

CRITERION

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*in puebla address*Pontiff 'lashes out'
at social injustices

By Jerry Filteau

PUEBLA, Mexico—In the first major address on church and society of his papacy, Pope John Paul II lashed out against injustice, materialism and violence. He said the church's mission of preaching the Gospel demands that it do all in its power to end injustice and "make systems and structures more human."

At the same time, he sharply warned against ignoring God in the struggle for human rights and against tying the Gospel message to specific political or economic systems or theories.

"There is no economic rule" that can solve human problems "by itself," the pope said.

He called the church's defense of human rights and criticism of violence a Gospel-based "commitment to the most needy."

"In fidelity to this commitment, the church wishes to stay free with regard to the competing systems, in order to opt only for man," he added.

BARELY MORE THAN 100 days into his pontificate and with the eyes of the world focused on him, the pope chose the central occasion of his first trip outside Italy to express in careful detail his views on how the church must relate to society.

The occasion was the opening of deliberations Jan. 28 for "Puebla '79"—the third general assembly of the Latin American bishops which the pope came to Mexico to inaugurate.

Adding significance to the scene of the pope's remarks was the fact that Puebla '79 is geared toward determining the future directions of the Latin American church, the church which since the Second Vatican Council has undergone the most ferment on questions of church involvement in social issues.

In his 8,000-word address to the 300 Latin American cardinals, bishops, priests and Religious who are participating in the conference, Pope John Paul praised the work of the bishops' second general assembly in Medellin, Colombia, in 1968. The Medellin assembly is generally considered a turning point of the church in Latin America.

He said that the Puebla meeting would have to take as its starting point "the conclusions of Medellin, with all the positive elements that they contained, but without ignoring the incorrect interpretations at times made and which call for calm discernment, opportune criticism and clear choices of position."

Taking the Puebla theme of evangelization as a point of departure, the pope then launched into a weighty analysis of how the church, in fulfilling its mission of preaching the Gospel, must interact with society.

He repeatedly challenged various efforts to dilute the Gospel or ignore its dimensions of God and of love.

Rejects violence

Without ever explicitly mentioning Marxism, he clearly rejected any theories of liberation based on violence or class struggle, saying they were opposed to the Gospel. He rejected any theological effort to portray Christ "as politically committed, as one who fought against Roman oppression and the authorities, and also as one involved in the class struggle."

"This idea of Christ as a political figure, a revolutionary, as the subversive man from Nazareth, does not tally with the church's catechesis (religious teaching)," he added.

"By confusing the insidious pretexts of Jesus' accusers with the very different attitude of Jesus himself, some people adduce as the cause of his death the outcome of a political conflict, and nothing is said of the Lord's will to deliver himself and of his consciousness of his redemptive mission," said the pope.

"The Gospels clearly show that for Jesus, anything that would alter his mission as the servant of Yahweh was a temptation. He does not accept the position of those who mixed the things of God with merely political attitudes. He unequivocally rejects recourse to violence. He opens his message of conversion to everybody, without excluding the very publicans," he said.

He stressed the idea of "a well-founded ecclesiology"—an understanding of what the church is—as the basis of vigorous evangelical activity. The "distinctive vocation and the deepest identity of the church" is its mission to evangelize, he said.

He rejected any interpretation of the church that would separate it from the kingdom of God or suggest that it can be reached "not by faith and membership in the church, but by the mere changing of structures and social and political involvement."

He also attacked "an attitude of mistrust" toward the "institutional" or "official" church, with the idea that it alienates people and is opposed to the "church of the people."

That attitude tears at the unity of the church
(See PONTIFF LASHES OUT on page 3)



A SMILE FOR THE CAMERA—Angie, a first grader at St. Barnabas school in Indianapolis, looks up from her work during the youngster's busy school day. To see more of Angie's classmates, turn to pages 10 and 11. (Photos by Fr. Thomas C. Widner)

Weather delays school observances

Many schools and school districts in the Archdiocese have postponed any ceremonies in connection with Catholic Schools Week (Feb. 4-10) in favor of later possible celebrations due to the uncertainty of the weather, according to Steve Noone, Archdiocesan Director of Schools. The only scheduled event is a Mass to be jointly sponsored by the 10 elementary parish schools of the Indianapolis North District along with Chatard and Cathedral High Schools.

That Mass will take place at Immaculate Heart Church on Monday, Feb. 5 at 10 a.m. Pastors and priests from the various parishes will concelebrate.

Theme for the nationally honored week is "Next to the Family, the Catholic School." According to educators, Catholic schools are strengthening family ties and accentuating their own distinctiveness.

"In the past," said Father Donald Conroy, U.S. Catholic Conference Department of Education representative for family life, "we have often relied on the traditional resources of the family; there was a lot of presuming that the family would always be around to help. Now we are realizing it is important to cultivate and foster the relationships between family, parish and school."

February is
Catholic
Press Month

Bob Riegel 'practices' social work he espouses

By Ruth Ann Hanley

In his book "Call to Discipleship," James Buckingham speaks of listening to an Argentine pastor, Juan Carlos Ortiz, because "he was not just talking theory, he was talking out of personal experience. And even though I cannot agree with all his conclusions, I must listen to them—for he has walked them out."

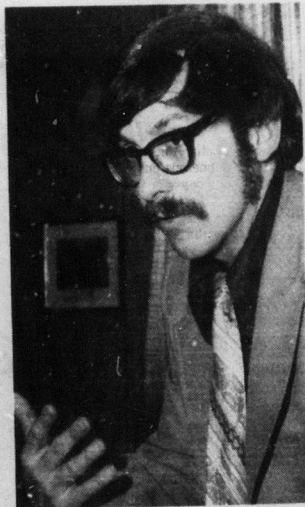
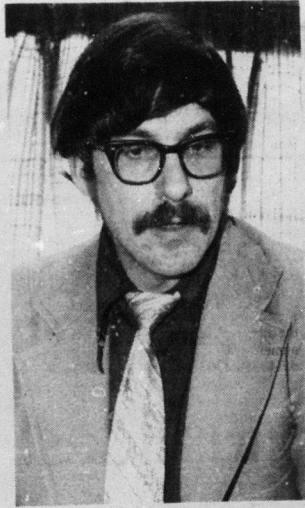
At Catholic Social Services, the new Executive Director, Dr. Robert H. Riegel, has also "walked out" some of his theories.

The make-up of his own family speaks for a man who supervises a Child Welfare program. "The Riegels," he said in a Criterion interview, "have a whole household of people. This includes wife, four children, and a couple of extras—a Vietnamese boy who lives half-time with us, half with his relatives; and a friend of one of our sons."

THE NEW DIRECTOR at C.S.S. reminisces that his work life has been people-related from the time he spent in the seminary through the years afterwards studying such subjects as personnel management, counseling psychology and clinical psychology.

He credits Father Donald Schmidlin, Director of Catholic Social Services 12 years ago, for sending him to graduate school.

"Fr. Schmidlin wanted to professionalize the service and expand the family and marriage counseling," he says. "After I received my



SOCIAL SERVICES' DR. ROBERT RIEGEL—"There is an urgent need for more foster parents."

doctorate from Catholic University, I came in as supervisor of this (family and marriage counseling) department." And he has been with C.S.S. ever since.

Through his eleven and a half years, C.S.S. programs have felt his mark, and he feels comfortable with the agency handed to him by its former head, James T. O'Donnell.

"I think your motivation core is planted early in life," he says. "You continually look to ways and resources to serve. Our staff here is not doing what they are doing to become wealthy. This is, after all, a type of ministry, a pastoral work, not just a job."

Riegel sees C.S.S. as part of a total picture. "With the other agencies we can be a well-rounded whole," he says, but he admits that finances put restrictions on all.

The newest program at C.S.S. is funded, however, by Title Twenty, using federal money in inner city parishes to provide Parish Social Service.

"We have wanted to do this for a long time," Riegel admits, "but there were no funds available." Now a social worker is available one day and evening a week in each parish to do home visiting and to help the people fill tangible needs by locating community resources.

"What starts with locating a food pantry," Riegel adds, "may end up with marriage counseling, or help for an adolescent. Clients don't have to be Catholic. In fact, referral might come when someone asks 'Hey, can you help my neighbor?'"

LONG-STANDING PROGRAMS under C.S.S. umbrella include "Family Counseling," "School Outreach" and "Child Welfare."

Family Counseling, formerly restricted to the C.S.S. headquarters at 623 E. North St., has reached out regionally to St. Luke's parish, North; St. Gabriel's, West; Little Flower, East; and St. Mark's, South. It's the

same program as the one on North Street, but it is more accessible for outlying parishes, and for those who don't like to come downtown.

Regular appointments at one of these parishes are needed for this service, and payment is on a sliding scale—that is "the families and the United Way pay for this," says Riegel.

The United Way is the main support of C.S.S., but a small percentage of its operating funds comes from the annual Catholic Charities Appeal.

Under the Social Outreach Program, parishes with schools can use a social worker to help students, teachers and principals. The program is paid for by the parishes and "the United Way," according to Riegel. Currently there are 15 grade and two high schools using it.

THE SMALLEST, but currently the most intense program, under C.S.S. auspices is **Child Welfare**.

"Our greatest need is for additional foster parents," Riegel stresses, "especially for adolescents."

At C.S.S. foster parents are supported and listened to 24 hours a day, and there is a specific program to sharpen their skills and understanding.

Riegel has also developed a unique Children Facing Divorce program. "It's an across-the-board type of thing," he explains. "We get referrals from all the programs and from people who hear about it." He says "These are just normal people who don't know how to handle a divorce, and we help the children especially deal with their feelings and learn to express them." From the point of view of this agency Riegel believes the Archdiocese needs to "get more into family life. Not necessarily this agency doing it," he says, "but we have a need for prevention and early intervention to strengthen, not just shore up families. Everybody should come together and foster Catholic education."



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official

Rev. Dismas Veeneman, O.F.M. Conv., has been appointed pastor of St. Joseph parish, Terre Haute, replacing Fr. Nicholas Roling, O.F.M. Conv., who has been reassigned to do retreat work.

Rev. James Van Dorn, O.F.M. Conv., has been appointed associate pastor of St. Joseph parish, Terre Haute, replacing Fr. Michael Woznick, O.F.M. Conv., who has been reassigned outside the Archdiocese.

Rev. Louis Manna, O.F.M. Conv., has been appointed associate pastor of St. Benedict parish, Terre Haute, replacing Rev. Philip Schneider, O.F.M. Conv., who has been reassigned outside the Archdiocese.

capsule news

Going to Poland

VATICAN CITY—Cardinal Leo Suenens of Malines-Brussels, Belgium, president of the Belgian Bishops' Conference, will represent the conference at celebrations in Poland next May 13 for the 900th anniversary of the death of St. Stanislaus, Vatican Radio reported.

Reacts to budget

WASHINGTON—President Jimmy Carter's budget proposals for fiscal year 1980 are "disappointing, but not heartless," according to Frank Butler, U.S. Catholic Conference associate secretary for domestic social development. Butler made his comments in an interview following a press conference at which 40 organizations, including the USCC and the National Conference of Catholic Charities, announced plans to fight proposed cutbacks in social programs.

Appointed mediator

WASHINGTON—Msgr. George G. Higgins, U.S. Catholic Conference secretary for special concerns, has been named special mediator in the dispute between the United Farm Workers of America and growers in California's Imperial Valley.

Sway investments

NEW YORK—More than 50 Protestant and Roman Catholic institutions and agencies, including the Diocese of Lansing, Mich., have joined in a new campaign to influence investments of American companies in South Africa. According to the Interfaith Center on Corporate Responsibility, the groups have filed shareholder resolutions with 30 banks and corporations in the United States.

CU official killed

WASHINGTON—James E. Dornan Jr., chairman of the political department at the Catholic University of America since 1973, was killed Jan. 25 in an automobile accident in the Virginia suburbs of Washington. He was 41.

Two bishops resign

Bishop Romeo R. Blanchette of Joliet, Ill., and Bishop John J. Rudin of Musoma, Tanzania, have resigned their posts for reasons of health it was announced this week. Bishop Blanchette, 66, has headed the Joliet diocese for 12 years. Bishop Rudin is a 62 year old native of Pittsfield, Mass.

'Public triumphs' mark Pope's journey

MEXICO CITY—A busy Pope John Paul II became a crowd-pleasing success as soon as he stepped on Latin American soil. His trip was filled with numerous public triumphs, and he delivered a major speech on the church and society.

He also appeared to have scored some significant points for improved church-state relations in Mexico.

To millions of people in Mexico and the Dominican Republic the most important thing was simply that they saw the pope in person. One elderly woman along the papal motorcade route from the airport into Mexico City was still crying and visibly shaken five minutes after the pope had passed. Tough-looking soldiers and policemen assigned to provide security and crowd control doffed their caps and blessed themselves as the pope went by.

But besides the public relations successes of a pope who naturally loves crowds and often thrills them with his appearances, the eight-day trip (Jan 25-Feb.1) was a watershed in setting the tone of his pontificate.

IN A MAJOR SPEECH opening the deliberations of the third general assembly of the Latin American bishops in Puebla, Mexico, Jan. 28, the pope declared that the Church has firmly and by its very nature committed to fighting injustice. He also sharply warned against linking the Church with any particular socio-economic solution to human woes.

