



TIME-OUT FOR PICTURES—Contrary to Ordinaries in other dioceses, Archbishop George J. Blaskup's picture rarely appears in the Criterion, of which he is the publisher. He prefers to maintain a low profile. However, early in December he was persuaded to pose with two different

groups of visitors to his Chancery office. In the photo at the left three junior high students at Central Catholic Middle School, Indianapolis, present him with a check for \$900 for the Campaign for Human Development—the proceeds of a mini-walkathon sponsored by the school. With the Arch-



bishop and Sister Christine Patrick, principal, are, left to right: John Heinzelman, grade 8; Suzanne Kelley, grade 7; and Suzanne Stinnett, grade 6. In the second photo are the new officers of ARIA (Association of Religious in the Indianapolis Archdiocese). They are, left to right: Sr. Rita

Hermann, O.S.F., Sr. Ellen Kehoe, S.P., Sr. Ann Margaret O'Hara, S.P., Sr. Kathleen Desautels, S.P., and Sr. Paula Goss, O.S.B. [Criterion staff photos by Sr. Mary Jonathan, O.S.B., and Fr. Thomas Widner]

NOT A MODERN INNOVATION

Ministers of the Eucharist reviving age-old practice

BY MICHAEL SERETNY

When the Extraordinary Minister of the Eucharist program was introduced

In the Archdiocese in February, 1971, the term "ministry" took on a new meaning. Previously viewed as a "sacred

function" reserved to the "ordained servants of God," the distribution of Communion can now be delegated to laymen and women as well as to Religious outside the priesthood.

In recorded tradition, one can find numerous examples, particularly in the early Church, of such practices, indicating that the program implemented by Pope Paul VI is not as unique as it may appear.

For example, a lad, under extraordinary circumstances, brought the Sacrament to the aged Serapion in the 11th century; subdeacons administered Communion in the Lateran Basilica. According to a ruling of the Synod in Trullo (692), it was permissible for a lay person to administer Communion if no bishop, priest or deacon were present. Deaconesses of the West Syrian Jacobites were permitted to distribute the Sacrament to their fellow Sisters in convents as well as to children. Finally, according to liturgical guidelines, "for convenience sake also in later times lay persons were permitted to bring Communion to the sick."

IN CONTRAST to the early Church, most of today's Extraordinary Ministers are lay persons.

Explaining the rationale behind the adoption of the program, Fr. Robert Mohrhaus, Archdiocesan Chancellor, stated: "The Church, aware of the diminishing numbers of ordained vocations and the importance of continued growth in the spiritual life available through the frequent reception of the Eucharist, formalized and permitted the commissioning of selected lay persons for the distribution of the Sacrament."

Chosen carefully by the pastor, according to parish needs, the selected individual shares his or her particular charism with other members of the Faith by making it more convenient to partake of the Eucharist.

The selection, training and particular application of Eucharistic service is determined on the parish level.

This "allows for a flexibility and individualistic approach to the needs of the parish as determined by the local pastor," Fr. Mohrhaus explained.

No formal training program for lay ministers, as they have become known, has been instituted by the Archdiocese, he added, "as long as they follow liturgical guidelines, and fulfill certain basic requirements, parishes may adapt the program to their specific needs."

"The lay minister is not replacing the priest and the deacon in their once-exclusive function of distributing the Eucharist," he added,

"but only permitting them to fill more effectively other priorities."

FATHER FRED SCHMITT, pastor of Little Flower parish, Indianapolis, which has one of the largest groups of lay ministers in the Archdiocese, commented on specific application of the program on the parish level.

"Primarily," the Eastside pastor pointed out, "the lay minister is to assist the ordinary ministers of the Eucharist in the liturgy whenever the number of the faithful who wish to receive Communion is so great that the celebration of the Mass would be unduly prolonged."

He emphasized also the "invaluable service" being rendered by lay ministers in reaching the sick and shut-ins, hospital patients and residents of nursing homes.

"It is obvious," he concluded, "that the work of the lay minister is a practical and important adjunct to the ministry of the parish priest."

CURRENTLY THERE ARE approximately 1,700 lay ministers in the Archdiocese. They are commissioned once a year in formal ceremonies incorporated into the Holy Thursday liturgy. This annual program is believed to be unique, since most dioceses around the country commission their lay ministers for a two-year period.

Father Mohrhaus believes that the annual nomination (or renewal) practice is a sensible approach to the handling of the increasing number of applications each year. "It also permits the pastor," he added, "to review the needs of the parish and allows persons who find it advisable to

discontinue their service."

The core of the lay ministers' service to the Church is probably best expressed in the closing paragraph of Study Text I, on Holy Communion, published by the United States Catholic Conference. It cites an important message left to us from the Fathers of Vatican II:

"With ready Christian obedience, laymen, as well as all disciples of Christ, should accept whatever their sacred pastors (bishops), as representatives of Christ, decree in their role as teachers and rulers in the Church. Let sacred pastors recognize and promote dignity as well as the responsibility of the laymen in the Church. . . . In this way, the whole Church, strengthened by each of its members, can more effectively fulfill its mission for the life of the world." (Constitution on the Church, #37)

ARCHDIOCESAN SOCIAL MINISTRIES PROGRAM

What are effects of alcoholism?

BY VITUS F. KERN

Archdiocesan Social Ministries, Indianapolis, recognizes that the most catastrophic effect of alcoholism is not in wages lost, hospital bills, or earnings squandered, but in the suffering imposed on the lives of the addicted, family members and friends. Also, and even more importantly, is the effect on the immortal soul of the addicted individual.

Because liquor is a socially acceptable drug and drunkenness has been accepted as a socially excusable sin, the wreckage of human lives attributable to this drug often goes unchronicled or is hidden between the lines of the obituary pages. The mark and stress of problem drinking can be found everywhere in our society.

We need not start from scratch in order to come up with something unique. Admitted alcoholics are similar the world over, and we must use that which has and is proving the most effective, and implement it into our structure.

EDUCATIONAL PROGRAMS aimed at the understanding of what the disease of alcoholism is should be a must, directed to laity, clergy and Religious. Because of the yet remaining stigma attached to the disease, we need to generate more inquiries from those who need help in the early stages.

A network of concerned people is being set up throughout the Arch-

Editor's Note—The author of this article, Vitus F. Kern, a member of St. Jude parish, Indianapolis, is in charge of the alcoholism programs sponsored by Archdiocesan Social Ministries.

diocese to assist implementation of programs, help the pastors and Sisters cope with problems in the parishes and schools.

Every case of alcoholism, when it first appears, is a brand new experience, not only for its victim, but for all who come in contact with the victim. There is a tendency on the part of many to refer to so-and-so as a drunk, or more politely, as a problem drinker, as if he or she were a member of a species of which all individuals are exactly alike. It isn't so.

Several activities relating to the ongoing program for alcoholics have already been set up by Social Ministries.

"Not Sure" meetings (for those who are not positive that they have a problem and want to explore the matter further) are held on Saturdays from 7 p.m. to 9 p.m.

Recovery, Inc., meets at 2 p.m. on Sundays, and the regular closed Alcoholics Anonymous session is held at 9:15 a.m. on Mondays.

The above sessions are held at Social Ministries headquarters, 915 N. Holmes Ave.

On the fourth Sunday of each month the Calix Society convenes at St. Francis Hospital Center, Beech Grove.

In addition, special programs for spouses of alcoholics as well as for families and teen-agers are now being developed.

DISEASE FOLLOWS A course or pattern, but in spite of this, each case is unique. We know that alcoholism is a complex disease of body and mind. When we say mind, we mean the psyche, the spirit or the soul. It is a disease that cannot be cured by either physical therapy or psychiatry alone. Nor is it cured by the moral persuasion of religion. It can be and is being arrested every day by a combination of all three approaches melded into a way of life.

When the drinking of an individual becomes a matter of concern to his family, friends, and associates and to himself, he has a problem, and the question arises what can be done about it? Get in touch with Social Ministries Alcoholism: Help and Information, 834-1914, or use the toll free number 1-800-382-9088.



LAY MINISTER DISTRIBUTES COMMUNION—One of the Ministers of the Eucharist at Little Flower parish, Indianapolis, gives Communion at Sunday Mass. Note that the Communicant at the left is exercising the new option of receiving in the hand.

Name Board of Appeals for teen-age marriages

Archbishop Blaskup has appointed five members to the Board of Appeals organized in the Pastoral Policy for

Teen-Age Marriages which becomes effective in the Archdiocese Jan. 1, 1978.

Fr. Larry Crawford, pastor of Holy Trinity parish, Indianapolis, will serve as chairman. Fr. Fred Easton, associate official of the Archdiocesan Tribunal, will serve along with Dr. Joseph Mazzel, psychiatric counselor experienced in marriage problems. Filling out the board are two married persons, Mrs. Ruth Hall, Seymour, and Gary Ingersall, Bloomington.

The Appeal Board is provided to give a broader-based opinion for a couple who wishes to appeal a decision postponing their marriage. The decision of the priest, based on his own interviews and a second opinion, may result in a "temporary obstat," a decision to postpone the marriage until a couple is better prepared. The couple may appeal this decision to the board. In addition, a couple who does not believe that they should be subject to this policy, but the priest insists that they should be, may also appeal as may a couple who wishes to give evidence that they have matured, but the priest who requested the "temporary obstat" in their case is no longer available to make a new decision in the case.

Churches slate Penance rites

East side Indianapolis parishes have announced a schedule for Advent penance services. The 12 participating parishes have cooperated in exchanging priests for the rites for the past five years, offering Catholics in the area a greater variety of services during this Advent season. Participants this year include one Northside parish—Immaculate Heart.

The schedule is as follows: Tuesday, Dec. 13, Holy Spirit; Dec. 14, St. Michael, Greenfield; Dec. 15, St. Philip Neri and St. Pius X; Dec. 16, Our Lady of Lourdes; Dec. 17, St. Bernadette; Dec. 19, St. Matthew; Dec. 20, St. Lawrence and St. Simon; Dec. 21, Little Flower and St. Andrew; and Dec. 22, Immaculate Heart of Mary.

All penance services will begin at 7:30 p.m.

Reminder: Catholic Charities Appeal this weekend

Pope defends Poles



VATICAN CITY—In a historic first meeting with Polish Communist leader Edward Gierk, Pope Paul VI said that "the Polish Church does not seek privileges" but does ask "the right to be herself . . . without obstacles."

Correspondent dies

ILLGAU, Switzerland—Benedictine Father Placid Jordan, NC News Service correspondent for more than half a century, died Nov. 28. He was 82 years old. He was buried Dec. 1 after a funeral in the parish church of Illgau.

'20 years of slavery'

LONDON—"At present I know no possibility of liberation in Latin America this century," said Father Joseph Comblin, the Belgian

theologian who has worked in Latin America since 1958. "We have to look forward to 20 years of slavery." He was addressing a Latin America forum organized by the Catholic Institute for International Relations in London.

Decision for judges?

BOSTON—Judges, not doctors or family members, should make the life and death decisions for incurably ill patients who cannot speak for themselves, the Massachusetts Supreme Court said Nov. 29. The opinion was in direct opposition to a New Jersey Supreme Court decision in the case of Karen Ann Quinlan.

Push rights stand

SAN JOSE, Costa Rica—After reviewing the "dramatic violation of workers' rights under repressive systems" in Latin America, leaders of the Confederation of Latin American Workers (CLAT) asked Pope Paul VI and the United Nations to take a stronger stand in defense of human rights.

'Priority' in Spain

MADRID—How to fund Catholic education was the priority concern of the Spanish bishops at their meeting in November. Because much of the money for educational programs has come from government subsidies, the bishops were also concerned with the draft for a new constitution to be presented soon to the parliament. It is expected to move in the direction of Church-state disengagement.

'Pill to blame'

MIAMI BEACH, Fla.—Women who use oral contraceptives stand a far greater chance of heart disease than women who do not use the pill, according to Dr. James Dalen of the University of Massachusetts.

Marcos 'crackdown'

MANILA, Philippines—The martial law regime of President Ferdinand E. Marcos claims it has discovered links between the Catholic clergy and the outlawed Communist movement in the Philippines. It is the first direct accusation by the government of a Church link with Communism since Marcos imposed martial law five years ago.

Honor Fr. Greeley

CHICAGO—Father Andrew Greeley has been named the winner of the 24th Thomas More Medal "for the most distinguished contribution to Catholic literature" in 1977. He was specifically cited for his book, "The American Catholic: A Social Portrait."

New ambassador

WASHINGTON—Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, has been sworn in as U.S. ambassador to the 1979 United Nations Conference on Science and Technology for Development. He is the first U.S. priest to hold the rank of ambassador.

