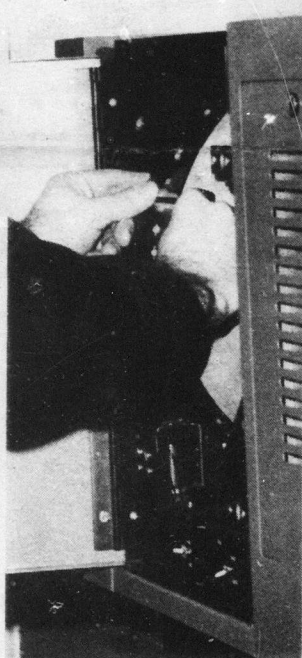
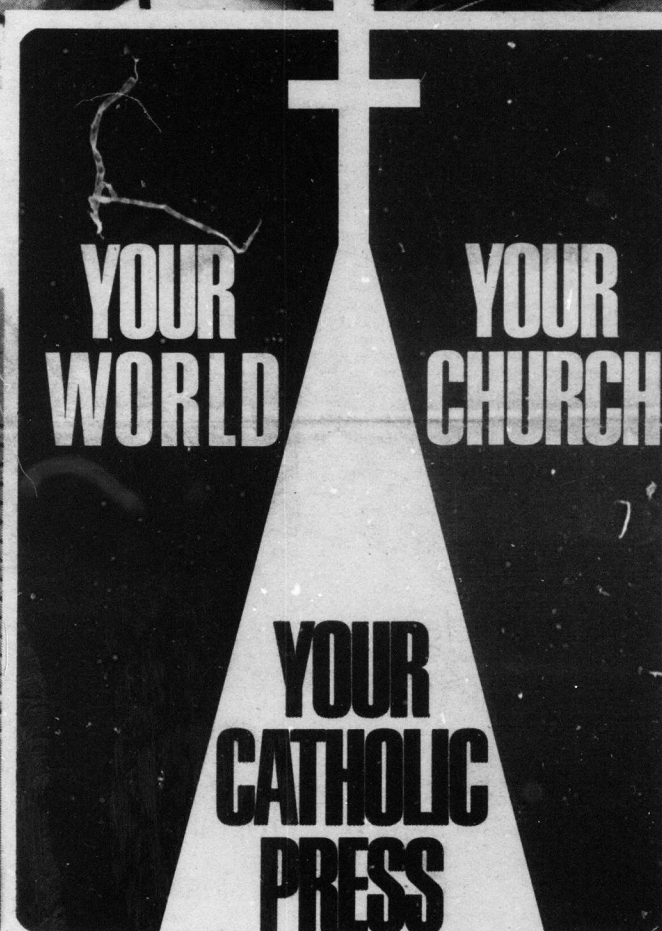


February is Catholic Press Month

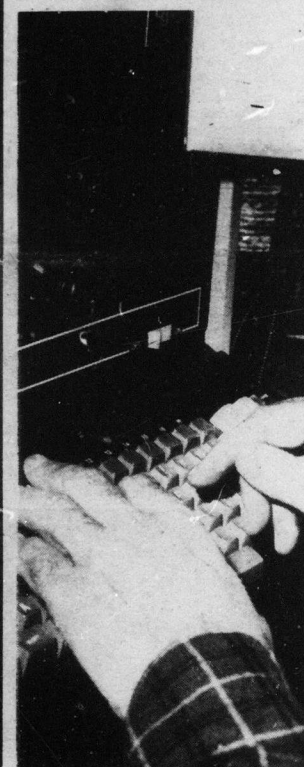




**YOUR  
WORLD**

**YOUR  
CHURCH**

**YOUR  
CATHOLIC  
PRESS**



THE

Archdiocese of Indianapolis

**CRITERION**

# Press will also benefit from special collection

ROCKVILLE CENTRE, N.Y.—The U.S. Catholic Conference Communication Committee has agreed to emphasize "television, radio and other electronic media, plus special projects for the Catholic press" as the beneficiaries of the 1979 Catholic Communication Campaign in an effort to ease the fears of some Catholic editors that the collection will harm their traditional funding sources.

The unanimous committee decision followed a Catholic Press Association survey, in which CPA members were asked whether they wanted the Catholic press to be included in promotion for the collection and to share in the 50 percent national share of the proceeds or whether they thought the collection should be designated strictly for electronic media.

Of the 162 CPA members responding 57.4 percent thought the CPA should support the collection and share in it, while 42.6 percent said it should be designated for electronic media.

"THE CPA HAS FOUND a way of complying with both of these wishes," said Robert L. Fenton, CPA president, in a Jan. 30 memo outlining the survey results and the Communication Committee action. "The promotion staff of the Communication Committee has agreed to subordinate the phrase about a national communications collection and feature the following: television, radio and other electronic media, plus special projects for the Catholic press."

"This explains that the collection is primarily for television, and further distinguishes it from the local newspaper campaigns through the phrase 'plus special projects for the Catholic press,'" Fenton added. He said a decision will be made later on what the "special projects" will be.

The Communication Committee resolution said that the committee "recognizes the concern of Catholic press personnel that the proposed National Communications Collection

not jeopardize existing means of circulation revenue for Catholic publications" and will "act to prevent any such occurrence." The effects of the collection on the Catholic press will be evaluated by the subcommittee on press and information, chaired by Auxiliary Bishop Norbert F. Gaughan of Greensburg, Pa.

Fenton encouraged CPA members to participate in the Communication Committee hearings—scheduled for March 7-8 in Washington, March 14-15 in Chicago and March 22-23 in Menlo Park, Calif.—at which the committee will take suggestions for distribution of the national share of the collection funds. He also noted that written testimony may be submitted by mail until April 1.

MEANWHILE, IN Washington, the USCC announced Feb. 5 that some 6,000 individuals and groups known to be engaged or interested in church-related communications work have been invited to participate in the March hearings. Although participants will be able to testify on any topic at any of the three sites, particular topics have been suggested for specific locations.

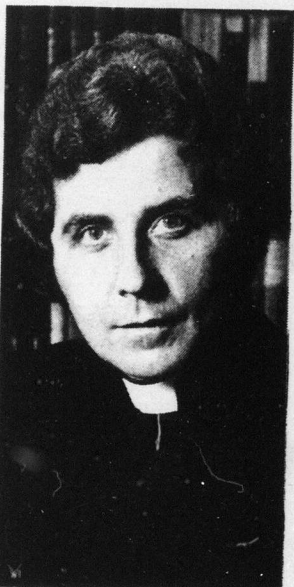
The Washington hearing will center on Catholic press special projects, magazines and books, media training, media criticism, newspapers and government and legal aspects of media. In Chicago, the emphasis will be on advertising, public-media relations and commercial, public and educational radio and television. At the Menlo Park hearing, testimony will be directed toward audiovisual-group media, cable TV, church relations with the creative community, Instructional Television Fixed Service, satellite and other new electronic media.

The first Catholic Communication Campaign is scheduled for May 27, although heads of individual dioceses will be free to hold the collection on another date.



WEATHER OR NOT—Snow and ice were the order of the day last weekend when retiring managing editor Fred W. Fries snapped these two "weather" shots for this week's *Criterion*. In the top photo the cube dispenser in the background adds an ironic note to the ice-encrusted pillar at a Northside shopping center. Even the saints were not protected from the elements as the snow-laden statue of St. Francis of Assisi beside St. Luke's Rectory (second photo) seems to attest.

## Liturgy seminar set for clergy



FR. DANIEL P. COUGHLIN

The Archdiocesan Liturgical Commission and Office of Worship will sponsor a seminar for priests and deacons on preparing for worship. Entitled "The Priest-Celebrant: How he helps and is helped in preparing liturgy," the one-day workshops will be held on Tuesday, February 13, at Mt. St. Francis Retreat Center, outside New Albany, and on Wednesday, February 14 at Marian College, Indianapolis. Times in both places are 10 a.m. to 4 p.m.

Purpose of the workshop is to assist the priest (deacon) in coming to a greater awareness of his role in helping a parish liturgy committee plan a community's worship.

Conducting the workshops will be Father Daniel P. Coughlin, director of the Office for Divine Worship of the Archdiocese of Chicago.

Father Coughlin, a native Chicagoan ordained in 1960, is a nationally recognized expert in the pastoral liturgical field having worked and lectured extensively in both the United States and abroad.

He served two terms as chairman of the National Federation of Diocesan Liturgical Commissions, and continues to serve as a member of the FDLC board. He has served as an adviser to the U.S. Bishops' Committee on the Liturgy, and is presently on the board of both the Center for Pastoral Liturgy at the Catholic University of America and the Notre Dame Center for Pastoral Liturgy at Notre Dame University.

A fee of \$7.00 will be charged for the seminar, which includes lunch.

## Program planned for single persons

The Vocations Center of the Archdiocese is sponsoring a "program of spiritual growth" for single men and women between the ages of 18 and 30.

Based on the Genesis II concept of Father Vincent Dwyer and entitled "A Spiritual Journey," the program will consist of six weekly two-hour sessions on successive Tuesday evenings, beginning Feb. 27.

The individual meetings, which will be held from 7 p.m. to 9 p.m. at the Vocations Center, 520 Stevens St., Indianapolis, will employ film, discussion, liturgy and group dynamics in the treatment of such topics as self concept, prayer, interpersonal relationships and intimacy.

Directing the program will be members of the Vocations Office staff and Father Mark Svarczkopf, CYO moderator. Staff members include: Father Michael Welch, director, Father Robert Sims and Father Kim Wolf.



PLEASE GIVE US 6 WEEKS  
ADVANCE NOTICE

Name .....  
New Address .....  
City .....  
State ..... Zip .....  
New Parish .....  
Effective Date .....

ATTACH OLD  
ADDRESS LABEL HERE  
FOR CHANGE OF ADDRESS  
OR INQUIRY

P.S. If you are receiving duplicate  
copies please send both labels.

THE CRITERION  
CIRCULATION DEPARTMENT  
P.O. BOX 174  
INDIANAPOLIS, IN 46206



# 'Man is most important,' Pope John Paul II asserts in wake of long journey

By Jerry Filteau

VATICAN CITY—"The church and politics is a big question," Pope John Paul II told a reporter as he was returning from his eight-day trip to Latin America.

"I think it is necessary to go simply to the people as they are. It is always man who is most important," added the pontiff.

Throughout his 15,000-mile journey January 25 to February 1 on what he called "a pilgrimage of faith," people were clearly at the center of the pope's thoughts, especially the millions who thronged the streets, plazas and roadways to get a brief glimpse of the smiling, waving man in white.

Frequently his desire to be with people caused problems in the tight papal schedule. At times he kept hundreds of thousands waiting for hours because he could not resist shaking hands with crowds at airports, chatting a few extra minutes with dancers putting on a show for him or blessing and kissing children.

**PEOPLE WERE ALSO** the central theme of his many homilies and speeches wherever he visited—Santo Domingo in the Dominican Republic; Mexico City, Puebla, Oaxaca, Guadalajara and Monterrey in Mexico, and Nassau in the Bahamas where he made an after-midnight refueling stop on his way back to Rome February 1.

In Nassau he discarded the opening paragraphs of his prepared speech to express his sorrow with the Bahamian people over the recent death of their governor-general.

In Latin America, the world's most populous Catholic region and an area of deep and often violent social ferment, he called repeatedly for social reforms based on love and the Gospel, with the dignity of man as their central goal and orientation.

He carefully sidestepped rightist or leftist socio-political alignments in the Latin American church, emphasizing that any political alignments are a watering down of "the originality of Christian liberation and the energies that it is capable of releasing."

Almost everywhere Pope John Paul went on his first papal voyage abroad, he was greeted by thousands of voices shouting in unison, "Viva el Papa!" (Long live the pope). The only exception was English-speaking, predominantly Protestant Nassau, where only a few thousand polite citizens turned out for a brief interfaith ceremony in the early hours of the morning as the Aeromexico DC-10 refueled for its trans-Atlantic return to Rome.

**THE BAHAMAS WERE** clearly not Latin America. In Latin America, the receptions ranged from enthusiastic to dangerously excited. An estimated 3 million lined the long motorcade route from Mexico City's airport to the cathedral in the heart of the city.

In Guadalajara, roughly 2 million crowded the relatively short route the pope travelled on

his one-day stop there (Jan. 30). In Guadalajara the surging crowds at times threatened to crush the weak or timid. A small group broke through security lines at the airport and practically mobbed the pope.

The enthusiastic receptions began with his touchdown January 25 in Santo Domingo, where hundreds of thousands greeted him on his motorcade trip into the city and at a Mass in the city's high Independence Square. There, he struck the dual theme of justice and faith. He expanded on these constantly in his many talks in Mexico.

"Making this world more just, means, among other things, to make the effort, to strive to have no more children in the world lacking sufficient nutrition, lacking education, lacking instruction; that there be no more children without proper preparation; that there be no more poor peasants without land so that they can live and develop with dignity; that there be no more workers mistreated or whose rights are lessened; that there be no more systems which permit the exploitation of man by man or by the state; that there be no more corruption; that there no longer be those who have too much left over while others are lacking everything through no fault of their own; that there not be so many families who are broken, disunited, insufficiently attended; that there be no injustice or inequality in imparting justice; that there be no one who is not supported by the law and that the law support everyone equally; that force not prevail over truth and rights, but rather truth and rights over force; and that the economic and political never prevail over the human," he said.

"But don't be content with a more human world. Make an explicitly more divine world, more according to God, governed by faith and that which faith inspires: the moral, religious and social progress of man," said the pope.

"Don't lose sight of the vertical orientation of evangelization. It can liberate man, because it is the revelation of love," he added.

**IN MEXICO, SPEAKING** to priests, Religious and the bishops of Latin America the pope repeated his call to remember the vertical dimension and keep it at the heart of their lives. He stressed that without it, their action for human development and liberation would lose their meaning and become simply social and political activity.

To workers in Monterrey, to the poor in Guadalajara, to farmworkers in Oaxaca, the pope stressed the need for social reform and an end to the widening gap between rich and poor.

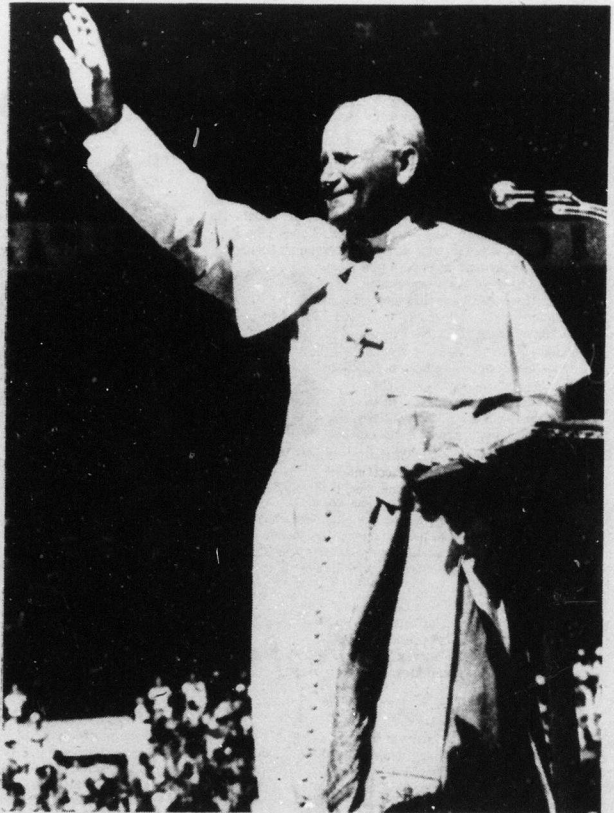
He urged the laity to assume the primary social action role, reminding the bishops in Puebla that action in the social and political spheres belongs primarily "though not exclusively" to the laity.

In all his speeches the pope emphasized a particular devotion to Mary, especially to Our Lady of Guadalupe.

He called her the model of fidelity to the Gospel and the person man seeks in his search for the most fundamental human liberation, the liberation from sin.

The 58-year old Polish pope showed almost no public signs of weakness or fatigue throughout his arduous eight-day trip, although his days often stretched out to 14 or 16 hours with barely a break, and several times he had to spend hours at a time in the open under the hot Mexican sun.

