

Faces

Eager faces peer into the camera lens wanting to be photographed. Their playfulness and desire for recognition are captivating.

Captivating, too, is the sheer variety of faces. Some seem relaxed and playful, others more cautious and shy—some more thoughtful, even sad.

Each face is unique, partially revealing, partially masking a complex individual whose hidden beauty and untapped potential beg to be discovered.

Each human face provides as well a glimpse at the unseen face of the Creator who shapes each individual after his own image and likeness.

Each fragile face is a dim but inviting reflection of the divine. Unable to let human eyes fall upon his radiant countenance, the gentle Creator invites us to see him mirrored in the faces of our brothers and sisters.

(Photo and text by Carl J. Pfeifer)



THE

Archdiocese of Indianapolis

CRITERION

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Puebla bishops stress role of laity in final document

by Jaime Fonseca

PUEBLA, Mexico—In their final document, the third general assembly of the Latin American bishops have stressed the role of the laity in improving the quality of life, especially for the poor, by working in government and political parties.

A summary of the text says:

"The document insists especially in the action of the laity to carry out essentially, a political action and to offer a witness within temporal structures. In this regard the first priority is action for justice in defense of human dignity, against all kinds of discrimination and domination in our time. Such a task includes militancy in political parties or in positions in public administration, but this kind of action presupposes the prior

achievement of a democratic state."

The reference to democratic states is directed at the many dictatorships in the continent.

The directive placing political responsibility on the shoulders of lay people frees the institutional church for the main task of evangelization centered in the person and teachings of Christ, and with preference for the poor and youth, said the summary.

The summary emphasizes the influence of the church on Latin American society, the need to preserve the Christian values of this society and the preserving of the natural resources needed for development of the people.

The accent is on social justice at both the national and international level.

The full document of 200 pages will be available later in Spanish and Portuguese.

Here are some highlights of the summary issued prior to the closing of the assembly Feb. 13:

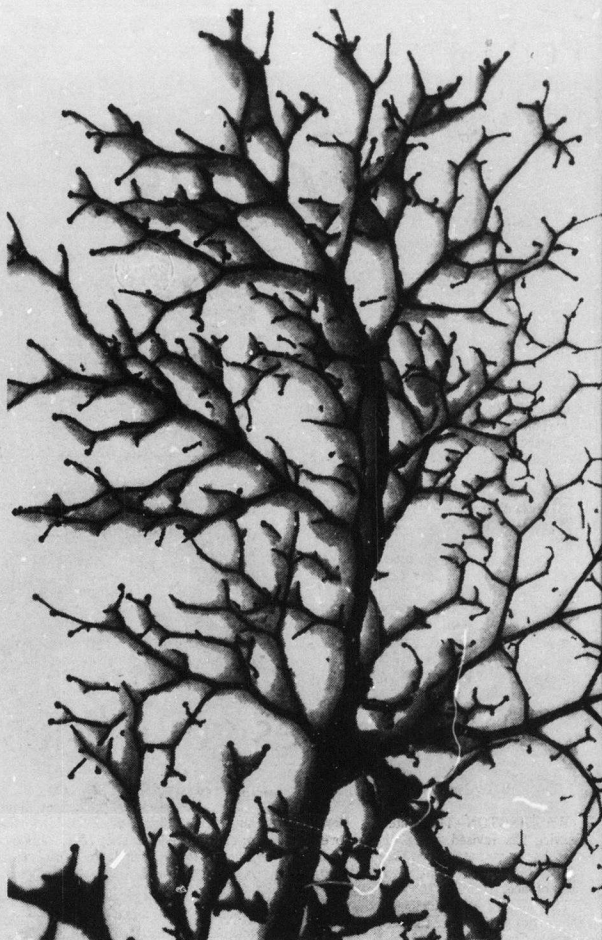
"Latin America, a Christian continent, is increasingly making through the voice of the church a statement of its latent, underlying forces, and an affirmation of its own culture. It does so in the face of a modern trend which seeks to deprive this culture of its intrinsic character. Thus the church stresses the role of people's religiosity as a decisive vehicle to preserve their identity, jeopardized today by the disruption of its roots."

"In the name of the voiceless ones, the church increasingly raises its voice and addresses the whole community on the challenge brought by the structures of control of the super-organized societies of our time. Such societies displace more and more the intermediate communities and organizations, leaving less and less room for true social pluralism. Such societies tend to increasingly program human activity, thus relegating human creativity to the realm of counter-cultures and to spontaneous, living groups.

(See BISHOPS STRESS on page 22)

Defends campaign

BALTIMORE—The new president of UNDA-USA, a national association of Catholic radio and TV communicators, has defended the upcoming Catholic Communication Campaign against criticism from the National Catholic Reporter, an independent Catholic newspaper. Paulist Father John Geaney said the church must make full use of the modern electronic media of television and radio if it is to carry out its mission of preaching the good news to the whole world.



FEATHERY FANTASY—Fluffy snow clings to a tree following an early morning storm. (N photo by Laura Hooper)

'Glut of bills' awaiting floor action as legislature hits half-way mark

A glut of bills await floor action in the Indiana state legislature, and many more are still blocked in committee because of last week's Republican-Democratic floor fight over tax relief measures.

Today (Feb. 16) marks the midway point of the 61-day Legislative session. No fewer than 18 Indiana Catholic Conference backed proposals have not yet had a committee vote. Eight supported bills are out on the floor eligible for final action. Bills not out of committee within the next few days have a slim chance to survive, and all must be out of their original house by 45th session day to have a chance of passage into law.

On Monday of this week the House passed H.B.1312, which would provide energy assistance to the elderly. The vote was 98-1 and the measure now goes to the Senate. This is an ICC-backed bill.

According to Ray Rufo, ICC director and state house lobbyist, this bill stands an excellent chance in the Senate. "It is the sixth bill," Rufo stated, "of the six-bill package offered by the Bowen administration for tax-relief measures."

The only question, Rufo indicated, about any of the appropriations measures is that of projected revenue during the biennium. "This is the key," he stated, "to appropriations for

any bills now in the legislature."

Meanwhile, Ray Richardson (R-Dist.55) chairman of the Human Affairs committee has come up with a compromise bill on the Right to Life issues presented to the legislature.

Concerned about the constitutionality of H.B. 1413, 1414 and 1905, Richardson's compromise would provide that "neither the state nor any political subdivision of the state may make a payment from any fund under its control for the performances of an abortion unless the abortion is necessary to prevent the death of a pregnant woman."

The bill would further state that "normal childbirth is preferred, encouraged, and supported over abortion."

It adds: "A person who knowingly or intentionally terminates a human pregnancy with an intention other than to produce a live birth or to remove a dead fetus commits a felony. This section does not apply to an abortion performed in compliance with the present statute on abortion."

The compromise bill drops that section of H.B. 1413 which defines a human being to include the "unborn," and also does not provide for civil action for an unborn child's death, although it does cover the criminal aspects.



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Pope drafting 1st encyclical

by John Maher

VATICAN CITY—Pope John Paul II is at an advanced stage in the drafting of his first encyclical, which will deal with the spiritual nature of man, Vatican sources said.

One source said the pope finished commenting on the draft and gave it to subordinates for reworking.

The source said the pope is holding up publication of any document related to the 1977 Synod of Bishops on catechesis and an already completed document on Catholic universities and seminaries because he wants the encyclical to be the first major publication of his pontificate.

The theme of man's spiritual nature is one that the pope has discussed repeatedly in talks given since his election Oct. 16, 1978.

In December, in receiving the credentials of Senegal's new ambassador to the Vatican, the pope said respect for and promotion of spiritual values is an essential condition for progress. Materialistic concepts remove man from "the ultimate meaning of his existence which is to live in the presence of God and in brotherly relation with his neighbor."

In his series of general audience talks during (See POPE on page 22)



AIDING THE BOAT PEOPLE—Vietnamese refugees step over the debris-littered deck of the freighter Huey Fong as they depart from the ship at a Hong Kong harbor. Caritas of Hong Kong, Catholic welfare agency, is



offering a variety of services to assist the Hong Kong government with the refugees. (NC photos)

IRS revises guidelines on school discrimination

by Jim Castelli

WASHINGTON—The Internal Revenue Service has revised a set of controversial guidelines aimed at denying tax-exempt status to private schools which discriminate on the basis of race.

The new proposed guidelines appear to meet the major objections raised by the U.S. Catholic Conference and other Catholic school interests.

IRS has made allowances to help schools, such as many church schools, which have non-discriminatory policies but which have insignificant minority enrollment due to either low minority church membership or the geographical location of the parish a church school is meant to serve.

In general, the new guidelines seem more clearly aimed at IRS' original target—the so-called "Christian academies" or "segregation academies" established in many areas to avoid public school desegregation efforts.

IRS now requires tax-exempt private schools to have non-discriminatory policies, but federal courts have found dozens of such schools guilty of racial discrimination despite their policies.

The original IRS guidelines, issued Aug. 22, were designed to deny tax-exempt status to such schools. But the guidelines sparked a strong protest from private school supporters. The IRS received more than 120,000 letters on the guidelines, most opposed.

Opposition took two general forms. Catholic, Hebrew and Amish schools objected that the proposed guidelines would punish them even though they did not discriminate on the basis of race.

Baptists, some fundamentalist churches and Americans United for Separation of Church and State argued that the proposed guidelines violated the constitutional separation of church and state.

The IRS held open hearings on the proposed guidelines. More than 100 representatives and a number of senators have introduced legislation to block any IRS guidelines on private school discrimination.

The House oversight subcommittee on the Internal Revenue Service will hold hearings on

the proposed guidelines Feb. 20 and 21.

The new proposed guidelines limit the number of schools to be affected more than the original guidelines. They cover "adjudicated" schools—those found by the courts to discriminate—and "reviewable" schools.

The original guidelines defined "reviewable" schools as those which were founded or greatly expanded at the time of public school desegregation. The new guidelines require that the founding or expansion of a reviewable school must be "related" to public school desegregation programs.

IRS said the founding or expansion of a private school would be held related to public school desegregation if the private school expands in the grades affected by the school desegregation; enrolls students primarily drawn from the public schools or belongs to a group that opposed desegregation or practices segregation.

Much of the controversy surrounding the proposed guidelines centered on the use of a numerical definition of "significant" minority enrollment which would assure that a school

would be considered non-discriminatory.

That figure was a percentage of minority enrollment equal to 20% of the percentage of minority students in the school-age population of the community served by the school. For example, a school serving a community with 30% minority students would be considered non-discriminatory if its minority enrollment was 6%.

The IRS said a school that did not meet this numerical target could prove it did not discriminate by meeting specific requirements, including active recruitment of minority students and faculty.

George Reed, USCC general counsel—who has not commented on the new guidelines—had two major objections to the original guidelines.

First, he said, the definition of "community" was unfair because it would judge the minority enrollment of a parochial school, built to serve its own geographic parish, against the minority population of the public school district which might cover an entire city.

Second, he said, the recruitment

requirement would force Catholic schools to change their nature by recruiting non-Catholics.

Other religious groups, particularly Jews and the Amish, made similar criticisms.

The new proposed guidelines would take factors such as these into consideration in a general effort to give greater weight to the particular situation of each school.

The proposed guidelines said consideration will be given to "circumstances which limit the school's ability to attract minority students, such as an emphasis on special programs or special curricula which by their nature are of interest only to identifiable groups which are not composed of a significant number of minority students, so long as such programs or curricula are not offered for the purpose of excluding minorities."

An IRS spokesman said this section was designed to help religious schools which do not discriminate on the basis of race but whose sponsoring churches have low minority membership. The proposed guidelines also said a school which does not meet the "safe

(See IRS on page 22)

Natural Family Planning classes expanded

Archdiocesan Social Ministries is launching further efforts to provide classes in Natural Family Planning throughout the diocese. The classes are being taught by certified teaching couples with the Couple-to-Couple League.

The programs are for married and engaged couples wishing to learn to confidently and effectively understand and interpret all signs of fertility. The method taught is the symptothermal method. It is not to be confused with the old rhythm method.

Listed below are the courses scheduled thus far to begin and the contact person or place for each course:

Tell City—St. Paul's Parish, February 24 & April 7, 9:30 a.m.-3:30 p.m. Lunch and babysitting provided. Attendance both days is required to complete the course. Contact for information and registration: Mrs. Joseph Feldpausch, R.R. 1, Box 87A, Ferdinand, Ind. 47532 (812-357-7517), or St. Paul's Rectory,

814 Jefferson St., Tell City, Ind. 47586 (812-547-2840).

New Albany—Holy Family Parish, February 25 & April 8, 12 noon to 4:30 p.m. Babysitting provided. Contact for information and/or registration: Carol Bucnett, 639 Linden, New Albany, Ind. 47150 (812-945-3459), or Holy Family Rectory, 139 W. Daisy Lane, New Albany, Ind. 47150 (812-944-8283).

Oldenburg—Holy Family Parish, March 4, April 1 and 22, June 3, 7:30 p.m. to 9:30 p.m. Babysitting provided. Contact persons: Mrs. George Moll, R.R. 3, Box 272, Batesville, Ind. 47006 (812-934-2786), or Holy Family Rectory, Oldenburg, Ind. 47036 (812-934-3013).

Indianapolis—St. Lawrence Parish, 4650 N. Shadeland, April 7, May 8 and 29, June 19, 7 p.m. to 9 p.m. Contact: Mark and Cathy Carnes, 5301 Jonathan Trace, Indianapolis (317-547-9987).

Those couples wishing to attend any of these classes are asked to contact the respective contact person. There is no charge for the program, although a \$10 membership donation is asked for the Couple-to-Couple League. Archdiocesan Social Ministries provides the materials and is coordinating the Archdiocesan crude effort.

Steve Kramer, Social Ministries Family Life Convenor, states that other programs are in the works for at least two other programs in Indianapolis, programs in Terre Haute, Columbus, Madison, and Richmond. Further information will be forthcoming when dates and places are firmed up.

NOTICE

In this issue of the Criterion you will find a special supplement for the Carriage Trade Dinner Club.

opinion and comments stirred up concerning marian college . . .



Dr. Gatto says controversy points up 'dilemma' of Catholic college today

by Louis C. Gatto
president
Marian College, Indianapolis

First I wish to express appreciation for your editorial, "Catholic education can be found in Catholic colleges too, can't it?" (*The Criterion*, Feb. 2, 1979). It focuses attention on a fundamental contemporary issue in Catholic education—the dilemma of the Catholic college in a post-Vatican II time frame.

The fact that you felt the need to develop such an editorial theme speaks volumes as does the omission of any reference to the Catholic colleges in *The Criterion's* institutional survey for "Catholic Schools Week 1979". This failure to consider the Catholic college in the aggregate of Catholic education parallels a similar exclusion in the plan for "Total Catholic Education" developed by the Educational Planning Commission.



To design an educational plan heavily dependent upon Catholic-oriented teachers and administrators, religious education directors, and CCD instructors without acknowledging what has heretofore been the major source of these individuals—the Catholic colleges serving the Indianapolis Archdiocese—seems to be a serious deficiency. But my attitude in this regard has already been voiced elsewhere.

This situation does, however, illustrate what I mean by the dilemma of the contemporary Catholic college. Among church-related colleges, the Catholic institution is unique in that it is almost an orphan. Colleagues in the Protestant sector of higher education find it difficult to comprehend how little support Catholic colleges receive from their institutional Church. In most cases, the only financial support comes from the sponsoring religious orders which have already sustained the complete financial burden of founding the institutions that have served their Church faithfully throughout the years.

