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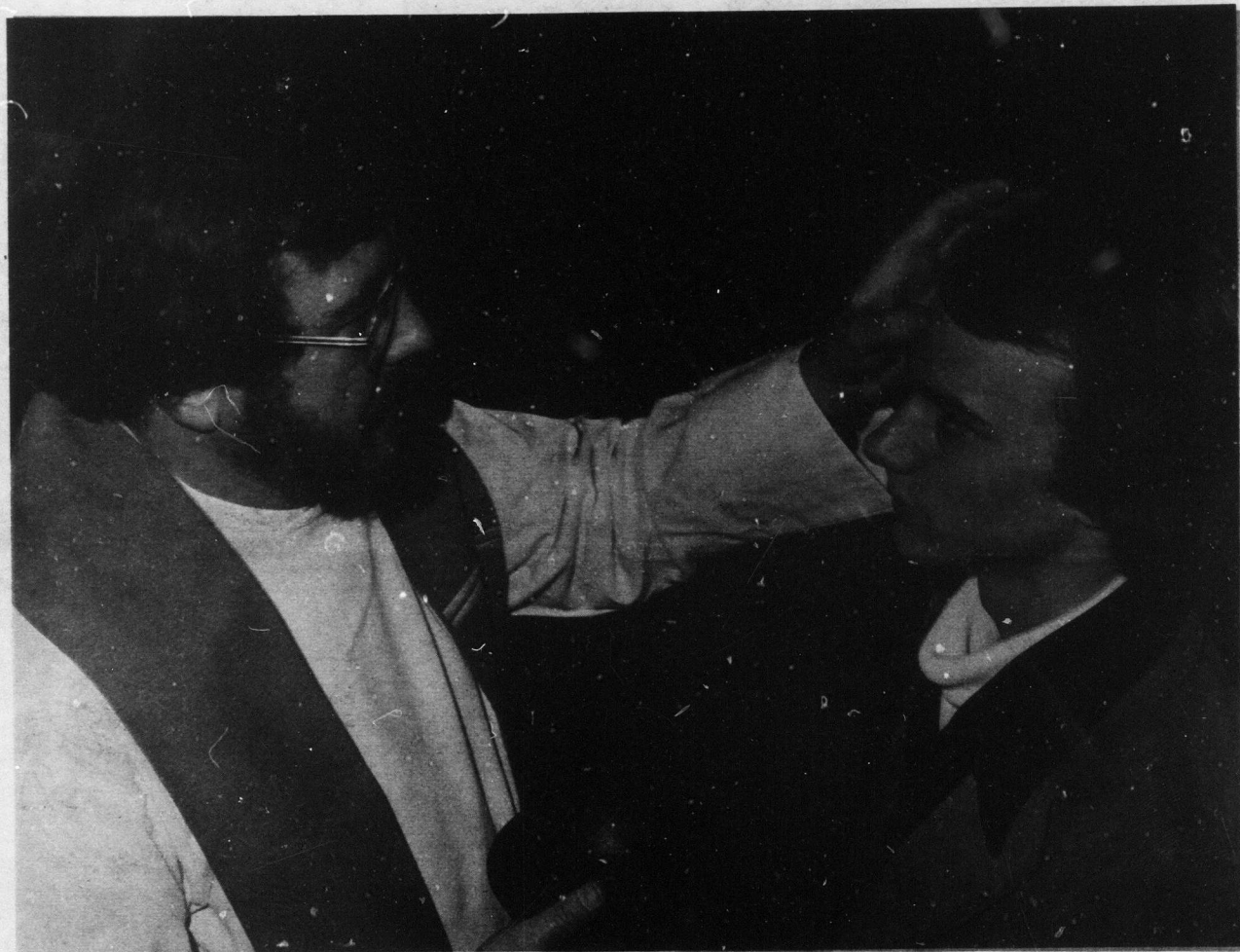
Archdiocese of Indianapolis

# CRITERION

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Indianapolis, Indiana

February 23, 1979



(Photo by Fr. Thomas C. Widner)

*“When you give alms—*

*do not let your left hand know  
what your right hand is doing;*

*When you pray—*

*go into your room and shut the door  
and pray to your Father in secret;*

*When you fast—*

*anoint your head and wash your face;*

*your Father who sees in secret  
will reward you.”*

## Parishioners in New Albany area to join in observance

The season of Lent suggests a multitude of events preparing for the commemoration of the death and Resurrection of our Lord. Eight parishes in the New Albany deanery will be utilizing an approach that is uniquely new and yet built on a strong, traditional approach to prayer.

Called "Families for Prayer," the program is a five-week, family-centered, parish renewal program developed by Father Patrick Peyton and the Family Rosary Crusade. "Families for Prayer" seeks to promote the unity, spirituality, vocation and mission of the family through daily family prayer. Its stated purpose is to "foster more wholesome and happy family life by helping families to become more aware of God in their lives, to deepen each member's relationship with each other in Him, and to respond to His presence and action among them by daily family prayer."

Parishes taking part are St. Mary-of-the-Knobs, Lloyds Knob; St. Mary, Navilleton; St. Mary, Flanesville; St. Michael, Bradford; St. John, Starlight; St. Mary and Holy Family, New Albany; American Martyrs, Scottsburg; and St. Michael, Charlestown.

Mike Gable, DRE at St. Mary-of-the-Knobs, said, "From the interest demonstrated by the many parishes in the Louisville and southern Indiana area, I would not be surprised if this program catches on quickly. This program is starting in the West Indies and in Latin America. A representative of the program at its national office claims there are not enough personnel to cover the many parishes that want to begin the program."

Each parish has its own organizing team led by the pastor and a parish coordinator. Each week of the program has a specific theme. (See PARISHIONERS on page 14)

## Ash Wednesday at St. John's

For the convenience of both parishioners and workers in the Indianapolis downtown area, St. John Church at 129 S. Capitol has announced the following schedule for Ash Wednesday, Feb. 28.

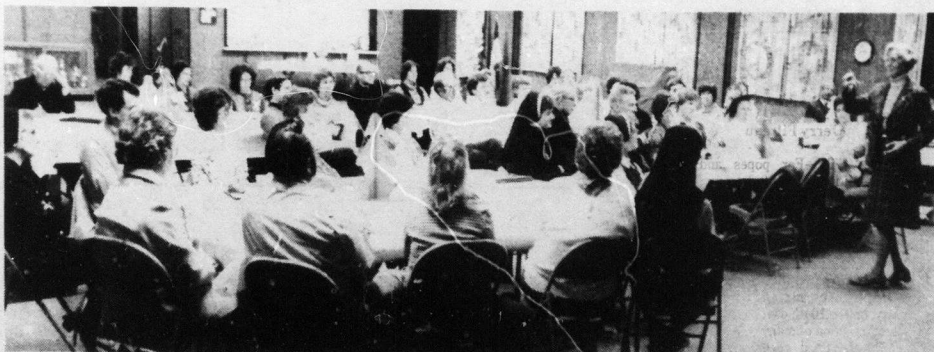
Masses will be celebrated at 7:00 and 11:30 a.m., 12:15 and 7:30 p.m. There will also be an opportunity for the reception of Holy Communion at 6:30 and 6:45 a.m.

Ashes will be distributed during the Masses and after the reception of Holy Communion. Daily Masses will be at 7:00 and 11:50 a.m. and at 7:30 p.m. on Wednesdays and Fridays.

Also during Lent, a series of six recitals will be held on Sundays. The half-hour programs will begin at 5 p.m. preceding the regular 5:30 p.m. Mass.

The programs for the six Sundays include the following: March 4: Gregorian chant choir under the direction of Gus Jonas of Christ the King parish; March 11: St. John choir with John VanBenten, director; March 18: organ recital by Tip Sweeney accompanied by Joe Ledell, vocalist, and Kim Porter, French horn; March 25: St. Luke choir with Dick Dennis, director; April 1: organ recital by Tim Needler of St. Joan of Arc parish; April 8 (Palm Sunday): duet featuring John Charles Thomas, trumpet, and Carol Ann Esselborn, organ.

On Palm Sunday, the Rite of Reconciliation will be available from 5 until 5 p.m. with seven priests hearing confessions.



**FAMILIES FOR PRAYER**—At the opening workshop of a new family program being offered in eight New Albany deanery parishes, Sr. Angie Fenker, representative from Albany, N.Y., explains how it works to parish coordinators and organizers. The workshop was held at St. Mary-of-the-Knobs parish hall. (Photo courtesy New Albany Tribune)

## Historic victory at Vincennes recounted

(Indiana history recognizes this month the 200th anniversary of the fall of Fort Sackville, the fortress which protected the town of Vincennes. The British lost this outpost to the American forces led by George Rogers Clark. They recaptured it but within a year Clark was back to claim it once again for the new nation. The following reprint is from Msgr. John J. Doyle's "The Catholic Church in Indiana—1686-1814.")

In an account later written by George Rogers Clark, it was acknowledged that Father Gibault and a party of "several gentlemen of Vincennes" visited Kaskaskia, leaving Vincennes on July 28, 1778. They brought with them the 'joyful news' of the alliance between France and Virginia against the British.

Although on Clark's authority the people of Vincennes had chosen officers for the militia, the colonel saw fit to send one of his officers, Captain Leonard Helm, to command the post and to serve as his Indian agent, hoping later to receive additional troops and to place a strong garrison at the post.

News of the capture of outposts by the Americans was not long in reaching the British in Detroit. Henry Hamilton, the lieutenant governor, received the tidings with rage, directed mostly at Gibault, whom he took to be the chief culprit in the submission of the French. With the consent of his commander in chief, he quickly readied an expedition to recapture the posts. On October 7, this force, made up of 33 regular soldiers, 125 Detroit militia, and 70 Indians, left Detroit.

The day before, Father Pierre Potier, last of the Jesuit missionaries, whom Hamilton described as "a man of respectable and venerable figure," gave a blessing to the Catholics, "conditionally upon their strictly adhering to their oaths, being the more engaged thereto as the indulgence and favour of their prince exceeded their most sanguine expectations."

Along the way other Indians were induced to join the expedition, so that Hamilton had about 500 men when he came to Vincennes. Approaching the town, he sent forward a company, provided with a cannon, to convey notice to the people "to remain quietly, each one with his family, to await the arrival of the Lieut. Governor of Detroit."

Not surprisingly, almost all the militia at Vincennes chose to remain with their families, having no more taste for a fight with the Indians than with the Virginians. There was nothing for Captain Helm and his handful of men to do when Hamilton's army entered the town on December 17 but to surrender the fort.

The next day Hamilton convened the inhabitants in the church and, "having in pretty strong terms painted their poltroonery, ingratitude, and perfidy, I read them an oath to be subscribed only by those who, being sensible of their fault, should publicly acknowledge it." The oath contained a confession of failure of duty to God and men.

Hamilton stated that the oath was not forced on anyone but was "offered for the consideration of sober people convinced of their faults." It is hard to see what the alternative was but to receive "the punishment their crimes merited."

He was aware that he was rubbing their faces in the dirt. "Humiliating as it is," he wrote, "158 signed it in a few days."

It is impossible to render a certain judgment of Hamilton's rule during the two months in which he held sway over Vincennes. That he did not obstruct religious observances is clear, for Etienne Philibert, guardian of the church, continued to record the baptisms he conferred, two of them on December 19 and 20, just after the capture of the town.

It was Hamilton's intention to recapture the Illinois towns also, but he thought the winter too far advanced for a march of 200 miles and so he dismissed his Indian allies to go about

their hunting, exacting a promise to return in the spring. He also sent back to Detroit most of the militia, retaining only 30 or 40, for he expected reinforcements in the spring.

In a raiding party made by Hamilton's men against the forces at Kaskaskia, Clark narrowly escaped capture. The incident gave rise to the rumor that Hamilton was nearby with an army of 800. Panic seized the town. Not the least alarmed was Father Gibault, who became so agitated that Clark sent him across the river on the pretext of carrying important papers for safekeeping.

The Mississippi was clogged with ice and the priest perforce spent three uncomfortable days on an island in midstream. If he had had access to Hamilton's letters he might have been even more apprehensive, for the lieutenant governor was then writing to his commander in chief in this vein: "Could I catch the priest, Mr. Gibault, who has blown (See HISTORIC on page 16)



**JUBILARIAN**—Rev. Msgr. Joseph Brokhage will mark the 40th anniversary of his ordination to the priesthood with a special jubilee Mass at 4 p.m. Sunday, March 18, in St. Maurice Church, Napoleon. A buffet dinner will follow the Mass. Msgr. Brokhage, who was ordained in Rome at the completion of theological studies and previously studied at St. Meinrad Seminary and the Catholic University of America, Washington, D.C., serves as administrator of St. Maurice parish in addition to filling the post of Personnel Director for Priests in the Archdiocese.



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# High drama marks pope's 'first 100 days'

by Jerry Filteau

VATICAN CITY—For popes and U.S. presidents, tradition says 100 days must pass before the honeymoon is over and serious attempts can be made to analyze the new administration.

Pope John Paul II stretched the period a few days. He began his first trip abroad on Jan. 25, the 101st day of his pontificate, and delivered his first major policy address, on the Church and Society, on the 104th day.

The initial reaction of many to that speech—delivered to the third general assembly of Latin American bishops in Puebla, Mexico—was that it marked a retrenchment from the strong social policies of Pope Paul VI. It was widely interpreted as a call for the Church to return to the business of saving souls in the traditional ways accepted before Vatican Council II.

But that was not the reaction of many Latin American bishops and Vatican insiders. They saw in the speech and in other papal talks and actions on the Mexico trip a strong commitment to social justice. They noted that the pope forged a firm link between the Church's special commitment to the poor and its central mission of preaching the Gospel.

The pope's sternest warning was that these commitments should not be truncated or watered down by being tied to a particular social or political ideology.

After the Mexico visit, Vatican sources said the first encyclical of Pope John Paul's pontificate, believed to be on the spiritual nature of man, is in its final drafting stages and is likely to appear soon.

If the reports are true, at the core of the encyclical will almost certainly be the theme so often repeated in the past four months by the pope from Poland: The central Gospel message to man is a message about man himself—his dignity, worth and rights as one made in the image of God, loved by God and redeemed by God.

