen," under a ceiling, for a fee. By now I have had thousands of audiences of both sorts, each experience helping with the other, but the outdoor vastly the more

enriching.

ONE LESSON IN particular I had learned from it—never to assume the audience wanted me to go on talking. I have seen too many outdoor audiences walk away, and leave me talking to myself, to think my personality magnetic. Indeed, I am more bothered with "holding" indoor audiences than outdoor, because the outdoor can only want to. If the outdoor crowd is still there, then you needn't worry: you're holding them.

Indoors—how can you be sure? Dialogue is the essence of it. During the lecture the speaker must be aware of his listeners as saying to themselves after every sentence either "Yes" or "No" or "Maybe." When question time comes they write down their Noes and Maybes. The speaker does his best to bring about a true sharing of minds.

Ideally the meeting should be a *small* world of its own: the speaker never looks at his watch, that would remind the audience that there is a world outside in which they have commitments: he never drinks the glass of water thoughtfully provided for him, that would remind the audience that they too are thirsty.

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CHRISTMAS FOR OTHERS—Students of Christ the King School and CCD students in the Indianapolis parish for the third year have collected clothing, food, toys and furniture to assist 20 needy families during the holiday season. Shown above sorting and packing items for distribution are, from left: Dennis Flynn, Mickey Brock, Mary Trier, Lisa Cross, Larry Marr and John Casey.

Quiz is down to final four

The Junior CYO-Criterion Quiz is down to the final four—St. Catherine, Holy Cross, Holy Trinity and St. Barnabas. The semifinal round will be delayed until after Christmas, scheduled for Sunday, Dec. 30.

The four emerged from last Sunday's third round, with St. Catherine and Holy Trinity turning in the top scores.

St. Catherine will host the Holy Cross team in the semifinal round at 7 p.m., while St. Barnabas will meet Holy Trinity at the far southside parish. Winners will meet in early January.

Contest finalists will share \$80 in prize money and trophies. All questions for the contest are taken from the pages of The Criterion.

CYO-Criterion Quiz

Third Round Results
Holy Trinity No. 1 140, St. Catherine No. 3 100, St. Barnabas No. 1 110, St. Monica No. 1 90
St. Catherine No. 1 150, St. Plus X No. 1 120
Holy Cross No. 1 100, St. Simon No. 2 80

Priest-author to be speaker at Lady of Grace

BEECH GROVE, Ind. — "Perspectives on Faith" will be the theme of three lectures by Father Anthony Padovano, lecturer and author, at Our Lady of Grace Academy Student Center here Saturday, Jan. 12.

The event is sponsored by the Religious Education Department of the Catholic Office of Education, the High School Religion Council and Our Lady of Grace Convent. Fee for the one-day program is \$3, which does not include lunch. Coffee and drinks will be available.

Additional information is available from the Religious Education Department, 634-4453.

CYO manual

WASHINGTON — A new training manual for adults working in parish youth activities has been published by the National CYO Federation, Division of Youth Activities, U.S. Catholic Conference, here.

The booklet entitled "There's a Place for You," explores four roles for the youth worker: educator, enabler, advocate, respondent.

The CYO Office this week announced a date change for the finals of the Cadet Science Fair. It will be held March 10 at Little Flower parish, instead of March 3, as originally announced.

CYO NOTES

Deadline for entries in the Cadet Boys Wrestling League is January 2. The season will start the week of February 4 or February 11, depending upon the number of entries.

The 21st annual Junior CYO Style Show will be held Sunday, Jan. 27, in Holy Name auditorium. Six divisions of hand-made garments will be featured, with applicants allowed to enter one item in each division. Twenty-five awards of \$5 gift certificates will be

presented, with the first place winner in each division to receive a special award. Deadline for entries is January 11. A fee of \$1.50 per garment will be charged.

Eighteen teams will compete in the annual St. Joan of Arc Junior Girls Invitational Volleyball Tourney, to be held Saturday and Sunday, Jan. 19 and 20. Deadline for entries is January 10. A fee of \$10 per team must accompany application. Defending champion is St. Plus X "Gold".

