

Catholic schools celebrated this week

WASHINGTON—The Catholic Schools Week theme, "The Catholic School: One of the Family" is designed to teach the importance of cooperation of all members of the family in Catholic education in 1980, the Year of the Family, said Father Francis X. Barrett, co-chairman of the advisory committee for the observance.

Catholic Schools Week is observed by

most dioceses Feb. 3-9. A "family night out," an ethnic heritage night and a salute to grandparents are some of the programs schools are planning for it. Students' immediate and extended families will be honored with special activities.

"A successful family is one that cooperates in many projects, but especially in sharing the faith," said Msgr. Barrett,

"and a successful Catholic school is one in which teachers, parents, administrators and students work with the same spirit of cooperation evident in a faith-motivated Catholic family."

During Catholic Schools Week "when we celebrate the values of Catholic education and family life, we certainly can see a double reason to say that the Catholic

school is one of the family," said Father Donald Conroy, U.S. Catholic Conference representative for family life.

"It is a key part of the parish family of families as it carries out its function of value-centered education in a spirit of love. It is also a 'member' of each family as it shares the day-to-day formation and growth of the individual members of the many families that form a vital parish community."

He said the theme accents the "vital relationship between the school and home."

Msgr. Barrett, who is also executive director of the Chief Administrators of Catholic Education, a department of the National Catholic Education Association, noted that the Catholic Schools Week theme is linked to the National Catholic Educational Association's annual convention, "Catholic Educators—Partners with the Family." The convention will be held in New Orleans April 7-10.

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Essay contest announced to coincide with annual festivities

Archbishop Edward O'Meara has quickly become 'one of the Hoosier family' as shown in this picture taken in the schoolyard at Christ the King School, Indianapolis.

February 3-9 marks Catholic Schools Week and the Criterion is sponsoring a Catholic Schools Week Essay Contest open to all elementary and secondary Catholic school students in the Archdiocese to celebrate the occasion.

Three prizes of \$25 each will be awarded to the students in three categories who compose the best essays on the subject "My Catholic school is

important in our country today because..." The essay must be completed in 100 words or less.

Prizes will be awarded on three levels—a) primary grades 1, 2, 3; b) upper level grades 5, 6, 7, 8; c) secondary grades 9, 10, 11, 12. All entries must include the name and address of the student, his/her school, and age. All essays must be sent to: Essay Contest, c/o The Criterion, P.O. Box 174, Indianapolis, Ind. 46206. All essays must be postmarked by Saturday, February 16 to be eligible. All essays become the property of the Criterion. The three winning essays will be published in the February 29 issue.

Questionnaire to initiate family life program here

Catholics in the Archdiocese of Indianapolis will be involved in a ten year plan to strengthen family life beginning next month through their response to a questionnaire to be distributed to over forty thousand households in the archdiocese.

The questionnaire, designed by the newly-formed Archdiocesan Commission on Family Life, intends to provide Catholics with the opportunity to voice their opinions and values regarding family life. It will also allow them to express whether and to what extent the church is of help to them in support of their families.

This is the first step in the archdiocese's response to the Plan of Pastoral Action for Family Ministry initiated by the bishops of the United States in May 1978. The action was a direct response to a variety of concerns about the quality of family life in this country that were expressed in the national Bicentennial Call To Action conference of the United States Catholic Bishops held in 1976.

The bishops have designated 1980 as "The Year of the Family"—a year of celebration, listening to the needs of American Catholic families, and planning to meet those needs in the decade ahead.

Representatives from the 159 parishes and missions of the archdiocese met on January 5 to begin discussions on how the local parishes might benefit from the results of the responses to the survey. The results of the questionnaire will be compiled by computer and distributed on a parish-by-parish basis in April.

Individual parish family life representatives will be asked to conduct in-depth interviews and hearings on the local level in the Spring and Summer months to be sure

that an accurate assessment of family life conditions has been made. Members of the Archdiocesan Commission will also continue to determine what further research may be necessary to reflect family life needs.

In the fall of 1980, the Archdiocesan Commission will develop a plan of action to guide the Church in the development of a program to minister to families during the decade of the 1980's. Each local parish will develop specific plans for its members and the national committee will be using information gathered from throughout the country to formulate family life plans for

the Church in the United States.

A major thrust of the planning process will be for the Church to minister effectively to family members on a day-to-day basis. An important aspect of the Plan for Family Ministry is to encourage research into ways that enable people who are not professionals to counsel and support one another. For example: married couples may be urged to "sponsor" young couples during their engagement and the crucial first year of marriage; divorced persons may be encouraged to meet together to listen to and support one another through the sharing of common experiences they

face; and so on.

The eleven members of the commission, chosen to represent various backgrounds and areas of the Archdiocese of Indianapolis are: Mrs. Raule (Patricia) Bolanos, Mr. Frederick H. Evans III, Mr. Matthew Hayes, Mrs. Bettye Johnson, Mr. William H. Paradis and Sister Sheila Shine, O.S.F., all of Indianapolis, Mrs. James Davis of Seymour, Mrs. Leo B. (Evelyn) Kesterman of Brookville, Father Robert J. Klein of New Albany, Mr. Thomas W. Morgan of Freedom, and Mrs. Wayne K. (Mary Kay) Tolen of Richmond.

Religious groups oppose draft registration

By Jim Lackey

WASHINGTON—In a scene faintly reminiscent of the Vietnam War, religious groups are beginning to mobilize opposition to President Carter's call for a renewal of draft registration.

The mobilization includes reminders to draft-age Americans of their right to declare themselves as conscientious objectors (CO) as well as urgings to make known early their desire for CO status.

"Registration would serve as a psychological and physical preparation for a military response to crises which cannot be resolved by military means," said Joseph Fahey, director of peace studies at Manhattan College in New York and chairperson of the executive council of Pax Christi USA, American branch of the international Catholic peace movement.

"Universal military conscription increases the likelihood of recourse to violence in international disputes," he added.

Fahey's comments came at the same time that the Pax Christi executive council was holding a previously-scheduled meeting in New York to discuss the organization's response to recent events in

Iran and Afghanistan.

Despite those twin crises, Pax Christi said it still opposes registration because it merely would be a step toward renewal of the draft.

"Our concern for the safety of American hostages does not blind us to the fact that they cannot be saved through the use of military might," according to Pax Christi.

The organization admitted that Soviet occupation of Afghanistan "poses a serious threat to peace," but added that "the momentum building up in our country for violent retaliation also endangers peace."

Both Pax Christi and the Institute of Women Today, a Chicago-based religious women's rights organization, have suggested that registrants who want to declare their objection to war but cannot under the Carter registration system send statements to one of the two organizations to provide "historical documentation" of their positions for future reference.

America's Catholic bishops, through their civil action arm, the U.S. Catholic Conference, consistently have opposed a peacetime draft, saying such a draft only

helps breed more war.

But when there were efforts in Congress last spring and summer to revive draft registration, USCC officials said they weren't sure whether the bishops' opposition to a peacetime draft also extended to peacetime registration.

The USCC Social Development and World Peace Committee and the USCC Administrative Board were scheduled to take up the question, but have yet to announce an official position on the registration issue.

Bishop Maurice J. Dingman of Des Moines, Iowa, one of five bishops who last May openly opposed efforts in Congress to reinstitute registration for the draft, said Carter's proposal and his vow to respond with military force to any further Soviet aggression present a challenge to Catholic moral principles.

"We must ask ourselves whether war is moral under any circumstances," he said.

Bishop Dingman noted that the church has not repudiated its teachings that there can be a just war, but he added that many in the church are saying a just war is no longer possible.



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Pope calls sports violence 'monstrous absurdity'

by Nancy Frazier

VATICAN CITY—Violence in professional sports is a "monstrous absurdity" which must be eradicated, Pope John Paul II told Italian sportsmen Jan. 28.

"All human endeavors, but sporting events in particular, should evoke sentiments of brotherhood and solidarity, because sports in and of itself is about human solidarity, brotherhood, joy and peace," he said.

The pope criticized spectators who engage in violence at sporting events.

Professional sports too often "give vent to hatred, rivalry and revenge, changing the game and its enjoyment into moments of fear, terror and, ultimately, mourning," he said.

In Italy, fan violence often occurs, especially at soccer games. Last Oct. 28 a fan died during a game in Rome when he was struck through the eye by a signal flare fired across the stadium.

The commentary on sports and violence came during an audience with more than 400 members of the Luciano Re Cecconi Sporting Foundation, named after an Italian soccer player who died in 1977.

Among those present at the audience were Re Cecconi's widow and his two children.

The pope praised the foundation's commitment to "the elimination of every form—physical and ideological—of violence and the development of conscience in the affirmation of the principles of liberty, brotherhood and social justice."

Professional sports, Pope John Paul continued, "because they are a form of entertainment, are more susceptible to the possibility of violence."

"Sports is a moment of recreation, literally, and a means to realize ourselves in a way that best responds to every personal aspiration," he said. The remark

was seen as a warning against mixing politics and sports, an issue in the controversy over boycotting the Moscow Olympics.

"It is too often we forget that human activity, and especially sports, forms part of a moral order," the pope said. "Sports enriches the moral order of man and the world. It gives man means toward exceptional achievement."

TV Special

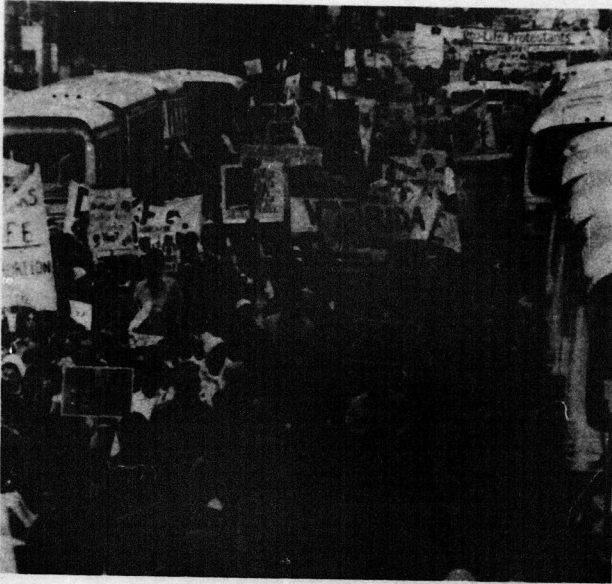
WFYI, Channel 20, public television for Central Indiana, has announced that it will air a one-hour program of the installation ceremonies and Mass of Archbishop Edward T. O'Meara on Saturday, Feb. 2, at 3 p.m.

Archbishop O'Meara, recently appointed as the fourth archbishop of the Indianapolis Archdiocese, was installed into office at St. Peter and Paul Cathedral on Thursday, Jan. 10.

Chancery Notice

Effective Jan. 7, 1980

Rev. Edwin Soergel, granted a leave of absence at his own request.



PENNSYLVANIA AVENUE PARADE—Thousands of pro-lifers crowd Washington's Pennsylvania Avenue during the seventh annual March for Life marking the anniversary of the 1973 Supreme Court abortion decision. (NC photo by Tom Kane)

Marches recall memories of 1972 anti-life verdict

by Stephanie Overman
NC News Service

From Boston's Faneuil Hall, the Cradle of Liberty, to San Antonio's Alamo, where Texas heroes died for freedom, pro-lifers marched in step symbolically with the tens of thousands who demonstrated Jan. 22 against the 1973 Supreme Court decision on abortion.

Symbols of death, and of life, were visible as pro-life and sometimes pro-abortion groups remembered the historic decision. In San Diego nine men in black robes, portraying the Supreme Court justices who handed down the abortion decision, marched with a coffin.

Throughout the nation, church bells tolled in reminder of aborted children, special Masses were celebrated and pro-life leaders led prayers and rallies for the unborn in rain or sub-zero weather.

The national March for Life was held in Washington on Jan. 22, exactly seven years from the day when the Supreme Court lifted most state restrictions on abortion. Around the country, communities held marches and rallies before and after that date to mark the anniversary.

Tens of thousands of pro-life flyers were distributed by Right to Life Oregon Jan. 19 and 20 throughout the state. Jan. 20 had been proclaimed Respect Life Day by Oregon Gov. Victor Atiyeh.

The flyers contained information on the Supreme Court decision, facts on fetal development and information on a proposed Human Life Amendment.

At Pierre, S.D., both of the state's bishops were among the 250 people who gathered for an evening memorial service at the state capitol.

Bishop Paul Dudley of Sioux Falls told the gathering that the abortion decision

never would have happened if family life had not deteriorated.

He advocated, "Get involved in the political process. Don't leave it to someone else. Don't buy that garbage that pro-life is a single issue; it's a human issue."

"Let the government know that you want legislation to protect the family, to protect marriage and to protect the human rights of every one of our precious unborn babies," Bishop Dudley said.

About 4,000 pro-lifers marched Jan. 19 through the streets of Pittsburgh and 450 people attended an interfaith pro-life breakfast. Jean Garton, national president of Lutherans for Life, urged pro-lifers to work for the cause year-round.

Eileen Vogel, president of People Concerned for the Unborn Child, noted that the Supreme Court justices "remain totally isolated and aloof from the controversy. Isn't it high time that we shift our attention to the real culprits and begin to talk about justice for the justices?"

A small group of pro-abortionists marched alongside the right-to-life marchers but were generally ignored, a participant said.

Boston pro-lifers and counter-demonstrators briefly mingled in one marching circle at historic Faneuil Hall, famous as the planning site for the Boston Tea Party. Police directed the two groups into separate circles without serious incident. The two sides exchanged chants of "We're pro-life" and "We're pro-choice."

Some 1,200 pro-lifers marched and about two dozen pro-abortion demonstrators picketed Jan. 20 when Massachusetts Citizens for Life held its annual protest against the Supreme Court ruling.

Dutch bishops conclude synod "in communion"

by Jerry Filteau

VATICAN CITY—As the unprecedented Particular Synod of Dutch Bishops went into its third week Jan. 28, strong signs emerged that the divided bishops were converging toward their stated goal—renewal of "communion," a sense of working together among themselves.

But their hardest task, agreeing on concrete proposals to take back to their people as a means of healing the badly divided Dutch church, remained ahead of them.

A concelebrated Mass was scheduled for the formal closing of the Dutch bishops' synod on Jan. 31.

Pope John Paul II, who has attended nearly all the sessions, was scheduled to preside at the 11:30 a.m. Mass in the Sistine Chapel, the Vatican said on Jan. 29.

On Jan. 29 the synod participants voted on particular proposals, but no information was released about the proposals or the way any of the votes were going.

A short release by the Vatican press office on proceedings the afternoon of Jan. 28 and the morning of Jan. 29 said that the synod members "deepened their links of reciprocal communion" and discussed ways of extending their newfound unity to the rest of the Dutch church.

They also talked about technical aspects of implementing their decisions in the Netherlands: the time needed, the means of maintaining contact with the Vatican, the make-up of the bodies to be charged with implementing the decisions and methods of promoting acceptance of their decisions by the priests and laity.

The daily official summaries, laundered to hide the names of those who spoke on various issues, showed only minor differences of opinion on many of the problems.

On other problems, however, major differences seemed to remain.

One of these was the use of full-time lay pastoral workers in the Netherlands, developed because of the sharp drop in the number of Dutch priests over the past 15 years.

Some Curia officials expressed "doubts and reserves about the appropriateness"

of having such workers. One of the main concerns was the blurring of distinctions between lay roles and the ministries reserved to priests or deacons.

AS IF TO EMPHASIZE that concern, Bishop Albert Descamps, the Vatican official who introduced discussion of the sacraments, made pointed references that only priests or bishops can celebrate Mass, hear confessions and administer the anointing of the sick.

Lay persons can administer baptism only in exceptional cases, said Bishop Descamps, assistant to the secretary general of the Synod of Bishops. The Vatican issued a partial version of his speech.

Regarding sacramental concerns, another significant division occurred over the use of general absolution and communal celebrations of penance.

The Vatican-released summary hinted at the division. It noted that some synod participants saw communal penance services as a means of combating the "formalism, routinized and lack of maturity" of confession in the past, while at least one participant called good confessors the primary means of renewing interest in the sacrament.

An unofficial source told NC News that Dutch bishops defending communal penance services and general absolution got a sympathetic hearing from some Vatican officials who expressed initial doubts about the practice.

A proposal to divide several Dutch dioceses and increase the number of Dutch bishops from seven to about 10 to 12 was also a point of division, perhaps one of the strongest in the synod so far.

BUT VATICAN AND Dutch sources interpreted the issue as a power dispute between liberal Dutch bishops and Vatican Curia officials seeking to find a means of tilting the balance to a majority more aligned with Roman views.

Lending credence to that interpretation was an unauthorized press leak by Vatican sources giving details of the alleged proposal to divide dioceses and the downplaying of that solution by two of the liberal Dutch bishops at a press conference.

The two Dutch bishops emphasized al-

(See DUTCH BISHOPS on page 7)

May to head St. Louis diocese

WASHINGTON—Bishop John L. May of Mobile, Ala., has been appointed archbishop of St. Louis, succeeding Cardinal John Carberry.

