

Week of Christian Unity

Archbishop urges faithful to attend interfaith services

My dear Family in Christ:

Both the late Pontiff John Paul I and our present Holy Father, John Paul II, have called for a renewed effort in ecumenism. With this call for a renewed effort in mind, special ecumenical prayer services, as part of the annual "Week of Prayer for Christian



Unity" will be held in various parts of the Archdiocese. The week begins on Thursday, January 18 and ends on Thursday, January 25. The theme for this 1979 Week of Prayer is, "Serve One Another to the Glory of God."

Members of various religious denominations will attend. I urge you to attend such an ecumenical prayer service in your area. Your pastor will inform you if such a service will be held. Here in Indianapolis an ecumenical prayer service will be held on Sunday, January 21, at 7:30 p.m., in the Northwood Christian Church, 4550 Central Avenue. The Rev. Msgr. Joseph D. Brokhage will be the speaker at this service.

An important statement in our Archdiocesan guidelines for ecumenical efforts reads, "prayer is the soul of the ecumenical movement." That is why I ask you to make special efforts to participate in an ecumenical prayer service and to have prayers at Masses in the parishes for Christian unity.

Praying with you and with our Lord Himself that "all may be one," I am

Devotedly yours in Christ,

+ George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

January 8, 1979

BY FRED W. FRIES

The annual citywide observance of the Week of Prayer for Christian Unity will be held at 7:30 p.m. Sunday, January 21, at the Northwood Christian Church, 4550 Central Ave., Indianapolis.

Rev. Msgr. Joseph T. Brokhage, Personnel Director for Priests in the Archdiocese, will be the guest speaker.

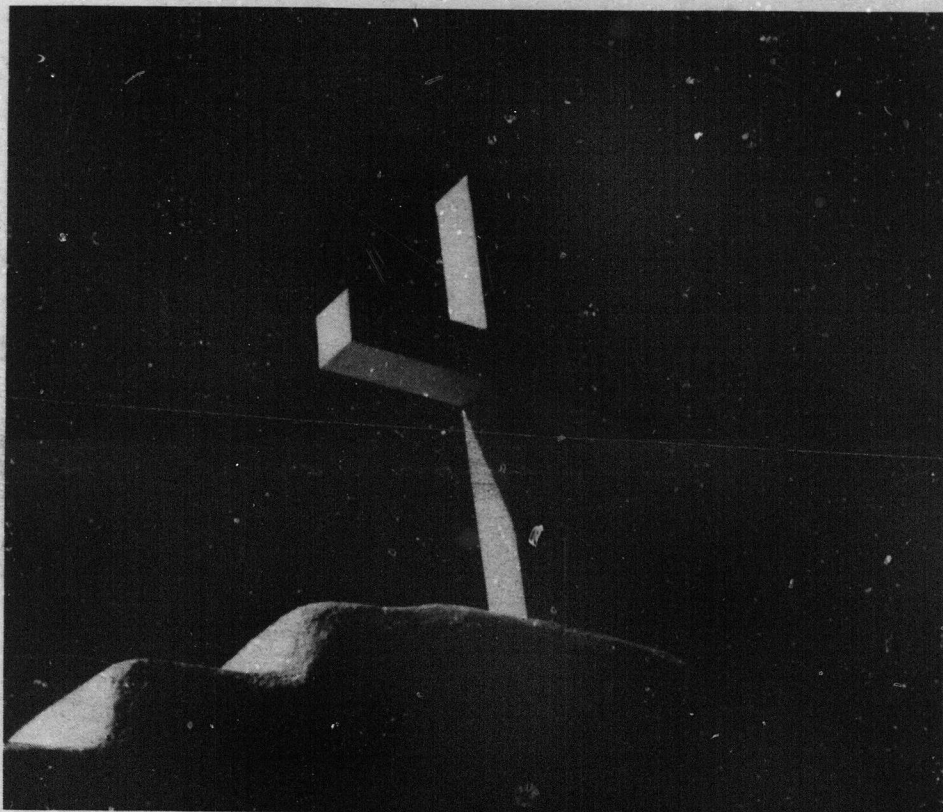
The Church Federation of Greater Indianapolis is the official sponsor of the Indianapolis observance. Committee

members include Father Karl Miltz, Rev. Anthony Williams, Sister Antoinette Ressino, Mrs. George Beazley and Paul McClure.

Clergymen of various denominations garbed in the vestments of their office will march in the processional.

AT OUR LADY OF LOURDES parish, Indianapolis, the unity observance will take the form of an Ecumenical Meal sponsored by the Irvington Ministerial Association. The meal is set for 12:30

[See UNITY on page 2]



*In union with Jesus Christ crucified, darkness itself can become light.
"Whatever came to be in him, found life . . . life for the light of men . . . The light
shines on in darkness . . . a darkness that did not overcome it." (John 1:4-5)
1979 Week of Prayer for Christian Unity.*

THE

Archdiocese of Indianapolis

CRITERION

Unity (from 1)

p.m. on January 21 in the parish hall. Father Richard Mueller is host pastor.

Guest speaker will be Rev. Terry Hallock, pastor of the First United Church of Christ in Irvington. Reservations can be made by calling Our Lady of Lourdes rectory, 356-7291.

Other interfaith services are scheduled in various communities in the Archdiocese.

An elaborate program is planned at St. Joseph parish, Terre Haute. Using the theme "Serving Terre Haute to the Glory of God," the program, which will be held from 2:30 p.m. to 4 p.m., will begin with comments by a symposium of speakers. Selected scripture readings with special music will follow, and the observance will close with an interfaith worship service. Father Nicholas Rolling, O.F.M. Conv., is the host pastor.

THE WEEK OF PRAYER for Christian Unity is the successor to the Chair of Unity Octave begun in the United States by Father Paul Watson, founder of the Atonement Friars, in 1908.

Theme for this year's week-long observance beginning January 18 is "Serve One Another to the Glory of God." It was jointly selected by the Graymoor Ecumenical Institute, Graymoor, N.Y.—center of the national observance—and the National Council of Churches' Faith and Order Commission.

The theme is based on the fourth chapter of St. Peter's first epistle, where Christians are told to reject their divisions and join in service as of "unity in Jesus Christ."

Parishes and institutions throughout the country traditionally mark the Unity Week with special religious services.



THEY ALSO SERVE—Perhaps the two monks in this cartoon are not getting the message the way it was intended. The theme for the annual Week of Prayer for Christian Unity beginning Jan. 18 is "Serve One Another to the Glory of God." [NC photo]

Anti-abortion marches slated for January 22nd

BY NC NEWS SERVICE

Right-to-lifers have not yet convinced Congress to act on a constitutional amendment restoring protection to unborn human life, but they are keeping their promise to continue working toward that goal no matter how long it takes.

For the sixth straight year since the Supreme Court's Jan. 22, 1973, abortion rulings, preparations are underway for marches and other public demonstrations of opposition to those rulings.

The rulings held that states may not regulate abortion during the first trimester; that during the second trimester, the states may make no law to regulate them not connected with maternal health; and during the third trimester—after viability—the states may forbid abortions except where the physical or psychological health of the mother is involved. Pro-lifers point out that unborn

children may therefore be aborted at any time up to birth.

ALTHOUGH WASHINGTON is the focal point for those protests, and will once again draw the largest contingent of protesters, residents of other cities will have a chance to see the banners of the pro-lifers on or about Jan. 22.

Pro-life marches and other manifestations are scheduled for San Diego, Los Angeles, Pittsburgh, Louisville, Ky., Olympia, Wash., and other cities.

The Pittsburgh rally could well be one of the largest outside of Washington. And that rally, although held two days before the March for Life in Washington, could siphon some support from events in the nation's capital.

WHILE THE PITTSBURGH group is working to make a success of its first effort, officials of the March for Life led by Washington lawyer Nellie J. Gray are gearing up for their sixth trek to the Capitol at the head of thousands of demonstrators from many states. Marchers will spend the morning of Jan. 22 in Congress talking to their representatives and senators, then go to the Ellipse, near the White House, at noon to begin the march back to the Capitol for a program of speeches and songs.

POSSIBLE EFFECTS of the local observances were commented upon in Lifeletter, a newsletter published in Washington by the Ad Hoc Committee in Defense of Life.

The newsletter criticized what it said have been media efforts in the past to downplay the march. The media "are overwhelmingly pro-abortion, and have been put through agonizing gymnastics in trying to play down the size and impact" of previous marches, the newsletter said. If there is any drop in attendance, "the entire pro-abortion movement... many media allies" can be expected to make the most of it," it continued.

Rebel prelate at peace with church: report

ROME—An Italian newspaper has reported that suspended Archbishop Marcel Lefebvre agreed to accept the teachings of the Second Vatican Council and the authority of the pope as conditions for his private audience with Pope John Paul II in November.

La Nazione, a daily published in Florence, said Cardinal Giuseppe Siri of Genoa acted as intermediary between the French archbishop and the pope. The article was written by Benny Lai, the paper's Vatican correspondent.

The 73-year-old archbishop is scheduled to meet Cardinal Franjo Šeper, prefect of the Congregation for the Doctrine of the Faith, in January, Lai reported.

Cardinal Siri began mediation efforts with the approval of Pope Paul in 1977, Lai said. It was the cardinal's suggestion that Pope Paul no longer speak out on the archbishop's case.

Discussions were under way to arrange a meeting with Pope John Paul I, but the pope died before the meeting could be held, said Lai.

Archbishop Lefebvre requested a meeting with Pope John Paul II on a strictly private basis without witnesses, Lai said. Cardinal Siri, in turn, asked him to guarantee that the meeting would be the beginning of a constructive dialogue by accepting the teachings of Vatican II and recognizing the authority and infallibility of the pope. Only after the archbishop accepted these two points did the cardinal request the meeting, said Lai.

Fr. Djubasz, buried Jan. 9

The celebrated Funeral Liturgy was offered last Tuesday in St. Joan of Arc Church, Jasonville, for Father Michael F. Djubasz, retired priest of the Archdiocese, who died on January 5. Burial was in the Priests' Circle in Calvary Cemetery, Terre Haute.

Father Djubasz was a native of Jasonville and resided there since his retirement in 1975.

HE STUDIED for the priesthood at St. Meinrad, where he was ordained on May 22, 1934.

After serving briefly as associate pastor of Holy Trinity parish, Indianapolis, he was engaged in parish work for five years in the diocese of Corpus Christi, Texas. Upon his return to the Archdiocese of Indianapolis in 1940, he was named associate pastor of Holy Cross Church, Indianapolis.

IN 1945 FATHER DJUBASZ became pastor of St. Leonard Church, West Terre Haute, where he served until he was appointed pastor of St. Mary-of-the-Rock and missions in 1951.

He became pastor of St. Maurice Church, Napoleon, a post he held until his retirement in 1975.

Special insert

In this issue of the Criterion you will find a special supplement on Life Insurance.



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Strike down law in Pennsylvania

WASHINGTON—The U.S. Supreme Court, in a 6-3 vote Jan. 9, struck down a Pennsylvania law which prohibits a doctor to perform an abortion if the fetus "may be viable."

In the majority decision, Justice Harry Blackmun, who wrote the majority decision in the Jan. 22, 1973, cases which struck down most state restrictions on abortion, said the law was too vague.

"The present statute does not permit broad discretion to the physician," he said.

"Instead," he said, "it conditions potential criminal liability on confusing and ambiguous criteria. It therefore presents serious problems of notice, discriminatory application and chilling effect on the exercise of constitutional rights."

Pope draws lesson from Magi

BY JOHN MAHER

VATICAN CITY—Pope John Paul II said religious freedom is incomplete if believers face the accusation of being alienated from human life.

His remarks at the Sunday Angelus on Jan. 7, when the feast of the Epiphany was celebrated in Italy, came while controversy continued over church criticisms of Italian legislation permitting abortion almost on demand in the first three months of pregnancy.

Noting that the Epiphany is the traditional commemoration of the visit of the Magi to the child Jesus in Bethlehem, the pope said:

"In them, faith, understood as man's interior openness, as response to the light, to the Epiphany of God, finds its clear expression.

"In this openness to God, man eternally aspires to the realization of himself. Faith is the beginning of this realization and is

the condition of it."

THE POPE SAID for over 100 years, believers have been subjected to a grave accusation.

"Religion, according to the words of the accusation, 'alienates man,' that is it deprives him of what is substantially human," said the pope.

