

Faith—the true meaning of Christmas

Little Jesus, Savior child,
Were you always placid, mild,
As the artists have you styled?

Did you never, ever cry?
Chew your fist? Breathe a sigh?
Whimper for a lullaby?

Somewhere in your infant brain
Did a hint of future pain
Sound its shadowy refrain?

Seems you never had much fun
In a life—just begun
Tagged as a redeeming one.

Did you sometimes, wistfully,
From your burden long to flee?
Yet stayed fast, in charity.

Your incarnation healed a rift,
Gave our hopes a heavenly lift;
How return this precious gift?

Gold and myrrh we do not bring,
It's just ourselves we're offering.
Happy birthday, little king!

—Alice Dalley



'Fill the emptiness of our lives'

My dear Family in Christ:

Of all the holidays and holidays we commemorate each year, none involves the spirit of love quite as much as the feast of Christmas. Even with the worldly and commercial excesses that have come to be a part of Christmas, the true meaning of the feast has not been lost. We still stand in wonderment at the mystery of God's love which prompted Him to send His Son as our Redeemer.

There is a tragic aspect of this feast of our redemption in that after almost two thousand years, there are still so many people untouched by the love of Christ and so much of the world is unchanged in spite of His redemptive work. Sin and its consequences—poverty, injustice, hatred and all the other hideous forms of evil—are all too apparent in our lives.

Many outlets are available to us individually and collectively for cooperating with Christ in the work he began that first Christmas. The one essential starting point for all this Christian activity is the commitment of each individual to

Christ. We are called to give ourselves wholeheartedly to the love of God and love of our neighbor—in Christ, with Him and through Him.

As we celebrate this feast of God's love, let us respond with the pledge to fill the emptiness of our lives with a total love for God as we also pledge our lives to fill the void of the unchurched by our valiant efforts of evangelization.

It is my prayer for you this Christmas that your pledges be fulfilled and thus find true happiness in Christ, our Savior.

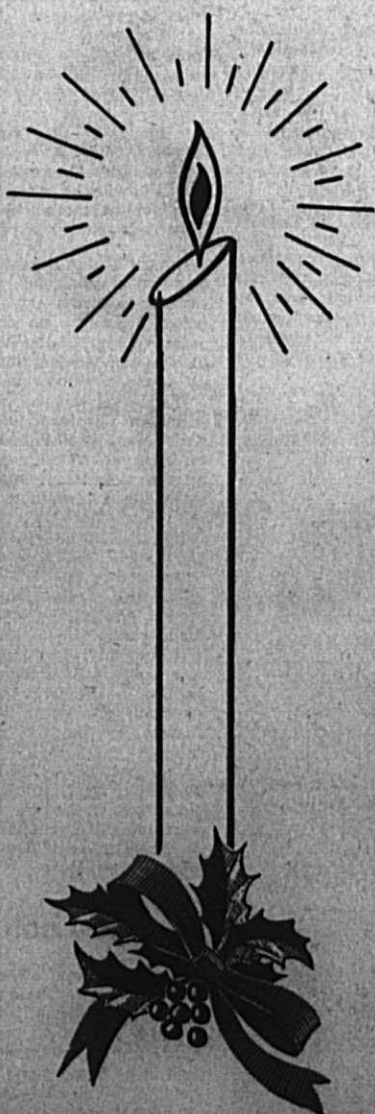
Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup
Archbishop of Indianapolis

December 12, 1977

Merry Christmas



Communion-in-the-hand option judged top national story of year

WASHINGTON—Approval of the Communion in the hand option for the United States was ranked as the top religious news story of the year by 49 diocesan and national newspaper editors who voted in a poll conducted by NC News Service.

The editors chose Pope Paul VI, who turned 80 in 1977 amid persistent

Complete wrap-up of national stories appears on Page 5

retirement rumors, as top personality of the year.

The Vatican's reaffirmation of traditional Church teaching against the ordination of women was ranked second by the editors. The canonization of St. John Neumann received the most first-place votes among the editors, but ended up as the fourth-ranked religious news story of the year.

The editors voted for 10 top news stories, and five top personalities of 1977. The votes for top news story were weighed with 10 points for first place, nine for second, etc. For top personality, a first place vote got five points, second-place four points, etc.

THESE WERE THE VOTES for the top 10 stories, with first place votes in parentheses:

1. Communion in the hand option approved for U.S. 284 (5)
2. Vatican reaffirms Church tradition against ordination of women. 227.5 (4)
3. Medicaid abortions banned in many places, but Hyde amendment

NO CRITERION

In keeping with a practice inaugurated in 1961, there will be no issue of *The Criterion* on the last Friday of the year, December 30. Besides providing our hard-working staff with an extended holiday, it will give us a few deadline-free days to handle some year-end details. The next issue will be that of January 6, 1978.

news in brief

Cronkite 'honored'

WASHINGTON—The man everybody trusts is not to be trusted, according to the Catholic League for Religious and Civil Rights. Walter Cronkite, CBS News anchorman, has been awarded the Catholic group's "Earl Butz Bigotry in Media Award," for what the league said was his biased and inaccurate handling of the congressional fight over funding for Medicaid abortions.

Supports dialogue

VATICAN CITY—Pope Paul VI called for "dialogue between Church and state in El Salvador as the way 'to overcome a climate of violence' in that Latin American country. Pope Paul received the credentials Dec. 15 of the new ambassador of El Salvador to the Holy See, Prudencio Llach Schonenberg.

Was star a nova?

LONDON—The Star of Bethlehem recorded in St. Matthew's account of Christ's birth was a nova observed in the year 5 B.C. by Chinese and Korean astronomers, according to three British scientists—John Parkinson of the Mullard Space Science Laboratory in Dorkins, Richard Stephenson of Newcastle University, and David Clark of the Royal Greenwich Observatory.

Reject sharing plan

LONDON—The Catholic Bishops' Conference of England and Wales has officially rejected the idea of Catholic participation in an ecumenical plan to draw up formal sharing agreements between churches as a step toward organic reunion.

Prelate assigned

VATICAN CITY—On the same day that recently imprisoned Melkite-rite Archbishop Hilarion Cappucci saw Pope Paul VI, the Vatican announced that he has received a Latin American assignment.

Year of Disabled

UNITED NATIONS, N.Y.—The General Assembly's Social, Humanitarian and Cultural Committee has agreed to set up an expert advisory committee to undertake the preparation for an International Year of the Disabled in 1981.

remains controversial. 203 (7)

4. St. John Neumann canonization honors another American. 196 (8)

5. Publication of and reaction to Human Sexuality book. 192 (4)

6. Automatic excommunication for divorced, remarried Catholics lifted. 182.5 (4.5)

7. National Cathedral Directory approved by bishops. 176 (3)

8. Women's Year Conference stirs debate over family issues, ERA, abortion. 163 (2.5)

9. Human rights becomes focus of national, international attention. 159 (5)

10. Synod of Bishops explores catechesis in modern world. 145 (1)

Several editors combined categories or said there were ties between top stories. Among the stories receiving write-in votes were the growing strength of the pro-life movement,

ranked first by one editor; appointment of the first black Ordinary in the modern American Church; the issue of Quebec separatism in Canada; introduction of the Packwood-Moynihan tax credit bill; the interchurch challenge on corporate responsibility through the Canadian churches' task force; the Canadian Church's involvement in pipeline disputes; and the debate over Canada's new Immigration Bill.

ACCORDING TO THE EDITORS, these were the top personalities of 1977:

1. Pope Paul VI, still active at 80 despite retirement rumors, presides at Synod of Bishops. (10) 117

2. Bishop John Neumann canonized. (10) 106.5

3. The American Catholic Woman, embroiled in women's conference issues. (10) 100

4. Irish Peace People Mairead Corrigan and Betty Williams, Nobel Peace Prize winners. (4) 99

5. President Jimmy Carter spotlights human rights issue, born-again Christianity. 88.5 (8)

Receiving write-in votes for top personality of the year were Archbishop Joseph L. Bernardin, who ended a three-year term as president of the National Conference of Catholic Bishops this year; peace activist Dorothy Day; Father Theodore Hesburgh, president of Notre Dame University; and the late Donald Thorman, publisher of the National Catholic Reporter, who died this year.

A Canadian newspaper, *New Times*, nominated the primate of the Anglican Church in Canada; the chief justice of the Canadian Supreme Court; and Bishop Emmett Carter, former president of the Canadian Conference of Catholic Bishops.

IN ANNUAL PEACE DAY MESSAGE

Pope appeals for end to violence

VATICAN CITY—In his annual message for the World Day of Peace (Jan. 1), Pope Paul VI has appealed for an end to violence against nations and individuals, including the unborn.

"Our war against war has not yet been won, and our 'yes' to peace is rather something wished for than something real," wrote the Pontiff in his message addressed to "the world and to humanity."

He urged all men to "consider and exalt peace even outside the trenches" on the 11th celebration of the World Day of Peace, an observance which he himself established. This year's theme is "No to Violence, Yes to Peace."

His 16-page message contained a special appeal to doctors in the "ministry of medicine" to ally themselves with the Church in defense of human life.

"We cannot fail to disapprove of each and every offense against

nascent life, and we must appeal to every authority and to everyone who has due competence, to work for the prohibition of procured abortion and for its remedy," wrote the Pope.

THE MESSAGE explicitly condemned "acts of pitiless terrorism," crimes against the innocent, vendettas, and the mounting arms race.

For the first time, the papal Peace Day message was especially addressed to "the great planners and operators of the world arms market."

Peace, said the Pope, cannot be based on the "infernal destructive capacity" of arms.

The Pontiff said that "war is being kept in check by the terrible nature of its own arms which it would immediately have at its disposal."

But fear of a possible "cosmic conflagration," wrote the Pope, "is more an imagined restraint than a real one."

The Pope had high praise for "the lofty and rational effort being made at the highest political levels" to insure peace.

He also lauded the upcoming special session of the UN General Assembly on the problem of disarmament and the 1975 Helsinki Conference as signs of progress in the search for peace.

(The Vatican announced that copies of the Peace Day message were being distributed to participants in the Belgrade Conference, a follow-up to the Helsinki meeting.

(The message is also being distributed to government leaders by apostolic nuncios and delegates around the world, to delegations of all member countries of the United Nations, to heads of international organizations and world religious bodies.)

POLITICAL PEACE efforts, said the Pope, must not tend so much "toward balancing the forces of the possible contenders as toward showing the supreme irrationality of war."

He urged world leaders to establish "relationships between peoples which are ever more interdependent, with ultimate solidarity, and ever more friendly and human."

Discussing acts of violence against individuals, the Pope said that "private" violence is taking on "alarming proportions to the extent that it is becoming habitual."

Decay of moral conscience and "social pessimism" are often

responsible for extinguishing "the taste for and the commitment to honesty professed for its own sake," wrote the Pope.

"What is possible takes the place of what is honest. The only restraint is the fear of incurring some public or private sanction," he said.

"Violence is not courage," insisted the Pope. "Violence does not ennoble the man who has recourse to it."

"Violence distrusts normal legal processes and is always clever at evading the observance of these processes by devising, almost by

(Continued on Page 7)

United Nations: year of disarray

BY JEFF ENDRST

UNITED NATIONS—In 1977 the United Nations continued its seemingly endless search for its own identity and its true role in international relations.

While many of its supporters and participants claimed that the world could not do without it, UN Secretary General Kurt Waldheim himself listed a gloomy agenda of existing or predictable crises which the United Nations has chosen to ignore or which are not responding to UN treatment.

Waldheim challenged the membership to decide whether the United Nations is to be simply a "talking shop" or a crucible in which a new community will be molded by "the wise men of the world."

The 32nd General Assembly increased its size to 149 with the admission of Vietnam and Djibouti.

THE UNITED STATES and the

Education top story in diocese

The opening of a long range Catholic educational planning process and the ratification of an educational mission statement by Archbishop Bishop were judged the top news story of 1977 in the Archdiocese by *Criterion* editors. A chronological rundown of important Archdiocesan stories during the year as reported in *The Criterion* will be found on Page five.



Soviet Union displayed a high degree of moderation in their presentations to the assembly. Only China reverted to Cold War slogans, urging countries of the Third World to struggle for a new world order by uniting against the two super-powers on all fronts.

The year's biggest international political event, the Egyptian-Israeli peace initiative, caught the assembly unprepared and unresponsive. It came amid the assembly's perennial and predictable routine, featuring Israel in the international dock, giving the Palestine Liberation Organization the sole right to represent some 3 million Palestinians and demanding a new Geneva peace conference on the Middle East under conditions totally unacceptable to Israel.

On another front, the Security Council took a historic step by imposing a mandatory arms embargo against South Africa in response to mounting repression of that country's black citizens.

The Western powers had first cast a triple veto against African demands that total military, economic and diplomatic sanctions be imposed on both South Africa and Rhodesia.

On the other hand, the Nordic countries—among the most progressive supporters of African liberation causes—failed to convince the 49-nation African bloc that the assembly should express "deep concern" about "gross violations of basic human rights of individuals in Uganda."

EFFORTS BY WESTERN countries to create a post of UN High Commissioner for Human Rights—a sort of ombudsman for individuals or groups alleging repression or discrimination by their governments—were again blocked as African and other Third World countries sided with communist countries in opposing the move.

Prince Sadruddin Aga Khan of Iran announced his retirement after more than a decade as UN High Commissioner for Refugees. He warned that the world is producing ever more political refugees but caring less and less about their fate. At year's end the assembly unanimously approved Poul Hartling, a former prime minister of Denmark, to take over the UN post.

After two years of good weather and harvests, the United Nations learned that 1977 had produced a world grain surplus of 60 million tons. The happy news was tempered by UN estimates that even under those circumstances some 500 million people were suffering malnutrition and 15 million died from it.

The first UN Water Conference ended in Argentina with the adoption of recommendations for an extensive program to avoid a global water crisis by the end of the century.

The UN Law of the Sea Conference held two more inconclusive sessions without resolving the multi-billion-dollar questions of equitable and orderly control of the high seas and their vast underwater riches. The next try is set for Geneva in 1978.

The United Nations held a Desertification Conference in Nairobi, Kenya, in an effort to find ways to halt the expansion of arid wastelands and reclaim deserts or marginal lands where life is precarious.

THE UNITED NATIONS reacted with shock and disbelief when the United States quit the UN-affiliated International Labor Organization in protest against the ILO's increased politicization.

Noting that the international arms race costs \$350 billion a year according to UN experts, the General Assembly decided to hold a special session in May, 1978, on disarmament.