But the Sunday (Feb. 4) after his return, the pope admitted that it was a tiring journey and he was suffering from "jet-lag." He flew to the papal summer villa at Castelgandolfo, just south of Rome, for two days of rest.



POPE AT STADIUM—Pope John Paul II waves to a huge crowd at the Jalisco Stadium in Guadalajara, Mexico. He told the crowd of 100,000 that they must actively seek justice. (NC photo)

## Faithful are reminded to enroll in Propagation of the Faith

February 11 is annual Enrollment Sunday for the Propagation of the Faith. The faithful of the Archdiocese are invited to renew their membership in this important mission-support society at Masses this weekend, using the special envelope provided for this purpose.

However, the campaign will continue, and

(Archbishop's letter, page 4)

membership dues may be dropped in the collection basket at anytime during February.

**FATHER JAMES D. Barton**, in a letter to pastors supplementing one from Archbishop George J. Biskup, explained the various types of memberships available in the Society.

The **INDIVIDUAL ANNUAL** membership enrolls one person only. The offering is \$2.00 per year for each person. You cannot enroll Mr. and Mrs. John Smith, for example, for a year for \$2.00; it takes \$4.00, that is, \$2.00 for each; and it must be renewed each year. High school and college students may enroll for 50 cents per year.

The **SPECIAL ANNUAL** includes all the members of one family, that is, father, mother, and their children and must be renewed each year. Annual offering is \$15.00.

The **INDIVIDUAL PERPETUAL** enrolls ONE forever. The offering is \$50.00 and is given only once. This offering may be made in sums of any amount at any time during the course of a year, just so the whole amount of \$50.00 is given within 12 months from the date of enrollment.

The **FAMILY PERPETUAL**, which in-

cludes the father, mother and children of any one family unit, enrolls them forever as members. The offering is \$100.00 and is given only once. This also may be made in sums of any amount at any time during the course of a year, just so the whole amount of \$100.00 is given within 12 months from the date of enrollment.

Special certificates for Perpetual Memberships will be issued by the Archdiocesan Mission Office.

**IN HIS LETTER**, Father Barton emphasized that deceased as well as living persons may be enrolled.

"Members are remembered in 15,000 Masses offered each year by missionary priests," Father Barton said. "They also receive special remembrance in the daily Masses of the National Director, Diocesan Directors and our missionary priests, Brothers, Sisters and laity throughout the world."

## Trip 'unforgettable'

VATICAN CITY—The trip to Mexico was an "unforgettable experience," Pope John Paul II told cardinals in Rome upon his return Feb. 1. The pope met with the cardinals in the Vatican's Consistory Hall immediately upon returning to the Vatican about 6 p.m. "At the moment in which my first missionary voyage ends, I offer my most lively thanks to God for the great experience he has granted me," he said.

## Directory complete

WASHINGTON—After more than five years of sifting through thousands of suggestions, discussing several hundred amendments and writing five drafts, the National Catechetical Directory Committee has a finished document. Sister Mariella Frye, coordinator for the implementation of the directory, said copies of the directory will be shipped March 6.

living the questions

# Church is returning to simplicity

by Fr. Thomas C. Widner

A Protestant friend of mine thinks we are losing Catholics because we are removing the elaborateness of our rituals. He specifically mentioned the action of the two Popes John Paul who drastically altered the 'coronation' ceremony leading up to their being proclaimed pope. I told him I thought we would lose many more Catholics if we didn't simplify more of our ceremonies.

Our conversation reflected, I think, something of the thoughts and feelings of many Catholics who have been upended in the Church the past few years. The simplification of the ceremony 'installing' a new pope is but one example of the Church's attempts to renew itself. Such simplicity, however, does not limit itself to ceremony. The real task facing Catholics is simplifying our lives.

How difficult it is for us to let go of our preconceived notions of God, Church and faith. I believe it to be true that one part of renewal involves a radical alteration in our whole notion of God Himself. Rather than simply replacing our image of God with a new one, however, we are finishing a portrait, an incomplete picture which will take all of human



history for us to see clearly. What we do as Christians then is build our image of God. It becomes clearer as we understand Him better.

There are those who think that contemporary renewal in the Church is completed. Quote the contrary. It has barely begun. Oh, yes, the structures have all but been completely overhauled. Reform has occurred. Now the work of renewal must take effect. That involves, in the words of a famed liturgist, 'turning hearts around, not just turning altars around'.

The point is that a lot of furniture has been displaced, but it's still the same old furniture. Renewal means bringing new life to old furniture and not simply moving it around.

Simplicity is the name of the game in the Church. Pope John Paul himself has consistently carried through with that theme. From his admonitions to priests and nuns concerning the simplicity of dress to his admonitions to the Church in Latin America to hear the call of the poor, the Pontiff has stressed the need and importance of a simple lifestyle for all who call themselves Christians.

That explains why I think the Church has not yet begun to feel the crunch. That explains why I think many of us in the Church will find things getting tougher. We are being called to live more simple lifestyles. And our privileges are not easily yielded.

I think most American Catholics will have an extremely difficult time living a Christ-like lifestyle in the coming years. It always has been difficult. The difference, I believe, lies in the very loud call to simplicity which is now being heard. We are being called more constantly now to live more in imitation of Christ Himself. And, I think, more of us will answer "No!"

Perhaps that is why the ability to heal is going to be the most important task any Christian will be able to perform. Perhaps that is why the sacrament of penance will not only survive, but thrive. Husbands and wives, parents, children—priests, sisters, brothers, lay people—friends—all of us need one another's love.

## Collegiality

Comments concerning Pope John Paul's major address in Mexico are now beginning to see the consistency of the Pope's style. His directive to the Latin American bishops was for them to recognize their own responsibilities and answer the needs of their own people. John Paul's style is to outline principle, not mandate results. The confidence placed in him by the masses must hopefully be transferred to the bishops. They are the ones who must carry out the work of the Church in Latin America. In other words, John Paul is acting on the reform of the Second Vatican Council and practicing 'collegiality' and 'shared responsibility'.

The role of the bishop is not to sit in safety on his chessboard surrounded by pawns who protect him from the attacks of governments and terrorists and the like. The Apostle Paul in last weekend's second reading said he was under compulsion to preach the Gospel. Even if he doesn't do it willingly, he nonetheless bears the responsibility. So too do the Latin American bishops.



## Story of leper's healing has a trenchant lesson

11 February 1979  
Sixth Sunday of the Year (B)

Leviticus 13:1-2, 44-46  
1 Corinthians 10, 31-11,1  
Mark 1, 40-45

By Richard J. Butler

Leprosy is practically unknown in our culture today. There was a time when it was all too well known. It was the fear of all, for its contagion was experienced in every community. Thus it was that the discipline was attached to leprosy in the pentateuch. The one who bears the sore of leprosy must cry out, "Unclean!"

Such was the curse of leprosy that the afflicted lived as an outcast. Such was the situation in the hour of Jesus that Mark records the healing of the leper in this first chapter of the gospel. The very approach of the leper to Jesus was unusual for the discipline of Leviticus would have him flee from those who were clean. The response of Jesus was equally unusual—he stretched out and touched this one who was unclean.

The changing conditions of our times have perhaps blunted the impact of the message. For we do not hold people at a distance with the label of "unclean." Or do we?

Perhaps to get the impact of the message; we might look to the various ways in which we do hold people at a distance. Perhaps it is the alcoholic or other addict whose ways impinge on our social graces. Perhaps it is the prostitute enslaved to a life style that allows no exit. Or perhaps it is the person of another race or color whom we expect to stay in their place.

More subtly kept in place, yet equally cast off, are the persons whom we accept in the neighborhood but not into our lives. Indeed, this process can even enter the process of church. To keep the sanctuary undefiled, or to avoid scandal, or to protect canonical struc-

tures, or for whatever reason, we have our ways of separating the clean from the unclean.

Yet the irony is that each time we begin the Mass, we proclaim that we are all unclean; we are sinners who gather at the invitation of the one who stretched out his hand to the leper. Perhaps it is at liturgy that the temptation is most present. For in liturgy, we have present the one among us who alone is clean. We can begin to think that our cleanliness is not from his touching us but rather from our own learning or culture or life style.

Such is the obviousness of the case in our

lives that the church has a special liturgy to address this casting off of the unclean—the liturgy of reconciliation. In this sacrament, we celebrate that we are one in the Lord Jesus. We who are unclean are made one in and through the one who is clean. Sometimes, we can miss the point of this sacrament. We can get so caught up in listing the sins of life that we forget the title *sini*; we forget we are unclean. It is not only the penitent who is unclean; it is all who can be called sinner.

Jesus stretched his hand and we are all healed. We who witness Jesus must reflect how often we call others unclean, how often we should rather stretch our hands to proclaim those others to be clean.

## the Saints by Luke

### ST. VALENTINE



VALENTINE WAS A THIRD CENTURY PRIEST IN ROME, WHO, WITH ST. MARIUS AND HIS FAMILY, ASSISTED MARTYRS WHO WERE PERSECUTED BY THE EMPEROR CLAUDIUS II.

ARRESTED LATER, VALENTINE WAS SENT TO THE PREFECT OF ROME BY THE EMPEROR. THE ROMAN LEADER ENTICED HIM WITH PROMISES IN ORDER TO MAKE VALENTINE RENOUNCE HIS FAITH IN JESUS CHRIST. HAVING FAILED, HE COMMANDED HIS MEN TO BEAT VALENTINE WITH CLUBS. LATER, HE WAS BEHEADED ON FEB. 14, ABOUT THE YEAR 270.

POPE JULIUS I IS SAID TO HAVE ERECTED A CHURCH IN HIS HONOR NEAR PONTE MOLE, ITALY, WHICH FOR A LONG TIME GAVE HIS NAME TO THE GATE NOW CALLED PORTA DEL POPOLO, FORMERLY PORTA VALENTINI. MOST OF HIS RELICS ARE NOW IN THE CHURCH OF ST. PRADEXES. IN ORDER TO REPLACE THE HEATHEN SUPERSTITIOUS PRACTICE OF BOYS DRAWING THE NAMES OF GIRLS IN HONOR OF THEIR GODDESS FEBRUATA JUNO, SEVERAL PRIESTS SUBSTITUTED THE NAMES OF SAINTS GIVEN ON THIS DAY, INCLUDING THAT OF VALENTINE.

WE CELEBRATE ST. VALENTINE'S DAY ON FEB. 14.

## A word from the Archbishop

My dear Family in Christ:

In the Gospel according to St. Luke, we read: "At that time Jesus said to his disciples, 'There is no need to be afraid, little flock, for it has pleased your father to give you the kingdom. Sell your possessions and give alms. Get yourselves purses that do not wear out, treasure that will not fail you, in heaven where no thief can reach it and no moth destroy it. For where your treasure is, there will your heart be also.'"

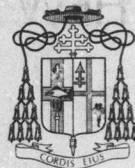
By joining the Propagation of the Faith, we can heed this teaching of Jesus Christ. We can put away treasures for eternity.

And remember the reward promised by Jesus: "It will please your heavenly father to give you the kingdom."

Devotedly yours in Christ,

+ George J. Bishop

Most Rev. George J. Bishop  
Archbishop of Indianapolis



**THE CRITERION**  
Archdiocese of Indianapolis

520 Stevens, P.O. Box 174  
Indianapolis, IN 46206

Official Newspaper of the  
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$7.50 per year  
20¢ per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, IN  
USPS 138-100

Editor, Fr. Thomas C. Widner, Managing  
Editor, Fred W. Fries, News Editor, Sr.  
Mary Jonathan Schultz, O.S.B.,  
Production/Advertising Director, Dennis  
R. Jones, Circulation, Agnes Johnson,  
Advertising, Marguerite Derry.

Published Weekly Except Last Week  
in December

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



# CATHOLIC PRESS MONTH - 1979

CHARLESTON, S.C.—The following article was written for *Catholic Press Month* by John E. Conic, news coordinator for the *Catholic Banner*, newspaper of the Charleston Diocese. Explaining why he wrote the article, he said, "Each week as I lay out the newspaper, the *Catholic Banner*, I have often wondered about its predecessor, *The U.S. Catholic Miscellany*. How did it really die? The *Civil War* and the fire are necessary and neat phrases to use when writing in general terms, but it fails to quench the thirst for knowledge..."

February is Catholic Press Month and many United States periodicals trace their roots back to the U.S. Catholic Miscellany, the first Catholic newspaper in the new country, which began publishing June 5, 1822, in Charleston.

The first editor of the paper was Bishop John England who had hoped that his fellow bishops would also publish newspapers. Most failed to follow his example, yet they welcomed independent Catholic papers. By 1837, the American prelates told the clergy and laity to give more support to these journals, "which though not officially sanctioned by us, still are most useful to explain our tenets, to defend our rights and to vindicate our conduct."

Slowly, most of the independent newspapers began to die or be absorbed by what has become known as the diocesan newspaper. And Bishop England's U.S. Catholic Miscellany was one of those to die.

Much has been written about the birth of the newspaper. Its death is poorly described as a result of the Civil War and the Great Fire of Charleston. While the 1861 fire physically destroyed the Miscellany, the publication ceased because of a combination of events, most of which hinge upon the fact that an insurance policy on diocesan property was not renewed.

**"Fire, famine and the sword;** not singly, but all at once plied their work of ruin, and left the diocese in a state of

poverty, wretchedness and suffering unparalleled in any ecclesiastical district in the worldwide extent of the Catholic Church," wrote Father J. J. O'Connell immediately after the Civil War.

Because the diocese had no insurance money to rebuild, the paper could not begin re-publishing. By early 1862 the priest-editor left Charleston for North Carolina to aid those dying from yellow fever. He stayed until 1868.

Even if the Miscellany could have survived with its limited readership and high cost of production, a possibility exists that its strong pro-Confederacy stance would have brought an early confrontation between church and state.

When Union forces entered Charleston, a secular daily newspaper, the *Charleston News and Courier*, was seized on Feb. 25, 1865, by the provost marshal. The paper's owners were ordered to turn it over to two men who were "authorized to issue a loyal Union newspaper." The newspaper was near bankruptcy when it was returned nine months later.

Because it was no longer publishing, the Charleston diocesan newspaper did not receive such an order. But the speculation remains that it could have been closed because of some of its articles.

**"The man who pretends** to be the Executive of 34 so-called United States, at Washington..." began an article about "Abe Lincoln's proclamation and call for 75,000 men."

In another issue, the Miscellany said "there are men calling themselves 'Catholic' who will assassinate our Holy Father with one hand and steal our slaves with the other if they could." Other issues of the paper wondered how recent immigrants from Ireland could take up arms for the North when before the war they were forbidden to bear arms.

Even with the war, newspaper exchanges occurred between the North and the South. The Miscellany's editor stated the position of the Southern Catholic bishops to the editor of *The Pilot* in Boston.

**"The writer** (in the *Pilot*) seems puzzled to know why our Southern bishops have not mounted the stump to glorify the Confederate cause and proclaim their adherence to it; in season and out of season, from window, belfry and pulpit," said an editorial reply. "Well, in our simplicity, we supposed that it was because their patriotism; and their self-respect forbade their plunging without any shadow of cause into the political vortex."

But the bishop of Charleston did plunge into the political arena. Bishop Patrick N. Lynch was the South's strongest single Catholic voice during the Civil War, historian Msgr. John Tracy Ellis has written.

A series of letters from Bishop Lynch to Archbishop John Hughes of New York were released to the city newspapers. It marked Bishop Lynch as a stout Confederate defender.

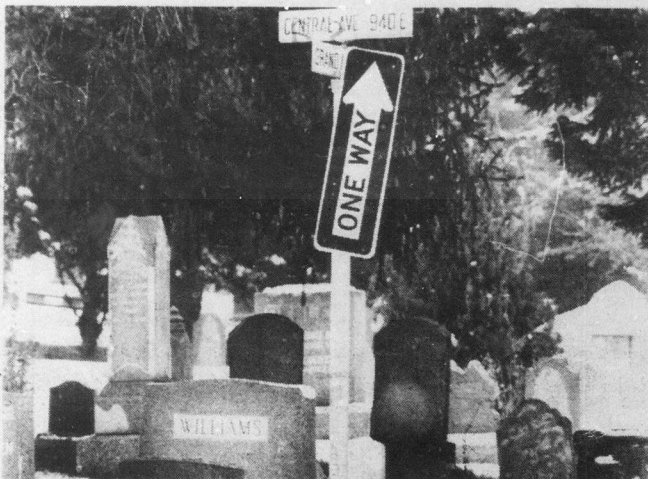
**Jefferson Davis**, the president of the Confederacy, sent Bishop Lynch to Europe in 1864 to present the Southern cause. It was not until he was able to receive a presidential pardon that the bishop could return in October 1865 to Charleston.

