

LENT 1979

From the Holy Father

You ask, "What has happened to Lent?" Going to some small extent without food does not, you think, mean much at a time when so many of our brothers and sisters are victims of war or disasters and are undergoing such suffering, both physically and morally.

Fasting concerns personal asceticism, which is always necessary; but the church asks the baptized to mark this liturgical season in yet another way.

For us, in fact, Lent must mean something: it must show the world that the whole people of God, because it is made up of sinners, is preparing in penance to relive liturgically Christ's passion, death and resurrection. This public collective witness derives from the spirit of penance of each individual,

and it also leads us to deepen this inward attitude and to strengthen our motivation for it.

Going without things does not consist only of giving away what we do not need; sometimes it also consists of giving away what we do need, like the widow in the Gospel who knew that what she was giving away was already a gift to her from God. Going without things is to free oneself from the slaveries of a civilization that is always urging people on to greater comfort and consumption, without a thought even for the preservation of our environment, which is the common heritage of humanity.

Your ecclesial communities call upon you to take part in "Lenten Campaigns," and in this way they help you to direct the exercise of

your spirit of penance by sharing what you possess with those who have less or have nothing at all.

Are you perhaps still standing idle in the market place because no one has called you to work? The vineyard of Christian charity is short of workers; the church is calling you to it. Do not wait until it is too late to help Christ in prison or without clothing, Christ persecuted or a refugee, Christ who is hungry or without a roof. Help our brothers and sisters who lack the bare necessities to escape from inhuman conditions and to reach true human advancement.

All of you who are resolved to give this evangelical witness of penance and sharing, I bless you in the name of the Father and of the Son and of the Holy Spirit.

Pope John Paul

From the Archbishop of Indianapolis

Jesus withdrew to the desert for forty days of prayer and fasting to

LENTEN REGULATIONS FOR FAST AND ABSTINENCE

GOOD FRIDAY—April 13, 1979, is a day of Fast¹ and Abstinence².

FRIDAYS OF LENT are days of Abstinence².

Note: When health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning Fast or Abstinence, a parish priest or confessor should be consulted.

EASTER DUTY is the obligation to receive Holy Communion between the First Sunday of Lent (March 4) and Trinity Sunday (June 10).

¹Fast—Binds all over 21 and under 59 years of age. On the days of Fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to each one's needs, but together they should not equal another full meal. Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed.

²Abstinence—Binds all over the age of 14. On days of Abstinence, no meat is allowed.

prepare for the events of our redemption; his passion, death and resurrection. The Christian community imitates the Lord in his prayer and fasting by the forty days of Lent.

The time in the desert for Christ was his time to put aside temporarily the daily concerns of his life so that he could reflect on the basic purpose of his existence as the God-man, that of saving all humanity from our sins.

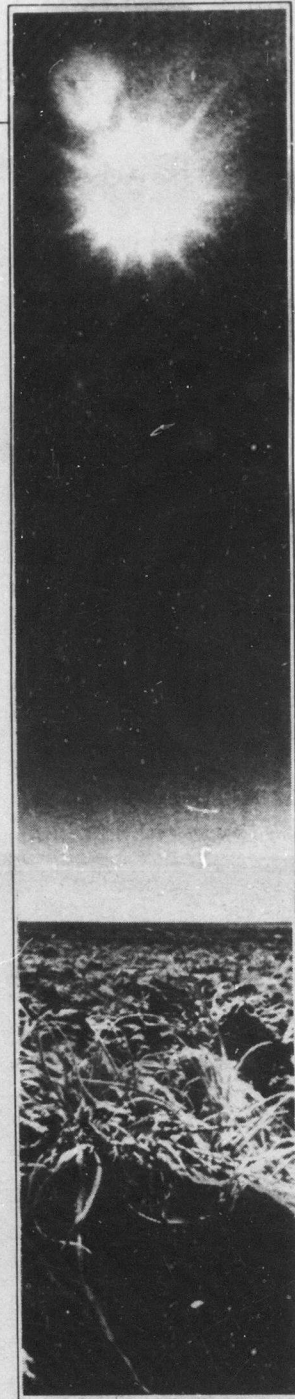
In like way, this Lent must be for each of us the occasion to get back to the basics of life. We all have become deeply involved in many important and good activities. But it is vitally necessary for us Christians to integrate all aspects of our lives in Christ. Scripture says it so simply, "What profit would a man show if

he were to gain the whole world and ruin himself in the process?" (Matt. 16, 26).

Most of us cannot withdraw totally for forty days as Jesus did. However, by spending time in quiet reflective prayer, we can begin the reordering of our lives. In addition, the liturgy, especially the Sacrament of Reconciliation, will help to restore health and integrity where sin has injured and divided us. Penance and efforts to practice virtue will demonstrate and bring about conversion to the Lord. Each of these Lenten elements—prayer, sacraments, penance, and practice of virtue—needs to be included in our Lenten program of renewal.

May your prayers join mine in asking God to help each of us make this Lent a time of growth in Christ, so that we might rejoice in celebrating the Easter Triduum.

Most Rev. George J. Bishop



THE

Archdiocese of Indianapolis

CRITERION

Unique program at Woods luring older women back into the college classroom

by Connie K. Riggs

When you ask an adult woman these days, "What's new with you?" the answer is very apt to be, "I'm going back to school." All over the country, thousands of women are entering school at the higher education level.

According to "The Chronicle of Higher Education," while total college enrollment last year declined 0.5%, with nearly 93,000 fewer students in California alone, the enrollment of women increased 1.6%. It was the third successive year of declining male enrollment (down 2.6%), while enrollment of women continued its upward climb. Women accounted for 3.1% increase in part-time students, and the Women's College Coalition reported increases at 30 out of 53 women's colleges surveyed.

Despite the fact that literally hundreds of private, independent colleges closed over the years 1970-1978, the remaining ones are showing a healthy vigor and spirit of innovation that promises to keep their doors open and their enrollment steady.

WHY DO WOMEN go back to school? Studies indicate that ERA, the feminist movement, and the increasing awareness of women's roles in contemporary society have encouraged the older woman to think, perhaps for the first time, in terms of herself as a person, an individual—even though she clings proudly to her traditional roles of wife and mother.

Women interviewed often say, "I think I'm a

better mother and wife for returning to school. Getting out of the house gives me some perspective. I'll never be an expert on community affairs, perhaps, but going back to school has awakened something in me that has been dormant over too many years. I'm excited."

WHILE THOUSANDS OF women enroll in part-time efforts at their local college or university, take up correspondence courses through the U.S. mails, or join TV class instruction each day, one of the most exciting innovations and one of the most clearly productive is represented by the external degree program at St. Mary-of-the-Woods College.

The Woods program is generally conceded to be the first such in Indiana, if not in the entire Midwest, and while public institutions are still making initial efforts to climb on the bandwagon, Saint Mary's has six years of successful experience, more than 250 graduates, and currently more than 400 women enrolled in its Women's External Degree (W.E.D.) program—a proven track record.

Coming primarily from Indiana, Illinois, Ohio, Michigan, and Kentucky, WED students also come to the Woods from California, New Jersey, Maryland, Florida, Virginia and Texas for the three-day residency period that is required at the beginning of each semester's work. It is a program particularly suited for members of the military, mothers with small children, women with permanent, full-time jobs—for women who, because of professional or personal commitments, cannot afford to enroll in classes which require "seat-time." The first semester may be rough on the student as she declares her personal study schedule at home and disciplines herself to being "back at school." It's a challenge, but it's workable.

Settled in for three days on one of the

Midwest's most beautiful college campuses, the WED student makes nodding acquaintance with the 400 young women who comprise the Woods resident student body and the 35 to 40 young ladies from Latin America, Iran, Japan and other foreign countries who are enrolled in the 5-month English Language Institute.

THE 139-YEAR OLD St. Mary-of-the-



MARCIA MACKEY, WED student from Indianapolis, discusses her project of photography, Italian Opera and Renaissance Art with Paula Woods, assistant director of the program. (Photo by Jim Wynne)



AT THE APEX of the Avenue: Foley Hall, the fountain and Church of the Immaculate Conception

Woods was founded by French Sisters of Providence in 1840 at the invitation of the Bishop of Vincennes, Indiana, to teach the young in a country barely settled. St. Mary's is now recognized as the oldest Catholic institution of higher education for women in the United States. While the Sisters taught boys and girls alike on the new frontier, the mission of the Woods has always been to educate women personally and professionally for their roles in contemporary society. The WED program, begun in 1973, has been an important extension of that mission.

WED at the Woods is different from the multiplicity of correspondence and independent study courses in that it is highly individualistic. Not a "canned" program outline which the student follows, the semester 'project' is hand-tailored by the student and her academic advisor during the three-day session in the bucolic surroundings of the Woods. Foraging among the stacks of the very modern library, sleeping in what are normally freshman quarters in the Italian Renaissance architecture of Guerin Hall, visiting the splendid magnificence of the Church of the Immaculate Conception, the WED student slips easily into that frame of mind described as "going back to school."

The three days of residence are spent discussing, writing, and revising an academic contract between the Woods and the academic advisor on the one hand and the student on the other, agreeing upon course hours involved, methods of study, the "end product" desired, and the means of evaluation once the project is completed. Constant contact between the project advisor and student is required in order to avoid the common pitfalls of "putting off" and the semester-end complaint of "Good grief, it's due in two weeks, and I've done nothing!"

CONTACT BETWEEN advisor and student must be every two weeks—whether by (See WOODS PROGRAM on page 16)



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capsule news—local

St. Meinrad alumni dinner March 5

The 12th Annual St. Meinrad Alumni Dinner will be held on Monday, March 5, at the Indianapolis Athletic Club. A reception at 6 p.m. will precede the dinner.

Father Robert Sidner, Spiritual Director of St. Meinrad College, will be the featured speaker. Father Fred Easton, Vice-officials and Pro-Synodal Judge of the Archdiocesan Metropolitan Tribunal, is general chairman of this year's dinner.

The guest speaker is a member of the Toledo Diocese and a St. Meinrad College alumnus. Before taking his present assignment he did pastoral and parish renewal work in his home diocese and also was active as a member of the Liturgy Commission.

Father Sidner's principal duty at St. Meinrad is to coordinate the work of the 19 priests who serve as spiritual counselors in the Seminary College.

Archabbot Timothy Sweeney, O.S.B., will head a delegation of some 11 St. Meinrad officials and staff members who are scheduled to attend the dinner, one of 13 such gatherings to be held this year in areas throughout the country where there is a heavy concentration of alumni.

Among the 357 students who attend St.

Meinrad Seminary are 23 students from the Indianapolis Archdiocese, 10 in the School of Theology and 13 in the College. Three out of four diocesan priests in the State of Indiana are St. Meinrad alumni, including 226 in the Indianapolis Archdiocese. Some 475 laymen living in the Indianapolis area are also alumni of the Seminary.

HELP NEEDED!

Birthingline needs baby clothing immediately! Requests for children's clothing since the drive held by the Archdiocesan Council of Catholic Women (ACCW) in December have been overwhelming, according to Grace Hayes, Birthingline coordinator at Archdiocesan Social Ministries. As a result, there is no clothing available at this time.

Anyone with baby clothing to donate—undershirts, gowns, receiving blankets, crib blankets, outer clothing—is asked to bring them to the Social Ministries Office, 915 N. Holmes Ave., Indianapolis, or call the office (634-1914) for pickup in the Indianapolis area.



Woods to honor Florence Henderson

ST. MARY-OF-THE-WOODS, Ind.—Florence Henderson, popular singer, dancer and comedienne and star of stage, films and television, will be given an honorary degree in ceremonies to be held on the St. Mary-of-the-Woods College campus on March 2 and 3. She is a native of Dale, Ind.

The actual presentation will be made to Ms. Henderson during the Ring Day Weekend observance, a cherished

tradition of the college for more than 50 years.

The degree is bestowed annually to individuals "who have made significant contributions to their chosen fields of endeavor."

Ms. Henderson's meteoric career began at the age of 17 when she gave up studies at the Academy of Dramatic Arts to star in Joshua Logan's musical "Wish You Were Here."

Starring roles followed in

such all-time stage favorites as "Oklahoma," "The Sound of Music," "The Great Waltz," "The King and I" and "South Pacific." "The Sound of Norway," a box office hit, was her first movie vehicle.

On television she starred for five years in the popular "Brady Bunch" and has appeared on numerous talk shows. She has also performed in top night clubs around the country.

Bloomington parish sets Ministries Day

BLOOMINGTON—St. Charles parish is hosting a Ministries Day for parishioners who serve the parish congregation at the Sunday liturgies on Saturday, March 3 from 9:30 a.m. to 6 p.m.

Speakers will include members of the Archdiocesan Liturgical Commission and the Office of Worship. Participants in the program include present and future liturgical ministers, members of St. Charles parish, and the general public.

Among the speakers are Father Steve Jarrell, director of the Office of Worship, and

Charles Gardner, Archdiocesan Director of Liturgical Music. Other speakers are: Father John Kirby, Sacred Heart parish, Jeffersonville; Father Albert Ajamie, St. Monica parish, Indianapolis; Brothers Benet and Matthew, O.S.B., St. Meinrad Archabbey; and Rev. Mister James Lasher, deacon in residence, St. Lawrence parish, Indianapolis.

The Ministries Day is being offered as an experiment. The Liturgical Commission is considering other programs for the future to assist parishes with their ongoing development of lay ministries.

capsule news - national

Would John Paul I have changed birth control law?

ROME—If Pope John Paul I had been pope longer, he may have changed the church's teaching on artificial birth control, says a Rome-based journalist who is currently researching a biography of the pope. Pope John Paul I reigned only 34 days. If the pope had lived "he would have re-examined 'Humanae Vitae,' the pope's former

secretary in Venice, Father Mario Senigaglia, told journalist Kay Withers in an interview for the book.

Pope voices concern

ROME—Pope John Paul II once again told the people of a low income Roman parish about his concern for their problems. "I know the hard work of most of you, whether you are workers in nearby industries or in construction," the pope told the parishioners of Our Lady of Czestochowa, a parish dedicated to the patroness of Poland. The parish is located in the lower-class Roman area of La Rustica.

Ask aid for refugees

VATICAN CITY—Three Malaysian bishops appealed to the bishops of the world to make the public aware of the plight of Vietnamese refugees and to influence governments to offer asylum, Vatican Radio reported. The bishops mentioned the decision of the Malaysian government not to allow any more refugee ships to land in Malaysia. "The influx of these refugees into Malaysia has almost provoked a national crisis" the bishops said.