Memorial Mass

LONDON—Religious, political and cultural leaders joined in paying tribute to the late Ernst Friedrich (Fritz) Schumacher with a memorial Mass at Westminster Cathedral (Nov. 30). Schumacher, who died Sept. 4 at age 66, was author of "Small is Beautiful" and a pioneer advocate of technology on a human scale.

Church 'suffocated'

LONDON—The Catholic Church in Moldavia, the northeastern part of Rumania, "lives, though suffocated and harshly tortured," according to a 67-page report that has reached the Center for the Study of Religion and Communism at Keston College, Kent.

Protest police raid

SANTIAGO, Chile—The Santiago archdiocese has protested directly to Gen. Augusto Pinochet over the police raid on the St. Francis Xavier Retreat House. Pinochet is head of Chile's military junta.

remember them

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| † BAUER, Valerie R., 53, St. Patrick, Indianapolis, Dec. 5. | † FLYNN, Irene Lipps, St. Mary, New Albany, Dec. 1. |
| † BROSMAN, Margaret R., 72, St. Plus X, Indianapolis, Dec. 6. | † GALLAGHER, Anne, St. Patrick, Terre Haute, Dec. 2. |
| † BRASS, William B., St. Monica, Indianapolis, Dec. 2. | † HAMMER, Mary Martel, 65, St. Mary, New Albany, Dec. 1. |
| † BUCKLER, Lawrence, 63, St. Michael, Brookville, Nov. 30. | † HARDIN, Martha Jane, 52, St. Malachy, Brownsburg, Nov. 30. |
| † CONNELL, George D., St. Joan of Arc, Indianapolis, Dec. 2. | † KURKER, Rosemary A., 71, Christ the King, Indianapolis, Nov. 30. |
| † DANKLER, Margaret R., 77, Little Flower, Indianapolis, Dec. 5. | † LAFFIN, H. George, Sr., 71, St. Anthony, Indianapolis, Nov. 30. |
| † DOYLE, John Edward, 69, St. Patrick, Terre Haute, Dec. 3. | † LAIDLAW, Lawrence E., 66, and Kathryn June, 62, St. Joan of Arc, Indianapolis, Dec. 2. |
| † DRISKELL, Clyde (Odie), Holy Name, Beech Grove, Dec. 2. | † LIBS, Louise S., 93, Holy Family, New Albany, Dec. 1. |
| † DUFFY, Margaret, 79, Sacred Heart, Jeffersonville, Nov. 28. | † PAYLEITNER, Paul L., 57, Our Lady of Lourdes, Indianapolis, Dec. 1. |
| † ELDER, Joseph C., 48, St. Michael, Cannelton, Nov. 30. | † MCINTYRE, Theresa, 86, St. Mary, Indianapolis, Dec. 5. |
| † FLANNAGIN, Edward, 66, SS. Peter and Paul, Indianapolis, Nov. 30. | † MENDEZ, Alfred, St. Lawrence, Indianapolis, Dec. 5. |
| | † RODGERS, Edith M., 82, Holy Spirit, Indianapolis, Dec. 7. |
| | † SCHRANK, Jeffrey Jay, 13, St. Philip Neri, Indianapolis, Dec. 2. |
| | † SCHRANK, Edward J., 68, St. Michael, Brookville, Nov. 29. |
| | † SOMOYA, Jeffrey Jay, 13, St. Philip Neri, Indianapolis, Dec. 2. |
| | † STENGER, Edward J., St. Barnabas, Indianapolis, Dec. 5. |
| | † VENNEMANN, P. Joseph, St. Luke, Indianapolis, Dec. 3. |

Chapel mural to be blessed

INDIANAPOLIS — The new "Christmas" mural in the chapel in St. Joseph Cemetery will be dedicated at 4:30 p.m. Sunday, Dec. 11. The Mass of Dedication will be celebrated by Father Gerald Streeter, S.J. of Brebeuf Preparatory School. The artist is Pat Flanagan, who executed a mural some years ago for Brebeuf Preparatory School.

Guild elects new officers

INDIANAPOLIS — Mrs. Clarence Flick is the new president of the Ave Maria

Guild. Other officers include Mrs. Carl J. Pfleger, vice-president; Mrs. Edward Zickler, recording secretary; Mrs. H. J. McDavitt, corresponding secretary; and Mrs. Harold Kirch, treasurer.

New Board members are Miss Josephine Cuddahoe, Mrs. Henry Denk, Mrs. Elwood Ellis, Miss Mary McCarthy and Mrs. Hugh McElfresh. Installation will be held on Dec. 13 at St. Paul Hermitage.

Open House

INDIANAPOLIS — Seacina High School will hold its annual Open House on Sunday, Dec. 11, from 1 p.m. to 4 p.m. Parents and prospective students are especially invited to attend. Tours of the facilities and academic exhibits will be featured.

news in brief

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BY FRED W. FRIES

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Printed with an attractive blue leatherette cover, the 130-page Guide is available at \$5 a copy, postage and handling costs included.

Orders should be sent to: Directory Department, The Criterion, 124 W. Georgia St., P.O. Box 174, Indianapolis, IN 46208.

CHRISTMAS ON THE CIRCLE—Six Catholic choral groups from the Indianapolis area are among more than 100 choirs which will participate in this year's Christmas on the Circle program. The Grace Notes of Our Lady of Grace Academy will be heard at 12:45 p.m. on Tuesday, Dec. 13. The remaining schedule for the appearance of other Catholic groups is as follows: St. Lawrence Adult Choir, 7 p.m., Friday, Dec. 16; Roncalli High School Choir, 12:25 p.m., Monday, Dec. 19; Cardinal Ritter High School Singers, 12:05 p.m., Wednesday, Dec. 21; Monsignor Downey K of C Ambassadors, 7:30 p.m., Thursday, Dec. 22; and St. Andrew Adult Choir, 6:05 p.m., Friday, Dec. 23.

ACADEMICALLY SPEAKING—Charles Brumleve of St. Paul parish, Sellersburg, is among four members of the freshman class at St. Meinrad College named to receive \$500 scholarships for seminary studies. The selections were made on the basis of national competition. Three \$1,000 scholarships were also awarded. Ten Marian College seniors from the Archdiocese are among 19 nominated for the 1977-78 edition of "Who's Who Among Students in American Universities and Colleges." The recipients include: Henry A. Ahaus, Gullford; Robert Blankman, Greensburg; Holly A. Bruns, Millhouse; Cheryl A. Dally, Jeffersonville; Mary Jo Kuehr, Indianapolis; Jere McClargan, Indianapolis; Susan D. Sommer, Madison; Diane Stier, Columbus; Jacquelyn M. Thiesing, Indianapolis; and David J. Zapp, Beech Grove.

ANNUAL CHRISTMAS PARTY—The Acapella Choir of North Central High School will provide special entertainment at the annual Christmas Party for the residents of St. Augustine Home, Indianapolis, on Wednesday, Dec. 14. Members of the St. Augustine Guild are sponsoring the affair under the direction of Mrs. Louis Bola and Mrs. Truman Rembusch. Santa, in the person of Dr. H. S. Aron, will be there to do his customary honors. To prepare for the annual gala, the seventh grade Girl Scouts from Immaculate Heart of Mary parish have volunteered to decorate the huge Christmas tree which will form the centerpiece in Lanagan Hall.

BATESVILLE NATIVE ORDAINED—Rev. Nicholas C. Prickel, S.C.J., son of Mr. and Mrs. Jerome Prickel of Batesville, was ordained to the priesthood on Nov. 19 at the Sacred Heart School of Theology, Hales Corner, Wis. Auxiliary Bishop Nicholas E. Walsh of Seattle, Wash., was the ordaining prelate. Father Prickel offered his First Mass in St. Louis Church, Batesville, on Thanksgiving Day.

ECUMENICAL—The gigantic tapestry which adorns the library at Christian Theological Seminary in Indianapolis is the handiwork of Sister Paolomaria, a Catholic Missionary Servant of the Holy Spirit now teaching in her native Switzerland. The heroic work, entitled "Days of Creation," required more than 500 hours of labor on the part of the designer and members of an art class she was teaching in the early 1960's. In 1965 the tapestry was displayed at the Fourth Centennial of Christianity celebration in Cebu, Philippine Islands. Dr. Ronald Osborn, former Dean at CTS, saw the tapestry at that time and expressed his admiration for it. Some months later it was sent as a gift to the Indianapolis seminary, where it hangs as a constant reminder of the spirit of ecumenism.

APPROPRIATE—The old Indianapolis Times had an obituary writer named Michael Graves. He always got a chuckle from fellow staffers when he answered the phone: "Obits, Graves."

DECEMBER 10

The Women's Club of St. Thomas parish, Fortville, is sponsoring a bake and craft sale from 9 a.m. to 6 p.m. A variety of baked goods and handcrafted items will be on sale in the parish hall.

St. Thomas Aquinas parish, 4600 N. Illinois, Indianapolis, is entertaining with its annual Christmas dance at the parish from 8 p.m. until midnight. Tickets are \$2.50 per person.

DECEMBER 10-20

Activities under the direction of Archdiocesan Social Ministries include the following for the coming week:

—Dec. 10: Alcoholism Help and Information "Not sure" meeting at ASM office, 915 N. Holmes, Indianapolis, at 7 p.m.

—Dec. 10-11: Catholic Charities Appeal.

—Dec. 11: Thanksgiving Clothing Drive Pick-up.

—Dec. 11: Alcoholism Help and Information "Recovery" meeting, ASM office, Indianapolis, at 2 p.m.

—Dec. 12: Simeon Project meeting, St. Patrick parish, Terre Haute, at 7:30 p.m.

—Dec. 12: Alcoholism Help and Information "AA" meeting, ASM office, at 9:15 a.m.

—Dec. 14: Teen Marriage Leadership Couple Training session, 7:30 p.m., ASM office, 5th and Ohio Sts., Terre Haute.

—Dec. 14 to 20: ASM Christmas Store, 915 N. Holmes, will be accepting donations and accommodating referrals.

DECEMBER 11

Brebeuf Preparatory School, 2801 W. 86 St., Indianapolis, will present the Winter Children's Festival in the Brebeuf gym at 1 p.m. The festival features a variety of plays including an original children's play, "Filberbip," written by Tom Irish, Brebeuf senior. Tickets are \$1.

For further information call Brebeuf, 291-7050.

A state meeting of the North American Conference of Separated and Divorced Catholics in Indianapolis will be held at 612 Smith Valley Road, Greenwood. Interested persons—existing groups, clergy, lay and professional people—who want to start a self-help group to minister to those in need are invited.

For more information, call David Fisher, (312) 682-9289 collect.

The annual Christmas brunch for St. Vincent Hospital Guild will be held at 12:30 p.m. at the Meridian Hills Country Club, 7099 Spring Mill Road, Indianapolis.

An open house for all eighth graders and their parents will be held at Scenic High School, 5000

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ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

Nowland, Indianapolis, from 1 to 4 p.m.

direct the program covering the topic, "Getting Along with Your Teen-agers."

DECEMBER 13

The Ave Maria Guild will hold its annual Christmas Party and Gift Exchange at St. Paul Hermitage, Beech Grove. There will be a covered dish luncheon at 12 noon.

"The Holy Family," a Christmas pageant, will be presented at St. Michael School, 3354 W. 30 St., Indianapolis, at 8 p.m. The public is invited. There is no admission charge.

Mother Theodore Circle #56, Daughters of Isabella, will hold their annual Christmas Party and Dinner at 5:30 p.m. at the K of C Hall, 13th and Delaware. Father John Minta, chaplain, will attend. This will not be a pitch-in; the Circle will host the dinner. There will be no Mass preceding the dinner.

The monthly meeting of separated, divorced and remarried Catholics will be held at Alverna Retreat House, 8140 Spring Mill Road, Indianapolis, at 7:30 p.m. Father Anton Braun, O.F.M., spiritual director of the group, will be the celebrant of the Liturgy preceding the social meeting. More information is available by calling Alverna, (317) 257-7338.

Leisure Day at Fatima Retreat House, 5353 E. 56 St., Indianapolis, will begin at 9 a.m. with registration. Father Clement Davis, O.S.B., of the Office of Catholic Education, will

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Christmas Card Party

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Sunday, December 18
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\$50 money tree to be awarded. Door prizes.

Admission — \$1.00

Free refreshments

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DECEMBER 18

Sixteenth annual Christmas Concert at Holy Name Church, Beech Grove, 6:30 p.m. Tickets may be obtained by calling 784-8615 or 787-4401.

A Christmas card party sponsored by the Women's Club of St. Patrick parish, Indianapolis, will begin at 2 p.m. Tickets are \$1, refreshments included.