STANDINGS

"A" LEAGUE

Division I—St. Michael "B" 3-0; St. Christopher 2-1; St. Thomas 2-1; Mount Carmel 2-1; St. Matthew "C" 1-1; St. Malachy 1-1; St. Luke (Red) 1-2; St. Susanna 0-2; St. Gabriel 0-3.

Division II—Christ the King 3-0; St. Plus X 2-0; Immaculate Heart (Blue) 2-1; St. Andrew 2-1; St. Michael "C" 1-1; Little Flower (Blue) 1-1; St. Joan of Arc 1-2; St. Lawrence (Red) 0-3; St. Matthew "B" 0-3.

Division III—St. Barnabas (Red) 3-0; St. Simon 3-0; Holy Cross 2-1; Holy Name 2-1; St. Catherine 2-1; Holy Spirit 1-2; Our Lady of Lourdes 1-2; St. James 1-2; St. Jude (Red) 0-3; St. Mark 0-3.

Division IV—Immaculate Heart (White) 3-0; St. Lawrence (White) 3-0; St. Bernardette 2-1; Little Flower (Gold) 2-1; St. Barnabas (White) 1-1; St. Luke (White) 1-2; St. Jude (Gold) 0-3; St. Michael "D" 0-3.

"B" LEAGUE

Division I—Holy Spirit 3-0; St. Matthew 3-0; St. Michael 3-0; St. Jude 2-1; Holy Name 1-2; St. Barnabas 1-2; St. Lawrence 1-2; Little Flower 1-2; St. Simon 0-3; Mount Carmel 0-3.

Division II—Immaculate Heart 3-0; St. Gabriel 3-0; St. Christopher 2-1; St. Joan of Arc 2-1; St. Philip Neri 2-1; Our Lady of Lourdes 1-2; Christ the King 1-2; St. Luke 1-2; St. Plus X 0-3.

Division III—St. Rita 3-0; All Saints 2-0; Nativity 2-1; St. Bernardette 2-1; St. Roch 1-1; St. Malachy 1-1; St. Monica 1-2; St. Catherine 0-3; St. Mark 0-3.

Division IV—St. Thomas 3-0; Our Lady of Greenwood 3-0; Holy Cross 2-0; St. Ann 2-1; St. James 1-1; St. Susanna 1-2; St. Martin 0-2; Holy Trinity 0-3; St. Patrick 0-3.

CADET B LEAGUE

Division I—St. Andrew 4-0; St. Rita 3-0; Immaculate Heart (Blue) 2-1; St. Michael "B" 3-1; Christ the King 2-2; St. Joan of Arc 2-2; St. Gabriel 1-2; St. Plus X "B" 1-2; St. Simon 0-3.

Greetings

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

Christopher 1-3; St. Luke 0-3; St. Malachy 0-4.
Division II—St. Barnabas 4-0; St. Jude 4-0; St. Philip Neri 3-0; St. Simon 2-1; Holy Spirit 2-2; Our Lady of Lourdes 1-2; St. Matthew "B" 1-2; St. Lawrence 1-3; St. Mark 1-3; Little Flower (Blue) 1-3; Holy Name 0-4.
Division III—St. Matthew "C" 4-0; Immaculate Heart (White) 3-1; St. Michael "C" 3-1; St. Plus X "C" 3-1; St. Catherine 2-2; Sacred Heart 2-2; St. James 2-2; Little Flower (Gold) 2-2; Mount Carmel 2-2; St. Michael "D" 1-3; St. Bernardette 0-4.

CADET A LEAGUE

Division I—St. Jude 3-0; St. Rita 3-0; Holy Spirit 2-0; Little Flower 2-1; St. Michael 1-2; St. Simon 1-2; St. Lawrence 0-2; St. Plus X 0-2; Holy Name 0-3.

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

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

Division IV—Holy Cross 3-0; St. James 3-0; St. Thomas 2-0; Our Lady of Greenwood 2-1; Nativity 1-2; Sacred Heart 1-2; Holy Trinity 0-2; St. Bernardette 0-2; All Saints 0-3.

