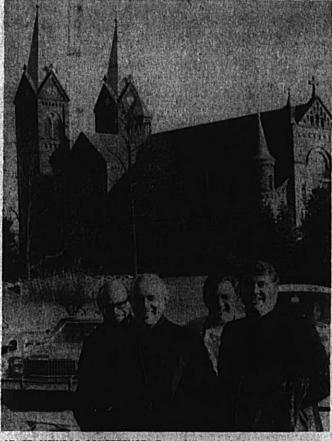
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VOL. XVI, NO. 10

INDIANAPOLIS, INDIANA

DECEMBER 3, 1976



AT. ST. MEINRAD CONFERENCE—Four of the principals are shown above arriving for the Social Ministries and Catholic Charities Conference held at St. Meinrad Noy. 19-21. Pictured are [front, left to right]: Father Joseph M. Sullivan of Brooklyn, N.7., president of the National Conference of Catholic Charities and Father Joseph A. Funaro, Public Relations. At the rear are Father Cyprian Davis, O.S.B. of St. Meinrad Seminary, and Father Lawrence Voelker, Archdiocesan Director of Catholic Charities.

elderly, problem pregnancies, human development and material assistance,

Conference of Catholic Charities

described the thrust of the programs of Archdiocesan Social Ministries not

or Archdiocesan Social Ministries not only as a provider, but as a "stimulator, an inspirer, a pusher." "People frequently create their own parish programs," he said, "and the function of the professional staff is to supply the kind of support services to make them work."

That's hard to believe if your volunteer history has been like that of the child who at Thanksgiving dinner gets inordinate praise for putting around the napkins but . . .

After the fall Right to Life Day convened by Archdiocesan Social Ministries at St. Vincent's Hospital, Ruth Hall, a volunteer from Seymour, carried the message. Recruiting other volunteers she set up a booth during her city's October Fest which drew 100,000 visitors.

"CONVENE" IS A WORD they use at

difficult to the tongue. What it means is all the work that is required in calling an assembly, in addition to Archdiocesan Social Ministries'

regular programs for refugees, the

ST. MEINRAD HOSTS CONFERENCE

Everyone thought of something to say on the way home.

Never mind that the people from Archdiocesan Social Ministries were together from Friday night to Sunday morning, and worked their way through panels, addresses, rapsessions, liturgies, and the welcoming table at St. Meinrad's Guest House.

For most it was the beginning of an

understanding of where Social Ministries stands in relation to the National Conference of Catholic

Charities and to communities within the Archdiocese of Indianapolis.

For some it was the beginning of an

understanding of the goals and methods of Catholic social ministry.

FOR A FEW IT WAS finally an understanding of the structuring of Archdiocesan Social Ministries with its elster organizations, Catholic Social Services, St. Elizabeth's Home and St. Mary's Child Center as a vital part of the Human Services being

reorganized under the leadership of Father Lawrence Voelker, new Director of Catholic Charities.

Calling this a "people's program" Father Joseph M. Sullivan, o Father Joseph M. Sullivan, of Brooklyn, president of the National

this question of structure.

Bishop Andrew Grutka is target of Czech Reds

ROME—Activities by Bishop Andrew Grutka of Gary, Ind., and others against the Communist government in Czechoslovskia could jeopardize the Vatican's fragile

Vatican's fragile detente with socialist detente with socialist c o untries, a Czechoslovakian official has charged.

The Italian daily newspaper il Tempo quoted Marian Siamen of the Czechoslovak

Information Service as saying, "The activities

saying, "The activities of Slovak emigrants receive great support from exiled priests such as (Bishop) Grutka."

"These activities" Slamen was quoted as saying, "are of such seriousness that they could compromise the official Vatican policy toward socialist countries."

The II Tempo report appeared white Bishop Grutka and 30 other Slovak priests convened at the Slovak in-

priests convened at the Slovak in-stitute near here in mid-November to discuss the pastoral needs of thousands of Slovak emigrants living thousands of Slovak emigrants living in Europe and the United States.

REACHED IN GARY after the meeting, Bishop Grutka denied unconfirmed reports that Czechoslovakian government agents had infiltrated the meeting, disguieed as priests. "That's not true for this

groups to assist in formulating parish plans of social ministry. This might include the organizing of a St. Vincent de Paul group, a birthiline telephone, a Simeon Project or a totally new kind of project depending on the parish and

its pastor. The emphasis is not just on volunteers but on informed, well-

trained volunteers who become a

trained volunteers who become a witness to the Church's care and a resource to their community. At St. Meinrad all agreed with Father Sullivan that Archdiocesan Social Ministries is to be an integral part of the assembled Church opening our eyes to the reality of suffering around

Does it still sound like them? Those

volunteers? Those professionals? It is intended to be us. "Us" looking at the people in and around our own parishes. According

Explore role of Social Ministries

particular congress," the bishop said in a telephone interview. "I knew every priest that was in there."

that the Slovak World Congress held in June, 1975, at Rome's Hilton Hotel and other open meetings have been monitored by Czechoslovakian agents who supply the government in-formation service with reports for use in amear campaigns against vocal exiles.

Bishop Grutka is the only member of the American hierarchy of unmixed Slovak ancestry. He is fluent in the

In the past two years, the Vatican has attempted to improve the situation of the Catholic Church in Czechoslovakia by reopening discussions with the Communist government, in February, 1975, and July, 1978, high Vatican officials met with officials in Prague to discuss that and other matters

ACCORDING TO BISHOP Grutka. the purpose of the mid-November meetings here was to discuss ways "to help Slovak people preserve their faith and culture while they are living outside their homeland. Some of the Slovaks, living abroad are long-time residents of other countries, others

Catholic Charities in Evansville

"Through an incarnation of the spirit we can begin to see this other person as a mirror of our own humanity." We soon find that "such radical understanding of need and suffering can only be achieved through the people who must experience them." Who needs you in your parish?

Father Knapp, who defined the basic philosophy of social ministry as a challenge to "unite across the country in a way that speaks of the

country in a way that speaks of the

Church. Struggle . . . so that you are able to join hands across the arch-

diocese and speak to the needs of the

Sister Barbara Anne Zeller, of St. Mary-of-the-Woods, came to this meeting on the sixth day of her em-(Continued on Page 5)

persons in your locality."

Through an incarnation of the spirit

There are an estimated 25,000 Slovaks in West Germany, 10,000 in France, 5,000 in Switzerland, 3,500 in Belgium and 2,000 in Austria. The are also sizable Slovak communities in Yugoslavia, Italy, Holland and the

support from Slovak-American groups, among others for religious publications, principally liturgical books, and direct pastoral ministry. It is located at the Slovak Seminary, where 30 men are studying for the priesthood.

'Diversity' common after Church councils

CHEVY CHASE, Md.—Catholics discouraged by divisiveness and dissension in the Church after the Second Vatican Council "should remember that every post-conciliar period that followed the Church's 21 scumenical councils was marked by a similar phenomenon," a noted Church historian said here.

The historian, Magr. John Tracy Ellis, first holder of the Chair of American Catholic Church history at American Catholic Church nistory at the Catholic University of America, said that "the history of diversity in the Church reveals a wonderfully rich and varied pattern of cultural differences; of ethnic expressions, if you will, of disciplinary differences—and will, of disciplinary differences—and all these beneath the universal canopy of the Church of Rome with no harn ful effects to basic unity of belief and structural harmony."

BUT DIVERSITY HAS sometimes "wrought haved within the family of the Church when differences took their ground on doctrinal matters, for example, from the Arians of the fourth century to the ominous foreshadowing of schism in the person of Archbishop Marcel Lefebvre and his followers of 1976, for their diversity would seem now to have gone quite beyond the question of the Latin Mass in their repudiation of many of the teachings of Vatican Council II," Msgr. Ellis said.

Pope Paul VI has suspended Archbishop Lefebvre, former archbishop of Dakar, Senegal, and founder of a traditionalist seminary in Switzerland for or-daining men to the priesthood contrary to the Pope's wishes.

Magr. Ellis gave an address on "The History of Diversity in the Catholic Church" to about 160 Catholic educational administrators attending the annual meeting of the supervision, personnel and curriculum section of

personnel and curriculum section of the National Catholic Educational Association's department of Chief Administrators of Catholic Education. Diversity in the Church "has been— and still is—infinitely varied, and has brought highly different results and effects, for example, at times schism, as in the case of the Monophysites of the fifth century who departed, and diversity such as that of Hans Kueng. diversity such as that of H who stays on within the Church and yet differs radically with her traditional teaching on more than one point," Magr. Ellis said. The Vatican has admonished Father Kueng, theology professor at Tuebingen

University in Germany, for the views he has expressed on the infallibility of the Church and the teaching authority of bishops,
"There is, then, literally no teiling what end effect or result diversity will have, for neither the historian nor the (Continued on Page 8)

Court strikes down Indiana abortion law

WASHINGTON-The Supreme Court has upheld a lower court decision which struck down an in-diana law requiring that that transess abortions be done by doctors in hospitals or licensed health facilities.

The justices voted 6 to 3 to affirm a three-judge federal court decision which found the Indiana law conflicted with the Jan. 22, 1973 Supreme Court rulings on abortion. Among other things, those rulings said that states could impose no restrictions on first trimester abortions.

JUSTICE BYRON WHITE, writing for himself, Chief Justice Warren Burger and Justice William Rehnquist, said the case should have been given a full hearing by the court.

"There is nothing in the United States Constitution which limits the states' power to require that medical procedures be done safely," White wrote in a dissenting opinion. Previous abortion decisions should not be used to block states' attempts or make shortloops safe for methods. to make abortions safe for mothers the dissent argued.

THEODORE SENDAK, Indiana's attorney general, said his state's law was reasonable.

Indiana's law, according to Sendak, was needed to protect women from fraud and to protect their health and welfare when they seek abortions.

For Religious

The Association of Religious in the Archdiocese of Indianapolis [ARIA] is sponsoring a penance service for all Religious women in the Archdiocese at Marian College on Tuesday evening, Dec. 7 at 7:30 p.m.

Mike Gable fills role of 'associate pastor'

If Mike Gable ever decided to run for

If Mike Gable ever decided to run for public office, he would probably waltz charmingly into it. Who is Mike Gable, you sak? He's the director of religious education at St. Mary-of-the-Knobs parish. For those of you who don't know where St. Mary-of-the-Knobs parish is—well, you haven't discovered one of the more scenic or more active areas of our diocese. New homes for former residents of Louisville, Ky, are being built at a steady pace north and west of New Albany in and around Floyds Knobs, an area named in part for the hill formations located there. Parishes on the Indiana side of the Ohio River have experienced a constant growth for several years now and one that keeps growing is St. Mary-of-the-Knobs.

Father Paul Sweeney, pastor there to more than 600 families, has no associate pastor to help meet the demands of his young and vibrant parish. Though it is over 125 years old, St. Mary-of-the-Knobs is losing much of its rural charm as it evolves into a suburban spread. Country and suburba at lit blend very well there, however.

"I don't know what I'd do without

"I don't know what I'd do without Mike," Father Sweeney says. "He's as helpful or perhaps more helpful than an associate pastor."

GABLE HIMSELF will talk only about the parish, its people, and the many activities in which they are involved. Or about his own lovely wife Kathy and his infant son Paul whom he says "deeply inspire me." Or about the mission in Honduras which he

This year Gable and Father Sweeney began a program of family religious education at the parish, a program that many believe will be a model for religious education programs of the future.

"Children learn more about their faith by seeing what their own parents do and say at home," Gable said in a letter to parishioners. "Furthermore," he adds, "our relationship with the Blessed Trinity must continue to (Continued on Page 8)



MIKE GABLE

OFFICIAL APPOINTMENTS

REV. PATRICK COMMONS, from pastor of immaculate Conception Parish, Milihousen, and St. Denis Mission, Jennings County, to associate pastor pro tempore of St. Gabriel Parish, Indianapolis.

REV. JOHN MINTA, appointed administrator pro tempore of immaculate Conception Parlah, Millhousen, and St. Dennis Mission, Jennings County, and continuing his assignment as pastor of SS. Peter and Paul Cathedral, Indianapolis.

REV. JACK PORTER, from associate pastor of St. Gabriel Parish, in-dianapolis, to associate pastor pro tempore of St. Paul the Apostle Parish, Greencastle.

REV. WILLIAM STINEMAN, appointed administrator pro tempore of Holy Rosary Parish, Seelyville, the St. Augustine Mission, Fontanet, and continuing his assignment as pastor of St. Paul the Apostie Parish, Greencastle, and the chaplain of the Newman Center, DePauw University, and Indiana State Farm, Putnamville.

The above appointments are from the office of the Most Rev. George J skup, Archbishop of Indianapolis, Rev. Robert Mohrhaus, Chancellor.