The speech was the strongest and most comprehensive treatment of a major church issue given by Pope John Paul in his still-young papacy.

In other speeches, homilies and addresses the pope:

—Repeatedly emphasized the values of family life.

—Repeatedly stressed and supported the already strong devotion of Latin American Catholics to the Virgin Mary.

—Took a no-nonsense approach toward priests and nuns, praising their work but telling them in no uncertain terms that it must be based on the Gospel and a life of prayer, not on purely human motivations.

—Warned Latin American governments against an indiscriminate effort to reduce birth rates at whatever cost.

The papal trip set several precedents. Pope John Paul became the first pope in history to visit the Dominican Republic, the first to visit Mexico, and (at the end of the trip) the first to stop in the Bahamas.

Ten minutes after he took off from the airport in Rome he set a precedent by engaging for an hour and a quarter in a question-and-answer session with reporters. Pope Paul VI, the only other pope to fly abroad, used to greet reporters briefly and shake their hands, but did not engage in discussions with them.

POPE JOHN PAUL, a man with a flair for symbolism, knelt and kissed the ground the moment he got off the plane in both the Dominican Republic and Mexico. He presented Our Lady of Guadalupe, patroness of the Americas, with a diadem. His first Mass in the Americas was in Santo Domingo, Dominican Republic. The Dominican Republic is on the island of Hispaniola, where the first missionaries to the New World said Mass on their arrival with Christopher Columbus.

Though he billed the trip as a religious pilgrimage, it was also filled with political implications. He stayed overnight in Santo Domingo, where the Dominican government accorded him full state honors.

Mexico is predominantly Catholic, but has

anticlerical laws and no diplomatic relations with the Vatican. It was an open question practically until his arrival whether President Jose Lopez Portillo would even see him.

In the end the president greeted the pope at the Mexico City airport, but only as a private citizen, and the greeting was brief and strained, with the president, a Catholic, addressing the pope as "sir." Subsequently, the pope had a private meeting with Lopez Portillo in his presidential residence.

The strain showed in other ways as well. Mexican television diligently avoided showing the altar on screen during the main part of the numerous televised papal Masses—the result of Mexican constitutional prohibitions against worship services outside of church buildings.

Just a few days before his trip the pope made a clear but indirect statement indicating his desire to re-establish Vatican-Mexican ties.

Observers are speculating that, while the century-old break in diplomatic relations will not be repaired immediately, Pope John Paul's overtures have paved the way for renewed relations at some future date.

IN HIS SPEECH at Puebla the pope squarely tackled one of the most controversial issues in the Catholic intellectual world in the last decade, Latin American liberation theology. The term is something of a catch-all phrase for a wide range of theological thought that seeks to find in the Christian message grounds for concrete political action on behalf of the poor.

The pope neither praised nor condemned the movement as a whole, but he issued a stern warning against trends within the movement based on theories of violence or class struggle. He emphasized that the Church favors liberation of the whole man and that this means most fundamentally liberation from sin to love.

He gave a clue to his thinking on that issue a few days earlier on the papal plane when a

West German TV reporter asked him about liberation theology.

He answered: "If you mean liberation in the socio-political sense, it's not theology, it's a fact of sociology and politics. If you mean liberation by religion, that's no new thing, it's as old as the Church."

Whatever the effects of the pope's trip on church diplomatic or intellectual life might be, however, for the millions who saw him in person or on television, the trip had a more fundamental meaning.

Pontiff lashes out (from 1)

and prevents it from evangelizing effectively, he said.

The "first and foremost" truth that the church owes to man is "a truth about man," he stressed.

How to evangelize

Behind the link is the need for unity among bishops and between bishops and the priests and people, and the fact that the church has always considered human dignity a Gospel value.

"This dignity is infringed on the individual level when due regard is not had for such values as freedom, the right to profess one's religion, physical and mental integrity, the right to essential goods, to life," he said.

"It is infringed on the social and political level when man cannot exercise his right of participation, or when he is subjected to unjust and unlawful coercion, or submitted to physical or mental torture," he added.

HE EXPRESSED A KEEN awareness of the questions "posed in this sphere today in Latin America" and the fact that the bishops at Puebla would be studying the relationship

A pope coming to Latin America and kissing the ground and meeting with people showed Latin Americans a caring pope.

His visit to a slum outside Santo Domingo showed poor people around the world he cares for them. In Mexico, his trip Jan. 29 to meet with Indians in Oaxaca showed people he cares about diverse peoples and minority cultures. And scheduled visits to children and the aged, to the poor in Guadalajara, and to workers in Monterrey showed young and old, poor and workers that he cares about them.

between evangelization and "human advancement and liberation."

The church, by her Christian vision of man, finds inspiration "for acting in favor of brotherhood, justice and peace, against all forms of domination, slavery, discrimination, violence, attacks on religious liberty and aggression against man, and whatever attacks life," he said.

He declared that it is because of its evangelical commitment that the church defends human rights and has a commitment to the most needy.

Concerning the delicate question of property, he stressed the church's teaching that all private property involves a social obligation.

He called the church's role one of preaching, educating, forming public opinion, and offering orientations for the more equitable distribution of goods.

He particularly stressed the church's role in building an international awareness of economic justice as an indispensable condition for peace. Pope John Paul reiterated the message of Pope Paul VI that development is the new name for peace.

dennis jones named to new post

Fries, managing editor 26 years, retiring



DENNIS JONES

The retirement of Fred W. Fries, managing editor of the Criterion for the past 26 years, and the appointment of Dennis R. Jones to the newly created post of associate general manager were announced this week by Father Thomas C. Widner, editor and general manager.

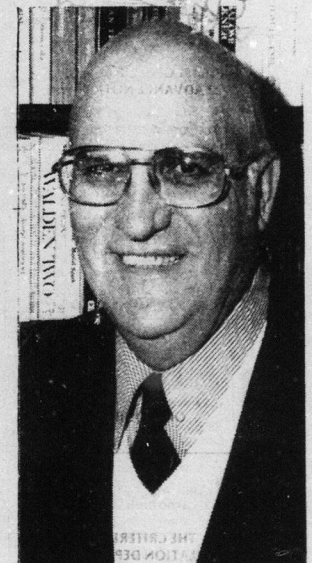
Mr. Jones, a member of the composition department for 10 years, has been serving as Production and Advertising Director since July, 1978, and will continue with these duties in his new capacity.

Mr. Fries, who will leave his post effective March 1, turns 65 on February 3 and becomes eligible for retirement under provisions of the Archdiocesan Lay Employee Retirement Program.

In addition to his duties as managing editor, for the past five years he has written the Tacker column.

During his tenure as managing editor, the paper won three national Catholic Press Association awards: two for best editorials in its circulation category and one for over-all excellence. In 1977 the Criterion was given an honorable mention citation for typographical excellence in nationwide competition sponsored by Newspaper Editorial Workshop Services, Los Angeles.

In 1955, Mr. Fries served as secretary of the Midwest Region of the Catholic Press Association and was national president of the St. Meinrad Lay Alumni Association in 1959-60. For the past 10 years he has been listed in the "American Catholic Who's Who."



FRED W. FRIES

Notice

In this issue of the Criterion you will find a special supplement from Union Fidelity Insurance Company.

living the questions

Catholic education can be found in Catholic colleges too, can't it?

by Fr. Thomas C. Widner

Catholic schools remain the bulwark and support of the Catholic family. That's the idea Catholic educators would like to stress during the 1979 celebration of Catholic Schools Week.

The opportunity to reflect upon this will be noted by many schools in the Archdiocese. The opportunity ought to include those Catholic institutions of higher education—Marian College in Indianapolis, St. Mary-of-the-Woods College near Terre Haute, and St. Meinrad Seminary. Each of these likewise should consider its role as a support to the Catholic family in teaching children to grow up learning the values of the Gospel.

That is, unless these institutions are not built on such a purpose.

Our appreciation of the Catholic school is sometimes overwhelmed by the challenges it faces in order to survive. Conflicts between parish and school often overshadow the achievements of the school. Yet the Catholic school which challenges its staff and students, which constantly searches in faith, and which is never satisfied with its efforts to educate deserves our respect and admiration.

Few people take Catholic schools for granted. More of us could applaud their accomplishments.

And what of those institutions of Catholic higher education? Colleges are often a privilege

because not everyone can financially afford them. Colleges ought to be a privilege because they are places for thinkers to develop their thinking on a serious and impressive scale.

Catholic colleges have passed through the agony of the 60's, an agony in which Catholic education at all levels tended to downplay religious faith in favor of academic excellence. Are the two incompatible? The question which now seems more relevant is whether or not Catholic colleges have any value at all as centers of religious faith for 18 to 22 year olds.

It has been noted that Catholic college students make up the second largest religious denomination at state and other private colleges in Indiana. At Franklin College Catholics are, in fact, the largest group. Why are these Catholic students not choosing Marian and St. Mary-of-the-Woods?

A former Marian College staff member suggested to me that Marian lacks identity, that it does not know what kind of college it wants to be. St. Mary-of-the-Woods, on the other hand, seems to be capitalizing on the women's movement in order to earn its enrollment. What does attract a high school senior to small, liberal arts Catholic colleges? Is it possible to attract them? And what is the role and position of religious faith in such a school?

The theme for Catholic Schools Week is "Next to the Family, the Catholic School."

When I graduated from Marian College in 1964, I felt I was leaving a family which had strongly supported me. Is it possible for Catholic colleges to strengthen this aspect? Such schools are often noted for the personal rapport among

administration and faculty and student body. The administration is often made up of individuals deeply involved in civic concerns.

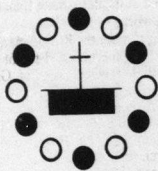
A family is a group of individuals whose concern for one another exceeds the normal one-to-one relationship. A family is a group whose inner strength enables it to step into the secular world without fear.

Contemporary martyrs

It is like reading the Lives of the Saints. Christians in Ethiopia in 1979 are being murdered for their faith. The news reports are a step into times past. It is not possible it seems. But American Christians may take for granted a faith which Ethiopians and others do not. At least on the surface. What of the martyrdom of American Christians, however, who on a daily basis renew their Christian strength in their fidelity as husbands and wives, as priests and Religious?

Pipe dreams

There is a move on the part of some to build a domed stadium in the city of Indianapolis for a professional football team. It is a characteristic of business and political leaders in the city for eyes to be bigger than minds. There is no reason to think that professional football will be any more successful than professional hockey, tennis, and now possibly even basketball, have been. Several years ago a professional study was done to find out what professional sports (if any) could be supported in the capital city. The results showed that only basketball stood a chance. And that's even questionable now. The losers are those who pay outrageous prices to see overpaid athletes indulge in superficial heroics. With professional hockey and tennis gone, one might well ask what those sports ever contributed to this middle-size American city. Businessmen in Indianapolis might better consider improving the opportunities for those who can't afford expensive entertainment by providing greater opportunities for public recreation.



LITURGY

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

February 4, 1979
Fifth Sunday of the Year

Job 7:1-4, 5-7
1 Corinthians 9:16-19; 22-23
Mark 1:29-39

By Rev. Richard J. Butler

The healing ministry of Jesus is presented very simply and gently. Attention is paid to the little points that give the healing its full human

warmth. Thus, in the gospel today as Jesus heals Simon Peter's mother-in-law, the writer notes that Jesus "went over to hear and grasped her hand and helped her up."

The sufferings of the human condition are presented in equally realistic language. Job is filled with restlessness until the dawn as the night drags on. One can imagine well the frustration of trying in vain to catch sleep!

For each of us in the call to the Christian way, the healing that comes through Jesus comes in the same realistic manner. Often we hear of services of healing that suggest healing is centered on the unusual miracles or spectacular cures; the suffering from which we are healed is attributed to the demons—downplaying the ordinary weakness of the human condition.

In truth, the healing to which the ordinary Christian is called is the simple, gentle process of growth and life that makes our lives more full. The sufferings from which we are healed are the ordinary weaknesses and crises of life. And the arena of Christian healing is not an esoteric gathering of specialists; it is rather the simple gathering of Christians called through baptism to liturgize praise and thanks to the Lord.

Each Sunday as we gather for Mass, we gather to give the thanks and the praise that are the basis of all healing. And in each Sunday liturgy, the healing action of the Lord is operative.

This healing comes not only in the presidency of the priest, but in the witness of all who gather. Our lives are brought through sign and symbol—by the power of Jesus—into the lives of one another and a process is

begun—a process of healing, strengthening, growing, sharing.

The healing comes in the touching of a neighbor with a greeting or a sign of peace. The healing comes in the word that is offered to build up our lives. The healing comes in the body and blood of the Lord which nourishes us in the eucharistic banquet. Indeed, this is what we preach and believe of that banquet: that it is truly the body of the Lord which we eat and

his blood that we drink.

