



LITTLE DIPPER—A youngster makes a lot out of a little water at the Nong Khai refugee camp near the Cambodian border. American relief agencies like CARE have been feeding thousands of Cambodian refugees daily in the Thailand camps. Catholic Relief Services has received more than \$9 million in aid from contributions throughout the United States. Of that amount \$6.5 million was donated through Catholic parishes. In the Archdiocese of Indianapolis, a total of \$116,598.07 has been donated as of January 9. (NC photo)

Looking Inside



February is Catholic Press Month. Father Tom Widner offers his thoughts on page 4 while Dennis Jones makes his comments on page 7.

Father Joseph Bruetsch, Religious Education director for the Diocese of Lafayette, responds to last week's remarks on Catholic schools on page 5.

Don't forget to enter the Criterion's Essay Contest for any student in Catholic schools. For details call the Criterion offices at 635-4531.

Few bills able to survive as state legislative session nears finish

by Peter Feuerherd

This year's shortened state legislative session is coming to a close. The vast majority of the bills introduced this session will never become law. In fact, many of the bills described in previous columns are already dead, and others are in critical condition.

Why won't the vast majority of bills not make it into law? This year's short session will have something to do with it—many proposals will just run out of time. But the process of a bill becoming law is so arduous that most bills that run into any sort of opposition just will not be able to survive.

First a bill is officially introduced, and then is submitted to a committee for consideration. If the chairman of a particular committee wants a bill to be considered, it is brought up for a discussion and a vote. If it passes the committee, it goes to "second reading" where amendments can be added on by a majority vote.

In the House, the Speaker of the House (currently Republican Representative Kermit Burrous) has the sole power to allow bills to go on "second reading." On the senate side, legislators can call down their own bills for consideration.

If passing "second reading," the bill goes on to "third reading," where it cannot be amended by less than a two-thirds vote. The bill is then accepted or rejected by a majority vote.

That's not the end, however. If the bill survives all tests in the house in which it was introduced, it then must go through the exact same procedure in the other house.

If both houses agree on all amendments added to the bill, it then goes to the governor for his signature. If the governor vetoes the bill, it can still become law if both houses override the veto by a majority vote.

If a bill can survive all these steps in the relatively short span of a legislative session (this year's session will run for only 30 working days), then it will become law. It's no wonder why a tiny percentage of bills introduced ever get that far.

AS THIS YEAR'S legislative session comes to a close, these are some of the issues that are being discussed:

► Each year, thousands of elderly people are placed in nursing homes, obtaining the kind of medical treatment that many cannot afford without Medicaid assist-

ance. Yet, according to State Senator Douglas A. Hunt (D-South Bend), as many as 30% of these elderly people do not need intense medical treatment.

That is why Senator Hunt has introduced S.B. 391, which would establish demonstration programs throughout Indiana to develop "home-care" assistance for the aged. The demonstration programs would give Medicaid elderly patients the option, with the advice of their doctor, to remain at home or be placed in nursing homes.

The objectives of the bill, which is co-

(See LEGISLATIVE on page 2)

Membership drive slated

by Fred W. Fries

The annual campaign for membership in the Society for the Propagation of the Faith will open this weekend in the Archdiocese.

In his first pastoral letter, Archbishop Edward T. O'Meara, who served for 12 years as National Director of the Society prior to accepting the Indianapolis See, urged his new flock to be generous in their support of what he called "the backbone of the Church's missionary effort." The letter was read at all Masses last weekend. (For complete text, see page 2)

"At this hour in our history," the letter concluded, "the missionary Church is truly mankind's greatest hope. You are part of all of that by your affiliation with the Society for the Propagation of the Faith."

Both living and deceased persons may be enrolled in the Society, Father James Barton, Archdiocesan Propagation of the Faith Director, explained in announcing the annual campaign.

Annual individual memberships are \$2 and family memberships \$15. Perpetual memberships for an individual are \$50 and for an entire family \$100, which may be paid in monthly installments.

Donations are to be placed in the collection basket at Masses on February 9 and 10 or anytime thereafter, using the special envelopes provided. If the envelope is misplaced, any plain envelope can be used with "Propagation of the Faith" marked on the outside.

Legislative (from 1)

sponsored by Senator Richard Miller (R-Plymouth), were described by Hunt as serving both "humanitarian" and social fiscal policy.

The demonstration programs will provide home-delivered meals, nutrition counseling, home health services, physical and respiratory therapy, and transportation for elderly who wish to remain in their own homes but still want Medicaid assistance.

According to the senator, programs in Monroe County, New York, have proven that "home-based health care" can often be run more economically and do more for the mental and physical well-being of patients than nursing home care. He asserted that "home-based health care" programs will run at 25% less cost per patient than for Medicaid care for nursing home patients.

The Indiana Catholic Conference (ICC) has come out in support of Hunt's bill explaining in a position paper: "S.B. 391 (is) a beginning step in reversing the growing trend towards displacement of elderly persons from their natural communities."

Senator Hunt's bill passed the Senate by a 44-6 vote and is now up for consideration in the House.

► Representative William Crawford (D-Indianapolis) introduced a controversial resolution last week that would call upon the state to abolish capital punishment.

The resolution, which would not have the force of law, was supported by the ICC. The organization's position paper explained that the death penalty violates the principle of sanctity for human life. The proposition, although inserted into

the House record, did not come up for a roll call vote.

Representative Crawford explained that he introduced the resolution because capital punishment "has not been proven to be a deterrent," is "discriminatory" in application, is "cruel and unusual punishment" and subject to "human fallibility."

The Indianapolis Democrat explained that the death penalty is too often applied against the poor and blacks. He stated that of the four inmates on death row in Indiana, three are black.

Representative Crawford, in his argument, cited a Florida study that showed that not one of 111 whites who killed blacks in that state received a death sentence. Nationwide, a Northeastern University study concluded that the taking of a black life is one-tenth as likely to be punished by death as the taking of a white one.

► IN OTHER ACTION:

S.B. 185, co-sponsored by Senators Charles Bosma (R-Beech Grove) and Julia Carson (D-Indianapolis), which would provide for emergency shelters for battered spouses, passed through second reading and is now eligible for a final vote in the Senate.

Senator John R. Larson's (R-Valparaiso) bill (S.B. 77), which would have provided for medical treatment of pregnant minors without parental consent, was withdrawn after a barrage of constituent pressure. The ICC had opposed the bill, believing that it would encourage the dispensing of contraceptives and sterilization procedures to minors without their parents' knowledge.