Archbishop George J. Biskup **Catholic Charities** Archdiocesan Social Ministries Board President: James Russell Director: Thomas Morgan Catholic Social Services Board President: Carl Henn Director: James O'Donnell Bi. Mary's Child Center ard President: Bernard Shank Director: William Brown

REMINDER

The Criferion is offering \$25 for the best amateur photograph this month on the subject of "People in Parishes in the Archdiocese." All photos submitted must be 6 x 10 glossy prints and must be in the Criterion offices by midnight, December 31. Besides the cash prize, the tirst winning photograph will appear in the January 7 issue of the Criterion. There is no

limit on the number of entries, but all become the property of the Criterion. Be sure to include identification of individuals in the photographs and your own name, address and phone number. Include parish affiliation, too. If no entry is judged to be of sufficient quality to mark

Week's News in Brief

BY NC NEWS SERVICE

Churches end boycott support

TORONTO, Canada—Four Canadian churches have ended "institutional support" of the three-year-old boycott of California grapes and lettuce sponsored by the United Farm Workers of America. The InterChurch Committee in Support of the Grape and Lettuce Boycott, made up of the Catholic archdiocese of Toronto, the Toronto Board of Rabbis, the Anglican diocese of Toronto and the United church of Canada, announced the move in a statement

Nevada diocese is renamed

RENO-The Reno diocese has been renamed the diocese of Reno-Las Vegas by the Vatican. Bishop Norman Mc-Farland of Reno-Las Vegas—which takes in the entire state of Nevada—said he viewed the Vatican's action as an expression of satisfaction with the diocese's current state and as an optimistic appraisal of its future.

Asks new Sunday closing law

NEW YORK—An official of the New York State Catholic Conference has called for a new Sunday closing law to replace one struck down by New York's highest state court replace one struck down by New York's nignest state court as "unenforceable." Charles J. Tobin Jr., secretary of the conference, made the appeal before a State Assembly committee which met here for hearings on legislation to replace the law which had regulated Sunday sales in the state until June. Local trade associations and some imers also testified in favor of the conference's position that a day of "rest and religious observance has been part of the American tradition for over 200 years."

NOTICE **Retired Employees** Archdiocese of Indianapolis

The Retirement Plans Committee of the Archdiocese of Indianapolis is attempting to contact all persons who retired prior to July 1, 1970 and who worked for any parish or Archdiocesan institution for 10 years or

If you fit this description or you know someone who does, please complete this coupon and return to the address listed below no later than December 15, 1978.

Retirement Plans Committee
Archdiocese of Indianapolis
1350 N. Pennsylvania Street
Indianapolis, Indiana 46202

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Urges ecumenical approach

VATICAN CITY-The Vatican Secretariat for Promoting Christian Unity has urged the 1977 World Synod of Bishops to consider ecumenical dimensions seriously in its deliberations on religious education. Secretariat members—cardinals and bishops from around the world drafted the document at an eight-day plenary meeting here.
The World Synod of Bishops, to be held at the Vatican next
fall, will discuss "Catechesis in our Time with Special
Reference to the Catechesis of Children and Youth." "Catechesia" is the technical term for instruction in the faith or religious education.

Pope receives Jewish officials

VATICAN CITY—Pope Paul VI told American Jewish officials here that he is "deeply satisfied" with improvements in Jewish-Christian relations. "Rich opportunities of collaboration" are opening up between the two faiths, he said. Pope Paul received six officials of the Anti-Defamation League of B'nai B'rith in a 25-minute relates audience on Nov. 24. private audience on Nov. 24.

In capsule form .

national pastoral conference in England and Wales in 1978. At a press conference in London the committee released its final report on steps that the Church should take to plan for the future . . . The Vatican has told the United Nations that the arms race kills whether the weapons are actually used or merely stockpiled. The arms race "morally misuses used or merely stockpiled. The arms race "morally misuses intellectual and economic resources that are absolutely indispensable for the liberation of the world's people from hunger, disease, liliteracy and powerlessness," said Mrs. Molly Boucher of the Vatican's observer delegation to the UN... A new "orthodox" Catholic college, to be called Christendom College, established to provide "full Catholic truth in higher education," is to open next September in Triangle, Va., about 30 miles south of Washington, D.C.... The Catholic Leegue for Religious and Civil Rights has accused the federal Equal Employment Opportunity Commission of ignoring discrimination against Catholic

Commission of ignoring discrimination against Catholic ethnics, such as Poles or Italians . . . Pope Paul VI has raised Philadelphia's Cathedral of SS. Peter and Paul to the raised Philadelphia's Cathedral of SS. Peter and Paul to the status of a basilica as a sign of his approval of the 41st international Eucharistic Congress held in that city last August. He has made the church in Bolsena, Italy, where he celebrated Mass to mark the close of the congress, a

Religious Orders of women.

Names . .

Maryknoll Father William Superiors general (IUSG), an Woods, a missioner in Guatemala for 18 years, was killed Nov. 21 when the plane he was plioting crashed in that Latin

Pope Paul VI told members of a U.S. congressional drug abuse committee that "severe legal measures" should be taken against drug pushers.

Several hundred of the world's Sisters have re-elected British Mother Mary Linscott as president of the International Union of

Guild slates annual Brunch

INDIANAPOLIS -Vincent Hospital Guild Is announcing its annual Christmas Brunch to be held at 12 noon on Sunday, Dec. 5, at the Indianapolis Country Club

Co-chairmen for the event are Mrs. Evans B. Daniels and Mrs. John F. Modrall.



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Explore ministry of the sick

NEW YORK—Some 200 Catholic hospital pastoral care experts attended sessions at the New York Sheraton Hotel exploring new theological frontiers in the ministry to sick persons. The workshops of the third annual institute on the Theological Concerns of the Health Apostolate, sponsored by the Catholic Hospital Association (CHA), will be repeated Feb. 6 and 10 at the Sheraton Hotel in Denver as part of a continuing education program. Subjects ranged from Christian medical moral problems and accountability in pastoral care to questions arising from the women's ordination debate.

129 Catholics in Congress

WASHINGTON—A record number of Catholics—129—will serve in the newly-elected 95th Congress, according to a survey conducted by Christianity Today, an evangelical Protestant magazine published here. That figure amounts to 24% of the Congress as a whole and is the largest religious group. Catholics make up about 25% of the general U.S. population, according to a recent study conducted by the National Center for Urban Ethnic Affairs, a Washington-based affiliate of the U.S. Catholic Con-Washington-based affiliate of the U.S. Catholic Conference.

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REGULAR SUNDAY SCHEDULE: Saturday-5:30 p.m., 7:30 p.m. (Anticipation Masses), Sunday 6:00, 7:30, 9:00, 10:30 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 5: 5:00 p.m.—Program of Christmas Music by the Indianapolis Community Choir under the direction of Mr. Richard Dennis.

December 12: 5:00 p.m.—Holy Name Choir under the direction of Mr. Jerry Craney.

December 21: 5:00 p.m.—St. John Choir under the direction of Mr, John Van Benten.

(NOTE: There will be no 7:30 p.m. Mass on Christmas Day or New Year's Day.)

Hint for the Holidays

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THE TACKER

Yes, Virginia .

BY FRED W. FRIES

Yes, Virginia, bishops do have a sense of

Forget what you were taught back in the second grade at St. Ichabod's School: Despite their usual dignified and serious demeanor, these men of the cloth share with all the rest of us unfeathered bipeds the God-given gift of risibility.

To put it another way, they can be and, on occasion, are provoked to laughter.

A case in point was the recent meeting of the nation's hierarchy in Washington, D.C.

During those solemn deliberations, two events occurred, as reported by NC News Service, which left the assemblage in episcopal stitches.

DURING THE LONG and sometimes tense debate which led to evantual approval of the pastoral letter on moral values, Archbishop John R. Roach of St. Paul-Minneapolis took the floor to propose a change in phrasing "if another bishop agreed!"

Archbishop Joseph L. Bernardin of Cincinnati, presiding at the meeting, told Archbishop Roach it was not necessary to get approval from the other bishop. "All you have to do is make your motion," Archbishop Bernardin said.

"I know that," Archbishop Roach replied. "I was just trying to be friendly."

As laughter swelled through the room, Archbishop Bernardin responded with a wide emile: "We are past the point of

Archbishop Roach shot back: "That's what I was worried about."

The laughter turned to a roar.

LATER, ARCHBISHOP Bernardin called up for action a proposed amendment which involved the phrasing "the mind of Christ."

Unable to determine who had presented the proposal, the archbishop saked in mock desperation: "Who was it who wanted to delete the mind of Christ?"

Bishop Francis Murphy, auxiliary of Baltimore, stood amid general laughter and said he had decided he was satisfied with the phrasing as it was originally. He drew more laughter when he added: "Besides, this is the first time I've spoken to my brother bishops, and I'd hate to be accused of wanting to delete the mind of Christ."

DID YOU KNOW—That the Russians have erected a telescope in the Caucasus Mountaies which is so powerful that it can pick up the light of a flickering candle more than 15,000 miles away?

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A Subscription to

The Criterion

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presenting a Catholic Viewpoint of Interest to all.

SOUNDS OF ADVENT—Once again Megr. Charles Koster is offering an Advent series of musical recitals in St. John Church series of musical recitals in St. John Church in downtown indianapolis to which the public is invited. The half-hour programs are presented at 5 p.m. on the Sundays of Advent, just prior to the 5:30 p.m. Mass. The series opened on Nov. 28 with an organ recital by Thomas Williams. On Dec. 5, the Indianapolis Community Choir will be heard under the direction of Richard Dennis. The Holy Name Choir of Beech Grove, under the direction of Jerry Cransy will appear on Dec. 12. On the final Sunday, Dec. 19, St. John's own parish choir will sing under the direction of John Van Benten.

MARIAN ART WINNERS—Winners in the second annual Catholic High School Art Exhibit at Marian College were announced this week. The exhibit opened November 28 and will continue in the college library through December 11. Debbie Fadeley, of Ritter High School won the first place blue ribbon and \$20 in art supplies for a watercolor entitled "Mode of Beginning." Other winners included: Kathleen Sweeney of St. Mary Academy, second place red ribbon and \$15 in art supplies for a pastel, "Clown." Reggle Gibbs of Cathedral High School, third place white ribbon and \$10 in art aupplies for a pencil drawing, "Fantasy." Clindy Koup of Ritter High School, fourth place yellow ribbon and \$5 in art supplies for a pencil drawing, "Welcome to My World." Honorable mention ribbons were presented to Cathy Boyle of Our Ledy of Grace Academy and Debbie Hutchinson of Ritter.

AROUND AND ABOUT-Magr. John J. Doyle, Archdiocesan archivist and author of "The Catholic Church in indiana," ad-dressed a recent interfaith meeting at the inter-Church Center in indianapolis, at which the indiana Religious History which the Indiana Religious History
Association was established . . . A
Couples Club was formed recently at St.
Ambrose parish, Seymour, to help couples
integrate into the parish and community.
The Club apponsors regular meetings and
social events . . Bernard P. Knoth, S.J.,
son of Mrs. Mary Knoth and the late Bernard
H. Knoth of Christ the King parish, indianapolis, was ordained a deacon in
Oakland, Calif., on Dec. 3.

FOR THE BLIND-Free 1977 Catholic calendars in Braille are being offered by the Xavier Society for the Bilind in New York. These unique calendars provide sightless persons with a convenient means of ob-taining detailed information about each Sunday's liturgical observance as well as pertinent information about feast days throughout the year. Free calendars can be obtained by writing to Xavier Society for the Blind, 154 E. 23rd St., New York, N.Y.,

Ed Shoopman

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Remember them in your prayers

† THOMAS L. RYAN, 73, An-nuclation, Dec. 1. Husband of Jane; father of Martha Turner and Marjorle Pflueger, both of Brazil.

CONNERBVILLE
† JOHN CARL SCANLON, 60, 8t.
Gabrief, Nov. 24. Husband of
Martine; father of Mrs. Elson
Hobbs, Martina King, James K. and
William R. Seanlon, all of Connersyllie; Mrs. Everstt Alles of
Fairland and Mrs. Dale Smith of
Kokomo; brother of Lawrence
Scanlon of Connersyllie.

HUNTINGBURG
† NORBERT SCHMEIDER, 56, 51.
Mary, Nov. 30. Husband of Ruth;
father of John, Dr. Larry, Philip,
Anthony, Ann end Pairfole; brother
of Father Ambrosa Schneider of
Enochaburg; Maurice, Jerome, Rila
Sermerahelm and Camille
Goshausen.

† ALICE M. KENNEY, 69, St. Thomas, Nov. 24. Mother of James E. Kenney.

† THOMAS D. WALSH, 87, St. Patrick, Nov. 28.

† JAMES K. COLEMAN, 82, 81. Catherine, Nov. 27. Husband of Anna M.; mother of Judith Pation and James F. Coleman; slater of Helen Green, Mary Ann. Edwards, Johnnie and Wiley Coleman, Lois and Lawrence Milli.

† GERALDINE CHRISTINA BRENNAN, 95, 88. Peter and Paul Cathedral, Nov. 27. Aunt of Frances H. Ryan,

HARRY W. ROEMBKE, Sr., 78 Assumption, Nov. 27. Father of Jean Arnold and Harry W. Roembke,

† IRENE C. MUNDON, 78, Holy Spirit, Nov. 27. Aunt of Mrs. John Meyer.

† ROBERTA A. McATEE, 63, Holy Spirit, Nov. 27. Mother of Roberts Kahl and Patricia Walker.