For centuries we have engaged in polemics defining and describing this presence. It is more important to realize it in the liturgical act itself. From the initial washing of baptism to the final strength of viaticum, the liturgy provides us with healing presence by which our lives are strengthened and through which we are sent forth to heal the lives of those who touch us.

the Saints *by Luke*

BORN IN 15TH CENTURY FRANCE OF ROYAL BLOOD, JANE OF VALOIS LED A LIFE OF HUMILIATIONS. HER FATHER HOPING FOR A SON, BANISHED JANE FROM THE PALACE AND EVEN ATTEMPTED TO KILL HER. AT AGE FIVE THE NEGLECTED CHILD OFFERED HER HEART TO JESUS AND MARY. AT THE KING'S WISH SHE WAS MARRIED TO THE DUKE OF ORLEANS. DURING 22 YEARS OF CRUEL NEGLECT SHE WAS PATIENT AND DUTIFUL TOWARDS AN INDIFFERENT AND UNWORTHY HUSBAND. ASCENDING THE THRONE AS LOUIS XII, HER HUSBAND THEN ORDERED A SEPARATION. JANE NOW REALIZED HER LONG DESIRE TO FOUND THE ORDER OF THE ANNUNCIATION IN HONOR OF THE MOTHER OF GOD, BUT SHE MET WITH GREAT OPPOSITION. IN 1501 THE RULE WAS FINALLY APPROVED BY POPE ALEXANDER VI. THE CHIEF AIM OF THE INSTITUTE WAS TO IMITATE THE 10 VIRTUES OF OUR LADY IN THE MYSTERY OF THE INCARNATION; THE SUPERIORESS WAS CALLED "ANCELLE" (HANDMAID), IN HONOR OF MARY'S HUMILITY. ST. JANE BUILT THE FIRST CONVENT OF THE ORDER IN 1502, AND WAS BURIED IN THE ROYAL CROWN AND PURPLE OVER THE HABIT OF HER ORDER IN 1505. THE FEAST OF ST. JANE IS FEB. 4.



THE ANGELUS WAS ESTABLISHED IN FRANCE DURING ST. JANE'S LIFETIME.

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by Fr. Charles Fisher

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member, Archdiocesan Liturgical Commission

Catholics felt frustrated for a long time about revisions of liturgical rites and practices. No matter whether the adult Catholic Christian be sitting in the pew or standing in front of it as leader/minister, grasping the full understanding of all the new variables has many bewildered. Something has been missing. And the cry is heard yet—"Isn't anything black and white anymore?"

Aside from the fact that color is so much better than black and white, the 'something missing'—that quality making participant and ritual blend together—is conversion. All the rite and right changes cannot effect conversion. Only people radically alter a life-style. Being convinced of all of the sacrament changes and buying into the prophetic and fresh directional changes of the Church means personal involvement on the part of the

Brusselmanns is coming!

Rite of Christian initiation given focus in upcoming liturgical workshop here

Catholic Christian. Indeed, the Church is reforming fundamentally and whole masses of people are enjoying that richness.

From the Cursillo movement to the Charismatic Renewal, from Marriage Encounter to gatherings of Separated, Divorced and Remarried Catholics, from Youth Ministry Programs to the American Association of Retired Persons, one finds it hard not to be included in at least the outward and tangible

orders for renewal. Many are baptized, yet disaffected, disenchanted, and not at home. The element of reliving the single most important event of our lives as Christ-followers is missing.

Baptism made us again. We could never become the same. We passed over into light and life, having been cleansed and made new. We found a home in which to celebrate complete forgiveness in Jesus Christ. Yet having done that, or having that done for us, at an age of total vulnerability, leaves the demand for reform and renewal smack on our spiritual doorstep. We need to re-live the occasion of our own salvation and become participants in that real event of total re-focus into a life with Jesus Christ. We need involvement in the whole process of initiation.

Re-baptism is out of the question. Serious questions arise as to the communal effect an infant's formal entry into the Christian family has on a Sunday morning. To become immersed, indeed, steeped in the initiation with those whose search has led them to the Christian community offers the renewal and the reform, personal and corporate, that lasts. The original event of the Christian's conversion then is relived and the community is renewed.

The latest liturgical development is the Rite of Christian Initiation of Adults. Gradually being implemented in a variety of parishes, the Rite is structured in such a way as to include the renewal of the whole Church, beginning on the local level. Already proving to affect not only those entering the Christian community, the involvement of the community in the process also reforms and renews.

The Rite is in four sections generally referring to the various stages in the process of conversion. All throughout the process, from the questioning to after the actual initiation ceremony, the Christian community is involved. The rite fosters conversion by focusing attention on a commitment to Jesus Christ. Not only is the neophyte instructed, but the community assists with their support

prayerfully, socially, psychologically, morally and by the community's example.

The priest ceases to be the sole agent in the process of an inquirer's conversion. The whole of the Christian community shares in the mission and the formation of those who seek to join the Church. The parish staff and catechists' responsibilities are obviously crucial and firmly based on the witness they share as spiritual and corporate leaders. All involved in the parish's ministries are called forth to share in the fostering and nurturing of those in the conversion process—parish council, worship and education commissions, and parish support groups such as the social organizations. The more each member of the parish is involved with those entering the community, the more does their faith become renewed and reformed, further invigorating the parish.

Being called by God to grow spiritually, even more than we do intellectually and socially, is fully part of the Church's life. Change seems the only constant—not for its own sake—but for the life of the individual Christian community. Easier said than done, we look to the whole body to carry through and become renewed. We seek members who are strong and gifted, whose vision enables us pilgrims clearer glimpses of our goal. Whether we are priests or deacons, teachers, or liturgical ministers, members of various councils and committees, or one who hears the Lord's call, time, talent, and energy is demanded of us all to make this, the newest of reforms, work.

Dr. Christianne Brusselmanns will be sharing her expertise and talent on February 23/24, 1979, at Our Lady of Grace Center, Beech Grove. Having already become immersed in the process of initiation (note her influential programs for First Penance and First Communion) Dr. Brusselmanns comes to the Church of Indianapolis to challenge those who in any way respond to the call "go, therefore, and make disciples of all the nations. Baptize them... Teach them to carry out everything I have commanded you." (Mt. 28:19,20).



HEAVENLY DOUBLE—Identical twins, Father Joseph Beattie, left, of Wilmington, Del., and his brother Father John Beattie of Philadelphia, proudly hold their identical twin cousins, Camilla and Jennifer Beattie, after the girls' recent baptism.

question box

By Msgr. R. T. Bosler

Q. When I think of people I've known who were good Catholics but whose marriage went wrong, I just can't imagine them going to hell because they left or changed an unbearable situation. When I think of people who were so desperately unhappy that they took their own lives, I can't imagine them going to hell.

A. I can't either. The Church does not attempt to play God, but only to uphold His laws. In an effort to uphold the permanency of marriage, the Church refuses the sacraments of the Eucharist and Reconciliation to those validly married persons who divorce and remarry until they rectify their condition. This in no way implies that the Church officially thereby declares such persons are going to end up in hell or are necessarily "living in sin"—though some



clerics and laymen do make such threats.

Most Church leaders are aware that many couples in what are called "bad marriages" attend Sunday Mass, build successful, religious families and in every other respect live and profess their Catholic faith; they know that such couples are closer to God than many others in valid marriages who fail as parents, are selfish, poor neighbors, etc. The Church proclaims the laws of God, fully aware that He will apply them according to His own mercy, not ours.

The solution is much the same in the case of suicides. The Church proclaims God's law against murder, including suicide, but knows that most people who take their own lives are so mentally deranged or temporarily disturbed that they are not responsible for what they do and that God understands this better than we do.

Q. When the priest came to administer the last rites to my father, my father was in such a condition that he could not receive Communion. The priest turned to my mother and asked if she

would like to receive it for him. How could a person receive Communion for someone else?

A. Your mother certainly wanted to pray for your father at that moment. As Christians, we offer all our prayers through and with "Jesus Christ Our Lord." We are never more united with Him than when we enjoy that unique union that the Eucharist gives. The priest had this in mind when he asked your mother to receive for your father. I am sure she prayed for her husband during those moments after receiving. That's what it was all about.

Q. Could you please tell me why, when a family moves into a new parish, the clergy practically takes over the family? First, they tell the woman in the family which committees she should join (not ask). Then they tell you what classes your kids should attend. It's getting so parents have no say over their own kids anymore where the Church is concerned.

A. You should be grateful you are in a parish with sufficient priest power and organization to involve newcomers immediately. The more

common complaint these days is that no one in the parish gives a hang.

Time was when Catholics automatically went to Sunday Mass regularly without personally knowing the priests in the parish or taking part in any of its activities. Now that Catholics in the New World are becoming more like those in Europe in their relaxed attitude toward Sunday Mass, parishes must make organized and strenuous efforts to get newcomers involved in parish life, lest their churches be half empty and Catholics drift away from all contact with Catholic life.

The important thrust in parish life today is to build up community. That's what you are experiencing in your new parish. The priest may have been an eager beaver and a little bit too pushy, but be thankful he tried.

As for the school problems, how much choice do you have, or would you have, in a public school? You may find that your parish has a board of education through which you have some sort of representation.

the tackler

Daily TV Mass, devotions beamed to patients' rooms through closed circuit TV

By Fred W. Fries

Patients at Community Hospital can now tune in a daily morning Mass and afternoon Benediction and Rosary, thanks to closed circuit television.

The program was made possible largely through the efforts of young, hardworking Father Joseph Kos, Catholic chaplain at the 850-bed facility on Indianapolis' teeming East Side.

The daily religious telecast, which became operative on February 1 and is effective Monday through Friday, is believed rare, if not altogether unique, in public hospitals in the United States. The transmission vehicle is officially designated "Channel 3."

The 9 a.m. liturgy and the 4 p.m. devotions originate in the chapel with Father Kos as the celebrant.

TO COVER those rare occasions when an emergency sick call might prevent the chaplain's being available for the 9 a.m. Mass, he has taped in advance six Masses on a variety of tapes, among them the Mass for the Sick and the Mass in Honor of the Sacred Heart. Such tapes will be used, of course, when a live telecast is not possible.

The Benediction and Rosary devotions in the afternoon are all on tape, Father Kos told this reporter.

The hymns for Benediction are sung in Latin by a group of Benedictine nuns from Our Lady of Grace Convent, Beech Grove, under the direction of Sister Harriet Woehler, O.S.B.

"I am very grateful to the good Sisters from Our Lady of Grace for their contribution to our program," Father Kos said.

"The hospital has been extremely

cooperative in the new venture," he added. "They are not only permitting us the use of their \$250,000 television studio facilities, but they have even provided the funds to adapt the 900 individual TV sets for reception of our religious programs."

Father Kos is confident that a large percentage of Community's Catholic patients will be tuning on the daily Mass and Benediction.

"As a matter of fact," he stated, "a recent survey shows that as many as 15 percent of the non-Catholic patients will also be tuning in."

FATHER KOS HAS already taken steps to expand his horizons in the use of closed-circuit television at Community Hospital to reach specific age groups.

Crosstown St. Vincent Hospital, which also has closed circuit television, (it has, of course, wide medical and surgical applications) has expressed an interest in co-producing puppet performances and other shows of special interest to the younger patients. These tapes would be exchanged between the two hospitals, Father Kos said.

Also on the drawing board is something in the way of counseling for the teen-age set, the chaplain added, but "this is still in the planning stage."

"I am hopeful," he concluded, "that the medium of television will permit the chaplain to do a more effective job in his apostolate of spiritual healing."

FOR THE PAST YEAR, Father George Stahl, a priest invalid who resides in Christ the King parish, has been assisting Father Kos in patient counseling at the hospital. Also providing what he calls as "invaluable help" in the apostolate are 22 lay Eucharistic Ministers who distribute Communion. The volunteers represent five different parishes: St. Pius X, Little Flower, St. Andrew, St. Philip Neri and St. Lawrence.

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 God is like **Scotch Tape**—You can't see Him, but you know He's there.

request for an even older reader, **Sister Rose Francis Schwartz, S.P.**, of **St. Mary-of-the-Woods**. Before we could act on the renewal, we were informed of her death at the Motherhouse at the age of 105. May her soul rest in peace.

VOCATION SPEAKERS AVAILABLE—Speakers on the Franciscan vocation for men can be scheduled by contacting **Brother Jack, O.F.M.**, at **Sacred Heart Friary**, 1530 Union St., Indianapolis, Ind., 46225, telephone 317-638-5551.

ACADEMICALLY SPEAKING—Father **Gerald A. Gettelfinger**, Superintendent of Education in the Archdiocese, has been appointed to a three-year term as a member of the board of trustees of Marian College . . . **Father Carl E. Meirose, S.J.**, president of Brebeuf Preparatory School, has been named chairman of the board of St. Xavier High School, Cincinnati, of which he is an alumnus. He retains his post at Brebeuf . . . **Brother Thomas Corcoran, C.S.C.**, a native of Indianapolis, is the new principal of Holy Cross High School, River Grove, Illinois.

"**OLDEST READER**"—In announcing the death of **Ellen Hunter** at the age of 103 in last week's column we identified her as the "oldest reader of the Criterion." We were mistaken. Shortly after the issue went to press, we received a subscription renewal

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How can I talk to God?

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



By Sister Virginia Ann Gardner

I once worked for a college president who made me know what liberation really is. Every time I took her an idea, her eyes would sparkle approval. She liberated me — made me free to do all the things God gave me the ability to do.