But the problem is deeper than simply lacking the financial support that is available to other church-related colleges through a variety of church-based fund raising activities. Historically, the Catholic Church—with the exception of a few dioceses—never has provided such support. Nonetheless, Catholic colleges and universities flourished. And they did because they enjoyed something much more important—a strong, vocal Church commitment to their existence. Recently, however, this voice has weakened to what can now best be described as a feeble whisper. For

example, when was the last time that the importance of a Catholic college education was universally extolled from our pulpits?

Some may respond that the Catholic colleges are not as "Catholic" as they once were or that their academic quality has deteriorated. This reasoning is at best hollow rationalization. True, some of the externals of Catholicism have changed on our campuses. But these changes are mere reflections of changes within the Church itself. Fundamentals are unaltered within the context of the modern Church. Marian's catalog clearly states: "Marian's distinctive religious tradition, vital core of its philosophy of life and education, is Catholic. Its climate, however, is ecumenical."

Academically, our Catholic colleges are without exception stronger today by any educational measurement—faculty preparation, facilities, and curriculum—than they were in the past. If they were not, they would be numbered among the colleges that closed during the past decade. Weak institutions could not have survived the challenges of the 1970's.

You ask why the Catholic college students who "make up the second largest religious denomination at state and other private colleges in Indiana" are not "choosing Marian and St. Mary-of-the-Woods." I really question whether the answer involves an identity issue as a "former Marian College staff member" suggested to you. If it did, these students would be flocking to the other Catholic colleges in the state. Since enrollment statistics reveal that they are not, "identity" emerges as little more than a straw man, a convenient but invalid explanation for a more complex problem.

Moreover, finances cannot be considered a factor for those attending non-Catholic, church-related colleges. Invariably, these institutions have higher tuition rates than do most of the Catholic colleges in Indiana.

Therefore, we must look elsewhere. I would like to hypothesize that misguided attitudes and misdirected priorities are the real issues. Students will be attracted to Catholic colleges in greater numbers when their value system—which is conditioned by their environment—indicates that such attendance is important. They will cease their migration to state and other private institutions when respected and influential adults, both in and out of the academic establishment, no longer counsel students that they have had enough religious education and should, consequently, "broaden their experiences." They will continue their search for knowledge on our campuses when Catholic colleges enjoy at least equal Church priority with Newman Centers. They will enroll in Catholic colleges when the message of Newman's "Idea of a University" once again echoes throughout our churches. In short, our student populations will swell when a new spirit—one comparable to that which made the immigrant Church almost invincible—sweeps the modern Church.

Until then all speculation about the value and nature of Catholic higher education is, to borrow from Shakespeare, "a tale told by an idiot, full of sound and fury, signifying nothing."

Finally, I would like to recommend that you visit our Catholic colleges. The greatest service *The Criterion* can contribute to a better understanding of our institutions is an in-depth study of the real services we are providing our Church and our expanded communities. I think you would be pleasantly surprised and impressed.

PR director Paul G. Fox takes exception to comment that school 'lacks identity'

To the editor:

Fr. Widner has made rather superficial remarks about a subject worthy of more extensive consideration, i.e. Catholic education in Catholic colleges.

Both as an administrator and a graduate, I take exception to negative comments made about Marian College, i.e. that it "lacks identity" and "does not know what kind of college it wants to be."

I submit that Marian, indeed, knows what it wants to be and is working diligently toward its goals. No amount of good intentions and goal-setting, however, can be successful without cooperation and financial support.

The editor makes personal reference to his own experience as an undergraduate at Marian, stating that upon graduation he felt he "was leaving a family which had strongly supported me." He then asks if it is possible for Catholic colleges to strengthen this aspect?

The principal strengths of a small, Catholic liberal arts institution are precisely those of concern for the individual student—his personal growth of character as well as academic accomplishment, dual preparations for his place in the secular world.

Marian is a young college as higher education facilities go. Since 1939 it has served more than 5,000 persons, of whom 3,500 have received degrees. Catholic secondary and elementary schools in the Archdiocese are dotted with Marian teachers,

more than a modest percentage. Parish leadership has been enhanced by Marian-influenced products. A cursory glance at the "power structure" of the Archdiocese reveals substantial numbers of Marian graduates.

This influence has been achieved at no sacrifice through the dedication of religious and lay administrators, faculty and staff through the years, augmented by the growing financial contributions of those who recognize the services provided and the potential to be reached.

"What does attract a high school senior to small, liberal arts Catholic colleges?" asks the editor. And why do Catholics make up the second-largest religious group on the campuses of other church-related colleges in Indiana? We ask ourselves the same questions.

One answer to the latter query could be that other church-related colleges enjoy a greater degree of financial support from their sponsors and have engendered significant personal philanthropy. Absent from most Catholic college campuses are handsome brick-and-mortar academic, residential and athletic complexes affixed with the name of the donor.

It also might be of interest that Catholic colleges in Indiana report 70-80 per cent Catholic enrollment, while some church-related institutions lament that students of their persuasion represent as little as 20 per cent registration.

Small Catholic colleges are not known for their endowments; they survive to a large extent on the "living endowments" provided by the religious communities which own and staff them. Financial support comes largely from the business community and private foundations who recognize their contributions to society. Alumni financial contributions are growing, and are needed, but amount to a small portion of operating budgets.

The reputation of a college, the measure of its "success," is primarily the quality of its graduates. Marian College is justifiably proud of the achievements of its alumni, including priest-editors.

Prospective students can be assured that the Catholic Schools Week theme—"Next to the Family, the Catholic School"—is not a hollow phrase at Marian.

Paul G. Fox
Public Information Director
Marian College

Indianapolis

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Write it down

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, IN 46206.

To the editor:

In which role shall I answer your editorial of Feb. 2? Shall I speak as a fellow Marian graduate of the mid-sixties, as the head of the Marian College art department or as a woman who loves the young adults with whom she has worked since 1965? Most likely all of those facets will speak in the next few paragraphs.

In 1974, as chairman of the art department, I re-joined the Marian College "family" which I quickly noted was a much changed "family" since you and I had nodded a hello in the hallways ten years before. It reminded me very much of the gangly, sometimes lovable teenagers from whom I had just relinquished

my teaching associations of eight years. The place was sprawling with acreage and sprouting new growth all over in the form of new buildings. The students were different, the faculty replacing and the administration groping. Quite a transition, I thought. Then I also realized the "identity" problem, a typical struggle for youth of any stature. There was, as now, a search for and evaluation of all those hidden inner potentials.

That search uncovered the ability to reach,

not only Catholics, but Christians of all denominations, Jews and atheists, too! Also found was the great desire to live on, bring peace and offer service to whoever would come through its doors and then carry those goods away again.

While, like most adolescents, the college community realized it was awkward at times, unsure of much and struggling, it was willing to keep going forward.

Those potentials, since our time, have

netted Christian service opportunities for the students of Marian College to carry back to the Archdiocese or parish or mankind, etc. None of them were available for us to use with anyone! Special education. Career-ladder nursing. Art therapy. Religious education. Sign language. Campus ministry. Early childhood education. Dietetics. Parent-child development.

But what of that young adult stage in which we find ourselves? As I have known that stage; much support, much encouragement is required to help the youth to an identity, to maturity, to confidence. From whom have we received such belief? The norm is that it comes from the "family." That makes you, the parishes, the whole Archdiocese responsible, too. We need your support, your faith in us, especially through *The Criterion* and parish interest.

In a whole other article I could tell you how you all could help. Then, in another article I could tell you how it has been for me, in one grand art department, to instill or re-establish Christian goals in my students. (Am I testing your willingness to support Marian College?)

Thanks for raising the fuss, Father Widner. I appreciate the chance to be heard.

Sr. Mary de Paul Schweitzer, OSF
Assistant Professor of Art
Art Department Coordinator
Marian College

Indianapolis

'Thanks for raising the fuss': Marian staffer

'You are out of touch,' chaplain writes

To the editor:

I've been at Marian five years, and if I thought I wasn't devoting my time to a college with a viable Catholic identity, I would ask to be reassigned.

The world, the Church, and Marian College are not the same as they were in 1964, but even so I feel there are many indications of vital Catholic life here. Maybe there would be better ways to verify that than through "a former staff member."

I'm sorry you missed the last three annual clergy dinner nights. They represent one

effort to renew and strengthen ties with the priests of the diocese. I'm told that you haven't responded to requests to feature Marian activities in the paper. I really wonder how much contact you've had with Marian since 1964.

I remember when you were appointed editor and made a presentation to the Senate. I said then in the Senate and still feel that if the paper is the official organ of communication in the diocese, it should be supported and subscription fees assessed. The paper has improved. I still read it.

However, I honestly feel that your writing is

frequently counterproductive. Your recent comments about Marian (2-2-79) didn't do much for the morale locally, nor did they serve the institution in any way. More importantly, there is a strong conviction here that your remarks are unfounded, and you are out of touch with Marian College.

We would welcome any efforts to renew communication. We appreciate the important role of the Catholic press.

Fr. Frank Bryan
Chaplain, Marian College

Indianapolis

Atmosphere at Marian 'one of believers'

To the editor:

I am glad that upon your graduation from Marian College in 1964 that you felt that you were "leaving a family which had strongly supported" you. Presently you are asking whether such schools as Marian College can "strengthen this aspect?"

In my opinion the answer is that there is a concerted effort now, as there was in the early 60's when you were at Marian, to provide an atmosphere in which "18-to-22 year olds," as well as the increasing numbers of adults returning to school at Marian, can pursue their college education in a milieu where the vast majority of faculty, staff and administrators has a genuine concern for the welfare of the individual student.

The philosophy of Marian College is based on the premise that the spiritual development of the individual is a vitally important aspect of human growth, and opportunities for developing one's faith-life are provided here in formal theology classes, and in a variety of programs which raise questions of values, and help the student search for God and meaning in his or her life. The degree to which an individual responds to these opportunities will vary; yet they are offered at Marian College.

As it is true in any family where a significant number of the members are "18-to-22 year olds," there is also at Marian a great deal of questioning, and searching regarding the value

of religious faith and its relevance to today's world.

Part of what makes Marian College a Catholic institution is that the atmosphere here, where these questions are asked, is one predominantly of believers—of lay and Religious men and women of faith who, while pursuing their own questions, do so as believers.

This is not to say that we have all the answers at Marian College. As a Catholic institution of higher learning, the Marian College

community is currently conducting a serious inquiry as to what our church-relatedness should mean for us in the 1980's. The fact that this question is even being asked here is an indication that "Catholic education can be found at Marian College" within the ecumenical climate that is respected here.

Sister Sue Bradshaw, O.S.F., Ph.D.
Associate Professor of History
Campus Minister
Marian College

Indianapolis

... and some other items too ...

Doctor Brusselmans is coming

by Rev. Clem Davis
Adult Education Coordinator
Office of Catholic Education

What began with the informal invitation extended to Dr. Christianne Brusselmans by Matt Hayes, DRE, St. Thomas Aquinas parish, and myself during a seminar at Seattle last summer, has become a major event in the liturgical and catechetical life of the Church in the Midwest.

Dr. Brusselmans' presentations on the Rite of Christian Initiation of Adults for the West Coast Institute in Seattle struck some resonating chords in her listeners from Indianapolis. The increased involvement of the laity in the life of the parish and renewal activities begun over the past few years are signs of growth that call for a sense of direction and integration evident in Brusselmans' presentations.

The renewed Rite of Christian Initiation with its necessary involvement of the parish community in the step-wise preparation of candidates for baptism, integrates the personal conversion experience into the life of the faith community. Implications of the rite for liturgical and catechetical renewal involving liturgy-planners, inquiry classes, community building, adult education, ministry and other parish activities will comprise the "meat" of Dr. Brusselmans' two-day seminar.

As of February 10, twenty-two parishes of the archdiocese are sending their parish teams to the seminar. Six parishes and several office

staffs from other dioceses and over 90 individuals from our own and neighboring states have also registered.

Due to the limitations of available space at Our Lady of Grace Center, registrations after February 10 are being taken on a "first-come, first-served" basis and representatives of parishes not yet registered but wishing to send teams are requested to call Father Clem Davis or Sister Mary Jeanne Pies at the Office of Catholic Education at 317-634-4453.

As members of the planning committee survey the scene in these final days before the seminar, we can see that provision has been made for productive sessions, the opportunity to meet with fellow-workers in the various ministries of the Church and the chance to pray together as a community of pilgrims always on the move.

For the members of the Archdiocesan Association of Parish Administrators of Religious Education, the Liturgical Commission and the Office of Catholic Education, joint sponsors of the seminar, it has been a good experience of cooperative effort and mutual support. For all participants in the program, the time spent gleaming from Dr. Brusselmans' insights and enthusiasm should be rewarded by way of personal renewal and re-commitment to community. To "Brusselmans' Coming to Indianapolis," we're saying "Yes, we're ready!"

Dr. Brusselmans will speak at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove, Feb. 23 and 24, at 1:30 p.m.

Reader disputes 'terminology' in comments on RE

To the editor:

Re: Fr. Widner's comments concerning Fr. Clem Davis who was described as the "frustrated" coordinator of adult religious education.

I was extremely sorry that various religious education classes were cancelled because of lack of interest. I believe the terminology should read: "because of lack of planning ahead."

Working in parishes for many years and observing the participation at the religious studies classes, I know there is interest. However, I also know there is lack of planning ahead (and this certainly is a problem to persons who feel the need to have planned lives). I have seen many classes filled at the last minute.

It is my hope that this cancellation will teach the last-minute people to plan ahead. But more than that, I hope the Office of Catholic Education doesn't stop offering religious studies to persons who wish teacher certification just because these persons do not happen to be as organized as the staff of OCE.

I know many people will lament the retirement of Fred Fries for he served the people with dedication for many years. I sincerely appreciate the opportunities he gave me, and wish him much happiness in his retirement.

Father Widner's editorial on Catholic colleges on February 2 was also interesting. Your challenge was in the statement "when I left college, I felt I was leaving a family that had strongly supported me." I believe this is the advantage of the small, Catholic colleges. And I believe it is the responsibility of every administrator, faculty and staff member to show an interest in the students, and to be a living example of Christianity. Their lives and the lives of their students should speak so loudly that no one will doubt that Catholic colleges produce persons who are first and foremost, real Christians.

Laurenceburg
Betty Craven

Acknowledges charity to NOBC

To the editor:

On behalf of the membership of Archdiocesan Black Catholics Concerned, we want to thank Archbishop Bishop, the pastors, the religious, and the parishioners of the Indianapolis Archdiocese for their contributions to the recent National Office of Black Catholics Fund Drive.

The NOBC Collection for 1978 amounted to \$17,709.80.

Mrs. Amanda Strong
Archdiocesan
Black Catholics Concerned

Indianapolis

the tackler

'Fuzzy' Zoeller, former New Albany altar boy, among top pro golfers

By Fred W. Fries

A former New Albany altar boy, whose family attends Holy Family Church, is being touted these days as a future Jack Nicklaus on the U.S. professional golf tour.

Twenty-seven-year-old F. W. (Fuzzy)



Zoeller served notice three weeks ago when he out-classed the field in gosh-awful weather to capture the San Diego Open by five strokes and pad his growing bank account by \$45,000.

Besides the hefty cash award, young Zoeller won the right to compete (after five years on the tour) in his first Masters in April and the Tournament of Champions the following week.

A long ball hitter who keeps up with Nicklaus off the tee, he earned his pro card in the fall of 1974 after starring on the varsity team of the University of Houston, a spawning ground for many of the nation's superstars.