United Nations points up the plight of millions in 'The Year of the Child'

By Jeff Endrst

UNITED NATIONS—Some 120 million people will be born this year into a world which is far from solving the problems affecting children.

International agencies specializing in child care generally agree that most of the children of today have a bleak future. In many countries babies face an environment of malnutrition, disease, inadequate education and poor sanitary conditions.

According to United Nations estimates, more than 15 million children under 5 will die in Third World countries during 1979, many simply because they lack immunizations against preventable diseases. Another 700 million children face the threat of malnutrition. Millions more suffer as helpless refugees and victims of political unrest.

TO CREATE AWARENESS about these problems and to stimulate programs to improve conditions, the United Nations General Assembly designated 1979 as the International Year of the Child.

More than 140 countries will participate in a year-long series of activities focusing attention on the situation of children. Already 121 countries have formed national commissions to define the specific problems of their nations and to activate programs to improve the situation.

(Pope John Paul II supported focusing at-

tention on the child. In January, the pope told several European organizations planning International Year activities that emphasis should be given to defending the rights of children, particularly the right to life, "from the moment of conception."

(The church encourages efforts to improve the physical, intellectual, moral, spiritual and social development of children, said the pope.)

Among the programs planned are mass immunization projects in Liberia, Grenada and Haiti.

Several conferences will focus on specific problems including child abuse, food production and future problems that face the growing child.

THE FOCAL POINT of U.N. activities is the United Nations Children's Fund (UNICEF), which specializes in aid to children and mothers.

"The International Year of the Child 1979 will have succeeded if it sets in motion plans and programs that will improve the fate of generations of children to come," said Henry R. Labouisse, UNICEF executive director.

"It will have reached its goal if it spreads the knowledge not only that the problems of children are urgent and immense, but that the wisdom and wealth to solve them are at our command. The task is manageable in both scope and time," he said.

Various fund-raising projects have been planned around the world. A gala rock festival was held in New York at which leading pop stars donated the future proceeds from some of their songs to UNICEF. A 24-hour telethon was held in Brazil.

Scheduled for later in the year is an international children's theater festival in London and a children's marathon run in New Zealand.

The World Bank also plans to publish an "Atlas of the Child."

Nicaraguan appeal

MANAGUA, Nicaragua—Priests and nuns engaged in teaching asked the Nicaraguan government of Gen. Anastasio Somoza to respect "the sacred life of men and women." Their statement came in the aftermath of the killing of five unarmed youths inside a church in Leon. The statement was signed by 78 priests, nuns and other members of Religious orders.

Plan TV coverage

NEW YORK—The work of Under-21, the 24-hour sex intervention center for youths in Times Square, will be featured on the March 4 CBS-TV show, "60 Minutes." The center, directed by Franciscan Father Bruce Ritter, aids young persons exploited by the \$15 billion sex industry in the area.

O'Hair suit rejected

NEW ORLEANS—A U.S. appeals court has rejected a suit brought by Madalyn Murray O'Hair and other atheists who sought to ban the use of the words "In God We Trust" as the national motto and to ban its use on coins and currency.

Family Ministry Plan is upshot of 1977 Call to Action

by Fr. Thomas C. Widner

From time to time I will receive a phone call or letter from someone wanting to know whatever became of the "Speak Up! I'm Listening" program held in the Archdiocese a couple of years ago or the Call to Action conference which followed it in Detroit in October, 1977. Well, it's a good question. Whatever did become of it?

The person who should know is Father Larry Voelker. He was the Archdiocesan representative for both.

Father Voelker, in addition to being head of Catholic Charities, is now head of something growing out of the two previous programs. This is the American bishops pastoral plan for Family Ministry. Last fall the bishops drew up this plan to be implemented in each diocese over the next ten years. It includes declaring 1980 as a Year of the Family.

Both the Year of the Family and the Pastoral Plan are direct results of the Call to Action conference. Both were



among the recommendations made by participants at that event. Neither exhausts the recommendations made but they do show us that at least some recommendations are being acted on.

"The problem," Father Voelker believes, "is what many expected to come out of those programs in the first place." Father Voelker thinks that some people expected all injustice to be done away with once the conference decided that's what it wanted.

THE FAMILY WAS BUT ONE area of study at the Detroit meeting. There were eight altogether. The others were: Church, Ethnicity/Race, Humankind, Nationhood, Neighborhood, Personhood, and Work. There were many recommendations concerning Family. In fact, the recommendations as printed would fill up an entire page in *The Criterion*.

"Some of those who were at the conference," Father Voelker claims, "wanted to come home and set up meetings in all the parishes and have the same people who went through the program in the first instance hear all the

recommendations and then organize more meetings to talk about them some more."

It is Father Voelker's belief that the positive results of Detroit consist in the process which was begun for lay participation in recognizing the peculiar needs of the American Church. The Pastoral Plan for Family Ministry will attempt to involve Catholics at the parish level once again to come together to deal with the issues and problems facing them at the local level.

IT IS A CONDITION of our humanness that in recognizing injustice we demand an immediate end to its evil. But wanting something to change and effecting change is not that simple. All we need do is look at our own lives and consider the difficulty in changing ourselves. We have begun the season of Lent and should remind ourselves that each Lent we seem to be attacking the same issues over and over again. Lent is a condition of all our lives.

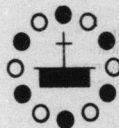
This does not mean, of course, that we do not strive to change society. It does mean, however, that we recognize the need to change our individual lifestyles before we can change society. Isn't that, after all, what the Gospel attempts to teach us? Jesus called us to a personal conversion, a change of heart. Isn't that what Pope John Paul called us to recognize on his trip to Mexico? Before correcting the injustices in society, we have to correct the injustices in our own disordered lives.

Nevertheless, the Church, that is, we ourselves, cannot forget the responsibility we have to change society. The failure of Detroit was the naivete of its participants to expect change without having to work hard for it themselves. We cannot just demand justice.

THE SUCCESS OF DETROIT, on the other hand, is the process that was begun. American Catholics at all levels—not just bishops and priests—are beginning to come to grips with the ordinary, people-type problems we face every day of our lives.

Detroit must be measured in terms of the recommendations which resulted and our willingness to carry them out. We do not, therefore, need to settle for less. But we need also to learn to use the process. We should keep asking, "Whatever became of Detroit?" It may be that the signs set there were not high enough. It may be that the signs set in the Archdiocese are too low. Perhaps, if we become involved in the process implementing the Family Ministry Plan, we will learn to set our sights to make our lives better examples of God's grace working in us.

Noah's flood shows deadly power of water, baptism its life-giving attributes



March 4, 1979
FIRST SUNDAY OF LENT

Genesis 9:8-15
1 Peter 3:18-22
Mark 1:12-15

by Fr. Richard J. Butler

The waters of baptism reflect both death and life. We go down into the pools of the baptismal waters. As with any descent into water, there is the threat of drowning and death. In the descent of baptism, there is the death to sin. We rise from the waters and experience the symbols of life: the washing, nourishing, saving waters.

Waters of death circled the earth in earlier days and the simple story of Noah and the ark reveals how waters can destroy and conquer the rebellious.

The reading of the liturgy today brings us to

the conclusion of the story of Noah as God sets a covenant and gives a sign that never again will he send waters that end in death. Storms may come, drownings will occur, there will be death. But God promises a conquering of death and a beauty beyond death that will make the dilemma of death pale in significance.

IT WILL BE like the end of a storm. God sends the clouds of rain that shower the earth. But then will come the sign. It is the sign of the rainbow. Many dismiss the sign of the rainbow as simply a natural phenomenon. Indeed, scientists can explain away with technical formulae the prism of color that arcs the sky after the rain. But the Bible announces that the rainbow is the sign of God's covenant. As such, it can serve well for all of us.

Indeed, many miss not only this sign of God, but the myriad signs of God's presence all around us simply because they are so natural, so basic.

Somehow, we condition ourselves to expect God to come only in gothic arches and in signs embossed with chi-rho markings. But God comes in the simple things of his own creation. He comes in the rainbow and reminds us that from the waters of the flood rise new hopes.

AS THE FLOODS prevailed for 40 days, so did Jesus undergo the 40 days' discipline in the desert before announcing the new kingdom. Now, from the waters of the new flood—baptism—through which we are reborn, Jesus brings us to the new kingdom.

The various elements of the scripture readings fit together as the parts of a puzzle, once we accept the focus of baptism. It is likewise with the Lenten discipline. Without the focus of baptism, the fasting can be but a physical test to which we subject ourselves. With the focus of baptism, Lent is a return to the initial growth of the life of God in our hearts.

the Saints by Luke

BORN IN PARIS, AUG. 12, 1591, LOUISE WAS RAISED BY HER FATHER AFTER THE EARLY DEATH OF HER MOTHER. SHE MARRIED ANTOINE LA GRAS, THEY HAD A SON, AND SHE DEVOTED HERSELF TO HER FAMILY AND WORKS OF CHARITY. LATER, HER HUSBAND DIED. LOUISE KNEW ST. FRANCIS DE SALES, WHO PLACED HER UNDER THE DIRECTION OF ST. VINCENT DE PAUL IN THE WORK OF CARING FOR THE POOR. ON MARCH 25, 1634, SHE MADE A VOW TO ALWAYS HELP THE POOR. MANY OTHERS SOON BEGAN TO FOLLOW HER EXAMPLE.

LOUISE AND HER SISTERS OPENED HOSPITALS, SCHOOLS AND SHELTERS FOR ORPHANS, THE AGED AND SOLDIERS WOUNDED IN BATTLE. FOR OVER 25 YEARS, THESE SISTERS RECEIVED SPIRITUAL DIRECTION FROM ST. VINCENT DE PAUL.

THE FOLLOWERS OF ST. LOUISE BECAME KNOWN AS "THE SISTERS OF CHARITY." NOW NUMBERING IN THE THOUSANDS.

ST. LOUISE DIED ON PASSION SUNDAY, 1660. SHE WAS CANONIZED IN 1934. THE FEAST OF ST. LOUISE DE MARILLAC IS ON MARCH 15.



ST. LOUISE DE MARILLAC



"LOVE THE POOR, HONOR THEM MY CHILDREN, AS YOU WOULD HONOR CHRIST HIMSELF"

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HARBOR AT DAWN—The morning mist rises from the Wickford, R.I., harbor in the stillness of a winter's morning. (NC photo by Jack Spratt)

opinions and comments

Takes exception to Monsignor Bosler's answer on charismatics

To the editor:

I enjoy Monsignor Bosler's column and find it is an important part of *The Criterion*. His answers are usually direct, positive and in tune with our times. However, his column of February 9 did disturb me. I thought he failed to adequately answer the question posed and was entirely too smug in his reply. His answer would be more appropriate to a gathering of charismatics of long-standing than to a searching person. In fact, his remarks are quite typical of those delivered by clergy inactive in the movement to active members. It is interesting to me the analogy which can be drawn between what he said and how, in a negative way, it could apply to a person en-

tering the personal relationship of marriage.

It is unfortunate that Monsignor Bosler missed an opportunity to respond positively to a person who seemed to be questioning. Is there something to this religious thing? Is God real? Can we know Him more deeply? Can I experience Him in my daily life?

My traditional Catholic education has taught me to believe that He died for me personally. He would have died for me alone. That to me is saying that He wants to be my personal Saviour. Certainly, those first century Christians who met Christ personally did, indeed, come away emotionally moved. Since He lives today, should we be less enthusiastic?

It is true that many met Him and saw a fanatic—an obstacle to their way of life, a challenge to their "concept of God." We see in Him only what our heart will allow. No more. When some experience Him personally today, for the first time, they respond as in Acts 3:8-10. Is that strange? He wants us so desperately to accept Him fully; not to stop at that first emotional (love at first sight) encounter; to walk with Him through all His trials and ours. It is here that many find that first emotional experience will not sustain them, and they fall away. He told us of this in the parable of the sowing of the seed.

I often wonder if all those who experienced the first Pentecost persevered? Isn't it better to have loved and lost than not to have loved at all? Should we avoid that first blessed touch of His out of fear that it won't last? Maybe it won't last, but the memory of His first touch may be what will sustain us in our final hour. Or better yet, create a longing, an emptiness, so as to move us upon His second or third or seventh time seventh touch to walk with Him, never to lose Him again.

Indeed, the movements that create this longing for a closer walk with Him have come and gone since recorded Scripture. God has always tried to reach His people. He wants so desperately for us to accept His free gifts. These movements have taken on different appearances through the ages.

In the Old Testament they were led through the Prophets ending with John the Baptist.

Poor John the Baptist would need at least 100 heads in this day and age. In the New Testament there was Jesus—Jesus—Jesus! Then came the Apostles, Francis, Aquinas, Ignatius, Augustine, and all the rest. Not everybody followed them, but thank God, many did. Where would His church be without the renewal they fostered? And thank God for their personal relationship with Jesus. Thank God they were born again, as John 3:3 so accurately puts it. They, too, had their skeptics and their dissenters. The movements they fostered continue to influence the world today.

Why do laity and clergy have trouble with the "day of Pentecost" when that phenomenon occurs today? Is it so upsetting to see people excited about something as "dull" as the love of Jesus? Is it upsetting to think that God might go directly to the laity and bypass His Religious? He doesn't bypass them. But He can only work with willing hearts. He wants and needs the leadership which His special chosen ones, the clergy and Religious, are called to give. Those who have responded have found their special gifts from Him taking on a new joy and a new meaning.

My experience is that devotion to His Church, to His Eucharistic presence, to His sacraments and to His Word are increased a hundred-fold. I believe that God wants to give us His power, since we are created in His image and likeness. It is only our lack of faith that restricts that power. Many times it lies dormant simply because we are afraid to call upon it. Maybe we don't really believe that power exists at all. Maybe He turned it on for just a century or two. Maybe this power is only for the elect. Scripture certainly would not bear this out. The only thing that is important is that we leave the choice of how He uses that power to Him.

Monsignor Bosler seems to have a problem with enthusiasm. I think it remains as true today as when it was first said: "You can do nothing effectively without enthusiasm."

