1+ULUSAS

VOL. XVI, NO. 12

INDIANAPOLIS, INDIANA

DECEMBER 17, 1976

General absolution in Memphis did not establish precedent

Reactions from around the country to the use of general absolution in the Memphis, Tenn., diocese show that that form of the sacrament of Penance has been used in other dioceses in the United States.

Bishop Waiter F. Sullivan of Richmond, Va., disclosed that he had given 15 parishes in his diocese permission to use general confession and absolution in the past year. He said he has given permission to southern Virginia parishes, on request and because of extraordinary circumstances, before Easter and during Advent since last year.

Bishop Leo T. Maher of San Diego, Calif., gave permission for the use of general absolution at the diocesan Confraternity of Christian Doctrine

WASHINGTON—"If you want peace, defend life," Pope Paul VI told the people of the world in his 10th annual message to mark the World Day of Peace celebrated by Catholics

Pope Paul denounced "the false and dangerous program of the arms race, of the secret rivalry between peoples for military superiority," and called abortion a "crime against life" and "a blow at peace."

The Pope's message for the 1977 World Day of Peace was made public here by the National Conference of Catholic Bishops (NCCB).

POPE PAUL SAID that "If,

defiance of logic, peace and life can in practice be dissociated, there looms

on the horizon of the future a catastrophe that in our days could be immeasurable and irreparable for both peace and ilfe." He added: "Hiroshima is a terribly eloquent proof

and a frighteningly prophetic example

If "peace were thought of in unnatural separation from its relationship with life, peace could be imposed as the sad triumph of death,"

the Pope said, quoting the words the Roman historian Tacitus: "Th make a desert and call it peace."

"Again, in the same hypothesis, the privileged life of some can be exalted, can be selfishly and almost idolatrously preferred, at the expense of the oppression or suppression of others," the Pope said. "Is that nears?"

Abortion, arms race

denounced by Pope

(CCD) Congress last February, which was also a bicentennial celebration.

IN AN ADVENT experiment, Bishop James D. Niedergesses of Nashville, Tenn., has given pastors permission to use general absolution when in-dividual confessions cannot be heard within "a reasonable length of time" during communal services. He said the time span considered reasonable would be one to one-and-a-half hours.

In 1972, Bishop Francis T. Hurley of Juneau, Alaska, now archbishop of Anchorage, Introduced general absolution to encourage confessions among Catholics in his sparsely populated diocese

Cardinal Humberto Medeiros of

he said. "The key to truth in the matter can be found only by recognizing the primacy of life as a value and as a

primacy of life as a value and as a condition for peace.

"The formula is: "If you want peace, defend life. Life is the crown of peace." If we base the logic of our activity on the sacredness of life, war is virtually disqualified as a normal and habitual means of assertling rights and so of least the peace."

DENOUNCING THE ARMS race, the Pope said that, even if war does not break out, "how can we fall to lament the incalculable outpouring of economic resources and human

energies expended in order to preserve for each individual state its shield of

ever more costly, ever more efficient weapons, and this to the detriment of resources for schools, culture, agriculture, health and civic welfare."

"Pèace and life support enormous burdens in order to maintain a peace founded on a perpetual threat to life, as also to defend life by means of a con-stant threat to peace," Pope Paul

. Warning that such a concept of international relations "must one day

international relations "must one day be resolved in the ruination of peace and of countless human lives," the Pope praised "the efforts already begun to reduce and finally to eliminate this senseless cold war resulting from the progressive increase of the military potential of the various nations, as if these nations should necessarily be enemies of each other..."

REVIEWING THIS "hundred forms

soston, however, has said that the conditions laid down by the Vatican for the use of general absolution are not present in the Boston archdiocese,

In a letter to the clergy at the beginning of November on the introduction of the new rite of Penance, Cardinal Medelros said that the bishops of New England had reached his conclusion regarding their region after prayer and consultation. The number of penitents is not so great that they will be deprived of sacramental grace of Holy Communion for a long time because sufficient confassors are not available, the bishops concluded:

ON DEC. 5 AND DEC. 12, Bishop Carroll T. Dozler of Memphis presided at two reconciliation liturgles during which general absolution was given to thousands of Catholics. The two services were part of a diocesan reconcilitation effort to bring inactive Catholics back into full communion with their Church and to strengthen the faith and brotherhood of regular

the faith and churchgoers.

Programs distributed at the services said that anyone with a grave sin is required to confess it to a priest within a reasonable time after receiving

in a statement issued after the first Memphis service, Archbisher Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, said that individual con-fession is still the norm for Catholics but that he would not dispute the decision of a bishop to grant general

FRANCISCAN FATHER Edgar Holden, director of the Newark, N.J., archdlocesan ministry to divorced Catholics, called Blahop Dozier's action a "courageous, enlightened and apostolic step." Noting that many at the Memphis services were Catholics who had divorced and remarried, Father Holden predicted that Bishop Dozier's outreach would be considered prophetic. (The bishop had urged those with marriage problems to bring their cases to diocesan tribunals.)

General absolution may not be the "ideal or proper" solution in other dioceses. Father Holden said, because its use could impose great legal and administrative burdens on

in San Diego last February, Father Dennis Krouse, diocesan director of liturgy and worship, gave general (Continued on Page 2)

Let's laugh . . with Alice

Have you got the Christmas shopping blahs? We invite you to laugh with our resident humorist, Alice Dailey. In this week's Cornucopis column she describes her traumatic and altogether hilarious experiences filling out her gift list. [See Page 4]



MITRED MITE—Bishop Francis J. Mugavero of Brooklyn greets a young par-ticipant in a parade celebrating the Centennial Year of the founding of St. Joseph's parish, Long Island, N.Y. [NC photo by Ed Wilkinson]

Giant step completed in Canon Law revision

BY JOHN MUTHIG

VATICAN CITY-A glant step toward finishing the vast revision of the Church's Code of Canon law has just been completed here by ternational specialists.

According to officials of the Pontifical Commission for the Revision of the Code of Canon Law, study groups charged with rewriting the present 2,414 canons (laws) of the 60-year-old code have completed their

The drafts submitted by the study groups, made up of about 100 clergy and lay experts from various fields, are now being sent to the world's bishops, to offices of the Roman Curia (the Church's central administration) and to Catholic universities for evaluation

THE CONSULTATION with these groups is expected to take a year, according to Msgr. Mariano De Nicolo, an official of the papal commission.

The revised draft on Church trials and "processes" has already been sent for criticism to the bishops, Curia and universities, and the other sections of the drafts will be in the mail soon, Msgr. De Nicolo added.

Magr. De Nicolo added.

The suggestions resulting from the consultation will then be analyzed by the commission. "The time it takes for the commission to complete the analysis will simply depend upon whether we get back 1,000 or 10,000 responses," said the monsignor.

The present code of Canon Law, which became the general law of the Church in 1917, lists rights, duties and obligations of various groups in the Church from the Pope and bishops, to priests, Religious and associations of lay

it regulates celebration of the sacraments, and includes lengthy sections on marriage legislation— much of which has already been updated by special papal decree.

The current code also regulates penalties for various offenses, process for ecclesiastical trials, and a host of other disciplinary matters.

POPE JOHN XXIII announced in 1959 that he would begin revision of the World-War-I era code. The papal commission has been working since 1963 on the current revision. The 1917 revision had taken 13 years to com-plete.

code of law distinct from that used in the Western or Latin church. In 1972 Pope Paul VI established a separate pontifical commission to revise the Eastern Code.

Forty-four cardinals from all over the world are the members of the Latin-rite law commission.

Their task is to review the work of the 100 experts and the suggestions of the world's bishops, the Curia and Catholic universities.

Composition of the commission nd appointment of the 100 consultors have been strongly criticized as sexist. Although the Code of Canon Law must legislate in many areas in which women are directly involved, not one woman is among the members, consultors or staff of the commission.

Report from the Chancery

A record of activities in Archdiocesan agencies published the third Friday of each month.

CHANCERY OFFICE. Approximately 60 celebrations of the sacrament of Confirmation are acheduled for next spring. Father Tuohy and Father Mohrhaus will administer the sacrament . . The Office Space Committee established by Archbishop Biskup is currently analyzing the situation of current and projected office requirements of the Archdiocese and space available for meeting these needs. Analysis of data and development of a long range plan is expected to require several months. Committee members are Joseph Wood, Chairman, John Hart, James Wilhelm, Father John Ryan and Father Harold Knueven . . The Reitrement Plans Committee was represented at a recent workshop in Chicago by Kenneth Borders, Harry Dearing, and Father Robert Mohrhaus. The one day workshop was presented by Stewardship Services, Inc. of Washington, D.C. for Religious analyzing the situation of current and workshop was presented by Stewardship Services, Inc. of Washington, D.C. for Religious communities and dioceses to assist in planning and funding pension programs. Also attending from the Archdiocese were Sister Barbara Ann Zeller, S.P., representing the Sisters of Providence, and Father Rupert Catdlek O.S.B. representing 81 Ostdick, O.S.B., representing St. Meinrad Archabbey.

CATHOLIC CHARITIES-It Is an-CATHOLIC CHARITIES—It is anticipated that work will begin in midJanuary on the rewriting of the
Catholic Charities Constitution, Archdiocesan Social Ministries—Social
Ministries will serve as a branch for
Marion County for the legislative
information service of Indiana Center
on Law and Poverty. This is a first
such effort for that agency and could on Law and Poverty. Inia is a first such effort for that agency and could be a major step toward implementing a network of information and education around social and moral issues and the teaching of the Church
. . . Social Ministries will be in-

vesting considerable staff time in working with the Priests' Senate Committee to Implement teen-age marriage guidelines. Catholic Social Services—Newly elected board members: Christopher Duffy, J.
William Julian, Gerald Jenn. St. members: Christopher Duffy, J.
William Julian, Gerald Jenn. St.
Elizabeth's Home—Newly appointed
board members: Peter Skeiton, David
Smith, Janice Reed, Thomas
Moynahan. St. Marry's Child Center—
In addition to testing and evaluation is
also able to offer remedial help.
Ability to expand this service is
dependent on volunteer recruitment.
Discussion of this problem at the first
regular meeting of agency heads
revealed possibilities of cooperation
. With Social Ministries as the
agency for recruiting volunteers, the
possibility exists that one agency
(Continued on Page 7)

Rome lauds U.S. pastoral

WASHINGTON—Writing on behalf of Pope Paul VI, the papal secretary of state has told the U.S. bishops that

In a letter to Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic

Pope's Midnight Mass to be aired

VATICAN CITY — About 40 countries will receive the broadcast of Pope Paul VI's Christmas Midnight Mass from St. Peter's Basilica.

St. Peter's Basilica.

The large-scale transmission of the papal ceremonies was made possible by a 1975 grant to the Pontifical Commission for Social Communications by the Knights of Columbus, headquartered in the United States.

United States,
In the United States, NBC will broadcast the Mass beginning at midnight, EST, Christmas Eve. English Franciscan Father Agnelius Andrew, president of the international Catholic Broadcaster's Association, UNDA, will be commentator for the U.S. broadcast.

The remainder of Pope Paul's Christmas schedule Includes a Christmas schedule Includes a Christmas schedule Includes a morning Mass in St. Peter's, followed by the "Urba et Orbe" (to the city and the world) blessing from the front balcony of the basilics.

