

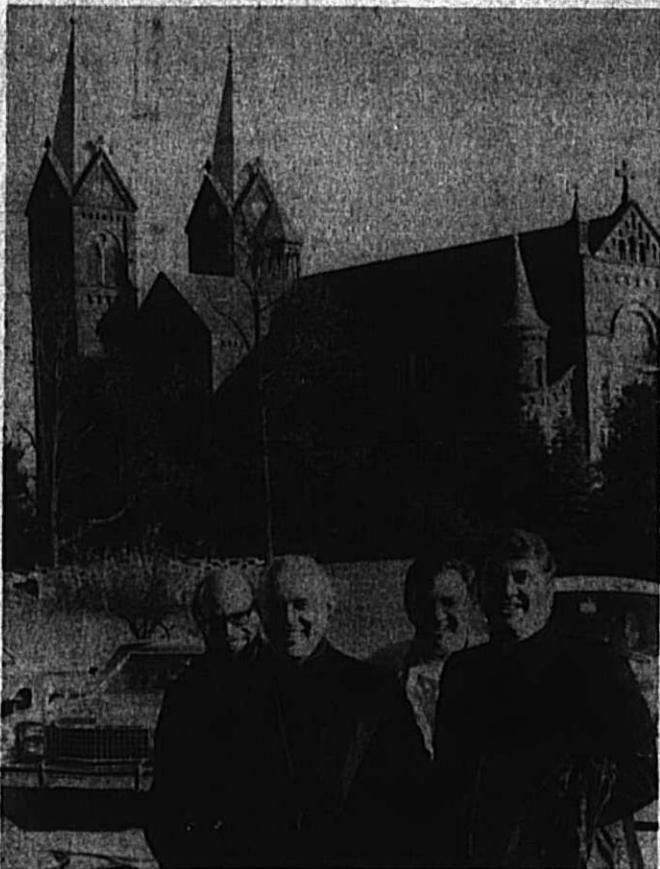
THE

CRITERION

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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 Nov. 19-21. Pictured are (front, left to right): Father Joseph M. Sullivan of Brooklyn, N.Y., president of the National Conference of Catholic Charities and Father Joseph A. Funtaro, 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.

ST. MEINRAD HOSTS CONFERENCE

Explore role of Social Ministries

BY RUTH ANN HANLEY

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, rap sessions, 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 sister 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.

The chart below quickly answers this question of structure.

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

elderly, problem pregnancies, human development and material assistance, their small staff is available to parish Conference of Catholic Charities, described the thrust of the programs of 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 Archdiocesan Social Ministries. It's 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

groups to assist in formulating parish plans of social ministry. This might include the organizing of a St. Vincent de Paul group, a birthline 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 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 us.

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

to Father Kenneth Knapp, Director of 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 Church. Struggle... so that you are able to join hands across the archdiocese and speak to the needs of the persons in your locality."

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)

Mike Gable fills role of 'associate pastor'

BY FR. THOMAS C. WIDNER

If Mike Gable ever decided to run for public office, he would probably waltz charmingly into it. Who is Mike Gable, you ask? 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 Floyd's 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 suburbia still blend very well there, however.

"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

directs and for which he recruits lay volunteers.

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 6)



MIKE GABLE

Bishop Andrew Grutka is target of Czech Reds

ROME—Activities by Bishop Andrew Grutka of Gary, Ind., and others against the Communist government in Czechoslovakia could jeopardize the Vatican's fragile detente with socialist countries, a Czechoslovakian official has charged.

The Italian daily newspaper Il Tempo quoted Marian Slamen of the Czechoslovak Information Service as 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 Il Tempo report appeared while Bishop Grutka and 30 other Slovak priests convened at the Slovak Institute near here in mid-November to discuss the pastoral needs of 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, disguised as priests. "That's not true for this

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

But the bishop said he suspected 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 information service with reports for use in smear campaigns against vocal exiles.

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

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, 1976, 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

are more recent emigrants."

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. There are also sizable Slovak communities in Yugoslavia, Italy, Holland and the United States.

The Slovak Institute receives 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 ecumenical councils was marked by a similar phenomenon," a noted Church historian said here.

