

Legislature convenes

The Indiana Catholic Conference will address a broad range of legislation in this year's State Legislative Session opening January 8, according to Ray Rufo, executive director of the ICC.

The issues to be addressed by the Conference represent the concern of the Advisory Council and Board of Directors of the ICC. The Advisory Council consists of eight laymen, eight lay women, four women Religious and two priests from throughout the five dioceses of the state. The Board of Directors is made up of the six bishops of the five dioceses and one layperson from each diocese.

One of the issues the ICC will be monitoring at the upcoming session is a model for delivery of services to children affected by the Juvenile Code adopted in the 1978 session. The ICC has been working with other groups for several

months to develop such a model for the legislature.

THE ICC PLANS to initiate a bill to include migrant workers under existing labor statutes. This bill would provide payment of field workers every two weeks and full pay when work is completed, not the "bonus" practice where some money is held back until the end of the picking season.

Legislation is needed to allow the state to implement a new federal law [U.S. 94-142] dealing with education of handicapped children.

The federal law requires local public school systems to provide diagnostic services and evaluation of handicapped children at all ages plus appropriate education for such children whether they

be in public or private schools. A new federal law further calls for upgrading community-based programs for the mentally retarded and developmentally disabled. The state needs to establish a separate agency to accomplish this as well as to secure funding for it.

THE ICC INTENDS to seek legislation to ease the burden of older people on a fixed income in paying utility bills; it will seek to protect the limited income of the elderly if a spouse must be placed in a nursing home under the Medicaid program; it will seek a "Life-Line Rate" for the elderly poor, a system used in other states to insure that vital utilities are not turned off for unpaid bills; it will seek some form of property tax relief for the needy elderly.

Two issues are seen by the ICC as being [See LEGISLATURE on page 3]



THE

Archdiocese of Indianapolis

CRITERION

VOL. XVIII, NO. 13

INDIANAPOLIS, INDIANA

JANUARY 5, 1979

Pontiff will attend Puebla conference



DEAFENING ENTHUSIASM—Pope John Paul II holds his ears against deafening applause from Roman school children as he enters St. Peter's Basilica for his general audience. [NC photo]

PUEBLA, Mexico—Pope John Paul II and the Latin American bishops will discuss Catholicism in contemporary Latin America while surrounded by majestic volcanoes and historic buildings.

The discussions will take place in Puebla, an ancient city of 500,000 people. Besides views of volcanoes and historically important buildings, Puebla has a rich tradition exemplifying the centuries-old mission of the church to preach the Gospel.

Among the 12 Franciscan missionaries who first evangelized the area was Father Toribio Benavente, known by the Indians as Fray Motolinia. His name meant "the converter" in the local Indian dialect. Father Benavente also was known for his defense of the Indians against abuses by the Spanish conquerors.

THE FIRST BISHOP of Puebla, an 80-year-old Dominican named Julian Cortes, was also known for his bold defense of the Indians. He is also remembered for his long trips occasioned by the huge territory included in the Puebla Diocese. The vastness made the Puebla Diocese instrumental in evangelizing central and southern Mexico.

The Dominicans, Franciscans and Jesuits built convents and churches which are showpieces of Baroque architecture. They compete for attention with the colonial facades of palatial residences and public buildings of various other styles. These include Toltec, Gothic and Renaissance.

Along with the splendor, are buildings symbolizing the suffering of

Catholicism, such as the Convent of Santa Monica.

The nuns in residence lived underground during the years of persecution launched by President Plutarco Calles against the church in the 1920s. Guides show visitors the long, complicated system of secret passages, walls and hidden doors. The system made it possible for the nuns to continue living in the area and even offer asylum to other Catholics.

Towering above all these structures is the Cathedral of Puebla de los Angeles, begun in 1652 and completed in 1649. The cathedral is marked by fine wooden carvings located in the choir section, the Altar of Kings and the Cypress Altar. The cathedral also has an excellent library donated by Juan de Palafox y Mendoza, a former bishop who became viceroy of Mexico and archbishop of Mexico City during the colonial era.

BISHOP PALAFOX also cared for the Indians and praised their skills in his book, "On the Nature of the Indian." One chapter narrates how, after a Spanish artisan cast

[See POPE JOHN PAUL on page 19]

Something extra

Inside this week's *Criterion* you will find two Know Your Faith sections. Since the paper does not publish the last week of the year, we have included both the final section from 1978 and the first section for 1979. You'll find them on pages 7-14.

Pass it on

Sisters 'cover' eight rural parishes in busy RE apostolate

BY SR. MARY JEANNE PIES, O.S.B.
Office of Catholic Education

Jesus called his apostles together and then sent them forth to proclaim the reign of God. They set out and went from village to village, spreading the good news everywhere.

During the first week of every month, two Benedictine Sisters working as Directors of Religious Education at St. Joseph's parish in St. Leon and St. John's in Dover, pack up boxes of textbooks, supplementary texts, A-V catalogs, duplicating books, audio-visuals and more, and begin their rounds of six other parishes in southern Indiana. They move from "village to village" teaching others to teach as Jesus, the Master Teacher, taught.

FIVE YEARS AGO Sister Elvira Dethy, O.S.B., went to St. Joseph's parish to work as a DRE. The parish school had been closed only one year.

During the past five years Sister Elvira has devoted her time and enthusiasm to the parish religious education program, developing programs for catechists, elementary and high school students and adults.

In her second year at St. Leon, Sister Elvira added the parish at Dover to her area of ministry; and in the fourth year she added St. Agnes, Nashville.

IN AUGUST OF THIS year Sister Anita

Eberle, O.S.B., joined Sister Elvira at St. Leon, forming a "team-of-two." Sister Anita had just completed four years as DRE at St. Barnabas parish in Indianapolis. As the two began to see the opportunities made possible in working as a team, enthusiasm and energy multiplied. Consequently, when they heard two priests, Father Gerald Renn and Father Carmen Petrone, express a need for someone to form and train the many catechists in their cluster of parishes, the Sisters felt a need to respond, thus adding five more parishes to their ministry: American Martyrs, Scottsburg; St. Patrick, Salem; Our Lady of Providence, Brownstown; St. Francis Xavier, Henryville; St. Mary, Mitchell.

Throughout the month the two Sisters work closely with the two parishes of St. Joseph and St. John the Baptist. During the week they assist catechists individually as they prepare for the following Sunday. Each Sunday morning during CCD classes, the Sisters exchange places, one going to Dover, one staying at St. Leon.

Together the parishes of St. Leon and Dover have offered numerous programs for youth and adults. Sister Anita also assists with liturgies and music for grade school and high school groups.

Each new month begins with a program of inservice offered at St. Joseph or St. John for the catechists of both parishes. Topics range from lesson planning, how to use audio-visuals, group activities, and seasonal lessons as well as individual assistance when each teacher plans his/her own lessons for the following month.

The Sisters assist teachers in the selection of methods, activities and audio-visuals while providing time for questions concerning content and approach.

Having completed the monthly program of inservice in the two home parishes, they pack up their materials and move down the highway. At St. Agnes, Nashville, they conduct the same program of inservice.

Following the evening's presentation, teachers tend to linger as they scan the many supplementary materials which the Sisters provide for preparation of upcoming lessons. At Nashville, the parish religion coordinator, Prudence McFarland, stands by throughout the evening ready to duplicate materials for her teachers, makes a list of audio-visuals available from the Resource Center and notes when and where teachers will be needing A-V equipment over the next four weeks.

The following day the Sisters move on to Salem, where once again they display their wares in preparation for a long but always lively evening of lesson planning. They again repeat the program of inservice allowing the remainder of the evening for the catechists of the five parishes to come together to share ideas and prepare for the coming weeks. The more than 65 catechists with whom the Sisters work eagerly look forward to the monthly visit.

Sister Elvira and Sister Anita hold a common goal: to help leaders in each of these eight parishes to develop their own talents that in time they might coordinate and form their own catechists. The task of the Sisters is to help identify the lay leaders and to work closely with them, until

["Pass It On" is an occasional column featuring articles and photos by DRE's of the Archdiocese. It is coordinated by Don Kurre, DRE of St. Lawrence parish, Indianapolis, and Matt Hayes, DRE of St. Thomas Aquinas parish, Indianapolis. Comments are invited.]

they are able to assume confidently the responsibility themselves.

The Archdiocese has many other parishes in need of similar assistance. Perhaps the ministry of these two Sisters who have chosen to pack their bags and travel from "village to village" spreading the good news will inspire still other professional religious educators to do likewise.



capsule news

Brazilians generous

RIO DE JANEIRO, Brazil—Brazilians gave \$1.5 million in cash and more in art and other objects for the International Year of the Child during a telethon. The In-

ternational Year of the Child is sponsored by the United Nations International Children's Fund (UNICEF). Cardinal Eugenio Sales of Rio de Janeiro said the

"success of the campaign was self-evident in the contributions and the public support for charitable works."

'Decorations'

WASHINGTON—Christmas garlands and blood decorated the Pentagon's main concourse Dec. 29 when pacifists demonstrated in protest against militarism and nuclear weapons. About 40 members of the Atlantic Life Community were arrested during the demonstrations and about 150 protesters were present, including Jesuit Father Daniel Berrigan and Philip Berrigan.

'Family more dangerous'

WASHINGTON—"We are now finding that the place idealized as sanctuary—the family—may in fact be more dangerous than the streets outside," according to Barbara Stolz, coordinator

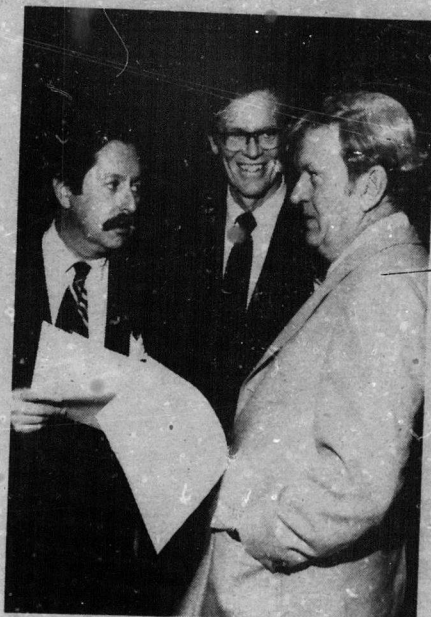
for special issues in the U.S. Catholic Conference office of Domestic Social Development. Ms. Stolz is working on USCC educational materials on domestic violence.

Optimistic

VATICAN CITY—Cardinal Antonio Samore, special representative of the pope to the governments of Chile and Argentina to mediate their territorial dispute, expressed qualified optimism about talks held so far, Vatican Radio reported. "One can walk with the help of God to reach a solution," Cardinal Samore said. "The roads are difficult, but peace is possible."

Last straw

WASHINGTON—A top U.S. Catholic Conference official who has stressed USCC neutrality in the labor dispute involving the J.P. Stevens textile company now says a boycott of Stevens products is "the only answer." Msgr. George Higgins, USCC secretary for special concerns, said a unanimous ruling by the National Labor Relations Board which said Stevens had not bargained in good faith for two years was "the last straw."



SERRA OFFICERS—Thomas J. Murphy, president, Serra International, and Indianapolis attorney, joins John A. Donahue, executive director of Serra International and William P. Cashman, president-elect from Cleveland, Ohio, at a recent International Board of Trustees meeting held in Chicago. Donahue is a Chicago resident.



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Abortion issue resurfaces in U.S., Italy

BY NC NEWS SERVICE

As the old year passed, the issue of abortion resurfaced as the anniversary approached for the historic Supreme Court decision of Jan. 22, 1973.

