

Reject traditional reasons for Catholic dropout rate

BY ROBERT NOWELL

LONDON—A team of sociologists has rejected the common theories that liturgical changes or the Church stand on birth control are responsible for most of the lapsing among English Catholics.

Writing in the December issue of *The Month*, a journal published by the English Jesuits, three sociologists from the University of Surrey said they found as one of the chief causes of departure from religious practice "a negative reaction to Catholic socialization"—rejection of religion or religion that they feel was "pushed down their throat" or "forced" on them when they were young.

THEY EXPRESSED skepticism toward the claims on one side that liturgical changes have driven

Catholics away from the Church and toward the claims on the other side that thousands have left because of frustration of expectations aroused by the Second Vatican Council, especially over the question of birth control.

"Neither of these positions finds very much support in our research in this country," they said.

(American sociologists Father Andrew Greeley, William McCready and Kathleen McCourt reached the same conclusion about the effect of liturgical changes on Catholic practice in the United States, but an opposite conclusion about birth control. They found reaction to the Church's birth control stand a major factor in what they called the decline of the U.S. Church.)

The three British

sociologists—Michael Hornsby-Smith, Raymond Lee and Peter Reilly—held that a number of factors which have long been in operation in English Catholicism are responsible for Catholic lapsing in England.

They supported as "probably sound" the conclusions reached in April, 1975, by demographer A. E. C. W. Spencer, that drop-out rates among Catholics in the late 1950s were marginal, but they reached "massive proportions" by the early 1970s. According to Spencer, by the end of 1971 about 2.6 million baptized Catholics were so alienated from the Church that they would not even make use of the Church at the three great turning points of life—birth, marriage and death.

THE RESEARCHERS collected data over the past three years from interviews with lay members of the commissions of the English and Welsh bishops' conference, and with persons in two middle-class and two working-class parishes in London and Central Lancashire.

Respondents, they said, "often spoke of Catholicism being 'rammed' or 'pushed down their throat' at school."

They quoted one man who said he just "faded away" from the Church at age 14: "Religion had been drummed into me so much I just got so fed up with it. I would probably be a church-goer now if it hadn't been forced on me."

The sociologists also found as a key element a process of drifting away from the Church at crucial periods of transition, such as moving from school to work, or migration, particularly in the case of men coming to England from Ireland.

"For many of our respondents lapsation had occurred long before the Second Vatican Council," the three concluded. "We suspect that the official Church never did come to terms with the full implication of high rates of non-involvement."

"Rather, those who made the decisions assumed an effectively socialized and responsive laity, previously simple and devout, subsequently active and involved. Thus they over-emphasized the coherence of the belief structures and the ideological commitment of ordinary Catholics."

"Institutional change, unless it is directly responsive to the needs of ordinary people, is likely to be ineffective and thus many Catholics will, in our view, continue to drift out of the Church."

RAYMOND A. DAY, DIRECTOR

It's theatrical magic at Providence High

BY MARY ANN WYAND

There's a little bit of magic in Ray Day—a bit of theatrical magic, that is. Each year about this time the Providence High School fine arts teacher begins the task of bringing a Broadway musical to Clarksville, only he uses local talent to do it.

This season's April extravaganza will be a remake of "Fiddler On the Roof" and Day anticipates a record crowd for the school's eighth annual "Gala Champagne Dinner" performances.

DURING THE PAST seven years The Providence Players have entertained 6,900 dinner-theater patrons with a variety of large-scale Broadway musical productions, earning praise for their high school theater program and funds for the district board of education.

"My kids are pros," Ray Day says about his dedicated drama students, "and our performances are a cut above the high school level."

Providence is known as a fine arts school, he adds, and students come from Jeffersonville, Clarksville, New Albany, Louisville and 18 surrounding parishes in rural areas. Enrollment topped 700 this year.

Dinner-theater productions are presented in the Providence High School gymnasium, which Day magically transforms into an elegant playhouse with elaborate scenery, a raked (slanted) stage and catered food.

Musicals have included "Hello, Dolly," "Fiddler On the Roof," "The Music Man," "Godspell," "Man of La Mancha," "George M," and "South Pacific."

Regular and dinner performances attract theatergoers from throughout the Falls Cities area, and most patrons are amazed at the students' professionalism.

RAY DAY BELIEVES that professionalism is "only showing the best side at all times," and says he won't compromise on authenticity in his productions. "We do broad dramatic musicals—big production

things—and the little details are important," Day explains.

Theater offers a good lesson in teamwork, according to Day, and "competition is within the individual, not without, as in athletics."

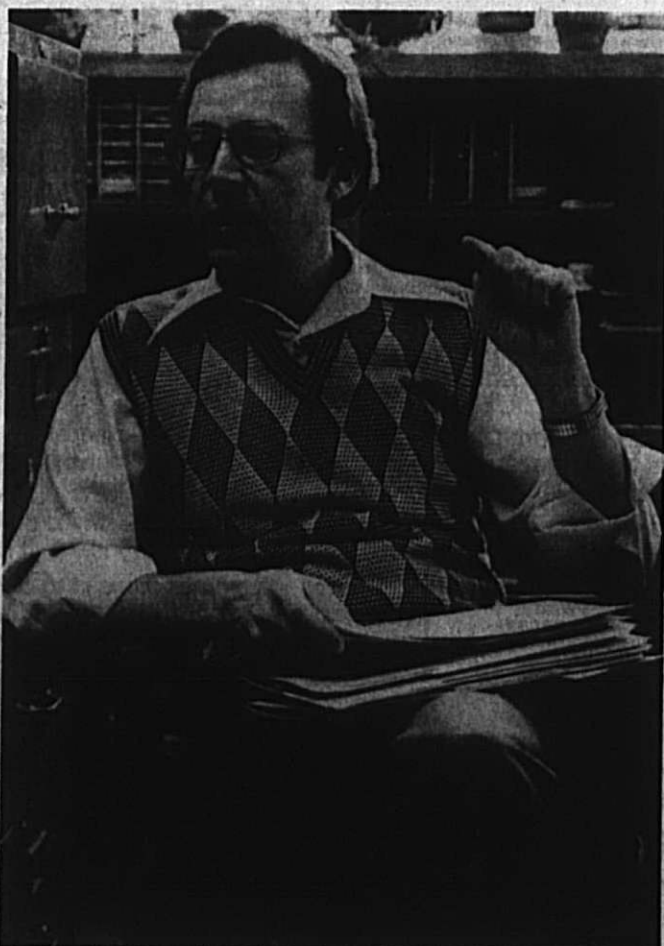
"Auditions are the most creative times of the year," Day adds. "I guess the greatest joy [about teaching dramatics] is taking a person who is ready to be involved and giving him that opportunity. He's going to be a better doctor, lawyer or Indian chief because of it."

The Providence art teacher believes students should know "why" a particular suggestion or decision is made. "I explain in advance where they're going so the kids know what to expect."

"We build enormous sets, offer a lot of technical opportunities, and involve many adults," Day continued, "but once the show is on, it's 'kids only' backstage."

WHEN RAYMOND A. Day was graduated from Our Lady of Providence High School in 1957, the school had no art department and only offered a senior play.

Day earned a Bachelor of Arts degree in Visual Arts with a theater minor at Marian College in Indianapolis and a Master of Fine Arts at (Continued on Page 6)



RAYMOND A. DAY . . . bringing Broadway to southern Indiana.

official appointments

Effective December 2, 1977

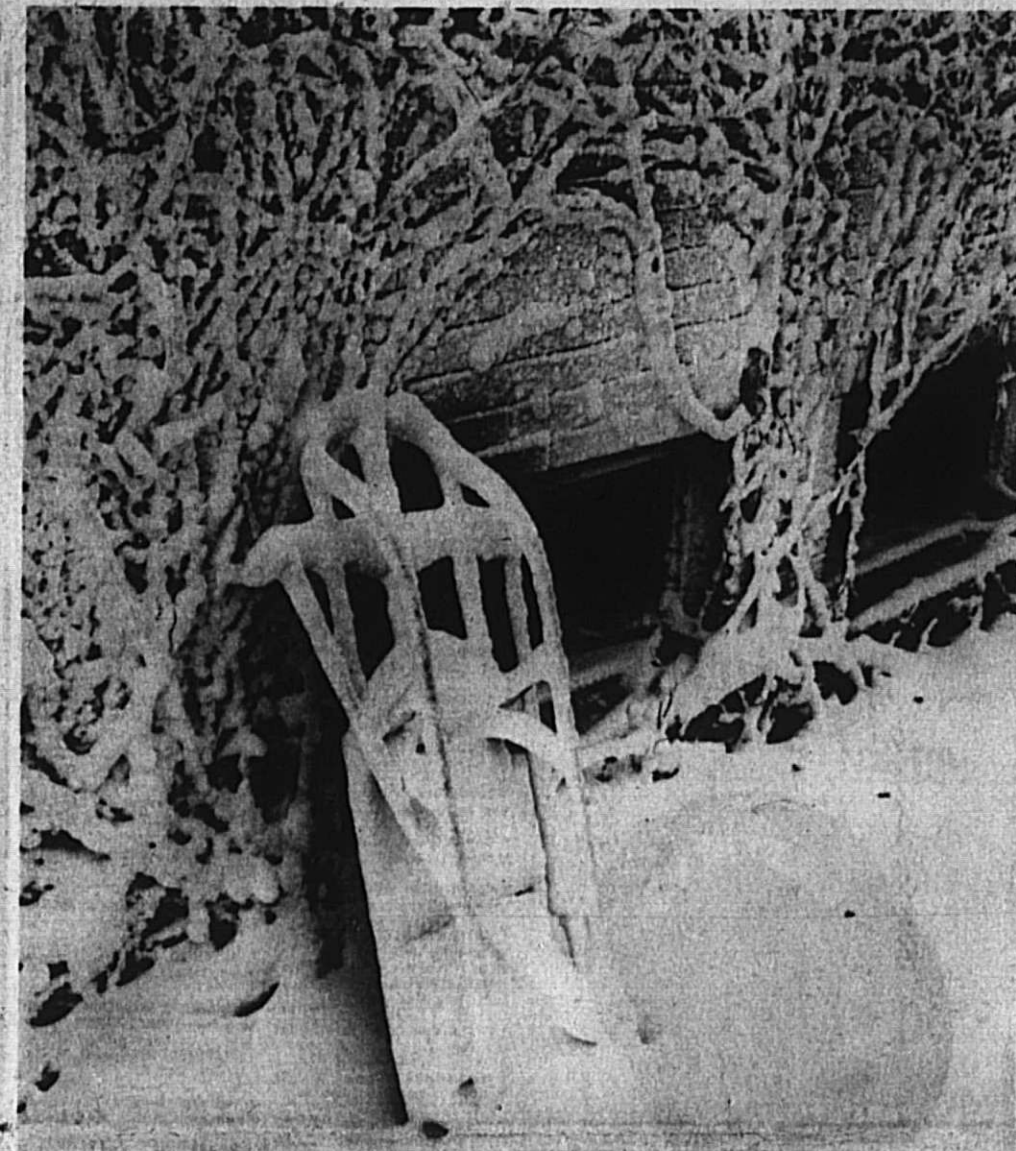
Rev. Kevin Ryan, O.S.B., appointed associate pastor of St. Meinrad parish, St. Meinrad.

Effective December 7, 1977

Rev. Robert Ullrich, from associate pastor of SS. Peter and Paul Cathedral parish, Indianapolis, to pastor of Assumption parish, Indianapolis, and retaining his assignment as chaplain of Winona Hospital, along with the care of Greenview Manor Nursing Home and Americana Central Nursing Home, Indianapolis.

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

December 13, 1977



FROSTING—All areas of the Archdiocese were rung in on the heavy snows which blanketed the state in the past two weeks. In fact, most of the country was "treated" to the

early-December preview of winter. The striking weather photo above was taken in Milwaukee by George Kosholiek, Jr., for NC News Service.

AT RHODE ISLAND COLLEGE

Seven die in dormitory blaze

BY ROBERT F. BALDWIN

PROVIDENCE, R.I.—"It's not true, it's not true," the young woman repeated as she stared at the broken and blackened fourth floor windows of Aquinas Hall dormitory at Providence College.

She put her arm around a weeping friend and tried to comfort her. The two young women had called every hospital in the Providence area, looking for a friend they could not find.

The missing friend hadn't been seen since before the early morning fire that swept the fourth floor wing of Aquinas Hall, claiming the lives of seven

students and injuring at least 13 others.

EVEN BEFORE the last fire truck left the campus, students kept asking the same question over and over: "Have they released the names of the victims yet?" A few hours later, officials of the Dominican-run college told the students the names of the dead.

The fourth floor windows were framed with jagged edges of broken glass and charred ashes. From one of them, a length of fabric dangled pathetically, apparently hung from the window in an escape attempt.

It did not even reach as far as the third floor, where unbroken windows still proclaimed joyful (Continued on Page 5)

Pope supports food fund

ROME—Papal representative Archbishop Agostino Ferrari-Toniolo has presented a check for \$100,000 to the new billion-dollar International Fund for Agricultural Development (IFAD).

The check, promised to the fund by Pope Paul VI, was presented as IFAD began its first meeting in provisional headquarters in Rome Dec. 13.

IFAD, a new United Nations-sponsored organization, is an offshoot of the 1974 World Food Conference, an international meeting held to tackle worsening problems of

famine, low grain reserves, and long-term agricultural development in poor nations.

Pope Paul was among the first world leaders to applaud the foundation of IFAD and to make a monetary pledge to it.

IFAD will start immediately to provide funds and low-interest loans for agricultural research, technical assistance and concrete projects for increasing food production, according to IFAD president Ambassador Abdel Moushim al Sudeary of Saudi Arabia.

Joint Penance rites slated

Six parishes in the Richmond Deanery have scheduled Advent Penance Services for the coming week. The services provide Catholics in the area the means for receiving the Sacrament of Reconciliation at several locations.

The schedule is as follows: At 7:30 p.m. on Monday, Dec. 19, St. Andrew, Richmond, and St. Mary, Rushville; Tuesday, Dec. 20, St. Gabriel, Connersville; Wednesday, Dec. 21, St. Elizabeth, Cambridge City. At 7 p.m. on Wednesday, Dec. 21, Holy Family, Richmond; and Friday, Dec. 23, St. Mary, Richmond.

In addition, three parishes in the Lawrenceburg area will have Advent Penance Services on Sunday, Dec. 18. They include Immaculate Conception, Millhouse, 2 p.m.; St. John, Osgood, 4 p.m.; and St. Maurice, Napoleon, 7:30 p.m.

CORRECTION

In last week's front page story on the Advent penance services scheduled for East Side parishes, a wrong date was given for the observance at St. Lawrence and St. Simon parishes. Instead of December 10, the date should have been December 20. We regret any inconvenience the error may have caused.

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news in brief

Given USCC post

WASHINGTON—Magr. Wilfrid H. Paradis, project manager for the National Catechetical Directory, will succeed Magr. Olin Mordick as U.S. Catholic Conference (USCC) secretary for education.

Raps Carter move

YAKIMA, Wash.—Criticism of proposed Carter Administration regulations to limit the size of Western farms which received federally subsidized water reflects the views of large corporate farmers, not family farmers, according to a spokesman for the National Catholic Rural Life Conference. The spokesman, Stephen Bossi, testified before Interior Department hearings on the proposed regulations in Yakima, Wash.

Asks military trial

MANILA, Philippines—Jesuit Father James B. Reuter, under investigation by the Philippine military for publication of allegedly subversive articles, has suggested that his accusers try him before a military tribunal and release 13 co-workers who are also under investigation.