The historian, Msgr. John Tracy Ellis, first holder of the Chair of American Catholic Church history 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 all these beneath the universal canopy of the Church of Rome with no harmful effects to basic unity of belief and structural harmony."

BUT DIVERSITY HAS sometimes "wrought havoc 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 ordaining men to the priesthood contrary to the Pope's wishes.

Msgr. 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 the National Catholic Educational Association's department of Chief Administrators of Catholic Education.

Diversity in the Church "has been—and still is—infinite and 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, who stays on within the Church and yet differs radically with her traditional teaching on more than one point," Msgr. 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 telling what end effect or result diversity will have, for neither the historian nor the

(Continued on Page 6)

Court strikes down Indiana abortion law

WASHINGTON—The Supreme Court has upheld a lower court decision which struck down an Indiana law requiring that first trimester 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 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.

OFFICIAL APPOINTMENTS

Effective November 29, 1976

REV. PATRICK COMMONS, from pastor of Immaculate Conception Parish, Millhouse, and St. Dennis Mission, Jennings County, to associate pastor pro tempore of St. Gabriel Parish, Indianapolis.

REV. JOHN MINTA, appointed administrator pro tempore of Immaculate Conception Parish, Millhouse, 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, Indianapolis, 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 Apostle 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. Blakup, Archbishop of Indianapolis, Rev. Robert Mohrhaus, Chancellor.

December 1, 1976

REMINDER

The Criterion 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 8 x 10 glossy prints and must be in the Criterion office by midnight, December 31. Besides the cash prize, the first 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 merit selection, no award will be made for that particular month.

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 issued here in mid-November.

Nevada diocese is renamed

RENO—The Reno diocese has been renamed the diocese of Reno-Las Vegas by the Vatican. Bishop Norman McFarland 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 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 consumers 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.

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." "Catechesis" 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 private audience on Nov. 24.

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 26% 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 Conference.

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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 Bente.

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

In capsule form . .

A joint committee of priests and bishops has called for a 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 intellectual and economic resources that are absolutely indispensable for the liberation of the world's people from hunger, disease, illiteracy 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 League for Religious and Civil Rights has accused the federal Equal Employment Opportunity Commission of ignoring discrimination against Catholic ethnics, such as Poles or Italians . . . Pope Paul VI has raised Philadelphia's Cathedral of St. 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 basilica as well.

Names . .

Maryknoll Father William Woods, a missionary in Guatemala for 18 years, was killed Nov. 21 when the plane he was piloting crashed in that Latin American country.

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

Superiors general (IUSG), an organization for heads of Religious Orders of women.

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 longer.

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.

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Guild slates annual Brunch

INDIANAPOLIS — St. 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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THE TACKER

Yes, Virginia . . .

BY FRED W. FRIES

Yes, Virginia, bishops do have a sense of humor.

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 eventual 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 smile: "We are past the point of friendliness."

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 asked 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 Mountains which is so powerful that it can pick up the light of a flickering candle more than 15,000 miles away?

SOUNDS OF ADVENT—Once again Meqr. Charles Koster is offering an Advent 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 Crasney 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 Bente.

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 Fadelley 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." Reggie Gibbs of Cathedral High School, third place white ribbon and \$10 in art supplies for a pencil drawing, "Fantasy." Cindy 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 Lady of Grace Academy and Debbie Hutchinson of Ritter.

AROUND AND ABOUT—Meqr. John J. Doyle, Archdiocesan archivist and author of "The Catholic Church in Indiana," addressed a recent interfaith meeting at the Inter-Church Center in Indianapolis, at 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 sponsors regular meetings and social events. . . . Bernard P. Knoch, S.J., son of Mrs. Mary Knoch and the late Bernard H. Knoch 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 Blind in New York. These unique calendars provide sightless persons with a convenient means of obtaining 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., 10010.

Remember them in your prayers

BRAZIL
† THOMAS L. RYAN, 73, Annunciation, Dec. 1. Husband of Jane; father of Martha Turner and Marjorie Pfeiffer, both of Brazil.