It's been five years since then, but we frequently have lunch together. Conversation never wanes. I am eager to share my life with her. She reciprocates, sharing her own. Time whizzes. We find we haven't begun to exhaust our mutual sharing when it's time to go to other duties.

THINK OF someone similar in your life. You will agree, I'm sure, that the talking and sharing began when someone let you be yourself. Your friend helped you to shed fear, to become so liberated you really knew you were being genuine. That took a deep love on your friend's part. And you. It asked you to reciprocate spontaneously, generously.

Such incarnational experience could

help us learn to talk to God. A talking relationship with him must begin with the conviction that he loves us totally — warts and all, as the saying goes. Once convinced, we'll let his love encourage us to be ourselves — to be free, to just open up before him and share everything with him.

Most of us, however, have come from a lifetime of "saying prayers" — prayer formulas we learned as children and can say as easily as we recite our ABC's. Notice — as easily as our ABC's. That means we really don't have to think. Our lips can mouth the prayer's words while our thoughts are miles away. In no way do we talk to anyone else that way.

BEFORE OUR prayer can become an intimate sharing with God, we have to be humble enough to admit that often "saying prayers" is not praying. That admission leaves us uncomfortable, to say the least, and, hopefully, desirous of rectifying our relationship with God.

To be aware of God's loving presence takes concentration. When we go to pray,

we should start by immersing ourselves in that presence. Just sit before him, and with him, aware we are creature before the all-loving God who created us.

Recently a woman told me that she often finds herself praying to a God — way up there. Then, she shakes herself a bit, bringing home the thought that God lives within her. She says God has made himself so close that she thinks we can't believe it, and we make him distant.

The Catholic Worker last fall ran a sketch of the Prodigal Son falling into his father's embrace. It is consoling to realize that the father in that parable is a figure of God the Father. Surely the Prodigal Son felt loved, knew he was liberated, could share with his father all that was in his heart. Or, if his heart was too full for words, both father and son would understand. When there is love, words aren't always necessary.

ONCE WE ARE together with God our Father, aware of his love, we should have no difficulty talking to him. That, of course, takes faith and knowledge — as

well as love returned.

Our pastor spent a year developing one theme in his daily homilies: "Faith is my relationship with Jesus." To me, that was a different definition of faith. I had to turn it over and over in my mind. Suddenly I found it in my heart. Having always associated faith with belief, I had made it a mental exercise. When faith became a relationship, the experience actually did travel from my head to my heart.

To go to Scripture, then, with that faith is to find not something but Someone. It's Someone we can feel closer to than our closest friends. Once that relationship is established, God keeps calling all of us to more and more intimacy. We tell him secrets; and we listen quietly, attentively. He does answer. And sometimes there are favorite moments. They are moments when we are quiet together. We know and we feel his closeness. Words, then, are unnecessary. Yet it's the best kind of conversation, with heart responding to heart.

1979 by NC News Service

'Talitha, koum' . . . and death obeyed with a mere word

By Father John J. Castelo

Any father who has ever known the anguish caused by the serious and baffling illness of a young daughter will all too readily appreciate the terrible anxiety that prompted Jairus to ask Jesus for help. He was, Mark tells us, an official of the synagogue, a man of considerable stature in the community.

It is not surprising that a large group of people took notice of his movements on this occasion. It is surprising, however, that a man in his position should lower himself to beg Jesus' intervention. Still, it would be unfair to generalize so unthinkingly as to include all representatives of the establishment as among those willfully and spitefully opposed to him. That was simply not true; any more

than the assumption that all Pharisees were pious frauds and hypocrites.

No matter what he may or may not have felt about Jesus, he was desperate. And if the stories he had heard about this man's kindness and power to heal had any basis in fact, he would put himself in his hands. In genuine distress, he fell at Jesus' feet and made this earnest plea: "My little daughter is critically ill. Please come and lay your hands on her so that she may get well and live" (Mark 5, 22-23).

THE WORDING of this request is a bit strange, with its reference to the laying on of hands with a view to her (literally) being saved and living (eternally). This is what the words actually suggest. They would reflect the practice

and mentality of primitive Christianity rather than of the Judaism of Jesus' day. They are quite probably a recasting of Jairus' original plea to make it even more meaningful to Mark's readers. Be that as it may, what he asked Jesus is clear.

Meanwhile the little scene had attracted some attention, and when the two of them started off for Jairus' house, "a large crowd followed, pushing against Jesus" (Mark 5, 24). In the crowd was a woman who had suffered from a hemorrhage for a dozen years, and she wasn't accidentally pushed against Jesus; she deliberately sought to touch him. When she did, her bleeding stopped, and Jesus paused to talk to her. If Jairus had had any doubts about this man's power to heal, they now vanished. His faith grew strong, and his hope soared.

And then, all of a sudden, both faith and hope threatened to desert him completely. For Jesus had not finished speaking to the woman when people from the official's house arrived to tell him: "Your daughter is dead. Why bother the teacher further?" Death was so irremediable, so irreversible, so final, so hopeless. Jesus sensed his reaction and hastened to reassure him with the strong admonition: "Fear is useless. What is needed is trust" (Mark 5, 36). So easy to say, but in the face of your daughter's certain death, so difficult to accept.

WITH A resoluteness to match his words, Jesus strode on, allowing only a favored few of his disciples — Peter,

James, and John — to continue on with him. The closer they got to the house, the louder the noise grew. Already the professional mourners were plying their trade, "wailing and crying loudly on all sides." Jesus strode in and dismissed them unceremoniously, but not before they had laughed him to scorn for having said: "The child is not dead. She is asleep." Why, if anyone could recognize death when they saw it, they certainly could. This was their profession. But something about the look Jesus gave them told them they better leave quietly. They'd be back.

Now it was strangely quiet. The crowd was gone, leaving just Jesus, the father and mother, and the three disciples. Jesus took the little girl's hand in his own and said, oh so tenderly: "Talitha, koum," the Aramaic for "Little girl, get up." And the girl stood up immediately and began to walk around. And Mark adds, in one of those charmingly awkward after-thoughts of his (which translators insist on relocating): "She was 12 years old."

It depends on your point of view, I suppose, but for me one of the most eloquent details of this astounding account is in the last verse. The girl's parents were practically paralyzed with astonishment and relief, but Jesus brought them back to reality and "told them to give her something to eat." Little girls are always hungry. Under the circumstances, this particular one must have been starved. And who remembered that?

1979 by NC News Service



healing of Jairus' daughter

By Cynthia Dewes

The New Year is a time for beginnings, trying new things and stretching the limits of our interests and talents. Holidays are past, and winter may seem endless, so why not spend some time creating surprises in the kitchen.

Many people don't seem to like surprises in their meals. They think of adventurous eating as somewhere between chocolate ants and worm-meat supplements. Food snobs have embraced snails and frog legs over the years, but plain meat and potatoes still lead as favorite eating for us teeming masses.

Once in a while, however, bored cooks rebel at serving the same old thing. They create a new dish, or maybe just re-name an old one, for kicks. During the fifties, the rage of the Tupperware circuit was an apple pie made entirely without apples (thus adding a hint of adventure to an otherwise complacent party).

Mock Apple Pie

Pastry for 2 crust 9-inch pie
36 Ritz crackers
2 c. water

2 tbsp. lemon juice
Grated rind of 1 lemon
Butter

2 c. sugar
2 tsp. cream of tartar

Cinnamon

Roll out bottom crust of pie and fit into pan. Break crackers coarsely into pastry-lined pan. Mix water, sugar and cream of tartar in a pan and boil gently for 15 minutes. Add lemon juice and rind. Cook. Pour mixture over crackers, dot with butter and sprinkle with cinnamon. Cover with top crust. Cut slits in top and bake at 425° for 30-35 minutes. Serve warm.

THE PILLSBURY Bake-Off and other cooking contests create some real surprises. Occasionally there is a dish which never sees the light of day again (thanks be to God), but most are welcome additions to the cook's repertoire. Here's one which has become an old standby in our household:

Hungry Boys' Casserole

1 1/2 lbs. ground beef
1 c. chopped celery
1/2 c. each chopped onion and green pepper
1 clove garlic, minced
6 oz. can tomato paste (3/4 c.)
6 oz. can water (3/4 c.)
1 tsp. each salt and paprika
1/2 tsp. monosodium glutamate (if you have some)
1 1/2 lb. can pork and beans, undrained
1 1 lb. can chick peas (garbanzo), undrained

In a skillet, saute beef and vegetables until the vegetables are tender. Drain. Add all other ingredients except pork and beans



"Darn if I know." This has also been called Dump Cake. You will understand the reasons behind these names when you make this really delicious cake.

'Darn If I Know' Cake

I can any pie filling (cherry, blueberry, apple, etc.)
1 medium sized can crushed pineapple, undrained
1 box cake mix
1 1/2 sticks margarine (3/4 c.), melted
1 c. coconut
1 c. chopped nuts (pecans or walnuts)

Dump a can of pie filling into an ungreased 9 x 13 pan and spread evenly. Dump a can of pineapple over this and spread. Sprinkle cake mix over pie filling and pineapple, and pour melted margarine over all. Sprinkle with a mixture of coconut and nuts. Bake 1 hour at 350°. Suggested combinations: apple pie filling and spice cake; cherry or strawberry pie filling with banana cake, and blueberry pie filling and yellow cake.

A second cousin to Dump Cake is What-chamacallit Pie, which is as tasty and aptly named. It contains an element of magic, since it is not made like pie, but becomes one as it bakes.

Whatchamacallit Pie

2 c. milk
1/2 c. sugar
1/2 c. buttermilk Bisquick
1 3/4 oz. can flaked coconut

1 tsp. vanilla
1/2 tsp. almond flavoring
4 eggs

Pre-heat oven to 400°. Place all ingredients in an electric blender and blend for 2 minutes. Pour into a buttered 9-inch deep dish pie pan. Bake for 30 minutes or until golden. This pie will fall a bit, but don't worry about it.

If you've never prepared ethnic foods, it might be fun on a cold winter night to serve a Greek, French or Mexican supper. (Most of us have cooked something in Italian). Another New Year surprise might be a meal of fondues, beginning with seafood dipped in hot tartar or seafood sauce. Serve an entree of Beef Burgundy fondue with garlic, wine and Bearnaise sauces. And for dessert, go piggy with angel food cake pieces dipped in lemon and mocha chocolate fondues. You can always diet when spring arrives. So make a resolution to cook and eat well, wisely and with imagination. Happy New Year!

Alphonse Schmidlin, priest's father, dies

The Funeral Liturgy was offered Monday morning at Little Flower Church, Indianapolis, for Alphonse A. Schmidlin, 85, the father of Rev. Donald L. Schmidlin, pastor of St. Joan of Arc Church. Burial was in Calvary Cemetery.

In addition to Father Schmidlin, he is survived by his wife, Roselyn; three other sons, Paul A., Edward D. and Ledger Joe; and two daughters, Sister Mary Schmidlin, O.S.F., and Mrs. Roselyn E. Quill.

Survivors also include two brothers: Clarence C., Bloomington, Ill.; and Leodegar, Cincinnati; and

three sisters, Sister Florence, O.S.F., of Brookville; and Marcella and Marie Margaret Schmidlin, both of Cincinnati.

Nun dies at age 105

ST. MARY-OF-THE-WOODS, Ind.—Sister Rose Francis Schwartz, S.P., the oldest member of the Providence community, died at the motherhouse here on January 25 at the age of 105.

The Mass for Christian Burial was offered on January 27 and interment was in the convent cemetery.

A native of Marysville, Ky.,

she was the youngest of 11 children. A blood sister, Sister Dolores Schwartz, S.P., died in 1961 at the age of 90.

Sister Rose Francis taught school in a number of Providence missions across the country. Her last assignment was at Assumption School, Evansville.

Upon retiring from the classroom, she directed one of the sewing departments at the motherhouse and was active until a few months before her death. She is survived by one niece and several grand nieces and a grand nephew, all residents of Kentucky.

remember them

† ATON, Carl J., 75, St. Gabriel, Connersville, Jan. 25.

† BAILEY, Alice, St. Gabriel, Connersville, Jan. 29.

† BRAUN, Vernon, 61, St. Paul, Tell City, Jan. 20.

† BRENNAN, Fred E., 78, St. Gabriel, Connersville, Jan. 23.

† CARADONNA, Thomas R., 68, Our Lady of Perpetual Help, New Albany, Jan. 26.

† CRAMER, Melville G., 72, St. Barnabas, Jan. 26.

† DAIGLEISH, John E., 55, St. Michael, Madison, Jan. 14.

† DAVIS, Yirgil, 77, Calvary Chapel, Jan. 30.

† DEATON, Joseph J., 47, St. Gabriel, Connersville, Jan. 22.

† DEVLIN, George R., 68, St. Pius X, Indianapolis, Jan. 31.

† FOERST, Chester L., Immaculate Heart of Mary, Indianapolis, Jan. 30.

† GOFFINET, Edwin, 76, St. Augustine, Leopold, Jan. 22.

† KNOTT, Charles, Sr., 79, St. Ambrose, Seymour, Jan. 23.