An affable competitor, he has a completely relaxed attitude toward the game and a sparkling sense of humor which has led some sports commentators to label him an emerging Lee Trevino.

Two weeks after he won at San Diego, Fuzzy shot an 18-under-par 270 in the Hawaiian Open (a score that would win 90% of the tour events in any given year), but he finished second to a red hot Hubert Green, who posted an incredible 267. The final round was played in a driving rain. Incidentally, the former altar boy pocketed \$32,500 for taking runnerup honors.

In the wake of Fuzzy's golfing heroics (he took second place in two 1978 tournaments), we called Father Louis Marchino, his pastor at Holy Family, New Albany, and a high school classmate of ours at St. Meinrad.

"The whole city was excited over Fuzzy's first victory as a pro, particularly the many members of the Zoeller clan in the Falls Cities area," Father Marchino said.

"Fuzzy attended grade school at Holy Family and was one of our most faithful altar



"Fuzzy" Zoeller: serving notice

boys, continuing to serve Mass throughout high school," he added.

"He cut his golfing teeth at Valley View" the pastor recalled, "which is just an eight iron from our parish church."

The golfer's parents, Mr. and Mrs. Frank Zoeller, are long-time members of the parish. "Mr. Zoeller served at one time as the president of our parish council," Father Marchino said.

Before turning pro, young Zoeller captured the 1973 Indiana Amateur championship on the tough Otter Creek layout in Columbus, Ind.

Fuzzy and his wife, Dianna (whom he met and married at Holy Family), and who accompanies him on the tour, are expecting their first child in April.

"I hope it doesn't arrive during the Masters," the young golfer commented wryly in an interview after his San Diego victory.

APPEAL FROM GOOD WILL INDUSTRIES—Goodwill Industries needs your help. Dennis N. McLain, vice-president, reports that the severe winter weather has slowed down the normal flow of donations. He urges the public to place their saleable discards in the neighborhood Collection Centers in the greater Indianapolis area. Persons who cannot deliver the items may call Goodwill at 636-6331 for pickup service.

JEWISH EXHIBIT—"Fabric of Jewish Life," an exhibition of textiles connected with the Jewish religion, is currently being featured at the **Indianapolis Museum of Art**. The exhibition will continue through April 1. Materials are on loan from the Jewish Museum in New York. A continuous series of special related events, such as lectures, concerts and family programs, are scheduled during the showing. Details can be obtained by calling the Museum at 923-1331.

FREE SLIDE SHOWS—Two slide shows will be presented at the **Benjamin Harrison Home**, 1230 N. Delaware St., Indianapolis, on Sunday, Feb. 25, beginning at 2 p.m. "From Cabin to Condominium" will treat the city's architecture, and "Urban to Suburban" will document the city's progress. There is no admission charge.

PARTICIPATE IN WASHINGTON MARCH—Twenty-five students from St. Meinrad Seminary participated in the annual March for Life held in the nation's capital on January 22. They also attended a Prayer Vigil (on January 21) and in lobbying the Congress before and after the actual march.

HOW TRUE IT IS—One of life's perplexing mysteries is how that idiot who married your daughter can be the father of the smartest grandchildren in the world.

Criterion Readers:

If you haven't renewed your membership this year in the Society for the Propagation of the Faith, why not do so this weekend by dropping your contribution in the collection basket?

If you've mislaid your special envelope, any envelope will do . . . just mark it Propagation of the Faith.

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chancery report



chancery

A number of ordination ceremonies are scheduled for the spring months. Ordination of Archdiocesan priests will take place at Sts. Peter and Paul Cathedral on Saturday, May 19, 1979, at 11:00 a.m. At that ceremony, Archbishop Biskup will ordain Rev. Mr. John Brandon, Rev. Mr. James Lasher, Rev. Mr. Ralph Scheidler, and Rev. Mr. Paul Shikany. Ordination to the Diaconate at St. Meinrad will be Saturday, March 31, 1979, at 10:00 a.m.; Candidacy, Saturday, April 28, 1979, at 10:00 a.m.; and ordination of Benedictine Monks to the Priesthood, Sunday, April 29, 1979, at 9:30 a.m. Finally, Rev. Mr. Thomas Smith, O.F.M. Conventual, will be ordained by the Archbishop on June 8, 1979. The time and place of his ordination has not been finalized. . . . St. Meinrad Seminary hosted its annual Vocation Conference for Bishops, Religious Superiors, and Vocation Directors on February 5, 6, and 7. Representing the Archdiocese were Rev. Francis Tuohy, Vicar General, Rev. Robert Sims, and Rev. Kim

Wolf, both Associate Vocation Directors for the Archdiocese. . . . A one-day workshop was held in Chicago on February 5 to explain a government financed program of energy saving alterations which possibly might provide assistance to schools in the Archdiocese. Attending the session on behalf of the Archdiocese were Harry Dearing, Stephen Noone from the Office of Catholic Education, and Martin Bonham who services our Archdiocesan Insurance Plan. . . . Archdiocesan agencies and departments are reminded that budgets should be submitted to Harry Dearing no later than March 1, 1979.

priests' senate

At its first meeting, the 1979 Senate of Priests elected officers for the coming year. Fr. John Elford was elected vice-president, Fr. James Wilmoth, secretary, Fr. Richard Lawler, treasurer, and Fr. Kim Wolf, member-at-large of the executive committee. Fr. Bernard Head had previously been elected president by the priests of the Archdiocese. . . . This first meeting was largely organizational. It included a review of the Constitution and By-laws of the Presbytery and Senate which resulted in the referring of several questions and suggestions for possible amendment to committee for further study. . . . Standing rules were adopted to promote efficiency in the operation of the Senate. . . . Fr. Hilary Ottensmeyer, O.S.B., Director of Priestly Spirituality, presented the Senate with an explanation of the priest's personal growth plan and asked the senators to discuss this with their constituents. . . . Resolutions were offered to the Senate concerning a program for health and physical fitness for priests and for the establishment of an Archdiocesan Commission on Parish Life.

vocations center

The Home Seminary Program will commence with a "kick-off" meeting for participants and parents on Sunday, February 18

a monthly record
of the activities
of Archdiocesan agencies

at 1:45 p.m. at the Vocations Center. . . . As a result of some fine feed-back on the evaluations from the "Priesthood Days" in the high schools, we are sponsoring a "Live-In" at St. Meinrad College for senior boys in high school. We will leave after school on March 8 and return from St. Meinrad in the late afternoon on Saturday, March 10. The program will give those attending a "feel" for the seminary atmosphere with the opportunity to attend classes and liturgies and meet with our seminarians and the college administration, plus some of the priests of the Archdiocese. . . . Vocation Week in the Archdiocese is scheduled for March 11 to March 18.

office of catholic education

Contract Kits for parish boards of education have been prepared and are being mailed to each parish board president. If a board president has not received the Contract Kit, he should notify Father Gettelfinger's office at (317-634-4453) immediately so that the Contract Kit may be mailed. . . . Action on the budget is expected at the regular meeting of the Archdiocesan Board on Tuesday, February 20, with transmittal to the Archbishop for ratification by March 1, 1979. . . .

Mrs. Harpenau dies at Tell City

TELL CITY, Ind.—The funeral liturgy was offered in St. Paul Church here on February 10 for Mrs. Agatha Harpenau, who died on February 8. She was the mother of Father Patrick Harpenau.

Father Harpenau, pastor of St. Mary and St. Michael parishes, Madison, was the principal concelebrant.

The Educational Planning Commission met on Friday and Saturday, February 9 and 10 to finalize the proposals of Phase III of the planning process. There are two sets of proposals that will be presented to the Archdiocesan Board of Education, those that call for implementation by the Office of Catholic Education and those that will be given to the Archbishop for his consideration. The Educational Planning Commission will present its proposals to the ABE, and in turn will act upon them at the regular meeting of the board on June 19. . . . Several courses (10) have been cancelled in the Religious Studies Program because of few registrations. . . . Resource Center circulation is still growing; 5,217 items have gone out so far this year compared to 5,017 items this time a year ago. However, the rate of growth is 3.9% compared to 27% last year and 17% the year before. . . . Sister Mary Margaret Funk met with Father Bernard Head at Marian College on how the Department of Religious Education could be helpful to the students of Marian. . . . The Department of Schools staff will conduct all-day visitations in the archdiocese in late February and early March: St. Charles, Bloomington; St. Joseph, Shelbyville; St. Andrew and St. Lawrence, Indianapolis. . . . The staff is also visiting archdiocesan agencies which conduct programs and provides services to Catholic schools. In February, appointments have been scheduled with St. Elizabeth's Home and Archdiocesan Social Ministries. . . . Stephen J. Noone attended a workshop in Chicago on the National Energy Conservation Policy Act (PL 95-619). The workshop was conducted by the United States Catholic Conference and was aimed at educating diocesan officials on (See CHANCERY REPORT on page 22)

Based on Genesis 11

A Spiritual Journey

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 11 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 February 27.

The individual meetings, which will be held from 7:00 p.m. to 9:00 p.m. at the Vocations Center, 520 Stevens Street, Indianapolis, will employ film, discussion, 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, Associate Directors.

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Charity. . . it only begins at home

By Father Donald McCarthy

Several years ago when baseball's Cincinnati Reds soundly defeated the New York Yankees in the World Series they were affectionately called the "Big Red Machine" by their admiring fans.

The picture of a machine that rolls along with power and majesty expresses the abstract notion of teamwork between ballplayers. St. Paul used another picture to express the unity of Christians: the body of Christ.

St. Paul spoke of baptism uniting people in a way that far exceeds the teamwork of a baseball team. "It was in one Spirit that all of us, whether Jew or Greek, slave or free, were baptized into one body" (1 Corinthians 12:13).

HOW CAN the unity of Christians in one body be made visible? Returning to baseball comparisons one may reply by suggesting "teamwork." Every parish community practices teamwork in the multiple activities that it sponsors. Teachers join the team by volunteering to teach in religious education programs, younger parishioners often drive senior

citizens to Mass or to parish activities, electricians string lights for parish festivals and business executives join the ways and means committees of parish councils.

Thus teamwork develops through the unselfish efforts of all members to contribute toward the team's success. President John F. Kennedy referred to this in his famous slogan, "Ask not what your country can do for you but what you can do for your country."

But members of the body of Christ are everywhere. It circles the globe and encompasses millions of persons outside any individual community. In fact, every living person potentially belongs to the body of Christ since he died for and redeemed all people. Hence contributing to the teamwork of the body of Christ means participating in an international effort which makes even the United Nations pale by comparison.

Christ's worldwide body functions as leaven in a loaf of bread. It lifts up all of humanity in a praising and worshipping movement toward the Father. It reaches out to the most miserable actual or potential member of the body with the

care and compassion of Christ.

SOMETIMES devoted and unselfish Catholics lose patience with the frequent church collections for the work of the church in foreign lands or the international programs to fight poverty and disease. They find it much more satisfying to concentrate on parish works of charity or the support of a parish school.

No one can object to concentrated concern for individual units of the body of Christ. But worldwide teamwork can't be achieved without serious efforts toward the good of the whole at least by spiritual and moral if not by visible and tangible support.

St. Paul exemplified this corporate concern by his famous collection for the poor of Jerusalem. He brought help from the new gentile Christians of Galatia, Macedonia and Achaia, saying that, "if the gentiles have shared in the spiritual blessings of the Jews, they ought to contribute to their temporal needs in return" (Romans 15:27). Pope Paul in his last Mission Sunday appeal written last summer said, "Local churches of recent foundation need to feel the warmth of effective communion with their sister

churches and of practical help from them."

Hence in terms of sacrificial giving, the arithmetic of belonging to the body of Christ should include a form of tithing to the worldwide needs of that body. Parish communities which successfully raise thousands of dollars in support of parish works of education and charity should consider pledging at least a portion of that income for use in foreign lands as a manifestation of unity with the whole body of Christ.

DESPITE THE occasional scandals in the use of charitable funds, no one in the United States can remain indifferent to the worldwide needs of the people of Christ or consider "only" the needs of those closest to home.

Parochialism in charitable concerns neglects the teamwork of the whole body of Christ. The "Big Red Machine" was not successful because of one or two strong and healthy players, even including Pete Rose.

Or, in the language of religion, charity may begin at home, but the charity of Christ can never end there.

1979 by NC News Service

*As far as they knew he had never received
any formal schooling,
yet his synagogue homilies were amazing.
They were baffled. . .*



. . . 'Yet they did not accept him'

By Father John J. Castelot

"With friends like you, who needs enemies?" There is no record of Jesus' ever having asked that question, but he certainly had enough provocation. His own relatives questioned his sanity (Mark 3:20-21; see John 7:5) and his fellow Nazarenes turned on him violently.

Mark seems to have telescoped their growing hostility into one incident (6:1-6; Matthew 13:54-58). Luke gives a slightly clearer picture of the switch from wondering admiration to furious rejection, even if his editing of the material gives the surface impression that he is describing one visit to the hometown (4:14-30).

MARK TELLS us that Jesus came home with his disciples and began to teach in the synagogue in a way that kept his large audience amazed. They said: "Where did he get all this? What kind of wisdom is he endowed with? How is it that such miraculous deeds are accomplished by his hands? Is not this the carpenter, the son of Mary, a brother of James and Joses and Judas and

Simon? Are not his sisters our neighbors here?" They found him too much for them (Mark 6:1-3).

As their reaction stands, it could express begrudging admiration. After all, they had known him from boyhood, just an ordinary carpenter's son, part of a not particularly distinguished family whose members were well known to them. As far as they knew, he had never received any formal schooling, yet his synagogue homilies were amazing. They were baffled.

This is just the impression which the first part of Luke's account gives. It is a bit more detailed. Jesus had gained quite a reputation in the area and it had preceded him to Nazareth. Consequently, it was only natural that he be invited to conduct the synagogue service. He read a passage from Isaiah which spoke clearly of the dawning of the Messianic era, and when he sat down to explain it, they were singularly attentive. His opening words were: "Today this Scripture passage is fulfilled in your hearing." All present spoke favorably of him; they marveled at the appealing discourse which came from his lips. They also asked, "Is not this Joseph's son?" (Luke 4:14-22)

BUT JESUS' next words indicate a sharp and surprising shift of mood, suggesting the passage of some time during which the temper of the townspeople has become decidedly hostile: "You will doubtless quote me the proverb, 'Physician, heal yourself,' and say, 'Do here in your own country the things we have heard you have done in Capernaum.' But in fact, no prophet gains acceptance in his native place" (Luke 4:23-24).

Here Luke rejoins Mark, who has: "No prophet is without honor except in his native place, among his own kindred, and in his own house." And Mark tells us bluntly: "He could work no miracle there, apart from curing a few who were sick by laying hands on them, so much did their lack of faith distress him" (Mark 6:4-5). Matthew, writing some decades later, when Christians were getting a bit touchy on the subject of Jesus' human limitations, found this reference to his inability to work miracles a bit too much and changed it accordingly: "And he 'did not' work many miracles there because of their lack of faith" (Matthew 13:58).

Luke, writing about the same time as Matthew, omits it, but tells us something

even more distressing. The occasion is another Jesus synagogue homily; this time Jesus alludes to the careers of Elijah and Elisha, stressing the fact that these two prophets, likewise rejected by their people, exercised their ministry in favor of gentle foreigners. At this the congregation grew infuriated, threw him out of town, and came close to lynching him by throwing him over a precipice. But as often happens in mob action, when it actually came to giving the first shove, no one had the nerve. "He went straight through their midst and walked away" (Luke 4:30).