CONNEERSVILLE
† JOHN CARL SCANLON, 60, St. Gabriel, Nov. 24. Husband of Martha; father of Mrs. Elson Hobbs, Martha King, James K. and William R. Scanlon, all of Conneersville; Mrs. Everett Allen of Fairland and Mrs. Dale Smith of Kokomo; brother of Lawrence Scanlon of Conneersville.

HUNTINGSBURG
† NORBERT SCHNEIDER, 55, St. Mary, Nov. 30. Husband of Ruth; father of John, Dr. Larry, Philip, Anthony, Ann and Patricia; brother of Father Ambrose Schneider of Enochsburg; Maurice, Jerome, Rita Bernersheim and Camille Goehausen.

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

† THOMAS D. WALSH, 57, St. Patrick, Nov. 28.

† JAMES K. COLEMAN, 62, St. Catherine, Nov. 27. Husband of Anna M.; mother of Judith Patton and James F. Coleman; sister of Helen Green; Mary Ann Edwards, Johnnie and Willey Coleman, Lois and Lawrence Mill.

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

† HARRY W. ROEMKE, Sr., 75, Assumption, Nov. 27. Father of Jean Arnold and Harry W. Roemke, Jr.

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

† ROBERT A. MATEE, 63, Holy Spirit, Nov. 27. Mother of Robert Kahl and Patricia Walker.

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

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

JEFFERSONVILLE
† PATRICIA ANN LAFOLLETTE, 10, St. Augustine, Nov. 28. Daughter of Douglas LaFollette; stepdaughter of Mrs. Douglas LaFollette; sister of Beverly J. LaFollette, at home; granddaughter of Mr. and Mrs. Chester J. LaFollette of Jeffersonville.

† VINCENT A. BRANGERS, 66, Sacred Heart, Nov. 27. Husband of Martha; stepfather of Glenn Byrn and Delores Graham, both of Jeffersonville.

MORRIS
† EARL H. SCHNEIDER, 51, St. Anthony, Nov. 15. Brother of Helen Grover of Williamsburg, Ohio; Alberta Amrhein of Conneersville; Joan Amrhein of Brookville; Lillian Lay and Paul Schneider, both of Greensburg; Sister Laurina Schneider, O.S.F., of Oldenburg; Quim Schneider of Rushville; and Lawrence Schneider of Batesville.

NEW ALBANY
† FLORENCE C. LOESIG, 84, St. Mary, Nov. 26. Nieces and nephews survive.

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

New Officers

NAVILTON, 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; Lois Drury, secretary; and Bernadette Lynch, treasurer.

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

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† CHARLES F. LANGLEY, 68, St. Mary, Nov. 26. Father of Charles D. of Fountain City; brother of John of Richmond; Leo, Joseph and Mrs. Olie Dennis, all of Lynchfield, Ky.; and Mrs. Mary Raines of Georgetown.

ST. CROIX
† CATHERINE W. CASEY, 78, Holy Cross, Nov. 17. Mother of James of St. Croix; Joseph of Castro Valley, Calif.; Gerald of Indianapolis; Lawrence of Georgetown; Eugene of Phoenix, Ariz.; Mary Thompson of Louisville; and Hubert Rath of Los Angeles; sister of Thomas Lavin of Westport, Ind.

TELL CITY
† RICHARD O. WIDMER, 69, St. Paul, Nov. 27. Husband of Alma; father of Richard Widmer and Charlene Bolin of Tell City; Earl of Anselm, Calif.; and Charles of Kokomo; brother of Clarence and Robert of Evansville; Evelyn and Elmeda Widmer of Tell City, and Hilda Kanagas of Newburgh.

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

† EDWARD P. KELLY, 89, St. Benedict, Nov. 23. Brother of Kathryn and Julia Kelly, both of Terre Haute.

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

Altar Society sets Boutique

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

Boutique in the parish hall on Saturday, Dec. 4, from 10 a.m. to 6 p.m., and on Sunday, Dec. 5, from 8 a.m. to 1 p.m.

A variety of handmade items will be on sale.

Open House

INDIANAPOLIS — Roncalli High School will hold its 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 conducted tours of the building, musical entertainment and special academic exhibits.