The derivation of the word even reflects its god-centeredness. How wrong can enthusiasm be that is God-centered, even if some might

lack depth and spiritual maturity. Compare it with the enthusiasm exhibited by 20 to 100 thousand sports fans over the movement of a ball up and down a field or a court. Why does most of the criticism of the renewal movements in the church today come from spectators? If, indeed, some become misguided in their enthusiasm and form their own communities, is it because of the leadership or the lack of leadership of our clergy? Wouldn't it be better to give guidance to this enthusiasm instead of criticism?

Finally, I have something to say to the person who posed the original question, who, I believed, came asking for bread and was given a stone. Well, listen closely . . . Jesus may be the one asking that question of you through your friend.

Carl W. Lentz

Indianapolis

Quotes Jeremiah in response to pro-abortionists

To the editor:

In Jeremiah 1:4-5 the prophet says, "The Word of the Lord came to me thus: 'Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you.'"

Human beings exist in the Mind of the Creator before He forms them in the womb. The question is, what is the reaction of man in connection with that which His Creator delivers into his possession through the cooperation of the human reproductive organs and that which is in the Mind of His Creator He makes visible?

People may be unable to see the value or importance in each other but their Creator does. Remember how He delivered the commandments, one of which was, "Thou shalt not kill." Christ Jesus was in the Mind and also the presence of the all-knowing Father before sin came into existence.

Christ Jesus was made visible as the first perfect human Model for entrance into Heaven, through whom all the others must enter. Also, the resurrection is in Him through whom the Father made the resurrection visible. Nothing is impossible with God and God does not bring anything into existence that is of no value in His own Mind.

So thank God that you yourselves were not victims of destruction before you were born and you will know the feelings of those within your heart who weren't given the chance in this world to do what you are doing because a valuable part of what was in the Mind of the Creator was taken away from the world and you know what happens to those things in which parts are missing.

Harry L. Geis

Liberty

God is also just, Craney reminds Fr. R. J. Butler

To the editor:

The article by Fr. R. J. Butler in *The Criterion*, Feb. 16, is good news for modernist Catholics. It tells them to do their own thing; God will forgive and forget!

Fr. Butler makes one lonely and weak reference to the condition of giving up the sin before God will forgive (and forget?). But he shoots this down by saying that God embraces the person, and forgets the sin; that "the sin will not be present to confront us in the final hour. The dread of judgment is removed . . ."

What Fr. Butler apparently forgets is that, although God is, indeed, all loving and all forgiving, He is also **all just!** His will be done, not ours.

Fr. Butler should know that a loving, just father establishes rules for the good of the family and the betterment of the children, so that they will be happy in life later on when they must join society. If a child repeatedly breaks one or more of the rules, the truly loving father wants very much to forgive, and not punish. However, he knows he must. This is why so many fathers make the claim, "This is going to hurt me more than you."

Just so, imagine the pain it will cause our Heavenly Father to have to punish us. And, make no mistake, if He must, He will. His Ten Commandments are still very much in force. He has not rescinded them. He didn't give them to us to break, but to obey.

God's law hasn't changed. We just keep trying to ignore it.

Patrick M. Craney

Evansville

CYO lauds work of Fred Fries

To the editor:

This letter is written on behalf of hundreds of thousands of children who have participated in the CYO during the last twenty-five years and the CYO Staff as we wish to publicly thank Mr. Fred Fries.

Throughout those years, Mr. Fries has been a loyal supporter of the Catholic Church and the CYO. His dedicated, tenacious, and professional approach to his job as Managing Editor of *The Criterion* has earned him respect throughout all corners of the Archdiocese.

The CYO has been particularly fortunate to

have enjoyed his personal and professional friendship. His coverage of the CYO activities has been appreciated by so many youngsters, and adults, their friends, relatives, and parishioners who enjoyed a particular article or picture that Fred Fries was instrumental in publishing.

Again, permit me to say a very sincere thanks to such a good friend of the church and the CYO. We are all very much indebted to this fine person.

William F. Kuntz,

Executive Director
Catholic Youth Organization

Indianapolis

the tackler

-30-

by Fred W. Fries

In the newspaper business the symbol -30- has been used from time immemorial, to indicate the end of a story.

Well, dear readers, this is -30- for the Tackler. In other words, this is our last column. After 26 years as managing editor of the Criterion and its predecessor, the Indiana Catholic, we are, as was formally announced in our February 2nd issue, "hanging it up," having reached the retirement age of 65 on February 3.

Our feelings are ambivalent: We are sorry to leave a post which presented, literally, a new challenge every week but, to be honest, we are happy, somehow, to be relieved of the deadline pressures which such a job inevitably entails.

FORGIVE US NOW if we do a little reminiscing. It seems appropriate.

It seems only yesterday that Father (now Monsignor) Raymond T. Bosler invited us during the spring of 1952 to join the staff of the Archdiocesan newspaper.

At the time we were winding up more than four years in the editorial department of the old Indianapolis Times in various capacities, ranging from copy editor to executive sports editor.

We had journalistic ties with Father Bosler which extended back to 1931 when we served together as teenagers on the staff of the Campus Chatter, the minor seminary paper at St. Meinrad—he as editor and your columnist as news editor. In addition, during our tenure at the Times we made it a practice to help out at the Indiana Catholic on Wednesdays—our regular day off.

Father Bosler was offering us the newly created post of managing editor. Although we were well established at the Times (the paper later folded in 1964), his arguments were persuasive, and we made the move, reporting for work on June 30, 1952.

TO ESTABLISH A FRAME of reference, Harry S Truman was in the White House, and Pope Pius XII was on the throne of Peter. Friday abstinence and the strict Lenten fast were still legal mandates; the priest faced the altar for Mass and recited it in Latin; and Vatican II was more than a decade away.

How would we describe the changes in the Church during our 26 years with the Archdiocesan paper? Mind boggling would be, of course, an inadequate word, particularly during the 15 years since Vatican II.

We consider it a privilege to have served in the Catholic press and to have participated thereby in a special way in an era of the Church which must be labeled as one of the most exciting in its nearly 2,000-year history. What we have learned from the experience is incalculable.

If our humble efforts have been instrumental even in a slight degree in spreading His kingdom, then we shall have been amply rewarded.

AS WE CLOSE the books on a long career in the Catholic press, a few acknowledgements seem to be in order.

First of all, we bid adieu to Father Thomas C. Widner, editor, and our wonderful co-workers at the Criterion, especially to Cordelia Hines and Agnes Johnson, two outstanding black women with whom we have been associated for 22 years.

Also a warm thank you for their cooperation and support to Archbishop George J. Biskup



(and his predecessor, retired Archbishop Paul C. Schulte) and the members of the "official" Archdiocesan family, including Chancery personnel and those associated with the Mission Office, the CYO, the Office of Catholic Education, Catholic Charities and other agencies.

We thank also the scores of priests and Religious, many of whom we rank among our closest friends, as well as the thousands of lay readers for their generous support of the Archdiocesan paper.

AND FINALLY a special note of appreciation to our faithful Tackler "fans." In the nearly five years since we took over the corner from Paul G. Fox, we managed to crank out nearly 250 columns—no record, to be sure, but a "right goodly number," as our saintly mother (God rest her beautiful soul) used to say.

Some of our efforts were, it goes without saying, better than others, but we had a feeling that the column was read, and for that we are grateful.

And, of course, it did our heart good when occasionally someone would say: "The Tackler is the first thing I read in the Criterion."

Goodbye, dear friends. May God bless and keep you.

SISTER DEMETRIA BACK AT AFRICA MISSION—Sister Demetria Smith, a member of the Congregation of the Missionary Sisters of Our Lady of Africa, has returned to her mission post in **Kisubi, Uganda**, having completed a year's sabbatical in the United States. While at home, she marked the 25th year of her religious profession. Her brother, **Brother Roy Smith, C.S.C.**, who also marked his 25th anniversary in 1978, recently joined the staff of Boysville of Michigan. His new address is 8744 Clinton-Macon Road, Clinton, Michigan, 49236. They are the children of **Mr. and Mrs. Roy Smith** of Cathedral parish, Indianapolis.

A KXY PXRSON?

Do you ever get the feeling that you, as a single individual, can't be of much importance to your parish or some other organization to which you belong and that if you dropped out, you would not be sorely missed. Don't be so sure. The following item, which is reprinted from the church bulletin of St. Joseph parish, Terre Haute, omits from the text only a single letter of the alphabet. It appeared originally in the Tackler column for February 6, 1976.

Even though my typewriter is an old model, it works quite well except for one of the keys. I have wished many times that it would work perfectly. It is true that there are forty six keys that function well enough, but just one key not working makes this difference.

Sometimes it seems to me that our church is somewhat like my typewriter. Not all the keys properly are working properly. You may say to yourself, "Well, I am only one person. It won't make or break the church." But it does make a difference because a church to be effective needs the active participation of every person. So the next time you think you are only one person and that your efforts are not needed, remember my typewriter and say to yourself, "I am a key person of the congregation, and I am needed very much."

WORTH COGITATING

How many members of the "Tate family" are in your parish?

There must be a few, whether yours is a congregation of 50 souls or 3,500.

It all started with Rev. Lincoln Eng, rector of St. Bartholomew's Episcopal Church out in Beaverton, Oregon.

Every parish or congregation has a "Tate family," according to Rev. Eng, and here is the way he tells it in his parish bulletin, as reported by Religious News Service:

"There is old man Dic Tate who wants to run everything in the church. Uncle Ro Tate tries to change everything. And sister Agi Tate stirs up trouble whenever possible. Her brother Irri Tate helps her do so, too. And whenever new projects are suggested, brother Hesi Tate and Sister Vege Tate pour cold water on the proposals."

"Then there is sister Imi Tate who tries to have the church mimic everybody else. When the church budget is announced, everybody tends to quake if brother Devas Tate stands up in the meeting. And brother Poten Tate wants to be a big shot."

"But not all members of the family are bad, for brother Facili Tate is quite helpful. A delightful member of the family is Miss Felici Tate. And the pastor is always delighted by brother Cogi Tate and his twin brother Medi Tate."

Reprinted by request from column in issue of Aug. 27, 1976

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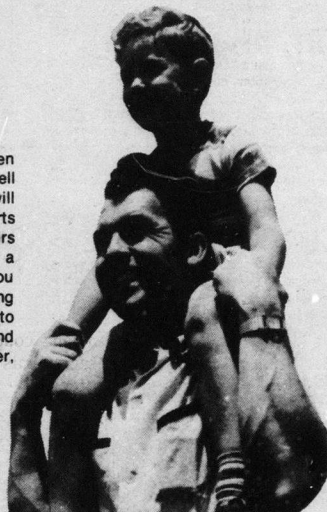
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question box

Denial of long-standing teaching on Limbo for unbaptized infants evokes a negative reaction

by Magr. R. T. Boeër

Q. I can't get over your statement that there is no such thing as Limbo for unbaptized infants. That was part of the teaching of the Catholic Church as I learned it. If that teaching can be questioned, why not question all the doctrine of the church?

A. Your problem, which many others share, arises from the way teachers and textbooks explained Catholic belief in the past. They often failed to distinguish between the doctrines defined by the church and common teaching and theological opinions. They made theological explanations of the Trinity or Original Sin seem as certain as the doctrines themselves; they made the



doctrine of indulgences seem as certain and important as the doctrine of the incarnation.

Vatican Council II, in "The Decree on Ecumenism," gave some significant advice for Catholic theologians dialoguing with non-Catholics: "When comparing doctrines with one another," the council decreed, "they (Catholic theologians) should remember that in Catholic doctrine there exists an order or 'hierarchy' of truths, since they vary in their relation to the foundation of the Christian faith."

Q. Please comment on mystics. It is hard for a person I know to understand why a saint would lay in the gutter in a trance, as did St. Catherine of Siena.

A. St. Catherine herself found the trances hard to understand and a source of embarrassment; she did not want them.

She is a saint not because she experienced

trances that caused her to act in strange ways but because she practiced heroic charity and imitated Christ better than most Christians do.

In the process of examining the lives of those presented for canonization, the church directs the judges to be suspicious of all visions, trances and revelations claimed by the saintly person, for these may come from natural sources, such as hallucination, self-hypnotism or other neurotic manifestations. In some instances, men and women may have arrived at great sanctity precisely because they have overcome neurotic weaknesses. The church in canonizing a saint does not thereby guarantee the authenticity of the visions, trances, revelations or miracles of the person.

This is not to say that some mystic phenomena could not be divinely inspired, but from many centuries of experience the church has learned to discourage the seeking of extraordinary gifts.

Q. Why are priests always being uprooted and sent to another parish? Why aren't bishops uprooted?

A. Many young priests want the opportunity to experience pastoral work in various types of parishes as part of maturing in the priesthood. Many pastors prefer to move regularly. A new parish is a new challenge.

And let's face it, some priests have greater

abilities than others, and their talents should be shared more evenly. For such reasons as these a number of priests' senates have requested that priests be limited to a certain number of years in any given assignment.

The case of the bishop is somewhat different. He is pastor of the whole diocese and is not restricted to preaching and dealing with the same people Sunday after Sunday.

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Urge a new approach on nuclear strategy

EVANSVILLE, Ind. An ecumenical group of Evansville clergymen called on the Defense Department to abandon what it called a shift in U.S. policy toward acceptance of a "first strike" nuclear strategy. The defense Department has denied such a shift has occurred. Maryknoll Father Thomas Peyton, director of the National Federation of Priests' Councils' Office of Justice and Peace and one of the ecumenical group, said the group's statement was part of a larger effort to educate the public about the existence and danger of the new strategy.

Pope John Paul appeals for China-Vietnam peace

VATICAN CITY—Pope John Paul II pleaded for peace between China and Vietnam Feb. 25. Besides lamenting the suffering and death already taking place in the conflict, he warned of "repercussions more vast and terrible." These repercussions are "a thought that I wouldn't even want to consider," he said. Vatican observers took the pope's

remarks to be a warning against the danger of nuclear war between world superpowers.

Understanding of Islam

NUTLEY, N.J.—If Americans and Christians everywhere made an effort to understand Islam, they would lose many of 'their fears about Moslem countries and would be better able to deal with leaders like Iran's Ayatollah Khomeini, in the opinion of a veteran Maryknoll missionary. Father Alan Smidlein said: "The Christian really has to be educated to work with Moslems."

Pontiff greets walkers

VATICAN CITY—"You have come a long way on foot," Pope John Paul II told a group of 25 Irish young people Feb. 23. The youths walked to Rome from Le Havre, France, to call attention to the plight of needy children in the world.