The stress on man's religious nature as a fundamental and pervasive truth affecting all levels of life and society could well become the hallmark of the first papacy headed by a man

from a country with an officially atheistic government.

It is a theme that has provided the intellectual underpinning for numerous strong stands by the Polish hierarchy on issues of national social, political and cultural life. The pope's experience with its effectiveness in maintaining a vibrant, healthy Polish Church under trying circumstances is certainly a factor in the emphasis he has placed on this approach during his papacy.

In other aspects of his first four months in the Chair of Peter, the first non-Italian pope in four centuries has shown himself to be a cautious but tough and authoritative administrator, a crowd pleaser and a skilled diplomat as well as an energetic worker.

Under him the steady flow of laicizations—dispositions from the priestly ministry—from the Pauline years came to an abrupt and complete halt. The new pope wanted to study the matter thoroughly before deciding whether, or how, to continue past practices, Vatican sources said.

Unlike his short-lived immediate predecessor, Pope John Paul I, the pope from Cracow, Poland, did not immediately reappoint the cardinals heading sections of the Roman Curia, the Church's central administrative offices.

The period of suspense, which stretched into weeks, was, as one Vatican prelate quipped, "Better than any spiritual retreat" for the Church's top officials. In the end the pope stopped speculation of a pending major shake-up in the Curia by reappointing all the cardinals to their former posts.

But in the meantime he showed the cardinals that he was clearly taking charge.

The pope was selective in his method of reappointment. Most cardinals were reappointed to fill their normal five-year terms. But four were given temporary reappointments "until other provisions are made." These were aging Cardinals Corrado Bafille, 75, of the Congregation for Saints' Causes and Gabriel-Marie Garrone, 78, of the Congregation for Catholic Education, ailing U.S. Cardinal John Wright of the Congregation for the Clergy, and a key Vatican figure, Cardinal Jean Villot,

secretary of state under three popes now and twice acting head of the Church during papal transition periods caused by the deaths of Popes Paul VI and John Paul I.

Although the new pope never worked in the Vatican diplomatic service, sources say he developed a strong political sense and diplomatic sensitivity through years of fending off Polish government efforts to split the Polish Church by promoting him at the expense of Cardinal Stefan Wyszyński of Warsaw, primate of Poland.

A typical government maneuver was to bring foreign dignitaries to visit the then Cardinal Karol Wojtyła before taking them to visit Cardinal Wyszyński. The future pope's reaction was to be "not at home" or to politely greet the visitors in the name of Cardinal Wyszyński, emphasizing that he was only serving as a substitute for the primate.

When the new pope sent Cardinal Paolo Bertoli on a special mission to war-torn Lebanon and Cardinal Antonio Samore on a fact-finding mission to reconcile a Chile-Argentina territorial dispute, Vatican insiders said the papal actions were symbolic

"rehabilitations" of the two prelates. Both lost top Curia posts under Pope Paul VI.

Pope John Paul's decision to mediate the territorial dispute between Argentina and Chile following Cardinal Samore's mission also showed a pope willing to take bold diplomatic initiatives.

Diplomatic and political sensitivity also showed in the pope's stress, from the very start of his reign, on his role as bishop of Rome. The first Polish pope ever and the first non-Italian since 1523, he quickly took an active and highly visible role in the Rome diocese, leaving the Vatican more frequently than any other pope in recent history.

The pope conveys a sense of control and authority, but he is also adept at thrilling crowds and drawing a response from them. In the early days of his pontificate, when the fleetingly but immensely popular papacy of John Paul I was fresh in people's minds, he referred to his immediate predecessor in almost every speech he made, invariably drawing loud applause. As time went on and memories faded, the references became less frequent

(See HIGH DRAMA on page 16)



SNUG AS A BUG?—Twins Jill and Jay Valant, 13, peer out of the "igloo" which they and their two older sisters, Julie and Jacque, constructed in the Valant backyard in Christ the King parish, Indianapolis. Due to the insulating quality of the snow, the youngsters found the interior several degrees warmer than the outside temperature. They are the children of Mr. and Mrs. Larry Valant. (Photo by Fred W. Fries)

## Father Meirose taking new post

Father Carl E. Meirose, S.J., president of Brebeuf Preparatory School, has announced that he will leave Brebeuf at the end of the summer to assume new responsibilities as executive assistant to the newly appointed provincial of the Chicago Province of the

Society of Jesus. The appointment came from Father Pedro Arrupe, superior general of the Society of Jesus in Rome.

Father Meirose came to Brebeuf in August, 1966, and served on the faculty for two years prior to being named president of the school in 1968. During his first six years as president, Father Meirose was also the religious superior of the Jesuit community at Brebeuf.

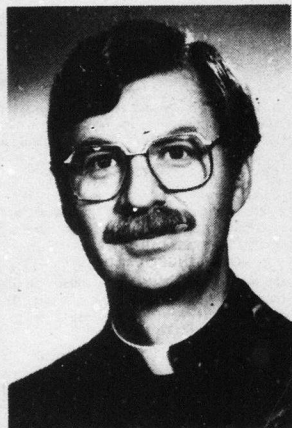
As president, Father Meirose strengthened the inter-faith philosophy of the school through admissions policies and curricular requirements. He has enhanced the school's academic program by increasing minimum requirements for graduation and by initiating flexible scheduling programs.

In 1976 Father Meirose guided the school through the major transition from an all-male student body to a co-educational one. At that time new extra-curricular activities were added as well as a new athletic facility to accommodate girls' sports.

The Board of Trustees has established a search committee to review applications from Jesuits across the country and plans to have a new president for the 1979-1980 school year.

Father Meirose will work at the provincial offices in Oak Park, Ill.

The Chicago Province encompasses the states of Indiana, Kentucky, the Archdiocese of Cincinnati and the majority of the state of Illinois. Some 421 priests, Brothers and seminarians belong to the Province.



F. R. MEIROSE

## Natural Family Planning training programs in two additional parishes

Archdiocesan Social Ministries has announced further scheduling of Natural Family Planning training programs in two other locations in the Archdiocese in addition to those announced last week in the Criterion. This is a co-operative effort with the Couple-to-Couple League.

St. Barnabas parish, Indianapolis, will host an NFP training class on Sunday, March 11, and Sunday, April 29. The class will run from 1 p.m. to 5:30 p.m. on both days.

Registration may be made by writing or calling Elaine Jerrell, 2427 Hanover, Indianapolis, IN 46227, phone 317-783-7296. Babysitting will be provided.

St. Columba parish in Columbus will host a class from 9:30 a.m. to 3:30 p.m. on two Saturdays beginning March 24. Babysitting

and lunch will be provided through the parish by writing or calling St. Columba parish, 1302 27th St., Columbus, IN 47201, phone 812-372-1509.

Steve Kramer, family life convener for Social Ministries, states that these two classes are for engaged and married couples who wish to learn the effective and reliable practice of modern natural family planning methods.

Kramer heads up an effort to train approximately 300 couples in NFP before mid-year. He can be reached by calling 317-634-1912 for information on classes.

There is now a series of ten classes in different areas of the Archdiocese with plans for five more to be announced later.

See the Active List on page 15 of today's Criterion for information on other programs.





## opinion and comments

# St. Mary-of-Woods president defends school's program

To the editor:

Some response to Father Thomas Widner's article on Feb. 2 concerning the Catholic colleges of the Archdiocese seems in order, although the general message he was striving to convey seems somewhat elusive to me. In the case of St. Mary-of-the-Woods, however, his point apparently was that we are stressing our commitment to women rather than our commitment to Catholicism.

I must take some exception to that, since emphasis on faith as a central value of our students' lives is a major characteristic of the College and of the total environment of St. Mary-of-the-Woods, and is one part of our mission to which we attach a great importance.

The article states: "The Catholic school which challenges its staff and students, which constantly searches its faith, and which is never satisfied with its efforts to educate deserves our respect and admiration." As one

of our lay administrators said when she read that quote, "That truly describes the very foundation and the primary goals of St. Mary-of-the-Woods College. One would have to spend only a short time on campus to see this affirmed."

How do we attempt to challenge and search? In a variety of ways. We state our Catholic mission publicly and discuss it campus-wide; we organize our curriculum around a required group of humanities courses in which religion and theology are central; we require every student who graduates to successfully complete at least eight credit hours of religion or theology courses; we staff a very active Campus Ministry program which offers a wide variety of religious activities and prayer experiences; we sponsor a program of activities for peace and justice education; we set aside one day, Religious Awareness Day, each second semester, dismissing all classes in order that everyone (students, faculty, staff)

may reflect on religious values in their lives; we have lay men and women, both faculty and staff, who provide visible witness to faith values; we have a resident community of Sister faculty and clergy who provide a permanent reminder of life commitment to religious values and who interact almost around the clock with students; we offer a daily liturgy in the College chapel, which is well attended and in which student musicians and student extraordinary ministers actively participate. And these are only a few of the tangible and external evidences of our commitment to what it means to be a Catholic college.

Does all this have any effect? Let me quote from three students who reflected on their college experiences at a Student Affairs Committee meeting two years ago.

- For the first time, gospel values have been interpreted to mean something. This

is accomplished through the Humanities classes as well as emphasis on relationships and **how** to live one's religion, not just "perform" it. The facts one is taught when younger are transformed into how to live.

- There is a challenge to be more than you were when you came—to be a better person.

- Being a Catholic here is not essential to pass on values. Non-Catholic students learn it too, and contribute much to the building of a Christian community spirit.

Our application flow for September is hardly 35% ahead of last year. I am sure these young people are aware that they have applied to a Catholic college—I am also sure that the experience here, whether they are Catholic or not—will help them confront themselves as women in an environment that emphasizes religious belief.

One great problem we have faced as a Catholic college has been our inability to capture very often the attention of the Catholic press of the Archdiocese.

Because I think we have so much to offer Catholic women, for the very reasons I have outlined above and for many others, it is somewhat frustrating to find that when we finally do receive a mention in *The Criterion* it is not only slightly negative in tone, but also uninformative.

We are fighting a battle to survive, not as a college only, but as a Catholic college with a strong and very contemporary expression of faith. The assistance of the *Criterion* would be most welcome in that struggle, and I thank you for this opportunity to speak about our central mission as we consciously affirm and live it.

Sister Jeanne Knoerle, S.P., President  
St. Mary-of-the-Woods College  
St. Mary-of-the-Woods, Indiana

## TERS Gospel values evident, student says

To the editor:

I am a sophomore at St. Mary-of-the-Woods College, and I firmly believe that the values of the Gospel are not only taught here but also are evident in day to day occurrences.

There are many activities in which students are encouraged to participate. In order to make the liturgies more meaningful to us as college students, liturgy planning groups with students and faculty members are organized. There are 20 students who volunteer to play the guitar for Mass (with an occasional flute or trumpet).

The Campus Ministry Committee has

recently spent many busy hours to make the annual Religious Awareness Day a big success. They spent time finding out what we are interested in and then planned a day of activities concerning our interests.

There is a small group of students who paint at the Sister's infirmary every Monday evening.

Penance services, Inscapes (retreats), and prayer sessions are also planned. Last week a

lecture was held concerning Christian values in the business world.

I believe it is evident that St. Mary-of-the-Woods College does teach and is also a living example of the values in the Gospel. This Catholic college has much to offer to those who are looking for a sound education with a religious overtone.

Eileen Pfeiffer

St. Mary-of-the-Woods College

## Ode to a 'fallen' high school

To the editor:

Sacred Heart High School is in the process of being razed. I thought the following poem might in some way express the feelings of those people whose lives were in some way connected with this wonderful school. It seems that today no one takes the time to say thanks to the many who made an unselfish pledge to humanity as did the priests and sisters at dear old Sacred Heart.

### GOOD-BYE TO A FRIEND

When I saw you today, dear friend, the years rolled back—yes, I was young again.

Oh, the memories that I have of you and how just being close to you for those few years affected my life—What was it? Twelve years, that's right.

You made it possible for me to learn many things necessary to life—Yes, I remember the first song I sang, the first book I read, and most important, you introduced me to God.

Yes, when I recited my first prayer, you were there.

My first Communion—you were there, My first game of tag—my first slide on the ice, My first Christmas party—you were there for all of these

And, oh, how I remember those dark winter days that never seem to pass—you always seem to make the next one an easier task.

But you were very busy then with other children too, as they experienced the same things as I did with you.

How many were there? Hundreds, I am sure, and how proud you must be that they were there too.

You must be tired now, and very sad as well, for no one seems to care about what they're doing to you.

But, don't be sad, Dear Friend, even though you've reached the end, for you have touched the heart of youth in a way that few can.

In loving memory of Sacred Heart High School with sincere appreciation to the Franciscan Fathers and the Sisters of St. Joseph.

Don Kuehr  
Class of '48"

Indianapolis

## Couple grateful for 'Encounter'

To the editor:

We recently made a Marriage Encounter weekend and we would now like to share our experience with you.

Our weekend was a joyous one. A new life was given to us. We are now able to more completely share our feelings, our thoughts and goals. We are now able to more completely share ourselves. We have renewed our marriage commitment to each other and now share a deeper closeness and love for one another.

We wish to share our feelings of love and gratitude to all the members of the Marriage Encounter family for making our weekend possible and for giving us such a beautiful opportunity to "reach out" to each other and now to you.

We, as a "typical couple" would sincerely ask each of you to consider giving your relationship, as husband and wife, an unforgettable and lovable gift—each other—through a Marriage Encounter weekend.

Our love and prayers to all of you.

J.J. and Jan O'Brien

Indianapolis

## Supports Breig stand on Church use of TV

To the editor:

In reading the article by James Breig on better use of TV for our faith in the Feb. 2 *Criterion*, I'm pleased.

I've wondered for a long while why the Catholic Church doesn't have programs such as "PTL" from Charlotte, N.C. or "The Seven Hundred Club" from Virginia Beach. They both are supported by private contributions, even by some Catholics I know because they are so good.

I've asked priests about this and been told that we don't have anyone so qualified.

Don't we have anyone who loves Jesus, or knows the Bible as well as these people? I find this hard to believe.

Concerned reader

Palmyra

## Charles King writes

To the editor:

Reading this week's *Criterion* (Feb. 2) caused me to realize the years are marching along.