Bishops (NCCB), Cardinal Jean Villot, the papal secretary of state, called the pastoral "a strong reaffirmation and faithful expression, on the part of the American hierarchy, of the authentic magisterium of the Holy See and of the entire universal Church in the field of morality."

The NCCB adopted the 10,000-word The NCCB adopted the 10,000-word pastoral on moral values, "To Live in Christ Jesus," during the conference's fall general meeting here last month. An ad hoc NCCB committee had prepared the document through extensive consultation of bishops and theologians over the past two years.

REMINDER

The Criterion is offering \$25 for the best amateur photograph this month on the subject of "People in Parishes in the Archdiocese." All photoe submitted must be a x 10 glossy prints and must be in the Criterion offices 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



Week's News in Brief

Bishop received threats to life

SAN JUAN, Puerto Rico-As police began investigating the burning of a Madonna statue here, Cardinal Luis Aponte of San Juan revealed that he received a series of threats before crowning it as patroness of Puerto Rico. The threats accompanied pre-coronation events centered on a colonial sculpture of Our Lady of Providence and the Child, which had been recently restored in Spain. Unconfirmed reports blamed an extremist Protestant sect for the

Officials denounce Moon

NEW YORK-Two top officials of the American Jewish Committee (AJC) have denounced the Rev. Sun Myung Moon's publication, Divine Principle, calling it anti-Semitic and indicating it may be involved in South Korean lobbying on Capitol Hill. The charges by Rabbis Marc Tanenbaum and James Rudin of the AJC are based on a report asserting that the chief theological work of Rev. Moon's Unification Church contains more than 125 examples "of an unremitting litany of anti-Jewish teachings."

Bishops discuss 'access'

WASHINGTON—Bishop James Rausch, general ecretary of the U.S. Catholic Conference, has discussed secretary or the U.S. Catholic Conference, has discussed procedures for "access" to President-Elect Jimmy Carter in an informal, hour-long Dec. 9th meeting with one of Carter's top aides, Grég Schneiders. Bishop Rausch said no specific issues were discussed at the meeting.

In capsule form . .

The Vatican has authorized the bishops' conferences of Ireland and Mexico to permit Communion in the hand, bringing the number of conferences with the approval to 43... A military policeman charged with killing Jesuit Father Jose Bosco Penido Burnier in October while the priest was pleading for three women prisoners, escaped from jail with the aid of his guards, Church sources confirmed at Culaba, Brazil... Pepe Paul VI said Dec. 6 that he was maintaining for the time being a "thoughtful silence" on the Detroit Call to Action conference, called by the American bishops in October. Speaking from his apartment window to a small group of pligrims in St. Peter's Square, the Pope indicated that the Call to Action was among several events of "extreme interest in the life of the Church"... The Feed and Drug Administration is asking birth control pill manufacturers to begin voluntary compliance with proposed tighter regulations surrounding the sales of the pills, which an estimated 8 million to 10 million American women take regularly. The Vatican has authorized the bishops' conferences of



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Neumann date changed

VATICAN CITY—Well-Informed sources said here Dec. 10 that the date of the canonization of Blessed John Nepomucene Neumann will be Sunday, June 26, 1977. The sources said that the date will not be absolutely official until announced by Pope Paul VI at the Dec. 20 consistory. The canonization of the fourth bishop of Philaderphia had been tentatively set for April 24.

Repeat sterilization ban

VATICAN CITY—A Vatican document recently released here has clearly restated that direct sterilization is still "absolutely banned" by the Catholic Church. The restatement or the sterilization ban came in a document released for the first time here Dec. 11 by the Vatican's Doctrinal Congregation.

Board bars 'Godspell'

HARRISON, N.J.—By a vote of 4 to 2, the Harrison Board of Education told the high school drama club not to make "Godspell" its annual production. The long-running Broadway musical is based on the Gospel. About 75 public and Catholic schools in New Jersey have produced the play

U.S. harbors 130,000 refugees

WASHINGTON-More than 130,000 Indochina refugees were resettled in the United States within the last year, but there are still more than 11 million refugees worldwide, according to the annual report of the United States Committee for Refugees, a non-profit organization involved in public education programs concerning the plight of refugees. The report said more than two million refugees were created in the last year or so by civil wars and wars of independence in Southern Africa.

Lodge visits Pope Paul

VATICAN CITY—Pope Paul VI received U.S. presidential envoy to the Holy See, Henry Cabot Lodge, in private audience Dec. 11. According to the special envoy's office, the trip was Lodge's third this year to the Vatican. Observers speculated that the Pope discussed with Lodge the new Jimmy Carter administration. Lodge has been making regular calls on Pope Paul since President Richard M. Nixon named him special presidential envoy in 1970.

Names . .

president of the American Extension Society, died unexpectedly Nov. 22, at age

Pope Paul VI has appointed Bishop Jose de Jesus Tirado Pedraza, 68, as

shock treatment Argentine police during the first three days of his eightweek imprisonment before he was released and deported Dec. 3.

Jesus Tirado Pedraza, 68, as archbishop of Monterey, Mexico. He succeeds Archbishop Alfonso espino y Silva, who died May 31.

Father Patrick Rice told measure to prevent the spread of influenza and other viral and bacterial infections.

Plan Viet Christmas program

Vietnamese families and their sponsors in the Arch-diocese have been invited to a special program on Christmas Day at Im-maculate Heart of Mary parish, 5692 Central Ave.

At 3 p.m. a Christmas Mass will be celebrated with Father Dominic Dinh Luong as the celebrant. A reception will follow the Mass in the parish auditorium. Refresh-ments will be furnished by the Archdiocesan Social

There will be an op-portunity for the Sacrament of Penance at 1 p.m.

Reservations for the event can be made by calling Social Ministries, 317-634-

This holiday program is a continuing effort by Arch-diocesan Social Ministries to provide special religious and social events for Vietnamese

Dance slated

SELLERSBURG, Ind. -New Year's Eve Dance will be held in Father Gootee Hall with music by "Feather." The Men's Club of St. Paul parish is sponsoring the entertainment.

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General absolution not precedent

(Continued from Page 1)
absolution to about 500 persons at a
workshop during the CCD congress. A
message from Bishop Maher reminded
those at the rite that those with
serious sin were obliged to make an
individual confession subsequent to
the general absolution. All were asked
to bow their heads to indicate sorrow
as Father Krouse gave general absolution. solution.

Commenting on the Memphis service, Richmond's Bishop Sullivan called it a "hopeful sign."

"The very fact of such a tremendous outpouring of people shows (Bishop Dozier) is responding to a great pastoral need in his diocese," Bishop Sullivan said.

He said the Richmond diocese has not publicized his decision to permit certain parishes to use general ab-solution "because it might be misunderstood as a way of avoiding individual confession, which is the norm, or as a way of getting Christmas easy way out of the ministry

healing."

Permission was given usually in cases in which large numbers of penitents attended communat celebrations of Penance held by several churches in an area during Lent or Advent.

Noting that the new rite of Reconcilitation requires an "extended period of prayer within individual confession," Bishop Sullivan observed that even with a number of confessors "it is not possible to hear confessione properly.

confessions properly.

"it's a mockery if individual confession is rushed and not prayerful," he said.

WHILE EMPHASIZING that general confession and absolution "must not replace individual confession," Bishop Sullivan said: "Let's not elshop Sullivan said: Lers not replace individual confession," Bishop Sullivan said: "Ler's face it, there are many people for whom in-dividual confession is a difficult,

traumatic experience. General absolution can never take the place of individual confession, but it has provided an opportunity for people to become reconciled with the Church who might not otherwise avail themselves of the sacrament for deep psychological reasons."

The Richmond bishop said he was deeply concerned about reaching out "in healing and reconciliation" to allenated Catholics in his diocess.

"Fundamental to the Church's mission to evangelize," he said, "is our ministry to our own Catholic people who are separated from the Church either by problems of faith, disillusionment with Church practices, apathy or divorce and remarriage.

"Not to reach out to others seems self-righteous. Not to see the hurt in people's lives is blindness, What obligation do we have to them? Do we ignore or condemn them? Of do we reach out in a loving manner? This seems to be the obligation of every Catholic."

Society elects new officers

INDIANAPOLIS - New officers for the St. Vincent de Paul Society of St. An-drew Church were elected at a recent reorganizational

They include Barbara Edwards, president; Sister Mary Joan, vice-president; Sister Elizabeth Cecile, secretary; and Virgil Madden, treasurer.

St. Andrew's group meets each Wednesday to outline activities, which include a variety of "good neighbor" policies.

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THE TACKER

Seasonal hazard

BY FRED W. FRIES

Reading Christmas newsletters is what you could label a seasonal hazard.
You can easily tell them in the stack of greetings: They are the heavy ones with extra postage—usually memographed.
If you've ever received one (one banner year we got three!), you know what we are talking about. In a typical Christmas newsletter, one member of the family clusually the wife) meticulously lists the accomplishments of the family during the year and the strides it has made up the ladder of success.
Such communications strike us as nothing more than a once-e-year ego trip.

Such communications strike us as nothing more than a once-a-year ego trip. For one thing, it takes a fot of nerve to presume that the recipient of such a boring recital (other than a close relative) will take the time to wade through it, especially if he hasn't enjoyed a particularly good year himself.

Here is a dreamed up, but fairly accurate sample of what we mean:

Dear friends:
This has really been some kind of year!
Bill won a free trip to the Bahamas for being the top salesman in his division. Last year, you remember, he won us a trip to Nassau.

Nassau.

On top of that, he was given the St. Procopius Award for his work with the Boy Scouts and a papal medal for his contributions to the diocesan fund campaign. Good old Bill also won the country club golf tournament for the third year in a row.

golf tournament for the third year in a row.

Little Lionel skipped the second grade at St. Ichabod's Preparatory (chip off the old block, you know), and our dear Sally became the first girl to make the Notre Dame debate team.

Bill, Jr., was elected president of the senior class at the Military Academy and sarried his letter in baseball, football, basketball and track. (He's a super jock!)

Not to be outdone, Cynthia was named head of the student council at St. Agnella's and was voted (for the second year in a row) homeooming queen.

and was voted (for the second year in a row) homecoming queen.

O yes, before I forget it, we sold our house on Spring Street to the first person who answered the ad. We made a cool \$22,000 on it and then turned around and picked up a five-bedroom dream home on Allegheny Boulevard for, well, a song.

Friends, I hope you don't mind if I out this short. I have to go over to the rectory to pick up a trophy for selling the most chances for the quilt raffle at the parish bazzaar. You won't believe it, but my sister Josephine won the darn quilt.

won the darn quilt.

Just like I said, it has been some kind of a mid Refiversal Dinner Love, Martin

Now, wouldn't it be refreshing to get a Christmas newsletter some year that read something like this?

This has been a goah awful year!

This has been a goah awful year!

Martin lost his job back in October, and
we are back on welfare.

Worst of all, he developed laryngitts two
weeks ago and was bounced as head bingo
caller at St. Albert's.

Clarance got toseed out of high achool for

caller at St. Albert's.

Clarence got tossed out of high school for using pot, Marian flunked geometry again, and Ephrem got washed out of CCD class.

Elmer had been riding the bench in football all season, so they ran him in for the last play of the season. Wouldn't you know some glant tackled him and broke his right leg in two places.