† MILENBAUGH, Isadore, 70, Our Lady of Greenwood, Jan. 25.

† NIEDENTHAL, Kathryn, 85, St. Gabriel, Connersville, Jan. 26.

† NIEMEYER, Louis, 85, St. Ambrose, Seymour, Jan. 23.

† NAVILLE, Grover, Jr., St. Mary, New Albany, Jan. 25.

† PRICE, Michael D., 22, St. Agnes, Nashville, Jan. 23.

† SCHMIDLIN, Alphonse A., 85, Little Flower, Jan. 29.

† STOKER, Helen O., 89, Sacred Heart, Terre Haute, Jan. 29.

† SULLIVAN, Thomas J., 59, Our Lady of Lourdes, Indianapolis, Jan. 25.

† WEIDNER, Edward, 76, St. Anthony, Clarksville, Jan. 25.

† WILLICK, George J., 81, St. Mary, Madison, Jan. 14.



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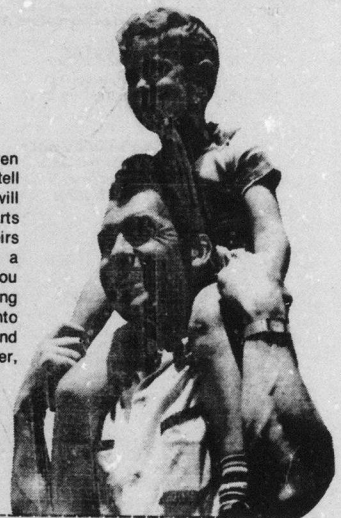
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Catholic Schools Week 1979



MRS. NINA EADS keeps her first graders at St. Barnabas excited about class.

Private High Schools

Indianapolis North District

Brebeuf Preparatory School

2801 West 86th Street
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Cathedral High School
5225 East 56th Street
Indianapolis, IN 46226

Lawrenceburg District

Immaculate Conception Academy

Main Street
Oldenburg, IN 47036

Referral

Indianapolis East District

St. Mary's Child Center

Diagnostic Referral Center
311 North New Jersey Street
Indianapolis, IN 46204

Indianapolis West District

Cardinal Ritter High School

3360 West 30th Street
Indianapolis, IN 46222

All Saints
Holy Angels
St. Christopher
St. Gabriel
St. Malachy, Brownburg
St. Michael
St. Monica
St. Sumner, Plainfield

Terre Haute District

Annunciation of the Blessed Virgin Mary, Brazil
Sacred Heart, Clinton
Sacred Heart of Jesus, Terre Haute
St. Ann, Terre Haute
St. Patrick, Terre Haute

Bedford District

St. Ambrose, Seymour
St. Charles, Bloomington
St. Vincent de Paul, Bedford

Tell City District

St. Meinrad
St. Paul, Tell City

Indianapolis North District

Bishop Chatard High School

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Indianapolis, IN 46220

Christ the King
Immaculate Heart of Mary
St. Andrew
St. Joan of Arc
St. Lawrence
St. Luke
St. Matthew
St. Paul X
St. Rita
St. Thomas

Indianapolis East District

Secena Memorial High School

5000 Nowland Avenue
Indianapolis, IN 46201

Holy Cross
Holy Spirit
Our Lady of Lourdes
St. Bernadette
St. Joseph, Shelbyville
St. Michael, Greenfield
St. Phillip
St. Simon
St. Therese

Indianapolis South District

Roncagli High School

3300 Prague Road
Indianapolis, IN 46227

Central Catholic Education Complex
Holy Name, Beech Grove
Nativity
Our Lady of the Greenwood, Greenwood
St. Ann
St. Barnabas
St. Jude
St. Mark
St. Roch

Richmond District

Holy Family, Richmond
St. Anne, New Castle
St. Elizabeth Ann Seton, Richmond
St. Gabriel, Connersville
St. Mary, Rushville

North Vernon District

Shawe Memorial High School

201 West State Street
Madison, IN 47250

Pope John XXIII, Madison
St. Bartholomew, Columbus
St. Columba, Columbus
St. Mary, Greensburg
St. Mary, Columbus

Lawrenceburg District

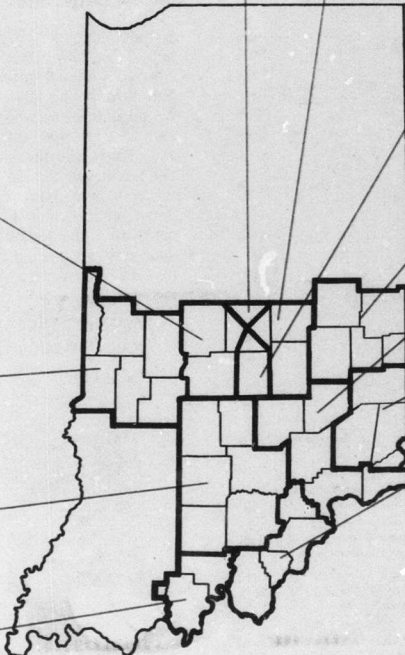
Holy Family, Oldenburg
Immaculate Conception, Aurora
St. Lawrence, Lawrenceburg
St. Louis, Batesville
St. Michael, Brookville
St. Nicholas, Sumner
St. Paul, New Albany

New Albany District

Our Lady of Providence High School

707 West Highway 131
Clarksville, IN 47130

Catholic Central, New Albany
Holy Family, New Albany
Our Lady of Perpetual Help, New Albany
Sacred Heart, Jeffersonville
St. Anthony, Clarksville
St. John the Baptist, Starlight
St. Joseph, Corydon
St. Joseph, St. Joseph Hill
St. Mary, Lanesville
St. Mary, St. Mary-of-the-Knobs
St. Michael, Charlestown
St. Paul, Sellersburg





FR. GETTELFINGER
Superintendent of Education

Next to the family is the Catholic School.

This theme of Catholic Schools Week 1979 highlights the service that the Catholic School renders the Catholic family. Parents, we know, have the right and responsibility to educate their children, not only in secular matters, but especially in the truths of Catholic Christian living; not an easy task. We also know that the state provides the service of secular education for all families. Public law forbids the teaching and practice of religion within the public school. Trends in recent years in court decisions demonstrate a greater insistence on this aspect of "public" as it relates to state schools.

I am afraid that we Catholics, in fact, we Americans, fail to realize the raw meaning of the word public when referring to schools. The Catholic school on the other hand does provide an invaluable service to families including not only secular education of youngsters and adolescents in a Christian setting, but also the rudiments of Catholic Christian teaching.

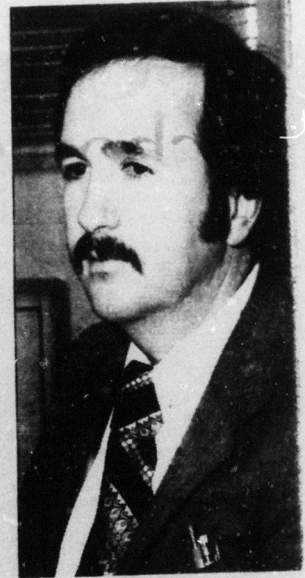
Note, however, that the Catholic school cannot—and must not—presume to replace the family in providing the fullness of Catholic education. It is in the home that the principles of Christian living are practiced and experienced in their fullness; principles exercised with the loving support of parents, brothers and sisters. Indeed, if the truths of the faith are learned in the Catholic school and are not experienced and practiced in the home, the service rendered by the Catholic school is virtually doomed to fruitlessness. The Catholic school, although a most precious service, is *next* to the family—it does not replace the family.

Next to the Church is the Catholic school.

In these times of materialism, consumerism and inflation, the monetary value or immediate and visible "faith" value of Catholic schools sometimes appears too precious for the parish "pocketbook" or appears too expensive for the service rendered. In view of such forces, some have come to believe that the future of Catholic schools rests in federal or state assistance. Some feel so strongly that unless such assistance is forthcoming, the Catholic schools are doomed.

I, for one, am convinced that such a position is a self-fulfilling prophecy—Catholic schools are doomed if their existence is to be based on outside-the-Church assistance. I believe that when we Catholics, as a believing Church, give up the struggle to provide the service of Catholic schools for our families, then, our Catholic schools, no matter the number or size, will disappear.

The schools we now have were conceived and built in a struggle; if they are to be maintained—and new ones built—we will have to equal or increase the struggle that made them possible. Unfortunately, some have been misled to think that Catholic schools in the past were inexpensive; the payments were different; the contributions were in time, materials and service. Schools never were, nor will they ever be, inexpensive.



STEPHEN J. NOONE
Director of Schools

NEXT TO THE FAMILY, THE CATHOLIC SCHOOL

Next to the Catholic Community is the Catholic School

The Catholic community in recent years has questioned the value of Catholic schools. So is the civic community questioning the value of public schooling. What I find disconcerting is the attitude of the "new rich," many of which are "successful" products of Catholic schooling, an attitude that is accepting of public opinion—modern advertising—instead of an attitude of investigation and search for truth. I challenge all to question the value of Catholic schools, but instead of dismissing them on the basis of the evaluation, I challenge all adult members of the Church to accept the responsibility to effect the change necessary to make the Catholic school the invaluable service to parents that the Catholic school should be.

We as members of an adult believing community must support the service that the Catholic school provides if in fact the Catholic school is to survive. If the Catholic school has become an albatross around the neck of the Catholic Church, it is my belief that the weight of the Catholic school has gotten no heavier—I believe the "collective neck" of the members of the Catholic Church has gotten weaker.

I fear that this weakness is common to those who have not chosen the Catholic school for their children and to clergy, religious and patrons of the Catholic schools. This weakness shows up in the loss of will to struggle against the obstacles faced by the modern Church—not the immigrant Church of a century ago. The obstacles of the past were discrimination and poverty suffered by the Catholic immigrants. Modern obstacles include materialism and consumerism. It is against such obstacles that we must have the will to struggle.

During 1979, the year in which we as a nation celebrate the "Year of the Child" and as we look to the "Year of the Family" in 1980, I challenge myself and all members of the Church of the Archdiocese of Indianapolis to redouble our efforts in the struggle to provide the irreplaceable service of the Catholic school for parents who wish to avail themselves of this service of the Church. Individually, our necks are not strong enough to bear the weight; together, and in concert, the weight of the Catholic school to parents and to the Church community will be no heavier than the medals and chains that many of us wear.

*From Fr. Gerald A. Gettelfinger,
Superintendent of Education
in the Archdiocese of Indianapolis
on the occasion of Catholic Schools Week 1979*



MRS. JOAN BERKOPES intently watches her second graders at work while they intently watch what is going on around them.

washington newsletter

Seeking to revive ties between churches and labor

By Jim Castelli

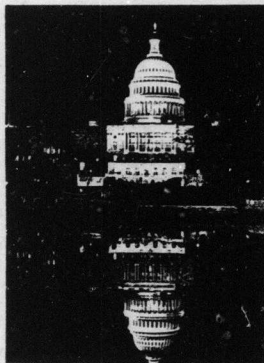
WASHINGTON—The Center of Concern, a Washington think tank with Catholic Church connections, has launched a project to revive the ties between America's churches and the labor movement.

The major push for the program comes from what Joe Holland of the center calls a new attack on both labor and the social welfare programs traditionally supported by both labor and the churches.

That attack is generally seen as coming from conservatives. But there is evidence that while the conservative trend is not as pronounced as some people think, much opposition to traditional social welfare programs has come from a growing number of people considered liberals in some respects.

One indication comes from a Harris poll conducted for Playboy magazine. The poll focused on a cross-section of 1,990 men between 18 and 49.

AN ANALYSIS OF the poll's section on politics done by Harris' associates and two sociologists, William Simon of the University of Houston and Patricia Miller of Smith College, found a growing concern with self-



centered values which is affecting political judgment.

For example, the survey found, a majority of American men in the age groups surveyed favor the legalization of marijuana and legalized gambling and 45 per cent favor legalized prostitution, all positions seen as "liberal." But an even larger majority favored capital punishment, a conservative position.

These trends were strongest among about half of the men sampled, particularly younger men, who showed the most willingness to try new alternatives.

These trends "seem to represent a new personal liberalism rather than a form of social liberalism," the analysis said.

"While the politics of personal well-being may overlap at times with the well-being of the collective," the analysis said, any emphasis on the politics of personal well-being should not be confused with a concern for the politics of social well-being.

"During the Vietnam era, many people, those who supported the war and those who opposed it, suffered grievously while doing what they regarded as their public duty. A preoccupation with the personal at the expense of the public may be part of the political legacy of that period."

ANOTHER STUDY, published in Public Opinion magazine and written by a Harvard associate professor, William Schneider, and a Harvard law student, Gregory Schell, took a close look at the voting record of "New Politics" Democrats in Congress.

Schneider and Schell found a growing number of Democrats from suburban, generally Republican, districts outside the South with liberal voting records on foreign affairs and social issues, such as abortion, busing, homosexual rights and consumer protection, but with more conservative voting records on labor issues, such as minimum wage laws and labor law reform.

This group, Schneider and Schell said, represents a new wave of liberal suburban independents who tend to vote Democratic.