In 1877, he wrote, "I have just now a little under \$40 to my name and I must do my best to pay \$800 within four weeks."

The U.S. Catholic Miscellany was dead.

The idea of Bishop England has remained so that today there are more than 600 periodicals which are indebted to it.

WAY TO GO—A street sign near the Salt Lake City cemetery points heavenward, calling to mind the words of English poet William Blake: "The grave is heaven's golden gate, and rich and poor around it wait." (NC photo by Lynn R. Johnson, *The Salt Lake Tribune*)



washington newsletter

## HEW panel weighs ethics of 'test tube baby' procedure

by Jim Castelli

WASHINGTON—The birth of Louise Brown, the world's first "test tube baby" in England last summer touched off a heated political-ethical debate in the United States.

Her birth involved "in vitro fertilization"—the fertilization of an egg from the mother outside her body and the subsequent implantation of the resulting embryo in her womb.

That debate became more than theoretical in the United States last fall when a Tennessee couple unable to have their own children and a doctor at Vanderbilt University who wants to help them asked the Department of Health, Education and Welfare to end its moratorium on federal funding of in vitro fertilization research.

Under federal law, HEW can end that ban

only on the recommendation of an Ethics Advisory Board appointed by the secretary of health, education and welfare.

The board, appointed by HEW, Secretary Joseph Califano, began hearings on the request in September and may have a recommendation by early March. It heard testimony in 10 cities across the country and will hold its first detailed discussions on the issue in February.

Califano, in asking for the board's recommendation, told it to consider questions such as "Will this research lead to selective breeding, to attempts to control the genetic make-up of offspring or to the use of 'surrogate parents' where... rich women might pay poor women to carry their children?"

The scientific community strongly backs federal support for in vitro fertilization.

A number of Catholic spokesmen testified at the hearings and offered a wide

range of comments. Most opposed both the procedure itself and public funding for it; others asked the government to be cautious and a few endorsed funding under specific circumstances.

A Catholic moral theologian on the Ethics Advisory Board, Jesuit Father Richard McCormick of Georgetown University, told NC News he believes in vitro fertilization is not inherently wrong in all situations.

But he said he opposed federal funding of the procedure because of the "cumulative impact" of ethical questions surrounding the issue.

"I'm only guessing," Father McCormick said, "but I think I'm in a minority on the board."

Father McCormick is also in the minority—although he was not alone—among Catholics who testified on the ethics of in vitro fertilization itself.

Catholics who oppose in vitro fer-

tilization on ethical grounds most frequently cite the bypassing of normal sexual reproduction in married couples and the similarity to abortion as problems.

Dominican Father Albert Moraczewski, president of the Pope John XXIII Medical-Moral Research and Education Center, told the board: "The fundamental objection is that in vitro fertilization introduces into the generation of a human being an element which is opposed to the dignity of the human persons involved: the wife, husband and child."

"It is opposed not because technology is used, but because it is abused; it displaces the human act which is the essential bonding act of the family."

Father Moraczewski and others also point out that in vitro fertilization involves the destruction of a number of embryos which are found somehow defective and are not implanted in the mother's womb. Some critics

(See HEW on page 6)

the tackler

# 'Headlight reminder kit' available once again

By Fred W. Fries

"An ordinary clothespin can save you time and money."

This was the headline on a Tackler column which we wrote late last October.

Readers will recall that the accompanying item purported to tell how a clothespin can serve as an effective visual reminder to shut off one's headlights after driving in twilight, particularly on winter mornings.

The gimmick is simple and foolproof. At the cost of appearing repetitious, here is the way it works: Keep the clothespin in the glove compartment, and as you head for work on a dark morning, snap it over the ignition key. When you reach your destination in the daylight—presto, you have a built-in reminder to shut off your lights and avoid running down your battery.

**TO OBIVATE THE** necessity of your buying a full bag of otherwise useless clothespins (with automatic driers, who needs 'em?), we offered to send a clothespin to anyone who took the time to write in.

With this kind of magnanimous offer, you would think that we would have been deluged with requests. Far from it.



We feel that the lack of response may have been due, in part at least, to the fact that in October we were still enjoying mild autumn weather, and the matter lacked—shall we say?—immediacy.

Well, the "immediacy" is here now. (This morning it was 16 below zero, and we burned our headlights all the way to work.)

**FOR THOSE TACKLER** readers who failed to write in last October, some of whom have lived to regret it, we are reopening our offer.

Since we still have a generous supply of "headlight reminder kits," which we don't want to carry into retirement with us, we invite you to drop us a line (a postcard will do), and we'll send you a free clothespin by return mail.

Send your request to: Clothespin, 520 Stevens Street, P. O. Box 174, Indianapolis, IN, 46206.

Write us now, and you'll thank us later.

**MARRIED COUPLES' RETREAT**—A retreat for married couples will be held on the campus of St. Mary-of-the-Woods College on Sunday, March 11. **Kathleen Desautels**, S.P., who will direct the one-day program, said that it will be a time to reflect on spiritual development as a couple and how it relates to those who are marriage partners and parents. There will be time for discussion, dialogue and private reflection. "We hope it will bring new insight and renewal when so many outside forces today bring stress and strain to individuals, married people and parents," Sister Kathleen said. For registration or more information, contact Director of Special Programs, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47876.

**UNDA MEETING**—Chuck Schisla, director of communications for the Archdiocese and chairman of the Awards Committee of the **Catholic Broadcasters Association (UNDA-USA)**, met in Indianapolis recently to discuss plans for the 14th annual **GABRIEL Awards** to be presented in Los Angeles next December. The **GABRIEL** is given "for outstanding achievement in broadcasting efforts which enhance the quality of life for all people."

## HEW panel weighs (from 5)

see this procedure as worse than abortion.

"The Supreme Court stated that an embryo or fetus is not entitled to the protection of the law when its continued existence conflicts with the rights of the mother," Vincentian Father Nicholas Persich of St. Thomas Seminary in Denver told the board.

Federal funding of in vitro fertilization, he said, "would actively support and positively cooperate in the disposal, or killing, of countless embryos—and, I would suspect, fetuses—whose existence conflicts with the rights of no one."

**Father McCormick** said the board has tentatively decided that there is "no certain and conclusive argument against research" leading to eventual pregnancy, a position he said he shared.

He said he believes life exists from the moment that sperm and egg are joined and that that life should be given the benefit of the doubt.

But, he said, the artificiality of in vitro fertilization and the disposal of some embryos are not in themselves enough to make the procedure immoral.

Father McCormick said an embryo does not have the same rights the first 14 days after

fertilization that it does after that time when implantation normally takes place because more than 50 percent of such embryos normally abort spontaneously before implantation.

Father James McCartney and Warren Reich of the Georgetown School of Medicine and LeRoy Walters of the Kennedy Institute of Ethics at Georgetown made the same argument to the board.

Father McCormick and the others said that if the percentage of embryos destroyed in in vitro fertilization is no greater than the number spontaneously aborted in normal situations, if the procedure is used on a married couple using their own sperm and ova and if there is no intent to abort a deformed fetus, the procedure can be ethical.

Reich and Father McCartney disagree with Father McCormick and believe HEW should support such research.

But they agree with him that basic clinical research not directly related to efforts to impregnate a particular woman offer too great a violation to the rights of embryos younger than 14 days to be justified.

Next: Should public funds be used?

### There's always something movin' at Metro



For information, call us today at 635-3344, or visit us at our Downtown Customer Service Center, 139 North Meridian.

Get movin' with Metro

METRO

**JAMES H. DREW Corporation**  
Indianapolis, Ind.

**Cassock Albs**



#522 White DOB \$39.95  
#322 Textured Flax 42.50  
Other styles from 27.50

Open Daily 9:30 to 5:30  
Except Sunday

**Krieg Bros**

(2 bks. S. of Monument Circle)

119 S. Meridian St.  
Indianapolis, IN 46225  
(Area Code 317) 638-3417

## In Your Charity — Pray for these Souls who were buried during the month of January in our Cemeteries

### Holy Cross

Young, Emma D.  
Gardner, Infant Ann Shea  
Prince, Louis Eugene  
Scott, Leo A. Sr.  
Froelich, Otto C.  
Poirer, Martina Cecelia  
Beckman, Helen C.  
Burgess, George W.  
Klepper, Paul E.  
Brennan, Eileen F.  
Robbins, Mary E.  
Nally, Anthony Cletus  
Stahl, Leo F., Jr.  
Baudendistel, Evelyn B.  
Volz, Margaret E.  
Cramer, Melville G.  
Spaulding, Bessie L.  
Cantwell, Joseph E.

### St. Joseph

Kidwell, Minnie M.  
Derleth, George M.  
Ray, Diana  
Sack, Anna Elizabeth  
Dangler, Carl F.  
Koets, Infant Kenneth P.  
Smith, Harry C.  
Knech, Mary Catherine  
Sanders, Vincentia  
Lorenz, Ralph J.  
Stith, Russell H.  
Milner, Arthur  
Porter, Inf. Angela Kay

### Calvary

Adams, Lela Grigsby

Wiggins, Herschel A.  
Chase, Harry Michael  
Long, John E.  
Kuntz, Bertha L.  
Layden, Thomas M.  
Grotegut, Harry Bryan  
Gibson, James B. Sr.  
Naughton, Florence M.  
Rentmeesters, Timothy J.  
Moran, Leo J.  
Traub, Helen E.  
O'Connor, Marjorie M.  
Sullivan, Thomas J.  
Schmidlin, Alphonse A.  
Davis, Vervil L.

### Calvary Mausoleum

Jones, Richard J.  
Johnson, George F.  
Greene, Francis T.

**Catholic Cemeteries Assoc. of Indpls.**

2446 So. Meridian St.

Indianapolis, Indiana

784-4439



Save 20%

From the fine makers of Conover Furniture Co., a 20% savings on sofas, love seats, chairs and ottomans. Handsomely styled and comfortable. Enjoy the pleasures of owning fine furniture from Shadeland Interiors. May we suggest a pair of conversational chairs for the master bedroom or living room.

Come by this week. Free delivery in central Indiana area.

Free yardsticks while they last.

**SHADELAND INTERIORS**

71st and St. Road 37  
842-4252



OPEN: Mon.-Thurs. 10-5:30;  
Fri. 10-8 and Sat. 10-4



## february 9-11

"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.

## february 10

A teenage program for children of separated, divorced and remarried Catholics will be held at Alverno Center, 8140 Spring Mill Road, Indianapolis, at 2 p.m. This is a structured discussion group directed by and for teenagers with an adult helper. Parents will not be admitted.

A city-wide Valentine party for members of SDRG will be held at the home of Roseanne Heidelberger at 7:30 p.m.

The Mother Theodore Circle, Daughters of Isabella, will have the regular monthly meeting at the K of C hall, 1305 N. Delaware, Indianapolis, at 11:15 a.m. Lunch will be available at the K of C buffet.

## february 11

Susan Tatman, teacher at St. Gabriel School, Indianapolis, and Maureen Riley, Marian college student, will lead a discussion on "Lay Ministry Career



## 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.

coordinator, will be the speaker.

"Best Ways to Invest Money or Get Ahead" will be the subject for the Image Series sponsored by the Indianapolis YWCA. Paul Munson of the Indiana National Bank will handle the topic. Admission for the two-hour session beginning at 10 a.m. is \$1 for non-members. Call 299-2750.

"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. Meier, 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 Alverno 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."

## february 17

Bloomington's Puck Players Puppet Theatre will present "Animals Red Riding Hood" at 11 a.m. and 2:30 p.m. at the Children's Museum in Indianapolis. Admission is 75 cents.

## february 18

The regular monthly card party at St. Patrick parish, 936 Prospect, Indianapolis, will be held at 2 p.m. in the parish hall. Admission is \$1.

## february 23-25

Father Eric Lies, O.S.B., will conduct a women's weekend retreat at Fatima Retreat House. His topic will be: "Six Roads to Inner Peace: Living the Beatitudes." For registration or in-

formation call Fatima. (317) 545-77881.

A Charismatic Retreat will be held at Alverno Retreat House. Information can be obtained by calling Alverno (317) 257-7338.

## 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. Bernardette 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.

## Two-Week Bargain European Holiday

under the leadership of Father Bernard KOOPMAN



\$1399 from \$1500 New York France Germany Switzerland Italy Vatican

PAPAL AUDIENCE The first step is to send in this coupon today. By return mail you will receive a fact-packed folder which tells you what you can expect every moment of an unforgettable experience.

Ben Bernard Koopman 25 Vincent de Paul Rectory 1711 Elm Street Bedford, Indiana 47421 Date Father: Please send your colorful folder: Name: Address: City: State: Zip:

## february 11-16

St. Matthew School at East 56 St. and

## february 14

Attorney Edward Fillenwarth, Jr., will be the guest speaker at the adult education class at St. Michael parish.

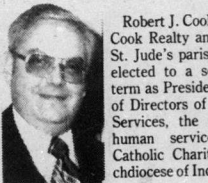
## february 15

The regular meeting of the westside group of SDRG will be held at 7:30 p.m. at St. Gabriel parish, 6000 W. 34 St., Indianapolis. Jill Williams, westside

## CSS board members installed



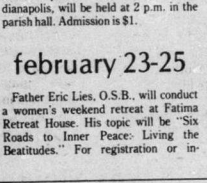
Gatto



Engel



Jenn



Fanning

Robert J. Cook, owner of Bob Cook Realty and a member of St. Jude's parish, has been re-elected to a second one-year term as President of the Board of Directors of Catholic Social Services, the counseling and human services agency of Catholic Charities of the Archdiocese of Indianapolis.

Other officers newly installed at the Board's January 26th meeting are: 1st Vice-President, Gerald Jenn, Vice-President of Jennair and a member of St. Pius X parish; 2nd Vice-President, Mrs. Edward J. (Sally) Ohleyer, an officer of Cornelius Printing Co. and a member of Christ the King parish; Secretary, Dr. Louis Gatto, President of Marian College, a member of St. Michael's parish; and Treasurer, Henry Engel, C.P.A. and a member of St. Joan of Arc parish.

New Board Members of the agency for 1979 are Sister Jane Bodine, S.P., Provincial Councilor of the Sisters of Providence; Raul Bolanos, Architect with Geupel Architects and Engineering; Lawrence Connor, City Editor, Indianapolis Star; Teresa Fanning, President of the Agency's volunteer guild, Mrs. Jerry (Judy) Harkness, homemaker and volunteer; Mrs. Evelyn Reed, owner of Evelyn's Alterations, and Judge Gerald Zore of Superior Court.



Bolanos



Ohleyer



Harkness

## Are you looking for a school that...

- ✓ has Christian teachers who care?
- ✓ develops high spiritual and moral standards?
- ✓ maintains a student-teacher ratio of 6.1?
- ✓ offers college credit for many upper level courses?
- ✓ provides an excellent enrichment program?
- ✓ has a full and varied sports program?
- ✓ has available co-curricular activities including horseback riding?

## If so, you are looking for us

Marian Heights Academy, Ferdinand, Indiana, a boarding and day school for high school girls, is located one mile north of Exit 63 off Interstate 64.

Sister Mary Austin, O.S.B.  
Marian Heights Academy  
Box 302B  
Ferdinand, IN 47532

(812) 367-1431



Admission is open to students regardless of race, color, or creed.

**Indiana Business College**  
THE EXPERIENCED ONE  
Late Winter Term  
Starting now for training in Bookkeeping, Accounting, and Secretarial Science.  
May We Train You?  
DAY OR EVENING CLASSES AVAILABLE  
CENTRAL BUSINESS COLLEGE  
The Indiana Business College of Indianapolis  
802 N. MERIDIAN Indianapolis 434-8337  
C. E. GANT AL L. SKAGGS  
Director of Admissions Principal  
AC2072

## St. Elizabeth's Home

Area Code (317) 787-3412  
2500 Churchman Avenue  
Indianapolis, IN 46203

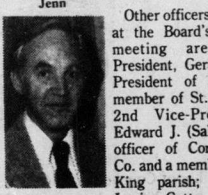
## Which Way?