"A radical division has been made between what is 'substantially human' and what is 'transcendental.' In modern times the old formula 'do not seek things higher than yourself' has been repeated," he said.

But the Magi give testimony that what is substantially human is expressed in another equally old formula, "seek things higher than yourself," he added.

"Regarding religious freedom, the pope said "much yet remains to be done for the correct functioning of this principle in social, public, governmental and international life. And here no other road exists, there remains solely this one: The believing man must be freed of the accusation of alienation. Precisely this accusation is the cause of the great damages done to men in the name of the 'progress' of man."

"The Magi must be allowed to go to Bethlehem. With them walks every man who recognizes as definition of his humanity the truth of the openness of his spirit to God, the truth that is expressed in the sentence 'seek things higher than yourself!'" said the pope.

"The very principle of religious freedom in social and public life cannot be understood and interpreted according to such a formula 'do not seek things higher than yourself,' because then it would be deformed," he said.

Map itinerary for papal travel

VATICAN CITY—Pope John Paul II will spend a full week travelling to the Dominican Republic and Mexico at the end of January, according to Vatican sources and announcements from Mexico.

On Jan. 25, the pope flies from Rome to Santo Domingo, Dominican Republic. On Jan. 26 he will fly to Mexico City and visit the Plaza de la Constitucion (Constitution Square), flanked by the national palace and the city's cathedral, where he will deliver his first address to the people of Mexico. On Jan. 27 he will concelebrate Mass with about 300 Latin American bishops at the Shrine of Our Lady of Guadalupe and will then meet with Mexican clergy.

The same day or the next he is expected to travel in an open car to Puebla, a city about 70 miles from Mexico City and the meeting place for the assembly of Latin American bishops. He will attend a reception in his honor by Puebla officials, greet more than 20,000 Puebla citizens in the auditorium of the Palafox Seminary, and formally open the third general assembly of the Latin American bishops.

He will go to Oaxaca, Mexico, Jan. 29, where he is expected to meet with city officials, and the people of the area. Oaxaca is about 300 miles southeast of Mexico City.

The pope is also expected to visit Guadalupe, Mexico, where he may visit a 17th-century church just outside of town. The church is a national shrine.



ANNIVERSARY—Archbishop George J. Biskup will mark the ninth anniversary of his accession to the See of Indianapolis on January 14. The faithful are reminded to remember their spiritual shepherd in their prayers and Masses this weekend.

Subscription price is going up

An increase in the individual subscription price of the Criterion was announced this week in a letter sent to all priests of the Archdiocese by Fr. Thomas Widner, editor. Effective February 1, the increase of \$1.50 per year will bring the subscription price to \$7.50 per year (51 issues).

An increase was approved by the Criterion board of directors at its October, 1978, meeting. Announcement of the increase was delayed, however, until a study could be made of expected increases in printing and postage costs, utilities and the like, for 1979-80.

comes after a year in which the Criterion experienced a 54% jump in postage costs as well as increases in utilities and telephone expenses. The increase is expected to cover not only a projected deficit for 1978-79, but also expected increased costs for 1979-80.

The Criterion board of directors includes: Archbishop George J. Biskup; Msgr. Raymond T. Bosler, former editor; J. Joseph Tuohy, vice-president of American Fletcher National Bank; John O'Connor, attorney; and Fred W. Fries, managing editor of the Criterion.

THE SUBSCRIPTION increase is the first in more than two years. The price puts the Criterion on a par with other diocesan newspapers which have for some time averaged \$7 to \$8 per year for a subscription.

Advertising rates will be increased accordingly and will go into effect July 1, 1979.

THE SUBSCRIPTION PRICE increase

Chile, Argentina accept mediation

VATICAN CITY—Chile and Argentina formally agreed on Jan. 9 to accept papal mediation in their territorial dispute.

In a front-page report the Vatican newspaper, L'Osservatore Romano, said the foreign ministers of the two countries signed a preliminary accord in Montevideo, Uruguay. In the accord, the two nations agreed:

—Officially to request the mediation of Pope John Paul II in their current dispute over possession of three islands in the Beagle Channel off the southern tip of South America.

—"Not to resort to force in their reciprocal relations."

—"To take steps to reduce the military build-up and war preparations of recent months."

—"To abstain from 'adopting measures which can alter the harmony' between the two states."



DEVOTION TO OUR LADY—A group of pilgrims crowds a Mexico City street near the Shrine of Our Lady of Guadalupe. About 5,000 pilgrims pray before the image of Our Lady every weekday and from 80,000 to 100,000 on Sundays. The shrine drew more than a million people on the feast of Our Lady of Guadalupe, Dec. 12, and a similar number during the October commemoration of her coronation. [NC photo from KNA]

— living the questions —

Church should learn to use electronic media

BY FR. THOMAS C. WIDNER

The following item in ACTION, the newsletter of the World Association for Christian Communication, intrigued me: "Southern Television, part of the independent TV network in England, has started a series of weekly televised communion services, called 'Where Two or Three . . . an Act of Communion.' They are specifically designed for people unable to take communion in church or to get a priest to visit them. The experiment incorporates services from the Anglican, Roman Catholic and free church traditions."

The item noted that TV church services in the past have not fully satisfied the needs of Christians unable to attend church regularly due to illness or age. The experiment involves the minister seen full-face in the TV screen speaking quietly as if to a single person—the viewer. The viewer then is shown a



close-up of the bread and wine.

The ACTION story editorialized on the experiment by noting that the program allows language to make a greater impact than the pictures. "The absence of many visual images helps the viewer to concentrate and better enter into the mystery of communion." This is accomplished, the newsletter states, because the normal techniques of switching camera angles and alternating between the speaker and the studio congregation and images of a church are displaced.

THE EXPERIMENT MAY have value in this country. The Sunday morning televised Mass in this Archdiocese, for example, could implement this technique. An objection might be the concentration on the individual viewer, thus taking away from the attempt to place the Eucharist in a community setting. But a televised Mass already removes the community.

As an experiment in meeting the needs of shut-ins, the televised Mass itself is generally a success. It is a reminder that the Church needs to be more involved in the media, not only to meet the needs of shut-ins, but, indeed, of all people.

This past year the American bishops approved a national collection to be held the last Sunday in May—a collection for communications. The collection is designed to provide money for the American church to make greater use of the resources of the electronic media in order to evangelize—in other words, money to use TV and radio in particular, to bring, in a more effective manner, Christ and the Church to those who do not know them.

For those who can remember the impact made by Bishop Fulton Sheen on television in the 1950's, there has been nothing comparable since he left the airwaves. In recent years Protestant bodies, especially the evangelical churches, have achieved tremendous success in their ranks through the use of television.

While I am not encouraging the Catholic Church to imitate these bodies in the specifics of programming, the

point is that these Protestant groups have reached an attentive audience through the one thing that affects our lives more than anything else. It has taken the American Catholic Church until 1978 to realize that we too ought to be spending money in "taming" it for our own uses. Rather than ignore it or complain about it, we need to learn to use it effectively.

Of collections

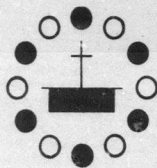
A problem that has risen with respect to the national collection has been the position of the Catholic press. The Catholic Press Association of the United States and Canada originally lobbied against the collection because, as it was first set up, the collection "posed a danger to established sources of Catholic newspaper and magazine revenues."

Later, the CPA, as well as UNDA-USA (the TV-radio organization), was assured of participation in planning the name, structure and policy of the collection and assured of attempts to prevent damage to Catholic press revenues. This collection would function similarly to the Campaign for Human Development. That is, a percentage of the collection would remain in the local diocese in which it is collected. But since the Catholic press in most dioceses depends on the support of the local parish, the feeling was that Catholics might discontinue previous methods of supporting the diocesan newspaper thinking that the national collection would provide its revenue. This is not so and whatever percentage remains in the diocese would further depend on the local bishop for distribution.

The national collection is a reality. I trust that the diocesan Church in Indianapolis will make very clear both the nature and purpose of a communications collection and the distribution of monies at the local level.

Heroes

If there is any reason for making the birthday of Martin Luther King (Jan. 14) a national holiday, it grows out of the particular sense of freedom and human awareness which King embodied. As an ethnic hero King has specific meaning for black men and women. But King as a national hero speaks to men and women of all races. That his role in time was to address the prejudice and racism of the 1960's is an accident of history. What will give him permanence as a hero for all time is the sense of humanity he taught, all men—to be free, one has to be ready to sacrifice his whole life for others. Was he not then simply following in the footsteps of the man from Galilee?



LITURGY

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

14 JANUARY 1979
SECOND SUNDAY OF THE YEAR

BY REV. RICHARD BUTLER

Samuel 3:3-10; 19.
First Corinthians: 6:13-15; 17-20.
John 1:35-42.

The reading from the book of Samuel today is simple—almost childlike. It is so simple in fact that we can often miss the significance of the message in our own days.

Samuel is called by God. And each time he hears the whisper, he runs to Eli. It

takes a while for him to realize that the call is not coming from Eli. It is coming from God.

Discerning the call of God is one of the fundamental steps of the whole Christian life.

In the gospel today, we hear the call of God come to two disciples through John the Baptist. Again, as with the call of Samuel, there is a quiet simplicity to this call and to the response—a response that cuts to the core of the lives of Samuel and later of the disciples. It is a call to conversion, and the response is a total change of life.

THE SAME IS TRUE in our own lives. Many wait for calls that will echo loudly or calls that will be explicitly detailed or calls that will be fully explained. But, in truth, God works much more simply and, more often than not, our call comes as Samuel's—in quiet whispers.

The measure for discerning the calls is the tradition of God's call in the past—that is, the prophets and others called in the history of salvation and recorded in the scriptures. The tradition continues in the gathering of people which we call church.

But the call is not simply an echo of church. It is a personal relationship of God to each one. The call comes in the hungry to be fed, the thirsty who seek drink, the sick and the lonely and the abandoned

[See LITURGY on page 13]

the Saints by Luke

ST. AGNES



SAINTE AGNES WAS ONLY TWELVE YEARS OLD WHEN SHE WAS LED TO THE ALTAR OF MINERVA AT ROME AND COMMANDED TO OFFER INCENSE TO FALSE GODS. SHE RAISED HER HANDS TO CHRIST, AND MADE THE SIGN OF THE CROSS. SHE DID NOT SHRINK WHEN BOUND HAND AND FOOT, THOUGH THE SHACKLES SLIPPED FROM HER YOUNG AND DELICATE HANDS. THE HEATHENS WHO STOOD NEAR HER WERE MOVED TO TEARS.

WHEN THE JUDGE SAW THAT PAIN DID NOT DAUNT HER, HE HAD HER STRIPPED OF HER GARMENTS BEFORE THE PAGAN CROWD. "CHRIST WILL GUARD HIS OWN," SHE SAID. ONE YOUNG MAN DARED TO GAZE AT THE INNOCENT CHILD AND A FLASH OF LIGHT STRUCK HIM BLIND.

FINALLY, HER FIDELITY TO CHRIST WAS TESTED BY FLATTERY AND OFFERS OF MARRIAGE. BUT SHE ANSWERED, "CHRIST IS MY SPOUSE: HE CHOSE ME FIRST, AND HIS I WILL BE." FINALLY A SENTENCE OF DEATH WAS PASSED, SHE STOOD ERECT IN PRAYER AND THEN BOWED HER HEAD TO THE SWORD.

THE FEAST OF ST. AGNES IS CELEBRATED ON JANUARY 21ST.

520 Stevens, P.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.

Secretary serves as counselor

College girls at the Woods call her 'Mom'

ST. MARY-OF-THE-WOODS, Ind.—“They call me ‘Mom,’” says Shirley Cowdrey with pride. “That’s my job—that’s why I’m here.”

“Here” is St. Mary-of-the-Woods College.

Though she was hired as a secretary to the Vice-President for Student Affairs 12 years ago, a job she still holds, Ms.

Cowdrey has become a “mom away from home” to many of the 320 girls who live in Le Fer Hall at SMWC.