H.B. 1131 would permit local counties to establish local corrections' programs for non-violent first offenders and provide

for half-way houses and work-release centers for some parolees. Sponsored by John DuComb (R-South Bend), and supported by the ICC, it is now eligible for a final vote on the House floor.

Senator John R. Sinks (R-Fort Wayne) has introduced a bill that would provide for the returning of renters' security deposit with 5% interest. Supported by the ICC, it is now up for second reading, but time problems may kill this one.

S.B. 348, sponsored by Senators Roger L. Jessup (R-Summitville) and John J. Guy (R-Monticello), would restrict the farming of 320 acres or more by corporations and business trusts. Supported by the ICC, the bill passed in the Senate by a 34-15 margin but may be stalled in committee on the House side.

H.B. 1338, which would have prevented utilities from turning off vital services during winter months for unpaid bills, was defeated in committee last week, after heavy opposition from utility companies. Representative Hurley C. Goodall (D-Muncie) is expected to try to tack on the measure to another bill that the Republican leadership strongly supports. At this time, a parliamentary stalemate has developed.

Senators Charles Bosma and Louis Mahern (D-Indianapolis) have introduced S.B. 186, which would allow group homes for the handicapped even if local zoning boards oppose them. Supported by organizations for the handicapped and by the ICC, it has so far beaten back opposition from the Indianapolis City-County Council and the Howard County Planning Commission and is ready for a final vote in the Senate.

Pope: Marriage 'indissoluble'

by Jerry Filteau

VATICAN CITY—Pope John Paul II rejected (Feb. 4) views that so-called "dead" marriages (marriages in which the mutual love and commitment of the partners has disappeared) should be recognized as such by the church and dissolved or declared null.

"Matrimony, one and indissoluble, as a human reality is not something mechanical or static," he said.

"Its success depends on the free cooperation of the spouses with the grace of God, on their response to his design of love," added the pope.

"If, because cooperation in this divine grace is lacking, the union should be bereft of its fruits, the spouses can and must make the grace of God, assured to them by the sacrament, come back," he said.

"They can and must revive their commitment to live a love which is made up not only of affection and emotions, but also and especially of reciprocal, free, voluntary, total and irrevocable dedication," he said.

The pope's affirmation of traditional church teaching on the indissolubility of validly contracted marriages came in an address to the Roman Rota, the chief central church court of appeals.

Noting that most of the Rota's cases deal with the matrimonial bond, the pope said the court's judges render a "precious and delicate" service to the church.

He stressed that this service is fundamentally one of seeking truth and justice.

"In all the ecclesiastical processes, truth must always, from the beginning (of a case) to the final judgment, be the

foundation, mother and law of justice," he said.

He particularly praised the Rota for its work in recent years in handling cases based on new psychological insights and on deeper understandings of marriage expressed by the Second Vatican Council.

He said they did an excellent job of "separating the true from the false and (See MARRIAGE on page 16)



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Announcement

Father Thomas C. Widner, editor of *The Criterion*, will be featured on the program, "Hoosier Pulpit," on WIBC radio, Indianapolis. It will be broadcast Sunday, Feb. 10, at 8 p.m.

Since February is Catholic Press month, Father Widner will use "The Catholic Press" as his topic for the 15-minute program.

Letter from the Archbishop

My dear Family in Christ:

Nearly 160 years ago a young woman, named Pauline Jaricot, founded the Society for the Propagation of the Faith in Lyons, France. She gathered together the workers in her father's silk mill because she was so distressed that so few people understood the missionary vocation of her own brother.

Pauline rightly reasoned that the missionary work of the Church was the concern and responsibility of everyone, yet so few people cared about it at all.

In her first meeting with these missionary friends of hers, she offered them three suggestions that are still the backbone of the Society for the Propagation of the Faith today. First, she tried to inform them about the missions and missionaries—to tell them interesting things about the world in which the missionaries worked to help them understand why a young man or a young woman went to a distant place to bring Christ to others.

Then she urged her friends to pray for these missionaries, to pray for the people amongst whom they worked, to pray for the building up and the growth of the Church everywhere in the world. Lastly, she asked her friends to sacrifice, to give out of faith for the missionaries and the people they were serving.

Her ideas were simple, but they were well-received, and out of that tiny group of ten, the Society grew until today it is a backbone of the Church's missionary effort all across the world.

With these words to you, I urge you to renew your membership in the Society, or if you have never done so, to join it at this opportunity. The requests are simple and they are really responsibilities that are yours, because you are already a baptized Christian—to understand, to love, and to support the far-flung missionary effort of Mother Church by prayer and sacrifice.

At this hour in our history, the missionary Church is truly mankind's greatest hope. You are part of all of that by your affiliation with the Society for the Propagation of the Faith.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

January 28, 1980



ON THE DOTTED LINE—Representatives from Maryvale, Inc. prepare for the initial closing process with the Department of Housing and Urban Development. Initiating the blueprints for the housing complex for the elderly and handicapped are: Providence Sister Loretta Schafer, president of the Maryvale Board of Directors and superior general of the Sisters of Providence; William McMahon, architect, Robert G. McMahon and Associates, Inc., St. Louis, Paul Pfister, vice-president of the Maryvale Board of Directors and president of J. B. Pfister & Co., Terre Haute; and Thomas Francis, contractor, CDI, Inc., Terre Haute. The Maryvale Apartment Complex for elderly and handicapped citizens is being built on land located on the southwestern boundary of the Motherhouse of the Sisters of Providence near St. Mary-of-the-Woods Village. The housing project, first announced in September, 1978, is being financed by a 3.8 million dollar federal loan from the department of Housing and Urban Development. The approximate date for occupancy is the spring of 1981. Interested persons may apply at the Terre Haute Housing Authority. Persons, 62-years-old or older, in good health, of any religious denomination, who meet requirements established annually by the federal government are eligible.

Pope featured in CYO billboard campaign

William F. Kuntz, Executive Director of the Catholic Youth Organization of the Archdiocese of Indianapolis, has announced a major Public Service billboard campaign that will begin at 16th and North Illinois Streets in Indianapolis on February 7, and will include approximately 25 cities across the United States during the coming year.

The huge 14 x 48 ft. painted board, in striking color contrast, will feature a large picture of Pope John Paul II with outstretched arms, and a quote from his last major American address on the Capitol Mall, Washington, D. C., last fall—"Nothing surpasses the greatness or dignity of a human person. . . ."

Sponsored by the Indianapolis Archdiocesan CYO, the campaign was made possible by the generous donations of billboard signs and locations from Naegele Outdoor Advertising Co., headquartered in Minneapolis, Minnesota.