Remember Uncle Oscar? Well, he came to

visit us for a week-end last May and stayed all summer. Not only did he eat us out of house and home, but his arthritis started acting up and he stuck us with a \$300 hospital bill.

Just like I said, folks, it's been a gosh

Merry Christmas.

Love, Thelma

EDITOR'S NOTE—On Monday, Dec. 13, the Abigail Van Buren ["Dear Abby"] column which appears in the Indianapolis News [and possibly other daily papers in the Criterion circulation area] was devoted to a satiriosi freatment of the Christmas Newsletter phenomenon. To dispel any hint of plagierism, we wish to point out that the above version was written several weeks ago, and the appearance of the two columns on the same subject is, as they say, purely on the same subject is, as they say, purely

-The Tacker

ANNUAL CHRISTMAS TABLEAU-ANNUAL CHRISTMAS TABLEAU—Father Thomas Lyons and the parishioners of St. Anne Church, Hamburg, have announced plans for the annual Living Nativity Tableau to be presented at 7:30 p.m. Sunday and Monday, Dec. 19 and 20. This will be the third year for the unique project, which features live persons and animals in its rendition of the Bethlehem story. Guest choirs from St. Anthony, Morrie, and Holy Family, Oldenburg, (on Sunday and Monday respectively) will be supplemented by the St. Anne's guitar group in providing the music. The public is invited.

FOR NURSES ONLY—St. Francis Hospital Center, Beech Grove, will conduct a Nurse Refresher Course designed for registered nurses who have been away from a Nurse Refresher Course designed for registered nurses who have been away from hospital nursing for several years. Registered nurses who have been away from the profession for periods of five years to 25 years are invited to enroll. The ten-week course is held during the day Monday through Thursday, with the first classes scheduled for January 10, 1977. The program includes both theory and clinical experience to fully up-date the nurse's background in current nursing techniques. Applications are now being taken for a limited number of openings for the January class. A brochure explaining the program is available on request. Candidates should contact the Staff Education Department of St. Francis Hospital Center, 1500 Albany St. Besch Grove, Ind. 45107, or telephone 783-8151 for an appointment.

GREENSBURG PARISH HONORS ITS NUNS—Father John Gele and his parishioners at St. Mary parish, Greensburg, paid special tribute to the Franciscan Sisters of Oldenburg on Saturday, Dec. 4, for 100 years of dedicated service to that parish. Special guests at the Eucharistic calebration, dispare and receipting industri celebration, dinner and reception included the Sisters who have taught at St. Mary's as well as Franciscan daughters of the parish. Thirty-three Sisters were on hand for the celebration.

FOOD FOR THOUGHT-More than half the world's breadwinners earn less than your newspaper carrier.

Scholarships are established for Henninger

INDIANAPOLIS — Two of the schools at which he served as teacher and principal have announced principal have announced the establishment of



lishment of memorial scholarship s to the late John Joseph Henninger, who died last week of cancer at the age of 34. Scecins High School

students have set up a Henninger Scholarship Memorial Fund, which will benefit incoming freshmen. A second scholarship fund has been founded at Little Flower School, where young Henninger spent part of the past school year as prin-cipal, after five years of service at Scecina as teacher, coach and dean of studies.

FIFTEEN priests concelebrated the Funeral Mass at Little Flower on Thursday, Dec. 9, with Magr. R. T. Bosler serving as principal celebrant. Hundreds of Henninger's former students attended the Mass. Burial was in Calvary Cemetery.

Henninger, a Cathedral High School graduate, was affiliated with the Congregation of Holy Cross for alx years. He attended the University of Notre Dame, St. Edward University in Austin, Tex., and Butler University. He taught at St. Jude Grade School, Ron-calli, and Cathedral in addition to Scecina and Little Flower.

Henninger is survived by Henninger is survived by his wife, Judith; a son, Matthew John, a daughter, Victoria Elaine; his parents, Mr. and Mrs. John E. Henninger; two brothers, George and Jeffrey; and his grandmother. Mrs. Victoria grandmother, Mrs. Victoria D. Hendrixson,

Providence nun is appointed to agency post

INDIANAPOLIS - The Archdiocesan Social Ministries of Catholic Charities has announced the appointment of Sister Barbara Ann Zeller, S.P., of St. Mary-of-the-Woods, as program convener for that agency.

During the coming months, Sister Barbara Ann's primary responsibility will be that of job development and training for indo-Chinese refugees. To facilitate this program, she will use a volunteer group made, up prignally of made up principally of retired persons.

Beginning in October, 1977, her task will center around the Simeon Project where her emphasis will be on the development of services for retired and elderly people.

BENEDICTINE CHORAL GROUP ON TV—The Sisters of St. Benedict of Our Lady of Grace Convent, Beech Grove, will present a half-hour program of Christmas music on WFYI, Channel 20, Indianapolis, Thursday, Dec. 23, at 7 p.m. The choral group is under the direction of Sister Harriet Woehler, Sister Elieen Price is the accompanist. The photo was taken in the recording studio at Channel 20, during the taping session. Pictured, left to right, front row are Sisters Marletta Lueken, Mary Phillip Selb, Emily Emmert, Elleen BENEDICTINE CHORAL GROUP ON TV-The Sisters of St.

and Mary Cecile Deken; second row, Sisters Heidi Marie Krack, Norma Gettelfinger, Marguerite Hunter, Lynette Marie Saunders and Joann Hunt; back row, Sisters Harriet and Jeanne Voges, Postulant Mary Oberhausen, Sisters Mary Judith Howe, Postulant Mary Kay Greenawait, Sisters Margaret Ann Dalley, Mary Sue Freiberger and Donna Fyffe, Postulant Marilyn Merkel and Sister Mary Jonathan Schultz (Photo by Gans Abarrat) Schultz. [Photo by Gene Alvarez]

Remember them in your prayers

CLARKSVILLE AMOS BRANDENBURG, 62, St. Anthony, Nov. 30. No Burrivors

CLINTON
1 JOHN T. LINDSEY, 62, Secred
Hearl, Dec. 13, Husband of
Jequeline; father of Steven and
Lisa Lindsey of Clinton; and Jonna
Salts of West Lebanon, Ind.;
brother of Robert and Irene Benetti
of Clinton; and Clement of
Hilledale.

INDIANAPOLIS 1 VINCENT 8. CRISAFULLI, 82, Little Flower, Dec. 9. Husband of Carmelina; father of Joan Duncan; brother of Frank R. Crisafulli.

† JOHN BEYERSDORFER, 75, St. John, Dec. 9. Husband of Frances; father of Michael and John

† JOHN H. HUNT, 74, St. Philip Neri, Dec. 13. Brother of Marie F. Hunt.

† RAYMOND F. IVORY, 67, 8t. Anthony, Dec. 13. No immediate survivors.

SHELBYVILLE

† KATHLEEN HARTZELL, 84, St. Mary, Dec. 13. Mother of Mrs. Patrick O'Connell of Enid, Okla.; and Charles M. Hartzell of Norfolk,

SHELBYVILLE
† EDWARD RUNNEBOHM, 78, St.
Vincent, Dec. 6. Husband of
Matilda; father of Ruth Schaf,
Shelbyville; Paul and Ray Runnebohm and Kathryn Marshall, all of
Shelby County; brother of Frank
and John Runnebohm, Rose Beyer
and Gertrude Thoman, all of Shelby
County; Mary Martin of
Bioomington; and Cecilia Haberkos
of Batseville. † MARION COSTELLA, 92, Sacred Heart, Dec. 18. Husband of Maria; father of Rosemary Price of Rosnoke, Va.; Delores Filnt and Joanne Ellis, both of Clinton.

TELL CCTY

† LESLIE W. JONES, 57, St. Paul,
Dec. 11. Husband of Comella;
father of Dr. Ronald Jones of Clarksville; Patrick Jones of Battle
Creek, Mich.; William and Monica
Jones, both of Jeffersonville; and Mary Ann Conwey of Columbus.
Decased was member of St. Augustine parish, Jeffersonville, at time of death.

TERRE HAUTE

† MARY V. BRASSIE, 59, St.
Patrick, Dec. 13, Mother of Mary
Ann Murphy of Indianapolis;
Virginia Wimsatt of Marion; and
Carole Brassle at home; alster of
Joseph, Charles and Robert
Sedietzeck, all of Terre Heute; and
Myra Jean Kass of Onalaska, Wis. † ELIZABETH F. YETTER, 79, Sacred Heart, Dec. 11, Wife of Joseph F., Sr.,; mother of Joseph F., Jr. and James Yetter and Edna Coldina

Myra Jean Kass of Onslasks, Wis.

† WILLIAM J. KUTCH, Jr., 37,
Sacyed Heart, Dec. 11. Husband
of Irma; father of Cynthla M.,
Jennifer Jo, Lesile Ann and Joseph
Patrick, all at home; son of Sarah F.
Kutch of Terre Haute; Drother of
Cecilia Todd of Marshall; Ill.;
Barbara Schapp, Sharlotte Melvin,
Gloria Grassick, Robert and
Richard, all of Terre Haute; Mary
Shores and Sally Wallsy, both of
Clearwater, Fla.; John of
Milwaukee; and Charles of Brazil. NEW ALBANY
† ADDIE ABEL, 90, St. Mary, Dec.
2. Mother of Elisha W., Sr., of
New Salisbury: Charlesetts Effier
and Louise Hutton, both of
Louisville; Lois M. Graham of
Floyds Knobe; slater of Maude
Aude of Whitesville, Ky.

RICHMOND

† JOHN W. WEDDING, 86, 81, Mary, Dec. 15. Husband of Edna; father of Mary Combs of Long Beach, Calif.; brother of Theodor Wedding, Rose Kemper and Catherine Sigiery, all of Cincinnati.

† REGINA C. SHARKITT, 82, St. Mary, Dec. 7. Mother of Margaret Hass and Edna Selkel, both of Richmond; Regina Dubs of Canton, Ohic; Dorothy Schultz of Red Hook, N.Y.; James of Marion; Patrick of Silver Springs, Md.; and Robert Sharkitt of Wheaton, Md.; alster of Paul Drudy of Richmond.

† MARY Q. CODY, 77, Holy Family, Dec. 10. Mother of William, at home; Keith of Kokomo; Louise Kindley of Cincinnati; and Mrs. William Walton of Hartford, Conn.

JAMES H. DREW

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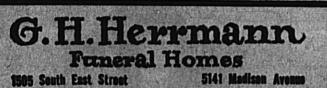
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(INDIANAPOLIS, INDIANA)

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

Giant steps

The American Catholic Church took a glant step forward when it was announced last week that Bishop Carroll Dozler of the Memphis diocese conferred general absolution on more than 11,000 Catholics there in an unprecedented Day of Reconciliation.

From a viewpoint of sheer numbers alone, the event was impressive. The size of the turnout staggers the mind when one considers that Bishop Dozier's diocese has only about 45,000 Catholics. But consider some questions which weren't clear in the reports.

The reports stressed heavily the presumably large number of divorced and remarried Catholics participating in the ceremony. The National Council of Catholic Bishops played that aspect down. Did a large number of such persons actually participate or were the bulk of those attending "inactive" Catholics who had simply dropped out of the Church because of laxity? Will those who participated now follow up by completing the requirement of going to confession within a year? How many of the marriage cases involved will actually go through the Church courts?