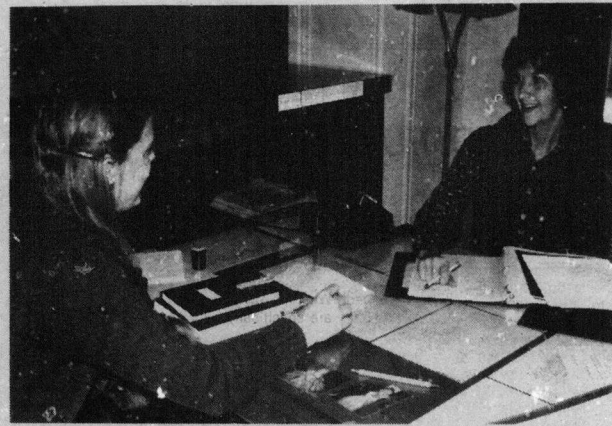
HER DESK is situated in a corner of the main hallway of Le Fer, the principal student residence. “There’s always activity here,” says Ms. Cowdrey. “The noise and commotion don’t bother me—I love it.”

She attributes her role at the Woods to the fact that she is always accessible to the students. More importantly, she cares.

“The kids can sense someone who’s interested in them,” says Ms. Cowdrey.

With two daughters of her own, she treats the girls at SMWC the way she would want her daughters to be treated if they were away at school. Even though the slender, youthful-looking woman with gentle green eyes has had no formal training in counseling, she intuitively knows the girls need someone special on campus. “They have friends, professors and counselors, but they share such things as the fears and excitement about their first day of student teaching with me; I’m the one they tell when they’re furious with their roommate. They tell me the kind of thing they’d tell their mother.”

MS. COWDREY remembers that after confiding in her for half an hour, one girl noticed Ms. Cowdrey’s desk was loaded with paper work and apologized for talking so long. “That’s all right,



COUNSELOR AT WORK—Ms. Shirley Cowdrey, right, devotes many hours to counseling at St. Mary-of-the-Woods College. Students regard her as a “mom away from home.”

honey,” assured Ms. Cowdrey. “This is my number one job. That’s why I’m here. To me, it’s the most important part of my job.”

Her hours are 8:30 to 4, five days a week, but it’s not unusual for her to get a call on weekends or at 11 or 12 at night. “Sometimes I’m asleep when the phone rings, but that’s O.K. If something important or exciting happens, and they just have to share it with someone, they know I’ll be interested.”

Listening is one of the things the soft-spoken Ms. Cowdrey does best. She is careful not to take sides, however. For instance, the girls talk to her about spats with friends, but she knows that the kids will usually forget all about such things in a day or two. They need someone to talk to, though, and with Ms. Cowdrey, they know it will be confidential.

Ms. Cowdrey points out that she

wants to be her own daughters’ friend, but especially, their mother. The same is true of her feelings toward her Woods girls.

She receives many invitations. “I never miss a recital,” she says. “I go to the coffeehouses they have on campus and to many weddings. However, I’m not invited to their parties, but then would their mothers be?” she says with a chuckle.

Not all the students, of course, confide in Ms. Cowdrey and call her “mom.” I never push or pry,” she says, “but I’m here for the ones who need me.”

“I was even ‘mom’ to a boy from ISU (Indiana State University) once. He came out here to visit a girl from his hometown at the beginning of his freshman year. One day he asked if he could sit down and talk. One of 11 children, he was so homesick. I told him I had been homesick myself once and knew the feeling. He said I reminded

[See COLLEGE on page 17]



A FRIEND IN NEED—Understanding and a warm smile are Shirley Cowdrey’s hallmarks.

question box

Must follow conscience, reader is reminded

BY MSGR. R. T. BOSLER

Q. I am a Catholic and accept the moral teaching of the church. But my wife has sympathy for the use of the pill, sterilization and abortion. She questions how the Catholic church could force a non-Catholic to bear a child, especially when the child is certain to be physically and emotionally starved and a burden on the overpopulated world. Please dig deep and tell me something concrete that I have not already read.



A. Reading between the lines, I take it that your problem is not merely theoretical but actually a source of friction between you and your wife. You may assure her that the Catholic Church today is in no position to force its own members,

much less non-Catholics, to do something they think is morally wrong.

It has long been the traditional teaching of Catholic moral theology that individuals must follow the decision they make for themselves with a properly informed conscience. To act with a properly informed conscience, individuals must normally seek advice in difficult situations; if they are Catholics they must consider seriously whatever the church teaches concerning their problem.

The church proclaims principles of morality and declares certain actions morally evil, but does not make applications to individual acts. Problems of morality arise for individuals when they are faced with a conflict of obligations or must choose between the lesser of two evils. In such situations the individual must make a decision for himself or herself and follow that decision even though in reality it be wrong.

Though Catholics oppose the evil of

abortion as a threat to respect for life and the dignity of man, they nevertheless hold that those who believe that in certain circumstances an abortion is something that must be done, or that sterilization is an obligation, must follow their own consciences.

This does not mean that it makes no difference what one believes. (What Hitler believed made an enormous difference!) Those who are convinced that the present attitude toward abortion is corroding our society must do everything short of physical force to preserve the traditional concepts of the sacredness of human life and the dignity of man, but they may not force others to agree with them—as happens in totalitarian states, or in the days of the Inquisition—for that is to destroy the very dignity of man which they strive to protect.

So, in your case you may not force your Catholic convictions on your wife, and for

the sake of preserving your marriage you may have to permit her to do things which she thinks are right and you think are wrong.

Q. For a long time now we have borrowed money from each other in our family, even if the person is not around at the time that we borrow his money. But we always let him know we have borrowed from him as soon as we see him. He has never objected, and he always gets paid back, but still this bothers my conscience even though I know he doesn't care.

A. You have a cozy little arrangement that seems to be working out all right. Why are you disturbed? Either he has empowered you to sign his checks or he leaves money at your disposal. Whatever the situation, he willingly lets you do what you are doing. Therefore, you are not dishonest in borrowing the money when he is not around.

the tackler

For 38th year, donations to missions set a record

BY FRED W. FRIES

Well, you've done it again, folks. For the 38th year in a row Catholics of the Archdiocese set a new record for mission giving in 1978.

The annual report of the Society for the Propagation of the Faith (Mission Office) was released this week, and can be found on Pages 14 and 15 of this issue of the Criterion.

The crucial "bottom line" indicates that total contributions for the past year came to \$687,819.20, an increase of \$1,787.82 over the previous all-time record set in 1977.



THERE IS NO DOUBT about it: Catholics in the Archdiocese are "mission-minded." For many years ours has been among the top dioceses in the country in mission giving on a per capita basis.

Much of the credit for the steady increase in mission contributions must be laid at the doorstep of the late Monsignor Victor L. Goossens, who served as Mission Director for almost 30 years. The indefatigable Monsignor Goossens died in October of 1977. His was, to coin a phrase, a hard act to follow. Attempting to fill his ample shoes is the present head of the Mission Office, Father James Barton.

SPECIAL TRIBUTE MUST be paid to Miss Frances Egold, genial, hard-working Mission Office secretary, who has been single-handedly carrying out the myriad details of a complex operation for more than three decades.

Noted in passing: The Propagation of the Faith Office was set up in the diocese by Bishop Silas Chatard in 1901. Total mission contributions that first year amounted to the princely sum of \$526.55.

NEW LOCATION—The interfaith sponsored **Riley-Lockerbie Soup Kitchen** in downtown Indianapolis has been moved from 547 E. Market St. to the "Lighthouse Mission" at 520 E. Market St. The Kitchen provides a free hot lunch to needy persons seven days a week. In announcing the new site, **Sister Marie Wolf, S.P.**, pastoral associate at St. John parish, who is implementing the program under the sponsorship of the **Riley-Lockerbie Ministerial Association**, has issued an appeal for additional volunteers to assist in serving the meals during the noon hour. Organizations or individuals are invited to help. "Even once a month would be worthwhile," she told the Tackler. Her telephone number is 635-2021.

Tackler Note—We printed this item in the column two years ago. The message is so trenchant that we thought it worth repeating.

'STILL HUNGRY'

I was hungry, and you formed a humanities club and discussed my hunger.

I was imprisoned, and you crept off quietly to your church and prayed for my release.

I was naked, and in your mind you debated the morality of my appearance.

I was sick, and you knelt and thanked God for your health.

I was homeless, and you preached to me of the spiritual shelter of the love of God.

I was lonely, and you left me alone to pray for me.

You seem so holy, so close to God. But I'm still very hungry and lonely and cold.

(Author unknown)

SEEK AID FOR TALBOT HOUSE

For more than 16 years the Talbot House has provided a unique service in the Indianapolis community by providing a temporary home and facilities for helping recovering alcoholics. The Catholic-sponsored and operated facility is open to persons of all faiths. It is badly in need of funds to continue its operation. Those who would like to make a donation to this worthwhile endeavor are invited to use the coupon below.

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NEW TALBOT HOUSE MANAGER—**Heyward McKenzie**, a member of Christ Church Episcopal Cathedral, is the new resident manager of the **Talbot House**, a center for recovering alcoholics in Indianapolis. One of the original founders of the project in 1962, he succeeded **Cecil Schoolcraft**, who held the post for many years.

FRANCISCANS PLAN LIVE-IN—The Franciscan Friars at Oldenburg are hosting a live-in experience on January 20-21 for young men interested in exploring the religious vocation. The live-in will be for men of college age and juniors and seniors in high school. There is no charge to those who attend. Further details or reservations can be obtained by contacting **Rock Travnika, O.F.M.**, Franciscan Vocation

Office, 10290 Mill Road, Cincinnati, Ohio, 45231, phone, 1-513-825-1082.

AROUND AND ABOUT—**Father Blaise Hettich**, professor of English, Speech and Religion at **St. Meinrad Seminary College**, will study Religious Poetry at Oxford University in England during the spring semester. . . . **Phillip Wilhelm** of Indianapolis was recently re-elected to a three-year term on the Board of Trustees of **St. Joseph College, Rensselaer**. . . . **Richard E. Davies** is the new communications director at the **Church Federation of Greater Indianapolis**. . . . **Don Johnson**, former chairman of the Theatre and Speech Department at **Marian College**, will conduct acting classes at the **Indiana Repertory Theatre** this winter.

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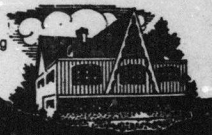
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Marian to host conference on February 10

A conference for faculty and staff in higher education who have strong religious commitments is being offered at Marian College on Saturday, Feb. 10. Sponsored by the Metropolitan Indianapolis Campus Ministry with assistance from the Indiana Office of Campus Ministry, the meeting will begin at 10 a.m. and last until 4 p.m.

The conference is viewed as an opportunity to explore and share with faith-committed faculty and staff from the Indianapolis area ideas and concerns related to the interaction of faith with a vocation in higher education. Those attending will be the resource of the meeting and much of the discussion will take place in small groups.

A \$3 fee covers the cost of lunch and miscellaneous expenses. Further information and registration can be obtained through Dr. Michael Gemignani, 5126 Winston Dr., Indianapolis, Ind. 46226, 317-545-8372.

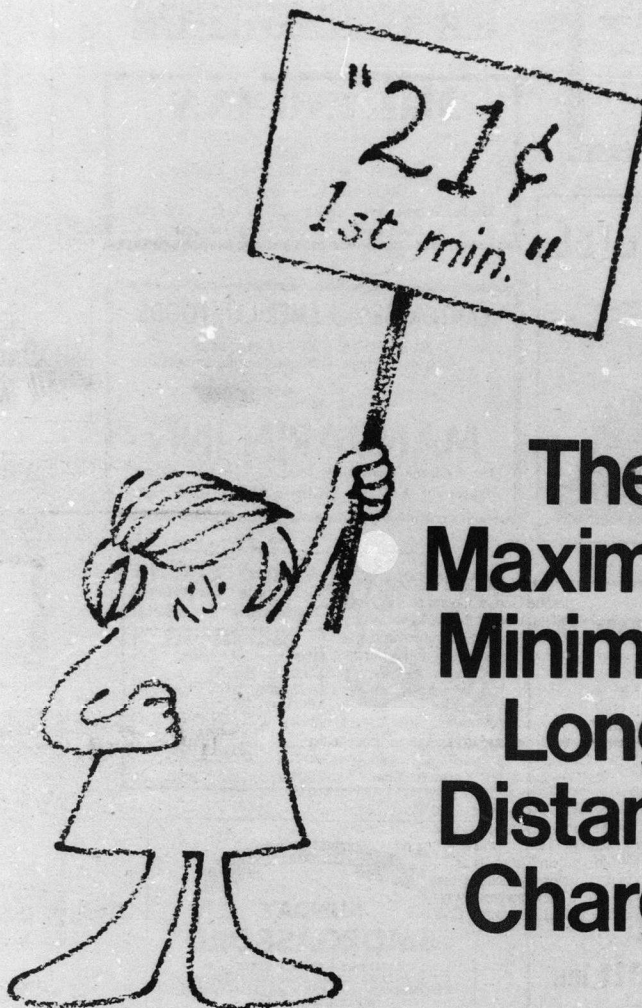
Care of aged to be topic of workshop

ST. MARY-OF-THE-WOODS, Ind. — Today's society deals with a growing population of elderly people, and no longer is it taken for granted that aging parents will share the home and lifestyle of their children.