FRESHMAN-SOPHOMORE

Division I—St. Anthony 3-0; St. Martin 3-0; NYAA "A" 3-0; Holy Trinity 2-1; St. Andrew "B" 1-2; St. Christopher 1-2; St. Thomas 1-2; St. Malachy 1-2; St. Gabriel 0-3; St. Thomas More 0-3.

Division II—Immaculate Heart 3-0; Mount Carmel 3-0; St. Lawrence "B" 2-1; St. Christ the King 1-1; St. Plus X 1-2; St. Joan of Arc 0-2; St. Matthew 0-2; NYAA "B" 0-3.

Division III—St. Roch 3-0; Baxter YMCA 2-0; St. Catherine 2-1; St. James 2-1; St. Martin "B" 2-1; Holy Name 1-1; Nativity 0-2; St. Mark 0-3; St. Patrick 0-3.

Division IV—Holy Spirit 3-0; St. Andrew "A" 2-0; St. Bernardette 2-0; Our Lady of Lourdes 2-1; St. Philip Neri 2-1; Little Flower 1-2; Holy Cross 0-2; St. Lawrence "A" 0-3; St. Simon 0-3.

JUNIOR-SENIOR

Division I—St. Anthony 3-0; St. Malachy 3-0; St. Christopher 2-1; St. Martin 2-1; NYAA 2-1; Holy Trinity 1-2; St. Michael 1-2; St. Monica 1-2.

Twenty years ago Adrienne Auvil, a freshman at St. Mary-of-the-Woods College, won the "Youth of the Year" award in competition sponsored by the Exchange Club of Indianapolis.

St. Gabriel 0-3; St. Ann 0-3.
Division II—St. Matthew 3-0; Mount Carmel 3-0; St. Lawrence "B" 2-1; St. Luke 2-1; St. Plus X 2-1; Immaculate Heart 1-2; St. Joan of Arc 1-2; St. Thomas 1-2; Jewish Community Center 0-3; North Methodist 0-3.
Division III—St. Jude 3-0; Baxter YMCA 3-0; St. Barnabas 2-1; St. Catherine 3-1; St. Mark 3-1; St. James 1-1; St. Roch 1-2; St. Simon "B" 1-2; St. Patrick 0-2; Southport Christian 0-2; Holy Name 0-3.
Division IV—Our Lady of Lourdes 3-0; Holy Cross 2-1; Holy Spirit 2-1; St. Rita 2-1; Little Flower 2-1; St. Andrew 1-2; St. Lawrence "A" 1-2; St. Philip Neri 1-2; St. Simon 1-2; Nativity 0-3.

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CADET GIRLS' BASKETBALL CHAMPIONS—These girls from St. Andrew parish, Indianapolis, recently captured the 1973 Cadet Girls' Basketball League Championship. The northeastiders captured the Division One Championship and then defeated St. Plus X for the league crown. Leading the girls to a perfect 8-0 record were the coaches pictured in the back row. They are: Jane Lentz (far left) Mrs. Roberta Presnal (fourth from right) and Ed Presnal (far right). Also shown is the Priest Moderator Father Thomas Widner (back row).



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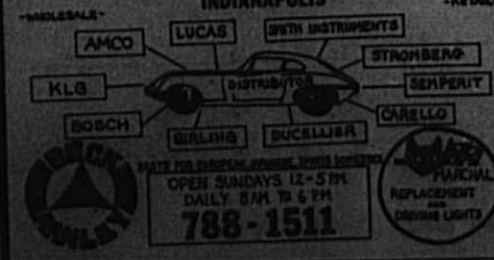
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REACHING OUT—Pope Paul VI mingles with residents during a recent visit to a housing project, built at his expense, for the poor and elderly on the outskirts of Rome. The

pontiff described tenants of the new apartment buildings as "a spiritual family gathered around their parish priest." (RNS photo)

Remember them in your prayers

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Dec. 13. Sister of Mrs. Don Wright
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INDIANAPOLIS
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daughter of Mrs. Henry Rosner;
sister of Richard H. and Paul E.
Rosner, Martha Nickol, Rita Oprisu
and Theresa White.