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

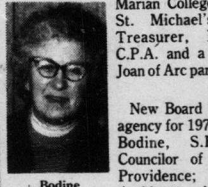
Single Parenthood Family Stress

... love, life, care, and concern for the opportunity to grow and develop.

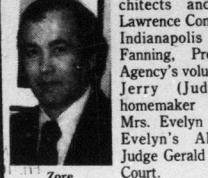
Funded by the United Way, Daughters of Isabella and service fees.  
(Non Sectarian Service)



Connor



Bodine



Zore

## question box

# What does the phrase 'my personal Savior' mean?

By Msgr. R. T. Bosler

*Q. What does the phrase, "Do you know God as your personal Savior?" mean? I had a Protestant ask me that question.*

A. I think that what you heard was more likely to have been, "Do you know Christ as your personal Savior?" or "Have you accepted Christ as your personal Savior?" This refers to an emotional experience that convinces one that Christ has saved one and that one is born again as a new person capable of giving up all bad habits, such as drinking, swearing or whatever else one might be told is evil, such as card playing and dancing, etc. It has been the cause of any number of pietistic movements that keep cropping up and disappearing throughout the history of Christianity.

These movements appear and grow strong at times of crises in human affairs, such as we experience now with the breakdown of traditional morality and the fear of total catastrophe from atomic warfare.

The phenomenon takes expression in many forms: in the mushrooming of TV programs drawing millions of dollars each year, the religious radio stations saturating the air waves, the extraordinary growth of conservative Protestant churches and the Pentecostal movements, both Catholic and Protestant.

IT IS VERY very difficult to know how much of this is the work of the Holy Spirit or mass hysteria or self-hypnosis. Certainly it must be admitted that many persons have been helped by these movements to change their lives and become deeply religious. How long these persons will persevere in their intense and enthusiastic religious commitments is another question.

The temptation for those persons is to look upon themselves as a chosen elite. If they are members of the mainline churches, the tendency for them is to form small churches for themselves. It is this process which was responsible for the proliferation of Protestant

churches in the past. The pietistic groups eventually temper their enthusiasm and become less rigorous to survive. The Methodist church for example, was originally a pietistic movement.

I personally have problems accepting the whole idea of the "born again" concept.

It is one thing to believe in God's loving providence and the power of prayer in the name of Jesus, but to be convinced that somehow God is at your beck and call and will

cure when you pray for a cure, or already has guaranteed you that you are among the saved, seems so contrary to the experience of all the saints whose lives we know, who went through the doubts of the dark night of the soul, were overwhelmed by their own sinfulness and, if they worked miracles through prayer were more surprised than those they cured.

I don't want this to be a condemnation of Catholic Pentecostals, but rather a warning. Just as soon as you feel that you are trying to

manipulate God or think you ought to have a church of your own, get out of the movement in a hurry.

Just a hint from one who has read a lot of church history about the "enthusiastic" pietistic movements of the past. Monsignor Ronald Knox wrote a book which he called "Enthusiasm"; it's much more pertinent today than when he wrote it—I don't remember exactly—some 30 or 40 years ago.

Copyright, 1979, Universal Press Syndicate



## Looks forward to Brusselmans workshop

by Fr. John Kirby  
associate pastor  
Sacred Heart parish  
Jeffersonville

Today in the Church and parish life the word renewal is becoming more and more in vogue. Administrators, priests and laity hear many great ideas and are called upon to make these ideas and insights real and vital in their lives and the lives of people they serve. We live in an age of new programs, renewed ministries and updated theology. So often what sounds good on paper may seem difficult if not impossible to implement in daily parish life.

On February 23 and 24 Dr. Christine Brusselmans is coming to Indianapolis to conduct a workshop on parish renewal. Not only does she bring expertise in the theory of religious education but also the enthusiasm and insight to make it work. With Dr. Brusselmans what looks good on paper is even better in life.

In any of her work she combines the finest of theological ideals with a deep understanding of human nature. Her work is theologically sound, psychologically current and spiritually rich.

Perhaps the best testimony to her creativity is the work she has done with first communion and first penance. Both programs make the sacraments alive and memorable to children and their parents. They begin with seeing God in daily life and family affairs and move to a

deeper understanding of the Christian message. Learning about Jesus is exciting and enriching. Her programs are complete, concise and clear—and they work.

Dr. Brusselmans teaches from life and the gospel. Her style is dynamic and filled with examples of people and good ideas. She brings vast experience to her work and her teaching. Her research is extensive. She understands the difficulties of religious education and confronts them squarely. A number of priests from the Archdiocese have already studied with her. They include: Fr. Steve Banet, Fr. Cos Ramondi, Fr. Bob Klein, Fr. John Gillespie and myself.

What we have learned from her is a healthy wedding of theory and practice. She encourages new ideas, creativity, joy in prayer and one's work. Dr. Brusselmans has already been a minister of the joy and challenge of preaching and teaching the good news to thousands.

What she will offer on the rite of Christian initiation of adults will be filled with the same power and richness that has already been part of her work and her life. Any pastor, liturgist, teacher, parent—in fact, any committed Christian can gain a wealth of insight and confidence in modern religious education from this remarkable Christian lady.

### Grinstein Funeral Home, Inc.



SAWA PRESTON—HAROLD UNDER—EDWARD GIBSON  
Embalmers

1800 E. New York Street, Indianapolis, Indiana 46201  
(317) 630-0374

### She's Dying And No One Knows It.



If she could get to the phone, she could call the rescue squad, her doctor, a friend—someone could come in time. And when you consider that over half of all heart attack fatalities die before they reach the hospital, minutes are very important. But if you have a heart attack, a stroke or an accident—or if you're attacked in your home—you may not be able to reach or even dial the phone.

#### The Link To Life.

A compact, wireless Life Alert transmitter can be carried in a pocket, attached to a wheelchair, belt, bed or walker. In an emergency, a button on the transmitter is pushed, and Life Alert goes into operation.

#### A Small Price To Pay.

Even if you use it just once, it's worth every penny.

CALL NOW!

### LIFE ALERT OF INDIANA, INC.

The Emergency Alert System

6261 Bramshaw Road  
Indianapolis, Indiana 46220

(317) 253-3546

☐ I'd like to know more. Without obligation of course.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Phone \_\_\_\_\_

### GUARANTEED LIFETIME INCOME PLAN EXPLAINED

Chicago, Ill. — Catholics over 50 who are concerned about financial security in their later years will want to send for a free information kit now being offered by the Catholic Extension Society.

If you provide them with your date of birth, Extension will prepare a personalized kit especially for you that explains in easy-to-understand language how you can arrange for a guaranteed income, largely tax-free, for the rest of your life.

You can request your Free Kit by writing today to Father Edward Slattery, Extension, Dept. 29, 35 East Wacker Drive, Chicago, Ill. 60601. And don't forget to include your birth date.

### Taxes Figured in Your Home

Or in our office by appointment. Save time, trouble and money!

Call or Come In

AAA Tax Service

631-4669

3621 E. Michigan St.

10% Discount

With this Coupon

2313 W. Washington St.

632-9352

Indianapolis, Indiana

## USHER

### Funeral Home, Inc.

Anna C. Usher

Wm. A. Usher

Frank E. Johns



# Waiting for prayer's second wind

By Susan Annette Muto

To ask "Can I learn to pray again?" implies that one has known the joy of praying but now is in a temporary period of aridity. Why? On the human side, it may be due to such factors as apathy, discouragement, fatigue. From the divine perspective, it may signal a new depth of relationship with God. He may be purposefully withdrawing his consolations to lead us, through absence, to experience the mystery of his presence. He may be testing our faith in this "dark night" to see if we love God as God or only for his gifts.

At such moments we feel intensely our poverty of spirit. Though we could rush to fill this abyss with prayer techniques and "how to" methods, perhaps it is best to wait in the darkness for God's guiding light. He will lead us through this desert to a new depth of intimacy. And though we feel unable to pray, we must trust that the "Spirit scrutinizes all matters, even the deep things of God" (1 Corinthians 2:10).

**QUIETLY RESTING** in God fosters

not only trustful openness to the mysteries of grace within us but also a relaxed in-touchness with ordinary life. The world is no longer merely the place in which we work; it is also the arena in which we worship. In patient, quiet prayer we recognize our personal need for God. We ready ourselves for his presence by humble waiting rather than babbling many words.

We wait upon the Spirit who prays in us and refines our sensitivity to the Father's will. Most of the time prayer is made in darkness. Our experience of God remains dim and obscure. We believe he is there and go on loving and adoring him though we may not feel his presence. Ours is a prayer of attentive, waiting desire — an aspiration of love reaching toward the Divine Beloved as he is in himself. It is a prayer of openness to the Lord as God, remaining steady and true in consolation as well as desolation.

Prayer is thus not to be thought of as an occasional visit to God but as an all-encompassing orientation in love of our being toward him. God remains near to

us in his Spirit, though we may at times distance ourselves from him. Whether prayer is offered in petition or gratitude, it is dependent on faith. In prayer God has the first initiative. He chooses the way by which each of us must go to him. To pray is to acknowledge that I am a being grasped by God and desirous of being made into a new person, into that disciple of the divine I most truly am.

A **MISTAKEN** notion about the spiritual life is to think of it as made up merely of a moral code of do's and don'ts. "Athletes of asceticism" are often like the Pharisees Jesus condemns. They seek to draw attention to themselves by outward manifestations of holiness, but Jesus sees in these external shows of piety the worst possible pride. Hence he praises the prayer of the Publican, for his unassuming humble presence reveals the childlike approach so pleasing to God.

One barrier to prayer may be the functional culture in which we live. In a world of doing, it is common to take a project-like approach to reality. The "teacher me" plans lessons. The "homemaker

me" purchases the week's groceries. The "bookkeeper me" balances the monthly accounts. We may carry this same attitude of managing into prayer. We want to "do" our prayers well and even "manage" God. In our desire to pray again, we may be drawn to new methods and techniques of praying. We may feel that with sufficient research, study and effort we can attain the aim we set out to accomplish. The result inevitably is more dryness.

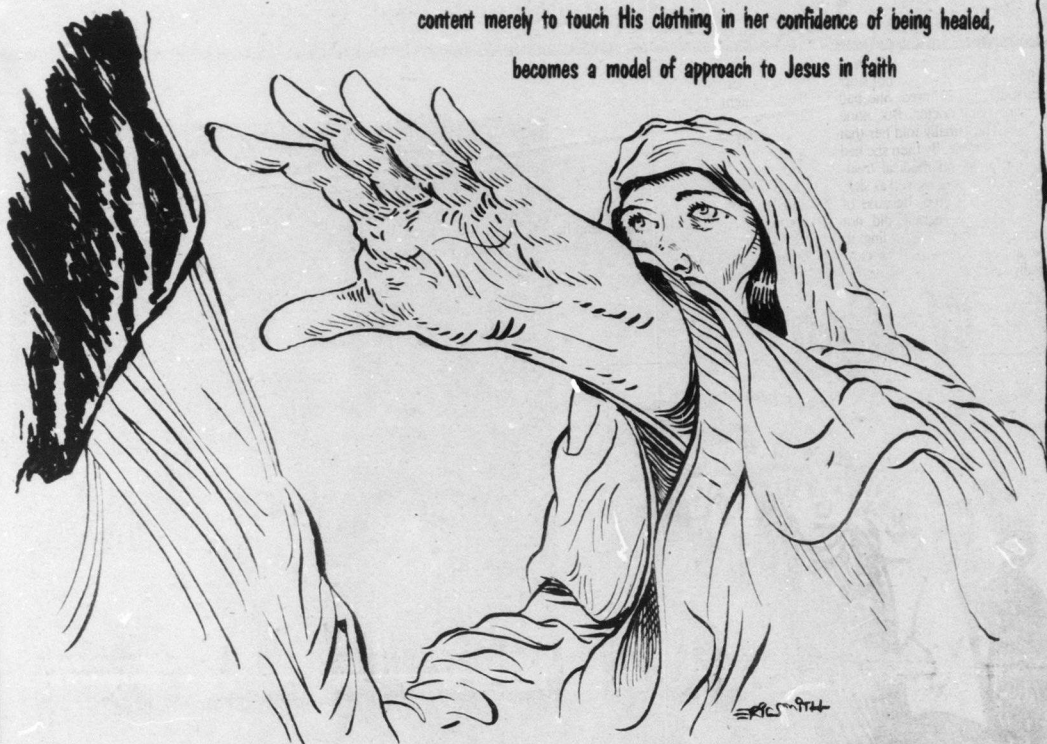
**IN TRUE PRAYER** the manipulative self has to recede into the background. Because prayer is a gift, it calls forth in us a waiting attitude of expectancy and receptivity. We open ourselves to God. We allow him to touch and move us on every level of our being. We realize contritely that contemplation is not produced by a psychological technique or an intellectual process. It is a gift of grace, not attained by my efforts alone.

Prayer begins again when we unite our will to the will of the Father whose presence we seek to embody in our day-to-day life situation.

© 1979 by NC News Service



The hemorrhage victim pressing onward with the crowd toward Jesus,  
content merely to touch His clothing in her confidence of being healed,  
becomes a model of approach to Jesus in faith



## Woman with a hemorrhage

By Father John J. Castelot

Sometimes Mark uses the technique of starting a story, stopping to tell something else, then picking up the thread of the original narrative. The clearest example is in Mark 5,21-43, a section which begins with Jairus' request that Jesus come to his house and heal his daughter (21-24), digresses to tell of the woman with the hemorrhage (25-34) and resumes with the raising of the little girl, who has died in the meanwhile (35-43). It is possible that this reflects the actual sequence of events, but the story about the woman seems stylistically to have been an originally independent unit which Mark inserted for effect.

In either case, the effect is impressive. Jairus was desperate, willing to try anything to save his daughter, even to put at least tentative stock in the reports he had heard about Jesus. The cure of the woman on the way to his house made his faith much less tentative and prepared him for a real test: the sudden, shocking news that his daughter was dead.

AND HOW ABOUT the woman? At first she is one of the curious crowd mill-

ing about Jesus, but her emerging faith changes her from just another warm, sick body into a real person who is now linked to Jesus as his "daughter" (Mark 5,34). She had suffered from an uncontrollable flow of blood for a dozen years. According to the law, this made her legally 'unclean,' so she had been shut out from participation in the worship of her community — a veritable scourge (the literal meaning of the word translated 'illness' in verse 34). Established custom had made her physical ailment an emotional nightmare of enforced isolation. She had tried everything, and Mark gives the medical profession of his day bad press indeed: "She had received treatment (literally 'suffered many things') at the hands of doctors of every sort and exhausted her savings in the process, yet she got no relief; on the contrary she only grew worse" (Mark 5,26).

There is something rather amusing about the way Luke edited Mark's passage. It ties in well with the tradition that he was a physician, for he mentions only that her affliction was "incurable at any doctor's hands" (Luke 8,43). Conspicuous by its absence is the none too subtle complaint that she had suffered

much from a succession of doctors, had spent all her savings to no avail and got worse instead of better.

LIKE JAIRUS, she had heard about Jesus. Conscious of and embarrassed by her legal defilement, she saw her chance to come into contact with his healing power and go unnoticed in the press of the crowd. There was nothing tentative about her faith: "If I just touch his clothing," she thought, "I shall get well" (Mark 5,28). Mixed with her faith was apparently a somewhat superstitious notion that a magic power emanated from the person of the wonder-worker. And this same naive attitude is reflected in the remark that when the touch had cured her, "Jesus was conscious at once that healing power had gone out from him" (Mark 5,30). Significantly, both Matthew and Luke omit this observation, and Matthew also skips Jesus' question, "Who touched my clothing?"

In answer to this question, the disciples exclaim with impatience: "You can see how this crowd hems you in, yet you ask, 'Who touched me?'" (Mark 5,31). Undaunted, Jesus peers searchingly at the people around him, and when his

glance falls upon the woman she gets completely flustered, loses her poise and falls at his feet, blurring out the whole story. And Luke 8,47 makes it explicit that her admission was public.