The billboard message was selected as a result of several meetings of the CYO Public Relations Committee, members of the CYO staff and the Indianapolis Division of Naegele Outdoor Advertising Co., in order to provide an urgent appeal to all people for the betterment of society in this time of great spiritual need.

Kuntz noted that the timeliness of the Pope's message "touches the very roots of current events such as the Soviet aggression in Afghanistan, the holding of hostages in Iran, abuses of children and the aged, domestic violence, rape, murder, drug and alcohol abuses and other in-

stances to the dignity of humanity."

The idea for the campaign came as a result of the enthusiasm of youth and adults who participated in the Papal visit to the United States in October 1979. While it is an organization that works with youth, the CYO felt that this particular quote from the Pope hits at the very basis for our existence and our human relationships with one another.

William Harkins, President of Naegele's Indianapolis Division, approved the use of his company's Indianapolis "Key-Artery" billboards on a continuing and rotating basis for a period of six to 12 months. Mr. Harkins commented, "I think this message is far-reaching, timely and something we should all absorb into our daily lives."

R. O. Naegele, Sr., Chairman of the Board, Naegele Outdoor Co., Minneapolis, Minnesota, later approved Mr. Harkins' request to provide billboards in all Naegele markets. Plans are currently being worked out for placing the message in five to 10 additional markets.

Naegele stated that he was "excited" about the idea and that it fit within the framework of the company's commitment to Public Service.

Kuntz stated that "the CYO is indeed grateful for the co-operation received from the Naegele Company, so that we might expose this message to millions of people, in such a dramatic fashion. Their assistance will enable us to reach not only today's youth, but people of all ages and circumstances in life."

Synod document calls for order and discipline in troubled Dutch church

by Jerry Filteau

VATICAN CITY—The Dutch bishops and top Vatican officials ended three weeks of meetings with a wide-ranging document aimed at restoring order and discipline in the Dutch church.

The 22-page list of conclusions from the 18-day Dutch bishops' synod bluntly insisted that the bishops are in charge of church doctrine and government.

It rapped "critical groups" who dissent from church teaching. It also said the synod members "are unanimous in rejecting" the so-called "third way" of celibacy combined with unmarried sexual intimacy promoted by some Dutch priests and theologians.

The synod members sharply rejected intercommunion (sharing the Eucharist) between Catholics and Protestants. They insisted that general absolution without individual confession can only take place in extraordinary circumstances and under the stringent Vatican norms.

Lay pastoral workers were warned that they cannot replace priests or perform priestly functions. The situation of laicized priests in pastoral work will gradually be "regularized" in accordance with tough Vatican rules prohibiting former priests from engaging in many church functions that are open to other lay persons.

The conclusions mandated a reform of Dutch seminaries and set up a commission to review current practices in light of Vatican norms and propose recommendations by September 1981.

The bishops expressed agreement with the principle of splitting some Dutch dioceses and increasing the number of bishops in the country, a proposal that many observers believe means introducing more moderate-to-conservative bishops in the Netherlands.

ON THE OTHER hand, the most conservative member of the Dutch hierarchy, Bishop Joannes Gijzen of Roermond, was bluntly ordered to rejoin "with the other bishops in the area of Pontifical Missionary Works, Action for Lent and the Dutch Missionary Week."

Bishop Gijzen withdrew from these national fund-raising programs to show his disapproval of the programs being funded.

"The bishops are aware of certain difficulties existing between the bishop of Roermond and persons and institutions in the three-fold area mentioned," the document added. "They are asked to help seek a solution to these difficulties."

As anticipated by press releases issued during the synod, the bishops unanimously backed mandatory celibacy for priests and insisted that the priesthood is a lifetime commitment.

In the complex area of relations between the Dutch Bishops Conference and the individual bishops in their own dioceses—which the synod called "a particularly difficult problem"—the bishops set up a five-point program which includes praying together more and sharing ideas and concerns more fully.

One point was "to abstain from declarations which can harm a confrere in the episcopate," a clear reference to publicly waged disputes, especially between Bishop Gijzen and others, which have plagued the Dutch hierarchy in recent years.

THEY ALSO CALLED for frequent exchanges between the Dutch bishops and Vatican officials to assure "mutual collaboration and trust."

The document repeatedly stressed the primary role of the bishops as teachers and pastors of the church.

The diocesan priests' council "is a consultative organ," it said, and "associations of priests, then, cannot be such as to obscure the hierarchical communion of their members with the bishop. . . . If these associations take on the character of a union, they are incompatible with the structures and spirit of the church."

Concerning seminaries and schools of theology the bishop's role was also stressed.

Such schools must recognize the rights of the bishops, especially the local bishop, as "teachers of the faith and guardians of orthodoxy," the synod said. It added that they have authority over the naming and licensing of professors, the schools' programs and "that which concerns the ecclesial atmosphere to be safeguarded, notably on the point of celibacy."

The reference to celibacy was taken as an indication that married ex-priests teaching theology in seminaries will no longer be allowed in the Netherlands.

Regarding seminaries, the synod also stressed that proper priestly formation must be assured "by true seminaries," whether they are the traditional kind that

(See SYNOD DOCUMENT on page 16)

Pontiff to visit Brazil

VATICAN CITY—Pope John Paul II "will go to Brazil next July," Vatican spokesman, Father Romeo Panciroli, confirmed Jan. 30.

Exact dates were not announced for the first papal trip to Brazil, but the visit is expected to take place July 9-13 to coincide with the closing of the Brazilian Bishops' Conference's annual meeting.

Brazil is the world's most populous Catholic country. About 90% of its 110 million people professes Catholicism.

The trip to Brazil had been announced months earlier by the Brazilian bishops, but Vatican spokesmen refused to confirm or deny the reports before Jan. 30.

Father Panciroli did not say whether Pope John Paul will visit other South American countries during the trip. Stops in Chile and Argentina are likely if Vatican mediation is successful in resolving a sovereignty dispute over three islands in the Beagle Channel off the southern tips of both countries.

Living the Questions

Does the Catholic press have a future?

by Father Thomas C. Widner

February is Catholic Press Month and throughout the whole of the Catholic Press editors and writers are expounding on our glories and problems and attempting to conjure up more business. Such writing usually does not result in more business but it often helps people in the Catholic press to more firmly entrench themselves in what they are doing.

That is to say that much of what is written about the Catholic press by those of us in the Catholic press is often defensive and an attempt to justify one's efforts rather than a movement toward greater purpose. The Catholic press, in other words, often stakes itself on the status quo.