On the lighter side, Grenada's pioneering effort to get the United Nations involved in studying the hypothesis that there is intelligent life on other planets was stalled for another year.

Food column

Cynthia Dewes, a free lance writer and housewife from St. Monica parish, Indianapolis, will be writing a monthly column for *The Criterion* on foods and food preparation. She calls it "Not By Bread Alone." Her opening column, which appears in this issue on Page 10, includes some novel ideas for that traditional Christmas dinner. She welcomes menu suggestions and recipes from readers. They should be mailed to her in care of the *Criterion*, P.O. Box 174, Indianapolis, IN 46206.



LIGHTS FOR HUMAN RIGHTS—A young man lights a stem of the Menorah—a Jewish candelabrum—at an interfaith Human Rights Day observance in Louisville, Ky. Eight candles were lit in the name of persons who

have been persecuted for their faith. Catholic and Protestants joined with the Jews to mark the signing of the U.N. Declaration on Human Rights. (NC photo by Joseph Duerr)



the tackler

Mele Kalikimaka!

BY FRED W. FRIES

Live and learn.

Did you know that the Hawaiian alphabet has only 12 letters and five of these are the vowels a, e, i, o and u? We marshalled this bit of information last Friday when a reader called to inform us that we had misspelled the Hawaiian phrase for "Merry Christmas" in our seasonal feature: "Merry Christmas in 26 languages."

THE PERSON WHO CALLED was Lorraine Dolder, genial secretary for the Archdiocesan Tribunal, who has a daughter and son-in-law living in the islands and who has spent considerable time there herself.

She pointed out that our version of Merry Christmas in Hawaiian "Mele Kalikimaka" should have read "Mele Kalikimaka."

"There is no 'g' in the Hawaiian alphabet," she reminded us.

"There isn't?" we responded incredulously.

"No, there isn't," she replied. Then she went on to inform us that in addition to the familiar vowels, there are only seven consonants: h, k, l, m, n, p and w.

We thank Mrs. Dolder for adding to our meagre reservoir of phonetic knowledge.

EARLIER IN THE week Margaret Shanahan of Little Flower parish, who was a member of our tour to Europe in the summer of 1975, called to tell us that she had clipped the "Merry Christmas in 26 languages" feature from last year's paper and had been using it to send greetings to the foreign friends she had made during her recent travels. Hopefully, Hawaii was not included.

We have been printing the "Merry Christmas in 26 languages" item in the Archdiocesan paper, off and on, since we came to the paper more than a quarter of a century ago.

Other than the two calls from Lorraine Dolder and Margaret Shanahan, it has evoked only one reaction. This occurred about five or six years ago when a reader wanted to know how the word "Cugat" could possibly be part of the Irish for "Merry Christmas" (Nodlaig Nalt Cugat), since Senor Xavier has no apparent Gaelic connections. At the time, we recall checking with Monsignor Richard Kavanagh, our resident expert on Ireland, who assured us that Nodlaig Nalt Cugat was, indeed, correct, our Gaelic friends notwithstanding.

After we received Mrs. Dolder's timely correction on the Hawaiian spelling for the age-old greeting, we made a spot check of

our bound volumes of the paper. Our worst fears were confirmed: We have been misspelling the phrase for 25 years!

In signing off, Ole Tackler says—In understandable English—A Merry Christmas to you all! Reminder: We won't be printing on December 30, so we'll see you next year.

O yes, while we're at it: Happy New Year, or as the Hawaiians would have it, Hauoli Makahiki Honi!

WRONG PARISH—Several weeks ago we printed an item reporting that Charles Brumleve, a member of the freshman class at St. Meinrad College, was among recipients of a \$500 scholarship for seminary studies. We identified him as a member of St. Paul parish, Sellersburg. We were misinformed. Charles belongs to neighboring St. Joseph parish, St. Joseph Hill.

CHRISTMAS LETTER

A Criterion reader who lost her husband in death many years ago expressed her feelings on the first Christmas without him in the following "letter." We are reprinting it here in the hopes that others in similar circumstances this Christmas will find in it a source of spiritual strength and consolation.

Dear Poppy:

All day I have felt that if I turned my head quick enough, I would see you—you have been so close to me this day! I keep remembering back, and my heart is so heavy, yet this is the way it must be.

I have a big tree, and there were many presents. The boys were so delighted. Seems as though everyone was especially nice to us, and they are trying to fill the void. Uncle Emil completely outfitted both boys, plus shoes for the girls and a basket of fruit and a five-pound box of candy for us all. They have been so good to us.

Wasn't it nice of the Neuschaeffers to have a Mass for you? And how do you like your picture on the tree?

I miss you so much, Bill! The adjustment has been far more difficult than I ever dreamed. You are so close to me—yet I can not touch or see you. Ask God to give me strength—these are hard days to get through.

But it has been a special Christmas for you—your first with God and His angels! Pray for me.

Christmas

Mommy

Details are worked out for transfer of crown

WASHINGTON — The State Department and the Hungarian government have reached agreement on the return and display of the Crown of St. Stephen.

The conditions, proposed by the United States and accepted by Hungary, are outlined in a letter from Philip Kalsar, U.S. ambassador to Hungary, to Frigyes Puga, the Hungarian minister of foreign affairs.

ACCORDING TO a joint communique issued by the two governments Dec. 15, an American delegation will return the crown and other Hungarian coronation regalia to Budapest in ceremonies Jan. 6 and 7. The items have been in U.S. custody since the end of World War II.

Kalsar said that President Carter will appoint a "senior United States government official, or other prominent American" to lead a delegation including congressmen and

Hungarian-Americans. There has been speculation that Secretary of State Cyrus Vance will represent Carter at the ceremonies.

The Hungarian government agreed to invite government officials, leaders of Hungarian churches—including Cardinal Laszlo Lelak of Esztergom—representatives of Hungarian groups and "outstanding personalities of scientific and cultural life" to the ceremonies.

UNDER THE agreement, remarks at the ceremonies "will be confined to statements which will emphasize traditional United States-Hungarian ties, friendships between our two peoples, and our mutual desire to continue the development of better bilateral relations."

The Hungarian government will allow the media to cover the ceremonies, including the arrival of the U.S. delegation.



PILOT PROGRAM—Five parishes of the Archdiocese are piloting phase three of the educational planning process. Sr. Judith Shanahan, S.P., briefs representatives of the boards of education of the five parishes as the process begins. The parishes are: St. Anthony, Clarksville; St. Joseph, St. Leon; and St. Andrew, St. Monica and Christ the King, all of Indianapolis.

Charismatic Mass

The regular monthly celebration of a Charismatic Mass will be held Saturday, Jan. 7, at 7:30 p.m. at Marian College, Indianapolis.

Interested persons are invited to attend.

† WESER, John A., 68, Our Lady of Perpetual Help, New Albany, Dec. 14.

† WEIDMANN, Mary V., Holy Family, New Albany, Dec. 13.

† WHITE, Gertrude, 76, Christ the King, Paoli, Dec. 14.

† WIEGAND, Irene M., 80, Assumption, Indianapolis, Dec. 19.

remember them

† BISCH, Leo F., 80, St. Mary-of-the-Woods Village Church, St. Mary-of-the-Woods, Dec. 15.

† BUSIERE, Lucille Emrick, 80, St. Leonard, West Terre Haute, Dec. 13.

† BUTZ, Helen Ann, 28, her sons, Andrew, 3, and Ronald, 2, victims of a home fire, St. Maurice, Napoleon, Dec. 13.

† DICKMAN, Dolores, 56, Holy Family, Richmond, Dec. 20.

† DOERFLEIN, Laura, 93, Holy Guardian Angel, Cedar Grove, Dec. 13.

† DOLL, Patricia Ann, 27, St. Mary-of-the-Knobs, Floyd's Knobs, Dec. 17.

† FEHLINGER, Elizabeth K., 88, Sacred Heart, Indianapolis, Dec. 20.

† GIOVANNI, Louis, 82, Sacred Heart, Clinton, Dec. 15.

† GOLDMAN, Howard H., 68, Holy Cross, St. Croix, Dec. 15.

† QUE, Otis M., 70, St. Jude, Indianapolis, Dec. 15.

† HEIDELBERGER, Theresa J., 82, St. Joseph, Indianapolis, Dec. 21.

† HEINIG, Margaret Fitzgerald, 77, St. Patrick, Indianapolis, Dec. 19.

† HUNT, Joseph L., 63, St. Joan of Arc, Indianapolis, Dec. 21.

† KALEN, Paul, 56, Sacred Heart, Terre Haute, Dec. 15.

† KELLY, Joseph J., 41, St. James, Indianapolis, Dec. 19.

† KNABLE, Bertha E., 74, St. Mary, New Albany, Dec. 17.

† KUERN, Carl B., 88, St. Andrew, Indianapolis, Dec. 17.

† LYONS, Mary, Our Lady of Lourdes, Indianapolis, Dec. 15.

† MANIEN, Robert J., St. Joan of Arc, Indianapolis, Dec. 17.

† MERVAR, Mary, Holy Trinity, Indianapolis, Dec. 20.

† REQUET, Matilda M., 87, St. Patrick, Madison, Dec. 8.

† RIATT, Albert Henry, 77, Holy Cross, St. Croix, Dec. 10.

† SANDEFUR, Earl A. (Red), 74, Little Flower, Indianapolis, Dec. 15.

† SAUER, Gladys M., 68, St. Mary, Madison, Dec. 13.

† SCHNELKER, Michael, 35, St. Simon, Indianapolis, Dec. 20.

† SPRINKLE, Rebecca A., 29, Holy Cross, St. Croix, Dec. 11.

† STEPHENS, Rosina, 67, St. Paul, Tell City, Dec. 6.

† STRANGE, Walter J., 74, St. Susanna, Plainfield, Dec. 15.

† TAYLOR, Bryan, 20, plane crash victim with the University of Evansville basketball team, St. Paul, Tell City, Dec. 18.

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Charles J. Schiela
Ethel M. Brown
Mary Ellen Russell

Date	Celebrant	Congregation
Jan. 1	Fr. Albert Ajamie	St. Monica Parish, Indianapolis
Jan. 8	Fr. Herman Lutz	St. Bernadette Parish, Indianapolis
Jan. 15	Fr. Michael Katron	Our Lady of Mount Carmel Parish, Carmel
Jan. 22	Fr. Coamas Raimondi	St. Gabriel Parish, Indianapolis
Jan. 29	Fr. James Farrell	St. Barnabas Parish, Indianapolis
Feb. 5	Fr. Gerald Kirkhoff	Soeana Memorial High School, Indianapolis
Feb. 12	Fr. Clarence Waldon	Holy Angels Parish, Indianapolis
Feb. 17	Fr. Robert Gilday	St. Malachy Parish, Brownsburg
Feb. 24	Fr. John LaBauve, SVD	St. Rita Parish, Indianapolis

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living the questions

BY FR. THOMAS C. WIDNER

Editors around the country are looking at the news of the past year and deciding which are the top stories. What about the big stories in the Archdiocese?

Far and away the top issue in the Archdiocese seems to be education. This was made more significant by the commencement of an educational planning process and the adoption of an educational mission statement. At the level of an Archdiocese, the Church adopted a focus, a point from which and to which all education sponsored by the Church begins and ends. That is no small achievement.

For some years now many have worked to make Parish the focal point of the Church's activity in the Archdiocese. It is not working. There is no parish which does not focus its strength around its educational programs and most of those parishes continue to focus on the schools themselves. It will be sometime yet before this changes, if at all.

Alternative educational programs are a myth. They have not changed much in themselves except in the gimmicks they employ, and they certainly have not captured the imagination of most parents in parishes. Alternative educational programs are still viewed as just that—alternative. Money is not spent on them. Available funds continue to be gobbled up by schools.

WE CONTINUE TO BE unrealistic, however, about schools. They cannot survive unless more money is poured into them. Practically speaking, they should be charging those who attend them the full cost—Catholics as well as others—or else more realistic means of making money for them should be explored. The Federal government is not going to bail them out, nor should they; bingos and chili suppers will not sustain them. Schools have yet to be tested, for parents have not yet made the full commitment to them by direct financial support of them. And, despite some of the more imaginative things being done in parishes, to most Catholics a parish without a school is not a parish.

Yet the world of Catholic education is exciting and imaginative, innovative and future-oriented. Our greatest efforts toward building the Church of the future are found in education. Our expenses in terms of employing real professionals are made here. No other effort of the Church in this Archdiocese is so total and so provocative. Professionals in education in this Archdiocese are not only willing to dream; they are willing to effect their dreams.

HERE AND THERE one may find a parish doing this or that exciting thing. But one does not find the all-pervasive spirit of excitement about the present and the future in anything else in this Archdiocese except in education.

The task of building the kingdom of God does not just happen; it depends on the aggressive push that believers exert to make it happen. That does not seem to me to be occurring in any department or agency of the Archdiocese except in education. And I am speaking here of a total diocesan-wide commitment.

The reluctance of some to get involved is beside the point; Catholic education has come a long way in the past several years because of a consistent, coordinated effort by those involved in the field to make it responsible and faithful.

There are individuals here and there in other departments, other agencies, who are attempting the same thing. It will be some time, however, in my opinion, before they achieve anything substantial.

If any of us are to recognize the Church of the future, we are going to have to know what we want it to be like, and we are going to have to outline our goals for it. We must choose now for the Church to be the Church. If we continue to deal with problems only as they creep up, we will shortly discover there is no Church to be dealt with.

WITHIN THE PAST MONTH the Archdiocese has experienced the loss of a resigned priest and two others felled by lengthy illnesses; add to this the loss of an active priest in death this past September. The frightening statistics released by our Vocation Department are becoming real sooner than desired. The pressure on priests is not at all feigned or imagined. I do not think it would be irresponsible at all for the Priests' Personnel Board to drop all other business for one, two, or three years in order to effectively restructure the diocese in terms of priestly personnel. It would be not only an important work of theirs; it would be a recognition of what is already an essential if not practiced responsibility.

It is only in the area of Catholic education that boldness and vision are being exercised to their fullest. Catholic education will be stronger for that; it will be richer because the professionals know who they are, what they are up against and more importantly, what they stand for. I do not believe we have such certainty elsewhere.

st. meinrad wreath maker

Brother, 85, decks monastic halls

ST. MEINRAD, Ind.—Throughout the Christmas season, people deck their homes with boughs of holly and evergreen. Monks also deck their halls with traditional greenery to celebrate the birth of Christ.