With the retirement of Fred Fries, the *Criterion* loses much. Fred, always a gentleman, erudite, considerate, thoughtful, capable of excellent expression, not to mention humor, is one of those rare persons one is always glad to see, to know and to converse with about anything.

May he really enjoy his retirement.

Charles E. King

Indianapolis

## Lauds parishes on Southside

To the editor:

In response to the February 9th article on the Handicapped by E. Jackie Kenney and her question "But what's happening on the parish level?" we would like to point out that the Southside parishes are doing something. Through the able leadership of Mrs. Sue Hilinski a program has been developed and is in action each Saturday morning at Our Lady of Grace in Beech Grove.

Mrs. Hilinski who has a professional background in Special Ed has worked many months organizing her efforts, and now with the assistance of the students parents and experienced volunteers, presents a most meaningful class each week.

At present there are 15 students representing parishes in the South District. Because of the number of volunteer teachers, most work is done on a one-to-one basis. Classes are held each Saturday from 9:30 to 10:30 a.m. Any interested party is invited to enroll.

The South District Religious Ed Representatives feel that this is a most important issue and have placed it at the top of their "Goals and Objectives" for the coming year.

This letter also gives the people of the Southside the opportunity to thank Mrs. Hilinski and congratulate her for a job well done.

Mrs. Shirley Dreyer, DRE  
St. Jude Parish

Indianapolis

the tackler

# 'Oh God, the world is mine, forgive me when I whine!'

by Fred W. Fries

One of the dictionary definitions of the word "whine" is "to complain in a childish, undignified way."

While it is basically a characteristic of the younger generation, adults can be guilty of whining too.

Is the long, cold winter getting you down? Do you complain a lot about the spiraling cost of living? Do you tend to voice your vexation over such trivia as getting into a slow-moving line at the bank or the supermarket?

We came across the following poem recently which brings our day-to-day complaints into the proper perspective. See if you don't agree.



## FORGIVE ME WHEN I WHINE

"Today upon a bus I saw a lovely maiden with golden hair; I envied her . . . she seemed so gay . . . and oh, I wished I were so fair.

When suddenly she rose to leave, I saw her hobble down the aisle.

She had one foot and wore a crutch, but as she passed, a smile.

*Oh, God, forgive me when I whine . . . I have two feet . . . the world is mine.*

And when I stopped to buy some sweets, the lad who served me had such charm; He seemed to radiate good cheer, his manner was so kind and warm.

I said, "It's nice to deal with you, such courtesy I seldom find."

He turned and said, "Oh, thank you sir!" And then I saw he was blind . . .

*Oh, God, forgive me when I whine . . . I have two eyes . . . the world is mine.*

Then, walking down the street I saw a child with eyes of blue.

He stood and watched the others play; it seemed he knew not what to do.

I stopped a moment, then I said, "Why don't you join the others, dear?"

He looked ahead without a word . . . and then I knew he could not hear . . .

*Oh, God, forgive me when I whine . . . I have two ears . . . the world is mine.*

With feet to take me where I'd go, with eyes to see the sunset glow.

With ears to hear what I should know, I'm blessed indeed . . .

*The world is mine. Oh, God forgive me when I whine.*

—Author Unknown

**BROTHERHOOD AWARDS PRESENTED**—Individual students from 16 Indianapolis area high schools were honored at the annual Brotherhood Luncheon sponsored by the National Conference of Christians and Jews held on February 20 at the Essex Hotel in Indianapolis. They were honored for "exemplifying brotherhood and sisterhood in promoting understanding and communication" in their respective schools. Representing Catholic schools were William A. Sylvester, Chatard; Mary Ann Polak, Ritter; Kevin Qualters, Cathedral; Duane Lutgring, Roncalli; and Mike LaFave, Secunia.

**Tackler Note**—The following item, which we printed in the column three years ago, was reportedly written by the pastor of the First Christian Church of Oklahoma City, whose name we do not have. It suggests a special good work for each week of Lent. With Ash Wednesday coming up on Feb. 28, we thought it appropriate to reprint the item again.

## LENTEN JOURNEY OF LOVE

**1st week**—*The Hand of Love.* Write a letter a day to a friend, near or faraway. Tell that person how much you appreciate him or her.

**2nd week**—*The Voice of Love.* Telephone someone each day for a short chat. Call people you've intended to call but never have, to say "Thank you" or "I'm sorry" or just to tell them what they mean to you.

**3rd week**—*The Deed of Love.* Visit two or three friends or acquaintances who are shut-in or confined to a nursing home or hospital. Bring a small remembrance with your love as a wrapping.

**4th week**—*The Heart of Love.* Make a list of 10 people for whom you will pray daily. Include friends and enemies. Forgive them if they have wronged you and ask forgiveness if you have wronged them.

**5th week**—*The Mind of Love.* Pray for yourself and look inward. Meditate daily and read the Bible.

**6th week**—*The Victory of Love.* Celebrate God's love for us. Get outside and see God's Hand in everything about you. Let your joy be full with life, abundant in faith, hope and love. Try to share this joy with everyone you come in contact with.

**NAMED TO MARIAN POST**—John Grimes, varsity basketball coach the past three years at Marian College, has been appointed to the additional position of athletic director, effective in May. The announcement was made by Marian President Louis C. Gatto. He will succeed Cleon W. Reynolds, whose retirement as athletic director was recently made public. Reynolds served at Marian since 1963. Grimes, 33, is a Terre Haute native, where he attended Gerst-meyer Tech High School and Indiana State University. He holds a master's degree from ISU.

From 1971 to 1976 he served as assistant basketball and football coach at Olivet (Mich.) College. At Marian, Grimes is assistant professor of physical education and serves as liaison director of the National Youth Sports Program (NYSP).



**INDIANA GOVERNORS IN MUSEUM SPOTLIGHT**—The official portraits of 45 governors of Indiana, including the incumbent, Otis R. Bowen, are currently on exhibit at the Indiana Museum of Art in Indianapolis. The exhibition will be held through March 31st. Museum hours are from 11 a.m. to 5 p.m. daily except Monday, when it is closed. There is no admission charge.

**Quick Quote**—When a husband opens the door and helps his wife into the car, he probably just acquired one or the other.

## Criterion Readers:

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# Scriptures prepare us for the approach of Lent

February 25, 1979  
EIGHTH SUNDAY OF THE YEAR (B)

Hosea 2:16; 17:21-22  
II Corinthians 3:1-6  
Mark 2:18-22

by Fr. Richard J. Butler

The question was asked of Jesus, "Why do John's disciples and those of the pharisees fast while yours do not?" Questions of fasting have been asked in every generation—and not least in our own times as disciplines change and new styles of religion take shape.

Jesus' answer was not without its ambiguity. As long as the groom stays, the wedding guests cannot fast. The day will come when they will fast. Part of the ambiguity for us is that Jesus—the bridegroom—has been taken away; has returned to the Father, and yet is among us in the myriad ways of his presence.

This is part of the ambiguity that surfaced more than a decade ago when fasting disciplines were addressed. It was an hour when the presence of the resurrected Christ permeated our theology with a special priority. It was an hour when there was a call for joy. Thus, when the fasting question was addressed at such levels as excessive legalism, the value of voluntary fasts, etc., many took the occasion to do away with the fast.

But the gospel reminds us that such a posture is not without its limits. "The day will come . . . when they will fast." This is a practical question as we come to the eve of the Lenten season. Where does the Lenten fast fit in the church of today? The rigid legislation of the past has faded and Lenten abstinence have gone. But the call to fast has not gone. Each generation must give shape to the response to that call.

Fasting has been a regular part of the Christian liturgy. In the early days, before a baptism, there was a fast—not only for the candidate—but also for the sponsor and, at times, for the community. The eucharistic fast, at times, went from the meal of the evening before to relate it to the agape and, at other times, went from midnight. More recently, the fast was three hours and now it is but an hour. The sacrament of penance often included fasts.

While we are yet a pilgrimage church we will remain a fasting people and the coming season of Lent is a good opportunity to reshape the style of our fast. Jesus gives us the rationale for fasting—that the bridegroom has been taken away. Thus, we hold off the feasting until that hour when Christ will come again.

Such a view reminds us that the call to fast is not for these forty days alone. It is a posture of the Christian life until the parousia. It is a constant sign to ourselves and to the world that the one whom we serve is absent and will return. We can rejoice in the union achieved through Christ to all of us—a union we describe in marital terms. But our joy must always be tempered by the realization that the union is yet to be completed.

February 28, 1979  
ASH WEDNESDAY

Joel 2:12-18  
II Corinthians 5:20; 6:2  
Matthew 6:1-6, 16-18

"Return to me with your whole heart . . . return to the Lord, your God." The prophet

Joel indicates clearly that the posture of penitents is not that of initiating contact with God but rather, of returning to the Lord who has already linked himself with us in love.

This is the posture not only for Ash Wednesday, but for all of the Lenten season. The ashes we receive symbolize a conversion process to which we are all called. Conversion involves a turning, a changing of the direction of our lives, a reorienting of our daily paths. But the path to which we turn is not a venture into the unknown. For the Christian, it is the simple road begun in baptism.

Thus it is that the climax of the Lenten season will include the great Easter baptism!

One of the difficulties many face with the Lenten discipline is their expectation. Somehow, this expectation involves the development of a grand new direction to life. But the beauty of the Lenten discipline is rather the re-emergence of the simple, already established direction of baptism. Thus, Lent is a return to baptism.

For most, the initiating of baptism centers on an hour of infancy too early for us to

## question box

# How do we know that consecrated host is not just symbol?

by Msgr. R. T. Bosler

Q. How do we know that the consecrated host is the true body of Christ and not just a symbol?

A. We do not know in the ordinary sense of the word that the host or consecrated bread is the Body of Christ, for we cannot experience any change in the bread or prove it in any way, but we believe that it is so. Our belief is based upon the faith of the Christian church, first proclaimed in the New Testament and put into practice in various liturgical rites down through the centuries to our own time.

I say Christian church and various rites because not only the Roman Catholic Church, but the Orthodox, the Anglican, the Lutheran and most of the major Protestant churches believe that the Eucharistic bread is more than a symbol, that somehow Christ is present. The churches differ in how they explain this presence, though recent conversations between Roman Catholics, Anglicans and Lutherans have shown that the differences are far less than once supposed.

There are some Christians today, as there have always been, who look upon the Eucharistic bread as just a symbol. There were some such among the New Testament Christians, the sixth chapter of John's Gospel containing the classic Eucharistic passage (in which Jesus is quoted as saying, "My flesh is real food and my blood real drink") indicates disbelief in those who said: "This sort of talk is hard to endure! How can anyone take it seriously?"

It is God's gift of faith alone, John argues, which makes it possible to accept Jesus' teaching about the "Bread of Life."

Q. Why do Catholics take only the bread at Communion most of the time when Christ at the Last Supper gave both the bread and the wine as his body and blood?

I'm glad you said "most of the time," for you indicate thereby that you are aware of a change in Catholic practice which allows more and more opportunities for the faithful to receive, as we say, under both species. Surely, this is the ideal. The practice disappeared during the Middle Ages for logistical reasons. The faithful then were receiving Communion

only once or twice a year, usually at Easter, sometimes at Christmas. Thousands of people would jam the big cathedrals. It was utterly impossible to share the cup with them all. And since it was the belief of the time, as it is now, that the resurrected Christ was present whole and entire in both bread and the wine, no one seemingly felt slighted if the priest alone at the altar received the blood of the Lord.

Prior to the Reformation there were efforts to restore the practice of receiving under both species, but when some of the Protestant churches seemed to be denying the reality of Christ's presence in the Eucharist and insisting on the faithful receiving under both species as the means of bringing out the full symbolism of the Communion service, the

remember now in our adult lives. Thus, the return can be especially profitable. The baptismal process includes evangelization and the sharing of good news, an announcement of the revelation of God in the person of Jesus Christ. It includes the sharing of the symbols of faith—the Creed and the Lord's Prayer. It includes a turning from sin and an acceptance of the Christ. It includes a washing in the pools of water and the symbolic death and new life of that experience. It includes a strengthening with oil, receiving the light of Christ in the baptismal candle, and the robe of the new Christian life. It includes the mystical catechesis—the unraveling of the myriad ways in which the Christian life is experienced in the signs and symbols of liturgy.

If we really accept this admonition of Joel—that the conversion process ahead is a return to the Lord—then the fasting is not simply the controlling of diet; it is an opening to the Lord so that he can come into our lives. The almsgiving is not simply anonymous donations to charities; it is a sharing of the resources of our own lives with people in need. The prayer is not simply the recitation of formulae; it is conversation with the Lord who called us in the waters of baptism and calls us anew to be the people he has proclaimed us to be.

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# Balanced federal budget amendment, sales tax top issues

by Jim Castelli

WASHINGTON—Two controversial proposals—a constitutional agreement to require a balanced federal budget, and a value-added tax or national sales tax—seem likely to dominate national economic debate in the coming months.

Both proposals bear careful scrutiny. One may be accepted and one rejected without the attention either deserves.

The balanced budget amendment has received the most attention, partly because California's Gov. Jerry Brown has made it the centerpiece of his effort to take the Democratic presidential nomination away from Jimmy Carter in 1980.

Twenty-seven states have already called for a constitutional convention to draft such an amendment and if seven more states join the call, Congress must either draft an amendment or set rules for a convention.

The amendment would require the federal government to balance its budget unless a significant majority of Congress—two-thirds or three-fourths—declares an emergency and calls for a deficit.

The measure has immense popular support, in the 70% range, although support has dropped somewhat since the amendment has received more publicity.

Leading Republicans and Democrats alike are split on the proposal. A basic objection is that the amendment would force Congress to do something it obviously does not want to do and, therefore, would probably create a series of end-runs or a perpetual "emergency."

Carter argues that a budget amendment could block the use of a federal deficit to meet a military emergency or to deal with a depression; Catholic social action figures have made

the same case in the past.

Msgr. Francis Lally, U.S. Catholic Conference secretary for social development and world peace, dismisses the proposal as not suited to the American experience.

Matthew Ahmann, associate director for governmental relations for the National Conference of Catholic Charities, notes that the federal budget would actually be in surplus if it used the same accounting methods as most state governments.