In an August, 1979 article in *America* John Maher, former Rome correspondent for National Catholic News Service, suggested that the American bishops publish a national daily newspaper and end the work of the more than 150 diocesan newspapers across the country. Maher's reasoning was based on his view that most diocesan publications lack quality, that few people read them and the statistics which reveal that most Catholics receive their news about Catholic affairs through the daily newspaper.

Diocesan publications tread a difficult path—when Bishop John England created the first American Catholic publication in 1822, he wanted to counter anti-Catholic bias through a presentation of Catholic teaching. By 1900 the Catholic press kept Catholics informed about Catholic events in the world, particularly Ireland, and contained communications from the local bishop. Today the Catholic press is expected not only to inform, but to educate and publicize, to criticize and to endorse. Since diocesan publications are usually diocesan-owned, they are generally bland in their outlook lest the powers that be put them to rest.

Experience of the Local Church

In our own archdiocese a tradition of little involvement exists from the local bishop and chancery. It was not until 1960 that *The Criterion* came to be diocesan owned. Its predecessor, *The Indiana Catholic and Record*, was privately owned. Under the guidance of Msgr. Raymond Bosler, both *The Indiana Catholic* and *The Criterion* served a broader purpose providing not only news and information about the archdiocese, but also polemical discussions concerning the national and international Church. Particularly during the reform of the Second Vatican Council, *The Criterion* gained considerable status on the national scene as one of the most important Catholic periodicals available.

Today the Catholic press (like many Church institutions) remains the object of concern—concern for its future. Why have a Catholic press at all?



Occasionally we hear from a reader who claims never to see anything in the paper about his/her parish. Aside from the obvious fact that something newsworthy to the entire archdiocese has to be going on in a particular institution for it to appear in print, there is the question whether or not that is the purpose of the Catholic paper. I do not believe publicity is our primary function or responsibility. Parishes have bulletins and newsletters for that. *The Criterion* does carry a bulletin board ("The Active List") and paid advertising is available.

Record the Catholic experience

No, the reason for having a Catholic press lies elsewhere. At the National Conference on the Future of the Catholic Press held at Marquette University in 1979, Gregory Baum expressed the view that the Catholic press's function is "that of recording the Catholic experience, of providing a platform for exchange, of informing the reading public of the bishops' teaching and the bishops, who after all are readers of the same press, of the positions defended in the Church and the movements operative within it."

Baum added that the press as "an organ of communication is the theological and sociological principle according to which he would evaluate the achievements of various Catholic publications. It is an instrument of education in that it initiates people into the conversations actually going on in the Church and thanks to which the Church is able to define its identity and understand its mission in each place."

Speaking at the same conference, David Host suggested that the Catholic press needs to change its editorial policies and begin to pay due attention to temporal affairs, i.e., "the analysis of the temporal values they involve and the relating of those values to life in Christ."

Host quoted the Catholic philosopher Jacques Maritain as having stated the same thing in the early 1930's in his work "True Humanism." Maritain argued for the creation of periodicals which would formally present themselves as Catholic and contain a section he called "Information" which would bring forward "questions of a properly temporal and cultural order . . . in a way which would . . . show as fully as possible the diversity of standpoints natural to that order. In this section the reader should, by means of a review of

the press, of inquiries, or correspondence, of an 'open forum,' etc. be made aware of the whole span of attitudes taken by men today, and notable by Catholics, i.e., the purely secular field, in political and social activities, national and international ones, as in aesthetics and literature, in painting and music or the scientific activities of the hour."

Gallup surveys the Catholic press

A survey conducted by the Gallup Poll for the Catholic Press Association in 1977 showed that Catholics want the Catholic press to "focus to a greater extent on the key concerns of Catholic families across the nation." These concerns relate to "making ends meet including how to cut expenses, deal with mortgages, balance a budget, buy a house, etc. Also of concern are health and unemployment, raising and educating children, problems relating to the young, harmony within the family, and retirement.

It should be obvious that the concerns of the theorists are outward and objective, while the concerns of those polled are often inward and subjective.

All of this is to say that the general direction *The Criterion* pursues is to provide as broad a perspective on Catholic news of the archdiocese and universal Church as possible. We are limited in practice but not in vision. Our costs do not permit much more than 20-24 tabloid pages weekly with a minimum 20 to 25 percent advertising. Advertising accounts for one-third of our income while subscriptions cover the rest. We receive no archdiocesan funding for operating costs. We have a news staff of two and no full-time photographer.

Continued support for *The Criterion* depends on our readership, on the pastors who decide who in their parishes shall receive the paper and who shall not, and on the archbishop who determines a need for a diocesan publication in the first place. Our responsibility as the archdiocesan publication is then to assist in the development of the awareness of the individual Catholic—be he/she lay person, clergy, or Religious—concerning the Church Universal, then the archdiocesan Church, and finally, the local Church. *The Criterion* cannot reaffirm our comfortableness in faith. It can help reassure that struggle in faith, taking up one's cross and following Christ, is the measure of a faithful Christian.

Reporter's View

Reagan, pro-lifers—an odd couple

by Peter Feuerherd

"As California goes, so goes the rest of the country."

This popular statement aptly describes a fact of American culture. Whether it's hula-hoops, disco roller skating or Proposition 13 fever, California is usually the trend-setter, the place where the future already is.

So it was with legalized abortion. In 1967, Colorado and North Carolina were the only states with liberalized abortion laws. A legislative vote later that year in California was regarded as an important show-down between "pro-choice" and "pro-life" advocates.

California did pass a liberalized abortion law that year. Pro-abortionists were able to use their California momentum to achieve their victories in numerous other states, culminating in the 1973 Supreme Court decision that effectively destroyed any legal restrictions on abortions.

Who was the governor that signed that bill into law? Ronald Reagan, of course, who has now, most ironically, received the endorsement of the Political Action Committee of the National Right to Life organization for president.

Of course, the former movie star now regrets that decision as one of his great mistakes, an explanation which seems to have satisfied the National Right to Life group.

But can this really be forgiven as just another "mistake"? Ronald Reagan blew the one opportunity he had which possibly could have stopped the pro-abortionists' momentum in the early days of the battles to change abortion laws.

Could it have been a case of hasty judgment, without much thought to the consequences of the action? Not so, at least according to Lawrence Lader, a pro-abortion activist who chronicled the success of that movement in a 1973 book simply entitled "Abortion."

HE DESCRIBED THAT EARLY victory by "pro-choice" forces as occurring after a highly publicized, long and emotional battle in which then Governor Reagan straddled the fence, only to eventually fall into the "pro-choice" camp.