Asks for reconciliation in Northern Ireland

NEW YORK—Reconciliation and understanding, not violence, will lead to peace in troubled Northern Ireland, according to clergymen at a "Derry Mass." At the Mass in St. Mary Star of the Sea Church in Far Rockaway, Father John Regan, an associate pastor, decried the use of violence by both sides. "Put down your arms. Violence solves no problems," he said.

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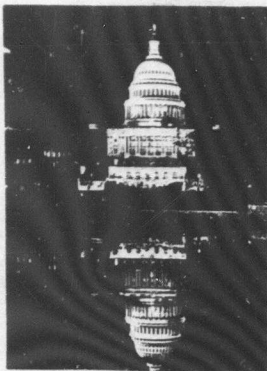
Jesus Christ: The Power and the Wisdom-Barbara Doherty, SP-July 15-21; The Contemplative Minister-Francis Borgia Rothuebber, SSSP-July 15-21; Mission and Ministry of Jesus-Fred Bergewich, SJ-July 17-22.

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washington
newsletter

Increase in bias toward blacks 'largely fairy tale,' Harris Poll indicates



by Jim Castelli

WASHINGTON—"Contrary to much supposed prevailing wisdom, white attitudes toward blacks and toward real progress for blacks in this country are not more hardened than ever before," pollster Louis Harris said in an overview of a major study of American attitudes toward minorities sponsored by the National Conference of Christians and Jews.

"It is not an overstatement," he said, "to conclude that claims that most whites are bristling with resentment about affirmative action for blacks, about blacks moving to improve their lot, all prove to be largely a fairy tale in the minds of some in the media and in the establishment and, most of all, of some who have posed as social science analysts without any real evidence to go on."

The "fairy tale" Harris cited is only one of several punctured by some of the poll's findings. The poll focused on American attitudes

toward blacks, women, Hispanics, Catholics and Jews.

POLLS ARE FAR from infallible, but the Harris-NCCJ poll raises a number of questions about the conventional wisdom held in many areas of intergroup relations. The poll also reveals a perception gap between the views of the general public and both leaders and minority groups.

Harris said "the most dramatic proof" of changing white attitudes toward blacks can be found by comparing the NCCJ poll with results of a 1966 Harris poll or the question of whether blacks were trying to "move too fast." In 1966, 71% of whites said "yes." In the NCCJ poll, 37% said "yes," a drop of almost half.

The poll also said whites favor affirmative action programs—programs to give minorities and women extra help to make up for past discrimination—as long as "rigid quotas" are not used. Whites favored affirmative action programs for blacks in industry by 67 to 17% and in higher education by 68 to 15%.

The NCCJ poll also found some startling attitudes about school busing to achieve racial integration. While it found that whites oppose school busing for racial purposes by 85 to 9% and blacks oppose it by 43 to 42%, it produced results which led Harris to conclude that "the almost automatic claim that 'busing is a disaster' simply does not hold."

The poll said that 63% of the blacks and 56% of the whites whose children are bused describe their experiences as "very satisfactory." Only 8% of blacks and 16% of whites described their experiences as "not satisfactory."



BUT WHILE FINDINGS such as these indicate that some general presumptions are not supported by the facts, others show that white Americans are simply not aware of the discrimination facing—and felt by—minorities in society.

Whites consistently believe that blacks are better off, and better treated, than blacks themselves believe or than facts warrant.

At the same time, the poll found whites virtually ignorant of discrimination against Hispanics. It also found a plurality of non-Hispanics 39 to 33%, believe one negative stereotype about Hispanics—that they "are highly emotional and are apt to fly off the handle."

In general, however, non-Hispanics have a good impression of Hispanics. The problem, Harris said, is that 62% of non-Hispanics have no real contact with Hispanics and little understanding of the problems they face.

The poll also found most Americans do not understand the nature of religious discrimination against Catholics and Jews in America.

The poll found that non-Catholics view Catholics as part of the American mainstream; but it also found evidence of "latent" anti-Catholicism because a majority of non-Catholics, by 62 to 24%, denied that Catholics have experienced prejudice in the past, a position Harris said "does not hold water."

At the same time, Harris said, 35% of non-Catholics agreed that Catholics are "narrow-minded, under the influence of church dogma"; 50% disagreed.

But, Harris said, discrimination against Catholics is far less than discrimination against blacks, Hispanics or Jews.

THE POLL'S FINDINGS on attitudes toward Jews may be among its most significant. The poll found a majority of Americans, by 80 to 7%, believe Jews are not discriminated against.

But it also found that the percentage of non-Jews who recognize that "Jews have suffered from persecution through the centuries" fell from 87% to 75% today.

This means, Harris said, "that in the event of overt and more subtle forms of anti-Semitism, non-Jews are far less likely to rally to the defense of Jews than was the case a few years ago."

"Blacks tend to be more anti-Jewish than any other group," Harris said. "Jewish attitudes toward blacks have also tended to harden."

But all in all, Harris said, the poll showed "America is still a responsive society where those who press their claim to equality will achieve their goal provided they neither give up hope nor give up their persistent and diligent efforts to attain their constitutional rights."

Martin Luther King essay winners are announced

The Indiana Interreligious Commission on Human Equality and The Indiana Christian Leadership Conference have announced the winners of their jointly sponsored essay contest in honor of Dr. Martin Luther King, Jr.

The contest included three groups of students this year:

(High School)—First place—Mike Miller, Perry Meridian High School, Indianapolis;

Second place—Tracey Simpson, Plymouth High School, Plymouth; Third place—Rochelle Webster, Arlington High School, Indianapolis.

(Junior High School)—First place—Eric Gootee, Mt. Vernon Jr. High School, Mt. Vernon; Second place—Jon Miller, St. Paul Lutheran School, Fort Wayne; Third place—Ann Miller, Southport Middle School, Indianapolis.

(Grade School)—First place—

Gail Monique Minton, School #66, Indianapolis; Second place—Diane Armiger, Nobel School, Gary; Third place—Lori Bornstein, Grandview Elem. School, Indianapolis.

The awards were presented to the students at a celebration in honor of Dr. King's 50th birthday at the St. John's Missionary Baptist Church, 1701 Martindale, Indianapolis.

CYO Camp

The CYO Camps are now accepting applications from college students, graduates and teachers interested in working at the two CYO camp in Brown Co., Ind. this summer. Positions are open for specialists, general counselors and food service personnel. Contact Michele Goodrich at the CYO office in Indps. 317-832-9311.

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Why are we urged to be charitable?

Why
should
we be
charitable
to the
poor . . .

By Steve Landregan

"Charity begins at home."

No, these words are not from the Bible, although they frequently are quoted with a reverence and certitude reserved for Holy Writ. They are the words of a pagan author, Terence, who penned them about 200 years before Jesus began his public ministry.

SOME CENTURIES later, a wit completed the couplet by adding "...and usually ends there."

Where does charity begin? Where does it end? In an affluent society like ours, is there need for personal charity?

As Christians we confront such questions, in one form or another, almost daily. Often we regard them as purely political or economic and see no religious or moral dimension to them.

Where does charity begin? It begins with Christ. Charity is love, not love in the narrow physical and sensual sense of the popular ballad and movie, but love in the sense revealed by Jesus in his life of perfect love for men and women.

WHERE DOES charity end? St. Paul answers that in 1 Cor. 13. "Love never ends." Yes, we agree. Love does not come to an end, but people's need for charity does. How nice it is to be able to switch words around to suit ourselves. Charity has such an institutional and impersonal ring, doesn't it?

Euphemisms help us avoid reality. When we say someone "passed on" instead of saying she died, we are only fooling ourselves. Death is death and no other word changes it. Love is love. It is something that we are called to by

Christ's word and by his life. We are called to love the Father as Christ loved him, and we are called to love one another as Christ loved us.

God could have left us unredeemed, unreconciled, separated from him forever. After all, we have ratified our separation from God by original sin through our individual personal sin. We have validated humanity's decision for selfishness. God could have left us unredeemed, but he didn't.

YET, WE SO easily say, he or she or they don't deserve help. They have gotten themselves into it. Let them get

themselves out of it. Sort of reminds you of the parable of the ungrateful servant, doesn't it? You remember, the one who was forgiven the great debt by his master, then had a friend tossed in prison for a much smaller amount.

And how about the fact that in the United States provisions are made for the poor? There are food stamps, Aid for Families with Dependent Children, Medicare, Medicaid, the whole system of public welfare. Our tax money goes for that, doesn't it? Isn't that charity? The answer is yes. This will to help others on the part of the government is consciously or unconsciously the Gospel in action.

But does it relieve us of our public obligation to reach out in unselfish love to others?

The answer is no.

NOTHING RELIEVES us of our Gospel mandate to love as Jesus did. Our obligation to be charitable is no more or less than Jesus' command to us to love as he has loved us (John 15, 12).

To ignore that command is to return to the greed and selfishness that Jesus died to overcome. Charity begins with Christ. It never ends. But we can close our hearts to it.

1979 by NC News Service



. . . in the United States?

Children's Story Hour: Zacchaeus

By Janaan Manternach

Zacchaeus was a tax collector. In fact he was the chief tax collector in the desert city of Jericho.

Over the years he had become a very rich man. The Romans paid their tax collectors well. But Zacchaeus no doubt added to his salary by cheating the taxpayers in Jericho. It would be easy for him to charge people more taxes than they owed and then keep the extra money for himself.

BESIDES BEING rich, Zacchaeus was very short. He had to look up to almost everyone.

One day Zacchaeus was sitting at his desk collecting the taxes. There seemed to be an unusual amount of excitement in the streets. People were running toward the corner. Someone stopped to tell Zacchaeus that Jesus was in town.

Zacchaeus wanted very much to see Jesus. Like everyone in Jericho he had been hearing stories about Jesus of Nazareth. People claimed Jesus cured the sick, forgave sinners and spoke about God in a way that really made sense.

SO ZACCHAEUS joined the crowd milling about Jesus. But he could not see Jesus. All he could see was people's shoulders and backs. He was too short.

But Zacchaeus was determined to see Jesus. He noticed which way Jesus and the crowd were going. So he ran ahead of them. He saw a sycamore tree beside the street. He decided to climb up into the tree and wait for Jesus to come by. From the tree he would be able to see over everyone's heads.

He climbed up into the sycamore tree just in time. The crowd was coming close. Zacchaeus could see Jesus now, surrounded by people. In a moment Jesus was just below the tree. Zacchaeus watched him closely.

SUDDENLY JESUS stopped. The crowd stopped. Zacchaeus' heart almost stopped as he saw Jesus looking up at him. For a moment their eyes met. Jesus' eyes were kind, forgiving. There was a smile on his lips. Zacchaeus eyes showed some fear. What would Jesus do? What would he say? The crowd was silent. They watched Jesus and Zacchaeus.

"Zacchaeus," Jesus said to the little man in the sycamore tree, "hurry up and

climb down. I would like to visit you and your family at your house." Zacchaeus could hardly believe his ears. He was so excited he almost fell out of the tree as he scrambled down. He pointed out the way to his house and began to walk there with Jesus.

The crowd began to grumble. They did not like tax collectors at all. In fact good Jews in those days thought the tax collectors were sinners, so bad that no one should be seen with them. The people were angry and said to one another, "Jesus is going as a guest to the home of a sinner."

Zacchaeus knew what the crowd was saying. He knew, too, that he had cheated people. He felt that Jesus knew that, too. But he was really sorry for the cheat-

ing he had done. He hoped Jesus would understand.

"**LORD,**" Zacchaeus said to Jesus, "I'll give half of everything I own to the poor. If I have cheated anyone I will pay them back four times what I took from them."

Jesus was moved by Zacchaeus' honesty and repentance. Jesus knew that Zacchaeus was sorry. So he smiled at Zacchaeus and said to him, "Today everything is all right again in your house. God's love has made you whole. I have come to search out and save anyone like you who was lost."

Zacchaeus and his whole family were delighted to have Jesus with them in their home. His visit changed their lives.

1979 by NC News Service



Father Leen:

He emphasized the immediate presence of Jesus

By Father Alfred McBride, O.Praem.

Spirituality, like religion in general, rides the tension wire between the divine and the human. Some writers are so mystical and divine that one wonders if they think of themselves as angels. Other authors are so humanistic that one may conjecture they have lost sight of the mystery of grace.

The great spiritual writers seem more at home with both the godly and human dimensions. Such was the Holy Ghost priest, Father Edward Leen. A well educated man — Rockwell College in Cashel, Ireland; University College, Dublin; Rome's Gregorian University — Father Leen could very well have remained an abstract intellectual with no pastoral interests, nor any special spiritual bent either.

PROBABLY, the two years he spent in the African missions helped temper a tendency to bookishness and teach him how to link the human, pastoral situation with the worlds of philosophy and theology. Moreover, his appointment as president of Blackrock College, with the attendant administrative headaches, would also free him from an exaggerated preoccupation with the realm of ideas.

His experience in the missions moved him to play a key role in the founding of the Missionary Sisters of the Holy Rosary in 1924. That was the same year he published a series of articles on the Eucharist that earned him a rebuke from the Irish bishops, who feared that his opinions would lead to misunderstanding of the sacrament. They asked him to retract his articles, which he promptly did, declaring that he had not intended by his writings

to teach a view of the Eucharist that would be at odds with traditional understandings.

That experience with the Irish bishops sobered his enthusiasm for writing for over a decade. But from that time on he wrote a series of books that won him worldwide acclaim, especially from those interested in spirituality and prayer. His first major work, *Progress in Mental Prayer*, has become a classic. This book along with *Why The Cross? In The Likeness of Christ* and *The True Vine and Its Branches* established him as a major force in the area of spirituality. Central to his teaching was the relationship between the person and Christ.

FATHER LEEN emphasized the immediate presence of Jesus, full of love and forgiveness, and the responsibility of the spiritual searcher to become aware of this dynamic presence. In contemporary terms Father Leen was stressing the Christ of Easter, the Christ of faith to whom we must turn for salvation and personal growth. Not that he ignored the Christ of the New Testament and its historical narratives, but he always came back again and again to the Jesus who lives now and wants to touch our lives.

He spoke of Jesus in positive terms as one full of mercy and concern. In this he moved away from the excessive preoccupation of some writers with Jesus as the strict judge ever demanding our repeated repentance for sins. Father Leen admitted the reality of sin and evil, was ready to defend Christ's role as judge, but saw what was part of a larger vision of Jesus.