The states separate their day-to-day operating budget, which they must balance, from their capital expenditure budget for items such as construction projects while the federal government deals with both situations in one budget.

At the same time Ahmann says, the present federal deficit exists partly because of federal grants to the states.

For example, the General Accounting Office, a congressional watchdog agency, estimates that Proposition 13, California's property tax reduction measure, will force the federal government to spend an extra \$1.5 billion in the state.

While the budget amendment has strong support, the value added tax, or VAT, has sparked a good deal of opposition from those who claim that it would be regressive, that is, it would hurt low-income people more than high-income people.

Basically, the VAT is a national sales tax through which a tax is applied to goods at each level of production and eventually passed on to the consumer. The theory behind VAT is that it taxes consumption, not income.

The major congressional sponsor of VAT is Sen. Russell Long (D-La.), chairman of the Senate Finance Committee, who ultimately wants to use VAT to replace payroll taxes. His House counterpart, Rep. Al Ullman (D-Ore.) has also shown

interest in a limited use of VAT to help pay for Social Security.

Ahmann wrote in *Charities U.S.A.*, Catholic Charities' monthly, that it is possible to make VAT progressive by using a tax rebate system or excluding items like food, housing and medical care.

A consumption tax ought to work like this, he said: "Instead of being taxed on the amount of money you earn, you

would be taxed on the amount of money you spend. And the tax could range higher as you spend more.

"This has obvious benefits. It might encourage some to earn more and thus contribute to a more productive economy. And, after providing for the necessities, it would obviously encourage many to save. Those savings would translate into capital which would result in an expanding economy with more and better paying jobs."



Ahmann's view of VAT is not necessarily going to carry the day in Congress; but it is a valuable lesson in the need to look below the surface of new ideas.

## 'Togetherness' new program for the married

"Togetherness" is a new weekend program for married couples developed by Fr. Martin Wolter, O.F.M., at Alverna Retreat House, Indianapolis. Three are being offered this year, the first on March 9-11 at Alverna.

Fr. Martin developed the weekend as an alternative to the highly popular Marriage Encounter. It is, he says, "something else for couples who have made a Marriage Encounter, but also something for others who are looking for a retreat kind of weekend. In any case, the new 'Togetherness' program is not competitive with Marriage Encounter."

Fr. Martin piloted the program with 10 couples last fall. Its success then has spurred him on to continue it. He is developing a unique style for the program, he claims, in that it does not depend only on what the priest puts into it, as many marriage enrichment and married couples' retreats do.

For more information, call Alverna, 317-257-7338.

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**Golda Meir**



**Maisie Ward**

## Is permanent commitment really a good thing?

By Wendy Somerville Wall

Several years ago our community college offered a one-semester course: Changing Your Lifestyle at the Mid-Life Crisis.

Designed to attract women at point of passage from housewives to job market, the course was immediately filled not only by its target students but also by men and women, young and old, employed and unemployed or underemployed, who were looking for a change in lifestyle.

ONE IS tempted to observe that anyone still serving the same commitment made years ago is stale. Indeed, some are, especially if it's the same old thing in the same old way. However, many of the world's most exciting, contributing citizens are those who have pursued one dream all their lives: Golda Meir, Martin Luther King, Maisie Ward. And each held their marriage commitment dearly.

Much depends on whether the com-

mitment was a good thing in the first place and whether, given its initial worth, its time has passed. Some commitments are continually mind-opening and spiritually uplifting, an inspiration to everyone, while others begin to grate, making us smaller instead of larger people.

If commitments limit opportunities instead of widening them, narrow insights and compassion instead of expanding them and generally leave us feeling less a person than we might be, it is time for a reappraisal.

ON THE OTHER hand, it may not be the commitment that is at fault but our attitude toward it and our method of handling it. Or it may be that we let one commitment become more important than it deserves; while it could be taking up only an aspect of our lives, it is taking over.

I suspect that more than one commitment has failed us because it never really got to be a commitment, but was some-

thing we tried to succeed at without honestly paying our dues. It is certain that, happy accidents aside, no worthwhile, enduring accomplishment has ever been achieved by half-hearted effort and lukewarm responsibility, nor without pain and sacrifice.

We need look no further than the Gospel to see that Jesus and his friends were advocates of the mid-life career crisis. We know that when Jesus left Nazareth at the age of 30, his life took a new, public direction. Two sets of brothers, Peter and Andrew and James and John, abandoned their fishing nets to become Apostles. Matthew left his custom-house to follow Jesus.

IN TAKING on their new commitments these men were not necessarily rejecting bad pursuits, but choosing better ones. In the modern idiom, they had gone through an identity crisis, re-evaluated and established new priorities. Jesus bade all people to take a good look at their lives and urged them to listen to his words, for his words were the path to the kingdom of God. His way had new elements, was difficult and often uncomfortable. And it always asked, as it does today, for permanent commitment.

Jesus gave us a perfect example of permanent commitment: his permanent commitment to God the Father, to people, to his family and all the afflicted. When others' needs conflicted with his personal choice, he served others. Jesus performed countless miracles against the counsel of his apostles who thought the benefactor unworthy, the moment unwise, the method inconvenient.

Not every commitment we make in life merits permanency, but obviously some do. We can only know which by periodically taking time to review ever changing situations against our goals, the needs of those for whom we are responsible, and the guidelines of a Christian conscience.

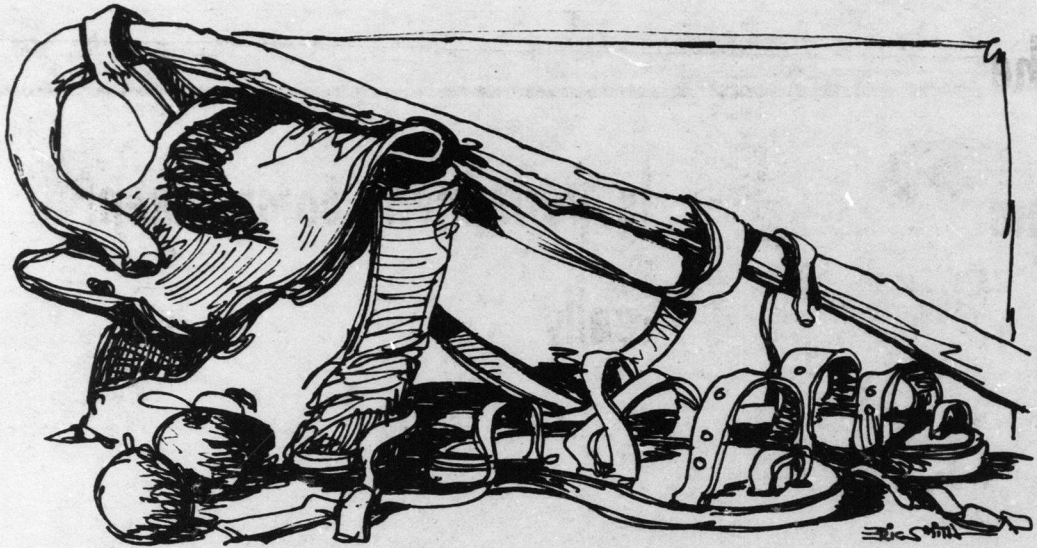
THE FIRST criterion must be what best serves the law and purpose of God, an individual return of his grace and his gifts discovered through serious self-examination and prayer. St. John celebrates the diversity of talents bestowed on people and tells us that those who do God's work, however humble or grand, infallibly reflect two signs of the Spirit of God within us: love and joy.

1979 by NC News Service



Golda Meir, Maisie Ward, Martin Luther King, Jr. were committed to one dream all their lives.

*'Like sheep among wolves. . .'*



## The disciples: mission charge and instruction

By Father John J. Castelo

The Gospel accounts of Jesus sending his disciples out on a mission are scattered throughout several different contexts. Matthew, for instance, gathered the mission-instruction material together to form one of the five great discourses which make up the body of his Gospel (Matthew 10, 5-42). This is an indication that the evangelists were not primarily concerned with the historical mission and instruction. Rather, they were intent on the immediacy of that mission in their own churches and on the conditions affecting the spread of the word in their own day.

There was a definite immediacy and urgency in Jesus' actual sending out of his disciples. This comes through clearly in Mark. Opposition to Jesus has been growing in intensity. Already his "official" adversaries are plotting his downfall (Mark 3,6), his relatives are uneasy about his activities (Mark 3,21), and his own townspeople have repulsed him (Mark 6,1-6). According to Luke 4,28-30, they made a move to kill him.

**SOMETHING HAD** to be done if he was to complete his mission before all these forces caught up with him. After his rejection at Nazareth, "he made the rounds of the neighboring villages instead, and spent his time teaching" (Mark 6,6b). But he sensed that time was running out. It was in this context of Mark that he sent out his auxiliaries. And by an anticipation of what actually happened after the resurrection, when they became "the apostles," he is said to have given them a share in his messianic powers, "authority over unclean spirits" (Mark 6,7).

A different motivation is suggested by Matthew, where "at the sight of the crowds, his heart was moved with pity. They were lying prostrate from exhaustion, like sheep without a shepherd. He

said to his disciples: 'The harvest is good but laborers are scarce. Beg the harvest master to send out laborers to gather his harvest'" (Matthew 9,36-38). This sets the scene for the mission of the 12 and the long instruction which Matthew has composed of several isolated bits of traditional material, much of it reflecting the situation of the missionary church of the first century rather than the circumstances of Jesus' ministry — a procedure characteristic of this Gospel.

**THE GOSPELS** were not written as "lives of Christ," but as proclamations of the faith of the apostolic church and as instructions for that church in its actual circumstances. Accordingly, the readers of Matthew are warned of the uneven odds under which they would be proclaiming the good news. They will be "like sheep among wolves" and will have to keep their wits about them, exercising prudence at every step, "clever as snakes and innocent as doves" (Matthew 10,16-17).

The composite nature of the instruction is indicated by the fact that in Matthew 10,5-6, they are told: "Do not visit pagan territory and do not enter into a Samaritan town. Go instead after the lost sheep of the house of Israel," and in Matthew 10,18, which reflect their actual situation: "You will be brought to trial before rulers and kings, to give witness before them and before the Gentiles on my account." This was a hard fact when Matthew was written, some time between 80 and 90 A.D.

But it was also a consoling fact that, by this time, the Spirit had been active in their midst, and they could look to their own experience to realize they could carry on with full assurance, for "when they hand you over, do not worry about what you will say or how you will say it. When the hour comes, you will be given what to say. You yourselves will not be the speakers; the Spirit of your Father will be

speaking in you" (Matthew 10, 19-20).

**JESUS GAVE** this strange melange of instructions. Applications of those instructions to the early Christian communities make it necessary to read this whole chapter carefully, and to put individual verses in their proper contexts.

But the message is relevant for every age of the church: an urgent challenge to proclaim God's reign in people's hearts,

and reassurance that no matter what difficulties the heralds of the Gospel may encounter, their efforts, zealous yet intelligent, courageous yet prudent, will be seconded by the Lord's Spirit and brought to a happy conclusion.

Through the Gospels the message of Jesus reaches out to the church of all times, and we who read them and witness to him in our lives, become "people in the (risen) life of Jesus."

1979 by NC News Service

### Synopsis:

**MAN ALWAYS** seeks to know more. And man thirsts to know what is beyond this life. He desires to come face to face with his Creator. Man is the only creature on the earth who can look beyond himself.

God longs to make himself known to man. He is so committed to it that he sent his only Son to become one of us. Jesus life expressed commitment perfectly, and he chose very ordinary human beings as his apostles. All but one met the commitment Jesus asked of them.

In today's world, commitment is a common word. Commitments may be temporary in nature or they may be permanent in nature. Commitments must be examined for their importance and the lengths of time they require. How we go about fulfilling them may spell success or failure.

**ABOUT** every commitment, Wendy Wall observes, "The first criterion must be what best serves

the law and purpose of God, an individual return of his grace and his gifts discovered through serious self-examination and prayer."

In our century, we meet a Jewish woman, Simone Weil. She was committed to a search for truth. Father McBride points out, "Her spiritual gift to us is the need to retain a passion for spiritual growth in Christ as well as passion for liberating the oppressed of the world."

Father Champlin tells about a marriage ceremony that emphasizes the permanence of this union. As Christians, we must view marriage as a permanent commitment and one that calls for faith, love and faithfulness.

Today's articles reveal a need to understand what commitment means, how to determine which commitments call for priority, the example Jesus gave of commitment in his own life, and what kind of commitment he expects from people.



**Simone Weil:**

# She came to love the church

By Father Alfred McBride, O.Praem.

Born and bred in a Jewish intellectual and cultural milieu, Simone Weil possessed both the intelligence to shine in such a situation as well as a moral sensitivity that equipped her to share her values with others. In her early training she was taught, as were many others of her generation, that human progress was inevitable and that the traditional miseries which afflicted mankind would certainly be overcome by the powers of science, human inventiveness and personal energy.

Darwin's theory of evolution impressed her as so many others with the idea that progress was bred into the very nature of things. She would know of Marx's vision of paradise on earth for the working poor and Freud's loosening of the chains of guilt that drove people mad. Her youthful idealism could hardly have more support and her native desire to help bring about the fulfillment of earthly dreams was echoed by the opinion-makers of the day.

**THEN CAME** World War I. She saw the genius of science used to devastate the environment of her native France, kill more men than any war in history (up until then) and plunge the world into deep sorrow and depression. The tragedy of that war produced in her a disillusionment with the naive ideas of progress.

Fortunately, it did not blunt her love of people and her willingness to identify with and reach out to help those affected

by pain and loss. Her instinctive idealism survived the illusion of progress and disclosed to her the fact that tragedy is a perennial condition of mankind.

After the war, in line with many of the left-wing intellectuals of the day, Simone Weil left her support to Marxism. She found herself attracted to the strategies of anarchists in their efforts to overthrow oppressive governments. She earned a degree in philosophy and then joined practical movements to liberate the oppressed of Europe. She took part in social action movements, participated in strikes and involved herself with the anarchists in the Spanish Civil War.