DECEMBER 15

The annual Christmas cantata at Our Lady of Grace Academy, Beech Grove, will be presented at 7:30 p.m. in the Convent chapel. Under the direction of Mrs. Ellen Walk and Mrs. Linda Dennis, the chorus and drama club join their talents in "A Mystery for Christmas."

The Newman Guild of Butler University will hold a Christmas Luncheon at 12 noon at the St. Plus X Council, K of C, 71st Street and Keystone Ave. A sing-along will be featured.

DECEMBER 16-18

A pre-Christmas Charismatic Retreat will be held at Alverna Retreat House, Indianapolis, beginning with Registration on Friday evening. The retreat "provides a quiet oasis for reflecting on the meaning of the feast of Jesus' birth."

Call Alverna, (317) 257-7338, for further information.

DECEMBER 17

Earthen Vessels Coffee House will have a special Christmas celebration at St. Monica School cafeteria, Indianapolis, from 7:30 to 11 p.m. The Coffee House is

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Joy To The World,
The Lord Is Come!

Dear Friends of the Missions.

As the Lord's first coming is what makes Christmas, then EVERY DAY IS CHRISTMAS IN THE MISSIONS. For it is every day that the love of Christ becomes known to people throughout the world.

As His wonderful message of peace and love is brought to the poor of India... Africa... Asia and Oceania, with it comes joy and hope; with it comes Christmas.

Christmas can come with security. As age takes its toll on Mission people who have labored long and hard for decades, living becomes increasingly difficult. Too tired to work, too poor to "retire", thousands of the elderly find comfort and peace in Mission Homes for the Elderly. The need for affection never grows old, and much love is found here where it is so greatly needed.

Christmas also comes through the love of special people. It was a host of angels that brought tidings of great joy to the world 2000 years ago. Today more than 138,000 Missionaries, and countless native born priests, Sisters, Brothers and catechists are working in the Missions, speaking far and wide of Christ and His message of love.

But mostly, Christmas comes with Christ Himself. On the first Christmas, Christ came to earth received by Mary and Joseph in a poor manger. Today Christ comes to earth, received by all who call Him Lord. It is the reason for Mission: to tell the world that a Saviour has been born, that He is Christ the Lord, and that He loves us and offers Himself to us each day in the Eucharist. Your prayers, your sacrifices will help bring this greatest of joys to the Mission world.

And so I beg of you, dear friends — make the Missions a part of your Christmas. You will truly bring joy to the world — and to yourself!

Devotedly in Christ,

James D. Santoro

Christmas can come with education. This is one of several million children who learn of Christ through the Mission Church. Through the loving service of their teachers, through the brightening of young spirits, through the spark of a dream behind merry eyes, Christ comes to fill the minds of His little ones with knowledge and understanding. Some 44,000 schools in the Mission world depend on help to carry out their wonderful work.

Dear Father: By prayer and sacrifice, I'll help bring "joy to the world" this Christmas. I enclose:

☐ \$1,500 to help a Missionary maintain a home for orphans ☐ \$100 to help outfit a mobile medical clinic
☐ \$500 to help a Missionary provide a home for orphans ☐ \$50 to help in the training of a native priest
☐ \$250 to help a Missionary provide a home for orphans ☐ \$25 to help support a Missionary for a month
☐ \$250 to help support a mission school ☐ \$10 to help a mission orphanage
☐ \$5 to help support a village catechist
\$ (other) because I have been specially blessed

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editorial

Consider Catholic Charities

BY FR. THOMAS C. WIDNER

Before one considers contributing to local causes which serve people's needs, it might be well to consider our own Catholic Charities.

The agency is built on a system of volunteer power. Compared to the complexity of agencies set up through government or other private services, Catholic Charities operates through the generosity of Catholics who are motivated by the teachings of Christ in the Gospels. In other words, the work of Catholic Charities fulfills the Lord's command to "love thy neighbor."

Were Catholic Charities a distant, impersonal agent, it could not seek the support of the man in the pew. Catholic Charities, however, cannot function without that support. So, for example, one staff person directs programs for the elderly which are organized in parishes with volunteers who do the actual work of one-to-one personal visiting and comforting. Another staff person organizes a pre-Cana program which depends on the assistance of volunteer speakers and married couples as discussion leaders.

Catholic Charities, by its nature, does not have the overhead that many agencies incur. Nonetheless, in order to expand its services into all parts of the diocese, it badly needs the funds contributed in its annual appeal. Funding is always necessary, for example, to keep supplies available for emergency clothing and food needs, as the Terre Haute area has done in assisting a number of burn-out cases this past year. Or providing clothing and baby items for women who appeal to Birthline.

Before you look outside the diocese or in your own local area for a place to make your Christmas contribution, consider closely the work of Catholic Charities.

comment

What are you for?

Many bridges must be crossed, many groups have to be attended to, and many ideas must be grappled with before issues are articulated in a manner sufficient to gain popular attention and to gather political momentum. In all the give and take among groups, it is easy for ideals to become quite mundane and for issues to become somewhat muddled or perhaps distorted.

It seems to me that such is the case with the Respect for Life movement stirring within various circles and groups. For reasons that are not totally obvious, Respect for Life activities are taken as synonymous with anti-abortion interests or concerns. When Respect for Life is reduced simply to being against something, there is a great loss. That which began as a positive statement, an affirmation, is converted into a movement that is both narrow-minded and negativistic.

Life demands respect for life at every level, whether at its beginning or at its last whispering moments. Life is a tremendous gift bestowed gratuitously and unfolding through time and space.

We were given dominion not over life, but over the conditions under which human life seeks its unfolding and fulfillment. This dominion does not focus on a select few, but looks to the qualitative aspects of the entire human family. Respect for Life cannot focus merely on abortion. It looks to the unborn and the born, the young and the aged, the sick and the well, the unemployed, the disenfranchised, the disheartened. Respect for Life strives to lift the level of life at every turn, to improve the human condition for all.

It is easy to be against abortion. It is extremely demanding to be for life.

William I. Brown

letters

Bouquets for Msgr. Doyle

To the Editor:

Thanks for your tribute to Msgr. John J. Doyle sometime back. This man of intellect, wit, modesty and knowledge has, it seems to me, been unappreciated.

Many archivists in our Catholic communities display either a lack of interest or courtesy or both. Not Msgr. Doyle. As a fine historian, he realizes that he, and likewise the pastors of all churches, hold the precious responsibility of past and future history in their hands. Old records, pictures, even the unlikely scrap of old paper or newspaper can be of help to someone and to our descendants.

I do hope someone will place a tape recorder near Msgr. Doyle during those entertaining and informative meal times at St. John Rectory. What a pity that a word of his lively conversation, brimming with history that no one else knows, should be lost to posterity. How I wish I could be a fly on the wall with a tape recorder.

Please, all who are interested in precious old things and in our Catholic heritage, help to strengthen the archivists' work. Every part of a

diocese needs support both morally and financially.

In Msgr. Doyle we salute a gentleman and a scholar. He recently spoke at the Indiana Historical Society seminar. A request was made that his excellent paper on genealogy be published. May he have many more years to impart his knowledge and wisdom.

Elizabeth [Mrs. Rudolf X.] Haerle
Indianapolis

Bouquets for St. Vincent de Paul

To the Editor:

My wife and I have had many startling experiences during the past year in our work with the Society of St. Vincent de Paul. Thirteen parishes have conferences, and when requests for help come to these, the system of exchange makes for a satisfactory achievement. Twenty-seven Marion

'Poor timing'

To the Editor:

In regards to the 27 Archdiocesan Education proposals:

Too few people know about or understand said program. Timing is poor because of the busy Holiday Season.

Should not this vital program be discussed at Sunday Masses in full detail much like the conducting of a fund-raising program? Such important issues should be verbally presented, studied, prayed for and carefully concluded with prayers to the Holy Spirit for Divine Guidance. How then, could the program fail?

As it is now being presented, many would feel frustrated concluding the program was predetermined. Let us not break down the communications, understanding and love that the church is trying to promote.

[Name Withheld]

Indianapolis

Role of social justice emphasized

BY JIM CASTELLI

WASHINGTON—"Action on behalf of justice is a significant criterion of the Church's fidelity to its mission. It is not optional, nor is it the work of only a few in the Church. It is something to which all Christians are called according to their vocations, talents and situations in life."

That paragraph is one of the more remarkable sections in "Sharing the Light of Faith," the National Catechetical Directory approved by the American Catholic Bishops at their general meeting in November. It presents the heart of a chapter on "Catechesis for Social Ministry," which takes up 22 of the directory's 254 pages.

There are many differences between the old Baltimore Catechism and the new directory—which is not itself a catechism, but a directory for publishers of religion texts—but one of the major differences is certainly the emphasis on social justice as an inseparable part of Catholic Church doctrine.

THE SPECIFICS OF the social ministry chapter provide nothing new and startling to anyone familiar with recent Church thinking on the subject; some such people even view it as flawed. The new president of the Bishops' Conference, Archbishop John Quinn of San Francisco, notes that the entire directory "will fill the minimal demands, but not the highest expectations of anybody."

But the chapter's significance lies in the fact that it exists; it is the first extensive statement by the bishops outlining the essential role of social justice in religious education.

The bishops' pastoral on moral values, issued last year, contained a major section on social justice, and the catechetical directory expands upon that.

The bishops' staff director for the directory, Msgr. Wilfred Paradis, says the directory is "more blunt" in "demanding" that social justice be included in religious education than *To Teach as Jesus Did*, an education pastoral issued by the bishops in 1972.

Msgr. Paradis said that pastoral was a landmark document. But, he said, it was "mild, even hedging" on the importance of social justice as part of the Church's essential doctrine.

He said the bishops might not have approved a similarly worded chapter even two years ago, but that the concept of "social sin" has become much more acceptable in recent years.

THE DIRECTORY explains "social sin" by saying, "The choice of sin occurs in the human heart, and sin is expressed through personal choice and actions. But it has social consequences. Sin is expressed in some of the structures of human communities. Sinful structures are not simply imperfect human organizations; rather, they involve a systematic abuse of the rights of certain groups or individuals."

"An extreme example is institutionalized racial or ethnic segregation; a less striking example is the absence or inadequacy of minimum wage laws."

Msgr. Paradis says this kind of thinking was not in the mainstream of Catholic catechetical thinking until about the time of the 1971 world Synod of Bishops which dealt with social justice.

The directory encourages "social justice ministry" as a valid form of ministry, Msgr. Paradis notes. It also encourages Catholics to participate in

politics at all levels.

Msgr. Paradis also notes that there are at least a dozen other references, in addition to the social ministry chapter, to social justice as an integral part of Church teaching throughout the directory.

THE NEW CATECHETICAL directory emphasizes that religious education takes place at every stage of life, not just in school; Msgr. Paradis adds that the directory says that education for justice is an essential element of that education at all levels, including adult education.

One key section of the social ministry chapter says: "Catechesis includes activities (involving vital contact with the reality of injustice) which empowers people to exercise more control over their destinies and bring into being communities in which human values are fully respected and fostered."

Msgr. Paradis notes that many religious education texts include social justice issues. Practical results

of the new directory will probably be to improve the quality of existing programs and to encourage texts which do not treat the issue to begin to do so.

"The fundamental concept in Catholic social teaching," the directory says, "is the dignity of the human person."

The directory says this implies "not only that the person is the steward of creation and cooperates with the Creator to perfect it, but that the rest of creation, in its material, social, technological and economic aspects, should be at the service of the person. Human beings are secure only when their spiritual, psychological, emotional and bodily integrity is respected as a fundamental value."

If catechists take the social ministry chapter of the directory seriously, the long-term result could well be to improve both the quantity and quality of Catholic participation in the political process.

dale francis says

Homosexuals need compassion, but actions must be censured

BY DALE FRANCIS

When I've written on the question of homosexuality in the past, I've tried to be compassionate, understanding and firm on what I believe to be a clear moral issue.

Since I've touched on the subject several times in the last few years, it has always been a matter of surprise to me that I never once had received an unfriendly response from anyone on what I had written.

Letters had often come from homosexuals who said they recognized that what I'd written was the truth. They thanked me for my compassion, but they said they knew that I was right when I said that homosexual activity was morally wrong.

I suppose I should have expected it before, but my column some few weeks ago brought two responses that suggested I reexamine my attitude toward homosexuals. One came from the father of a homosexual; the other, from a man who said he is an active homosexual.



NEITHER OF THE letters offered me anything I had not thought about before. I do not doubt for one moment that homosexuals are in a very real sense tormented people, whether tormented by society's restrictions or by their own inner selves, I will not argue, but tormented, nevertheless.

The father who wrote in defense of his son said that his son had seen Catholic priests at gay bars, among them men who had taught him in high school. It would be foolish of me to argue against this since I know nothing about it. It is simply irrelevant. Priests are quite capable of falling into sin and the fact that they sometimes do in no way justifies the sins of others.