GEORGE W. STRATTON, 78, St.
Philip Neri, Dec. 15. Husband of
Hilda M.; father of Jacqueline
Moon; brother of Raymond and
Arden Stratton, Mildred Wells and
Geneva Boles.

HILLARY E. HINTON, 86, St. Philip

Neri, Dec. 15. Brother of Edward
Hinton.

GENEVIEVE L. MORRISON, 54,
Holy Name, Dec. 15. Wife of
Robert T.; mother of Mary, Patrick,
Michael and Robert Morrison;
daughter of Mr. and Mrs. Frank L.
Stumpf; sister of Lois and Frank
Stumpf, Marie Williams, Helen
Clemens, Frances Hill and Betty
Beuke.

CLARENCE I. HARDING, 86, St.
Patrick's, Dec. 15. Father of
Harry and Raymond Harding, Mrs.
Thomas O'Connor, Mrs. Floyd Fye;
brother of Mrs. Artie Phillips and
Mrs. Dink Mewdy.

KATHERINE E. PIERLE, 83, St.
Roch's, Dec. 17. Mother of
Aloysius, Lee, James, William,
John, Robert and Joseph Pierle,
Irene Falvey, Joan Puntarelli, Ruth
Kirkpatrick, Bonita Johnson, Doris

Lepper, Mary Rabenstein and
Lillian Egan; sister of William
Gumble. Eighty grandchildren, 79
great grandchildren and one great
grandchild also survive.

HARRY G. NEES, 79, St. Philip
Neri, Dec. 18. Husband of Clara
J.; father of Frederick, Margaret
and Agnes Nees and Jane Barr.

BERNADINA WENDLING, 93, St.
Catherine's, Dec. 18. Aunt of
Hermine Ritter.

GUS MICELI, 65, Holy Rosary, Dec.
19. Husband of Mignon M.;
brother of Catherine Dairile.

DONATS MEMLUKS, Holy Name,
Dec. 19. Husband of Anna; brother
of Bona Stenlis, Antonia and Leon
Memluks.

JEFFERSONVILLE
RICHARD T. AVERY, Sr., 50, St.
Augustine, Dec. 13. Husband of
Georgie; father of James of Jef-
fersonville; John and Richard, Jr.,

both of Bloomington; Mrs. Dean
Mesterhorn of Munster; and Mary
Elizabeth Avery of Jeffersonville. A
brother and two sisters also survive.

EARL A. HUTT, 74, St. Augustine,
Dec. 15. Brother of Miss Morona
Hutt of Jeffersonville.

NEWALBANY
MARCELLA HUEBER, 65, Our
Lady of Perpetual Help Dec. 15.
Wife of Conrad. A brother also
survives.

CHARLES RALSTON, Sr., 89, Holy
Trinity, Dec. 10. Husband of
Hulda; father of Charles, Jr., of
Carrollton, Ky.; Doris Singleton and
Elizabeth. Friends, both of New
Albany. A brother also survives.

ST. MEINRAD
RANDOLPH J. KIEFER, 20, St.
Meinrad, Dec. 11. Son of Mr. and
Mrs. Roma Kiefer of St. Meinrad;
brother of Terry at home; and
grandson of Malilda Kiefer of
Jasper.

Holy Name choirs schedule annual Christmas Concert

BEECH GROVE, Ind. — The 12th annual Christmas Concert, featuring 107 voices in three choirs, will be presented at Holy Name Church at 6:30 p.m. Sunday, Dec. 23.

Directed by Jerry Craney, parish music director, the concert will be accompanied by an orchestra, organ, brass choir, saxophone choir and percussion.

The program will include carols of the season, including "Strangers in the Streets," "Caribbean Carol," "Fañfare for Christmas," and "The Gloria" by Vivaldi. Tickets are available at \$2 by calling Mrs. Davey, 788-2403, or Mrs. Bauer, 787-4349.

Dance slated

INDIANAPOLIS — The Single Christian Adults (SCA) will sponsor a dance at 8 p.m. Saturday, Dec. 22, in the St. Joseph parish hall, 1375 S. Mickley Ave. Music will be provided by the "Indy Witches."