HOWEVER, THERE was no reason for her to be ashamed or afraid. Far from reproving her, Jesus addressed her tenderly, calling her "daughter" and making it clear that her cure was not the result of any magic emanations: "It is your faith that has cured you. Go in peace and be free of this plague" (Mark 5,34).

Unfortunately, this obvious lesson has been lost on many people, who persist in regarding their contact with Jesus as some sort of magic, impersonal, automatic "touch," and are upset when it doesn't "work." Specifically, they fail to recognize the sacraments (and prayer) for what they are: not a species of mechanical abracadabra, but personal encounters with the risen Lord, encounters calling for that deep personal commitment which we call faith. To all who have ever slipped into this cold, formalistic pattern, Jesus says again and again: "It is your faith that saves you."



# Children's story hour: the woman who touched Jesus

By Janaan Manternach

Once upon a time there was a woman suffering from a hemorrhage. A hemorrhage is a flow of blood that will not stop. For 12 years she had suffered. She had gone to doctor after doctor. But none could help her. They finally told her that her illness was incurable. By then she had spent all her savings on medical treatments. Now she was poor as well as sick.

She was very lonely, too. Because of the continual bleeding people did not want her around. In fact, according to Jewish law at the time, she was considered legally unclean. That meant she could not go to the synagogue to pray with her family and friends. So she was very much alone.

**THEN SHE HEARD** about Jesus of Nazareth. People claimed he cured sick people in many towns and villages around Galilee. This gave the poor, embarrassed woman new hope. Maybe Jesus might help her get well, she thought.

One day she slipped unnoticed into a large, noisy crowd of people who were with Jesus. Everyone was trying to get close to him. There was much pushing and shoving. She did not have the courage to ask Jesus publicly to help her. That would have meant still greater embarrassment in front of a large crowd.

"If I just touch his clothing," she thought, "I will get well." So she pushed her way through the crowd until she was right behind Jesus. She reached out and

touched his cloak. As she did so, the flow of blood stopped. Her whole body felt different than it had felt for all those long 12 years. She felt she was cured.

**JESUS STOPPED** abruptly. He wheeled around. "Who touched my clothing?" he asked the crowd. His disciples responded, "Everyone is pushing and shoving. How can you ask who touched you? It could have been any one of us brushing against you in the crowd." But Jesus kept looking through the crowd to find who had touched him with such great faith.

His eyes soon met the eyes of the woman who had touched his cloak, trusting in Jesus' power to heal her. She began to tremble as Jesus looked at her.

She was afraid. Yet she was so happy. People stepped back from her, as she fell down at Jesus' feet. She poured out the whole story: how long she had been sick, how the doctors said she was incurable, how she had spent all her money in search of a cure, how lonely and embarrassed she was, how deeply she believed Jesus could help her, how she pushed through the crowd to touch his clothing, how the bleeding stopped.

Jesus was deeply moved by her trust in him. He spoke very gently to her, with care and compassion. "Daughter," he said to her, as if she were part of his own family. "It is your faith that has cured you. Go in peace now and be free of this illness."

1979 by NC News Service



## Martin Luther King: He was a *Christian* dreamer

By Mary C. Maher

Most readers will know the facts in the life of Martin Luther King beginning with his ordination. Americans honor Martin Luther King and respect the integrity of his life.

He was a dreamer who understood imagination's ability to clothe reality in justice. He believed radically in the Gospel as it arose from the ethnic riches of varying people. That may sound simple to us Americans who have not been convinced that the melting pot has really worked very well in our nation. Yet it would seem that it is often true that many of us simply believe the Gospel adds something special to culture rather than drawing from the culture.

**KING BELIEVED** that a culture can hold deep seeds of Gospel life. He dreamed out of the matrix of his own black culture. He appropriated to himself the living power of his own people, claiming as he did that it was possible to dream of better things, of a life more just. But he put teeth into his dreams as well and worked away at the concrete conditions of justice which he envisioned for his people, for all humanity.

He was bold enough to dream and to be concrete in

working for his dream to become reality. It is easier to simply be a dreamer who floats about in theoretical fancy convincing oneself that the words used about goodness are the same thing as having that goodness. It is very easy to live inside language systems which keep commitment away like a football stiffarm.

To dream, to wish for better things is an act of hope which takes a great deal of energy to sustain. King's was a dream of imagining what could be real in this world and a refusal to settle with the bare bones of survival at a banquet where injustice was the chief fare.

**IT TAKES** incredible courage to dream and hope as Martin Luther King did. Father William Lynch puts it this way in his book, *Images of Hope*: "It is first proposed that wishing is not the cause of anxiety or mental illness; the cause lies rather in an inability to wish. This may be especially and widely true of our generations — where apathy, the sense of meaninglessness and boredom seems to have reached an unusual stage of growth. When we cannot wish we are sick. When we cannot wish we cannot hope."

It is true that as we take care of our dreams, they begin to take care of us, begin to give us the hope that has concrete features. Ursula K. LeGuin, the author of

the *Earthsea Trilogy*, says over and over in marvelous language about dragons and wizards and heroes and dark places that the beginning of all real dream-making is the ability to name reality as it is — to conduct oneself with the world so honestly as to name what one sees "just as it is."

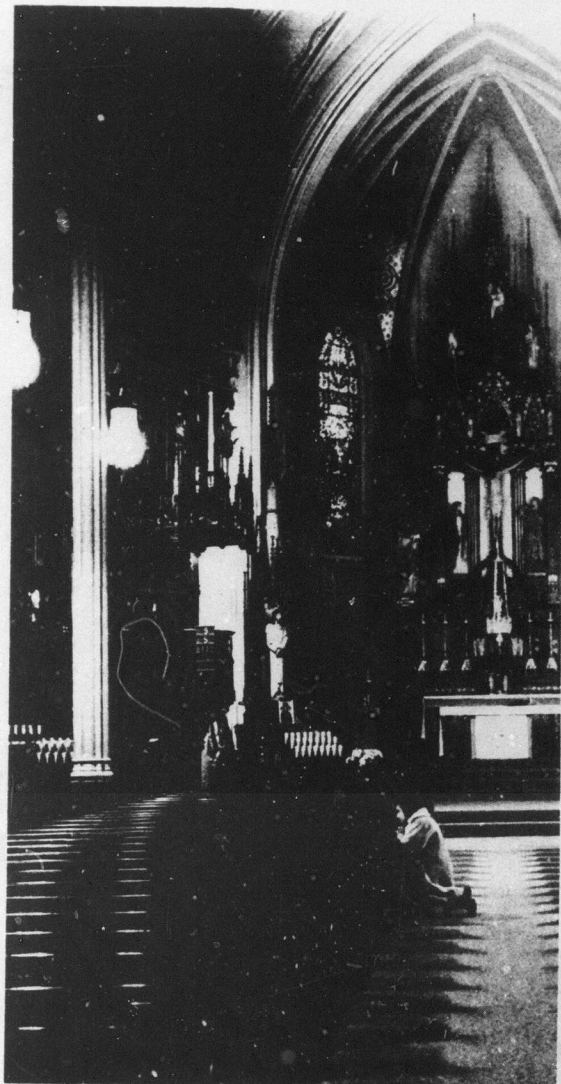
Martin Luther King had a lot of naming of reality in his dreams — this, he said, is just and that is not. This is a good thing and that is not. This enslaves and that does not. This is a law that is inhuman; that is not.

**IT TAKES** incredible courage to be a dreamer who names reality as it is. It is far easier to deal in language of barren promises than to work faithfully to harvest even a little fruit in human life.

I have always believed that the greatest gift Martin Luther King gave to many of us was his language, his refusal to equivocate, to serve religious gingerbread men when real bread was the need.

It is easy to get caught and trapped far away from our deepest dreams, our more imaginative hopes and to lie for a lifetime in the stagnating pool of ineffectual language. A world of nightmare not of dream.

1979 by NC News Service



# Are large churches best to worship in?

By Father Joseph M. Champlin

St. Mary's Cathedral in Ogdensburg, N. Y., looks very much like most of the imposing Catholic church structures erected prior to the Second Vatican Council.

A Gothic building with high twin cross-topped towers on either side of the main entrance, its interior features a lofty vaulted ceiling, stained-glass windows, transept, choir stalls or marvelous woodwork and a massive altar at the rear of the apse.

The visitor who kneels there outside of Mass time in semi-darkness experiences a sense of majesty, quiet and reverence. But the long, somewhat narrow edifice is also big, seating about 900, and expensive to heat in these energy crisis days.

**DURING SPARSELY** attended Sunday liturgies and weekday Eucharists, the 20-100 participants tend to be swallowed up within the attractive cathedral. Those at Mass, following the apparently universal custom, do not automatically sit together or near the altar. They remain in the back or scatter around like isolated spectators at sporting events which draw less than capacity crowds.

The leadership personnel at St. Mary's want their church to be more than an attractive, impressive visiting spot for local tourists. Celebrating worship as a Christian family is the goal for them, an ideal mirrored by the weekly bulletin's main title, *The Cathedral Community*, with its sub-head, *St. Mary's Cathedral*.

To bring dispersed participants together, the leaders have placed a stand in the center aisle near the main entrance. It reads: "Welcome. Please move up to the front of the church."

Creative signs like these can help a little to build a closer sense of family, but many ignore them. Moreover, that vast area must continue to be heated during the bitter winter months so common in northern New York.

**MSGR. JOHN** Pendergast, the progressive cathedral rector, has resolved both challenges: how to unite the scat-

tered persons and how to conserve energy expenditures.

In the church's basement, called the lower cathedral, he has developed with the help of his competent janitor-carpenter a weekday chapel. By partitioning off an area, carpeting the floor, installing a seminary's former side altar and locating the tabernacle in a distinct section, they have fashioned space for worship which brings the smaller congregations in closer contact, permits more intimate adoration before the tabernacle, and enormously reduces the utility expenses.

Those steps and the resulting chapel well fulfill some of the principles established by our own bishops in their document, "Environment and Art in Catholic Worship." (USCC Publications Office, 1312 Massachusetts Ave., N.W., Washington, DC 20005).

"Liturgy flourishes in a climate of hospitality: a situation in which people are comfortable with one another, either knowing or being introduced to one another; a space in which people are seated together, with mobility, in view of one another," the document says.

**THE SPACE FOR** liturgy, it adds, "is appropriate when it brings people close together so that they can see and hear the entire liturgical action, when it helps people feel involved and become involved."

The Blessed Sacrament should be reserved "in a space designed for individual devotion," it says. The devotional character of that area "should create an atmosphere of warmth while acknowledging the mystery of the Lord. It should support private meditation without distractions."

Those who stop in during the day for a prayerful visit find the niche for the tabernacle a warm and intimate space for personal prayer either kneeling or sitting. Those who come for the early morning, noon or late afternoon weekday Mass discover the lower chapel gives them a deeper sense of the cathedral community joined together for public, communal worship.

© 1979 by NC News Service

## Discussion questions

1. Discuss this statement: "In patient, quiet prayer we recognize our personal need for God. We ready ourselves for his presence by humble waiting rather than babbling many words."

2. How would you define prayer? Discuss.

3. Upon what is prayer dependent?

4. Susan Muto points out that one barrier to prayer may be the functional culture in which we live. Can you pinpoint other barriers?

5. Reflect upon this statement: "Because prayer is a gift, it calls forth in us a waiting attitude of expectancy and receptivity."

6. Read about the woman with a hemorrhage (Mark 5, 25-34).

7. What can we learn from this story about faith? How can we apply this to the times when we experience great difficulty in praying?

8. Reflect upon Jesus words, "It is your faith that saves you."

9. What was the core of Martin Luther King's spirituality? Discuss.

10. Discuss this statement: "It is easy to get caught and trapped far away from our deepest dreams, our more imaginative hopes and to lie for a lifetime in the stagnating pool of ineffectual language. A world of nightmare, not of dream."

## For parents and children after reading 'story hour'

1. After reading the story aloud to your child(ren) or after they have read it in silence, discuss it, using the following or other questions:

— Why was the woman in such great need of Jesus?

— How do you know that the woman believed Jesus could help her even before she was healed?

— Why did Jesus try to find the woman in the crowd after she had been healed?

— How did the woman react when Jesus' eyes met hers?

— Why did Jesus love the woman so much?

— What, according to Jesus, was the real cause of the healing in the woman's body?

2. Make a list of the things about Jesus that you believe in so much that you would stake your life on them. Share your list with someone and rejoice that, like the woman, you too have great faith in Jesus.

3. After studying the illustration of Jesus and the woman that is with the story, have the child(ren) draw their own picture of the woman and Jesus. Then ask them to tell the story in their own words.

4. Listen to and sing the song, "Peace is Flowing Like A River" by Carey Landry, Side 1 Song 2 on the record, "I Will Not Forget You," 1974, or Side 2, Song 6 on the record, "Hi God 2," 1975 (Phoenix, Ariz.: North American Liturgy Resources)



**KNOW YOUR FAITH**



pass it on

An occasional column featuring articles by DRE's of the Archdiocese. It is coordinated by Don Kurre, DRE from St. Lawrence parish, Indianapolis, and Matt Beyer, DRE from St. Thomas Aquinas parish, Indianapolis. Comments are invited.

By E. Jackie Kenney

(Mrs. Kenney is a consultant in Religious education and part-time faculty person at Indiana Central University.)

Many of our baptized brothers and sisters suffer from disabilities that become evident in childhood and are expected to continue indefinitely. They can constitute a substantial handicap to the affected individual and may involve a hearing impairment, mental retardation, cerebral palsy, epilepsy or other neurological conditions. The person often has the added burden of feeling on the margin of society.

The Christian community needs to make special efforts to welcome such persons into its midst and assure them that they can believe and grow in faith. The disabled person can believe when he is welcomed into a believing community, when he belongs to a community of faith.

A REMARKABLE thing occurs, however, when a special person becomes part of a particular church/faith community. There is a unique presence of simple, direct faith, trust and sharing that is present in them. In the greeting of Peace, the receiving of Bread, the loud plea of help at the Offertory Petition a joy shines on their faces, and they know the Lord is here. In our world of inflation, noise, violence and confusion we need these faces, these strong hugs to show us the way.

Parents of these special persons know the Church community has played a quiet, sometimes not there at all, role, in drawing

# Believes much more could be done to help handicapped, disabled on parish level

these persons into active participation in the Church. This frustration has generally been answered with "lack of funding, personnel, space . . ."—really many ways of saying these persons are few and, therefore, not a priority.

There have been and are particular beacons in this field of darkness. The Guardian Angel Guild of Indianapolis has done years of work in supporting religion classes, St. Mary's Child Care Center and the program at Secena High School. As needs have changed, its direction has changed through the contribution of many dollars and many, many volunteer hours. St. Mary's Child Care Center does an excellent job of testing, individual work and referral. Secena High School has a remarkable program that enables special students to study and work with their peers—not just in a receiving fashion but in a giving fashion as well.

**BUT WHAT'S HAPPENING** on the parish level? The SPRED (Special Religious Education Division) Program of the Archdiocese of Chicago originated more than 12 years ago and has the reputation of being one of the best Catholic centers for training teachers, developing materials and working with handicapped persons in the country.

Because of this reputation, two Sisters from St. Lawrence parish, Indianapolis, traveled to Chicago for several weeks to undergo an intense training program. They were able to come home, build a program, set up a meeting/celebration room, and involve adult and teen-age volunteers to work one-to-one with the special youth of that parish.

It is important that the parent and the catechist know what they are trying to accomplish in such a program. In reality the person in charge of religious education very often does not even know the proper terms and definitions to understand the parents'

description of the special child's problem.

The North District-Board of Education recognizes work that needs to be done in this area—resources that need to be pooled, information that can be gleaned from public schools, county and concerned parent groups and have taken as one of their priorities to begin setting up a network that can be tapped by parents and catechists alike. Maybe this priority will even grow into the hiring of a qualified, trained special education resource person—not so much for working in our schools—as some beginnings have been made there—but for guiding the mainstream of these persons of faith into an active role in our parish communities.

We can look to the College For Living Program of Boulder, Colorado, for guidelines on how to move the special college age person into a work/study program for young adults. Several local agencies are even now trying to

work this out for Central Indiana.