Father Jim Young, a Paulist

priest who heads a ministry to the divorced in Boston, saw the event as a major breakthrough in Church relations with the divorced. Others are criticizing It for the "Pandora's box" it appears to be opening. But what the good bishop did was totally legitimate and altogether within the spirit of the new Rite of Reconciliation.

What is bothering many, it seems, is the mercy expressed in the action. What Bishop Dozier did was to demonstrate the overwhelming love and mercy of the Church. Of late, the Church has been stressing the theme of justice. Mercy is a concept which is not in conflict with justice, but it does not have the same rationale or logic. Indeed, mercy is not rational at all. It is an ex-pression of love. It is a gift. It has no reason for expression other than the gift-bearer's love.

That medical care is best which considers the comfort of the patient first. So also is spiritual care. As a doctor of souls, Bishop Dozler has reflected the true physician's care and service and concern for his patients.

The only question remaining for us now is-when will we see such mercy expressed in our own Archdiocese?-T.W.

LIVING THE QUESTIONS

Penance reconciles sinners with the Church

BY FR. THOMAS C. WIDNER

Last week I stated that Monika Hellwig in her book The Meaning of the Sacraments discusses two im-portant developments in the history of the Sacrament of Persance. The first

me sacrament or Penan was that penance in the sarly Church was considered only as a once-in - a - lifetime event. The second is that frequent repetition of the sacrament came into being though the into being through the practice of Geltic missionary monks to-ward the beginning of the Middle Ages. Those who use the Sacrament of Penance today are tending to return to the older tradition.

Customs change with time, and, as the Church grew, Individuals came to the bishop to seek reconciliation with the Church for sins committed which separated them from participation in the Church. Such people were distinguished by their dress and activities. These became the public penitents we know of from Church

The most important point to note again, however, is the reason for penance. Sin caused the sinner to be separated from the Church, and penance was required to reconcile the sinner with the Church. Our notions and attitudes about penance today are sometimes so foreign to that concept attitudes about penance convey a very weak faith in God, if we believe that we are not forgiven until we go to

TWO CONCEPTS are crucial here. "Forgiveness", occurs between God and myself when I seek it. God is always ready to forgive. The sinner merely has to ask Him. "Repentance" occurs between the Church and myself when I seek the sacrament of reconciliation. The problem today, I

believe, is not that people are un-willing to seek God's forgiveness, but that people do not see tied into this thing called "Church" or that thing called "sacrament." We are in trouble! To illustrate this, Hellwig uses the classic Scripture example of the Prodigat Son. She says, "The Father of the story never at any time repudiates the younger son. He has already forgiven, but his forgiveness cannot take effect, unless and until the son himself returns, that is, until he can bring himself to turn around so the son himself returne, that is, until he can bring himself to turn around so that he can meet the forgiveness of the father. The problem of the story is the elder son who was unwilling."

GOD FORGIVES, but man, in order to be truly forgiven, must turn to God and recognize this. He must repent. The Father had forgiven the son, but it made little difference until the son knew he was forgiven. The son sought forgiveness and was repentant. The community then celebrated. The elder son, however, was unwilling to forgive. He is like the self-righteous

who demand an equal justice; but are totally confused by mercy.

As a digression it might be well to consider the recent event of general absolution which occurred in the diocese of Memphis. Criticism of the event has a deep truth to it—the truth of justice. Despite that, there is the willingness of the Ordinary of that diocese to exercise the Church's mercry, it is not that the two qualities are incompatible; it is that justice is rational and logical, while mercy is illogical and a gift.

So forgiveness is given by a God who is always forgiving. But to take effect, there must be a response in the sinner. This tells us something about our Ohristianity today. For many people the act of going to confession was something that was done because one is a Catholic, and Catholics go to confession. What the Church is attempting to get us to recognize now is that one goes to confession in order to be reconciled to the Church. Sin is a breakdown in relations. It cannot be

more than good psychological release to confess one's sins if one is not serious about the relationships that

OUR FAILURE TO RECOGNIZE the importance of repairing these relationships is a failure to recognize the importance of Church, indeed, it means that we see ourselves as individuals living by ourselves, isolated from one another, having no attachment to nor responsibility for one another, and therefore, seeing ourselves as the center of all morality.

Such a perspective creates in-dividuals who eventually repard other individuals as their enemies. Society thus becomes a place where in-dividuals not only compete with one another, but seek to destroy one another in order to preserve their integrity as an individual. The logical consequence of such a perspective produced the horrors of Naziem in our own century and similar evils in other ages.

DALE FRANCIS SAYS

Laity are not substitute priests

BY DALE FRANCIS

When Archbishop Jean Jadot, Apostolic Delegate, spoke at Bishops' meeting, he warned of the coming shortage of priests and said that there must be an increasing involvement of the laity in the work of the

題句

I'm all for that, but I do hope that the lalty will be used in ways that will give priests more time to do what they are qualified to do best and not as sub-

best and not as sub-stitutes for priests.

The lay disconate can give real help in a parish, but obviously there can't be enough lay deacons to serve everywhere. At least, I hope not. We've rushed into the lay disconate in rather substantial numbers already—there are more permanent deacons in this country than in all the rest of the world—without really knowing if problems may develop or if this is best for the Church. It may be. I'm just saying we've already rushed it hard, have ordained a great many men and don't, know yet what the long range prospects are. It wouldn't be wise to move to ordination of thousands shown move to ordination of thousands more

IT SEEMS TO ME that Archbishop Jadot may have mentioned permanent deacons as one of the ways help could come from the Jaity and extraordinary ministers of the Eucharist as another. It may be that extraordinary ministers of the Eucharist are a way of helping meet the priest shortage—but I doubt

When they are used to bring Communion to the III in homes, communion to the III in homes, hospitals and nursing homes, they do help. But most are used to distribute Communion at Sunday Mass. The instruction that provides for this emphasizes it should be something for extraordinary situations. My own observation is it is used in many parishes a just a way to hurry the parishes as just a way to hurry the people through the Communion line. If there is one thing in this day of a kind of a casualness towards the Eucharist that we don't need, it is Eucharist that we don't need, it is something to hurry people in reception of Communion, it already moves like a cafeteria line, devoid of anything to remind the people they are truly receiving Our Lord. So you get two or three more lines going, and that gets the people out to the parking lots maybe two or three minutes earlier.

Then I've been in parishes where the priest, once there were even two priests, sat down while lay people distributed Communion. That not only is something that the instruction said should not be done, it at least symbolically moves the priest one step further from the people, which is another thing that is exactly what shouldn't be done today.

But I believe in the involvement of the laity. What way? Doing things they know how to do as well or better than priests. Priests shouldn't have to be handling problems of finance, housekeeping and the hundred and one other tasks which now burden them. They shouldn't have to be keeping the books, the records. There are lay people who could do these things. The pastor could still keep an executive's hand on these things, but he could delegate authority and let the

contest of mutual oppression with men, but rather in harmonious and fruitful integration, based on respectful recognition of each other's distinct roles," he added.

In his speech—one of the most positive he has given on the topic of women's liberation—the Pope asserted that "Christianity, more than any other religion, has given a special status of dignity to women, right from its very beginning."

He said that the role of women in the structure of the early Church was so "remarkable that perhaps its essence has not yet been clarified."

work be done by people who by training and experience are probably better equipped to do the work than the pastor is.

THE PARISH COUNCIL could handle the problems of finance and take care of the multiple housekeeping take care of the multiple housekeeping tasks for parish, rectory and school. The paster wouldn't be surrendering ultimate authority and responsibility. Like any good executive, he'd let detailed work be done by others. The parish could hire a competent secretary and bookkeeper who kept the books and records.

Then priests would be freed to do the work for which they are trained and prepared by ordination. They could spend sufficient time to get homilies which are carefully thought out, not thrown together on the run. They could get out into the parish to visit people who need them. They could become more fully priests and not parish handymen.

The latty is needed, should be used, but let's not panic and think lay people must become substitute priests. Let priests be priests and let the latty take on responsibilities which priests shouldn't have to do.

CORNUCOPIA

Season to be sneezin'

BY ALICE DAILEY

I was one of the big club. Any Christmas shopping during that time was taboo; one good sneeze would have !blown: everything off lithe counters. Shopping days were down to one

You think Carter's

had problems getting a cabinet? You should see my gift list. One person can't wear long sleeves or high necks; they give her red bumps. Annie Arthritis

can't use anything that alips over her head or zips in back. . . One wants peach in this season of gray. (Back when purple was in, she ran me all over town hunting grey.) Then there are the kiddles who already have every toy from The Fonz to Cookie Monster.

MY CREATIVE FRIEND, Dottle, my CREATIVE FRIEND, Dottle, gives me the most trouble. Our mutually agreed top price is two dollars. She handcrafts things like artificial flowers aprouting from empty soup cans, and how can I top that? In desperation I picked up this soft, beige scarf with a one ninety-nine tag. My seeing eyes were in my other pures, so I checked with the salesgiri.

In shocked tones she said, "Why that's pure cashmers, and it's twenty-one ninety-nine." Ho, ho, hol Candy? She's allergic. Nuts? For two bucks? I pushed Dotty saide. Right in front of me were a couple of blouses in my peachy friend's color. "I'll take a 34," I said happily. The clerk rubbed her

"Those two are all we have left. One is a 28 and the other a 42." From Twiggy to Biggy, Gift certificates would be one solution but they re so, well, so blabby. They tell all.

Another department had this sale on long dresses, and I couldn't pess by. A little girl was crawling in and out of them. "Misty Lee," her mother ordered, "get outta there." Misty Lee seemed to have a hearing problem. Mommy continued, "You want your bottom warmed till you can't set?" Then she turned her back.

ON THE OTHER SIDE of the rack, a kid, about eight, was doing a singsong, "Thim was the days, muh frind, we thought they's nivir ind," and she'd punctuate each sentence with a swat at the dresses. "Thim was the days muh friend." "Oh, knock it off," I exclaimed, irritably, "go play somewhere else." She made a nauseous face and ran. I nearly fell over Misty Lee, who had zapped out

on the floor.

"The heck with it," I resolved and jumped on the crowded escalator. A worman stopped cold at the bottom and six people piled up. Extricating myself, I headed for Gift Certificates. A man in line casually produced a charge card. "Give me one two hundred, and three one hundreds," The guy behind him bought ten fifty dollar ones.

"It's the thought that counts," I snarled at the girl, "And no funny looks about the size of mine!"



"FORGET IT, MRS. RAFFERTY!"

Authorize Communion in hand

BY JOHN MUTHIQ

VATICAN CITY—The Vatican has authorized 42 bishops' conferences, covering about 50 countries to permit distribution of Communion in the hand, according to the Vatican's Congregation for Sacraments and Divine Worship. The Vatican has authorized the

optional reception of Communion in the hand in countries where bishops have requested it following a twothirds vote of the hierarchy.

In countries where the practice is ermitted, communicants wishing to receive Communion on the tongue can

THE ISSUE OF COMMUNION In the hand has been a source of continued lively debate among the U.S. Bishops, -who have twice defeated moves to italy has not requested per-mission for Communion in the hand, but priest-distributors at 5t. Peter's, Rome's major basilica, often place the con-secrated waters in the hands of tersion visitors.