The appointment, made by Pope John Paul II, was announced in Washington Jan. 29 by Archbishop Jean Jadot, apostolic delegate in the United States.

At the same time the Pope created a new Diocese of Lake Charles, La., and has appointed the vicar general of the Diocese of Lafayette, La., Msgr. Jude Speyrer, the new diocese's first bishop.

Cardinal Carberry, archbishop of St.

Louis for 11 years, retired last July at age 75.

Archbishop May, 57, has headed the Alabama diocese since 1969.

Born in 1922, John Lawrence May was ordained a priest of the Chicago Archdiocese in 1947.

He served nine years as an assistant pastor there and three years as a hospital chaplain. Beginning in 1950 he served as general secretary of the Catholic Church Extension Society, an organization devoted to the home missions. He was president of the society from 1967 to 1970.

The Lake Charles Diocese was created by taking five Louisiana civil parishes (counties) from the 13-civil-parish Lafayette Diocese.



Editorials

Schools and/or education

The week of February 3-9 will be observed as Catholic Schools Week. Its theme—The Catholic School: One of the Family. Noteworthy for the local Church is the absence of any Archdiocesan wide observance.

Individual schools and parishes will mark the occasion with their own special Masses. Some school districts will also. Archbishop O'Meara will tie his visit to Ritter High School on Thursday of next week with his observance of this thematic week. Some parishes and districts will hold out for better weather and celebrate the occasion in weeks to come. Even so the greater majority of Archdiocesan Catholics will hardly notice its observance.

Coming as it does at the beginning of our new archbishop's term, this is indeed unfortunate. Archbishop O'Meara, in his initial comments to people here, has stressed his role as bishop as promoting unity. Why, then, no total unified Archdiocesan observance of this important event?

The Archdiocese has made significant strides the past few years in broadening the concept of Catholic education here. Catholic education is more than just Catholic schools. Our people have a growing awareness that schools do not hold the entire answer to spreading the Gospel. At the same time, however, confusion abounds. The reality of parents who refuse to value the expense of Catholic schools is often coupled with the reality of some clergy, Religious and other Church officials who seem not to value Catholic schools at all. The result is Catholic school supporters often feel defensive.

Non-school religious education programs, for all their need and importance, still have not established themselves as suitable alternatives to the Catholic school. Nor are they likely to. Where children are concerned, the Catholic school remains the best tool for religious education. That we need such schools should be unquestioned.

Nor does this say anything about adult religious education which has nothing to do

with Catholic schools. This may be of greatest significance to the future of the Church. Catholic schools remain, however, the foundation on which our educational system begins.

Catholic schools suffer in part because not all agree as to their role. A Catholic school whose basic premise is to teach children to know the Gospel and to think critically concerning the Church and the world is the only Catholic school worth maintaining. Anything less is simply competition for the public school market which guarantees parents babysitting services and slots to be filled in the job market upon graduation. Catholic schools which imitate this trend do not deserve our support.

Nor do Catholic schools deserve our support which seek to protect children and parents from an increasingly hostile society. Catholic schools ought not prepare Catholics to live in the world as critics to reshape the values of this world.

Why, then, does the Archdiocese not make a greater case for the importance of its schools? In some instances, parents have made the decisions—the cost of a Catholic school education often holds less importance than the cost of a middle class lifestyle. Very often parents naively think Catholic schools can operate on little or no funding, thus little or no personal investment on the part of parents. Sometimes the case falters for lack of encouragement on the part of clergy and Religious themselves.

Could not the Office of Catholic Education sponsor programs of awareness throughout the Archdiocese during this time—programs to deal honestly and openly with the internal and external challenges facing our schools? Could not the Archdiocesan Board of Education make itself felt more through seminars and workshops devoted to awakening and enlarging our interest in Catholic schools? The case needs to be made for greater unity among our schools.

Among the things that need to be considered are the planning and creation of inter-parochial grade schools rather than letting financial circumstances dictate their inception; again, the union of religious education programs in school and out of school needs to be addressed; and simply dreaming about the extent to which a Catholic school can accomplish its work.

Let us not ignore the premise, however. We must first know what a Catholic school is for. And even though we have been hearing answers to that for the past several years, it is time we began buying the answer for ourselves. The Archdiocese, through both the Office of Catholic Education and the Archdiocesan Board of Education, offers us the best opportunity for helping us make the answer our own.

a love affair with Catholic schools

Let's celebrate the family reunion this week!

by Father Gerald A. Gettelfinger
Archdiocesan Superintendent of Education

Family reunions are great occasions for reminiscing. Invariably, you will hear someone say: "Don't Aunt Margie and Uncle George look great! To look at them, you'd never believe they have been married for fifty years. They sure look super for having raised all those kids—and to think of all that's happened around them since they got married. It sure was different back in 1930 than it is here in 1980! I hope I hold up as well as they have through thick and thin."

Well, that's what reunions are for—to remember; and in remembering, to be rejuvenated, refreshed, renewed and to enjoy a host of other lively results. That is why I look forward to 1980, the 'Year of the Family,' in fact, to the whole decade to be known as the 'Decade of the

Family in the Church.' It should be a great reunion for us all: just imagine all the reminiscing we'll be doing.

Memories that we dredge up at family reunions are, of course, glorified and pain-free records of today's happenings. Somehow, we have the uncanny ability in the remembering to remove the pain of the past and admire the stability and strength of those family members who survive. Every family has its own experience to recall—a wealth of memories by which to be guided strengthened and nourished. Memories, therefore, are critical ingredients to our family's health and well being. Especially memories that are satisfying; but more than that, memories that are reassuring for us because they build up our confidence for tomorrow.

For almost two decades, I have had a love affair with Catholic education. I began it both as a parish priest and as a teacher. In particular, my love affair has been with one member of the Church's educational family, the Catholic school. I taught religion in the Catholic elementary school at St. Matthew's in Indianapolis; I taught Latin and Religion at Chatard High School for nine years, along with the challenge of being its principal for three years. All that during the decade of the 60's.

MY LOVE AND ADMIRATION for the Catholic school, one member of the Catholic educational family, never waned but grew immensely during those years—in which the Catholic school was tried, buffeted, attacked, shaken, and abandoned by many from both inside and outside the family. With turmoil raging around the Catholic school in what will be known as the Vietnam-era world and the post-Vatican II Church, the school as a member of the family lost a lot of self-confidence. The Catholic school had fallen from the rank of the most favored status. Tattered and torn, the Catholic school limped into the decade of the 70's.

My love affair with this member of the Catholic educational family continued through the 70's in my role both as the superintendent of Catholic schools and as superintendent of Catholic education.

I stand in admiration of the Catholic school. It has survived—and will continue to survive! I know the scars that the Catholic school bears from those years because I know the battles it has survived. The joy in recalling the struggle is not only the fact that the Catholic school has survived, but also the fact it has regained its self-confidence as a fearless and mature member of the family. It is no longer dependent upon the most-favored status, but has come to recognize itself as a responsible, healthy, eager contributing member of the Catholic educational family. Part of its survival, of course, is its endurance of change.

One very popular activity at family reunions is leafing through the family photograph album. I find that there is no better way to experience change in our lives than to look at one's own life in pictures. Time alone takes its toll, however, we all tend to change with the times—just look at the dress or hair styles in the family album.

THE CATHOLIC SCHOOL, too, has changed. It, too, recognized that in order to meet the needs or the limitations of the day, change was required. The Catholic school is responsive to the need of the day. Its numbers and size may have been altered in the last two decades—however, you will find that its lean, trim look will make it capable of quick and certain response to the needs of the Catholic educational family and the larger Church family.

The Catholic school may have limped into the decade of the 70's—it marches into the 80's with the single-mindedness of a well-disciplined soldier. Its mission is clear since it is the same mission given the apostles of old. If the gospel is not the mission of a Catholic school, it is no longer authentic and will die. The Catholic school has survived, and will survive, because of its authenticity, not in spite of it.

I look forward to reminiscing in the 1990's in order to review the journey of the Catholic school to see what marvelous change another decade has wrought for this authentic member of the family.

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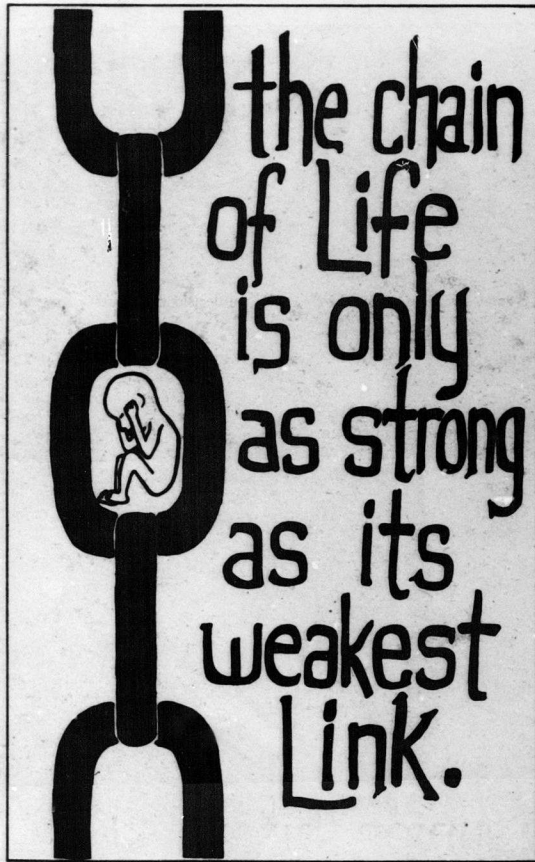
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WINNING POSTER—Kevin Hammer of Fostoria, Ohio, won first prize for the high school division of the recent March for Life poster contest with this entry. Winners also were named for pro-life essays and poems on the college, high school and junior high school levels and the winning students were invited to Washington for the annual March for Life. (NC photo)

Paths of Promises

Learning from the pain of divorce

by Joanna Dunn

We've been hearing that it's a new year and the beginning of a new decade. What does that mean to us? I recently heard someone say, "the 70's were full of 'self'—search for self, selfishness, etc. The 80's are leaning toward more concern for our fellow man."

How do we know which direction the 80's will go—it just began? We will all play a role in the shaping of the new decade.

We received a letter from a reader which actually said two things. The writer told of a relative who was going through a divorce and the attitudes of the entire family toward this person. She spoke of the frustration faced by the family because of the lack of understanding. And yet at the end of the letter she asked us to tell her how this person can rejoin the church.

This letter for me brought back the memories of my own fight with my very Catholic, Italian family because of my divorce. For a long time my parents thought I was the **only** divorced Catholic in the world. After all, this just **doesn't** happen to Catholics!

IN LOOKING back I can now understand the pain and suffering my family experienced. At the time I could only see my own grief and felt cast aside—further rejected.

It was difficult for a couple, who had been raised and, therefore, raised their children in the attitude of "marriage til death do us part," to see it change all of a sudden. It was all right to condemn divorce and divorced persons for many years, but now it had reached their own flesh and blood.

I became a constant reminder of a part of their lives they could not deal with, because they were unable to reach through their own fears and guilt regarding my situation. I became a tarnished woman in their eyes. It is not easy to deal with that which we can not understand.

Eventually in time and a great deal of growth, we were all able to reach out and support one another. It has become a tremendous education for us all.

WHAT DID WE learn? For me—that my family didn't hate me, but feared something they didn't understand. For my family—that we can overcome our fears

Washington Newsletter

Question after Iowa vote is: 'Who is George Bush?'

By Jim Lackey

WASHINGTON—Who is George Bush?

That's the question many are asking after Bush won an unexpected victory in the Iowa caucuses Jan. 21 in his bid for the Republican nomination for president.

Given his nearly year-long organizational efforts in the state, Bush was expected to do well in Iowa. But there was every indication that he would not finish ahead of Ronald Reagan in the Republican straw poll taken during the caucuses.

What many know about Bush is that he was ambassador to the United Nations, director of the CIA and chairman of the Republican Party. But Catholics in Iowa know much more, thanks to candidate surveys taken in both the Dubuque Archdiocese and the Des Moines Diocese.

The candidate surveys were part of a major effort in Iowa to generate interest in the caucuses among Catholics. In addition to the surveys, Iowa Catholics were urged to participate in the caucuses and in some cases were shown how the caucus process works and what to expect in attending a caucus.

Bush, as well as the other Democratic and Republican candidates, was asked his position on the various issues mentioned by the U.S. bishops in their recent statement, "Political Responsibility: Choices for the 1980s."

—Abortion. Bush said he is personally opposed to abortion but is opposed to a constitutional amendment overriding the Supreme Court's 1973 abortion decision because, he said, abortions should be

available in cases such as rape, incest or danger to the life of the mother. Within those limits, he said, he supports a constitutional amendment allowing states to regulate abortions.

—Arms Control and Disarmament. Bush said he favors "real reduction, real limitation, real verification" and added that leaders of the United States and the Soviet Union should work together to eliminate "the possibility of nuclear incineration."

—Capital Punishment. Bush said he does not believe in abolishing the death penalty.

—The Economy. Bush said he would both combat inflation and create jobs. He emphasized the use of tax incentives in the creation of jobs in the private sector.

—Education. Bush said he favors tuition tax credits to encourage educational diversity.

—Family Life. Bush said he is concerned that government policies often hinder the family. Government policies should help strengthen the family and insure that children are "raised in an atmosphere of support and guidance."

—Food and Agricultural Policy. Bush said U.S. food policy should aid those "less fortunate than ourselves." Domestically, he said society has a responsibility to meet the food, housing and energy requirements of those unable to do so themselves. He added that he is dedicated to the small and medium-sized farm.

—Health Care. Bush, who has said that he opposes national health insurance, said there must be "new management of the health care system," competition among health plans, and voluntary, cooperative efforts to control costs.

—Housing. "The problem of low-income housing," Bush said, "can be solved by a program of rental assistance to those with low incomes and by stimulating new housing construction for average-income families."

—Regional Conflict in the World. Calling the 1980s possibly a "perilous" decade for America, Bush said a new global alliance is necessary to restore "the primacy of our strategic and conventional forces."

Bush's positions on several other issues have been reported elsewhere. He says he favors the Equal Rights Amendment, thinks current law sufficiently protects the civil rights of homosexuals, and opposes gun control, favoring instead heavier penalties for crimes committed while using guns.

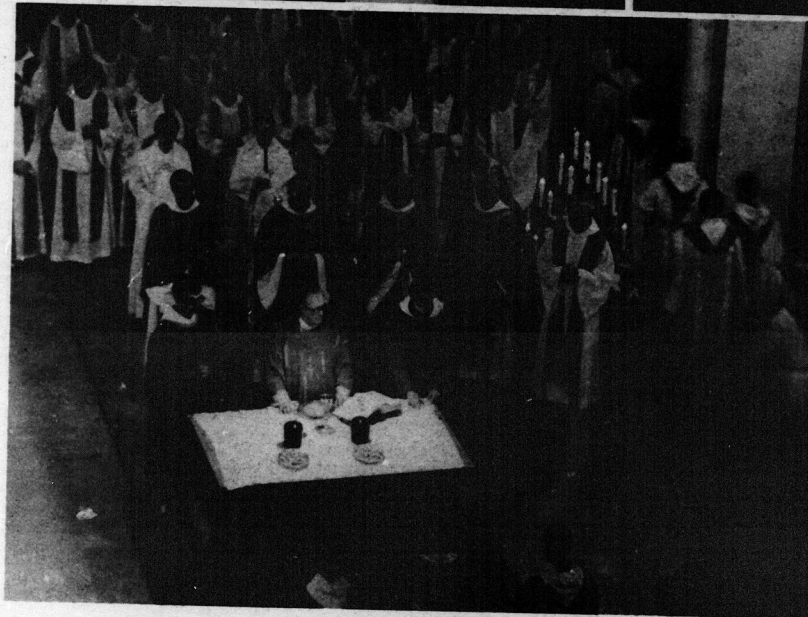
While the Iowa caucuses this year were attended by record numbers of Democrats and Republicans, there's no way to tell how much of the extra interest in the caucuses was generated by the surveys and education efforts of the Iowa dioceses. Officials in Des Moines and Dubuque say they'd like to think they played a part in the surge of caucus interest, but an observer in the Davenport Diocese, where the caucuses weren't as heavily promoted by the church, says interest in the caucuses there was just as high.

and think twice before condemning and judging others.

Isn't this what God wants us to learn? Does he throw us aside when we make mistakes? We are all capable of mistakes and they should be treated as lessons instead of failure. When the day comes that we are all willing to accept the responsibility for our own lives, then maybe we will fear less and condemn less.

1980 is the beginning of a new time and we all share in choosing the positive or negative direction it will take. As long as we are able to question our fears and search for the answers, we are headed in the right direction. The Catholic Church is a family comprised of people with many fears that we can all help to overcome.