**THE DIOCESE OF Evansville** has set up a program, patterned somewhat after Chicago's SPRED that involves five center both urban and rural, which sponsor liturgy once a month and Days of Recollection four times a year.

They invite us to share in their experience including a workshop in May on the principle behind such a program.

Several parishes have begun programs of special religious education because a particular parishioner with training in this area has come forth with willingness and concern.

This Archdiocese needs to pool efforts and support and get on the same track in order to help others feel the impact of this work because the special person who has been or the margin of our church community would make the best sort of heart for it.

## Former Minister Provincial, Father Albert Leis, is buried

**MOUNT ST. FRANCIS, Ind.**—The Mass of Christian Burial was offered here Tuesday, Jan. 30, for Father Albert Leis, O.F.M., Conv. A former rector of Mount St. Francis Seminary, he held a number of high offices in his Order including six years as Minister Provincial.

Father Albert died on Jan. 27 at the Floyd Memorial Hospital, New Albany. Burial was in the Mount St. Francis cemetery. He was 71.

A native of Louisville, he studied for the priesthood at the seminary here and at St. Anthony Seminary, Rensselaer, N.Y. He was ordained on May 21, 1932 at the Cathedral of the Immaculate Conception, Albany, N.Y., and spent his entire priestly career at Mount

St. Francis.

He served on the seminary teaching staff for two years and was named rector in 1935, serving in that capacity for four terms.

Father Albert was Minister Provincial from 1960 to 1966. Prior to that he served as Assistant Provincial as well as Secretary and Treasurer.

During his tenure he directed a number of major expansion programs for the Conventual Franciscans.

He served for a time as U.S. Postmaster for the town of Mount St. Francis.

Father Albert is survived by two brothers, Joseph and Carl, both of Louisville, and a number of nieces and nephews.

## Cathedral Shamrauction set Feb. 22

Cathedral High School's second Shamrauction will take place Thursday, Feb. 22 at the Indianapolis high school campus. More than 100 items will be available for bidding including trips for two to Ireland, Hawaii and Japan, vacation condominiums for a week at Fort Lauderdale, Naples, Amelia Island and Disney World, Fla. Coronado Island, Calif., and at a ski

chalet at Boyne Highlands, Mich.

Other auction items include a Plymouth Horizon, a 16-foot Hobie Cat sailboat, a pearl bracelet, a turquoise and diamond ring, season tickets for eight to Notre Dame football games, a \$1,500 snowplow, a four-year scholarship to Cathedral High School, Pola-Vision a Betamax Console TV unit, pinball

machines, microwave ovens and a 4 x 8 pool table with accessories.

The auctioneer is Bob Gerdenich. The auction, a major fund raising event for the high school, has reservations limited to 300 couples. They may be obtained by calling Mrs. Howard S. Young, Jr., at 317-255-5067 or the Cathedral Development Office at 317-542-1481.

### National Wholesale Grocery Co.

937 N. Capitol 635-5478  
Indianapolis, Ind. 46204

Distributors of Quality Foods and Specialties for Churches, Schools, Hotels and Restaurants.

For Service  
Call 635-5478

### BECKER ROOFING CO.

ROOFING — SIDING  
GUTTERING

"Above everything else,  
you need a good Roof!"

• Free Estimates •

2902 W. Michigan St.  
636-0868

Jim Giblin, Owner

### A CONCEPT OF SERVICE

Essential to the true concept of service is a willingness to respect points of view which do not always conform to your own. The funeral director cannot act in an arbitrary manner in an open society such as ours, although it is his legitimate function to make suggestions and give advice in the areas of his professional competence. In the final analysis it is the families we serve who determine exactly how we shall serve them.

### LAUCK Funeral Home

1458 S. Meridian St.  
Indianapolis 46225  
636-6655

**DO IT YOURSELF AND SAVE!**

## UPHOLSTERY FABRIC

... by the yard or by the roll.

Shop in our new 6,000 sq. ft. fabric warehouse and save!

## Circle Fabric

Formerly United Upholstery Co.

3205 N. Shadeland Ave. 545-2318

OPEN DAILY 10 am-8 pm  
SATURDAY 10-4 pm

SHRINE OF THE NATIVITY

## 1979 Pilgrimage

HOLY LAND

(A) From both Sioux City and Duluth  
May 2 through May 11  
May is lovely in Israel  
Chaper flight includes all meals, good hotels, and sightseeing for eight days in the Holy Land  
\$592

ROME-VATICAN CITY

(B) From Chicago, April 11 through April 19  
This HOLY WEEK chaper is your private  
Eight days in the Eternal City, guided  
Hotels and sightseeing are included. Private religious leaders, as well as priests, are available for spiritual guidance  
\$595

(C) From Minneapolis, April 24 through May 2  
Pilgrimage includes eight days in the Eternal City, meals, good hotels, and sightseeing  
\$633

For full information and registration form write:

SEND INFORMATION ON TOURS ( ) ( ) ( )

PILGRIMAGE Shrine of the Nativity Bethlehem, SD 57708

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone \_\_\_\_\_



**LOURDES TOURNAMENT CHAMPION**—This Cadet "A" basketball team from St. Barnabas took the measure of St. Christopher, 48-32, to capture the recent Lady of Lourdes holiday tournament. Coaches are Thomas Egold, left, and James Chase.



**SECOND TITLE FOR ST. BARNABAS**—This Cadet "B" squad from St. Barnabas defeated Immaculate Heart, 38-31, to annex the St. Philip tournament. Coaches are Phil Vittorio, left, and Robert Brabender.

## Sister Benigna, O.S.B., dies at age of 83

BEECH GROVE, Ind. — The Mass of the Resurrection for Sister Benigna Stallman, O.S.B., was held at Our Lady of Grace Convent Chapel on Monday, Jan. 29. She died Saturday, Jan. 27, one week before her 84th birthday.

Sister Benigna entered the Benedictine Convent of the Immaculate Conception at Ferdinand in 1917 where she made her profession of religious vows in 1919. She was a member of this year's diamond jubilee class.

During her 47-year teaching career, Sister Benigna was assigned to schools in both the Evansville diocese and the Indianapolis archdiocese. In

1961 she transferred her vow of stability from the Ferdinand Convent to the newly founded Benedictine community of Our Lady of Grace here. She has

been living in retirement since 1965.

She is survived by one sister, Mrs. Mathilda Hoffman of Jasper.

### Winners in CYO Style Show

**SKIRT AND BLOUSE DIVISION—Over-all Winner:** Alice Zerr, St. Malachy, Brownsburg; Other winners: Christine Sauer, St. Catherine; Theresa Fox, St. Lawrence.

**SPORTSWEAR DIVISION—Over-all Winner:** Maria Bueening, St. Mary, Greensburg; Other winners: Alice Zerr, St. Malachy, Brownsburg; Rhonda Rickelman, St. Ann.

**PANTSUIT DIVISION—First Place:** Maria Bueening, St. Mary, Greensburg; Other winner: Christine

Sauer, St. Catherine.

**DRESS DIVISION—First Place:** Maria Bueening, St. Mary, Greensburg; Other winners: Madonna Kuntz, Holy Name; Barbara Schaler, St. Catherine.

**TAILORED SUIT OR COAT DIVISION—First Place:** Michele Schogel, St. Roch; Other winners: Kathy Ritter, Holy Spirit; Madonna Kuntz, Holy Name.

**FORMAL DIVISION—First Place:** Nancy Pich, Holy Name.



**AND ALSO THIRD**—They say the third time is a charm, so this 56 "B" squad from St. Barnabas proceeded to edge out the Little Flower "Blue" team to take the annual Little Flower classic, 21-19, racking up the third tournament crown for the Southsiders. Pictured in the back row center are the two coaches: John Cherry, left, and Tim Kavanaugh.

# double-take

Below are twin crossword puzzles, term 4 A and B, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be solved simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. However, in No. A1: slant of a hill (slope)

and No. 1B: postage pad (stamp) the clues are in order. After that the top and bottom clues with each number are scrambled and may apply to either puzzle. If one looks ahead it is possible to work "Double-Take" with a minimum of retracing.

#### ACROSS

- 1 slant of a hill  
postage pad
- 6 furnishes with a ceiling  
heals
- 11 nearby, skillful  
long-shafted spearhead
- 12 as a consequence of  
African antelope
- 13 devoured  
be in existence
- 14 long periods of time  
to work for
- 16 from, out  
college degree (abbr.)
- 17 South Dakota (abbr.)  
again (pre.)
- 18 transgression  
having been lighted
- 19 pesky, underground insect  
finished fabric edge
- 20 person entertaining guests  
animal's quarry
- 23 purchases again  
egg-shaped citrus fruit
- 25 Swiss river  
equality of value
- 27 canyon's edge  
move feet quickly
- 28 make less light  
calculated to be

#### DOWN

- 31 hospital term  
steak or chops, e.g.
- 34 also  
elevated trains
- 35 negative word  
Edgar Allan
- 37 six (Roman Num.)  
twice, double (pre.)
- 38 Spain (abbr.)  
compass point
- 39 sums up  
holly family shrub
- 40 talk freely  
a marsh or bog
- 41 a light anchor  
a tail or tail-like
- 43 worship  
curved roof (2 wds.)
- 45 grimace of contempt  
written composition
- 46 superstores  
mechanical man

#### DOWN

- 1 keen, readily cutting  
slit or gash
- 2 some time from now  
slow (musical term)
- 3 one (Scott.)  
singleton

#### 4 conducts ceremonies

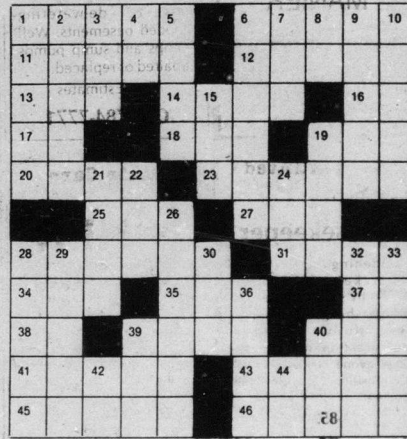
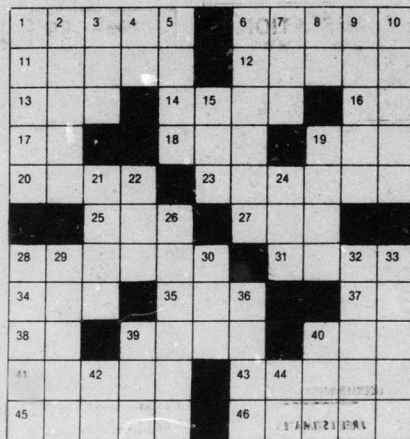
- 5 organs of sight  
strip off fruit skin

#### 6 core or middle of

- 7 angular vase  
type measure (pl.)

- 8 eastern state (abbr.)  
exists
- 9 a hard, black wood  
light-measuring unit
- 10 stitched junctures  
blends together with sieve
- 15 petroleum  
atmosphere
- 19 dwelling place  
uncle's wife
- 21 hearing organs  
proceeded with speed
- 22 Asian bovine  
a Scottish cap (var.)
- 24 passenger vehicle  
precise (prov. Eng.)
- 26 play over  
to provide or give
- 28 move to music  
secretaries' needs

- 25 rosy light, \_\_\_\_\_ glow
- 30 masculine name  
move the head
- 32 female deer  
Adam (It.)  
turn aside
- 33 fork prongs  
high, Asian country
- 36 test  
former Russian title
- 39 \_\_\_\_\_ Lupino  
years old
- 40 not against (prep.)  
a sailor (pop.)
- 42 we  
away from (pre.)
- 44 accomplish  
a prosecutor (abbr.)  
(Solution to puzzle  
in next week's issue)





remember  
them

† BUSSELL, Ralph L., 46, Immaculate Heart of Mary, Indianapolis, Feb. 5.

† CANTWELL, Joseph E., 67, Holy Cross, Indianapolis, Jan. 31.

† COSGROVE, John R., Sr., Christ the King, Feb. 2.

† DOZIER, Hattie, 84, St. Augustine Home, Indianapolis, Feb. 3.

† EHALT, Rose M., 79, St. Mary, New Albany, Jan. 29.

† FELLEZEN, Philip S., 94, SS. Peter and Paul Cathedral, Feb. 3.

† HARRISON, Edna L., 85, St. Thomas Aquinas, Indianapolis, Feb. 1.

† HENKEL, Gertrude M., 88, St. Mary, Richmond, Feb. 3.

† HUCK, William J., 75, St. Michael, Cannelton, Jan. 29.

† KIESEL, I. (Val), 83, Little Flower, Indianapolis, Feb. 3.

† LaFLEUR, Annabel, 84, St. Mary, Indianapolis, Feb. 5.

† LAUBE, William B., 51, Christ the King, Indianapolis, Feb. 5.

† NEELY, William H., St. Michael, Indianapolis, Feb. 3.

† O'DONNELL, John J., 47, St. Joan of Arc, Indianapolis, Feb. 3.

† PATTISON, Sara L., 61, St. Barnabas, Indianapolis, Feb. 1.

† RAIL, Harry F., 75, Holy Spirit, Indianapolis, Feb. 2.

† SAUER, Ruth M., 82, St. Joseph, Terre Haute, Feb. 2.

† SPAULDING, Bessie L., 66, St. Rita, Indianapolis, Jan. 31.

† STEVENS, Albert D. (Don) Jr., 28, Holy Family, New Albany, Feb. 1.

† WORRELL, Betty J., 53, St. Barnabas, Feb. 2.

## Indianapolis Classified Directory

## Help Wanted

TEMPORARY—NO FEE  
**Want a Paycheck  
Each Friday?**

We pay each Friday of  
the week you work.

**WE ARE HIRING:  
SECRETARIES  
TYPISTS—CLERKS**

**olsten**  
temporary services

130 East Market Street  
Suite 412

CALL 634-6601 NOW  
E.O.E.

## Mail Order

## Palm Crosses

If you buy palm crosses made in Africa, you help people whose income is \$55.00 per year to buy the bare necessities of life, and to till health and educational needs. All work done in this country is volunteered. Orders are acknowledged and must be received by March 25 to guarantee delivery by Palm Sunday. Rates based on \$4.00 per 100; \$2.00 per 50, in units of 50 only. Only individual size palms are available.

**AFRICAN PALMS**  
P.O. Box 575  
Olney, Maryland 20832

## Want to Buy

**ANTIQUES WANTED**—Oriental Rugs, Furniture, Glassware, Diamond Rings, Sterling Silverware, Electric Trains, Guns, Wicker, Anything Antique. Mr. Sexson—263-8371.

## Plumbing

**Copeland**  
Pump & Valve Repair

All types of pumps and valves, de-watering flooded basements. Well pumps and sump pumps repaired or replaced.

Free Estimates  
Call 784-7771

## Miscellaneous

Can Goods and Usable Men's Clothes Including Work Clothes Always Welcome at Talbot House, 1424 Central, Ph. 635-1192.

## Help Wanted

**ATTENTION TYPISTS  
AND  
KEYPUNCH  
OPERATORS**

Day and Evening Hours  
Central Location  
Long Term—Temporary  
Starting Soon

Please Call: 635-1546  
or Come In from 9 to 3.

**Standby**  
OFFICE SERVICE, INC.  
130 E. Washington St.

## YOU WILL LIKE

**TEMPORARY WORK**

Register now for interesting and varied temporary office assignments. No fee. Immediate openings for all office skills if you have experience.

- Secretaries
- Typists
- Keypunch
- Clerical
- Bookkeepers

Please call 635-1546  
or come in from 9 to 3.

**Standby**  
OFFICE SERVICE, INC.  
130 E. Washington St.

## Languages

TRANSLATION  
PROBLEMS?

Call:  
Pan American Translation, Inc.  
P.O. Box 11563  
(317) 638-3145

## Remodeling

**COOMER ROOFING CO.**  
ROOFS AND GUTTERS REPAIRED  
NEW ROOFS—GUTTERS  
Bonded and Insured  
636-7261

Storm Windows  
and Doors

Free Estimates  
Over the Phone  
844-5088

## Ogle Construction

## General Contractors

Remodeling—All Types  
Roofing—Shingle or Hot Tar  
Painting—All Types  
Seamless Aluminum Gutters  
Driveways—Asphalt & Concrete  
Driveway Seal Coating  
Commercial & Residential

253-6634

Repair Work Also Available  
on Any of the Above.