English-speaking nations where Communion may be distributed in the hand are England and Wales, Scotland, Australia, New Zealand, Papua-New Guinea, Zambia, South Africa, Rhodesia, Jamaica and Canada

Since Vatican records show that the permission for Scotland dates from early 1975, and the Scottlah bishops issued a statement in 1976 saying the had not asked for general permission for Communion in the hand "as have done the bishops of England and Wales," NC News called the Catholic

Press office in Glasgow for an ex-

A spokesman explained that England and Wales had asked for general permission, while the Scottlah bishops asked only for a limited permission, restricted to Communion in the hand at Masses in small groups and on special occasions. Bishops of Japan, Indonesia, the

Pacific Islands, Korea and Pakistan have asked for and received permission for the practice.

Latin American countries where Communion in the hand is permitted are Bolivia, Uruguay, Paraguay, Panama, Chile, Costa Rica, Brazil and

ALL OF THE BISHOPS of North Africa have received permission for the practice, as have the bishops of Chad, Upper Volta, Niger, Madagascar, Mozambique, Angola, the territory of the Afars and Issas, Mall and the airsady mentioned countries of South Africa and

In Europe, the countries which have received permission are Belgium, France, Germany, the Netherlands, Luxembourg, Monaco, all the Scandinavian countries, Austria, Yugoslavia, Portugal and the already mentioned in lands of England and Wales, Scotland, and Spain.

Except for most recent additions, the bishops' conferences which have received permission are listed in Notitias, official publication of the Congregation for Sacraments and Worship.

The Vatican press office supplied NC News with the names of the conferences most recently authorized

Pope Paul: 'Religion not an opiate but a stimulus'

VATICAN CITY-Religion is not a sense-dulling oplate, but rather a stimulus for men, Pope Paul VI told crowds in St. Peter's Square here.

Before reciting the noontime Angelus Dec. 12, the pontiff declared that the happiness of Christmas comes to men through religion.

"The main reason for the happiness of the Christmas feast is to be found In religion, which makes us Christians and authorizes, or rather obliges us to accept God's kindness and His love for us as the determinant explanation of our existence," Pope Paul said.

THE 79-YEAR-OLD pontiff added that "religion is not an opiate which puts to sleep our energies, in search of the legitimate goods needed for our temporal lives.

"It is rather a stimulus for this very

search, carried out with a view toward our supreme good."
Wishing the crowd "Merry Christmas," the Pope urged them to find in Christmas "that hope which is

The Criterion

124 W. Georgie, P.O. Box 174 Indianapolis, Ind. 46206

Official Newspaper of the Phone (317) 635-4531

(cpo

Entered as Second Clase Matter at Post Office, Indianapolie, Ind.

Editor, Fr. Thomas Widner; Editorial Consultant, Rev. Magr. Raymond T. Bosler; Managing Editor, Fred W. Prise; News Editor, Sister Mary Jonathan Schultz, Os.B.; Circulation, Agnes Johnson; Advertising, Marquerits Derry.

the lighthouse for our journey in

This does not reflect a pessimism which nullifies the aims of progress, but is rather a fundamental experience

DESPITE GENERAL programs, men have not found real happiness, ac-cording to the Pope.

which stimulates us to search once more on a higher level for the highest good," he said.

Pontiff declares Church

must take side of women

VATICAN CITY—The Church must be "on the side of women" who are discriminated against on the job or manipulated by power-seekers in society, Pope Paul VI declared Dec. 6.

society, Pope Paul VI declared Dec. 6.

"Like the early Church, the Church of today absolutely must be on the side of women, especially when they are demoted from the role of active and responsible subject to that of passive, insignificant object," Pope Paul told members of an Italian Christian women's organization here. The 79-year-old Pope said that the Church is opposed to job discrimination, but also to "even worse forms of manipulation by the mass media, society and the family."

"One could say that women represent the essiest way for some people today to call attention to their own tendency toward violence and social injustice," the Pope charged.

ACCORDING TO THE Pope, the "bitter and even violent way of answering back" which characterizes some feminist groups can be "explained and even partly understood" by attempts of others to manipulate the feminist cause.

Pope Paul assured the group that the "very lively" public debate about

He warned Christian women, however, that the women's movement should not reject the natural differences between the sexes.

"Women must not reject the fact that they have their own nature . . . which differentiates woman from man—not in the sense of natural dignity, but rather with regard to difference of functions," the Pope said.

"WE MUST GUARD against a crafty form of undervaluation of the female condition through which the diver-sifying traits written by nature in both sexes are misunderstood," warned the Pontiff.

"It is part of the order of creation itself that women fulfill themselves as women—certainly not through a.

the role of women is being followed "with interest and trepidation" by the entire Church.

"We fully believe that the participation of women at various levels of society must be not only recognized, but also promoted and above all appreciated," the Pope added.

OAOAOAOAOAOAOAO QUESTION BOX O.A.O.A.O.A.O.A.O.A.O.A.O.A.O.

Is Communion different in other churches?

BY MSGR. R. T. BOSLER

G. I wrote you some time ago but have not yet seen my question and answer in the paper. I hope to find it soon. Meantime, please answer this: Are we right to assume that receiving

Hely Communion in other than a Catholic

A. Other readers have asked why their questions have not been answered. I owe you an explanation.

you an explanation.
Since this column
appears in various
parts of the United States and Canada,
I am not able to answer questions
about local issues, nor can I answer all
the questions I receive. I try to select
those of general interest and the ones
several readers have expressed in-

terest in. Frequently I receive questions that I have answered already within the year.

Now to your question, which has puzzied other readers. Vatican Council if had this to say about Communion in other churches: "The ecclesial Communities separated from us lack that fullness of unity with us which should flow from baptism, and we believe that especially because of the lack of the sacrament of orders they have not preserved the genuine and total readlity of the Eucharistic have not preserved the genuine and total reality of the Eucharistic mystery. Nevertheless, when they commemorate the Lord's death and resurrection in the Holy Supper, they profess that it signifies life in communion with Christ and they await His dialogue should be undertaken concerning the true meaning of the

and the Church's worship and ministry." This appears in the Decree on Ecumenism, which also states that the Eucharist of the Eastern Orthodox

Since the council, Rome has issued instructions permitting Catholics to receive Communion in Orthodox churches. However, the Orthodox have not officially accepted the offer made by Rome; so officially they do not allow us to receive Communion in their churches.

Since the council, also, dialogues have been going on between official representatives of our Church and representatives of the Orthodox, Anglican and various Protestant churches. These conversations have revealed that our belief about the Eucharist is closer than we previously thought, and many of our theologians, through these conversations and a

developing understanding of the greater extensiveness of the Church, have come to the conclusion that Anglican and some Protestant ordinations are valid and hence that their Eucharist is valid; but this is all tentative and not yet received officially

by the authorities of the Church.

Prescinding from the problem of the validity of Protestant communion, there is another difficulty that arises from our belief that to receive the Eucharist together is to profess a common faith and a unity which does not yet exist between us. So, it seems better to waif until our differences are resolved and we agree upon what the Church means to us.

Q. The medical profession is producing strong evidence that smoking is injurious to health. In view of this information, is it not self-destructive and, therefore, sinful to smoke?

A. I presume you mean smoking cigarettes. Being one who has been liberated from the slavery of this particular smoking urge for 30 years, I am likely to be prejudiced in any judgment upon the sinfulness of smoking, but I'll try to be objective.

It seems to have been established that smoking can cause in certain individuals emphysems, cancer of the lungs and heart conditions that can

shorten life, but eating too much beef and animal fat also is considered harmful for some individuals. There is no certainty that any one individual will be harmed by smoking, so that we cannot argue that every smoker is shortening his life by smoking, or even risking any dangerous odds. I don't see how we can talk in terms of sin.

Smokers are very foolish to take the risk and remain the slaves of a habit that makes them frequently indifferent to the health and feelings of others when they foul up a room, but that's the most I care to say about them.

6 1976, Universal Press Syndicate

Reconciliation key to penance

BY REV. STEPHEN T. JARRELL [Last of three articles]

Traditionally, there have been four Principal ingredients in sacramental Penance: contrition, confession, satisfaction and absolution. From the second to the sixth centuries, the

second to the sixth of in gradient of congradient of confession (confession in second in recent centuries found in the point of confession contrasted in recent centuries found in the point of the poin teven to the point of becoming the name used to refer to the

used to refer to the entire sacramental event).
The renewed Order of Penance directs us to shift our emphasis not to confession or penance, but to reconciliation; thus, the new title of the sacrament—the Sacrament of Reconciliation. To look upon this sacrament as the confessing of sins or the doing of penance is quite limited

(Continued from Page 1)
whole groups of citizens; to make private vendetta a vile collective duty, terrorism a phenomenon of legitimate political or social affirmation, police torture an effective means of public power no longer directed towards restoring order but towards imposing ignoble repression."

The Revised Rite of Penance places the emphasis on the action of God: he the emphasis on the action of God: he-heals, he forgives, he reconciles—and all of this is worth celebrating. The New Rite obviously takes the em-phasis off confession and penance and reflects, instead, the joyful spirit of being reconciled. Obviously, in order authentically to experience reconciliation one must be executed. reconciliation, one must be honest with his sin and be willing to re-direct his life through the ald of penitential disciplines (penance). But this is clearly not the focus of the New Rite.

NOT EVERYTHING ABOUT the new rite is "new"; many of the structural elements are the same as in the past. But what is "new" is how we look upon them in a new light and with a different emphasis. Let us briefly present the features of the New Rite of

The first thing you will notice is its community orientation. We

professed and publicly recognized and defended, peace becomes the joyful and operative atmosphere of life in

"The texts of international com-mitment for the protection of human rights, for the defense of children and for the safeguarding of fundamental human freedoms are proofs of our civil

an offense against God, but an of-fense and a disservice to the Christian community. We have always shown the communitarian effects of sin in the

For example, our observance of Lent, Advent, Ember Days, and Fridays, as well as our faithful Fridays, as well as our faithful adherence to the disciplines of prayer, fasting, and almsgiving, indicated that we were serious about sin in our personal lives and the life of the Church as a whole. More recently, the inclusion of the penitential rite and the rite of peace within the Mass highlighted this reality. Finally, the renewed Order of Penance challenges us to reflect-more seriously on the effects of sin in the Church community, and to seek out the priest, the Church's representative, in order to be reconciled to that Church.

The New Order of Penance provides for the communal celebration of the sacrament whereby this dimension becomes

The revised Order of Penance further emphasizes that the accrament is an act of worship of the Church.
Forgiveness of sin is not a private
matter (just as sin is not a private

As the Church is affected by the sin of each one of us, so should it joyfully participate in the reconciliation of the sinner to the Church. The tone of the New Rite is definitely in this vein.

The rite incorporates many tangible signs by which the repentant sinner knows that he has been forgiven by God and accepted back into the

For example a warm Welcome is encouraged. The presupposition is (Continued on Page 6)

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restoring order but towards imposing ignoble repression." "It is impossible for peace to flourish where the safety of life is compromised in this way." Pope Paul stated. "Where violence rages, true peace ends," he continued. "But where human rights are truly progress," the Pope stated. "This reality is full and glorious if these declarations are transferred into consciences and moral conduct; it is mocked and violated if they remain a dead latter." Indianapolis Parish Shopping List

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ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

Jesus is God—is He less human?