Lader described that fight as reaching "an emotional pitch . . . unequaled in recent California legislative history."

So why has the Right-to-Life group given an early endorsement in the 1980 presidential campaign to the

(See REAGAN, PRO-LIFERS on page 6)



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Washington Newsletter

by Jim Lackey

WASHINGTON—President Carter's call for a resumption of registration for the draft has raised renewed interest in the church on the questions of war, conscientious objection and the all-volunteer army.

Until recently there had been some disagreement both inside and outside the church as to whether professing the Catholic faith gave one the right to object to personal involvement in war. One need only recall that many draft boards in the 1950s and 1960s were telling Catholics that their faith did not qualify them for draft exemptions because Catholics were not members of traditionally pacifist religious bodies.

Even Pope Pius XII, as recently as 1956, said he believed that conscientious objection was morally indefensible. In his opinion, when a democratic government came to the conclusion that engaging in war was necessary, citizens had the duty to give their service to the country to assure its proper defense.

But since then, church teaching and, to a certain extent, American legal principles have gone through a radical trans-

formation on the rights of Catholics to object to going to war.

The courts have held for at least the past 15 years that the right to conscientious objection is broadly based and does not even have to spring from a belief in a Supreme Being.

And the American bishops, relying heavily on the documents of Vatican II, have taught for more than 10 years that Gospel principles of non-violence and a personal belief in the futility of war justify exemption from the draft for many Catholics.

The modification of the opinion of Pius XII has been justified by the fact that war in a nuclear age has awesome consequences and that Pius based his views only on popular wars to which few objected.

Where the bishops and the American legal system do not agree is on the question of whether conscientious objection can be based on merely a particular war or whether one must object to all war to qualify for a draft exemption.

THE SUPREME COURT held in 1971 that persons of draft age could not be selective in their objection to war; they

could not say that they were opposed to fighting in Vietnam while at the same time admitting that they might be willing to fight in another war which directly threatened the well-being of the United States.

The bishops, on the other hand, have maintained that an individual who views a particular war as unjust ought to be granted an exemption from fighting in that single war.

"The section of the Selective Service Act which requires that the registrant be conscientiously opposed to participation in war 'in any form' is too restrictive and discriminatory," said Msgr. Marvin Bordelon, director of the National Conference of Bishops' International Affairs Department to the House Armed Services Committee in 1971.

The bishops' view on selective conscientious objection is based largely on the church's traditional "just war" theory.

Under that theory, a war must be declared as a last resort, it must be fought for a just cause, it must use means which are not intrinsically immoral, and it must be declared with a reasonable expectation of success.

"While the church does not officially declare some wars just and other wars unjust, the individual Catholic is obliged to follow his conscience," Msgr. Bordelon told the House committee.

"If that conscience impels him not to participate in a particular war, then he sins gravely by taking part in it."

BUT EFFORTS IN Congress to amend the law and overturn the Supreme Court by allowing for selective conscientious objection have been unsuccessful.

The principles behind the just war theory also have given rise in recent years to the question of whether any war at this time in history can be called just. With the massive destruction that could occur as the result of war, pacifists now say no war could have "a reasonable chance of success."

As for the all-volunteer army, the bishops generally favor the concept as part of their opposition to a peacetime draft. But both the bishops and others have cited the dangers in the all-volunteer force as well.

The bishops' conference, again in 1971, told the House committee that an all-volunteer military "could become overly autonomous and isolated from the mainstream American life."

More recently, Joseph Califano, Carter's former secretary of health, education and welfare, wrote, "The all-volunteer force makes it too easy for a president and political leaders to embark upon foreign military adventures."

He argued that the draft—not the radical left—put the skids on Vietnam because America's middle and educated classes whose sons were being drafted were unwilling to sacrifice their children to an unpopular war.

Califano's position is but one example of how there are good arguments on both sides of President Carter's proposal to renew draft registration. Like Vietnam, the debate in the next few months over the draft and over the merits of going to war in the Persian Gulf is bound to be extensive.

And like Vietnam, the churches will be in the thick of it.

Reader's Opinion

Catholic schools: Do we need them?

by Father Joseph Bruetsch

As an admirer of the journalistic work of Fr. Widner and the educational work of Fr. Gettelfinger, I read page 4 of last week's *Criterion* with eagerness. I was somewhat disappointed. Permit me to speak to three points:

Point 1: The editorial claimed: "Where children are concerned, the Catholic school remains the best tool for religious education." It is amazing in 1980 to still hear such a claim, after the primacy on PARENTS as the primary religious educators of children proclaimed by Vatican II and numberless Catholic educational

leaders. Unless the editor maintains that Catholic parents simply cannot provide an upbringing in the faith to their children, and therefore must use Catholic schools as "the best tool," I do not see the statement as defensible.

Point 2: "That we need such schools (for children) should be unquestioned," the editorial continued. To me there has been far too little questioning of this assumption. I should insert here that "Catholic Schools Weeks" and all other such lumpings together of institutions teaching pre-schoolers up to doctoral candidates fail to acknowledge the enormous difference in levels of readiness to deal with religious faith.

American Catholics have not yet made crucial value distinctions among the elementary, high-school, and college levels. Neither the professionals nor the average parishioner has sufficiently studied the relative merits of grade schools vs. high schools, for example. It is imperative that the American Church forge a consensus on this point to guide us (we could have used this guidance for the last 20 years). We simply cannot retain every institution we have had in the past.

AS I SEE LIKELY to happen in the city of Lafayette what to a large degree happened in Terre Haute (the closing of the inter-parish central Catholic high school in favor of grade schools) I submit that the prioritizing among Catholic schools of different levels is still urgently needed.

If, for example, one adopts the stance respectfully advanced by Robert O'Neil and Michael Donovan that in-school religious education prior to junior-high age does considerably more harm than good, then Catholic schools for adolescents can

be argued to have more worth than those for children. Further, the continuance of elementary schools can be seen much more as a goal in itself, rather than as a part of the much larger range of concerns we Catholics should address.

All too often a parish with a grade school is little more than a PTA with weekend Masses. The mission of a parish should be the mission of Jesus: proclamation, community, service, and celebration. If a parish is short-changing some of these responsibilities given it by the Lord, the grade school, like the enlarged and bursting appendix, may need to be cut out for the sake of the whole Body.

I suppose the editorial is right in claiming that "case needs to be made for greater unity among our schools." But even more necessary is the selling of greater unity—and balance—among our various responsibilities as people sent by Jesus. To modify the words of my friend and colleague, Fr. Gettelfinger, perhaps only its curtailment will make the Catholic school system capable of quick and certain response to the needs of the Catholic educational family and the larger Church family.