The controversy is not confined to the United States, and in Italy, Church figures including Pope John Paul II have addressed the issue in recent days. Cardinal Giovanni Benelli of Florence called on Christmas Eve for repeal of Italy's liberalized abortion law.

In a meeting with the Italian Catholic Doctors' Association Dec. 28, Pope John Paul II expressed "sincere admiration for all those health care workers who... are daily resisting flattery, pressures, threats and at times even physical violence" by opposing abortion.

And in his last talk of 1978, on New Year's Eve, the pope issued an attack on abortion and divorce, both of which, he said, are destructive to human values.

DESPITE THE HIGH court's attempt to settle the question in the United States, there is a profusion of court cases under litigation. These generally deal with whether or not abortion should be funded by the taxpayers and how much regulation of abortion is permissible under the 1973 rulings.

And abortion clinic sit-ins are becoming a regular feature of the pro-life scene, bringing arrests and complex legal maneuvering in their wake.

But there are other abortion-related controversies that wind up in the courts, among them a recent battle involving Blue Cross-Blue Shield and Mayor Theodore DiMauro of Springfield, Mass.

The battle ended with Superior Court Judge Kent Smith telling DiMauro he could not add an anti-abortion message to a series of "Tel-med" tapes provided by the medical insurer. The mayor made the attempt after learning that the tapes, which the city had agreed to pay for, contained abortion information along with the medical advice which DiMauro thought was being provided.

On Dec. 29, the tapes were removed from the municipal hospital, but callers will still be able to receive Abortion information on tape in Springfield despite the mayor's opposition.

MORE SUBSTANTIVE questions are

involved in two cases now before federal judges in Ohio and Louisiana. The cases are being tried as a result of challenges to the Akron, Ohio, and Louisiana abortion cases which backers say are needed to make the term "informed consent" mean anything.

Opposition forces, led by the American Civil Liberties Union, say the laws are meant to interfere with what they say is a woman's right to abortion.

The challenged laws require a 24-hour waiting period before an abortion, notification of the parents of an unemancipated minor before she may have an abortion, warnings about the dangers of abortion, that the woman be told the facts of fetal development, and that the abortionist use a non-lethal method if the child is capable of living outside the womb.

In Pennsylvania, pro-lifers reacted bitterly to a ruling by U.S. District Judge Louis C. Bechtel of Philadelphia that the state must pay for abortions judged "medically necessary" for welfare women.

THE PENNSYLVANIA Pro-Life Federation charged that the restrictions on elective welfare abortions were struck down because the state, under the prompting of pro-abortion Gov. Milton Shapp, merely went through the motions of defending the restrictions. Norman Watkins, deputy attorney general for the state, said the law had been defended as well as it could have been, but said there was no doubt that the state was not enthusiastic about its defense. "I personally think the judge made a correct decision," Watkins said.

In another legal ruling, a judge in Plymouth, Ind., held that an abortion clinic could operate across the street from St. Joseph's Hospital, South Bend.

Some of the recent abortion-related courtroom activity began in a Washington, D.C. abortion clinic, where 13 pro-lifers were charged with unlawful entry for staging a sit-in on Dec. 28, the feast of the Holy Innocents.

The pro-life presence will again be felt in Washington on Jan. 22, when thousands will come to the Capitol for the sixth

annual March for Life, marking the anniversary of the Supreme Court abortion verdicts. At that time the court ruled that the state may not forbid abortion in the first trimester of pregnancy; that during the second trimester, the state could make

no regulation not related to maternal health; after the point where the child is capable of surviving outside the womb, the state can regulate abortion—except those done to preserve the mother's life or health.



STAMPS HONOR JOHN PAUL I—The Vatican Post Office has issued four new stamps as a memorial to Pope John Paul I. The stamps were made from photos taken during the pope's 34-day reign. The stamps may be ordered from the Vatican philatelic office. [NC photo]

Legislature convenes (from 1)

constructive pro-life legislation. One is a measure to provide funding to local boards of health for pre-natal clinics, nutrition programs, immunization, etc. The other is a separate program for women and infant children to strengthen and expand nutrition education and federal food supplement programs for pregnant low-income women and infants up to five years old.

Several bills of specific interest to the ICC concerning non-public school aid are expected to be introduced. Free textbook rental to all needy children in both public and non-public schools is one; state income tax credits for those who contribute to public or private secondary and elementary schools is another. The present law covering the latter is limited to higher education. A third bill expected would provide some form of aid to parents of non-public school children—tax credit, educational voucher, etc.

OTHER LIKELY BILLS, according to the ICC, include legislation setting statewide standards and eligibility requirements for poor relief; legislation to balance legal responsibilities and rights of both landlords and tenants; and legislation relating to measures which would penalize employers who hire illegal aliens.

In addition, the ICC intends to watch for bills which may surface which have been previous legislative concerns of the Conference. These include bills relating to abortion, definition of death, utilities, corrections code, tax exemption in

Church/state issues, the D. C. amendment, school breakfast program, and an advisory council for nutrition to monitor the food stamp program.

Diocesan coordinator for the ICC in the Indianapolis Archdiocese is Charles J. Schisla, member of St. Andrew parish, Indianapolis, and director of the Archdiocesan Catholic Communications Center. Further information regarding the ICC's Information/Action Network can be obtained by calling Schisla, 317-635-3877.

Pope John Paul II fills Cracow See

VATICAN CITY—Pope John Paul II named Msgr. Franciszek Macharski archbishop of Cracow, Poland, the pope's own archdiocese until he was elected to the papacy last October.

The appointment of the 51-year-old monsignor to the ancient Cracow See was announced by the Vatican Dec. 30.

Archbishop-elect Macharski, a native of Cracow, has been rector of the archdiocesan seminary there since 1970 and is secretary of the Polish bishops' Commission for the Apostolate of the Laity. In addition to Polish he speaks French, German, English and Italian.

He was ordained a priest in 1950. After a short period of parish work he was sent to the Catholic University of Fribourg, Switzerland, for further studies. There he received a degree in theology.



MAKING A POINT—Father Gerald Gettelfinger, Archdiocesan Superintendent of Education, talks with Rabbi Dennis Sasso on an upcoming Focus on Faith program.

living the questions Time for Church to do something about family life

BY FR. THOMAS C. WIDNER

A friend not long ago told me that his family meant everything to him. Without his family he would feel a stranger in this world. How, therefore, he asked, could one find any meaning in this life without a family?

The Church at the national level is engaged in a ten year effort to strengthen family life. In this Archdiocese we are waiting with puzzled and breathless patience any recognition of involvement in such a task.

The year 1979 is, according to the National Bishops Conference, a time for "dioceses to begin or continue with increased emphasis, their own pastoral listening and planning." The year 1980 is designated as a "time to celebrate family values and initiate constructive family-related activities."

I hope the Archdiocese will not let 1979 and 1980 slip by. I further hope the Archdiocese will not merely send its priests a series of homilies to be preached, but will engage in planning—real planning—for and in each parish.



Does the Church—the local Church—the parish—need to develop and participate in such a program? The facile answer might be that such programs are okay, but family life should be lived rather than studied. Parishes will no doubt organize study clubs and schedule meetings, but the real issues are in the homes along streets and highways.

AT THE DIOCESAN LEVEL the Church could be helpful by simply proclaiming loudly its belief in what it says it teaches—that human relationships and especially family ones are good and efficacious. God does bless the love that men and women give to one another. And our individual integrity and dignity increases by giving such love.

The diocesan Church could loudly proclaim the value each individual has as a member of a family. Whether an individual is married or single, he/she is part of a family. The diocesan Church and the parish Church must affirm family life where it is strong and forgive and heal where it is weak. Too often the magisterium is unwilling to follow up on its own pronouncements—it cannot tell us that family life is good and then behave as though it bears no responsibility for strengthening such life. It must put muscle behind its words.

The diocesan Church needs to single out those who are working like crazy to build stronger family communities and seek their help in aiding those whose family lives are weak.

What does our diocesan Church stand for anyway? We could use a more active and open support of such programs as Marriage Encounter, a movement which strives to reinforce the core of family life—husband and wife. Two groups are at work in our Archdiocese. Both Central Indiana Marriage Encounter and Worldwide Marriage Encounter offer a grass roots base for the teaching diocesan Church to reach out to families. The work of invigorating family life should be done by families

after all, and not the clergy.

The National Bishops Conference has published a 48 page booklet on the Plan of Pastoral Action for Family Ministry called "A Vision and Strategy". It is available from the United States Catholic Conference in Washington, D.C. It is a primer for the next ten years. Anyone who intends to do some planning should obtain it. It is not an answer book, but a discussion starter. And the discussions it starts should not be discussions among small groups of Church officials or even the laity—direct those involved in moving out to the local scene so that the ultimate result is the communication of families within themselves and with others for the purpose of strengthening and healing.

The key words are "proclaim" and "communicate."

The honeymoon is over

Pope John Paul II has been in office long enough now to be able to "irritate" a few individuals. Indeed, news of the past week or two indicate that he will be making some quite angry.

He has begun to speak out regarding Italy's abortion laws. He has already taken action to assist Chile and Argentina in a territorial dispute. His pronouncements with respect to human rights will no doubt offend many.

Those events seem somewhat far away to Americans. Other clues, however, suggest that he will probably begin to "offend" some of us. A document on religious education is expected soon. He has not granted laicizations from the priesthood since he has been in office. He has reiterated Church discipline with respect to confession before first communion.

A true leader cannot expect to please each of us all the time. Hopefully we Christians will learn to respect John Paul for his strong leadership and not for the individual choices he makes.

7 JANUARY 1979
FEAST OF THE EPIPHANY

Isaiah 60:1-7.
Ephesians 3:2-3; 5-6.
Matthew 2:1-12.

BY REV. RICHARD BUTLER

Paul, writing to the Church of Ephesus, announces "God's secret plan," that in Christ-Jesus the gentiles are now co-heirs with the Jews, members of the same body and sharers of the promise through the preaching of the gospel.

After 20 centuries we can probably forget how surprising was this secret. Jesus had unveiled it only slowly. And, indeed, the early Church struggled for some years with the implications.

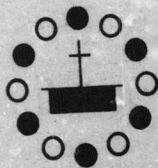
On this solemnity of Epiphany, we celebrate the manifestation of Jesus to that wider world beyond the initial circle of God's chosen. This extension does not deny the call of the Jews, but rather now

makes Gentiles co-heirs with Jews.

Isaiah had announced the plan—ambiguously—centuries earlier as Jerusalem was called to share its light with the nations of the world. And Matthew presents the story of the astrologers from the East who shared the joy of rendering homage to the Christ.

THE CELEBRATION says as much about the Jesus manifested as it does about the world to whom He is manifested.

The feast expresses to the world the



LITURGY

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

glory to which it has been called. And all of us can share that experience, for the world about us is groaning in the travails of re-creation, and the kingdom of God is at hand. The centuries of promise which God shared with the Jewish community are now at hand and extended to all.

As we celebrate what has happened in us through this manifestation of the Christ, we come to yet deeper appreciation of the Christ Who is manifested.

As Matthew wrote the gospel, he was not concerned with a simple detailing of the stories of the infancy. He wrote the

gospel to present the risen Christ. The details of Matthew's infancy narrative serve more to identify the grandeur of Christ's resurrection than the historical circumstance of his infancy.

IN THE EXTENSION of the announcement to the Gentiles, we see the breadth of the lordship that is given to Jesus by the Father. In the Nativity, we see the humanity of Jesus. In the Epiphany, we see the universality of the humanity; we see Jesus identifying with each of us in space and in time.