(Readers are encouraged to send questions and responses to this column. "Paths of Promise" is the title of a book written by Franciscan Father Anton Braun, and Joanna Dunn as a guideline in ministering to the divorced. Father Anton is a Catholic priest who has been involved in the ministry for over three years. Joanna Dunn is a divorced Catholic, mother of four children. All correspondence should be sent to: Paths of Promise, c/o The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.)



Question Box

by Msgr. R. T. Bosler

Q. Concerning the personality of Jesus, is he an all-round personality from whose traits any person in the world could borrow? For instance, is Jesus also a poet, artist, musician? Does he have a delightful laugh? Tell me what you know.

A. Never having met the Lord Jesus except through the experiences of faith, I know only what the church teaches me about him and what I have discovered through studying the Bible.

I know that he loves me and all mankind more than any other human could ever love. Knowing him I know all that I can ever know about God in this life. Knowing him I know all that I can possibly know



about what it means to be a human being, for the Bible tells me that God had the humanity of Jesus in mind as the model of what a human being should be when he created the world.

Believing that God the son has personally united himself with humanity in Jesus of Nazareth without in any way making that humanity less or more than human, I can conclude that Jesus had what we call a human personality that grew to perfection through his experiences and contacts with other humans.

The Gospel of Luke describes him as growing "in wisdom and age and grace before God and men" (2:52). The Letter to the Hebrews pictures him as one who had a full share in our blood and flesh (2:14), "was tempted in every way that we are, yet never sinned" (4:15), "who learned obedience from what he suffered

and when perfected became the source of salvation for all who obey him" (5:8-9).

The attractive and powerful features of Jesus' humanity must have developed gradually, since his fellow townsmen and relatives were totally surprised when, after his baptism in the Jordan, he began to attract a large following.

The Bible describes his deep insight into the human soul, his obvious love of nature, the birds, the flowers and growing grain, his attraction for children, his devotion to the poor, the sick, the sinners.

The Gospels tell how he shed tears, was hungry and tired and even angry. No mention of laughter. But can anyone attract children who is not human enough to laugh? Could Jesus be the perfect human if he did not laugh?

He was a carpenter, not a poet or musician, but he has been the inspiration of po-

ets and musicians, and since to be a good poet, or lawyer, or physician, or mother or nurse or whatever the first requisite is to be a good human being, Jesus, the perfect human, is the model for all who want to elevate humanity.

Read the Bible and find out for yourself whether or not he had a delightful laugh.

Q. Why is Elizabeth of England permitted to have the title "Defender of the Faith" when she is not?

A. His Catholic Majesty King Henry VIII received the title "Defender of the Faith" from Rome as a reward for a tract he composed against the errors of Martin Luther. Successors to the British throne have kept the title, presumably because as head of the Church of England they have considered themselves defenders of the Christian faith in their domain.

Archbishop enthusiastically received around diocese

Archbishop Edward O'Meara continued to fulfill his installation pledge to get to know the archdiocese with his tour of much of the southern portion of the Indianapolis See last week.

On Monday, Jan. 21, the archbishop visited the famous St. Meinrad Archabbey, a Benedictine monastery in southern Indiana whose seminary has trained most of the priests of the Indianapolis archdiocese along with diocesan priests from all over the country.

That evening, the archbishop celebrated Mass for 750 worshippers and enjoyed a reception at St. Paul's parish in Tell City.

"HE REALLY made an impression on the community by being here," stated Father Richard Lawler, co-pastor of the Tell City parish.

The following day, the archbishop continued his tour of southern Indiana with a visit to St. Francis Friary in the New Albany area. Following his call on the Franciscan priests and brothers there, the archbishop visited Providence High School in Clarksville.

Like his reception at other high schools around the archdiocese, the Providence students provided the new archbishop with a youthful and enthusiastic audience.

Robert Larkin, Providence principal, explained that the archbishop's visit was one of the "most exciting" events ever in the history of the school.

At a student assembly the archbishop received tokens of appreciation from the Clarksville school—an athletic program, a tee-shirt, a print depicting the school, the program from last year's "Pippin" production, a bottle of champagne from that dinner theatre extravaganza, and a 1979 senior yearbook.

THE ARCHBISHOP told the students that they were important to the church. He also described to them his 20

years of work with the Society for the Propagation of the Faith.

Providence freshman Tim Volpert commented, "It made me feel good that someone took the trouble (to visit the school). You could see the enthusiasm—it brought us all together."

Later that afternoon, the archbishop visited the Providence Retirement Home in New Albany where he talked with the many residents there who were classmates of the late Archbishop Ritter, a New Albany native.

That evening he was greeted by over 1,000 people at a Mass at nearby St. Mary's parish. Father Stan Herber, pastor of St. Mary's, described the reaction of the audience as "very enthusiastic. They found him to be a warm and congenial person."

The archbishop departed from his prepared text during his homily as he described his association with Archbishop Ritter, who was raised in St. Mary's parish.

THE NEXT morning, the archbishop journeyed to Shawe High School in Madison, where he was enthusiastically greeted by the 112 students of the high school and the 264 students of nearby Pope John XXIII grade school. The Shawe students presented him with an assortment of gifts, including a lifetime pass to all the school's athletic events and a yearbook signed by the entire student body.

That evening, the archbishop celebrated Mass with about 250 people of the North Vernon deanery at St. Mary's parish in North Vernon.

On Thursday, Jan. 24, the archbishop returned to Indianapolis where he made tours of St. Augustine Home for the aged and St. Vincent Hospital. That evening, he celebrated Mass for about 600 people at St. Charles Church in Bloomington.



TRAVELING AROUND—Archbishop O'Meara continued his travels around the Archdiocese this past week as these photos reveal. On the previous page he is seen (clockwise beginning upper left) visiting St. Paul's Parish in Tell City; with exiled Bishop Henry Pinger and former Archbishop Paul Schulte at St. Augustine's Home; with another resident of the home at lower right; and, concelebrating the monastic liturgy at St. Meinrad Archabbey. In the photo above he is seen talking with Dr. John Ryan, president of Indiana University, at the Bedford Deanery reception held at St. Charles parish, Bloomington. (Photos by Danny Bolin of the Tell City News, Frank McGrath, Jr., and Don Kurre.)

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Dutch bishops (from 3)

ternative approaches, such as appointing auxiliary bishops and establishing regional vicariates in existing dioceses.

However, on many other issues facing the Dutch church there seemed to be considerable agreement about the nature of the problems and possible ways to approach them.

There was general agreement that fringe groups of dissident Catholics had received more publicity abroad than their numbers or local influence would merit, contributing to the world reputation of Dutch Catholics as mavericks.

THEY AGREED THAT a pastoral letter from the Dutch bishops should be issued on the church and sacramental life.

They agreed on commissions to study seminaries and priestly formation; division or restructuring of Dutch dioceses; and the possibility of statutes governing lay pastoral workers, clearly distinguishing their roles from those of priests.

The summaries indicated that they also agreed substantially on the need to strengthen the Dutch Bishops Conference, although it was not clear how far they agreed on details or on the possibility of new statutes for the conference.

Priestly celibacy and spirituality seemed to be another area of strong

agreement. The summaries said all Dutch bishops insisted on a commitment to a permanent, celibate priesthood by all candidates. All the bishops also agreed on the central importance of a strong spiritual life for their priests.

It was noted that the bishops were already in the process of preparing a declaration, in collaboration with their catechetical experts, on religious education.

The official summary of discussions on ecumenism at the close of the synod's second week indicated no significant divisions. A commitment to "authentic ecumenism" was stressed by the summary, coupled with a concern over some cases of departures from "Catholic principles of ecumenism."

According to several sources, one of the overriding characteristics of the synod in its first two weeks was the constant referral to the Second Vatican Council and the subsequent norms for implementing the council as a basic frame of reference.

"They are constantly quoting the council documents. I think they are spending their evenings re-reading them," said a Dutch source.

Most of the divisions in the Dutch church arose from varying interpretations of the spirit and intent of the council.

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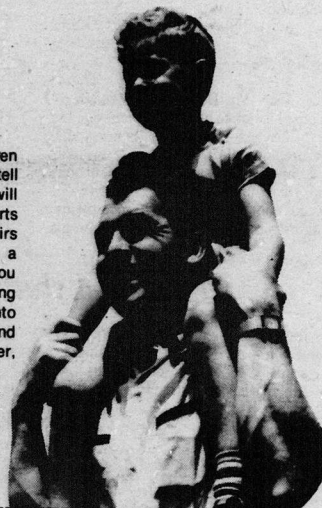
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CW

To the editor . . .

Displeased with Dolan column

I am writing to express my displeasure concerning the article "Busy sisters are to be admired . . ." by David Dolan in the January 18 issue of *The Criterion*.

The writer gives a biased, distorted picture of the sisters, using innuendo, ridicule and implications of duplicity and incompetence.

Some examples: (duplicity) Par. 6: "That's for the information they want to convey. Now for the editorial comment . . ." (biased) Par. 9: "Some of these sisters are as bad as some of the priests I know . . ." (implication of incompetence) Par. 8: "I wish these sisters . . ." (implication of in-fighting) Par. 9; (ridicule) Par. 4: "By the way in case you didn't know it

or even cared . . ." Last par., col. 1: "(all these long names) held a provincial chapter (what is that?) . . ." and so on . . .

Such writing does a disservice to religious women seeking to serve the Church in the Archdiocese in various ministries for which they are professionally trained. Furthermore, the article does not credit to the journalistic tone and style expected and almost always found in *The Criterion*.

You owe us a good feature, done by a professional reporter, telling what religious women are doing to serve the Church in the Archdiocese.

Sr. Marym Gootee, S.P.

Indianapolis

'Hoosier Scene' insults Religious

The editorial comments in "The Hoosier Scene" in the January 18 issue of *The Criterion* were a disservice to the religious women of the archdiocese as well as the readership of the paper. And even more pain was drawn from the article when lightness was made of the person of Dr. Joseph Finneran . . . a magnificent Christian and physician.

Certainly this style of article, with its lightness or ridicule of persons, did not build the integrity of the paper.

It is so unfortunate that during this great time of hope for the church of the archdiocese with the stress on unity by Archbishop O'Meara that *The Criterion* would serve as the instrument of disunity or discord.

Sister Mary Gilbert, O.S.B.
St. Paul Hermitage

Beech Grove

Ed. Note—Mr. Dolan was contacted regarding his notice about Dr. Finneran. He says, "The statement was, I believe, misinterpreted for it was not made in lightness. Since I do not live in the Indianapolis area, Dr. Finneran is an unknown to me. I was commenting from a St. Vincent Hospital press release in which Dr. Finneran's

attributes were spoken of at length. Since it spoke so highly of him, someone with whom I am not acquainted, I thus said he **must** be highly thought of. *The Criterion* editors send me notices to include in my column in a readable and informal way. But I can do little more than pass them along as information. So I try to rewrite them as my own. I certainly intended no slur against Dr. Finneran."

I have just read Robert Nowell's January, 11, 1980, article in *The Criterion*, and I can not permit his views to go unchallenged.

The title as printed, "timing of Kung (Kueng) condemnation surprising." Who is surprised? The author, staff of *The Criterion*, or Father Kueng himself?

Mr. Nowell is misleading the readers and perhaps himself when he portrays Professor Kueng as a misunderstood Catholic theologian. On the contrary the Magisterium understands very well, exactly what is being promoted here, as well as

ing Religious Women, can you imagine their difficulty understanding him.

If you really want to display the Hoosier scene why don't you do some features on the real contributions of religious women in the Indianapolis Archdiocese? You might wish to start with the ladies toiling at St. Augustine's Home for the Aged, or the Sisters at the Hermitage in Beech Grove. Or the ladies devoting a lifetime to all the less fortunate in our Archdiocese. Let's not forget the professional educators who hold our educational systems together, or the skilled nurses, administrators, case workers and so many others who are the silent workers in our communities.

If we can't, or won't offer these people monetary rewards for their services, let's at least recognize publicly how we need them and admire them. Let's tell the real story through our medium of communication.

M. Desmond Ryan

Indianapolis

Let's tell the real story

If David Dolan's column, January 18 issue of *The Criterion* represents the Hoosier scene I feel we can do without it. If Mr. Dolan is having difficulty understand-

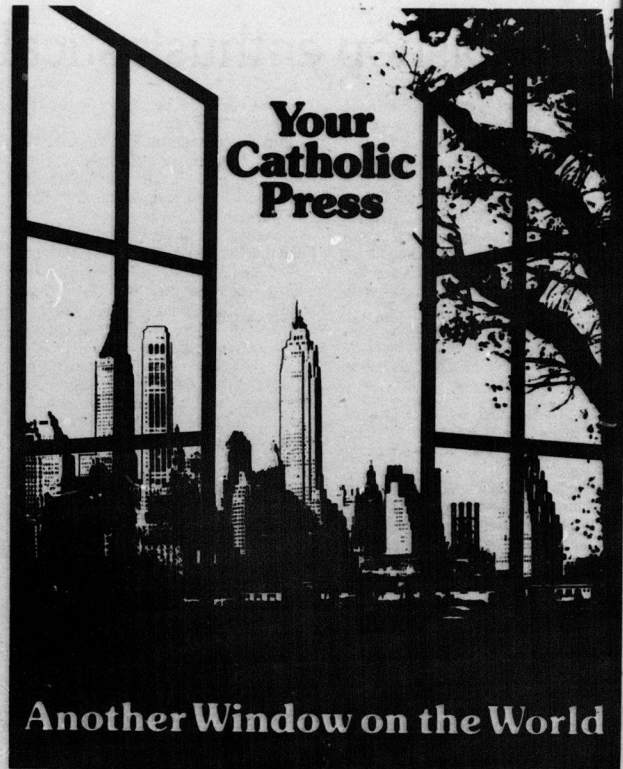
The Last War

I wish that all the mothers of the world Would say together with one voice, "All you who monger war and lust for power as surely as you lust for gold, This time we take a stand. We will not yield our sons to bleed and die in your relentless cause. They have a right to live their lives and need to be about the building of a better world. If war you must, then choose your battleground and fight it out yourselves."

Diane McEvoy Carver

Terre Haute

Your Catholic Press



Another Window on the World

Not surprised by Kung condemnation

those of us (non-experts) that take the time to read any of his books.

In the text released by the Vatican Sacred Congregation for the Faith, December 18, 1979, regarding the action toward Prof. Kueng, it was stated he was warned and counseled several times regarding his teachings and his books.

Apparently, he was not persuaded to desist from these private interpretations and continued for many years to teach young seminarians these very attitudes that he had been warned about by the German bishops and Rome. Read any of his books—and his peculiar theology is all there. As recently as 1979 he published a work in which he contradicts the doctrines defined by Vatican Council I and confirmed by Vatican II.

He (and his supporters) are defying the Pope's authority in attempting to instruct the Vicar of Christ, and set all of us straight as to what the Church really stands for. How Catholic can one be when certain beliefs are rejected that the church

has declared as true? Not once but time and again.

I am weary of so-called experts who think they have an inner learning that permits scoffing of the Holy Father and the teachings of the church; 1,000 theologians do not make one pope.

The church is not an association of members that can repeatedly bring scandal and wounds to that association and still expect to be a member in good standing. So please, no gnashing of teeth for the professor. He has deserved this disciplinary action. My surprise? That it was so long in coming.

Professor Kueng needs our prayers, not encouragement to continue as he has in the past.

Doreatha J. Meyers

Danville

Write it down

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

Lauds Channel 13

I would like to go on record to publicly compliment Channel 13 for the public service they rendered to the citizens of Indianapolis by filming the recent installation of our new Archbishop.

It was a magnificent ceremony, having witnessed it personally, and I am sure it brought much happiness to hundreds and thousands of shut-ins, elderly, and others who didn't get to attend personally.

Mary Binder

Indianapolis

Remember them

† **ABRAHAM, William L.**, 50, St. Mark, Indianapolis, Jan. 30. Husband of Frances (Krukemeier) Abraham; father of Edward, Joseph, Mary Ann, William, Jane and Kenneth Abraham; son of Gertrude Abraham; brother of James.

† **AKERS, Teresa Lynn**, 21, St. Mary, Rushville, Jan. 23. Daughter of Raymond Akers and Mildred Meer; sister of Sam, Larry and Donald Jay, Kay Maddox, Mary Jo Davis, Susan Kirby, Carolyn Jellisse, Kathy Berge and Betty Akers.

† **BOSLER, Clara G.**, 89, St. Paul Hermitage Chapel, Beech Grove, Jan. 29. Mother of Msgr. Raymond T. Bosler, Helen M. Calland, Lucille Collier, Clare Bosler, Martha Federspiel, Richard and Paul Bosler; sister of Sister Mary Agnes Seegers, Frances Syerup, Helen Chance and Margaret Steiver.

† **BRANNON, Joseph V.**, 86, St. Rita, Indianapolis, Jan. 15. Husband of Maggie; father of Margaret Wheeler, Mary Pruitt and Joseph V. Brannon; brother of Mary Cooper.