BY FR. JOHN J. CASTELOT

"The Word became flesh and made his dwelling emong us" (Jn. 1, 14)...
Thus, simply does John, the Theologian, state the stupendous mystery of the incarnation, the enfleshment of the second Person of the Trinity, as later theologians would put it. Such penetration into a truly unique reality, one which completely transcends

completely transcends human experience, did not come overnight, in one blinding flash of

understanding. It was the result of years, decades of Spirit-guided

The humanity of Jesus was, of course, transparently clear to His contemporaries. The reaction of the synagogue congregation at Nazareth was typical: "Where did he get all this? What kind of wisdom is he endowed with? How is it that such miraculous deeds are accomplished by his hands? is this not the car-penter, the son of Mary . . . ?" (Mk. 6,

Even after He stilled the storm on the lake, the dumbfounded disciples expressed their amazement: "What sort of man is this, that even the winds ind the sea obey him?" (Mt. 8, 27)

IF SOMEONE HAD ANSWERED:

of God Incarnate," he would have been greeted with uncomprehending steres. The disciples were plous Jews; for them there was one God, Yahweh, and that He should have a son was un-

In many ways they could see, hear and experience Jesus' humanity. Feith was needed for them to discern His divinity, and it was the Resurrection which ushered in the era of faith, the

age, not of seeing, but of believing.
We are used to the reality of the
divinity of Christ and it may have lost for us its wonder, its impact, its inexhaustible implications. That a real man, with all our human weaknesses, should be at the same time not just a son of God, but the Son of God in the fullest sense of the term—this is actually mind-boggling! But our familiarity with the idea may prevent us from appreciating what a bomb-shell it was when it first burst upon the minds of the disciples. And even after they had accepted it in faith, there still remained the task of realizing it, then putting it into words. It seems they balked at saying simply: "Jesus is God." For them,

Yahweh was God and Jesus was not Yahweh. But as time went on, they found many equivalent terms to express their belief in His divinity. Perhaps the most impressive was the one which became the central con-fession of Christian faith: "Jesus Christ is Lord!"

The Greek word Kyrlos was the

accepted translation of the Hebrew word Adonal [Lord], and this in turn was used as a substitute for the sacred divine name, Yahweh. Could they have procisimed their faith in the divinity of Christ any more clearly?

Although the Gospels are osten-sibly records of Jesus' earthly career, they are not simply that. They were written by men steeped in the faith of written by men steeped in the taith of the Christian Church. Even Mark, who portrays a very human Jesus, opens his Gospel with a profession of faith: "Here begins the gospel of Jesus Christ, the Son of God" (Mk. 1, 1).

And when Mark brings his account of Jesus' life to a close on Calvary, he has the Roman centurion proclaim the faith of the (Roman?) community for which he was writing: "The centurion who stood guard over him, on seeing the manner of his death, declared, 'Clearly this man was the son of God!" (Mk. 15, 39)

AT THE OTHER END of the Gospel AT THE OTHER END of the Gospel spectrum, John's Gospel gives incontrovertible evidence of the Church's faith in Christ's divinity; "The Word became flesh... and we have seen his glory; the glory of an only Son coming from the Father, filled with enduring love" (Jn. 1, 14).

This gospet has Jesus making statements which clearly reflect the faith of the Church: "I solemnly

declare it: before Abraham came to be, I AM" (Jn. 8, 57). "I AM" Is, of course, the divine name. "The Father and I are one" (Jn. 10, 30). "Philip," Jeeus repiled, "after I have been with you all this time, you still do not know me? Whoever has seen me has seen the Father" (Jn. 14, 9).

But at least a decade before the first Gospel was written, Paul was writing "to the church of the Thessalonians who belong to God the Father and the

Lord Jesus Christ" (1 Thes. 1, 1).
"May God himself, who is our Father, and our Lord Jesus Christ make our path to you a straight one" (3, 9). At the beginning of Romans, he introduces himself as an apostle "set apart to proclaim the gospel of God... concerning his Son, who was descended from David according to the flesh but was made Son-of-God-In-power according to the spirit of holiness, by his resurrection from the

dead: Jesus Christ our Lord" (Rom. 1 1-4).

1-4).
Especially reassuring are these warm, personal words of the Beloved Disciple: "We have seen for ourselves, and can testify, that the Father has sent the Son as Savior of the world. When anyone acknowledges that Jesus is the Son of God, God dwells in him and he in God" (1 Jn. 4, 14-15).

@ 1976, NC News Service

Wide variety possible in liturgy gifts

BY MSGR. JOSEPH CHAMPLIN

The rest of these columns throughout the 1976-77 academic year will be originating in Rome, italy. This writer is serving there for 10 months as pastor-in-residence at the North American College, a seminary for theological students in their last years of preparation for the priesthood.

This morning, for example, I am an hour's drive from the Eternal City, up in the hills of the Frascati wine region near our Holy Father's summer residence. My home for three days is a Jesuit retreat house, "Ville Cavalietti," which overlooks a small Italian town or city named Grottaferrats. During World War II. Field Marshal.

which overlooks a small Italian town or city named Grottaferrata. During World War II. Field Marshal Kesserling, commander of the German troops In Italy, established his headquarters and residence in this lovely home, surrounded by its grape vines, fruit orchards and really clipped hedges.

Two dozen seminarians, some from the North American College and

Two dozen seminarians, some from the North American College and others from the American College in, Louvain, Belgium, have gathered here for a week-long spiritual institute. Each day's schedule includes a presentation or two by an outside speaker like myself, group discussions, abundant time for reading and reflection, Mass, morning, and revening, nowers. Cilining State College Are

LAST NIGHT, PRIOR to watching a magnificent fireworks display emanating from the festival celebration below us in Grottaferrate, we gathered in the main conference room for informal evening prayer.

Several brought candles for the center table so that all participants might sit in semi-darkness around the fillckering tapers. Following the reading of a Scripture passage, some of the students, as requested earlier, placed objects on the table symbolizing major experiences of the day.

Each presenter spoke a spontaneous prayer to the Father explaining the significance of the gift being offered. Some of the symbols were to be expected. Others were quite unusual;

"A pair of glasses which helped me see the beauty of your creation in this gorgeous spot."

"An apple which symbolizes all the good things of nature you have given to me."

to me."

"A prayer book which has been my constant aid and companion in talking with you today."

"A pillow representing the great sleep I had today made possible because of the deep peace and contentment I found here."

Bringing forward similar symbolic objects during the presentation of gifts at a Eucharistic liturgy can fulfill a similar purpose for the congregation. congregation.

THE ROMAN MISSAL'S General instruction encourages such an of-fertory procession. Article 49 notes:

fertory procession. Article 49 notes:
"The offerings are then brought forward: It is desirable for the faithful to present the bread and wine which are accepted by the priest or descon at a suitable place. These are placed on the altar with the accompanying prayers. The rite of carrying up the gifts continues the spiritual value and meaning of the ancient custom when the people brought bread and wine for the liturgy from their homes."

in addition to the bread and wine, this also may be the occasion for bringing up other needed items for the Church or poor [the Sunday collection of money or Thanksgiving food for the hungry].

Similarly, for special celebrations certain symbolic gifts like the seminarians' night prayer offerings might be presented. For example:

At a funeral, several objects which represent the major events or interests of the deceased.

At a wedding, a few items expressing the couple's love for each other and their hopes for the future, At Christmas, toys from the children for the child Jesus which will later be distributed to needy youngsters.



The humanity of Jesus was "transperently clear" to His contemporaries, Father John J. Castelot writes. "Even after He stilled the storm on the lake, the dumbfounded disciples expressed their amazement this way: "What sort of man is this, that even the winds and the eas obey Him?" [Mt. 8, 27]. Jesus calms the waters in this woodcut by Paul Gustave Dore. [NC photo]

Jesus Christ like us

in all ways except sin

Almighty God penetrates secrets of human heart

BY FR. ALFRED McBRIDE, O. Praem.

Any discussion of Jesus and His divinity/humanity could benefit from noting the contrast between the god of philosophy and the God of the Bible. The god of philosophy is immutable, while the God of the Bible is sympathizing with people's needs. The philosopher's god goesn'ts worry about people's and is not affected by their neede, such a god is like a watchmaker, He winds up humanity and lets it go on its own. He can toget the "human clocks" because he wound them up so well. That god is Any discussion of Jesus and His

wound them up so well. That god is fup there and far away," well out of the range of human suffering and anxiety. Not so the sympathizing God

of the Bible.

Secondly, the god of the philosopher is all knowing, but the God of the Bible is involved. The idea of the all-knowing God makes Him seem like an eye in the sky, a cosmic watchdog, a puppet master holding power over people because he knows their every more. The kind of God their every move. This kind of God knows all about people, but is not involved in their struggles and yearnings. Knowing "about" someone is not enough.

LOVERS DO MORE than simply

THE WORD THIS SUNDAY

Prepared by priests from Tell City and New Albany

FOURTH SUNDAY OF ADVENT

"I am the servant of the Lord, may His will for me be done

> Micah 5:2-5a Hebrews 10:5-10 Luke 1:39-45

Mary's saying "I am the servant of the Lord" prepared a body for Christ. Christ in turn spoke of himself as the servant: "I have come to do your will."
Christ, doing the will of the
Father, saves us. We long for Ivation. However, we too are called to be servants of the Lord and to do the Father's will. As Mary prepared a body for Christ, we now prepare as a dommunity the new body of Christ for today. Although we may consider ourselves too lowly, too least, too weak, it was precisely in Bethlehem, "too small to be among the clans of Judah," that Jesus was born. Jesus' birth validated Mary's trust that "Lord's word to As Mary prepared a body for Mary's trust that "Lord's word to her would be fulfilled." Jesus' presence today through us also validates our trust in the Lord's words. As we seek to do the Father's will, peace will be ours.

know about each other. Yes, the God of the Bible penetrates the secrets of the human heart, but not like a scientist looking curiously and dispassionately into a microscope. God's knowledge is not for the purpose of ruling us so much as for the

pose of ruling us so much as for the goal of loving us and involving Himself in our future.

Thirdly, the god of the philosophers is all powerful, a heavenly official sending builtins to an unruly flock. Such a god is an emperor in an unapproachable throne room, People are supposed to feel like ants before this god. But the God of the Bible is so powerful that He is vulnerable—woundable. He loves people so much woundable. He loves people so much that He joins their struggles for freedom and dignity and yet He ex-poses Himself to their betrayals. They can wound Him.

The Bible is full of stories of people scorning and abusing the love of God. Small wonder that the most pathetic moment of the passion is the scene when Judas klases Christ, using a most in-timate gesture of love as a curse.

The life of the prophet Hosea acts

The life of the prophet Hosea acts out this image of the vulnerability of God. Hosea marries a prostitute, thus beginning his wedding night on a most precarious perch. Against all good sense he pledges love to a woman very likely to prove unfaithful to him. What neighbor, relative and friend would not have warned him?

They were right. His wife soon reverts to her promiscuous ways. Out she went time after time with other lovers. But Hosea really loved her and opened himself to her endless repudiations. Still Hosea never falls in his love for her. Again and again he goes out to her and calls her home to his love.

"So I will allure her; I will lead her into the desert and speak to her heart... I will espouse her forever in love and mercy" Hoses 2, 16-21.