Both letters offered the argument that homosexuality is something an individual does not choose, but which is imposed on him or her nature. This is a disputed question among those best qualified to reach judgment. An organization of psychiatrists did remove homosexuality from the category of mental illness, but not all psychiatrists agree.

But, once again, it is irrelevant. No

one should in any way criticize people for having homosexual tendencies. These may very well have physical and psychological origins which could be beyond the control of the individuals who possess those tendencies.

But it is homosexual practice that is simply morally wrong. Whatever form it may take, sexual relations with those of the same sex is disordered. Practicing homosexuals seem to resent Biblical references to support the view that homosexual practices are disordered, and they are unconvinced by the clearly expressed view of the Church. But common sense should be sufficient evidence that sexual relations between those of the same sex are simply contrary to the proper use of the sexual faculties.

WHAT IS DISTURBING in the contemporary argument is that there are homosexuals who claim that homosexual practices not only should be accepted, but that they should be recognized as good.

What is most tragic about this stance is that it is a rationalization that may harm those with homosexual tendencies who are honestly resisting what they know to be immoral practices.

Just as the terminology which homosexuals have chosen in referring to themselves as "gay" is the antithesis of the true situation, so is the name "Dignity," which Catholic homosexuals have chosen for their activist organization, another cruel deception. Homosexual practice is the very antithesis of the real dignity human beings possess.

It is important that we have compassion for those with homosexual tendencies, but true compassion must strengthen them in the struggle against homosexual practice. We do a disservice to those who have homosexual tendencies if we do not speak the truth we—and they—know.

the word this sunday

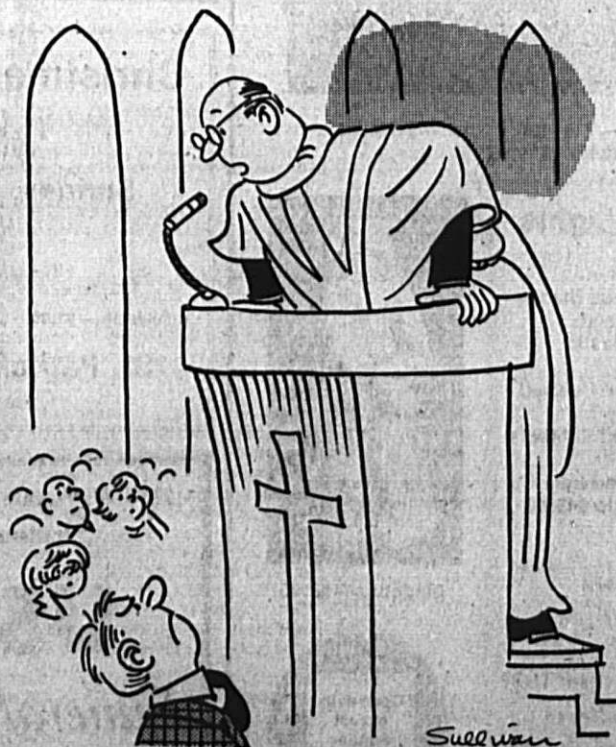
By Father Donn Raabe

THIRD SUNDAY OF ADVENT

"Patience"

Isaiah 35:1-6, 10
Psalm 146:6-10
James 5:7-10
Matthew 11:2-11

One of the laws of thermodynamics is that the natural state of matter is chaos. If there isn't an energy force, sufficient enough matter will disintegrate into its random components. Today's theme deals with the fact that whenever God is present, that process is somewhat reversed—creation, new life takes place. The readings show His creative work in Jesus' bringing life and health from the chaos of blindness, lameness, leprosy, deafness and even death itself. Even the poor have something to hope for. But to patiently wait for this to come about is hard: it takes the discipline of a farmer who patiently waits for the seeds to sprout and grow to harvest, and he knows that not all of them will make it or some climactic disaster may happen and ruin all his hopes. We have to be patient like the prophets and trust that God is at work and that He won't let the chaos get the best of us.



"REALLY, SIR, THERE WASN'T ANYTHING PERSONAL IN THAT LAST REMARK... PLEASE RETURN TO YOUR FEW."

the criterion

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educational planning process

focus on catechesis
of persons with special needs

The Educational Planning Commission of the Archdiocesan Board of Education (ABE) is currently consulting parish and district boards of education on 27 proposals for the future of Total Catholic Education in the Archdiocese. The proposals were developed by seven task forces of the commission. The commission will use the results of the consultation to make recommendations to the ABE in the spring.

The word "catechesis" appears frequently in the proposals. Catechesis is the process of making a person's faith living, conscious and active through instruction.

The five proposals below treat the subject of Catechesis of Persons with Special Needs. The eight remaining proposals will be covered in future issues of the Criterion.

Each proposal is accompanied by its own rationale. In some cases the text of the rationale has been edited and abridged for space reasons.

15. Issue: Evangelization

Proposal for an Archdiocesan Board Recommendation to the Archbishop

The Church of the Archdiocese of Indianapolis will:

1. be revitalized through evangelization
2. be expanded through evangelization

Evangelization is the preaching and living of the Gospel especially in the areas of the unchurched both urban and rural. In addition, evangelization calls for the utilization and expansion of the existing parish facilities and the seeking of new avenues for spreading and revitalizing the faith among all ages and in every area of the archdiocese.

RATIONALE: Evangelization, according to Cardinal John Krol, means freeing men and women from anything that hinders their full development as human beings created by God, redeemed by Christ, and destined for eternal life. Therein lies the charge to action to the thinking, self-actualizing Catholic person.

Aside from the statements and documents issued by the American bishops, and aside from the internationally acclaimed statements from the Vatican regarding the "unfinished work in the vineyard," there remains much to be done by the Church of Indianapolis in providing concrete examples of being thoroughly committed to preaching the Gospel to the unchurched, to the uninformed, and to persons with special catechetical needs. Therefore, the primary rationale behind this proposed policy is inherent in these social documents and statements, as well as in asking those empowered to live up to the spirit and the letter of

their vows in sharing their faith with whomever happens to be within range or need of it.

This, of course, does not restrict evangelization to preaching. It does broaden the activity to include any service or any activity that helps bring about an awareness of "bringing the Good News into all the strata of humanity, and through its influence, transforming humanity from within," as stated by Pope Paul VI.

If, as our task force ascertained, the Catholic schools are a primary means of evangelization, they should be supported and maintained as one way of evangelizing the world. The provision of social services that extend beyond the sectarian borders of the parish to others regardless of faith can be another means of evangelizing. In using the existing organizations within the Church, the efforts to evangelize will give a fresh breath of life to the public that rarely, if ever, has had occasion to observe the life of the Catholic Church.

16. Issue: Social Justice

Proposal for an Archdiocesan Board Recommendation to the Archbishop

As a sign that the commitment to Christian social justice is being positively reaffirmed, the decision-making bodies of the archdiocese and those agencies charged with the carrying out of the decisions will actively solicit membership and input of minority groups, the handicapped, and those living in rural areas in order to assure adequate representation of such groups on policy-making boards and/or committees.

RATIONALE: The cause of social justice is not highly visible these days in the actions of those in leadership positions in the Church and in Church-related offices. In fact, it is just this leadership group who could keep the issues on target and in the forefront of issues important to the Church.

Sociologically, there is still "another America" that is continuing to exist 10 years after the "Kerner Report." This "other America" is not generally recognized in Church society, just as it is generally ignored in secular society. This is not to say that it is a static condition that will always exist. What is said, via this proposal is that there has to be a more concerted, committed and positive effort on the part of the decision-making bodies (and those charged with carrying out the decisions) to actively solicit and involve those persons with special catechetical needs in all matters of the Church. Such an effort must be made by the policy-making boards and their implementers.

The rationale behind this proposal has a multiplicity of sources. Chief among the sources are the (1) Call to Action, (2) American bishops' pastoral, *To Teach As Jesus Did*, (3) the proposed General Catechetical Directory, and (4) the position paper of the National Office for Black Catholics (NOBC) on the "Crisis of Catholic Education in the Black Community" (January 1976). Because of open and hidden forms of discrimination and because of inequality of opportunity, both past and present, alienations of many and various forms do exist within the Church. Sometimes these alienations have been due to a lack of a wholehearted effort to include minorities and others with special catechetical needs in planning and implementation processes of the Church. Active solicitation and positive reaffirmation in establishing an archdiocesan-wide affirmative action program in this area would give credence to the fact that Catholics do

practice what they so assiduously preach to the "other America."

For example, in the matter of employment in the archdiocese, our task force firmly believes that there should be a written, practically established and implemented set of guidelines that would set practical guidelines for decision-makers in Catholic archdiocesan offices, organizations, and agencies. These guidelines would be followed by all persons who are influential in hiring, firing, or assigning even one employee. This is merely one aspect of practically applying the concept of social justice.

Another challenging moral goal related to the above example is the involvement of those in the special needs area—particularly those of minority extraction—in the decision policy-making process as it pertains to the opening or closing of parochial schools in the Central City of Indianapolis. When Catholic officials say, as reported in the NOBC position paper on Catholic education in the Black community, that there will be Catholic schools "where parishes can pay for them," they are stating, however obliquely, that there will be Catholic schools in the white community.

Where are the applications of the principles of Catholic social justice in this matter? Where are the input statements, proposed solutions, and potential contributions from those most directly involved on the receiving end of Catholic education? The usual case is that there is a decided lack of input or even a decided lack of solicited input from those persons with special catechetical needs, particularly the Central City residents. This does not occur because of lack of interest on their part, but because of the actions of those in decision-making positions at the archdiocesan level. Hence, there is an urgent plea inherent in this proposal: social justice reactivated.

17. Issue: Educational Funding

Proposal for Archdiocesan Board Policy

The Archdiocesan Board of Education, through the Office of Catholic Education, will establish an archdiocesan-wide educational fund. This fund will provide operational capital for all archdiocesan schools. In addition to the parish school budget. The capital is to be prorated by means of an equitable distribution formula.

RATIONALE: The lack of adequate financial funding and a wide disparity between income levels are two factors that have prompted the inclusion of this proposal. Other factors entering into the rationale for this proposal include the benefits derived from offering parochial school education to those most in need of it, the services, both real and spiritual, of offering an alternative form of education to persons interested in partaking of it, and the facilitation of shared responsibility in program planning, implementation, and evaluation of Total Catholic Education open to all segments of the population.

An additional reason for this proposal is that the establishment of consistent funding (over and above that which the parishes normally budget) would allow the entire archdiocesan community to bear responsibility for the educational apostolate of the Church in the archdiocese.

A concrete example of what can be done in a concerted effort is the campaign that established funds for the archdiocesan retirement fund. The apparent success of this effort at the local level, coupled with the recent research of the Rev. Andrew Greeley on potential amount of financial support which could be forthcoming to support Catholic education, supports the assumption that adequate funding is a potentiality that would benefit Catholic education. However, this funding must be sought after with adequate public information, organized effort, and a definitely established purpose.

With regard to the importance of the maintenance of Catholic schools for or in areas with a high percentage of minorities and/or persons with

special catechetical needs, it is well to note that the following documents exhort Church officials and members to be forward-looking in planning to provide educational programs for the unchurched, the poor, the urban dwellers, the rural poor and disadvantaged minorities: (1) the Call to Action (2) *To Teach As Jesus Did* (3) the National Office for Black Catholics special statement on Catholic education in the Black community (4) Vatican Council II Declaration on Christian Education.

On the local level, as well as on the national level, our task force was able to gather the following information: Central City residents who choose to send their children to available Catholic schools pay a far greater amount of tuition than their more affluent counterparts in the suburbs. In effect, a more sophisticated form of welfare exists because those in the higher income brackets indirectly receive substantial benefits (subsidy) since the parish assumes the responsibility for whatever the tuition does not cover. In other words, if the more affluent would pay more tuition (according to their means) additional Church money could be available to assist parochial education in the less affluent sections of the community. This, however, would not adequately provide the necessary funding for all of the archdiocesan schools.

While the task may appear to be difficult, our task force does not view it as an impossibility. It does present a challenging innovation that should result in cooperative planning to maintain a viable, open, Catholic educational system. This would be done without threatening the individual autonomy and/or independence of any parish school.

18. Issue: Special Religious Education

Proposal for Archdiocesan Board Action

The Archdiocesan Board of Education, through the Office of Catholic Education, will provide a full-time professional Coordinator of Special Religious Education to minister to the religious needs of handicapped persons (children and adults): the mentally retarded, the blind, the deaf, the physically handicapped, and those with learning disabilities.

RATIONALE: In proposing this policy, the task force acknowledges an almost total lack of services in the archdiocese for those persons with special catechetical needs: the handicapped, mentally retarded, and those with learning disabilities.