WHO CAN fathom his thoughts as he "walked away"? These were his own townspeople, many of them his own flesh and blood, and they had rejected him violently. He was walking the path trodden by all the prophets before him. Like them, "to his own he came, yet his own did not accept him" (John 1:11). He followed in their footsteps and marked out the path to be walked by all in the future who would dare to take seriously "the way" he had indicated as leading to genuine human fulfillment.

1979 by NC News Service



Marriage in the Lord.

a special Criterion supplement

February 16, 1979

(What follows is the introductory letter sent by Archbishop George J. Bishop to all priests and deacons of the Archdiocese dated April 11, 1977. The letter preceded the policy established by the Archbishop for teen-age marriages. His comments, however, direct themselves to marriage in general. The text which follows the letter is a brief summation of Church teaching on marriage. Both seem apropos in providing our readers with this marriage supplement. The editors.)

God Himself is the author of marriage: He has established it as the deepest of human relationships, wherein a man and a woman establish a total communion of life through the conjugal covenant of irrevocable personal commitment. Inspired by the model of God's loving covenant with His people, those called to the vocation of marriage pledge to mirror in their lives God's steadfast, unconditional faithfulness. Marriage is a noble promise which brings with it profound consequences and responsibilities. To give and to keep such a promise takes deep faith and considerable personal maturity. This is especially true in contemporary culture which challenges the value, and even the possibility, of life-long fidelity to a personal commitment.

Since accepting the challenge of Christian marriage calls for much dedication and sacrifice in the face of strong contrary social pressures, Christ's Church has a serious obligation to help His followers live up to the challenge. The Christian community must give every assistance to husbands and wives who are striving to realize the ideal of Christ's love in their lives together and with their children. It must also be especially careful to teach young people and engaged couples the meaning of Christian marriage.

You, as the pastors of the Christian community, have been given the task of ascertaining that engaged couples understand the meaning of Christian marriage before you can accept their pledge of commitment to it. This is not an easy task, especially given today's widespread misunderstanding of marriage. Many of you, feeling this as a heavy burden, have asked for some assistance in carrying out this task. An Archdiocesan policy has been developed to give some specific directions in caring for those engaged couples who give evidence of serious immaturity in their relationship or in their personal lives. This policy is intended as an aid to you in making a judgment as to the couple's readiness for marriage, and as an aid in getting the couples ready for marriage.

The procedure delineated in the policy must be used consistently throughout the Archdiocese. Its use is mandatory for every marriage of teenagers and of older persons who are seriously immature in the Archdiocese of Indianapolis as of January 1, 1978.

'What God has joined together let no man put asunder...'

Jesus established a radical departure from the principles of married life in His own day when He said, "What God has joined together let no man put asunder." He offered a further revolutionary principle, that a wife has rights in marriage that can be violated by her husband:

"Whoever divorces his wife and marries another commits adultery against her."

Man and woman were to live as one in a union blessed by God. Married life was to mirror the love of Christ for His people. It must be understood, therefore, as a total, loving dedication, each party ready to sacrifice out of love for the other. In the New Testament we find again and again the reference to the Church, the people of God, as the bride of Christ.

St. Paul describes the equality of husband and wife in their interpersonal relationship: "For the wife does not rule (See WHAT GOD on page 18)

"The union of man and woman differs radically, in fact, from every other form of human association. It constitutes a unique reality, namely, the couple, founded on the mutual gift of self to the other: 'and they become but one flesh.' They are but one flesh, one couple—we could almost say one being. Their unity will take on social and juridical form through marriage and will be manifested by a community of life which finds fruitful expression in their sexual self-giving.

This means that by their marriage, husband and wife express a desire to belong to each other for life and, to this end, to contract an objective bond, whose laws and requirements, far from being a kind of slavery, are a guarantee and a protection, a real support, as you yourselves realize from your own day-to-day experience."

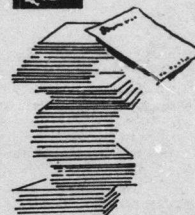
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The marriage is more important than the wedding

by
Msgr. James T. McHugh

In some sense it may be true that "marriages are made in heaven," but a wedding is certainly a realistic event that takes place right here on earth. Every wedding has a variety of meanings. For the bride and groom and their families, it is the moment for proclaiming and celebrating what ought to be a major decision in their lives. For society, it is the public event that acknowledges the initiation of a new family unit, and the point at which each party acquires new rights, responsibilities and status. For the Church, it is a solemn and grace-filled moment in which a man and woman give reality in their own lives to the relationship between Christ and the Church.

Because marriage is the foundation of society as well as an intimate and constantly developing human relationship, each marriage has implications far beyond the personal involvement of the bride and groom. Admittedly, the wedding is primarily only the launching pad for each marriage and each family unit, but it is also the time when society expresses its expectations, commitments, and support so that the new family will prove successful.

Weddings are public events of serious importance. And though each couple is convinced that their wedding is different and special, some things remain the same for all.

Unfortunately, much time, energy and concern are given to the non-essentials like invitations, clothes, pictures and elaborate receptions. This often distracts a couple from realizing that their wedding revolves around the public exchange of their marriage vows, and the acceptance of these vows by society.

Nonetheless, there are some practical requirements that must be met so that the wedding may achieve its full social and religious significance.

First, a couple should arrange

an informal chat with the priest who will preside at their wedding, or the priest in the church in which they wish to be married. The priest will go through a questionnaire with them to certify that they are free and worthy to receive the sacrament of marriage. He will also chat with them about marriage—its responsibilities and its prerogatives. The meetings with the priest should be their opportunity for building a new friendship as well as the occasion to arrange the date, time and circumstances of the wedding.

Although customarily the wedding is in the church of the bride, it may be held in some other church of special importance to the couple. And in some mixed marriages, there may be a good reason for the wedding to take place in the church of the non-Catholic. In any case, the priest will handle all the arrangements and details, and will help the couple make appropriate choices regarding prayers, Scripture readings and music so that their wedding liturgy is a personally expressive celebration of their relationship and the marriage sacrament.

In many dioceses throughout the United States, couples are urged—if not required—to participate in some type of pre-marriage preparation. Highly trained couples and priests conduct these sessions which are directed toward helping couples realize the importance of their personal relationships and marital commitment. Appropriate use may be made of pre-marital inventories, of specialized instructions by doctors, lawyers and other married couples. But the purpose is not simply to provide information. It is meant to heighten communication and mutual understanding to help the couple realize better that their courtship and wedding are simple steps toward the intimate and abiding marital partnership that was established by God and given a sacramental significance by



Jesus Christ.

At the same time, society sees the family as the basic social unit and recognizes that marriage should be entered into with the free and full consent of the intending spouses. Thus, every nation has laws regulating marriage, and every state sets out certain requirements, such as the marriage license. Again, the priest helps the couple work out the details of obtaining the blood test and license from local civil authorities.

In summary then, a wedding is a public event, a liturgical and religious act of great significance, and the occasion of a celebration by family and friends of the bride and groom. Weddings almost

(See MARRIAGE on page 18)

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Procedure in applying

The following outlines the procedure to be used by couples requesting marriage from any priest or in any church in the Archdiocese of Indianapolis. This procedure must be applied in all cases where at least one of the affianced has not reached his/her 20th birthday at the time of the initial interview. This procedure should be used in other cases where there is evidence of immaturity.

The wedding date may be set only after it is determined that the couple is adequately prepared for marriage. The procedure could possibly take six months. Hence, the couple must approach the priest for the initial interview at least six months before they hope to be married.

When the priest first meets the couple, he should get to know them, set them at ease, show them that he cares for them. The purpose of the first interview is to explain the reasons for the procedure that they will be asked to go

through, and to explain the steps of the procedure.

During the second interview the pre-marital inventory is administered.

Interviews with the parents of the affianced must take place next. Their opinions about their children's readiness for marriage are very valuable. To help them articulate their insights and pin down particular problem areas, a questionnaire is provided for the priest, which should be administered carefully to each of the parents through a dialogue.

After the priest has received the analysis of the premarital inventories, he must use it, along with his findings from the parents' interview and his own impressions of the couple, to form an opinion about the couple's readiness for marriage.

It is assumed that there will be a third interview during which the priest will carefully

go over the results of the pre-marital inventory with the couple and will share with the couple his reasons why he judges them ready or not ready for marriage.

If the evidence indicates that the couple is ready for marriage, he may schedule the couple for pre-nuptial instructions and proceed as if they were an older couple. In this case, the special procedure is terminated.

If the evidence strongly indicates that they are not ready for marriage, he may assume a "temporary obstat" from the Chancery, and this procedure is terminated unless the couple wishes to appeal his judgment.

If doubt remains (on the basis of the pre-marital inventory or the parents' opinion or his own impression), the priest must ask the couple to seek a second opinion.

In cases of the latter, the next step is to see a professional counselor or specially trained married couple from the parish to determine if the young couple has the resources for working out their problems. The counselor or married couple will provide a written evaluation for the priest.

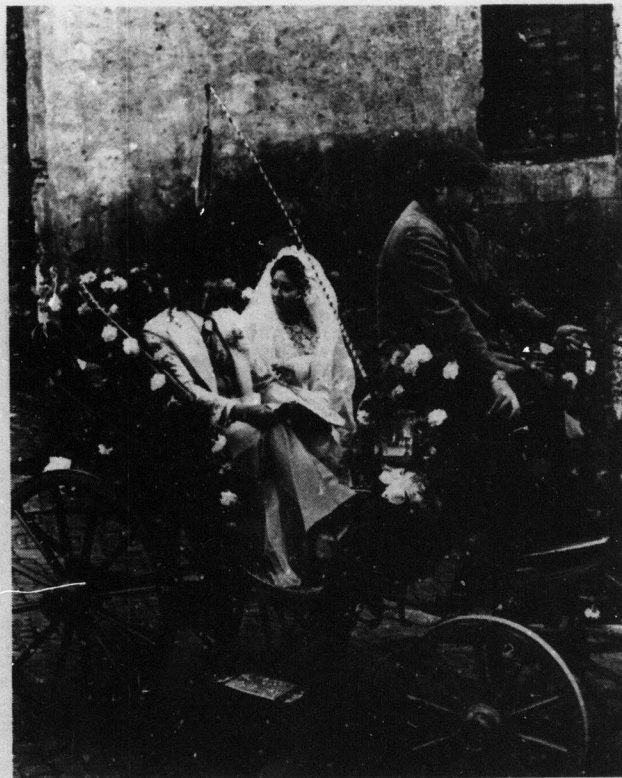
If the second opinion is positive, the priest may schedule the couple for pre-nuptial instructions and proceed as if they were an older couple.

If the second opinion is positive, but the priest still has serious doubts, he may assume a "temporary obstat" from the Chancery.

If the second opinion is that the couple is not ready for marriage, the priest must assume a "temporary obstat" from the Chancery.

Whenever the priest assumes a "temporary obstat" he must immediately inform the Chancery in writing of the fact and of his reasons. No priest in the Archdiocese is permitted to witness the marriage of a couple until the Chancery issues a "nihil obstat."

The priest must inform the couple immediately that he has done this, and inform them of



the appeal procedure. If they appeal he must then see that the appeal board receives all documents and materials relevant to the case.

When the priest who requested the "temporary obstat" decides that the reasons for the "temporary obstat" are no longer present, he will inform the Chancery of this in writing and this will be sufficient grounds for the issuing of a "nihil obstat."

If the priest is no longer available, it will be necessary to go through the Appeal Board.

The couple has the right to appeal the "temporary obstat." In this case, the pre-marital inventory, the results of the parents' interviews, the written opinion of the priest, and (where applicable) the written "second opinion" must be submitted to a Board established to review such cases. The Board will have the power to recommend that the Chancery issue a "nihil obstat." If it decides to uphold the priest's opinion, no priest in the Archdiocese may witness the couple's marriage until such a time as the couple has given evidence that they have matured and a "nihil obstat" is warranted.

In cases where the couple has not cooperated with this procedure and has been married outside the Church, their marriage may not be validated until they have cooperated with all steps of the procedure that apply to their age and circumstances. The fact that convalidation is involved is no reason to speed up this procedure.

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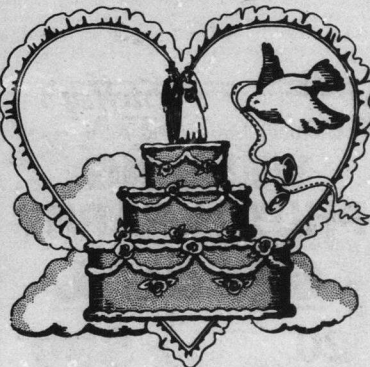
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Why not a school for marriage before the wedding?

by Fr. Paul F. Palmer, S.J.

A generation ago the words of the popular song, "They say that we're too young to love," voiced the sentiments of older people. Today, and with more reason, our best sociologists say that teen-agers are "too young to marry."

Recent statistics tell us that one out of three marriages end in divorce and that the chances of a lasting marriage is twice as great when couples marry in their middle and late 20s than when they marry in their late teens.

If marriage is regarded as a contract, there is no reason why young people should deliberate long before choosing a partner and signing the civil agreement. People don't spend much time in buying a car and hiring a chauffeur, in buying a house and hiring a housekeeper. Contracts deal with things and the services of people.

But if marriage is a covenant, a personal commitment, an I-Thou relationship, in which the partners to the covenant pledge their love and undivided affection so long as both shall live, it is understandable why considerable time may be necessary for love to mature before being pledged in marriage.

Priests and Religious spend years in a seminary or a novitiate or house of formation before they make their final commitment to celibacy or virginity—a commitment that is less binding than that of marriage.

If this is so, should there not be a seminary where the seeds of covenant love can grow and flower before becoming fruitful in marriage? Should there not be a novitiate where beginners in the art of love can prepare for the love commitment they will make in marriage?

I am not suggesting that young people should be practiced in the art of love-making before marriage. Such practitioners all too often change partners either before or after they are married.

Pre-marital sex is rarely the expression of love. It is usually

promiscuous and impoverishes the partners. By loving anybody they end up by loving nobody. Promiscuity is self-centered, and selfishness is the greatest obstacle to love and, therefore, to marriage.

Covenant love, on the other hand, is outgoing or ecstatic in the root meaning of the word. It embraces the total person, body and soul, mind and spirit. It does not divide body and spirit in the lover or the beloved. Such love, according to Vatican II is "eminently human", and yet "merges the human with the divine, and leads the spouses to a free and mutual gift of themselves." And it is this love alone "which is uniquely expressed and perfected in the marriage act" (The Church Today, No. 48).

The same Vatican Council tells us that the seminary or school for love will be located

"especially in the heart of their own families, where young people are to be instructed properly and in due seasons about the dignity, duty and expression of married love."

Most husbands and wives are mindful of their duty to provide for the needs of their family. And in most cases the fulfillment of this duty is test of their love for each other and for their children. But this is not test enough. By words and gestures they must express their affection and love for each other in the presence of their children. Admittedly, this is difficult in our less demonstrative age and culture which reserves the language and outward signs of loving affection to the period of courtship.

Fortunately, there is a school of love for married couples. It is known as Marriage Encounter,

and it has a growing enrollment. One of its graduates told me that she and her husband were caught or, better, found quietly holding hands. This prompted one teenage son to turn to his younger sister and say in amazement, "Look, Mom and Dad are acting like people in love."

Unfortunately, there are many young people who approach marriage who have never been part of a loving family. For these there is much remedial work to be done. But there are schools for engaged couples, pre-Cana groups, and Engaged Encounter modeled on Marriage Encounter. To quote Vatican II again, these "family associations should try by their programs of instruction and action to strengthen young people and train them for family and social and apostolic life" (No. 52).