As the symbolism of Matthew's gospel has been explored by scholars in recent years, some have suggested a doing away with the three kings which artists of Matthew's gospel have painted. But such an approach misses the point of Matthew's style. Rather than doing away with the three kings, we should adopt Matthew's style and expand the vision beyond three kings to the Gentile world and to all creation and rejoice in the lordship of Jesus the Christ.

New location is sixth for diocesan paper

The recent move of the Criterion Press to 520 Stevens St. marks the sixth location for the publication headquarters of the diocesan paper in its 68-year history.

When the Indiana Catholic (predecessor of the Criterion) was founded in 1910, its offices were located at 15 N. Pennsylvania St. The following year the publication site was changed to 16 S. Capitol Ave., where it remained until it was moved to the Wulsin Building in 1916.

SOME TIME IN THE 1920's the operation was moved to the Printcraft Building at 225 N. New Jersey St.

In 1941 the Indiana Catholic and Record (the name was changed in 1915 after absorbing the Indiana edition of the Columbia Record of Columbus, Ohio) was

moved into a new building at 219 E. St. Joseph St. constructed by J. Francis Madden, who directed the publishing operation during most of the paper's tenure in the Printcraft Building.

He served as publisher since taking the paper out of receivership in 1933.

In 1956 the publication and editorial offices were transferred to 124 W. Georgia St.

THE FIRST EDITOR of the diocesan paper was Joseph P. O'Mahoney, who occupied the chair from 1910 until his resignation in 1932. Shortly after O'Mahoney became editor, Humber Pagan became business manager, a post he was to hold for many years.

In 1940 the paper's staff box listed Rev. Bernard X. O'Reilly as editor and Mr. Madden as business manager.

IN THE EARLY 1940's editorials were provided by an editorial advisory council composed of three diocesan prelates: Msgr. F. A. Roell, Msgr. Frederic Ketter and Msgr. William Kreis.

Father R. T. Bosler was named editor in 1947, shortly after Archbishop Paul C. Schulte was appointed Ordinary of the Indianapolis See.

In 1952 Fred W. Fries was named to the newly created post of managing editor.

Father Bosler (earlier he was elevated to the rank of Monsignor) resigned as editor in 1976 and was succeeded by the present editor, Father Thomas C. Widner.

CRITERION
Archdiocese of Indianapolis

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

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$6.00 per year
15¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, IN

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

Published Weekly Except Last Week
in December

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



International Year of the Child 1979

YEAR OF THE CHILD—This is the logo and poster for the 1979 International Year of the Child. Through a variety of special events, this UNICEF, program will focus on the needs of children throughout the world. [NC photo]

— question box —

Reader feels that rosary

BY MSGR. R. T. BOSLER

Q. Is the rosary contrary to the Bible? In Matthew 6:7 Jesus says: "But in praying do not multiply your words as the Gentiles do, for they think that by saying a great deal, they'll be heard." He then gave His prayer, the "Our Father." After reading this, some in our Bible study group think we should stop praying the rosary with its many repetitions.

A. Don't give up the rosary for such a misinterpretation. In the next verse of Matthew Jesus says: "Do not imitate them. Your Father knows what you need before you ask him." Evidently Jesus was referring to a custom of the pagans of reciting a long list of wants and needs in their prayers. And obviously he was not limiting the length of prayer to one "Our Father" each day.

The text you cite might more aptly apply to some of the popular prayer groups that go on endlessly reciting their many needs. The rosary fits the requirements of Scripture beautifully. Its two principal prayers are the Lord's Prayer and the Hail Mary; the one is totally scriptural while



the first part of the other is from the Gospel of Luke. The "Glory be" at the end of each decade is a prayer of praise to the Trinity.

It is true the prayers are repeated over and over, but this is to be done while efforts are made to meditate upon the Gospel mysteries. The repeating of the words, the fingering of the beads, the fresh start after each decade are all psychological helps to the concentration so necessary for continued prayer.

Q. I get very nervous about confession. At every confession I say "for these and all the sins of my past life I am very sorry." Does this cover any sins I have forgotten? If I do remember a sin from long ago, say when I was eight or nine years old, I'm not sure they were sins. I feel foolish trying to explain to the priest these little things; it's hard to put them into words and sound sane. Do I have to confess them?

A. Goodness, no. The only sins you must confess are those that you are sure were so serious that they turned you from God. About these you will have no doubts,

— washington newsletter —

Impact of 'public policy' on families needs study

BY JIM CASTELLI

WASHINGTON—Reports that Sargent Shriver, the 1972 Democratic vice-presidential candidate, may be named chairman of the White House Conference on Families has revived publicity about the meeting.

But interest in the conference, especially in the church, has remained high despite a six-month lull that followed a decision last summer to delay the conference from December 1979 to spring 1981.

The conference will examine the impact of public policy on families.

That question is at the heart of the National Plan for Family Life Ministry adopted by the National Conference of Catholic Bishops last spring.

The plan involves a decade-long program of listening to people's problems at the parish level, researching family problems and developing ways to minister to families.

It also emphasizes studying the impact of public policy on families and educating Catholic families about their "social responsibilities" in the political arena.

THE NEWLY announced theme of the 1980 world Synod of Bishops is "The Duties of the Christian Family" and it would not be surprising if the American bishops emphasized families' political responsibility at the synod.

The U.S. bishops' plan specifically asks support for the White House Conference on Families and mentions that organizational Catholic efforts will be handled by the Catholic Coordinating Committee for the White House Conference on Families, affiliated with the



U.S. Catholic Conference. Several dozen major national Catholic organizations have already joined the committee.

One of those groups, the National Parents Rights Organization based in Chicago, has scheduled its own family conference for next March in Washington. Some organization members see the conference as an alternative to the delayed White House conference, but most leaders see it as preparation for the White House conference.

Father Donald Conroy, USCC family life representative, said state Catholic conference directors meeting in Washington in November were enthusiastic about both the bishops' family life program and the White House Conference. Several directors have been involved in state family conferences.

FATHER CONROY summarized six goals for a successful conference offered in USCC congressional testimony:

—A pre-conference process must involve families themselves as well as professionals dealing with families in determining the major needs of American families.

—The process should allow the voices of parents to be heard above the voices of special interest groups.

—The process should be emphasized as much as any set of conclusions so that families can become more aware of forces affecting them.

—The conference itself should concentrate on the impact of public policy at the federal level on families.

—The conference should also note the impact of other institutions in society, such as labor, business, education, technology, media, religion and the helping professions, on families.

—The conference should devote some time to discussing how informal and natural support systems can be fostered to help families deal with their own problems.

But Father Conroy also said there are a number of "land mines" in running a successful conference.

"Americans have traditionally reserved their family lives as the last preserve of privacy," he said. "To consider or even mention public policy toward the family might imply to many people an enlargement of government's domain beyond the limit of their sense of freedom."

"STILL," he said, "to turn aside because of these emotions would be a mistake. The fact is that present laws and much pending legislation have enormous impact on families and, therefore, contain an implicit family policy."

"The notion that there is a legitimate public concern for the family requires a reversal of long-standing public attitudes and government indifference," Father Conroy said.

He said there is a need "to develop information on state and national levels on how government already has an immense impact on the family in order to dispel the myth that family can be removed from public affairs."

At the same time, he said, there is also a need "to show that government activity and support of families does not demand control and regulation of individual family experience."

nor can you forget them.

Perhaps an example may help you discern the difference between a venial sin and one that is mortal. A girl may hurt her mother very much by the hateful words she hurls at her in anger, or by indifference or ingratitude, or serious acts of disobedience. There is no complete break yet with her mother, though her general attitude may lead to this. Contrast this with the girl who finally makes the break, packs her belongings and leaves home without any further contact with her mother. Something comparable to this final break is what happens when a sinner turns from God through mortal sin.

Mortal sin is a horrible thing and far less common and frequent than many of us older Catholics once believed. In the recent past Catholic moralists tended to make the particular action almost the only determinant of the morality of the act. To miss Mass on Sunday was a mortal sin—period.

Not enough attention was placed upon the other determinants of morality, [See BOSLER on page 16]

— the tackler —

Lawrenceburg pastor 'smiles a lot these days'

B. FRED W. FRIES

Father Thomas Amsden, pastor of St. Lawrence parish, Lawrenceburg, is smiling more than usual these days . . . and with good reason.

Just before Christmas he made a pulpit appeal to his flock to be especially generous to the annual Christmas collection. "Make a Christmas gift to yourselves," Father Amsden urged.

There were certain priorities in the parish plant crying for attention: 1) the sewer system was in urgent need of repair; 2) the church interior needed refurbishing; and 3) the playground needed blacktopping.

Father Amsden hoped to finance these projects with the proceeds from the 1978 Christmas collection. To get the job done he needed approximately \$25,000.

The actual collection at the four Christmas Masses ran a little short of the goal: contributions came to a total of \$18,000, however, a heartwarming response from a parish with a little over 300 families. The figure comes to slightly more than \$28.00 per family.

The contributions will take care of the sewer repairs and the painting of the church interior. The blacktopping of the playground will have to wait.

As we said, Father Amsden is smiling more these days, and so are his parishioners.



resolutions, the Sunday bulletin of St. Joseph Church, Terre Haute, suggests the following:

- It will never be a mistake in the New Year
 - to tell a man how clever or smart or interesting he is.
 - to tell a woman she looks beautiful.
 - to say, "I don't know" if you really don't.
 - to take the advice of an expert.
 - to praise a well-cooked meal.
 - to notice that a woman is wearing her hair differently.
 - to take the time and trouble to put another person at ease.
 - to listen politely to a child.
 - to pay an older woman a compliment.
 - to say, "I'm sorry" even when the other person is in the wrong.
 - to tell a man you value his opinion.
 - to guess a woman's age (if you are forced to do so) at least five years under what it could possibly be.

FOLK MUSICIANS' WORKSHOP—

Charles Gardner, Archdiocesan Liturgical Music Director, will conduct a Liturgical Workshop for folk musicians at Marian College on Saturday, Jan. 13, from 10 a.m. to 4 p.m. The fee is \$5.00, including lunch. For registration or to obtain further details, call the Office of Worship at 635-2579. Registration deadline is Monday, Jan. 8.

CANCELLED—The regular monthly card parties sponsored at St. Philip Neri parish, Indianapolis, have been cancelled during the winter months. They will be resumed in April.



GABRIEL RICHARD GRADUATES—The Indianapolis Center of the Gabriel Richard Institute graduated 15 persons at Holy Angels Church on Dec. 11. Pictured, left to right, front row, are: Ellen Cantrell, Karen Porter, Doris Parker, Leona Murphy and Maureen McGovern. Back row: Yolanda Turner, Lollia Williams, Peter Hammes, Clara Houghton, Angela Hubble and Shelby Kelly. The next classes will begin Feb. 19 at Holy Angels and on Feb. 21 at Alverna. Details can be obtained from Wayne Heisig, 881-2782.

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The Public Ministry Of Jesus

How can we avoid judging others?

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

Using insight and compassion:

The measure with which you measure...

By William Ryan

When you are 20, goes the saying, you judge other people. When you are 30, you judge them less severely. And when you are 40 you understand how the poor devils got to be that way and wonder why you didn't turn out as decently as they did.

Unfortunately, the old saying is not really correct. It is true that with the passage of time there generally comes a certain insight and compassion for the behavior of others.