Creighton alumni to attend game

INDIANAPOLIS — Area alumni of Creighton University in Omaha have reserved a section of seats in the Butler University Hinkle Fieldhouse for the Saturday, Jan. 5, basketball game between the two schools.

Tickets are \$3 each and may be obtained from Dr. Niles Hansen, 291-6301.

Immediately after the game, Creighton fans will hold a party at the Heslar Naval Armory, West 30th St. and White River Parkway. Alumni not attending the game are welcome to the post-game party, according to Chuck Maxwell, director of alumni relations at Creighton.

St. Andrew sets holiday party

INDIANAPOLIS — St. Andrew's parish will sponsor a New Year's Eve Party in the parish gym on Monday, Dec. 31, starting at 8:30 p.m. Music by "The Headliners" will begin at 9:30 p.m. Breakfast will be served at the evening's conclusion.

Television sets will be provided for football fans to watch the Sugar Bowl. Reservations are being received by Mrs. Barbara Reddy, 545-4419, and Mrs. Judy Huss, 547-2281.

MERRY CHRISTMAS in 26 languages

"Merry Christmas" will be a popular greeting in many parts of the world again this year. Here it is in 26 languages:

God Jul (Swedish).
Gledelig Jul (Danish).
Gledelig Jul (Norwegian).
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Hauskaa Joulua (Finnish).
Buon Natale (Italian).
Felices Navidades (Spanish).
Boas Festas (Portuguese).
Wesołych Świąt (Polish).
S Rozhdestvom Christova (Russian).
Crystas Rodzajetsia, Slawye Jeho (Ukrainian).
Befele Vanebbi (Bohemian).
Bolgog Karacsont (Hungarian).
Sretan Bozic (Croatian).
Linksmu Kaledu (Lithuanian).
Vesele Vanoce (Czech).
Kala Christougenna (Greek).
Nodlaig Nait Cugat (Irish).
Ge Chenorhavorem St. Zenount (Armenian).
Mele Kalikali maga (Hawaiian).
Chuk-syong takn (Korean).
Yasu Sutel Kowa (Chinese).
Shin-nen omedito (Japanese).
Gajan Kristnask (Esperanto).
Joyeux Noel (French).

FOR BISHOPS ONLY

WASHINGTON — The fourth Communication Institute for Bishops sponsored by the U.S. Catholic Conference (USCC) is to be held at the Center for Continuing Education at the University of Notre Dame, South Bend, Ind., Jan. 6-10.

Forty years ago Holy Name parish, Beech Grove, marked its 25th anniversary with a special homecoming celebration.

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9:00, 10:00, 11:00 a.m., 12:15, 5:30 p.m.

ADVENT RECITALS: Sunday 5:00 p.m., followed by
Holy Mass at 5:30 p.m.

December 23: 5:00 p.m.—Organ Recital, Thos. Murphy.

December 24: **CHRISTMAS ANTICIPATION MASS—**
5:30 p.m.—First Mass of Christmas, Organ music by
Mr. John Van Bente. 12:00 (Midnight) Solemn
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Van Bente, Director.

December 25th: Masses at 6:00, 7:30, 9:00, 10:00, 11:00
a.m., 12:15, 5:30 p.m.

December 31: **NEW YEAR ANTICIPATION MASS** at
5:30 p.m., Special Mass 8:30 p.m.

January 1: Masses at 6:00, 7:30, 9:00, 10:00, 11:00 a.m.,
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VIEWING WITH ARNOLD

Liz Taylor film flounders

BY JAMES J. ARNOLD

"Ash Wednesday," the new Elizabeth Taylor movie, is like one of those National Enquirer headlines come to life: "Liz Has Facelift, Hubby Doesn't Know, Then Doesn't Care."

Poor old Liz plays a fifty-ish hag (presumably in makeup, this is the level of the movie) who undergoes one of those "body sculpture" operations in Switzerland. (Not only a facelift, but a lift all over). The purpose is to save her cooling marriage with her equally aging Detroit executive spouse (Henry Fonda). She invites him over to a plush Alpine resort (Cortina) and hits him with the new Liz all at once. Would you believe it doesn't work? So much for the wonders of plastic surgery.