Many of these people were associated with the McGovern campaign in 1972 and it may be that they developed negative images of Labor because of strong labor support for the Vietnam War.

SCHNEIDER AND SCHELL predicted continuing tension between the "New Politics" Democrats and the more traditional, labor-oriented Democrats.

But that tension and the "politics of personal liberalism" reflected in the Playboy poll do not necessarily mean a permanent abandonment of concern with social welfare issues.

For example, the Playboy poll found strong disaffection among young non-students because of economic issues. This group, which votes in small percentages, could have a strong

impact on American politics if it were somehow mobilized politically.

The Schneider and Schell study suggests that if churches and labor try to help each other out, the churches could do a good deal by helping to spruce up labor's image in the suburbs.

Both studies provide a clue to church groups and others concerned about the common good.

Much political rhetoric today argues that people are turning their backs on the poor; but the problem may be that people are simply turning into themselves for selfish reasons rather than expressing real aggression toward the poor.

That suggests the need to ask whether different approaches are needed to turn people outward than to turn them around.

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What did all these people have in common? They remembered the education of students for the priesthood in their wills. We recommend them to your prayers.

For information on Estate Planning, Annuities, Bequests or Trusts write: Rev. Louis Range, O.S.B., Saint Meinrad Seminary, St. Meinrad, IN 47577.

Search selection meetings slated

Two meetings to review the search selection and contracting process for parishes seeking a new educational administrator (principal or DRE) have been announced by Fr. Gerald Gettelfinger, superintendent of education.

The meetings are designed to assist boards of Catholic education search committees.

The first will be held at the Office of Catholic Education on Feb. 8 at 7:30 p.m. The second will be held at Providence High School, Clarksville, on March 1 at 7:30 p.m.

All parishes with present or possible openings for educational administrators are invited to attend. Further information can be obtained by calling Mrs. Peg Roland at the OCE (317-634-4453).

Offer rejected

WASHINGTON—An invitation to a parley extended to pro-life groups by Eleanor Smeal, president of the National Organization for Women, was turned down by two of the pro-life groups Jan. 25, with one of the groups charging the offer is part of a "divide and conquer" strategy being directed at pro-lifers.

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Jesus makes death look like sleep

By Janaan Manternach

One day Jesus went out into the fields near the town of Capernaum, where he was living at the time. He walked down near the shore of the lake called the Sea of Galilee.

Soon a large crowd gathered around him. People came out from

Children's story hour

the nearby town to hear Jesus teach about life and about God. In the crowd that day was a very important man in Capernaum. His name was Jairus. He was one of the officials in the local synagogue.

Jairus was terribly worried. His 12-year-old daughter was so sick he was afraid she might die. The doctors had done everything possible. But the girl was no better. He came to Jesus as the last resort.

JAIRUS HAD heard how kind Jesus was. He had also heard stories of how Jesus made some sick people well. He hoped there was a chance that Jesus might help his little girl.

As soon as he caught sight of Jesus, Jairus went up to him. The crowd let him through because he was an important man. He fell at Jesus' feet and told him about his sick daughter. He pleaded with Jesus to help her. "My little

daughter is critically ill," he said to Jesus. "Please come and lay your hands on her so that she may get well and live."

Jesus was moved by the man's desperate plea. He could feel how worried Jairus was and he motioned him to take him to the girl's bedside. Jairus quickly got up and started walking home with Jesus. The crowd followed them,

not be put off by their sad news of the girl's death. He put his hand firmly and comfortably on Jairus' shoulder. "Don't be afraid," he said to him. "Fear is useless. What is needed is trust."

Jesus then told the crowds to stay where they were and go no further. He asked his three closest disciples, Peter, James and John, to come with him and Jairus. The



and grew larger as more people came along to see what would happen.

THEY HAD not gone very far before they met some people from Jairus' house coming out to meet him with very sad news. "Your daughter is dead," they told him. Jairus was stunned. Could it be possible? Was it really too late?

His friends told him, "There is no need to bother Jesus any further. She's dead." Jesus would

five of them walked on alone toward Jairus' house.

As they came near the house, they could hear people crying very loudly. Jesus went into the house and told the people to stop crying. "Why are you making so much noise with all this weeping and wailing?" he asked them. "The child is not dead," he told them. "She is asleep."

THEY LOOKED at Jesus as if they could not believe their ears.

They were sure the girl was dead. They began to laugh at Jesus and make fun of him. How could he be so stupid? They all knew perfectly well when a person was dead. This little girl was not just sleeping.

At that Jesus told them all to get out of the house. When they were gone, Jesus asked Jairus and his wife to take him to their daughter. Peter, James and John went with Jesus and the girl's parents to the room where the girl's body lay.

Jesus walked over to the bed. He reached down and took the girl's hand. Then he said to her lovingly, "Talitha, kum." In Jesus' language, Aramaic, those words mean, "Little girl, get up."

The girl stood up and began to walk around. She ran to her mother and father and hugged them.

THE GIRL'S parents were amazed and overjoyed. They were so excited by what happened that they just stood there staring at their daughter with amazement. She was alive. She was well.

Jesus gently brought them back to reality. Knowing how hungry the 12-year-old must have been after what she had been through, Jesus asked them to bring her something to eat.

At this they probably all laughed. They quickly brought her some food. As the girl enjoyed her meal, her family stood there still wondering about it all. They praised and thanked God for his goodness to them.

1979 by NC News Service

Saint Jerome: a student first of all

By Father John A. Kiley

St. Jerome would no doubt be quite disturbed were he to see a typical representation of himself in Christian art. This doctor of the church (circa 342-420) is usually portrayed as a cardinal of the Roman Curia piously meditating on the Scriptures in a desert cave, accompanied by an attentive lion. This familiar picture easily gives the impression that Jerome's Christian vitality came from a withdrawal from the world into the realm of solitary insights and personal introspection. Such a conclusion would be as wrong as the saint's portraits are faulty.

Although it is true that Jerome was an ascetic, he was hardly at all a hermit and, if the truth be known, his greatest contributions to the Christian society of his own day and to later generations derive from his untiring pursuit of every variety of scholarship and learning.

JEROME WAS constantly in touch with the scholars of pagan antiquity, with the Roman controversialists, with the earlier Fathers of the Christian tradition, with the intellectual elite of his own day, and with the alert thinkers of polite society throughout the Mediterranean world. He was tutored by St. Gregory Nazianzus. He corresponded with St. Augustine. He devoured Origen. St. Jerome was, first of all, a student.

Excellent education in the classical Roman tradition as a young man, this "Christian Cicero" never lost his attraction for the great works of pagan Rome. He never gave up reading these renowned authors, just as his style never lost the

precision and elegance he learned from them. But Jerome's Christian conscience was troubled by this preoccupation with the finer aspects of secular society, and he threw himself more and more into ascetical practices, which led him eventually from cosmopolitan Italy to the less worldly environs of Syria and later Bethlehem.

Incidentally, St. Jerome was never a cardinal. It is true that he did leave the Holy Land to become a secretary to Pope Damasus in 382, but no red hat was ever placed on his head. Rather, this return

Spiritual masters

trip to Rome would prove important for Jerome for quite another reason. It was during this time that he began the revision of the Latin translations of the books of the Bible, a work he was to continue with even greater zeal later in his life, after returning to Palestine.

EVEN IN the Holy Land, then, Jerome remained the student. He had built up a library envied by many in the ancient world by personally copying out tome after tome. He had rabbin come to him secretly at night in order to teach him Hebrew and improve his grasp of the Scriptures. He sacrificed a long and intimate friendship with the learned Rufinus rather than compromise his own conclusions about the writings of the famous but ill-fated Origen. When he was not dictating to stenographers in his monastery, he was instruct-

ing devout women in theirs. All in all, Jerome's zest for doctrinal and scriptural orthodoxy was as challenging to the companions who gathered about him as it was confounding to his competitors who foolishly crossed him.

St. Jerome's legacy to the Christians coming after him is not only the Latin Vulgate version of the Old and New Testaments. Jerome well exemplifies that "scribe who is learned in the reign of God," that "head of a household who can bring from his store the new and the old." Like this wise landlord of which Jesus spoke, Jerome spent his life familiarizing himself with the kingdom's inventory. He was intent on knowing every piece of merchandise. No part of the Lord's estate would be neglected. Every aspect of the kingdom would be familiar to him.

NOT ONLY the Old and the New Testaments would hold Jerome's attention, but everything in the Lord's storehouse would come under his scrutiny. Pagan eloquence, secular learning, Christian wisdom, Jewish folklore, personal insights — Jerome shunned no opportunity to deepen his appreciation of God's truth. His almost 80 years were a constant attempt to confirm through scholarship what he already cherished through faith. His life remains an inspiration to the studious and a rebuke to the superficial in any age.

(Father Kiley is assistant pastor of Sts. John and Paul Church in Coventry, R.I. He writes a weekly column on contemporary spirituality in *The Providence Visitor*.)

1979 by NC News Service

Why Catholics honor Our Lady

By Father Joseph M. Champlin

The Oswego Valley News is a thick tabloid weekly published in our city and read regularly and thoroughly by most area residents. It contains an amazing amount of information about the activities of local inhabitants and many pages of advertising.

Food shoppers study the publicized bargains carefully before making their once-a-week journey to replenish the pantry. A deceased person's family often purchases space in the classified ad section to express its gratitude for support during the period of bereavement. Interested citizens check the photos and stories with attention to detail so they can keep up with life around Fulton, N.Y.

In one recent issue, a "name withheld" contributor used the letters-to-the-editor portion for a protest about "Romanism's" exaltation of Mary to a "supernatural status as queen of Heaven, queen of the angels, etc...." Entitled "Mother of God...No," it stressed "there is nothing in the Bible that even suggests this Roman Catholic doctrine."

THE CRITIC went on to state: "All that the Roman Church has to substantiate her worship of Mary is a sheaf of traditions entirely outside the Bible telling of her appearances to certain monks, nuns, and others venerated as saints."

In these ecumenical days, that anonymous attack and misunderstanding of Catholic teaching surprised many of us. We judged those days had fortunately passed.

Honoring the mother of Jesus hardly is an exclusively "Roman" practice.

I wonder how the Anglicans of Salisbury, Rhodesia, would react to this letter.

Their beautiful and interesting main church, built around 1913, bears the title of Cathedral of St. Mary and All Saints. A printed guide to the structure contains a welcome from the dean with the statement: "This is the cathedral church of the Diocese of Mashonaland, and is dedicated to the glory and worship of God Almighty and in honor of the Blessed Virgin Mary and all the saints of God."

WITHIN THE building a visitor notes a separate Lady Chapel as well as a lovely, gentle Madonna and Child.

Anglican parishioners of the cathedral in that deeply troubled city would certainly react negatively to the charge that



'Any tribute offered a son reflects positively upon the mother.'

their honoring of Mary amounts to Romanism and has no biblical basis.

Similarly, members of the Greek Orthodox tradition have an exceptionally strong history of honoring Mary in conjunction with her Son. Most Orthodox churches I visited in the Holy Land, for example, featured an icon of Jesus with his mother. In Orthodox worship, as within ours, Mary has a special place close to, although never above, the position given Christ.

The Catholic doctrinal basis for this title, of course, rests on these simple biblical truths: Mary was the mother of Jesus; Jesus is the Son of God; therefore,

Mary can rightfully be termed the mother of God.

THAT ANCIENT title, nevertheless, did not originate as a result of some unusual visions to certain monks, nuns or other saints. It has been a constant tradition from the earliest Christian centuries.

As far back as the third century, believers called Jesus' mother by that name and a familiar prayer very likely traces its roots to this same period. "We fly to your patronage, O holy mother of God..."

The Council of Ephesus in 431 formally defined this as a doctrine of the church with the explanation: "Emmanuel (Christ) in truth is God and on this account the Holy Virgin is the mother of God — since according to the flesh she

bore the incarnate word of God."

The word of God, God the Son, existed for all eternity and thus before Mary. The word of God made man, Jesus, Son of Mary, however, began to exist only when he was conceived in the Virgin's womb.

Ample scriptural texts can be cited to prove both the fact that Mary is the mother of Jesus (e.g., John 2,1; Matthew 1,18; 2,11; 12,46; 13,55; Luke 1,43) and that the child within her is the Son of God (e.g., Luke 1,35; Galatians 4,4).

In human affairs, any tribute offered a son reflects positively upon the mother and any honor paid to a mother reflects positively upon her son. That, in a few words, is the practical rationale behind Roman Catholic honoring (not worshipping) of Mary.

1979 by NC News Service

Discussion questions

1. How can a deep personal relationship with another person help us with learning to talk to God? Discuss.

2. Reflect upon the love God has for each one of us, faults and all.

3. Discuss this statement: "Before our prayer can become an intimate sharing with God, we have to be humble enough to admit that often 'saying prayers' is not praying."

4. Reflect upon the thought that God lives within you.

5. Spend at least 10 minutes each day talking to God in the same manner you would talk to a friend. Stop, then, and listen.