Card Party

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

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This Christmas you'll be remembered in the Midnight Mass in Bethlehem. The celebrant, Archbishop James Beltritti, 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 preached 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!

Dear Mrs. M: Yes, priests in the Holy Land will be pleased to offer soon the Masses you request. Simply send us your intentions. **Mgr. Nolan**

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:

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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 within the Nation.

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 belief that there is a growing alienation from the

Mass and other liturgical 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 laity 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" liturgies which appeal to the faddishness of contemporary man. The 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.

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 releasing it.

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 letter was made because the "tone" of the letter was not liked. One Bishop suggested that it lacked "understanding 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 people."



BY DALE FRANCIS

Bishops offer 'plain talk' on moral values

DALE FRANCIS SAYS

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 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 letter 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 compassion.

The pastoral letter we have received calls for compassionate pastoral care for homosexuals, 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 Bishops 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 mollified.

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 Bishops. 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 the Church.

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 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 released. 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 considering 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 to do.

THE YARDSTICK

Observations on election year '76

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 has to make a special effort to watch his P's and Q's and to stay above the battle.

In any event, now that the 1976 campaign has mercifully ended, I feel free to make a few random observations 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 of 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 to pay at least a nominal fine for describing Jimmy Carter in Bill Buckley's National Review as a (Christian) socialist, save the mark.

Partisan politics aside, that's no way to treat the English language. Noah Webster, who was a stickler for 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 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 Peace."

Mrs. Leo B. Keatman, President ACCW
Brookville, Ind.

Leitner says liturgy should inspire

To the Editor:

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 psalms?

Our young liturgists 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.

Art Leitner
An Old Gregorian
Tall City, Ind.

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 its cause.

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 don't know.

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

Pro-abortionists know and readily 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.

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 strengthen abortion rights for women.

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 Constitution." And Prof. Charles Rice, Univ. of Notre Dame Law School, claims that " . . . ERA would jeopardize, at least with respect to public institutions and personnel, the so-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 will."

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 right to life are unaware of this fact. This could well be the one big break pro-abortionists need; and it could write "final" to the efforts of we who are trying to protect the rights of the unborn.

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 majority of Hoosiers want the amendment ratified. However, we in Southern Indiana 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" amendment. 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'

To the Editor:

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. Keatman speaks were not "leftist" but rather "rightist" groups. The demonstrators were members of "Breakthrough," a right-wing 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 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. Ralph Forthofer of Sunman, is sponsoring a Christmas shower for Christ's children. Just a few cents or a new

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"I thought we were planning to be
CLOISTERED NUNS, ALISA!"

Explore role of Social Ministries

(Continued from Page 1)

playment with Archdiocesan Social Ministries. This new staffer came well prepared with several years as a gerontologist for the Sisters of Providence. "The seventh and last meeting to convene 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 emphases. Who but you would know?"

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 Voelker told the group.

"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."

And in each parish he can see this will be different. "In Brooklyn," he 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 two.

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

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 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 audience, many people of good will want to do something but don't know what.

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

spirit into the mentality, customs, laws and structures of the community."

"ADVOCACY" IS A MUCH used term. It means being ready to experience 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 handbook.

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 effort to understand 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 plane.

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 Bicentennial 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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Joseph VanCamp, board member from St. Plus, Indianapolis: "More than 27½ million people are below the poverty line . . . Education and training alone will not provide necessary jobs. People must be convinced it is a good thing to do."



James Russell, President of Archdiocesan Social Ministries Board from St. Mary's New Albany: "Three words to hang on to . . . 1) Try (as parents it is all that we ask of our children—Can the Lord ask more?); 2) persevere; and (this will turn many off 3) pray."



Ann Thompson, Archdiocesan Council of Catholic Women from Christ the King, Indianapolis: "We women can be your much-needed volunteers in the same way in which we have helped 'Meals on Wheels,' 'Parish Blood Donors,' and 'Battered Children.'"



Joe Smith, Archdiocesan Social Ministries Executive Board Member; Human Relations Consortium from St. Thomas Aquinas, Indianapolis: "We have come together here at St. Meinrad to explore new ways of service in the light of the Gospels."