In order to minister to their catechetical needs, we set forth such a proposal primarily because it is the task of those in authority to provide adequate and concrete services to all segments of the Church. This, then, is a moral issue involving the necessity of implementing, establishing, and planning to provide creative avenues, creative models of change, and creative services, where almost no models exist.

This often neglected segment of the Church would take advantage of any programs offered, according to the brief survey taken by the task force subcommittee on persons with special catechetical needs. In planning new goals and objectives for future years, it is realized that this proposed policy will call for unique programs tailored to meet the needs of the handicapped persons whose problems have been largely ignored.

Therefore, in presenting a rationale for such a proposal, it becomes clear that all of the bishops' statements regarding social justice, ministries to those most in need of help, and calls to recognition of Christian duty, apply now, more than ever, to this particular segment of our Church. Parenthetically, it is more than proper to note that the federal, state, and local governmental agencies have only recently picked up the ball, so to speak, in behalf of the handicapped persons in the nation. How much more appropriate is it that those who are charged with the goal of providing religious instruction for persons handicapped in one form or another, can now explore more possibilities than previously thought of.

In keeping with the recommendations offered by our task force in this area, it is quite fitting to mention the need for an archdiocesan summit conference or seminar on the problems, possible solutions, and future in the Church of those persons identified as having special catechetical needs.



19. Issue: Rural Ministry

Proposal for an Archdiocesan Board Recommendation to the Archbishop

In order to facilitate Total Catholic Educational opportunities especially beyond the elementary school level, the Archdiocese of Indianapolis will establish an active Rural Life Commission to renew commitment to the rural ministry.

The Rural Life Commission will coordinate and fund viable programs in youth and adult ministries including ministries to migrant populations.

RATIONALE: In today's technological society, we are able to witness an unparalleled success in the efficient use of men, material, and resources, particularly in the urban and near-urban areas. This is not to say that problems do not exist; they do. Since these problems are highly visible, attention can be more readily given to them.

The opposite is true for the rural areas that, according to our survey, experience a tremendous sense of isolation from the community of the Church. Accordingly, it has been noted that while many of the smaller towns and rural parishes experience the isolation syndrome, many others are able to compensate by actually drawing closer to themselves, within the community, thereby experiencing a tighter bond of Christian unity.

The rationale behind our proposed policy stems from a desire to re-awaken, re-vitalize, and re-kindle total services to the rural populace who have a need to be included in the mainstream of the Church.

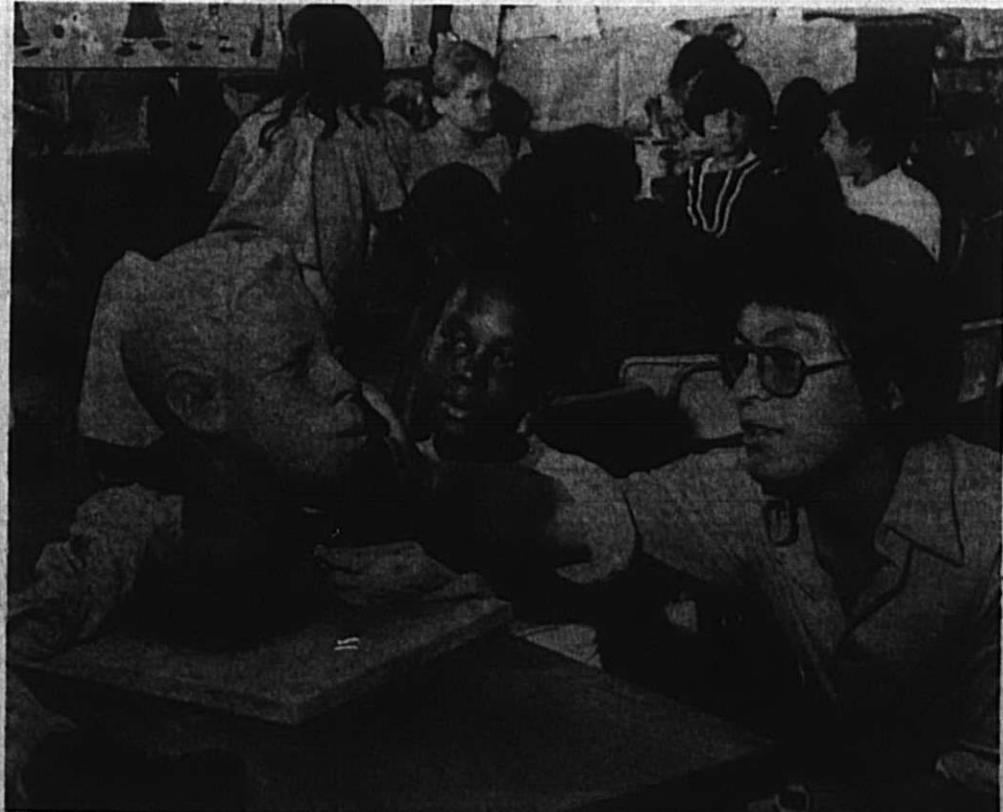
In ministering to the needs of the rural Church, it is extremely important that differences in culture and lifestyle be acknowledged. For example, the migrant population is included in the rural ministry. The fact that they are lacking, for the most part, in even the fundamentals of food, clothing, and shelter should provide a focal point of interest and concern. This would provide a reference from which to work and a goal to strive for in seeking equitable solutions to spiritual and temporal needs. Exploration of creative and innovative ways of encouraging settlement of migrants who wish to, might be one of the more forward-looking goals of those involved in the rural ministry. Might not this innovation provide a different insight into solving some of the more commonly known rural problems, such as declining population, poor housing, educational deficiencies (in

terms of programs for all ages, both public and parochial), and economic and social isolation?

Might not such trends—and the huge social costs that accompany them—be reversed, if not eradicated, by a committed and vigorously operating Rural Life Commission that would take the lead in providing strong educational programs for all ages, particularly those beyond the elementary school level? The educational programs, of course, would be highly reflective of the Catholic, Christian-based philosophy that would be forthcoming from such an organization. However, this does not eliminate the possibility of coupling this educational offering with strong social, moral, and practical avenues of ministering to the needs of the total rural population.

In assessing the current state of affairs in terms of Total Catholic Education provisions in rural areas, our task force is not willing to write off as inevitable the consequences of technological progress. We therefore have provided multiple recommendations that could help form the basis and moral authority for alleviating current problems, and, at the same time, provide enough insight to provide a stimulus for the Rural Life Commission to seize this as an opportune time to re-affirm an active commitment to all segments of the rural population.

Our task force sincerely believes that in order to accomplish the organization of viable and active Total Catholic Education programs in the rural areas, the Rural Life Commission in this archdiocese will have to come forward with aggressive, practical, well-funded opportunities to include and solicit input from the very people it is hoping to serve. In this way, the rural populace can work for common goals of inclusion in Total Catholic Education with other persons having special catechetical needs.



question box

'Opens kettle of worms'

BY MSGR. R. T. BOSLER

Q. After Jesus arose from the dead and Mary Magdalene started to approach him, he said to her: "Do not touch me, for I am not yet ascended to my Father." Could you give me the full meaning of that statement? Why was she not to touch Him? Did He not invite the doubting Thomas to touch Him before the Ascension?

A. A good question, which opens up a whole kettle of worms. Your quotation



comes from John's Gospel (20:17). Now this Gospel presents a tradition according to which the Resurrection, Ascension and Coming of the Holy Spirit upon the Apostles all take place on the same day. According to John, the Spirit cannot come until Jesus has been glorified and ascended to the Father (7:39), and on the day of the Resurrection Jesus appears in the upper room and says: "As the Father has sent me, so I send you." Then he breathed on them and said: "Receive the Holy Spirit" (20:21). As proof that I am not discovering something new, here is the comment on your text made in the explanatory notes of the St. Joseph Edition of the New

American Bible (Catholic): "For John and many of the New Testament writers, the Ascension, in the theological sense of going to the Father to be glorified, took place with the Resurrection as one action. This scene in John dramatizes such an understanding, for by Easter night Jesus is glorified and can give the Spirit. Therefore, his Ascension takes place immediately after he has talked to Mary. In such a view, the Ascension after 40 days described in Acts 1:1-11 would be simply the termination of earthly appearances."

John and Luke are not necessarily contradicting one another. New Testament authors are primarily in-

terested in the meaning of what happened and only secondarily with exact time and circumstances. John is emphasizing the intimate connection of the Resurrection with the creation of the Church by the Holy Spirit.

Several explanations have been given for the request of Jesus not to be touched. This one given in the Jerome Biblical Commentary is as satisfying as any: "Mary had evidently thrown herself at Jesus' feet and was attempting to demonstrate her love by throwing her arms about His feet. Jesus must tell her, however, that the old relationships are no more, and He must not be hindered in completing the drama of His glorification."

Q. A good Catholic family man was active in church work, knew the priest well, then unfortunately was divorced. He did not attend Mass for a while, but later felt he wanted to go. This one Sunday he went, without receiving Communion, of course. On the way out the priest was shaking hands with the parishioners. This man put out his hand and the priest said: "What are you doing here? You don't belong here." I know this is hard to believe.

A. I'll say it's hard to believe. First of all, a person divorced and not remarried can be in good standing in the Church and may receive the sacraments, if he or she was not responsible for the breakup of the marriage or, if responsible, was forgiven the sin. And even if he or she marries again, they have an obligation to attend Mass and should be treated with great sympathy and understanding by any priest who thinks of himself as a servant of the Master. But remember, priests are sinful human beings and liable to make bad judgments. This priest may have thought he was doing right by taking such a rigid stand and may be a good priest in every other respect.

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'Bionic Repairman' in the bucks

BY ALICE DAILEY

If ever there is a television show called The Bionic

Repairman I know who the star will be. The guy who fixes our TV set. He has just one truck, but no matter

what street you travel, day or night, there it sits in front of someone's house.

here." He rapped smartly on the glass. "Cloudy here. A real cheapie."

"We bought it at your shop," I reminded him.

He shrugged and began fiddling with tubes. Presently the picture emerged, then the sound came on, so deafeningly that the walls shook, and baby next door woke up crying. He cooled the noise a bit, down to a few decibels above the safety level, and began scribbling out a bill.

"That'll be just forty-seven little dollars."

My husband took out his wallet. "There's no such thing as forty-seven LITTLE dollars."

THE GENIUS SLAMMED the set back to the wall and the thing went dead again.

"Oh, oh," he grinned, "another little tube," and out came the set again. "Now then," he advised when the sound and picture surfaced once more, "the new damage is \$54.50." He prepared to shove the television back again.

"Wait!" my husband begged. "Let me do it. Please!"

My husband said in awe, "We've had that set for seven years and it never did that before."

"Seven years! Then it's time you got a new one. I've got a honey of a set at the shop, a steal at four hundred fifty."

"Fix this one," my husband commanded.

The fellow banged on the case with a tool. "Filmsy

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DESPITE RISING COSTS

CYO is working to keep camping rate at '77 level

BY MARY ANN WYAND

When the winter winds blow, and the temperature drops below freezing, few people are making plans for summer camp.

But CYO executive director Bill Kuntz is doing just that. Kuntz and other Catholic Youth Organization officials are presently scrutinizing the 1978 camp budget, and the director said he hopes to "hold the line" on rising costs for campers.

A fee of \$55.00 a week per child was charged in 1977, and Kuntz would like to retain the same rate for Camp Rancho Framasa and Camp Christina for the 1978 season. In view of inflation, some CYO officials are suggesting individual rate hikes of up to \$20.00 more, but Kuntz believes that higher fees would prevent many children from participating in a week-long camp experience.

"We want to keep the price low enough so that our sons and daughters can go," the director emphasized. "We want the average child to be able to participate."

Without a federal food subsidy for 1978, the CYO camp committee may have to revamp the staff and possibly cut back on funds in other areas, he said.

SINCE THE LATE BERT and Julia Dingley donated 308 acres of Brown County woodland to the Archdiocesan Catholic Youth Organization in 1945, CYO officials have built Camp Rancho Framasa into a modern recreational facility. Major improvements include winterized cabins, an Olympic-sized swimming pool, and new septic and water filtration systems. Funds from Lilly Endowment Inc., along with donated materials and manpower, have helped to modernize the spacious campgrounds, which was recently accredited by the American Camping Association.

"Brown County officials have said it's the best camp in the area," Kuntz said. "It's the kind of camp that kids are having a good time at, and parents are feeling good about it. We want the kids to say, 'Hey, we want to go back.'"

Future plans for Camp Rancho Framasa

include having a priest in residence when camp is in session and diversifying the programming to include specialized camping sessions for bands, cheerleaders, and other specific groups.