But it is also true that there remains a persistent, nagging tendency throughout all of one's life, probably up to the moment of death, to render judgments of varying degrees of severity on the rest of the human race. It's a problem. After all, did not Our Lord say, "If you want to avoid judgment, stop passing judgment."

Those are strong words. And he added: "Your verdict on others will be the verdict passed on you. The measure with which you measure will be used to measure you. Why look at the speck in your brother's eye when you miss the plank in your own? How can you say to your brother, 'Let me take that speck out of your eye,' while all the time the plank remains in your own?" (Matthew 7:1-4).

IT'S A TALL order but we must strive both to understand it and live up to it. It may help, though, to put matters into perspective by first considering what it is, and what it is not, that we are trying to avoid. To begin with, a certain amount of judging others—at least in the sense of making an appraisal of them—is surely an indispensable part of life.

The employer must make a decision about the person he is going to hire. His choice usually involves a much broader range of questions about the prospective employee than merely the matter of the skill needed for the job. Usually his thinking will pertain to such vital questions as basic honesty and reliability, as best as he can determine them. Such questions as these and many more call for some sort of judgment. No one would suggest, nor do the Scriptures, that such questions be left to the toss of a coin.

Life has chaos enough without adding to it by failing to use a vital faculty. At any rate, the emphasis in the Old Testament concept of judgment is not, as we might have it, on punishing the wrongdoer, but on the vindication of those who are righteous (2 Samuel 18, 31). When the prophet Isaiah scourges Israel, the emphasis is on Yahweh's vindication rather than on the punishment of Israel.

And in the New Testament, judgment is seen as a result of rejecting the life offered by Jesus, for with the ultimate

loss comes the ultimate judgment (John 3:18; 5:24).

SO WE SEE that the kind of judgment which we are to avoid pertains to something altogether different from holding an opinion of others, even a severe one. We all make judgments about other persons and we must. What we must not do is to pretend to see into their souls. Never judge a man until you have walked a mile in his moccasins, goes the Indian adage, and it's a thoroughly Christian sentiment

as well. "He was well aware of what was in man's heart," St. John says of Jesus (John 2:25). But we are not.

When we are worried about the judgments we have made about others, or worried over how we can avoid doing so again in the future, there is probably no better meditation than the Last Judgment as depicted for us by St. Matthew (Matthew 25, 31-46).

Those who fed the hungry, gave drink to the thirsty, welcomed the stranger,

clothed the naked, comforted the sick and visited the confined are rewarded because they welcomed the Lord. Those who did not are condemned because they rejected him.

It is a startling scene: at one and the same time a reminder of the criterion by which we will one day be judged and of the ample opportunities that remain, while there's still time, to make up for the judgments we have rendered on others.

1978 by NC News Service



A connection between love and forgiveness



*'A woman . . . stood behind Jesus at his feet,
eventually falling to her knees there.'*

By Father John J. Castelot

Stories about Jesus were circulated in the several Christian communities for a long while before being consigned to writing by the evangelists. Usually they were transmitted independently, but once in a while the traditions would crisscross and, especially if the stories were similar in some way, the details of one would get confused with those of the other. A fascinating example of this is the story of the penitent woman in Luke 7:36-50 compared with that of the anointing at Bethany in Mark 14:3-9; Matthew 26:6-13, and John 12:1-8.

The anointing of Jesus' feet with perfumed oil is really quite incidental to Luke's story, and while he identifies the host at the outset simply as "a certain pharisee," suddenly in verse 44 he calls him Simon.

In Mark and Matthew the anointing is an essential part of the story, and the host is identified as Simon "the leper."

IN JOHN'S version the scene is the home of Martha and Mary, sisters of Lazarus. Mary does the anointing and her drying Jesus' feet with her hair is quite out of place, while the same gesture on the part of Luke's anonymous sinner confusedly wiping away her tears is perfectly in place. Later tradition muddled the picture even further by making Mary Magdalene the sinful woman, an identification without any basis in the Gospels.

In any event, Luke's story is a most moving example of Jesus' love for sinners, his recognition of and response to their love, and his impatience with self-righteous people who would have nothing to do with them. We are not told the occasion, but a pharisee invited Jesus to join the guests at a dinner he was giving. Jesus accepted and reclined with the others.

The Jews sometimes copied the Roman mode of dining, which involved lying on cushions around low tables. Thus their feet, from which they usually removed their sandals, stretched out away from

the tables. It is easy, then, to visualize the scene that followed.

A woman drifted in and stood behind Jesus at his feet, eventually falling to her knees there. She was "known in the town to be a sinner" (Luke 7:37), apparently a prostitute with a wide reputation. Suddenly she broke into uncontrollable sobbing, and when she saw her tears trickling onto Jesus' feet, she hurriedly tried to wipe them away with her hair and her kisses.

THE PHARISEE was disgusted — and scandalized, as any good pharisee should have been. "If this man were a prophet," he thought, "he would know who and what sort of woman this is that touches him — that she is a sinner" (Luke 7:39). Jesus knew very well what he was

thinking, and asked if he could tell him something. He recounted the story of two men who owed a money-lender vastly different amounts of money. Since neither of them was able to repay, he wrote off the loans. In answer to Jesus' question: "Which of them was more grateful to him?" his host answered: "He, I presume, to whom he remitted the larger sum."

The point of this story would seem to suggest that the woman had already been forgiven and was pouring out her relief and love and gratitude at Jesus' feet. But there is another lesson which he wants to get across. He reminds Simon of his stung discourtesy in not showing Jesus any of the conventional marks of hospitality associated with such occasions, and contrasts that mean behavior with the lavish attentions showered upon him by this

"sinner." Then he points to the intimate connection between his love and her forgiveness: "I tell you, that is why her many sins are forgiven — because of her great love. Little is forgiven the one whose love is small" (Luke 7:47).

Once again Jesus assures her of her forgiveness, much to the consternation of his fellow diners, and bids her go in peace.

For Jesus, then, faith-inspired love leads to forgiveness, no matter how despicable or hopeless public opinion may judge a person to be, and forgiveness, in its turn, opens the humble heart to even greater love. And all the while the complacently self-righteous, so sure of their own acceptance and of the rejection of those "beneath" them, close their hearts to the saving power of human and divine love.

1978 by NC News Service

KYF synopsis

Synopsis

What does Christ's admonition not to judge others really mean? Certainly there are some judgments we must make — "Is this the right person for this job?" "Will my child have the right kind of associations in a particular neighborhood?" — judgments such as these are necessary in everyday life.

The kind of judgment Christ warned against are those which we make when we assume we know what is in someone else's heart. Only the individual and God know this.

In the story of the penitent woman, only Christ knew that she

was worthy to be there. Because this woman was known to be a sinner, the others in the room judged that she should not be there. Jesus firmly explained to them that because she came there in faith and love, she was most worthy. "Little is forgiven the one whose love is small." For Jesus, faith-inspired love leads to forgiveness, and opens the humble heart to even greater love. Certainly, this story illustrates well that we cannot judge another.

THE LOVE God asks of us is not easy. History is filled with pages of the sadness man inflicts upon man. But God keeps his message alive in spite of man's unwillingness to heed the message

of Love God's Son brought to earth. Among God's special messengers in the 17th century was Margaret Mary Alacoque. Through her, he called again for people to love him. His revelations to Margaret Mary resulted in a special devotion to his Sacred Heart. Today we are experiencing a strong movement toward self-fulfillment. A renewed awareness of the love Christ brought to the world is especially needed in the modern world.

Father Champlin points out that our spirits are often willing but our human nature is often weak. Yet God is always willing to forgive.

As we grow in faith and love, we become more like him.

KNOW
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The Public Ministry Of Jesus

How can I face irreversible disaster?

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

How can I face irreversible disaster?

By Father Don McCarthy

After a gala New Year's Eve party at which he had more than enough to drink, a certain individual got on a bus in San Francisco heading for New York City. He lurched up the aisle from his rear seat to ask the driver, "Say, how far is it from San Francisco to New York?"

"Twenty-nine hundred miles," he was told.

Later he lurched up the aisle again to inquire, "Say, how far is it from New York to San Francisco?"

"Listen," the driver replied, "It's 2,900 miles either way you go, it makes no difference."

"Don't be so darn sure of yourself," the passenger said after a pause. "It's only a week from Christmas to New Year, but it's a whole darn year from New Year to Christmas!"

THE MORAL of this story is that one's point of view can make a radical difference. Faith in God's loving providence and the saving grace of Jesus provide a point of view on human suffering and tragedy which is radically different from the world's.

As the new year of 1979 unfolds, it will re-enact the old story of human tragedy all over again. Thousands of Americans will contract cancer; other thousands will be seriously injured in auto accidents; perhaps a million couples will suffer the agony of divorce; thousands will be widowed or lose the company of a beloved parent or child; thousands of others will fail in business or in school.

Perhaps the single most helpful Christian insight on these tragedies and disasters of human life is overlooked because it is so obvious: Every tragedy teaches

the same lesson — we humans do not control this world no matter how many wonder drugs we discover or how many new sources of energy.

THE TEMPTATIONS Jesus experienced after his 40 days fast in the desert continue today to tempt us with visions of controlling our world and our environment (Cf. Matthew 4:1-11). We would like to turn stones into bread — transform the world to our liking. We would like to cast ourselves down from heights without injury — be exempt from the risks of disease, pollution, and high speed travel. And we would like to possess the kingdoms of this world — enjoy total security of wealth, power and prestige.

Jesus resisted these temptations and instead subjected himself to the experience of human helplessness which every one of our human tragedies dramatizes.

Why did he not simply outlaw all further suffering and tragedies through a redemptive miracle? The clearest answer is that we human beings have a fallen human nature and hence we readily make false claims of self-sufficiency and mastery to conceal our inner weakness.

THE ELIMINATION of suffering and tragedy would not have overcome that weakness. Jesus offers his redeeming grace instead. With that grace and the faith that accompanies it, his people can turn suffering and tragedy into occasions of growth and holiness.

Each new tragedy and each new loss we experience can speak a wordless language to us. It can tell us that nothing in this world is completely permanent and secure, that every human good we enjoy only reflects in a fleeting and transitory



Every tragedy teaches the same lesson

way the real final Good to whom we are called.

This viewpoint was implied by St. Paul writing to the early Roman Christians: "We know that God makes all things work together for the good of those who have been called according to his decree" (Romans, 8:28).

OFTEN suffering and tragedy befall innocent and virtuous people. But the Bible teaches us the concept of corporate personality whereby one person can, as it

were, efficaciously represent others and suffer for their sins because of the union among the members of the covenant group.

Hence the ultimate and overarching Christian viewpoint on suffering emerged in the simple statement of St. Paul to the Colossians: "In my own flesh I fill up what is lacking in the sufferings of Christ for the sake of his body, the church" (Colossians 1:24). One's point of view can make a radical difference.

1979 by NC News Service

The disciples:

Stilling the storm

By Father John J. Castelo

There was a time when many scholars, strongly influenced by a materialistic philosophy, wrote off the Gospel miracles as fables. The climate has changed considerably, and there is a growing willingness to take the miracle accounts seriously.

But there is still an uneasiness about "nature miracles." Acts of healing and the like make sense as gestures of real, practical human compassion. Something like the stilling of the storm at sea, on the other hand, strikes scholars as a sort of pointless razzle-dazzle.

ACTUALLY it is nothing of the sort, but rather an integral part of Jesus' mission as herald and agent of the intervention of God's reign in our world.

The setting is quite true to life. It was the evening (Mark 4:35), and Jesus decided to cross to the opposite shore of the Lake of Galilee. Now "it happened that a bad squall blew up. The waves were breaking over the boat and it began to ship water badly" (4:37).