**SIMONE WEIL** was a hard line agnostic and anti-clerical until 1938. During a visit to the Benedictine Abbey of Solesmes, she experienced a religious conversion. The monks of Solesmes had spurred a liturgical renewal and restored the Gregorian chant to its original prominence and beauty. Through a revitalized liturgy the monks offered a haven for spiritual renewal and growth. Simone Weil felt that spiritual presence and proclaimed, "Christ took hold of me." From then on she believed in his love, affirmed his divinity and began to understand the meaning of his passion.

The Nazi conquest of France and its anti-Semitic policies drove her to seek refuge in Provence. She took a job as a farm worker while finding spiritual guidance from Father Perrin. She learned from him the value of prayer, the meaning of the Eucharist and the importance

of staying in relationship with God. She never joined the church, but thought much about it.

Both as an intellectual, a Marxist and a Jew she carried in her head too many arguments against joining a church which her previous training had taught her to avoid. From her Jewish background she would have remembered the centuries of hostility between her religion and the church. Marxism would have drilled into her the principle that religion was the opiate of the people. Her intellectual pursuits would have molded her into a pure rationalist unable to abide a church which seemed to her peers a center of superstition.

**DESPITE THIS**, she found faith in God and Jesus. She grew to love the church that provided her with such spiritual warmth and hope. With more time and in a more tranquil situation, she may well have finally gone beyond the vestibule and into the church. But her conversion to Christ took place just as World War II began. She died in London during the turmoil of the blitz in 1943. She loved the spiritual side of the church, but she could not see how it would help her beloved poor and oppressed. In the postwar church that would have become more evident.

Her spiritual gift to us is the need to retain a passion for spiritual growth in Christ as well as passion for liberating the oppressed of the world. How well she would have understood and loved the church's call today for peace and justice.

1979 by NC News Service

## Children's Hour: mission of the 12

By Janaan Manternach

Jesus had 12 very special friends. He chose them carefully and loved them very much. They were an unusual group, mostly fishermen. One had been a despised tax-collector, another a young revolutionary eager to overthrow the Roman occupation forces. All of them had left their homes and jobs in order to be Jesus' followers.

For months now these 12 friends of Jesus could always be found wherever Jesus was. They went with him from village to village. They stood beside him as he taught people of God's love. They watched him heal sick people as signs of that love. They had time to talk with Jesus after the crowds of people had left.

**THESE 12** men were obviously Jesus' special friends. People began to call them simply, "the 12."

One morning Jesus gathered the 12 around him. It was not long after that sad day in Nazareth when his friends and neighbors had turned against him. Jesus was now painfully aware that opposition against him was growing. His own relatives wanted to stop him from teaching. The powerful religious leaders were already plotting to silence him.

As Jesus looked at his 12 friends, he felt new hope. In them he saw a way to bring the good news of God's love to more people before his opponents could silence him. Just a few people had heard the good news so far, and now time seemed to be running out.

Jesus shared his plan with the 12. They knew as well as Jesus did that opposition to him was growing. Jesus divided them into six teams of two each. He sent them out two by two into the surrounding villages and towns. He told them to teach just as he did. He told them to cure the sick as he did.

**THE 12 WERE** very excited by this

new challenge. They were also afraid. By now they knew the most important parts of Jesus' teaching. They would be able to preach the good news of God's love. Healing was a different matter. They wondered if God would cure the sick at their hands as he did at the hands of Jesus. Then, too, they knew that if people turned against Jesus, they would turn against them, too. But they were ready to carry on Jesus' work.

Before they set out, Jesus gave them some practical instructions. "Do not take

anything with you," he told them, "except your walking sticks. Take no food, no money, no extra clothes. Stay wherever people will take you in. Eat and drink what people give you."

Jesus wanted them to go out as poor men, just as he did himself. They were to concern themselves with only one thing: sharing with anyone who would listen to the good news of God's love. They were not to give time or worry to their own needs or their own comfort. Nor were they to force themselves on anyone. If a

village would not welcome them, they were to go on to the next town.

When Jesus was finished with his instructions to them, the 12 went off two by two to the nearby towns. They preached the same good news about God's love that Jesus taught. They urged people to accept God's love and change their lives. They anointed the sick with oil and cured many of them. Wherever they went, there were signs that God worked through them bringing healing, strength, peace, wholeness, joy and love.

1979 by NC News Service



# Words and gestures. . .

## They should emphasize permanent commitment



By Father Joseph M. Champlin

A bumper sticker on the car in front of me declared: "All for fun; loyal to none."

Unfortunately, that pleasure-seeking, commitment-avoiding philosophy may in conscious or unconscious fashion govern the lives of many contemporary people. It certainly spells death to the type of permanent and exclusive pledge involved in a Catholic marriage.

**THE VOWS** of our revised ritual go like this: "I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life."

Yet Saturday after Saturday young lovers continue to go before the altar and recite these promises of fidelity and commitment, not only here in the United States, but on other continents as well.

The hamlet of Mount Olivet in the tiny mountainous kingdom of Lesotho in Africa does not have a large population. It appeared, however, that most of its residents, at least nearly all the children, came to the parish church for Simon and Angela's wedding.

**SIMON**, 29, serious and quiet — the groom is expected to react in that fashion according to their culture — had been courting Angela for nearly three years. Angela, 22, teaches at the mission school. Throughout the service she looked pensive and sad, shedding tears at the exchange of consent — the bride must react in that fashion to express her sorrow at leaving home and her worry about the future.

Relatives know that the strain on this couple's nuptial vows will be heavy at times. Simon, like 40 percent of Lesotho's male population, works in the mines of South Africa and will return home to his spouse only every six months or so. Angela, because of her black skin, may not join him there and establish a home for the two of them near his place of employment.

During this homily, the celebrant encouraged the bride and groom to remember that they should become the salt of the earth. He told them that they would only be that for others if they are

that for each other. To underscore this message and to add a few other practical admonitions, a representative of Simon's family then moved to the lectern and delivered a short exhortation. Next, a delegate from Angela's family stepped to the pulpit and offered the spouses a few words of advice.

**FRIENDS AND** relatives offered more than just verbal or moral support. During the customary presentation of gifts for Mass, many guests came forward with some symbolic and some practical items for later use. These included the bread and wine for the Eucharist, two sleeping mats, two missals, a Bible, four bottles of Coca Cola (our Western culture has reached Lesotho!), the cake for their reception, a straw broom and a small mat for grinding meal.

During the nuptial blessing, the bride's father and a representative of the groom's family stood behind the spouses and placed their hands on the couple's shoulders.

The congregational singing was frequent, joyous, harmonized from memory and enthusiastic.

**ALL THOSE** actions manifested the guests' loving concern for Angela's and Simon's future as well as their understanding that the couple's promise was for life. I found, in particular, the practice of having parents or their substitutes speak to the spouses a very attractive practice. I would like to see this practice develop in the United States. And the extended hand during the nuptial blessing adds a dimension not generally present at Catholic weddings in our country.

Last spring a couple in our parish, following a Quaker tradition, invited through the priest guests in the church to offer a word or two of comment at the ceremony's conclusion. About 15 people responded. Standing one after the other, they wished them good luck, God's blessings, happiness forever.

Our marriage ritual speaks about the marriage promise as an "irrevocable consent" and the bond between spouses as an "unbreakable oneness." Those celebrations in Mt. Olivet, Lesotho and New York State tried in word and gesture to emphasize that lasting commitment.

1979 by NC News Service

## Discussion questions

1. Today we hear much discussion about commitment to a profession, a cause, marriage. What is your understanding of commitment? Discuss.

2. Are there priorities in deciding which commitments are the most important? Discuss.

3. What are your commitments? Are you satisfied about how they are working out? If not, examine the nature of your commitments and how you are handling them.

4. How do you feel about permanent commitment? Discuss.

5. Discuss this statement: "Jesus gave us a perfect example of permanent commitment: his permanent commitment to God the Father, to people, to his family and all the afflicted."

6. Reflect upon the kind of commitment God asked for from his apostles. What does their deep commitment teach you about Christianity? How does this affect your own life?

7. When Jesus felt "time running

out," how did he solve the problem? Does this suggest anything to us when we have a problem in meeting a commitment?

8. Read Father Castelot's article, "The Disciples: Mission Charge and Instruction," and decide what you think indicates that Jesus was not only determined to fulfill his commitment but practical as well. How can you apply Jesus' example to your life?

9. Read Matthew, Chapter 10.

10. What was the core of Simone Weil's spirituality?

11. Why was her search for truth so difficult? What does she teach us about commitment? Discuss.

12. Examine marriage commitment in today's world. If you are a parent, what are you doing to help your children understand the importance of this commitment? How is the parish involved in teaching children and young teens the meaning of life commitments? Discuss these questions in a parish group if possible.

## For parents and children after reading 'Story Hour'

1. After reading the story of the "Mission of the 12," talk together about it using the following or other questions:

How did Jesus' special friends gradually become known as "The 12"?

Why did Jesus gather the 12 around him one morning?

What practical instructions did Jesus give them before they went out?

What was the one thing they were to concern themselves with?

How successful were they in doing what Jesus sent them out to do?

2. Make small paper bag puppets of each of the 12 and of Jesus. Slip the pup-

pet of Jesus over your hand, gather the 12 around you and instruct them about what they are to do to bring the good news of God's love to people.

3. If there is a picture of the Last Supper in your home or in the home of a friend or in one of your religion books, study it to discover how the artist pictures Jesus and the 12.

4. Pretend that you are one of the 12 that Jesus is sending out to the area in which you live. How would you go about telling the people you meet about God's love for them?



cornucopia

# Garrulous guides hit strident note on her Hawaiian vacation

By Alice Dailey

When our B-747, looking like a huge grinning whale, dumped us out at Honolulu International Airport, there was a grand rush to call home. A dozen yakkers beat me to it, and you would have thought they had been gone 13 months instead of just 13 hours.

"How are you? What've you been doing all day? Are you being good? Getting enough to eat? Oh, let me tell you what happened..."

Swinging my lei hypnotically at the back of a caller, I also fixed a steady gaze on him. So my psychic powers were a little off center. The hypnotee didn't vacate, but those on either side of him did. Believe me, I had come a long way, baby, to be stopped cold right off the bat.

It was Sunday and Mass time. St. Augustine by the Sea was practically next door. It's an elegant name for an elegant church, but a gaudy discount store had crumpled up the landscape by squeezing itself onto the front lot



like a parasite. (Maybe the church mortgage was paid off that way). The priest at the altar was a dead ringer for Monsignor Raymond Bosler, and after Mass we told him so.

"Only a monsignor?" he twinkled. "I've been told I look like John Paul I." And you know, up close, he did.

ON AN HAWAIIAN vacation you angle for a hotel on the beach and then, mission accomplished, run off on tours. Our tour bus drivers were a cutesy lot, each trying to top the other.

"My name is Gabriel," one announced and proved it by blowing his horn.

Another was attempting to teach us Hawaiian. "Wahine mean girl, and ka-ne mean boy, and" he speeded up at a traffic signal, "yellow light mean go like hell." He coaxed the busload into singing *Tiny Bubbles*, then was himself persuaded to burst forth into the *Hawaiian Wedding Song*. Move over, Don Ho.

Probably the biggest ham of them all was the station wagon driver known as Kalama. A mixture of French, German, Portuguese, Hawaiian and heaven knows what, he kept up

a running patter. When a blue-bubble-topped police car appeared, he'd call mockingly, "Hawaii Five-O, where are you?" Whenever he spotted a comely female pedestrian he'd roll down the air conditioned window and yell, "You married, honey?"

HE CARTED US PAST Doris Duke's seaside mansion (poor little rich girl), past the Kahala Hilton ("you can have the bridal suite there for \$800 a day"), past Jack Lord's olive green condominium, and waved his hand toward hillside homes. "One of those is James MacArthur's, but I'm not allowed to say which. A couple of girls on a tour got off and yestered him day and night." He sighed. "What's MacArthur got?"

Down went the window again. "Hey, honey, how old are you? Seventeen? Come see me in four years." Abruptly he asked: "Any questions?" Who could have got a word in?

Someone called out, "Are we in the Koolau mountain range?"

"For Pete's sake," he blurted, "Don't

pronounce it like Koolaid. Make each syllable count: Ko-oh-lau."

Someone else asked, "What do those metal rings on the coconut palms mean?"

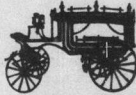
"I thought you'd never ask. It means the trees are married." Only later did he reveal that the rings keep rats from nesting in the treetops. Rats? In Paradise?

AS WE STOOD, breathless, drinking in the sights from a Pali overlook, and heard other guides going into lengthy spiels, Kalama, in an uncharacteristic way, merely pointed directions of north, south, east and west. "There's Diamond Head. Ala Moana. Pearl Harbor."

Ah, Waikiki! We tried to scoop up a pocketful of it to bring home. A pocketful of gentle trade winds, of Kalakaua Avenue, the main drag alongside the ocean, where pedestrian traffic at 11 p.m. is like the five o'clock rush hour; where east meets west and tiny orientals in their size fives are impeccably dressed, and where torchlit hotel entrances outswank each other. But most of all, where the Pacific surges eternally, sometimes blue, sometimes green, sometimes purple, but always, gorgeous.

On icy days we turn that pocket inside out and dream.

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## Cage title on line at Scecina

by Denny Southerland

St. Philip Neri, and Pope John XXIII, Madison, will meet Sunday, February 25, at 2 p.m. at Scecina Memorial High School for the Cadet Archdiocesan Basketball Championship.

In action last Sunday, Immaculate Heart rebounded from a two-point half-time

deficit to defeat St. Christopher, 57-53, for the Junior-Senior Archdiocesan crown at Scecina.

Coach John Courter's northsiders were led by Paul Pluckebaum with 21 points. Other scorers for Immaculate Heart were: Jim Leahy, 11; Paul Weaver, 10; Bill Mooney, 7; John Devoe, 6; and, Jerry Howard, 2. Bill Mooney and

Jerry Howard were the rebounding leaders for Immaculate Heart.

Tom Owens, St. Christopher, led all scorers with 23 points. Other scorers for St. Christopher were: Mark Keller, 11; Tod Linville, 7; Brian Spurlock, 6; Mike Roberson, 4; and, Bob Basketville, 2. Denny Doyle  
(See CAGE on p. 16)

## FREE OFFER FOR CATHOLICS OVER 50

Chicago, Ill.—A free offer of special interest to Catholics over age fifty has been announced by the Catholic Extension Society.