Express optimism

WASHINGTON—Officials of the Catholic and United Methodist Churches expressed optimism following the first session in what will be a three-year series of meetings aimed at finding out what similarities exist in the two churches' beliefs about the Eucharist.

Pope is hopeful

VATICAN CITY—Pope Paul VI told Italy's new ambassador to the Holy See that he hopes the negotiations to revise the concordat (treaty) between the Vatican and Italy would reach a satisfactory conclusion. Pope Paul received the credentials Dec. 12 of Vittorio Cordero di Montezemolo, the new ambassador.

About family policy

WASHINGTON—The effort to develop a national family policy will be controversial, but government action to help families does not have to result in interference in family life, according to two specialists on the family. They also said that families themselves must have a voice in determining a national family policy.

Revival 'flawed'

WASHINGTON—There may be a religious revival in America, but much of that revival includes religious movements that downgrade an essential element of "mainline" religion—a sense of community and communal responsibility. That's one of the conclusions that Peggy Ann Shriver, a top-level National Council of Churches (NCC) staffer, draws from a summary of information on religious trends she has prepared.

Ask Upjohn boycott

MILWAUKEE—Young pro-lifers have called for a boycott of Upjohn Pharmaceutical products because of the firm's manufacture of abortion-inducing drugs and allegations that its laboratories experiment with living fetuses. The boycott, voted at a meeting of the National Youth Pro-Life Coalition, is to go into effect when therapeutically acceptable alternatives to Upjohn medicines are available.

Hospital objects

PROVIDENCE, R.I.—A Catholic hospital has denied an unfair labor practice charge by the Rhode Island State Nurses Association (RISNA), which complained that the hospital broke off contract negotiations to break the union. The charge was filed by RISNA with the National Labor Relations Board regional office in Boston Nov. 29, after St. Joseph's hospital recessed negotiations.

Accept invitation

ATLANTA—The J. P. Stevens company and the textile workers union, long at odds over the unionization of Stevens' workers, have accepted an invitation to meet with a group of Southeastern bishops.

Exhibit Shroud

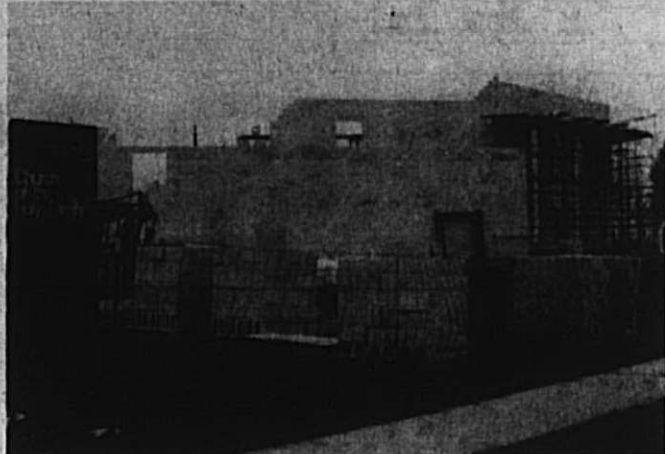
TURIN, Italy—The Holy Shroud of Turin will be publicly exposed next September for the first time in 40 years. The shroud is traditionally considered the burial shroud of Jesus. It bears the imprint of a human figure remarkably like a photographic negative.

Vold porno laws

ANNAPOLIS, Md.—The Maryland Court of Appeals, the state's highest court, has voided most of the state's antiobscenity law, saying that the statute "arbitrarily" exempts employees of pornographic movie houses from prosecution.

Named by Pope

VATICAN CITY—Pope Paul VI has named trim, stately Cardinal Carlo Confalonieri, 84, to the post of dean of the College of Cardinals. Cardinal Confalonieri, former secretary of Pope Pius XI, is a Roman Curia veteran with first-hand experience in almost every department of the Church's central administration. He succeeds as dean Cardinal Luigi Traglio, who died at the age of 82 Nov. 22.



CONSTRUCTION UNDERWAY—Extensive progress had been made on the New Holy Family Church in Richmond until last week's heavy snows slowed down construction. The new church, which is expected to cost about \$1 million instead of the original estimate of \$700,000, will be completed by next summer. Father Robert Minton, pastor, hopes to meet the added costs through a renewed tithing program. The above photo was taken last October.

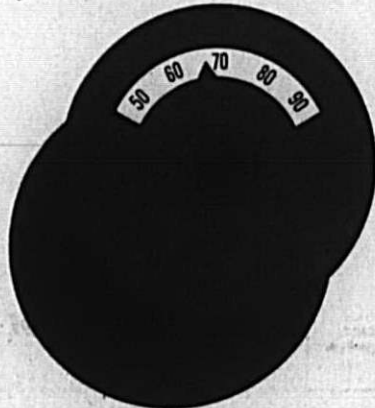
Appointed to See

WASHINGTON—Pope Paul VI has appointed Magr. Frank J. Rodimer, 50, administrator of the Paterson, N.J., diocese since June, as bishop of Paterson. He succeeds the late Bishop Lawrence B. Casey, who died June 15, the day after his resignation had been accepted by the Vatican. The appointment was announced in Washington by Archbishop Jean Jadot, apostolic administrator in the United States.

Set school fight

BALTIMORE—A Catholic lay group has vowed to oppose "either by referendum or legal suit" any fiscal 1979 state aid to education that does not include "equitable distribution" of funds for nonpublic schools. The Maryland Federation of Catholic Laity has notified Acting Gov. Blair Lee that it will fight for state aid to nonpublic schools in eight categories ruled "legally permissible" by the U.S. Supreme Court.

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- † BRAUN, Julia M., 74, St. Anthony, Clarksville, Dec. 10.
- † BROSNAN, Margaret R., 72, St. Pius X, Indianapolis, Dec. 6.
- † BRUGGER, Margaret M., 91, Sacred Heart, Indianapolis, Dec. 10.
- † CASTLEAIN, Sarah, 88, St. Mary, New Albany, Dec. 10.
- † CAVANAUGH, William, 49, St. Michael, Indianapolis, Dec. 12.
- † CLARK, Carl (Codey), 62, St. Lawrence, Lawrenceburg, Dec. 7.
- † DAVIS, Paul Steven, 20, St. Paul, Sellersburg, Dec. 7.
- † DAY, William A. (Cotton), 71, St. Mary, New Albany, Dec. 7.
- † FELLA, Cyril C., 85, St. Paul, Tell City, Dec. 3.
- † GALLAGHER, Agnes G., St. Matthew, Indianapolis, Dec. 9.
- † HOLLOWELL, Lucille, 90, St. Anthony, Clarksville, Dec. 10.
- † KNUE, Edward J., 62, St. Lawrence, Lawrenceburg, Dec. 7.
- † LAINHART, Pearl, 68, St. Mary, Indianapolis, Dec. 7.
- † LEIBROCK, Marie, 95, St. Mark, Indianapolis, Dec. 7.
- † LYNCH, John F., 68, St. John, Indianapolis, Dec. 10.
- † MURTAUGH, Gerald, 80, St. Joseph, Terre Haute, Dec. 10.
- † NEWTON, Robert J., 36, Holy Cross, Indianapolis, Dec. 7.
- † NIEDENTHAL, Charles H., 86, St. Roch, Indianapolis, Dec. 9.
- † O'CONNOR, Frank J., 84, Christ the King, Indianapolis, Dec. 10.
- † POLIFRONI, Phillip, 81, Sacred Heart, Terre Haute, Dec. 10.
- † REVOIR, Evelyn A., 61, Little Flower, Indianapolis, Dec. 14.
- † RODGERS, Edith M., 82, Holy Spirit, Indianapolis, Dec. 7.
- † ROMMEL, Bertha, St. Michael, Indianapolis, Dec. 12.
- † SEYFRIED, Julie Ann, 17, Sacred Heart, Indianapolis, Dec. 9.
- † SHINDLER, May Ellen, 73, St. Mary, New Albany, Dec. 9.
- † STEPHENS, Resina, 67, St. Paul, Tell City, Dec. 6.
- † THOMAS, Dorothy T., 73, Holy Family, New Albany, Dec. 8.
- † VERTACNIK, Frances, Holy Trinity, Indianapolis, Dec. 7.
- † YARASCHEFSKI, Annetta, 88, Sacred Heart, Terre Haute, Dec. 9.

Shrine is work of goldsmith

The Shrine of the Three Kings in the famous Cologne cathedral is considered the most remarkable medieval example of the goldsmith's art extant. Wrought by the master Nicholas of Verdun, it combines plastic ornamentation and enameling with amazing perfection.

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the tacker

Seasonal atrocity

BY FRED W. FRIES

Tacker's neck is on the block.

At the risk of alienating another segment of our readers, we have decided to reprint last year's assault on Christmas newsletters. Besides, we have had several requests for a re-run.

By this time, you may have already received one Christmas newsletter, or, if your luck is running particularly bad, two or three of these seasonal atrocities.

In a typical Christmas newsletter, one member of the family (usually the wife) meticulously lists the accomplishments of each member of the clan during the past year and the giant strides it has made up the ladder of success. Mimeographed copies are mailed to everyone who has sent them as much as a card party announcement.

Most people are bored to tears by these interminable chronicles of the year's activities, not to say galled by the obvious attempts to portray glowing pictures of affluence and social superiority. Such letters are especially irritating if you haven't had a particularly good year yourself.

The following is not an actual communication, but a fairly accurate distillation of a half dozen typical Christmas newsletters we have received in the past.

Dear friends:

This has really been some kind of year!

Bill won a free trip to the Bahamas for being the top salesman in his division. Last year, you remember, he won us a trip to Nassau.

On top of that, he was given the St. Procopius Award for his work with the Boy Scouts and a papal medal for his contributions to the diocesan fund campaign.

Good old Bill also won the country club golf tournament for the third year in a row.

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

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

Not to be outdone, Cynthia was named

head of the student council at St. Agnells and was voted (for the second year in a row) homecoming queen.

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

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

Just like I said, it has been some kind of a year!

Love,
Martha

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

Dear friends:

This has been a gosh awful year!

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

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

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

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

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

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

Merry Christmas.

Love,
Thelma

Set Talbot House fete Dec. 18th

The Talbot House of Indianapolis will hold its 4th Annual Christmas Party on Sunday, Dec. 18, from 1:30 p.m. until 4:00 p.m. at 1424 Central Ave.

Among the special guests invited to the party, sponsored by the Board of Directors of Talbot House, are the boys from the neighboring "Marion County Noble Group Home" and some local Vietnamese refugees and their families, some of whom are experiencing their first American Christmas, and others who might be forgotten during the holidays.

ENTERTAINMENT for the party will be provided by "The Four Kernels," an instrumental and singing group, and the "Singing Crows," who are a family singing group. Mopey McGill, the clown, will also visit the party and there will be refreshments served.

Talbot House, a residence for male alcoholics in various stages of recovery, has been in operation in Indianapolis since 1962.

THE RESIDENTS of Talbot House participate in an interesting project each Christmas season when an oversized "whiskey" bottle with a money slot in it is set out so that the residents can make a free will offering. Just before Christmas, the money is counted and the "bottle" offerings are then matched by the Board of Directors. A special charity or poor family is then selected, and this money is used for food, clothing or whatever is needed most for a happier Christmas for the less fortunate.

Provide help for separated and divorced

NEW ALBANY, Ind. — An organization for Divorced or Separated Catholics has been operating in the Falls Cities area for the past year.

The group, which now has about 15 members, holds regular meetings at various area parishes on the fourth Sunday of the month.

Speakers are engaged who discuss such issues as emotional problems, withdrawal periods, child custody, visitation rights and annulment laws and procedures. A Hot Line is maintained for the use of members who "feel the need to talk out a problem."

The group is making plans for a reception at Mt. St. Francis Retreat Center in February.

Details about membership can be obtained by calling Father Conrad Cambron at St. Mary's parish, New Albany, (812) 944-0417.

Forty years ago the St. Vincent Hospital Guild celebrated its 40th anniversary with a special Founders Day luncheon.

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BANQUET FOR THE POOR—Instead of a traditional banquet for civic leaders and visiting prelates, the Milwaukee archdiocese marked the recent consecration of its new archbishop, Rembert G. Weakland, by providing steak dinners for more than 500 people in two inner city

parishes. St. Benedict the Moor and St. Francis parishes provide daily meals for the needy but extra money from the archdiocese turned the simple meal into a banquet. Each person who attended also received a gift and a memorial card from the archbishop. (NC photo by Anne Bingham)

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.

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 open to single and married adults.

DECEMBER 17-19

Activities on the calendar for Archdiocesan Social Ministries include the following:

—Dec. 17: Alcoholism Help and Information "Not Sure" meeting at 7 p.m. at Ministries' office, 915 N. Holmes, Indianapolis.

—Dec. 18: Alcoholism Help and Information "Recovery" meeting at 915 N. Holmes at 2 p.m.

—Dec. 19: Simeon meeting at St. Mary parish, New Albany, at 7:30 p.m.

—Dec. 19: Alcoholism Help and Information "A.A." meeting at 9:15 a.m. at 915 N. Holmes.

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.

The monthly devotions at St. Joseph Church, Terre Haute, will be sponsored by the Third Order of St. Francis at 3 p.m. A social hour will follow in the school hall at 3:30 p.m.

DECEMBER 19

Our Lady of Every Day Circle, Daughters of Isabella will meet for a Christmas party and dinner at 6:30 p.m. at Mac's Steak House, 3939 S. Keystone, Indianapolis.

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DECEMBER 18

Sixteenth annual

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REGULAR SUNDAY SCHEDULE: Saturday—5:30 p.m., 7:30 p.m. (Anticipation Masses), Sunday—6:00, 7:30, 9:00, 10:30 a.m., 12:15, 5:30 p.m.

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

December 18: 5:00 p.m.—St. John Choir under the direction of Mr. John Van Bente.

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

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DECEMBER 20

The eighth grade children at St. Roch School, Indianapolis, will present a one-act Christmas comedy, "Dedecking the Halls," at the school at 7:30 p.m. Proceeds will be sent to Riley Hospital for Children.

Reservations are necessary. Tickets are \$17.50 per couple if purchased before Tuesday, Dec. 20, and \$20 after that date. For reservations call the school or 925-1263.

• • •

DECEMBER 31

The Parents Club of Ritter High School, Indianapolis, will have a New Year's Eve dinner dance at the school commencing with the buffet at 8:30 p.m. and dancing from 10 p.m. until 2 a.m.

A New Year's Eve dance will be held in Father Busald Hall at St. Catherine parish, Indianapolis, from 9 p.m. until 1 a.m. Tickets, at \$16 per couple, must be purchased by Sunday, Dec. 18.

The Parish Council is sponsoring the dance. For tickets contact Mrs. Pat Clauson, 783-1051, Mrs. Linda DeBrota, 783-3481 or Mrs. Carolyn DeHoff at 783-7759 or 787-7316.

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IT ALL ADDS UP!

living the questions

BY REV. THOMAS C. WIDNER

Add things that frustrate priests: congregations at Mass.

Why does everyone who comes to church begin their seating in the last pew? And why does everyone else work their way forward pew by pew?

A priest who served as chaplain to a former girls' academy in Indianapolis told me that for several years he offered an early a.m. Mass for the Sisters who taught at the school.



Each day the Sisters paraded into the chapel and filled the last rows of pews. Between themselves and the altar was an abyss of 10 or more rows of pews.

Perhaps the nuns felt they were not worthy to approach the front of the church. I am not sure how the priest felt. I do know another priest, however, who described to me the loneliness he personally feels when he looks out over his congregation and sees most of them at the rear of the church. Perhaps the congregation regards itself much as the Publican in the Gospel did.

PERSONALLY, I THINK that's a lot of baloney. The reason many people sit in the last pews, I believe, is because they don't want to be in church in the first place and are still motivated strictly by obligation.