A THIRD AND final point: in at least three places Fr. Widner's editorial uses the term "the Archdiocese" in reference to the clerical and/or lay leaders within the Archdiocese. Perhaps a simple reminder is in order: the Church, thank God, is never just its leaders or its chancery. Paul wrote so well: "You together are the body of Christ, but each of you is a different part of it."

Thank you for having made the *Criterion* a vibrant forum for the exchange of fellow Christians' ideas.

(Fr. Bruetsch is the director of religious education for our sister Diocese of Lafayette.)

Abortion 'great moral evil'

LONDON—The Anglican Board for Social Responsibility supports the abortion statement issued by the Catholic bishops of Scotland, England and Wales.

Abortion is "a great moral evil" and should "only be resorted to as the appropriate way of caring for the mother if the evil of a significant threat to her life or health cannot otherwise be avoided," said the board.

The board is not empowered to issue authoritative statements committing members of the Church of England (Anglican), but said that its position is well-founded in Anglican moral tradition. "The statement noted that divergent views exist among Anglicans.

The Catholic bishops issued a joint statement Jan. 24 "in defense of life and against the evil of abortion."

To the editor . . .

Rosaries for elderly requested

On our St. Vincent de Paul Society visits to Julietta Home to conduct prayer services for the residents, the recitation of the Rosary is always an important time.

We have observed that many of these fine, elderly people only have broken or rosaries with the Crucifix missing. Most do not have a Rosary at all. Yet they

Object is to stop murder

In reading the Indianapolis Star Sunday, Jan. 27, I see we are still attempting to use shock treatment to gain acceptance of the Pro-Life movement. This type of approach has been going on since the Supreme Court decision. Have abortions decreased in any year?

I feel that a number of things should be looked into.

1. What has the church officially done in this area? How many doctors or other persons (nurses, etc.) involved in this calculated, repeated, premeditated murder have been excommunicated? This to me would be the minimum step the church should take.

2. How many Pro-Life groups have published the names of all doctors involved and the hospitals that allow them to ply their trade?

3. How many Pro-Life groups have published the names of all elected officials and their stand? There is no middle of the road here, it's either Pro-life or Pro-Murder.

I realize the items listed above may be very embarrassing to many people but I cannot see how this should make any difference. The object is to stop murder, not demonstrate what nice people we are.

Carl E. Schmitter

Indianapolis

Falls Cities Franciscans work together

I am writing this letter to call attention to the annual time of recollection participated in by all Secular Franciscans in the Falls Cities Area at the end of March.

In the past when I asked that our annual time for recollection held during Lent and our annual World Peace Day celebration held in October, be given some coverage in *The Criterion* I was told that it was not big enough to send a photographer/reporter.

Well, maybe we aren't as big as Indianapolis, but this is one area in the whole United States where all Franciscans work together.

When I say all Franciscans I mean those of both jurisdictions—the Friars Minor or Brown Franciscans and the Conventual Franciscans or Black Franciscans.

We are very proud that we get along well together and we look to each other for friendship and spiritual guidance. There are other cities in this country

where all Franciscans do not work together.

For this reason we think we deserve to be mentioned in our own archdiocesan newspaper. We look to you for help.

Agnes Deuser, Secretary
Secular Franciscan Orders
Falls Cities Area Council

Let's appreciate our priests

I strongly disagree with the letter in *The Criterion* (Jan. 25) in which the writer attempts to judge Father Godecker's statements as "just another reflection of the 'Me' generation philosophy." "Let me not judge until I have walked a mile in his shoes" would seem the more appropriate response here.

It seems to me both laypersons and clergy can benefit if we both try to help each

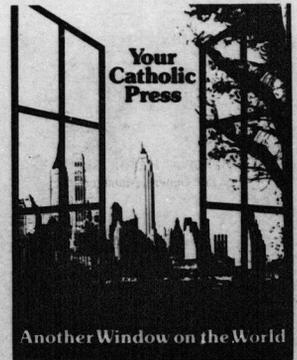
dearly love this beautiful form of prayer.

Upon return from last Sunday's visit the thought came to my mind that many of us have one or more "extra" Rosaries in our homes that will probably never be "put to use." Why can't these be "put to use" by these wonderful folks in Julietta and other nursing homes?

I am asking *Criterion* readers to go through your drawers and bring out those Rosaries. If they will simply place them in a heavy envelope or a small box and mail to me, I will see that they are given to people in these homes. It's an opportunity to do a good deed and at the same time promote the praying of the Rosary.

Ray Benjamin

405 S. Boehning St.
Indianapolis, IN 46219



'Adopt-A-Student' lends a hand

For more than a century, Catholics have firmly believed in the value of a Catholic school education. This year, hundreds of Catholics in 18 states are proving their faith by 'adopting' students in Catholic schools. From \$5,000 to \$18,000 has been raised for schools through the Adopt-A-Student Program.

The simple plan developed by an Arizona couple consists of an annual late-summer parish mailing, an Adopt-A-Student Sunday, and prompt expression of appreciation for gifts received. One person or couple can conduct the entire program for their parish and school.

People respond generously to this personalized parish appeal. I founded the plan that's raised over \$75,000 for my parish school of St. Gregory in Phoenix. People feel a personal commitment to their 'adopted' student and contribute year

after year to help him receive a quality Catholic education.

The complete plan and materials are now available for use by any school needing additional financial support. For information, write or call Thomas J. Bradley, Adopt-A-Student Program, 1635 West Flower Circle N, Phoenix, AZ 85015. (602) 266-2666.

Tom Bradley

Phoenix, Arizona

Dolan damns with faint praise

I was very disappointed with the "damning with faint praise" comments of Mr. Dolan in the January 11th issue of *The Criterion* concerning the Beech Grove Benedictines' album, "Time, Don't Run Away."

The songs on this album are lovely; the music is relaxing; and the harmony is very pleasing to the ear. While some of the songs have religious overtones, this is not a "religious" record. Anyone of any faith (or those of no faith) can appreciate the beauty of the melodies and lyrics. I recommend you buy a copy before they're sold out!

J. E. Adam

New Albany

P.S. I certainly hope Mr. Dolan isn't given any more records to review: He had so much trouble coping with two, that he may need to be sent to a rectory, to get the kind of rest he deserves!

Reagan, pro-lifers (from 4)

man who helped open the floodgates for legal abortion? That's the obvious question, the answer which can only be guessed at.