We usually associate the Church's apostolate with the mission of those who have been consecrated by ordination or by vows to be witnesses of Christ to the world. But marriage, as the sacrament or sign of Christ's love for his bride the

Church, is a vocation with its own special consecration and vows. Because of this, the Fathers of Vatican II close their pastoral instruction on Marriage and the Family with the inspiring reminder that "married people, by the joys and sacrifices of their vocation and through their faithful love, will become witnesses of the mystery of that love which the Lord has revealed to the world by his dying and rising to life."

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The Tobit Weekend is the brainchild of Tom and Mary Weber and Fr. Martin Wolter, O.F.M. Tom was director of the Indiana Interreligious Commission on Human

Equality (IICHE) before moving to Evansville while Fr. Martin continues in retreat work at Alverna Retreat House. The trio developed the weekend following their own experiences with Marriage Encounter. Tobit Weekend deliberately differs from the nationally known Engaged Encounter due to what the Webers and Fr. Martin describe as the particular needs of the state of Indiana.

In an article in AGAPE, official magazine of the Christian Family Movement in 1975, the group stated that "we wanted something to show the real dimensions of marriage, so that each couple could see marriage as something greater than their own relationship."

The approach in the Tobit Weekend is ecumenical due to the variety of religious groups and the number of mixed marriages in this area. The weekend which developed was not in competition with pre-Cana and was not meant to replace pre-Cana. Requests made to parishes for advertising the weekend specifically sought to emphasize the program as a "follow-up" to pre-Cana.

"We wanted the program to be experiential and not informational as pre-Cana is," the trio agreed. "We accept the couples and the individuals where they are at in regard to religion. Hopefully, we can give them an opportunity to grow during the weekend."

The program is based on a threefold relationship—the person to himself/herself, the interpersonal, and the spiritual. It is an exercise in communication. Throughout the weekend the program provides for couples the opportunity to

plan not their wedding but their marriage. There's a significant difference.

The Engaged Encounter involves much of the same thing. Its goals are to provide a couple with techniques for communication. Like Tobit Weekend, it is not a retreat but does incorporate prayer, liturgy and the sacraments of penance and Eucharist. Engaged Encounter does not advertise itself as ecumenical, however, but definitely Catholic. Although both parties in a couple do not have to be Catholic, one requirement for the Engaged Encounter is that a couple intends to be married in the Catholic Church.

The Engaged Encounter does specifically take up the couple's relationship to the Church and sacraments. Both programs grew out of the experience of Marriage Encounter and in many ways adapt the techniques of that program to the engaged. In the Archdiocese of Indianapolis, the Tobit Weekend is offered at Alverna Retreat House. The Engaged Encounter is provided in the southern Indiana area through the Archdiocese of Louisville Family Ministries Office.

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Q. How do we know what music should be used at our wedding?

A. The key word is **prayer**. You have chosen to begin your married life in the context of worship. Other members of the Church will gather with you to offer praise and thanksgiving to God and to pray that he will shower on you his richest blessings. Music that contributes to this prayer is appropriate for your wedding. Music that does not contribute is not appropriate.

Q. How should we begin the actual planning?

A. When you contact your parish priest several months in advance of your wedding date, this is also a good time to make an appointment with your parish organist and/or music director. Hopefully, this is a person with professional training and experience. Be cautious about enlisting the help of friends or relatives unless they have had a considerable amount of experience

in church music. Most church organists will be glad to meet with you to demonstrate various organ selections as well as to plan the portions of the service which are sung. Of course, the use of other instruments is also possible, for example, guitar, trumpet.

Q. Should the congregation be invited to sing?

A. Realistically, the congregation at a wedding cannot be expected to participate to the same degree as at a regular Sunday Eucharist, but neither should they remain mute onlookers. Through their active participation the praise and prayer of the Church in your behalf becomes vital and alive.

A good **cantor or song leader** and a competent accompanist are very important in this regard. They can lead the singing of familiar hymns or the cantor can sing the verses to many of the liturgical songs inviting the congregation to join in singing a short refrain

with no need for prior practice, for example, opening song after the procession, responsorial psalm, alleluia, song during or after communion. The **Memorial acclamation** and **Great Amen** can be sung first by the cantor and then repeated by all, and the **Holy, Holy** can be arranged so that all can repeat the phrase "Hosanna in the highest."

Q. What if our wedding will not include the Eucharist?

A. Since it will still be a service of worship including the Sacrament of Marriage and the Liturgy of the Word (the first part of Mass) most of what is said in the rest of this brochure will still apply.

Q. What if there are many non-Catholics present?

A. It is still important to invite them to participate through the use of short refrains and printed material. It is especially good to make use of some of the hymns that all Christians now have in common and which the non-Catholics will recognize as familiar elements of an otherwise unfamiliar service.

Q. What about the use of a soloist or choir?

A. A soloist or choir should not usurp those parts of the Mass which belong to the congregation such as the hymns, acclamations, responses and the Lord's Prayer, but they may perform alone during other times such as the preparation of the gifts, the lighting of a wedding candle, the recessional, or a portion of the communion. The songs used and the manner in which they are sung should not draw too much attention to the performer(s) but should rather add to the spirit of worship. Hopefully, the choir or the soloist (by also functioning as a cantor) will be able to **lead** the singing worship rather than dominate it.



Q. What about using "popular" songs during the services?

A. It is very understandable that you should think of using songs that are the most familiar to you—especially your "favorites." But before any (See MUSIC on page 18)

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by James J. Rue, Ph.D.

If there is any one barometer of future marital happiness, it is self-honesty before making a life commitment to another man or woman. A serious examination of conscience, head and heart, shorn of illusions and wishful thinking can lead to clarity and self-understanding.

Far too many young couples who are magnetized to each other by sexual attraction find themselves incapable of altering a course of action leading to the altar although they harbor misgivings and doubts. Why does this happen? Pride, fear, humiliation may be hidden deep in the psyche.

The superficial dazzle of marriage and a life of one's own may censor all ambivalence burrowed in the conscience of a young person.

If you are dating steadily and thinking about marriage, it is important for you to understand that the relationship you create with another human being will be unique. It will be unlike any marriage dramatized on television or movies or in a book. It will be recreated daily. It will be strengthened by your capacity to give and sacrifice for each other.

But, above all, this marriage will have the flame of life only if you are honest with yourself before you mingle your life with that of another human

being. Anything that whispers of dishonesty indicates that you are sowing the seeds of future marital conflict.

Here are some critical questions, which, if answered honestly, will offer clues to your potential for success or failure in marriage.

1) Do you believe that you are capable of lifelong fidelity to your prospective mate? In our age of situation ethics, live-in arrangements, "no fault" divorce, the commitment to monogamy and faithfulness appears to be heroic, even "unrealistic." The secular world has accused Christianity of "impossible, inhuman standards" contrary to human nature.

Is this really so? Western civilization and the impact of Christianity on our civilization has shown that individually and collectively the monogamous, faithful marriage is the basis for the greatest human happiness that is available to mankind. Conversely, some of the gravest ills of society emanate from the tragedy of the unfaithful husband or wife.

Hence, consider whether you are capable of such fidelity.

2) Do you have common religious/philosophical values? The common bond of Catholicism certainly strengthens the possibility of a lifelong relationship in theory. However, with the increasing number of divorces among Catholics, another sort of inquiry should be made as to what you and a prospective mate really have in common. There are a great variety of Catholic homes: indifferent, lukewarm, moderate, intense. But these words only convey a vague notion of the Christian life that is lived beyond these words.

In honesty, you need to ask yourself what kind of Christian family life you have lived, and what kind of life you can create based on these spiritual and moral convictions.

3) Do you understand the sexual nature of marriage? Apart from the biological facts of life, there is a complex sphere of psychological, spiritual, emotional interaction wherein the innermost needs of each individual are satisfied or frustrated. Do you and your prospective mate have any genuine understanding of each other as total human beings rather than merely sexual objects of desire?

Unrealistic expectations in this area of marriage lead to discord and misery. The current exaggerated emphasis on sex leads many young people to believe erroneously that if they get along well in bed together, they will have no further problems.

4) Do you want this young man (woman) to be the father (mother) of your children? Are you capable of accepting the responsibilities of parenthood?

The secular pendulum swings away from children toward the "good life" symbolized by the modern childless couple who can do whatever they please, whenever they please. Catholic young people are not impervious to this influence.

Attitudes, therefore, hidden during courtship may be the source of future shock after marriage.

Need self-honesty to assure a happy marriage

Catholic Christianity has always dignified the birth, care and rearing of children as man and woman's noblest human endeavor.

When this ideal is translated into the nitty-gritty of everyday life, can your attitudes tolerate a close-up examination? Do you love and hope for children as part of God's plan for human happiness and eternal salvation?

5) Have you experienced any major crisis in your life? How did you react to it?

If you have had a serious illness or experienced the death of a parent, brother or sister, or there has been a divorce in your family, these are examples of major upheavals.

How did you cope? Did you stand firm and ride through the storm? Or did you escape

through destructive or anti-social behavior, irresponsible selfish actions, drugs or alcohol?

The point is that your mode of handling crisis will reflect how you will cope with marital problems. If you visualize yourself as part of a marital team which will solve the problem together, or endure it, then you are capable of mutual sacrifice. If, however, you search for an instant escape from a crisis, this may have become a pattern of behavior that can jeopardize your marriage.

Honesty, then, enables a young person to understand his strengths and weaknesses. Such careful scrutiny in itself indicates that the individual takes an adult view of Christian marriage.

"Authentic married love is caught up into divine love and is governed and enriched by Christ's redeeming power and the saving activity of the Church, so that this love may lead the spouses to God with powerful effect and may aid and strengthen them in the sublime office of being a father or a mother."

For this reason Christian spouses have a special sacrament by which they are fortified and receive a kind of consecration in the duties and dignity of their state. By virtue of this sacrament, as spouses fulfill their conjugal and family obligation, they are penetrated with the spirit of Christ, which suffuses their whole lives with faith, hope and charity. Thus they increasingly advance the perfection of their own personalities, as well as their mutual sanctification, and hence contribute jointly to the glory of God."

—Pastoral Constitution on the Church in the Modern World

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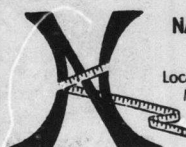
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What God (from 12)

over her own body, but the husband does; likewise, the husband does not rule over his own body, but the wife does."

In his letter to the Ephesians, St. Paul urges all Christians to walk worthy of their vocation; they should "walk in love, as Christ loved us and gave Himself up for us, a fragrant offering and sacrifice to God." Such a Christ-like love will transform the husband-wife relationship. This, according to St. Paul, is the great "Sacrament," the mystery of Christ's relationship to those He has redeemed.

Marriage, therefore, mirrors Christ's faithful love for His People and is a Sacrament of the loving Redeemer of sinful man. The marriage of two Christians is a saving covenant. This doctrine was clearly emphasized in the teaching of

the Fathers of the Second Vatican Council. According to the Documents of the Council, marriage is an "intimate partnership of married life and love established by the Creator and qualified by His laws and it is rooted in the conjugal covenant of

irrevocable personal consent."

Pope Paul VI described the characteristics of this love when he said, "This love is first

of all, full human, that is to say, of the senses and of the spirit. It is total, that is to say it is a very special form of personal friendship, in which husband

and wife generously share everything, without undue reservations or selfish calculations. This love is faithful and exclusive until

death. This love is fecund, for it is not exhausted by the communion between husband and wife, but is destined to continue, raising up new lives."

"Husbands, love your wives, just as Christ also loved the Church and delivered Himself up for her, that He might sanctify her . . . Even thus are husbands also to love their wives as their own bodies."

Music (from 16)

such song is chosen, it should meet the following criteria: 1) It should not detract from the worship but should rather positively contribute to the spirit of prayer; 2) The words of the song should normally be based on the Bible and should express a Christian concept of love—since the Liturgy of Marriage celebrates not only the human love between two persons, but also their relationship to God who is Love.

Admittedly, there are few popular songs that fulfill these criteria. Perhaps there are other celebrations connected with your marriage in which more of these songs could be used (for example, the reception). But in the Sacrament itself, the Lord Jesus calls you to go beyond the ordinary and the popular; he calls you to love each other as he has loved you.

Q. Does the offering we make to the parish include payment for the music director?

A. Normally, it does not, but circumstances vary. It is best to ask the priest or music director about this when you meet with them.

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Marriage (from 13)

always work out well, but marriages do not necessarily do so. Thus, it is important for couples to worry less about the wedding, and pay more attention to the marriage relationship.

The preparatory details have importance, and can also be rich and rewarding circumstances through which a couple come to know themselves better. These are also occasions through which a couple may deepen their mutual commitment so that their wedding is the moment of promise that merits the continuing support and encouragement of family, friends, society and the entire Christian community.

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Jesus' hometown rejects him

By Janaan Manternach

One day Jesus decided to go back to Nazareth for a while. Nazareth was his hometown. He had grown up there. Most of his family still lived in Nazareth. It was a small town up in the hills of Galilee. As in any small town everyone knew everyone else.

The older people in Nazareth remembered Jesus as a young boy working in Joseph's carpenter shop. They had often seen him go with his mother, Mary, to the town well to get water. The younger men and women who grew up with Jesus

Children's story hour

remembered playing with him in the streets. They all remembered how Jesus and his parents prayed with them each Sabbath, each Saturday, at the Nazareth synagogue.

JESUS' FRIENDS and neighbors were happy to see him again. They were glad to have him back with them. But they were also curious about him. For some time they had heard reports of remarkable cures by Jesus in some of the neighboring towns. They heard stories of large crowds listening by the hour to Jesus. Would he do some of these wonderful things here in his hometown?

Soon after, Jesus arrived back in Nazareth. It was Saturday, the Sabbath. Jesus went to the familiar synagogue where he had come with Mary and Joseph every week as he was growing up. He must have felt very much at home there.

Because Jesus was now known in the neighboring towns and villages as a rabbi, a religious teacher, the local rabbi in Nazareth invited Jesus to preach at the Sabbath service. The whole synagogue was crowded. Everyone wondered what

Jesus would say, what he would do.

Jesus read a brief passage from the Torah, the Jewish Scriptures, just as devout Jews do even today during the Sabbath synagogue service. Then he talked to the people about the meaning of the Torah reading. He spoke to them about God, about how to live happily as children of God. He spoke warmly and intelligently.

THE PEOPLE were very impressed. In fact they were amazed at Jesus' knowledge and his ability to touch their hearts and minds. They asked one another, "Where did he get all this knowledge? Isn't this the carpenter, Mary's son? We know his relatives. They are our neighbors. Where did Jesus learn so much? Where did he learn to preach? He never went to any special schools."

The townspeople at Nazareth were puzzled, but they were proud of Jesus.

They were amazed at his knowledge, but they loved him as one of themselves. They were proud that they knew him as a child. They were happy that Nazareth was his hometown.

But after a while, Jesus became too much for them. Instead of admiring him, they became jealous. People asked one another, "Who does he think he is anyway? He's no better than any of us. Why should we listen to him? He has no more education than the rest of us. Why is he so special?"

SLOWLY THE townspeople turned against him. They became angry because he was not doing any great wonders here in his own hometown. "He cured the sick in Capernaum. Why doesn't he cure sick people right here in the town in which he grew up?"