I was educated pre-Vatican II, and my clear memory of going to Mass then is no different than now. At that time we were guided by the principle of getting to Mass in time to hear the three principal parts (a gold star to anyone who remembers what they were).

When Mass at last came to be offered in the vernacular, many priests thought their problems were solved. The boredom and apparent lack of interest, the silence and the ignorance of the congregation would give way to participation and appreciation.

Alas! Not so. But notice what I said. The problem already existed. Many priests hoped that the English liturgy would correct a problem that already existed. Boredom and lack of interest were not new problems after Vatican II. They were quite old. The difference now is that many people no longer recognize the obligation which remains but which somehow seems more flexible.

MANY PEOPLE, I THINK, have simply chosen not to go. And those that do go because they are obliged choose the place they hope they will be least noticed and can be least bothered.

I'm having less sympathy with lay people who complain about this or that priest's style at liturgy because these same lay people usually expect the priest to give himself 100%, but they put no demands upon themselves. Their participation is usually lackluster and half-hearted at best.

If there is anything difficult about the "new" Church, it is the responsibility I now have in it. I can no longer sit back and let someone else do the worshipping. Many people still try, and they are upset because they cannot simply do their own thing in quiet. They should stay home if they want to do their own thing. Mass is a public worship, not a private affair with God. It is the worship of the entire congregation—a congregation of individuals joining together to praise God as one.

★ ★ ★

One of the reasons I think many people are upset with what is occurring in this Archdiocese in the area of education is because most of us are being challenged by it. Education is the only area of the Church in which anything is going on. One certainly cannot take it for granted any longer. Feelings are strong no matter what one's personal opinion is about any given issue. We should feel lucky that education is as healthy in this Archdiocese as it is. We ought to feel ashamed that very few other agencies have as much aggressiveness.

★ ★ ★

Perhaps the most useless agency in existence at this moment is the Priests' Senate. The interest of priests themselves in it is pretty nil. Witness the fact that it was difficult to find priests to run in this year's age-group elections. The only thing that perhaps should really surprise anyone, however, is that the Senate has lasted so long (about five years now).

We priests are probably as undisciplined a group as one could find. The Priests' Senate not only mirrors our lack of discipline; it mirrors our lack of personal leadership abilities.

Observing a Priests' Senate meeting is like observing a baseball game in which a pitcher can't find home plate, in which batters try to score touchdowns, and the outfield has decided to sit down to sip tea. In other words, a Priests' Senate meeting has as much going on in it as a swimming party at the North Pole.

A good example of the way in which the Senate works is the issue of the Latin School. For those of you who don't know what the Latin School is, don't ask your pastor. He probably doesn't know either, and, if he does, he probably isn't interested.

SIX MONTHS AGO the Priests' Senate accepted a resolution about the Latin School. I'm not sure any of the senators would remember what the resolution was because they've included it on their agenda every month since, but have successfully avoided any discussion of it. They don't really want to talk about it.

You see, the issue is: Should the Archdiocese continue to fund the Latin School or shouldn't it? The Priests' Senate is supposed to be investigating its strengths and weaknesses in order to make a recommendation about its continued existence. But such a recommendation calls for decision making, and the Priests' Senate would rather not make such a decision. It would be necessary for the priest senators to take responsibility for a very specific course of action. We priests like to leave decision making up to others (our parish or our Archbishop, for example).

Personally, I think the Latin School is a very viable product. It is worth the money spent. Its faculty and staff (with limited resources) are as seriously engaged in the formation of its students (not only their education) as any Catholic school. But it is not just any Catholic school. Its primary function is priestly formation. Were I asked to vote on the matter, I would vote to keep it operating.

But you won't hear the Priests' Senate making any such statements. In fact, this year's crop of age-group senators won't have to say anything at all. The bad weather cancelled the last meeting, and it was the last one of the year for half of the Senate members who won't be returning in 1978.

I'd like to introduce a resolution to the Senate. I move that the Priests' Senate dissolve itself. Let priests alone and allow us to return to dealing with issues the way we are most comfortable—talking behind everyone else's back, not bringing them out into the open, griping and not really wanting or expecting or trying to solve them.

the criterion

124 W. Georgia, P.O. Box 174
Indianapolis, IN 46206Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$6.00 per year
15¢ per copyEntered as Second Class Matter at
Post Office, Indianapolis, INEditor, Fr. Thomas C. Widner; Managing
Editor, Fred W. Fries; News Editor,
Sister Mary Jonathan Schultz, O.S.B.;
Circulation, Agnes Johnson; Ad-
vertising, Marguerite Derry.Published Weekly Except Last Week
in DecemberPostmaster: Please return PS Forms
3579 to the Office of Publication.

The Star of Bethlehem

BY DANA HARTE

For centuries youth has sought the bright lights and gay life of big cities. Many a prodigal son or daughter has been drawn to the metropolis, to the accompaniment of some hope for gold or gaiety.

But the city is a poor magnet compared with the Bethlehem Star! That draws to the foot of a wondrous cross—and the path winds on to the Abode of Eternal Light—the City of God!

There was no room for Him in the inn, but there is room in His Kingdom for all who follow His Star! When a man's eyes are once opened to the truth, Caesar and his bragging cities cannot be compared with Christ and the unsearchable riches bound up in the promises of His City to Come!

"But, as it is written," Paul says, "Eye has not seen nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him." What a drawing power those words have! The Christ of Christmas is not only the greatest Teacher, Preacher, Evangelist, Physician, Lover! He is also the greatest Creator-Designer-Architect. So the possibilities are staggering as to what He can prepare for His beloved saints.

Therefore, the man who plans only for the hour and the things of earth is not wise. Let the wise heed the pull of the great magnet, Bethlehem's Star and the Christ it represents, and seek first the Kingdom of God.



BARREN BACKDROP—A solitary Amish buggy moves slowly past a frozen and snow-covered cornfield near Lancaster, Pa. The bare trees form a delicate interlaced backdrop for this rural scene. (NC photo)

WASHINGTON NEWSLETTER

What's behind hike in Social Security?

BY JIM CASTELLI

WASHINGTON—When the House and Senate passed similar bills raising Social Security taxes, some commentators noted that the move proved out the theory of conservative economist Milton Friedman that, "There's no such thing as a free lunch."

No one likes a tax increase, especially one of the largest peacetime tax hikes ever. But the readiness with which Congress is about to levy this one calls for some explanation of just what is at stake.

An essential part of that explanation involves the history of Social Security and the role the American Catholic Church has played in it.

In 1919, the American Catholic bishops issued a major statement on economic justice written primarily by Msgr. John Ryan, a major figure in American Catholic social thought. That statement supported ideas like unemployment insurance, a minimum wage and old age insurance, all ideas considered radical at the time.

MSGR. RYAN ACTIVELY supported Franklin Roosevelt's New Deal and its efforts to institute an old age insurance program, the Social Security system. Msgr. John O'Grady, Secretary of the National Conference of Catholic Charities, also played a major role in developing grassroots support for Social Security.

With the exception of the addition of Medicare and the Supplemental Security Income (SSI) program, Catholic agencies haven't dealt much with Social Security over the years because "Social Security was in pretty good shape," according to Msgr. Lawrence Corcoran, the present Catholic Charities Executive Director.

But in recent years a combination of unemployment, a low birth rate and longer life for older Americans has caused shortages in the Social Security trust funds. Without new funds, the Disability Insurance Trust would have run out in 1979 and the Old Age and Survivors Insurance Trust Fund would have run out in 1986.

Msgr. Corcoran blames Congress for the problem saying that if it had raised the wage base for Social Security—that is, the maximum salary on which the tax is computed—several years ago, there would have been no need to raise taxes so much today.

He also notes that Catholic Charities has supported using general tax revenues instead of Social Security tax increases alone to keep the Social Security system solvent. This would also have prevented such a large tax increase now.

THE CARTER Administration of-

fered the same proposal, but Congress rejected it. President Carter argues that the higher Social Security taxes will take money out of circulation and slow down economic growth. He has promised to try to make up for that drain in a tax cut package next year.

So the Social Security tax hike will eventually be paid for, at least partly, by general revenues anyway, with the added costs involved in two separate tax transactions. Matthew Ahmann, Catholic Charities Associate Director for Governmental Relations, notes that no tax cut can be designed to make sure that everyone who pays higher Social Security taxes can be treated equitably.

Msgr. Corcoran says that some people fear that higher Social Security taxes will cause conflict between the working generation now paying taxes and the older generation now receiving benefits.

But, he says, people have always looked at Social Security payments as "something they put aside for themselves." Social Security benefits are also going up—the maximum benefits by 1987 will be \$750 for a principal wage-earner and half again as much for the spouse.

Also, Msgr. Corcoran notes, "We shouldn't object to contributing to the general welfare."

BUT THERE IS ONE ISSUE on which Msgr. Corcoran believes a needless conflict might occur. The House has voted to eliminate the limit on what a Social Security recipient can earn and still receive benefits. He agrees that the current earnings limit of \$3,000 is too low. But, he says, if the limit is taken off altogether, it will hurt today's workers.

Secretary of Health, Education and Welfare Joseph Califano has said the people who would benefit by eliminating the earnings limit are doctors, lawyers and sole proprietors with high incomes who don't need the money. Califano said it would cost taxpayers \$23 billion by 1985 to pay for increased benefits to 1.2 million people who don't need them.

the word this sunday

By Father Donn Raabe

FOURTH SUNDAY OF ADVENT

"Why and How"

Isaiah 7:10-14
Psalm 24:1-6
Romans 1:1-7
Matthew 1:18-24

Today's Gospel reminds me of a line from "Jesus Christ, Superstar" that went something like this: "You're pretty good about the why, but not so clear about the how!" The Advent or coming of God among us, Emmanuel, was longed for. But how it happened wasn't all that expected. That it would happen—yes. How it would happen—not so clear. Surely, Isaiah said a virgin would bear Him, but we have the advantage of time and can see how it all fit together—he didn't. Yes, He would be in David's line, but how and when? It took faith to be flexible enough to interpret all the signs as to how the what was to be. Thank God, he did! But don't we find ourselves in the same pickle? It takes faith to be flexible enough to let God set up the how and not how we always expect Him to be revealed among us.

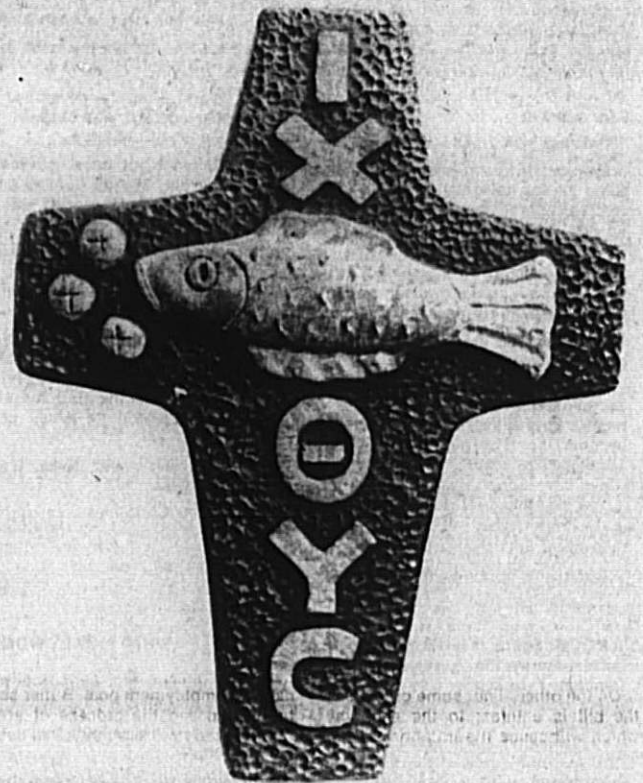


PHOTO MEDITATION

Meaning of Christmas

Ancient Christian symbols . . . proclaim the mystery . . . the hidden meaning . . . of Christmas.

Long before St. Francis of Assisi carved the first Creche—the familiar image of Mary and Joseph with the Child in a crib—Christians created secret signs . . . to share their faith in Christ with fellow believers . . . while guarding the mystery for hostile persecutors.

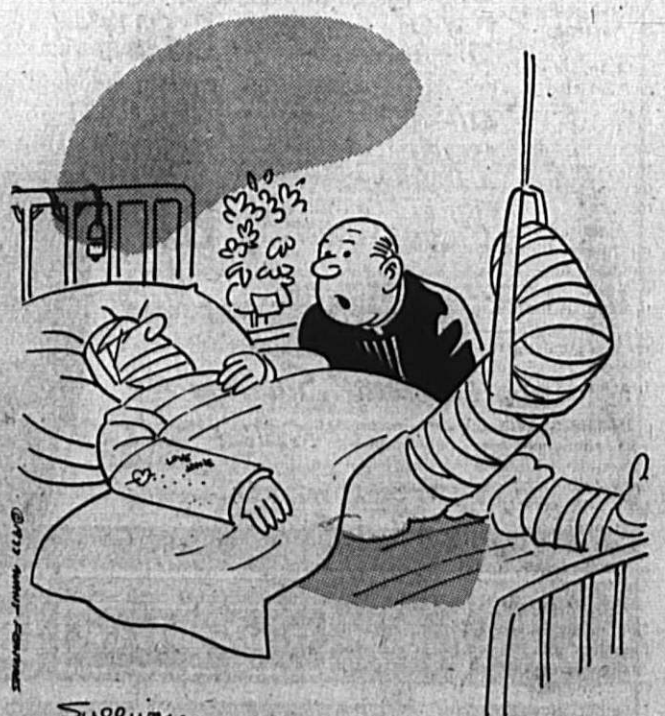
Two of the earliest faith-signs were . . . the fish . . . a common symbol of life . . . and bread . . . a basic source of sustenance . . . Fish and bread . . . symbols of Christ Jesus . . . symbols of his humanness . . . of his closeness to us . . . as source of our life . . . and food for our spirit.

The word for "fish" in Greek . . . was I X O Y C . . . To the Christian, I X O Y C said more than "fish." It contained a hidden creed . . . Each letter began a sacred word . . . I = Jesus . . . X = Christ . . . O = God's . . . Y = Son . . . C = Savior . . .

"Jesus Christ . . . God's Son . . . Savior" . . . a Christmas creed . . . of faith in God's very Son . . . who becomes a man . . . with a human name . . . in order to save us . . . to set us free . . . for fullness of life.

That is the mystery . . . of Christmas . . . "God's love . . . was revealed in our midst in this way: . . . He sent His only Son to the world . . . that we might have life . . . through Him." (1 John 4, 9).

—by Carl J. Pfeiffer



"NEXT YEAR, CARL, MAYBE YOU SHOULD GET A PROFESSIONAL TO PUT THE SANTA AND REINDEER ON YOUR ROOF!"

Pontiff orders probe of Lateran University

BY JOHN MUTHIG

ROME—A special investigation, ordered personally by Pope Paul VI, began December 12 at the Pontifical Lateran University—one of Rome's most prestigious Catholic educational institutes.

The investigation into what is being taught and how the university is run is being conducted by Canadian Bishop Edouard Gagnon, former bishop of St. Paul in Alberta and now vice president of the Vatican Committee for the Family.

The investigation was opened soon after the rightist Italian Catholic newspaper, *Si Si, No No*, attacked the orthodoxy of several Lateran professors. The paper, which considers some highly placed churchmen excommunicated, is sent free to many Vatican officials.

BOTH THE FACULTY and student body at the Lateran are said to be polarized along liberal and conservative lines. Some faculty members reportedly contributed to the *Si Si, No No* article.

Lateran students are mostly European seminarians and priests. A few Americans are enrolled.