6. Think about this statement: "Faith is my relationship with Jesus."

7. Read the story of Jairus in the Gospel according to Mark, Chapter 5, verses 21 through 24 and verses 35 through 43.

8. How did Jairus demonstrate faith? How does faith lead to knowledge?

9. How does this Gospel story relate to us with regard to learning to talk to God? Discuss.

10. What was the core of St. Jerome's spirituality?

11. What was St. Jerome's legacy to us?

12. Discuss this statement: "In human affairs, any tribute offered a son reflects positively upon the mother and any honor paid to a mother reflects positively upon her son."

1. After reading the story of the daughter of Jairus, talk about it together.

Why did the little girl's father go to Jesus?

How did Jesus feel when he heard the man's story?

What happened on the way to Jairus' house?

Do you think the little girl was "only sleeping"? Why? Why not?

How did the parents feel when their daughter was given her life back?

For parents and children after reading 'story hour'

How do you know that Jesus has power over death? Is this something so wonderful and mysterious that it can't be known in a way we know other things, but simply believed? Explain.

What did Jesus do at the end of the story that gives it a delightful ending?

2. Read the Arch Book version of Jairus' daughter titled, *The Little Sleeping Beauty*. (Concordia Publishing House, St. Louis, Mo., 1969).



the active list

The Criterion welcomes announcements of parish and institutional activities. Keep them brief listing event, sponsor, date, time and location. No pictures, please. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

feb. 1-15

february 2

A Black Women's History exhibit portraying contributions black women have made to Indiana history will open in the first floor rotunda of the Indiana State Museum in conjunction with Black History Month. For further information call 633-6371.

St. Jude parish, Indianapolis, will sponsor a benefit dinner-dance at the Sherwood with dinner at 7 p.m. and dancing to the North Winds Band from 9 p.m. For tickets (\$25 per couple and \$15 singles), call Dottie Ulrich, 786-8769, Shirley Dreyer, 881-4444, or Diana

Feldthake, 787-4006.

february 3

Placement exams will be held at Chatham High School, Indianapolis, beginning at 8:30 a.m.

February weekends at the Children's Museum, 30th and Meridian Sts., Indianapolis, offer a variety of programs for the whole family. The following are "openers" for the month, all scheduled Feb. 3:

►Fourth through sixth graders can learn to make photographs—photo-type pictures produced without a camera. Four-session class on Saturdays from 10 a.m. to noon.

►An old-fashioned vaudeville show opens the Spring Performing Arts Season in Lilly Theater at 11 a.m. and

2:30 p.m. Tickets are 75 cents.

►A pre-school story hour for four and five-year olds on Saturdays in February at 11 a.m. and 2 p.m. Members only.

►Gallery games for museum browsers.

february 5

Indianapolis Free University, a voluntary learning program, begins its February-March term the week of February 5 with more than 200 courses at city-wide locations near the I-465 outer belt, Indianapolis. Call or write Free University, 526 E. 52 St., phone 283-1976, for information.

Some of the new courses include bowling, indoor tennis, children's tumbling and self-defense, holistic health, bridge, small business tax, consumer rights, skiing, the healthy personality and budget weddings.

february 6

Father Kenneth Smith will conduct the Fatima Forum from 7 to 10 p.m. at Fatima Retreat House. "The Imperial (Worldly) Ministry—Gregory to the Council of Trent" will be the subject.

february 7

Glenn Rousy, vice-principal at Cathedral High School, will speak on "Social Justice" at 7:30 p.m. in St. Michael parish hall, Indianapolis, as part of Adult Education Series. Admission \$1.00 for single session. Information available from Joan Doherty, 923-9857.

february 9-11

A married couples' retreat under the direction of Father Joseph McNally, pastor of St. Columba parish, Columbus, will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis. Call the Retreat House, (317) 545-7681, for full information.

"The Cherry Orchard" will be presented by the Indiana Central University Players in Ransburg Auditorium. Curtain time is 8 p.m. on Friday and Saturday and at 3 p.m. on Sunday.

To map CYO parley plans

Deanery Youth Council officers from throughout the Archdiocese will convene Saturday and Sunday, February 3 and 4, at St. Meinrad Parish in St. Meinrad, Ind., to plan the 1979 Archdiocesan CYO Convention.

Agenda for the weekend has been outlined by the Archdiocesan Youth Council President, Tricia Frankhauser. She said that the entire Archdiocesan Convention, scheduled for April 6,

7, and 8 would be discussed in detail from the selection of a theme, to suggestions for a keynote speaker, workshop subjects and the election of new officers.

St. Meinrad parish will host the weekend for the 30 expected participants. The group will work on the convention Saturday afternoon and Sunday morning. On Saturday evening, those attending will be treated to a music and pizza festival.

february 11

Information night sponsored by Central Indiana Marriage Encounter will be held at Holy Spirit parish, 7243 E. Tenth St., Indianapolis. For complete information call Kathy and Dave Clark, 897-1528.

february 14

Card Party and Luncheon in St. Mark's Parish Hall, Stop 8 and U.S. 31S. Luncheon, 11:30, cards 12:30.

february 15

"Alcohol and Other Drugs" is the title of a talk to be given in St. Vincent Hospital Auditorium at 7:30 p.m. by Thomas J. Meyer, R. Ph. Co-sponsored by Archdiocesan Social Ministries and St. Vincent Hospital and Health Care Center. Public invited. No admission charge.

february 16

The Christian Workshop Players of Louisville, Ky., will open a two-weekend stand of its third seasonal production based on the Old Testament Book of Lamentations. Curtain time at the Mary Anderson Theatre is 8:30 p.m. for evening performances and 3:30 p.m. for Sunday matinees. Ticket information is available by calling 502-587-6590.

february 16-18

Tobit Weekend for engaged couples

will be held at Alverna Retreat House.

Father George Knab, O.M.I., will conduct the Women's Weekend at Fatima Retreat House, Indianapolis. His topic will be "Prayer: Healing the Past, Loving the Present and Growing into the Future."

socials

MONDAY: St. Ann, 6:30 p.m.: Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C, Pius X Council #3433, 7 p.m.: Roncalli High School, 6:30 p.m.: St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.: St. Francis de Sales, 1:30-11 p.m.: St. Patrick, 11:30 a.m.: St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.: St. Bernadette school auditorium, 6:30 p.m.: St. Christopher parish hall, Speedway, 7 p.m.: St. Rita parish hall, 6:30 p.m.: Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.: St. Francis de Sales, 6 p.m.: K of C Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.: St. Philip parish hall, 3 p.m.



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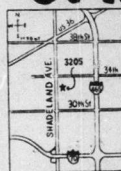
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today's music with charlie martin

Larson lingers over 'Lotta love'

By Charlie Martin

It's gonna take a lotta love/to change the way things are/It's gonna take a lotta love/or we won't get too far/So if you look in my direction/and we don't see eye to eye/my heart needs protection/and so do I/It's gonna take a lotta love/to get us through the night/It's gonna take a lotta love/to make this work out right/So if you are out there waiting/I hope you show up soon/You know I need relating/not solitude/It's gonna take a lotta love/to change the way things are/It's gonna take a lotta love/or we won't get far.

Written by: Neil Young
Sung by: Nicolette Larson
©1978 Warner Brothers Records Inc.

Nicolette Larson's name is not well known to pop rock listeners. Yet her latest recording "Lotta Love" demonstrates her vocal talent. Her balanced voice control adds emotional content to this simple yet challenging song.

To state that relationships take a "lotta love" to work out right seems to say the obvious. Yet the song strengthens this premise with several suggestions about the statement's less than obvious levels of meaning. Even the most idealistic of romantic faces reality at some point within a relationship. No relationship can survive on feeling alone. Love has many facets; love can never be reduced to one definition. There are times when feelings are very intense and we feel very close to the persons we love, but there are other times when our feelings grow cold and distant.

Love is a big risk, probably the biggest risk we will ever accept. Love is also a big responsibility. We do not move in and out of relationships like the passing breeze. Too many people confuse love with need satisfaction. To these people love means security, affection or, perhaps, sexual fulfillment. Love is not equated with any of these. Love defies definition, but is foremost an unconditional gift given to empower another toward becoming his best self.

THE WORDS OF the song show the extent of this responsibility: "My heart needs protection and so do I."

Few of us are secure or generous enough to keep risking without some return

actions that indicate another's appreciation and caring. While authentic love is given with no set conditions, our love does need protection. Love is open, vulnerable persons, and the pain of abuse or rejection can fragment even an unconditional gift.

It is not condescending to think we should be careful of the gift of love. Love is marvelous, freeing, and life-giving. But it is also fragile. Love's true strength lies not in the fact that it cannot be crushed, for indeed it can be. Rather, love's strength is in its resilience: again and again we can be enabled to love as our old hurts are healed and new appreciation shown for the gift of our love.

There are many times when lovers do not see "eye to eye." Frictions in love relationships need not be destructive. Every lover is an individual possessing different needs, interests, dreams and fears. This diversity creates depth in the relationship.

There is no single, common vision of reality and lovers enrich each other's lives by sharing their views. If this sharing leads to occasional questions or disagreements between the two people, then we need to realize our differences are opportunities to better understand this person

we love. We are not asked to give up our views, but to respect the other's ideas. Love asks no competition between individuals but is given to assist another to develop all aspects of his person.

ALL OF US have received

the special, unconditional gift of God's love. This love requires the same amount of care that all our gifts of love need. It can be easy to take God's love for granted, show little appreciation for this gift, fail to use it as a power to improve our lives. To waste

such a gift is to remove ourselves from the possibility of reaching all of our innate potentials.

God's gift of love asks much from us. It challenges us to give real concern for the others in our lives. We are asked not just to seek the satisfaction of our needs, but that we become a person just like God—a real lover. In a world that knows much brokenness, a world that searches for life-renewing healing, it is we as lovers who will make the difference. Such a goal will need a "lotta love" to be reached, but indeed, it is within us to give.

tuned in

Will Pope John Paul make better use of TV for faith?

By James Breig

Fresh starts always bring bright promises. When a president is inaugurated, for example, the whole country rallies behind him, wishing him well. On a less grand scale but of equal importance, births and baptisms, first communions and first days at school hold promises for the future.

So it is with a new pope. It seemed, when John Paul II was elected and then installed, that the entire globe recommitted itself to trying harder.

But the bright promises often tarnish from use, and goals are unachieved, potential unfulfilled. The president drops in the popularity polls; the child gets a D.

No report has been issued for the Pope—yet. No doubt he will soon be rated by this or that group interested in certain issues. What I am interested in

is television and how the Pope will make use of it.

POPE PAUL VI quite often referred to the power of television and its responsibilities to viewers. But he rarely made use of it. Except for Easter services or the Holy Year rites, he did not appear on home screens.

John Paul I had a brief fling with TV; his now legendary smile seemed made for the camera. Shortly after his election, he even joked with newsmen, observing that St. Paul, were he alive today, would ask for airtime on TV.

I hope that John Paul II uses TV more than his predecessors did, the one limited by history, the other by time. John Paul II had a good send-off. Coverage of his election and installation took up hours of TV time as networks sacrificed revenue and perhaps even some popularity to bring us the events from Vatican City.

But if those opening days and occasional balcony appearances are the last we see of him on TV, I will be disappointed. To help get the Christian message across, he should make use of the most powerful communications device ever invented. The Church has not hesitated to adopt other media—print, radio—for its ends. Surely, it is time that television was taken advantage of by a pope.

There is little doubt the airtime would readily be made available for the Pope. In addition, the Church should commit some of its resources to buying time, the way evangelical preachers do. The U.S. bishops' decision to establish a national communications collection is an

encouraging step in the right direction.

RIGHT NOW, little is being done by the Catholic Church. Aside from some talk shows ("Christopher Closeup") and innovative drama ("In-")

(See TUNED IN on page 17)

noteworthy
tv programs

Tuesday, Feb. 6, 8-10 p.m. (PBS) "The Hollywood Musicals." Gene Kelly, Frank Sinatra and Jules Munshin are the three sailors on a 24-hour sightseeing tour of New York City in the 1950 classic, "On the Town," the first in a series of seven MGM musical productions from the '50s with commentary by Roddy McDowall and Gene Kelly.

Tuesday, Feb. 6, 10-11:30 p.m. (PBS) "Dupont-Columbia Awards for Broadcast Journalism." Highlights from local and national news and public affairs programs will be shown during the ceremonies honoring the 1977-78 winners.

Wednesday, Feb. 7, 8-9:30 p.m. (PBS) "Solti on Tour." Sir Georg Solti and the Chicago Symphony Orchestra in a performance of Anton Bruckner's Symphony No. 7 at London's Royal Albert Hall.

Wednesday, Feb. 7, 9:30-10 p.m. (PBS) "Langston!" This program is a tribute to the black experience in America as portrayed through the poetry and writings of Langston Hughes and interpreted dramatically by Georgia state legislator David Scott.