In *Why The Cross?* Father Leen offered a view of the passion that

studiously avoided making the redeemed feel full of guilt for Holy Week, and instead pointed to the deliverance from guilt and sin which Jesus achieved for those who accepted his work on faith.

Father Leen was deeply affected by the 20th century's interest in psychology. This offered him intellectual access to the human side of the religious relationship with God.

In his book, *What Is Education?* he urged religious educators to move away from the abstract logical way of teaching religion and turn to the affective, psychological side. In doing this, he claimed, the love and mercy of God will be noted more clearly and people will obtain a better access to divine affection.

FATHER LEEN loved Americans. After a lecture tour in 1939, he declared: "Far from finding a people who were materialistic in outlook, I have come in contact with a spirituality which has astounded me, and I would say, abashed me." Americans of those years responded with equal enthusiasm. Father Leen's books were the most widely read in seminaries, convents and adult education groups during those years. Countless thousands found spiritual insight and consolation in his stylish prose — he wrote like Newman — and inspiring writing.

He understood how to take contemporary humanism, especially in its psychological expression, and relate it to the adventure of the Christian with Christ. He presents a Christ who has affection for us. Small wonder that so many of his readers returned that affection to the Lord in kind.

1979 by NC News Service

Zacchaeus:

'Today salvation has come to this house'

By Father John J. Castellet

The story of Zacchaeus the tax collector, told only by Luke (19, 1-10), is a delightful one, composed with unobtrusive artistry and not without a touch of visual humor.

The story line is simple enough. Jesus, on his way to Jerusalem, was passing through Jericho. He had just restored sight to a blind man and, not surprisingly, had attracted quite a bit of attention.

In fact, he was so surrounded by people that it was difficult to see him. But the chief tax collector of the area was determined to get a look at him. Like the blind man, he too "wanted to see" (Luke 18,41). Unfortunately, he was short and, even when he stood on tip-toe, his view was blocked. But resourceful by nature, he figured out a way to satisfy his curiosity.

KYF Synopsis

Throughout the Gospels is woven the story of Jesus' charity. The ultimate sign of his charity is the cross. This act and his victory over life tells us that our lives, too, are everlasting. But if we are to share the Kingdom with him, we must become more and more like him.

We, too, must pray as he did at Gethsemane, for strength to do God's will. Like him, we must combine prayer and action. Like him, we must love God and our fellow man. We, too, must relieve human suffering whenever possible.

JESUS WAS the perfect example of someone who linked the divine and the human dimensions of life. And with each generation, he places those among us who seek and learn to link the divine and human dimensions. Father Edward Leen in this century was such a man. Each of us is called to pursue ever greater understanding.

Each of us is called to be fully human. Each of us is called to become like Jesus. The paths we take are diverse, but the destination is the same.

In Luke's Gospel account of Zacchaeus the tax collector, we see that God is understanding. And when we compare Luke's story of the Pharisee and Zacchaeus' story, we learn something about motives for our actions. And we learn that God is both concerned about us and anxious to forgive us.

FROM TIME to time, we need to examine our motives for what we do. Are we so caught up in our daily activities that we are behaving more like machines than people? Are our achievements Christ centered or self centered? Are we giving ourselves to Christ and others? Or are we giving for our own self-gratification?

JUST UP AHEAD, directly in the line of march, he spotted a sycamore tree, not very tall as trees go (a Zacchaeus of the tree family), but big enough for his purpose. Quickly he ran ahead and scrambled up. In all likelihood he was not very athletic (was he fat as well as short?), and the running and climbing, made no easier by his flowing garments, left him panting and perspiring (Jericho is sub-tropical). Just as he was congratulating himself on his cleverness and catching his breath, Jesus passed directly beneath him, looked up and said: "Zacchaeus, hurry down; I mean to stay at your house today." Hurry down? He had just hurried up.

Completely surprised and delighted at his extraordinary good luck, he scrambled down, none too gracefully, and welcomed Jesus to his house. However, the hostile grumbling of the crowd dulled the edge of his happiness. In their eyes he was, by reason of his profession, a "sinner" of the type with whom the "better" people did not associate. As so often happened, everyone began to murmur against Jesus: "He has gone to a sinner's house as a guest."

The next verse (Luke 19,8) is, in the opinion of some scholars, Luke's own contribution to the narrative. For one

thing, Zacchaeus addresses Jesus by his post-resurrection title, "Lord." Be that as it may, the verse adds considerably to the psychological drama: Zacchaeus stood his ground and said to the Lord: "I give half my belongings, Lord, to the poor. If I have defrauded anyone in the least, I pay him back fourfold."

ONE IS REMINDED immediately of Luke's parable of the pharisee and the tax collector, which he has just recounted in the preceding chapter. There too a tax collector was the hero, with the pharisee being rejected precisely because he had bragged to God about all his good works: "I fast twice a week, I pay tithes on all I possess" (Luke 18,12). But what a difference. Zacchaeus was not boasting; he was rather naively stating the plain facts, facts which did not make him a saint but did contradict the crowd's low opinion of him.

For all his cleverness, he was quite uncomplicated and transparently honest. He didn't deny being a crook. In fact, he more than implied that he had cheated on occasion. But his conscience always caught up with him somehow and he made restitution, quite in excess of what the law demanded (Exodus 21,37: Numbers 5,5-7).

Jesus sensed this basic goodness of the

man — the childlike ingenuousness of his climbing the tree told him something — and he replied with equal simplicity: "Today salvation has come to this house, for this is what it means to be a son of Abraham. The Son of Man has come to search out and save what was lost" (Luke 19,9-10).

SO MANY OF THE traits of Luke's Gospel shine through this story: joy, simplicity, forgiveness, concern for the despised, universal salvation. And it offers a corrective for Luke's readers who might have been discouraged by his insistence on renunciation, his obvious bias in favor of the poor.

Again, in the immediately preceding chapter, he had told of Jesus' encounter with a rich official. In answer to the man's eager question about what he must do to "share in everlasting life," Jesus told him: "Sell all you have and give to the poor...Then come and follow me" (Luke 18,22). But now Luke hastens to reassure us that riches are not a necessary barrier to discipleship. Jesus unquestioningly accepts Zacchaeus' assurances of generosity and does not demand that he go all the way.

And, most importantly, he accepts Zacchaeus.

1979 by NC News Service



'And, most importantly, He accepts Zacchaeus'

Should priests vote no to meetings, yes to people?

By Father Joseph M. Champlin

Father Howard Hubbard's appointment as bishop of Albany, N.Y. surprised many outside, but few within that diocese.

In his late 30s then, he was the youngest shepherd of a See and the youngest bishop in the United States.

Bishop Hubbard's initial months in the episcopal ministry have confirmed how much the Holy Spirit works behind and through the church's complicated and secret selection process.

PRIOR TO THIS nomination, people called Father Hubbard the "street priest" because of his simple lifestyle, unassuming character and dedicated service to the area's poor or hurting. Drug addicts, unwed pregnant girls and impoverished inner city residents knew his competent, professional, caring touch.

A ring, miter and staff have not changed the man. Albany's Catholics and the city's general populace now term him their "street bishop."

Bishop Hubbard spoke to the priests, Religious and lay leaders of our Syracuse Diocese in the fall during an "Affirmation Day." His dynamic address impressed the audience and stood in sharp contrast to his quiet, soft-spoken approach for personal conversation.

Several points particularly struck me.

FIRST, THE youthful shepherd urged participants, all leaders, to be true facilitators of ministries, recognizing that every initiated Christian has a special gift and thus a unique ministry for building up the church.

To illustrate this role, Bishop Hubbard employed the comparison cited in "As One Who Serves," a booklet published by our bishops containing "Reflections on the Pastoral Ministry of Priests in the United States." (USCC Publications Office, 1312 Mass. Ave., N.W., Washington, D.C. 20005).

"The task of the priest in the parish ministry has been compared to the conductor of an orchestra. It is his function to translate the vision of the composer into a harmonious blend of sounds from a great variety of instruments, many of which he himself is unable to play. And even those he can master he now delegates to others, so that collectively the effort excels his individual contribution. The conductor succeeds when he stimulates the best performance from each player and combines their individual efforts into a pattern of sound, achieving the vision of the composer. The best leader is one who can develop the talents of each staff person and coordinates all their efforts, so that they best complement each other and produce a superior collective effort.

SECONDLY, he recommended a simpler lifestyle for all of us, one more identified with common men and women so that we could relate to them better.

Thirdly, Bishop Hubbard suggested we

spend less time in renewing structures, more time with people. He contended that people are fed up with bureaucracy and wish to be accepted as persons. Encountering needless red tape, struggling through mounds of paper work, feeling like a number for the computer, today's citizen yearns to be treated as a person. That is true for citizens both of the state and the church.

Priests in the United States are increasingly frustrated by a multiplication of meetings they now are expected to attend. Committees, sub-committees, ad hoc committees and advisory committees all have their importance and role.

BUT THE MAN who entered the priesthood to visit the sick, rejoice with young lovers, listen to the troubled, bury the dead and comfort the bereaved, among other activities, often discovers he is so weary and debilitated by repeated, lengthy meetings he has no time or drive for these other labors.

To take a census of homes, counsel the recently divorced, sit by a dying person's bedside, and help a family through their loved one's death and burial requires hours and energy.

Perhaps America's priests must say "no" to some committees, meetings in which they are window dressing, the expected on-lookers, but not active, vital participants. Instead of attending such functions, they might consider going out into the vineyard for more one-on-one pastoral work.

1979 by NC News Service



KYF discussion questions

1. In what ways have you confronted questions on charity in the past month? How did you react? Why?

2. Discuss the meaning of the word "charity."

3. What did Christ teach us about charity? Discuss.

4. Reflect upon these thoughts: "Charity begins with Christ. It never ends. But we can close our hearts to it."

5. Do you feel that you could be more

open to performing acts of charity? If so, make a conscious effort to keep aware.

6. Read the story of Zacchaeus the tax collector in The Gospel According to Luke, Chapter 19, verses 1 through 10.

7. Compare Luke's parable of the Pharisee and the tax collector, Zacchaeus. Why, do you think, are the outcomes of the stories so different?

8. In these Gospel stories, what can you learn about self-denial?

9. What was the core of Father Edward Leen's spirituality?

10. If possible, read one of Father Leen's books: *Progress in Mental Prayer, Why the Cross?, In the Likeness of Christ, or The True Vine and its Branches*.

11. How does prayer help us understand the need of self denial?

12. Reflect upon your own relationship with God.

For parents and children with 'story hour'

1. After reading the story of "Zacchaeus", talk about it together.

How had Zacchaeus become a rich man?

Why did Zacchaeus make an effort to see Jesus when he heard he was in town?

What did Zacchaeus have to do so that he could see Jesus?

How did Jesus feel about Zacchaeus? How did he show Zacchaeus how he felt about him?

How did people in the town feel about Zacchaeus?

What happened to Zacchaeus because of the love Jesus showed toward him?

Why was Zacchaeus forgiven completely?

What does Jesus' attitude toward Zacchaeus tell us about his attitude toward each of us?

2. If the record, "Jesus Lives" (Silver Burdett: Morristown, N.J.) is available in the religious education department of the parish, listen to the song on it, "Come On Down, Zacchaeus!"

3. The story of Zacchaeus has been written, illustrated and published in book form for children. Two that are particularly well done are "Zacchaeus" illustrated by Kees De Kort (Minneapolis, Minn.: Augsburg, 1970, and "Zacchaeus the Publican" by J. M. Warbler and Harold Winston (New York: Macmillan, 1963). These versions might be read with the children or one of them selected as a gift.

1979 by NC News Service

Little Flower will host Archdiocesan Science Fair on March 4th

by Denny Southerland

at this weekend's show.

These contestants compete in four divisions: 8th grade physical, 8th grade biological, 7th grade physical and 7th grade biological.

In the 8th grade biological and physical categories, the outstanding exhibitors will be presented the J. Earl Owens Scholarships to be used at the Catholic High School of their choice. Other awards of camperships and trophies will

be presented to outstanding exhibitors in each category.

At 4 p.m. Sunday, March 4, the doors to the Little Flower

gymnasium will be open for public viewing of the exhibits. Awards will be presented at 4:30 p.m.

Indianapolis exhibitors are to bring their displays to Little Flower Saturday, March 3, from 12 noon until 3 p.m. Those from outside the Indianapolis area are due to report to Little Flower between 9:45 a.m. and 11 a.m. on Sunday.

Awards for the projects are presented in part by the Indianapolis area Knights of Columbus. Hugh Sullivan is the Chairman of the 1979 CYO Archdiocesan Science Fair.

The 1979 CYO Cadet Music Contest was held February 24 at Chatard High School. There was competition in Piano, Instrumental and Vocal Divisions.

The winners included: Piano Division—Class A—Tito Abeleda, St. Joseph, Shelbyville; Piano—Class B—Anne Marie Foy, Student of Mrs. Eleanor Scott; Piano—

Class C—Rosemary Buting, S. Matthew; Class D—Piano—Andy Henn, Immaculate Heart of Mary; and Class E—Piano—Valerie Horvath, Immaculate Heart.

Instrumental Division winners included: Flute Solo Tina Mowery, St. Matthew Flute Duet, Amy Moore and Rosemary Corcoran, St. Ambrose, Seymour; Percussion Solo, Chris Banquis, St. Joseph, Shelbyville; Trombone Solo, Jeff Eichen, St. Columba Columbus. Vocal Division: winners were: Vocal Solo Mizzi Smith, St. Barnabas Vocal Ensemble, St. Matthew "Razz-Ma-Tazz"; Clarinet Solo Cynthia Hingten, Immaculate Heart; Saxophone Solo, Carl Beth Staus, St. Lawrence Lawrenceburg; Trumpet Solo Oliver Abeleda, St. Joseph, Shelbyville; and Violin Solo Ramsay Hofmeister, Immaculate Heart Parish.

'Suffering' to be ND topic

NOTRE DAME, Ind.—How can a good God allow people to suffer? The first meeting to examine the meaning of human suffering from a Christian perspective will be held at the

University of Notre Dame April 22-26, 1979.

This first international ecumenical congress on suffering is planned for people who deal with suffering in their work—social service and hospital care, for example—and for those, such as theologians, who write about it.