St. Mary-of-the-Woods College is offering a one-day conference in its Lifestyle Learning series on February 10 entitled "Your Aging Parent at a Crossroad: Life-Changing Events."

Topics will concern facts and myths about aging, conflicts in responsibilities and emotions. The course is designed to provide participants with practical information and guidance, as well as increased sensitivity. Barbara Zeller, S.P., a gerontological consultant and licensed nursing home administrator, will conduct the program.

The conference should be of interest to those who are or will be dealing with aging relatives, and those who are involved with nursing home or convalescent care situations. For information or registration or other data, contact Director of Special Programs, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. 47876, or phone 812/535-4141, extension 222.



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Indiana Bell

'Sin' or 'sins', understanding the difference

By Father David Burrell, C.S.C.

Most of us learned about sin early. We memorized what sin was, and we acquired a list of sins. The list, we soon found out, reflected particular concerns of parents, and teachers. So we revised it according to the amount of respect each of these came to command. Sometimes we revised it too quickly, as we recognized later, when we learned to respect those people a little more.

But it was the definition we memorized that has served us better over the long run: Sin is an offense against God. Each time we revised that list of sins, we discovered a new face to God. This happens in spite of ourselves, as we are challenged by individuals we admire, and yet who value things differently from the way we do.

IT ALSO HAPPENS as we become more familiar with the Scriptures, especially with those people in the Gospels who play the role of pharisee, and who find themselves so threatened by Jesus' presence. They held clear ideas of right and wrong, of lawful and sinful actions, and Jesus' behavior often scandalized them. What he was trying to say was: This is what God is like; you have distorted him.

The definition serves us well because it scores this telling point: My list of sins gives a profile of the God I worship. For whatever God takes offense at tells us a good deal about God. What the definition does not tell us at all is what those things are. That is why we need a list too.

Jesus' words to his apostles well along in their training in discipleship make this point clearly: "You know that among the pagans the rulers lord it over them, and their great men make their authority felt. This is not to happen among you. No, anyone who wants to be great among you must be your servant... just as the Son of Man came not to be served but to serve" (Matthew 20,25).

Pagan rulers "lord it over" their people because that is how they imagine their gods ruling them; not so the God whom Jesus reveals. What would be virtue for a pagan becomes wrong for a follower of Jesus, for he reveals God to be our Father.

A BIZARRE list of sins reflects a grotesque God, while a modest yet clear list offers a better likeness of God. Yet to speak of sin at all demands that we believe in God, for whatever actions we name sins, sin remains an offense against God. But how can that be? How can we ever get ourselves into a position actually to hurt God? I suspect that we would not find it so hard to generate an accurate list if we understood better how this worked — our capacity to offend God. We know pretty well what sorts of things are right or wrong. The difficulty usually comes with owning up to them ourselves.

Here is where it helps to distinguish "sin" from "sins." In biblical language, sins are actions that "miss the mark." They represent ways of failing off from faithfulness to a God who is ever faithful to us.

Sin, however, calls attention to our attitude toward those actions we recognize to be sins. If we can admit to having done them, and ask forgiveness for the part we played in committing them, we have taken a giant step toward a forgiving God. But if we try to shift the blame (as Adam did, and then Eve), or describe our actions in a more flattering light, or otherwise dodge responsibility, then we are drifting from sins to sin.

THE STATE of sin, then, looks like a massive cover-up campaign. It calls on every resource we have to avoid calling what we have done by its proper name, to deny any major part in the affair ourselves. Our human capacity to generate sentences baffles linguists; what should baffle us is the ease with which we use that capacity to generate excuses.

Each of us is ingenious at devising excuses. The total effect of these creates a situation in which truth can hardly survive — though it stands out starkly when we come across it. That is what John called "the world" or "darkness." It is a frame of mind and an attitude of heart which had to banish the light from its midst, which could not tolerate Jesus.

What hurts God is whatever we do to compound that situation of avoidance, denial and cover-up. He is hurt because he wants so much that each of us become the person we are meant to become. He holds no blue print of that person, yet



'The state of sin looks like a massive cover-up campaign. . .'

In this 19th century woodcut by John Everett Millais the

Pharisee proudly proclaims all the good things he is doing

while the tax collector hides his head and says,

'O God be merciful to me a sinner.'

denying our current engagements will keep us from recognizing the direction in which we are actually going, and so we will be unable to discover the path that is ours. By continuing to confirm a situation that hides us from the truth about ourselves, we can offend a God who wants one thing for us: that we become our true selves.

THERE ARE ways out, but each one involves a mini-conversion — a turning around to recognize how we have been deceiving ourselves. We hate to admit that, yet we have known it all along. That is the irony, even the paradox of sin. And that is why asking for forgiveness is always asking for healing as well.

For we are seldom simply asking to be forgiven for missing the mark, but also for going on to pretend that we never miss the mark. It is that penchant of ours for continually deceiving ourselves, I suspect, that we should have in mind at the beginning of each Mass when we are invited to confess to being sinners.

No single action may loom up, but we can each be sure that we are engaged fulltime in "editing an elegant version of ourselves" (Kierkegaard) and that it is probably false. We can then pray to become enlightened enough to know how to ask forgiveness and healing from the one whose Passover we celebrate, our light as well as our life.

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Cardinal Newman:

Eloquent master of 'plain sermons'

By Father James V. Schall

Several years ago, while at Campion Hall, the Jesuit residence at Oxford, I visited the Anglican Church of St. Mary the Virgin where John Henry Newman preached most of his parochial and plain sermons before he became a Catholic and eventually a cardinal.

Newman is mostly remembered for "The Idea of a University," for his "Apologia," his "Essay on the Develop-

MENT'S style would be ever of an elegance distracting from its content were not his eloquent words already part of his thought. For him, beauty and truth were not at odds. The English novelist Muriel Spark wrote of him: "It was by the way of Newman that I turned Roman Catholic. Not all the beheaded martyrs of Christendom, the ecstatic nuns of Europe, the five proofs of Aquinas, or the pamphlets of my Catholic acquaintances, provided anything like the answers that Newman did."

Newman is an intellectual's theologian. Yet, he is also the giver of precisely "plain sermons" in St. Mary the Virgin, sermons we could all understand and respond to. In this, he is in the tradition of Ambrose, Gregory and Augustine, men who knew that they must speak also and at their best to the weakest and the simplest.

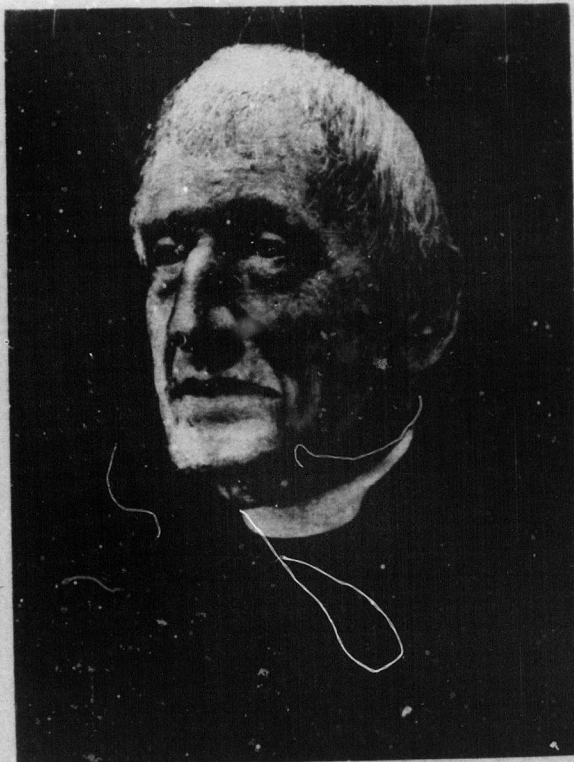
NEWMAN WAS NOT afraid to speak of "mental prayer," of "obedience without love," of "the invisible world," of spiritual warfare, of Christian manhood, of Christian intelligence, of the crucifixion, of watching, repentance.

The standards by which Newman judges the Christian life are those of Scripture. They are not of the world. He is insistent that the world's values are dangerous, some of them evil. Newman

Spiritual masters

ment of Dogma" and his "Grammar of Assent." Yet, his fame and spirituality are best glimpsed in those fascinating sermons he gave in St. Mary the Virgin.

"There is something in moral truth and goodness, in faith, in firmness, in heavenly-mindedness, in meekness, in courage, in loving-kindness, to which this world's circumstances are quite unequal." So he began a marvellous sentence epitomizing Christian holiness in a sermon on Oct. 23, 1836, entitled, "The Greatness and Littleness of Human Life."



Cardinal John Henry Newman

was convinced that the spiritually popular, when examined, was likely to be contrary to Christianity.

"How little we can depend, in judging of right and wrong, on the apparent excellence and high character of individuals. There is a right and a wrong in matters of conduct, in spite of the world."

These are striking words a century and a half later when the Christian's greatest temptation is precisely in the area of conduct, in accepting views of life quite contrary to those the church teaches.

YET, IN ALL the things most memorable about Newman, perhaps the

greatest is his sense of what really goes on in the world. Prayer, for him, was primarily the relation we have with God. "Praying always" was the effort to see things, the invisible things, that are about us.

Religion for Newman was not concerned with mental states nor flights of fancy. And this world, however lovely, was incomplete, at its best a hint, at its worst a vale of tears.

He reflected in his sermon, "Warfare the Condition of Victory": "O how great a good will be, if, when this troublesome life is over, we in our turn also enter into that same rest...Nor any more sin; nor any more guilt; nor more remorse; nor more punishment; nor more penitence...no sloth, no pride, no envy, no strife; but the light of God's countenance, and a pure river of waters of life, clear as crystal, proceeding out of the throne. That is our 'home'; here we are but on pilgrimage, and Christ is calling us home."

NEWMAN'S spirituality bore that true Christian sense of ultimate priority, that however lovely this world be, it is not our goal. We are made for God. Who tells us otherwise, deceives us. "The earth that we see does not satisfy us; it is but a beginning; it is but a promise of something beyond it."

When we read and reread Newman, especially his sermons, we realize how desperately we still are in need of Christian eloquence, sermons whose inspiration is not psychology or sociology or economics, but precisely Scripture and Christian tradition itself. We still want to know from our preachers what those fortunate listeners at St. Mary the Virgin once heard when Newman would begin: "There are two worlds, 'the visible and the invisible,' as the Creed speaks..."

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KYF synopsis

Synopsis

Sin, an offense against God, is something we each must learn to understand. Actually, it is not too difficult to know what is right and what is wrong. But we are masters at explaining our actions away — "editing an elegant version of ourselves" (Kierkegaard). Each of us has a need to pray for enlightenment to know how to ask for God's forgiveness and healing.

The story of the exorcism which is told in Mark 5, 1-20, Matthew 8, 28-34 and Luke 8, 26-39, underscores the power of the demonic forces conquered by Jesus. And in this story, the man from whom

Jesus drove the demons is so grateful that he begs Jesus to let him join him.

BUT JESUS tells him to remain in his own district and spread the good news. The man obeys. This illustrates for us that often Jesus' plans for us are surprisingly different from even our most noble aspirations.

If we are to recognize them, we must listen intently. And if we listen well, we will learn to discern what is pleasing to God. We may be sure that when he behave in a manner pleasing to God, we are looking at ourselves, our behavior and our response with an open mind.

Cardinal John Henry Newman, a convert to Catholicism, was one of the deepest thinkers in recent centuries. Not only was he a very learned man, but he was also able to convey his thoughts to the general public. Newman's spirituality bore that true Christian sense of ultimate priority, that however lovely this world be, it is not our goal. We are made for God. Who tells us otherwise, deceives us.