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RADIO: Sunday, Feb. 4—"Guideline" (NBC) concludes the current series of interviews on the subject of the Latin American bishops' meeting currently in progress in Puebla, Mexico. The subject of the conference, called into session by Pope John Paul II, is the role of the church in Latin America in a time of significant social upheaval. The guest on "Guideline" is Thomas Quigley, Latin American affairs expert for the U.S. Catholic Conference, who is particularly concerned in this interview with the implications of this conference for the involvement of the United States in Latin American affairs today and in the near future. Interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)

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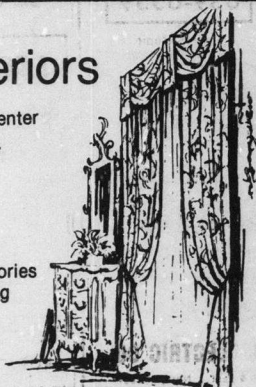
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tuned in (from 16)

sight"), both of which are commendable but limited by their time slots in early Sunday hours, the Church's use of TV seems hopelessly limited to televised Masses for shut-ins.

How much good could be accomplished were John Paul II—with his intelligence, his wit, his winning personality and his essential message—to go on TV?

A good beginning might simply be to let a show like "60 Minutes" tape a day in his life to make him more accessible to people, less the hidden pontiff, more the inviting pastor.

Then, why not an appearance on "Today" or "Good Morning, America"? Talk shows beam hours and hours of trivial gab into American homes every week. Why shouldn't the Pope be given time—and there is no question he could have all he wanted—to enlighten and uplift, to challenge and inspire? Talk show host Phil Donahue recently revealed that having the Pope on his program was an unachieved goal, and he wondered why no Holy Father had ever done such a show.

The good that was accomplished by the televised installation rites cannot be measured, but millions were given a look into the workings of the Church and at the meaning of its rituals. This should not be allowed to stop there.

I DON'T propose that the Pope become an instant star or the object of the latest media hype, plugging religion as others plug their books, latest films and night club appearances. But the Pope should utilize television more than any of his predecessors, skillfully employing its power to the Church's ends.

Consider an example: the Pope appears on TV to announce an encyclical. Instead of a document from on high, it becomes a message from a person; instead of a medieval pronouncement from the pontiff, it is a letter from a pastor, no less authoritative but much more immediate to people.

John Paul II's early days have been full of promise. One of the ways of fulfilling it is a commitment to use TV to serve God. God knows it's been used the other way around more than enough.

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television highlights

Recall fifties' rock as TV rolls nostalgic trip

Television shows like "Laverne and Shirley" and movies like "The Buddy Holly Story" are part of the current wave of interest in the 1950s. Nowhere is this 1970s nostalgia for the safe contradictions of the Eisenhower years more apparent than in the music to which the period gave birth, a history entertainingly retold by "Heroes of Rock 'n' Roll," airing Friday, Feb. 9, at 9-11 p.m. on ABC.

Whatever you may personally think of rock and roll, it has been the dominant sound of popular music for the past quarter century, as much abroad as here. The program traces the early controversial years when rock and roll found an audience, then moves on to the period a decade ago when hard rock seemed to burn itself out, and concludes with its resurgence and continuing influence in our own day as a multi-billion dollar business.

This documentary, combining film and tape footage of performances by top rock stars with interviews, movie clips and newsreel material, has something for everyone. For the fans, there is rare vintage footage of Elvis, the Beatles and 80 other favorites.

For the rest of us, the program offers a fascinating portrait of American society in transition from 1956 to the present. From the vantage point of this documentary overview, we can see the relationship between the rock-and-roll culture and the hopes and ambitions, the frustrations

and protests of the American people over the past 25 years.

The fun for family viewers in watching this show is not only the music and its history. Most of all, it will be the exchange of viewpoints between generations about popular music and its values, such as these may be.

Even though most movie theaters no longer show short subjects with their features, the Academy Awards still honor the best short film of the year. If you have ever had the urge to see what these Oscar winners look like, you can satisfy your curiosity by watching "Academy Leaders," a 10-part series premiering Feb. 5 at 9-10 p.m. on PBS.

Out of the tens of thousands of short-subject films produced around the world each year, only a relative handful receive awards, the most prized of which is an Oscar. These award films are truly miniature classics of film art. A pity that moviegoers have little chance of ever seeing them.

Providing such exceptional films with a much needed national showcase, this series consists of 34 shorts chosen to represent a diversity of themes, nationalities, lengths and styles. Pulling this rich mixture of very different films together into a coherent hour of enjoyment is the knowledgeable commentary of the series' host, veteran radio and screen writer-producer-director Norman Corwin.

The first program offers the 1965 Hungarian "Overture," using x-ray photography of a developing embryo; the 1948 Warner Brothers "Spills and Chills," newsreel clips of daredevil stunts; the 1975 British "Great," an animated spoof of the Monty Python variety; and the 1977 Canadian "The Bead Game," a stunning animated history of evolution. The films are outstanding and a welcome addition to the TV schedule.

"World," the international documentary series, begins its second season with a National Film Board of Canada production, "Solzhenitsyn's Children . . . Are Making a Lot of Noise in Paris," airing Thursday, Feb. 8, at 9-10 p.m. on PBS.

The subject is the growing political division within the communist world between those still loyal to Moscow and those who reject the Soviet

Union for its betrayal of the revolution and the Russian people. This internal conflict on the left has progressed furthest in France, where former communists are questioning everything, including Marx.

Michael Rubbo, an award-winning Canadian filmmaker, and Louis-Bernard Robitaille, a French-Canadian journalist stationed in Paris, set out to record this running debate over the future direction of Marxism. What is most obvious is that political radicals are willing to talk endlessly at the first sign of a camera. What is also obvious is the general sense of the left's disillusionment with the Russian model of communism or any of its imitators.

The argument of these political thinkers tends to run in circles, as in the interview with a husband-and-wife team who wrote a glowing account of two years in China and then a few years later repudiated that book with another condemning everything there that they had praised.

Perhaps all the documentary really shows, as one former radical leader who has given up on politics says, is the trendy nature of armchair intellectuals who follow the fashions of the day. What it also shows is the sometimes comic confusions of Rubbo and Robitaille themselves as they try to film this confusing spectrum of political thought.

The Q'eros Indians have lived for 3,000 years in the cold, thin air of the Peruvian Andes. Their way of life is virtually untouched by Western Civilization and is the subject of the "NOVA" documentary, "Patterns of the Past," airing Thursday, Feb. 8, at 8-9 p.m. on PBS.

The Q'eros depend upon their flocks of alpacas and llamas, the source of wool for the fabrics they weave in such colorful patterns. Since these animals cannot live in low altitudes, the Indians live high in the mountains and journey to their gardens in the valley below. Their large, extended families are a necessity for survival—whenever their hands are free, they spin wool, the first thing they learned as a child.

In their isolated stone mountain huts, the Q'eros have retained their own culture through the Incan and Spanish conquests. The film also shows what has happened to the Indians who have gone to live in the towns of modern Peru and found only the degradation of total poverty. Although the environment is harsh and their life is primitive, the Q'eros at least have the dignity and pride of independence on their ancestral land.

HISTORICAL DRAMA—Louis Gossett Jr. joins Olivia Cole, left, and Leslie Uggams in "Backstairs at the White House." NBC's nine-hour miniseries about a mother and daughter who, between them, served 52 years as White House maids—from the Tafts through the Eisenhowers. The drama was presented Jan. 29 and continues Feb. 5, 12 and 19. (NC photo)



films on television this week

Sunday, Feb. 4, 8 p.m. (CBS) "Rocky" (1976) The immensely popular hit about a nobody who gets a shot at the heavyweight crown is being presented for the first time on television as a CBS special. Winner of three Academy Awards, including one for best picture, and starring Sylvester Stallone, who also wrote the screenplay, the film is solid entertainment, but the graphic violence of the fight scenes make it mature viewing fare. (PG) A-III—Morally unobjectionable for adults.

Sunday, Feb. 4, 7 p.m. (ABC) "The Bad News Bears" (1976) Walter Matthau stars as a former minor league who takes over a hopelessly inept Little League team and turns it into a contender. Though the film has some funny moments, its indictment of middle-class hypocrisy is rather heavy-handed and its running joke about foul language in the mouths of youngsters is offensive. (PG) B—Morally objectionable in part for all.

Sunday, Feb. 4, following "The Bad News Bears"

(ABC)—"The Way We Were" (1973) Robert Redford and Barbra Streisand star in this slick soap opera about an ill-matched couple—he's a conservative with writing ambitions; she's a leftist whose college marriage comes apart

in Hollywood during the McCarthy era. The film trivializes events in favor of sheer glamour and it is mediocre entertainment. Mature viewing fare. A-III—Morally unobjectionable for adults.

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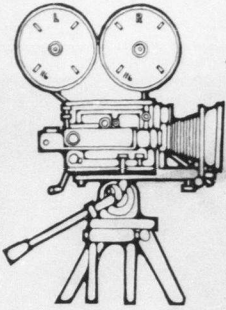
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viewing with arnold

What's new at the religious movies?

By James W. Arnold

If you were stranded on a desert island, and could take only one movie along—provided you had someplace to plug in the projector—it probably wouldn't be "The Passion of Joan of Arc." (Or "Citizen Kane," for that matter). Not unless you're an extremely serious or devout person. Myself, I'd probably opt for "Hello, Dolly!" or "Singin' in the Rain."

But selecting movies to save for a future generation—to preserve in the museum—is a different challenge. Seven years ago, when I forced myself to pick the Ten Best religious movies of all-time, I put "Passion of Joan of Arc" at the top of the list. Oddly, probably a smaller percentage of readers have seen Carl Dreyer's 1928 silent masterpiece now than had seen it then. So much for the spread of genuine film culture.

Somebody wondered recently whether anything had happened since 1972 to inspire additions or deletions from the mind. Well, the Seventies haven't been precisely the Golden Age of religious cinema, no matter how you define it. While films like "Ben-Hur" and "The 10 Commandments" still rank high on the all-time popularity list, the box-office has moved on to other interests, at times a kind of inverted theology.

Thus, we've seen a lot of the satanic (the two "Exorcists,"

the two "Omens," "The Sentinel"); offbeat religious allegories, ranging from "The Poseidon Adventure" (in which a minister led his group to salvation via good works); and Ken Russell's "Tommy" (a fable about pop messianic movements loaded with Catholic symbolism) to space-oriented mysticism ("Close

Encounters," "Superman"). And after "Star Wars," what did people mean when they said, "The Force be with you"?

NOT EVEN elite artists whose films were once saturated with religious references and concerns, like Bergman and Fellini, have speculated much lately on theological questions. It must be conceded, though, that Frenchmen Eric Rohmer and Robert Bresson, much less widely seen or known in America, have persisted in pursuing their own unique Catholic visions in film. A secular critic described Rohmer's recent "Perceval," which I haven't seen yet, as one of the most "awesome, absolute" expressions of religious faith in movie history.

Despite the apparently hostile climate, the Seventies have been modestly productive in popular religious films. E.g., Franco Zeffirelli contributed "Brother Sun, Sister Moon," which although far from the ultimate film about St. Francis and St. Clare, was extraordinarily creative and inspiring, several light years beyond most previous attempts at "saint movies."

In 1977, Zeffirelli produced for television his monumental six-hour "Jesus of Nazareth," certainly the most sophisticated and probing of the many films about Christ, although not as stunning and artful as Pasolini's spartan 1965 "Gospel According to St. Matthew." In a slightly longer version, "Nazareth" will be shown again on TV this coming Easter season.

THE ROCK opera format in 1973 produced both "Jesus Christ Superstar" and "Godspell." While there are many who care little for the taste or art of either one, their popular impact was surely positive. Both films lost something as adaptations of unique theatrical shows, but gained much more from the skill of their cinematists.

"Godspell," especially, seemed to me the kind of happy yet theologically perceptive religious movie seldom made in the past, and also a rollickingly deft example of a musical, modestly budgeted, truly transformed for the screen. It makes a strong bid for the all-time list, although one wonders how well its ragtag spoof style will survive the long haul.

While it was seen only on public TV and is technically both a short and a TV play rather than a movie, the Hawaiian production of "Damien" (the missionary to the lepers) was one of the most superbly moving dramas ever made about a saint.

The Seventies also evolved three magnificent humanistic films in which the faith of the

characters was a vital part of their lives. None of them was produced by Americans. They were Jan Troell's "The Emigrants" and "The New Land," and Jan Kadar's "Lies My Father Told Me." Also worth mention, as intriguing phenomena, were "Oh, God!" and "Heaven Can Wait," which demonstrated that comedy-fantasies based broadly on religious belief can still draw people to theaters.

SO WHAT DOES the all-time list look like in 1979? Still weighted with masterpieces from the past, and still a bit of a mixed bag, depending on your definition of a "religious film." But this suggested starting list of 15 wouldn't be bad even on a desert island, if you were bent on contemplating the eternal truths:

Passion of Joan of Arc (Dreyer, 1928); Trial of Joan of Arc (Bresson, 1962); Gospel According to St. Matthew (Pasolini, 1965); La Strada (Fellini, 1954); The Seventh Seal (Bergman, 1956); The Virgin Spring (Bergman, 1959); Diary of a Country Priest (Bresson, 1950).

Monsieur Vincent (Cloche, 1947); Whistle Down the Wind (Forbes, 1961); The Nun's Story (Zinnemann, 1958); Jesus of Nazareth (Zeffirelli, 1977); Godspell (Greene, 1973); A Man For All Seasons (Zinnemann, 1966); Nazarin (Bunuel, 1968); Lies My Father Told Me (Kadar, 1975).

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