The Congress is sponsored by STAUROS (the Greek word for "cross"), an international organization founded by the Passionists and CARA (Center for Applied Research in the Apostolate).

Three major sessions will be open to the public: "Significance and Urgency of Ecumenical Reflection on the Christian Approach to Suffering Today" by Catherine de Hueck Doherty, founder of Friendship House and author; "Apathy and Numbing—a Modern Temptation" by Dr. Robert Jay Lifton, Yale University psychiatrist and author; "Suffering Coming from the Struggle against Suffering" by Dr. Joel Gajardo-Valesquez, director of the South American Department of the National Council of Churches and former professor of theology in Chile.

space is being sought. Matrix Lifeline in Gibson County has generated interest from the local hospital, Gibson County Welfare, Gibson County Right-to-Life, American Red Cross, and a number of local physicians.

A Matrix Lifeline, Inc. spokesman said it welcomed the two new chapters as "the services are especially needed in these areas where help for pregnant women has been unavailable previously." Because of the dedicated people working in the new chapters, pregnant women will be offered alternatives to abortion in the practical and loving tradition of Matrix Lifeline.

THROUGH A 24-hour telephone line (332-0091) and a Walk-in Center in Bloomington, the spokesman explained, trained volunteers help a woman ascertain all the ramifications of her particular situation and help her reach a positive solution to her problems. Life is offered also to the father of the baby and the woman's immediate family.

Services available through Matrix Lifeline include free and confidential pregnancy testing, medical assistance, financial assistance, legal consultation, food, clothing, infant care equipment and psychological counseling.

Matrix Lifeline adds two new chapters

BLOOMINGTON, Ind. — Matrix Lifeline, Inc., a Bloomington-based organization dedicated to providing support for women—married or single, who are experiencing stress pregnancies, has chartered officially two new chapters in Indiana. The new chapters are in Lafayette and in Gibson County.

The new Lafayette chapter was founded in July of 1978 but there was a long and some time discouraging search for office space. A room was finally located in the First Reformed

Church. The chapter officially began operation Dec. 18, 1978. The office hours are 1-5 p.m. Monday through Thursday. Eventually the chapter hopes to maintain a 24-hour telephone line.

MATRIX Lifeline in Lafayette has established an active Speakers' Bureau and has addressed groups at Trinity United Methodist Church, St. Thomas Aquinas Church and the Knights of Columbus. It also had a booth at the Home Hospital Fair which resulted in obtaining six new volunteers, including three nurses.

Matrix Lifeline of Gibson County, although officially chartered last October, is still in the formative stage. Currently, the telephone is temporarily based in a volunteer's home while office

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Life Context Workshop set

As part of the national program, Alverno Retreat House is sponsoring the Life Context Intensive Journal Workshop which was created by Dr. Ira Progoff in 1966.

Since that time the Intensive Journal method has become widely recognized for enabling persons to draw their lives into focus. This particular experience of the Program will be conducted at Alverno Center March 2-3 by Dr. Maury Smith, O.F.M., D. Min., who has been trained and authorized by Dialogue House in New York.

For more information about the Intensive Journal Workshop, contact Alverno Center at 8140 Spring Mill Rd., Indianapolis, 46260, Phone 257-7338.

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pass it on

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

by Judy Corbett

Religious Education Coordinator
St. Luke parish, Indianapolis

Scripture tells us that Jesus encountered people and accepted them right where they were. He met their needs—hunger, pain, loneliness, etc. He met people on their own level. After satisfying their human needs, He gave them spiritual nourishment.

In our parish, religion teachers use these same methods as they interact with their students. Take our pre-school department, for example. These three, four and five-year-old parishioners come to class eager for church experiences. To meet their needs on a pre-school level, the teachers must do careful planning and much preparation before class

begins.

Greeting the children as they arrive and presenting to them a preliminary activity helps to create a loving atmosphere, and to introduce the theme of the lesson.

CLASS TIME usually consists of three main segments: presentation of a theme, an activity to develop the theme, and a review and many suggestions for application of the theme in daily living.

During this time various religious songs, games, story telling techniques and craft work activities are used to create joyful learning experiences.

The curriculum for three-year-old children is very similar to a secular nursery school program with the difference being a "GOD" focus on all themes. The principal areas of

study are: Belonging, Celebrating and Appreciating.

Four-year-old students study Old Testament Bible Stories. Names like Noah, Abraham, Sarah, Isaac, Joseph, David, Jacob and Moses are very familiar to these children.

An especially memorable class for these children is the Sunday that they talk about Samuel. Samuel grew up in the house of the Lord and helped take care of the temple. One of our co-parents comes into class and explains some of his duties as a parish priest caring for our parish, and then, he takes the children on a tour of his house.

BEFORE Advent, kindergarten students study lessons centered on God the Father, His Church and His Community; after Christmas, they study Jesus and His miracles.

A joyful experience for each Kindergarten child is the annual visit to St. Augustine Home for the Aged. On this trip the children take cards and table favors they have made to brighten up the home, and they sing songs

they have learned in class as they visit with residents.

The goal of the pre-school religious education program is to help the young children to understand and practice appropriate responses to God. Opportunities occur daily in the lives of the children to respond to God's call. Teachers are assured of this as parents relate experiences their children have had.

One such experience was shared soon after a theme of prayer had been talked about in Sunday School. A mother and her three-year-old daughter were running errands. As they were riding in the car, the child leaned from the back to the front seat and said to her mother, "Did you know God wants us to talk to Him all the time?" The mother, being very alert, replied, "You're right. He sure does. Would you like for us to talk to Him right now?" So, mother and daughter prayed together in the car on the way to the grocery.

Jesus continues to meet people right where they are!

Liturgy training program at ND to treat 'Rites for Sick and Dying'

NOTRE DAME, Ind. — A training program on "Rites for the Sick and Dying" will be offered by the Notre Dame Center for Pastoral Liturgy March 26-29, 1979. Members of liturgy planning teams and diocesan liturgical commissions, directors of religious education, hospital chaplains, ministers and funeral directors are invited to attend.

Sessions will include:

—"Liturgy and the Rites for the Sick and Dying" by John Melloh, S.M., associate director of the Center for Pastoral Liturgy and assistant professor of theology at Notre Dame.

—"Sickness, Death and Christian Anthropology," "The Church's Ministry to the Sick," "The Church's Ministry to the Dying," and "Preparing for the Hour" by Rev. Kevin Tripp, a doctoral candidate in ethics in medicine at the University of Toronto and coordinator of Catholic ministries at St. Luke Hospital, New Bedford, Mass.

—"Planning the Wake, Funeral and Graveside Liturgies" by Mary Alice Pili, C.S.J., a doctoral candidate in liturgy at Notre Dame who is

doing research on the reform of the Roman Missal of Paul VI.

—"Music and the Rites for the Sick and Dying" by Marie Gnauer, S.S.S.F., co-director of music ministry for the School Sisters of St. Francis and a frequent conductor of ecumenical choir festivals, choral reading sessions and workshops for music ministers.

The program will also include discussion, reflection and daily Eucharist, Morning Praise and Night Prayer.

Registration is limited to 40 persons. To enroll, contact the Notre Dame Center for Pastoral Liturgy, P.O. Box 81, Notre Dame, Indiana 46556 or call 219-283-8801.

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Registration is limited to 40 persons. To enroll, contact the Notre Dame Center for Pastoral Liturgy, P.O. Box 81, Notre Dame, Indiana 46556 or call 219-283-8801.

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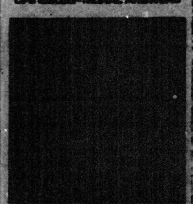
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march 2

A Lenten series focusing on the John Powell films will be held at St. Maurice parish, Napoleon, on five Friday nights: March 2, 9, 30, April 6 and 20. The programs will begin immediately following the 7:30 p.m. Mass on these dates.

The Indianapolis Curial Movement will have an Ultreya at Holy Cross parish house, 126 N. Oriental St., at 7:30 p.m.

march 2-3

The annual Triad Concert will be presented at the Murat Temple, 510 N. New Jersey, Indianapolis, at 8 p.m. The Triad is composed of the choirs from the Murat Temple, the Indianapolis Maennerchor and the Knights of Columbus.

march 3

The Children's Museum, 30th and Meridian, Indianapolis, has the following activities scheduled for March 3 and continuing throughout the month: A four-week class for adults on how to weave cane chairs. Participants should bring a chair frame with its seat missing. Tuition: \$25.

Auditions for the play "Ransom of Red Chief."

Dance Kaleidoscope will perform at 11 a.m. and 2:30 p.m. on both March 3 and 4.

Call the museum, 924-KIDS, for further information.

march 3-4

The Marian College Theatre will present the musical "The Man of La Mancha" at 8 p.m. in the Marian auditorium, 3200 Cold Spring Rd., Indianapolis. The March 3 performance will be signed for the hearing-impaired. Tickets are \$2 for adults and \$1.50 for students.

march 4

A half-hour music recital will be held at St. John Church, 129 S. Capitol, Indianapolis, at 5 p.m. A Gregorian chant choir under the direction of Gus pos of Christ the King parish will present the program preceding the 5:30 p.m. Mass at St. John's.

A Lenten family religious education program will be held at St. Mary-of-the-Knobs parish, Floyds Knobs. The program is designed to help families better understand and appreciate family prayer together. The first of the series will be held from 10 to 11:20 a.m. It will be repeated on Tuesday, March 6, from 7:15 to 8:30 p.m.

Father Eric Lics, O.S.B., of St. Meinrad Archabbey will conduct a renewal afternoon at St. Maurice parish, Napoleon, from 1:30 to 4:30 p.m. The theme, "Six Roads to Inner Peace," will appeal to persons of all ages and walks of life. Parishioners from neighboring parishes are invited to join the St. Maurice parishioners for the program.

Marian College music major, James Larnier, will present his senior recital at 7 p.m. in the Stokely Music Building on Marian's campus, 3200 Cold Spring Rd. Selections on flute and piano and two original compositions by Larnier are scheduled on the program.

The Central Indiana Marriage Encounter will hold an information night at Holy Spirit parish, 7243 E. Tenth St., Indianapolis, at 7:30 p.m. Contact Kathy and Dave Clark, 317-897-1528, for information.

mar. 4 & 11

Pre-Cana instructions for Richmond-area Catholic couples anticipating marriage or recently married will be held at 6:30 p.m. in Father Hillman Hall, St. Andrew parish, Fifth and "C" Sts., Richmond.

march 5

The first in a series of six weekly continuing workshops for middle and secondary school teachers will begin at Marian College, 3200 Cold Spring Rd., Indianapolis, at 8 p.m. Sister Jeanette, O.S.F., will be the consultant and instructor at

the active list



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

Marian will present the workshops. The first session, "Comprehension," is for teachers whose curriculum requires student reading of prose materials. All sessions are from 4 to 7 p.m. in Room 11 of Marian Hall. Workshop fee is \$50 for the series and \$10 for individual sessions.

The southside group of SDRC will meet at 7:30 p.m. at Holy Name parish, Beech Grove. For information about SDRC, call Alvina Censer, 317-257-7338.

The Gabriel Richard training session course for developing leadership potential is being offered at two Indianapolis locations: Holy Angels Parish, 28th and Northwestern Ave., on March 5 and Alvina Center, 8140 Spring Mill Road, on March 7. The sessions begin at 7 p.m. For further information call Wayne Heisig, 881-2782, or Alvina, 257-7338.

The Ladies Club of St. Lawrence parish, Indianapolis, will host a card party and style show in Father Conen Hall at 7:30 p.m. To make reservations call 849-1051.

The United Catholic Singles' Club (ages 35-65) will meet at St. Matthew parish, Indianapolis, at 6:30 p.m. For information call D. Augustin, 542-9348.

march 6-7

Two programs at Fatima Retreat House, 5353 E. 56th St., Indianapolis, will feature the Fatima Forum on March 6 with Father Kenneth Smith speaking on "The Imperial Ministry" and Leisure Day on March 7 directed by Father Kim Wolf.

march 7

The Archdiocesan Principals' Association will hold its annual professional day at the Quality Inn-Airport from 10 a.m. to 3 p.m. Father Robert Kress, professor of philosophy and theology at the University of Evansville, will speak on "Catholic Education and the Administrator." Registration fee for non-APA persons is

\$5 which includes lunch. Call 317-356-8572 for reservations.

The adult education class at St. Michael parish, 30th and Tibbs, Indianapolis, will sponsor a lecture by Roy Pile at 7:30 p.m. Mr. Pile, who is on the faculty at Marian College, will speak on corporations and business.

march 8

The Repertory Theatre at Christian Theological Seminary, 1000 W. 42nd St., Indianapolis, will present a special "signed" performance of "Cyrano de Bergerac" for members of the deaf community at 8 p.m. The production will run for three weekends beginning March 8. Deaf persons may make reservations by mail or by calling the Community Service Agency for the Deaf, voice or teletype number, 259-7115. Other reservations may be made by calling 923-1516.

mar. 8 & 10

The Theatre Department at St. Mary-of-the-Woods College will present William Wycherley's play, "The Country Wife," in the Cecilian auditorium at 8 p.m.

mar. 8 & 11

A Pre-Cana Conference for engaged couples will be held at Providence High School, Clarksville, in a two-session program: March 8 from 7:15 to 10 p.m. and March 11 from 12:45 to 5 p.m. Pre-registration should be made with the parish priest.

march 9

The third annual Gaslight Gayeties sponsored by the south and east areas of the St. John Bosco Guild will be held from 8:30 p.m. to midnight at Roncalli High School, 3300 Prague Road, Indianapolis. The dance benefits the CYO. Advance tickets are \$3. Tickets at the door are \$3.50. Call Susie Kirkhoff, 786-7296, or Mary Jane Underhill, 357-6488, for reservations.

march 9-11 & march 16-18

Alvina Center, 8140 Spring Mill

Road, Indianapolis, has the following weekend programs scheduled:

March 9-11: Human potential workshop with the focus on the development of the awareness of the whole person. Father Hilary Ottensmeyer, O.S.B., and Father Martin Duseau, O.S.B., will conduct this workshop.

March 9-11: The "Togetherness" program is part of Alvina's family life ministry and emphasizes the relationship between husband and wife. The staff for this program is composed of Father Martin Wolter and Father Anton Braun.