All political movements, if they are to be successful in the United States, have to have as broad of an appeal as possible. Many right-to-life groups have yet to learn this axiom of politics, which leaves it open to question whether legal abortion will ever be overturned in this country.

IN ALL THE COVERAGE of the recent pro-life marches in Washington, I did not read of any speeches given by anti-abortionists like Father Dan Berrigan, Cesar Chavez, Jesse Jackson or Dick Gregory. Did they decline invitations to speak, or were they considered to be too far to the "left" to share a podium with Senator Jesse Helms or singer Anita Bryant?

The move to narrow opposition to

abortion to the right-wing, and to support conservative politicians like Reagan even when their records show at best a lukewarm support for pro-life issues, will hinder the future of right-to-life objectives.

An incredible lack of political sophistication, evidenced by the hitching of the pro-life effort to a faltering Reagan campaign immediately after the candidate's defeat in the Iowa caucuses, also could spell a dismal 1980 election for pro-lifers. The least that the Right-to-Life group should have done was to wait until right before the nominating conventions, and then deal with the potential winning candidates.

As it is, National Right-to-Life has endorsed a candidate who has evidenced, at best, a mixed record of support for pro-life efforts and who by convention time this summer may be completely out of the race.

other instead of criticize and demand more of each other. Let's let our priests know we appreciate them and do not expect more of them than we would of ourselves.

In his letter Father Godecker reached out for understanding. From some he received rejection. Sad for him and for us. We all lose.

More and more today we hear of "burn-out" in different professions. Perhaps Father Godecker got sick precisely because he tried to do too much. Yet people are asking priests to be on call 24 hours. That would be great if there were an abundance of priests, but such is not the case.

Mary Lou Schabath

Indianapolis

Congratulations to new columnist

As one who wrote 231 weekly columns as the *Criterion's* "Tacker," I want to extend my congratulations to Dennis R. Jones on his first issue of "Generally Speaking," and deferentially remind him that he has only 230 more deadlines to meet.

I had the pleasure of working with this multi-talented young man for some 10 years before my retirement last year, and it goes without saying that I wish him well as a columnist.

Fred W. Fries

Indianapolis

Write it down

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



Generally Speaking

Paper money seen as solution to silver crisis

by Dennis R. Jones
Associate General Manager

As the price of gold has skyrocketed in the past few months, likewise, another precious metal—silver—has been pulled up in its tailwind.

Eastman Kodak and other manufacturers of black and white photographic materials use silver in the production of light sensitive films and papers.

We were notified by our supplier recently that Kodak had raised the price of its products by 50 to 75% and more increases were anticipated.

Everything that you read in the *Criterion* has been produced by a process called "photocomposition." In this process, light images of letters are projected onto a light sensitive paper called "photomechanical paper."

The cost of this particular paper jumped 75%. For the *Criterion*, this increase will amount to more than \$1,000 in additional expenses for the coming year and "more increases are anticipated."

In recent bids for the contract to print the *Criterion*, we were faced with some additional bad news. Effective in May 1980, a 12% increase in our printing costs will go into effect with a stipulation that newsprint increases will be passed on to us—another \$10-12,000 per year on a basic 20 page paper.

IN AN EFFORT to give our subscribers more service by providing additional coverage, i.e., the events surrounding the appointment and installation of our new archbishop, Edward T. O'Meara, it was necessary to increase the size of the paper and thus the costs. In the period from Oct. 1979 to Feb. 1980, the number of pages that we published was an increase of 30% over the previous year.

With this wider coverage, we have experienced revitalized interest from the Catholic community. But it could be necessary for us to cut back on this type of coverage and thus lose what we have gained.

In addition to these examples, we are facing increases in every other department in nearly every category. In some cases we will be able to cut expenses by eliminating or at least cutting the "unnecessary" items. But that alone won't solve the problem.

An advertising rate hike will be implemented in July and that will help somewhat, but not enough to offset the expected increases.

The only realistic solution is in added subscription revenue.

This can be accomplished in one of two ways: 1) an increase in the individual subscription rate—now at \$7.50 per year; or 2) an increase in the number of subscriptions. If the number of subscriptions were increased, the added revenue would be in excess of the actual cost incurred in producing the additional papers.

SO, THE BOTTOM LINE—we must have more support from pastors,

parish councils and individual subscribers.

Every Catholic family in the Archdiocese of Indianapolis should be receiving the *Criterion*.

We can't offer them the sacraments or a substitute for attendance at Mass. But we can give them the international, national and local news that concern them and their Church. We can offer them a means of exchanging news, information and opinions which taken together provide them the opportunity to grow in their faith.

In addition to the "Know Your Faith" series, which this year is aimed at the aspects of family life, we offer . . . a column which will keep them updated concerning national legislation affecting the church . . . a column written by DRE's in the Indianapolis archdiocese about their work and the various programs they have begun in order to share encouragement with each other . . . reviews of current films and TV programming . . . questions and answers on issues concerning Catholics and their daily lives . . . a column aimed at helping divorced Catholics in their struggles.

These are among the features found in the *Criterion*. By reading it every week they will learn more about themselves and their Church.

One of the reasons for the existence of the *Criterion* is to assist the pastor in "Spreading the Good News."

We can't do it alone. We need your support . . . you need the *Criterion* . . . we all need each other.



Check it out . . .

✓ "The Personal Life of the Minister" will be the title of **Dr. John R. Compton's** address at the spring convocation at Christian Theological Seminary (CTS) on Feb. 13. The address is part of the 1979-80 Oron E. Scott lectureship series at CTS. The convocation, open to the public, will be held at 10 a.m. in Shelton Auditorium at the seminary.

✓ The 1940 graduating class of **Holy Cross Grade School**, Indianapolis, has six missing classmates. A committee working on a June 6 class reunion would appreciate learning of the whereabouts of this group including Aloys Fischer, William Chase, Karl Stahl, Mary LeMasters, Francis Howard and Jacqueline Wenner. Get the information to Mary F. Morone Meyers, 1818 Main St., Suite 1, Beech Grove, IN 46107, phone 317-784-2461.

✓ It's **Triad Concert** time. In fact, it's the 36th annual concert when the Murat Chanters, the Indianapolis Maennerchor and the Columbians of the Knights of Columbus present two nights of musical harmony.

These three fraternal organizations form a chorus of 170 strong and will perform in concert on Friday, Feb. 29, and Saturday, March 1, in the Murat Temple, 510 N. New Jersey St. Reserved seats are available for both nights **without charge** for any performing member of the three groups or by calling the Murat Shrine office, 635-2433.