† WINTHROP T. WILLIAMS, Sr., 80, St. Simon, Nov. 27. Husband of Rose; father of Edyth Gumerson, Winthrop T. Jr. and Robert A.

† CLARA M. DILGER, 83, St. Barnabas, Nov. 27, Mother of Fred C., John F. and James A. Dilger; slater of Paul and Robert

JEFFERSONVILLE

† PATRICIA ANN LaFOLLETTE, 16,
St. Augustine, Nov. 28. Daughter
of Douglas LaFollette: step-daughter of Mrs. Douglas
LaFollette; slater of Bewerty J.
LaFollette, at home; granddaughter
of Mr. and Mrs. Chester J.
LaFollette of Jeffersonville.

† VINCENT A. BRANGERS, 68, Sacred Heart, Nov. 27. Husband of Martha; step-father of Glenn Byrn and Delores Graham, both of

MORRIS
† EARL M. ECHNEIDER, 51, Sf.
Antitiony, Nov. 15. Srother of
Helen Grover of Williamsburg,
Ohlo; Alberta Amrhein of Connersville; Joan Amrhein of Brookville; Lillian Ley and Paul,
Schneider, both of Greensburg;
Slater Laurina Schneider, O.S.F.; of
Oldenburg; Quim Schneider of
Rushville; and Lawrence Schneider
of Batesville.

RICHMOND
† GRACE E. SIMPSON, 85, St.
Mary, Nov. 24. Nieces and
nephews survive.

New Officers

NAVILLETON, Ind. - At NAVILLETON, Ind. — At the November meeting of the St. Ann's Society, St. Mary parish, the following officers were elected: Marcella Miller, president; Mary Louise VanWinkle, vice-president; Lole Drury, secretary: and Bernsdette president; Lois Drury, secretary; and Bernadette Lynch, treasurer.

Twenty years ago Pope Plus XII named Archbishop Joseph E. Ritter of St. Louis as assistant to the Pontifical throne.

DR. J. J. GERDIS

Contacts
11 B. Range Line Rd.
Next to Carmel Theatre)
Carmel — \$46-8254

ST. CROIX
† CATHERINE W. CASEY, 79, Holy
Cross, Nov. 17. Mother of James
of St. Croix; Joseph of Castro
Valley, Calif.; Gereld of Indlanspolls; Lawrence of
Georgetown; Eugene of Phoenix,
Afiz.; Mary Thompson of
Louisville; and Huberta Rath of Lee
Angeles; elster of Thomas Lavin of
Westpori, Ind.

TELL CITY
T RICHARD O. WIDMER, 89, 81.
Paul, Nov. 27. Husband of Alma;
father of Richard Widmer and
Charlene Bolin of Tell City; Earl of
Ansheim, Calif., and Charles of
Kokomo; brother of Clarance and
Robert of Evansville; Evelyn and
Elimeda Widmer of Tell City, and
Hilda Kenapks of Newburgh.

TERRE HAUTE † ANN Q. WHITE, 76, St. Patrick Nov. 24. No listed survivors.

EDWARD P. KELLY, 89, St. Nov. 23. Brother of Julia Kelly, both of

† ANNA CARTER, St. Patrick, Nov. 28. Nieces and nephews survive.



VIETNAMESE THANK BENEFACTORS—Two Vietnamese families sponsored by St. Luke VIETRAMESE ITANK BENEFACTORS—Two Vietnamese families sponsored by St. Luke parish, indianapolis, expressed their appreciation to their benefactors with a special Thankagiving dinner on Sunday, Nov. 28, in the school cafeteria. The menu included won ton soup, oriental style chicken and fortune cookies. Shown above with the pastor, Father Paul Courtney, and Thomas O'Brien, right, one of 85 parishioners who attended as invited guests, are Tam Le and his wife, Lien Mai. Tam Le is an employee of Mr. O'Brien. The dinner was organized by the family of Mgyuyen The Nahm, the second Vietnamese family sponsored by the parish. Nahm is a bi-lingual assistant in Social Ministries.

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Altar Society sets Boutique

INDIANAPOLIS -Altar Society at St. Anthony parish will hold a Christmas

Open House

INDIANAPOLIS Roncalli High School will hold it's annual Open House on Sunday, Dec. 5, from 1 to 3:30 p.m. for interested seventh and eighth graders on the city's Southside. The Open house will feature open house will feature conducted tours of the building, musical en-tertainment and special academic exhibits.

Boutique in the parish hall on Saturday, Dec. 4, from 10 a.m., to 8 p.m., and on Sunday, Dec. 5, from 8 a.m.

A variety of handmade items will be on sale.

Card Party

INDIANAPOLIS - The public is invited to the monthly card party in the St. Philip Neri parish com-munity on Wednesday, Dec. 8, at 7:30 p.m. The parish Altar Society sponsors the

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This Christmas you'll be remembered in the Midnight Mass in Bethlehem. The celebrant, Archbishop James Bethlehem. The celebrant, Archbishop James Bethlehem. The celebrant, Archbishop James Bethlettitl, Latin Patriarch of Jerusalem, will offer the Mass for the members and benefactors of this Association. . . How better can we say thank you? In 18 mission countries (where Catholics, though few, are mostly of the Eastern Rites) the Holy Father helps millions because you read this column. Blind boys in the Gaza Strip (not one of them a Christian) are learning rug making, basketwork, the ABCs, at the Pontifical Mission Center for the Blind. Lepers in India are cared for by native priests and Sisters. The poor have the Gospel prached to them in Egypt, Iraq, Iran and Ethiopia. . . This season especially, won't you remember the missions in your prayers? Our priests and Sisters depend on you. They ask the Christ Child to bless you always!

Yes, priests in the Holy Land will be plea to offer soon the Masses you request. Sin send us your intentions.

If you want your gift credited in tax-year '76, be sure it's postmarked by Dec. 31. Here are three gifts of lasting value:
TRAIN A NATIVE PRIEST. It costs only \$15.00 a month (\$180 a year, \$1080 for the entire six-year course), he will write to you regularly, and pray for you. He'll be ordained, please God, in 1981. (A \$3,500 Burse trains a seminarian in perpetuity.)

perpetuity.)
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Commentary

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and

Bored laymen

A conference on pastoral liturgy held recently in San Francisco called for greater congregational participation in the planning and preparation of contemporary American liturgies so that more people will sense that the liturgy is their own.

Participants at the conference expressed the bellef that there is a growing allenation from the

Advent

It's a period of preparation—a time of waiting. Advent is our response to the invitation of John the Baptist who cries, "Repent!"

Americans live an Advent In expectation of a new President. Lebanese familles live an Advent with prospects of a more peaceful life. Irishmen who refuse to believe that war is necessary among themselves march peacefully in an Advent of hope. And the earthquake-stricken Turkish people struggle in an Advent that looks to the mercy of other people in the world.

Christians and Americans, we can fall to notice the season if we ignore history's headlines that pass before us daily. If we fall to notice the season, we will fall to notice the event to which the season directs our attention. Christmas will be only a gigantic stropping spree and "something for the kids" if Christians hide behind their doors and fall to respond to history.

He is coming! Are we aware of His presence in our own history?—T.W.

Mass and other Ilturgical rites because worship services are out of touch with life's realities and separate from other dimensions of Christian practice.

So what else is new? Priests will tell you how difficult it is to get parishioners involved in such liturgical planning. Historically we are not used to it. Yet a goodly number of the lalty proffer suggestions and ideas for the pastor without bothering to initiate the suggestion themselves. Just when the hierarchical Church has learned that it belongs to people, people it seems, have become disinterested.

The solution does not seem to be "with it" liturgles which appeal to the faddishness of contemporary man. solution obviously lies within the realm of the faithful few who will continue to struggle with liturgy so that it really does belong to people. Liturgy cannot be so distant that people cannot understand it, nor can the priest be its sole activator. At the same time liturgy cannot be as "sporty" as a Saturday afternoon football game. Maintaining an 'affectionate mysteriousness' must always be a goal in liturgy.

Meanwhile, the man in the pew will have to decide for himself. He can continue to be present at the liturgy yet never involved in it and, therefore, bored, or he can become one of its participants, not always singing well, nor always getting everything out of it he can, but, like all men struggling to be free, a pilgrim seeking our Lord's grace in union with other pilgrims.—T.W.

DALE FRANCIS SAYS

Bishops offer 'plain talk' on moral values

The recent pastoral letter from the U.S. Bishops on moral life is a forthright document which offers plain talk on questions of moral values. The

subject matter ranges from personal sexual behavior to responsibilities of nations. It deals with issues from marriage to conscientious objection.

On all the subjects it approaches, it speaks without ambiguity. You don't have to wonder what the Bishops

mean. They have told you exactly what they mean in the pastoral letter, "To Live in Christ Jesus."

It is interesting that after two years of the widest possible consultation, involving hundreds of theologians, scholars and all of the Bishops, there was an effort on the floor at the U.S. Bishops meeting to have the letter sent back to committee and not released at all. When there was a vote on the motion not to release the letter, it was defeated, but there were 65 Bishops who voted in favor of not

In a way, the effort to keep this letter from reaching the people is one of the most interesting things about it. In that effort there is shown a profound difference among some of the Bishops in their attitude towards the people and their understanding of their pastoral role.

FIRST OF ALL, let it be understood that those Bishops who wanted the pastoral letter returned to committee did not oppose the principles stated in the letter. That wasn't the problem. The motion not to release the pastoral the letter was not liked. One Bishop suggested that it lacked "un-derstanding and compassion."

Another thought the principles stated were too "sharply defined."

There was no argument concerning the principles stated; it was just that some of the Bishops thought that it should have been presented in a more compassionate manner. While I'm certain these Bishops had no intention of doing so, it seems to me they were perpetuating an attitude that I had hoped belonged to the past—that of treating the laity like little children. They were saying in effect: "These principles are true, but we must be careful to state them gently so we will not offend the sensibilities of the

I believe this paternalistic attitude is exactly what the people do not want from the Bishops. The Bishops are teachers, and they are expected to teach. The people expect them to teach clearly, to speak plainly and without ambiguity, stating the teachings of the Church in a way in which they can be understood.

The people do not want to be spoon-fed; they do not want teachings sugar-coated. There is not some separation between an educated hierarchy and the uneducated masses. The laity is as well-educated and as sophisticated as the hierarchy, and sophisticated as the hierarchy, and the people expect the hierarchy to fulfill its teaching responsibility in a forthright manner. They expect the Bishops to say what they mean and make clear they mean what they say.

I'M SURE THAT THOSE Bishops who wanted to delay this letter would insist that they didn't really mean to act paternally towards the people They only wanted the tone of the lette to be more compassionate. But compassion must be truth. After the issuance of the Vatican declaration on sexual ethics, one Bishop who thought that declaration too harsh in stating principles concerning homosexuality, wrote a statement of his own. It was beautifully written, sympathetic to the plight of homosexuals, and the principles were sound. But some who were homosexuals misunderstood it to condone homosexual activity. What does not make clear the Church's teaching is finally, for all the good intentions, the very antithesis of

The pastoral letter we have received calls for compassionate pastoral care for homoesxuals, but it makes absolutely clear that homosexual acts are wrong, it also denounces premarital and extra-marital sexual relations. It absolutely defends the indissolubility of marriage and denounces as erroneous the theological opinion that says a sacramental marriage can be broken. Truth is compassion in its purest sense. If the Bishope are to fulfill their role as teachers, then the people have a right to expect them to do it clearly and boldly without acting under some misapprehension the people must be moliffied.

But if those who would have

But If those who would have But if those who would have delayed this pastoral letter seem to me to misunderstand the people and how they should approach the people, it seems to me they had an even greater misunderstanding of the pastoral responsibility to the people.

This pastoral letter had been in preparation for two years. It was known that the letter would be released at this meeting of the Bishope. The secular news media had reported it.

The pastoral letter, as the secular news media noted, offered nothing new, just a reaffirmation of what the Church teaches. But that reaffirmation was critically needed. There have been a host of moral theologians dancing around the truth, making little bows to situationalism. We have just come off the assembly in Detroit where some of the resolutions raised questions of confrontation with moral teachings of

Had the effort to stop the pastoral

letter from being released succeeded, there is no doubt as to how the secular news media would have interpreted this. It would have been seen as an unwillingness on the part of the Bishops to take a firm stand for the traditional moral values of the Church.

THOSE WHO WANTED to send the letter back to committee emphasized that they supported the document and the principles in it. But what baffles the mind is how they could have so little understanding of the modern news media that they could be unaware of how their action would have been interpreted. Pastoral maturity requires an understanding of maturity requires an understanding of how pastoral actions will be understood. In this case, had the pastoral letter on moral values not been released, the results would have been disastrous.