† **BRIDEWELL, Edna (Mulvihill)**, 66, St. Margaret Mary, Terre Haute, Jan. 23. Sister of Margaret Azar and Grace Nicholson.

† **BROTHERS, Roscoe D.**, 77, St. Mary, Danville, Jan. 25. Husband of Angeline (Clossy) Brothers; father of Norma Jean Harwood and Rosalind Brennan; brother of Lula Gates and Mary Crouch.

† **FAULKENBERG, John C.**, 67, St. Thomas More, Mooresville, Jan. 29. Husband of Rebecca (Roberts) Faulkenberg; father of Janice Stewart, Marilyn Oren, William and Thomas Faulkenberg; brother of Frank H., Fred and Vance Faulkenberg, Betty Bishop, Jean Wartel and Mary Cassidy.

† **GIBBONS, Henrietta (Moran)**, 79, St. Jude, Indianapolis, Jan. 26. Wife of Clarence O.; mother of Kathleen Gibbons, Martin, Lee, Gerald (Ted) and Thomas Moran.

† **HAMMER, Marion Frederick**, 66, St. Gabriel, Connerville, Jan. 29. Husband of Catherine; stepfather of Emma Hinton and Ruth Bright; brother of Ethel Glisson, Arzelle Teeguardan, Naomi Bell, Mamie Hodges and Francis Hammer.

† **HEID, Josephine G.**, 92, Sacred Heart, Indianapolis, Jan. 29.

† **HEINIG, Charles F.**, 74, St. Joseph, Terre Haute, Jan. 22.

† **HILBY, William E.**, 75, Our Lady of Lourdes, Indianapolis, Jan. 28. Husband of Mildred M.; father of Beverly Minter; brother of Lester Hilby.

† **LAWRENCE, Cornelia M.**, 62, St. Ann, Indianapolis, Jan. 24. Mother of Lois G. Young, Becky Roberts, Larry Jackson and Frank Lawrence;

daughter of Rose Sturm; sister of Almedia Ross, Lillian Patrick, Leona Burgess, Rita, Ray, Edward, John and Alois Sturm.

† **MOSBY, Alfus**, 63, St. Isidore, Perry County, Jan. 23. Brother of Ferdinand Mosby and Monica Strahl.

† **PATT, Emilene E.**, 86, St. Joseph, Terre Haute, Jan. 23.

† **PRICKEL, Catherine M.**, 92, St. Louis, Batesville, Jan. 23. Mother of Alma Obermeyer, Alanus and Albert Prickel; sister of Marie Schwegman.

† **SCHNEIDER, Thelma**, 72, Holy Guardian Angel, Cedar Grove, Jan. 21. Sister of Selena Schneider.

† **SNYDER, Agnes**, 87, St.

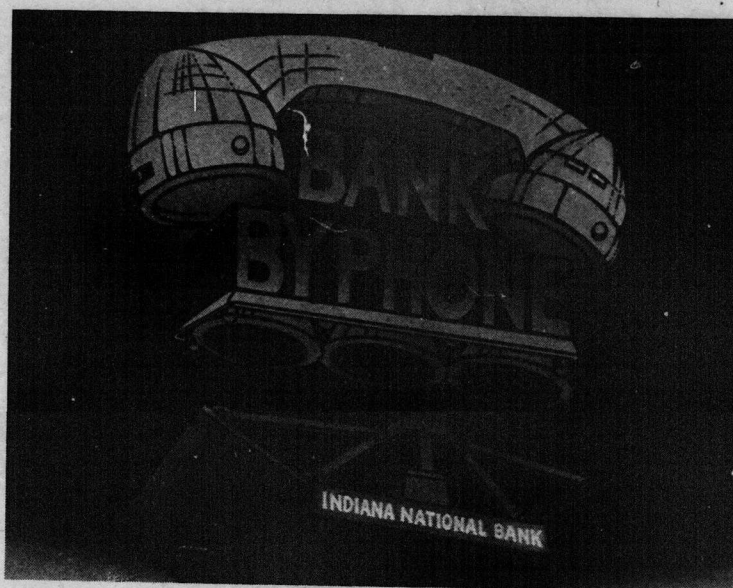
Pius, Troy, Jan. 18. Mother of Pauline Cotton, Charles R. and Alfred E. Snyder; stepmother of Floretta Gehres, Maxine Snyder, Lucille Groves, Evelyn Mashburn and Dorothy Gordon.

† **SMITH, Joe A.B.**, 83, Sacred Heart, Indianapolis, Jan. 23. Husband of Olivia J. Smith; brother of Bernice Shirley, Virginia L. Evans and Francis J. Schmidt.

† **SPAULDING, Michael J.**, Holy Spirit, Indianapolis,

Jan. 25. Husband of Agnes L. (Mudd) Spaulding; father of Geraldine M. Simon and Robert J. Spaulding; brother of Florence Sercy, Theresa Webb, Norene Hiatt, Zora Filson and Ruth Lawson.

† **THOMAS, Margaret T.**, St. Pius X, Indianapolis, Jan. 23. Wife of Bernard P.; mother of Susan E. and Stephen T. Thomas; daughter of Mrs. A.O. Townsley; sister of Mrs. William F. Geittmann, Howard, Herbert and Wayne Townsley.



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Mrs. Clara Bosler

Mrs. Clara Bosler, 89, died Friday, Jan. 25, at St. Paul Hermitage, Beech Grove, where she had been a resident for a number of years.

The funeral liturgy was celebrated by a large number of area priests in the Hermitage chapel on Tuesday, Jan. 29. Mrs. Bosler's son, Msgr. Raymond T. Bosler, was the principal celebrant for the Mass.

Interment was in Holy

Cross Cemetery.

She is survived by three sons and four daughters including Msgr. Bosler, Mrs. Helen Calland, Richard and Paul Bosler, all of Indianapolis, Mrs. Lucille Collier, Phoenix, Ariz., Miss Clara Bosler, St. Augustine, Fla., and Mrs. Martha Federspiel, Gilford, N.H.; four sisters, Sister Mary Agnes Seegers, Mrs. Frances Syerup, Mrs. Helen Chance and Mrs. Margaret Steiver.

Clifford Vogelsang

The funeral liturgy for Clifford Vogelsang was held at St. Joan of Arc Church, Indianapolis, on Friday, Jan. 25. His son, Father Clifford Vogelsang, pastor of St. Andrew parish, Richmond, concelebrated the Mass with a representative group of area priests.

Mr. Vogelsang died on

Tuesday, Jan. 22. Interment was in Calvary Cemetery.

Survivors, in addition to Father Vogelsang, include his wife, Kathryn K. Vogelsang; a brother, Omer Vogelsang of Indianapolis; two sisters, Georgia Vogelsang of Beech Grove and Mrs. Emery Tate of Detroit.

Vitality for Indianapolis' northside

MACO projects remaking old neighborhoods

by Peter Feuerherd

"The Catholic church is constantly talking about social issues but we have no organized mechanism to put those things into effect," stated Father Clarence Waldon, pastor of Holy Angels Church. That's why, according to the priest, the Metropolitan Area Citizens Organization (MACO) is so vital to the church in Indianapolis.

MACO was formed in April, 1977, by nine Indianapolis churches to help in the revitalization of Indianapolis' northside. Begun with help from a grant from the Campaign for Human Development, MACO now receives much of its funding from a \$50,000 Lilly Endowment grant.

In its short history, MACO has taken on three major ongoing projects. Supporters of MACO believe that real progress has been made in all three areas.

The organization has worked on the condition of Devington Shopping Center on the northeast side of Indianapolis, attempting to find a local owner for the poorly maintained facility to buy the property from Arlen Corporation, a New York based firm. MACO's position is that the shopping center is a key factor in stabilizing its surrounding community.

Priscilla Needler, a staff member for MACO for the Devington Community Association, explained, "We got good support from the merchants there."

The combined efforts have resulted in over \$125,000 of maintenance and remodeling improvements at the shopping center, and it is expected that soon a local interest will buy the center.

"WE HAD TO push Arlen for awhile . . . They're now willing to sell it," said MACO Staff Director Joe Perilli. The organization hopes that once a local owner can be found, the construction of 200 units of senior citizen housing near the shopping center can begin.

Another issue that MACO is tackling is "displacement"—a term that describes a relatively recent phenomenon—the dislocation of the poor in inner-city neighborhoods when middle-class renovators take an interest in historical but economically depressed areas.

In Indianapolis, this problem is most pressing on the Old Northside and in the Lockerbie Square area. According to Doris Parker, local director of the Campaign for Human Development, the movement to preserve historical buildings has been basically an upper-middle class effort.

Mrs. Parker asserted that rarely have poor people had any say in decisions about historical preservation, even though many of these historic sites are now in poor neighborhoods.

"Poor people are not a part of any discussion of what should be historically preserved," she explained.

Much of MACO's efforts with the "displacement" issue have concerned bringing together both the poorer residents who have lived in these inner-city areas for years, and the mostly middle-class renovators who want to establish their stake in inner-city Indianapolis.

Director Joe Perilli explained that this process is often difficult and sensitive, describing it as an effort to "bring together two cultures."

He asserted that it is often a challenge for the newer, more affluent members of the near northside of Indianapolis to live out their ideals.

"All these people have liberal tendencies but they never had a chance to act upon them," said Perilli.

ANOTHER MACO project has been the establishment of a merchants' association in Indianapolis' 36th to 40th Sts. area from Central to Boulevard Place. The Maple Road Association has started a security watch in the area, has worked for new sidewalks and trees from the city, and has assisted two small businesses in acquiring low interest government loans.

Father Joseph Beechem, pastor of St. Lawrence parish and vice-president of MACO, explained that the Maple Road Association has been one of the organization's finer efforts.

"We got the merchants all together now . . . It's a slow process . . . It's a selling job."

The priest asserted that MACO's efforts are an example of "social action at its best," that has received the support of numerous church groups concerned with inner-city Indianapolis.

St. Lawrence parish has donated \$1,500, North Methodist church on 38th and Meridian Streets has contributed \$1,200, Sisters of Providence, \$300, and Holy Angels parish, \$100.

The church support for MACO has contributed to the organization's credibility, stated Father Beechem. He believes that MACO would be even stronger if more Catholic parishes in the area supported the group.

Moral values and the clout that churches can bring in solving local problems,

are a way to "make things happen," according to Joe Perilli.

Father Waldon asserted that "the churches bring about a stable base. No matter what the issue is, the churches are going to be there."

Doris Parker commented that MACO's greatest accomplishment has been "to bring together people with diverse interests and needs and shape them in such a way as to get positive results."

"It has given pride to people in being participative," said Father Beechem.

What are the problems that face urban Indianapolis that MACO hopes to get involved with in the future?

For Doris Parker, the biggest problem is an inadequate supply of decent housing, and the inability of people in the inner-city to obtain housing loans.

DIRECTOR JOE PERILLI echoed these sentiments and explained that there is a "need for real investment, so people can begin to believe in the area."

He explained that the banks have diminished the practice of red-lining (the practice of denying mortgages and loans to areas that are considered by bankers to be "high risk") due to legislation and because some bank executives have realized that investment in the inner-city can make both good economic and moral sense.

"They (the banks) don't have a choice any more . . . They have been brought to

sensitivity . . . If you put a good plan together, the banks and savings and loans will respond."

Putting plans together to encourage investment in the inner-city is one of the major tasks of MACO. Father Waldon commented that it is an invaluable service.

"In the past, poor people knew what the problem was but had absolutely no idea of what the solution was . . . (It's a process) of speaking the same language and understanding the system."

Father Beechem added "There's a lot of moral-minded men in those positions (of corporate power); they will listen . . . In the long run, it's good business for them."

Support for MACO has developed, according to Father Beechem, because "most people are social action minded if they see hope for success . . . We have 5,000 people in our parish. They are interested in what's going on."

Father Waldon disagreed. "Everyone is interested in social action if it doesn't touch them . . . Most Christians tend to keep their religion on a superficial basis," he replied.

But the Holy Angels pastor reiterated that church involvement in organizations like MACO is a powerful force that can affect social justice change.

"The church is the one place where the poor and the rich come together," the pastor said.

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KNOW YOUR FAITH

Divorce and death

Different problems and common challenges

By Antoinette Bosco

A few years ago I interviewed members of a group for Catholic widows and widowers.

One woman and I were sharing stories about single parenting when she asked suddenly, "How did your husband die?"

"He didn't," I answered.

"I'm divorced."

She responded, "Well, I didn't ask for my situation. God took my husband from me." Her tone was not judgmental, just matter-of-fact.

I answered, without embarrassment, "I didn't ask for my situation either."

MAYBE SHE UNDERSTOOD what I meant; maybe she didn't.

This incident points out what I often experience after 13 years of being divorced: the general attitude that, with divorce, you have had control of your life and marital situation, but, with death, you are an innocent victim, with God in control of your life.

That attitude, that divorced people are responsible, consciously, for their single state, while widowed people are not, is perhaps the major difference in the two situations.

However, whether the marriage ends because of death or divorce, in the aftermath both situations have much in common.

THE PERSON NEWLY alone is usually angry or depressed, often because of a sense of helplessness, abandonment, of not being in control of one's own life, and fear of being alone.

Both need to face the difficult responsibilities of not having a partner, a frightening prospect if this involves raising children alone. Each has to reassess the future, making decisions about money, work, dating, family involvements with relatives from both sides.

Each has experienced not only the loss of a spouse, but also the death of a way of life. Each may be confused about faith and God, feeling let down or abandoned and not at peace.

THE END OF A marriage brings a

'The general attitude is that, with divorce, you have had control of your life and marital situation, but, with death, you are an innocent victim, with God in control of your life.'

trauma regardless of its cause, but there are differences in the two situations.

A research project at the University of Washington School of Medicine proved that the loss of a spouse registers a 100% stress impact on an individual, higher by far than the stress impact on people experiencing other serious problems, such as divorce, retirement or pregnancy.

The stress is understandable. While widowed persons sometimes face financial disruption, legal tangles dealing with property settlements, insurance and such, their major problems are in other realms.

They have to deal individually and as parents with loneliness, depression, the need to accept forced major changes affecting their entire lives, and the need to deal with the pain that is their legacy when a loved one dies.

DIVORCED PERSONS have similar problems, but with enormous differences.

For the divorced woman, the self-image damage, particularly if she is also a mother, is usually extensive. Initially, she wears "failure" as visibly as sack cloth and ashes, especially if she comes from a religious tradition holding to the absolute indissolubility of marriage.

Experiences in her community, church, neighborhood and school can be negative, solidifying this identification with failure; and in her vulnerable position she can be

include dating, knowing that he or she is free to marry again.

A divorced Catholic, where no annulment has been granted, dates at a very certain risk to one's faith. If dating leads to remarriage, that new relationship is entered into without the Church's blessing.

After pointing out some differences between the survivors of death and divorce, we come back to common challenges.

Somehow, both divorced and widowed have to see themselves as persons who have experienced a traumatic end to one way of life and who must successfully pioneer into a new one.

This takes courage, determination and "inspiration," which can come from faith, through friends and loved ones, and from one's own risk-taking.

IRENE HERSHFELDT, a widow, expressed this need honestly. She wrote:

"I believe that it is impossible to build anything in a negative atmosphere; yet a widowed person is supposed to do just that. While confused, hurt, angry and sad, one tries to rebuild a new life and establish a new role. It is nearly impossible to do. I feel a person must first discard the negative state of mind before any type of success will come. When things get bad enough, one does just that. . . I finally turned to Jesus. It took me four years, but I did it. I put aside my burdens, turned to Him and responded to His touch. I haven't let go since. . ." (Marriage and Family Living Magazine).

Those words could have been written by a divorced person. Death and divorce are both shattering and require time for healing. In time, the wounds can heal and the pain end, though for most, scars remain.

"The scribe said to Jesus. 'You are right in saying, 'He is the One, there is no other than He.' Yes, 'to love Him with all our heart, with all our thoughts and with all our strength, and to love our neighbor as ourselves is worth more than any burnt offering or sacrifice.'"



The great commandment

By Janaan Manternach

One day a group of Jewish priests challenged Jesus.

They were known as Sadducees, a group of scholars who did not believe in the resurrection of the dead. Jesus argued with them, proving from the Torah or Hebrew Bible that people do live on after they die.

All during the discussion between Jesus and the Sadducees a rabbi stood in the

remind themselves that God comes first in their lives. The rabbi agreed with Jesus that the first commandment for a Jew is to love God without reservation.

JESUS BEGAN to speak again. The rabbi wondered what more there was to say.

"This is the second commandment," Jesus said. "You shall love your neighbor as yourself."

Jesus waited a moment to let his words sink in. Then He reinforced what He said, "There is no other commandment greater than these."

The scribe was excited. He recognized this second commandment, too. It was taken from the Torah, also (Leviticus 19,18). He had heard it often during his life. But what excited him was how Jesus combined the two commandments from the Torah into a single great commandment.

The rabbi had never heard of anyone doing that before. He realized Jesus was saying that to love God necessarily means to love your neighbor. Loving your neighbor is the surest way to love God.