Brother Wolfgang Mieslinger, who at 85 is the oldest of the 175 monks who belong to the monastery of St. Meinrad, has used his skills to decorate the monastery for the past 55 years. Although old in years, he is hardly a retiree. Each year before Christmas, Brother Wolfgang modestly admits to making over 100 wreaths, all at least three feet in diameter.

For his wreaths, Brother Wolfgang uses only the evergreen from Norwegian spruce trees, which grow on the monastery property. These wreaths will last for up to six weeks without losing their needles. He begins with a stiff circular rod frame and fastens clusters of spruce boughs to it with stout wire. It takes him an hour or so to complete one of the wreaths.

WREATH-MAKING is not a hobby he picked up by accident, but a trade he learned many years ago in his native Germany. Brother Wolfgang was born in the mountains of Bavaria. After completing his formal education, the young Mieslinger became an apprentice gardener and florist. For three years, he worked under the skilled tutelage of an expert horticulturist, and for four more years he worked in a greenhouse, learning how to create floral arrangements. These he made for a duke.

World War I put an end to such esoteric occupations as doing floral arrangements for dukes. The young Mieslinger was drafted into the German army and served in the combat engineers for three years. His saddest war recollections are of burying young German boys in the Argonne forest near Verdun.

After the war, he returned to his trade of gardening near Koblenz. It was at this time that Mieslinger saw an ad in a magazine inviting young men to come to America to become monks at St. Meinrad, where there were so many German-speaking members.

IN 1922, at the age of 30, he journeyed to America and professed his vows as a monk at St. Meinrad. His horticultural talents were immediately put to good use in the vineyard and gardens. He also worked in the monastery kitchen during his career, preparing hundreds of meals daily for the monks and seminarians.

Now, 55 years later, he is still very active in the prayer life of the Community, and still contributes to that life by his skills and talents. In the spring, he puts in long hours in the garden, growing and picking strawberries. Through the summer, he grows tomatoes. During the months before Christmas, he uses his skills, of course, to create beautiful evergreen wreaths.

the editors and staff of the Criterion
extend to our readers and advertisers
the hope of a safe and healthy holiday
and the blessings of peace at
Christmas and in the new year



"HE THINKS IF HE WATCHES 'CHARLIE'S ANGELS' HE DOESN'T HAVE TO GO TO CHURCH ON SUNDAY!"

letters

Divorce 'no bar to sacraments'

To the Editor:

Recently I have become aware of more and more Catholics who believe that they are not permitted to receive the sacraments because they are divorced, even though they have never remarried. This is a serious misconception of the laws of the Church regarding marriage.

Catholics who are divorced are not permitted to remarry in the Catholic Church unless their previous spouse has died, or unless their previous marriage has been annulled or dissolved by the Church. Divorced persons who have not remarried still enjoy full membership in the Church and should in no way be regarded as outcasts.

The whole question of what constitutes a valid marriage is being given a re-evaluation; and as a result, many divorced people are seeking, and being granted, declaration of nullity because the circumstances of their

marriage indicate that the criteria for a valid marriage did not exist. The process is often a very long one because a thorough investigation is necessary to protect the integrity of the Sacrament of Matrimony.

Just recently the American bishops voted to abolish the penalty of automatic excommunication for divorced and remarried Catholics; and the Holy Father ratified their action. That means that divorced and remarried Catholics are still our people and they belong in our Churches. Hopefully they can be welcomed to full participation in the sacramental life of the Church in a way that would not undermine the sanctity of marriage by giving blanket approval to divorce and remarriage.

The priests' senate of our own Archdiocese is preparing a statement on divorced and remarried Catholics. The diocese of Evansville has already published such a statement. Associations of separated and divorced Catholics around this country and in Canada are working to change attitudes about people who are divorced and/or remarried.

They don't want us to believe that divorce is wonderful; only that people who are divorced are still people—they still have something to offer the Church, and the Church still has a responsibility to them.

We can all be proud that our Church is seeking to heal divisions among us and to minister the love and compassion of Christ to all her people.

Father Conrad Cambron
New Albany, Ind.

Christmas and the abortion evil

To the Editor:

It's Christmas! What an exhilarating and marvelous time of the year.



WREATH MAKER—Brother Wolfgang Mieslinger, O.S.B.

WASHINGTON newsletter

Urban, rural poor fight for the dollar

BY JIM CASTELLI

WASHINGTON—"The strongest bond of human sympathy in this nation today should be between the urban poor and the people of rural America."

That's the view of Clay Cochran, Executive Director of Rural America, a membership organization dealing with rural problems.

He makes this point because that bond does not exist; the urban poor and the rural poor more often than not find themselves fighting for the same government dollar.

RURAL PEOPLE, in an effort to form coalitions with urban areas, are more and more often making the point that what happens in the countryside affects what happens in the city.

For example, Archbishop Ignatius Strecker of Kansas City, Kan., former head of the National Catholic Rural Life Conference (NCRLC), told a Catholic Charities convention in September that "many of the problems of our cities began with the exploitation of rural resources and rural people."

"The low prices paid for energy, timber and food could not support the miners, woodcutters, farmworkers and farmers who produce them," he said. "And so in the middle of this century these rural people migrated to the cities by the millions."

"They had no money. They were unprepared for the demands of city life. They were not trained for industrial jobs. They had to accept the cheapest housing available. They had to settle for the least skilled and therefore the least secure jobs. They had to depend on welfare, public housing, public health and food stamps to meet their needs."

"By nearly every standard," Archbishop Strecker said, "rural America is disproportionately lacking in the services which urban people take for granted."

SECRETARY OF Agriculture Bob Bergland says "rural people still have the highest percentage levels of poverty, the poorest housing, the most inadequate health care and the least access to public transportation."

Archbishop Strecker and other rural people attack an "urban bias" in federal programs. They argue that cities get proportionately more money than rural areas. A recent study done under a grant from the Community Services Administration found, for example, that the Community Development Block Grant program is biased against small towns.

Urban areas, of course, are pressing for more money for their own needs.

"As long as you focus on the symptoms—poor housing, poor health care—you can pit urban and rural people against one another," Stephen Bossi, an NCRLC staff member, claims. "When you focus on the systemic causes, you have the basis for a natural alliance."

The "systemic causes," according to the NCRLC, Rural America and other rural groups, are exploitation of resources and people by rich corporations and absentee ownership of resources by those corporations.

The critique of American society offered by the NCRLC is more radical than the critique offered by more urban Catholic groups because it

focuses more on the ownership and distribution of American resources.

"There is a different perception of powerlessness in urban and rural areas," according to Bossi. "Rural people are closer to questions of ownership and distribution, structural problems."

They tend to withdraw as a result of these experiences and shun organization, he says (although the farmers' strike launched Dec. 14 is certainly a new effort at organization); "Urban people always feel that if you get a strong enough union, you can win." Organizing comes more naturally to urban people and they have won enough victories to have faith in organizing, according to Bossi.

ONE CENTRAL THEME of the rural critique of society is the argument that family farms are actually more efficient than large, corporate-owned farms. Rep. Richard Nolan (D-Minn.) says rural people must "convince our friends in the cities that for them, a strong family farm system means nutritious, reasonably priced food in abundance and an end to the rural migration which is choking urban America and our national economy."

The emergence of the food issue in recent years, in terms of both world hunger and domestic food prices, has helped bring urban and rural people together, according to Kathleen White, Coordinator for Rural Affairs for the U.S. Catholic Conference.

Bossi believes that the energy issue can do the same thing; he believes that exploitation of coal, construction of nuclear power plants and construction of high-voltage transmission lines that disrupt and threaten rural areas will also result in higher prices for people in cities. The NCRLC believes that both urban and rural people can benefit from conversion to solar and other renewable energy sources.

the word this sunday

By Father Donn Raabe

BOLENNITY OF THE BIRTH
OF CHRIST, OUR SAVIOR
December 25

Vigil Mass: Isaiah 62:1-5;
Psalm 89; Acts 13:16-17, 22-25;
Matthew 1:1-25
Midnight Mass: Isaiah 9:1-6;
Psalm 96; Titus 2:11-14;
Luke 2:1-14
Mass during the day:
Isaiah 52:7-10; Psalm 98;
Hebrews 1:1-6; John 1:1-18

Each time today that we celebrate the Birth of Christ, a different Gospel version is used. Each writer had a different approach to the Christmas story. In the early years of the Church, Christmas wasn't as primary a celebration as Easter. The early Christians knew the Risen Lord, so the Easter celebration of salvation was the most important event. But as time went on, they became more interested in Jesus' beginnings, not just His Resurrection. The point of view, then, which we see in Matthew is that Jesus is God's son and the Son of David. There's no embellishment of the story, just an effort to show that He is both from God and Man in David's line fulfilling the prophecies. The Gospel of Luke goes further to show the connection with the House of David and the human race. John goes as far back as possible to show Christ's origin in God before all time began and how for our sakes He chose to become so completely part of human history. Whatever the viewpoint, the message is the same: God has come among us for our salvation. Let us truly rejoice and be glad!

SOLEMNITY OF MARY,
MOTHER OF GOD
January 1

Numbers 6:22-27
Psalm 67:2-8
Galatians 4:4-7
Luke 2:16-21

This is the feast of the naming of Jesus. It was a very important event because every effort must be made to give the Child an appropriate name. The name of each child was meant to reflect the child's personality. During the time she carried the Child in her womb and for the week after His birth, Mary developed a keen sense of Jesus' personality, so His name fit Him. "Jesus" means "Yahweh God saves." Mary's role in bringing out those dimensions of His personality are also celebrated today. Her deep faith and trust in God influenced His. Her sensitive awareness of God's fatherly love and presence affected Jesus'. Her submission to God's will, which she saw as a blessing, led Jesus to live God's will and be a blessing. Jesus needed a person like Mary as His mother. Thank God she responded as completely as she did.

Myrna Craney

Evansville, Ind.

the criterion

124 W. Georgia, P.O. Box 174
Indianapolis, IN 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$6.00 per year
15¢ per copy



Entered as Second Class Matter at
Post Office, Indianapolis, IN

Editor, 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 December

Postmaster: Please return PS Forms
3579 to the Office of Publication.

SOME ARE STILL UNANSWERED

It was a year of questions for the Church

BY NANCY FRAZIER
NC News Service

It was a year of questions: Would the activities of Archbishop Marcel Lefebvre lead to his excommunication or was reconciliation with the Vatican still possible? Who would be the next missionary to be jailed, deported or murdered in southern Africa?

Does the National Labor Relations Board have jurisdiction over Catholic schools or does it not? Would the Jesuits in El Salvador be murdered, as rightists had threatened, or could they continue their work in peace?

At the end of 1977, those and many other questions remained unanswered. As Pope Paul VI began his 81st year with increasingly frequent talk of his own imminent death, the Church seemed to have many more questions than it could answer.

On pro-life issues, successes were often offset by defeats. In the United States, 1977 was the year that the Hyde Amendment prohibiting federal funding of welfare abortions was first enforced. But it was also the year that Gary Gilmore died in front of a firing squad, the first victim of capital punishment in 10 years.

FOR PROPONENTS of the ordination of women, 1977 was also a mixed year. In January, the same month that the Vatican issued a document stating that such ordinations may not be performed in the Catholic Church, Jacqueline Means of Indianapolis, a 40-year-old convert from Catholicism, became the first woman to be officially ordained as an Episcopal priest in the United States.

But protests against the practice within the Episcopal Church grew as the year went on, and by September, 1,700 conservative Episcopalians were meeting in St. Louis to urge a split from the church. Even some Episcopal bishops were protesting the practice, and at their annual meeting in Port St. Lucia, Fla., they agreed that no one should be required to ordain women against his own conscience.

On the world front, 1977 was the year of the fifth world Synod of Bishops, convened by Pope Paul to consider catechesis for children and young adults. At the synod, the 204 participants expressed approval of modern catechetics (religious education), but urged improvement especially in such areas as the development of small communities, family and adult-oriented catechesis.

At the end of the meeting, the synod participants issued a 3,000-word Message to the People of God and sent their recommendations on to Pope Paul, but the results of the synod remained unclear.

Also on the international scene, Pope Paul VI faced continuing headaches from suspended French Archbishop Marcel Lefebvre, the traditionalist leader. Despite repeated warnings that such an action could lead to excommunication, the archbishop ordained priests and subdeacons June 29.

He visited South America and the United States during the year, and announced near year's end that his Priestly Fraternity of St. Pius X will found a seminary in the Midwest which will begin training candidates for the priesthood by October, 1978.

GENERAL ABSOLUTION was the subject of controversy in the United States and England. While the American bishops took no official action on the subject, their counterparts in England and Wales attempted to persuade the Vatican to relax the conditions that now govern general absolution services which omit individual confession.

During the first week of Advent, some 5,000 Catholics in the Archdiocese of Newark, N.J., received general absolution in five services designed to conform with Vatican regulations.

In June, Americans and Catholics throughout the world celebrated the canonization of Blessed John Neumann, fourth bishop of Philadelphia, as the first male North American saint.

A crowd of about 30,000, most of them Americans, were in Vatican City June 19 to hear Pope Paul VI praise Philadelphia's "little bishop" as "the honor of all immigrants and . . . the symbol of Christian success."

Neumann's modern-day counterparts, the Catholic bishops of the United States, took several actions in 1977 which were likely to have a far-reaching effect on American Catholics. In a vote so close that absentee voting by bishops not present was required, the prelates at their May meeting in Chicago agreed to ask the Vatican to allow the option of Communion in the hand. That permission was received in late July and virtually all American dioceses had implemented the option by Nov. 20.

Also in May, the U.S. bishops voted to lift the automatic excommunication of Catholics who divorce and remarry. That action had no effect on the Church's refusal to allow divorced and remarried Catholics to receive the sacraments. It was seen, however, as a powerful symbol of the Church's concern for divorced and remarried Catholics.

In November, the bishops approved the National Catechetical Directory,

a document of some 250 pages which, if approved by the Vatican, as expected, will become the basis for all religious instruction in the United States. The directory took four years to write and involved widespread consultation with the laity.

Throughout the year, the bishops—through the staff of the National Conference of Catholic Bishops and the U.S. Catholic Conference—monitored and often commented on violations of human rights throughout the world.

MAJOR TROUBLE SPOTS for the Church were Latin America, especially El Salvador, Nicaragua, Chile and Argentina, and the white minority rule countries of Rhodesia and South Africa. Catholic missionaries and lay workers faced persecution, expulsion and sometimes murder along with natives of those countries in their fights for justice.