The lake is notorious for this kind of disturbance. It is about 700 feet below sea level, surrounded by mountains through which valleys run to the shore. Often, when night falls and the temperature drops suddenly, violent winds are funneled through the valleys to whip the surface of the water into a frenzy. This can happen without warning, and even sturdy fishing craft, caught unawares, are tossed about like corks.

THIS IS A terrifying predicament, and the disciples, who knew that lake like the palms of their hands, were in a panic. Jesus, strange to say, was sound asleep and undisturbed by it all. Either he was completely exhausted at the end of a long hard day or, as has been suggested, this detail of the story as we now read it was borrowed from the storm scene in Jonah. (He too was sleeping through the storm, but in the hold of a much larger ship, where this would have been possible. This is not the only point of contact between the two stories.)

In any event, the disciples awakened him and asked him rather reprovingly if he didn't care that they were all about to drown. This was a bit too strong for Matthew, who changed their reproof to a prayer: "Lord, save us!" (Matthew 8:25).

Mark continues the story by telling us that Jesus awoke, rebuked the wind and said to the sea: "Quiet! Be still!" The wind fell off and everything grew calm (Mark 4:39). The wording here is significant; it is almost exactly the same as Jesus' command to the demon in an exorcism recorded earlier: Jesus rebuked him sharply: "Be quiet! Come out of him!" (Mark 1:25).

THE CHURCH of Mark's day did not consider the stilling of the storm to be just a flamboyant "nature miracle." They saw it as another instance of Jesus' onslaught on the forces of evil. He "rebukes" the wind and "commands" the sea to be quiet exactly as he did the evil spirit in the exorcism narrative.

For the ancients, the sea was a deep, dark mystery, a force to be respected and feared, the spawning place of evil beasts bent on men's destruction. They knew



nothing of "nature" as we understand it, but only of hostile forces which were almost personal. Whether they were demons or squalls or thunderstorms or earthquakes made little difference.

In Mark especially, Jesus is portrayed as God's agent locked in mortal combat with these forces, and wherever he encounters them he subdues them. It is thus that he demonstrates in dramatic fashion the arrival of God's victorious reign. "This is the time of fulfillment. The reign of God is at hand!" (Mark 1:15)

NOW IT IS Jesus' turn to reprove them, although he does it gently: "Why are you terrified? Why are you lacking in faith?" (Mark 4:40). But they just kept saying to one another, "Who can this be that the wind and the sea obey him?" (4:41).

And herein lies the answer to Jesus' questions. They don't really know who he is, and they won't know until after the Resurrection. But this is just one more illustration of a central theme of Mark:

Without faith, Jesus remains a mystery.

In writing this account, Mark was thinking of his own Christian community, already or soon to be terrified by the storms of persecution. Unlike the disciples, they know the full identity of Jesus. He is now the risen Lord, and in spite of

everything, they must have faith, must trust him to bring them through even the most violent storms, even if he seems to be "sound asleep on a cushion" (Mark 4:38) and blissfully unconcerned. He is neither.

1979 by NC News Service

KYF synopsis

Each of us experiences tragedy in our lives. We ask why this has to befall us. Often it is difficult, even impossible, to understand its meaning. Yet, God sent his Son to earth, gave him a human nature as well as a divine nature, and subjected him to tragedy, physical pain, anguish.

Because Jesus resisted temptation, he offers us his redeeming grace. With that grace and the faith that accompanies it, we can turn suffering and tragedy into occasions of growth and holiness.

When a furious storm arose on the Lake of Galilee as Jesus and his disciples were crossing the lake, Jesus slept. His disciples awakened him, and he immediately commanded the storm to cease. Then he asked them why they were terrified, and why they were lacking in faith. By his word, he averted a tragedy caused by nature just as he

cured the ill and exorcized the possessed.

THE STORMS that befall us are not only those caused by the elements. The mass upheaval caused by wars and persecutions are storms of another sort. And we each encounter our own personal storms.

It may seem to us that Jesus sleeps and is oblivious to these storms. But he is neither asleep nor oblivious. Like the disciples, we must have faith, and like them, we may not understand the meaning of the storm until much later.

Martin Buber, a modern Jewish philosopher and mystic, reminds us that experiencing God happens through our own life experiences. The happiness we know is a brief glimpse of eternal joy; the sadness we encounter has its own meaning which gradually unfolds.

**KNOW
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Martin Buber: stories and mysticism

By Mary C. Maher

Martin Buber, Jewish philosopher and mystic, has brought the Hasidic movement in Judaism into the consciousness of many of us who are not Jews. For a long time Buber was professor of social philosophy at Hebrew University in Jerusalem.

Born of a rabbinical family of Galicia, the province which had long been an

Spiritual masters

active center of Hasidism, Buber had a profound interest in this way of religious expression.

Later he collected and edited *The Tales of the Hasidim*, which are the stories told by leaders of this movement. Buber wrote many works, lectured and left the world a rich intellectual and religious body of work.

THE HASIDIM or "pious ones" appeared at different times throughout

Jewish history, but a revival of this impassioned religious movement occurred in Eastern Europe in the 19th century. Baal Shem Tov is considered the founder of modern Hasidism. He held that no place is empty of God. Divine being can be found in all the ordinary events of everyday life more easily than in the practice of asceticism. For this reason, the logic of storytelling was often closer to the truth of things than concepts or expositions of reality.

The Hasidim saw worldly things as a major means of apprehending God; ultimate reality was to be contemplated in the immanence or nearness of God to all creation and all relationships. They stressed that one could reflect in detail on the divine activity in particular creatures.

These religious masters were persons who sought to please God by apprehending his unity in everything. Through them was expressed the intensity and holy joy whereby God becomes visible in everything.

DEEPLY AWARE of this tradition, Martin Buber in his small and famous work, *I and Thou*, invited others to see

the world in terms of relationships and meetings which were personal in nature. He distinguished two types of relating: "I-it," characterized by making an object of the thing or person related to and "I-thou," in which the person or thing related to was in communion with the I.

Buber claimed that all true living was "meeting," and all true meeting was relational and sacred. This was true also in "meeting" God, whom we saw and apprehended in this world. "Of course, God is the 'wholly Other.' But he is also the wholly Same, the wholly Present. Of course, he is the Mysterium Tremendum that appears and overthrows; but he is also the mystery of the self-evident, nearer to me than my I." (*I and Thou*, p. 79)

But Buber maintained that the mystical unity and communion he wrote of did not mean identity with God. He was not pantheistic (one who holds the doctrine that the universe conceived of as a whole is God).

MARTIN BUBER is popular with many Christians. He has indeed often been misread as holding the incarnationist

nature of God. As a Jew, Buber did not hold this in any way as Christians do. He was stressing the covenant which God made with humankind, with things, with all reality — a covenant which he stressed was like a great human love.

Buber has much to say to Christians — indeed, to anyone who would read him. He has exquisitely stressed the quality of human relations — some of his profound insights have been incorporated into a branch of psychology which stresses that persons are helped and healed to the extent that they are perceived as "thous," not "its."

But perhaps for Jews and Christians, as well as religious people in many traditions, Buber has invited people to understand the genuine nature of mystical experience.

In a day when the supernatural (a Christian word) is often perceived as the supernatural (reality more above nature than of it — flying demons, magic healings and the like), Buber reminds us all that experiencing God happens most basically and significantly in the stuff of human life as we live it.

1979 by NC News Service

Children's Hour: A storm at sea

By Janaan Manternach

One day Jesus and his disciples were teaching beside the Sea of Galilee. Crowds of people listened to them and questioned them all day long. By evening Jesus and his friends were very tired.

Jesus said to them, "Let's cross over to the other side of the lake." So they all got into a boat and cast off from the shore. They were glad to get some peace and quiet away from the crowds. Jesus lay down in the back of the boat. Soon he was fast asleep.

AT FIRST the sea was calm. But soon a storm blew up. The winds grew stronger and stronger. The waves swelled large, crashing heavily against the boat. It was a terrifying storm. Huge waves began to break over the boat, as the violent winds whipped up the water. Water was now filling the boat faster than the disciples could bail it out.

It was the worst storm they had ever been in. Even though they were seasoned seamen they were afraid. It looked like the boat would sink under the waves. They feared they would all drown.

Their fear was made worse because they believed evil powers lurked in the murky waters. For them water was a symbol of all that was evil. And now it seemed that the deadly waters would swallow them up. The whistling and groaning of the winds and waves was reaching a deafening roar. They had never been so afraid.

BUT JESUS continued to sleep soundly. He was very tired and his place in the back of the boat was higher and more protected. In spite of the pitching of the boat and the screaming of the wind, Jesus did not wake up.

Finally the frightened disciples shook Jesus and woke him up. They were terrified. "Teacher," they shouted at Jesus, "Don't you care that we are all going to drown?"

Jesus woke up. He saw the terror in

their eyes. He felt their fear. Jesus set his face into the screaming winds and commanded them to be calm. He looked at the huge waves and said to them, "Quiet! Be still!"

The winds died down. The sea became calm. Jesus turned to them and asked gently, "Why are you so terrified? Why are you lacking in faith?"

THEY COULD say nothing. They were awestruck at what happened. They were still partially afraid. They were not sure why they had turned to Jesus for help at the peak of the storm. What had they expected him to do? Yet they had

turned to him when all seemed lost. And he had saved them.

As they sat silently in the boat, they were filled with wonder. They pondered deeply what had just happened. They whispered to one another, "Who can this be that the wind and the sea obey him?"

They could not help remembering stories from their Jewish Scriptures — stories about God overcoming the powerful forces of evil pictured as deadly waters. They recalled how at creation God's spirit brought peace to the chaotic waters. They remembered the stories of God's victory over evil powers pictured as a fearful monster rising up out of the sea. They

often prayed psalms praising God for saving people from the waters of death.

NOW THEY had just seen Jesus stand up to the threatening waves and wind. With a word he made them quiet. It was like the stories of God overcoming the waters and the evils they stood for. Who is this man, they thought, who does what the Bible says God does?

So as they crossed the calm sea, they wondered about Jesus. They kept asking themselves and one another, "Who can this be that the winds and the sea obey him?"

1978 by NC News Service





Pray 'unceasingly' — did St. Paul mean us?

By Father Joseph M. Champlin

Father Henri J.M. Nouwen projects the image of a very contemporary, up-to-date, progressive-thinking type of priest.

Consider these few facts or descriptive phrases about him. Do they not suggest a most modern man, an avant-garde kind of person?

HE IS A product of the Dutch church and a frequent lecturer (wearing a turtle neck sweater or dark tie) at U.S. religious education conferences, where he gives talks laced with psychological principles or insights. He is professor of pastoral theology at the Yale Divinity School.

I found my image of Father Nouwen changed somewhat during a reading of *Genesee Diary*. That book described his voluntary retreat to a Trappist monastery for nearly a year and his reactions to the monk's life he followed throughout that time.

There he appeared to accept many attitudes and activities which we would normally today classify as an older, traditional form of piety or spirituality. That clashed with my impression of the priest from Holland.

AN ARTICLE of Nouwen's in the Aug. 5, 1978 issue of *America* magazine on "Unceasing Prayer" further marred my image of him as the radical reformer.

He examines at length in this essay the question of how busy contemporaries can both fulfill St. Paul's directives about prayer and follow the apostle's model.

"Rejoice always, never cease praying, render constant thanks; such is God's will for you in Christ Jesus." These were Paul's admonitions to early Christians and to us (1 Thessalonians 5:16-18).