They are making available a free financial information kit to help those who are concerned about security in their later years.

If you provide them with your date of birth, they will prepare a personalized kit especially for you that explains how you can arrange for a guaranteed income, largely tax-free for the rest of your life.

There is absolutely no obligation, so write today for this Free Kit to Father Edward Slattery, Extension, Dept. 29, 35 East Wacker Drive, Chicago, Ill. 60601. And don't forget to include your birth date.

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# Connersville's Sister Lorraine in New Guinea



SISTER LORRAINE GEIS will be able to make lots of lemonade with the giant lemons she is able to harvest from the student gardens at Tari High School in Papua New Guinea.

Malnutrition is the enemy of the Mendi people of Papua New Guinea, says Sister Lorraine Geis, Oldenburg Franciscan Sister from Connersville.

Since 1961, Sister Lorraine has been one of the team of Franciscan missionaries to the Mendi diocese and since 1971, she has been "subject master" in agriculture at Tari High School.

Her daily instructions in senior agriculture at the diocesan Catholic high school are designed to fight the distended abdomens characteristic of her young potato-eaters through cultivating crops that will complement their starchy diet with proteins and fruits.

"A pig-kill once a year with no possibility of refrigerated storage is not enough to cure the high incidence of malnutrition in our area," said the energetic missionary daughter of Mrs. Gertrude (Carl) Geis of St. Gabriel parish, Connersville. "I'm introducing 'winged bean' seeds, newly developed in Washington, D.C. The root, leaf and pod are edible, as well as the bean. I'm eager to share this experiment with my students."

Her students are 60 senior men and women from the surrounding bush. Her return to the Southern Highlands later this month will mean the introduction of new soil im-

provement techniques and South Pacific recipes, together with more seed varieties to introduce into the garden plot cultivated by each student in the school.

While many countries monitor incoming plant varieties, current policy in the Papuan nation is to encourage the diversification into which Sister Lorraine has plunged so wholeheartedly.

Sister Mel Hoffman, a fellow missionary, guided some of the students in the design and construction of a hothouse where seedlings can be protected from the torrential rains until they are sturdy enough to transplant. There they must face four hours of hot sun followed by an almost daily downpour. Each garden is edged with a yard-deep drainage ditch dug with the outer husk of the banana tree. That fruit tree, of which Sister Lorraine's pupils now boast 30 varieties, also provides wrappers and "string" as well as an emergency umbrella.

Home-brewed insecticides and experimental storage methods are in the senior agricultural curriculum where young men whose fathers have traditionally cleared the land but never farmed it learn the wisdom of their mother's ways and receive envelopes of seed to plant at home.

Sister Lorraine often hears from former students who dry seeds for her in turn and send them up from the coast or drop by the mission to share an especially large squash.

"The students are not lazy," she said. They are not even hungry. Yet their staple diet has contributed to high infant mortality and short life spans for all. When I teach them about the land, they are awed by the power of God in all these cycles of nature. They know God gives the harvest. I think I know it better myself when I help them to learn God's way with earth."

## Parishioners (from 2)

e.g., the first week's theme is "The Family: Growth in Love and Understanding." The program is centered in the home and depends on families using some written material for study, discussion, reflection and prayer. Complementary programs involve liturgy, education and youth.

Themes for the other four weeks of the program are: "Prayer: Encounter with God, Self and Others"; "Family Prayer: Response to Christ Among Us"; "Vocation and Mission: Bringing Christ to the World," and "Commitment: Celebrating Family and Eucharistic Community."

Each household in the parishes will receive a program booklet outlining the study material and another booklet of suggested prayer activities. According to Gable, the two books "are to be used by the family at home to encourage family prayer daily together."

Religious education programs and homilies in the parishes during Lent, he adds, will further intensify the five major themes of the program.

Gable, who is in charge of the program coordination with the eight parishes, is currently working to bring all eight parishes together for one gigantic commitment ceremony/celebration during Easter week.

"A service in which all the parishes could come together," he says glowingly, "would be a very impressive event, not only for the parishioners, but also for the local Church."

## Providence students aid hungry

Eleven Providence High School juniors are turning their newly developed knowledge of sales and advertising to practical use through a project that may soon have most Providence students and faculty involved.

Under the direction of Paul L. Lockard, sales and advertising teacher, this group of juniors will attempt to sell all Providence students on the belief that they can help solve some of the problems of world hunger. Posters throughout the school and special displays in the cafeteria are devices being used to provide information about the international problem.

As a practical solution to the problem several fund-raising projects are being planned by the class. A Faculty-WKLO Basketball game was held Feb. 20 in the Providence gym.

Both faculty and students will stage a Variety show on April 19, also

in the gym during the school day. Students are asked to participate in "Hunger Day" Feb. 28 by donating their lunch money to the project. In addition, "Hunger Banks" have been placed at strategic locations throughout the school.

"If each student placed a penny a day in one of these banks, we could raise more than \$600 from the banks alone," said Lockard.

Money raised from the various projects will be donated to Louisville United Against Hunger (LUAH). This group of religious leaders from Jewish, Orthodox, Protestant and Catholic faiths has joined to develop action programs to help feed hungry people both in the U.S. and abroad.

"All of us would like to do something about world hunger," Lockard emphasized. "We hope that this project can provide each Providence student with the opportunity

and the vehicle to help solve this terrible problem."

dining

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*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.*

## february 23-24. & march 3-4

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

## february 23-25

A weekend retreat for recovering alcoholics and drug dependents and their spouses will be held at the Croser Ministry Center, 2620 E. Wallen Rd., Fort Wayne. Call Father Pat Holtkamp at 219-489-3521 for reservations.

## february 24

The Catholic Alumni Club of Indianapolis invites single persons over 21 to a Mardi Gras party at 9 p.m. at the

Castleton Arms party house, 7500 block, Shadeland. For more information call Sarah at 253-7457 or Dan at 842-0855.

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

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

A PTG card party at St. Mark parish, Edgewood and U.S. 31S, Indianapolis, will be held from 7:30 until 10 p.m. Admission is \$1.

The annual Italian spaghetti supper at Our Lady of Perpetual Help School, Scheller Lane, New Albany, will be held from 4:30 to 7:30 p.m. Take-outs available. Adults, \$2.50; children, \$1.50.

St. The Mary-of-the-Woods Alumni

Club of Indianapolis will have a dinner at the Manor House in Windridge, Indianapolis, at 6:30 p.m. The dinner benefits the Bernice Brennan Smith scholarship fund.

## february 24-25 & march 4

The first in a series of Archdiocesan-wide classes in Natural Family Planning will begin in the following parishes:

- Feb. 24: St. Paul parish, Tell City, from 9:30 a.m. to 3:30 p.m.
- Feb. 25: Holy Family parish, New Albany, from 12 noon to 4:30 p.m.
- Mar. 4: Holy Family parish, Oldenburg, from 7:30 p.m. to 9:30 p.m.

For more information, contact the respective church rectories.

## february 25

The St. Lawrence School Festival will be held from 1 to 4 p.m. in Father Conen Hall, 46th and Shadeland, Indianapolis. Fun for all ages.

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

## february 25-26

Two programs at Marian College will be presented in observance of Black History Month. Both programs will be in the College library auditorium at 7:30 p.m.

"Nothing But A Man," a film depicting the difficulty of a black man to discover and keep an identity will be shown on Sunday. The Monday program will feature a lecture by Prof. Adele Jinadu, a visiting professor in African studies at Indiana University.

The programs are open to the public without charge.

## feb. 25 & 27

Meetings of SDRC will be held in the following locations at 7:30 p.m.:

- Feb. 25: St. Mary parish, New Albany.
- Feb. 27: Holy Spirit parish, Indianapolis.

## february 28

The group discussions sponsored by the Adult Education Class at St. Michael parish, 30th and Tibbs, Indianapolis, will feature Dr. James Scheidler. Call Joan Doherty, 923-9857, or Frances McAvoy, 925-0622, for details.

## march 1

Health Facts and Fiction will be the topic for the daytime Imago Series sponsored by the Indianapolis YWCA, 4460 Guion Rd., from 10 a.m. to noon. There is a 50-cent fee for members and \$1 for non-members.

## march 2

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

## march 4

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

Marian College music major, James Larner, will present his senior recital at 3 p.m. in the Stokely Music Building on Marian's campus, 3200 Cold Spring Rd. Selections on flute and piano and two original compositions by Larner are included on the program.

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

## mar. 4 & 11

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

## march 9-11

"Spirituality and Reality: Synonymous or Distinct?" is the topic

Father Robert Ross, S.J., will discuss at the women's weekend retreat at Fatima Retreat House, 5353 E. 56 St., Indianapolis. Call the Retreat House, 317-545-7681 for further information.

## march 10

The Association of Religious of the Indianapolis Archdiocese (ARIA) will sponsor a day on prayer at Our Lady of Grace Center, Beech Grove, from 9:30 a.m. to 4 p.m. Sister Jose Hobday will direct the program. Contact Sister Catherine Livers, 6404 Myrtle Lane, Indianapolis, IN 46220 for pre-registration: \$2 for ARIA members; \$3 for non-members.

## socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Let us gather together on first Friday to pray  
"lord, I am not worthy to receive You, but say the word  
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Bear fruits that befit repentance,  
and do not begin to say to yourselves:  
"We have Abraham as our Father,"  
for I tell you, God is able from these  
stones to raise up children to Abraham.  
Even now the axe is laid to the root  
of the trees; every tree therefore  
that does not bear good fruit is cut  
down and thrown into the fire."  
And the multitudes asked Him,  
"What then shall we do?" And He  
answered them, "He who has two coats, let him share with him who  
has none, and he who has food, let him do likewise." (LK 3:8-11)



Join with us to fast and pray on the first Friday and share a simple meal of soup and bread before the Eucharist prayer for healing.

THE MONTHLY CHARISMATIC MASS  
WILL BE HELD ON THE FIRST FRIDAY OF MARCH 1979 AT:  
St. Lawrence Church

4650 N. Shadeland Ave., Indianapolis, Indiana 46226

DATE: Friday, March 2, 1979  
TIME: Soup and Bread Supper 6:00 p.m.  
Lenten Service 7:30 p.m.  
Prayer and Praise 8:00 p.m.  
Mass 8:30 p.m.  
THEME: Luke 3:8-11  
CELEBRANT: Fr. Martin Wolter, OFM

The Grace of the Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Spirit be with you all. (2 COR 13)

## BRIDGE LESSONS

Bridge I and Bridge II

BEGINNING WEEK OF MARCH 11

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## High drama (from 3)

and now have practically disappeared.

At weekly general audiences for visitors to Rome—to which he invariably arrives late because of extra time spent in his preceding audiences for Italian school children—he spends half an hour going down the aisle, shaking hands, kissing babies, exchanging a few words with some of the hundreds of people who are straining at the wooden barricades to touch the pope.

Disdaining the portable throne that would prevent such personal contact, he solved the problem of boredom for the thousands further away from the aisle by having a portable platform built. Two or three times during his amble down the aisle wild cheers go up as, backtracking to shake hands and meet people on the other side of the aisle, he mounts the platform and waves and smiles at the whole crowd.

The pope has not yet given any public indications of his plans concerning the con-

troversial reform of the Church's Code of Canon Law, one of the major projects from the Second Vatican Council left unfinished at the time of Pope Paul's death.

He has addressed the issue of ecumenism in only the most general terms, and it is not known how he plans to handle the many dialogue documents awaiting official church response.

He stressed the idea of collegiality—the sharing of church authority by all the bishops—from the start of his pontificate and called it one of the most important aspects of the Latin American bishops' meeting in Puebla. But he has not indicated whether he is interested in changing the structure or role of the Synod of Bishops, a relatively new structure that many observers consider a test case of collegiality in the Church.

On questions of Church discipline, the pope has warned that he will not tolerate liturgical abuses. He urged priests and nuns in Rome to display their calling by wearing distinctive

dress. He warned priests and nuns in Mexico against involvement in factional politics, stressing the primary responsibility of the laity in social issues.

At the same time he has opened negotiations for a reconciliation between the Church and suspended Archbishop Marcel Lefebvre, who openly refuses to accept the liturgical and social reforms initiated by Vatican II.

In areas of morality and values he has forcefully reiterated traditional Church teaching. He was accused by many of meddling in Italian politics when he spoke out strongly against abortion several times. At the height of the controversy he repeated his condemnation, but he stressed that his stand was not a political one and said he was

speaking as a religious leader defending Church teachings.

**His abortion stand,** his decision to visit Mexico despite the delicate situation caused by the nation's anti-clerical laws and his publicly stated strong desire to visit Poland this May all show a pope unafraid to move ahead despite controversy and delicate church-state issues.

On the other hand, it is not at all clear yet how the new pope from a communist country will handle one of the most delicate and complex policies inherited from Pope Paul VI: detente with Eastern Europe.

That is a question which may take more than another 100 days to answer.

## Historic (from 2)

the Trumpet of Rebellion for the Americans, I should send him down unhurt to your Excellency to get the reward for his zeal."

The alarm was groundless, for the raiders on being detected hastily retreated to Vincennes. Their approach gave Clark an inkling that Hamilton was on the move but he did not learn just how things stood until January 29, 1779 when Francesco Vigo came to town with the information that Hamilton was in possession of Vincennes.

Vigo was a trader, a resident of St. Louis, who had been doing business at Vincennes at the time of the capture. Since he was a Spanish subject, Hamilton could not hold him without the risk of offending Spain. Vigo was able to let Clark know that the Vincennes people were still attached to the American cause and that Hamilton had only about 70 men but expected to move against Kaskaskia with a large force in the spring.

It is evidence of Clark's decisive character that in just a week he got ready a boat, equipped with cannon and carrying 46 men, to proceed by the rivers to Vincennes, and organized a company of 170 to march to the post. Half of these were Frenchmen, who replaced the Virginians that had grown tired of the adventure and returned home.

In Clark's account of the departure on February 5 he wrote: "We were conducted out of town by the inhabitants, and by Mr. Jeboth, the Priest who after a very suitable discourse to the purpose, gave us all Absolution."