Bishop Gagnon, who as apostolic visitor to the university is charged with making a one-man investigation of the school in the next few months, is considered theologically conservative.

But he is expected to represent fully the views of both sides on doctrinal issues.

The 58-year-old French Canadian recently completed a thorough study of the personnel situation within the financially troubled Roman Curia [Church central administration].

The report was said to have described frankly widespread Curia dissatisfaction over the power wielded within the Curia by former papal undersecretary of state Archbishop Giovanni Benelli.

Some Vatican officials feel that the Gagnon report, which was said to have been read closely by Pope Paul, was partly responsible for the Pontiff's decision to make Archbishop Benelli cardinal of Florence, Italy, in June, 1977.

Bishop Gagnon was a special appointee of Pope Paul to last October's world Synod of Bishops.

In 1974, as Vatican chief delegate to the United Nations World Population Conference in Bucharest, Rumania, Bishop Gagnon defended papal teaching on artificial contraception.

The financial experience gained by the bishop while investigating the Vatican personnel question will be useful in his probe of Lateran financial troubles.

THE UNIVERSITY HAS been suffering a steady drop in enrollment, and unlike other pontifical universities, such as the Jesuit-run Gregorian University and the Dominican University of St. Thomas Aquinas (Angelicum) which draw many faculty

members from within the ranks of their orders, the Lateran must pay full salaries to its teachers.

After Bishop Gagnon finishes interviewing university students and staff, his report will be studied by the Congregation for Catholic Education, which has jurisdiction over pontifical faculties.

Among professors under attack from the Catholic right are the dean of the Lateran theological faculty, Father Marcello Bordon, and moral theology professor Father Aniceto Molinaro.

In a recent issue, *Si Si, No No* declared that Cardinal Gabriel Marie Garrone, prefect of the Congregation for Catholic Education, and Cardinal Ugo Poletti, Lateran grand chancellor and papal vicar for the Rome diocese, are "modernists" and therefore "excommunicated."

The Lateran, located next to the Basilica of St. John Lateran in downtown Rome, was founded in 1773.



HO, HO, HO, HO, HO, HO—Volunteers of America Santa Clauses gather at New York's Times Square for a briefing before taking their places along streets with their bells and

chimneys for holiday season donations. It's a sure sign that Christmas can't be far away. [NC photo]

Father O'Shaughnessy regrets

EDITOR'S NOTE—This article appeared in our Christmas issue of 1954, and was printed originally in the *Southwark, England, Record* for December, 1952. Readers should bear in mind that the law of complete fast and abstinence on Christmas Eve was in effect for Catholics at that time.

BY MICHAEL BURT

Sir Ephraim and Lady Smugge request the pleasure of the Company of
The Reverend Seamus O'Shaughnessy at Dinner, the 24th December, at 7:30
Fancy Dress Government House R.S.V.P. to Chutnipur The Private Secretary
12th December to H. E. The Governor

The Reverend Seamus O'Shaughnessy is greatly honoured by the kind invitation of His Excellency the Governor and Lady Smugge to dinner on Friday, the 24th December, and deeply regrets that he is unable to accept.
The Presbytery, Chutnipur 13th December

Private Government House, Chutnipur, 14th December.

Dear Father O'Shaughnessy,
I hope you will forgive the liberty I take in writing to you, but I feel it only right to point out that you have taken a somewhat unprecedented step in declining their Excellencies' invitation to dinner on the 24th, without giving any kind of reason: Perhaps you will allow one who is presumably better acquainted with Lady Smugge to suggest that, if through some totally unavoidable engagement you are really unable to attend, you might perhaps care to amplify your refusal accordingly, before I submit it to her Excellency.
Believe me, sincerely yours,

A. Karpett-Knight (Major)
Private Secretary

IV
The Reverend Seamus O'Shaughnessy is greatly honoured by

the kind invitation of His Excellency the Governor and Lady Smugge to dinner on Friday, the 24th December, and very deeply regrets that he is unable to accept, owing to the occurrence of Christmas Eve on that date.
The Presbytery, 5th December

V
Government House, Chutnipur, 16th December

My Dear Father O'Shaughnessy,
I am so sorry to have to trouble you again, but your amended refusal of their Excellencies' invitation is (as I've expressed a little more opaque than the original, I should have thought it clear that their Excellencies had chosen the 24th for their dinner party because it was Christmas Eve, whereas your letter would seem to imply that this is an impediment. With the utmost deference I would seriously urge you to vouchsafe just a little more information before I show your letter to Lady Smugge, whose feelings, I am sure, you have no desire to wound. I do hope that you will accept this friendly hint in the spirit in which it is offered.

With all good wishes,
Yours very sincerely,

A. Karpett-Knight (Major)

VI
The Presbytery, Chutnipur, 17th December.

Dear Major Karpett-Knight,
I am truly sorry to be causing you all this anxiety. I certainly have no wish to offend Lady Smugge, but I assure you that it is quite impossible for me to accept her kind invitation. In the first place Christmas Eve (or the Vigil of the Nativity, as we call it) is a day of fasting and abstinence, and I have no desire to be, either literally or metaphorically, a skeleton at the

feast. Then again, but for a brief interval for a hasty collation, I shall be in the confessional from 4 p.m. till nearly midnight; and lastly, I have to sing the Midnight Mass.

Now that I have placed you in possession of the facts I am sure you will agree that I am quite unable to dine out that evening, and that you will be able to make satisfactory explanations on my behalf to Lady Smugge. Thanking you for all the trouble you have taken.

I remain,
Yours very sincerely,

Seamus O'Shaughnessy,
Catholic Chaplain.

VII
Government House, Chutnipur, 18th December.

Dear Father O'Shaughnessy,
Major Karpett-Knight has shown me your letters, and I am writing at once to see if I cannot persuade you to change your mind. We are not Roman Catholics, of course, but we are not at all bigoted, and we are always ready to make allowances for other people's scruples. Nevertheless I am sure it cannot be right for you to fast at Christmastide—surely it is the traditional season for feasting and merrymaking?—but, in any case, my husband has great influence at the Vatican (his nephew, Stacey Smugge, of whom you have doubtless heard—his mother was one of the Shropshire Watt-Prices, you know, not the Berkshire branch, who are really Price-Watts—is Third Secretary to our Embassy in Rome and therefore has the Ear of the Pope, though he is not himself an R.C., of course—Stacey, I mean, not the Pope) and I am sure that in the event of any unpleasantness he would make it quite right for you.

Now, do come, will you not? We shall be so glad to have you with us, for I always say R.C.'s are so broadminded and between ourselves, our dear Canon Blenkins is a bit of a Wet Blanket and it would be so nice to have you to cheer him up.

Never mind about fancy dress if you haven't any—your brette would do splendidly. My husband never wears anything but a fez and he looks just like a Turk—truly Oriental—which is so nice, as it matches my Sultana Costume—so you will come, won't you?

Very cordially yours,

Georgetta Smugge.

P.S.—Surely you can get someone else to take your evening service or else have it after tea, as dear Canon Blenkins is doing. In any case, surely midnight is a most inconvenient and unconventional hour to choose, but I am sure you will change this to please me. Thanks very much.

VIII
The Presbytery, Chutnipur, 19th December.

Dear Lady Smugge,

It is extremely good of you to write me such a charming letter, and I am sincerely sorry to be unable to accept your kind invitation. Unfortunately it would be impossible for me, without embarking upon a detailed dissertation on highly technical and controversial subjects, to explain exactly why I must appear to be so discourteous, but I beg you to accept my assurance that, in any case, such matters are not left to my personal discretion, but are strictly controlled by Canon Law.

Once again, please believe that I am deeply sensible of both the honour and the kindness you have done me, and am truly sorry that circumstances

do not permit me to avail myself of them.

With kind regard to Sir Ephraim and yourself.

I am, dear Lady Smugge,

Yours sincerely,
Seamus O'Shaughnessy.

IX

(Telegram)

FATHER O'SHAUGHNESSY, CHUTNIPUR. URGENT AND CONFIDENTIAL; WHO OR WHAT IS GEORGETTA SMUGGE, WIRE RECEIVED ADDRESSED VERY REVEREND CANON LAW REQUESTING YOU TO BE DISPENSED FASTING ABSTINENCE CONFESSIONS MIDNIGHT MASS TO ATTEND FANCY DRESS REVELS, BISHOP DEEPLY MOVED, REQUESTS IMMEDIATE EXPLANATION AND GUIDANCE FOR REPLY.

VICAR GENERAL.

X

(Telegram)

VICAR GENERAL, BISHOP'S HOUSE, MANGOPUR. CORPORAL WORK OF MERCY IF YOU SNUB SMUGGE HIP AND THIGH, GOVERNOR'S WIFE BANE OF LIFE, WELL MEANING MATRON CLAIMING VICARIOUS TENURE POPE'S EAR; PLEASE ASSURE HIS LORDSHIP HAVE NEITHER DESIRE NOR INTENTION ATTEND HER CAROUSES; GRATEFUL IF YOU EMPHATICALLY REFUSE DISPENSATION IN NAME OF CANON LAW.

O'SHAUGHNESSY.

XI

(Telegram)

SMUGGE, CHUTNIPUR. UTTERLY IMPOSSIBLE; CANON LAW ADAMANTINE.

VICAR GENERAL.

XII

Government House, Chutnipur, 22nd December.

Dear Father O'Shaughnessy,

It will, I am sure, be a matter of grief to you to know that I have been deeply wounded and set at naught by the contumely and opprobrium meted out to me by your odious Canon Law, to whom I naturally wired for some relaxation of the narrow and bigoted regimen to which you appear to be subjected, and who has not even had the courtesy to reply himself but has deputed some minion to answer my telegram—who or what is a "general vicar" pray? However this is to assure you dear Father, that I shall leave no stone unturned to have this nauseating oppression brought to the Pope's ear. Stacey Smugge, Sir Ephraim's nephew, has always spoken most highly of the Pope's broad-mindedness, and I am confident that he will not allow this narrow and fanatical Canon to ride roughshod over my feelings like a juggernaut. Meanwhile, dear Father O'Shaughnessy, you may rest assured that I have yet another arrow in my quiver, and that even if we are to be bereft of your company at our little party on Friday night, I am taking steps to ensure that you shall have at least a nourishing meal before your evening service, instead of the dried lentils on which this absurd Law person doubtless expects you to subsist.

Wishing you a Right Hearty Yuletide, and a Bright New Year.

Most sympathetically yours,

Georgetta Smugge.

Humphrey-Hawkins bill draws critics

WASHINGTON—The compromise reached between the White House and supporters of the Humphrey-Hawkins full employment bill has, so far, at least, prompted more criticism than praise.

That criticism has taken two forms. On the one hand, some critics say the bill is nothing more than rhetoric and is an empty symbol.

On the other hand, some critics say the bill is a threat to the economy which will cause the inflation rate to soar.

It's obvious, the bill's supporters point out, that the bill can't be both.

Part of the problem is that most people don't understand the Humphrey-Hawkins bill. It is not simply a public works jobs bill; it doesn't itself appropriate funds for a single new job. It is basically a planning and goal-setting bill that is important because it includes plans and goals which do not now exist in law.

THE BILL WOULD assert and "translate into practical reality" the right of all Americans "able, willing and seeking to work to full opportunities for useful paid employment at fair rates of compensation."

This is the "most significant part" of the bill, according to Francis Butler, U.S. Catholic Conference (USCC) associate director for domestic social development. The USCC has supported the Humphrey-Hawkins bill

almost since its earliest days three years ago.

The bill does not actually define "full employment." But it sets "interim goals" of an unemployment rate of 3% among adults (persons over 20) and 4% overall within five years.

These goals are important for several reasons. First, they would, for the first time, establish a clear, national employment goal. Butler says this would end the process of every Administration defining "full employment" in its own way. One prominent conservative economist, Herbert Stein, for example, believes that full employment should be defined as 7% unemployment, the present rate, with some seven million people out of work.

Supporters of the Humphrey-Hawkins bill believe the bill's interim targets will put pressure on the White House and Congress to meet those targets or give a good explanation of why they don't.

The bill allows the President to ask Congress to raise the targets after two years, but, again, the burden of proof is on the President to justify such a move.

THE BILL'S MOST important provision, beyond establishing the right to a job, according to Butler, is that it establishes a comprehensive planning process with full employment as a goal. Many businessmen are put off by the notion of government planning, but the bill makes it clear that no national control of the private sector is intended.



SAN JUAN PROCESSION—Cardinal John Krol of Philadelphia [center] joined Cardinal Luis Aponte [left] and others in a procession and Mass marking the recent rededication of the San Juan Cathedral. [NC photo by Tomas Delvalle]

(Continued from Page 1)

spray-painted messages: "Merry Christmas."

Groups of students, some of whom had assisted firemen and comforted survivors during the pre-dawn blaze, clustered outside the dormitory, looking at the windows from which two women had plunged to their deaths, just as they were about to be rescued.

Tearful students were a commonplace sight throughout the campus and in nearby St. Pius Church, where some prayed throughout the day.

Undergraduate classes had ended for the semester the previous Friday. The fire struck just one day before final exams.

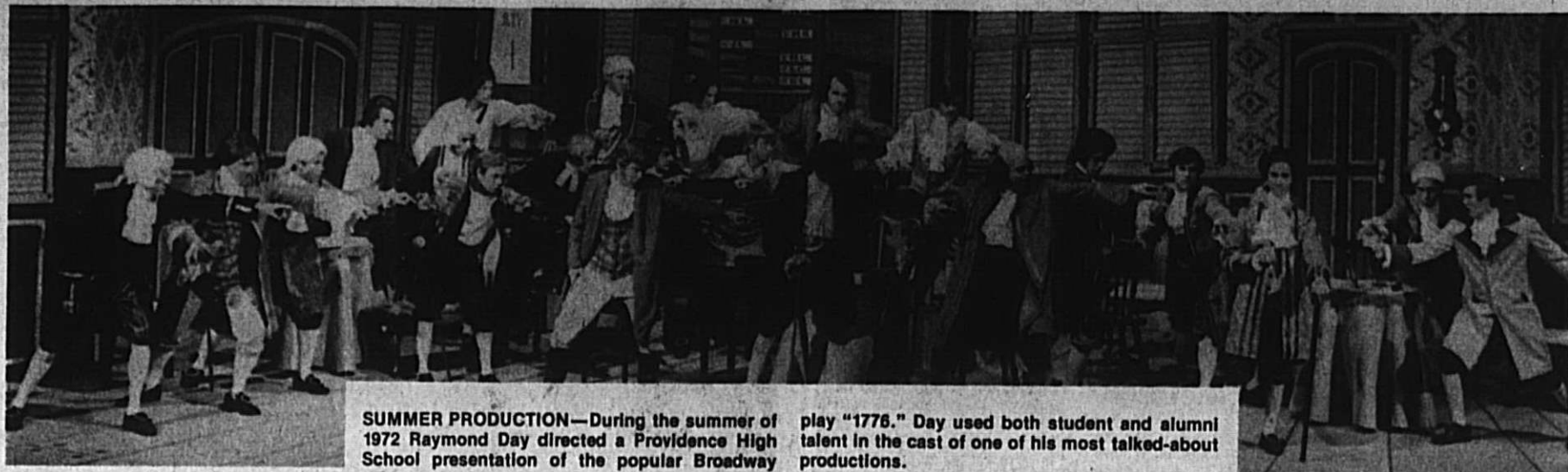
IN THE SLAVIN Student Center, a voice announced over a public address system that the semester would end early and exams would be postponed until after classes resumed Jan. 9.

At noon, nine hours after the fire started, some 3,000 persons attended a special Mass in the gymnasium of Alumni Hall.