HE WROTE to Timothy, "I thank God... whenever I remember you in my prayers — as indeed I do constantly, night and day" (2 Timothy 1:3).

To pray always, constantly, unceasingly, without interruption seems an impossibility for the active, working individual. In response I expected this Yale professor to suggest, after the mode

of many moderns, that we simply make our work our prayer, that we walk calmly in God's presence, that withdrawal from the world is not necessary for constant unceasing prayer.

He does make a few statements along these lines.

HOWEVER, he concludes: "The Christian ideal of making all our life into prayer, remains nothing but an ideal unless we are willing to discipline our body, mind and heart with a daily practice of entering directly, consciously and explicitly into the presence of our loving Father through his Son Jesus Christ."

That insistence on the need for a stepping aside, a definite period of time apart each day for explicit prayer sounds like the masters of the spiritual life I read in the seminary 25 years ago.

And the illustration of contemplative prayer from his personal life resembles exactly the procedure we were taught in those far away days.

"**READ**, every evening before going to sleep, the readings of the next day's Eucharist with special attention to the Gospel."

"Take one sentence or word that offers special comfort and repeat it a few times."

"During the following day, a certain time must be set apart for explicit contemplation..."

"In this hour, we can see him, hear him, touch him and make him present to our whole being."

"I found that wherever I was or whatever I did during the rest of the day, the image of Christ that I had contemplated during that 'empty time' stayed with me..."

"**THIS** discipline puts the celebration of the Eucharist into a totally new perspective."

When reading this, I felt I was listening to two people: our seminary spiritual director and the pioneer liturgist, Msgr. Martin Hellriegel, both speaking to me in the early 1950s.

1979 by NC News Service

Discussion questions

1. Discuss this statement: "Faith in God's loving providence and the saving grace of Jesus provide a point of view on human suffering and tragedy which is radically different from the world's."

2. Reflect upon the fact that Jesus, the Son of God, was subjected to human tragedy. Then reflect upon the meaning of tragedy in our own lives. What purpose can it serve? Within a group — family or parish — discuss how tragedy has affected the lives of group members.

3. Discuss this statement of St. Paul's: "We know that God makes all things work together for the good of those who have been called according to his decree" (Romans 8:28).

4. Why is there still an uneasiness

among scholars about the "nature miracles" in the Gospels?

5. What was the significance of Jesus' miracle of stilling the storm?

6. Other than the storms in nature, what other kinds of storms are there?

7. Discuss this statement: "Even if he (Jesus) seems to be 'sound asleep on a cushion' and blissfully unconcerned, he is neither."

8. What was the Hasidic movement in Judaism?

9. If possible, read Martin Buber's *I and Thou*.

10. What was Martin Buber's philosophy?

11. Try to set aside some time each evening for spiritual reading and reflection.

† KNOW YOUR FAITH

For parents and children after reading 'story hour'

1. A number of artists have painted this story. Study with your child(ren) one or more examples of art depicting the storm at sea. Have them put themselves into the picture and tell how they feel, what the event means, and what their approach to Jesus would have been.

2. What can happen when the waters of the sea get out of hand is told very well by Pearl Buck in her book, *The Big Wave* (Scholastic Press, paperback). Read it to your child(ren) or give them the book to

read on their own.

3. Some psalms that show God's power over the waters that symbolize evil are these: Psalm 18, 1-7; Psalm 65, 6-9; Psalm 68, 1-4 14-19; and Psalm 93, 1-5. Look up these psalms, talk about them in reference to the Gospel story, and pray them together.

4. Find out who or what your children turn to in the face of something frightening. Why? What or who do they trust more than anything else?

91

41

61

A saint's devotion to the Sacred Heart

By Mary C. Maher

The once more popular devotion to the Sacred Heart is usually credited to the life and zeal of St. Margaret Mary Alacoque. Frail in health, strong of mind and passionate by nature, Margaret Mary grew to young womanhood in a French family during the 17th century — a time when women in the church were not expected to contribute much to devotional awareness. Trained by John Eudes, himself later proclaimed a saint, she had

many visions in which the Lord appeared to her asking her to invite devotion to him, helping us to understand his human-divine nature.

Margaret Mary received the revelations between 1673 and 1675. The first commissioned her to spread devotion to the Sacred Heart; the second requested Communion and the Holy Hour of reparation; the last expressed a wish for a specified day in honor of the Sacred Heart. She lived the devotion, and amid contradiction and opposition worked for its recognition within her order.

The France of her time was experiencing a religious drought. The love of God had grown cold. In this last quarter of the 20th century, we, too, are familiar with spiritual barrenness. It is time to examine again what devotion to the Sacred Heart is about.

INTERESTINGLY, the season we are now in, Christmas, is not far from the real base of devotion to the Sacred Heart. Jesus came to us as a tiny baby, both divine and human.

Father Karl Rahner, a great living theologian and an interpreter of this devotion, says: "If, then, the humanity of Christ, or better, the man Jesus, has an abiding salvific significance, if this man and his human reality as such is an intrinsic element in the final fulfillment of our own salvation and not only in its temporal history, and if each individual's salvation is unique, then it cannot be denied that a personal relationship to Jesus Christ in

person and intimate love is an essential part of Christian existence.

By the fact that a person finds God, that he falls, as it were, into the absolute, infinite and incomprehensible abyss of all being, he himself is not consumed into universality, but rather, for the first time, becomes someone absolutely unique. This is so because it is only in this way that he has a unique relationship to God in which this God is his God, and not just a universal salvation which is equally valid for all." ("Foundations of Christian Faith.")

Father Rahner points in the direction necessary to understand why, as humans, we need to be deeply devoted to God. And we need a real personal relationship with him in order to experience devotion.

JESUS — fully human and fully divine — is a concept that we spend a lifetime attempting to understand. But through the centuries that have passed since the historic night of his birth, he has made his presence and reality known to us in countless ways. Through others he helps us know his presence. And through our own experience we learn to know him.

He often appeared to Margaret Mary crowned with thorns. She came to understand his Passion in a very special way. Being fully human, he had been spared no human pain. And being divine, his pain was so great that it is incomprehensible. He told her that in consideration of the coldness given to him by mankind in return for all his eagerness to do them good, she should make up for their

ingratitude so far as she was able. This was to be done by frequent Communion, especially on the first Friday of each month, and by an hour's vigil every Thursday night in memory of his agony and desertion in Gethsemane.

A final revelation was made within the octave of Corpus Christi in 1675, when our Lord said to St. Margaret Mary, "Behold the heart which has so much loved men that it has spared nothing, even exhausting and consuming itself in testimony of its love. Instead of gratitude I receive from most only indifference, by irreverence and sacrilege and the coldness and scorn that men have for me in the sacrament of love." Then he asked that a feast of reparation be instituted for the Friday after the octave of Corpus Christi (now the feast of the Sacred Heart.)

AS WE CELEBRATE Jesus' birth, and we reflect upon his life and its profound meaning, we need to remember those thorns in the side of an open heart, and we need to remember that Christmas is much more than a passing look at the baby in the stable. And it is much more than a short time of giving and showing our love for others and for him. By his birth, his life, and his Passion and death, he asks us for continuing remembrance and constant, growing love.

As our love grows, we reach to become one with him. And the desert barrenness in the world becomes a little smaller.

1978 by NC News Service

For the children: a story of love and mercy

By Janaan Manternach

Once upon a time a pharisee named Simon invited Jesus to dinner. Simon was a good man who was trying to keep God's law. Like other pharisees he believed he kept God's law better than most of his fellow Jews.

Jesus accepted Simon's invitation. He joined the other guests around the table. Many Jews in Jesus' time ate lying down, like the Romans did. They removed their sandals and stretched out on cushions around low tables. Their heads faced the table, with their feet stretched out away from it. Apparently that is how Jesus and the other guests were eating that day in Simon the pharisee's house.

As they ate and talked, a woman slipped quietly into the room. Someone told her Jesus was there. She wanted to be near him. When she noticed where Jesus was, she walked over to his place at table. She stood quietly behind Jesus, away from the table, near his feet. She was holding a jar of perfumed oil.

JESUS DID NOT see her at first. But the pharisee and his guests did. They were shocked. This woman was no friend of theirs. In fact none of them would want to be seen near her.

As she stood there, she sensed how they felt. She could see their dislike in their cold eyes. But she knew Jesus did not feel that way about her. Somehow she knew he accepted her and forgave her. She felt so relieved just being near him that she began to cry. Her tears fell down onto Jesus' feet.

She bent down and dried her tears off Jesus' feet with her long hair. Then she poured perfumed oil from her jar over his feet as she kissed them.

SIMON AND HIS guests could not believe their eyes. Here was a public sinner approaching and touching Jesus. The pharisee began to think in his heart, "If this man, Jesus, were really a prophet, he

would know what kind of woman was touching him. He would know she was a sinner and would draw back from her."

Jesus sensed what his host was thinking. "Simon," Jesus said, "let me tell you a story." "Teacher," replied Simon, "speak."

Jesus began, "Two men owed money to a certain money-lender. One owed 500 coins. The other owed only 50. Neither was able to repay the loan. So the money-lender cancelled both their debts. Now which of the two men was more grateful?"

Simon thought for a moment and answered, "I suppose the one who owed 500 coins. His debt was larger." "You are right," said Jesus.

JESUS THEN turned for the first time to the woman who was still weeping behind him. He looked at her, but spoke to Simon the pharisee. "Simon, do you see this woman? I came to your home, but you did not wash my feet as is customary. This woman has washed my feet with her tears and wiped them with her hair. You did not welcome me with the usual kiss, but she has not stopped kissing my feet. You did not anoint my head with oil, as is the custom among us Jews, but she has anointed my feet with perfume."

"Simon," Jesus continued, "that is why her sins are forgiven, great as they have been. Her many sins are forgiven because of her great love. Little is forgiven those whose love is small."

As Jesus spoke, everyone at table became silent. Simon and his guests knew in their hearts what Jesus meant.

IN THE GREAT silence of the room, Jesus spoke to the woman. He told her what she already knew because of how she was feeling. "Your sins are forgiven," Jesus said to her gently.

At this the other guests looked at each other with amazement. "Who is this," they asked one another, "that he even forgives sins?" Only God, they believed, could forgive sins.

Meanwhile Jesus said to the woman, "You are forgiven because of your great faith and love. Now go home in peace."

1978 by NC News Service



(color me)

To keep you from
cutting corners?—

Laws from God and church

By Father Joseph M. Champlin

We have been blessed with an exceptionally fine corps of ushers in our parish.

They arrive early and reliably week after week with no annual reward and little recognition. They seem always quite willing to perform those extra tasks that arise from time to time. They take up the collection promptly and efficiently, but with a conscious aloofness and sensitivity. They don't order people around or become the center of attraction. Throughout the Eucharist they generally remain with their families or in the reserved back pews except when needed for ministry. And they almost never stand in the back and whisper among themselves during Mass.

But they are human.

ON ONE OCCASION when my partner was offering the Sunday liturgy, I stood in the church rear for the first readings to hear a young, new lector proclaim the Scriptures. After she had finished, I stepped outside en route to the sacristy and was stunned to see two ushers having a cigarette by the main entrance.

Stunned is the correct word.

The shock for me came not from the fault's seriousness, but from its unusualness in our situation. That kind of careless approach has simply not been a pattern and thus not a problem for us at Holy Family.

What to do? Make a scene? Reprimand them? Lecture these men on the importance of the word being spoken, the dignity of their posts, the bad example for others? Overlook the incident? Pretend I didn't see the two of them?