Kelly Powell, who camped at the facility as a youngster, now serves as caretaker of Rancho Framasa. "The facilities are much better now, but the attendance isn't what it had been," he explained. "Anyone can rent the camp out. Special groups come down every week-end in the fall." Horseback riding and hiking are popular leisure activities there, he said.

Powell's wife, Trudy, is activities director at Camp Christina, a 180-acre camp for girls situated on the highest plateau in Brown County.

CYO board member Bill Ansted purchased the land near New Belleville in 1959 and donated it to the Archdiocese of Indianapolis for a tent camping facility. Camp Christina, maintained by caretaker Jonathon Bolte, includes two small lakes for swimming and boating.

BOTH CAMPS OFFER outdoor living, nature study and crafts, sports and games, square dancing, skills and campfire programs. Summer camp sessions last from June to August, with a new group registering in each Sunday.

Competition from other camps throughout the state has, of course, affected attendance at both CYO camps, and Catholic Youth Organization officials hope to expand their programming to attract more campers next summer.

"We're running right now at 80% plus capacity," Kuntz explained, "and the more the facilities are used, the better for all concerned."

Sr. Ambrose Figueria dies

ST. MARY-OF-THE-WOODS, Ind. — A Funeral Mass was offered Friday, Dec. 2, for Sister Ambrose Figueria, S.P., a former

teacher who practiced law before becoming a religious. Sister Ambrose had a doctorate in Law from New York University and was a practicing attorney in New York before joining the community in 1935.

Sister Ambrose's teaching assignments included St. John Academy, Indianapolis, and Our Lady of Providence High School, Clarksville.

She is survived by a sister, Mrs. R. A. Correa of Rye, N.Y., and a nephew, R. A. Correa of Weston, Conn.

Roncalli sets open house

Roncalli High School, 3300 Prague Road, Indianapolis, will have its

annual open house on Sunday, Dec. 18, from 1 p.m. to 3:30 p.m. All interested seventh and eighth graders on the city's southside are invited.

A general meeting will be held in the gym at 1:45 p.m. when the school's guidance and religion programs and curriculum will be explained. Conducted tours, musical entertainment and academic exhibits will be features of the open house.

Roncalli has an enrollment of 773 students.

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If you have already made a gift to Marian College this year, the tax CREDIT may allow you to contribute more at practically no additional cost to yourself. But you must act soon if you want a CREDIT on your 1977 tax return. A gift must be made by December 31 to qualify for a CREDIT this year.

You won't find Form CC-40 in the regular tax packet you receive from the State. But they are available at the usual sources—Post Office, banks, auto license branches, etc. Or just write: Tax Information, Marian College, Indianapolis, IN 46222. We'll be happy to send you one. No obligation, of course.



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Wife's Social Security Number 405-30-0867

INSTRUCTIONS FOR TAXPAYERS OTHER THAN CORPORATIONS MAKING CONTRIBUTIONS TO INDIANA INSTITUTIONS OF HIGHER EDUCATION

THE CREDIT

The credit is limited to 50 per cent of the aggregate amount of the contributions made by the taxpayer during the taxable year; however, the credit shall not exceed \$50.00 in the case of a single return, or \$100.00 in the case of a joint return.

The credit from contributions to Indiana colleges and supporting groups must be reduced to the extent this credit added to the retirement income credit and credit for taxes paid to other states exceeds the total Indiana Adjusted Gross Income Tax.

COMPUTATION OF CREDIT

	A SINGLE OR MARIED FILING SEPARATE	B JOINT RETURN
1. Enter Total Contributions to Indiana Colleges and Universities (list below)	\$	\$ 200.00
2. Enter 50% of Line 1	\$	\$ 100.00
3. Limitation (\$50.00 Single Return, \$100.00 Joint Return)	\$	\$ 100.00
4. Enter Lesser of Line 2 or 3	\$	\$ 100.00
5. Enter Indiana Adjusted Gross Income Tax from Line 14, Page 1		432.00
6. Enter sum of retirement credit and other credits		- 0 -
7. Line 5 Less Line 6		432.00
8. Allowable college credit Line 4 or 7 whichever is less, carry amount to the appropriate line of the tax return		100.00

TOTAL CONTRIBUTIONS AS REPORTED ON LINE 1 MUST BE ITEMIZED BELOW

NAME OF INDIANA COLLEGE OR UNIVERSITY	DATE OF CONTRIBUTION	AMOUNT GIVEN
Marian College	11/30/77	\$ 200.00
		\$
		\$
		\$
		\$

Important: The taxpayer will be required to maintain the receipts given by the Indiana Colleges and Universities thus indicating that a contribution has been made. Such receipt should be maintained for a period of three years after the due date of the annual tax return in which credit was taken or three years after the date filed, whichever is later.

GENERAL STATEMENT

Section 305 of the Indiana Adjusted Gross Income Tax Act, as amended in 1971 allows income tax credit for individuals who make contributions to institutions of higher education located within the State of Indiana, to any corporation or foundation organized and operated solely for the benefit of any such institution of higher education and/or to the Associated Colleges of Indiana.

In order to qualify for the tax credit, the contribution must be made directly to an Indiana institution of higher education, or to any corporation or foundation organized and operated solely for the benefit of any institution of higher education, and/or the Associated Colleges of Indiana. The institution of higher education must grant an associate bachelors, masters, or doctoral degree, or any combination thereof, and the school must be accredited for the granting of such a degree by either North Central Association of Colleges and Secondary Schools, the Indiana Department of Public Instruction, or the American Association of Theological Schools. See Circular IT-31 and supplement for a listing of those institutions that qualify.

SPECIAL INSTRUCTIONS — For Non-Residents, Fiduciary, and Partnerships

Although this form is designed primarily as a supporting document for resident taxpayers claiming credit for contributions made to colleges and universities, located in Indiana, this schedule may be used by non-residents with taxable income from Indiana sources and who contributed to Indiana Colleges and Universities who wish to claim credit on Form IT-40 NR. In addition: this form may be used in the computation of the credit for the Fiduciary return, IT-41. If contributions are made by a partnership, the taxpayer must identify the name of the partnership in itemizing his allocable share of such contributions as required on this form.

Watching TV more, enjoying it less?

BY T. FABRE

NEW YORK—Perhaps the worst thing about television is that there is too much of it. Not even the critics—who are paid to watch it—can possibly see more than a fraction of the programs that stations broadcast daily almost around the clock.

If TV has only been a passive indoor sport for you, one that seems to be returning less and less enjoyment for the time spent watching it, perhaps it is time for you to rethink how you are using it. There are many ways of approaching this, but here are four basic ideas you may find rewarding:

—Become a more informed viewer. Start looking around for other and more ample sources of information about TV programs than those you are presently using, such as TV Guide, newspaper listings and reviews, and magazine coverage. Your community library is a good place to start, not only to get books and periodicals on the subject but to find out about the specialized groups whose concern it is to improve the quality of programs, such as Action for Children's Television. The point is to broaden your perspective about television's potential and to investigate other's viewpoints and compare them with your own.

—Become a more selective viewer. Vary the TV habit by getting out of the rut of watching the same shows each week. Try something new and then give it more than a cursory chance. TV is the opiate of people who automatically switch on their favorite shows without checking to see if there is something

scheduled on another channel that might be more worthwhile.

—Become a more critical viewer. Watching TV is a lot more enjoyable the more conscious and aware you are of all the elements of the show. Ask yourself questions about the laughtrack's appropriateness to the level of a gag's humor or about the value system of a character and the morality of the action. Discuss a program afterwards with your family or friends and make it objective by verbalizing your impressions of its quality.

—Become a more active viewer. Besides being vocal to your peers about shows that you have liked or disliked, write about them to the local station, network, or sponsor. Join or organize a group of viewers in your community to work in some way to improve what is being shown. The PTA, for example, is presently interested in how TV influences children, and your local chapter might make it a project to initiate a classroom unit on television in your school.

Individually, we can control the TV set by turning it off. But as part of society, we have a responsibility for improving what is an all pervasive means of social communication and influence.

Even if you never watch television, you can't escape its impact on you or your family—unless, of course, you are a hermit completely isolated from our television saturated environment.

Editor's Note: This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.

this week's tv films

WHITE LIGHTNING (1973) (CBS, Friday, Dec. 9): Burt Reynolds in an above-average action flick about an Arkansas moonshiner

released from prison to get evidence on a corrupt Southern sheriff (Ned Beatty). Nothing profound, but the backwoods locales and car chases are admirably handled by topnotch TV director Joseph Sargent. Satisfactory for adults and mature youth.

W. C. FIELDS AND ME (1976) (NBC, Saturday, Dec. 10): Probably the biggest flop of the bicentennial year was this basically sleazy biopic of the great movie comedian, emphasizing his off-screen love life in ways that wander considerably from the truth. With Rod Steiger and Valerie Perrine. Not recommended.

THE NEXT MAN (1976) (CBS, Wednesday, Dec. 14): Sean Connery as an idealistic Arab leader who comes to the U.N. to propose reconciliation with Israel, and becomes the target of a beautiful young assassin (Cornelia Sharpe). The film has interesting ideas and rich detail, but is basically just another downbeat exploration of madness and violence. Not recommended.



GONE TOO FAR

How it all started, I hardly remember/A casual walk through the park in the winter/All that I wanted was someone I could talk to/It had to be you.

The wind was cold, we huddled together/Looking back I should have known better/Wasn't it me who said I'll never fall for anyone, and look what I've done.

Chorus: Gone too far, I don't know how I did it/Gone too far and I hate to admit it/But I spend all my time thinking of you/Gone too far, there's nothing I can do now/Gone too far, it'll work out somehow/But I spend all my time thinking of you.

Seems before, I didn't know what was missing/Maybe I did, but I just wouldn't listen/Wasn't it me who said I'll never fall for anyone, and look what I've done.

Chorus: Gone too far, I don't know how I did it/Gone too far and I hate to admit it/But I spend all my time thinking of you/Maybe somewhere along the line, I knew it would happen to me/Now I look in those smiling eyes, and for days now that's all I can see.

Copyright 1977 by Dawn Breaker Music Co. and Cold Zinc Inc. Music by John Ford Coley performed by England Dan and John Ford Coley

Music is one art where new talent is always emerging. The last two years have seen the growing success of John Ford Coley and England Dan. Their newest release, "Gone Too Far," comes from their album, "Dowdy Ferry Road," and is characteristic of their sound.

The story in the song is a common one; a relationship begins almost "accidentally" and grows in significance for the two people. Gradually the one person realizes that he/she is very much emotionally invested in the other. It was not planned this way but it happened. The person has tried to play it cool in the past, to keep a certain distance from real emotional commitment. But now he has "gone too far," become more emotionally involved than he realized. Although the song implies the person is confused by this development, there is no leaving behind of the former emotional limits. There is a trust present, for though he has "gone too far," it will work out somehow.

The song first speaks to me of the occurrence we call falling in love. This can be a powerful emotional experience. A collage of feelings can emerge within us; elation, fear, mystery, hope. Certain conflicts can also develop. We feel really good about the newness of being loved, but we also wonder what it means and where it leads us. As the song implies in the words, "I spend all my time thinking of you," the feelings can consume us, control even our thought processes. Surely there is no one summary way of expressing how falling in love affects us.

The song brings up the point that we can keep our distance from such an emotional experience. "Wasn't it me who said I'll never fall for anyone?" Yet this points to a lack of openness to the fullness of life experience. If we always try to play it safe, we inhibit our emotional growth. As human-feeling people, we possess a richness of emotional levels that can mature and grow just as we possess the ability to mature physically or intellectually. People who put up emotional barriers to relationships cannot reach their full human potential.

Further, love and being loved is a complex reality. There are real distinctions between infatuation, falling in love, and a maturing love-commitment. Real love-commitment is a stage of growth beyond the message of this song. Yet, we need to recognize the process of growth within us. Each stage of loving can flow into a deeper, more lasting level. Integration of the feeling levels with the insights of our intellect is the catalyst for this growth. This makes a whole person, capable of growing in love-relationships.

So the message of this song emphasizes openness to our life experiences. Sure, there will be some mistakes along the way, but we can learn from them. God has given us the abilities and tools to live life fully. Our responsibility is to recognize this fact, and to walk forward in life with confidence and trust.

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viewing with arnold

'Heroes' is both funny and sad

BY JAMES W. ARNOLD

If the new movie, "Heroes," were a restaurant meal, it would be neither a gourmet's delight nor a fast food taco or hamburger. It would be something like that satisfying home-cooked chopped sirloin plate you get at a modest neighborhood lunch counter. Fault you can easily find, but without it, a lot of people would go broke or develop ulcers.