The principal celebrant was Dominican Father Thomas Peterson, president of the college. He was assisted by about two dozen priests of the Dominican community.

Father James Prest, sub-prior of the college, read the Gospel, pausing from time to time as his voice broke with emotion.

When the Mass ended, students began packing and leaving the campus for the Christmas holiday that had come, tragically, early.



SUMMER PRODUCTION—During the summer of 1972 Raymond Day directed a Providence High School presentation of the popular Broadway

play "1776." Day used both student and alumni talent in the cast of one of his most talked-about productions.

question box

Does all-knowing God permit evil?

BY MSGR. R. T. BOSLER

Q. How can we say that God knows everything and still say that He is merciful? If God knows everything, why are men put into this world just to go to hell when they die? I realize that we have a free will, but either God knows how we'll use it or He doesn't. If He does, is this mercy to allow me to be born to go to hell?

A. Life is such a great gift and the chance to reach heaven such a marvelous opportunity—who could turn it down? Nevertheless, you do bring up a problem which theologians have been arguing over how to solve for many centuries. I would be brash, indeed, if I thought I could give you a satisfactory answer.

Faced with the revelations God has made to us about Himself and the purpose of life, we humans, with our limited minds, must inevitably find what appears to be contradictions when we break down the Word, as we must to understand anything at all about it, into individual propositions. We needn't be surprised, therefore,



when the Bible presents us with truths that seem contradictory. In fact, one of the compelling arguments for our claim to have a revelation from God in the Scriptures and in Jesus is this problem of seeming contradictions, for if mere men made it all up it is inconceivable they would have made it so hard to understand.

QUITE BY coincidence, as I was thinking over how to answer your question, I came upon a recent issue of "These Times," a well-edited publication of the Seventh Day Adventists. It contained a reprint of an article written by John McIntyre, an associate professor of physics at Yale University.

In this article Professor McIntyre points out that scientists, who appreciate the fact that contradictions and complications are to be found in natural processes, are apt to be more open-minded to the problems found in the Christian revelation than the ordinary man who is accustomed to thinking in terms of the world he sees. He develops his idea:

"Many Bible passages are difficult to reconcile. To give one example, there are many statements about the free will of man and his responsibility to God, as well as many seemingly

contradictory statements that emphasize the sovereignty of God and the predestination of man. Both kinds of statements have been written by Paul, even in a single epistle."

"BUT HOW CAN truth be self-contradictory?" he goes on. "In recent years physicists have found that truth as seen in the physical realm can seemingly be contradictory. By applying the usual concepts of space and time to the interior of the atom, physicists found basic contradictions between experimental facts. One experiment showed that an electron was a wave extending over a region of space, while the next experiment showed it to be a particle not extending over any space. Two more contradictory descriptions of an entity would be hard to imagine. The physicist is, therefore, not surprised to learn that outwardly contradictory situations can exist in God's dealings with men: the free will of man can be a valid description of man's responsibility without limiting the sovereignty of God. And the physicist marvels at the integrity of Paul, who faithfully recorded seemingly irreconcilable truths."

This is not an answer to your problem, but it should give you directions on how to live with it.

It's theatrical magic at Providence

(Continued from Page 1)

Catholic University in Washington, D.C., where he also minored in theater. Returning to Providence in 1962, he developed studio art and theater programs there.

A New Albany native, Day is also an accomplished watercolorist, but he devotes most of his time to teaching art classes and producing the spring musical.

Indiana University graduate Rebecca Reissert teaches acting and theater production classes at Providence, and directs the fall theater

performance in the school's 62-seat little theater. Together, Day and Ms. Reissert have built a comprehensive theater program that also includes The Popcorn Players, a mime group which performs children's theater material for schools, clubs, day care centers and nursing homes throughout the community. Under Ms. Reissert's direction, The Popcorn Players did 52 tour performances last year.

PROVIDENCE HIGH School offers vocal music classes, but has no instrumental music department, so Day "started from scratch" when he attempted their first dinner-theater musical in 1971. "As we began to

grow, suddenly we began to evolve a volunteer orchestra," he remembers. Day taught himself to conduct the orchestra, although he admits to little musical background prior to working with the school theater program.

Student musicians from New Albany, Jeffersonville and Clarksville along with members of the Southern Indiana Symphony and other adults from Louisville have voluntarily provided music for the Providence dinner-theater productions through the years, according to Day. "That's a real tribute to what we're doing," he emphasizes. "Our musicians aren't paid. They just want to do a good show."

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Issues injunction

ANNAPOLIS, Md. — A Maryland judge has issued a temporary injunction ordering the state to stop using tax money to pay for Medicaid abortions, except when necessary to save the life of the mother.

Judge Bruce C. Williams of the Anne Arundel Circuit Court issued a temporary injunction Nov. 28 and

scheduled a hearing for Dec. 8 to hear both sides of the issue. The injunction was granted at the request of three pro-life plaintiffs—Marilyn Swczyk, executive director of Maryland Right to Life Action; Dr. Daniel Boyle, past president of that organization; and Lola Kindley of the Christian Action Council.

Defendants in the suit, which charges that tax money is being used illegally to pay for Medicaid abortions in the state, are acting Gov. Blair Lee; Dr. Neil Solomon, Maryland's health secretary; Louis Goldstein, state comptroller; and William S. James, state treasurer.

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educational planning process

**focus on:
management and finance of catholic
education; organization and
communication of catholic education**

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 final eight proposals, treated below, cover "Management and Finance of Catholic Education" (Proposals 20 and 21) and "Organization and Communications of Catholic Education" (Proposals 22 through 27).

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

20. Issue: Financial Management and Support of Catholic Education

Proposal for an Archdiocesan Board Recommendation to the Archbishop

The Archdiocesan Board of Education affirms the need for responsible financial management and support of Catholic education and all areas of ministry. Therefore, the Board recommends that:

1. A centralized financial accounting and reporting system covering all functions and responsibilities of parishes be mandated by the Archbishop.
2. A Finance Committee made up of district/deanery representatives be appointed by the Archbishop to review, analyze, and make recommendations on financial matters including programs for the sharing of educational costs.
3. A development program for funding be studied for inclusion in the financial planning responsibilities of the district and archdiocesan boards of education.
4. A financial officer be appointed at the Chancery level by the Archbishop to be responsible for the centralized financial accounting and reporting system.

RATIONALE: In society today, people tend to think of the "parish Church," the "district Church," and the "archdiocesan Church." Members of the Management Task Force believe the "Church as a whole" is greater than the sum of its parishes. We believe that future planning for Catholic education at the district and archdiocesan levels must look especially at those needs that cannot be met adequately by the single parish or the single district.

Item I: At the present time, each parish and each school maintains a separate bookkeeping system. These two systems are not part of a single system which provides timely information in a format that is useful to the district boards of education and to the archdiocesan board. The systems now only provide a record of the past for individual parishes and schools. In addition, the two systems are operated on a manual basis and must be extensively reconciled with each other. The annual reports provided are primarily only a statement of income and expense for each parish and school.

The district boards and the archdiocesan board make policy, and policy has an impact on educational costs. Policy should be made after consideration of all aspects of an issue or problem, including the financial aspects. At the present time, limited financial information is available to district and archdiocesan boards because the archdiocese has no system to accumulate or report financial data in a district or archdiocesan format. Policy should not be made in a financial vacuum.

A single standardized accounting and reporting system operated at the chancery from input generated by the parishes and schools would relieve the parishes and schools of technical and sometimes burdensome bookkeeping problems, would provide monthly financial reports to the parishes and schools, and would provide meaningful financial summaries for the use of the district boards and archdiocesan board. Likewise, members of the archdiocese would be informed of the financial conditions of the Church of Indianapolis. The reports would be more accurate, complete, current, and uniform, and would provide for full financial disclosure of costs by function or program, indicating the source of finances and the use of the funds.

The Church exists in a world of secular needs. One of these needs is money. Planning at all levels in the archdiocese must involve the use of money because "dollars spent" is a significant indication of priority assigned. Planning for future needs must include accurate financial data through a better system of record keeping for parish, district, and archdiocesan purposes. That system should be computerized, if necessary, and operated on a service basis by the chancery.

It is important to point out that this proposal calls for a centralized uniform financial accounting and reporting system, not a centralized pool for archdiocesan funding. Individual parishes and districts retain their respective budgeting and funding responsibilities.

Item II: At the present time, each parish looks at its own needs for parish and school financing, and in

some instances special arrangements are made by districts to decide how secondary schools will be financed. No district or archdiocesan board of education is currently taking a look at the impact of school costs on all other aspects of the Church's mission. Educational costs in the archdiocese of Indianapolis are estimated at 60 percent of the Church's ordinary income and amounted to \$12 million in 1975-76. At the current rate of inflation these same costs will amount to \$17 million in 1982-83.

The Management Task Force believes the archdiocese needs to look not only at the financing of a growing educational expense over a period of time, but also at all the other costs of its mission as well. The planning for this financing should take into consideration the total needs of the total Church. This means that some person or some group must take a broad view of the Church's needs and not address its educational needs only. This broad overview of financing can be performed effectively by a person or group only if independent of the boards of education. Across-the-board financing in the future should be a primary responsibility of a group of financial experts directly responsible to the Archbishop. This group or committee should be composed of representatives of the districts/deaneries of the archdiocese. Its primary functions should include the recommending of ways and means to obtain the money needed to support total educational costs, and the review, analysis, and making of recommendations on financial matters, including, but not limited to, programs for sharing of educational costs between parishes and between districts. These functions must be performed, however, with full knowledge and recognition of non-educational needs for money.

Item III: The archdiocese should look at all possibilities to secure funding to finance its total needs. If sufficient funds are available, hard decisions (such as close/not close a school) due to lack of finances can be avoided. It is apparent that with rising prices and the financial squeeze put on individual families due to inflation, sources of funds from outside the normal methods are needed to continue to provide for the total needs—including education—of the parishes.

Planning should begin now, and district boards and the archdiocesan board should assume responsibility for studying the needs of a development program. If necessary, the Archbishop should consider hiring an expert in development planning to assist in future-oriented thinking.

Item IV: Better financial management of the total resources of the archdiocese will not automatically take place as a result of installing an improved accounting system or establishing a finance committee. One

person must be charged with assuming the responsibility of implementing and operating whatever financial system is installed at the chancery level. This individual should be recognized as the financial officer of the archdiocese, whose primary responsibility would be to assure that benefits do accrue from a centralized financial accounting and reporting system for the archdiocese as a whole and for the districts, deaneries, parishes, and schools as units within the archdiocesan Church.

21. Issue: Information Needs of the Archdiocese

Proposal for an Archdiocesan Board Recommendation to the Archbishop

The Archdiocesan Board of Education affirms the need for an effective management information system for education and other areas of ministry of the archdiocese. Therefore, the Board recommends that a study be mandated by the Archbishop to determine the total information needs of the archdiocese with the objective of developing and installing a management information system utilizing computer capabilities.

RATIONALE: It is a premise that good and effective planning at all levels and by all agencies of the archdiocese must be based on needs, capabilities, and finances. The Management Task Force found a dearth of information available in formats that could be used. In some instances it was necessary for the task force to develop its own data and tabulations in order to make recommendations. The task force further recognized that it is a problem to decide what information is necessary to make good decisions or recommendations. For example:

What information does a parish or district board, or the archdiocesan board, or the Office of Catholic Education need in order to make policy?

How do we establish the financial role of the district boards and the Archdiocesan Board of Education?

What financial information should be developed and maintained?

What are the non-financial data-needs of the boards of education?

What are the information needs

of those agencies of the archdiocese which are non-education in mission?

How do these information needs supplement or complement educational planning needs?

How do we go about determining what information the total archdiocese needs to perform its mission effectively and completely?

What information is presently available?

The answer to these questions, if they are considered valid questions, can only be obtained through a study mandated by the Archbishop. If necessary, the archdiocese should hire an expert to give advice and counsel on how to proceed to conduct such a study.

One desirable objective of such a study would be the recognition of the value of a management information system that would be useful to parishes, districts, and the archdiocese, and that would provide for not only the educational needs but also the non-educational needs of the Church. The result of this recognition, it is hoped, would be followed by the implementation of such a system.

22. Issue: Total Catholic Education Planning and Archdiocesan Pastoral Planning

Proposal for Archdiocesan Board Policy

Total Catholic Education will involve all levels of organization in the Indianapolis Archdiocese. Planning for Total Catholic Education will include self-study and assessment of needs, establishment of priorities for action and procedures for accountability, implementation and evaluation of programs.

The realization of Total Catholic Education depends on the integration of archdiocesan pastoral planning with the programs arising from the educational planning process within a parish or group of parishes.

RATIONALE: In the concluding section of their pastoral letter on education, "To Teach As Jesus Did," the American bishops address the issue of planning the Church's educational mission. They point out that "while it is difficult to define and plan the Church's educational mission in this period of rapid institutional change, the effort must continue. Educational needs must be clearly identified; goals and objectives must be established which are simultaneously realistic and creative; programs consistent with these needs and objectives must be designed carefully, conducted efficiently, and evaluated honestly." Planning can be a vital element in strengthening the Church's educational mission.

It is helpful to contrast a "plan" with a "planning process." A "plan" is a finished product, a statement of actions to be taken to accomplish

certain desirable goals. A "planning process" consists of a series of interrelated steps through which an organization moves in order to develop "a plan." Basic to any notion of process is the reality that the interrelated steps may require alteration during the process. It is also understood that it is impossible to predict at the beginning of the process just what the results of the process will be.

As indicated above, planning involves a series of rational actions or steps, each of which is dependent on the preceding actions or steps. Regardless of the model that is used, the planning process typically involves the following steps:

1. Statement of Purpose (Why do we exist?)
2. Needs Assessment (What are our needs?)
3. Assumptions (What estimates can we make about future conditions?)
4. Goals (What do we want to accomplish in the long run?)
5. Objectives (What short-range steps will help us meet our goals?)
6. Action Plan (Who does what, when, where and with what resources in order to meet our goals and objectives?)
7. Implementation (Do it!)
8. Evaluation (How well have we done?)

These steps are basic to any planning process, whether designed for an individual or a group, a business or a Church. The differences lie in the content developed in the planning process, rather than in the planning process itself.

In order for educational planning to be effective, the principle of subsidiarity should prevail, i.e., planning should be conducted at the level

closest to needs. Planning for parish educational needs should be conducted by the parish. Planning for district educational needs should be conducted by the district. Planning for archdiocesan educational needs

should be conducted by the archdiocese. The integration of the results must be provided for as the planning unfolds. The policy statement simply reiterates an underlying commitment to Total Catholic Education planning.

23. Issue: Communications and Public Relations

Proposal for Archdiocesan Board Policy

The communication and public relations functions of the archdiocese should be effective in reaching all segments of the archdiocese as well as the public at large. In order to accomplish this end:

1. The Office of Catholic Education will seek professional assistance in the use of mass media for communicating its work both to the faith community and to the general public.
2. The Office of Catholic Education will give priority to personal contact when communicating with members of a district or parish.
3. The Archdiocesan Board of Education is responsible for providing an evaluation of the effectiveness of the Office of Catholic Education's communication process.

RATIONALE: The implementation and the success of any program are generally dependent upon the effectiveness of communication with those who are or will be involved in the project. This is true even in the work of the Church.

A review of the Office of Catholic Education demonstrates that organizationally and conceptually it is placing emphasis where emphasis is needed:

It has recognized the importance of defining a simple and responsive structure for policy-setting and administration of Total Catholic Education in the archdiocese.

It has developed a team ministry—or a shared responsibility approach—among its staff.

It has emphasized the "planning process" rather than the "plan," and it is working to develop boards of education so that they will be able to plan for themselves.