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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 ill 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: "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, afflictions, 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, 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."

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

forces of evil were not all exorcisms in 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 ill: 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 used.

The arch-enemy of God's reign in people's hearts is sin; 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).

His very name spells out His life's purpose: victory over sin. Of course He did not cure every afflicted person in Galilee during His ministry there. Had the healing of physical and emotional ill been His ultimate purpose, this would pose a problem. But through His cures and over and above them, He was aiming at the real evil: sin.

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 Jesus was indifferent to human suffering as such, that He used illnesses simply as opportunities to demonstrate and effect His victory over sin. The Gospels eloquently testify to His deep sympathy and concern. The plight of the afflicted moved Him deeply.

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'" (Mk. 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?

In addition to many accounts of 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 afflicted. . . ." (Mt. 8, 16; see 12, 9; Mk. 6, 53-56).

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

references to the apostles' healing activity (5, 15-18). Finally, James' letter indicates that this same concern for the sick continued in the Church. Notice, too, the double preoccupation with physical illness 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 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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Spiritual healing should be more than a 'magic erasure'

BY FR. JOHN A. GEIGER

The healing obviously wasn't complete. Why?

Although Jesus healed many people of physical ailment, 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?

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

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

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 super-nature has caused terrible confusion.

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

The myth of a man changing instantly 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 public?

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?

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 sins as we forgive those who sin against us," without blushing if we use our sacraments that way?

Contrary to popular assumption, 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 publicly.

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 injustices to the citizens of Thessalonica. 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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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 Rite of

Reconciliation, sins can be discussed on a face-to-face basis as in this demonstration by Father Louis Hohman and Christine Hamm of Churchville, N.Y. (NC photo by Susan McKinney)

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 aid 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 worshipping congregation.

Petitions like these form an appropriate part of the General Intercessions, 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 those oppressed by various needs, for all mankind, and for the salvation of the world."

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 specific and contemporary concerns,

not limited to abstract 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 worshippers.

SPONTANEOUS PETITIONS from the congregation are normally ineffective 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

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, every month.

A concluding petition, "For your personal intentions," accompanied by a suitable silent 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

to be reminded occasionally that the 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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LIFE IN MUSIC

'You don't have to be a star'

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
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
in my show
Somebody nobody knows could steal
the tune that you want to hear
So stop your running around, 'cause
now you've found what was cloudy
is clear
There'll be no cheering from the crowd
just two hearts beating out loud
There'll 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 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

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

By J. Dean J. Glover
© 1976 ABC Records [B&W]

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 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. Everyone struggles with these feelings, sometimes hiding them through bravado, sometimes retreating from the scene in defeat.

Gradually it becomes clear how 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 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 superstars 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 helping others be comfortable with opening themselves 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 gentleness 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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Public penance at one time was prescribed for sins that were known publicly. Father John A. Geiger writes. The classic example, as depicted in this painting by Ambrogio Borgognoni, was St. Ambrose's command that Roman emperor Theodosius dress in a sack cloth and beg for prayers at the entrance of the cathedral in Milan because of injustices to the citizens. The emperor complied because he knew the need for complete healing. [NC photo]

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. These 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 parents 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 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 Children 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 study programs, Sunday night home religion discussions, retreats at nearby Mount St. Francis Retreat Center, and periodic days of recollection at the parish hall.

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 liturgies, they tie 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 the 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 school students, and aiding young seminarians striving for the priesthood.

"The Church in Honduras," Gable says, "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.

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 help multi-handicapped children at Silvercrest Children's Development Center. Those are but a few.

The Church of today and tomorrow 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," Msgr. Ellis said.

THE HISTORY OF the Church also suggests that "unity has been served, not by slavish and mindless following of every traditional position, but rather by often bold and imaginative positions safeguarded by a true humility and spirit 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. Trappist priest and author)," Msgr. Ellis continued.

"No one can question the creative and imaginative approaches of Newman, Teilhard 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 OF THE FOUR men, Msgr. Ellis said, exemplified the view of the theologian, Jesuit Father Henri de Lubac, that "the 'man of the Church' should speak out and enunciate his diverse opinions, indeed, even to the point of heresy as against the opposition of his adversaries and superiors, but he must 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 signed 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 quake, an expression of our real sympathy and sincere sorrow," the Pope said.