That's the long way to say "Heroes," which has been touted mostly as the first star status film for Henry "Fonzle" Winkler, a solidly digestible movie but not an Oscar contender or a blockbuster smash. The hit-or-flop syndrome ought to be stopped before it kills forever the fun of seeing young filmmakers work at a fresh idea that isn't quite worth \$30 million in box-office gross.

THE MAIN THING about "Heroes" is that the likeable Winkler proves, if he had to, that he can ride his TV success to a viable movie career. Unlike most pop idols, he is a gifted and versatile actor as well as a magnetic personality. He is short and slight, and not your classic hero-type, but if Dustin Hoffman can make it, so can he. "Heroes" has clearly been designed to showcase his talents for comedy, drama, action and realistic contemporary romance, and he passes with honors in all categories. So does co-star Sally Field, another late-blooming refugee from the profitable TV salt mines.

The movie, which is also directed and scripted by TV-trained newcomers (Jeremy

Paul Kagan, James Carabatsos), belongs to an affectionate old-fashioned genre, the romantic comedy road-film. (The prototype is "It Happened One Night"). Here boy and girl meet on a cross-country bus and fall in love somewhere between Ohio and Sedalia, Mo. There they switch to a car, fight and reconcile in the neighborhood of Albuquerque, and conquer the final crisis in Eureka, Calif.

The relevance angle is covered by the fact that Winkler is an emotionally disturbed Vietnam veteran on the lam from a New York hospital. (Sally is also escaping—from a wedding date she isn't quite sure about). Winkler's psyche doesn't bother us because we're used to movies in which mental patients are saner than their doctors. Winkler, in fact, is almost as manic, amusing and outspoken as Jack Nicholson in "Cuckoo's Nest." But the theme of Vietnam trauma gets more and more serious as the movie proceeds, and finally explodes to a tragic level in a surprise ending that is moving, but not quite convincing.

There are signs of strain in Carabatsos' script, which for some crazy reason makes Winkler a hopeful worm farmer carrying a shoebox full of specimens west to start a business with his ex-Army pals. (Why worms? It could have been minks or avocados).

The real point is that as he stops to see each buddy we realize all the men have been scarred, apparently permanently, by the war, and their dream is likely to fail. Thus, "Heroes" raises our consciousness about the plight of veterans in a tone that is effectively understated until the all-stops-out conclusion. One of the vets is Harrison Ford (of "Star Wars"), who is poignant as a vaguely shell-shocked Missouri rabbit farmer reliving his lost youth with a souped-up sports car.

THE JOY OF A film like this is less in the heavier themes than in the offbeat

vignettes, often creatively handled by director Kagan. E.g., a hassle in a seedy bus-stop restaurant which starts slowly and builds to chaos; a scene in the rain in the Sedalia bus station which makes great fun of such small ingredients as Winkler's being soaked, a broken coffee machine, and the fact that the only place Henry and Sally can talk in private is in the men's room. Ms. Field also does a virtuoso bit in a tearful, one-sided phone call telling her fiancé that she can't marry him.

But the real gem is what is done with the required motel

scene, from which the principals somehow emerge uncompromised but still cool and in love. To suggest the touching and original flavor of it, it begins with Winkler asking if he can shave while Ms. Field is taking a shower, then saying, "This is the most sophisticated thing I've ever done."

In the long view, "Heroes" is neither as funny nor as sad as it might have been, and it seems about 20 minutes too long. But it's an evening at the movies only a perfectionist could regret. [Rating: A-3 — unobjectionable for adults]



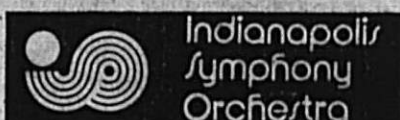
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St. Bernard— champion of the Mother of God

By Father John J. Castelot

It has been said of St. Bernard that "he carried the 12th century on his shoulders and he did not carry it without suffering." The suffering began early in his own search for identity and purpose in life. It would have been difficult to foresee that this shy, sensitive lad would

Profile in history

one day counsel popes and kings and fight unflinchingly for the purity of faith and morality in the tumultuous years which marked his lifetime.

He was the third of seven children born to Tescelin, a Burgundian noble, and Aleth, also of noble birth. He was born at Fontaines, the family castle near Dijon, in 1090. All the children were well educated, and Bernard had a full college course at Chatillon. Here he showed a love for solitude and was especially sensitive to the promptings of divine grace.

Still in his teens, he dreamed one Christmas Eve of seeing the new born infant Jesus in Bethlehem. He conceived a strong devotion to Jesus' humanity and a corresponding love for Mary — a devotion which marked indelibly his whole approach to theology and the spiritual life. Then, at 17, he lost his mother, a crushing blow to his sensitive nature. Only the good sense and vivaciousness of his one sister, Humbeline, saved him from desponding.

Now his life lay before him, and he had everything going for him, humanly speaking: wealth, nobility, charm, a quiet but irresistible attractiveness, intelligence. But the old urge for solitude reasserted itself and he started toying with the idea of joining the newly founded, very strict group of Benedictines at Cîteaux (Cistercians). His friends and relatives thought he was crazy and tried to change his mind. But his mind was made up and he changed theirs.

When he left, he had 31 companions, including his best friend and four brothers. This was truly amazing (they were not going off on a picnic), but it was only a foretaste of the almost irresistible

power which his eloquence would wield over the minds, hearts and souls of men.

BERNARD WAS 22 when the abbot, St. Stephen Harding, welcomed his group. Peace at last! Or so he thought, because just three years later Stephen sent him off with 12 companions to build a new monastery. They did so, at the cost of incredible sacrifice and austerity. Bernard was a demanding superior, insisting on strict discipline in accord with the rule. But when he sensed that his rigor was getting the brethren down, he relented somewhat. This foundation became the famous monastery of Clairvaux, and hither his father and youngest brother joined the community in 1117.

A man of his extraordinary gifts could not remain hidden long. He was besieged with requests for counseling, for intervention in disputes between princes. Popes and bishops sought his advice and followed it, although he pulled no punches in giving it.

He was passionately dedicated to the Church and anxious about its integrity in every sphere of its life. The disputed papal election of 1130 prompted him to champion the cause of Innocent II, and to do so, he traveled throughout France, Germany, and Italy. During his travels he picked up another candidate for Clairvaux, Peter Paganelli of Pisa, who began by tending the fires at the monastery and ended up as Pope Eugene III.

To the new Pope, his disciple, Bernard wrote his longest, most important work, *De Consideratione* (On Contemplation), warning him of the dangers of his office

and urging him to remain faithful to mental prayer, giving it priority over all his other duties.

INDEED, IN THE midst of all his feverish and unwanted activity (he even preached a Crusade), he found time to read, contemplate, and write voluminously. There are ascetical treatises for his monks, admonitions to popes, hundreds of marvelously moving sermons "as effective today as when he delivered them, polemical works in which his poetic genius forges a terrible invective against the apparent enemies of the faith, stern denunciations of clerical negligence and avarice that still burn white-hot, and a vast correspondence that shows him the willing servant and counselor of clients in every rank of the life of his time" (Philip Hughes *History of the Church*).

He took a dim view of the beginnings of a rationalistic theology, especially as represented by men like Abelard, and protested loudly. It was not that he was anti-intellectual; far from it! He respected human reason, but he feared rationalism. For him theology had to lead to contemplation or be sterile mental gymnastics. He was an ardent champion of the Mother of God and his Marian writings and prayers have left a lasting imprint on Christian devotion.

After a series of debilitating illnesses he died on Aug. 20, 1153. Canonized in 1174, he was declared a Doctor of the Church in 1830: *Doctor Mellifluous*, the Honey-sweet Doctor.

1977 by NC News Service

Grace Kelly— actress. . .

By Lee Moore

The story of Princess Grace is the stuff of which fairy tales are made. Born Grace Patricia Kelly of Philadelphia, she first fulfilled a dream shared by many young women, that of becoming a movie star. Her performance in "High Noon" with Gary Cooper is fondly remembered by many, as are her other great film roles:

Profile for today

"Dial M for Murder," "Rear Window," "To Catch a Thief," "High Society," and many others. But the crowning achievement of her acting career came when she received the Academy Award for best performance by an actress in "Country Girl."

An even more important moment, though, was her retirement from films to become Princess Grace of Monaco, the wife of Prince Rainier.

Grace Kelly is by nature an unassuming, delicate person, but one with a strong inner core. She is many things: a devoted daughter, mother and wife, a woman whose faith in her religion and family is unswerving.

When she first came to Hollywood as a shy, somewhat frightened ingenue, she immediately became the belle of the film community. In a city filled with beautiful women, Grace Kelly was that and much more; she radiated an inner beauty that attracted everyone with whom she came in contact.

HAD GRACE Kelly so chosen, she could have remained a major actress. Instead she chose marriage and family. Added to that, her new life brought the responsibility of being Princess of Monaco.

Monaco's primary industry is gam-

bling, and the casino at Monte Carlo is world famous. Perhaps a lesser person might have succumbed to the glamour and excitement that surround Monte Carlo, but Princess Grace refuses to do so; she conducts her office with the dignity and nobility befitting a princess.

Father Francis Tucker, O.S.B., former chaplain for the royal family of Monaco, once recalled the time when the Prince was searching for a wife to share his throne. The priest advised Prince Rainier to make a pilgrimage to Lourdes in order to pray for guidance.

Prince Rainier's search ended happily when he met and fell in love with the beautiful film star. Father Tucker told him, "See, you followed my advice and prayed to Our lady and she gave you Grace."

THE WEDDING took place on April 19, 1956 at the Cathedral of St. Nicholas in Monte Carlo. Bishop Giles Barthe of



Monaco officiated, and was celebrant of the solemn wedding Mass which followed. It was the beginning of a long and happy union. They have three lovely children: Princess Caroline, 20; Prince Albert, 19; and Princess Stephanie, 12. The love and devotion this couple have for one another is truly inspirational, and it is reflected in the devotion they have been shown by the people of Monaco and people everywhere.

The kindnesses of the royal couple have, over the years, been many and varied. They donated stained glass windows to the 13th-century parish church of Baux in 1959. The windows, the work of master craftsman Max Ingrand, were blessed on Christmas Eve of that year in the French church, with the Prince and Princess in attendance.

That same year, Princess Grace helped 90 parishioners of St. Edward the Confessor's Church in Lowick, England, to make a silver jubilee gift to their pastor, Father John Corrigan.

In response to a request for aid, the Princess sent a package containing two charming dolls. Proceeds from the sale of the dolls enabled the parishioners to present a check and a gift to the pastor.

The success of their marriage is based on two things: love and faith. Speaking at a family life conference at the 1976 International Eucharistic Conference in Philadelphia, Princess Grace stressed the

importance of the family.

"WITH MORE AND more women working out of necessity or desire . . . the role of wife and mother is more complex, though essentially the same as it's always been; namely, to keep the family together, husband and children, as a harmonious unit and to provide a link between generations."

She said that one basis for their happy domestic life is their shared religious faith.

"A similar Christian background and training is of great importance to harmony in family life, so that no matter what problems or discords may enter a family, the base is solid enough to fall back on in difficulties."

In the midst of the many demands of public life, Princess Grace devotes a great deal of time and energy to her family. From Philadelphia girl to film star and finally princess, Grace Kelly's story has all the ingredients of a fairy tale. Yet the joy in her life is of her own making. Through the period of her Hollywood career, she kept her natural simplicity and her ideals. Indeed, this was as much a part of her success as her beauty. And as she assumed her roles of Princess of Monaco, wife and mother, she continued in the same path. Today she is an inspiration to women who fulfill varied roles in their everyday lives.

1977 by NC News Service



. . . to princess



Does motherhood stand in jeopardy?

By Angela M. Schreiber

"Baby trap." — "There's more to life than just being a mother." — "Motherhood isn't all it's cracked up to be. Find a career and you'll know fulfillment." — "Every marriage doesn't need children." — "How can you find out who YOU are in a world of diapers?"

The past decade has produced countless articles and numerous books promoting these ideas. A sizeable number of women (and men) believe a great deal of what they have read. Why?

Probably the biggest reason is the economic situation families face today. In many homes, it does take two salaries. Self fulfillment is appealing. Modern conveniences make homemaking less time consuming. And some women cannot be satisfied without a work career.

Respect for motherhood is in jeopardy. And children don't just grow up by themselves successfully. They need mothering if they are to become the kind of adults we want them to be.

SO WHERE DOES all this leave us? First, we must face the changing attitudes about the role of woman in society. Like almost everything else, there are good things this change is bringing and bad things.

On the plus side, society is beginning to recognize that women have as much intelligence as men. Women have entered the mainstream of the professions, business and politics. When children have grown up, many women who might have found themselves widowed, or with so much time on their hands that they didn't know what to do with it are apt to have built interests and talents that might never have surfaced. The woman who has to raise a family alone, whether through divorce or loss of her husband through death, has better possibilities of finding a job that pays an adequate wage.