The first Vincennes residents to learn of the approach of Clark's men were some duck hunters they captured on the Wabash River after an arduous march in almost constant rain on February 20. Three days later Clark sent one of the hunters into town with a message announcing his impending entrance and giving the people the choice between remaining within their houses if they were "true citizens and willing to enjoy the liberty I bring you and repairing instantly to the Fort to fight like men

if they were Friends of the King of England."

No one seems to have repaired to the fort, for while several hours passed after the delivery of the message before Clark and his men entered the town under cover of darkness, Hamilton was unaware of their presence until they began to fire at the fort.

Not only did the inhabitants remain within their houses, several of them supplied the invaders with ammunition, which they had been able to conceal from Hamilton's inquisitors. This was badly needed, for Clark had sent most of his supply by boat, which had not yet arrived, and much of the powder his men carried was ruined as they waded the last few days in water almost up to their shoulders.

In the first volleys at the fort, half a dozen of the defenders were wounded. Yet, as Hamilton later reported, the regular soldiers were ready to resist to the death. Not so the Detroit militia. Despite Father Potier's eloquent words, they "hung their heads" and "began to murmur, saying it was very hard to be obliged to fight against their countrymen and relatives, who they now perceived had joined the Americans."

There was reference to Hamilton's bitter remark with reference to Father Potier's exhortation: "The subsequent behavior of these people has occasioned my recalling the circumstance." On the other hand, he manifested a certain naivete in expecting the Frenchmen to become instant Englishmen, eager to shed their blood for King George.

At any rate, with half his men nearly mutinous and a sixth of the rest disabled, he had no choice but to get the best terms he could and surrender. On February 25 he and his men marched out of the fort, over which the flag of Virginia went up, its name being changed to Patrick Henry in honor of the governor of the state.

On the day of the surrender Phillibert baptized a little girl, born that day, who received the name Victoire. While the name was not an unusual one in Vincennes, its choice on that occasion may have had more than usual significance.

## Cage title on line (from 13)

coaches St. Christopher.

In other Cadet Archdiocesan Tourney action Sunday, St. Philip Neri defeated St. Louis, Batesville, 39-20, and St. Patrick, Terre Haute, won over St. Mary, Richmond, 40-33, at Secunia. In the Semi-Final game St. Philip Neri outlasted St. Patrick, 41-36.

At Providence High School, Sunday, St. Jude, In-

dianapolis, trounced St. Ambrose, Seymour, 49-26. In the second game, Pope John XXIII edged Our Lady of Perpetual Help, 37-36. In the Semi-Final round, Pope John XXIII defeated St. Jude, 42-37. St. Pius X defeated Our Lady of Lourdes, 53-45, Sunday at Secunia, to capture the Freshman-Sophomore League crown. On Saturday, at the

Vocations Center gym St. Monica handled St. Luke, 36-31, for their League crown. Little Flower took the measure of St. Philip Neri, 42-32, in the consolation game.

In the Holy cross "A" tourney, St. Christopher won a squeaker over St. Jude, 32-30, for the "B" title. Holy Spirit defeated St. Barnabas, 49-41, in the consolation tilt.

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YOURSELF

Yes, there are people who keep voluntarily the old Lenten laws 365 days a year. They are priests, Sisters, lay missionaries by the hundreds who give away their own food overseas so their hungry neighbors can stay alive. Share what you have this Lent?

□ Father Ronald Roberts (from England) must get help to feed his 'family' of 47 deaf-mute Arab boys in Harissa, Lebanon. Boys nobody wanted, they are becoming self-supporting typists, watch-makers, beauticians, thanks to him. To feed the 'family' for one day costs only \$70.50 (141 meals at 50¢ each). Your gift in any amount—\$100, \$50, \$25, \$10, \$5, or whatever you can share will help Father Roberts care for a handicapped boy in war-torn Beirut.

The Franciscan Sisters are working among the poor in Puthenpedika, a small village on the western coast of India, where there is a strong Communist influence. The Sisters hope to build a hospital and nursery school open to all regardless of creed or caste and thus combat Marxism by spreading the message of Christ by their example and prayers. Just \$5000 will complete the project, but gifts in any amount are most welcome.

The Diocese of Kottayam erected Assumption Church in 1974 to serve the 150 families of the Syro-Malabar Rite in the village of Arayangad. Though very poor, the faithful contributed to the purchase of four acres and a semi-permanent building for religious instruction. What is still needed is a rectory for the pastor, Father Thomas Cawanan. His parishioners have already over-extended themselves financially and \$1,000 is still needed to complete the building. Can you help in whole or in part?

Masses this month for your loved ones, especially your deceased? The Masses will be offered right away if you send your intentions to us today. In addition, why not enroll your family and friends in this Association? (Family membership: \$100 for life, \$10 for a year. One person's membership: \$25 for life, \$5 a year.) The persons you enroll share in the Masses, prayers, and hardships of all our missionaries. Your offering helps the poor.

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## Evangelization 'celebration' set in Washington

WASHINGTON, D.C.—The  
first annual National Catholic  
Lay Celebration of  
Evangelization will be held  
August 16-18 here, the Rev.  
Alvin A. Illig, C.S.P., director  
of the Paulist Office for  
Evangelization and the  
executive director of the  
National Conference of  
Catholic Bishops' Committee  
on Evangelization has  
announced.

Mr. Larry Wahl of the Paulist  
Office for Evangelization is  
coordinating this three-day  
gathering of prayer, study and  
celebration which will highlight  
the vital role of the laity in  
evangelizing a modern America  
as well as encourage the laity to  
join with the American Catholic  
Bishops as they emphasize  
evangelization as a major  
priority.

For further information,  
write to Mr. Larry Wahl,  
Paulist Office for  
Evangelization, 3031 Fourth  
Street, N.E., Washington, DC  
20017.

† BAKER, Kathryn F., St. Michael,  
Indianapolis, Feb. 19.

† BAUMANN, Imelda (Sis), 60, Our  
Lady of Perpetual Help, New Albany,  
Feb. 14.

† BISCHOFF, Amelia, 82, St. Michael,  
Brookville, Feb. 13.

† BRECKLER, Sylvester J., 44, St.  
Elizabeth, Cambridge City, Feb. 12.

† BUIS, Veronica O., St. Joan of Arc,  
Indianapolis, Feb. 16.

† CAHILL, Charles L., 73, SS. Peter  
and Paul, Indianapolis, Feb. 16.

† CONWAY, Mark Allen, 21, Holy  
Name, Beech Grove, Feb. 21.

† DECKARD, Mike, 31, St. Charles,  
Bloomington, Feb. 17.

† FERREL, Mac C., St. Joseph, Terre  
Haute, Feb. 15.

† FRIS, Francis J., 71, St. Gabriel,  
Connersville, Feb. 15.

† HAGMAN, Flora Iva, 88, Holy Cross,  
St. Croix, Jan. 31.

† HEDRICK, Kenneth G., Our Lady of  
Lourdes, Indianapolis, Feb. 16.

† HERTZ, Florence A., 73, St. Philip  
Neri, Indianapolis, Feb. 21.

† KELLEY, Frances C., 77, St.  
Benedict, Terre Haute, Feb. 17.

† KLINE, James A., 80, Christ the  
King, Indianapolis, Feb. 17.

† LYELL, Deborah A., 26, Little  
Flower, Indianapolis, Feb. 20.

† LYONS, Iva Jane, 80, St. Martin,  
Siberia, Feb. 14.

† O'DONNELL, Charles, 75, St.  
Catherine, Indianapolis, Feb. 12. A  
nephew, Father Thomas O'Brien, vicar  
general of the Archdiocese of Phoenix,  
Ariz., was the principal celebrant for the  
funeral liturgy.

† PETER, John F., 40, St. Paul, Tell  
City, Feb. 8.

† PRIESHOFF, Bernard J., 56, Our  
Lady of Lourdes, Feb. 15.

† REISERT, Leo W., 77, St. Mary,  
New Albany, Feb. 12.

† RUFFAT, IOLA, John B. Sacred  
Heart, Clinton, Feb. 17.

† RUPERT, Catherine Helena, 74,  
Holy Name, Beech Grove, Feb. 20.

† SCHMEIDER, Francis W., 65, St.  
Paul, Tell City, Feb. 7.

† SIMON, Mary M., 60, St. Philip Neri,  
Indianapolis, Feb. 16.

† STARKS, Kathleen Marie, Holy  
Name, Beech Grove, Feb. 19.

† THEVENOU, John W., Sr., 80, St.  
Mary, Madison, Jan. 23.

† VENNEN, Grace Grether, 84, St.  
Mary, New Albany, Feb. 15.

† WOLFSCHLAG, Andrew L., 65, St.  
Michael, Madison, Jan. 19.

## Jasper missionary dies at 49

Word has been received of  
the death in Japan of Father  
Bertrand A. Gramelspacher,  
M.M., a Maryknoll missionary  
from Jasper, Ind. He died on  
February 14, of a massive  
stroke at the age of 49.

He studied for the priesthood  
at St. Meinrad prior to entering

Maryknoll in 1950. He was  
ordained in 1957.

Survivors include the  
mother, Marie Gramelspacher  
of Jasper; Robert and Glenn,  
both of Jasper, and Kenneth of  
Columbia, Miss.; and a sister,  
Mrs. Thomas Schutz of In-  
dianapolis.

today's  
music

# 'Welcome Home' showcases Carole King's talents

by Charlie Martin

The name of Carole King is a special kind of magic to many music lovers. Her songs are songs of feeling, songs of insight, songs of life. Her blend of voice with piano can inspire all types of reactions and moods in her listeners. Some of her songs drive one to dance, while other, softer, melodies are tickets for a leisurely daydream through life situations.

Her new album "Welcome Home" is a fine example of all her talents. The song by the same name captures the listener's imagination and spins him through gentle reflections. The story is painted in Ms. King's images but could apply to any of us.

All of us have looked around in life, tried different experiences and at times moved beyond fears that keep us from being fully involved with our potentials. We have taken chances, felt the surprise of success or the disappointment of failure. We have been searching, looking, trying to discover where we fit best in a world of numerous possibilities. We are hoping to find our "home," the place of peace for our spirit and the feeling of being in harmony with the world around us.

The searching is not always easy. We do not always feel, as the song says, "that golden spirit comin' through me." Life can seem like a maze of turns and avenues leading nowhere.

Sometimes we even lose ourselves. We continue to exist, but we are hardly alive inside. We experience little connection between events and

the way we feel. No place is home, and we are least comfortable within the many aspects of our own persons.

Somewhere, from the strengths that always remain alive inside ourselves, we need to hang on. It is the lost joy of being found, and life's brokenness is part of the process of discovering our real home. Jesus' most startling promise involved this whole process of how we lose ourselves and yet are found and welcomed home by the Father.

Life's journey always takes the "scenic route" through ups and downs, rarely offers an interstate's directness to where we are really going. This type of travelling takes more time, more risking, more decisions. We accept the responsibility for where we will go, for the roads that take us away from where we would truly hope to be, and eventually, back to the

path of our chosen destiny. Jesus' promise for our life pilgrimage? That we will never travel alone. We will not remain lost forever.

Ms. King's song states this promise in her own way: "In the waters I can see a clear reflection of the force that's all around. There's a harmony of season and direction—this is surely sacred ground."

Our life trip is one of fascination and mystery. At times, we will find a spot within ourselves where we truly feel at home, at peace and in harmony with the world around us. Then again we will grow restless. We will move again and search deeper within ourselves until we see a new light, a new level of meaning. None of us can say for sure how many inner changes we will go through, how many passages we will explore. But God's love is everywhere. His love touches

every journey and draws us to the God of mystery, the God of our final destiny. Through each life, say to us: "Welcome home, welcome home..."

## WELCOME HOME

*I have opened up my mind to things I was afraid of/Done things I've never done before/Taken a chance and seen just what the world is made of/Nothin' is the same anymore/At times I feel a golden spirit comin' through me/Thinkin' of my life and what it's given to me/I will live within that spirit ever knowin'/I'm where I'm supposed to be/Welcome home, welcome home, welcome home, welcome home./In the waters I can see a clear reflection of the force that's all around/There's a harmony of season and direction/This is surely sacred ground/Sweet life is everywhere as we stand in the clover/Feel the circle magic—let it take us over/And through all that I've been blessed with I feel certain/I'm where I'm supposed to be/Welcome home, welcome home, welcome home, welcome home.*

Written by: Carole King  
Sung by: Carole King  
©1978, Capitol Records, Inc.



# real estate

tuned  
in

## Speaking of conspiracies ...

by James Breig

Just before the end of the year, in an act of blowing with the wind that outdid any weathervane, the House Committee on Assassinations changed its mind. Two years and five million dollars had led them to the conclusion that Lee Oswald (why does he always get his middle name included?) was the lone shooter of President Kennedy.

Then, just before their announcement, they heard one more witness—and changed their minds. There was a conspiracy after all because, 15 years after the shots echoed, someone could detect bullets whizzing from another direction. I have the feeling that if they heard another witness they might conclude that JFK was killed as a result of poison darts fired by a band of roving pygmies hanging from the streetlights, disguised as tennis shoes.

For me, it makes much more sense that a lone loony did the deed. Conspiracies are too easy; they feed the paranoid in us; they provide some sort of sense for a senseless act. If Kennedy died, the reasoning goes, at least let him die as a result of a cabal plotting and

figuring the angles, not as a result of a weak-chinned cipher's luck.

On the other hand, there is a definite conspiracy among the television networks, a conspiracy to save money and to drive me nuts. I refuse to believe I am imagining this. The conspiracy is to use the same actors over and over again, giving them different names.

The most blatant example is the triple use of the same actor as a secondary lead in three programs. I don't know his real name, but he is Tom Bosley on "Happy Days," David Doyle on "Charlie's Angels" and Sorrell Booke on "The Dukes of Hazzard." No one can convince me these are separate individuals. And the evidence is not hard to collect. After all, Doyle's name on "Angels" is Bosley. I rest my case.

This sort of thing has been going on for decades in the movies. Bonita Granville and Priscilla Lane were obviously the same woman; Deborah Kerr and Greer Garson are one and the same; and certainly, except for accent which is easily assumed, there is no distinguishing Zachary and Randolph Scott.

Furthermore, anyone who can convince me there is a difference between Ray Milland, Bob Cummings and Robert Taylor is a master of persuasion.