"THE EARTH that we see does not satisfy us; it is but a beginning; it is but a promise of something beyond it..."

The Gerasene Demoniac: 'Legion is my name'

By Father John J. Castellet

If formerly unsympathetic scholars are now more willing to take the Gospel miracles seriously, it is also true that ultra-conservative biblicists (especially Catholics) are more inclined to agree that the miracle stories as such show evidence of literary and theological embellishment. The account of the multiplication of loaves, for instance, is clearly cast in an unmistakably eucharistic mold.

An especially puzzling narrative is that of the exorcism in Mark 5,1-20, with parallels in Matthew 8,28-34 and Luke 8,26-39. As the basic datum was passed on in the pre-Gospel tradition, it seems to have picked up several picturesque details, some of them smacking of popular folklore. One encounters confusion from the beginning.

THE LOCALE is on the eastern shore of the Lake of Galilee, in "Gerasene territory" (Mark 5,1). But this would be about 30 miles to the southeast, and the story tells us that after the exorcism the now frenzied swine "went rushing down the bluff into the lake," suggesting a spot overlooking the water. That this difficulty was noticed

early is indicated by the fact that Matthew changed the site to the "Gadarene boundary," but this would still give the pigs a six-mile dash.

A later variant for all three accounts reads "Gergesenes." However, it has long been recognized that, apart from the distinct possibility that the author of Mark was unfamiliar with the geography of Palestine, he often used geographical indications for theological purposes. Here he would be intent primarily on telling us that Jesus' influence extended beyond Israel even into Gentile territory.

The narrative has many elements of a good horror story. The possessed man is said to be living a scary existence among the tombs. All attempts to restrain him had proved futile. Not even chains did any good. They had tried handcuffs, too, "but he had pulled the chains apart and smashed the fetters. No one had proved strong enough to tame him. Uninterruptedly night and day, amid the tombs and on the hillsides, he screamed and gashed himself with stones" (Mark 5,4-5). A truly dramatic challenge to Jesus' power over the fearsome forces of evil.

THE CHALLENGE is immediately forthcoming. The madman comes at

Jesus, shrieking: "Why meddle with me, Jesus, Son of God most high? I implore you in God's name, do not torture me!"

He had sensed the stranger's power as the agent of one stronger than the one who had subjugated him, and was at one and the same time awestruck, frightened and defiant. For Jesus had been saying to him: "Unclean spirit, come out of the man!" And now Jesus asks an apparently irrelevant question: "What is your name?" But it was a popular belief at the time that knowledge of a person's name gave the possessor of that knowledge a power over the other which he would otherwise not have had.

The demoniac's answer is even stranger: "Legion is my name." A legion was a Roman army unit of more than 6,000 men. It has been suggested, however, that in the earliest, the Aramaic, form of the story, he had answered, "My name is lighyona ('soldier'), and I am just one of a vast army," or words to that effect. Later, when 'lighyona' was read as 'legion,' the story had to be adapted to accommodate a whole army of demons.

BUT THE MOST fantastic detail of the story is Jesus' transfer of the demons

from the possessed man to a herd of about 2,000 swine. The frenzied animals stampeded down the bluff into the lake and drowned. This is the sort of thing that makes for a picturesque folktale, especially from the viewpoint of the Jews who first told it.

It fitted in with their loathing of swine. And it underscored the power of the demonic forces conquered by Jesus. The swineherds run to tell the townspeople, who come out and are amazed at the complete transformation in the madman. But they are still more concerned about the loss of their pigs, and beg Jesus to go elsewhere. Apparently pigs meant more to them than people.

THIS WAS certainly not Jesus' attitude, and the liberated man appreciated it deeply. He pleaded with Jesus to let him join him, but his Savior had other plans for him. He told him to stay in his own district and spread the good news. The missionary took his commission seriously.

Not infrequently Jesus' plans for us are surprisingly different from even our most noble aspirations, but if we take him seriously, the results are simply amazing.

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Children's Hour: a very troubled man

By Janaan Manternach

After Jesus stilled the terrible storm on the Sea of Galilee, he and his disciples sailed across to the opposite shore. They were not very familiar with that area. The people who lived there were not Jews like they were. They were known as Gerasenes.

Jesus and his friends pulled their boat onto the shore and looked around. Not far away they noticed a large cemetery. A man was running down from the graveyard to meet them.

THE MAN WAS a very troubled person. He acted like a wild man and lived among the tombs in the cemetery. He roamed around the graveyard and the hillside screaming loudly day and night. He even cut his body with sharp stones. No one knew just what was wrong with him. People thought he was possessed by an evil spirit, a demon.

People were frightened by him. He was probably more scared of himself than anyone else was. He was often chained by people who thought they were protecting him as well as themselves. Sometimes they handcuffed him. But he was so strong that he pulled the chains apart and smashed the handcuffs. Whatever the power was that tortured him, it seemed to be beyond anyone's control. It is hard to imagine how this man was suffering, unable to control himself or be protected by others.

Jesus saw the man running wildly toward him. He heard the man's shrill screams. Jesus sensed how much the man was suffering. The man ran right up to Jesus and threw himself at Jesus' feet. Jesus shouted, "Unclean Spirit, come out of the man!"

The man was trembling. The tension between his illness and the hope of being freed from his pain was almost pulling him apart. He must have sensed the

healing power of Jesus' presence. But he kept shrieking like a wild man, "Why meddle with me, Jesus, Son of God most high? In God's name, do not torture me!"

JESUS WAS not frightened by the man. Nor was he put off by the man's plea to leave him alone. He wanted to help him and he knew the man wanted help. Gently Jesus asked the man, "What is your name?" The man's answer was puzzling. "My name is Legion," he responded. "There are hundreds of us." "Legion" was the Roman title for a large section of the army, several thousand men, like a division in modern armies. A strange name for the man to call himself.

It was a name that suggested that other powers were speaking through him.

The troubled man — and whatever strange powers seemed to be tormenting him — pleaded with Jesus not to drive him away from their neighborhood.

EXACTLY WHAT happened then is open to some question. The Gospel story now becomes like a colorful folktale. It seems there was a large herd of pigs grazing on the slope of a hill overlooking the lake. Jews of Jesus' time hated pigs. They considered them unclean animals. Still today many strict Jews will not eat anything that comes from pigs, like pork or bacon. But the Gerasenes apparently raised pigs for their food.

As the story goes, the evil powers that were torturing this man asked Jesus to send them into the herd of pigs. At Jesus' word they left the troubled man and entered the pigs. The whole herd of about 2,000 pigs suddenly stampeded down the hill and over a cliff into the lake and drowned.

The men caring for the pigs, the swineherds, were amazed. They ran into town shouting the news of what happened. The townspeople came out to see. As they came near Jesus, they saw the wild man sitting quietly beside Jesus. The troubled man who had called himself "Legion" now seemed perfectly sane and in control of himself. The Gerasenes were frightened.

THE SPECTATORS told the townspeople what happened. They wondered what kind of powers Jesus had. They were afraid and asked Jesus to leave their neighborhood. Maybe they did not want to lose any more of their pigs. How much of the story about the pigs really happened is not certain. The message of the story is that Jesus freed the troubled man from the mysterious powers that tormented him.

The man was so grateful that he wanted to stay with Jesus. As Jesus climbed into the boat, the man begged him to let him come along. Jesus told him it would be better if he stayed with his own people. "Go back home to your family. Tell them how much the Lord, in his mercy and love, has done for you."

The man did that, and much more. He went from village to village, and even to the large cities on that side of the Sea of Galilee and told everyone what Jesus had done for him. They were all amazed at what they heard.

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What's housed under this roof? Awe, wonder and adoration

By Father Joseph M. Champlin

The beginning chapter of Alex Haley's *Roots*, that epic drama of one man's search for his origins, captures both the reverence for human life and the worship of a transcendent God so prevalent in his ancestors' West African village.

Almost before the first crowing of the cocks, the village's spiritual leader began with a nasal wailing, calling "men to the first of the five daily prayers that had been offered up to Allah for as long as anyone living could remember..."

"HASTENING from their beds of bamboo cane and cured hides into their rough cotton tunics, the men of the village filed briskly to the praying place where the alimano led the worship: 'God is great! I bear witness that there is only one God.'"

The arrival of Omoro and Binta Kinte's first child led to a description in

those initial pages of the naming ceremony, traditionally to take place on the eighth day of his life.

A true celebration involving all villagers as well as parents and relatives, the alimano or spiritual leader occupied a central role in the full day of activities.

HE PRAYED over the many foods prepared for the occasion, then "turned to pray over the infant, entreating Allah to grant him long life, success in bringing credit and pride and many children to his family, his village, his tribe — and, finally, the strength and the spirit to deserve and to bring honor to the name he was about to receive."

Next, before the assembled villagers, Omoro, moving to his wife's side, lifted up the infant and "whispered three times into his son's ear the name he had chosen for him. It was the first time the name had been spoken as this child's name, for Omoro's people felt that each

human being should be the first to know who he was."

At the end of an exhausting, but jubilant day, the father turned to God in praise as he had during the earliest hours of this special feast.

"Out under the moon and stars, alone with his son that eighth night, Omoro completed the naming ritual. Carrying little Kunta in his strong arms, he walked to the edge of the village, lifted his baby up with his face to the heavens, and said softly...Behold — the only thing greater than yourself."

I WAS STRUCK while reading this book by the attitude of awe, wonder and adoration which seemed to permeate the five daily prayers and the delicate naming ritual. They both radiated gratitude, a sense of dependence, humble recognition of the Lord's majesty and deep respect for the beauty within God's creature.

Those characteristics combine to form an equally appropriate stance for Catholic Christians who gather to worship.

In the words of the Roman Missal, "the Mass reaches the high point of the action by which God in Christ sanctifies the world and the high point of men's worship of the Father, as they adore him through Christ, his Son." (No. 1).

MORE SPECIFICALLY, the "eucharistic prayer, a prayer of thanksgiving and sanctification, is the center...of the celebration...In the name of the entire people of God, the priest praises the Father and gives him thanks for the work of salvation...The praise of God is expressed in the doxology which is confirmed and concluded by the acclamation of the people" (No. 54-55).

Furthermore, one can detect parallels within the naming ceremony of Kunta and the baptism of a Christian.

"What name do you give your child?" are the very first words of the baptismal rite.

LAYER, THE Blessed Trinity is invoked over those to be baptized. Signed in this name, they are consecrated to the Trinity and enter into fellowship with the Father, the Son and the Holy Spirit. (Christian Initiation, General Introduction no. 5).

At the conclusion, the celebrant has the option of praying with these words: "May God the almighty Father, who filled the world with joy by giving us his only Son, bless this newly baptized child. May he/she grow to be more fully like Jesus Christ our Lord." (Baptismal ritual, no. 70).

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Discussion questions

1. What is the definition of sin?
2. Discuss this statement: "Each time we revised that list of sins, we discovered a new face to God."
3. How can we ever get ourselves in a position to hurt God? Discuss.
4. Reflect upon these thoughts: "We know pretty well what sorts of things are right or wrong. The difficulty usually comes with owning up to them ourselves."
5. How can one distinguish between "sin" and "sins"?
6. Reflect upon this statement: "We are seldom simply asking to be forgiven for missing the mark, but also for going on to pretend that we never miss the mark."
7. Why are the Gospel story of the exorcism in Mark 5, 1-20 and the

parallels in Matthew 8, 28-34 and Luke 8, 26-39 puzzling?

8. What is this Gospel story intended to teach us?

9. Discuss this statement: "Jesus' plans for us are surprisingly different from even our most noble aspirations, but if we take him seriously, the results are simply amazing."

10. What was the center of Cardinal John Henry Newman's spirituality?

11. Discuss Newman's statement: "How little we can depend, in judging of right and wrong, on the apparent excellence and high character of individuals. There is a right and a wrong in matters of conduct, in spite of the world."

12. If possible, read at least one of Cardinal Newman's sermons.

And for parents using 'story hour' with their children

1. After reading the story (Mark 5, 1-20) together either aloud or silently, talk about it:
 - Why do you think the man was so troubled?
 - Why do you think Jesus freed the man from his terrible suffering?
 - How do you think people are freed from suffering and evil today?
 - Why do you think Jesus wanted the man to go tell everyone about what had happened to him?