In El Salvador, two priests were killed, five tortured and 15 expelled in a continuing controversy over the Church's involvement in land reform issues. One paramilitary group, the White Warrior Union, threatened to kill all the Jesuits in the country if they did not leave El Salvador by July 21. The Jesuits did not leave and the threat was not carried out.

In Nicaragua, the Church also faced harassment, expulsions and murder, after U.S. Catholic missionaries denounced mass killings of peasant families by Gen. Anastasio Somoza's National Guard. Tension mounted after prominent Catholics, including three priests, backed the Sandinista Liberation Front, an anti-Somoza guerrilla force.

The bishops of Chile and Argentina pushed their respective governments throughout the year to release the names of political prisoners missing for months—close to 1,000 in Chile and 500 in Argentina.

The Rhodesian government deported Bishop Donald Lamont of Umtali early in the year, and in September arrested four officials of the Rhodesian (Catholic) Justice and Peace Commission, including an American-born nun, Maryknoll Sister Janice McLaughlin, on charges of violating the Official Secrecy Act and causing "alarm and despondency," a crime in Rhodesia. Sister McLaughlin was deported after brief imprisonment in Rhodesian jails. Seven white missionaries were killed in the country.

In February by black nationalist guerrillas.

South African officials used a variety of tactics against the Church, which in February had issued a strong criticism of apartheid. The main targets were officials of the South African Catholic Bishops' Conference who were banned and arrested. A sweeping crackdown in October on anti-apartheid organizations and newspapers drew protests from international religious and human rights organizations.

HUMAN RIGHTS WERE a major concern of U.S. President Jimmy Carter, who also brought the concept of born-again Christianity to the attention of the American people during his first year in office.

The Carter administration's plan for returning the Panama Canal to Panama drew praise from many Church leaders, who urged early

ratification of the proposed treaties by the U.S. Senate.

A major controversy in Congress this year centered on the Hyde Amendment, named for sponsor Rep. Henry Hyde (R-Ill.), which bans the use of federal Medicaid funds for abortions. Although the amendment was approved last year, it was not enforced until August, when District Court Judge John F. Dooling vacated a restraining order on the Hyde Amendment. Dooling's decision followed a June 20 Supreme Court ruling which said that states are not obligated to pay for abortions.

The amendment expired in September and a continuation of the ban on federal abortion funding was attached to an appropriations bill for the Departments of Labor and of Health, Education and Welfare. A deadlock between the House and Senate on wording of the ban ended in December, when Congress adopted

liberalized rules for federally financed abortions.

As approved, the legislation permits Medicaid abortions in three situations: where the mother's life would be endangered if the fetus were carried to term; where there has been rape or incest, reported promptly to a law enforcement or public health agency; and where severe and long-lasting physical health damage would result in the mother if the pregnancy were carried to term, when such circumstances are determined by two physicians.

THE SUPREME COURT also considered another issue of interest to Church groups—the "reverse discrimination" case of Allan Bakke. Many Church leaders, in commenting on the case, argued that affirmative action programs should be continued to make up for past discrimination against women and minorities. Although the court heard oral argument in October, no decision was expected in the case until 1978.

Another government body, the National Labor Relations Board (NLRB), became embroiled in a controversy related to Catholic schools, when the U.S. Seventh Circuit Court of Appeals ruled in August that NLRB could not assume jurisdiction over Catholic schools.

The ruling negated NLRB orders that the Chicago archdiocese and the Fort Wayne-South Bend, Ind., diocese bargain in good faith with unions elected by lay teachers. The NLRB has appealed the Circuit Court ruling to the Supreme Court, which has not yet announced whether it will hear the case.

Homosexuality was much discussed in the Church and outside of it during 1977, in relation to the publication of a book on human sexuality by five Catholic theologians and the defeat of a gay rights ordinance in Dade County, Fla.

The book, "Human Sexuality: New Directions in American Catholic Thought," went against traditional Church stands in such areas as masturbation, premarital sex, and homosexuality. It was condemned by many Catholic bishops, and in November the bishops' Committee on Doctrine rejected the book's suggested pastoral guidelines.

In Florida, entertainer Anita Bryant

led a crusade against a homosexual rights ordinance prohibiting discrimination in jobs and housing on the basis of a "person's sexual or affectional preference." The ordinance, which had been opposed by Florida church leaders, was repealed by a two-to-one margin.

THE SEXUAL PREFERENCE issue also played a big part in the National Women's Conference in Houston. Some 1,800 delegates to the November meeting approved resolutions on the ERA, rights for lesbians, abortion and 22 other issues, which will be sent to the President and Congress for action. The conference drew protests from many conservatives, 15,000 of whom attended a "pro-family" rally in Houston that same week-end.

In August, 1,100 Spanish-speaking Catholics in the United States convened in Washington to attend the Second National Pastoral Encuentro in August. Seeking ways to overcome what they called the "neglect" of English-speaking Catholics and clergy, participants were urged to contribute Hispanic traditions and values to the Church, especially in the areas of family life and human dignity of the individual, and to promote bilingual education as a springboard to better social and economic conditions.

Hispanic organizations and individuals also pressed for justice in other areas, urging the retrial of several policemen in Texas given light sentences in the death of a Mexican-American prisoner in their custody; participating in the court actions of the Manzo Council, exonerated in Arizona on charges of abetting illegal aliens; and protesting the acquittal of the Hanigan brothers, also of Arizona, who allegedly tortured three migrant Mexican workers.

Media events were major news stories during 1977, as TV programs like "Roots" and "Jesus of Nazareth" drew praise from Church leaders, while ABC-TV's new series "SOAP" was the subject of much criticism, inside the Church and out. Some in the Church also protested "Nasty Habits," a movie which used a convent setting to satirize Watergate.

The Teamsters union and the United Farm Workers of America signed a jurisdictional pact in (Continued on Page 6)



END OF THE LINE—This photo of an expired parking meter by Carl J. Pfeiffer graphically illustrates the passage of time and the end of another year and its myriad events consigned irrevocably, for better or worse, to the confines of history.

Events of the year in the Archdiocese

JANUARY

Plans were announced for the establishment of a formation center for young Franciscans at Sacred Heart Friary, Indianapolis.

Father Joseph Beechem, pastor of St. Lawrence parish, Indianapolis, was elected president of the Priests' Senate.

Archdiocesan Mission giving reached \$621,067.87—an all-time record—in 1976.

Archbishop Biskup appointed a 24-member Educational Planning Commission "to share with him the responsibility for the future of the educational ministry in the Archdiocese."

The Latin School was given "high marks" by a National Evaluation Team.

Father William Fehlinger, retired pastor of St. Anne Church, New Castle, died at 78.

The Archdiocesan Ecumenical Commission announced the availability of a program for parishes to initiate ecumenical action at the local level.

Dick Gregory, human rights activist and popular comedian of the 60's, addressed groups of pro-life activists at the Indiana World War Memorial in Indianapolis on the anniversary of the Supreme Court decision legalizing abortion.

FEBRUARY

Extreme winter weather forced cancellation of Masses in some parishes of the Archdiocese.

Providence High School, Clarksville, announced a five-day fund campaign to raise \$50,000 for capital improvements.

Schulte High School, Terre Haute, reported adoption of a "five-year plan" seeking "\$800,000 to \$1.5 million" to assure continuance of the school.

Archbishop Biskup approved a resolution from the Priests' Senate implementing a procedure for all applicants under age 20 for marriage in the Archdiocese effective Jan. 1, 1978.

The Office of Catholic Education

sponsored workshops introducing the new Youth Ministry guidelines and the revision of the National Catechetical Directory.

Catholic Social Ministries moved offices from the old Kennedy High School to the former Holy Trinity Convent, 915 N. Holmes Ave., Indianapolis.

Father Bernard Survil, former chaplain of Cathedral High School, was expelled from a missionary post in El Salvador by the military regime.

St. Luke parish, Indianapolis, opened a new Activities Center for the parish.

The Indiana Catholic Conference kept a subscription of more than 300 involved persons informed of legislative activity through a bi-weekly news packet.

MARCH

Testimony provided the Indiana State Legislature by the Indiana Catholic Conference helped kill a "right-to-die" bill in the House of Representatives.

Twenty-seven former employees of the Archdiocese received cash settlements under the new Archdiocesan Retirement Plan. These employees retired prior to July 1, 1976, cut-off date for implementation of the new plan.

Brebeuf High School announced a \$300,000 campaign to provide additional gymnasium space for its new co-educational program.

One hundred and seven fewer students took the entrance examinations for Archdiocesan and private Catholic high schools this year.

Archbishop Biskup "vetoed" budget of the Office of Catholic Education.

Franciscans of Oldenburg announced closing of St. Mary Academy, Indianapolis, at the end of the school year because of dwindling enrollment.

Archbishop George J. Biskup marked the 40th anniversary of his ordination to the priesthood on March 19.

Stephen J. Noone was appointed head of the Department of Schools in the Office of Catholic Education.

Consultation for Phase 1 of the Educational Planning Process began.

Announcement was made of the beginning of ecumenical meetings between Roman Catholics and the Disciples of Christ to be held in the fall in Indianapolis.

APRIL

Michael O. Garvey, a member of Immaculate Heart of Mary parish, Indianapolis, was appointed chairman of the Sixth Annual Catholic Charities Appeal.

Sister Mildred Wannemuehler, O.S.B., was elected prioress of Our Lady of Grace Convent, Beech Grove.

Father Mark Tran Huan Thanh, Vietnamese secular priest, was named to work among refugees in the Archdiocese.

Father Hilary Ottensmeyer, O.S.B., member of the St. Meinrad community, was appointed director of the Father Vincent Dwyer Program for priests of the Archdiocese.

Melissa Ellen Schwegman of Cambridge City and Ina Platacia of Indianapolis were judged winners of the Criterion's Easter Coloring Contest.

Meetings were announced in several locations in the Archdiocese to discuss the permanent diaconate.

The Board of Education approved \$1,000 annual raise in salary for teaching Sisters in the Archdiocese.

Mrs. Louis Krieg of Indianapolis was elected president of the Archdiocesan Council of Catholic Women.

Dr. Charles E. Redman, chairman of the Archdiocesan Educational Planning Commission, appointed 135 persons to seven planning task forces who would do research in phase two of the planning process.

MAY

Scores participated in Farm Worker Week ecumenical observance at Holy Rosary Church, Indianapolis.

Lawrence M. Bowman was named principal of Chastard High School, Indianapolis.

Five young men were ordained to

the priesthood for the Archdiocese in SS. Peter and Paul Cathedral.

Archdiocesan Retirement Fund Campaign terminated May 31 after a three-year operation.

The Terre Haute District Board of Education voted to close Schulte High School there effective Aug. 31.

JUNE

Fr. Kenneth Murphy was named chairman of the Archdiocesan Ecumenical Commission.

The 1977-78 budget for the Archdiocese increased \$37,000 over the 1976-77 budget.

The Archdiocese announced that a Conventual Friar "team" will assume responsibility for the operation of St. Simon parish, Indianapolis.

Archdiocesan Board of Education approved "mission statement" of Educational Planning Commission.

Magr. Charles Koester suffered a serious heart attack while distributing Communion in St. John Church, Indianapolis.

The bishops of the state of Indiana issued a statement along with 19 other religious leaders calling for "voluntary constructive action in school systems across the state of Indiana to eliminate all traces of racial segregation."

JULY

Father Patrick Gleason, pastor of St. Columba parish, Columbus, died at age 64.

Thirty-four clergy changes were announced by Archbishop Biskup.

The Criterion announced plans to resume publication of an Archdiocesan Directory and Buyers' Guide after a four-year lapse.

Team ministry was named to administer a five-parish rural area with headquarters at American Martyrs parish, Scottsburg.

Archbishop Biskup ratified an Educational Mission Statement approved by the Archdiocesan Board of Education for the Archdiocese thus completing phase one of a three-year planning process.

Sr. Mary Margaret Funk, O.S.B., was appointed Archdiocesan Director of Religious Education, the first nun and first woman to hold the job.

Indiana Right to Life and Birthline held a joint "Crucifix Auction" as a response to the auctioning of an abortion by the ACLU in New Orleans.

AUGUST

The Criterion announced a projected loss of \$18,000 during the current fiscal year.

Indianapolis played host to its first National Knights of Columbus Convention in 37 years.

The Archdiocesan Board of Education approved the re-opening of St. Francis de Sales elementary school in Indianapolis.

Archdiocesan Liturgical Commission sponsored regional workshop for priests on "Eucharist: the Unique Role of the Celebrant."

Plans were announced for the construction of a new activities center at St. Michael parish, Greenfield.

Bishop Joseph L. Howze, black Bishop of Biloxi, Miss., was guest speaker at the Fifth Anniversary Dinner of Archdiocesan Black Catholics Concerned.

Construction of a new church for Holy Family parish, Richmond, was announced.

Survey was launched by Retirement Living, Inc., to study need for a new "retirement community" in Indianapolis.

SEPTEMBER

A cantor training program was announced by the Archdiocesan Office of Worship for parish choir directors and song leaders.

A series of articles was carried in the Criterion in preparation for Communion-in-the-hand option scheduled to become effective the week-end of October 1-2.

Father Edward McLaughlin, pastor of St. Joseph parish, Shelbyville, died at the age of 63.

Archbishop Biskup dedicated Holy (Continued on Page 8)

question box

Christmas Story: fact or fable?

BY MSGR. R. T. BOSLER

I have heard that there is no truth at all to the Christmas story, that there were no shepherds, no stars nor wise men, no holy innocents, that the Biblical scholars say these are just stories to teach spiritual meanings, like the parables. Where does this leave us? What can we believe in?

A. There can be no doubt that the infancy stories in Matthew and Luke (there is none in Mark and John) differ from the rest of the Gospel accounts. A star moves mysteriously through the sky; angels appear from on high; Joseph has visions in his dreams;

Mary and Zachary compose complicated poems on the spur of the moment.

It is true that many Biblical scholars, including Catholics, have concluded that the infancy stories are more theological than strictly historical, meaning that their purpose is to teach us who Jesus of Nazareth really is, God among us as man, so that what John expresses when he wrote "and the Word was made flesh" Matthew and Luke describe in traditional Hebrew images and symbols for expressing the presence of God.

FOR EXAMPLE, Father McKenzie in his commentary on the Gospel of

Matthew in the Jerome Biblical Commentary writes: "The absence of the infancy narratives in Mark suggests very strongly that these narratives did not exist in the earliest forms of Christian traditions about Jesus and that various traditions about the infancy were formed later. Matthew's version (slaughter of the innocents, wise men) is greatly affected by the use of Old Testament texts. Theological imagination and symbolism also play a very large part in the composition of the infancy narratives."