But the pastoral letter was re in the final vote only 25 bishops opposed it, and an overwhelming majority of 172 approved, it is a clearly stated exposition of Catholic moral principles, it calls on Catholics to not only oppose present discrimination but to work to overcome the results of past discrimination against racial and ethnic minorities. It says that con-sidering women inferior to men is un-Christian and Inhuman, It supports not only conscientious objection to all wars but selective conscientious objection to particular wars. It calls for the protection of human rights against violations by repressive governments. It commits Catholics to efforts for peace and to the liberation of the oppressed and powerless. It teaches, clearly and boldly, which is exactly what we have a right to expect bishops

THE YARDSTICK

Observations on election year '76

that enigmatic comparison completely

BY MSGR. GEORGE G. HIGGINS

Early during every Presidential campaign, U.S. Catholic Conference staff members are instructed in writing to keep away from partisan politics. It is conference policy that

nothing is to be said or done by executive staff members that might be interpreted or misinterpreted as suggesting that the organization favors or opposes any political candidate or party. I agree with this policy, even though in the case

of a staff member who happens to write a weekly column, as I do, one write a weekly column; as I do, one has to make a special effort to watch his P's and Q's and to stay above the

In any event, now that the 1976 free to make a few random servations which, though they are basically non-partisan in nature, might have been verboten while the candidates were still out on the hustings

WHILE A CERTAIN amount rhetorical license is to be expected from supporters or opponents of either candidate or party, there should be a rather stringent law against changing the meaning of key political concepts in the middle of a campaign. If we had such a law, Clare Booth Luce, former Ambassador to Italy and an experienced journalist, would have an experienced journalist, would have to pay at least a nominal fine for describing Jimmy Carter in Bill Buckley's National Review as a (Christian) socialist, save the mark. Paritsan politics aside, that's no way to treat the English language. Noah Websier, who was a stickler for socialist, in this mass of must be accuracy in this regard, must be turning over in his grave. There is no more similarity between his or any other lexicographer's definition of socialism and Mrs. Luce's definition of the same term than there is between ice cream and asparagus.

Towards the end of his ill-fated Towards the end of his lif-fated campaign for the presidency, Eugene McCarthy told Sally Quinn of the Washington Post that he is a baseball politician, whereas Teddy Kennedy and Hubert Humphrey, for example, are football politicians.

The metaphysical implications of

garment for a baby will help the cause. Send your contribution to Mrs. Forthofer at Sunman before Dec. 20. She will forward the contributions to the National Council "Works of

Mrs. Leo B. Kesterman, President ACCW

An Old Gregorian

that enigmatic comparison completely escaped me, which goes to show, I suppose, that my good friend Gene had a better course in neo-scholasticism under the Benedictines at Collegeville than I was exposed to under the Jesuits at Mundelein.

The only man I can think of who might be able to explain what Gene was driving at in his baseball-football analogy is Michael Novak, whose recent book. "The Joy of Sports," is the greatest literary tour de force that I have had the pleasure of reading in many years. Come to think of it, however, even Novak might not be up however, even Novak might not be up to the task at hand, for he too, was educated by the Jesuits.

BE THAT AS IT may, while I came away from the Ford-Carter campaign utterly confused by McCarthy's conversation with Sally Quinn, I thought he proved beyond a shadow of a doubt that we ought to revise our election laws to make it easier for qualified candidates to break through the present two-party system.

Like Mrs. Luce, however, Gene would be in a bit of trouble if we had a law against tampering with the language. With my one good ear, I clearly heard him say in one of his infrequent television commercials that, when you come right down to it, there isn't much difference between the two-party, system in the United States and the one-party system in the Soviet Union.

His argument seemed to be that, in His argument seemed to be that, in either case, the voter has no alternative but to vote for whatever is put before him by the party or parties. My simplistic Jesuit training leads me to conclude that that's not a very impressive syllogism—If a scholar trained in the Benedictine tradition will pardon the use of such an old-tashloned term. Having followed the 1978 campaign day by day, hour by hour since the early primaries, I got dizzy reading the constant fluctuating political polis. Never

Four years from now—if the republic survives that tong—I intend to follow the advice given by Michael Wheeler in a recent book entitled "Lies, Damn Lies, and Statistics": "Read the polls, savesdrop on conversations in bus stations and coffee shops, scan a variety of newspapers, put a finger to the wind, then forget about the polls."

Lest I be accused of being a complete ignoramus, let me add that some of my best friends are polisters and that opinion polis when properly conducted are indispensable.

When it comes to political polis which are taken in the heat of a presidential campaign, I am inclined, however, to agree with Wheeler when he says: "There are those . . . who claim to eat coot and like it, if it is carefully prepared. By the same token, people can gain some nourishment from the polis, if they are selective about what they digest. Healthy skytticism is a necessity in reading pelis, not a luxury."

That's all for the 1976 campaign.
Now you know that, while the USCC
policy of requiring its staff people to
stay out of partisan politics is
eminently reasonable as a matter of eminently reasonable as a matter of principle, it really doesn't make any difference, one way or the other, in practice, for if this staff member is typical of the species, we have nothing of any consequence to say about either the candidates or the parties, whether pro or con.

o 1976, NC News Service

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I THOUGHT WE WERE PLANNING TO BE CLOISTERED NUNS, ALISA!

Letters to the Editor

Patrick Craney seeks 'no' vote to 27th amendment

To the Editor:

One faction of our society is pushing for abortion on demand while another is pulling for the right to life. Each presents arguments to support its position, and each seeks definitive legislative and judicial action to win

All very good! But many of those pulling for the right to life are being duped. While they argue at the front door, abortion on demand is gleefully tip-toeing in the back door. That would certainly be all right, if they knew it was doing so and took no action to stop it. But apparently they

Abortion is sneaking in via the seemingly innocuous 27th Amend-ment, which has been targeted by proabortionists to be ratified by the necessary four more states in 1977. Indiana is one of the four.

admit that the 27th will grant constitutional authority for abortion on demand; and in an all-out effort to get the 27th ratified, they are quietly pumping money and personnel into those states targeted.

Their efforts are bearing fruit: state legislators are bowing to their desires. Indeed, many of those who favor the right to life favor the 27th—not realizing its implications. Like many state legislators, they think it will simply grant a woman equal rights— nothing more, nothing less. It's a grand sounding phrase, "equal rights," and certainly every thinking person supports the concept. But the 27th Amendment, by granting a "mother" the right to an abortion on demand, will actually deny the rights of the unborn child.

The Criterion

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Betty Friedan, founder of the National Organization of Women, when asked about the relationship of the 27th Amendment to abortion, replied: "As for reliance on future Supreme Court decisions—that's the reason we need ERA (the 27th)." She is supported by Yale Law Professor Thomas I. Emerson in his statement that ratification of the 27th would

Other law authorities share Dr. Emerson's opinions. Prof. Joseph Witherspoon, Univ. of Texas Law School says: "Ratification of the ERA will inevitably be interpreted by the Supreme Court . . . as approval . . . of its 1973 declaration . . . that the unborn child is not a human person whose life is protected by the Con-stitution." And Prof. Charles Rice, Univ. of Notre Dame Law School, claims that "... ERA would ERA would claims that " . . . ERA would jeopardize, at least with respect to public institutions and personnel, the o-called conscience clauses which give hospitals and medical personnel the right to refuse, on grounds of conscience, to perform abortions."

Sen. Sam J. Ervin, Jr. pins the Issue down in this statement: ".... ERA would give every woman a constitutional right to have an abortion at

These constitutional law experts agree that the 27th Amendment will open the door and pave the way for abortion at will. Apparently the majority of those who advocate the labt to the feet of the right to life are unaware of this fact. This could well be the one big break pro-abortionists need; and it could write "finis" to the efforts of we who are trying to protect the rights of the

> Our Indiana Senate has declared that the 27th Amendment will pass as the first order of business in January, 1977. They sincerely believe that the najority of Hooslers want the amendment ratified. However, we in Southern Indians who recognize the dangers of the 27th do not want it ratified. We favor equal rights; but equal rights for all—even the unborn.

We would ask the readers of The Criterion to join with us in urging our State Senators and Representatives to vote "no" to the 27th Amendment the so-called "equal rights" amend-ment. We can then proceed to correct any existing inequities in the law by specific, detailed federal and state legislation.

Patrick M. Craney Evansville, Ind.

'Only controversial issues reported'

It seems to me that the controversial issues of the recent NCCB "Call to Action" meeting held in Detroit were the only ones reported in the secular press and in The Criterion.

I have not seen anywhere the good terms that were suggested nor mention of the two incidents where leftist (sic) groups invaded the assembly, hoping to interrupt us.

Editor's note: The "leftist" groups of which Mrs. Kesterman speaks were not "leftist" but rather "rightist" groups. The demonstrators were members of "Breakthrough," a rightwing ultra-conservative religious group in Detroit.

I was there as a delegate from the Archdiocese and there were issues that I, personally, as one living in a rural community and as a representative of the ACCW definitely did not approve. I voted against the issues but was defeated. At those times I said to myself, "Thank God the bishops will make the final decisions."

Some of the things that ACCW has been and is doing that were suggested include legislative action, support of the Rice Bowl, the U.N., the blood

bank, and helping the oppressed in community, state, nation and world, to name a few.

Education and involvement are key Education and involvement are key words to create "justice." What better way to become involved in ACCW than for your own parish to become affiliated with NCCW. Thereby, one becomes knowledgeable of what's really going on in our world,

At present, our ACCW international. Commission Chairman, Mrs. Raiph Forthofer of Sunman, is sponsoring a Christmas shower for Christ's children. Just a few cents or a new

Brookville, Ind.

Leitner says liturgy should inspire

To the Editor: Re: Catholic Church music and

Re: Catholic Church music and people singing.
People will sing if they know the melody and like it. Small wonder. Catholics don't sing when the songs in the Sunday missalettes are changed so often. Isn't it better to have full service hymnals left the pews permanently that contain standard songs and some Latin hymns and paalms?
Our young liturgiats frown on these

Our young liturglats frown on these and try to cram the ecumenical hymns

down our throats.

Another thing we do not have in common with other faiths is the Divine Presence. We are in God's house and we should give Him tribute. We are there not so much to enjoy ourselves as we are to be inspired and to be refreshed, it seems to me. If we wanted to have a hootenanny, I'm sure we could use the school gym.

Tell City, Ind.

Explore role of Social Ministries

(Continued from Page 1)
ployment with Archdiocesan Social
Ministries. This new staffer came well
prepared with several years as a'
geromologist for the Sisters of.
Providence. "The seventh and last
meeting to converse volunteers for the Simeon Project is the most important," she claimed, it is during this meeting that the parish plan of action is decided on. "Yes, there is a general Simeon program for the elderly. But you may have different needs. Different emphasis. Who but you would

The whole idea of Archdiocesan Social Ministries is to be out where the people are. "More and more of you will get into programs as you discern the important things in your community," Father Vdelker told the

And in each parish he can see this will be different. "In Brooklyn," he said, "we take them from where they said, "we take them from where they come from." In one poor area the people are now getting high school equivalency diplomas through a program. They are coming out of a poverty situation because they are learning self respect. In this area all teachers are black or Spanish, save

senior citizen facility is now an adult hotel for the retarded. "It takes you in all directions if you go among the people and look for ways," he concluded.

"And maybe you could ad hoc yourself to death," one of the audience suggested.

Hopefully the wisdom here is in the Hopefully the wisdom here is in the structure, having a professional staff to judge the feasibility of projects and the skills to train and organize the volunteers, a director who will strategically discern the situation of communities throughout the Archdiocese then tactically direct the work that is needed, and all under Father Voelker and the Archbishop who keep in constant touch.

Certainly, as was indicated by the

Certainly, as was indicated by the audience, many people of good will want to do something but don't know.

Father Cyprian Davis, O.S.B., of St. Meinrad spoke to the fact that "per-sonal conversion is always needed first before we can imbue the Christian

spirit into the mentality, customs, laws and structures of the com-

"ADVOCACY" IS A MUCH used term. It means being ready to ex-perience pain and suffering through others in order to understand and help them work through to their own solutions, to "turn ourselves around and expose ourselves to God manifesting Himself through the reality of others shared experience," is the way it's put in the official hand-

It's like listening on the Birthline phone

It's like discovering social security problems with the elderly.

It's like St. Vincent de Paul visiting the prisons, making an affort to un-derstand the Vietnamese kid who sits next to you.

It's turning down the security of seeking only people of your own education, outlook and financial It's risk

Louisville hosts 'Festival of Faith'

LOUISVILLE, Ky.—Religious and political leaders led some 15,000 people in closing Kentucky's bicentennial observance with a "Festival of Faith," an interfaith celebration here featuring evangelist Dr. Billy Graham.

The Thanksgiving week affair at Louisville's Freedom Hall cut across denominational lines, offering participants examples of Catholic, Protestant and Jewish culture and prayer including a joint Benediction by Archbishop Thomas McDonough of Louisville, the Rev. John Bush of the Kentucky Council of Churches and Louisville Rabbi Herbert Waller.

Dr. Graham, who 20 years ago sponsored a statewide crusade in Kentucky that attracted an estimated 500,000 people, stressed the need for religious values in America, a theme echoed by Gov. Julian Carroll.

The archbishop, who is a member of Kentucky's Blcentennial Prayer Events Committee, noted that "we built this nation upon strength, upon prayer, upon family life, upon love of God. But too often we lose sight of the purpose enunciated by our Founding Fathers."







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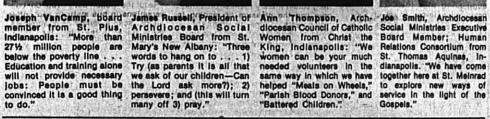
"Hospitality is what the Church should be about," said Father Sullivan. "Hospitality means creating space for people, a free space within which people will feel accepted in order that they can make their contribution. We ought to encourage them to make a contribution of themselves."