"Excellent, Teacher!" the scribe said to Jesus. "You are right in saying, 'He is the One, there is no other than He.' Yes, 'to love Him with all our heart, with all our thoughts and with all our strength, and to love our neighbor as ourselves is worth more than any burnt offering or sacrifice.'"

JESUS SMILED at the excited rabbi. Jesus was impressed with the learned man's knowledge and sincerity.

Jesus said to him, "You are not far from the reign of God." It was Jesus' way of telling the Jewish scribe that he was very close to God.

From that day the learned religious leaders stopped asking Jesus any more questions in public. They were embarrassed.

They did not want the crowds to see how much more Jesus knew than they did.

By Father John J. Castellet

It is amazing how many diametrically opposed views scholars have advanced in their study of the fourth Gospel.

There are those who characterize it as the pre-eminently sacramental Gospel and those who insist that it is not only non-sacramental but positively anti-sacramental.

There are those who see in it a wealth of teaching about the Church (ecclesiology) and others who claim that it is definitely anti-Church. The latter point to the fact that, apart from two isolated references in 3,3, 5, there is no mention of the kingdom of God — a concept which formed the heart of Jesus' preaching in the synoptic Gospels.

In contrast to Matthew, who interprets this concept in terms of the Christian community, called specifically the Church (Matthew 16,18; 18,17), John says nothing about either community or Church. The emphasis, as they read it, is entirely on the union of the individual Christian with Christ through faith and love.

NOW IT IS TRUE that the fourth Gospel is not so obviously ecclesiastical as the others, but it turns out upon reflection to be more deeply and profoundly so than any of them.

It is not concerned with such matters as hierarchical structure and the conduct of community affairs, but these are really only external phenomena of the mysterious reality which Jesus preached as the kingdom or reign of God. The latter is a dynamic reality, an experience which binds people together much more intimately than structures or chains of command or common rules of conduct.

For John that reality is summed up in love, a love which joins us to each other in a community really worthy of the name and sweeps us up into the love which effects the unity of God Himself.

IN THE SO-CALLED Last Supper discourse we hear Jesus telling His disciples: "As the Father has loved Me, so I have loved you. Live on in My love. You will live in My love if you keep My commandments, even as I have kept My Father's commandments, and live in His love" (John 15,9-19).

And what are these commandments of His? He reduces them all to just one: "this is My commandment: Love one another as I have loved you" (15,12). And He repeats this insistently: "the command I give you

Discussion questions

1. Define problems that widowhood presents; define problems that divorce presents.

2. What problems do single parents, either because of loss of a partner through death or loss of a partner because of divorce, have in common?

3. Discuss this statement Antoinette Bosco makes in her article: "Somehow, both divorced and widowed have to see themselves as persons who have experienced a traumatic end to one way of life and who must successfully pioneer into a new one."

4. If there are any widowed or divorced parents in your group, ask for their comments and observations. What insights can they add to the articles in "Know Your Faith" for this week?

5. What ministry is taking place in your parish for widowed and divorced parents?

6. In a group, discuss what responsibility the parish has for divorced and widowed parents.

7. What is the difference between "playing" and "being" Church? Discuss.

8. Read the Gospel according to John.

9. Just how far should we go "to love one another as He (Jesus) loved us"? Discuss.

10. Why was Antoinette Bosco such a successful single parent? Discuss.

11. Define what it means to be a "whole" family. Discuss.

SUGGESTIONS FOR PARENTS AND TEACHERS USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT WITH YOUNGSTERS:

1. After reading the story, "The Great Commandment," talk together about it. Questions like the following may guide your conversation:

- Why did a group of Jewish priests challenge Jesus?

- How did Jesus respond to the Sadducees' challenge?

- Why was a rabbi in the crowd amazed at Jesus?

- What question did the rabbi ask Jesus?

The Story Hour

(Read me to a child)

crowd listening. He was a scribe, an expert on the Torah.

He was amazed at how well Jesus knew the Torah. He realized that Jesus had won the argument about the resurrection. Jesus had skillfully used the Sadducees' own arguments against them. The scribe was impressed.

THE RABBI DECIDED to ask Jesus a question. It was a hotly-debated question among the learned rabbis. He wondered what Jesus would say.

"Which is the first of all the commandments?" the scribe asked Jesus.

Jesus answered without any hesitation.

"This is the first of all the commandments," Jesus said, "Hear, O Israel! The Lord our God is Lord alone! Therefore you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength."

Jesus paused for a moment. The rabbi smiled. The learned rabbi knew that Jesus was simply quoting the Torah (Deuteronomy 6,5).

In fact, devout Jews repeat these important words more than once a day to

Church' mom?



is this, that you love one another" (15,17).

Here we are brought face to face with what the Christian community, the Church, is really all about. Here we are offered a sublime ecclesiology.

Hierarchical structure, Church order, rules and regulations, all the mechanics of "religion" — these are all necessary, given our human weakness.

But they are not the reign of God, they are not even the Church. And without the mutual love which constitutes a Christian, a Christlike community, they become an empty shell — sometimes even a mockery.

THE TRUTH IS THESE concerns do not make the demands on us that love does, and it is consequently very easy to be misled into "playing" Church instead of "being" Church.

Jesus' basic requirement for living the reality of the reign of God is that we love one another — and precisely as He loved us. And He goes on to say: "there is no greater love than this: to lay down one's life for one's friends" (John 15,13).

This is how He loved us, in a very practical way. We are put off by the reference to laying down one's life; we think immediately of His death on the cross, and this seems a completely unreal demand.

But that death merely summarized in a dramatic way the self-giving love which had characterized life, the experience of His reign in our lives, that we are asked to imitate.

FOR MOST OF US the most immediate expression of the community of love is the parish, the Church in miniature.

When a family in the parish is shattered by a death or a divorce, each of them devastating, the challenge goes out to love one another as He loved us.

He reached out to feed the hungry, yes, and we are pretty good about following His lead in this area.

But more importantly, He embraced the broken-hearted to satisfy an even more gnawing hunger. And He didn't ask for ID cards. He definitely did not turn His back on those considered "sinners" by the "better" people. In fact, it was His concern for and open table-fellowship with "sinners" that drew down upon Him the fury of the respectable and led Him to lay down His life for His friends.

And what a man is willing to die for is a pretty good indication of what he considers most worth living for.

Mom

By Mary Bosco

My mother turned 50 in 1979.

Laden with gifts, we, her city-dwelling children, took the long train ride to her suburban apartment for the birthday celebration. We arrived to find mother coming out of a full lotus position — the picture of yogic health.

She smiled radiantly and ran to greet us. We looked at one another asking, "Do you believe this lady is 50?"

WE HAD A FULL house for the party. Our home has always been the welcoming kind, where friends could visit, relax and share our Italian family warmth, while mother, immigrant's daughter, saw that our guests were well fed.

On this birthday, our guests were an Irish priest, two Transians, an Estonian-Canadian, a black couple, a Palestinian and a Jew. After dinner, my brother Frank broke out the guitars, the piano opened up and we made beautiful music together.

The world sees my mother, Antoinette Bosco, as an attractive, articulate professional who has written five books, authors national magazine articles, lectures at churches and universities, and is the campus expert on who's doing what and where (she is editorial director for university relations, State University of New York at Stony Brook).

Her colleagues think of her as the idea person and planner of the next project. They can depend on her to do a thorough, accurate job.

She keeps things running smoothly through consideration for others' feelings and recognizes the inherent worth of each individual. To me, she is the professional I emulate most and the woman after whom I model myself.

IN MY EARLIEST memories mother was special because she was my pretty "mommy" and a successful author.

At the same time, she was raising six children and creating a happy, healthy home for us. She could tie shoes, braid hair, bake pies and read books faster than anyone. She was tantamount to Wonder Woman in my eyes.

When I was about seven, I accidentally broke my mother's favorite casserole dish while helping clean up after a backyard barbecue. Filled with grief, I was afraid to confess. She found me crying.

"Mary," she said, in a voice overflowing with tenderness and consolation, "of

her children. She set only one cardinal rule in our home — never should any one of us be deliberately cruel to another human being.

Every child, even within a close family, is as different from others as the crystalline structure of a snowflake.

One of the wisest, most loving aspects of mother's approach to child-rearing was her recognition of each child's own significance and the pleasure she took in watching the growth and development of

'She set only one cardinal rule in our home — never should any one of us be deliberately cruel to another human being.'

these unique, at times conflicting, personalities.

Sometimes, allowing us the room to explore our particular needs and desires caused unpleasant repercussions for mother: She spent many mornings in the principal's office. Yet, I suspect she felt a tinge of pride when the guidance counselor muttered under her breath, "The bright kids will always make waves."

She took time to listen to our views and, if we held a reasonable position, she supported us, no matter how uncomfortable the battle. She respected our opinions and avoided establishing roles for us, so we rarely had to fit someone else's notion of what we should be.

IN ADDITION TO being a career woman and homemaker, mother is a human rights activist. Her involvement began 16 years ago when she marched with the Catholic Interracial Council for racial justice in housing and employment. Picket lines weren't popular then.

In 1972, she was appointed to the Suffolk County Human Rights Commission. As a commissioner, she led a health rights committee and authored a health rights bill. In the home mother created and in her dealings with others she values every human being — rich or poor, educated or not, with or without religion, black, white, purple or green. The watchwords are, "Love thy neighbor."

The awe I felt as a child for mother has shifted to a deep appreciation for her accomplishments, respect for her talents and admiration for her strength of character and goodness. She's a real lady — tangible and approachable, eager to share her thoughts and feelings.

I love her most not for what she has done but for her essence as a person — her ability to excite and renew her spirit through people and knowledge, to strive and hope for a better world, to seek change in herself and accept change in others.

This is what makes Antoinette most beautiful, alive, fascinating and important. My mother... my friend.

(EDITOR'S NOTE: Strikingly, Mary Bosco never mentioned that her mother is divorced. Upon asking for comment, Mary was surprised and said, "None of us ever thought of our home as broken. Mother made it complete." Mary Bosco is taking graduate studies at Harvard Business School.)

'To me, she is the professional I emulate most and the woman after whom I model myself.'

course I'm not angry. You were trying to help. You didn't break the dish on purpose."

She hugged me especially tight, assuring me at my vulnerable moment that I was a normal person entitled to mistakes and a very much loved child. Just as she cherished and forgave me that evening, she has shown sensitivity and compassion for the needs and pains of others in all her life.

AS CHILDREN WE were bathed in the comfort of total acceptance, even when mother was angry at something we had done. If we were guilty of some transgression, it could not diminish her belief in the basic goodness of each one of

dialogue that takes place between you and Jesus as He answers your question. Share your dialogue with others.

3. Go through all of the newspapers that come into your home for one week. Clip all of the stories and pictures that tell about or show people keeping one or both of the two commandments to love God and neighbor. Paste them into a scrapbook and share them with an adult relative or friend.

4. Memorize the first of all the commandments and the second commandment. Make a wall hanging with them for your room. Repeat them often during the day to remind yourself that God comes first in your life and to ask for help to develop an attitude of kindness toward others.

for 'Know Your Faith'

- How did Jesus answer the scribe's question?
- Why was the rabbi happy with Jesus' answer?
- What did Jesus add to His answer to the rabbi's question? Why did this excite the rabbi?
- How did the rabbi respond to Jesus' combination of the two commandments from the Torah into a single commandment?
- Why was Jesus impressed with the rabbi?
- Why, from that day on, did the Sadducees stop asking Jesus questions in public?

2. Pretend that you are in a crowd like the rabbi was, listening to a conversation between Jesus and a group of people. Think up a question for Jesus that you would like an answer to. Write, in story form, the

Our Church Family

We're different, but part of 'one stew'

by Fr. Joseph Champlin

We tend to rate restaurants at least partially by their salads or salad bars. A spot with an extensive assortment of appetizing items arranged so diners can fix their own combinations will attract many customers by that feature alone.

In eating the salad we generally are aware of each ingredient—the lettuce, tomato, bacon, dressing. They don't lose their identities when combined together.

A stew, however, is different. The chef places all kinds of elements—meat, onions, potatoes, other vegetables—into the pot and cooks them together. In that process, each dies a little bit, loses some of its uniqueness, but brings out the best of the others and, blended with all, produces a new creation.

Sister Marian Pohlner, a Mission Helper of the Sacred Heart working in the Hispanic Catholic apostolate for the New York archdiocese, uses this comparison of salads and stews to bring out our Church's multicultural dimension in the world and especially within the United States.

For example, in one New York parish on any weekend, priests offer Masses in English, Italian, Spanish, and Haitian.

EVEN THOSE WHO come for a Haitian liturgy ask if the dialect will follow the French emphasis (that of the wealthier, power people in Haiti) or the Creole version (that of the poorer, common people on that island).



The diversity is further exemplified by the fact there are 24 different Hispanic language groups in the New York archdiocese alone.

Not only are there lingual variations among parishioners, but a host of other cultural differences as well. Certain first communion celebrations might seem like miniature festivals of nations.

A thousand miles from the Big Apple with its known cultural diversities and in the heart of Michigan which might be judged less differentiated, Bishop Kenneth Povish of Lansing recently employed cheese in much the same fashion as Sister Marian used salads and stews.

Speaking at a Diocesan Religious Education Congress on the new National Catechetical Directory, **Sharing the Light of Faith**, Bishop Povish entitled his keynote address: "Three Hundred Kinds of Cheese."

THAT CURIOUS title came from opening remarks about General DeGaulle, the imperious leader of France after World War II. Once asked about leading his country, the French national hero replied: "What can you do for a people with 300 kinds of cheese?"

DeGaulle's problem with the pluralism of France and Sister Marian's challenge with the diverse cultures of New York City are identical to the religious diversity Bishop Povish faces in his Michigan diocese and the National Catechetical Directory addresses throughout the United States.

We have urban, small town, rural parishes; eastern, mid-western, southern, south-western, western mentalities; pre-Vatican II, Vatican II, post Vatican II attitudes; college graduates and high school dropouts; femi-

nists and anti-feminists; affluent suburban units, decaying inner city churches, impoverished mission parishes.

The Directory has tried to recognize and respond to this complex situation. Paragraph 16 states:

"Today the Church continues to encourage pluralism for pastoral and evangelical reasons, provided always that the pluralism in question contributes to a genuine enrichment of the doctrine of the faith and is in constant fidelity to it."

"Theological expression also takes into ac-

count different cultural, social and even racial and ethnic contents, while at the same time remaining faithful to the content of the Catholic faith as received and handed on by the magisterium of the Church."

"There is one faith, but there can be many theologies." One stew, with many ingredients.

Final Blessing

At the concluding rite, the priest on certain days and occasions expands the blessing adds a prayer over the people. There are 20 solemn blessings and 26 of these prayers, each corresponding to special feasts or circumstances of the congregation. Those who plan the liturgy need to take into account such diversities and select the texts accordingly. The people's "Amen" should be loud and clear, a sign of their approval of this blessing or prayer.

the Saints

by Luke

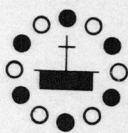
ST. SCHOLASTICA WAS THE SISTER OF THE GREAT PATRIARCH, ST. BENEDICT, AND UNDER HIS DIRECTION, SHE FOUNDED AND GOVERNED A CONVENT NEAR MONTE CASINO.

BENEDICT VISITED HER EVERY YEAR, FOR "SHE WAS NEVER WEARIED WITH THE WORDS OF GRACE WHICH FLOWED FROM HIS LIPS." ON HIS LAST VISIT IN 543, SHE KNEW SHE WAS NEAR DEATH AND BEGGED HIM TO STAY UNTIL DAWN AND TO TALK ON THE BLISS OF THOSE WHO SEE GOD IN HEAVEN. BENEDICT FELT A NEED TO RETURN TO HIS MONASTERY BUT SCHOLASTICA BOWED HER HEAD ON HER HANDS AND PRAYED, AND SUCH A VIOLENT STORM AROSE THAT HE COULD NOT LEAVE, AND THEY PASSED THE NIGHT IN HEAVENLY CONVERSATION.

THREE DAYS LATER, ST. BENEDICT SAW THE SOUL OF HIS SISTER GOING UP TO HEAVEN IN THE LIKENESS OF A DOVE. HER BODY WAS BROUGHT BY BENEDICT TO MONTE CASINO AND LAID IN THE TOMB HE HAD MADE FOR HIMSELF.

THE FEAST OF ST. SCHOLASTICA IS FEB. 10.

ST. SCHOLASTICA



LITURGY

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

Jeremiah 1:4-5, 17-19
1 Corinthians 12:31; 13:13
Luke 4:21-30

FEBRUARY 3, 1980
FOURTH SUNDAY
OF THE YEAR (C)

by Fr. Richard J. Butler

The liturgy this Sunday begins with the beautiful declaration of Jeremiah as prophet to the nations. His call goes to the roots of his being—before he was born, before he was formed in the womb.