— Following the discussion, if the record, "Go Tell Everyone" (Sacred Heart Choir, Avant Garde Records, 250 W. 57th St., N.Y. 10019) is available, listen to it and sing along with the refrain as a prayer.

2. Write a version of what the man said when he told people about what Jesus had done for him. Read it aloud or let others read it.

3. Pray together Psalm 116, 1-10 (Thanksgiving to God for Help in Need).

County's youth resources, services to be explained

On Wednesday, January 17th, at 9 a.m., at the Quality Inn at the Indianapolis International Airport, six local planning organizations are cooperating to present a conference on "Youth Resources and Services in Marion County."

Convened by the Community Service Council and the United Way, the conference will highlight new services for youth in health, employment, education and social services. Also to be discussed is the new juvenile justice code. Geared to the practical needs of community workers in counselling and referring clients to services, the conference will stress youth services recently developed and available in the greater Indianapolis area.

Sponsoring agencies are the Com-

munity Service Council; the Office of Youth Development of the City of Indianapolis; the Marion County Juvenile Justice Task Force; the Greater Indianapolis Progress Committee; Operation P.U.S.H.; and Youth Organizations United to Help (YOJTH), a consortium of local youth service agencies.

THE YOUTH SERVICES Conference will be the first in a series of local events designed to highlight "The Year of the Child," a world-wide observance in 1979. Countries around the world will stress the importance of the development of children and youth throughout the year. Conferences, public meetings, new

educational programs, and meetings of youth and service planners and providers are planned.

The City of Indianapolis recently published a **Directory of Youth Services** to acquaint agencies and their staff members with the range of available local services. Midtown Community Mental Health Center has also developed a guide to **Youth and Family Services**, which will be distributed to participants in the Indianapolis Youth Services conference.

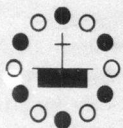
KEYNOTER OF THE conference will be David Bahlman, Director of Youth Services of the Indiana Lawyers Commission. A former Porter County prosecutor, Mr. Bahlman has been active in the

development of the new Indiana Juvenile Justice Code which went into effect January 1, 1979. He will also present a review of the new code during the Indianapolis conference.

Other areas of discussion will include: the health services, employment services for youth, education, and social services.

A question-and-answer period will follow each section of the program. The cost of the conference is \$8.50, including lunch. Registrations can be made by calling Barbara Perry at the Community Service Council, 634-4311 or the United Way, 639-1451.

Registration deadline is January 14th. Evening registration calls will be received at 259-7295 or 255-6447.



LITURGY (from 4)

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

who seek to be visited and touched and healed.

The call is not detailed as rubrics in a liturgy. It is rather open-ended, ambiguous, allowing each of us to enfold it with ourselves.

In liturgy we celebrate that call. Thus, it is fitting that the style of liturgy be patterned on the style of this call.

IN THE INITIAL phase of the liturgical changes a decade ago, many attempted to structure the new liturgy quite rigidly. Thus, publishers of missalettes reduced options to simply directives to avoid confusion. Commentators spoke more to the posture of the congregation than the internal attitudes of conversion. Questions of whether to stand or whether to kneel

dominated conversations.

But liturgy—like the call it celebrates—must allow for subtlety and ambiguity. To dictate color or posture or textual options leads to efficiency, but misses the point of the manner of God's call.

To be sure, a measure of conformity is necessary if liturgy is to be an expression of the church community—just as the measure of validity against which a call is tested is the church—but a measure of flexibility allowing for the uniqueness of each one's call is also required.

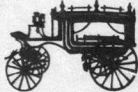
In liturgy, we celebrate the call of God in Christ Jesus. In liturgy, we also celebrate the multiple calls of God through Christ in each of those who gather.

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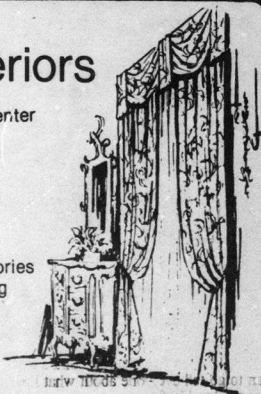
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□ Train a native priest. He wants to give his life for others. For the next six years he needs \$15 a month (\$180 year, \$1080 altogether). Write to us.

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Marian again schedules Sign Language classes

Marian College will again offer a beginning Sign Language class for those interested in learning to communicate with the deaf. The Introductory class will emphasize finger-spelling and formal signs used by the deaf. A total of 30 hours of instruction will provide the student with a basic understanding of sign language.

The Introductory class will be offered on Monday and Wednesday evenings from 6:30 to 7:20 p.m. The class may be taken for two hours of college credit or may be audited.

Intermediate Sign Language and the Deaf Community will be offered Tuesday evening from 6:30 to 8:30 p.m. This course is

an extension of the Introductory class in sign language and is divided into two major areas: 1) an intensive study of communication skills (sign language) and 2) a survey of the deaf community.

Conceptualization of the language will be emphasized by a broader development of signs. Analysis of the deaf community will be treated at the educational, psychological and sociological levels. This class may also be taken for two hours of college credit or may be audited.

Classes begin January 16th. For additional information or registration contact the Registrar at Marian College, 924-3291.

Mrs. Bertha L. Kuntz, two Sisters are buried

The Funeral Mass was offered for Mrs. Bertha L. Kuntz, 92, in Holy Name Church, Beech Grove, of which she was a charter member. She died Sunday in St. Francis Hospital Center. She was a resident of St. Paul Hermitage.

Her deceased husband

Sr. Aquinas

ST. MARY-OF-THE-WOODS, Ind. — The Mass of the Resurrection was offered for Sister Aquinas Larney, S.P., 78, at the Church of the Immaculate Conception here on Friday, Jan. 5. She died the previous day.

Born in Chicago on November 9, 1901, she entered the Congregation of the Sisters of Providence in 1927. During her teaching career she taught at high schools in Fort Wayne, Anaheim, Calif., Evanston and River Grove, Ill., Washington, D.C., and St. Agnes Academy, Indianapolis.

A niece, Mrs. Lawrence Riehle, of Greenwood, and a nephew, Walter Bruen of Indianapolis, survive.

was William A. Kuntz. She was the mother of William F. Kuntz, executive director of the Catholic Youth Organization. Other children include two daughters: Mrs. Rose Sandler of Indianapolis and Mrs. Margaret M. Martin of Florence, S.C., and three other sons: Lee R. and Paul E. Kuntz, both of Indianapolis, and Joseph A. Kuntz of Trafalgar.

Sr. Francis Mary

NAZARETH, Mo. — Sister Francis Mary McNamara, C.S.J., a member of the Sisters of St. Joseph of Carondelet, St. Louis, died here on January 1.

Among her several teaching assignments was Sacred Heart School in Indianapolis. In 1972 she and her sister, Sister Gaudentia of the Sisters of the Good Shepherd, celebrated their golden jubilees.

Survivors, in addition to Sister Gaudentia, are brothers and sisters, Francis B., Margaret and Rose McNamara, all of Indianapolis; and Joseph P. McNamara of Monroe, Conn.

Your Mission Sacrifices for 1978

	Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Home Missions Fund	Visiting Missionary Collection	Mass Stipends	Other Gifts
INDIANAPOLIS							
SS. Peter and Paul	587	\$ 621.00	\$1,127.65	\$	\$1,153.39	\$	\$ 53.00
Assumption	362	72.00	83.51		408.38		
Holy Angels	453	59.75	232.75		138.75		
Holy Cross	756	137.88	233.50		394.00		
Holy Name	3,650	1,256.00	1,731.61		2,090.04		
Holy Rosary	160	125.00	246.37		536.86		
Holy Spirit	4,745	704.00	884.50		3,998.95	420.00	180.30
Holy Trinity	1,250	332.00	426.25		670.10		11.00
Immaculate Heart of Mary	2,002	589.25	1,025.00		1,573.20		777.50
Nativity of Our Lord	1,530	747.50	1,321.27		1,288.82		
Jesus Christ	2,319	723.00	530.00		1,667.20	168.00	100.00
Our Lady of Lourdes	3,720	949.25	1,068.48		3,809.50		
Our Lord Jesus Christ, King	1,060	114.00	892.58		1,724.46		
Sacred Heart of Jesus	1,545	283.00	334.77		1,271.14		414.83
St. Andrew	1,152		65.00		793.00		
St. Ann	1,171	433.58	584.74		841.90		
St. Anthony	3,728	750.00	1,011.67		2,494.35	1,008.00	
St. Barnabas	1,088	78.00	126.50	272.00	444.50		25.00
St. Bernadette	297	105.00	106.00		265.00		
St. Bridget	1,386	100.00	461.84		736.70		23.00
St. Catherine	3,563	888.50	1,397.72		1,811.75	275.00	506.00
St. Christopher	376	55.00	137.10		354.13		
St. Francis de Sales	3,120	477.00	1,697.00		1,508.00		
St. Gabriel	723	240.00	375.00		494.00		
St. James the Greater	1,452	163.00	1,318.00		1,121.67		636.79
St. Joan of Arc	100	393.00	515.09		1,717.07	1,881.00	9.00
St. John	1,129	232.00	608.76		753.12		327.00
St. Joseph	2,180	292.50	1,067.00		2,675.36		500.00
St. Jude	4,542	517.00	2,306.00		3,462.00	405.00	
St. Lawrence	3,602	1,094.00	3,078.00		4,779.50		3,205.00
St. Luke	1,805	692.00	1,188.00		2,102.59		
St. Mark	260	360.00	433.00		1,209.50		400.00
St. Mary	2,704	1,062.00	2,767.00	748.19	4,622.26		
St. Matthew	3,100	738.00	1,193.68		2,884.60	258.00	42.00
St. Michael, Archangel	2,389	545.75	880.50	500.00	1,684.29		15.00
St. Monica	1,023	227.00	355.40		543.55		27.00
St. Patrick	1,700	752.00	824.00	70.00	1,248.00	933.00	
St. Philip Neri	3,310	1,071.00	1,958.21		3,453.29		
St. Plus X	1,950	27.00	178.61		257.13		
St. Rita	1,871	825.00	1,077.00		1,948.56		
St. Roch	5,143	159.00	1,004.03		1,927.83		
St. Simon	4,015	2,032.71	2,303.23		1,910.44		
St. Therese of the Infant Jesus	1,851	140.00	277.50		1,166.00		747.60
St. Thomas Aquinas	1,327	385.00	1,106.35		1,075.00	159.00	190.00
Aurora	3,000	838.00	1,029.00		1,577.65		
Batesville	1,492	227.00	563.96		1,257.00		171.28
Bedford							
BLOOMINGTON							
St. Charles	2,276	275.00	832.80		1,689.32		
St. John	1,022	273.00	487.60		708.38		181.00
St. Paul Catholic Center	5,400	395.00	531.00	50.00	1,546.00		
Bradford	920	228.00	999.71	50.00	459.39	78.00	138.00
Brazil	514	330.00	500.00		400.00		
Brookville	2,515	1,080.50	1,141.50	25.00	1,715.15	4,385.00	739.00
Brownsville	2,627	1,067.90	939.28		1,586.05		
Brownstown	81		35.40				
Cambridge City	665	337.50	376.55		368.50		199.00
Cannelton	377	82.30	124.69		290.15	132.00	
Cedar Grove	545	267.00	560.00		735.00		23.00
Charlestown	907	334.00	409.00				
China	98	50.00	45.00		45.00		
Clarksville	3,125	536.00	1,242.40		2,357.50		
Clinton	1,098	207.00	401.00	500.00	750.00		
COLUMBUS							
St. Bartholomew	2,068	120.00	350.00		920.34		55.00
St. Columba	1,505		620.35		871.55		
Connorsville	2,931	795.00	1,817.06	300.00	2,170.16	2,817.00	303.00
Corydon	782	100.00	209.00		606.00		
Danville	509	239.00	334.10		571.72		34.00
Derby	76				25.00		
Diamond	21						
Dover	305	312.00	275.00		385.00		203.00
Edinburg	362	137.52	178.00		200.00		
Enochsburg	510	373.00	600.00		270.00		700.00
Fortville	466	102.45	203.10		208.33		12.00
Franklin	1,025	95.35	527.53		611.77		
French Lick	1,294	156.30	267.20		776.10		
Frenchtown	602	123.90	199.75		178.45		

Indianapolis area

Catholic Singles Clubs

Catholic Alumni Club and widowers, Dolores (CAC), Dan Jahn, 842-0855; Augustin, 542-9348; Fifth Wheelers—For widows and widowers only, Noble Halterman, 638-9554; St. Thomas Aquinas Singles' Family, John Kohlbacher, 547-2907; United Catholic Singles' Club (Ages 35-65), Never marrieds and widows, 786-3005.