FORTUNATELY, these basically good and dedicated persons have delicate consciences. They apparently knew inside their hearts this type of activity was inappropriate for any Catholic Christian, even more so for an individual with leadership



responsibilities at weekend worship. Shortly after spotting me in the distance, they butted their cigarettes and reentered the church.

"The spirit is willing but nature is weak" (Matthew 26.41).

All of us share with those ushers that same humanness, that identical weak

nature. Fundamentally good, anxious to do the right thing and the just deed, we nevertheless sometimes slip and stumble, grow a bit lax, and need a challenge or correction.

DIVINE AND church laws help us here. They let us know when we have rationalized too much, excused ourselves too easily and begun to cut corners or cop out.

The Catholic obligation with regard to Sunday Mass strikes me as a context in which church law aids weak humans. It tells us rather precisely what our duty is and corrects us when that selfish self

starts to dominate our life.

A grandmother who raised six children in remarkable fashion, with firmness yet without raised voice, has little respect for Catholic instructors who reportedly told her children and tell her 30 grandchildren, "You don't have to go to Mass on Sunday, unless you feel like it or want to."

"That's ridiculous," she commented.

What would she tell her children today, if they asked about not going to the weekend Eucharist because of their lack of "feeling" or "desire"?

"Why they wouldn't even raise the question," she said.

THIS IS NOT a dominating, dictatorial mother whose children, once they left the nest, stopped going to Mass or resented her strong guidance. Quite the contrary, soft spoken and gentle, she and her husband have produced as close and joyous and caring a cluster of children and grandchildren as any parents and grandparents I know.

She simply possesses deep faith values and understands that our weakened human nature needs some prodding now and then.

Jesus was gentle and forgiving, too, when he encountered the penitent woman (Luke 7.36-50) and the adulteress (John 7.53-8.11).

"Your sins are forgiven." "Nor do I condemn you."

But the Lord also challenged them both.

"Now go in peace." "But from now on, avoid this sin."

1978 by NC News Service

Discussion questions

1. What did Christ mean when he advised us not to judge one another? Discuss.

2. Read Chapter 25, verses 31 through 46 in the Gospel according to Matthew. Reflect upon it.

3. Read the story of the penitent woman in the Gospel according to Luke, Chapter 7, verses 36 through 50.

4. What does this parable tell us about the danger of judging another?

5. What was the point of the story Jesus told about the two men who owed a money-lender?

6. Discuss this statement: "For Jesus...faith-inspired love leads to forgiveness, no matter how despicable or hopeless public opinion may judge a person to be, and forgiveness, in its turn, opens the humble heart to even greater love."

7. What was the core of St. Margaret Mary Alacoque's spirituality?

8. Do you feel that the devotion to the Sacred Heart that was brought about through St. Margaret Mary has relevance in the modern world? Discuss.

9. Discuss this statement: "Through others he (Jesus) helps us know his presence. And through our own experience we learn to know him."

10. Reflect upon this statement that Jesus made to St. Margaret Mary: "Behold the heart which has so much loved me that it has spared nothing, even exhausting and consuming itself in testimony of its love. Instead of gratitude I receive from most only indifference, by irreverence and sacrilege and the coldness and scorn that men have for me in the sacrament of love."

1. After reading and listening to the story together, ask your child(ren) to draw a series of pictures like a film strip which visually tells a story. Read the story again just using their series of pictures.

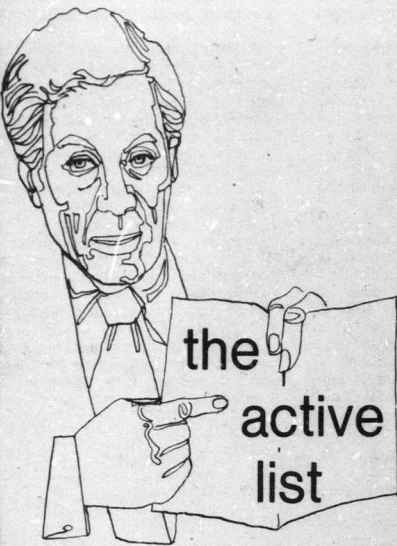
2. Ask your child(ren) to describe how they think Jesus felt toward the woman, how they think the woman felt toward Jesus?

3. Find out if your child(ren) feel that they are still lovable after they have been bad. What experiences do they have that gives them evidence of how lovable they are no matter how bad they have been. Talk with them about times of forgiveness.

4. If a masterpiece of the "penitent woman" is available, study it with your child(ren).

KNOW
YOUR
FAITH

For parents after reading
'story hour' with their children



Movement is having an Ultreya at Holy Cross parish house, 122 N. Oriental St., Indianapolis, at 7:30 p.m.

january 7

Natural family planning will be the subject of a series of four classes taught by the Couple to Couple League at St. Paul's Catholic Center, 1413 E. 17 St., Bloomington, from 2 to 4 p.m. The dates include January 7 and 28, February 18 and March 11. There is no fee but pre-registration is required. Contact Mary F. Flaten at 812-339-8006.

january 9 & 11

Two groups of Separated, Divorced and Remarried Catholics will meet on Indianapolis' northside at 7:30 p.m. The January 9 meeting will be held at Alverno Center, 6140 Spring Mill Road, and the January 11 meeting is scheduled at St. Joan of Arc parish, 42nd and Central.

january 10

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

The regular monthly luncheon and card party at St. Mark parish hall, Edgewood and US 31S, Indianapolis, will begin at 11:30 a.m. Card playing commences at 12:30 p.m.

january 12-14

An A.A./Alanon Weekend will be held at Mount Saint Francis Retreat Center, west of New Albany. For information phone the Center at 812-923-8616.

january 13

Mother Theodore Circle, Daughters of Isabella, will meet in regular monthly session at 11:15 a.m. at 1305 N. Delaware, Indianapolis. This is a change from the regular meeting time. Lunch will be available at the K of C buffet.

january 19-21

A weekend retreat for men will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis, with Father Mark Swarczkopf directing the conferences. For information and/or reservations, call Fatima (317) 545-7681.

Crown two tourney champs

Champions were crowned in two of the four Cadet Basketball League Holiday Tournaments this past week.

At St. Philip Neri, St. Barnabas captured the Cadet "B" Championship by defeating Immaculate Heart of Mary by a 38-31 score. The consolation game was played between the host, St. Philip Neri, 32-27, over Eastside rival Little Flower.

In the Our Lady of Lourdes Cadet "A" tourney, St. Barnabas overpowered St. Christopher in the last half and was the eventual winner

by a 48 to 32 count. St. Philip Neri edged Immaculate Heart for the consolation trophy, 47 to 42.

The championship at Little Flower in the 56 "B" Tournament was divided on Wednesday, January 3, while the 56 "A" Champions at Holy Spirit was crowned Thursday, January 4. The results were not available at press time.

The post-season Deaneary Tournament drawings for the Cadet "A" and Junior-Senior League will be held Friday,

January 12, at 4 p.m. in the CYO Office.

Drawings for the Deaneary Tournaments in the other four leagues—Freshman-Sophomore, Cadet "B," 56 "A" and 56 "B"—will be held at 4 p.m. Friday, January 19, at the CYO Office.

All coaches are invited to witness the tournament play drawings.

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Instructional series slated

Instruction in the symptothermal method of Natural Family Planning will be available in classes taught by certified teaching couples of the Couple to Couple League beginning this month at St. Susanna parish in Plainfield, St. Paul parish in Bloomington, and at St. Lawrence parish in Indianapolis.

The symptothermal method involves the development of fertility awareness by the use of easily observable signs in the woman. Specifically, these are basal body temperatures, cervical mucus, and changes in the cervix. This method assumes that every woman's cycle is irregular. Determination of the fertile and infertile times is based on current observations rather than past history.

Natural Family Planning emphasizes shared decision-making which helps draw the

couple closer together. The method can be used equally well for achieving pregnancy or for spacing pregnancies. If there is a serious need to avoid pregnancy, effectiveness on the 99% level can be obtained.

For information concerning the January classes contact Bob and Susanne Sperback (317-247-5847) or Mark and Cathy Carnes (317-547-9987).

Priest's mother buried Dec. 16

RICHMOND, Ind. — The funeral liturgy was offered for Mrs. Teresa Armstrong on Wednesday, Dec. 16, in St. Andrew's Church here.

Principal concelebrant of the Mass was a son, Father Daniel Armstrong, religion instructor at Chatard High School, Indianapolis.



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january 5

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Bosler (from 5)

namely: the circumstances, the age and maturity and psychological condition of the person performing the action, and above all the intention of that person.

Many actions, which of themselves might constitute a serious turning from God are not that serious because of the other determinants of morality; thus they become venial sins. This does not mean that such actions may be ignored or need not be matter for confession, for, as the example shows, they may very well lead to a final break with God.

Q. What has happened to the Devotion to the Sacred Heart of Jesus? I never see it mentioned in the Sunday missal or hear priests talk about it.

A. The new Church calendar still asks for the observance of the feast of the Sacred Heart on the Friday after the second Sunday after Pentecost, and the new missal has a special Mass and preface for the feast, plus a voice Mass. But, you are right, the devotion has diminished. I think I can give one plausible ex-

planation. Back in the early part of the 17th century, a Flemish theologian and bishop, Cornelius O. Jansen, inspired a spiritual movement of extreme rigorism in the Church which encouraged people to look upon Jesus as a severe and inscrutable redeemer.

Jansenism, which had a large influence upon the clergy of both France and Ireland, was greatly responsible for the Eucharistic piety that required a certain perfection from communicants, leading them to think that they were unworthy to receive Communion without Confession and discouraging frequent reception of the sacrament even for nuns and monks.

PROVIDENTIALLY, it would certainly seem, towards the end of the same century a counter piety was inspired by the devotion to the Sacred Heart as a symbol of the divine love expressed in a human way in the incarnation.

It was a devotion that stressed intimacy with God through the humanity of Jesus; it encouraged more frequent Communion

through the first Friday devotion and stimulated regular prayer with hours of adoration spent at home during the night or in church.

(For the sake of younger readers I should explain that according to promises St. Margaret Mary claimed she obtained from Jesus, a person who devoutly received Communion nine consecutive first Fridays would be assured of persevering in the faith until death. The key word, of course, was devoutly, and one could never be sure about how well one received.)

THOUGH THE CHURCH did not accept the visions and promises made to Margaret Mary as necessarily authentic—which is the Church's attitude toward all private revelations—popes and bishops promoted the devotion vigorously as a means of combating Jansenism and encouraging intimacy with the Savior.

Now, when the last remnants of Jansenism have disappeared and most of our

regular church-goers receive Communion every Sunday, perhaps a highly promoted devotion to the Sacred Heart is no longer needed.

Vatican Council II's great emphasis upon discovering the love of Christ in the Scriptures, undoubtedly, is turning Catholics to new forms of piety. The council urged all the Christian faithful to "learn by frequent reading of the divine Scriptures the 'excellent knowledge of Jesus Christ'" (Phil. 3:8).

This is from the Constitution on Revelation, which quotes from St. Jerome: "Ignorance of Scripture is ignorance of Christ," and calls for prayer to "accompany the reading of Scripture so that God and man may talk together," quoting from St. Ambrose: "We speak to Him when we pray; we hear Him when we read the divine sayings."

Might we not say that the Devotion to the Sacred Heart helped lead the Church back to intimacy with Christ in the Scriptures?

Legislative awareness seminar to be held for seventh time

Indiana's seventh annual Legislative Awareness Seminar will be held at the Essex Hotel in downtown Indianapolis on Saturday,

January 13, from 9 a.m. until 3:45 p.m.