Such is the very nature of God's call to be a prophet. To speak for the Lord is a vocation from God and rooted in God from the very initial design of the one called. And such is the nature of our calls to be prophets—calls echoed in the moment of Baptism "God has given you a new birth." "He now anoints you . . . As Christ was anointed Priest, Prophet, and King, so may you always live as members of his body."

What is this task of being a prophet? What does the call entail? Painters have tended to ennoble the role as they present prophets on canvas; the prophets tend to stand above their peers exalted on a pedestal. But such is not the posture with which the evangelist Luke presents Jesus, the prophet today.

As Jesus announced his role of prophet to his townsfolk, they sought to benefit from his role. When they saw his prophetic role was of a different nature, they quickly turned against him. He stood apart but not as one exalted, rather as one cast out and isolated.

IN TRUTH, THIS is where it's at for most prophets. It is not a comfortable role and as we reflect on the call of Jeremiah, the call of Jesus, and our own call, it would be good to focus on this.

The function of the prophet is not so much to comfort people with a list of acquies-

as agitating people to cut loose the bonding to the comforts of this world in order to take hold of the God who calls through the prophet.

Jeremiah accepted the mantle of prophet and won for his preaching frustration, suffering, and persecution. Jesus took seriously his role of prophet and stayed faithful to it even unto death, death on a cross. Yet what is the task of the millions of Christians today anointed as prophets in the baptismal ritual?

The comfort of a majority posture and a well-established Church has dulled the sharpness of the picture of a prophet for many. Martyrdom is pictured clearly at the distance of centuries past in early ages of the Church or even at the distance of other cultures of our own times.

YET THIS IS precisely where the point is missed. Jeremiah's achievement was not the polished words that fit so comfortably on the pages of later generations; it was rather the day-to-day encounter with his own peers who could not believe that the kingdom was threatened, that exile was imminent, and that the law called for more heroic witness.

Our call to baptism is a call to our own local church today. It is to the Sunday gathering week in and week out that the prophet must speak. And all who gather there must speak to one another, honing sharply an ever new Church.

That is not easy. Indeed, Jesus reminds us that the prophet is not accepted in his home town. This is not to say that we have no responsibility in our local church; it is rather to acknowledge more clearly wherein the focus of the prophet is clearest and most painful.



Christophers not utopian

by Fr. John Catoir

Utopianism is the belief that there is a solution to every problem. There isn't.

It is the impatient insistence that instant remedies can be found for complex issues.

They can't be.

In most situations, our best efforts require time and perseverance before we see any positive results.

The Christopher message is not Utopian. It is based on the realistic premise that evil must be opposed if we are to survive as a people. The Christophers encourage each individual to live up to the best that is in him or her, knowing full well that the best will require sacrifice and perseverance. We are realistic about personal limitations.

All we can bring to a problem is our own limited wisdom, limited energy, limited talent. But each of us has a mind and a will—and for the believer there is always grace. This is a formidable arsenal. It's up to each of us to decide exactly how we will use our unique though limited gifts to their best advantage. A life lived for self is not worthy of admira-



tion. A life of complaint and self-pity is not useful either to one's self or one's neighbor.

The Christophers encourage positive action to remedy the ills of the world. We admire the private initiatives of individuals who set about in their own unique way to prevent the corruption of human life on any level. It takes courage to challenge and confront evil. To do it a person has to believe in himself and in God.

It doesn't mean that he is Utopian about the outcome; human effort is not always rewarded with instant success. It doesn't mean that being responsible is equivalent to being superior. Even sinners have some goodness in them. It simply means that all of us are capable of putting forth our best efforts to make this a better world.

The family, the town, the state, the nation—all undergo a gradual decaying process. It takes the vigilance of people who are spiritually alive to correct and remove corruption when it appears and threatens.

For the religious person it means calling upon the Holy Spirit for strength and wisdom. "God gave to some animals the speed of light; to others claws or wings; but He so disposed man that He, God Himself, is his strength." (John Chrysostom)

It is not Utopian to believe that with God all things are possible.



TO MARK 50th ANNIVERSARY—A noon Mass at St. Malachy Church, Brownsburg, on Sunday, Feb. 10, will be the occasion for Mr. and Mrs. Charles Petraits to celebrate their golden wedding anniversary. Mrs. Petraits is the former Louise Clemmons. The couple was married in St. Anthony Church rectory, Indianapolis, on Feb. 15, 1930. A reception in their honor will be hosted by their children John, Robert and Michael Petraits and Shirley Corder at the Speedway 500 Motel from 2 to 4 p.m. Friends and relatives are invited. The couple requests that there be no gifts.

CYO to sponsor scouting workshop for adults

The Archdiocesan Catholic Youth Organization will sponsor the second annual "Scouting As Youth Ministry II" on Wednesday, Feb. 13, at the Vocations Center, 520 Stevens St., Indianapolis.

The evening's workshop is designed for priests, Religious, educators and other adult leaders who work with youth in the areas of Cub Scouts, Girl and Boy Scouts, Explorers, Brownies, Blue Birds, Campfire Girls, Catholic Daughters of America and Junior Daughters of St. Peter Claver.

With over 6,000 boys and girls involved in such organizations as those mentioned above, the CYO has emphasized the need for adult training and a religious emblem program for those groups, according to Father

Mark Svarczkopf, archdiocesan CYO moderator.

These training and religious programming efforts are coordinated by a group known as "The Catholic Committee," which is affiliated with the CYO and under the leadership of Father John Ryan of St. Anthony parish, Indianapolis.

The Feb. 13 workshop will begin with registration 7 p.m. Father Mark will give the keynote address at the opening session at 7:30.

From 7:45 until 9:20 p.m. those in attendance will be given the opportunity to choose seminars of varying topics. The closing prayer service will be held in Holy Rosary Church adjacent to the Vocations Center.

The Catholic Committee urges pastors to encourage parish representatives to attend the evening's program.

CYO Style Show results

The office of the Catholic Youth Organization (CYO) has announced the results for the CYO style show held at Holy Name parish, Beech Grove, last Sunday.

The winners in the various categories include the following:

►Sportsweat Division: Laura Downton, St. Michael, first place; other winners: Theresa Fox, St. Lawrence, and Laura Downton.

►Skirt and Blouse Division: Joanie Noel, St. Michael, first place; other

winners: Therese Fox, St. Lawrence, and Laura Downton, St. Michael.

►Tailored Dress or Unlined Suit Division: Caroline Jackson, St. Lawrence, first place; other winner: Christine Sauer, St. Catherine.

►Tailored Suit or Coat Division: Joanie Noel, St. Michael, first place; other winner: Theresa Fox, St. Lawrence.

►Party Dress or Formal Wear: Anne Damler, St. Malachy, first place.

Newman staff sets spring schedule

BLOOMINGTON, Ind. — A program of spiritual and social activities designed for Catholic students at Indiana University has been planned for the current spring semester by St. Paul's Catholic Center. "The Center offers and encourages participation in the Mass and Sacraments, as well as numerous religious groups and activities," Father James P. Higgins, Center director, said.

"For many students, these years at Indiana University will mark the beginning of Christian maturity and responsibility to your Faith," he continued. "This could be a time of trial, questioning, and confusion, or a time of challenge, discovery and achievement."

The Center's staff consisting of Father Higgins and his associates Fathers John Fabian, O.P., and Robert O. Moore, M.M., is available for counseling on both spiritual and personal problems.

Designed to teach the basic truths of the Catholic Church, a course in basic Catholicism is conducted each Tuesday at 7 p.m. and is open to both Catholics and non-Catholics.

Beginning Feb. 5 and running through March 18, there will be a Pre-Cana series on Tuesdays at 7:15 p.m. Planned to fulfill pre-marriage instructions, guest lecturers will include an I.U. business school professor, lawyer, medical doctor, psychologist, priest, and married couple.

Father Moore will lecture on church history at 7 p.m. Feb. 13, March 12, and April 9. The lectures will cover 50 year cycles designed to include the doctrinal and moral development of the Church interwoven with the world and Church history.

Three educational Lenten lectures will be given during March. Sister Luke Crawford, S.P., will speak on "Is There a Place for Women's Ministry?" March 6; Father Robert Moran, chaplain, Purdue University, "The Lay Ministry," March 13, and Rabbi Mark Shragar of Bloomington, "Jewish Dialogue, Seder Meal, and Passover," March 20. All lectures will be at 7 p.m.

A CAMPUS renewal team composed of vocation directors of religious orders of priests, sisters and brothers, under the direction of Father Robert Sims, S.T.L., Archdiocesan college level director, will exchange ideas

of spiritual life with students in the University Halls of Residence Feb. 2-5.

Father Luke Zimmer, nationally known evangelist, will conduct a week-long mission April 12-18 at St. Paul's.

Monthly student-priest exchange sessions are scheduled for Jan. 28, Feb. 25, and March 17 at 7:30 p.m. The staff of St. Paul's will lead the discussions and the subjects for discussion will be "Are There Any Thomas Aquinas's Left?" "Is There a Lay Person Spirituality?" and "Students Beware" (academic dangers at a University).

There also will be a Bible study series of discussions, with Father Moore as the leader, with the details to be announced later.

The center will continue a practice inaugurated last year of offering the daily 11:30 a.m. Mass in the Indiana Memorial Union Building in the center of the campus. Week-day Masses at the Center will be at 7:15 a.m., and 4:30 p.m., Monday through Friday, and 9 a.m. Saturday. Sunday Masses are at 6:30 p.m. (Saturday-anticipatory Mass), and at 8 a.m. 10 a.m., 11:30 a.m., and 4:30 p.m. Confessions are heard a half

hour before each Mass and by appointment. Each first Friday there will be all-day adoration of the Blessed Sacrament, followed by Benediction before the 4:30 p.m. Mass.

PENANCE services are scheduled for Jan. 31, March 6, and May 1 at the 4:30 p.m. Mass.

Special liturgies will include a Dawn Mass and Pancake Breakfast, Feb. 10; Latin Mass, Feb. 17; Mardi Gras party, followed by Blessing of Ashes and Bona Opera Paraliturgie, Feb. 19; Audio-Visual Way of the Cross, followed by Benediction, April 2, and Baccalaureate Mass for graduates, parents and friends, May 9.

Hispanic census project

The Hispanic Committee—Project: Census 80 was formed this month for the purpose of reaching the Hispanic community of central Indiana to stress the importance of full participation in the 1980 Census.

Delores Williams, Community Services Representative of the U.S. Census Bureau, spoke at the January 17 meeting addressing Census regulations and clarifying issues for those present.

This committee, chaired by Delia Gonzalez-Huddleston, meets each Thursday at 6 p.m. in the Boardroom of the Hispano-American Center at 617 E. North St., Indianapolis. The chairperson also serves as the Hispanic representative to the Greater Indianapolis Progress Committee's Community Awareness Subcommittee of the Citizen's Responsibility Task Force.

Other members are: Louis Lopez, Graciela Espinosa, Mario Oliva, Clarke Miller, Gilbert Cordova, Jose Riojas, Judy Morris, Ricardo Espinoza, Julian Martinez, Trudy Martinez, Jeanne Mogollon, Laura Scanlon, Gail Kohrs, Elvira Vasquez-Carroll.

Organizations represented among these members include: The Hispano American Center; IMAGE of Indianapolis, Inc.; Indiana Office of Occupational Development; Indiana Family Health Council; La Amistad Club; and Circulo Hispano de Indiana Central.

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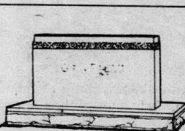
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Generally Speaking

Now, at last, my opinions will be heard

by Dennis R. Jones
Associate General Manager

I have, on occasion, written a "Letter to the Editor."

I don't get the urge to write very often, but when it's important and I feel that I need to be very specific and I want to take my time and say exactly what's on my mind . . . and . . . uh . . . well sometimes . . . I WRITE IT DOWN.

After I've written the letter, I carefully insert it into an envelope . . . seal it . . . take it into the editor's office and roll it into his typewriter so that he's sure to see it.

In this way, I'm able to voice my opinion. Even though my letters have never been published, I'm always absolutely sure that my point on any given subject is heard by the editor himself.

That is . . . until recently.

Last week on a "blue" Monday morning a piece of copy was misplaced. It was essential that we find it.

After ripping up the composing room, re-working the newsroom and looking every place that it wasn't, we decided that the trash was our last hope.

Sister Mary Jonathan and I were scrounging through three 50-gallon barrels of trash. After a fruitless 10-15 minute search uncovering everything from apple cores to cigarette ashes, we found it.

As we were happily refilling the trash barrels with the scum that we had removed, I made a startling discovery.

There in the midst of this revolting waste . . . in a sealed envelope . . . slightly soiled but intact . . . was my most recent "Letter to the Editor."

At that moment, I decided to join the ranks of the most sought-after, opinionated, dedicated and underpaid professions in the United States. I wanted to write for the Catholic press.

Now, at last, my opinions will be heard.

AN EXPLANATION . . . With some constructive criticism from the staff of the Criterion and a good amount of patience on the part of our readers, I hope to become a new and interesting addition to

the regular columns you see and read every week in the Criterion.

The column will carry the tag line "Generally Speaking" and will contain, from time to time, satire (as above), comments laced with opinion—as necessary. I don't want to bore you.

This column replaces "The Hoosier Scene." Mr. Dolan will no longer be writing for the Criterion. For those interested in Mr. Dolan's future, he has decided that "you can't teach an old soybean farmer new tricks."

It seems that recently one item is being addressed by our readers more than any other—"It's time to move away from recollections" by Father Jeff Godecker (*The Criterion*, Dec. 14, 1979.)

Many letters that we have received have been critical of Father Godecker's comments.

How would you like to live at your place of business? Don't forget to take down the signs that say: "Hours: 8 a.m. to 5 p.m."

I believe that after a few days or weeks or months or surely after five or ten years, you'd be looking for a place to relax at least in the evening. I think it would be maddening to answer the phone or the doorbell at all hours of the day or night.

Oh, don't forget, not only are you expected to greet visitors at all hours but you are expected to make house calls when necessary.

I work in Indianapolis, nearly ten miles from my living room in Greenwood. I work from eight to 18 hours a day. I enjoy my work, if I didn't; I would just find another job.

When my day is finished at the office, I don't go upstairs or next door to relax, I go home to my family.

Sound familiar?

I guess that in reading Father Godecker's original column, some of our readers must have missed the following comments:

"While my words are critical, they are not the words of a malcontent priest; I like and enjoy being a priest for the most part, and my attitude towards priesthood is very positive . . . the bottom line is the



BREBEUF WINNERS—Jesuit Father James P. Gschwend, president of Brebeuf Preparatory School, congratulates the winners of the fourth annual Reader's Digest Endowed Scholarships. These scholarships are applicable to second semester tuition for the 1979-80 Brebeuf school year. Receiving their awards from Father Gschwend are: (first row) Marie Hebenstreit; (second row—l to r) Monica Holland, Jorge Madrazo, Brad Goble, Joey Cunningham; (back—l to r) Tom Baltz and Brooks Carlson.

person of the priest and his ability to take time to be at home in the fullest and healthiest sense of that word. His ability to do that is intimately connected to the quality of his ministry."

Father Godecker isn't actively seeking another place of employment; he enjoys his work.

He is seeking support and understanding.

Is that asking too much?

Check it out . . .

✓ **The St. Vincent Hospital Foundation** in Indianapolis has received \$735,000 in contributions in the six-month period from July 1 to Dec. 31, 1979, according to Kenneth E. Tirnstein, executive director of the Foundation board.

Thomas W. Moses, Foundation president, said the several gifts of major importance were received for a newly established building fund to be applied toward the recently announced \$38.5 million construction and expansion project of St. Vincent Hospital and Health Care Center.

✓ **The Board of Directors of the Child Guidance Clinic of Marion County, Inc.,** has elected **Robert J. Cook** of St. Jude parish, Indianapolis, to membership on the board. The clinic also administers the Adult and Child Mental Health Center at 5142 Madison Ave.

✓ **The student council and faculty of the Cultural Assembly Committee at Chatard High School** sponsored a recent information session on genetics at Chatard. A genetics consultant from the Marion County Association for Retarded Citizens presented a program on birth defects. Anyone needing information on birth defects or genetics counseling is encouraged to contact the Marion County association.

✓ **The Dominican Sisters of St. Catha-**

rine, Ky., have elected **Sister Anne Margaret Cahill** as their new president. The election was held during a six-day meeting in December when 160 members of the Congregation were present. Sister Anne Margaret succeeds Sister Joar Monica McGuire who has been president since 1972. The Sisters of this Congregation are represented in the Indianapolis Archdiocese at Sacred Heart parish, Jeffersonville.