## SPIVEY

## Construction, Inc.

361 E. TROY AVE.

Attics Finished  
New Rooms Added  
Gutters — Plumbing  
Garages — Furnaces  
Complete Job

CALL FOR  
**FREE  
ESTIMATE**

ST.  
6-4337

ST.  
4-1942

## RUSCO

## Storm Windows and Doors

Free Estimates

Replacement Windows  
Awnings  
Awning Windows  
Porch Enclosures  
Siding - Jalousies  
Roofing - Gutting

We Repair All Makes  
Storm Sash

639-6559

Carrico Home  
Improvement Co.  
2508 W. Mich., Indpls.

## Plumbing

**Joe's  
Plumbing**

24 Hour Service  
No job too big  
or small.  
Downspout and Sewer  
Openings  
Joe Fowler  
356-2735

## Auto Parts

**Wilson Auto  
Parts & Service**

2302 E. 38th St.

Complete Auto Service  
Front End Alignment

**HOURS:**  
Mon.-Fri. 8 a.m. to 6 p.m.  
Sat. 8 a.m. to 3 p.m.

253-2779

## Parish Classified

## Christ the King

"Buy The Best For Less"  
at  
**Richards Market Basket**  
2300 E. 52nd St. at Keystone 251-9243

**FARMER'S  
Jewelry and Gift Shop**  
Accutren and Bulova Watches  
Cross Pens, Gifts, Keys Made  
U.S. Post Office 20  
Remember Loved Ones With Gibson Cards  
Keystone Plaza—2250 N. Keystone  
Phone 355-0070

## Sacred Heart

**MILLER'S  
REGAL MARKET**  
"Serving the Southside Since 1900"  
Terrace at Madison Ave.

## St. Ann

**WALTER'S PHARMACY**  
Cor. Holt Rd. at Farnsworth  
244-9000  
• QUALITY DRUGS  
• EXPERT PRESCRIPTIONISTS •

## St. Simon

## VICTOR PHARMACY

Free Prescription Delivery  
N057 E. 38th St. 897-3990

## St. John

**JOHNSON LUGGAGE  
& PURSE REPAIR**  
• REPAIR ALL LEATHER GOODS, COATS,  
ZIPPER •  
513 Illinois Bldg. 631-4883

## St. Catherine

**AERO**   
**TERMITE &  
PEST CONTROL**

"STATE WIDE"

786-0456

1729 SHELBY

## St. Christopher

## ROSNER PHARMACY

THE REXALL DRUG STORE  
16th and Main 24-hour Pharmacy, Ind.  
PHONE 244-0241  
FREE PRESCRIPTION DELIVERY

## St. Jude

**HEIDENREICH**  
We Phone Flowers Anywhere  
5320 Madison Ave. 787-7341  
Member St. Jude  
"THE TELEPHONE FLORIST"

**ORME'S  
Carpets and Interiors**  
LINOLEUM—HARDWARE—TILE  
CUSTOM FLOOR DESIGN  
5505 S. Meridian St. ST 6-1471

## St. Lawrence

**AIDE ELECTRONICS**  
Sales and Service  
We Service All Makes  
Hrs. Daily 9 a.m. to 7 p.m.  
Sat. 9 a.m. to 1 p.m.  
1721 N. Franklin Rd. 547-1384

## St. Mark

**We Love  
To  
Serve  
You** 

**ASSOCIATED SERVICE**  
Deep Rock Products  
4951 Madison 784-0664

## St. Matthew

## Maxwell Food Market, Inc.

Featuring Choice Beef-Deer  
& Excellent Party Trays  
Fresh Produce Daily  
5450 North Emerson Way

## St. Philip Neri

## Wolfe Shell Service Station

1845 E. Michigan  
Exp. Lub. — Tire-Battery  
Serv. — Wash — Simmon  
★ SERVICE CALLS ★  
262-9967

JORDAN  
Funeral Home

"Home of Personal Service"  
2428 E. 10th St. 636-4304  
John R. Sowers, Owner 636-4305

## Help Wanted

## Housekeeper

Opening of live-in  
housekeeper at St.  
Malachy's Rectory in  
Brownsburg, Indiana.  
Beautifully furnished  
apartment in new rectory  
for anyone wishing to fill  
this position. Good pay. Call  
collect.

317-852-3195

## Hair Care

**Bob's NEW  
The Haircut  
Hut**

Men & Women's Styling

Owner-Stylists  
Bob & Betty Schmaltz

2911 Shelby St.  
784-2249

## Electrical

## Home Wiring



LICENSED BONDED INSURED

FREE ESTIMATES

ALL TYPES OF  
ELECTRICAL SERVICE

- 60 & 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND. WIRING
- REWIRING & REPAIRING
- ELECTRIC HEAT
- BURGLAR ALARMS

## J. C. ELECTRIC CO.

South & East North & West  
787-4485--253-1142

## today's music

# Toto's 'Hold the Line' explores the intricacies of human love

By Charlie Martin

The rock group Toto, came into being in 1978. As individuals, these musicians have contributed their talents to such recording artists as Steely Dan, The Doobie Brothers, Boz Scaggs, and Gary Wright. They bring excellent credentials for entering the competitive world of rock music.

Toto's first chart hit is their current single release, "Hold the Line." This song examines various aspects of romantic relationships. Why are we attracted to another romantically? Is it the person's looks? Or the things they say, or perhaps their personality? Is it because of the other's faithfulness to the relationship? All these questions will be answered differently by different people. Relationships rarely depend on a single factor. We cannot answer completely why we love another. Love remains a gift and a mystery. We can point to ways the relationship meets needs in us, but a growing relationship holds elements of love's mystery that defy definition.

The song repeats the line, "Love isn't always on time." Not only are we unable to adequately define love's growth but we are also unable to program a time schedule for love's growth.



often enter relationships uncertain of what we want or where the relationship may lead. This is healthy because relationships need space for spontaneity. Having an agenda for what a relationship should become depletes the possibility of spontaneity and surprise. Such an approach means surrendering control and placing trust in what has been invested in the relationship in the past.

Love can never be forced. Dialogue and patience are essential for real relationship growth. These qualities enhance the presence of commitment, a commitment born from the openness of facing both joys and struggles, ups and downs. Some people may fall quickly in love in 50-cent novels or the late-late night movie, but in reality love takes time, reflection and

decision. None of these happen instantly. For those who do move rapidly into romance, and perhaps even marriage, there still remain decisions to be made, fears to be recognized and questions to be resolved.

**LOVERS SOON** discover the truth that love takes waiting and in our society of immediate gratification of needs, few of us wait patiently or comfortably. The maturing person realizes the shallowness in society's attitude. Life teaches us that often our most savored accomplishments arrive through patient, time-consuming hours of work, and a journey through both passing successes and discouraging

**HOLD THE LINE**  
It's not in the way that you hold me/I'm not in the way that you say that you care/I'm not in the way you've been treating my friends/I'm not in the way that you stay'd till the end/I'm not in the way you look/Or the things that you say that you'll do/Hold the line/Love isn't always on time/I'm not in the words that you told me/I'm not in the way you say you're mine/I'm not in the way that you came back to me/I'm not in the way that your love set me free/I'm not in the way you look/Or the things that you say that you'll do/Hold the line/Love isn't always on time.

Written by David Paich  
Sung by Toto  
© 1978, CBS, Inc.

failures. For those who discover the strength to embrace love's waiting, a new dimension of life unfolds. To love is to have the chance to live life on its fullest level. Consequently, on this much more significant aspect of life's meaning, love is always on time.

**THE ORIGINAL ZIEGY'S BAR-B-Q**

**IS BACK IN BUSINESS AT 5444 E. 21ST ST. (Ritter and 21st St.)**

Hours: Mon. thru Sat. 10:30 a.m.-9:30 p.m.  
Closed Sunday

"SUPERB"  
"LOVE THAT SALAD BAR"  
"EXCELLENT FOOD — DECOR SERVICE"

**THE CANNERY**  
WESTFIELD INDIANA 46081  
(7) BLOCK SOUTH OF STATE RD. 32 — ON U.S. 31

**STECKLEY'S OLDE HOUSE**  
111 S. RANGE LINE ROAD, CARMEL—846-7308

**SUNDAY SPECIALS**  
Chicken Dinner | Prime Rib Dinner  
\$4.60 complete | \$6.50 complete

Open 11:30 A.M. Daily & Sun. Mon. thru Wed. 'til 12 Midnight  
Thurs. 'til 4 A.M. Fri. & Sat. 'til 2 A.M.—Sun. 'til 10 P.M.

Call for Reservations  
**846-7308**

**Pete Steckley's RESTAURANT & LOUNGE**  
BANQUET ROOMS  
FINE FOODS  
COSTLY  
CLOSED SUNDAYS

Call 861-5854 or 861-5768

U.S. 31 So. at GREENWOOD

**Beef 'n' Boards**  
DINNER THEATRE  
PRESENTING  
"I DO! I DO!"

The joyful Broadway musical hit

starring  
**ELIZABETH FRENCH**

**MATINEE EVERY SUNDAY**

**OPENING FEB. 13**  
Irving Berlin's  
**"Annie Get Your Gun"**  
America's favorite hit packed musical including  
"There's No Business Like Show Business"  
"The Girl That I Marry" and many more.


**CONCERTS**  
GLEN MILLER ORCH. (Dinner & Dancing) Feb. 19  
BOB BRAUN (Dinner & Show) Mon., March 5  
DENNIS DAY (Dinner & Show) Mon., March 12

**FOR RESERVATIONS CALL 293-9660**

**CANTONESE and AMERICAN FOODS**  
OUR SPECIALITIES — Live Lobster  
Hong Kong Steak — Chinese Family Dinners

Carry-outs — Cocktails — Lighted, Fenced Parking  
Private Party Room for Any Size

**MANDARIN INN**  
38th & College, Indianapolis, Ind. 925-6060  
Open 11 A.M. to Midnite Daily and Sun.



**The Walnut Room**

Luncheon Hours: 11:00 a.m.-2:00 p.m. Monday thru Friday  
Dinner Hours: 5:30 p.m.-9:30 p.m. Monday thru Saturday

**The Walnut Room**  
507 Third Street/Columbus, Indiana 47201  
Telephone 812/379-9139

**La Scala**  
Italian Food  
at its best

La Scala... for those who prefer the finest in Italian Food, courteous service and handsome surroundings.

Now located at:  
**110 So. Meridian St.**  
(In the heart of downtown Indianapolis)

A handsomely decorated restaurant with first floor and balcony seating space for 400. Private dining and Banquet space available on third floor. La Scala... the restaurant with a reputation for fine foods.

Hours:  
11 a.m. to 11 p.m. Monday thru Thursday  
11 a.m. to midnight Friday  
5 p.m. to midnight Saturday  
4 p.m. to 8 p.m. Sunday

Phone 634-4621

**Deli-entessen Area**



## NAGASAKI INN JAPANESE STEAK HOUSE

Come and enjoy dinner at one of the most popular Japanese Family Steak Houses in the U.S. Our Tepan Yaki chef will entertain you while he prepares your dinner at your table.

—Free Cocktail with this ad—

**RESERVATIONS: 888-8080**

5:00-11:00 p.m. 3:00-9:00 p.m.  
Mon.-Sat. Sunday

Across from Greenwood Shopping Ctr.  
U.S. 31 South

## HANSEL & GRETEL

The Perfect Place for Your  
Very Special Wedding Rehearsal Dinner  
or Wedding Reception.

**DIAL 546-4051**

Delicious Food  
Served Family Style  
in Quaint and Charming  
Story-book  
Atmosphere.



546-4051

## Bring your bunch to brunch.

Marriott's Brunch is for people of all ages. And appetites. It's buffet, so there's something for everyone. Sausage or bacon and eggs for the kids.

You can eat like the kids or try something else. Like crepes. Bagels with cream cheese and lox. All kinds of salads.

Best of all, you can satisfy your whole family's appetite without spoiling your own. Because Marriott's Sunday Brunch is only \$5.25 for grownups, \$2.95 for children under 12. Free for children under 3. Serving from — 10:30 A.M. - 2:30 P.M.

When Marriott does it, they do it right. ®

**DURBIN JUNCTION**

Indianapolis **Marriott Inn**

21st and Shadeland at I-70 East  
(317) 352-1231

## Fireside

### TAVERN & DINING ROOM

Fireside South — 522 E. Raymond  
Indpls. (AC 317) 786-9221 • 786-0960

— Banquet Rooms

— Family Entrance

— Sizzling Steaks

— Chicken

— Sea Food

— Complete Menu

OPEN TILL 12:30 Mon. thru Sat.

• Closed Sundays •

## NATIONALLY FAMOUS SINCE 1902 ST. ELMO STEAK HOUSE

127 S ILLINOIS

## MILANO INN

"Since 1934"—Paul and Mary Modaffari, Props.

Real Italian

Spaghetti • Ravioli • Pizza

Cocktails, Wine and Beer

231 S. College Ave., Indianapolis, Ind. 632-8834

We Cater to Private Parties and Banquets



Nashville, Indiana's  
ExtraOrdinary  
Early American  
Tavern

On the main thoroughfare,  
two doors south of  
the Nashville House.  
Open 7 days a week at 11:30 A.M.



BEER AND WINE  
SERVED ON SUNDAY  
• Birthdays • Weddings  
• Special Parties

## TED'S STEAKHOUSE

2802 Lafayette Rd.  
Englewood Plaza 925-2646

### DAILY SPECIALS

Monday - FILET MIGNON  
Tuesday - SIRLOIN  
Wednesday - CHOPPED SIRLOIN  
Thursday - CHICKEN  
Friday - COD FISH  
Saturday - RIB STEAK  
Sunday - T-BONE STEAK

CHILDREN ALWAYS WELCOME

Hours:  
11:30-  
6:30 P.M.

## SHERWOOD

### SUNDAY SMORGASBORD

• ROAST BEEF • PERCH • BAKED HAM  
• FRENCH FRIED SHRIMP • DELICIOUS VEGETABLES  
• TREMENDOUS SALAD BAR • ICE CREAM CAROUSEL  
• MUCH, MUCH MORE!

**\$4.75**  
ONLY Per Person

40¢ Per Year  
Children 11 Years  
and Under

BANQUET SPACE—available for up to 800 people  
Call Soon and Guarantee your Date and Time

**THE SHERWOOD**

6520 SOUTH EMERSON 783-7831  
East I-465 at Emerson Ave. and come South 7 miles, or East I-465  
at Southport Road and go East to Emerson and North 1/2 mile



We'll ever's  
at Windridge

5440 E. Fall Creek Pkwy. No. Dr.

### BRUNCH MENU

• Old-fashioned Omelette  
• French Crepes  
• Chicken Kiev  
• Eggs Benedict  
• Soup-Salad-Sandwich

Daily Lunch 11-2 p.m.

Dinner 5-10

Sun. Dinner 5-9 p.m.

Reservations 542-1406

JIMMY McDANIELS appearing in lounge piano bar!

E. 56th St. at Emerson Way  
W. of I-465 or E. of St. Rd. 37

COME BROWSE THROUGH INDIANA'S FAMOUS LANDMARK



## Darbin Hotel

LUSHVILLE, IND.—HIGHWAY 52 or I-74 East  
Phone: 1-932-4161

and  
Enjoy OLD FASHIONED DINING at its best  
**COUNTRY INN ATMOSPHERE**

6 Attractive Dining Rooms with  
PRIVATE FACILITIES for 15 or 200 people  
Open Mon.-Fri. 7:00-3:30, 5:00-10:30  
Saturday 7 A.M.-Midnight  
Sunday Smorgasbord 11:30 A.M.-3:00 P.M.

plus DAVID'S FOLLY COCKTAIL LOUNGE



Serves Daily 11:30 a.m.-8 p.m. Year Round Closed Tues. Except in Oct.  
Visit Our OLD COUNTRY STORE

## EL MATADOR

921 BROADRIPPLE AVENUE

GENUINE

**MEXICAN MENU**

FINEST IMPORTED  
MEXICAN BEERS AND WINE

HOURS: Mon.-Sat.  
11 AM to 10 PM

251-9722



INDIANAPOLIS  
10th & Post Rd.  
91st & N. Meridian  
Hanna & S. Keystone

NEW CASTLE  
NOBLESVILLE  
FRANKLIN  
GREENFIELD

SHELBYVILLE  
Mac's Steak Ranch  
MOORESVILLE

Sherlock's  
A unique experience.