March 16-18: The "Beginning Experience" for separated and divorced persons. The weekend is directed by a priest and trained divorced persons on a team.

"The New Way of Life" workshop for alcoholics and drug dependents will be held at the Greater Ministry Center, 2620 E. Walker Road, Fort Wayne. Reservations may be made by contacting Father Pat Holtkamp at the Center, 219-489-3521.

march 10

A liturgical music workshop will be held from 10 a.m. to 4 p.m. at Marian College. The workshop is intended for parish choirs, directors, accompanists and all other interested persons. Registration fee is \$5 and includes lunch. Registration must be made no later than Monday, March 5, by contacting the Office of Worship, 1350 N. Pennsylvania, Indianapolis, IN 46202, phone 317-635-2579.

The Association of Religious of the Indianapolis Archdiocese (ARIA) will sponsor a day on prayer at Our Lady of Grace Center, Beech Grove, from 9:30 a.m. to 4 p.m. Sister Joe Hobday will direct the program. The fee is \$3 for ARIA members and \$4 for non-members.

The Trinity Club of Chataud High School, Indianapolis, will sponsor its annual dinner dance at the Northside K of C Hall. The evening begins with cocktails at seven o'clock. Dinner follows at 8 p.m. Dancing will be to the music of Jonathan N. Block. Call

Chataud, 251-1451, for reservation information.

The meeting of Mother Theodore Circle, Daughters of Isabella, will be held at 1 p.m. at the K of C Hall, 13th and Delaware, Indianapolis. Lunch will precede the meeting at 11:30 a.m.

march 11

The Ladies Court No. 109 of the Knights of St. Peter Claver will sponsor a day of recollection at St. Bridget Church, 801 N. West St., Indianapolis, beginning with Mass at 10 a.m. The day will end with Benediction at 3 p.m. For more information call Sister Marie, 635-6604.

march 14

The Fatima Retreat League will present its annual spring luncheon at 11:30 a.m. at the Eastside K of C, 1313 S. Post Road, Indianapolis. "Spring Shenanigans" will also feature a card party. Tickets are \$6.50. Advance reservations must be made by March 7. Reservations will be sold at the door. For reservations call Fatima Retreat House, 545-7681. The event benefits the Retreat House.

march 16-18

Father Fintan Cantwell, O.F.M. Conv., and his team from Mount St. Francis Center will conduct a Charismatic retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call 317-545-7681 for complete information.

socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; St. Bernadette school auditorium, 6:30 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. Christopher parish hall, Speedway, 7 p.m.; 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.



PLAN
FATIMA LUNCHEON
Mrs. Carl W. Bittle (standing) and Mrs. Richard Pratt, co-chairmen for the Fatima Retreat League spring luncheon, make plans for the event. The luncheon "Spring Shenanigans" will also feature a card party to be held at the Eastside K of C, 1313 Post Rd., Indianapolis, on Wednesday, March 14 at 11:30 a.m. The festivities benefit Fatima Retreat House.

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St. Malachy Parish, Brownsburg
St. Andrew Parish, Indianapolis
Roncalli High School Students
Holy Spirit Parish, Indianapolis
Chataud High School Students
Benedictine Sisters of Our Lady of Grace Convent, Beech Grove
St. Alphonsus Parish, Zionsville
St. Rita Parish, Indianapolis

Date Celebrant
March 4 Fr. John Sciarra
March 11 Fr. Charles Noll
March 18 Fr. Robert Scheidler
March 25 Fr. Karl Miltz
April 1 Fr. Wm. Munshower
April 8 Fr. William Turner
April 15 Fr. Kenneth Smith
April 22 Fr. David Douglas
April 29 Fr. John LaBauve, SVD



What's Cookin'

by Cynthia Dewes

Christ took bread in His hands and gave it to His disciples. He multiplied the loaves and fishes. Then, as now, bread was the staff of life and a symbol of basic living. Every culture has a staple bread among its foods—Jewish matzos, Indian corn tortillas, Russian black bread.

Besides this mystical quality, bread has

Woods program (from 2)

phone, cassette tape, written report or personal visit to the campus.

One WED student was astonished to find that, locked into a home situation which precluded the usual two-week contact visit, her advisor appeared on her doorstep to spend time at the kitchen table assessing progress and making plans for the next phase of the project.

Like other external degree programs, St. Mary's WED accepts credits transferred from other collegiate work (the majority of students have one or two years of college completed) and encourages the student to apply for Life Experience Credits (LEC). College-level programs completed through professional or career practice (advanced work, for example, in law, nursing, teaching, banking, medical terminology, computer) may add up to as much as 30 credit hours. Such credit is assigned only for duly documented experience and after careful scrutiny by the Academic Advisory Committee.

WHAT IS A Woods WED student like? Approximately 85% are employed outside the home; 75% have children; less than 5% are Catholic. About 30% are nurses, and nearly 35% apply for and receive LEC credits. While students are largely between the ages of 35 and 50, there is a 69-year old graduate of

record and students younger than 25 in the current program. The eldest scholar in any WED class was 72 and "getting a kick out of life."

WED students' projects have included everything from straight textbook study of anthropology, language, and home economics, to refurbishing and decorating an older home in authentic 1800's style, local political structure analysis, writing a local history book, or researching and preparing an in-service training manual for foreign-born nurses.

One woman, enthralled with her studies of textiles, life in the Philippines, modern trade procedures, and business courses, culminated her various studies by opening an import boutique. For those who appear on campus with simply no idea of where to begin after 20 years of being out of touch, prepared program outlines give a needed confidence during the first semester or two.

HOW LONG DOES it take to graduate from the Women's External Degree program at the Woods? How much time have you got? How hard will you work? What is your goal? The pace—like the project—is geared to the individual.

One student, delighted by the aesthetic omen that the following graduation would be on Mother's Day, literally obliterated her social life for 7 months, attained the needed 22 credit hours, and proudly marched with her much-younger peers in the Class of '75. Her eight children, poking proud fun, declare that "Mother has always been precocious; it only took her 30 years to get her B.A."

Cost of the WED program is competitive with other higher education programs—less the necessity of room and board, which is common in resident programs. Tuition, including that for LEC, must be paid by graduation, but a variety of payment plans are available, and encouragingly, many employers will bear much, if not all, of the cost of additional education.

Says one employer, "An employee with a B.A. or B.S. is worth \$1,000 more to me the first year. If she holds a full-time job and works toward a degree, she's convinced me of several things. She's a worker; she's goal-oriented; she's an achiever. In other words, she's the kind of employee everyone is looking for. I'm willing to pay to keep her."

The worth of the WED program has been repeated by students, by graduates, by directors of adult education. The validity of its Bachelor of Arts or Science degree has been proven by the student's acceptance in graduate schools and in the job marketplace, opening doors for the first time that, while perhaps never completely shut, before, were simply never knocked upon.

many other virtues. It is a delicious way to perk up an ordinary meal. Bostonians traditionally took advantage of the heat used to boil laundry water by baking beans and brown bread on the back of the wood range on washday. We think Brown Bread is very good served with smoked sausage and baked beans on a cold winter evening.

Brown Bread

1 box seedless raisins
1/2 cup boiling water
1 stick margarine
1 tsp. baking soda
2 c. boiling water
1 tsp. vanilla

Stir all above ingredients together and let stand until cool. Add:

4 c. flour
2 tsp. cinnamon
3 eggs, slightly beaten

Grease and flour four 1 pound coffee cans. Heat the cans with butter. Bake at least 1 hour at 325 degrees. Test with straw.

Breads can also stretch simple meals without adding much to the cost. Homemade soups taste better accompanied by variety breads such as zucchini or pumpkin bread, nut breads, muffins, biscuits or fruit breads. One very easy and tasty bread to eat with soup or one-dish meals is:

Cheese Butter Sticks

1/4 c. butter
1/4 c. flour
2 tsp. sugar
2 tsp. baking powder
1 tsp. salt
1 tsp. grated Parmesan cheese
2/3 c. milk

Heat oven to 450 degrees. Melt butter in 9x9 square pan, then remove from oven. Mix dry ingredients, then add milk and stir with fork until soft dough forms. Turn onto a floured board and knead about 10 times. Roll 1/2" thick into an 8 inch square. Cut into 4" strips with floured knife, then cut across width to make 18 sticks. Dip sticks in butter and place in pan. Bake 15 to 20 minutes. Serve hot.

Sweet breads often grace the table at tea time or coffeebreak. They can be elegant at receptions or parties, or homey when some of the relatives drop in for a visit. This recipe makes three loaves.

Lemon Bread

1 c. butter or margarine
2 c. sugar
4 eggs, separated
3/4 c. flour
2 tsp. baking powder
1 tsp. salt
1 1/4 c. milk
1 c. finely chopped nuts
1 c. grated peel from 2 lemons
1/2 c. sugar

Add egg yolks and beat well. Beat dry ingredients and add to first mixture alternately with milk. When mixed, fold in stiffly beaten egg whites, nuts and peel. Turn into 3 greased and floured 8 x 4 x 2 loaf pans. Bake at 350 degrees for 55-60 minutes. Test with toothpick. Prick holes all over the tops of the loaves with a toothpick. Combine lemon juice and remaining 1/2 cup sugar. Spoon this mixture over hot loaves. Cool 1 hour before removing from pans. Do not slice for 24 hours.

The therapeutic value of making bread can't be overvalued. Yeast breads must really be "worked over" to produce the proper rise and texture, so punch down a few batches and get rid of your aggressions. This Cinnamon Bread is especially good for breakfast, and raisins may be added with the flour, if you like raisin bread.

Cinnamon Bread

1/4 c. warm (110 degrees) water
3/4 c. lukewarm milk (brought to scalding, then cooled)
1 tsp. salt
1 package dry yeast
1 egg
3 1/2 c. flour
1/4 c. soft shortening
1/4 c. sugar

In a large bowl, dissolve yeast in water. Add milk, sugar, salt, egg, shortening and half the flour. Mix with spoon until smooth, then add remaining flour until dough will handle easily. Turn onto a floured board and knead 5 minutes until smooth and elastic. Place dough in a buttered bowl, turning to bring buttered side up. Cover with cloth. Let rise in warm place until double, about 1 1/2 hours. Punch down and let rise again about 30 minutes. On a floured board, roll out dough to 16 x 8 inch oblong. Sprinkle with a mixture of 3 tsp. sugar and 2 tsp. cinnamon. Roll up from narrow end, sealing ends tightly into dough. Place in greased loaf pan, seam side down. Let rise 50 minutes. Bake for 35 minutes in a 375 degree oven. Turn onto rack to cool and brush top with butter.

After a day of baking you'll be very relaxed and have a freer full of goodies besides. Bake bread today and strike a blow for mental health.

consumer information

Are new longer-lasting light bulbs a recent energy-saving invention?

Q. These new, longer-lasting light bulbs I've seen on the market... are they a recent energy-saving invention?

No, not at all. These new, longer lasting bulbs could have been fabricated 50 years ago—but no one has done it until recently. These bulbs last longer—about three times longer—because the filament (the wire that glows when electricity passes through) is much thicker and doesn't burn out as fast. However, these bulbs do not give quite as much light as normal bulbs, and they use much more power.

Q. There are so many companies around selling home insulation. How do I know which firms are reputable and honest?

A. Good question—especially because home insulation rip-offs have been increasing over the past two years. It's worth your while to find a good insulating company—they can save you money while keeping you warm. To find a good firm, check and see if the company has been a member of the community. If they've been there awhile, they're usually reliable. Ask your friends and neighbors if they've heard anything about a particular company. And by all means, contact your local Better Business Bureau or Chamber of Commerce. They'll be glad to point you toward any one of several reliable firms.

Q. When I picked up a

prescription at the drug store recently the pharmacist told me to take all of the medicine. I felt better after a few days, but continued to take the medication as the doctor prescribed. Was it really necessary to take all the medicine?

A. Don't stop taking a prescribed medicine after you begin to feel better unless your doctor approves. This is most important. Often anything less than the full course of treatment may prevent the medicine from completely correcting the condition. For example, not taking the prescribed amount of an antibiotic may allow either the bug or your body to become resistant to it. Not enough may be worse than none at all.

Seek reappraisal of decision on Anglican Orders

LONDON—A statement by the Anglican-Roman Catholic International Commission saying that the Vatican should reappraise its decision that Anglican orders are null and void

has been endorsed by the General Synod of the Anglican Church of England. On Feb. 22, the synod approved "omission statements on the Eucharist, authority, ministry and ordination."

Pope's visit to Poland not yet a certainty

VATICAN CITY—Last autumn, the guessing game among journalists was: Is the pope going to Mexico? Now, it is: Is the pope going to Poland? After a recent spate of stories saying Pope John Paul II will visit his native Poland next May for the 900th anniversary of St. Stanislaus, Father Romeo Panciroli, director of the Vatican Press Office, said the pope would like to visit Poland but it is impossible yet to say whether he will.

No fundamental change

DALLAS—Despite outward changes that have taken place within congregations of nuns since Vatican Council II, the fundamentals of religious life have remained the same, the prioress general of one of the largest Dominican congregations in the United States said. Prayer, community and commitment to vows were listed as the fundamentals by Sister M. Cecilia Carey, leader of the Dominican Sisters of the Congregation of the Most Holy Rosary.

The Criterion, March 2, 1979

Indianapolis Classified Directory

remember them

† ACHGILL, Mary T., 80, Christ the King, Indianapolis, Feb. 27.

† BARROWS, Duane L., 50, St. Benedict, Terre Haute, Feb. 21.

† BIEVER, Anna M., 85, St. Paul, Tell City, Feb. 19.

† BRANDENBURG, Todd Robert, infant, St. Andrew, Richmond, Feb. 21.

† CARR, Thelma, 54, St. Ambrose, Seymour, Feb. 21.

† CRANNY, Thertius F. (Ty), 82, St. Michael, Indianapolis, Feb. 26.

† FEIST, Marie A., 86, St. Anthony, Indianapolis, Feb. 23.

† FELD, Walter L., 79, St. Paul the Apostle, Greencastle, Feb. 21.

† FISHER, Lillian A., 77, Sacred Heart, Indianapolis, Feb. 24.

† GRIFFIN, Brian C., 25, Our Lady of Lourdes, Indianapolis, Feb. 21.

† LEACH, Bessie (Tommy), 86, St. Benedict, Terre Haute, Feb. 24.