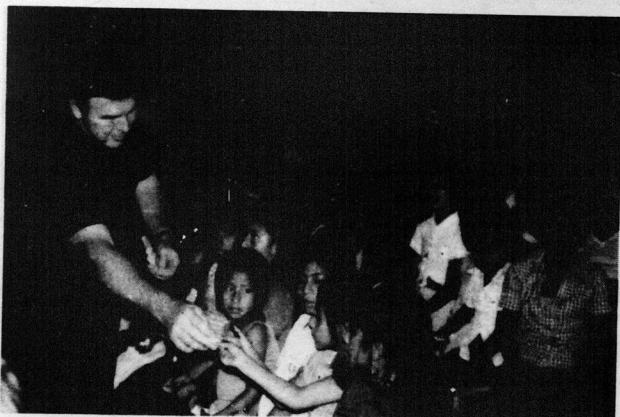
✓ **When the Tell City Deanery Council of Catholic Women** held its first meeting of the new year recently, new officers were installed. Those women who will lead council activities for 1980 include: **Mrs. Anthony Bruggeman**, St. Mark parish, president; **Mrs. Allen Esarey**, St. Isidore; **Mrs. Irvin Richard**, St. Paul, Tell City; **Mrs. Charles Etienne**, St. Mark; **Mrs. Clarence Farris**, Holy Cross, St. Croix; and **Mrs. Joseph Devillez**, St. Paul. The installing officer was **Mrs. Walter Meunier**, St. Pius, Troy.

✓ **Mike Skehan**, Chatard High School sophomore, Indianapolis, has been chosen as the school's representative for the **1980 Hugh O'Brian Youth Foundation Leadership Seminar**, the nation's only program exclusively for high school sophomores.

The CHS sophomore is now eligible for consideration to attend a state leadership seminar and an all-expenses paid international seminar to be held in July at the University of California in Los Angeles.

✓ **Happy Birthday to Mrs. Mary Hutt** of St. Anthony parish, Clarksville. Mrs. Hutt will mark her 90th year on Friday, Feb. 8.

✓ **The Korean Catholic Community** is invited to St. Lawrence parish, Indianapolis, on Sunday, Feb. 3, when a Korean speaking priest will be on hand for confessions at 3:30 p.m. and Mass and infant baptisms at 4 p.m. A reception will follow at 5 p.m. in Father Conen Hall.



HOW DO YOU DO?—Father Paul Evard, a priest of the Indianapolis Archdiocese serving in the Archdiocese of Guayaquil, Ecuador, recently sent this photo of himself and his parish's children to the Criterion with the announcement of the consecration of his parish church by Archbishop Bernardino Echeverria Ruiz. The parish, San Antonio, is located in Balao, Ecuador. Father Evard's address is: Iglesia de San Antonio, Casilla 5823, Guayaquil, Ecuador.



by Cynthia Dewes

Man does not live by bread alone, as any shut-in or oldster who eats alone will tell you. Enjoying food is a social event, and there is little pleasure in cooking for one, especially if we are handicapped by age or illness.

The idea of Meals on Wheels, a program to serve this need of the lonely and isolated, originated in London. During the bombing of WW II when many people were left without cooking facilities, women set up temporary kitchens wherever they could. Homeless people came to eat with them, and volunteers carried some of the food to others who were housebound. Later, the first non-profit program of this kind in the U.S. was set up in Boston.

Churches are often the originators of Meals on Wheels programs. A coordinator is chosen from volunteers interested in the project, and this person creates an organization of volunteer drivers drawn from churches or other groups. Each group has a chairman who reports to the coordinator. Indianapolis' Meals on Wheels coordinator is Nanette Burkett, who reports that 240 clients are served in Marion County daily.

Drivers usually have 7 or 8 clients to serve, all located in a fairly concentrated area. If enough groups are involved each one may be assigned to drive only once a month. And if each group has enough volunteers, drivers help only a few days each month. In Indianapolis the 500 volunteer drivers range from individuals to down-

town businessmen to church or social groups. Meals are not delivered on holidays or weekends.

The meals are prepared in hospitals, nursing homes, schools—wherever the kitchen facilities can handle diets and quantity. Arranging this can take time, but not in a certain Catholic school in northeast Minneapolis. When the Sister presiding in the school's kitchen was asked at 10:30 one morning to consider furnishing the program with a number of meals daily, she glanced at the clock.

"It's a little late to get dinners ready for today, but what time do you want to pick them up starting tomorrow?" she asked! Even industrial cafeterias and restaurants prepare meals for these programs in some cities. Ten hospitals and health care centers furnish them in Indianapolis.

Since most meal clients are elderly or ill, the food they receive is simple, bland and nutritious. Spaghetti is not a popular meal because of the seasoning and sausage with sauerkraut may be offered only once a month or so. A popular dinner is a plain beef stew served with potatoes. A vegetable, salad or fruit, buttered bread and milk always accompany the main dish.

Beef Stew

1/2 soup can water 1 tsp. seasoned salt
1/4 c. flour 1/2 tsp. onion powder
1 1/2 lb. beef stew meat
1 soup can beef broth or consommé
1 can mushrooms, drained (optional)

Dredge stew meat in flour and seasonings and brown in 2 tbsp. fat. Drain off any excess fat. Add beef broth and water and simmer for 1 1/2

to 2 hours. Stir occasionally and add more water if needed. To thicken gravy, combine 2 tbsp. flour and 1/4 c. cold water and stir into simmering stew. Add mushrooms. Serve over mashed potatoes. **Makes 6 servings.**

Other favorites include fried chicken, especially when cooked crisply, and ham loaf.

Ham Loaf

1/4 lb. pork butt 2 eggs
1/4 lb. ground veal 1/2 c. milk
1 lb. ground smoked ham
3/4 c. bread crumbs

Glaze:

2 tbsp. brown sugar 2 tbsp. chili sauce

Mix the meat, eggs, milk and crumbs until well blended. Form into a loaf and place in loaf pan. Mix the brown sugar and chili sauce together and pour over top of loaf if glazing is desired. Bake in 325° oven for about 1 hour. In-

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crease temperature to 350° and bake 15 minutes longer. **Serves 6.**

Desserts are simple but well liked by elderly diners.

Russian Cream

1 1/4 c. granulated sugar 1 c. cold water
2 c. coffee cream 2 tsp. vanilla
1 tbsp. unflavored gelatin 2 c. sour cream

Add sugar to cream and heat in top of double boiler until lukewarm. Sprinkle gelatin over cold water and let it absorb the water; do not stir. Let stand 5 minutes. Then add to cream. Continue heating. When gelatin and sugar are dissolved, remove from heat and cool. When cold and beginning to thicken, fold in vanilla and sour cream which has been beaten until smooth. Pour into serving dishes and chill in refrigerator. When cold and firm, serve with fresh or frozen berries. **Makes 12 servings.**

Baked Pears with Butter Sauce

6 fresh pear halves, unpeeled but cored

Sauce:

4 c. boiling water 1/4 c. butter
4 tbsp. flour 2 tsp. vanilla
1 c. sugar

Arrange pears in baking pan, cut side up. Mix sugar and flour, add boiling water gradually. Cook until clear. Add butter and vanilla. Pour over pears and bake in 350° oven until tender. **Serves 6.**

Meals on Wheels programs provide a lot more than food for their clients. Consider the old Swedish lady who waits for the volunteer to arrive so she can point out the crocus peeping out of the ground outside. Or the 82-year-old bachelor on a low sodium diet who watches out the window for the social event of his day, and don't forget the volunteers who substitute a ham sandwich for a disliked fish meal once in a while, who write short letters, adjust TV sets, or pick up prescriptions for their friends along the route.

Meals on Wheels is not institutional charity, but a true manifestation of Christian love and caring.

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February 2

The Central Catholic Booster Club will sponsor a dance at La Scala, 110 S. Meridian, Indianapolis, from 8:30 p.m. until 1 a.m. The J. Delton Rush band will furnish the music. Tickets are \$12 which includes soft drinks, beer and snacks. For reservations call Mrs. Ludlow, 787-0272 or Mrs. O'Connor, 786-4181 (St. Catherine parish); Mrs. McMahon, 784-2183 (St. James); Mrs. Lynch, 637-3680 (Holy Rosary); Mrs. Genier, 637-6305 (St. Patrick); Mrs. Braun, 266-0140 (Sacred Heart).

will begin at 7:30. For directions and information call Michelle at 257-5106, Larry Lampert or Karen Seal.

February 3

The Indianapolis Cursillo Movement will have an Ultraya at Holy Cross parish house, 126 N. Oriental, at 7:30 p.m. The day has been changed from the first Friday to the first Sunday of each month.

The Knights of St. John Auxiliary at Little Flower parish, 13th and Bosart, In-

February 1

A Monte Carlo night will be held in the Cathedral High School cafeteria, 5225 E. 56th St., Indianapolis, beginning at 8 o'clock. Admission, which includes all refreshments, is \$3. Proceeds will benefit the school's athletic department. For more information call 542-1481.

The regular monthly nocturnal adoration devotions at Holy Spirit Church, Indianapolis, will begin at 9 p.m. Friday and continue throughout the night and close at 6 a.m. Saturday. Parishioners from area churches are invited to participate.

St. Matthew School, Indianapolis, is accepting registrations for kindergarten for the school year 1980-81. Registrations are taken at the school office on school days between 8 a.m. and 3 p.m. For further information call the office at 251-3997.

February 2, 9

Two activities on the calendar for Single Christian Adults include:

► Feb. 2: Racquetball from 7 to 9 p.m. Meet at Airport Tennis, 5286 Fortune Circle West, at 7 p.m. For more information call Larry Lampert, 899-4682, or Karen Seal, 535-9764.

► Feb. 9: A general meeting and pitch-in dinner at the home of Michelle Hufnagel on the city's northeast side. Dinner

February 1, 22

A time-management seminar for parish personnel will be presented from 9:30 to 11:30 a.m. at the Terre Haute Religious Education Center, 2931 Ohio Blvd. This is the second in a series of three sessions. A follow-up will be held Feb. 22. Registration is required. Call Diane Carver, 812-232-8400.

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dianapolis, will sponsor a card party in the parish auditorium at 2 p.m. The public is invited.

Five will begin at 9 p.m. The cost is \$7.50 per person for the dinner and dance and \$4 per person for the dance only.

February 4

Christian Theological Seminary, 1000 W. 42nd St., Indianapolis, has announced that 69 graduate level courses will be offered by 15 full time and 13 part time faculty members for the spring semester. Registration day is Feb. 4. Classes begin Feb. 5.

February 5

Mrs. Therese Maxwell will conduct the program for Leisure Day at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Her topic will be "Can I Grow a Good Kid?" Complete information may be obtained by calling 317-545-7681.

February 8

St. Joseph parish, Terre Haute, will sponsor a dinner dance at the K of C Hall, 9th and Poplar Sts. Dinner will be served at 7 p.m. and dancing to the music of the Basin Street

February 8-10

A Charismatic retreat under the direction of Franciscan Father Fintan Cantwell and team will be held at Fatima Retreat House, Indianapolis. Details are available by calling the Retreat House, 317-545-7681.

Couples preparing for marriage are invited to a Tobit Weekend at Alverna Center, 8140 Spring Mill Road, Indianapolis. The program is conducted from 7:30 p.m. on Friday to 3 p.m. on Sunday under the direction of Franciscan Fathers Martin Wolter and Anton Braun and couples who are trained for this ministry.

February 9

St. Joseph parish, Terre Haute, will be hosting a Natural Family Planning Program from 12:30 to 5 p.m. The follow-up program is scheduled for March 15th. Additional information is available by phoning St. Joseph rectory, 232-7911.

ARIA prayer service set

All Sisters of the Indianapolis Archdiocese are invited to a prayer service and reception on Saturday, Feb. 23, that will be an opportunity for Religious to meet and welcome Archbishop Edward T. O'Meara to the archdiocese.

The event, sponsored by ARIA (Association of Religious of the Indianapolis Archdiocese) will be from 2:30 to 5 p.m. at Marian College.

Archbishop O'Meara will address the Sisters at the prayer service in the college chapel. The reception will follow the service in the Allison House on Marian's campus.



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February 11

A Natural Family Planning Seminar sponsored by Archdiocesan Social Ministries and the Couple to Couple League in cooperation with the Indianapolis Deanery Council of Catholic Women will begin with the first of four sessions at St. Jude parish, 5353 McFarland Road, Indianapolis. The sessions will be from 7 to 9 p.m. and all four should be attended including March 10 and 24 and April 14. To pre-register call Mrs. Mark Carnes, 547-9987.

February 13-14

Franciscan Father Anton Braun will conduct a workshop on "Healing in the Family Ministry with Divorced Per-

sons" at Kordes Enrichment Center, Ferdinand, Ind. The program begins with registration at 9:30 a.m. (EST) on Wednesday and concludes at 4:30 p.m. on Thursday. Registrations must be made by Feb. 6 with Sister Betty Drewes, O.S.B., R.R. 3, Box 200, Ferdinand, IN 47532.

February 15-16

An ecumenical student conference entitled "Expressions of Christian Community" will be held at the Interchurch Center, 1100 W. 42nd St., Indianapolis, from 6:30 p.m. on Friday to 4 p.m. on Saturday. Conference leaders are Susan and Ernest Collamati of Terre Haute. Sleeping arrangements will be at St. Maur's Theological

Center near the Interchurch Center. Participants are requested to bring sleeping bags. For information or registration contact Linda Hahus, St. Thomas Aquinas Center, 535 State St., West Lafayette, IN 47906, phone 317-743-4652.

February 15-17

A weekend retreat for married couples will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, beginning with registration on Friday evening. Father Joseph McNally, pastor of St. Columba parish, Columbus, will serve as director using the topic, "How Do We Grow Old Together?" Call Fatima, 317-545-7681, for detailed information.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 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.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Media Notebook

'79: Box office bonanza

For good or ill, box office returns determine the kind of movies that Hollywood will make. Filmmakers still supply what the public will buy. That's the name of the game.

In the Feb. 1 issue of its Film and Broadcasting Review, the U.S. Catholic Conference reports on what the public was offered during 1979 and what it bought at the box office.

In sum, the past year was a fairly successful one for the film industry and, although the PG rated film continues to be a headache for parents, there were many more worthy films to choose from than in the previous year.

The U.S. Department of Commerce is estimating that total 1979 domestic box office receipts will hover somewhere around \$3 billion dollars. This will represent an increase of nine per

cent over 1978, marking the third straight year in which movies have achieved higher returns.

However, as *Variety* recently noted, when inflation in ticket prices is factored in, the number of tickets sold during 1979 was off by about 2.5 per cent compared with 1978. At an average 1979 ticket price of \$2.50 (a composite of adult and children's prices), there were approximately 1,120 million admissions, whereas in the previous year admissions amounted to 1,133 million at an average price of \$2.34.

Since the 12-17 age group, which represents only 14 per cent of the total population, accounts for 31 per cent of all theater admissions, America's teen-agers contributed some \$900 million of the \$3 billion total. That is a lot of spending money.

And what did Americans

buy? The big winner at the box office was a late 1978 release, "Superman," which took in \$81 million. This was nearly double the \$48 million figure of its nearest competitor, Clint Eastwood's "Every Which Way But Loose," a picture that, in the opinion of the Film and Broadcasting Review was one of the most inept and lackluster of the year's entries. One has to conclude, however, that the Clint Eastwood cult of violence is still alive in the hearts of some 20 million or more Americans who paid to see this PG rated film that the USCC found morally objectionable as well as inept.

Aside from "Superman's" dominance, however, the money garnered by the top 10 grossers was spread around fairly well, tapering down gradually from \$48 million to \$26 million. In

the second 10 grossers the spread was between \$26 million and \$15 million.

Of the USCC's Best 10 list, four films placed in the top 20 at the box office, though one of them, "Superman," was from the 1978 list. "The Muppet Movie" finished eighth (\$34 million), "The China Syndrome" 12th and "Apocalypse Now" 14th.

Other films on the list such as "The Black Stallion," "Kramer Vs. Kramer," and "The Rose" were released so late in the year that they will be counted as 1980 entries and, this time next year, will probably be high on the year's final list of box office winners.

Of this year's 20 most popular films, 16 or 80 per cent received an approved USCC classification. Two were classified A-I ("Star Trek" and "The Muppet

Movie"), three were given an A-II rating ("Superman," "The China Syndrome" and "The In-Laws"), nine received the adult rating of A-III and two others the reserved adult rating of A-IV.

Of the same 20 films more than half, 11, were given an industry PG (Parental Guidance Suggested) rating and two a G rating. The remaining seven movies were assigned the restricted R rating and most of these were so rated because of their mature material and not because they were offensive in theme or treatment.

The message for filmmakers appears to be that during 1979 the larger public was buying morally acceptable entertainment and bypassing the offensive. This is an encouraging development over the experience of recent years.

As reported in the Film and Broadcasting Review, the USCC Office for Film and Broadcasting reviewed 190 films during 1979. This was 26 more than in the previous year and the highest total in three years. Most of the increase in numbers went into the A-III, adult, category. Despite the larger total of films reviewed there

was only one more objectionable film (those classified B or C) in 1979 which amounts to a relative decrease overall.

On-screen violence continued to be on the wane and films most bent on exploiting sex were all foreign releases with the thumping exception of "Bloodline," which was a failure at the box office.