Dining  
\* Dancing  
\* Drinking

Lunch Dinner

11:30 to 2:30

Daily

Closed Sundays

5:30 to 10:00

969 Keystone Way  
The Marketplace  
Carmel, Indiana

844-4262

## television highlights

# 'Julius Caesar' opens Shakespeare series

Over the next six years, American TV viewers will have the opportunity of seeing all 37 dramatic works authored by William Shakespeare. "The Shakespeare Plays," one of television's most ambitious series, begins with "Julius Caesar," airing Wednesday, Feb. 14, at 8-11 p.m. on PBS.

The object behind the series is to rescue Shakespeare from academia and give him back to the popular audience—the ordinary people for whom he originally wrote his plays.

Ons suspects that "Julius Caesar" was chosen as the premiere offering because it is so well known. For many of us it was a standard text we

studied in high school. Hence the hope that by starting with the better known, viewers might be encouraged to sample later the less familiar of Shakespeare's works.

Moreover, as a play about power and its abuses, about conspiracy and assassination, about violence and counter-violence, "Julius Caesar" is a tragedy particularly appropriate for our own time.

This BBC production, however, is less concerned with relevance than with sticking to the text and presenting it as written. The result is solid, straightforward drama, with no yielding to the temptation of visual embellishments or eccentricities of treatment.

Veteran BBC director Herbert Wise has chosen to subordinate everything to the text by shooting on a sound stage with painted backdrops and perfunctory sets. There is no need for TV to break the action into acts and scenes. This approach succeeds. Not quite successful, however, is the use of voice-overs to turn soliloquies into internal thought.

Few American productions could equal this one either in the natural rendering of Shakespearean language or the depth of acting in each and every role. Richard Pasco as Brutus, the tragic hero of the play, achieves a truly stoic dignity in his inevitable downfall.

Keith Michell as Mark Anthony and Charles Gray as Caesar also deserve mention for investing their character with dramatic conviction. The ensemble effort of the entire cast is one of the pleasures to be savored in spending an evening with this masterpiece of world drama.

The central problem in doing Shakespeare for modern audiences is that Elizabethan language is too rich in verbal complexity for the contemporary ear. The actors, however, handle the dialogue with a commonsense emphasis on the context of speech so that even if you miss an allusion you can understand the thought conveyed.

Educators obviously will find this series to be a valuable addition to what can be done in a classroom study of Shakespeare and his times. Many schools have been provided with excellent study aids for this purpose—free of charge through the generosity of the series' American underwriters.

The main question, however,

is how interested the average home viewer will be in "The Shakespeare Plays." This \$14-million project—TV's Noble Experiment in upgrading (See JULIUS on page 19)

## TV Programs of Note

Sunday, Feb. 11, 6-7 p.m. (PBS) "The Advocates." Supplementing the Jan. 30 ABC News Closeup on the CIA, "Mind Control," is this pro-and-con debate on the question of covert actions by the CIA.

Sunday, Feb. 11, 10-11 p.m. (PBS) "Papua New Guinea: Finally, a Nation." This documentary about the celebration marking the end of British rule is a prize-winning documentary in the "World" series and a viewing delight.

Monday, Feb. 12, 9-11 p.m. (NBC) "Backstairs at the White House." The third segment of this excellent miniseries about a mother and daughter who served as White House maids covers the defeat of Hoover, Roosevelt's New Deal and the tensions of World War II.

Tuesday, Feb. 13, 9-11 p.m. (PBS) "The Hollywood Musicals." Howard Keel and Kathryn Grayson star in Cole Porter's "Kiss Me Kate" (1953), a backstage version of Shakespeare's "The Taming of the Shrew." With commentary by Roddy McDowall and Debbie Reynolds.

Thursday, Feb. 15, 9-11 p.m. (CBS) "The 21st Annual Grammy Awards Show." The National Academy of Recording Arts and Sciences honors the outstanding artistic and technical achievements of the past year's recordings—an instant primer on the state of a multi-billion dollar art-industry.



BEFORE THE GAMES—Julius Caesar (Charles Gray), his wife, Calpurnia (Elizabeth Spriggs) and Mark Antony (Keith Michell) attend the games celebrating Caesar's triumphant return to Rome in "Julius Caesar," the first presentation in "The Shakespeare Plays," airing Feb. 14 over PBS. The series is a joint venture of the BBC and Time-Life Television. (NC photo)

## real estate



### FAMILY HOME FOR SALE

5319 BRENDONRIDGE ROAD  
(5300 North and 5900 East)



Five bedrooms, four baths, large living room, large family room, large kitchen with dinette area, dining room, fenced back yard, corner lot, lovely trees, gas heat, central air conditioning, electronic filter, all city utilities and sewer, patio in rear, large basement with carpeted recreational area, toilet with shower, two car garage. One bedroom and bath is on first floor would make an excellent office space. Possible sixth bedroom with bath in basement. Near Cathedral High School. Contact Owner—Don Meek at 634-5500 (office) or 1-535-8792 (home).

### MARQUETTE MANOR OFFERS MORE THAN A CONDOMINIUM OR ORDINARY APARTMENT COMPLEX.

Exclusively for people 62 and over. Independent living in gracious surroundings in prestigious northwest Indianapolis location. One-time residency fee, beginning at \$26,000, guarantees lifetime occupancy and future security. Easily affordable monthly service fee covers maintenance, utilities, personal services, amenities too numerous to list. On-premise health care center. Model apartment open daily. Accepting applications for future occupancy.



Telephone 298-9700  
for details.

### SCHWINN® RALEIGH Sales & Service

Everything for the serious cyclist and the fun-loving bike rider... of any age!

- Complete line of accessories
- Exercises • New catalogs
- Factory trained repair technicians • Parts and supplies
- Skateboards, parts & accessories

5506 Madison Avenue at Elmer  
Indianapolis, Indiana 46227

786-9244

Hours: 10 AM - 8 PM Mon - Sat  
Closed Sundays

"Fun begins at any age"





viewing with arnold

# Script slows down 'Slow Dancing'

By James W. Arnold

"Slow Dancing in the Big City" is a gentle, upbeat film about a benevolent New York columnist (Breslinesque, but somewhat less boozy and more lovable, in the direction of Lou Grant) who saves one spirit but loses another to the world's meanest urban environment.

The movie, scripted by newcomer Barra Grant and tenderly managed by director-editor John G. Avildsen ("Save the Tiger," "Rocky"), is that rare species that critics want desperately to succeed. It has a little poetry, lots of compassion, and an aura of warmth and good taste. It has no boudoir calisthenics and no violence, though it easily could have. It's simple and unpretentious. It's even about ballet, which is, after years of neglect, now a trendy subject, thanks to Baryshnikov and others.



But finally, you have to admit "Slow" doesn't completely work. The main trouble is in the script, which is naive in just too many places to be rescued even by a smoothly comfortable production and attractive performances by Paul Sorvino (as the newspaperman) and a half-dozen even lesser known younger talents. That doesn't mean it might not be worth a gamble on a ticket. How many shows have you seen lately that were even half-price?

**THE FILM COULD** function as a pilot for a TV series, since it presents the Sorvino character as a sketchy journalist hero-type with a minimum of background, set to solve an infinite series of challenges ("There are a million stories in 'The Naked City'..."). He is forthright, cocky, streetwise, lives in a modest Manhattan walk-up with ordinary folks; has an occasional live-in mistress (who disappears after one scene). He apparently cruises the

neighborhoods looking for stories with "heart" in the traditional Hearst style, and we see him writing at least one with appealing flair.

But although he produces a daily column for The News, he works on only two during the film—one involving a 10-year-old Latino slum kid with a talent for drumming and a precocious taste for heroin, and the other a budding ballerina who is having a physical crisis at exactly the time of her scheduled debut at Lincoln

Center. Sorvino also falls for the dancer, which is understandable, since she's played by the pretty and dynamic Anne Ditchburn of the Canadian National Ballet.

**THE THEME**, indeed, is close to that of "Rocky"—as Sorvino puts it, "one human being doing something they never thought they could, right in the middle of the roar and the stink of the city."

The young woman overcomes the incredible pain in her

legs, and with Sorvino cheerleading from the wings, triumphs in a somewhat modern-artistic ballet choreographed by Robert North. But she'll never dance again. The situation is classic and moving but wretchedly contrived. It has to be a physical defect that won't kill or cripple the heroine, but will end her career precisely at its first zenith.

The second plot is also touching but even less satisfactory, as the tough little

urchin dies off-camera of an OD (administered by his pusher-brother) just as Sorvino comes to take him to the ballet. One is doubtful that the macho kid would have been thrilled by it, anyway. But to the film's credit, the audience is forced to consider an ugly aspect of reality. The conclusion is tear-jerking, but at least it's not fake-optimistic.

The most enjoyable parts of "Slow" are the dance sequences, which include a half-dozen rehearsals as well as

the final performance, and emphasize the discipline and passion of this art-form. Balletomanes will be pleased, not only by Ms. Ditchburn's spirited grace but by the power of her partner (Hector Jaime Mercado) and a strong portrait of the company's demanding director-choreographer (Thao Penghis), who comes on like Vince Lombardi. Unfortunately, the dance photography is conventional, and adds little to the magic of the artists.

**WHILE YOU** wish that the flick were better, it's hard to be angry at a guy like Avildsen, who seems anxious to get his own movies out of the shock-oromic strip rut which so many others are willing to settle for. Sorvino, although he seems tired as an urban ethnic (cf. "Bloodbrothers"), looks like a refreshing new personality with a broad potential range.

But the problem in Show Biz right now is a lack of writers who are ready for the big leagues. Films can be "nice" and uplifting, and that's commendable, but really good ones push the audience a lot harder than a slow fox trot. (PG) A-2, unobjectionable for adults

## 'Julius Caesar' opens series (from 18)

mass culture—has so much to commend itself. Let us hope that next week's Nielsen ratings will give us a promising answer

\*\*\*  
Marriage courses are becoming an accepted part of the curriculum in many high schools across the country. Their strengths and weaknesses seem fairly represented in "Make-Believe Marriage," a drama in the "Afternoon Special" series, airing Wednesday, Feb. 14, at 4:30-5:30 p.m. on ABC.

In this story Gary and Penny are planning on getting married when they graduate from high school. Gary takes a marriage course elective, however, and learns that getting married involves a lot of practical realities—a good job, budgeting for fixed expenses, responsibilities of parenthood compatible personalities and the like.

Teen-agers will enjoy the story even while they learn that a good marriage is founded on more than "romance" (Gary, in fact, decides that marriage with Penny would be a disaster). The course is centered in the fact that one out of three marriages ends in divorce, many of them as the result of unrealistic expectations. Beyond the legal and social aspects of the subject, the moral values underlying marriage are to come from the home. This is a program that parents could use very effectively for this purpose.

\*\*\*  
The 1953 Hollywood adaptation of James Jones' novel about army life on the eve of World War II was something of a classic for its generation. Inflation being

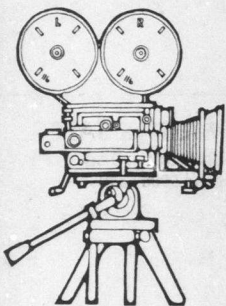
what it is today, television is presenting a new six-hour miniseries version of "From Here to Eternity," airing on three consecutive Wednesdays, Feb. 14, 21 and 28 from 9-11 p.m. on NBC.

Based on the miniseries' first two hours, one can see that the production is following closely the novel—even its bad dialogue—and its theme of the rebel against a corrupt military system. The acting is generally quite good, although obviously modeled on the strong performances from the movie. Buzz Kulik, a veteran action director, succeeds best with depicting the brutalizing aspects of the pre-war military environment.

Kulik's way of dealing with the sexual material in the story, however, is at best questionable. His treatment gives it a prominence entirely out of proportion to the significance it had in Jones'

novel. This television version of "From Here to Eternity," whether an advisory precedes it or not, is certainly not family entertainment and, as adult fare, it is seriously flawed.

## tv film fare



One Flew Over The Cuckoo's Nest (1975) (NBC, Sunday, Feb. 11): Milos Forman's exciting film of the Ken Kesey novel about a likeable anarchist who upsets the cruel conformist routine of a mental hospital ward. In both book and film, much of the message is under the surface as an allegory of the state and society, and the hedonist hero, rebelling against authority, moral restraint and guilt, is not quite a Christian figure. Other problems include mercy killing and sex as curative therapy. Still the movie is often funny and moving, with memorable

performances of Jack Nicholson and Louise Fletcher as Big Nurse. Satisfactory for mature viewers.

One With The Wind (1939) (CBS, telecast in two parts, Sunday-Monday, Feb. 11-12): Leigh, Gable and company in the legendary romantic drama that was the most popular movie in history until "Star Wars" and "Jaws" came along. The small screen and commercial interruptions diminish but do not destroy its sweep. Voted recently as the best American movie of all-time. Recommended, if only as a significant artifact of the 20th century.

The Drowning Pool (1975) (NBC, Tuesday, Feb. 13): Ross MacDonald's Lew Archer does the private eye thing in New Orleans and its moss-covered environs. But the gifted team of Paul Newman and Joanne Woodward can't beat the clichés of character, sex and violence. The villain is crazy, which allows for some kinky sadism, including an inventive climax when Newman is trapped in the flooded hydro-therapy room of an old insane asylum. Not recommended.

### Plainfield



THE FIRST  
NATIONAL  
BANK and  
Trust Company  
of Plainfield

"A Good Bank to Grow With"

### Brownsburg

#### BROWNSBURG HARDWARE, INC.

Lucas and Glidden Paints  
Electrical and Plumbing Supplies  
Brownsburg Shopping Center  
904 E. Main St. 852-4597

### Shelbyville

#### Hoosier Plumbing & Heating Co.

Water Systems  
Plumbing Installations  
1127 Miller Ave. 392-3269

#### Duffy - Warble Insurance, Inc.

Complete Insurance Service  
15 Public Sq. Shelbyville

### Columbus

Vetter's Home  
Entertainment  
Center  
2523 Central 372-7833

### Batesville

Nobbe Chevrolet-  
Oldsmobile, Inc.  
Nobbe Oil Co., Inc.  
Batesville, Indiana 47006

### Terre Haute

For Complete Building  
Material Needs See ...

Powell-Stephenson  
Lumber

2723 So. 7th St. 235-4263

2 LOCATIONS  
11TH & LOCUST STS. &  
HONEY CREEK SQUARE

Open 19 Hours  
A Day  
7 Days a Week  
More Than The Price Is Right

### Brookville



Pepsi  
Pours  
It On!

### Lawrenceburg

Let Us Be Of Service To You

Home Furniture &  
Appliance Co. Inc.

119 W. 30 West 537-0610

### Richmond

Over 44 Years of Service!

Harrington-Hoch  
Inc.

Insurance—General and Life  
1126 Main St. 962-9502  
no frsp. l.e.

Cutter Agencies  
Inc.

Insurance—Real Estate  
35 N. Eighth St. Ph. 964-6533

# "OPEN WIDE THE DOORS FOR CHRIST"

Our Holy Father  
Pope John Paul II

urges you to  
join  
The Society for the Propagation  
of the Faith  
on  
Enrollment Sunday  
February 11, 1979  
or anytime thereafter.

## Membership Enrollments (Both living and deceased may be enrolled)

Perpetual	
Family . . . . .	\$100.00
Individual . . . . .	\$50.00
<small>(Pay in monthly installments)</small>	
Annual	
Family . . . . .	\$15.00
Individual . . . . .	\$2.00

You Give . . . Financial and spiritual support to:

138,600 missionaries	2,480 orphanages
44,000 native seminarians	127 leprosaria
74,392 schools	620 maternity clinics
8,886 hospitals	879 mission dioceses

You Receive . . . The prayers of 138,600 missionaries  
Special remembrance in 15,000 Mass a year  
Bishop O'Meara's MISSION Magazine

*Please enroll through your parish!*

**THE SOCIETY  
FOR THE**



**PROPAGATION OF THE FAITH**