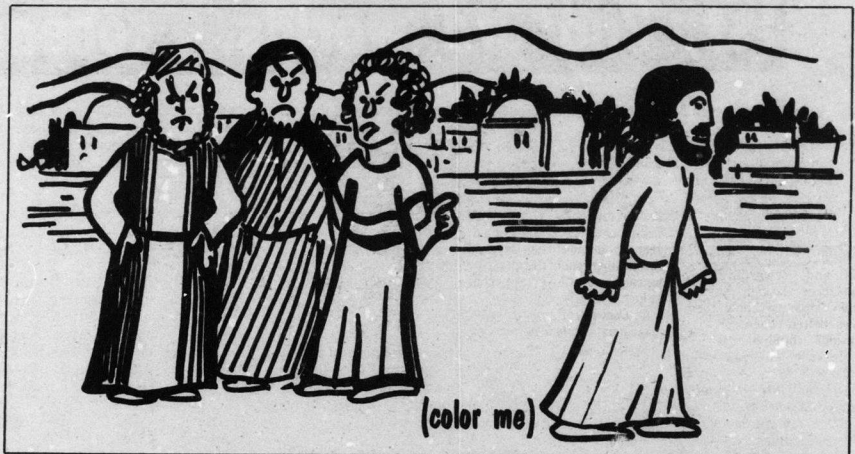
Jesus was deeply hurt. His friends and neighbors were rejecting him. He was

very sad. One day he told a group of them, "Every prophet is honored by strangers. The only place a prophet is without honor is in his own hometown, among his friends and relatives, even in his own house."

Jesus was so troubled by the reaction of the people of Nazareth that he could not do what he had done in the surrounding towns. Since his own people did not believe in him, he was unable to help them experience God's healing power. He cured only a few sick people in Nazareth. The townspeople's lack of faith caused Jesus much pain.

So he left his hometown and went from village to village all over Galilee. He spent most of his time teaching people about God and about how to live with God. The pain of his rejection by those who had been closest to him remained with him the rest of his life.

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(color me)

St. Bernard: Prayer and action reforms Benedictines

By Deacon Steve Landregan

Times of reform and renewal in the church are times of great contrast, of indulgence and renunciation, of debauchery and sanctity. The relative tranquility of our post-Vatican II church can only be appreciated against the historical background of tumult and turmoil that wrenched and bruised the Mystical Body in past eras.

Such a time was the first half of the 12th century when Bernard of Clairvaux emerged as zealous defender of the faith and crusading mystic.

In the twilight of the 11th century, the great reform of the Benedictine order that began at the Abbey of Cluny, France, started to degenerate into monastic mediocrity. A small group of monks seeking to return again to the purer form of the Rule of St. Benedict founded a monastery in the wilderness near Cîteaux, France. This was the beginning of the Cistercian Order.

FOURTEEN years later, Bernard, a young man of 21 from a small nearby village, knocked on the gate of Cîteaux.

With him were 30 companions, including four of his five brothers and a number of other relatives and friends. Shortly thereafter, his fifth and last brother joined him.

The charisma of the young monk, whose arguments for a life of prayer and renunciation had been so successful with his brothers and friends, was a gift to both the fledgling Cistercian movement and the whole church.

heretics with the zeal of a crusader, and was a principal force for unity in a church rent by the simultaneous election of two popes, Bernard's most important work lay in the reform and renewal of Benedictine monasticism, and the instigation of religious revival in the whole church.

Three years after he entered the Cistercians at Cîteaux, Bernard and 12 companions began a new foundation in an isolated valley near Champagne and

IN A LETTER to another abbot, who had abandoned the lavish lifestyle for which Bernard had taken him to task, he explained his refusal to ignore defects and weaknesses for fear of causing scandal. "When scandal comes through vices being denounced," he wrote, "it comes through those who do what is blameworthy and not through those who blame it."

His uncompromising demand for a life of Gospel poverty is reflected in one of his sermons where he speaks of Christ as "our head, crowned, not with glory, but with the thorns of our sins. As members of that head, crowned with thorns, we should be ashamed to live in luxury; his purple robes are a mockery rather than an honor."

The times in which we live require of all Christians the balance of action and spirituality that marked Bernard of Clairvaux's life. Our zeal must be tempered by charity and humility and, most importantly, flow from a life lived in conformance to the Gospel and in imitation of Christ.

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Spiritual masters

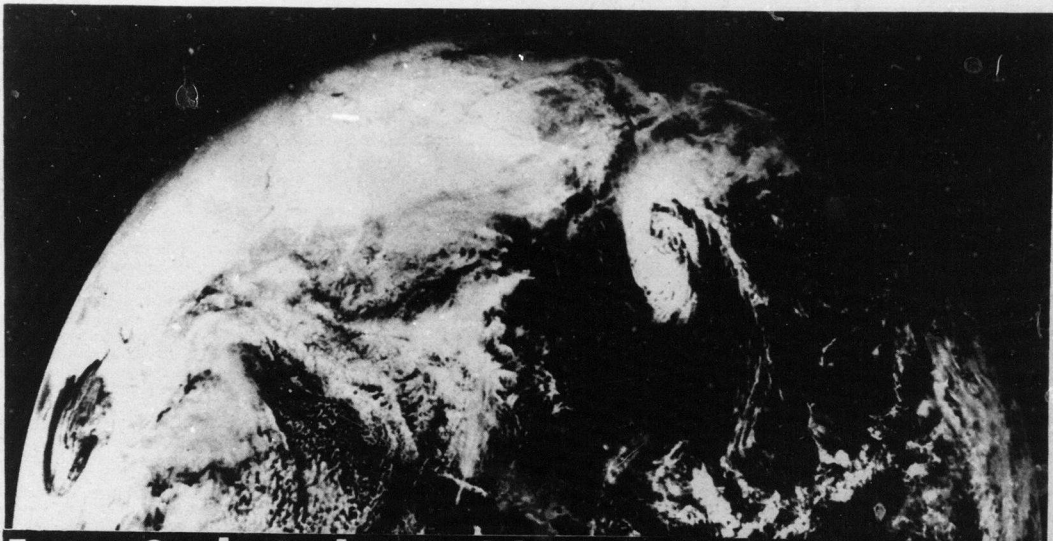
Bernard's gifts were manifold. He had an irresistible personality, possessed great organizational ability, was a prodigious writer, a persuasive preacher and a profound spiritual theologian.

He was a man of action and a mystic, whose life foreshadowed the mendicant monks of the following century who would have such an impact upon the affairs of both the church and secular society.

ALTHOUGH HE preached against

called it Clairvaux. Within three years, by 1118, the Abbey of Clairvaux, with Bernard as its first abbot, began establishing foundations of its own. By the time of Bernard's death, 68 Cistercian monasteries had been founded from Clairvaux.

His reform of Benedictine monasticism extended beyond Clairvaux and its foundations. In 1119 he began efforts to correct the mediocrity of monastic observance at the great Benedictine Abbey of Cluny.



1st, 2nd 3rd worlds. . . oceans apart?

By Father Joseph M. Champlin

The Maryknoll Fathers, who now publish materials under the heading of Orbis Books, have come up with a winner: *The Coming of the Third Church* by Father Walbert Buhlmann. Theologian Father Karl Rahner terms this publication "the best Catholic book of the year."

Father Buhlmann, a Capuchin, served in the missions of Tanganyika, then taught missiology for 16 years at a Swiss university. Since 1971 he has been secretary general for Capuchin missions throughout the world. The man knows his field.

Subtitled *An Analysis of the Present and Future of the Church*, the text views the current history of Christianity in three stages.

IN THE first millennium, the church of the East, of the First World, now oppressed by communism, dominated religious culture. In the second 1,000 years, the church of the West, of the Second World, now dominated by

capitalism, has been preeminent. For the third millennium, the church of the South, of the Third World, threatened by neo-colonialism, will dominate the Christian religious scene.

The Capuchin priest spells this out a bit more when he says: "The First Church, then, will be the Oriental church, possessing the rights of the firstborn (the first eight ecumenical councils were held on Eastern soil) but now become, in large measure, the church of silence."

"The Second will be the Western church, which in the course of history has more and more come to be thought of as 'the' church without qualification and, by this token, as mother of her offspring in the new world."

"FINALLY, the Third Church will be that of the new nations, now entering as a new element into world history and into the history of the church..." (p. 3-4).

His approach, however, does not mean these three churches only exist

one after the other chronologically, but instead are alive today alongside one another. There remains, however, a difference in approach and a shift of influence.

The world's center of gravity, in the author's judgment, no longer exists in Europe nor does the West constitute the focal point of Christianity or its source of religious, cultural unity.

Some statistics — past, present and projected — substantiate his assertion. The table below indicates in millions the number of actual or predicted Christians for Western developed and Southern countries at the noted years:

	1900	1965	2000
Western	392	637	796
Southern	67	370	1,118

DESPITE THE decline of the West's position and the upsurge in the South's role, they ideally should complement one another. In Father Buhlmann's words: "If in profane matters we are realizing more clearly the interdependence of all in the world, this is equally true of the churches. They need one another: the Third needs the Second for

support and the Second needs the Third for renewal." (p. 23).

Last Saturday our parish sponsored "An Evening in the Third World." Some 130 persons paid \$3 each for wine, beer or Coca Cola with cheese and three slide-lecture presentations on South Africa and Rhodesia. Because of some special food donations, the night netted over \$200 which the committee decided to send to a missionary working with poor blacks near East London.

The Third World does need the Second for support.

IN A 1974 document on "Black Consciousness and Human Rights," a South African archbishop wrote: "No form of culture is complete or perfect, neither the European nor the eastern nor the African. All need each other's gifts... The whites have offered us their gifts. We must now offer ours to them."

"There are things in our culture which are different, a different way of seeing the earth and life, forms of art or music or ways of living together which can be a gift to others also," he added.

We in the Second World really do need the Third Church for renewal.

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Discussion questions

1. Who belongs to the body of Christ? What are the implications? Discuss.

2. Discuss this statement: "Worldwide teamwork can't be achieved without serious efforts toward the good of the whole at least by spiritual and moral, if not by visible and tangible, support."

3. Discuss this statement: "Parochialism in charitable concerns neglects the teamwork of the whole body of Christ."

4. Read Mark, chapter 6, verses 1 through 6; Matthew, chapter 13, verses 54 through 58; Luke, chapter 4, verses 14 through 22.

5. What does this statement in Mark's Gospel account tell us: "He could work no miracle there, apart from curing a few who were sick by laying hands on them, so much did their lack of faith distress him?"

6. Why, do you think, was it so difficult for the people in Jesus' hometown to accept him? Discuss.

7. Discuss this statement: "He (Jesus) marked out the path to be walked by all in the future who would dare to take seriously 'the way' he had indicated as leading to genuine human fulfillment."

8. Why, do you think, are times of reform and renewal in the church full of contrasts? Discuss.

9. What was the most important work of St. Bernard of Clairvaux?

10. Discuss this statement by St. Bernard: "When scandal comes through vices being denounced, it comes through those who do what is blameworthy and not through those who blame it." Do you feel that this statement has validity today? Why?

11. In considering the spirituality of St. Bernard of Clairvaux, what knowledge and understanding of spirituality has he passed on to us that applies to our lives in this last quarter of the 20th century?

For parents and children after reading 'story hour'

Children's Story Hour

1. After reading, aloud or silently, the story of Jesus and the townspeople of Nazareth, discuss the situation using the following or other questions:

— Why did Jesus return to Nazareth for awhile?

— Who in Nazareth knew Jesus and what did they remember about him?

— How did the people of his hometown feel about him at first when he came back?

— Why did the townspeople gradually turn against him?

— How did Jesus feel about the rejection

that he experienced from his own townspeople?

— Why did the rejection of Jesus by his own people hurt them as much as or more than it hurt Jesus?

2. Study the story of Jesus and the townspeople and create a short play that dramatizes Jesus' return to Nazareth.

3. Write a story of Jesus' visit to Nazareth as it might appear in a local hometown paper.

4. Pretend that you're one of the townspeople who rejected Jesus but are sorry about it now. Write Jesus a letter telling him that you're sorry and explain why you feel the way you do now.

the active list

february 17

The annual German dance at the Southside Council, K of C, will begin at 9 p.m. with the Brink's Sauerkraut Band featured. A late-evening buffet will also be served.

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 19

The Children's Museum in Indianapolis will host a special program featuring Mrs. Andrew Young, honorary national chairman for the International Year of the Child. The program begins at 6 p.m. in the museum's Lilly Theater.

Our Lady of Everyday Circle, Daughters of Isabella will meet at 7:30 p.m. at St. Elizabeth Home, 2500

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.

Churchman, Indianapolis. Hostesses are Mary Butsch and Marge Britton.

feb. 19, 22, 25

Area meetings of the SDRC will be held at 7:30 p.m. at the following locations:

►Feb. 19: Holy Name parish, Beech Grove.

►Feb. 19: St. Mary parish, Greensburg, Indianapolis. The luncheon will honor youth in conjunction with the International Year of the Child.

►Feb. 22: St. Joan of Arc parish center, 4217 N. Central, Indianapolis.

►Feb. 25: St. Mary School cafeteria, New Albany.

february 20

The Indiana Region of the National Conference of Christians and Jews, Inc., will hold its annual Brotherhood Week luncheon at noon at the Essex House

Hotel, 421 N. Pennsylvania, Indianapolis. The luncheon will honor youth in conjunction with the International Year of the Child.

february 21

Father Patrick Kelly, chaplain at Cathedral High School, will be the guest speaker for the adult education series at St. Michael parish, 30th and Tibbs, Indianapolis. Father Kelly's talk on "The Family" will begin at 7:30 p.m. Call Joan Doherty, 923-9657, or Frances McAvoy, 925-0622, for information.

february 22

The Eastern Orthodox Church's position on abortion will be the subject of a talk by Rev. James Rousakis, pastor of Holy Trinity Greek Orthodox Church, at 7:30 p.m. at Leppert & Copeland Mortuary, 740 E. 86th St., Indianapolis. For more information contact Margie and Jim Schmidt, 253-5962.

february 23-24

The Marian College Theatre will present "The Man of La Mancha" in the Marian auditorium at 8 p.m. Adult tickets are \$2; student tickets, \$1.50. Send check or money order for advance reservations to Marian College Theatre,

3200 Cold Spring Rd., Indianapolis 46222.

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 information call Fatima, (317) 545-7681.

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

february 24

St. Susanna parish at Plainfield will sponsor a Mardi Gras dance in the parish hall from 9 p.m. to 1 a.m. For reservations call Janet Schooley, 839-5513, or Roberta Sippen, 839-5684.

A teenage program for children of separated, divorced and remarried Catholics will be held at Alverna Center, 8140 Spring Mill Rd., Indianapolis, at 2 p.m. This is a discussion group reserved for teenagers.

A PTC card party at St. Mark parish, Edgewood and U.S. 315, Indianapolis, will be held from 7:30 until 10 p.m. Admission is \$1.



Hall, 46th and Shadeland, Indianapolis. Fun for all ages.

St. Roch's eighth annual festival will be held from noon to 6 p.m. in the school hall at 3603 S. Meridian, Indianapolis. The festival features good food, games and prizes.

march 2-4

Father James Farrell, associate pastor of St. Barnabas parish, Indianapolis, will conduct a women's weekend retreat at Fatima Retreat House, 5333 E. 56th St., Indianapolis. For complete details call or write the Retreat House, (317) 545-7681.