Hosea is an image of the vulnerable Hosea is an image of the vulnerable God of the Bible. The greatest manifestation of God is Christ. "He is the image of the invisible God, the first born of all creatures" (Col. 1, 15). The greatest antidote to the god of the philosophers is the God of the Bible, and the best of all places to find Him is in Jesus. People in their foolish pride are always trying to be gods. God in His inexpressible humility is content to become a human being. content to become a human being.

THE QUALITIES of the God of the THE QUALITIES of the God of the Bible—empathy. Involvement, vulnerability—are found preeminently in Christ. The unbelievers who raise their fists to the heavens against the presumed unsympathetic, uninvolved and coercively powerful god are venting their rage against an idol—the god of the philosophers. The day they find Christ, the incarnation of the living God, they will know unimaginable love.

The Bible finally says that God is love. Because of Christ we can know what that statement means; namely, a way of living in the world that never takes a refusal of love and acceptance for an answer. To God, "no" is not an answer, it is a renewed challenge to His creative love. To Christ, "no" is a call to pour out even more love and forgiveness to create the possibility of hope for the other. And then one day, as in millions of cases, a free, responsible and grateful "yes" is

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Reconciliation key

(Continued from Page 5)
that if a penitent experiences a warm
welcome from the priest, he will also
experience God in a kindly way. There
is the opportunity for the reading of
Scripture and Prayer in common. The
reading of the Word of God both
challenges the sinner to repentance
and brings him the consoling words of
being forgiven. The possibility of
shared prayer helps the penitent see
that he is not in his sin alone, but that
he is being visibly supported and
cared for by a minister of the Church.
In addition to these signs, the

In addition to these signs, the revised Rite of Penance restores more revised Hite or Penance restores more clearly the ancient practice of the imposition of Hands over the head of the penitent. This important gesture conveys the warmth of being forgiven, healed, reconciled, and in touch again

healed, reconciled, and in touch again with God's grace.

The words of Absolution have been expanded and are less juridical than in the past. This prayer emphasizes the pardon and peace which was won for us through the death and resurrection of Christ. The prayer demonstrates that it is through the power of the Holy Spirit and the ministry of the Church that we come to experience God's mercy.

The personal dimensions of care and concern for the penitent are expressed in the Selection of a penance. Many of us are used to receiving three Our Fathers and three Hall Marys as a penance. Too frequently, this was too

impersonal and did little to help us "make a firm purpose of amendment."

The New Rite directs the priest to The New Rite directs the priest to select a penance (or to select a penance along with the penitent) which is more clearly applicable to the penitent's personal situation and need. The intent of the penance (or penitential discipline) is not only satisfaction for past sins. Rather, the penance should be viewed as a positive incentive to help the penitent grow and redirect his life.

THE FINAL ELEMENT you will THE FINAL ELEMENT you will notice in the New Rite is the Proclamation of praise. This is usually a short acclamation which gives thanks to God for his goodness and his mercy. Like many other elements in the rite, it encourages a prayerful dialogue with the priest, reminding the sinner of the communal nature of the sacrament, even when it is received "individually."

received "Individually."

There is one belief that underlies the various elements of the New Rite of Penance: It is the belief that God communicates his holiness through the words and geatures of humans. It is so important to realize that the new apirit envisioned by the Sacrament of Penance will not be attained if we slavisly follow rubrics. But it will be attained if the priest-confessor and the penitent are humanly open and responsive to each other, allowing God's Spirit to work where he will.

became man."
Yes, Jesus is truly

Yes, Jesus Is truly
God. And truly man.
We cannot comprehend fully this great
truth, but we must take care not to
misunderstand it. Perhaps the most
difficult thing for us is to accept the
reality of Jesus' humanity. One of the
oldest heresies in the Church, one that
troubled the apostolic Church and was
vigorously rejected by the New
Testament, in particular by John's restament, in particular by John's Epiaties, was docetiam. According to this heresy, whose name is derived from a Greek word meaning "to appear," Jesus looked like a man, talked like a man, acted like a man, but deep down He was not really a man precisely because He was Godl Docetism, unfortunately, is a subtle heresy and is, in a sense, the perennial temptation of the Christian.

BY WILLIAM E. MAY Each Sunday we confess our belief in "Jesus Christ, the only Son of God, eternally begotten of the Father, God

THE DOCETIC VIEW really takes the THE DOCETIC VIEW really takes the core out of our belief and makes it impossible for us to identify ourselves with Jesus. And we must identify with Him because this is one of the major reasons why God became truly one of us. In becoming man, Jesus reveals to us the despest truths about ourselves. And docetism makes it impossible for us to recognize these truths.

A docetic mentality makes it as difficult for us to identify with Jesus as a "Mighty Mouse" view would make it difficult for ordinary mice to identify with Mighty Mouse. The reason is

simply that Mighty Mouse is a radically different kind of mouse from other mice; he doesn't really share their experiences and it is impossible for them to share his. And for the docetist, Jesus is a different kind of man from other men; in fact, He really isn't a man at all. So how could He share our experiences? How could we share His?

The truth is that Jesus is perfectly human; He is the kind of man each of us is called to be, meant to be, and can be precisely because He came to show us how to perfect humanity. Jesus was like us in every way except ain.

But what does this mean? It means that we can identify ourselves with Jesus by accepting, as He did, our common humanity—by receiving it as a precious, priceless gift from God. And this humanity is not something abstract. Rather it is something concrete and tangible, something we can see, smell and touch, something we can love and cherish, something for which we can even sacrifice our lives. And it is something we can selt upon, despise, destroy and crush. For the humanity we share with Jesus is the same humanity we discover in the persons with whom we live each day.

EACH PERSON IS, as it were, a new epiphany of the humanity that we bear within ourselves and that Jesus, true God, bears within Himself. Jesus tells us that our vocation as human beings, as His brothers and sisters, is to reach out and embrace with love exercises.

us that our vocation as human beings, as His brothers and sisters, is to reach out and embrace with love everyone who bears the image of man—for every human being bears the image of God. We are to love those who shars our humanity with the same love with which Jesus loves us. Only by doing this can we realize to the fullest the meaning of our humanity; we become the kind of men that Jesus is.

One thing more. We must remember our faith holds that Jesus is still a man. When He rose gloriously from the dead and ascended into heaven, to "sit" in glory with his Father, He did not cease being a man. It isn't as though, His earthly life over, Jesus "went back to being God full time," as it were. This would be a docetic way of considering things. Jesus was "full-time God and full-time man" during His life on earth. And He is still "full-time God and full-time man." He is the man that each of us is meant to become, that each of us will be, if we seek to units our lives with His and to live in Him.

@ 1976, NC News Service

Report from the Chancery

(Continued from Page 1) could be recruiting volunteers expand the programs of another.

OFFICE OF CATHOLIC EDUCATION—Total attendance at the Indiana Catholic Education institute came to 3,089 from throughout the state. Oral and written evaluations indicate extremely positive reception on the part of those who attended. A cash loss of \$3,801,34 must be absorbed by the Office of Catholic Education by prior agreement of the five dioceses which participated. The OCE will present its 1977-78 budget with goals and objectives supporting it to the Archdiocesan board at the January board meeting. An ad hoc budget review committee will be appointed at that time. . . 192 nominations for the Educational Planning Commission were received by the Archdiocesan board (this represented 178 individuals). Nominations were accepted by 59. The CATHOLIC by the Archdiocesan board (this represented 175 individuals). Nominations were accepted by 56. The nominations were accepted by 56. The nominating committee of the board has reviewed background material on this number and will recommend 24 to the EPC at the Dec. 21 board meeting . . . As of December 6, 1976, the Department of Religious Education has received 23 replies regarding the kind of inservice needed for the Youth Ministry Guidelines. Over 50% of the replies indicate the one 3-hour evening season at several locations as their preference. This information will be used in planning the inservice on the Youth Ministry Guidelines . . Parish Boards of Education have been sent a report on the certification status of the religion teachers in their parish (school and/or CCD). The purpose of this effort is to encourage the Board's support of the administrator's efforts to promote the continued growth of the religious Education Resource Center booked and distributed the following numbers of AV materials: Sentember—737: Ogtober—900: following numbers of AV materials: September—737; October—900;

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November-850. These figures in-dicate the significant increase of the use of AV materials in religious education programs. They also in-dicate the substantial contribution of the Resource Center to religious education in the Archdiocese, At the present time, 70 parishes and institutions are Resource Center present time, 70 parishes and institutions are Resource Center subscribers... Plans are being made for the observance of Catholic Schools Week, February 8-12, 1977. The theme for this year is "Catholic Schools... A Plus for Americal" Promotional kits are svallable for \$5.00 each from: Catholic Schools Week, NCEA, and USCC Department of Education, Suite 350, One Dupont Circle, Washington, D.C. 20036... A Steering Committee organized to reorganize the Department of Schools has redefined the scope of accountability of the Department. Once accepted by the administrative staff of the OCE, work will begin on the writing of goals and objectives for the 1977-78 education year. It is from this that the budget for the Department of Schools will be generated. Once finalized by the Department of Schools, the administrative staff will bring together the parts of the budget, the departmental budgets, into the one total budget for the OCE which will be presented to the Archdiocesan Board in January. The Steering Committee will then write. Job descriptions and seek personnel for the Department of Schools to be hired by March 4, 1977 to assume posts July 1, 1977. by March 4, 1977 to assume posts July 1, 1977.

INDIANA CATHOLIC CON-FERENCE—Social and Moral Issues
Committee is meeting regularly to
anticipate possible legislative
questions in the upcoming session of
the general assembly. The volume of
potential issues is overwhelming. The
committee is currently sorting through
the various questions, attempting to the various questions, attempting to provide a rationale for Church In-

volvement in specific questions and identify positions . . . The current committee shows beginnings of much closer ties between the Catholic Conference and other groups interested in legislation. Such groups are the indiana Center on Law and Powerty. Legal Services Consultation. parish presentations.

CENTER—Chuck Schiela, director, and his staff recently coordinated the 1978 GABRIEL awards banquet in Fort Lauderdale, Florida. This 11th annual event, aponsored by the U.S. organization of Broadcasters and Allied Communicators, brings together industry leaders and religious communication present in the communication in the communic communication personnel from the United States and Canada as well as religious media leaders from international Protestant and Catholic organizations. More than 300 persons representing more than denominations attended.

-compiled by Fr. Thomas Widner

terested in legislation. Such groups are the indiana Center on Law and Poverty, Legal Services Organization, indiana interreligious Commission on Human Equality. The Committee on Continuing Education of Priests is meeting to explore possible roles for the Conference in this area. Of great interest is the impact of the program with Father Vincent Dwyer and its implications. In addition, the committee has been examining offerings at St. Meinrad and at Notre Dame to examine what role the Conference examine what role the Conference might play in promoting these programs . Ray Rufo, Conference director, is currently visiting respective dioceses to review the redevelopment plan and progress toward greater coordination within the dioceses ... Various pro-life groups are beginning to plan for January 22nd, the anniversary of the 1973 Supreme Court Decision. Parish leadership represented at the September Workshop on Respect Life continues to follow-up with local parish presentations.