† McKELLIGAN, Hazel, 71, St. Joan of Arc, Indianapolis, Feb. 26.

† MELLOR, Lida L., 63, Holy Spirit, Indianapolis, Feb. 28.

† OOLEY, Carline J., 70, Sacred Heart, Indianapolis, Feb. 22.

† RICHMOND, Hazel Williams, St. Rita, Indianapolis, Feb. 22.

† ROMANO, Jennette A., 61, St. Barnabas, Indianapolis, Feb. 22.

† STONE, Joseph E., 71, St. Mary, Indianapolis, Feb. 23.

† SWEENEY, Mildred Catherine, Immaculate Heart of Mary, Indianapolis, Feb. 21.

† WARD, Margaret P., 62, Little Flower, Indianapolis, Feb. 27.

† WEST, Fred Lee, 80, Holy Name, Beech Grove, Feb. 23.

† WITKIEWICZ, Joseph J., 56, St. Charles, Bloomington, Feb. 19.

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today's
music

Davis song packed with feelings, memories

by Charlie Martin

Paul Davis' "I Go Crazy" reminds me of Ambrosia's recent hit, "How Much I Feel." Both are songs packed with feelings and memories. These qualities are powerful aspects of our personalities. Feelings and memories combine to develop our life's direction, growth and meaning. Both songs communicate the intensity of this combination through sensitive vocals and controlled sound dynamics.

Davis gives us "I Go Crazy" in his recent album, "Singer of Songs, Teller of Stories." The song is a reflection on meeting a former lover. For reasons only hinted at the relationship has broken apart and apparently no hope remains that the separation can be healed. However, the individuals meet again by chance, and the pain of their separation surfaces. Even though one has attempted to grow past the feelings of hurt and of continuing to care for the other, he realizes when he looks into her eyes that he has not. Many feelings stir within him. He expresses it by saying, "when I look in your eyes, I go crazy!"

When dealt with tritely, such story content makes good copy for a soap-opera melodrama. But Davis rises above this approach to convey the depth of the real feelings involved in the person. Anyone who has experienced a broken relationship knows that time never heals all the pain. When we significantly invest ourselves emotionally in another, our investment cannot be totally forgotten. The immediate intensity of the hurt will diminish in time, but we always remember these feelings.

WE MAY wonder why the relationship seemingly ended in failure or what really caused the breakup of the relationship. We can finally accept the emotional distance, but our hearts still feel the pain of a space within us left empty.

All of our lives unfold with numerous possibilities. If we

are open to life, we usually will fall in love again. Perhaps we will have learned more about ourselves and relationships. This enables us to form stronger relationships. This is the cycle of our existence. Every pain of dying leads us to a new birth of life.

Yet the question remains, "What about the pain?" Jesus' attitude toward pain and suffering gives us some indications of how to approach this question. Jesus gives no real answer for the presence of pain and suffering in our lives. Rather he points to our relationship with his Father. He challenges us to trust. God knows even the number of hairs on our heads, the falling of one sparrow from the sky. We cannot solve the riddle of why we or others suffer.

BECAUSE of our relationship with God, such solutions are not required. All

Hello girl, it's been a while/Guess you'll be glad to know/That I've learned to laugh and smile/Getting over you was slow/They say old lovers can be good friends/But I never thought I'd really see you/I'd really see you again/I go crazy when I look in your eyes/I still go crazy/No, my heart just can't hide/That old feeling inside, way deep down inside/Oh baby, you know when I look in your eyes/I go crazy. You say he satisfies your mind/Tells you all of his dreams/I know how much that means to you/I realize that I was blind/Just when I thought I was over you/I see your face and it just ain't true/No, it just ain't true/I go crazy when I look in your eyes/I still go crazy/That old flame comes alive/I start burning inside/Way deep down inside/Oh baby, you know when I look in your eyes/I go crazy.

Written by Paul Davis
Sung by Paul Davis
© 1977, Web TV Music, Inc.

that happens to us is known by the Father and he values us so much that every step in life, whether painful or joyful, is a step walked in his presence.

Davis' song speaks accurately of the ambiguity of feeling that sometimes fills our lives. Jesus' words encourage us not to attempt escape from this ambiguity, but rather to

embrace it as part of ourselves. There will be times when the hurt and questions seem overwhelming. Yet to choose not to love is to decide to die. Even in the context of our mixed feelings, we are empowered to risk loving again. Jesus walks with us through the pain, offering hope, and most importantly, ever recreating our lives.



tv programs of note

Sunday, March 4, 6-7 p.m. (PBS) "The Advocates." The question being argued pro and con this week is whether the United States should try to break the price-setting policies of the Organization of Petroleum Exporting Countries (OPEC).

Monday, March 5, 8-9 p.m. (PBS) "Bill Moyers' Journal." This documentary reports on a community established in Israel by a group of Christians after World War II as a kind of repentance for the role of Christians in the Holocaust.

Tuesday, March 6, 8-9 p.m. (PBS) "Time Bomb at Fifty Fathoms." Captain Cousteau and crew avert a potential ecological disaster by recovering a cargo of toxic chemicals from a sunken freighter off Italy's southern coast.

Wednesday, March 7, 4:30-5:30 p.m. (ABC) "The Terrible Secret." A 16-year-

old girl struggles with her conscience when she discovers that someone else is being sought for a hit-and-run accident she was responsible for. Another program in the fine "Afterschool Special" series.

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religious broadcasting

RADIO: Sunday, March—"Guideline" (NBC) begins a series of lenten faith-sharing dialogues on the role of prayer in the life of the Christian today. The subject of this first dialogue is: "Is prayer possible in the world of the 20th century? Guests are Father Peter Mann, a British priest and theologian currently working in the United States, and Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)

(Editor's note: This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.)

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television highlights

'Studs Lonigan': life of a drunken misfit

Those old enough to remember the Great Depression can probably recall the great controversy occasioned by James T. Farrell's novels about life in an Irish neighborhood on Chicago's South Side.

Serialized as a three-part miniseries, Farrell's trilogy, "Studs Lonigan," will air Wednesdays, March 7, 14 and 21, at 9-11 p.m. on NBC.

Published between 1932-1935, the trilogy was perceived by many at the time as an attack on the Irish, the church and morality in general. Reconsidered today, Farrell's tragic story of one youth's revolt against his heritage can be seen as an attack on the spiritual rootlessness of modern urban culture.

The narrative spans the years 1915 to 1929, recording in depressing detail the inexorable downward progress of a classic non-achiever. It begins at the high point of his life—graduation from grammar school with dreams of pitching a no-hitter for the White Sox—and ends with his death before the age of 30 from years of bad Prohibition booze.

Studs is not a character to invite our sympathy—he is an unambitious, inarticulate hardcase who never outgrows his adolescent dreams of glory as leader of the local gang of toughs. This story of a lost soul is told with almost unrelieved pessimism and despair against which Studs "pulls down the shades" by constant drinking.

What might be of interest to the 1979 viewer is the picture the programs present of Farrell's vision of the society in which Studs is such a hopeless misfit. Emphasizing as it does the underside of urban life half-a-century ago, this vision, of course, is by no means a balanced view of the cultural struggle between conflicting values that was in reality part

of the ethnics' transition from slum to middle-class security. Even so, there may be some value in recalling, for example, the religious bigotry and narrow-mindedness of an earlier period in American history. Such a recollection can serve as a corrective to the easy nostalgia we sometimes experience for the "good old days."

Unfortunately, this TV production undercuts its own credibility by insufficient attention to the specifics of time, place and ethnic distinctiveness. Dressing actors in cloth caps and suspenders, for example, is not the most

convincing means of recreating this particular period and its troubled characters.

Even with these reservations, "Studs Lonigan" has the merit of recalling how religious values have an impact not only on those who profess to believe but even upon those who think they have rejected them.

The negative and unifying character of the narrative makes this NBC series totally unsuited for viewing by the young and impressionable.

If you enjoy low-key music and comedy hosted by an ingenious personality, there is

a variety special that will help pass the time called "John Denver and the Ladies," airing Thursday, March 8, at 8:30-9:30 p.m. on ABC.

The theme pokes some gentle fun at the subject of men and women—equality, yes, but "vive la difference!" There is nothing terribly original about

the special, except that while Denver's guest, Erna Bornbeck, is on, she gets off some of those wildly funny one-liners that are her specialty.

Model Cheryl Tiegs has nothing to do but strike poses for the camera, actress Cheryl Ladd talks about the tensions of career and home, Valerie

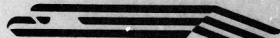
Harper does a very unfunny take-off on George Burns' performance in "Oh God" and Tina Turner belts out a somewhat tepid rock number.

Holding it all together with his county manner and popular ballads is John Denver. There are a lot more unpleasant ways of spending an hour with TV.

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Film is 'symbolic fable of our times'

by James W. Arnold

"Same Time, Next Year" is a pleasantly sentimental romantic comedy from Broadway that has been a popular success as well in every amateur and semi-pro production from Santa Monica to Kennebunkport. Now a film, it remains an unconvincingly symbolic fable for our times, a story of love and fidelity between adulterers.

But it's even more psychologically complicated than that. The lovers (Ellen Burstyn, Alan Alda), who escape from the routine of their respective marriages to spend one weekend each year for 26 years at an idyllic resort on the California coast, remain deeply attached to their spouses and children. That's almost all they talk about during the six visits (at roughly five-year intervals) the audience is allowed to share.

Bernard Slade's script is thus a fantasy that celebrates both companionate and romantic love at the same time, though with different partners. Seen this way, it's sort of touching and positive, if bizarre. But it's not far removed from the European model of finding wife and lover in two persons rather than one.

While, in a disarmingly nice way, "Same Time" reflects some of our moral confusion, it doesn't deserve to be taken with extreme seriousness. Basically, it's a Broadway potboiler of two characters and one set that can be produced cheaply and combines the appeals of sex and nostalgia. (Even the plot is classic: it was last used in Billy Wilder's "Avanti!" in 1973).

AS THEY pass through time, Burstyn and Alda reflect, amusingly but shallowly, the



changing fads and mores of the last quarter-century. While playwright Slade has a sackful of funny lines, most of them too risqué to quote, the central joke is watching the characters' hardly subtle changes in appearance, style and attitude, and hearing them discuss such topical matters as Vietnam, politics, women's liberation, and the 1970's "voyage to self-discovery." This part is easy, non-surprising, and broad.

In a sense, "Same Time" is also an updated "Four-

poster"—the story of a marriage told through its life-cycle crises—except that the people are not married. In fact, it makes little sense to complain about the credibility of the premise—that two people could really maintain a deep love on the basis of a weekend a year, while at the same time keeping their legal marriages going at a level of above-average happiness. It's preposterous, but it's only a theatrical gimmick. What's crucial is that the play-film is a discredited study of long-term marriage during a period of vast social change, told on several levels at once.

WHILE THE characters talk about problems back home, and even advise each other on how to behave, they also act out various marital crises—e.g., relations with in-laws, the man's impotence, the death of a son in Vietnam, the woman's search for identity

and involvement in a career. They even go through the classic having-a-baby scene (she arrives one year eight months pregnant) in which the man at first is sullen, then hysterical, then finally a loving, sympathetic helpmate. If the story is taken as an allegory, its obvious moral problems are less objectionable.

This is especially so because, despite the sexy trimmings, "Same Time" is an upbeat tale with a rather traditional point: that fidelity is not only possible but the key to happiness in love. The weekends in California could represent the getaway weekend that all married lovers should indulge once a year (if not once a week!). But literal minded audiences may resist this kind of abstraction.

Less acceptable are Slade's tasteless Catholic jokes, mostly in the opening segment. Ms. Burstyn is supposed to be

spending these weekends each year on retreat, and there is chatter about Catholic rules and confession in a demeaning tone that most other religions would justifiably resent. Oddly, it's the Alda character (of no specific faith) who is most plagued by guilt.

THIS IS A show that leans heavily on the actors: it's two-person dialogue for nearly two non-stop hours. Ms. Burstyn, who won a Tony for the role on the stage, finds dimensions that probably no one else could.

Alda's brash, yet vulnerable charm works satisfactorily, though he reads too many lines as if he had to project to the balcony or over a TV laughtrack.

Director Robert Mulligan is helpless to turn "Same Time" into a real movie. It's talky and claustrophobic, despite occasional glimpses and tours of the pretty Pacific coastline. But there are effective inter-episode transitions of black-and-white stills that nicely stir memories of the period. (He even includes a shot from one of his best films, "To Kill a Mockingbird," presumably as an in-joke). The title song by Marvin Hamlisch, sung by Johnny Mathis and Jane Olivor, helps bring out the hand-dierchiefs and has earned an Oscar nomination. (PG) (B-morally objectionable in part for all)

tv film fare

Day of the Animals (1977) (CBS, Friday, March 2): A would-be science-fiction thriller about changes in the ozone layer turning forest animals into hostile beasts of prey, concentrating on a mixed band of hikers. Klutzy, inept and violent. Not recommended.

Baby Blue Marine (1976) (ABC, Friday, March 2): John Hancock's sentimental but pleasant film, set in 1943, about a Marine recruit (Jan Michael Vincent) who flunks out of boot camp but puts on the uniform of a decorated war hero as he hitch-hikes home. Eventually, of course, he has to prove his heroism to all, including admiral Glynnis O'Connor. Satisfactory family entertainment.

Across the Great Divide (1976) (CBS, Saturday, March 3): A genial rascal (Robert Logan) helps a couple of young orphans across the Rocky Mountains to Oregon in this pretty film, shot in Utah and British Columbia by the same folks who gave us "The Wilderness Family" and "Challenge to Be Free." Not sophisticated, but well-done scenery-and-animal film. Satisfactory family entertainment.

The Mackintosh Man (1973) (NBC, Tuesday, March 6): John Huston's somewhat careless espionage film about a super-agent (Paul Newman) who is set up as a diamond thief so he can infiltrate a Communist spy ring in Britain. This one has lots of action in Irish and Maltese locales, and a generally excellent cast (James Mason, Dominique Sanda,

Harry Andrews), but it has neither the depth or skill it needs for real success. Satisfactory for spy movie buffs.

Coach (1978) (CBS, Tuesday, March 6): A computing error selects athletic and beauteous Cathy Lee Crosby as boys' basketball coach at a stereotypical high school, with predictable results. The cast includes Keenan Wynn and NBA basketball star Sidney Wicks. Not recommended.

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