This flick has considerable talent behind the camera. Director Larry Peerce, of "Goodbye Columbus" and "Separate Peace." Composer Maurice Jarre ("Dr. Zhivago"), who supplies a moody and catchy soft piano background. Clever editors who provide a fascinating montage of stills, to begin the film, showing Taylor and Fonda in their youths, apparently getting married, and slowly growing middle-aged before your eyes.

The week's TV network films

THE CHAIRMAN (1969) (CBS, Friday, Dec. 21): An absurd spy film that demonstrates that Gregory Peck played ping pong with Chairman Mao (and lost) before Henry Kissinger did. Cliches and old Chinese proverbs are underfoot everywhere; the action and pseudo-scientific hardware are strictly Woolworth's, and the IQ level is P.S. 88. Arthur Hill (TV's Owen Marshall) is seen briefly as a sinister American spy mastermind. Not recommended.

JOINS CHURCH COUNCIL

DENVER — The Denver archdiocese has announced that it has become a full participating member of the Colorado Council of Churches.

BUT NOBODY seemed to know where the movie was going or why. Possibly a woman's lib angle could have saved it. The humiliation of the aging woman, the double standard, that sort of thing. But if it's there, the audience has to supply it. Just as they have to supply the obvious It-Takes-More-Than-New-Body-To-Save-a-Marriage moral. If that's your view, though, you'll be fed up with "Ash" in the first half-hour.

The movie gives us a pitiful heroine who really hopes restored youth will do it. The film seems to root for her. We watch the whole operation in excruciating clinical detail, with all the science-knows-best aura of "Marcus Welby." We wait (for nearly an hour) while Liz slowly gets gorgeous, and all the young guys begin to do double takes. It is pure matronish fantasy, right out of the Ladies Home Journal.

Fonda keeps being delayed (he is attending somewhere to a new young thing), and just as Liz and all of us are about to die of boredom, her divorced daughter (Margaret Blye) jets in to ooh-and-ah. She advises Liz to dump Daddy and go male-hunting back at the lodge. (She overflows with perceptive lines, like this one about the "other woman": "She's younger than you are, maybe that helps him forget he's older.") So soon, Mom is in the boudoir being happy with a shifty-eyed blond gigolo (another decadent role for Helmut Berger, who has mastered the art of being rotten).

WHEN FONDA finally arrives—it's like waiting for the train to come at the end of "High Noon"—he is colder than an un-tipped waiter. On the operation: "I thought of doing it myself." On his moral responsibilities: "I just want to live. Haven't I earned it?" On her infidelity, after she has shown him her scars and is weeping on the bed: "I'm happy for you. I knew you could handle it." His final words, as the train leaves: "Be happy."

The problem, obviously, is that none of the characters are worthy of the situation. With people like that, you need a soul lift. (The actors work hard. Miss Taylor is very good and very beautiful. Fonda seems to have the attitude of take-the-money-and-run.) The creeping ennui is worse than in the recent Burton-Taylor TV film,

"Divorce His, Divorce Hers," verbal fireworks. THE FOUNTAIN of youth where at least there was some

disease is clearly relevant to our hedonist culture, and at times director Peerce does seem to play for satire. There is a male photographer (Keith Baxter), multi-face-lifted, who goes about making witticisms on all the young-looking zombies in the hotel. ("They accept each

other for what they pretend to be"). At one point he spies Liz coming out of Mass. "You must need help if that's your idea of a good time," he says. "Trust in me. I can do a lot more for you than He can." Unhappily, the movie seems to agree in the end: if only Liz had gotten her operation

sooner. Or, what does she need Fonda for now that she's sexy again?

The idea was more profoundly and provocatively handled a few years back in a sci-fi film called "Seconds." There an old guy was transformed into Rock Hudson, and found life just as

miserable. Of course, inside, we remain who we are. The kind of life renewal we need, when things are disintegrating, is something more than skin-deep. As Henry Higgins put it, "Why don't they fix up the mess that's inside?" (Rating: A-3—unobjectionable for adults)



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