For parents, however, the PG-rated film continued to be a problem in 1979. Of the 190 films reviewed by the USCC office in 1979 nearly half, 89, were rated PG by the Motion Picture Association of America. Fifty-four of these, or 60 per cent of the total of PG-rated films, were given a USCC A-III (adult) classification. Four films were classified in the A-IV reserved adult category and 12 movies, a significant 13 per cent of all PG films reviewed, were classified B—morally objectionable in part or all.

The message for parents is that in the estimation of the USCC's Office for Film and Broadcasting, which bases its conclusions on the consensus viewpoint of its consultants and staff, 80 per cent of all films bearing the label of films reviewed there

Today's Music

By Charlie Martin

"We Don't Talk Anymore" echoes a familiar theme: a close relationship grows more distant and little communication is shared between the individuals. The song is full of "used to be's" and past memories. These are compared to the present silence and nagging fact that the couple does not even try to communicate anymore.

The song mentions one person's search for freedom as the cause for the communication breakdown. Yet when we examine our relationships, we can discover several causes for communication failure.

A common fault is forgetting that communication takes work. The excitement of a new relationship often leads to a treasure of sharing. Words, ideas, feelings seem to come easily into our sharing.

But no excitement lasts forever. Couples who wish to grow in sharing themselves with each other need to take special times to help this communication happen. Those who make this effort find new dimensions to their relationship and new energy to continue their sharing.

Yet even the closest of relationships encounters times of distance and silence.

There is a natural cycle within us that requires distance from others, even those closest to us. Lovers who cherish and wish to nurture their relationship understand these times of distance. The silence may be painful, but it does not signal the end of a relationship.

EACH OF US needs times of private space in which to discover new aspects of our self. The time away from others, whether it be physical or emotional,



is actually an investment for future sharing in relationships.

Maturing lovers learn how to handle both their needs for sharing and silence. This process involves a balancing of needs and a growing sensitivity to each other.

Obviously, a silence or distance that extends over a long period of time becomes stifling for the relationship. Consequently, an individual choosing distance within a relationship should still check on the other's needs.

COMMITMENT in a re-

WE DON'T TALK ANYMORE

Used to think that life was sweet/Just to think we were so complete/I can't believe we would throw it away/Used to feel we had it made/Used to feel we would sail away/Can you imagine how I feel today/Well, it seems a long time ago/You were the lonely one/Now it comes to letting go/You are the only one/Do you know what you've done/CHORUS: It's so funny how we don't talk anymore/It's so funny why we don't talk anymore/It's so funny how we don't talk/How we don't try. Well it really doesn't matter to me/I guess your leaving was meant to be/It's down to you now, you want to be free/Well I hope you know which way to go/You're on your own again/Don't come crying to me/When you're the lonely one/Remember what you've done.

Written by: Alan Tarney
Sung by: Cliff Richard
© 1980 by EMI Records Limited

relationship implies both a faithfulness to one's own needs and the needs of the other. Even during times of distance, communication must be fostered.

In every relationship, if we listen to our inner self, we will know when to speak and when to be silent. Both times hold the promise of leading us to new levels of meaning in our living and loving.

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British romantic adventure yarn slated for Tuesday

A welcome addition from Great Britain to the police shows and crime thrillers that dominate the network schedule is "Mystery!"—a 15-week PBS anthology of stories ranging in variety from the eerie suspense of Daphne du Maurier's "Rebecca" to the ingenious sleuthing of a Victorian Scotland Yard detective. Serving as series host with background information on the programs is TV personality Gene Shalit.

The series premieres with Clive Donner's "She Fell Among Thieves," a romantic adventure yarn of the kind popular between the wars, airing Tuesday, Feb. 5, at 9-10 p.m. (EST) on PBS.

A sturdy Englishman (Malcolm McDowell), vacationing in the French Pyrenees in 1922, becomes involved in rescuing a maiden from the castle where she is held prisoner by her wicked stepmother, Vanity Fair (Eileen Atkins), leader of an international crime ring long sought by the British Secret Service.

As a dated piece of melodrama, the outrageous plot and exaggerated characters are played with a delicious sense of tongue-in-cheek seriousness, making us enjoy the fantasy all the more by being aware of its silliness. An added bonus is the production's elegant depiction of a stylish period in British fiction where good manners would dictate comment about the correctness of the vintage chosen to be laced with poison.

Obviously not all mystery fans will be as partial to this example of the mystery genre as others. However, it makes a rather pleasant start to a series that promises much in the way of an entertaining change-of-pace to the usual network fare.

The first of nine new productions in "The American Short Story" series is "The Golden Honeymoon," a Ring Lardner piece directed by Noel Black, airing Monday, Feb. 4, at 9-10 p.m. (EST) on PBS.

Lardner's anecdote describes how a retired couple's Florida vacation is ruined by the wife's (Teresa Wright) chance meeting with an old beau whom she hasn't seen in 52 years. The husband (James Whitmore) becomes embarrassingly cantankerous, taking up the old challenge of competing with his former rival in everything from conversation to horse-shoes. The point is about how silly people can be under certain circumstances, and how some, like the husband, are incapable of ever perceiving their own foolishness.

Lardner, the chronicler of small-town America and its foibles, was a satirist who

wrote in the colloquial language of his readers. Whitmore's long-winded stories capture Lardner's genius for dialogue, but the rest of the production concentrates on recreating the 1920s period without benefit of Lardner's sarcastic version of it. The narrative substance is there but not the style or flavor of Lardner's acerbic wit.

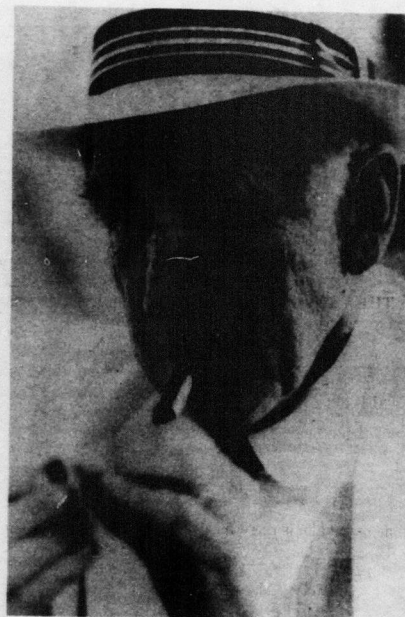
The result is an autumnal mood piece, interesting enough although much too long for what it accomplishes.

You don't have to like opera to enjoy "Pavarotti at Julliard," airing Saturday, Feb. 9, at 7:30-8 p.m. (EST) on PBS.

Luciano Pavarotti, one of the century's great lyric tenors, has been sharing his operatic experience with aspiring singers in master classes here and abroad. This series of six programs, of which this is the fourth, was taped at the Julliard School of Music in New York.

The programs are obviously required viewing for anyone who takes opera seriously. For the rest of us, however, the series is the opportunity to observe a master teacher at work encouraging, cajoling, molding the students into understanding the meaning of a passage and how it should sound.

Like any true artist, Pavarotti is passionately committed to his art and its highest attainments. His love and concern for music, his intensity and feeling for its performance as an expression of beauty, will be an inspiration for student singers and an invitation for the rest of us to the joy of song.



SHORT STORY—James Whitmore and Teresa Wright portray an elderly couple who take a 1920's Florida vacation in Ring Lardner's "The Golden Honeymoon."



premiere presentation of "The American Short Story." The 13-week series will air Monday evenings on PBS beginning Feb. 4. (NC photo)

Notebook (from 20)

PG rating that it reviewed during 1979 were considered inappropriate entertainment for children.

There were various reasons for this assessment, such as adult content and treatment beyond the capacity of youngsters to understand or evaluate; obscene, coarse and vulgar language; profanity; promiscuous relationships; suggestiveness in treatment, and, occasionally, nudity or excessive violence.

To assist parents in deciding what PG rated films are appropriate or inappropriate for their youngsters the U.S. Catholic Conference's Film and Broadcasting Review includes once a month a composite list of all current movies with the USCC classification and the MPAA rating for each film given side by side for ready and immediate comparison.

And so another film year has come to an end. Those of us over 40 may find the entire question of no more than academic interest because we are in that group that rarely ever goes to a movie. We don't feel affected or involved.

But is that really the case? Many Hollywood films make their way from the screen of your local Bijou to the TV screen in your home. If you are part of an average home situation, the TV is on in your house almost seven hours a day, plenty of time

for Hollywood to have its impact on you and your family.

Moreover, those of us who are subscribing to the new pay television services, such as Home Box Office, have the opportunity of seeing

many current movies in our own homes. And just down the road a piece are the new videodisc systems which will enable families to build their own videodisc film libraries.

In a word, "parental dis-

cretion" responsibility in the matter of film entertainment for the family increases at the time. It is hardly an academic question. In short, the movies have been, are and very likely always will be everybody's business.

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Viewing with Arnold

'All That Jazz'

by James W. Arnold

If every movie were as good as "All That Jazz," a critic's job would be the best in the world. Unfortunately, they come along only a couple of times in a decade. It's time to dust off the superlatives left in the closet since "Network." "Jazz" has the same kind of high voltage theatrical magic and intelligence.

Like "Network," "Jazz" has not set off universal huzzahs. The Catholic Office for Film and Broadcasting, for one, has given it, incredibly, a "C" rating, on the grounds that it celebrates the hero's moral failings, has a nihilistic mood and "some grossly lewd dance sequences."

The first two judgments seem to me the exact opposite of the truth. As for the third, well, there is a steamy erotic dance number which I wouldn't show to the Home and School. But I think its aesthetic value and purpose are clear and defensible, and to argue that it corrupts the whole film is Little League moral aesthetics.

What we have in "Jazz" is the work of a truly gifted man—director-choreographer Bob Fosse, the only director to win a Tony, Emmy and Oscar all in the same year, the year before he had a massive heart attack.

Now he's back to make that One Great Film, no holds barred, about a subject he knows everything about—theater, movies, dancing, and himself. It all comes together; it's a funny, sad, rollicking masterpiece of almost total delight.

The central character, Joe Gideon, happens to be a big stage and movie director

and choreographer whose frantic work schedule is slowly killing him. He's also a notorious womanizer who, during the movie itself, is juggling relationships with his ex-wife and beloved preadolescent daughter, his current mistress and an aspiring chorus girl, with only occasional success.



All this bears considerable resemblance to Fosse's real life, and the film may be described as confessional and semi-autobiographical.

THE SAVING moral grace, for both man and movie, is that Joe realizes the two main forces of his life are self-destructive, and in particular, that his infidelity has messed up his own personal life as well as many others.

Still, he persists, pursuing a kind of double death wish, physical and moral. The tone of the film is regretful, ironic, self-deprecating, poignant to the edge of tragedy—made more sweetly so by the counterpoint of the funny, crazy, joyful, hypocritical Show Biz world the hero inhabits.

Fosse obviously emulates Fellini, providing a kind of a New York syncopated version of "8½." Not only are many themes similar, but the style is often surreal, non-linear, creative. In the main "story," Joe (played with charm and insight by a bearded Roy Scheider) is simultaneously preparing a Broadway musical and cut-

ting a film about an abrasive, death-obsessed comedian. (Fosse, of course, directed "Lenny," the film about Lenny Bruce).

But there are constant switches to hallucinations. In some of them, Joe discusses his problems and past with Death (portrayed by Jessica Lange as a seductress); in others, Joe's relationships are displayed in fanciful musical numbers, e.g., his doctors perform as a cabaret act, with his ex-wife as emcee.

Two of these "dreams" are especially mind-blowing. In a post-operative fantasy after open-heart surgery, Joe lies in intensive care while his alter ego directs an extravaganza "starring" the women in his life.

His ex-wife sings "After You've Gone," his daughter sings "One of these days, you're gonna miss me, Daddy," etc. And in the big finale, a devastating spoof of one of those trashy Show Biz "tributes," a brilliant metaphor for death itself, Joe stars in a production number with Ben Vereen before a vastly appreciative audience of everyone his life has touched.

These musical interludes not only work as imaginative and bitter expressions of the hero's psychic state and self-condemnation. They are also simply brilliant show numbers, contrived with the incomparable Fosse pizzazz.

THIS IS NOT even to mention the fabulous productions in a realistic setting. They range from the deceptively simple (mistress and daughter in a joyous top-hat routine on the balcony and stairs of a two-level apartment) to a spine-cracking rehearsal hall number involving a full dance ensemble in simple leotards using only stage props. It's a sexy send-up of airline commercials, designed to show what a director can do with an insipid piece of music—the classic choreographer's comment on who makes what work in theater.

"All That Jazz" explodes with ideas. It shows the relationship of life to art. It describes the creative process. (One great scene shows Joe suffering through a script-reading that everyone else thinks is hilarious).

It explores the director's relationship to performers,

collaborators, agents and money men, even critics. It also suggests that the passion that makes one a successful artist may be the flaw that makes a "happy life" impossible.

"JAZZ" IS comparable not only to "8½" but has elements of "Chorus Line," "Harry Kellerman" and "Annie Hall" as well as "Network." It's a show with unexpected moments of great pleasure, e.g., as Joe wanders through his hospital, it becomes a collage of little pieces of truth.

Thus, in one room, an old woman suffers alone in pain, and Joe embraces her ("I love you, you're beautiful"). Later, he listens, over and over, to a black porter singing "Pack Up Your Troubles." Of such provocative moments is art made: how seldom are they seen!

Obviously, others beside Fosse contribute notably to the glory, including dancers Ann Reinking, Leland Palmer and Erzsébet Foldi, and Cliff Gorman as the comedian; producer and co-writer Robert Alan Aurthur; editor Alan Heim ("Network"), Fellini's came man Giuseppe Rotunno ("Amarcord"), and exec producer Dan Melnick who fought to get it though endless committees and onto the screen.

"Jazz" is a rousing comment on the human condition, organized and inspired by a flawed but extremely talented artist. You won't like or agree with it all, but you'll be glad you came.

(Theater-as-life, life-as-theater beautifully rendered; adult themes and material, a level or two beyond realism; recommended for mature viewers.) NCOMP Rating: C-condemned.

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TV Programs of Note

Monday, Feb. 4, 5-5:30 p.m. (EST) (PBS) **"Mister Rogers Talks About Superheroes."** All five programs this week deal with how television fantasy can stimulate children's imagination rather than their fears. A program for parents on this subject airs Friday, Feb. 1, at 10-11 p.m. (EST).

Tuesday, Feb. 5, 4-4:30 p.m.

(EST) (CBS) **"Razzmatazz"** profiles the national junior bowling champ, a chimney sweep and canine movie stars. A scientific explanation of bubble-blowing completes this edition of the CBS News magazine for youngsters.

Tuesday, Feb. 5, 9-11 p.m. (EST) (CBS) **"Because We Care"** is a gala evening of en-

tertainment with leading show business personalities donating their talents for the purchase of food and medicine desperately needed by the starving Cambodian people.

Wednesday, Feb. 6, 8-9 p.m. (EST) (CBS) In **"Boys and Girls Together"** Newsman Harry Reasoner reports on the growing concerns over increased teen-age sexual activity, focusing on pregnancy, sex education and the influence of adult attitudes on the young.

Wednesday, Feb. 6, 9-11 p.m. (EST) (CBS) **"The Boy Who Drank Too Much"** stars Scott Baio and Lance Kerwin in a dramatization that deals with the subject of teenage alcoholism and adolescent loyalties, calling viewer's attention to helpful books on this problem.

Thursday, Feb. 7, 10-11 a.m. (EST) (CBS) **"February Magazine,"** a monthly daytime series, deals with the inadequacy of educational facilities for gifted children, the Second City improvisational theater group, and what scientists are learning about the biology of aging and its relation to longevity.

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

TV Films

An Unmarried Woman (1977) (ABC, Friday, Feb. 1): Paul Mazursky's exploration of the trauma faced by an affluent educated New Yorker whose 16-year marriage is abruptly ended when her husband leaves her for a younger woman. Told from the feminine viewpoint, and strongly acted by Jill Clayburgh, with lots of bright and perceptive dialogue. However, the moral perspective is secular and shallow, and the second hour moves slowly and predictably. Satisfactory, with reservations, for adults.

The Driver (1978) (CBS, Saturday, Feb. 2): A tight, low-key Hemingwayesque film, a kind of urban western, pitting two expert male professionals against each other. The antagonists are a crook (Ryan O'Neal),

the "best getaway driver" who never existed, and a mean cop (Bruce Dern) for whom police work is an amoral game. Nothing profound, but a mythically symbolic, tough "masculine" movie, with minimal dialogue and lots of action. Satisfactory for adults.

Damien—Omen II (1978) (NBC, Tuesday, Feb. 5): The devil's child returns, this time as a teenager in a midwestern military school. This series is strictly creeping morbidity, with the main interest in how Damien's helpless human enemies get zapped: buried alive, hit by a truck, hung up on a train coupling, etc. Presumably Damien will be killed off in the third or fourth sequel, but it's too depressing to wait that long. Not recommended.

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