ACCORDING TO FATHER Sullivan the people in one neighborhood "turned the housing around." Now a downtown hotel is used for senior citizen housing; a store front is now a Sesame Street project for mothers who have to shop; an abandoned











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ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

THE MINISTRY OF HEALING

BY FR. JOHN J. CASTELOT

One of the most engaging titles given to Jesus by Christian tradition is "Divine Physician." Even a superficial reading of the Gospels reveals how justified this title is. On almost every

page we see Jesus healing ills of all kinds. This particular activity was an essential part of His Messianic mission.

When John sent some of his disciples to Jesus, they said to Jesus, they said: "John the Baptizer sends us to you with this question: 'Are you

He who is to come or do we look for

someone else?' " (At that time He was curing many of their diseases, af-flictions, and evil spirits; He also restored sight to many who were blind.) Jesus gave this response: "Go and report to John what you have seen and heard. The blind recover their sight, cripples walk, lengers are cured sight, cripples walk, lepers are cured, the deaf hear, dead men are raised to life, and the poor have the good news preached to them" (Lk. 7, 20-22).

JESUS' REPLY alluded clearly to is. 35, 5-6, part of a poetic description of the return from the Babylonian Exile in terms reminiscent of the Exodus from Egypt. The New Testament, in its turn, interpreted the Christ-event as the ultimate, definitive Exodus from sin to salvation. And so Jesus could point to His work of healing as a sign that the Messianic age had dawned, that He was "He who is to come."

was "He who is to come."

Jesus' miracles must be kept in proper perspective. In an age not long past they were often presented as "proofs" of His divinity, as if divinity were something that could be demonstrated by a chain of reasoning!
Used in this way, their intimate relation to Jesus' mission was perceived only dimly, if at all. That mission involved inaugurating the reign of God. This, in turn, called for overthrowing the reign of evil, personified by Satan. That is why there is frequent mention of Jesus' casting out of demons. Those assaults on the

the technical sense; real diabolical possession is a rare phenomenon.

In the popular mind, however, there was a close tie-up between demonic actions and all life: physical, psychic, cosmic.
Consequently every cure, every
demonstration of power over
nature's destructive forces
pointed to Jesus' messianic victory over the forces of evil.

And this was His mission. His cures were not something extrinsic to that mission, signs pointing to its validity, although within limits they can be so

The arch-enemy of God's reign in people's hearts is ain; this is the enemy He came to conquer. In Matthew's story of Jesus' birth, the angel tells Joseph, "She is to have a son and you are to name him Jesus because he will save his people from their sins" (Mt. 1. 21) their sins" (Mt. 1, 21). His very name spells out His life's

purpose: victory over sin. Of course He did not cure every afflicted person in Galliee during His ministry there. Had the healing of physical and emotional Ills been His ultimate purpose, this would pose a problem. But through His cures and over and above them, He was aiming at the real

One particular miracle brings this out clearly: the cure of the paralytic whose friends let him down through an opening in the roof into the presence of Jesus. What they wanted was unmistakably clear. But before He granted their unspoken request, He said to the paralytic: "My son, your sins are forgiven" (Mt. 2, 5). This went to the heart of the matter; the physical cure which followed was secondary.

THIS DOES NOT mean that Jeaus was indifferent to human suffering as such, that He used illnesses simply as opportunities to demonstrate and effect His victory over ain. The Gospels eloquently testify to His deep sympathy and concern. The plight of the afflicted moved Him deep

In Mark's account of a leper's cure we read: "Moved with pity, Jesus stretched out his hand, touched him, and said: "I do will it. Be cured" " 1, 41). Interestingly, many ancient manuscripts read "Moved with anger!" Who among us has not experienced a frustration bordering close upon anger at seeing horrible suffering?

Individual miracles, the Gospels give impressive little summaries; i.e., "As evening drew on, they brought him many who were possessed. He expelled the spirits by a simple command and cured all who were affilicted..."
[Mt. 8, 16; see 12, 8; Mk. 6, 53-56].

In the Acts of the Apostles, Luke parallels these summaries with

references to the apostles' healing activity (5, 15-16). Finally, James' letter indicates that this same concern letter indicates that this same concern for the sick continued in the Church. Notice, too, the double preoccupation with physical Iliness and the sickness of sin: "Is there anyone sick among you? He should ask for the presbyters of the church. They in turn are to pray over him, anointing him with oil in the Name (of the Lord). This prayer uttered in faith will reclaim the one who is Ill, and that ord will restore him to besith and the Lord will restore him to health. If , he has committed any sins, forgiveness will be his" (Jas. 5, 14-15).

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Father John J. Castelot writes, "Every cure, every demonstration of power of the destructive forces of nature pointed to Jesus' messianic victory over the forces of evil. And this was precisely His mission. The arch-enemy of the reign of God in people's hearts is sin." In the new Rife of

前編

basis as in this demonstration by Father Louis Hohman and Christine Hamm of Churchville, N.Y. (NC photo by

Spiritual healing should be more than a 'magic erasure'

BY FR. JOHN A. GEIGER

Although Jesus healed many people of physical aliment, He was very careful to teach that this was not the main reason why He came; The Evangelists were also careful to call those miracles "signs," especially of the forgiveness of sins and of the healing it leads to.

This, of course, leaves us with the question: When is our healing complete?

wound obviously isn't healed if it's still festering or sore. It isn't even healed completely when the scab falls

LAST WEEK A LADY told me that her daughter, who had broken her leg, was still ilmping after the cast was off because she had not yet regained

So, although we would like to hope for instant healing, most wounds simply don't and won't heal fast.

When we attempt to translate this into spiritual need, I'm afraid we are prone to forget the axiom: Grace doesn't destroy or contradict nature, but completes it.

The penchant to draw a strict line of distinction between nature and supernature has caused terrible confusion.

And speaking of supernature, i wonder when Kellogg's will finally send the four Superman records I ordered with three "Pep" boxtops and \$4.75.

The myth of a man changing in-stantly was weak Clark Kent into a powerful being is intriguing to us. And isn't it interesting that he always does it privately before the effect becomes

is there an analogy here?

A number of years ago a man I was instructing complained that whenever he and his wife had a spat, she'd trek off to confession for the peace of forgiveness and leave him hanging. What had happened to the public effect of that private transformation? Or was the transformation real for her

The healing obviously wasn't com-plete. Why?

I THINK THE trouble comes from our attempt to think of absolution as a magic eraser. It isn't. The application of the medicine, the clean bandage or the cast—confidence in faith that God forgives us as soon as we're open to receive Him—certainly are instant. But what about continuing soreness and that scab? And what about regaining confidence to walk without limping?

Do we divide our lives into two compartments—one for private peace with our God and the other for our public wars? That's insane. How in the world can we say, "Forgive us our ains as we forgive those who sin against us," without blushing if we use our sacraments that way?

Contrary to popular assump-tion, the Church has never promoted public confession for private sins. But complete healing even for private offenses requires at least enough publicity for real reconciliation.

Public Penance in an earlier age was prescribed for sins that were known

The classic example was St. Ambrose's command that the Roman emperor—was it Theodosius?—dress in sack cloth and beg for prayers at the entrance of the Cathedral in Milan because of injustics to the citizens of Thessalonics. The emperor did it because he knew the need for complete healing.

Too bad there wasn't an Ambrose around during the Watergate fracas. And what about our own squabbles? What parish doesn't have them?

Public celebration of God's mercy

and its power to heal us completely makes grand sense.

Let's not resist the movement of the Spirit in the fantastic reforms of our day. They're rooted in almost 2,000 years of practical experience.

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Prayer of faithful shows concern

BY MSGR. JOSEPH M. CHAMPLIN

I was deeply touched on my initial Marriage Encounter when I received a note indicating about 50 couples at home were praying for me throughout that week-end experience. Moreover

it became clear those assurances of prayer on my behalf were neither empty promises nor mere token symbols of loving support.

These husbands and wives really prayed—at home, in church, during Mass, before meals, some even at two or three in

the morning with alarms set for the designated hour. Such petitions are both helpful and

healing. We have the Lord's own example and promise about the power of prayer to ald others in distress. In addition, however, the awareness that a community of believers cares enough to mention your name in prayer has by itself a very healing effect on the hurting person.

WE HAVE FOUND that to be the case with the General Intercessions of Prayer of the Faithful at our week-end and week-day Masses. The sick and sorrowing are pleased and encouraged when they hear or learn their situation has been placed in prayer before the entire worshiping congregation.

Petitions like these form an ap-propriate part of the General in-tercessions, but its concerns should reach beyond the immediate needs of a few or of the local area.

Article 45 of the Missal's General Instruction explains that in the "prayer of the faithful, the people exercise their priestly function by interceding for all mankind, it is appropriate that this prayer be included in all Masses celebrated with a congregation, so that intercessions may be made for, the Church, for civil authorities, for

The usual order of petitions to be followed touches on the needs of the Church, then public authorities and the salvation of the world, next, those oppressed by any need and, finally, the local community.

Here are some practical suggestions with regard to the

General Intercessions:
The petitions should include

generalizations. The late night television news on Friday, the Saturday morning paper and the radio reports will readily provide issues on the minds of that week-end's wor-

SPONTANEOUS PETITIONS from the congregation are normally inef-fective for large, Sunday Masses. They tend to be subjective and inaudible.

The people's response ought to vary, but not too often. In the latter instance, the community's lack of familiarity with the frequently changed phrase will bring an uncomfortable

LIFE IN MUSIC

insecurity and result in a weak sung or spoken reply.

Attractive banners displaying the congregation's response facilitates a strong reply, even when alternated, for example,

A concluding petition, "For your personal intentions," accompanied by a suitable slient pause, individualizes the General intercessions and has

proven very popular in our parish.

Those who assemble for small group Masses, as on week days, and speak forth on the spot petitions need

Prayer of the Faithful has a worldwide vision. We as a congregation pray not only for our family and friends, but for all mankind.

Parishioners should every now and then be publicly encouraged to submit the names of persons in need to the parish priests or committee in charge of the General Intercessions. Then when someone has been unfortunately omitted, the responsibility falls on the total community rather than on the human, limited person or persons who prepare the petitions.

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'You don't have to be a star'

Baby, come as you are with just your heart and I'll take you in You don't have to be a star, baby to be in my show You're rejected and hurt to me you are You don't have to be a star, baby to be

what you have within Now I don't need no superstar 'cause

I'll accept you as you are You want me tonight 'cause I'm satisfied with the love you inspire You don't have to be a star, baby to be in my show You don't have to be a star, baby to be

ody nobody knows could steal the tune that you want to hear So stop your running around, cause now you've found what was cloudy

'Il be no cheering from the crowd just two hearts beating out loud There". be no parades, no TV or stage only me till your dying day

BY THE DAMEANS

"You Don't Have to Be a Star" is not moving fast on the pop charts. It is, however, one of the better "message" songs out today. It comes from some people whose names you from some people whose names you probably won't recognize, Marilyn McCoo and Billy Davis, Jr. But you do know their voices. You have listened to them countless times singing songs such as "Up, Up and Away," "Stoned Soul Picnic" and "California Soul" back in the days when they were part of the five-member group, The Fifth Dimension.

This new song is a cut on McCoo's and Davis' forthcoming LP, which will be entitled "I Hope We Get to Love in Time."

"YOU DON'T HAVE to Be a Star" is about inferiority feelings. It is about

In my show Don't think your star has to shine for me to find out where you're coming

What is a beauty queen if it don't mean I'm your number one And I don't need no superstar 'cause

I'll accept you as you are ou want me tonight 'cause I'm satisfied with the love you inspire You don't have to be a star, baby to be

You don't have to be a star, baby to be

By J. Dean/J. Glover [c] 1976 ABC Records [BM/]

the person who is convinced he is not good enough for his girl. In his mind, she is the star, and he is only a "drag." And, as in all cases where this happens, the relationship is becoming

pens, the relationship is becoming painfully strained.

The song begins with the "star" trying to comfort the "drag," "Baby, come as you are with just your heart and i'll take you in. You're rejected and hurt, to me you are what you have within." The singer desperately tries to communicate what love is about. "Now I don't need no superstar, 'cause I'll accept you as you are."

Everyone knows what this feeling is like. The suspicion that other people are better than we are plagues all relationships. It is hidden at the root of even good marriages, fine religious communities, and the best student

bodies across the country. through bravado, sometimes retiring from the scene in defeat.

Gradually it becomes clear how destructive these feelings really are. A destructive these feelings really are. A "self-put-down" eats away within until it seems that all self confidence is lost. And the rift grows into a chasm because insecurity makes it impossible to be open to others' needs and problems. A vicious circle sets in when nothing seems to click between the people.

IT TAKES TIME and courage to

IT TAKES TIME and courage to journey outside of ourselves to realize that the other person feels much the same way. There are, in fact, no "stars" in the picture-perfect way they appear in our minds. Everyone struggles with their clay feet; everyone struggles with insecurity that says the other person is the star. If there are superatars in relationships, they are those people who know their own poverty. They are those who realize that all life is made up of imperfect people who continue trying to be better, but people who nonetheless bring goodness just as they are. And they are those who are committed to heiping others be comfortable with opening themselves to life.

to life.