Father Carroll Stuhlmueller, C.P., in his commentary on the Gospel of Luke in the same book concludes: "The infancy narratives emerged out of the

endeavor to impart an ever fuller understanding of the redemptive work and words of Jesus." And further: "Both Luke and Matthew, therefore, are not primarily concerned with the actual details of Jesus' infancy, but with the gospel of redemption."

These two commentators, however, do not deny that some of the details of the birth of Jesus are actual facts; they primarily want to alert readers to the truth that the Gospels are not meant to be biographies of Jesus, but rather catechisms of the early Church, which preserve for us what the first Christians believed about Jesus.

OUR FAITH DOES NOT depend upon whether there were wise men led by a star or whether angels appeared to shepherds. What we believe is what the Gospels and the whole New Testament proclaim—that the birth of Jesus was totally unique for it meant that God "emptied Himself," in the words of St. Paul, found a way to give Himself for our redemption. He came for the poor (the shepherds) and for the Gentiles too (the wise men).

God so loved the world that He gave us His only Son that we might live through Him. There must have been angels in abundance when this happened. The stars must have twinkled in delight. Is it so shocking that the evangelists, like the psalmists, resorted to poetry to express the inexplicable?

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Some gifts with a difference

BY ELEANOR MARSHALL

WHILE we were waiting for the December meeting of the guild to begin, Anne said, "There's not so many here as usual. Probably because they've been doing what I've

been doing all day—shopping. I'm so tired I'll probably fall asleep. Give me a poke if I do."

"Why don't you shop the easy way like I do?" I asked. "I'm certain there's no easy way but what's yours? Doing it in summer minus the crowds?"

"That helps if you've saved

enough after vacation. I never can. Or if you don't discover what you've got for someone who has everything duplicates something."

"OH DEAR," Anne moaned. "So many on my list are like that! I wear myself out trying to get something suitable I can afford. Either I'm not original enough or somebody else has the identical idea. Last year Aunt Isabel got so many pairs of gloves she'd have to be a centipede to use them up in her lifetime. I guess she exchanged them for something she wanted. I wish I knew what she would like," Anne mumbled. "Can you think of anything? Be an angel and try."

"I often give religious articles—" "I've never thought of them!" she said as she dug for her list and began scribbling: rosary, crucifix, prayer book, holy water bottle, statue. She stopped and sighed, "There's not

enough of them to go around."

"Catholic books and magazines and statues of patron saints will add more than enough."

"That's true." It struck me that many are like Anne and "never think of religious articles for gifts." Still these are just as appropriate for Catholics on birthdays, graduation, weddings, showers, or going-away presents as they are for Christmas and Easter.

Of course, this isn't an original idea, but one that's fallen by the wayside. A wonderful teacher I had for several years in both Sunday school and high school used her funds [given by our pastor] to buy us small Christmas gifts.

The other teachers always bought toys, candy and nuts. But my beloved Mrs. B. A. Fitzgerald's gifts were different.

One year I received a New Testament. In succeeding years she gave me statues of the Blessed Virgin, St. Joseph, and St. Anthony. These have travelled with me wherever I have lived. Somehow I would feel deserted without them. Their clothing needs repainting in spots, and I've had to glue on St. Anthony's head, but the break doesn't show.

When I lost my purse in a bargain-hunting crowd such as Anne had encountered, it was the rosary my brother had given me that I mourned more than the money that would have bought many replacements.

But that rosary was special, one of the last gifts I was ever to receive from my brother. It had a special value for me—one no one else could share. I still would give a reward for its return after all these years.

THROUGHOUT MY lifetime I have had many gifts. Ours was a large family, and we exchanged presents. I'm the last member, and so I have had (Continued on Page 9)

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Pope appeals for an end to violence

(Continued from Page 2)
force of circumstances, criminal undertakings that sometimes degenerate into acts of pitiless terrorism, the final result of a wrong choice of road and the cause of deplorable forms of repression," said the Pope.

The papal message condemned the "structural violence of some political regimes" as a faulty basis for peace.

But it also insisted that violent revolution is not the path to winning freedom.

The Pope asked doctors to join with the Church in "affirming and defending human life in those exceptional contingencies in which life itself can be jeopardized by deliberate and evil designs of the human will."

"In our 'yes' to peace there rings out a 'yes' to life," wrote the Pope. "Human life is sacred from the moment it comes into existence."

A NEW FEATURE of the Pope's 1978 peace message is a concluding section addressed to children. He calls them "the most vulnerable sector of society" in regard to violence, "but likewise the hope of a better tomorrow."

"You children of a new age must get used to loving everybody, to giving our

society the appearance of a community which is more noble, more honest, more unified," wrote the 80-year-old Pope to children.

"You children are often led to quarrel," he continued. "Remember: It is harmful vanity to want to appear stronger than your brothers and sisters and friends by quarrelling, fighting and giving way to anger and revenge."

"If you want to be strong, be so in spirit and behavior. Learn to control yourselves, learn how to forgive and quickly make friends again with those

who have offended you," said the Pope.

Speaking to all, the Pope said: "Our love for peace must remain on guard."

"Peace is not a state of public indifference in which those who enjoy it are dispensed from every care and defended from all disturbance..."

"Peace is an equilibrium that is based on motion and continually gives forth energy of spirit and action. It is intelligent and living courage," said Pope Paul.

Portland diocese brings help 'to old and cold'

PORTLAND—The social service arm of the Portland diocese has launched a "Personal Energy Program" (PEP) to help the old and the cold this winter.

Sponsored by the diocesan Human Relations Services, Inc., the program is funded by a \$102,000 grant from the federal Community Services Administration in Washington.

If it proves successful, the program may be expanded to other states.

BISHOP EDWARD O'Leary of Portland estimated that the state-wide project will initially aid 1,000 elderly, low income citizens keep warm this winter by providing them with insulated clothing and energy and fuel saving devices. Later, the program will serve another 3,000 to 4,000 people, he said.

Joyce Harmon, a member of the United Church of Christ active in religious and civic social service efforts, was appointed director of the project by Bishop O'Leary.

According to Mrs. Harmon, the elderly are especially hard hit by cold weather. "High energy prices and the national demand for conservation coupled with inadequate income, poor diet, insulation and the aging process are factors that undoubtedly will cause major suffering again this winter among a substantial number of our elderly Maine citizens."

MRS. HARMON described PEP as an "energy conservation effort" that will "assess needs on an individual basis."

"A package containing a quilted vest or jacket, hat, duotherm underwear, indoor boots and an electric blanket will be made available," Mrs. Harmon said. "Also the use of hot water heater insulation kits and plastic window covers will assist the elderly to save their limited dollars as well as reduce energy consumption."



WHAT CHILD IS THIS?

What child is this who, laid to rest,
On Mary's lap is sleeping?
Whom angels greet with anthems sweet,
While shepherds watch are keeping?

Refrain:
This is Christ the King,
Whom shepherds guard and angels sing,
Haste, haste to bring him laud,
The babe, the Son of Mary.

Why lies he in such mean estate,
Where ox and ass are feeding?
Good Christian fear, for sinners here
The silent word is pleading.

So bring him incense, gold, and myrrh,
Come peasant, King, to own him;
The King of Kings salvation brings
Let loving hearts enthrone him.

Author Unknown
16th Century English Ballad

Christmas! This season is diverse in meaning for many, but unique in spirit for all. It is a magic of feeling—of excitement and expectation. It is a season of light—multi-colored sparkles on Christmas trees and the gentleness of glowing candles. It is a time of reunion, of shared times with the people we love. It is a time to remember, to say "I Love You" with a special gift. It is a pause of hope and courage, that a hurting world can be healed with new hope.

Yes, Christmas is diverse in meaning. Yet its deepest level of meaning is one of wonder and revelation: We encounter our God, the maker and Spirit of the universe as a child! It is revealed to us that God is personal. He is not an aloof, distant power that controls our lives—he is real and as near to us as a person can be. In fact, he is even more near, for as a man, this child would give his life, that the mystery and love of the God-head would be ever-near to all peoples, for all generations. Our lives are to be ones touched by, cared for, and guided by this personal, loving God.

"What Child Is This," is a 16th Century English ballad. It conveys well the Christmas story, and presents a further Christmas revelation: Our God is also a God of "surprise." The people of 20 centuries ago sought meaning and the God of their lives just as we do today. Yet, God is always more than we think he is. He is always more than our ways of talking or expressing who he is. The learned people of Jesus' day were not looking for God in a stable. They had no expectation that an ox and ass would be his initial companions.

THEIR MISTAKE WAS not to be open to the fullness and the mystery of God's ways. Their expectations were "too small" for God. He chose to reveal the depths of his love in a way that all those with open and reverent hearts could understand and feel with—in the birth of child.

Perhaps the "question of Christmas" is the same for us. In our day of advancement of learning in all fields, what categories do we use to know God? Are they open and flexible—capable of expansion by a God who comes to us in the simplicity and gentleness of a child? Do they hold the reverence that allows God to manifest his personal caring and love in the surprise ways he chooses? Can we be as wise as shepherds who know their own limitations, yet who approach this Child-King with mystery and wonder-filled gratitude.

The song asks us to bring incense, gold, and myrrh, the gifts of the Magi, and the symbols of everything important in our lives. The God who comes to us as a child invites us to join his life, his work, his revelation of who God is. He invites us to bring our very selves, to let loving hearts enthrone Him. He asks us to let the wonder and mystery of God be present within us. He asks us to let go of the hurts, the uncertainties, and the fears. He reaches out to transform us—we CAN be open to God—we CAN bring healing to others' lives. He assures us of the power of our love, as a personal presence of God's love. Today is the day of our response!

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It was a year of questions

(Continued from Page 5)
March, ending a decade of strife and violence within farm labor.

Major personalities in the news in 1977 included Irish Peace People Betty Williams and Mairead Corrigan, two Catholic women who won the 1978 Nobel Peace Prize—not awarded until this year—for their efforts to bring peace to Northern Ireland; Archbishop Joseph Howze, who became the first black to head a U.S. diocese in modern times when he was named bishop of Biloxi, Miss.; and Karen Ann Quinlan, the comatose New Jersey woman who survived a serious

illness during the year and was the subject of a book and a television movie.

ARCHBISHOP JOHN QUINN of San Francisco became president of the National Conference of Catholic Bishops and the U.S. Catholic Conference during elections in November, succeeding Archbishop Joseph L. Bernardin of Cincinnati. Bishop Thomas Kelly was named this year as NCCB-USCC general secretary, succeeding Bishop James Rausch, who was appointed to head the Phoenix, Ariz., diocese.

Among the Catholic personalities who died in 1977 were entertainer Bing Crosby and Guy Lombardo; Benedictine Father Placid Jordan, NC News Service correspondent for more than half a century; Catholic writers George N. Shuster and Donald At-

watter; and journalist Donald Thor-

man, publisher of the National Catholic Reporter.

A number of American bishops also died during the year, including retired Bishop James E. Kearney of Rochester, N.Y.; retired Bishop Thomas L. Noe of Marquette, Mich.; Bishop Floyd L. Begin of Oakland; Bishop Lawrence B. Casey of Paterson, N.J.; Auxiliary Bishop Joseph F. Donnelly of Hartford, Conn.; retired Auxiliary Bishop John M. Fearn of New York; Archbishop Coleman Carroll of Miami; retired Archbishop Robert E. Lucey of San Antonio, Tex.; retired Archbishop Karl Alter of Cincinnati; and retired Auxiliary Bishop Martin W. Stanton of Newark, N.J.

It was a year of questions, with one final one as 1977 ebbed away: Will 1978 provide more answers?

Events in Archdiocese

(Continued from Page 5)
Trinity Heritage Court and Social Ministries Building on site of Holy Trinity Church, New Albany, which was destroyed by fire on Dec. 29, 1975.

The Chancery Office issued a report on the three-year Archdiocesan Retirement Fund campaign, which received more than \$3.5 million.

OCTOBER

A 5% drop in enrollment figures in Archdiocesan schools was reported by Stephen J. Noone, Director of Schools.

All Saints Consolidated School, Indianapolis, received a \$5,000 Federal grant to upgrade the school's reading program; this was the first parochial school in Indiana to receive such a grant.

NOVEMBER

Funeral Mass for Msgr. Victor L. Goossens, 71, was held in St. Mary Church, Indianapolis, where he served as pastor for more than 25 years. He

was director of the Propagation of the Faith for 30 years.

A World Needs Seminar was held at St. Rita parish, Indianapolis.

Father Paul Marx, O.S.B., was the principal speaker at a Respect Life Day observance at Marian College, Indianapolis.

Father Anselm Schaaf, O.S.B., long-time professor and rector at St. Meinrad Seminary, died at the age of 93.

Father Robert Hartman, retired pastor of Holy Name parish, Beech Grove, died in Florida of a heart attack at the age of 70.

DECEMBER

Archbishop Bishop appointed a Board of Appeals to hear cases under the new Pastoral Policy for Teen-Age Marriages.

A siege of zero weather hit the country's midsection early in the month resulting in the temporary closing of many schools and agencies in the Archdiocese.

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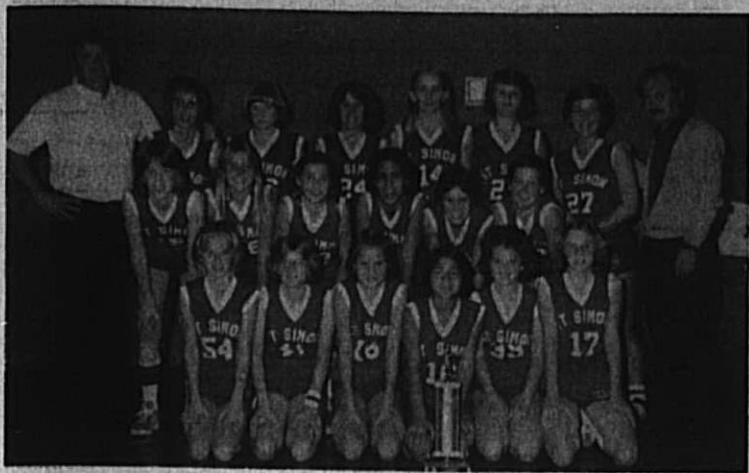
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CADET 'A' BASKETBALL CHAMPIONS—This team from St. Simon's parish won the championship trophy in the Indianapolis Deane's Cadet "A" girls' basketball league and also captured the St. Andrew's Tournament. Coaches are Bill Foreman, left, and Paul Salvage.