(In a neat cover-up, the motion picture industry reversed this conspiracy—using the same person under different names—in the case of Walter Brennan. He was actually three different actors using the same name.)

Movies continue this trickery even today. Lee Grant and Janice Rule are the same person, and, if Shelley Winters and Estelle Parsons are not one woman, I shudder to think nature could produce two such obstreperous creatures.

Of course, the savings here is that only one person has to be paid and dealt with. There is only one agent, one set of figures and so on. Some times, films tried to do this with major stars, but it never worked out. The experiment of having the same man work under the names of Charlton Heston and Bradford Dillman was a failure.

TV has been more successful. While it continues to spread the same minor actors around, it has successfully used the same man as two stars—in the same series! Quite a feat! I refer to the man who goes under the names of Richard Hatch and Dirk Benedict in "Battlestar Galactica." Surely, they are the same guy; I can't tell them apart.

Confusing the whole mixture is television's gutsy move of not changing the name of the actor, but using him or her in several series anyway. Remember, for example, Nancy Walker in "Rhoda" and "McMillan and Wife" simultaneously? Recently, the same pair—Scott Baio and Lynda Goodfriend—ricocheted back and forth between "Happy Days" and "Who's Watching the Kids."

Soap operas get away with the same maneuver. On "Days of Our Lives," the same woman pretends to be twin sisters. Conversely, on "Little House on the Prairie," twin sisters pretend to be the same girl. Get it?

It's getting to be so ridiculous that about the only actor left with any singularity is Herve Villachaise, who plays Tattoo on "Fantasy Island."

Come to think of it, though, he looks an awful lot like the kid on "Diff'rent Strokes."

I think the government ought to devote a couple of years and several million dollars probing this conspiracy. Then, after they announce their findings, they can quickly call a press conference and say, "We just changed our minds."

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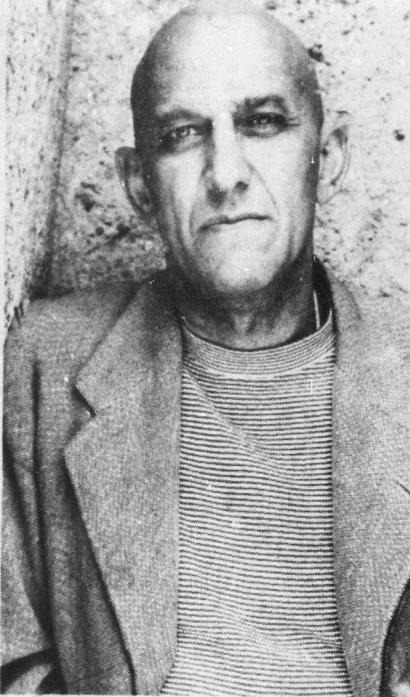
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## television highlights

# Controversy over atomic fallout, 'Women at West Point' TV topics



After 25 years of government assurances, the potential health hazards of low-level atomic radiation are once again very much in the news. Adding fuel to the growing controversy over the radiation issue is "Paul Jacobs and the Nuclear Gang," a documentary airing Sunday, Feb. 25, at 8-9 p.m. on PBS.

Paul Jacobs was a journalist who in 1957 began investigating reports that small towns in Utah and Arizona were subject to radioactive fallout from nearby nuclear bomb testing sites. Few paid attention to his charges of laxity on the part of the Atomic Energy Commission in monitoring the effect of the radiation from these tests.

The matter was seemingly ended by the 1963 treaty banning nuclear tests in the atmosphere. But not for Jacobs, who continued over the years to interview people living in the test fallout area, many of whom became cancer victims, as did Jacobs himself—he died January 1978 of lung cancer contracted, he maintained, visiting a fallout site.

This documentary relates the story of Jacobs' investigation

with footage he himself shot in 1971 and footage made with him in the final months of his life. There is no doubt in the minds of those he interviewed that the cause of their cancer was directly related to the atomic bomb tests of the 1950s.

However convincing such testimony may be on an emotional level, the scientific evidence is open to contradictory interpretation. Spokesmen for government agencies dispute the findings of public health officials and independent medical researchers in linking particular cases of cancer with low-level radiation.

What seems clearly documented in this program is the cavalier attitude of the AEC and other government agencies toward safeguarding the public from the long-range effects of radiation. These agencies seem to have been more concerned with a public relations campaign selling the idea that atomic testing was harmless than they were in checking what happened to people in the years after exposure to small amounts of radiation.

Perhaps some of the charges levelled by this documentary will be resolved by the present suit brought against the government for causing radiation cancers brought by 235 people living downwind from the 1950s testing site.

The lessons to be learned from this program are pointed at the nuclear energy industry. Despite repeated assurances that there is no serious danger from radiation in nuclear plants, the program cites the Rocky Flats Arsenal and the Portsmouth Naval Shipyard as two examples where medical researchers have found otherwise.

This provocative documentary, produced by Jack Willis, who co-directed it with Saul Landau, is intended to make the viewer ask some questions about matters that directly affect the public. It achieves its purpose responsibly and is an example of advocacy journalism at its best.

This is the premiere offering of "Non-Fiction Television," a new series of documentaries by independent film and video makers under grants from the Independent Documentary Fund administered by WNET-New York. For another viewpoint on nuclear fusion developments, watch the NOVA documentary, "The End of the Rainbow," airing Thursday, March 1, at 8-9 p.m. on PBS.

women were admitted into the corps of cadets at the United States Military Academy in 1976. How this first class fared has been dramatized in "Women at West Point," a TV movie airing Tuesday, Feb. 27, at 8-10 p.m. on CBS.

The fictional story revolves around Jennifer (Linda Purl), who is there for the education and career opportunity, and her roommate Molly (Leslie Ackerman), whose father was graduated from the Academy. Their ordeal begins with eight weeks of basic training—nicknamed appropriately "beast barracks"—before the beginning of academic classes in September.

Jennifer perseveres through it all but makes the mistake of giving a candid interview to a reporter whose article quotes her as saying some of the cadets "act like little boys." Her squad leader—who doesn't approve of women cadets—treats her with extra harshness, and she breaks the rules by seeing a sympathetic upperclassman.

These tacked-on romantic complications do not obscure the merits of this well-intentioned effort, directed by veteran director Vincent Sherman. The film portrays the grueling process undergone by

all first-year plebes—regardless of gender—to prove that they can operate successfully under conditions of extreme duress.

Given recent scandals and pressures for reforming outdated traditions at the academy, West Point officials must have been pleased with the positive prospect offered by this movie. For the viewer, their cooperation in allowing the filmmakers to shoot so much footage in the picturesque Hudson Valley setting of the academy is an added dividend to an interesting story.

**NON-FICTION**—The late journalist Paul Jacobs is featured in "Paul Jacobs and the Nuclear Gang," the first in a new PBS series of documentaries by independent filmmakers called "Non-Fiction Television." The Feb. 25 premiere tells of Jacobs' 20-year investigation of the long range deadly effects of low-level radiation and the official secrecy surrounding it. (NC photo)

## tv programs of note

Sunday, Feb. 25, 9-11 p.m. (ABC) "Roots: The Next Generations." The miniseries' concluding segment focuses on Alex Haley (James Earl Jones) as a freelance journalist interviewing such controversial figures as Malcolm X (Al Freeman Jr.) and George Lincoln Rockwell (Marlon Brando) but whose continuing interest in his family's history leads him to

visit Africa in 1965 where he finally discovers his roots.

Wednesday, Feb. 28, 8-10:30 p.m. (PBS) "As You Like It." Shakespeare's lighthearted comedy about the trials and tribulations of love was taped in and around Glamis Castle, home of the real Scottish King Macbeth.

Thursday, March 1, 4-4:30 p.m. (CBS) "Razzmatazz." This program for youngsters looks at an unusual athletic program which uses sports to turn kids on to learning, visits a family who live on Liberty Island with the Statue of Liberty, teaches about optical illusions and travels to England for a championship motorcycle race.

Thursday, March 1, 8-9 p.m. (PBS) "The End of the Rainbow." Although the scientific difficulties are enormous, the promise of controlled nuclear fusion energy is the reason our country is spending more than \$1 million a day on nuclear research, a complex subject explored by this NOVA documentary.

Saturday, March 3, 1-3:02 p.m. (CBS) "30 Minutes." This week's stories are about an enterprising newspaper

written by and for Chicago inner-city teen-agers and a father-and-son team who race high-powered cars, as well as the weekly "Who's Right?" feature on teen-agers and the law.

## religious broadcasting

RADIO: Sunday, Feb. 25—"Guideline" (NBC) presents an interview with Bernard Trombley on the work of Catholic Relief Services, the overseas aid and development agency of U.S. Catholics.

CRS is currently at work in 86 countries around the world. Trombley recently returned from assignments as program director for CRS projects in Mexico and the Dominican Republic. Interviewer is Father Thaddeus Horgan, a Graymoor friar who is co-director of the Graymoor Ecumenical Institute. (Check local listings for time.)

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

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viewing with arnold

# Here's poor man's 'La Dolce Vita'

by James W. Arnold

The seed for the idea of Paul Schrader's "Hardcore" is in "Snuff," the outrageous Argentine porn film of several years ago which purported to show the actual sex murder of an unsuspecting akinflack actress.

As it turned out, it was only a fabricated story to hype another sleazy movie, but it suggested the ultimate degradation of humanity in an evil industry that knew no limits in its search for profits. (As a "Hardcore" character puts it, "You can buy anything on this earth.") What if, Schrader asks, the apparent victim were the missing teenage daughter of a righteously angry Protestant businessman from the Midwest? How would he react? What would he do?

"Hardcore" down deep is yet another offspring of vigilante movies like "Death Wish," in which the morally enraged hero pursues the thoroughly rotten bad guys and punishes them, acting as cop, prosecutor, jury and executioner. But it's both less extreme and more interesting than that, and certain to be among the most controversial movies of the year.

The father is George C. Scott. He plays a Grand Rapids furniture manufacturer who is a devout Calvinist. Nothing about him or his beliefs is stereotyped or satirized. He is readily recognizable as a nice quiet man whose life revolves around church, family, grace before meals, Christmas carols around the piano.

His sweet virginal daughter leaves with a group of kids for a youth bible convention in Bellflower, Calif. Then she disappears—the movie poignantly suggests how common the event is—and it soon becomes clear that she's swallowed up in the porn movie swamps of southern California.

Scott learns this much from a



scruffy private detective (Peter Boyle), who unfortunately seems of a piece with the seedy environment he's investigating. So Scott continues on his own, and we follow him through an incredible search that winds inexorably down through the pits of the commercial sex racket to the absolute bottom, and an inevitably violent (though not hysterical) conclusion.

The plus is that young (32) writer-director Schrader never once loses control of his central character, who develops, but doesn't change personality, doesn't turn into a monster or fanatic worse than his moral enemies. He remains a decent man, but a Calvinist. And there has been no more extreme clash of cultural values—the Calvinist vs. the worst of the sex revolution—in movies since the hardhat and the advertising exec explored the Greenwich Village drug scene in "Joe" (1970).

Another oddity is that Schrader largely shares his hero's perspective. He is an ex-Fundamentalist seminarian from Michigan whose films ("Taxi Driver," "Rolling Thunder," even "Blue Collar") have been obsessed with the predominance of evil in modern society, especially the dark side of sexuality, and have offered little hope of redemption beyond Biblical anger. There is no doubt of his disgust as he shows us the fleshpots of L.A., San Diego and San Francisco, and suggests that Americans have liberated themselves into Sodom and Gomorra.

The minus, at least for some, is that the tour itself is extensive and explicit. There are segments of several porn films, both on screen and in the process of shooting. In his search, Scott pretends to be a sex-flick producer and auditions a series of actor-hustlers who talk bluntly and (indirectly) expose their "talents." His visits to porn shops, massage parlors, nude clubs and sado-masochism palaces are frank, almost documentary. There is a ton of female nudity and verbal innuendo.

The irony is that Schrader has a moral purpose in telling it like it is, in a movie that approaches a poor man's "La Dolce Vita." (This is one flick that will never get on commercial TV, except perhaps in a 20-minute version). His camera-eye is so totally non-pornographic that one can easily say that never has so much flesh been exposed so often with so little enthusiasm



ROOKIE CRIMEFIGHTERS—Dr. Rheems played by Ruth Buzzi, left, and church secretary Anne Woods played by Susan Clark stake out numbers runners from atop their wrecked car in this scene from Walt Disney Productions' "The North Avenue Irregulars" opening this month at theaters throughout the country. The two are part of a group of church women who organize to take on the mob. (NC photo)

or effect. Only a Calvinist (or Irish Catholic!) could do it.

Obviously, "Hardcore" is a sort of rewrite of "Taxi Driver," although it's less violent and has considerably more satirical humor. (The makers of ordinary porn films

are shown to be on a relatively low level of evil, and treated pretty much as greedy morons. In one scene, a young director of a porn film wears a sweat shirt from U.C.L.A., which is Schrader's film school alma mater). The hero again

befriends a young hooker (Season Hubley), but this time is unable to rescue her from sin. But they have intriguing discussions on religion and morality, in which they realize that puritan and prostitute have disarmingly similar attitudes toward physical sex.

"Hardcore" may not be for the squeamish, but it's a credible attempt at relevant moral comment within a commercial framework. Schrader's worldview is grim, and at worst somewhat gee-whiz sophomoric. But in the 1979 context he comes on almost like Jeremiah. He's a filmmaker to watch. (C-Condemed)

## tv film fare

**The Sound of Music** (1965) (CBS, Sunday, Feb. 25): Robert Wise's extraordinarily popular film of the melodic but often sugary and melodramatic Rodgers and Hammerstein musical based on the Trapp Family and its escape from the Nazis. Some eye-popping cinematics and fetching performances (especially by Julie

Andrews) generally triumph over the goo and superficiality, but the real star is Salzburg, Austria, and its environs. **Recommended for family viewing.**

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## film ratings

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

A-1, morally unobjectionable for general patronage.

A-2, morally unobjectionable for adults and adolescents.

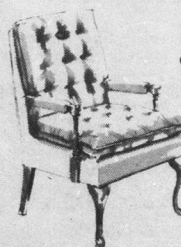
A-3, morally unobjectionable for adults.

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

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

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

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