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 parishioners from various sections of the parish to assist other parishioners in need.



EDUCATION AND SERVICE—At left, members of the Paul Atkins family join together 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
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CADET 'A'
 DIVISION I—St. Rita 1-0; Holy Spirit 1-0; St. Michael 1-0; St. Plus X 1-0; St. Jude 0-1; Central Catholic 0-1; St. Simon 0-1; Little Flower 0-1.
 DIVISION II—Christ the King 1-0; St. Philip Neri 1-0; St. Andrew 1-0; Our Lady of Lourdes 1-0; St. Bernabas 0-1; St. Lawrence 0-1; St. Luke 0-1; Immaculate Heart 0-1; Mount Carmel 0-1.
 DIVISION III—St. Christopher 1-0; St. Malachy 1-0; St. Monica 1-0; St. Roch 1-0; St. Matthew 0-1; St. Mark 0-1; St. Joan of Arc 0-1; St. Thomas 0-1; St. Gabriel 0-0.
 DIVISION IV—All Saints 1-0; St. Ann 1-0; Nativity 1-0; Holy Cross 1-0; Our Lady of Greenwood 0-1; St. Bernadette 0-1; Holy Angels 0-1; St. Susanna 0-1.

CADET 'B'
 DIVISION I—St. Monica 1-0; St. Michael 1-0; Immaculate Heart (Blue) 1-0; St. Thomas 1-0; St. Gabriel 0-1; St. Christopher 0-1; St. Luke 1-0; St. Joan of Arc 0-1; St. Malachy 0-1.
 DIVISION II—Central Catholic "B" 1-0; St. Bernabas 1-0; St. Rita 1-0; Our Lady of Lourdes 1-0; St. Ann 1-0; Holy Name 0-1; St. Philip Neri 0-1; St. Roch 0-1; St. Jude 0-1.

CADET 'C'
 DIVISION I—St. Malachy 1-0; St. Plus 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.
 DIVISION II—St. Malachy 1-0; St. Plus 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.

DIVISION IV—Central Catholic "C" 1-0; St. Michael "C" 1-0; St. Mark 1-0; Little Flower (Gold) 1-0; Central Catholic "D" 0-1; St. Plus X (White) 0-1; St. Lawrence "C" 0-1; St. Luke "D" 0-1; St. Bernabas 0-0.

56 "A"

DIVISION I—Central Catholic 1-0; St. Jude 1-0; St. Bernabas 1-0; St. Michael 1-0; St. Lawrence 0-1; Holy Spirit 0-1; Holy Name 0-1; St. Simon 0-1; Little Flower 0-0.
DIVISION II—St. Plus X 1-0; St. Rita 1-0; St. Philip Neri 1-0; St. Gabriel 1-0; Mount Carmel 0-1; Christ the King 0-1; St. Matthew 0-1; Our Lady of Lourdes 0-1.
DIVISION III—St. Luke 1-0; Immaculate Heart 1-0; St. Joan of Arc 1-0; Holy Cross 1-0; St. Monica 0-1; St. Andrew 0-1; Nativity 0-1; St. Malachy 0-1; St. Christopher 0-0.

56 "B"

DIVISION I—St. Christopher 1-0; St. Joan of Arc 1-0; Mount Carmel 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; Immaculate 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. Rita 1-0; St. Jude 1-0; St. Bernabas 1-0; St. Michael 1-0; St. Lawrence 0-1; Holy Spirit 0-1; Holy Name 0-1; St. Simon 0-1; Little Flower 0-0.

Roch 1-0; St. Jude (Gold) 1-0; St. Bernabas "B" 1-0; Central Catholic "C" 0-1; Holy Name 0-1; Central Catholic "B" 0-1; Holy Cross 0-0.
DIVISION 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. Bernabas 0-0.