CADET 'B' BASKETBALL CHAMPIONS—Above are the Indianapolis Deane's Cadet "B" girls' basketball champions for 1977 from Immaculate Heart of Mary parish. They also won the St. Luke Tournament in their age category. The coaches are Paul Weaver, left, and Larry Weaver.

cyo

Quiz final pits Lourdes against St. Catherine

Defending champion Our Lady of Lourdes meets St. Catherine at 7 p.m. Wednesday, December 28, in the final round of the 24th Annual Criterion Quiz

Contest. Our Lady of Lourdes is the host team.

Questions for the contest are based on articles appearing in the Criterion.

Members of the Our Lady of Lourdes team are: Katie Crump, John Crump, Colleen McNulty, and Maureen Rodden. Their coach is Joseph Bozzelli.

Members of the St. Catherine team are: Jenny Berry, Bob Noe, Mike Brewer, and Marge McHugh. Their coaches are Karen Noe and Angie McHugh.

Holiday cage action slated

CYO Cadet and "56" boys' basketball teams begin competition in Holiday Tournaments as they reach the midway point in the CYO season.

Teams in the Cadet "A" Our Lady of Lourdes Tournament have their final game scheduled Wednesday, January 4, at 8 p.m. The St. Philip Neri Cadet "B" tournament concludes Thursday, December 29, with the action starting at 8 p.m.

In the 56 "A" Holy Spirit Tourney the title contest is scheduled for Thursday, January 5, at 7:30 p.m. The Little Flower "56 B" championship game will be played Tuesday, January 3, at 7:45 p.m.

All championship games will be preceded by a consolation game.

Former teacher dies at age 74

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Marie Alice Donahue, S.P., 74, who died on December 18 were held in the Sisters of Providence chapel on Monday, Dec. 19.

Survivors include two brothers, Edward and Robert Donahue, both of Memphis, Tenn.

Sister Marie Alice entered the novitiate of the Sisters of Providence in 1925. She taught in the intermediate grades in schools in the Chicago area and in Indiana. She retired from teaching in 1969.

Some gifts

(Continued from Page 6) expensive ones that cost much more than those from "Mrs. B. A." as I always think of her. It is impossible to remember them. They came from pupils, classmates, fellow workers, friends and relatives. Yet it's my religious ones which have special significance. They remind me not only of their giver, but of the faith I love and practice.

That may be why I told Anne how to shop easily without battling holiday bargain hunters. Many churches have displays in the vestibule where one may select jewelry, creches, pictures, etc. Catholic supply stores are also a source of such items. Or advertisements in Catholic magazines will supply additional articles. You need not think in terms of only rosaries, crucifixes and statues or missals. Religious articles are varied enough to cover your list of even those people, "who have everything."

And they're the ones that will be used, remembered and cherished just as mine are.

STANDINGS

BOYS' BASKETBALL

Junior-Senior
DIVISION I—St. Ann 3-0; St. Christopher 2-1; St. Luke 2-1; Mount Carmel "A" 2-1; St. Malachy 2-1; St. Gabriel 1-2; St. Joan of Arc "B" 0-3; St. Susanna 0-3.
DIVISION II—St. Joan of Arc "A" 3-0; St. Andrew 2-1; St. Matthew 2-1; Immaculate Heart 1-1; Mt. Carmel "B" 1-2; St. Lawrence 0-2; St. Pius X 0-2.
DIVISION III—Little Flower 3-0; Holy Name 2-1; Holy Spirit 2-1; St. Philip Neri 2-1; Nativity 3-0; Our Lady of Lourdes 1-2; St. Rita 1-2; Sacred Heart 0-3.
DIVISION IV—St. James 3-0; St. Mark 3-0; St. Barnabas 2-1; St. Catherine 1-2; St. Jude 1-2; St. Roch 1-2; St. Thomas More 1-2; Our Lady of Greenwood 0-3.

Freshman-Sophomores

DIVISION I—Mount Carmel 3-0; St. Luke 2-1; St. Pius X 2-1; St. Malachy 2-1; Miramar Club "A" 1-2; St. Andrew 0-3; St. Matthew 0-3.
DIVISION II—St. Philip Neri 3-0; Holy Spirit 2-1; St. Lawrence 2-1; Mount Carmel "B" 2-1; Our Lady of Lourdes 1-2; Miramar Club "B" 1-2; St. Simon 0-3.
DIVISION III—St. Ann 3-0; St. James 2-1; St. Mark 2-1; Holy Name 1-2; St. Catherine 1-2; St. Jude 1-2; St. Roch 1-2; Our Lady of Greenwood 1-2.

CADET 'A'

DIVISION I—Little Flower 3-0; St. Andrew 3-0; St. Jude 1-2; St. Michael 1-1; St. Rita 1-1; Holy Name 1-2; St. Simon 0-2; St. Pius X 0-3.
DIVISION II—Central Catholic 3-0; St. Barnabas 3-0; St. Philip Neri 2-1; Mount Carmel 2-1; Immaculate Heart 1-2; St. Lawrence 1-2; Christ the King 0-3; Our Lady of Lourdes 0-3.
DIVISION III—St. Christopher 3-0; St. Matthew 2-0; St. Thomas 2-0; St. Joan of Arc 2-1; St. Luke 1-1; All Saints 1-2; St. Roch 1-2; St. Mark 0-3; St. Malachy 0-3.

CADET 'B'

DIVISION I—St. Luke "B" 3-0; St. Michael "B" 3-0; St. Christopher 2-1; Immaculate Heart "B" 2-1; St. Thomas 2-1; St. Gabriel 1-2; St. Monica 1-2; St. Malachy 0-3.

Thomas 2-1; St. Gabriel 1-2; St. Malachy 1-2; St. Joan of Arc 0-3; St. Monica 0-3.

DIVISION II—St. Ann 3-0; St. Philip Neri 3-0; Central Catholic "B" 2-1; St. Barnabas 2-1; Holy Name 1-2; Our Lady of Lourdes 1-2; St. Mark 1-2; St. Jude 0-3; St. Rita 0-3.

DIVISION III—Holy Spirit 3-0; Little Flower "Blue" 2-0; St. Simon "B" 2-0; St. Andrew 2-1; Mount Carmel 2-1; St. Matthew 1-2; St. Lawrence "B" 0-2; Christ the King 0-3; St. Pius X "Gold" 0-3.

DIVISION IV—Little Flower "Gold" 3-0; St. Michael "C" 3-0; Immaculate Heart "White" 2-1; St. Simon "C" 2-1; Central Catholic "C" 1-2; St. Lawrence "C" 1-2; St. Luke "C" 0-3; Our Lady of Greenwood 0-3.

'56 A'

DIVISION I—Central Catholic 3-0; Holy Name 3-0; St. Barnabas 3-0; St. Lawrence 2-1; St. Luke 2-1; Little Flower 1-2; St. Jude 1-2; Holy Spirit 0-3; St. Simon 0-3.

DIVISION II—St. Philip Neri 3-0; St. Pius X 3-0; Our Lady of Lourdes 2-1; St. Michael 2-1; St. Matthew 1-2; St. Rita 1-2; Immaculate Heart 0-3; Mount Carmel 0-3; St. Malachy 0-3.

DIVISION III—St. Christopher 3-0; Christ the King 2-1; 2-1; St. St. Roch "C" 0-3.

'56 B'

DIVISION I—St. Luke 3-0; St. Thomas 3-0; St. Christopher 2-1; Mt. Carmel 2-1; St. Gabriel 1-2; St. Malachy 1-2; St. Roch 1-1; Our Lady of Greenwood 1-1; St. Susanna 0-2; All Saints 0-3; St. Bernadette 0-3.

DIVISION II—Holy Spirit 3-0; Little Flower "Gold" 3-0; St. Lawrence 3-0; St. Luke "C" 2-1; St. Pius X "Gold" 2-1; Christ the King 1-2; St. Andrew 1-2; Immaculate Heart "Blue" 0-3; St. Matthew 0-3; St. Simon 0-3.

DIVISION III—Holy Spirit 3-0; St. Barnabas 3-0; Central Catholic 2-1; St. Jude 2-1; St. Rita 2-1; Our Lady of Lourdes 1-2; St. Roch 1-2; Our Lady of Greenwood 1-2; Holy Name 0-3; St. Mark 0-3.

DIVISION IV—St. Luke "D" 3-0; Barnabas 3-0; Central Catholic "C" 2-1; Little Flower "Blue" 2-1; St. Lawrence "C" 2-1; St. Thomas "C" 2-1; St. Barnabas "C" 1-2; St. Lawrence "D" 1-2; St. Michael 1-2; St. Pius X 1-2; St. Roch "C" 0-3.

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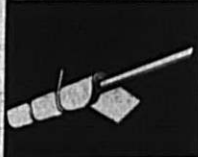
If you want to avoid the expense and inconvenience of frozen water pipes, clip and save this ad. Then take the following precautionary measures to keep water flowing during the winter.



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Close off crawl space vents and doors. Repair broken or cracked basement windows. Make sure basement doors and windows close tightly.



INSULATE PIPES

Be sure pipes in unheated parts of your home, including crawl spaces, are insulated.



PROTECT YOUR METER

If you have an outdoor meter pit, make sure the lid is not broken or missing. Unheated indoor meters should be protected with an insulated box. Then mark the box so your meter reader can locate it easily.



PRECAUTIONS TO TAKE WHEN IT GETS NEAR 0°

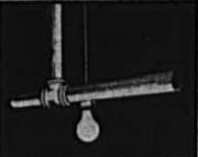
LEAVE A FAUCET RUNNING

This is extremely important. When temperatures remain below zero, you may want to leave a very thin stream of water running continuously from at least one tap.



OPEN DOORS BELOW SINKS

If a sink is located against an outside wall, open vanity or cabinet doors to allow warm air to reach water pipes.



TRY A LIGHT THAW

By placing a lighted bulb near water pipes, enough heat may be generated to keep water flowing.

Lack of water due to frozen pipes is a real inconvenience. And a burst water pipe can be a real expense. So please, take precautions now. Then when you...

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not by bread alone

Value of communal meal is reflected at Christmas

BY CYNTHIA DEWES

It's no accident that the central act of worship in the Christian religion is a communal meal. Eating is one of the great pleasures in life, and sharing a meal with another person can make it even better.

It is as a family that we come to Christ's table at Mass, and it is (we hope) as a family that we come to our own dinner tables.

EATING regulations and ceremonies are observed by Jews and members of many other religious denominations as well, demonstrating the widespread gut (sorry) feeling that food is a basic human need in more ways than one.

Christmas presents a good example of the value of the communal meal: body, soul and spirit are all served on this lovely holy day.

When the family gathers around the table for the feast, the white Advent candles remind us that we are also gathering at the manger in Bethlehem. When we experience laughter and the memories of a shared past over a good meal, we are exhilarated in the same way that the Eucharist refreshes us at Christmas Mass.

MANY FAMILIES have traditional meals at Christmastime. Scandinavians often observe Christmas Eve with a "White Dinner" before midnight services: a boiled white fish such as cod, boiled potatoes and lefse, a limp white bread. Turkey, roast goose or duckling are all popular favorites for the Christmas feast. However, they

may require more preparation than the cook feels up to at this busy time.

IF YOU ARE sitting slack-jawed beside the Christmas tree, unable to make one more major effort for the season, try a simpler, but still elegant, menu:

**Roast Beef au jus
with Roast Potatoes
Broccoli Souffle
Tossed Salad
Dinner Rolls
Pistachio Meringues**

To serve eight people, buy a 3-to-4 pound standing beef rib roast. Place meat, fat side up, on a rack in an uncovered roasting pan. Place in a preheated 550 degree oven and immediately reduce heat to 350 degrees. Cook 20 minutes to the pound for medium rare.

Meanwhile, peel 8 medium-sized potatoes (or more if you're feeding teen-agers), and parboil for 10 minutes. One hour before the roast is done, place the potatoes around it in the roasting pan. Turn once to brown while they're roasting.

Also during the last hour of roasting at 350 degrees, you cook the Broccoli Souffle, which can be put together earlier in the day.

Broccoli Souffle

Make a sauce with 1 tablespoon butter, 1 tablespoon flour, ½ cup sour cream and 1 cup mayonnaise. Beat 3 egg yolks until light and add to the sauce along with 2

packages of cooked, chopped broccoli. Season with onion salt, garlic salt and pepper. Beat 3 egg whites until stiff and fold into first mixture. Bake in a greased casserole which is placed in a shallow pan with 1 inch of water in it. Serve immediately.

For dessert, Pistachio Meringues are a light, Christmasy-looking sweet all ages will love. (They're also a good way to use up egg whites left over from Christmas baking, and they can be made ahead and frozen).

Meringue Shells

3 egg whites
¼ teaspoon cream of tartar
1 cup granulated sugar

Heat oven to 275 degrees. Beat egg whites and cream of tartar until frothy. Add sugar, a little at a time, until mixture is stiff and glossy. Drop ½ cup of the mixture for each meringue shell on brown paper you have placed on a baking sheet. Shape a hollow in each with the back of a spoon. Bake 60 minutes, then turn off the oven and leave the meringues in it until cool. (Makes 8).

For Pistachio Filling, use instant pistachio pudding. Top with a dab of whipped cream and a cherry.

One last easy feature of this meal is not having many cooking pots to wash. So have a relaxed, and a very Merry Christmas.



HUG FROM SANTA—Ann Cotton, an octogenarian at St. Augustine Home, Indianapolis, gets a hug from Santa Claus at last Wednesday's annual Christmas Party. The party for the elderly residents is sponsored by members of the St. Augustine Guild.

in kentuckiana area

Popcorn Players spread good cheer

BY KAREN MERRILL

CLARKSVILLE, Ind. — The Providence Popcorn Players travel all over the Kentuckiana area dispensing their own special form of entertainment.

Presentations by the 10-member cast (all students at Providence High School) contain elements of traditional drama, pantomime, improvisation, clown show routines, as well as music and dance.

CURRENTLY, the group's most popular show is entitled: "The New Improved Modern Kid's Twelve Days of Christmas," with the members acting out some of the gifts which Santa will dispense in 1977. These include skateboards, talking comic books, bionic dolls and a variety of other presents designed to warm children's hearts.

Other seasonal offerings include a version of Charles Dickens' "Christmas Carol" a playlet based on the popular poem: "The Boy Who Laughed at Santa Claus" and a dramatization of "Christmas Every Day."