Marilyn McCoo and Billy Davis, Jr. have a nice number which recalls for us the importance of treating others, regardless of their imperfections, with gentieness and respect. It's a good message for the week: "You don't have to be a star to be in my show."

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Father Alfred McBride writes, "While the term healing is usually reserved for the cure of the sick body, the despest healing is the cure of the sick soul. Still, this desper notion of healing does not exclude the necessity of looking at the healing oil physical lils by the glit of the Spirit." The growth of the charismatic renewal, with its testimonies about healing, gives witness to this today. At Our Lady of the Snows Shrine in Belleville, ill., charismatics gather on Pentecost Sunday. [NC photo]

Total gift of healing involves body, mind and soul doctors, too

BY FR. ALFRED McBRIDE, O. Praem.

Some of the happlest faces you will ever see are on people coming home from the hospital or rising from a sick bed. Along with a birth and a wedding, the best news we can hear is that a beloved friend or

relative is well again. Healing is always good news. So wonderful an experience is it that the healed one will jump for joy—as in the case of the lame man in Acts. "And leaping, he stood and walked, and entered the temple with

them, leaping and praising God." Acts

The gift of healing is tirelessly reported in the New Testament, Isalah foretold that healing would be a sign of the messianic times (is. 35, 5-8). While the term "healing" is usually reserved for the cure of the sick body, the deepest healing is the cure of the

THE WORD THIS SUNDAY

Prepared by priests from Tell City and New Albany Deanerles

SECOND SUNDAY OF ADVENT

"What is joy?"

Baruch 5:1-9 Philippians 1:4-6, 8-11 Luke 3:1-6

midst of our preparations for Christmas, the excitement - and loy of anticipation often wears out by the . As we prepare ourselves celebrate the joy of Christmas, Paul's advice seems necessary: "May you learn to value the things that really matter." Our joys in this life are a foretaste of the glorious joy matter:" Our joys in this life are a foretaste of the glorious joy we will possess on the day of Christ Jesus. This joy not only will not wear out, but is for all peoples. Baruch reminds us "that we are gathered from the east and the west at the word of the Holy One." However, if we are so lost in our present joy, we may neglect to hear the word of the Holy One calling us to eternal joy. Because of our experience of peak times of joy, we tend to hold on to those moments, forgetting that, indeed, these are fleeting moments and not eternal. When Luke records that "every valley shall be filled, every hill shall be leveled," perhaps this reminder that the coming of the Lord will bring a joy that levels all other joys we have had. As this salvation is given to all peoples, so time also awaits salvation when it will become eternity. In the midst of our anticipation, the midst of our anticipation, God's word calls us to remember the splender of glory, the salvation, the joy of the Lord brings, which is for all.

sick soul. Salvation and redemption are the supreme forms of healing. Hence the sacraments—especially those of Baptism, Eucharist, Penance and Anointing—are regular events of healing for all people who believe.

STILL, this broader and deeper notion of healing does not exclude the necessity of looking at the healing of physical lils by the gift of the Spirit. This gift of healing seems to have been more commonplace in New Testament times. In subsequent times, the gift was narrowed to lives of the saints, shrines such as Lourdes and the practice among some Protestants known as "faith healing."

In recent history, the growth of the scientific mind, coupled with the marvelous advance of medicine had ved the possibility of a spiritual gift moved the possibility or a spiritual yill of healing to the margin of Christian practice. Some began to view the old healing stories as myth, or else healing stories as myth, or else psychosomatic cures that possessed no particular spiritual origin. If Biblical people claimed there was some connection between ain and sickness, contemporary people countered that there was a link rather between one's psychic health and physical well-being.

In addition, we all know the bizarre stories of some people who refused common sense medical care and instead relied upon a miracle cure to handle the lilness, with the trapic results of death in some cases [as in appendicitis]. The growth of the charismatic renewal, with its testimonies about healing, raises the questions again for our time.

Biblical writers testified to the possibility of a gift of healing coming from the Holy Spirit. They do not reject the possibility of healing by certified doctors, nor do they establish any principle that would exclude psychiatric help—had they known of it. The Biblical record simply reserves the possibility of healing through the power of the Spirit as one of the approaches to a compassionate treatment of the sick.

HENCE, THE ATTITUDE toward HENCE, THE ATTITUDE toward healing should be broad enough to include all people who have a clinical interest in helping the sick to get well. Put perhaps in an overalmplified way, there should be a healing community in which body doctors, mind doctors and "soul doctors" can work together for the total good of the patient. The goal, after all, is the full health of the person—bodliy, psychic and spiritual.

person—bodily, psychlo and spiritual.

The Church has always held to the possibility of curee resulting from spiritual means. To this day, three miracles are required for the canonization of the saints. At the same time, the Church remains every bit as skeptical as any scientist about the given cure until it seems demonstrably to be of divine origin. Anyone who has read the critical approaches of a Devil's Advocate in canonization procedures, or the strict evaluation procedures of the Church authorities at Lourdes is well aware that the Church does not advocate a naive view of miracle cures.

What is unfair and unwarranted is

what is unfair and unwarranted is the assumption that such a cure can't happen. It is one thing to deny the possibility and quite another to admit the possibility while taking a long prudent and critical look at the matter. Yes, healing comes in many forms and from many sources. Let us praise God that such Good News—Gospel is still around us.

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New Rite of Reconciliation calls one to conversion to Jesus Christ

BY FR. STEPHEN R. JARRELL [One of a series]

After ten years of changes in the Church, the new Rite of Reconciliation calls our attention in its own unique way to what all the changes have been about, namely, conversion of our hearts to Jesus Christ.

The hope of the new Rite of Reconciliation Hile of Reconcillation is to lead us to Christ, to enable us to meet him in faith. As we encounter Jesus honestly in this sacrament, we are converted to be more like him. The reconst like him. The renewal of the Sacrament of

Reconciliation makes no sense until we, as individuals and as a parish, experience a reform of our entire lifestyle—a reform of our whole outlook on life.

Jesus preached and called for a change of heart. Jesus called humanity to recognize the disharmony, the helplessness, the blindness and the allegetimes. and the allenation caused by sin. Repentance and conversion are our response to Jesus' call. Conversion is admitting that there is sin and in-fidelity in our lives. Conversion is admitting that there are parts of our lives that should change—and must change—if we are to live life to the full and not just on the periphery.

AUTHENTIC conversion entails the reordering of our priorities: Are we in love with things? Do property and material possessions rule our lives? Is the pursuit of money and success all that we care about? Do our lives center around our presents. around ourselves? Are we afraid to venture outside of ourselves, to grow, to love, to be fully available to God and each other?

For us Catholics, conversion has

often been associated with an event in the past. The Sacrament of Baptism has traditionally been viewed as that once-for-all moment of radical conversion to the new life of God. It strikes us as "odd" that baptized persons have to be "re-converted" or "born again" later in life. After all, the Church has always taught us that once we were baptized, we were always

Because of our tendency to associate conversion with the moment of baptism alone, we have easily paid ilp service to the need for on-going conversion in our lives. It still seems strange to many of us that a Catholic Christian can claim to have made a radical conversion to Christ after he had been a member of the Church for

many years!
We Catholics have always believed theologically in the need for continual conversion, although this was not clearly perceived in pastoral practice. Baptism has always been viewed as the sacrament of radical conversion through which we make our first, fundamental and dramatic turning from sin to Jesus. The sacrament of Penance is defined as the sacramen which renews the baptismal grace. In effect, Penance reveals that there must be a gradual and undramatic refinement of our first, fundamental decision for God.

THE SACRAMENT of Penance scognizes that conversion to Christ is not some magical event that occurs in an instant. To use an analogy—since love cannot occur in a moment, neither can our love of God be inmature relationship of love with God, surrendering ourselves to him. For the majority of us it takes many years (even a lifetime) to genuinely love God, to be healed of our divided loyalties, to resolve our inner con-flicts. Conversion does not happen

overnight. It is an on-going process.
The decree of Pope Paul VI which announced the promulgation of the new filte of Penance recognizes this reality. It states, "The Church is solicitous in calling the faithful to continual conversion and renewal." This statement says something very important about where conversion and renewal is to take place: In the Church. We need the response and support of the believing community if we are to be able to identify ourselves both in need of conversion and as an enabler of conversion.

The revised Order of Penance points out more clearly the need of the

our on-going conversion to Christ. The new Rite further shows that although the confession of our sins is an important part of the process of conversion, it is only a part of it. Real conversion demands not only contrition and the confession of sine the acceptance of a penitential discipline (penance) which will seriously challenge us to re-direct our

The revised Sacrament of Penance does not simply introduce us to new ways to "do" the sacrament. On a deeper level, it challenges us to authentically be Church; we must be a Church which includes within itself sinners and is, at the same time, holy; always in need of purification, constantly pursuing repentance and renewal, so that it may be more like Christ

o 1976, NC News Service



DESERT CONFESSION—The above photo illustrates how the Sacrament of Reconcillation was administered by a horseback-riding Jesuit missioner in the Southwest during the late 1600's. "The Father Kino Story," a full-length

feature movie with an all-star cast, will have its world premier in Tucson and Phoenix on Dec. 8. Richard Egan, brother of a Jesuit priest, has the title role, and Archbishop Fullon J. Sheen will do the premiers.

QUESTION BOX

BY MSGR. R. T. BOSLER

Q. Two daughters and I found our usband and father dead in bed one early morning. Our first call was for an ambulance and then I called our parish

priest to give my husband conditional absolution and the last rites. I was stunned when he told me it was too late. When my mother died many years ago, she was pronounced dead, but a priest came im-



A. I sympathize with you over the loss of your husband and father and hope I can console you with the assurance that you need not be depressed because he did not receive conditional absolution and last rites. The important sacrament for your husband would have been the anointing of the sick or dying, for it is through this sacrament, we Catholica have traditionally believed, that Christ forgives the sins of the unconscious.

I am not trying to belittle the importance of the sacrament, for it is the normal means by which Christ strengthens the sick and dying and forgives also of those unconscious, but we must not make the mistake of thinking that God limits himself to the sacraments as the only means of forgiving ains, helping the dying, etc.

The new "Rite of Anointing the Sick," issued by the Congregation for Divine Worship, gives the following directives for priests: "When a priest has been called to attend a person who is already dead, he should pray for the dead person, asking that God forgive his ains and graciously receive him into his kingdom. The priest is not



Last rites for the dead?

to administer the sacrament of anointing. But if the priest is doubtful whether the sick person is dead, he may administer the sacrament conditionally." A footnote refers to a church law, which theologians and church lawyers traditionally in-terpreted to mean, that in case of a terpreted to mean, that in case of a sudden accidental death it might be correct to anoint conditionally even several hours after a body seemed to be dead, for it is not possible to be sure when death actually occurs (witness some remarkable revivals after an auto accident), but that in a case of older or sick people found dead, anointing should not be given.

What your priest said was not wrong, therefore, but imprudent. He must not have been fully awake, for what he should have done was come immediately to your help with con-solation and prayed with you. Thus he would ask for forgiveness of sins and the speedy welcoming of your husband into heaven.

On such occasions I have wished that those who gave us the new rite of anointing had included some sort of anointing of a dead body as a last recognition of what was the temple of the Holy Spirit and as a preparation for burial—not as a sacrament, but as a sacramental, much like the sprinkling with holy water and the incensing that take place in the burial rites.

Q. Numerous people go to Saturday evening Mass and then on Sunday morning watch and pray along with a Mass on TV. Now all of a sudden people who get information from Our Sunday Visitor claim that it is wrong and a serious sin, that the TV Mass should never be looked at except by shut-ins. We can't see anything wrong or sinful about it. I enjoy it. Of course, if it's such a sin, we could switch to

the numerous non-Catholic services on television.

A. I like your spunk. Somebody must have misunderstood whatever they read in the Sunday Visitor. More than likely a statement was found there to the effect that for those above to attend church the Mass on TV does not fulfill the Sunday obligation.

Mass on TV can be a deep religious.

not fulfill the Sunday obligation.

Mass on TV can be a deep-religious experience not only for shut-ins but also for those who participate in Mass in their parish church. You notice I use the word, participate, for that describes what happens in church and can scarcely happen while watching TV. Watching a TV Mass and observing how the people on the screen participate in it may help you participate better when you attend Mass in church. A TV Mass, therefore, far from being harmful can be very from being harmful can be

e 1976, Universal Press Syndicate

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HELPERS—Volunteers from St. Mary-of-the-Knobs parish pose with Don Miller, director of Silvercrest Children's Development Center, a home for multi-handicapped children. The volunteers assist the staff in a variety of functions. At right, Fr. Paul Sweeney, pastor, is partially hidden by members of the Christian Service committee of the parish who stand looking over a unique map of the parish which locates each Catholic home. The group recruits parishloners from various sections of the parish to assist other parishloners in need.





EDUCATION AND SERVICE—At left, members of the Paul Atkins family join to-gether in the Family Religious Education program at St. Mary-of-the-Knobs parish. At right, fifth and sixth grade pupils assist residents of the Green Valley Convalescent Center in a weekly social. The children participate in the game with the residents and spend an afternoon a week regularly talking with them.