Catholic Singles' Club—For divorced, separated and remarried Catholics; North Side Chapter, Doreen Rodgers, 253-3651; South Side Chapter, Jean Parker, 786-3005.

remember them

Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Home Missions Fund	Visiting Missionary Collection	Mass Stipends	Other Gifts
Fulda	484	160.00	120.25	140.50		
Greencastle	747	346.00	558.30	347.73		
Greenfield	1,640	437.00	365.91	757.78		63.33
Greensburg	3,357	1,108.00	1,898.76	2,784.70		
Greenwood	3,440	334.00	726.00	3,271.85		
Hamburg	276	419.00	313.00	270.00	30.00	
Henryville	220	77.36	139.59			
JEFFERSONVILLE						
Sacred Heart	2,108	571.02	849.25	1,442.50	300.00	30.00
St. Augustine	1,303	413.75	750.50	1,200.74		
Knightstown	250	100.00	105.00	200.00		
Lanesville	1,049	500.00	972.64	1,337.03	1,572.00	9.00
Lawrenceburg	1,740	346.00	897.44	974.97	2,244.00	261.00
Leopold	500	122.00	151.00	293.00		86.00
Liberty	298	215.00	350.00	200.00		75.00
MADISON						
St. Mary	990	429.25	953.30	768.51		
St. Michael	494	147.50	420.52	780.42		
St. Patrick	500	203.42	343.39	218.75		
Magnet	133			25.00		
Martinsville	770	661.00	707.99	475.83		
Milan	300		182.25	339.13		
Millhouse	560	211.00	308.00	200.46		
Milltown	118	64.00	127.00	130.00		
Mitchell	210	77.23	151.55	109.45		
Montezuma	68	85.00	128.00	158.15		104.00
Mooreville	701	408.00	1,000.00	400.00	180.00	
Morris	602	300.00	500.00	300.00		95.00
Napoleon	455	107.75	123.00	302.39		
Nashville	358	204.00	471.84	471.42		198.00
Navilleton	696	321.00	400.43	367.01	207.00	16.00
NEW ALBANY						
Holy Family	2,170	752.00	1,249.45	1,189.45	960.00	396.00
Our Lady of Perpetual Help	2,586	510.00	655.50	754.73		50.00
St. Mary	3,548	1,471.80	2,047.12	2,561.67		411.00
New Alsace	678	477.00	343.43	256.87		200.00
New Castle	1,155	568.00	907.50	627.80	540.00	459.00
New Marion	128	42.50	198.20	235.75		
New Middletown	201	38.00	58.00	162.00		
North Vernon	1,353	641.00	1,125.00	1,356.00		410.00
Oak Forest	110	46.00	77.00	120.15		
Oldenburg	1,350	421.00	355.00	832.66		234.79
Osgood	565	904.00	846.80	1,395.30		
Paoli	168	52.92	79.55	84.50		
Plainfield	1,443	563.00	544.00	1,315.55		
RICHMOND						
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St. Andrew	2,400	824.50	1,320.75	2,446.15		
St. Mary	1,700	614.00	1,300.06	1,338.98		
Rockville	290	155.09	591.49	400.28		146.76
Rushville	1,500	553.00	1,467.85	956.62	105.00	200.75
St. Anne (Jennings Co.)	207	251.00	281.00	285.80		
St. Croix	204	134.00	204.00	245.00	279.00	95.00
St. Dennis	115	141.00	68.00	89.00		
St. Isidore (Perry Co.)	417	61.00	88.29	95.75	60.00	
St. Joseph Hill	907	181.00	468.98	871.42		
St. Joseph (Jennings Co.)	435	140.00	451.70	548.25		
St. Leon	674	290.00	1,262.00	812.00	90.00	48.00
St. Mark (Perry Co.)	389	351.50	504.50	248.00		
St. Mary-of-the-Knobs	2,636	950.00	2,001.70	2,830.35		
St. Mary-of-the-Rock	286	256.00	168.00	132.35		14.18
St. Mary-of-the-Woods	404	342.00	200.00	200.00		50.00
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Seymour	1,371	516.00	886.00	1,393.07		302.00
Sehlbyville	2,250	267.00	1,125.99	1,296.96		
Siberia	214	160.00	199.00	154.00		
Spencer	212	62.00	98.00	87.71		
Starlight	573	132.00	204.00	217.50		
Tell City	3,519	1,522.25	1,245.00	2,258.44	2,262.00	580.00
TERRE HAUTE						
Sacred Heart of Jesus	1,535	310.00	747.50	866.00		
St. Ann	949	169.18	188.00	393.12		
St. Benedict	676	300.00	262.00	1,208.00		100.00
St. Joseph	595	321.99	880.65	1,686.45		
St. Margaret Mary	1,500	327.26	594.85	1,176.88	150.00	
St. Patrick	2,252	755.27	2,216.93	1,679.25	882.00	
Troy	289	72.00	119.00	106.87		
Universal	153	51.00	87.00	67.00		
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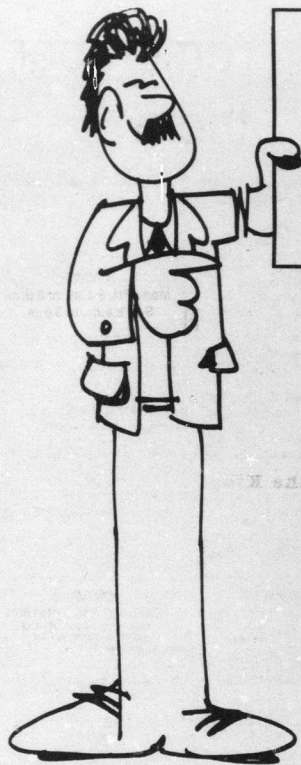
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the active list

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

january 12-15

Registration for on-post classes at Fort Benjamin Harrison is now underway. Classes are conducted by Marian College and Vincennes University. For information on Marian classes call Tim Yenney, 542-3658/9.

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 12-17

Registration for spring semester classes at Marian College will continue through the first day of classes on Tuesday, Jan. 17. Complete information is available from the registrar's office, (317) 924-3291, ext. 225.

january 14

Tamar Orlovsky, concert pianist, and her husband, Arkady, principal cellist for the Indianapolis Symphony Orchestra will present a musicale at 7 p.m. at the Jewish Community Center, 6701 Hoover Road, Indianapolis. Admission is free to Center members and \$1 for non-members.

One-Act Play workshop set for tomorrow

Plans have been finalized for a One Act Play Workshop to be held Saturday, Jan. 13 at St. Catherine parish hall, 1109 E. Tabor St., Indianapolis. The workshop begins at 9 a.m. and will end at 4 p.m. A charge of \$2 per person will be charged to cover the cost of materials and lunch.

Mr. William Bruno and Mrs. Hugh Baker are the coordinators for the workshop. They are hopeful that the workshop will help increase the participation of the One Act Play Contest and Festival in the spring.

7:30 p.m. For further information, call Jill Williams, 271-6832.

january 19-21

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

january 21

The Central Indiana Marriage Encounter group will sponsor an information night at Holy Spirit parish, 7243 E. Tenth St., Indianapolis. For information contact Kathy and Dave Clark, 897-1528.

january 16

The third quarterly meeting of Archdiocesan Council of Catholic Women will be at 10:30 a.m. at the Howard Johnson Motel, 2141 N. Post Road, Indianapolis. For luncheon reservations contact Mrs. Louis Krieg, ACCW president, at 255-1547, or Mrs. John Thompson, 251-7920. Mrs. Thompson is community affairs chairman.

jan. 18 and 21

A Pre-Cana Conference for Engaged Couples, sponsored by the Aquinas Center for Continuing Education, will be held at Providence High School, Clarksville, in a two-session program. On Thursday, Jan. 18, the session is from 7:15 to 10 p.m. and on the following Sunday from 12:45 to 5 p.m. Interested couples are asked to pre-register with their parish priests.

january 26-28

A weekend retreat for Separated, Divorced and Remarried Catholics will be held at Mount Saint Francis retreat Center, Mount Saint Francis, Ind. For information phone (812) 923-8818 or write the Center.

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College (from 5)

him of his mother and wanted to know if he, too, could call me 'mom.' I was so touched. As he got used to being away from home, I saw less of him, but when I'd go in to State on an errand, if he saw me, he'd always yell 'Hi, Mom.'"

The boy has since graduated and left Terre Haute, but Ms. Cowdrey wouldn't be surprised to see him walk in the front door of Le Fer some day, since many of the students come back to catch her up on their lives.

"I'm always glad to see them," she says. "I like people around me. I kiss and hug a lot."

SHE RECALLS A particular incident when a girl was leaving campus. "I walked to the car with her and hugged her. Tears came to the girl's eyes. 'I wish my mother could do that,' she said. 'I know she loves me, but she can't do what you just did.'"

Ms. Cowdrey is the first to admit that she is in love with her job at the Woods. "I look forward to coming to work," she says.

Not only does she enjoy a good rapport with the students but also with the faculty and administrators. "We all work closely together here in Le Fer," says Ms. Cowdrey. "We all get along; we like each other."

Ms. Cowdrey expects a long association with the Woods. Her daughters, Penny and Dawn, are currently students at SMWC, and she and her husband are building a new home only a mile from the College. And she plans to keep her job as campus "mom."

Nestle seeks support to end product boycott

During the past few months, representatives of the Nestle Co. have gone to the Vatican, the U.S. Catholic Conference, the University of Notre Dame and a parish in Albany, N.Y., to argue against church support for a boycott against the company's products. Nestle's critics believe these trips mean the boycott, aimed at changing Nestle's marketing policies for infant formula in underdeveloped countries, is working.

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Billy Joel's new album, "52nd Street," reflects the rough-edged world of his youth. His change from a survival-first street-fighter to a first class musician is etched into the album's contents. "52nd Street" keeps punching the listener with its Latin beat and stiletto rhythms.

"Honesty" is a cut from the album that has not been released as a single. Yet its message is important and the song deserves comment. Joel is never afraid to ask questions in his music and this song asks the significance of honesty in relationships. On the surface, this question seems facile, even obvious. However, his challenge lies in how we discern what honesty means. Too often honesty is confused with other qualities that dilute its real importance. Joel mentions tenderness, security and sympathy as qualities that sometimes are substituted for honesty, but in fact, do not replace the need for honesty in relationships.



JOEL SHOWS how important honesty is for relationship growth. However, a prior step to honesty within relationships is the evaluation of how honest we are with ourselves. It can be easy to play games with one's self, and hide behind a variety of disguises. We can become "too busy," "too other-

directed" or falsely humble to face our real selves. All of these are excuses made out of fear of discovering who we really are.

Consequently, honesty is to understand that our self-worth is not conditioned by our qualities. Our self-worth is innate, flowing from the imprint of God's presence

involved with each of our existences. When we believe this truth, we are more free to be honest with ourselves. We realize that our self-worth is not threatened by our inconsistent behavior, our strengths and weaknesses or our accomplishments and failures. These realities are aspects of

our lives, not the totality of what we are as persons. Some we may continue to choose, and others we may decide to alter.

WITHIN SUCH a perspective, honesty strengthens our relationships. Complexity characterizes all our relationships for each person brings an assorted array of needs, wants, dreams and fears to a relationship. As we grow within a relationship, each of us realizes the types and the extent of response we can authentically offer to another. Some needs, wants and dreams can be fulfilled, but none of us are static; even in the best of relationships, we change

and what formerly was an area of fulfillment in us may gradually evolve to new level of need.

Honesty tells each of us that no one person can fulfill all the needs of another. Honesty also clarifies what current behaviors or responses are less desirable. Honesty frees a loving relationship from games and disguises. Honesty can be painful but honest responsiveness to another demonstrates how real our investment has become.

Christians value honesty in conjunction with sensitivity. Both are required for real caring. There are times when our honesty can be misplaced. Our sensitivity and kindness to another can then assist us to direct our honest responses to a time when they can be more appropriately shared and received. The blend of honesty with kindness creates the sincerity the song presents as a goal for relationships. Such sincerity is real security for it shows that our gift of love is at a risk to ourselves and given for the growth of another.

tuned in Dana Andrews 'revisited'

BY JAMES BREIG

There exists in Mississippi a hamlet named Don't, an appellation chosen by a jocular Post Office master who wanted mail post-marked Don't, Miss.