Lieutenant Governor Robert D. Orr and the majority and minority leaders of both Houses will begin the day's program with an overview of issues facing the 1979 General Assembly.

Participants will break up into smaller groups for morning and afternoon sessions on topics including property tax relief, lobbying, utilities and energy, sunset laws, the direct primary, Washington, D.C. and the vote, financing higher education and financing highway programs.

Indiana's 11 women legislators will be introduced at the luncheon. This is the largest number of women ever to serve in the

legislature. Luncheon speaker will be Linda Witt, of Chicago, Midwest bureau chief for *People* magazine.

Cost of the seminar, sponsored by the Indianapolis Chapter of Women in Communications, Inc., Women's Press Club of Indiana and American Women in Radio and Television is \$12.00 including lunch. For more information or reservations call: Mildred Holman, 787-2211. Reservation deadline is Jan. 6.

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Don't look back/A new day is breakin'/It's been too long since I felt this way/I don't mind [where I get taken]/The road is calling/Today is the day/I can see it took so long just to realize/I'm much too strong not to compromise/Now I see, what I am is holding me down/I'll turn it around, I finally see the dawn arrivin'/I see beyond the road I'm drivin'. It's a new horizon/And I'm awakin' now/I see myself in a brand new way/Sun is shinin' [the clouds are breakin']/Cause I can't lose now/There's no game to play/I can tell there's no more time left to criticize/I've seen what I could not recognize/Everything in my life was leading me on/But I can be strong. I finally see the dawn arrivin'. I see beyond the road I'm drivin'.

Tom Scholz

Copyright [c] 1978 by Pure Songs.

Two years ago Boston first entered the Top 40 charts with "More Than a Feeling." Their most recent release, "Don't Look Back," comes off their new second album. Boston is a five-man group that features unusual and special-effect guitar sounds plus Brad Delp's powerful lead vocals.

The lyrics of "Don't Look Back" provide us with direction and challenge as we enter 1979. The new year offers us a new chance to work toward our dreams, expand our talents and remove some of the fears that held us back in 1978. Indeed, the gift of 1979 is an invitation to move beyond the 1978 level of learnings and involve ourselves with life in a new, more complete way.

Meaningful action always requires reflection and consideration. Our values act as guides in determining what type of behavior well characterizes us as persons. We do need to "look back" at 1978 and evaluate how well we have integrated our past actions with our values. Have we been the type of person we want to be? Have we risked taking further action toward reaching our set goals? Do we need readjustment in our vision of our potentials and what we can hope to accomplish?



we compromise our important values and goals when faced with difficulties? The song encourages us to believe in ourselves. Our values project our inner selves and when we compromise our values, we diminish the appreciation we should have for ourselves.

We all possess the strength and necessary courage to overcome our difficulties. We can live up to our chosen values. A maturing person depends on his inner strength and openly faces the questions raised by life's experiences. Growth may occur in what is understood as important and valuable, and thus there can be change in what determines our actions. But these changes are more authentic when they flow from reflection and personal decision. We should not abandon or compromise our values because they can also create an uncomfortable tension within us.

IF WE CHOOSE, we can begin 1979 with confidence in ourselves and the God who gives us this new year. There will be joy and sorrow, dreams and brokenness. If we risk renewing our belief in ourselves, we also will

receive the assurance that no event or situation in the new year will be faced completely alone.

In affirming our strength, we acknowledge that each individual is blessed by God with an ever-growing possibility for love. God is the center of all loving, in ourselves, and in each person we encounter.

It is 1979: a year to look ahead to, a year in which to believe, a year in which to be more in tune with our God, and a year in which to risk loving with even greater personal vulnerability.

Let us resolve to live this year fully, with as much courage as the God of all gifts will give us.

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IN THE WORDS of the song, we can "see ourselves in a brand new way," growing from the successes and failures of 1978, and now more able to affirm our worth and reach again for our goals.

Each year challenges our faithfulness to ourselves in a new way. During 1979, will

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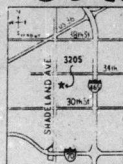
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New SDRC units set in Indianapolis

Separated Divorced and Remarried Catholics (SDRC) of Central Indiana has announced the formation of two new branches of the organization in the Indianapolis area: SDRC-North and SDRC-East.

The northside group will meet at 7:30 p.m. on the second and fourth Thursdays of each month, beginning Thursday, Jan. 11. The meeting place is St. Joan of Arc parish center, 4217 Central Ave.

The eastside group will meet also on the second and fourth Thursdays in the Holy Spirit parish hall, 7241 E. 10th St. Meeting time is 7:30 p.m.

Further details can be obtained from Jeanne

Brosius, 283-6503, or Julie Fowler, 545-8731.

Father Anton Braun, C.F.M. of Alverna Retreat House is Regional Chaplain for SDRC, and Joanna Dunn of Christ the King parish, Indianapolis, is State Representative.

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Pope John Paul (from 1)

one of the largest bells for the cathedral, its sound was defective. An Indian worker said: "Do not be troubled, for when you were born you could not speak, but by practice you learned. Let this bell ring its tongue many times and its sound will be clear." Artisans polished the bronze. The bell, after many centuries, acquired a noble ring.

Puebla became an archdiocese in 1903. The beatification cause for its first archbishop, Ramon Ibarra Gonzalez, has been introduced at the Vatican. Besides being a missionary and preacher, he constructed many hospitals, asylums and colleges.

The current head of the see is Archbishop Rosendo Huesca Pacheco.

The actual site of the meeting, officially called the third general assembly of the Latin American bishops, is the Palafox Seminary, located outside the city. It is a modern complex containing several buildings and wings. Most of the assembly delegates will live on the seminary grounds.

Eventual decisions made by the delegates could have a strong effect on Puebla's factories and businesses. Puebla is an industrial hub for production of petrochemicals, metal goods, automobiles and household appliances. Some of the issues to be discussed by the bishops are daily situations in this industrial area. The issues include worker-management relations, social justice and the place of religion in modern society.

Engaged couples program schedule announced for 1979 and 1980

The Engaged Couples Encounter program has announced a schedule of 11 Engaged Encounter weekends in 1979 and 1980.

Engaged Encounter is a marriage preparation program for engaged couples who plan to marry in the Catholic Church. A team of trained couples and a priest conduct the weekend experience designed to give the couples an opportunity

to dialogue honestly and intensely about the significant issues in their prospective life together.

The first Engaged Encounter was held in September at Mt. St. Francis Retreat Center. Organizers report that response to the initial weekend was enthusiastic. The additional weekends will mostly be conducted at St. Thomas Center in Louisville. These are the weekends scheduled:

In 1979, March 23-25; June 8-10; September 7-9; November 16-18.

In 1980, January 4-6; March 7-9; April 25-27; June 6-8; September 5-7; November 14-16.

The executive couple is Glenn and Cathy Corbell (502-456-5782).

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Superman cares about everybody!

—Jimmy Olson to
Lois Lane, in
Superman

As I buried myself in stacks of Action Comics in 1938-39, little did my distressed parents dare to imagine that 40 years later, the idol of my fantasies—Superman—would be the subject of a movie with the budget of a small war, analyzed by adult movie critics for public edification, and worshipped in a Broadway opening attended by the elite of the age. It would be like, in 1938, finding Travolta carved on Mt. Rushmore.

That's the key point. "Superman" is okay when you're nine years old. Then and now. But otherwise affection for him is sort of embarrassing. Would you put Action Comics on the coffee table? Would you wear a Superman t-shirt? When those people open the time capsule a thousand years from now, and start going through the cans of film, should they find "Jaws," "Star Wars," "Animal House," and "Superman"? Have our brains really turned to Cheerios?



THE ARGUMENT that we really ought to be spending our time and treasure on better things is, at bottom, the only serious negative to offer on this movie. Producers Alex and Ilya Salkind have hired all the talent in the world, especially behind the camera, to reproduce, more splendidly than the juvenile mind could even begin to fathom, the glorious essence of a comic book.

Once again, the real stars are the special effects people who make magic on the screen. (Concede, though, that the chief magic is making Superman fly—most of the other tricks we've seen before, perhaps more impressively). The dominance of special effects is a

disconcerting sign when it's linked to a project without substance. The prophets warned us in "1984" and "Fahrenheit 451"—it's a sign of dying literacy, of the Age of the Dim Bulb.

"Superman," as concocted by a prestigious stable of writers headed by Mario Puzo ("The Godfather") and Robert Benton and David Newman ("Bonnie and Clyde"), is a weird mixture of approaches. The first 15 minutes occurs on Krypton, and is totally high camp, with Marlon Brando as a gray-wigged Grand Wizer who knows his planet is going to blow up and slashes his infant son in a star-shaped flying bassinet for an inter-galactic trip to Earth. There is a lot of fuzzy, high-contrast photography and a big Destruction Scene as Krypton, apparently constructed of giant crystal shards, has its cataclysmic end. Brando is thus wiped out of the movie, except for a few later moments as a disembodied Face in the Sky.

THE CHILD is discovered and reared by a stolid Dakota farm couple (Glenn Ford, Phyllis Thaxter) in bucolic scenes of almost epic wide-screen beauty. (Insist on seeing "Superman" on a large screen with Dolby sound). When we finally arrive in familiar Metropolis, where Superman (disguised as mild-mannered reporter and klutz Clark Kent) works for the Daily Planet, the tone almost tangibly changes to a kind of elegantly produced "Batman." This is especially true of broad villains Gene Hackman as a criminal mastermind, Ned Beatty as his blundering sidekick, and Valerie Perrine as his dumb-sexy girl friend. Hackman's plan is to drop an atomic missile on California, slice it into the Pacific Ocean, and make a billion selling desert property on the new "seacoast."

Superman Kent (as played by newcomer Christopher Reeve) is superbly straight and unspoiled. He simply is the comic book character, not only perfect and dedicated, but with a bright sense of humor. The adult ingredient in this melange is Lois Lane (Margot Kidder), played as a liberated modern female with a thinly disguised passion for the Man of Steel. Their big romantic scene, actually, is a hand-holding flight in the New York skies set to John Williams' extravagant score and an inane lyric by Leslie Bricusse. It's fun, but not

really that far from "Dr. Dolittle."

SUPERMAN spends some time stopping routine crooks and disasters in Metropolis—scenes with a good-natured hilarity as well as excitement—but his heaviest task is aborting Hackman's earthquake. He chases and catches a missile, fills in the San Andreas fault, and rescues a school bus on the Golden Gate bridge, among other things. (He's obviously going to put an end to disaster movies). He also turns back time by reversing the spin of the earth on its axis, a neat trick that may take some explaining in physics classes.

Director Richard Donner, who did "The Omen," seems to relish his chance to tell the legend of an omnipotent Good Guy. But deliberate attempts (once again) to exploit Christian symbols and ideas are in dubious taste. The messiah and miracle-worker analogies are heavy enough, without Brando's lines about sending us his only son to develop man's capacity for goodness.

Yet Superman is good, try golly—an unabashed do-gooder, the prototype of all the Pop Culture heroes that we must create, in times of insoluble real world problems, to nourish our hopes. The movie is perfect escapism for the nine-year-old who still lingers, perhaps not so deeply, in our heads. [Rating: PG]



MIDNIGHT SNACK—In the role of a losing Academy Award candidate, Maggie Smith takes leftover food from a cart in the hall of the Beverly Hills Hotel. The scene is from Neil Simon's new comedy, "California Suite," released by Columbia Pictures. [NC photo]

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