May they rest in peace

Magdelene Berendes

Cecelia A. Brown

Elizabeth Fasciano Msgr. Charles F. Girardot

> Jennie Hauersperger Rev. William Knapp

> Reuben E. LaLiberte

Mildred McGrayel Mary J. Melville Mary E. Owens

Julia Shallcross Mary E. Stirtzel Ada M. Wright

What did all these people have in common? They remem-bered the education of students for the priesthood in their

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Mike Gable fills role of 'associate pastor'

(Continued from Page 1) develop throughout our whole lives with on-going study and prayer."

Briefly the program involves twice-a-month meetings for participating families in the parish hall. Those meetings are meant to be starters for further study and discussion at home. Obviously, such a program requires a certain level of sophistication and interest, and Gable believes the Knobs is ready for it.

"Family unity can be strengthened in this program," he insists, "and perents fulfill not only their material obligations to their children, but also their spiritual ones."

As texts in the program, Gable depends primarily on the Scripture and the document "Basic Teachings and the document "saic reachings for Catholic Religious Education." In addition, he relies on the American Bishops' pastoral letter "To Teach As Jesus Did," the Family Religious Education material produced by the Paulist Press, and Archbishop Bernardin's booklet "Let the Chiddren Come To Me."

IN DETERMINING THE structure of the parish program, Gable turns to the Bishops' model of the three-fold purpose of Catholic education: message, community, service.

in implementing the message, St. Mary-of-the-Knobs provides the family religious education program, Sunday

night Bible etudy programs, Bunday night home religion discussions, retreats at nearby Mount St. Francis Retreat Center, and periodic days of recollection at the parish half.
Community is enhanced through a senior citizens' group, scouting efforts, a Christian mothers' group and the parish CYO,
Service is provided by a parish Personal Care program, by 5th and 6th graders who make weekly visits to a local nursing home, by volunteers who spend time at a nearby facility for multi-handicapped children, and by a women's mission group.

These are just some of the ways the parish attempts to meet the needs of Message, Community, and Service. It is what Gable refers to as St. Mary's Total Catholic Education Mission. With the daily and Sunday Ilturgies, they tile the parish together very effectively.

Father Sweeney admits that Gable's enthusiasm and efforts have added a vitality to the parish. But Gable's commitment doesn't end there. Very aware of the Church and her needs throughout the diocese and she world, Gable maintains an active interest in the mission Church through Mission Honduras, a tiny effort in Central America staffed by Father Emil Cook, a Franciscan with whom Gable became acquainted several years ago.

GABLE HIMSELF SPENT two years there as a volunteer, and he now spends part of his time recruiting others to offer two years of their lives in service there. It is an extremely poor area and is further troubled by political turmoil. The mission concentrates on building a core of catechists to teach the faith and to build Christian community, assisting high achool community, assisting high school students, and aiding young seminarians striving for the

priesthood.
"The Church in Honduras," Gable ays, "is often in conflict with the government. At the mission we try to teach the people to read and write and when they begin learning, they want to change their lives. So from time to time we run into revolutions."

Gable finds volunteers to assist the Hondurans. The volunteers have to finance their own way to and from the country and that alone says something about the commitment of those who have worked and are working there.

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All of Gable's energies ultimately return to St. Mary's. That is home and his commitment. He is very proud of the openness of Father Sweeney and the parish and the generosity of its people. Like the ladies' mission group which recently generated a drive during Advent. And the Christian Service group which calls on new parishioners as well as obtains emergency services for families in

need. Fifth and sixth graders in the parish visit the Green Valley Nursing Home weekly and play bingo with the residents there. And junior and senior high school students volunteer to being multi-handicapped children at Silvercrest Children's Development Center. Those are but a few.

The Church of today and comprove depends on the leadership and commitment of men like Mike Gable.

'Diversity' common

(Continued from Page 1) theologian or sociologist can predict what will happen," Magr. Ellis said.

THE HISTORY OF the Church also THE HISTORY OF the Church also suggests that "unity has best been served, not by slavish and mindless following of every traditional position, but rather by often bold and imaginative positions sateguarded by a true humility and splrit of obedience demonstrated by such innovators and seminal minds as those of John Henry Newman (19th-century English cardinal and theologian), Pierre Teilhard de Chardin (20th-century Jesuit paleontologist) and Thomas Merton (U.S. Trappiet priest and author)," Magr. Ellis continued.

"No one can question the creative and imaginative approaches of Newman, Tellhard de Chardin and Merton, for in their different ways these men set a trend, they marked a new course and opened a novel vista to the People of God.

"Each in his turn was at times frustrated by authority, prevented from fulfilling his mission—as was likewise John Courtney Murray (U.S. Jesuit theologian)—but in all these cases a permanent breach was avoided when they bowed to the will of their superiors, and / though they seemed momentarily to have failed, history vindicated them, and their views, thought radical and revolutionary by many in their own time, came into acceptance later after their diversities had been tested and found of merit. This was the case of Newman's theory of development of Christian doctrine and of his teaching on the role of the laity in the Church, just as it was of Murray's theory on relations of Church and state." "Each in his turn was at times

EACH OF THE FOUR men, Magn. Ellis said, exemplified the view of the theologian, Jesuit Father Henri de Lubsc, that "the man of the Church" should speak out and enunciate his diverse opinions, indeed, even to the point of heroism as against the opposition of his adversaries and superiors, but he must remember that the 'last word is not his."

remember that the 'last word is not his.' "

The historian concluded: "Meanwhile, each of us can only move on in his and her own walk of life, in his or her own apostolate within the family that is the Church humbled by one's own inadequacy yet not reduced to silence or inaction, for we have each been given our individual endowment of talent for which we will on the day of our final judgment be asked to account. We move on, then, conscious of the mystery that surrounds each of us, but conscious; too, of the presence of the Holy Spirit guiding the Church as well as each individual soul that will open to its direction."

Papal sympathy

VATICAN CITY—Pope Paul VI sent a message of sympathy to Turkish president Fahri Koruturk following the recent earthquake which claimed more than 3,000 lives in eastern Turkey.

The Pope said in a telegram which he aigned himself that he was "deeply saddened by the tragic toll of the catastrophe."

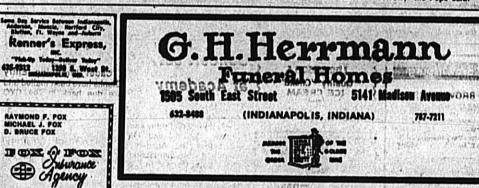
"We recommend to almighty God the unfortunate victims, and we offer to your excellency and to your nation, so sorely tried by the quaks, an ex-pression of our real sympathy and alnoers sorrow," the Pope said.

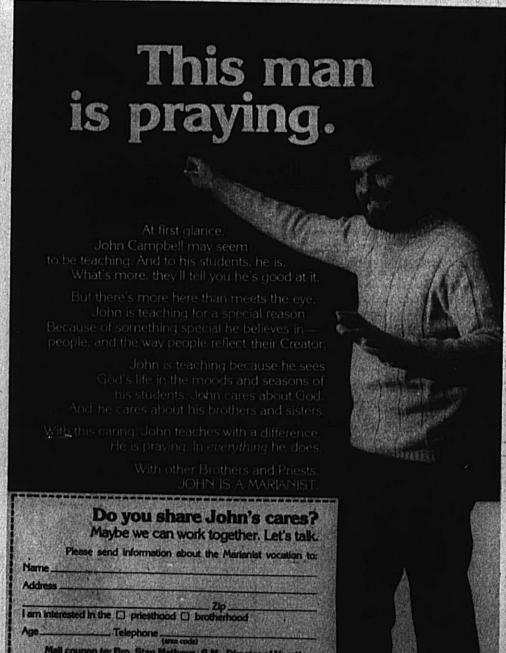
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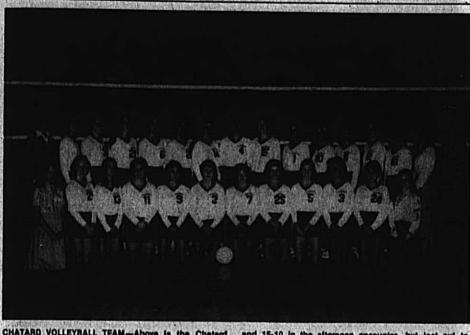
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CHATARD VOLLEYBALL TEAM—Above is the Chatard High School volleyball team which reached the semi-final plateau in the recent lifth annual state tournament spensored by the Indiana State Athletic Association. The girls took the measure of Hammond Gavit, 15-13, 12-15,

and 15-10 in the afternoon encounter, but lost out to finalist Fort Wayne Concordia, 15-2, 15-7, in the evening showdown. Chatard, the only Marion County team in the tournament, wound up the season with an excellent 22-4 record. Jean Kesterson is the head coach.

2.5

CYO STANDINGS

BASKETBALL LEAGUES

CADET A'

DIVISION I—Bt. Rita 1-0; Holy
Spirit 1-0; St. Michael 1-0; St. Plus
K 1-0; St. Judé 0-1; Central
Catholic 0-1; St. Simon 0-1; Little
Flower 0-1.

Catholic 0-1; St. Birmon Plower 0-1. DN/ISION II—Christ the King 1-0; St. Philip Nerl 1-0; St. Andrew 1-0; Our Lady of Lourdes 1-0; St. Barnabas 0-1; St. Lewrence 0-1; St. Luke 0-1; Immaculate Heart 0-1;

Luke 0-1; Immaculate Heart 0-1; Mount Carmel 0-1.
DIVISION III—8t. Christopher 1-0; 8t. Malachy 1-0; 8t. Monica 1-0; 8t. Mose 1-0; 8t. Monica 1-0; 8t. About 1-0; 8t. About 1-0; 8t. About 1-0; 8t. John of Arc 0-1; 8t. Mark 0-1; 8t. John of Arc 0-1; 8t. Thomas 0-1; 8t. Qabriel 0-0.
DIVISION IV—All Saints 1-0; 8t. Ann 1-0; Nathrily 1-0; Holy Cross 1-0; Our Lady of Greenvood 0-1; 8t. Bernadette 0-1; Holy Angels 0-1; 8t. Susanna 0-1.

OTVISION I.—St. Monica 1-0; St. Michael "B" 1-0; Immaculate Heart (Blue) 1-0; St. Thomas 1-0; St. Cabriel-0:; St. Christopher 0-1; St. Luke "B" 0-1; St. Joan of Arc 0-1; St. Joan of Arc 0-1; St. Matschy 0-1.

DIVISION II—Central Cetholio "B" 1-0; St. Barnabas 1-0; St. Rila: 1-0; Our Lady of Lourdes 1-0; St. Ann 1-0; Holy Name 0-1; St. Politip Nerf 0-1; St. Roch 0-1; St. Jude 0-1.

DIVISION III—St. Maithew 1-0; St. Pius X (Gold) 1-0; St. Andrew 1-0; Christ the King 1-0; Little Flower 1-0; Mount Carmel 0-1; Holy Spirit 0-1; St. Lawrence 0-1; St. Simon 0-1;

diocesan and Deanery Youth

Council President Mark Renie will deliver the keynote address Saturday

morning. Renie is currently a

businessman in the in-

Father Fred Schmitt, pastor of St. Joseph parish,

Indianapolis, will lead a

dianapolis area.

CYO Leadership Week-end scheduled at Holy Trinity

Youth Council President

Maria Cantwell and CYO Staffer Linda Kleeman will help host a leadership week-

end for parish CYO Officers in the indianapolis area Saturday, Dec. 4, and Sunday, Dec. 5, at Holy Trinity parish, Indianapolis.

Eighty youth leaders are expected to attend the two-

day leadership training session. Former Arch-

CYO NOTES

Cadet Volleyball entry

blanks are due Thursday, Dec. 16, in the CYO Office. There will also be a coaches' clinic at 6 p.m. Sunday, Dec. 19 at St. Andrew. Miss

The First round of the Twenty-Third Annual Criterion Quiz Contest is Sunday, Dec. 5, at different

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86 "A"

S6"A"

DIVISION I - Central Catholic 1-0;
St. Jude 1-0; St. Barnabas 1-0; St.
Michael 1-0; St. Lawrence 0-1; Hoty
Spirit 0-1; Hoty Name 0-1; St.
Simon 0-1; Little Flower 0-0.
DIVISION III—St. V1-0; St.
Rits 1-0; St. Philip Nerl 1-0; St.
Cabriel 1-0; Mount Carmel 0-1;
Christ the King 0-1; St. Matthew 0-1;
Our Lady of Lourdee 0-1.
DIVISION III—St. Luke 1-0;
Immaculate Heart 1-0; St. Joan of
Arc1-0; Holy Cross 1-0; St. Monica
0-1; St. Andrew 0-1; Nativity 0-1;
St. Malachy 0-1; St. Christopher 0-0.

O. DIVISION IV—Our Lady of Greenwood 1-0; St. Thomas 1-0; St. Roch 1-0; St. Ann 1-0; St. Susanna 0-1; St. Mark 0-1; St. Bernadette 0-1; All Saints 0-1.