An Intensive Journal Workshop will be conducted at Alverna Center, 8140 Spring Mill Rd., Indianapolis, under the leadership of Father Maury Smith. For information call (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. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

february 25

The St. Lawrence School Festival will be held from 1 to 4 p.m. in Father Conen

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chancery report (from 7)

the benefits in the legislation for Catholic Schools, hospitals and child care institutions.

office of catholic charities

As of January 15 the charity results of the Catholic Charities Appeal were \$132,000 in one time donations and pledges. This is with 27 parishes not yet reported. Anticipated results from these parishes lead us to conclude that the Appeal will be \$60,000 short of financing the necessary expenditures. . . . It will therefore be necessary to conduct a second effort through individual solicitations

during the next few months. . . . The Catholic Charities Board met to assess the Appeal and has determined that the services of a professional fund raiser are absolutely necessary to the proper financing of needed programs. Possible approaches to this need are under consideration. . . . Archdiocesan Social Ministries has been awarded a contract of \$20,000 from Title XX to teach Natural Family Planning. . . . The major programmatic effort within the Office of Catholic Charities and Archdiocesan Social Ministries will be the administration of the U.S. Bishops' Pastoral Plan for Family Ministry. This plan calls for 1979 to be a year of planning and pastoral listening throughout the Archdiocese. The planning will cover six major areas of

ministry: Pre-Marrieds and Singles, Married Couples, Parents, Developing Families, Hurting Families and Leadership Couples. The listening and planning effort will follow four general concerns of the Bishops: Awareness that Understands; Caring that Enables; Ministry that Serves and Structures that Facilitate. In addition to the six areas of ministry, the Bishops have also called for priority concerns in four areas: The celebration of 1980 as a Year of the Family; The Social Mission of the Family; The Family and Evangelization; The Family and Parish Renewal.

catholic communications center

Plans are being made by Chuck Schisla, Fr. Tom Widner and one staff member from the Communications Center to attend the scheduled U.S.C.C. meeting to discuss the May 27, 1979 first annual National Catholic Communications Collection. The meeting will be held on March 13, 14 and 15 at the Catholic Television Network facilities in Chicago. In addition to discussing the promotional aspects of the campaign, there will be hearings before the USCC Communications Committee, chaired by Bishop Joseph Crowley of Ft. Wayne/South Bend, on how various communications personnel from the midwest feel the national portion of the collection might be used. Schisla has been appointed by Archbishop George J. Biskup to direct the collection in the Archdiocese of Indianapolis. . . . As of February 7, sixteen (16) separate parish and area telephone networks have been established and are ready to function when the Indiana Catholic Conference issues an alert to contact local legislators on issues before the Legislature that are among those being addressed by the Catholic Church in Indiana. Regular bulletins are being issued from the I.C.C. to network members, keeping them up-to-date on the bills introduced into the General Assembly in which the I.C.C. has an interest

. . . As chairman of the UNDA-USA (National Association of Catholic Broadcasters and Allied Communicators) Awards Committee, Chuck Schisla has been named to represent the organization's president, Fr. John Geaney, CSP of Baltimore, at the annual CHRISTOPHER Awards presentation in New York City on February 22nd. The producer of the CHRISTOPHER Awards program is a member of the UNDA-USA Awards Committee.

cyo

The first Search for Christian Maturity program this year was held at the Vocations Center, February 2-4, and was attended by twenty-five members of St. Joan of Arc Parish. . . . The Eighth grade Vocations Retreat program will reach 1,705 students this year and is being expanded to include Junior high CCD groups. It offers a follow-up program in May co-sponsored by CYO, OCE and the Vocations Center. . . . Single Christian Adults is experiencing a growth in membership. The club plans to attend the Genesis II for young adults during Tuesdays of Lent. The program is presented at the Vocations Center and is co-sponsored by the Vocations Center and CYO. . . . The Catholic Committee on Boy Scouting presented a Workshop on Feb. 6 at the Vocations Center. The topic was "Scouting is Youth Ministry in the Parish." The February Youth Mass will be at Holy Spirit, Feb. 25, at 6:30 p.m. . . . The first phase of the CYO Music Contest is dated for Saturday, Feb. 24 at Chataud High School. A special music recital at the Children's Museum on Sunday, March 4, at 7 p.m. will be held (for the first time) by the CYO Office. Approximately 22 youngsters will be selected from the Feb. 24 contest to perform at this new event. . . . Finalists for the 1979 Science Fair will display their exhibits and be judged at Little Flower gymnasium on Sunday, March 4. Forty parishes participate in the Archdiocesan Science Fair with approximately 4,500 youngsters being involved. There will be 225 finalists competing at Little Flower on March 4.

Bishops stress (from 2)

Such is the case of the basic, grassroots communities as a bulwark of creativity."

"The church at Puebla expounds a dynamic vision of the relations between hierarchy and community, particularly the link and integration of the ministries of the bishops, the priesthood and the diaconate."

"Puebla has confirmed the need to live consecrated lives (priests and Religious) in their fullness, inspired in the commitment to the poor, and in keeping with the vocation of the local church in order to take up the vanguard role in evangelization."

"Regarding the growing gap and the inequality in our societies, the church realizes that by speaking about the people, about the poor, it does not necessarily mean to address the people and the poor with more words. For this reason, the church that gives birth to a renewed message at Puebla wants to give witness to Christ, witness to service besides teaching and exercising its ministries."

Since the previous bishops' assembly at Medellin, Colombia, in 1968, "which voiced

hopes for social betterment and development" conditions have changed, said the summary, referring to the number of authoritarian governments in Latin America.

This has led "at the end of the 1970s to the renewed hope of Christians in the church message of communion and participation," said the summary.

"Communion in the sense of a constant witness of the church in favor of the deprived, of those left outside the mainstream of progress," said the summary.

"Participation, in the sense of undertaking to constantly improve the conditions of suffering and hopelessness, by means of permanent and creative services, by means of immediate moves. Thus the church seeks to overcome delays in the change of structures and shorten the waiting for change already postponed through generations," added the summary.

Pope (from 3)

Advent, the pope said the concepts of "God" and "man" are at the basis of all human thought, even when masked by other concepts of contemporary civilization.

"Man is more like God than like nature," the pope said in another of the Advent talks. Man's spiritual faculties are what make him man in the likeness of God and distinguish him from the rest of visible creation, he said.

In his first Christmas message, the pope appealed to governments to let human beings live their lives in the relationship to God that was begun by the birth of Jesus Christ.

"Accept the full truth concerning man that was uttered on Christmas night," he said.

Appealing to nations, governments and peoples to accept the mystery in which human beings live since the birth of Christ, the pope said, "Humanity's power resides in this mystery, the power that permeates everything that is human. Do not make it hard for that power to exercise its influence. Do not destroy its influence. Everything that is human grows from this power. Without this power, it perishes. Without this power, it falls to ruin."

IRS (from 3)

harbor" level will be considered non-discriminatory if it serves designated geographic areas not based on race and is part of a larger school system which does not discriminate.

Reed had argued at the IRS hearing that the Catholic school system in the United States does not discriminate on the basis of race.

The new proposed guidelines are also more flexible in spelling out the minority recruitment requirements for reviewable schools.

They also said that all appeals will be handled at the national, rather than the regional, level to insure policy consistency.

The proposed guidelines use the federal definition of "minority" to describe blacks, Hispanics, Asians or Pacific Islanders and American Indians or Alaskan natives.

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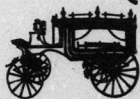


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question box

Will an unbaptized infant be admitted into heaven?

by Msgr. R. T. Bosler

Q. Please explain the doctrine of Original Sin. My daughter left the Church because she could not accept the idea of babies not being saved without baptism—she obviously did not grasp the idea, and I do not know how to explain it to her either.

A. I doubt very much whether the doctrine of Original Sin was the real reason why your daughter left the Church. There are usually personal reasons hard to explain to others why one gives up one's faith or changes to another. But since that is the issue she raises, you might explain to her that the Church has agonized over her problem for centuries and experienced a development of understanding which could very well eliminate her difficulties.

St. Augustine, at the beginning of the fifth

century, developed the doctrine of Original Sin and the absolute need of baptism for salvation that became a traditional belief among Christians.

Prior to his time there was infant baptism, but it was not a custom that generally took hold; St. Ambrose, the man responsible for Augustine's conversion and whose parents were both devout Christians, was not baptized until he was 34, when he was elected bishop of Milan. Augustine came to the horrendous conclusion that infants who die without baptism are consigned to a part of Hell where there is the least suffering.

Later theologians softened Augustine's teaching by positing the idea of Limbo, a place where infants and possibly adults without baptism would enjoy a natural happiness but without the beatific vision of God.

Europeans, for the most part, went on serenely convinced that Moslems and other non-Christians would have to be satisfied with Limbo for the hereafter, until the great

discoveries of the 15th and 16th centuries made them aware of the millions of humans in the New World, Africa, India and China. Thus, they were faced with a new question: What has been God's plan for all these millions? New questions arising from new knowledge lead to a development of the understanding of the revelation made in Christ. Theologians saw in the "baptism of desire" an answer. If they knew about Christ and the importance of baptism, all non-Christians who desire to serve God according to the best of their knowledge and abilities would want baptism.

This took care of the adults without baptism, but what of infants who died without it? The possibility of Limbo continued to be the most common answer. However, there was a growing tendency among theologians to feel that this solution was not consistent with the revelation that Christ died for all mankind and that God wanted all men to be saved. What could infants possibly do to thwart this will of God? Also, the belated publication in the last

century of the acts of the Council of Trent helped theologians clarify what had and what had not been defined by that council concerning Original Sin and its effects.

Vatican Council II went out of its way, in the Constitution on the Church, to show how all men are somehow linked with the Church and can be saved—even atheists. It was not surprising, then, that the newest Roman ritual for funerals included a rite for the funeral of infants who die without baptism, in which a prayer encourages the parents to trust in the loving mercy of God.

It is quite obvious that Limbo for unbaptized infants is not part of the defined teaching of the Church, but merely a theological opinion now open to serious question. Since there is uncertainty here and we should take no chances where the salvation of others is at stake, the Church still asks that every effort be made to baptize an infant in danger of death.

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Something
to remember:

God forgives the sinner
and forgets the sin

February 18, 1979
SEVENTH SUNDAY OF THE YEAR (B)

Isaiah 43:18-19; 21:22; 24:25
II Corinthians 1:18-22
Mark 2:1-12

By Richard J. Butler

"Your sins I remember no more." In this expression we see the uniqueness of God's forgiveness. It is not simply accepting the fact a person has turned from sin. It is not an acceptance of a sinner in spite of the sin. It is an embrace of the person and a forgetting of the sin.

Memory was important to the Israelites. It was through memory that they maintained a link with their past—the glorious past of God's saving act. Thus it was in prayer that they would take memory of what God had done. This anamnesis remained a key element of Christian liturgy.

Christians take memory of the Lord Jesus—his death and resurrection. Uniquely in the Mass and also in other liturgy, Christians bring the past to the present through memory. But memory, for Christian as for Israelite, is not only past-oriented; it is also looking towards the future. In our anamnesis we proclaim the death of the Lord until he comes again. The memory of promise is the pledge of fulfillment.

Memory also centered on the question of sin. The dilemma of sin is precisely that this turning from God is etched in his memory; it does not go away; it remains until the final judgement. Thus the beauty of Isaiah's statement: "your sins I remember no more!" The God of the Israelites—as the God of the Christians—wipes the slate clean. He will not remember. The sin will not be present to confront us in the final hour. The dread of

judgement is removed and we can be people of hope.

Such a view, no doubt, was in the minds of the scribes who were scandalized by the words of Jesus to the paralytic. If the memory of the sin rests with God, who can forgive the sin except God? The concern is so obvious that Jesus patiently follows through with the physical healing. All are awestruck.

The challenge for us is to be sensitive enough, so that we too are awestruck when we remember our God and when we receive his word that no longer are our sins remembered. Taking memory can be a very simple act. Thus, God has ordained that even the simplest act can be included in the process of the Eucharist. But the very simplicity that leads us quickly to the point of taking memory can be the "killer" that alienates us. For simple acts are easy to come by and equally easy to forget.

For centuries, our liturgy was caught in a polemic that called for total attention to the institutional narrative in the eucharistic prayer. Only of late has adequate attention been given to anamnesis. It is in our remembering the saving acts of God that they become most present to us. We cannot take God for granted.

This calls for a prayer life that regularly repeats the basic experience of our salvation; it calls for a prayer life rooted in the liturgical act. It also calls for a life that fully embraces all the hope and joy of the statement of Isaiah, "your sins I remember no more."

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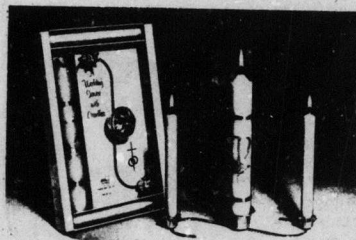
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washington
newsletter

HEW panel weighing ethics of test tube birth



by Jim Castelli

WASHINGTON—Should public funds be used to support research in in vitro fertilization (IVF)—the conception of life outside the human body?

Catholic experts testifying at a series of public hearings on that question were almost unanimous in saying "no."

Many simply argued that the procedure is immoral and should not be encouraged by government financing.

But others raised arguments that deal with the broader issues of ethics in health care and the allocation of scarce resources as much as with the morality of the procedure itself.

There is now a moratorium on federal support for in vitro fertilization research in the United States. But that moratorium could end

if an Ethics Advisory Board appointed by Secretary of Health, Education and Welfare Joseph Califano recommends federal funding. The board expects to draft final recommendations at a meeting March 16-17.

Jesuit Father Richard McCormick, a leading Catholic ethicist and moral theologian, is a member of the board. He said he opposes public funding for IVF at this time because of the "cumulative impact" of arguments against it.

Father McCormick said the board may leave the decision on financing of research up to HEW. He said he could support federal funding for some preliminary research if he were convinced that the pros outweighed the cons.

He said, for example, that government funding is the best way to provide government regulation of the research.

But Father McCormick said government should not fund the service of providing in vitro fertilization for a childless couple.

A variety of Catholic experts cited a number of reasons for opposing public funding of IVF research.

Jesuit Father Paul Murphy of the Campion Center in Weston, Mass., said IVF "reduces human generation to the level of animal husbandry."

He criticized the notion that "because the scientific techniques have been discovered, they are to be used. Because something is scientifically possible, it becomes morally right and even urgent."

Dominican Father Alois Moraczewski, president of the Pope John XXIII Medical-Moral Research and Education Center, argued that IVF "does not seem to be the treatment of a medical condition so much as treatment of a desire" because it does not treat sterility.

He said support for IVF involves "the assumption that a married couple, or even a single woman, has a right to have a child."

"Whereas marriage confers a right to the sexual acts which are apt for the generation of a human being, no right to a child is thereby conveyed. The basic reason is that a child is a person and no human being has a right to another."

Father Moraczewski also cited possible abuses of IVF such as efforts to produce only "perfect" babies, the use of surrogate mothers or the freezing of embryos for implantation at a later date.

Dominican Sister Betty Gaiss, health affairs coordinator for the Diocese of Lansing, Mich., said "the risks and benefits (in IVF) do not accrue to the same parties."

"The procedure... is undertaken for human motives for the benefit of the childless couple. The risks are borne by the as-yet-to-be-developed embryo."

Sister Gaiss and others also argued that public funding for IVF would involve a disproportionate use of scarce resources for the use of a small group of people while the basic health needs of many people remain unmet.

She said one report said the birth of Louise Brown, the first "test tube baby," cost \$100,000.

"The question here is not one of putting a price tag on one couple's happiness," she said.

"Rather it is a question of the allocation of a limited amount of resources."