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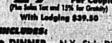
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SCHULTE'S GOLDEN BEARS—Above are the Golden Bears of Schulte High School, Terre Haute, who posted an

8-3 record during the past season to capture the West Conference championship. Jay Barrett is the head on

CYO NOTES

Letters have been malled to the parish school prin-cipals in the Archdiocese to notify them of the Cadet Archdlocesan Basketball Tournament. All teams compete in their respective Deanery Tournament before becoming eligible for competition in the Arch-

Miss Jean Kesterson head volleyball coach at Chatard High School, will conduct a clinic for CYO coaches at 6 p.m. Sunday, Dec. 19, at St. Andrew

diocesan Tourney.

Entries for the 1977 Junior CYO Style Show have been mailed and are due no late than Friday, Jan. 7.

Entries for the 1977 Publications Contest are due In the CYO Office by Friday, parish publication to be judged are January, February and March.

CYO 1977 Activity Calendars for Cadet and Junior Activities will be mailed the end of December

Entry blanks for the Cadet and Junior Archdiocesan Basketball Tournaments have been mailed to Deanery Directors. They are due not later than Friday, Dec. 31.

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Four teams are left in Quiz

semi-final round of the Twenty-Third Annual CYO Criterion Quiz Contest this Sunday, December 19, at 7

Our. Lady of Lourdes meets St. Catherine's Number One team at St. Catherine, and Holy Trinity matches wits with St. Catherine's Number Two team at Holy Trinity.

Musical on tap at St. Matthew

INDIANAPOLIS - To climax the Advent season, an organization of teenagers from St. Matthew parish will present a musical, "Sam, the Good Samaritan," in the school cafetria on Sunday, Dec.

The performers, known a SMYL (St. Matthew Youth Liturgy), will present the program at 10 a.m. and at 2:30 p.m. There is no admission charge and the public is invited.

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Pepsi Pours It On!

In competition last drew, 90-20, and Holy Trinity Sunday, Our Lady of eliminated St. Joan of Arc, Lourdes defeated St. An- 100-70.

CYO boxers post two victories

Whitaker.

On Saturday, December 1, "Champ" Chaney's CYO oxers defeated the Ormsby Boys' Club in Louisville, in a ten-bout boxing show. The CYO Boxers who came out on top include: Archie Chambers, second round knock-out; Jessie Dixon, decision; Ronald decision; Ronald Simington, decision; Randy Howell, decision; Rodney Brown, decision; William Telfair, first round knock-

The boxers then went on to the West Terre Haute Community Center, to compete against the West Terre All-Star Boxers. St.

came out on top with the following boxers capturing titles, all by decision; Gonzales Glascow, Ira. Hathaway, Jerome Esson, Hathaway, Jerome Eason, Gary Brown, and Keith

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PEPSI

Pick of the flicks in '76

BY JAMES W. ARNOLD

If 1975 was the year of "Jaws," and 1974 was the year of "The Exorcist" and "The Sting," then 1976 wasn't anybody's year, No movie dominated either the box-office or the American consciousness with com-

parable clout or presence.
It could be argued that two films came close, and were probably on almost everybody's must-see list: the multi-Oscar-winning
'One Flew Over the
Cuckoo's Nest" and that
semi-documentary account
of the political scandal of the decade, "All the President's Men." Then there was "The Omen," which set the trend for the year's level of taste, was basically schlocky and bloody. But "The Omen" was only a symptom. "Jaws" and "Exorcist" provided the original thrust

THE BICENTENNIAL YEAR was a distressing one for Catholic moviegoers, at least for those who make a connection between their religious and humanistic values and their cinematic tastes. It was a minimal period in movies, for joy, celebration, love, com-passion, faith, tenderness

Except in isolated instances, there wasn't even much prophetic judgment and anger, which one might normally expect if the times themselves were bad. Also scarce were role models, characters to admire or inspire, men and women who might suggest new paths out of the wilderness.

Much more common were detailed descriptions of the darkness, a flashlight on a disaster here or a monster there, with no sense that "forces of good" (if they existed) were capable of

dealing with them. Defea dealing with them. Defeat was everywhere in 1976 films. In "The Omen" and "Carrie," "Taxi Driver," "Hustle," and "The Next Man," "Two Minute Warning," etc., the dark powers triumph in one way or another. About all we can do, with a kind of sick fascination, is observe the physical crudities of the physical crudities of the combat. We did get to see hands shot off, teeth drilled, football fans trampled, people decapitated by sheets of glass, turned to ash by flamethrowers, necks asn by hamethrowers, necks snapped, hands come out of graves, women spreadeagled and raped, men drowned in excrement. Gallows humor was never too pleasant, but it was healthler than gallows

AMID ALL THE gloom, pessimism, and childish love of shock, there were some bright moments. Here are my picks for the Ten Best, or most worth seeing, movies of the year. As usual, the period covered is roughly from Advent 1975 to Advent 1976, and the list is generally in descending order of preference:

In descending order of preference:

BARRY LYNDON (A-3, PG): Stanley Kubrick earns the top credit, not only for providing aesthetic delight in filming a classic 18th century story totally in the visual style and lighting of the 18th century, but by being so spiendidly detached and unemotional in a year when the average level of feeling was wild hysteria.

LIES MY FATHER

TOM SAWYER (1973) (CBS, second part, Tuesday, Dec. 21): This is the musical

version of the Twain classic, produced by Reader's Digest and starring Johnny Whitaker as Tom, with Jodie

Foster as Becky and a fine adult cast including Celeste Holm and Warren Oates.

Despite a tendency to be too cute and obvious, the film has a some outstanding moments and is both inventive and faithful in

OLDENBURG, Ind. -

TOLD ME (A-3, PG): A sgain, in their madness, but they do it for the sake of a vision. A note of uplift in a downbest season. (Director: Richard Lester), OBSESSION (A-3, PG): The best thriller in a year of this unforgettable film is the conflict between two visions of life, the theological and the scientific. (Director: Jan kadar).

ALL THE PRESIDENT'S MEN (A-3, PG): The hard-to-film sags of the heroes of the TOLD ME (A-3, PG): A beautiful, funny, uplifting memoir of a six-year-old boy's love for his kind and

role model is that of the dogged professional reporter, spinning success from hard work.

STORY OF ADELE H. (A-S, PG): The tragedy of a mad young woman with an awesome capacity for love who is not loved in severe. awesome capacity for love who is not loved in return. Francois Truffaut takes potentially bizarre, even comic material and plumbs its depths for compassion. Another casis of artistic detachment in a season of amptional content.

cetachment in a season of emotional orgies.
SEVEN BEAUTIES (A-4, R): Lina. Wertmuller's ironic and often bizarre comic tribute to people who survives the world's horrors by collaborating with them. The share willight and organizations. sheer vitality and originality, reminiscent of Fellini, redgems its physical excesses and philosophical

cosses and philosophical cynicism.

ROBIN AND MARIAN (A3, PG): An adult visit to the world's most beloved childhood hero offers a realistic but benevolent and cynicing paragettian. The touching perspective. The Merry Men ride, love, and die

ALL THE PRESIDENT'S Brian Departme.

MEN (A-3, PG): The hard-tofill maga of the heroes of the
Washington Poet vs. the
villains and victims of
Watergate, skillfully written
and acted under the
direction of Alan Pakula. The
role model is that of the
dogged professional
reporter, splinning success
from hard work.

Brian Departme.

ONE FLEW OVER THE
CUCKOO'S NEST (A-4, R):
Despite tons of reservations,
the realist interpretation of
the received for its basic oncern
for oppressed humanity and
affection for the free spirit.
If gure, but his sacrifice is
liberating. (Directed by Milos
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Forman). BAD NEWS BEARS (B. BAD NEWS BEARS (B, PG): Sports-minded America's will to win the game at all coats is mocked in this lively, raucous, and yet warm comedy about a misfit Little League baseball team. Terrifically entertaining, it's also modestly profound social criticism. (Oinscied by Michael Ritchie).

chie).
CAR WASH (A-3, PG): An odd choice perhaps, but this is a brilliantly organized exploration of people and problems in the ghetto, set in the microcosm of a car wash. It survives borderline tasts to celebrate both life and the value of human personality, wherever you find it. (Directed by Michael Schultz).

Close runners-up: "Ode to "The Bingo Long Traveling All-Stars and Motor Kings,"
"The Clockmaker."



SPECIAL AUDIENCE—Pope Paul VI greets Venezuelan President Carlos Andres Perez during a recent special audience in the Vatican. The 45-minute visit was the first by a Venezu vian head of state to the Pope. [NC photo]

Give A Religious Gift

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The week's TV network films

POCKET MONEY (1972) (CBS, Friday, Dec. 17): An offbeat contemporary western teaming Paul Newman and Lee Marvin as a pair of likeable con-men trying to buy rodeo bulls

film of the musical version. Unfortunately, the catchy Jerry Herman score has been

those with deeper sen-sibilities will find much to offend them. What virtues remain are almed straight at the mass female audience. Not recommended. JEREMIAH JOHNSON (1972) (ABC, Sunday, Dec. 19): Sydney Pollack's superbly subtle, gorgeously photographed tale about a 19th century war veteran (Robert Redford) who goes trying to buy rodeo bulls from smart rancheros in Mexico. The comedy is occasionally delightful, but the total enterprise is too lightweight. Satisfactory for adults and mature youth.

MAME (1974) (NBC, Saturday, Dec. 18): The umpty-umpth reincarnation of Auntie Mame, this is the film of the musical version. to the mountains to live as a hermit and finds himself constantly confronted by moral responsibilities and choices. Recommended for all but very young children.

Jerry Herman score has been left mostly to non-singers (Lucille Ball, Bes Arthur, Robert Preston), and little effort is expended by anybody to adapt the show intelligently to film. Mame herself is the embodiment of New York moral chic, and

ALL PESCO!



Talbot Open House set

INDIANAPOLIS — The Board of Directors of Taibot House, a residence for recovering male alcoholics, will sponsor an open house and Christmas party Sunday, Dec. 19, from 1 p.m. to 3:30 p.m. A number of Vietnamese families have been invited to attend this annual party as appeals used to be the control of the control party as special guests.

dealing with the well-known story. Recommended for Principal of entertainment CAHILL, U.S. MARSHAL
(1973) (CBS, Wednesday,
Dec. 22): A routine, late
vintage John Wayne
western, in which Duke as an
aging overworker laws as an
will entertain the children. Singing Knights, under the direction of Joseph F. Doerr. Mopey McQill, the clown, will entertain the children and Dan Crowe withmembers of his family, known as the Singing Crowes, will lead the guests

In keeping with the custom for this sesson of

Ohio before her retirement

There are no immediate survivors. She has two cousins in the congregation: Sister Mary Dismas Bosse of

whickey bottle normally used for advertising purposes has been placed in the Talbot House lounge for receiving donations. The proceeds are directed to a worthy charity on a rotation

Children's theatre

CLARKSVILLE, Ind. Providence High School recently organized a children's theatre group, the Popcorn Players, which is currently putting on a "Traveling Christmas Show." For further information contact the show's director, Rebecca Relsert, at Providence High School,

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Motherhouse here. The Mass of Christian Roche Bosse of St. Bernard. Sister Rose Helen on Thursday, Dec. 7, and for Sister Mary Caniels on Thursday, Dec. 9. Sister Rose Helen was a junior high school teacher and principal in parishes in Duarte, Calif. "Help Us To Help

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