Based on a June 1977 survey, it has effectively served the needs of district boards. In that survey, board presidents indicated good-to-excellent communication with the OCE and indicated that the OCE has been most responsive to their individual requests.

It has assisted in three different school consolidations, when the individual parishes were unable to maintain a school or determined that consolidation would improve

the educational opportunities for their youth.

An issue that has received a great deal of attention—but continues to need assessment—is the use of mass-communication services by the OCE. This need will be particularly critical in the next six months when policy is being formed that will guide the education system for years to come. Not one but many programs are needed that convey the message of the planning process to various groups.

The consultative process in policy-making touches only those who are directly involved in the process. The majority of those for whom all these programs are designed usually are not informed. Their understanding and, when appropriate, their involvement is crucial to the successful shift to "planning for shared responsibility."

To this end, the OCE needs to evaluate its communication techniques. Each department is responsible for communicating, and each department should continue to improve its skill by using professionals whenever practical. The expanded use of volunteers to carry a personal message to target groups might be very effective. An increase in written communication is not necessarily an answer, although it remains very important in certain instances. More extensive use of mass media (TV; radio; local and area newspapers) should be considered. The specific recommendations in the policy proposal are intended to assist in this process.

24. Issue: Office of Catholic Education

Proposal for Archdiocesan Board Policy

The Office of Catholic Education will serve as the administrative arm of the Archdiocesan Board of Education. The structure of the Office will evolve from a determination of functions and responsibilities established by the Archdiocesan Board to effectively accomplish the mission of Total Catholic Education in the archdiocese.

RATIONALE: The Organization and Communication Task Force understood two of its purposes to be as follows:

1. To define functions and assign responsibilities within the educational system of the Indianapolis archdiocese, so that, through team ministry, the planning process is carried out at all levels of jurisdiction.
2. To evaluate the manner in which the Office of Catholic Education has organized itself and to make recommendations for realignment, if appropriate.

The task force was asked to submit its findings before it had the benefit of knowing what other task forces had determined to be guidelines for planning for Total Catholic Education in this archdiocese. Time did not permit the group to wait for the more logical sequence of events to occur; therefore, to some extent, conclusions are prepared without the benefit of certain vital information. Nevertheless, two principles should be noted:

1. Organization may be defined as the ordering of functions and responsibility in such a way as to effectively and efficiently accomplish the mission of a determinable group. As needs

change within the group, role and responsibility should be adjusted in order to satisfy these needs.

2. Organization of defined functions can occur only after the needs of the group are determined and the functions required to satisfy these needs are identified.

Regardless of the effectiveness of an organization in the present, the planning process should include an ongoing assessment of the effectiveness of organization for the anticipated mission. This does not mean that organization is something that exists in a static form while plans change—not at all. Organization must be continually evaluated to see that it is compatible with the plans and mission of the group.

If the archdiocese is committed to Total Catholic Education, this proposal is clearly related to the proposal on Total Catholic Educational Planning and Archdiocesan Pastoral Planning. The task remains one of insuring that within the planning process, organizational needs are anticipated and identified as an integral part of implementing the educational programs. Defining and assessing structure, responsibilities, and roles is as essential as the finances necessary to execute programs, and will necessarily follow in the implementation of the next phase.

25. Issue: Collaboration with Other Agencies

Proposal for Archdiocesan Board Policy

The Office of Catholic Education recognizes the need to collaborate with other agencies of the archdiocese in the Educational Planning Process for Total Catholic Education. Such collaboration will serve the diverse needs of groups distinguished by age, geographic area, culture and life-style.

RATIONALE: The concept of Total Catholic Education needs to be studied and understood by all agencies involved in education. There is a need for an extensive review of the educational responsibilities of archdiocesan agencies other than the Office of Catholic Education. Since this cannot be the sole responsibility of the OCE, some plans for coordination are required. The objective might be reached by forming a special study commission to investigate

those programs (such as those for adult education and special education) currently dispersed throughout other agencies and report its findings to the Archbishop. The information gathered by such a commission would provide the basis for analyzing and determining whether the Total Catholic Education effort of the archdiocese could be managed more effectively. This type of study conceivably would include an assessment of the purpose

(Continued on Page 10)



educational planning process

(Continued from Page 9)
and scope of responsibility of each agency. The commission would disband when its charge had been completed.

Not only the agencies, but all institutions within the archdiocese—colleges, private high schools, religious congregations, religious movements, and special interest groups—have each a distinct share in the total effort. A willingness to strengthen relationships with the OCE

is expressed by many. Mutual understanding and sharing of resources would benefit all.

In reality, this policy proposal is included in our proposal regarding planning for Total Catholic Education. It is stated separately simply to emphasize the fact that other agencies share in the process, and the OCE acknowledges and welcomes the need for collaboration. With the multiplicity of needs and tasks and the lack of personnel and resources, duplication of effort is to be avoided.

26. Education Districts

Proposal for Archdiocesan Board Policy

District boards of education will look beyond traditional parish boundaries to discern opportunities for combining resources.

District board policy statements will enable parishes to realize educational opportunities not otherwise available to single parishes.

To accomplish this end, district and deanery boundaries will be the same. (This concept is already a ratified resolution of the archdiocesan board.)

RATIONALE: The rationale for this proposed policy is based in the observation that collaboration calls for a clear identity of units that can work within their own boundaries as well as with other units. Lack of clarity, lack of identification, and duplication of effort is seen to be the result of dividing the archdiocese into two kinds of subunits: deaneries on the one hand and districts for which there are established district boards of

education on the other. The principle of subsidiarity calls for a middle-level group with proper authority to carry out all steps of the planning process; self-study, assessment of needs, establishment of priorities for action, and procedures for accountability, implementation, and evaluation of programs. At the deanery/district level, these tasks can be accomplished for parishes as a group, thus offering additional benefits from



shared resources that are not available to a single parish.

The recommendation implies a reorganization that forms groups of parishes into either a district or a deanery, but eliminates two patterns with overlapping boundaries. The goal is an increased ability to share resources at a middle level of organization.

The policy is recommended basically for its practicality. It can provide a channel of communication that is presently often nonexistent. For example, parishes are not aware of other parishes' programs; laity, as

well as clergy, need to be better informed about other programs in their immediate area.

Districts need to be established that would group parishes that can mutually assist each other. This implies a similarity of conditions, while allowing for different problems and providing sources of mutual assistance. Each district must identify its own strengths and weaknesses. The policies at the district level should draw parishes together. One of the greatest strengths of any district would be the measure of pastoral respect and support that it enjoys.

27.

Issue:

Priorities for Recruitment and Placement of Religious Personnel for Educational Ministry in the Archdiocese of Indianapolis

Proposal for an Archdiocesan Board Recommendation to the Archbishop

The archdiocese in its Total Pastoral Planning process, in an on-going manner, will identify areas of crucial need.

An Archdiocesan Placement Office will be established by the archdiocese to work actively for the recruitment and placement of clergy, religious, and lay professionals to meet these needs.

RATIONALE: On all sides the appeals for help are heard; help that will better the conditions of diverse groups and place gifted personnel in educational ministry in the most effective areas of service. Many persons representing a diversity of needs, have called out for some guidelines within the archdiocese in recruitment and placement.

Other policy proposals call for an assessment of needs, a plan for action. This policy simply underscores the concern for both by asking explicitly that a specified office be charged with identifying both acute and long-term needs. By making this known to the appropriate persons, plans can be made, talents employed, and needs served.

The thrust of this policy is to place Religious personnel in educational

positions. The placement office must determine where education needs are critical or where educational needs are compatible with available skills. The policy should be carried out in the context of total pastoral planning, but should not be interpreted as pastoral planning.

Such an office will centralize essential tasks, stimulate the generosity of professionals in the educational ministry, see that critical areas are recognized, and insure that the freedom of professional persons to choose a ministry is respected. Religious communities of men and women are seriously engaged in leading their members to think in life-planning terms, and to prepare in advance for changing roles of service, with necessary retraining or skill development. Some central direction will be advantageous in this endeavor.

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YOUTH LEADERS HONORED—Scouting and other adult youth leaders in the Archdiocese were honored recently at ceremonies in SS. Peter and Paul Cathedral. Pictured in the first photo with Archbishop Biskup, who conferred the



awards, and Father John Ryan, Archdiocesan Director of Scouting, are the winners of the St. George Medal; left to right: Bernard Rudolf, Holy Name; Ralph Downs, St. Michael; and Dennis Smith, Perpetual Help, New Albany.



Recipients of the St. Anne Medal (second photo) include, left to right: Marjorie Kurt, St. Joseph; Pam Pugh, St. Philip Neri; Rae Huffman, St. Simon; and Pat Young, St. Charles, Bloomington. Winners of the Bronze Pelican

Award (third photo) include, left to right: Charlene Stahl, Our Lady of Lourdes; Mary Alice Clements, St. Philip Neri; Laurin Schmidt, St. Ambrose; Seymour; Carolyn Kervan, Our Lady of Lourdes; and Eleanor Lowder, St. Mark.

THE MEN WHO WROTE OUR CAROLS

BY PATRICIA YOUNG

The birthplace of the true carol was Italy, and the originator is said to have been St. Francis of Assisi. Although he never wrote a carol himself, his comrades carried out his ideas, and many fragments of carols have been traced to the Italian monk-writer Jacopone. From Italy they spread to Spain, France, Germany and England—the

earliest English carol being published around 1410.

One of our earliest carols is "O Come, All Ye Faithful," translated from the Latin, "Adeste Fideles." This is said to have been written by Bona Ventura, Bishop of Albano, who was born near Florence in the Tuscan district of Central Italy in 1221.

"Silent Night" evolved out of a drama which took place over 100 years ago in the little town of Oberndorf, near Salzburg, Austria, when the

parish priest, Father Joseph Mohr, discovered that the church organ had broken down a few days before Christmas. Wanting to give his parishioners something to make up for the lack of the organ, he composed the carol and sang it from the altar while his organist, Franz Gruber, accompanied him with a guitar.

MANY OF OUR carols were produced out of suffering and adversity. Isaac Watts was an Englishman,

the eldest of nine children who spent most of his life in an invalid's bed. Yet he produced 52 volumes of hymns, church music and carols, one of the most famous of them being "Joy to the World" written in 1719. William Chatterton Dix, composer of "As With Gladness, Men of Old," was the son of a British surgeon. Dix was a clerk in a marine insurance office in Glasgow, Scotland. When he became sick and had to give up his job, he took to composing—

and reading his Bible. The Feast of the Epiphany inspired him to write his famous carol in 1838.

Charles Wesley was one of 19 children born to an English clergyman. During his lifetime, Wesley wrote and published over 4,000 hymns and carols and left 2,000 more in manuscript form, the most memorable being "Hark The Herald Angels Sing."

"O Little Town of Bethlehem" was written in 1865 by Boston-born, Harvard-educated Rev. Philip Brooks after his return from a visit to the Holy Land.

One of the few carols written about the three Wise Men was the composition of John Hopkins, Jr., son of a Pittsburgh bishop. Actually, while there is no Biblical reference to the exact number of wise men who arrived at the stable, Hopkins, in writing "We Three Kings of Orient Are" concluded that there were three because of the three gifts.

Sir John Bowring, who wrote "Watchman, Tell Us Of The Night," was a member of the British Parliament.

WHILE CHRISTMAS carols have become part of the culture of all nations, their origins were in a variety of lands. From England came "Good King Wenceslas" and "Joy to the World." "The First Noel" came from France, "Silent Night" from Germany. Ireland gave us "Once in David's Royal City," India produced "A Negro wrote 'Go Tell It on the Mountain,' while from Sicily, came "O Thou Joyful Day."

Many carols have no single author, but were the creation of men living in different parts of the world. While "Good King Wenceslas" is generally attributed to Englishman Sir John Stainer, the words are actually from an old Bohemian legend which was set to music found in an early Swedish-German hymnal. Stainer merely arranged the verses.

Despite an annual crop of new carols and Christmas songs whose popularity invariably wanes, the traditional carols continue on generation after generation.

Benedictine Sister buried at Ferdinand

FERDINAND, Ind. — Funeral services for Sister Philomena Diers, O.S.B., were held at the Convent of the Immaculate Conception Friday, Dec. 9. Sister Philomena, 85, died on Wednesday, Dec. 7.

Survivors include one brother, Otto Diers, of Huntingburg and a number of nieces and nephews.

Sister Philomena did domestic work for 54 years in the Evansville Diocese and the Indianapolis Archdiocese. Archdiocesan assignments included parishes at Siberia, St. Joseph Hill, Floyds Knobs and Columbus.

Holy Name concert Sunday

The 16th Annual Christmas Concert will be presented in Holy Name Church, Beech Grove, at 6:30 p.m. Sunday, Dec. 18. Jerry Crane, music director, will direct the parish choral groups in a variety of traditional and contemporary selections.

cyo

Cage tourneys on tap

Entry blanks for the CYO Cadet and Junior-Senior Archdiocesan Basketball Tournaments should be completed and returned to the CYO office by Friday, Dec. 30.

According to CYO Executive Director, Bill Kuntz, all teams should contact their respective Deanery Director to enter the Deanery Tournaments. Only champions of the respective Deanery Tournaments are eligible to compete in the Archdiocesan Tournament. If anyone needs assist-

ance in determining their respective Deanery, they are urged to contact the CYO office at (317) 632-9311.

Youth Mass

set for Dec. 17

The monthly Youth Mass for Junior CYO members will be held at Our Lady of Lourdes parish, Indianapolis, at 7 p.m. Saturday, Dec. 17. Father Joseph Rautenberg will be the celebrant.

A dance will follow the Mass at 8 p.m. in the parish hall. "The Beginnings" will provide the music. Admission is \$2 a person with a CYO membership card.

Thirty years ago the Schola Cantorum of SS. Peter and Paul Cathedral presented a Sacred Concert at St. Ann Church, Indianapolis. Elmer A. Steffen directed the singing.

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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.

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!

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Today's Music

by Charlie Martin

PREPARE YE THE WAY OF THE LORD

Prepare ye, the way of the Lord;
Prepare ye, the way of the Lord!

Prepare ye, the way of the Lord;
Prepare ye, the way of the Lord!

Long live God; long live God!
Long live God; long live God!

Written by Stephen Schwartz
From the Rock-Opera, "Godspell"
© Bell Records, 1972

Music contains diversity in form and style. Its flexibility allows these forms to be expressed with newness. A good example of this is "opera," which has been transformed to "rock opera" during the past decade, as seen in the words "Jesus Christ Superstar" and "Tommy." The above song is the familiar opening song to the rock opera "Godspell."

Music creates moods and feelings within us. It possesses the magic to communicate thoughts and insights that otherwise would remain lifeless. Music integrates feeling with meaning to bring new interpretation to realities in our lives. Seasonal music interprets the significance of changes in our lives, whether these changes be the passing of the solar year or the changing seasons in the unfolding of life itself.

I chose the above song to focus on the season of Advent. Advent combines both types of seasons mentioned above: the physical year and the changes in our lives. Advent encourages us to reflect on Christ's coming at Christmas. Yet Advent's challenge is even greater. It asks us to "Prepare ye the way of the Lord," not only for Christmas, not only for the future, but for our most important encounter with Christ—NOW! Our discipleship need not be a project for future events. The way we respond to the people in our lives will make a difference today. The risks we take to share our support, our caring, enables Christ's presence in the world to be experienced as REAL today.

ADVENT IS ALSO a season of waiting. This aspect of Advent seems congruent to events and situations in our lives. How often we wait in our life! Once we waited to be born. We waited to go to school, and then we waited to get out of school. We wait for the right person so as to fall in love, and then, for our lives to unfold within the specialness of this relationship. We wait with questions, sometimes even fears, as we look for understanding in the mysteries that surround our lives. We wait to understand more fully who we are as a person. Our whole life can be seen as a waiting to live in a new way revealed to us in death.