56 - B"
DIVISION I -B. Christopher 1-0;
St. Joan of Arc 1-0; Mount Carmei
1-0; St. Michael 1-0; St. Monica 0-1; St. Thomas 0-1; Our Lady of
Greenwood 0-1; St. Malachy 0-1;
St. Gabriel 0-0.
DIVISION II -St. Plus X (Gold) 1-0; Little Flower (Blue) 1-0; Immedulate Heart (Blue) 1-0; St. Luke
"B" 1-0; St. Andrew 0-1; St. Simon
0-1; St. Lawrence "B" 0-1; Holy
Spirit 0-0.

DIVISION III-St. Mark 1-0; St.

Roch f-0; St. Jude (Gold) 1-0; St. Barnabas "B" 1-0; Central Catholic "C" D-1; Holy Name 0-1; Central Catholic "B" 0-1; Holy Crose 0-0, DY/ISION IV—St. Jude (Red) 1-0; Little Flower (Gold) 1-0; Immaculate Heart (White) 1-0; St. Luke "C" 1-0; Central Catholic "D" 0-1; St. Plus X (White) 0-1; St. Lawrence "C" 0-1; St. Luke "D" 0-1; St. Barnabas 0-0.

FRESHMAN-SOPHOMORE

FRESHMAN-SOPHOMORE
DIVISION I--Mount Carmel "A" 10; Si. Luke 1-0; Si. Plus X 1-0; Si. Simon 1-0; Si. Malachy 0-1; Moly Trinity 0-1; St. Joan of Arc 0-1; St. Matthew 0-1.
DIVISION III—St. Andrew 1-0; St. Lawrence 1-0; Little Flowes 1-0; Holy Spirit 1-0; Mount Carmel "B-0-1; St. Philip Neri 0-1; Our Lady of Lourdee 0-1; Miramar Club 0-1.
DIVISION IIII—St. Mark 1-0; Holy Name 1-0; St. Ann 1-0; St. Lawrence "B-1-0; St. Catherine 0-1; St. James 0-1; St. Thomas More 0-1; St. Roch 0-1.

JUNIOR-SENIOR

JUNIOR-SENIOR
DIVISION I-St. Malachy 1-0;
Mount Carmel "A" 1-0; St. Monica
1-0; Holy Trinity 0-1; St. Christopher 0-1; St. Susanna 0-1;
St. Gabriel 0-1.
DIVISION II—St. Piue X 1-0; St.
Andraw 1-0; St. Matthew 1-0; St.
Bernadette 1-0; St. Joan of Arc 0-1;
St. Simon 0-1; Mount Carmel "B" 0-1.

DIVISION III—Our Lady of ourdes 1-0; St. Philip Neri 1-0; acred Heart 1-0; Immaculate Heart -0; Holy Bpirit 0-1; Little Flower 0-; St. Ann 0-1; Our Lady of reenwood 0-1.

DIVISION IV—St. Catherine 1-0; St. Jude 1-0; Holy Name 1-0; St. Roch 1-0; St. Mark 0-1; Nativity 0-1; St. James 0-1; St. Barnabas 0-1.

Divorce 'rite' draws fire

VATICAN CITY—A "rite for divorce," published by an American Methodist publishing house as part of a collection of updated religious ceremonies, has no Gospel basis and is "anything but holy," the Vatican dally newspaper, L'Osservatore Romano said editorially Nov. 30.

The rite was drafted by Jeanne Audrey Powers, a Methodist pastor, and was included as a chapter in "Ritual in a New day," compiled by the Rev. Hoyt Hickman and published by Abingdon press, Nashville, Tenn., In October.

The new ceremony would constitute a public marking of a new phase in the lives of the just-divorced couple.

Card Party

INDIANAPOLIS - The regularly scheduled lun-cheon and card party at St. Mark's parish hall will be held Wednesday, Dec. 8. The luncheon will be served at 11:30 a.m. followed by cards

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Pictured are the Christ the King Cadet Girls' Basketball League champions. With the team are the coaches, Bob Frailch and Chuck O'Donnell.

Concert set

at Academy

INDIANAPOLIS

Christmas Concert at St.
Mary Academy on Friday and
Saturday, Dec. 10 and 11,
will feature the Academy

students in instrumental and vocal selections in a program of holiday music fare at 8 p.m. both evenings.

Soloists on the program include Kathy Russell and

Patty Sanchez, and the Belles of St. Mary, a special singing group, will present a Christmas medley.

New officers

NEW ALBANY, Ind.

New officers for the Board of Directors of the New Albany Deanery CYO Include George

Popp, president; Jerry Finn, vice-president; Lynn

Wilcoxson, secretary; and Gelsena Smith, treasurer, They were elected at a recent meeting of the group held at Our Lady of Perpetual

Ten years ago a prayer vigil for peace in Vietnem was held at in-diana University Students' Catholic Center.

Balles of St. Mary, a special singing group, will present a Christmas medley.

The program is under the direction of student directors. The public is invited to attend.

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session concerning the "CYO of the Year Contest." Other participants will be CYO Moderator, Father Lawrenceburg Donald E. Schneider, and CYO Assistant Executive Director, Dennis Southerland.

The session will concern itself with problems that face parishes and the ability to adequately solve these problems with good leadership techniques.

A Mass at Holy Trinity will conclude the conference at 11 a.m.

Holiday Bazaar

volleyball coach at Chatard High School, will conduct the clinic. All coaches urged to attend. INDIANAPOLIS — A Christmas Bazaar will be held at St. Rita's parish on Sunday, Dec. 5, from 9:30 Cadet Wrastling Entry Blanks have been malled and are due back in the CYO a.m. to 8 p.m. Beginning at 12 noon, ham and chicken Office on Monday, Jan. 3, dinners will be served.

The Bazaar is sponsored by the Ladies Auxiliary of the Knights of St. Peter Claver

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"Carrie' smacks of the devil

BY JAMES W. ARNOLD

In "Carrie," the idea is to scare the belabbers out of the laded young thrill-seekers at the cinema, and the new enfant terrible director, Brian DePalma ("Obsession"), does it with a consummate mixture of skill, scorn, and flandishly deliberate bad taste.

"Carrie" is the latest in an alarming string of classy movies ("The Omen," "Marathon Man," "The Next Man") designed to test our appetite for outrageous and nauseating explicit horrora cycle undoubtedly energized by the success of "Jaws" and "The Exorcist." "Carrie" is by far the best,

or worst, of them. One reason is DePalma, a gifted Hitchcock disciple whose daring (at least) outreaches that of the Old Master. Another is that the story is unnervingly closer to home.

THIS IS A FRIGHT film set in your local high school, or at least the sort of suburban blackboard jungle we're used to seeing in cheap movies. Most of the kid and adult characters are varying degrees of rotten: boozy, sex-crazed, helling around in cars, foul-mouthed, sassing teachers, and sadistically mean to Carrie (Sissy Spacek), a shy ugly duckling who is the class scapegoat Carrie, it develops, is being turned into a basket case by her loony mother (Piper Laurie), a Freudian religious freak with a hangup on sex that makes most hangups

seem like paper clips.

DePalma and his writers build their horror show on the most insipid of high school cliches. The coo campus hero (long-curled blond William Katt) is persuaded to take Carrie to the Prom as an act of charity. Carrie gets herself

together, fights off Mom (who wants her to burn the dress, stay home and pray for forgiveness), and becomes Cinderella at the

her date falls for her, everybody is terribly sweet, and DePalma provides what must be the most gloriously pretty, romantic, soft-focus, slow-motion Prom ever filmed, up to the giddy moment of the coronation of king and queen. But some of the kids have a very dirty trick in store. Carrie blows

THE TERMINAL MAN

(1974) (CBS, Friday, Dec. 3): Michael Crichton's story about a brilliant but slok

mathematician (George Segal) who is accidentally

made more sick by having his tired brain connected to a

his tired brain connected to a computer. The film, like the

idea, moves back and forth from ingenuity to absurdity.

from ingenuity to absurdity.
Satisfactory mainly for
mature sci-fi fans.
CATCH-22 (1970) (ABC,
Sunday, Dec. 5): Joseph
Heller's classic black
comedy about the absurdity
of war is given touching and

occasionally profound moral

Everyman character of

Yosserian. Although unevenly and pretentiously directed by Mike Nichols, it is an anti-war film of depth,

with fine moments of both comedy and compassion. Recommended for adults

and mature youth. CAT ON A HOT TIN ROOF

(NBC, Monday, Dec. 6): This is a new TV version of the

her top, and her revenge makes "Towering Inferno" look like a butane cigaret lighter.

THE GIMMICK is that the tortured girl has powers of telekinesis—making objects move by sheer violence di willpower—which in extreme become rather over-developed. Thus, in one wild movie we have high school. movie we have high school romance and intrigue, a dollop of the occult, a persecuted superwoman on a rampage of destruction,

Tennessee Willams' play

about Southern decadence, with Natalie Wood, Robert Wagner, and Laurence Olivier as Big Daddy.

SAVE THE TIGER (1973) (CBS, Wednesday, Dec. 8): One of the truly relevant and

significant films of the 1970's, this is a kind of

1970's, this is a kind of contemporary "Death of a Salesman," with Jack Lemmon as a tired businessman with broken dreams looking for Something to Love. Highly recommended for mature viewers.

COMMISSIONER (1975)

(ABC, Friday, Dec. 10): James Mills' Intelligent, probing novel of the complex

proong novel of the complex relationships between crime, police corruption and public morality makes a' complex and demanding but rewarding film. It remains to be seen how it will impact on a medium and an audience that is used to much more

that is used to much more

fork cops-and-robbers.

WHAT'S UP, DOC? (1972) (ABC, Friday, Dec. 10): Peter Gogdanovich's splendid tribute to the visual

spiendid tribute to the visual screwball comedies of the 1930's, with aggressive Barbra Streisand trying to save dumb Ryan O'Neal from the clutches of hijarious fuddy-duddy Madeline Kahn. The slapstick is thick, and should a quarter of I desert

Satisfactory and educatio

REPORT

TO

THE

The week's TV network films

and finally a touch of the satanic, it would all be pretty slily—this plot could easily be visualized in comic book format—except for DePaima's uncanny in-telligence and manipulative

He has learned from Hitchcock the art of sur-prise. We never know where the film is going. Our the film is going. Our sympathies are aroused early for Carrie, the likeable victim, who seems persecuted by everyone in a totally stupid, deranged world. Her only friend is a tough, admirable gym teacher (Betty Buckley), who dellohtituly outs the apitaful. delightfully puts the spiteful coeds, one of the nastler collections of teen-age girls in movie history, in their places. The Prom scene seems set up as a triumph for Good, but then DePalma pulls the plug, and we're in an entirely different movie genre. As in the last half of Hitchcock's "Psycho," anything can happen, and just about does.

One of the ironles in "Carrie" is the distance between the trashy material and the artistic pretention by DePaima and producer Paul Monash ("Butch Cassidy," "Slaughterhouse - Five"). E.g., the Prom scene is ridiculously classy and achingly suspenseful, given the schlock it leads up to. The final battle between

for the last act of "Hamlet."
The actresses are also absurdly overmatched for their parts—Spacek is complex and touching, and anyone over 50 remembers the power of Ms. Laurie in "The Hustler" and the TV version of "Days of Wine and Roses." WHATEVER HAPPENED

to taste? The sensitivity level is brutal, one shock after another, starting with a nightmarish locker room nightmarian locker room shower scene showing a female gang attack on Carrie during her first menatrual period. Do DePalma and Monash think this is Art? Of course not—they're mocking the audience. Once Hitchcock could flatten us with an almost abstract, blackan almost abstract, black-and-white stabbing in a shower. Typically, Carrie is doused, in full color and slow motion, with a bucket of pig's blood.

One can't help but admire the ruthless chutzpah of the film, but finally you feel contempt and anger. Our most talented people seem bent on the assault and degradation of their sudlence.

A final note: DePaims A final note: DePaima surrounds the mother with horrlfying perverted religious symbolism, not to make a point really, but just to "dress up" the yieuals. (E.g., the figure of the crucified Christ is turned into a gross serror, object, with glowled. terror object with glow evil eyes).

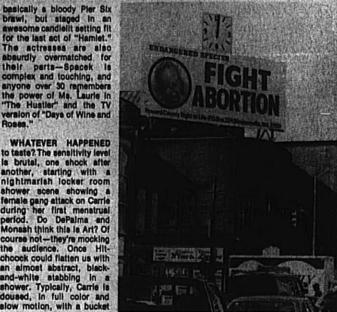
Let the movie makers mess with high school Proms if they must, but they ought to leave Jesus alone. In the end, thrills don't matter that much. [Rating not yet available] mother and Carrie is

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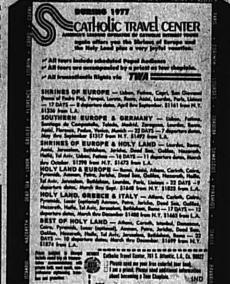
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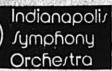
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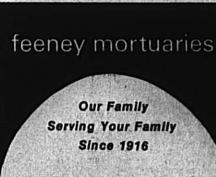
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