The Popcorn Players perform mainly for children's groups, although they also appear in nursing homes and before other adult

audiences. There is no formal admission charge.

One of the last year's most memorable performances occurred in a small hospital room where the audience consisted of a single very sick and slightly overwhelmed little boy.

THE ORGANIZATION got its start in the summer of 1976. It had no budget and the shows were confined to modern versions of familiar fairy tales.

That Christmas—with a roster of 16 performers selected by auditions—the Players made some 25 appearances and added a dozen shows the following spring. (The reduction to 10 members was made this year.)

This year the group confined itself to 30 holiday performances, including an appearance with the Providence holiday show "Grand Central Christmas." They recently acquired distinctive T-shirts displaying their names and a unique popcorn box design. Needless to say, the members wear them proudly.

The Providence Popcorn Players are acclaimed wherever they appear. They are a joyful asset to the Kentuckiana community.

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UFO film a space age 'Song of Bernadette'

BY JAMES W. ARNOLD

Close Encounters is not so much a film as an event in the history of faith.

—Stanley Kauffmann



HE most amazing thing about the newest sci-fi film epic, "Close Encounters of the Third Kind," may not have been intended. It's your sudden realization, about halfway through the 35-minute climax, that what you're watching is a technological-scientific version of Christmas, or to catch the sentimental tone exactly, a space age "Song of Bernadette."

The preliminaries are appropriate: strange lights in the sky, visions and visitations by inconceivably powerful forces, official scorn for the simple believers, smiling awe rather than fright as men, women and children look to the heavens. Above all, there is the desperate, decidedly spiritual hunger that causes the hero and others to rush vast distances and past impossible obstacles to "be there" at the Incarnation.

BUT THE FEELING of that final scene is totally religious. What descends from on high is the perfect "god" of our time—an incredibly large, intricate, beautiful Machine, peopled by ethereal creatures who are friendly, kind, artistic, intelligent. They are all modern man would hope to be.

Kauffmann is exactly right. "Encounters" is the embodiment of the drift in faith in our century from a personal God to progress, technology, wisdom. The new Christmas star is a spaceship.

Undoubtedly this will touch a lot of people, but—how can I say it—it's essentially pitiful, and much less in-

teresting than what began in the Biblical mountains and flowered in Bethlehem.

Most of the movie is a 100-minute preliminary to the Main Event—perhaps the longest stage wait in movie history. Youthful writer-director Steven ("Jaws") Spielberg sets it up by accepting and exaggerating the UFO mythology (phase three of the occult trend, after Satan and reincarnation). The space visitors not only whiz around playfully in the night sky, but wreak havoc with the electricity in Indiana, make appliances and toys go berserk, toss the furniture and crockery about in a high wind (cf. "The Exorcist") and appear to assault a lonely farmhouse through the chimney and air ducts (cf. "The Birds") with the intent of kidnapping a small boy.

WHILE THE official UFO detectives, led by Francois Truffaut, who seems intelligent because he usually speaks in French, use science to figure out what's happening and make contact, the child's mother (Melinda Dillon) and a feisty power company troubleshooter (Richard Dreyfuss) come to similar conclusions on their own. Despite government efforts to keep the common folk away, all wind up in the vicinity of Wyoming's Devil's Tower park for the confrontation, neatly klieg-lighted like a NASA Apollo launch site.

Spielberg is brash enough to challenge himself to choreograph and stage manage the first official meeting between Us and Them. That's chutzpah. If it doesn't come off, if it isn't suitably mind-blowing, it will be the biggest anticlimax since the Wizard of Oz. After unveiling the greatest wonder in the universe, you don't want people saying, "Is that all there is?"

Well, if it isn't unforgettable, it's diverting enough until the real thing comes along.

Most artists today aren't brave enough to stick out their imaginations. Spielberg does, with enough success to dazzle and delight most viewers. The inevitable comparisons with "2001" are revealing. Kubrick's awe of the probable intelligence of extraterrestrials was so great that he staged the meeting in space and used symbols and metaphors that were provocative and open-ended. Spielberg is so cocky he sets it down in cowboy country and describes it with literal realism, like the arrival of Aunt Mary and Uncle Howard from Akron. The problem is that it's a closed-off experience.

The plus is that, like Kubrick, Spielberg views the universe as benign. Both earthlings and aliens are nice guys, a drift that is quite clear early on, despite almost frantic efforts to scare us with disaster movie hokum. Except for the rattling and flying props, this is a film without violence, sex and villains. It's so wholesome that it makes Disney films seem almost cynical in comparison, and the ending is so hopeful, so full of smiles, tears of joy and heavenly choir music, that it is perilously close to maudlin. Only the quality of Douglas ("2001") Trumbull's special effects, and a rather unobtrusive sense of humor, save the scene from falling into the soup.

IF YOU MUST know the details of Spielberg's comforting vision, you'll have to see the film. But it can be noted that everything is on the audio-visual surface (this movie must be seen in wide-screen with Dolby sound). What you see and hear is what you get. If you want penetrating analysis, dialog or verbal poetry, anything interior, search elsewhere. That's true even of Trumbull's wizardry, which creates spacecraft exteriors that resemble everything from musical tops to floating three-tiered chandeliers, but never offers a look inside. The closest thing to social comment is a few digs at mindless suburbanites and government and military regimentation.

Spielberg's main talent is for shock, for flooding the senses with unnerving detail. Some of his best scenes (a mass demonstration in India, a gale-swept desert discovery in Mexico) have nothing to do with sci-fi: they are just vibrantly alive. It's a young man's gift and sometimes a vice—e.g., an endless sequence with Dreyfuss building a mountain in his suburban living room that is stupidly indulgent, and sometimes those boiling clouds in the sky are reminiscent of DeMille's miracle films.

That's really what "Encounters" is about: It's a film of almost poignant, childish faith in the new religion. Christians have always known that "we are not alone." (A-2, unobjectionable for adults and adolescents)



YOUNG ROBIN—A younger version of Robin Hood (Keith Chegwin) demonstrates his skill with a bow and arrow during target practice on the village green in "Robin Hood, Junior," a one-hour special on most PBS stations, Dec. 29. The story features children in all the classic roles and is the second in a new season of public television's family drama series, "Once Upon a Classic." [NC photo from PBS]

media notebook

How to get the most out of TV

BY T. FABRE

NEW YORK—What movies were to people in the first half of the century, television has been for those of us in the last half: a mass medium of entertainment flavored with a topping of news and just a taste of culture. Up until now, that is, because surprisingly TV is proving to be a much more versatile medium than the theatrical film ever was.

In their competition for ratings, the networks today find themselves locked in a more intense battle than ever to offer viewers something different from the formula entertainment of the past.

PRIME-TIME evening viewing hours make up television's class-act, the big show that sets the pace for the rest of the schedule. It is consequently the center ring for the big advertising buck where sponsors pay the premium price to reach the largest audience. But something is happening. The entire TV industry was shocked to discover that this fall, with the highest number of television homes ever, prime-time viewership had, for the first time, shown a significant decline as measured by Nielsen and Arbitron rating services. Afternoon viewing was down even more.

No one is sure at this point why this is the case or even if the ratings can be taken at face value.

Explanations by industry leaders range from a change in the leisure habits of the

tv films

THE BIBLE (1967) (CBS, Friday, Dec. 23): John Huston's \$20 million, three-hour version of the first half of Genesis has too much money invested to be really artistic or religious, but it's a sincere, sensitive work by a sympathetic agnostic who clearly admires Scripture's literary qualities. The first half (Creation through Noah) is the most moving, warm and poetic; after that, it's a typical movie Bible epic. Honest and often artful, despite many defects: satisfactory for all ages.

FUNNY GIRL (1968) (ABC Sunday, Dec. 25): The awesome triple-threat (personality, looks, talent) charisma of Barbra Streisand, making the most significant cinema debut by an actress in this generation, turns this routine backstage musical biography (of Fanny Brice) into something memorable. The last half is mostly soap bubbles, but worth wading through for Streisand's singing of "My Man." Satisfactory entertainment for all but very young children.

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'A sobering experience'

"Come Back, Little Sheba," NBC, Dec. 31

Foregoing the usual light frivolity of New Year's Eve programming, NBC has scheduled a classic of the American stage in a production with unusual class. Seeing out the Old Year may prove a rather sobering experience for viewers of "Come Back, Little Sheba," airing Saturday, Dec. 31, at 9-11 p.m. EST on the NBC television network.

Perhaps William Inge's best work, the play is a moving portrayal of a middle-aged couple who are failures at life. Both mourn the potential of their lost youth—the slovenly wife by

romanticizing it and the alcoholic husband by trying to deny it.

The cause of their desperation (a disastrous premarital pregnancy) gradually becomes apparent through the actions of a college girl who boards with them. The husband goes on a truly frightening alcoholic binge and is sent to the hospital to be dried out. When he returns to his wife, their bleak future together is their only comfort in lives of mutual despair.

INGE's characters touch our humanity in a very deep way that invites our sympathy rather than pity.

In the central roles,

Laurence Olivier and Joanne Woodward give fascinating performances that almost make us forget how wrong they are for their parts. Neither can match the pathos of hopelessness conveyed by the admittedly less talented performances of Shirley Booth and Burt Lancaster in the 1952 movie version. One also misses in this production, filmed in England, a more distinctive flavor of the American Midwest.

IN SPITE OF such reservations, the Inge play has stood the test of time rather better than many others of its period. Perhaps it is because it perceived the dark side of the American Dream with a compassion honest enough to always be in style.

The play is studied in some high school drama courses and most teenagers will find it a worthwhile experience.

TV Programs of Note

Sunday, Dec. 25, 6:30-9 p.m. (PBS) "Evening at the Symphony" presents a full-length performance of Handel's "Messiah" by the Boston Symphony Orchestra and the Tanglewood Festival Chorus.

Saturday, Dec. 31, noon-1 p.m. (ABC) "The Secret Life of T. K. Dearing." In a week of repeats, one of the more worthwhile is this story about overcoming the generation gap between the young and the aged, originally presented in the "ABC Afterschool Special" series.

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THE BIBLE

Should we expect Jesus' return ?

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



There are three comings of Christ

By Father Alfred McBride, O.Praem

Expatriate Irish Playwright, Samuel Beckett, is world famous for his "Waiting for Godot." The play describes two genial tramps waiting on a country road by a tree for the coming of a mysterious Mr. Godot. In each act they are finally told that Mr. Godot can't come today, but that he will undoubtedly come tomorrow. The two men talk about leaving the spot and going somewhere else, but their final decision is to stay simply where they are, waiting.

The point of Beckett's play seems to be that people expect and wait for a God that will never come. No use seeking God for you won't find Him. No point in knocking. The door won't open. Quit waiting for Christ. He is not coming.

But in the teaching of Christianity, there are three comings of Christ. First, there was His historical coming as the Word made flesh in Galilee and Judea. Second, is the coming we experience of Him now in sacraments and Christian witness and the outpouring of the Spirit in our hearts. Lastly, there is His final coming which is to mark the end of the

world, and the full revelation of His love.

LIKE THE two travelers in Beckett's play, we are all earthly pilgrims waiting for the coming — not of Godot — but of Christ. Our Lord does not disappoint those who expect that He will come each day with His love and acceptance and forgiveness. Some Christians also possess a keen interest in the final coming of Christ.

The results in their case are more like the two travelers waiting for Godot. They are assured at the end of each of the two acts by a messenger that Godot is about to come. But He never does. However, this does not deter them from waiting for and expecting a final coming.

They keep scanning the stage of world history for the biblical signs of the end of the world. These signs are invariably some kind of catastrophe. Wars. Earthquakes. Massacres. Fires. Assassinations. Crimes. Hurricanes. Faith grown cold. Black Plagues. Widespread brutality. Famine. Bombs. Massive breakdown of morality. Decline of empire. False messiah's who lead even the elect astray.

THE TRUTH of the matter is that

signs, like the above, occur so frequently and regularly in the unfolding of history, that there is scarcely ever a time when they do not happen. If one were to collect a file of news clippings in any one year of recent history alone, we could find any number of such "signs."

In fact more than enough to make us certain that the end of the world could hardly be far away. Some Christians, indeed, are so impressed by the multiplicity of current catastrophes that they will even set a date, gather at an appointed spot and probe the skies to see the coming.

But Christ Himself says, "You will know neither the day nor the hour. Only the Father knows." (Cf. Mt. 24, 36) What Christ seems to say is that the yearly series of earthly troubles and upheavals are signs of His present compassionate availability no matter how bad things are — as well as dress rehearsal for the final fulfillment.

THESE SIGNS of the times are but signals to open us to the current coming of Christ as an assurance of hope and acceptance, not as literal and accurate

time tables for a celestial spectacular that will bring the faithless and godless mighty of the earth to their knees.

The perennial cycles of death and anxiety are calls to the human heart to reach out to a Christ of comfort and hope beyond present troubles. They do indeed signal that a day will come when death shall be no more and Jesus will wipe away all tears from all our eyes.

But that is the not yet. We live in the now. The not yet is both the life we must live until our appointed time to die, and the ultimate unfolding of the grace of Jesus at the end of time. The annual cycle of end-time signs remind us that we should certainly expect Jesus's return — but at two levels. (1) His Easter return to us in Sacraments and acts of daily Love for each other. (2) His final return as Lord of history and perfect lover of all peoples.

Practically speaking, the return we should concentrate on is the daily Bread of His presence. We may properly yearn for the final revelation. But we should invest our main energies in the "coming" available each day.

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St. Dominic: a saint in love with truth

By Father John J. Castelot

St. Dominic, founder of the Order of Preachers (Dominicans), born about 1170 at Calaruega, in Castile, Spain, apparently was a member of the famous Gutman family, which gave several saints to the Church.

We know little of his early life, but he probably was a born student. At age 14, he went to study at Palencia, where he spent 10 years. During this period, he was made a canon of the Cathedral of Osma, and after ordination, became sub-prior of the Cathedral Chapter.

When the prior, Diego, became bishop, Dominic succeeded him. All this while — until age 31 — he lived a quiet life of study and intense prayer. There was no indication of the active career that was to unfold.

THEN THE KING asked Diego to travel to Denmark to arrange a marriage for his son. Diego took Dominic. This was a fateful journey. They went through the Languedoc Region of southern France, a hotbed of Albigensian heresy. Dominic was horrified. He spent one whole night dialoguing with their heretical host, finally convincing him of his error — a forecast of things to come.