"At a time when the government is demanding cost cutting in health care delivery, it seems incongruous to support research to develop techniques that will have a high cost, limited benefits and substantial individual and societal risks."

Much of the Catholic testimony to the board reflected a tension voiced by the late Pope John Paul I, who commented on Louise Brown's birth in an Italian magazine while he was still patriarch of Venice, Italy.

Saying he spoke as a journalist and not as a bishop, he sent "most cordial wishes" to the baby and said he could not condemn her parents if they acted in good faith.

But, he said, "I share only in part the enthusiasm of those who applaud the scientific and technical progress after the birth of the English baby."

He said the ability to create life in the test tube "though it may not provoke disasters, at least presents grave risks."

He said the procedure might increase the risk of deformed babies.

"If this is so," he said, "will not the scientist faced with new problems look like the sorcerer's apprentice unleashing mighty powers without being able to hold them back or dominate them?"

the Saints by Luke

GABRIEL POSSENTI WAS BORN MARCH 1, 1838, THE 11TH OF 13 CHILDREN, INORDINATELY VAIN AND DEVOTED TO THE PLEASURES OF THE WORLD, IT IS LITTLE WONDER HIS TEACHERS AND FRIENDS WERE SKEPTICAL WHEN HE ANNOUNCED HE WOULD ENTER THE PASSIONIST ORDER AFTER GRADUATION.

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ST. GABRIEL NEVER LIVED TO SEE ORDINATION. AT AGE 23, HE WAS STRICKEN WITH TUBERCULOSIS.

NEAR DEATH, HE ASKED THAT A PICTURE OF OUR LADY OF DOLORS BE PLACED OVER HIS HEART, HE THEN DIED ON FEB. 27, 1862, AT ISOLA, ITALY.

St. GABRIEL of the SORROWFUL MOTHER



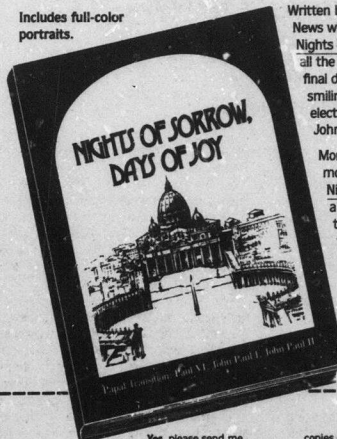
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† ANDERS, Joseph B., 46, St. Barnabas, Indianapolis; burial in Evansville, Feb. 10.

† BERGIN, Marie C., 82, St. Michael, Brookville, Feb. 9.

† BREINLICH, Hazel, 83, Little Flower, Indianapolis, Feb. 13.

† CHELMOWSKI, Anthony Edward, infant, St. Mary, Lanesville, Feb. 7.

† CLARK, William Joseph, 88, Christ the King, Indianapolis, Feb. 7.

† CONARD, Alvin C., 63, St. Michael, Charlestown, Feb. 6.

† FOX, John Casper, 59, SS. Peter and Paul, Indianapolis, Feb. 7.

† GRANT, Mary Joan, 43, Little Flower, Indianapolis, Feb. 8.

† KLEIN, Virginia C., 74, St. Simon, Indianapolis, Feb. 13.

† KURULSKI, Jeanette (Judy) J., 63, St. Ann, Indianapolis, Feb. 12.

† LAMPING, Peggy, 19, Holy Name, Beech Grove, Feb. 13.

† MEEKS, Viola, 55, St. Andrew, Richmond, Feb. 8.

† MINNICK, Marguerite C., 86, St. Lawrence, Lawrenceburg, Feb. 8.

† MORGAN, Josephine T., 76, Immaculate Heart of Mary, Indianapolis, Feb. 13.

† PFLEGING, Daniel J., Sr., 90, St. Ann, Terre Haute, Feb. 5.

† RETHERFORD, Mary Delores, 51, St. Simon, Indianapolis, Feb. 7.

† SMITH, Loretta, 90, St. Mary-of-the-Knobs, Floyd's Knobs, Feb. 10.

† STOUT, Ira L., 72, St. Andrew, Richmond, Feb. 8.

† SULLIVAN, Minnie P., 87, St. Pius X, Indianapolis, Feb. 9.

† SWIHART, Eugene A., Holy Name, Beech Grove, Feb. 10.

† WAGNER, Harry M., Sr., Holy Name, Beech Grove, Feb. 8.

Moliere classic
to tour schools,
communities

Schools and community groups throughout Indiana will see the Indiana Repertory Theatre's production of Moliere's classic French comedy **The Scamp** this spring due in part to a grant from the Indiana Arts Commission and the National Endowment for the Arts. A company of 14 will tour to such Indiana communities as Huntington, Beech Grove, Huntingburg, Terre Haute, New Harmony, LaPorte and Indianapolis during the month-long tour.

The Scamp was written in 1671 and is considered to be one of Moliere's most brilliant, youthful comedies. It involves mistaken identities and secret plots in a farcical look at the generation gap. According to Edward Stern, the IRT's artistic director, "With its sharp, witty humor, its fantastic costumes, and its visual, slap-

stick comedy, **The Scamp** is the perfect comedy for junior high, senior high and adult audiences. It will provide an excellent opportunity to see a classic comedy from the French theatre's golden age as performed by an exceptional professional company."

According to Geneva Jordan, the IRT's director of community services, "the IRT is anxious to travel to Indiana communities with our production of **The Scamp** since the tour will allow the IRT to become better acquainted with schools and communities around the state." A limited number of dates are still available for the April tour of **The Scamp**. Additional information can be obtained by contacting Geneva Jordan at (317) 635-5277.

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MORE ROOTS—Marlon Brando, left, as George Lincoln Rockwell and James Earl Jones as Alex Haley have leading roles in the continuation of Haley's "Roots," the popular saga of the black experience in America. The sequel called "Roots: The Next Generations" will air in seven parts beginning Feb. 18 on ABC. (NC photo)

television highlights

'Roots' sequel takes 14 hours of air time

When it was originally broadcast on ABC in January 1977, David Wolper's production of Alex Haley's "Roots" captured, if not the national imagination, at least that portion of it represented by 130 million viewers.

Defying the conventional wisdom that a sequel is never as good as the original, "Roots: The Next Generations" won't disappoint the high expectations of those same millions of viewers when the new 14-hour series airs Sunday and Monday, Feb. 18 and 19, at 8-10 p.m., Tuesday-Friday, Feb. 20-23, and Sunday, Feb. 25, at 9-11 p.m. on ABC.

This continuation of "Roots" carries the chronicle of a black family through four more generations from 1882 to 1965. The first series told of their struggle to retain a measure of human dignity in the degrading condition of slavery. The story now is of their struggle to exercise their rights as free citizens in a society that refused to accept blacks as equals.

The tragic history of segregation is presented in broad but vivid outline, beginning with the humiliating Jim Crow laws of the Reconstruction era. Shown also are the violent consequences of such legally sanctioned racism—the burnings and beatings, the lynchings and race riots, the brutalizing conditions of endemic poverty.

The series, however, emphasizes the progress as well as the sufferings of black Americans—personified by this family—in overcoming, little by little, the barriers of social injustice. Here is a personal rather than formal history of black achievements in education and community leadership, of various movements aimed at self-

development and the ending of "second-class" citizenship, with all the efforts culminating in the Civil Rights Act of 1964.

"Roots: The Next Generations" brings the story of a black family's struggle for human dignity much closer to home for the average viewer than did the more remote history of the original. The success of the dramatization lies in making us care about what happens to these characters, rejoicing in their limited triumphs and feeling the pain of their strivings.

This new production is visually lavish in creating authentic environments and offers greater consistency of plotting and characterization than the original. The high quality of the acting is its chief asset, perhaps not the best reason for watching the series but certainly one of its most enjoyable aspects.

Established stars from Henry Fonda and Marlon Brando to Al Freeman Jr. and James Earl Jones give memorable performances that rank with the best of their careers. Yet there is even more pleasure in discovering such fine but unfamiliar actors as Georg Stanford Brown, Dorian Harewood, Debbi Morgan and the many, many others in this enormously talented cast.

This is a series to be shared by the family, not only because it is centered in the strength and values of family life, but also because it fosters a commitment to achieving human rights and interracial justice—an aim of Christian social teaching. Because of the intensity of scenes depicting racial hatred and violence, parents should exercise some prudence in allowing their very young children to watch the series.

tv programs of note

Sunday, Feb. 18, 8-9 p.m. (PBS) "Legacies of Vietnam." The fighting in Vietnam has ended but the war's effect is still being felt, as this documentary shows, in the lives of the refugees and

veterans here in America.

Monday, Feb. 19, 9-11 p.m. (NBC) "Backstairs at the White House." The conclusion of this absorbing miniseries about a mother and daughter who served as White House maids covers the death of President Roosevelt, the Truman years and the two administrations of Eisenhower.

Tuesday, Feb. 20, 4-5 p.m. (NBC) "New York City Too Far from Tampa Blues." A Puerto Rican youngster from

Tampa, Fla., has some difficulties adjusting to living in New York City when his family moves there, in this "Special Treat" presentation for young viewers.

Thursday, Feb. 22, 8-9 p.m. (PBS) "The Invisible Flame." When the world's supply of oil and natural gas is exhausted, this "NOVA" program shows that a possible energy substitute might be hydrogen—the zero-pollution fuel that will never run out.

Saturday, Feb. 24, 1-2 p.m. (CBS) "The Seven Liveliest—But Who's Counting?" A group of distinguished artists and critics provide an informal introduction for young people to the popular arts—with Lillian Gish serving as a most knowledgeable guide to film.

Saturday, Feb. 24, 9-11 p.m. (CBS) "Silent Victory." With her mother's encouragement, a deaf girl's determination to overcome her handicap leads to success as a Hollywood stuntwoman and racing driver in a dramatization with Stockard Channing playing the real Kitty O'Neil.

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viewing with arnold

Stanley Donen's 'Movie Movie' is fun flick

By James W. Arnold

*One minute you're standing in the wings . . .
the next, you're wearing them.
—dying producer, in Movie Movie*

Since they don't make movies like they used to, producer-director Stanley Donen has pushed back time in "Movie Movie" to provide a 1930's double feature for the sake of nostalgic amusement. It's tolerably clever, but only proves you can't go home again.

What is a "movie movie"? Here, it means two movies in one, plus spoof coming attractions. But the term also applies affectionately to the kind of movie that is frankly a fun flick, doing the crazy and sometimes dumb-sentimental things movies have always been noted (and scolded) for doing. "Rocky" and "Star Wars" are contemporary movie movies, but probably nobody in Hollywood has made more memorable ones for 30 years than Donen. Sometime, somewhere Donen has made one of nearly everybody's favorite flicks.

Perhaps it's a great musical like "Singin' in the Rain," "Seven Brides for Seven Brothers," or "Funny Face." Or a comedy-mystery like "Arabesque" or "Charade," or a comedy-romance like "Two for the Road." Donen has stood for class, a whimsical spirit of creativity (Astaire dancing on the ceiling in "Royal Wedding"), and most of all, effervescent feelings.

Most of these are still discernible in "Movie Movie." E.g., Donen stays entirely inside the innocent genres—the poor kid rises to the top fight movie and the putting-on-a-show backstage musical. He doesn't abuse them, tear them down or make 1970's wisecracks, like Mel Brooks or Neil Simon.

After much indecision at



Shampoo (1975) (ABC, Friday, Feb. 16): An expose of alley-cat morals and hustling among the Beverly Hills upper-crust, linked somewhat

Warners, the fight movie ("Dynamite Hands") at least is still entirely in black and white; the musical ("Baxter's Beauties of 1933") probably should be, too. And for buffs there is a dazzling array of old movie clichés (mostly played straight), classic scenes, editing devices, sets and camera angles, and montages—e.g., the fighter's buildup as he goes around the country scoring KO's and moving up to top billing on the fight posters, and the whirlwind romance with nightclub; champagne glasses; roulette wheels and items in gossip columns.

The actors, some of whom play in both movies, are bright and upbeat. George C. Scott dies in both episodes; Trish Van Devere plays a prim librarian and alcoholic prima donna, and Eli Wallach, Barbara Harris, Red Buttons and Art Carney add slick contributions. Youngsters who

score strongly include Harry Hamlin as the Garfield-like boxer who wants to be a lawyer, and dancer Ann Reinking as the blonde vamp who tries to distract him. Will she work in her parents' deli? "Once a girl's had a taste of mink; she can't slice pastrami."

The main contemporary touch is in the dialogue by nimble-brained writer Larry Gelbart (TV's "M.A.S.H."). "Oh, God!", "After I met you, I lost all interest in women." Or, fight manager explaining informal nature of contract, "He can take off his trunks any time he feels like." Or, youth explaining he has better things to do than fight, "These hands are for reading books."

Better are the lines that might even have been in the originals. Like the fighter's sister, who's going blind and needs an expensive operation, saying, "That's all right. I've seen enough. I'll remember things." Or when the honest manager, fatally wounded by the bad guys, begins to hear the "last count" as he fades away in the hero's arms. Gelbart also has a fine ear for how lovers talked in old movies—indirectly. Instead of confessing she's still hurt, she will say something about Humpty Dumpty not being over his fall, and he'll tell the story of the kid who went haywire but now wants only to put Humpty together again.

uneasily to national political corruption of the Nixon-Agnew era. The keynote is farce, but the climax reaches for poignance in an uneven mix of the marvelous and merely raunchy. Warren Beatty stars as a Don Juanish hairdresser who decides to settle down.

Satisfactory for mature viewers.

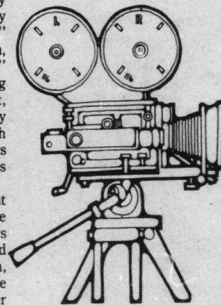
American Graffiti (1973) (NBC, Sunday, Feb. 18): George Lucas's nostalgic tribute to his northern California high school class of 1962, in which a group of classmates spend their last night together—cruising, flirting, fighting, playing practical jokes—before the dawn scatters them to various fates. Not much substance, but very well done. *Satisfactory for adults and mature youth.*

Marathon Man (1976) (CBS, Sunday, Feb. 18): Despite its credentials (director John Schlesinger, stars Laurence Olivier and Dustin Hoffman), this is a violent exploitation film full of chases, betrayals, torture, bloody confrontations and enough corpses to stock a Shakespearean repertory season. The theme is a Nazi war criminal on the loose in Manhattan; moral tone is invisible, cynicism is thick. *Not recommended.*

White Lightning (1973) (CBS, Tuesday, Feb. 20): Burt Reynolds in an above-average action flick about an Arkansas moonshiner released from prison to get evidence on a corrupt (what else?) Southern sheriff (Ned Beatty). Nothing profound, but the backwoods locales and car chases are admirably handled by topnotch TV director Joseph Sargent. *Satisfactory for adults and mature youth.*

film ratings

The Brink's Job	A-3	Hardcore	C
California Suite	A-3	Ice Castles	B
The Class of		King of the Gypsies	B
Miss MacMichael	B	Midnight Express	C
Every Which Way But Loose	B	Moment By Moment	C
The Great Train Robbery	A-3	Movie Movie	A-2
Halloween	B	The North Ave. Irregulars	A-1
		Oliver's Story	A-3
		Same Time, Next Year	B
		Superman	A-2



(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting.)

A-1, morally unobjectionable for general patronage;
A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;
A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions.)

B, morally objectionable in part (for all, C, condemned.)

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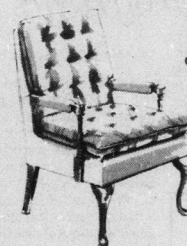
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