While Advent is a celebration of waiting in our lives, it also reveals a significant quality of this waiting: we do not wait alone. The song implores, "Long live God," and indeed He does. The life of God is beyond our understanding of it. But we encounter its power in every aspect of creation, including our own waiting. Further, we know that God's presence on earth in the person of Jesus walked through some of the same experiences of waiting as we do today. For 30 some years Jesus waited to discover His calling in life, and then through 40 days of prayer before beginning His response. Finally, He waited three hours on a cross as an ultimate act of faith in a God that called Him to full sharing in His life and love. Jesus waited, and thus understands and shares in our waiting. We never wait alone.

The music of Advent is seasonal and soon will be replaced with the joyful sounds of Christmas. Thus the changes in our lives continue. But if we have paused to hear the Advent message today, we have helped "prepare... the way" for our encounter with the Lord in each and every life change.

(All correspondence should be directed to Charlie Martin, Holy Redeemer Rectory, 918 W. Mill Road, Evansville, IN 47711.)

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'Network' heads the list of top 10 movies of 1977

BY JAMES W. ARNOLD

If you were hunting for trends in the movie world in 1977, these are a few that could be readily identified:

1-The return of women's pictures: "Julia," "Turning Point," "I Never Promised You a Rose Garden," "You Light Up My Life," "Three Women," "Looking for Mr. Goodbar."

2-The return of love stories (a category that tends to overlap the first one): "A Star Is Born," "Annie Hall," "New York, New York," "Bobby Deerfield," "Heroes," "Another Man, Another Chance."

3-At least a mini-trend toward upbeat "fun" movies: "Rocky," "Star Wars," "Oh, God!"

4-The arrival of the "TV novel" as cinematic art-form—especially "Roots," but also "Washington: Behind Closed Doors" and "The Godfather Saga."

MOST OF THESE are significant changes. Another, still in process, is the return to respectability of science-fiction, largely propelled by "Star Wars" and such lesser films as "Demon Seed" and "Damnation Alley," as well as the forthcoming "Close Encounters of the Third Kind."

Other well-established movements simply carry on, with few signs of subsiding. Among them, the fascination for horror with a supernatural twist ("Audrey Rose," "Exorcist II," "The Sentinel"), and the love-letter-to-Old Hollywood genre ("Nickelodeon," "Last Tango," "The Late Show," "Valentino").

There were also three major war films during the year ("A Bridge Too Far," "Cross of Iron," "MacArthur"), which may have been a coincidence, and many more than usual that had strong sports backgrounds ("Slap Shot," "One on One," "Rocky," "The Greatest").

All this put together is probably positive for audiences. If they exercise care, they will find less to outrage them and much more to entertain them than in other recent years. On the other hand, a little outrage is healthy. Also in 1977 there has been little that is overwhelmingly beautiful or inspiring, in terms of either philosophical depth or artistic skill. Last year, connoisseurs had "Barry Lyndon," "Lies My Father Told Me" and "Adele H." This year, only Alain Resnais' little-exposed "Providence" (and among

pop films) "Bobby Deerfield" and "A Bridge Too Far" approached achievement one could take seriously on several levels.

THE CHOICE OF Ten Best Anything, by an individual rather than a group, is bound to be personal and even arbitrary, reflecting one man's attempt to apply his own standards of what, say, a good movie is or ought to be. One test of a good critic, though, is whether his choices hold up over time; another is whether he provides a consistent barometer against which to test your own opinion; still another is whether he stimulates your thinking even when you disagree.

In my Ten Best for 1977, I've had to make some choices at the expense of others. I've omitted one film ("Rocky") that everybody, including the Academy Award people, liked but me, and one ("Valentino") that I admired practically alone in the universe. At least two art films ("Providence," Truffaut's "Small Change"), and probably others that I haven't seen, should have made the list, and there were several near-misses, like "Oh, God!" and "Sorcerer." Let's put it this way. These are the 10 films, out of all those in general circulation since last mid-December, that adult moviegoers shouldn't have missed. The order is, roughly, of preference:

NETWORK: Paddy Chayevsky's crazy, impassioned film about what the Bad People have done to television is upsetting and as stimulating as several martinis. It covers all the important issues brilliantly.

ANNIE HALL: Woody Allen's talent keeps ascending. This is a contemporary love story told with wit and imagination, and while Woody is hardly a

conventional moralist, his unique intelligence dazzles.

A BRIDGE TOO FAR: An already classic war film that defines the nastiness of war while extolling the human dignity of the persons trapped in it. (Director: Richard Attenborough).

STAR WARS: George Lucas' big, flashy, technically deft and entertaining tribute to Flash Gordon and all those lost Saturdays of adventure in movie theaters, TV and comic books.

BOBBY DEERFIELD: The happy-sad love story of a lively woman who is dying and a deadly man who is living, cinematically told by Sydney Pollack.

JULIA: The ultimate in class cinema, Fred Zinnemann style, as we explore the love, friendship, loyalty and courage of two heroic women.

BOUND FOR GLORY: The poetically photographed biography of a genuine hero-for-our-times, Woody Guthrie, directed with superb taste by Hal Ashby. A nostalgia film that exalts the human spirit.

NEW YORK, NEW YORK: Martin Scorsese's flawed but absorbing, original and entertaining attempt to tell a 1940's backstage musical love story with affection and up-to-date perspective.

THE TURNING POINT: Backstage and onstage at the ballet. Obviously too soapy, but then a good dance flick comes along only once in 30 years.

THIEVES: There always has to be one oddball film just for the critic. For the diehards who loved "Harry Kellerman," this is Herb Gardner's New York-poetic study of the 1960's generation growing older in a corrupt city they never made.

★ trivia contest ★

(The Criterion will pay \$5 to the reader who can fill in the blanks correctly in the following bit of film trivia. Answers must be submitted in writing and mailed to: Film Trivia Contest, c/o The Criterion, P. O. Box 174, Indianapolis, IN 46206. No hand-delivered responses to our office will be accepted. ONLY ONE ENTRY PER PERSON ALLOWED. Replies must be in our office by mail the Friday morning of the week after publication. Letters will be drawn at random and the first correct answer wins.)

What European actress was introduced to American films in a less than 30 second bit part as Anne Boleyn in A Man For All Seasons?

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THREE WARRIORS—Grandfather (Charles White Eagle) and his grandson, Michael (McKee "Kiko" Redwing), are interested in buying a horse at the county fair in this scene from "Three Warriors," a new family movie released by United Artists. The hostile boy is ashamed of being an Indian and the grandfather attempts to win him over and teach him the wisdom of the "old ways." (NC photo)

Merry Christmas

In 26 languages

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

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Glaedelig Jul [Danish].
Gledelig Jul [Norwegian].
Froehliche Weihnachten [German].
Hartellike Kerst Grotetn [Dutch].
Haukaa Joulua [Finnish].
Buon Natale [Italian].
Felices Navidades [Spanish].
Boas Festas [Portuguese].
Wesołych Swiat [Polish].
S Rozdestvom Christova [Russian].
Crystas Rozdzajetsia, Slawyle Jeho [Ukrainian].
Befele Vanebhl [Bohemian].
Bolgog Karacsonyt [Hungarian].
Sretan Bozic [Croatian].
Linkmu Kaledu [Lithuanian].
Vesele Vanoce [Czech].
Kala Christougania [Greek].
Nollaig Nalt Cugat [Irish].
Ge Chenorhavorem St. Zenoout [Armenian].
Mele Kalikimaka [Hawaiian].
Chuk-nyong takn [Korean].
Yasu Sutel Kowa [Chinese].
Shin-nen omedito [Japanese].
Gajan Kristnask [Esperanto].
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Saint Francis

was a man

who well knew

how to . . .



celebrate the values of poverty

By Father John J. Castelot

St. Francis of Assisi, the Little Poor Man, was one of the most remarkable personalities our world has ever known. Personality he always was, but he was not always either Francis or poor. He was born and baptized Giovanni Bernardone (Francesco was a nickname) about 1182. Far from poor, his father was a well-to-do

Profile in history

cloth merchant, with trade connections in France. Francis spent a carefree boyhood and young manhood. He showed little interest in learning, although he was quite literate; his father's business attracted him not at all. He was a romanticist with plenty of money to spend, and this factor, joined to his generosity, charm, musical talent, wit, and fun-loving disposition made him extremely popular with his peers.

As happened so often, there was war between Assisi and Perugia (one could commute to war by interurban transit in those days), and when Francis was about 20, he was taken captive by the Perugians. He endured a year's imprisonment with his usual good humor, but the result was a protracted illness, which put an edge of seriousness on his character.

STILL A ROMANTIC, as soon as Francis was well enough he decided to join the forces of Walter de Brienne in

the south of Italy. He bought a handsome uniform and the best equipment and started out bravely. But he chanced to meet a man who, having fallen upon hard times, was in tatters, and changed clothes with him. Illness prevented him from reaching the action, and he began to contemplate his future with increased seriousness, praying much and conceiving a strong desire to live the Gospel ideal of poverty. But how?

One day, while riding near Assisi, he met a leper covered with the most loathsome sores. He dismounted, and when the poor fellow reached out for alms, Francis kissed him! This started him on a round of visits to hospitals, helping the sick and the poor, searching, searching.

Then, while praying in the church of San Damiano, he heard a voice bidding him, "Francis, go and repair my house, which you see is falling down." Thinking the order applied to the little church building where he was, he went home, loaded a horse with cloth from his father's warehouse and sold both horse and cloth at Foligno. The priest at San Damiano's refused to accept money gained under such questionable circumstances, but he did grant Francis' request to let him stay with him.

HIS FATHER was furious; he dragged Francis home, beat him up, chained him, and locked him up, but his mother managed to free him. Back to San Damiano's he went, with his father in hot pursuit. Again his father beat him and issued an ultimatum which resulted in Francis' being disinherited. Free at last, in a dramatic scene before the

Bishop of Assisi, he stripped himself even of the clothes on his back and declared that from now on he could say cheerfully: "Our Father, who art in heaven."

He wandered about, poorly clad and begging, singing and smiling. The money he collected went toward the repair of San Damiano's and an old church in honor of St. Peter. But he was still aimless, purposeless. Then at Mass one day in 1208, he heard the words of the Gospel: "And as you go, make this announcement: 'The reign of God is at hand' . . . The gift you have received, give as a gift. Provide yourselves with neither gold nor silver nor copper in your belts . . . no change of shirt, no sandals, no walking staff. . . . (Mt. 10, 7ff). This was it — the ultimate inspiration for his mission, his lifestyle, and he took it literally to heart.

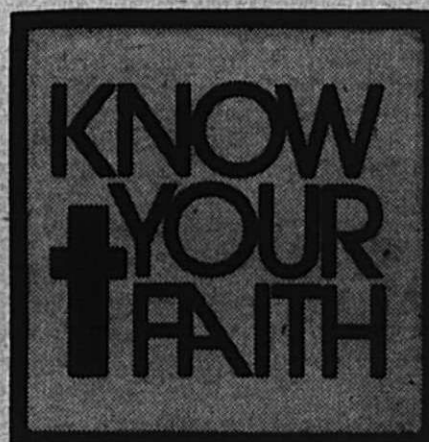
He went about in absolute poverty, preaching penance, brotherly love, and peace. Soon others were attracted to his way of life: a rich tradesman of Assisi, a canon of the Cathedral, the famous Brother Giles. They lived in huts built of mud-covered branches, ate what they could beg, prayed, preached, and all with that simple joy and gaiety which were so much a part of Francis' personality. After seven more had joined, Francis composed a simple rule for them and had it approved by Innocent III in 1209. They all received minor orders except Francis, who was ordained a deacon.

THE MOVEMENT grew amazingly in the next 10 years. Francis and his men traveled through Italy, living from day to day, sleeping wherever they could find

shelter, working in the fields, preaching in the ordinary language of the people the Gospel message of peace, reconciliation, penance, joy, and the love of God for all His creatures. At the end of this 10-year period there were 5,000 of them! This was a not unmixed blessing. With numbers came organization, attempts at legalism, charges of impracticality. Returning from a trip to Egypt and an interview with the Sultan Malek al-Kamil, against whom the Crusaders were fighting (!), he found the brethren straying from the original ideal of absolute poverty. He protested vigorously. They were wedded to Lady Poverty!

The last two years of Francis' very full life were filled with pain and happiness, both aggravated by the Stigmata. His attitude was typical: "Welcome, Sister Death!" He died on Oct. 3, 1226, stretched out on the ground and covered with an old — and borrowed — habit.

1977 by NC News Service



A modern-day Saint Francis

By Phillip Scharper

She longs for obscurity but her tiny figure and lined face are familiar to millions who have seen her picture in magazines and journals throughout half the world.

Wherever she goes people reach out to touch her because they venerate her as a living saint. Her deep humility prompts

Profile for today

her to shrink back from such adulation, but her charity compels her to respond in love to those outstretched hands and her luminous smile never becomes fixed or frozen.

She works among the poorest of the poor in the alleys of Calcutta, but she has been widely interviewed on television in the United States and Europe and has addressed large, enrapt audiences in such disparate meetings as the Eucharistic Congress in Philadelphia and the annual meeting of the National Catholic Educational Association.

Her name, of course, is Mother Theresa — Mother Theresa of Calcutta as most people call her linking her name

with that of the city where her extraordinary apostolate began.

THAT APOSTOLATE was a long time taking form within her and when it came, it may have surprised Mother Theresa herself. It was, as she called it later, "the call within a call." The first call had come to her as a young woman in Yugoslavia. At the age of 18 she knew she wanted to be a missionary.

As a Sodalist, she had been touched by the newsletters written by Yugoslav Jesuits working in Calcutta. She would be a missionary nun, she decided and India would be her mission field. She applied to the Sisters of Loreto in Ireland since Bengal was one of their missions and after a year of probation was sent to teach at their St. Mary's High School in Calcutta.

Her dream had seemingly been fulfilled. It had been difficult to leave her family and her native land, but she was now a missionary nun in the very country where she had longed to be. And for almost 20 years, the dream unfolded as she taught her Indian students, served for a number of years as principal of the school and was drawn ever more deeply into a knowledge and love of the country she had adopted.

THEN IT CAME — "the second call, the vocation within a vocation." In 1946, she was on the train to Darjeeling

to make her retreat when she heard the call to follow, not Christ the Teacher, but Christ the Healer, and to His work — indeed serve Him — by going into the slums and working among the poorest of the poor. Nothing dramatic had happened — just the sudden but deep conviction that hers would be no longer the life of a teaching nun in a convent school but that of solitary Sister working among the outcasts in the fetid, teeming streets of Calcutta.

It took two years for her to receive all the required ecclesiastical approval for her second vocation. The last came in a personal letter from Pope Pius XII. The year was 1948.

With five rupees, Mother Theresa began her new work. She started a school for the slum children teaching them the alphabet and basic hygiene. As the work grew, so, too, did her support. Several of her former students came to assist her and soon, 10 of them wished not only to share her work among the poor but also share her life. A new religious community was formed. In 1950, the Congregation of the Missionaries of Charity was approved, to be followed in 1963 by a male congregation, the Missionary Brothers of Charity.

THROUGH A period when religious vocations have declined, the Missionaries of Charity have attracted members

in surprising numbers. Spreading first throughout India, they are now to be found in the slums around cities in Tanzania, Australia, Sri Lanka, Jordan — yes, and in London and the South Bronx.

These thousands of men and women, most from comfortable backgrounds vow to live among and give "whole hearted free service to the poor." They give the lie to the often heard claim that modern youth is too self centered, too materialistic to assume the burden of religious life. They will, if someone gives them a compelling example, as Mother Theresa has done.