FRESHMAN-SOPHOMORE

DIVISION I—Mount Carmel "A" 1-0; St. Luke 1-0; St. Plus X 1-0; St. Simon 1-0; St. Malachy 0-1; Holy Trinity 0-1; St. Joan of Arc 0-1; St. Matthew 0-1.

DIVISION II—St. Andrew 1-0; St. Lawrence 1-0; Little Flower 1-0; Holy Spirit 1-0; Mount Carmel "B" 0-1; St. Philip Neri 0-1; Our Lady of Lourdes 0-1; Miramar Club 0-1.

DIVISION III—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

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. Plus X 1-0; St. Andrew 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 Lourdes 1-0; St. Philip Neri 1-0; Sacred Heart 1-0; Immaculate Heart 1-0; Holy Spirit 0-1; Little Flower 0-1; St. Ann 0-1; Our Lady of Greenwood 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. Bernabas 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 daily 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 luncheon 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 at 12:30 p.m.

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-

diocesan and Deanery Youth Council President Mark Renle will deliver the keynote address Saturday morning. Renle is currently a businessman in the Indianapolis area.

Father Fred Schmitt, pastor of St. Joseph parish, Indianapolis, will lead a session concerning the "CYO of the Year Contest." Other participants will be CYO Moderator, Father Donald E. Schneider, and CYO Assistant Executive Director, Dennis L. 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

INDIANAPOLIS — A Christmas Bazaar will be held at St. Rita's parish on Sunday, Dec. 5, from 9:30 a.m. to 8 p.m. Beginning at 12 noon, ham and chicken dinners will be served.

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

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 Jean Kesterson, head volleyball coach at Chatham High School, will conduct the clinic. All coaches urged to attend.

Cadet Wrestling Entry Blanks have been mailed and are due back in the CYO Office on Monday, Jan. 3, 1977.

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

Card Party set

NEW ALBANY, Ind. — A public card party will be held at Our Lady of Perpetual Help parish on Thursday, Dec. 9, at 7:30 p.m. Tickets are \$1.75. The Madonna Circle is the sponsoring organization for the party.

New officers

NEW ALBANY, Ind. — New officers for the Board of Directors of the New Albany Deanery CYO include George Popp, president; Lynn Wilcoxson, secretary; and Gelsena Smith, treasurer. They were elected at a recent meeting of the group held at Our Lady of Perpetual Help parish.

Ten years ago a prayer vigil for peace in Vietnam was held at Indiana University Students' Catholic Center.

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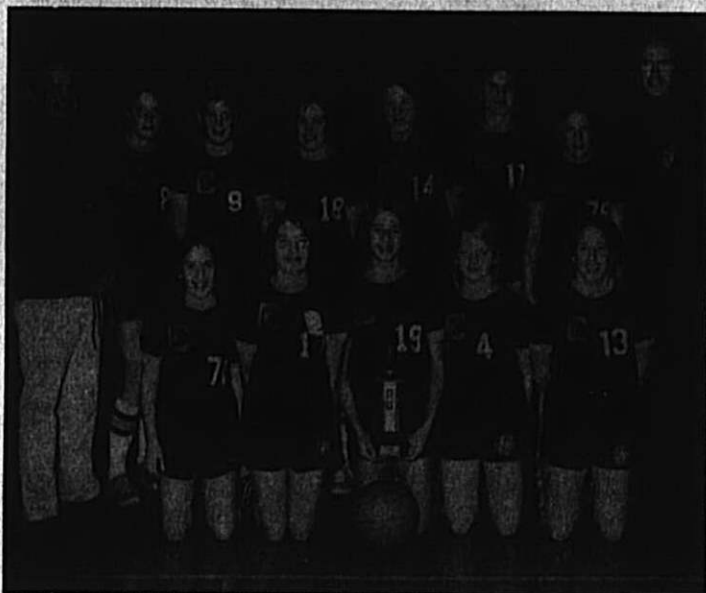
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CHATARD VOLLEYBALL TEAM—Above is the Chatard High School volleyball team which reached the semi-final plateau in the recent fifth annual state tournament sponsored by the Indiana State Athletic Association. The girls took the measure of Hammond Gavitt,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



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

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Concert set at Academy

INDIANAPOLIS — A 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.

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

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