Society is realizing that women are not cut from the same mold. We are learning to successfully combine motherhood, wifehood and career. A new respect for single women is developing. Men are realizing that mothering and homemaking should not be taken for granted. Some men are rediscovering the joys of fatherhood.

On the negative side, some women's groups, in their efforts to enter the competitive world, have attacked the vocations of motherhood and homemaker with such force that a number of young people question the wisdom of becoming parents. Since the cost of living continues

to soar, providing for a family becomes increasingly more difficult. Focus on the development of the individual can foster the kind of selfishness that tears down the marriage relationship of building together. Literature, as well as other media, that has torn down respect for raising children has brought with it a negative attitude toward marriage and homemaking.

THE ECONOMIC situation is not likely to change. Women will never again be willing to leave the mainstream. We are well into a transition period which began with the technological advances and an actual need to use the talents of the entire human race. And in the midst of it all is the family.

The past decade has taught us quite a lot about family. We have learned that schoolage children cannot be left unsupervised after school; babies and pre-schoolage children should have the mother's entire time if at all possible; if the family is to survive as a unit, every member must work together; leisure time has taken on greater significance; we're examining the quality of time parents spend with children.

The changes that have taken place are massive, yet some things have not changed and will never change. The

dependence human beings have for one another. The wonderful discovery of love for another. The unspeakable joy a mother experiences when she sees her infant for the first time. The hope for the future reborn with every new generation.

Answers to each new challenge the human race faces came a long time ago with the coming of an Infant born in Bethlehem. Today He tells us that He did not choose to simply appear in the world. He chose to be born of woman. The greatest gift that could possibly be bestowed on mankind, He chose to give to a woman! Woman alone knew the joy of nurturing the life of the Lord within her body. All womankind shares in the gift God gave to Mary each time a new babe is born. Only woman can bring forth new life.

AND GOD honored man by choosing Joseph for His earthly father figure. Jesus, Mary and Joseph were a family. But as important as the task of bringing Jesus to adulthood was, Mary and Joseph had to be about the business of normal everyday living. They, too, had to learn to do a variety of things well. And so can we. He will never challenge us with anything that cannot be met.

1977 by NC News Service

Unwanted and



wanted motherhood

By Father Joseph M. Champlin

Every Sunday a childless couple in our parish participates at one of the Masses and prays for the gift of a baby. It appears very unlikely that the infant so earnestly desired will come from her womb and be the result of their loving sexual union.

Thus they wait and wait and wait, hoping for a child unwanted by another, but deeply wanted by the two of them. Reading statistics from a large eastern city indicating there were more abortions than births last year in that metropolis must cause this fine husband and wife great distress, perhaps anger.

"We will love and care for the tiny one inside of you, even if you won't. Please just give us a chance. Have your baby and allow us to share at least the joy of parenting, since we cannot taste the delight of fatherhood and motherhood." Unspoken words like these probably run through their minds after hearing data about increases in abortions or listening to a pregnant woman complain about her situation.

THAT CERTAINLY represents one aspect of motherhood in the modern world. Another, however, concerns those spouses who hope to have children or an additional one, but not right now. What does a couple like that do when they have pondered their condition carefully, purified their motives, prayed for guidance and judge, as far as the light of their consciences dictates, God calls them to avoid conceiving a baby at this time?

Current surveys lead us to believe that

most American husbands and wives, including Roman Catholic ones, turn to some artificial chemical or mechanical means for resolution of the dilemma. Contrary to statements that "birth control" is no longer a conscience problem for U.S. Catholics, my pastoral experience reveals many spouses continue to experience guilt and anxiety over such decisions. Moreover, there are apparently a substantial number of people who react negatively to these artificial methods for medical or aesthetic reasons.

Such people might investigate natural family planning, a relatively new, generally not well publicized system of developing an awareness of a woman's fertility in order to space pregnancies. Different from the older calendar rhythm method, this sympto-thermal approach, based chiefly on present fertility signs, seems to offer a viable alternative for contemporary couples. Its advocates maintain that natural family planning, practiced faithfully by well-instructed spouses, can prove as effective as the pill, acceptable to the Church and completely devoid of harmful side effects.

THE TECHNIQUE fundamentally is taught by one couple to another. Hence the organization promoting it bears the title: "The Couple to Couple League International, Inc." (P.O. Box 11084, Cincinnati, Oh. 45211). John and Sheila Kippley have combined to produce a basic text for the method, "The art of Natural Family Planning," available at \$4.95 from the Ohio office.

Several dioceses, Camden as an example, have Family Life offices spon-

soring workshops on this program.

Dr. Charles and Kathy Elliott in our own area have been generous with their time and effort teaching couples about natural family planning. They argue convincingly about its "safety" and desirability. Despite the fact that the abstinence required for couples covers only 7-8 days depending upon the woman, the Elliotts see such necessary

self-sacrifice as the biggest current obstacle to its acceptance.

Nevertheless, they argue this needed, limited discipline will enhance the love and communication between husband and wife. In addition, Dr. and Mrs. Elliott found it provides a monthly honeymoon-like event for the couple coming off the brief abstinence period.

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Discussion questions

1. How has family life changed over the past 10 to 15 years? What have you observed as positive in these changes? negative? Discuss.

2. If you have teenagers, ask them what they feel the mother's and the father's roles should be in the family? How do they see their roles? Discuss.

3. Ask your teenagers and young adults for their viewpoints on their future roles as marriage partners and parents. Discuss.

4. Are you one of those mothers who combine wifehood, motherhood and career? Or do you know women who do? In a group, discuss how these roles can be successfully combined.

5. Take a few minutes out of a day, and reflect upon the motherhood of Mary.

6. How has the Church made an effort, throughout its history, to bring the real Gospel values to bear on all human living? Discuss.

7. How has devotion to Mary helped women?

10. What occurred in St. Bernard's life that caused him to have a very strong devotion to Jesus' humanity and a corresponding love for Mary?

11. When St. Bernard decided to devote his life to religion, how was his decision greeted by his friends and family? What was the outcome?

12. What famous monastery did St. Bernard found?

13. What kind of person was St. Bernard? What is his lasting imprint on Christian devotion?

14. What are the different aspects of motherhood in today's world? Discuss.

15. What are your views on family planning? Discuss.

16. If you feel that you must limit your family or carefully plan for the cooing of the next baby, how do you meet the problem? If you have not explored the possibility of natural family planning, contact the Catholic Family Life office in your diocese.

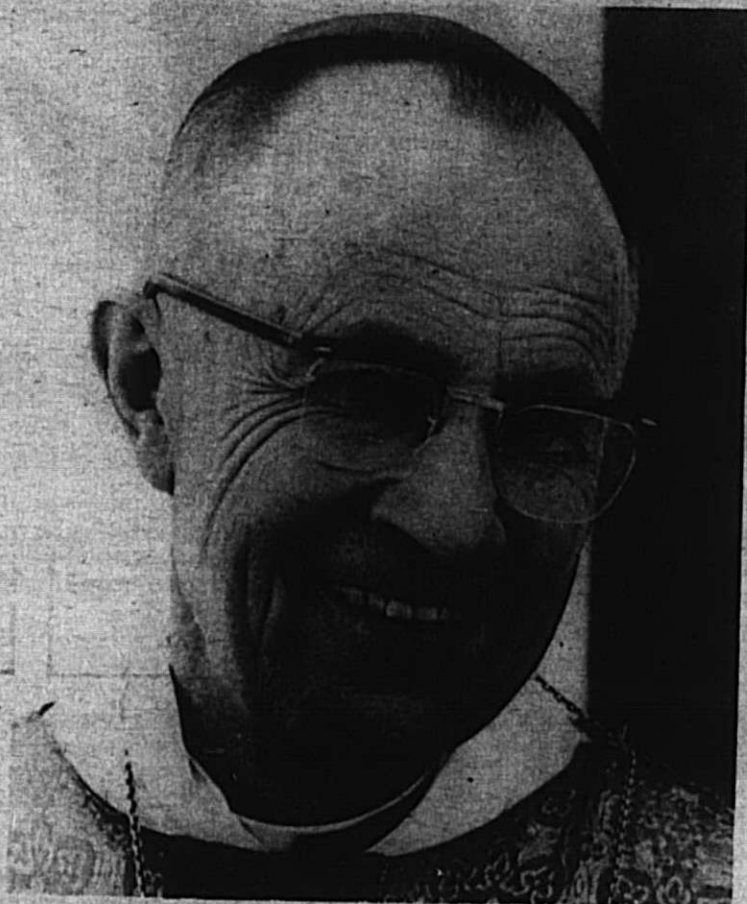
**KNOW
YOUR
FAITH**

THE BIBLE

A bishop chooses a frugal lifestyle

a special section to help the people of God grow in their faith

Spokane's bishop. . .



By Dan Morris

(NOTE ABOUT THE AUTHOR: Dan Morris is editor of the Inland Register in Spokane, Washington. NC's weekly feature column, "From My Pew," is based on the Morris family experiences.)

The last time I visited him at home, I am sure it wasn't my imagination that I saw my breath in front of me when I spoke.

I looked down at his shoes, knowing he was wearing three pairs of socks to ward off the cold as well as to fill out the extra space — the shoes are two sizes too big. They belonged to a dead priest.

If I had stopped to notice, he probably looked ludicrous — sitting there in the middle of his sparse, tiny front room on an aged wooden chair, wearing a weather-worn overcoat, an old hat, and a tattered scarf.

No, he wasn't coming or going. He has to dress that way to keep from getting too cold in his house, a four-room "cracker-box" in what is euphemistically described as a low-income neighborhood. To save on fuel bills, he keeps the temperature hovering in the low-to mid-40s, even in sub-zero weather.

HE HASN'T purchased clothing for himself in at least the 10 years I've known him. I secretly wondered if he was wearing the long underwear a Jewish woman from New York had sent him.

You see, not just Catholics of this

nation have been impressed by this man, the bishop of a once-obscure little diocese in the Northwest, Spokane, Washington.

The story of Bishop Bernard J. Topel's

life — and lifestyle — is familiar to a vast segment of this country's population.

Several years ago, the now 74-year-old prelate sold his episcopal residence, his jeweled crozier and crucifix, his jeweled episcopal ring. With the revenue he provided seed money for projects to help the poor.

He collects no salary from the diocese and pays his household expenses from his Social Security check, which runs about \$140 a month. He usually has money left over from that check to give to the poor, since he cooks his own meals when he eats at home, and he grows much of his own food in a garden in his backyard.

Why did he — does he — do it? What made a middle-of-the-road, pragmatic, self-confessed traditionally-oriented bishop opt for a lifestyle of poverty?

Very simply, he explains, "Because God wanted me to."

THE IMPACT of Vatican II on Bishop Topel was profound. Shortly after selling his Spokane mansion, he wrote in his diocesan newspaper, "During the Council, bishops often spoke of the Church as the Church of the poor. This troubled me because I do not see that we are . . ."

This pauper-priest is convinced the Church's future success or failure is tightly linked to the degree to which it follows Christ's clear command to seek Him, not the Kingdom of Coins.

"What has been wrong, I am convinced, is that those of us who should be giving leadership in following Christ's teaching have not been living the message of Christ the way we should be living it. We water it down. The salt has lost its savor," he says.

Father Bishop (this is how people of his diocese address him) exhorts the affluent to examine their lives, their second

and third television sets, their lavish vacations, their worship of financial security.

The Bishop prods those of middle income to see where they might live more simply, to question things like costly recreation, trying to be "in style" every season, and expensive meals out.

And the poor he tells to be grateful to God and offer up their poverty to Him in love.

Yet, Father Bishop is patient. "If it took me a long time to grow, then it takes others a long time, too. I don't get impatient and say they've got to do it my way right now."

AN ECCENTRIC? Well, if he is, there are more dioceses that could use his kind of financial and administrative "eccentricity." The Spokane Diocese is solidly solvent. Despite its relatively small size (about 74,000 Catholics spread over 24,356 square miles), it boasts a modern retreat house, a college seminary, a diocesan high school, two homes for unwed mothers, a home for homeless women, a hostel for transient men, a ranch for problem boys, five apartment complexes for the elderly, a convalescent home for the aged, and more.

In addition, the diocese administers five largely federally-financed neighborhood centers in Spokane's lower-income areas and has staffed and supported its own mission among the Quiche Indians of Guatemala since 1960.

A Catholic school education remains possible for nearly every family in the diocese. At the same time, the diocese operates a solid religious education program for students in public schools.

All this has been initiated under Bishop Topel's administration.

A fool? Surely. A fool for Christ.

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. . . he chooses to be poor