Her example is compelling, of course, because she takes literally and lives completely the sayings of the Gospel — the hard saying which most of us try to evade or explain away: "I was hungry and you gave me food . . . naked and you clothed me. I was ill and you comforted me . . ."

She has not, of course, set the world on fire, this frail woman with the lined, almost homely face. But against the growing darkness of human greed and exploitation, she has set a great light. By serving the poor and suffering Christ, she has been the only copy of the Gospel which thousands have ever read. She has prompted many Christians to read the Gospel itself with new insight — and courage.

1977 by NC News Service

Reawakening ideals of the Gospel

By Rev. Alfred McBride, O. Praem.

Anyone, allowing himself an even casual reflection on the self-destructiveness in people will see that tendencies to lust, avarice and pride are demons that plague all peoples at all times. The spiritual wisdom of Jesus and the example of his self-emptying at the Cross has provided Christians throughout history ways to fight the inroads of sexual excess, financial greed and tyranny.

Usually a re-awakening to the ideals of the Gospel is frequently accompanied by outbreaks of religious ecstasy, enthusiasm and wild emotionalism. Such outbursts are fueled on the one hand by the delirious re-discovery of inspirational new testament ideals and the horrifying behavior of nominal Christians indulging in wantonness, crude money grabbing and oppression of the weak.

THE MIDDLE AGES witnessed both good and bad forms of such religious enthusiasm. The Church tried to suppress the hysteria of the bad forms and channel the legitimate enthusiasm into new religious orders. Examples of

the bad forms include: (1) Ferocious Flagellants, marching in processions, whipping themselves with leather scourges tucked with iron spikes (2) Free Spirits who believed themselves to be above moral norms, and proving it by widespread raping, adultery, seduction and eating in taverns without paying the bill (3) Unorthodox Revivalism that managed to justify public disorder with anti clerical riots. Thus Jacob the Monk in 1251 gathered a mob of thousands to rampage and pillage Paris, Orleans and Amiens.

As in all times, it was the social evils that prompted the outbreak of religious fervor. Just take the matter of poverty. One outrageous example of its breach was the installation of the Prior of Canterbury in 1309. He entertained 6,000 guests who ate 36 oxen, 100 hogs, 200 piglets, 739 chickens, 24 swans, 600 rabbits, 9,000 eggs — not counting the wine and beer to wash it down.

Small wonder the Middle Ages gave birth to a Francis of Assisi. He wrote a rule that urged his followers to "follow the teachings of our Lord Jesus Christ and walk in his footsteps." He combined the first beatitude about poverty of spirit,

with the literal evangelical poverty enjoined by Christ to the apostles in Matthew 10. "Provide yourselves with neither gold nor silver nor copper in your belts, no traveling bag, no change of shirt, no sandals, no walking staff." Francis witnessed this evangelical/Gospel poverty to the hilt and founded an Order to carry on the ideal. Indeed he became so luminous a figure that he has been called by many the person most like Christ of all the Christians who have ever lived.

AMONG THE MANY things that made his teaching on poverty so attractive was his healthy attitude toward the world. He was not a world hater or world fearer. He did not practice the philosophy of the ancient Cynics whose attitude toward poverty was a psychological defense against disappointment. (Be poor so you won't be disappointed when you lose your property or someone takes it away from you.) Nor did he espouse poverty as a training, ascetical technique in case he might be martyred (as was the custom among some early Christians.)

Francis, like his new order of friars, working among the new urban poor of

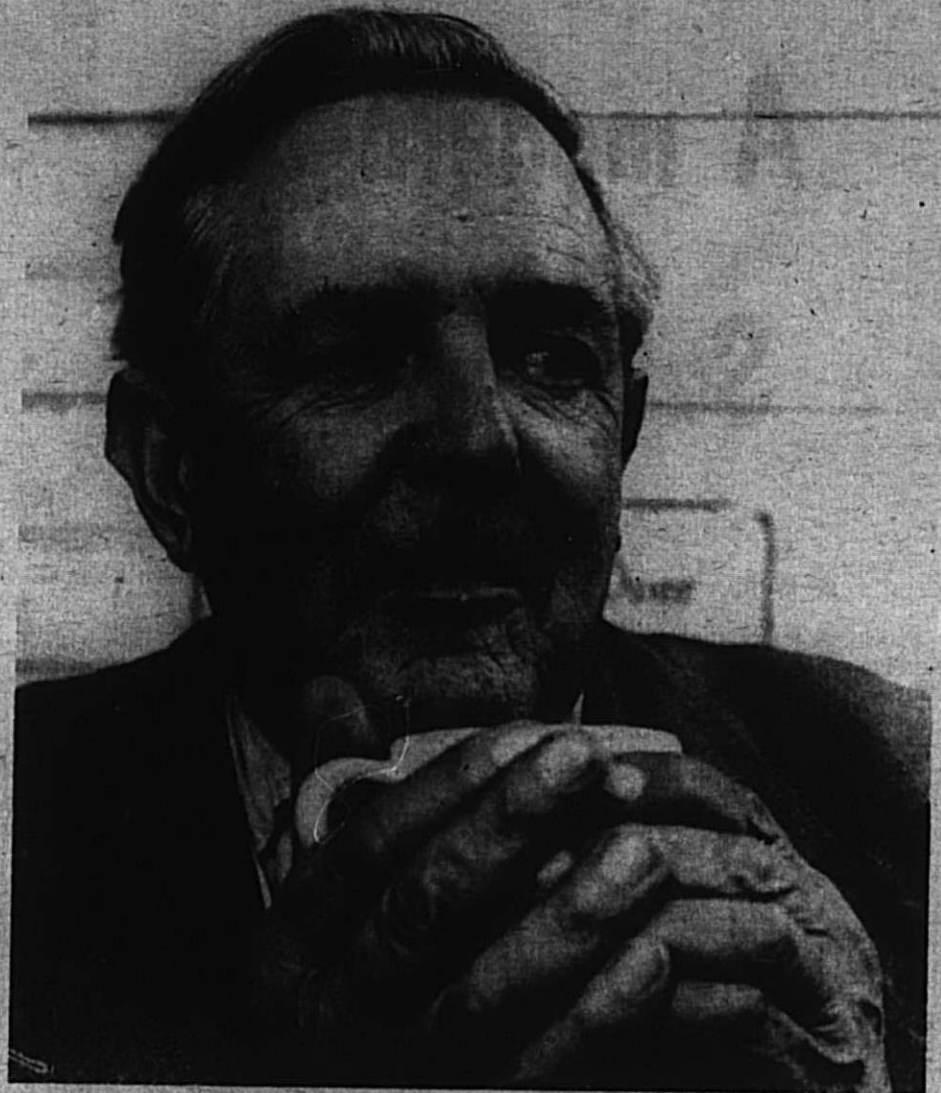
the new cities of the Middle Ages, was touched by social concern and the conscious need to better the conditions of the poor. The poverty of Francis was a witness to the institutional Church and to the state about their obligation to minister to the survival needs of the dispossessed and help them better themselves.

THIS PRACTICAL goal of Francis is often obscured by fascination with someone who has successfully gotten along quite well without possessions and seems to have an Adam-like community with animals and the sun, moon and stars. Because of this, history has thrown a gauze of romance across his figure and blunted the radical nature of his witness. Francis loved the poor but he wanted them to have a decent way of life, personal fulfillment in Christ and dignity as human beings. His marriage to Lady Poverty and conversations with birds were affirmations of some of his ideals. His greatest ideal was that the suffering poor be helped. For better or for worse his hopes have borne immense fruit throughout the ages.

1977 by NC EWS Service



*The deeper
our prayer life,
the greater
our sensitivity to . . .*



the plight of today's poor

By Father Joseph M. Champlin

Part of the explanation for St. Francis' joy was his great detachment from the pleasures of this world. The little poor man fought a continuous and fierce battle to keep his heart from latching onto any created things. For example, the Saint from Assisi would regularly pack up his few belongings and move on to another location lest he grow too comfortable, too attached, too dependent upon the warmth and love of those hosting him.

Detachment from material goods freed him for attachment to the spiritual life; free from preoccupation with the here and now, he spent himself totally for the hereafter; freedom from the creatures of God enabled him to cling more tenaciously to the God of all creation.

Bishop Topel of Spokane publicly admits his new, simple, austere life style developed after he began a more intense prayer routine. Furthermore, his increased social action awarenesses likewise grew out of those quiet reflective hours before the Lord.

WE THUS have several apparent principles operative in those holy men's lives and true for every believer.

1. The closer we are to God, the more detached we become from this world's attractions.

2. The more aloof our hearts are from earthly pleasures, the easier seems our approach to the Lord.

3. The deeper our prayer life, the greater our sensitivity to the plight of today's poor.

4. The more involved we become in alleviating human misery, the more conscious we are of our need for prayer.

Pails with "Parish Pantry" painted on them in colorful letters and located at the entrances to our church perhaps symbolize and illustrate the thrust of those four norms.

Each weekend a few persons will drop into these containers before Mass a few cans of foodstuffs or a bag full of staples. On Monday a member of our Christian Service Committee gathers these gifts, takes them to the rectory cellar and places every article in its proper slot on the parish pantry shelf.

THE SHELF is actually a full size, 20-foot long, five-foot high grocery store display case donated and installed there by a local merchant and parishioner.

When we hear about or are contacted by a person or family in distress, our first step is to call one of the committee's directors. That leader in turn either personally or through another member calls at the home of the people under concern to evaluate the situation. This provides a check on the validity of the request, gives a truer picture of the need, and shows a more personal, loving interest.

Once the condition has been verified, committee members go to the parish pantry and assemble a suitable package of food. This carton, sometimes augmented by milk and bread from a neighborhood store, is then taken to the designated home.

A FAMILY burned out of their house were surprised and pleased when someone from Holy Family arrived, unsolicited, with a huge box of groceries. The proud mother in a now one-parent home felt rather embarrassed, but nevertheless very grateful for the weekly food visits during her temporary time of transition.

Our popular Thanksgiving Mass serves as another symbol and illustration of those four principles.

We ask each member of every family to say "thank you Lord" on that feast by bringing an item of food for the special 10:00 a.m. Mass. During the presentation of gifts, all come forward and offer their packages to the concelebrants, who place them before the altar. We are still, in mid Advent, distributing some of that

\$1,000 worth of foodstuffs to the area's poor.

The joy of this Thanksgiving celebration and the happiness of our Parish Pantry workers mirror the kind of joy and happiness St. Francis radiated. They also proceed from the same sources: worship of the Father, detachment from this world's goods and concern for today's needy.

1977 by NC News Service

Discussion questions

1. What kind of responsibility do you feel you have to the poor? Discuss this question with family members and a parish group.

2. Discuss this statement: "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 . . ."

3. Examine your own life style. Reflect upon it and ask yourself: Am I living as Jesus wishes me to live?

4. What evidences do we see in the world today that reflect a re-awakening to the ideals of the Gospel? How do we see greed? Discuss.

5. What are some good forms of religious enthusiasm? Bad forms? How did the Church in the Middle Ages deal with both good and bad forms of religious enthusiasm?

6. Why do you think social evils prompt an outbreak of religious fervor? Discuss.

7. Discuss this statement: "The poverty of Francis (St. Francis of Assisi) was a

witness to the institutional Church and to the state about their obligation to minister to the survival needs of the dispossessed and help them better themselves."

8. What was St. Francis' early background?

9. What prompted St. Francis to live the Gospel ideal of poverty? How did his family react?

10. When and by whom was his simple rule approved?

11. Mother Theresa of Calcutta is, in many ways, a modern St. Francis. Why, do you think, has her way of life attracted many young people?

12. In The Gospel According to Matthew, read Chapter 25, verses 31 through 46. Reflect upon this passage.

13. What programs are there in your parish that are designed to help the poor? Are you an active participant in any of them?

14. Examine your prayer life. Reflect upon it.

1977 by NC News Service

Threats to Christianity, challenges to be faced and overcome

By Beryl Newman

Is Christianity threatened today? Has it ever been threatened? Many of us, I suspect, would respond — at least initially — with a resounding "Yes."

But such a reaction would be more likely to reflect our own insecurity and fear than any real danger to Christianity itself. Certainly there are formidable factors abroad in the world that militate against the growth and exercise of Christianity, but there is nothing new in that.

Christianity has always existed in a hostile environment. It was born into it. From humble and defenseless beginnings in the stable at Bethlehem, it has been afflicted with misunderstanding and persecution; with minimization of its message; by the apparently endless tendency of humankind to idolatry and the enmity of those in pursuit of power.

IN OUR OWN time of immediate and global communication, we are probably more aware than ever before of the extent and extremity of antagonism to the unremitting Christian imperative of personal reform.

Is it possible to ignore the widespread hatred and violence and disrespect for life — as long as it is not our own — or the exploitation and manipulation of people that is so much a part of our world?

We who call ourselves Christian, may be forgiven for feeling appalled by the increasing danger of atheistic Marxism and the terrible incidences of genocide and human destruction in our time.

WE MAY BE forgiven horror at the callousness which can promote abortion, euthanasia and the death penalty in terms of national or personal convenience or economic desirability.

We may be forgiven outrage when ideals of patriotism and national security are so distorted as to justify murder and mental and physical torture, the perversion of technology and all manner of illegal — not to mention immoral — activities.

Anger, passion, denunciation, we may be forgiven all these, but not fear, not doubt, not despair. If such manifestations of evil appear to us as threats to Christianity, we are looking through the wrong end of the telescope.

From the Christian perspective, these things are not threats, but challenges to be faced and overcome. If we are to speak of threat at all in this context, it should be of Christianity as the overwhelming threat to all that is evil.

It is because of the presence of such evil that Christianity exists, not in spite of it. From the start of His public life, Jesus asserted Himself as the "stronger

one" who defeats the strength of the "evil one" (Luke II, 14-22).

HE TOLD HIS disciples not to fear the world, nor the "prince of the world" and warned them of the hatred and persecution they would encounter. "Have confidence! It is the world I have conquered," He said.

Christians share this victory, but with our myopic vision, it is not always easy to convince ourselves during the struggle that the battle has already been won! We need constantly to guard and sustain the confidence that all things can be overcome by the power of the Holy Spirit. We need always to be reassured that, despite apparent evidence to the contrary, God is in control and His goodness must triumph.

By its very nature, Christianity cannot be threatened by elements external to it. If it is threatened at all, it is from within. We who claim to be Christian can do more harm to Christianity than demonic legions, when what we do and are mocks Christ.

WHATEVER Christianity means to us who claim it, to those outside — and many within our churches — its meaning is translated only in the Christians they meet. For too many generations, in too many instances, what they have found in us has been in contradiction to Jesus of Nazareth.

Why, almost 2,000 years after the death and rising of Christ and the passage through the world of millions upon millions of Christians, have we made so little impact that the world is in the state of moral decline and almost universal conflict it is today?

Not because Christianity does not have the power — is not the greatest power known to man — to transform men and structures! But Christ laid the foundations of a church that would be a sign of contradiction in the world, not one that would assume its protective coloring.

THE HISTORY of Christian people has not been one to do credit to the Jesus of the Sermon on the Mount, who spoke of gentleness and purity of motive, nor to the Jesus who cried "Let them see you are my disciples by your love."

If it were possible for Christianity to fail — and it is not — its failure would be due, not to any inherent weakness, but because, as G.K. Chesterton once said, it has never really been tried.

If Christianity is threatened, we do not need to don shield and buckler and sally forth to contest with windmills of evil. Alas, we need only look within ourselves!



'Is it possible to ignore the emphasis of today's society on self? We place much importance on being beautiful...'