On April 11, 1969, a native son of Don't took his last drink of alcohol. To recover his career, he took a role in a soap opera, "Bright Promise," figuring that "if people saw me working five days a week, they'd know I couldn't be drinking."

He was right. He restored his reputation as well as his health. His health had been precarious. In fact, it was a physician's threat that one more drink could kill which led to that final swallow of alcohol.

As for his reputation, it had been built on a succession of classic motion pictures: "The Ox Bow Incident," "Purple Heart," "The Best Years of Our

Lives" and "Laura."

All the clues are now present. Fans of film or of daytime TV should add them up and pronounce the name of Dana Andrews, who now devotes as much time to fighting alcoholism as he does to dinner theatres, film and television.

MR. ANDREWS was in town recently to address a seminar on alcohol abuse and took time out to talk to me about his career and his disease, which dovetailed when he was asked to do a public service TV spot for the U.S. Department of Transportation.

"The secretary at the time called to ask my help," he told me. "When I agreed readily, he seemed puzzled at my eagerness. 'Mr. Secretary,' I told him, 'I made no secret of my drinking when I did it so why should I hide it now that I don't?'"

The genteel Mr. Andrews, whose voice still carries uneraser lifts of his Southern upbringing, spins horror tales of alcohol's effects, including 19,000 deaths on highways attributable directly to drinking.

"I know of brain surgeons who have performed operations," he said, "and then recalled nothing afterwards or pilots who have flown 747s across the continent without [See DANA on page 19]

THE IMPORTANCE OF HONESTY

If you search for tenderness/It isn't hard to find/You can have the love you need to live/But if you look for truthfulness/You might as well be blind/It always seems so hard to give/Honesty is such a lonely word/Everyone is so untrue/Honesty is hardly ever heard/And mostly what I need from you/I can always find someone/To say they sympathize/If I wear my heart out on my sleeve/But I don't want some pretty face/To tell me pretty lies/All I want is someone to believe/Repeat Chorus/I can find a lover/I can find a friend/I can have security/Until the bitter end/Anyone can comfort me/With promises again/I know, I know/When I'm deep inside of me/Don't be too concerned/I won't ask for nothing while I'm gone/But when I want sincerity/Tell me where else can I turn/Because you're the one I depended upon.

Written by: Billy Joel
Sung by: Billy Joel
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Tuesday, Jan. 16, 9 p.m. (CBS) "Sky Riders" (1976) A routine melodrama about the rescue of a kidnapped family by some daring hang-gliding enthusiasts, distinguished only by some spectacular aerial photography. The movie's violent elements—including the terrorists' threatening of a small child—rule it out for children. (PG) A-III—Morally unobjectionable for adults. (Postponed from Tuesday, Jan. 9.)

Saturday, Jan. 20, 9 p.m. (CBS) "W. W. and the Dixie Dancekings" (1975) Burt Reynolds, playing a professional con man, takes in hand a hapless group of country musicians. An often hilarious comedy, marked by fine acting. One scene at a drive-in makes an adult

rating necessary. (PG) A-III—Morally unobjectionable for adults.

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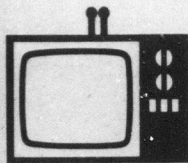
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tv news and reviews

'World of Difference' will be aired on PBS

Behaviorists explain people's actions as being determined more by environment than by free will. One of the pioneers in the field of behavioral psychology is B. F. Skinner, whose controversial life and work are examined in "A World of Difference," airing Thursday, Jan. 18, at 8-9 p.m. on PBS.

Back in the '30s and '40s, Skinner got impressive results by conditioning the behavior of animals with rewards of food. In later years, he applied his theories of conditioning or "positive reinforcement" to human activities, contributing to such developments as teaching machines and programmed instruction.

Although Skinner denies free will, he is not a simple determinist. People can change their lives, he says, by changing their environment. In his 1948 novel, "Walden Two," Skinner imagined a utopian community designed to reinforce people to "live the good life" in the spirit of Thoreau's original.

Twin Oaks is a rural cooperative founded '11 years ago on the same lines as "Walden Two." Unlike many of the communes started in the social nadir of the '60s, Twin Oaks has flourished financially and grown from eight to 85 members.

However, as shown in this documentary in the NOVA series, Twin Oaks has had to abandon a number of Skinner's theories in practice. The essential problem is a constant turnover in membership—there is only one original member left and most newcomers leave after only a year or two.

As usual, this NOVA program takes some complex specialized knowledge and puts it in a form lay viewers can understand. Skinner believes that behaviorists can design a better society. Twin Oaks, however interesting it may be as a behavioral experiment, is certainly no model for a future utopia.



PEOPLE IN THE NEWS—B. F. Skinner, a pioneer in behavioral psychology, is the subject of "A World of Difference," Jan. 18 on the Nova series on PBS. [NC photo]

Dana Andrews (from 18)

remembering how they did it."

He himself, when drinking, could drive a car expertly without knowing what he was doing. The puzzle of alcoholism exemplified by such stories also includes how it strikes and why some people are so susceptible to abuse of drinking.

"It can happen to anyone," Mr. Andrews holds. "It is not a moral question; it is a disease. The image of the alcoholic is improving, but there is still too much of a stigma attached. The drinker is not a sinner who needs redemption but a sick person who needs treatment."

IRONICALLY, Mr. Andrews stopped drinking twice. In 1958 he gave up alcohol just to prove he didn't need it. Six years later, he resumed drinking and endured four years that he describes as "the worst of all."

When he finally conquered drinking, he felt a "euphoria. I wasn't the same person anymore. All my problems were solved."

Although he did not recover through Alcoholics Anonymous, he recommends it and similar groups "which are team efforts. It's the camaraderie and love that are most effective."

In the waning of his career ("as the years gather," said the 70-year-old actor, "I love it; the more the merrier"), Mr. Andrews feels privileged to have been in a profession that is a "dream world to others. I'm in a business that makes ordinary people look attractive through make-up and good lines by the best writers."

He entered college with the idea of becoming an accountant, diverted into acting, hitched to Hollywood and, he notes with a smile, "took the town by storm in nine years."

ACCORDING to his account, he needed the make-up since his own wife (they have now been married 38 years) laughed during the showing of his screen test and producer Sam Goldwyn wondered aloud if the actor combed his hair "with an egg-beater."

Mr. Andrews trained his hair and his talent, going on to appear in the films listed above. But he is just as willing to list his bombs, including "Daisy Kenyon" ("one of the worst") and "Fallen Angel" ("just awful").

He uses harsh criticism of the same sort against those who joke about alcoholism, particularly two TV performers.

It's horrible the way Dean Martin makes fun of

alcoholics," Mr. Andrews charged. "Foster Brooks is not funny. There is nothing funny about alcoholics. They are tragic people, ruining their lives. It's inhumane to make fun of a person's disease—and that's what Martin and Brooks are doing."

What Dana Andrews is doing is proving that the courage he displayed in "The Ox Bow Incident" or "Purple Heart" served him better in real life.

tv programs of note

Monday, Jan. 15, 8-9 p.m. (PBS) "Solti Conducts..." Sir Georg Solti conducts the Chicago Symphony Orchestra in a program of works by Moussorgsky, Prokofiev and Shostakovich.

Monday, Jan. 15, 9-11 p.m. (PBS) "A Tribute to Martin Luther King Jr." Commemorating the 50th birthday of the late civil rights leader is this live concert by the Buffalo Philharmonic Orchestra.

Wednesday, Jan. 17, 8-8:30 p.m. (PBS) "The Talking Walls of Pompeii." Actor John Forsythe takes viewers on a tour of the Roman town buried under volcanic ash nearly 2,000 years ago.

radio broadcasting highlights

RADIO: Sunday, Jan. 14—"Guideline" (NBC) presents the first of a two-part series of interviews on the Week of Prayer for Christian Unity, celebrated this year from Jan. 18 to 25. The objective of the week is to awaken Christians to the reality of the tragic disunity which we have too long taken for granted. This year's theme is "Serve One Another to the Glory of God." Today's guest is Graymoor Sister Elizabeth Kelleher, who directs a day care center in Greenwich Village in New York. The interviewer is Father Thaddeus Horgan, a

Graymoor friar who is co-director of the Graymoor Ecumenical Institute. (Check local listings for time.)

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Topnotch acting can't save 'California Suite'

BY JAMES W. ARNOLD

"California Suite" is our third annual Neil Simon-Herbert Ross holiday package (previously they sold us "Sunshine Boys" and "Goodbye Girl"). This one, a sort of West Coast version of "Plaza Suite" in which several sets of affluent couples with varying tragic or comic problems arrive at the same Beverly Hills hotel, is the least satisfying of the bunch.

That isn't to say there are no rewards. Jane Fonda dominates the screen in a (perhaps unintentionally chilling) portrait of a brainy magazine editor who has almost—but not quite—squeezed the feminine and maternal out of her personality like the juice out of an orange.

Maggie Smith and Michael Caine are predictably urbane, tender and acerbic in a vignette about a troubled British movie couple in Los Angeles for the Academy Awards. Walter Matthau and Richard Pryor use their unique skills to salvage occasional belly-laughs in farcical episodes that are otherwise often embarrassingly unimaginative and inept.

But basically the parts don't mix well, and none are more than mildly affecting even when standing alone.

SIMON'S original 1976 stage hit was comprised of four consecutive sketches or "short stories." Two, despite their witty repartee, are

basically serious: a long-divorced couple meeting to discuss the future of their 17-year-old daughter and to continue their marital bickering, and the British pair essentially trying to find a survival formula despite the actress' ego and the

husband's sometime homosexuality. The other two are familiar burlesque routines: a middle-aged husband trying to hide the body of an unconscious hooker from his jealous wife, and two bumbling vacationing couples from Chicago (in the movie, they're black) who are to accidents as Superman is to muscles.

On stage at least the episodes could be responded to as separate experiences. In the movie, writer Simon and director Ross edit them together, a device which has cinematic potential, but doesn't work out.

The emotions clash rather than complement each other; the dramatic scenes lose their realism and poignance, and the farces seem extra contrived and silly. Worse, the intercut episodes are out of balance. The drama dominates the first half, the slapstick the second. When all are brought together at the end, it's not only a surprise, but a bad surprise. (Good grief, is Jane Fonda still in this movie?)

If you think this summary is confusing, wait till you try to follow it, with commercials, on television.

THE DIVORCED couple's story is interesting briefly, until you realize that Simon is using them as a cover for his endless collection of New York vs. California one-liners. Fonda, representing the East, has all the heavy artillery. Good guy Alan Alda, representing the West, scores a few points, but mostly just cringes and keeps asking, "What are you so bitter for? . . . How can you be so flippant?"

The questions don't help: Jane keeps doing the Don Rickles bit to the point of double overkill. Obviously, she's only hiding her deep fears and insecurity, but it's hard to work up the required sympathy when flashes of vulnerability do show through. The combination of Fonda's sinewy strength and Simon's merciless verbal putdowns is devastating. But the viewer is moved less to compassion than to pity for these supposedly sophisticated, liberated, but admittedly selfish people. (This is about as profound

as the dialogue gets: She: "Is being in love better now?" He: "Yes." She: "Why?" He: "Because it's now.")

The Smith-Caine story succeeds as a slice of jet-set life, but nothing insightful happens. She is a famous classic actress who scorns winning an Oscar, but is crushed when she doesn't get it, then wants love from her husband. He gives it kindly, but without passion. Again, the situation seems provided just as a structure for amusing lines (she, looking into an unflattering mirror: "I look like a brand-new steel-belted radial tire"), most of them on the wry British view of California culture.

THANKS MOSTLY to Matthau, who can coax delight from the oldest and driest vaudeville shtick, the trapped - and - panicky husband segment is bearable (e.g., when he manically tries to pull pantyhose over the feet of the girl overdosed on Tequila). But Pryor and Bill Cosby have much less success in their painful slapstick charades, which make Inspector Clouseau seem as graceful as Chaplin. The fault here seems mostly that of director Ross, whose sense of timing is more flat than sharp.

"California Suite," in sum, is largely sour, and its tangled moral situations make it chiefly for tolerant adults. [Rating: PG]



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