Back from Denmark, he and Diego asked the Pope to send them as missionaries to Russia. However, there were more pressing needs in Languedoc. On the way back from Rome, they met the two Cistercians who were waging a fruitless campaign against the Albigensians. Dominic and Diego diagnosed the reason for their failure.

As papal legates, the Cistercians went about their mission encumbered by the trappings of officialdom, riding on fine horses, attended by a retinue of servants, doing everything to undermine their credibility. For the heresy they were attempting to stamp out was more than a heresy; it was basically a subtle, pernicious philosophical system, a revival of ancient Gnosticism.

It held for two irreconcilable principles of good and evil, spirit and matter, with everything material being intrinsically evil. Hence the Incarnation was unthinkable, the sacraments unacceptable. The idea was to abstain as completely as possible from things material, from sexual intercourse, however licit, from food and drink. Suicide was the ultimate heroic act.

SUCH A system could be countered only by an equally — but more reasonable — living out of the Gospel ideal in heroic fashion. Only men who did this could attract converts. Dominic gave and followed this advice.

His first practical step was to found a convent at Prouille for women who had abjured the heresy and returned to the Church. Nearby was a house for his helpers. Here he trained preachers who would be both holy and learned. After 10 years, he felt a need for structure. He had in mind a mobile task force that could go wherever the need for preaching called them. Like the monks, they would dedicate themselves to a life of virtue and prayer, but in addition, even holding higher priority, they would concentrate on study and preaching — an innovation in his day.

He finally obtained permission from Pope Honorius III. While in Rome, he met Francis of Assisi. They were different from each other in many ways, yet so much alike. Together they saved the Church in an era of extreme peril. Dominic realized that the combat facing the Church would be waged in the realm of the intellect. The philosophical subtlety of the Albigensian error convinced him of that.

CONSEQUENTLY, his houses were houses of unending study, centers of a learned apostolate. And the movement grew apace. Just weeks before Dominic's death in 1221, there were 60 such convents in Provence, Spain, France, Lombardy, Rome, England, Germany and Hungary. Fifty years later there were 320 centers with four new provinces in Poland, Scandinavia, Greece and Palestine. In the area where the Albigensians once held sway, there were 140 convents.

Even though study and preaching were emphasized, mortification and prayer were not neglected. Abstinence from meat was perpetual. On Fridays, vigils of important feasts, and every day from Sept. 14 to Easter, only one meal was eaten. The friars slept in a common dormitory and observed almost complete silence.

However, Dominic's good sense and appreciation of priorities are reflected in



St. Dominic was once asked in what book he studied his sermon. 'In no other,' he answered, 'than that of love.'

the system of dispensations built into the rule. When a given austerity conflicted with the primary purpose of the order, the superior not only could, but was obliged to dispense from it.

THE SPIRIT of the order is an image of Dominic's personality. He was pas-

sionately in love with truth and the spread of truth. But far from being a cold intellectual, he had a great heart filled with sympathy, enthusiasm, compassion. He was asked once in what book he had studied his sermon. "In no other," he answered, "than in that of love."

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many kinds; and so the reason for cherishing moral values in families, nations, and the community of nations, and the test of how well they are fostered there, are individual human lives lived according to God's will for us made manifest in Jesus Christ. For Christians the goal is holiness.

"St. John of the Cross tells us that at life's nightfall 'we will be examined in

love.' A life of faith is one measured constantly throughout its course in light of the love and life of Christ in us.

"When we come to die, much we have cherished will seem worthless, many things deemed urgent and attractive now will appear useless or worse. What will matter then is how much we love now and how we live in response to our Father's love for us."

Father Hans Kueng: ...an outsider? ...or a forerunner?

By William Ryan

Father Hans Kueng is not the only brilliant, original scholar in history, but he is one of few theologians who have, in their lifetimes, been best-selling authors.

Born March 19, 1928 in Sursee, Switzerland, he was the son of a local merchant. He studied in Rome, first at the German Pontifical College and later at the Gregorian University, where he received degrees in philosophy and theology. He was ordained to the priesthood in 1954.

In 1957, at the Institut Catholique at the Sorbonne in Paris, Father Kueng published a doctoral dissertation on the noted Protestant theologian Karl Barth. The monumental treatise, which purported to find fundamental agreement between Barth's thought and the Church's teaching on the doctrine on justification, received high praise from Catholic and Protestant theologians. Karl Barth wrote the introduction. Father Kueng was on his way.

FOR THE PAST 17 years, he has been professor of fundamental theology in the Catholic theological faculty of the University of Tuebingen.

In 1960, with a view to the forthcoming Second Vatican Council, he wrote the first of his books to be translated into five or more languages, *The Council, Reform and Reunion*. It was published here in 1962. Father Kueng criticized what he saw as the "self-righteous splendid isolation" of the Church from the leading intellectual currents of the age and said there could be no reunion between the Roman Catholic Church and other churches without a thorough reform and renewal of Catholicism.

This book contained many ideas which have either been accomplished or seem hardly startling today. But in retrospect, it also seems to have sown the seeds for Father Kueng's growing challenge to the Church's common understanding of its infallibility.

"I am for the indestructibility in the truth of the Gospel," he said later. "The

Church will never definitively fall away from the truth of the Gospel." But he contended that the avoidance of any definitive break is achieved not without errors but despite errors — of theologians, bishops, even popes.

DURING following years, Father Kueng's challenge grew in intensity and magnitude. There were repeated expressions of concern from the Holy See. Finally, in 1975, the Vatican's Doctrinal Congregation issued a declaration solemnly warning him about his views — on papal infallibility, the priesthood, and the Eucharist — expressed in his book *Infallible? An Inquiry*. The declaration said that "for the time being" Father Kueng was to stop teaching questionable opinions and to carefully reconsider his positions. But the declaration refrained from imposing any further sanctions on the controversial scholar.

His latest best seller, *On Being a Christian*, was strongly attacked twice in the space of three weeks by theologians



Father Hans Kueng

who were interviewed on Vatican Radio. But Father Kueng countered that the book, intended to present the basics of Christianity to ordinary men in language they could understand, was written "not against, but for the Church's magisterium," and his defenders said the book was responsible for bringing Catholics in some parts of Europe back to the practice of their faith.

On Feb. 21, 1977, Father Kueng wrote to Cardinal Joseph Hoeffner of Cologne, president of the German Bishops Conference. He declared that, contrary to what others may have thought, he never intended "to express doubts about the sonship of God in Jesus Christ or about the Holy Trinity."

But the German bishops responded, "The unclear, ambiguous statements of Father Kueng are so serious that the Conference must demand precise corrections and modifications." The priest said he would provide such explanations in a supplement to "On Being a Christian" which will be published next year.

ARE HANS Kueng's views those of a theological outsider or is he in the vanguard? He raised that question, though not directly about himself, in his address at Georgetown University in Washington on Dec. 2, 1964.

"The outsider works, studies and fights on his own responsibility, so to speak and at his own risk. Without being particularly concerned about his connections with the main body he sets about building a road for himself on its flank . . . Boldly playing a lone hand, he often achieves a breakthrough in some unexpected place and makes discoveries in unexplored territory.

"The Church may perhaps pick up some suggestions and ideas from him, but she does not follow him along the path he has marked out . . . While the theological outsider works and studies and fights for the Church on his own ground, the theologian of the vanguard does all this with the Church behind him. He is anxious to maintain the connection with the main body, and however boldly he may press forward, he never wants to 'go it alone.'

"IT OFTEN takes a long time to settle whether a theologian is an outsider or a forerunner." And there, for the time being at least, is where the matter remains.

Christian history:

Dissent and revolts

By Father Alfred McBride, O.Praem.

Heretics were not suffered gladly in the medieval Church. Official Christianity refused to tolerate them and treated them ruthlessly. Here are some dates and decrees that illustrate the point:

1163 — Decree of the council of Tours demanded that heretics be tracked down and their property confiscated. In England it was decreed that their houses be destroyed.

1215 — The fourth Lateran Council established the policies that led to the formation of the Inquisition in 1231.

1231 — Torture appears in heresy trials.

1252 — The use of the rack is prescribed for those suspected of heresy.

1479 — The famed Spanish Inquisition begins, motivated by both political and religious reasons.

THE RECORD is grisly, embarrassing and reprehensible. So much of this echoes what today we would call the police state: Once upon a time the Christians were willing to be martyrs for Christ. Now some of them assumed the role of Inquisitors, killing and torturing others for their personal beliefs.

How could all this have happened? It was the result of two well intentioned ideas gone sour. At its basis was the ideal of a social order built around the moral principles of the Gospel. Augustine outlined the philosophy in the "City of

God." He described the ideal social order in which religion witnessed to Christ's values and the State devised laws and social procedures to reflect them.

From the fourth to the 12th century, the Church lived with the Augustinian dream, working to create a just and loving society. But instead of allowing a creative coexistence between itself and the State, it grew in power and refused to give it up.

In the Dark Ages, the Church willingly assumed many of the secular tasks to help create and improve society. When it would have been proper to hand over to the State its proper functions, the Church could not let go. The result was theocracy in which the Church ruled both religious and secular matters. The outcome was an obsession with power, incorrectly justified by Augustine's teachings.

POWER CORRUPTS and absolute power corrupts absolutely. The proverb applies to Church people as well as anyone else. In reaction to this, a second good idea emerged and went sour. Utopians began preaching their ideal state. It would be shorn of all the ecclesiastical trappings and uphold the purest human values. Was financial greed the problem? Then own nothing. Was lust a dilemma? Then abandon sex. Was tyranny the demon? Then exalt human freedom.

At the core of the Utopian critique was the humanist dream of personal freedom and conviction, relief from obsession with sex and liberation from the burden

of possessions. If the misapplied idealism of Augustine led to tyranny and loss of freedom, the misapplied idealism of the humanist Utopians led to chaos and widespread public disorder.

It was out of the latter group that came the heretics. Since the Church had the power for the time being, it instituted, along with the State's cooperation, formal drives against these chaotic threats to the public order in its financial, legal and ecclesiastical forms.

SEEN IN THE light of the clash between two idealisms gone astray, one can perhaps understand, if not approve, the butchery that arose to resolve the problem. One group winds up enforcing moral values with the rack, the whip and the stake. The other group winds up supporting the abandonment of moral values altogether. One in the name of the Christian Gospel. The other in the name of human potential.

The passions eventually were mercifully spent. A new solution emerged, that of Christian humanism. How different Vatican II's Declaration on Religious Freedom sounds:

"Religious freedom has its foundation in the dignity of the human person, known both through God's Word and human reason . . . A man cannot freely seek the truth unless he is free from all types of pressure and force." It took us a long time to learn this. Praise God that we have.

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Winter days for rediscovering the Prince of Peace



By Father Joseph M. Champlin

"I'll be home for Christmas. You can count on me."

Readers who remember or enjoy golden oldies will recall that melody of some years back. It still pops up regularly during Advent and captures well the mood of America.

We do enjoy being home for this holiday and dream about warm, loving, peaceful family reunions or celebrations.

In our parish through these Advent weeks we are reaching out to those individuals who, on the contrary, are spiritually homeless and inwardly not at peace. Over 70 members of Holy Family, reminiscent of the Lord's 72 disciples sent to proclaim His message, have been ringing doorbells and inviting every Catholic in the community to "Come Back Home for Christmas."

THAT PROGRAM title is not original — I first heard about a similar effort in the St. Louis Archdiocese and, while

spiritual emptiness of being away and the serene joy of coming home.

A LETTER from the parish staff reproduced on the inside seeks to convey our cordial welcome, our eagerness to help any person return to Christ. In addition, it explains details about the communal Penance service scheduled for the Sunday prior to Christmas and indicates the hours for individual confessions on the days before that feast.

The artist made what I judged a rather remarkable and courageous recommendation. Why not, she suggested, list the names and phone numbers of a few stray sheep who have returned to the fold and found deep satisfaction there. Those away from the Church for a lengthy period of time often feel anxious approaching a priest. In her opinion, they might find speaking with a lay person an easier, preliminary step.

This married woman volunteered her own name and phone number. Within a week I had four others. Although it is too

At November's end we gathered the 70 plus disciples for an orientation session. This two-hour meeting combined prayer, reading of God's Word and sermon with a pragmatic explanation of the door-to-door visitation.

Parishioners likewise were asked to call in names of new residents or of older, strayed sheep before the first Sunday of Advent. During that season, the weekend homilies touched upon related issues and the general intercessions included a petition for the success of "Come Back Home for Christmas." We

asked little children in a special way to pray and sacrifice for those who really wish to return, but hesitate to make that awkward step.

IN A FEW days we will have a better understanding of the project's success. Nevertheless, I am confident to the point of being certain it will bear fruit. At least one, probably several and possibly many will rediscover the Prince of Peace and the happiness he gives to those who are home in his family.

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† KNOW YOUR FAITH

Discussion questions

1. In what kind of environment has Christianity always existed?
2. In our own time, what kind of hostilities toward Christianity do we see? How should we react? Discuss.
3. Discuss this statement: "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."
4. How can Christianity be threatened from within?
5. Discuss this statement: "Its (Christianity's) meaning is translated only in the Christians people meet."
6. In the medieval Church, what treatment did official Christianity give to heretics? How did such a thing happen in Christian history?
7. From what source did the heretics come? Why?
8. Reflect upon this statement from Vatican II's Declaration on Religious Freedom: "Religious freedom has its foundation in the dignity of the human person, known both through God's Word and human reason . . . A man cannot freely seek the truth unless he is free from all types of pressure and force."
9. What journey did St. Dominic take that caused his life to change?
10. What was the Albigensian heresy? How did St. Dominic counter this heresy?
11. What is the spirit of the Order of Preachers?
12. How does Father Hans Kueng define the theological outsider? The theologian in the vanguard?

"Over 70 members of Holy Family have been ringing doorbells and inviting every Catholic in the community to 'come back home for Christmas.'"

ours was yet in the design stage, learned of a nearby parish undertaking something practically identical.

These modern-day disciples have made such home visits before. However, the packets they delivered on those trips contained raffle tickets for our summer bazaar, not printed messages encouraging a religious renewal.

This invitation to come back was prepared by a parishioner, an artist herself who returned to God and the Church several years ago. She sketched a cover which attempts to communicate both the

early for an evaluation of that aspect in the program, their very willingness to acknowledge publicly a "conversion" represents extremely humble and generous reaching out to others.

PERSONS WHO, under the pressure of contemporary threats to Christianity, have fallen by the wayside do not climb back on the path simply because of a leaflet left at the house. Prayer and penance supplemented by preaching and preparation must accompany this missionary labor.