✓ **Theresa Wilson** of Chatard High School placed first in the Indiana State Music Association Contest at Lebanon held recently. Theresa achieved a perfect score in the contest and was selected as a member of the Indianapolis High School Symphony Orchestra. Eight other Chatard musicians received second place honors and two took third place in the contest.

✓ **Mrs. Edward J. (Sally) Ohleyer** has been elected to serve as president of the board of Catholic Social Services for a one-year term after having served as a member of the board for the past five years. Mrs. Ohleyer is corporation secretary for Cornelius Business Forms and belongs to Christ the King parish, Indianapolis. She succeeds Robert J. Cook as president.

Other officers elected or re-elected include **Frank L. Meier** of Nativity parish, second vice president; **Gerald Jenn**, St. Pius X parish, first vice president; **Dr. Louis Gatto**, president of Marian College and a member of St. Michael parish, secretary; and **Henry Engel**, a CPA from St. Joan of Arc parish, treasurer.

Two new board members elected for three-year terms are **Patrick Farrell**, Nativity parish, and **Joseph Morone**, St. Mark parish. Also new to the board for this year is **Mrs. Timothy (Patsy) O'Connor**, president of Caritas, the agency's volunteer guild.

✓ A month-long interterm program at **St. Meinrad College and School of Theology** gives each student the opportunity to pursue courses not normally available at St. Meinrad. Most of these options require students to attend other graduate schools or to travel.

The most ambitious of the travel courses found 41 seminarians living in

Rome, Italy, during the past month.

Five seminarians from the archdiocese were in the group. They included **Joe Bozzelli**, Our Lady of Lourdes, Indianapolis, **David Coons**, St. Augustine, Jeffersonville, and **George Deitchman**, St. Pius X, Indianapolis, first year theology students; **Daniel Kriech**, St. Philip Neri, Indianapolis, and **Joe Schaedel**, Holy Name, Beech Grove, second year theology students.

Two other archdiocesan students at St. Meinrad, **Daniel Staublin**, St. Bartholomew, Columbus, and **Benedictine Brother Severin Messick**, St. Meinrad Archabbey, pursued an intensive four-week course at St. Meinrad.

✓ When he accepted the chairmanship for the centennial commission of St. Vincent Hospital and Health Care Center, Indianapolis, **Thomas W. Binford** said,



"I am pleased to be associated with this historic recognition, indeed a celebration, of the important contribution that St. Vincent has made to the health care of our community. I hope all citizens will join us during this year-long celebration."

The kickoff of the centennial celebration is scheduled for January, 1981. The St. Vincent Infirmary was originally established on April 26, 1881. On that date, four Sisters of the Daughters of Charity of St. Vincent de Paul established the infirmary with funds which were contributed, totaling \$50. The hospital's steady growth has included four different sites. The present facility at 2001 W. 86th St. opened on March 31, 1974.

Included among the 15 other members of the centennial commission is **Archbishop Edward T. O'Meara**.

In Your Charity—Pray for the Souls of those buried during the month of January in our Cemeteries

Holy Cross

Lepper, Wallace E.
Willoughby, Ernest J.
Schoettle, Infants Harold Francis, & Ernest Joseph
Fancher, Edna L.
Beach, Margaret
Aton, Donald J., Sr.
Durbn, Luella J.
Rennegarbe, Josephine M.
Thompson, Dewey H.
Curran, Margaret M.
Curran, Cornelius
Clements, Margaret F.
Hillman, Nellie E.
Brothers, Roscoe D.
Bosler, Clara G.
Kuebel, Rudolph C.
Slattery, John Louis
Britton, Caroline J.

Calvary Mausoleum

Payne, J. Louise
Miller, Hannah Emmons
Luegar, John S.
Wilson, James P.

St. Joseph

Zangl, Eleanor S.
Trusnik, Louis A., Jr.
Cotter, Helen J.
Kammerer, Deborah O.
Roeckel, Albert J.
Wood, Harold
Farrell, Paul P., Sr.
Brannon, Joseph V.
Ossenfort, Richard R.
Lawrence, Cornelia
Spaulding, Michael J.

Gibbons, Henrietta Moran
Legge, Ruth Glass
Geiss, Joseph V.
Beeler, Amory V.

Calvary

Ratliff, Inf. Bryan
Eringer, Marie E.
Kesterson, Kenneth L.
Stammer, William J.
Herrick, Ethel M.
Watson, Celeste Nerin
Smith, Joseph A. B.
Nugrass, Gertrude T.
Vogelsang, Clifford R., Sr.
Hilby, William E.
Heid, Josephine G.
Abraham, William L.
Doane, Mae

Catholic Cemeteries Assoc. of Indpis.

2446 S. Meridian St.

Indianapolis, Indiana

784-4439

Question Box

Does the church accept evolution?

by Msgr. R. T. Bosler

Q. I am a high-school student who is about to take a course on evolution. I don't believe in evolution but realize that it is an established part of science. I plan to major in science in college, so I feel that a broad education in science is essential during high school. How does the church handle the controversial theory on evolution?

A. You don't believe or disbelieve in evolution; you accept or reject it as a theory or a fact. That there has been an evolution in plant and animal life from simple to more intricate and specialized forms is a fact that scientists have ob-



served by studying the records of it in the earth.

There are theories about how this happened. The generally accepted one among scientists is that all species of plants and animals developed from earlier forms by hereditary transmission of slight variations in successive generations. Most scientists, including those who believe in a Creator, hold that the human body gradually developed in this fashion.

There was, indeed, a time when believers saw a direct conflict between evolution and the Bible. Taking the Genesis account of creation as a factual description of how God in a few days called into being all the varieties of plants, fish, beasts and humans, our forefathers saw in evolution an attack on their Biblical belief. As the fact of evolution became ever

more evident, the leading Christian churches, recognizing that God's revelation through the beauties and marvels of created things could not contradict his revelation through the Bible, came to the conclusion they were misreading the Bible, recognizing that it was never meant to be a scientific explanation of how creation took place and the earth developed, but a religious explanation of the meaning of creation.

In 1950 Pope Pius XII, in his encyclical "Humani Generis," taught that theologians and scientists could cooperate in the study of man's evolution. He confined the question of man's development to the "origin of the human body as coming from pre-existent and living matter." The human soul, being spiritual, could not come directly from matter, he explained.

In your studies you will come across authors who imply that evolution is an explanation of the world and man that makes God superfluous, but you will find others who see in evolution God's marvelous plan of developing man as the goal of creation, in whom the world becomes aware of itself and its Creator. The study of evolution should help you grow in wonder and admiration over the way God continues to create.

Q. A friend of mine told me she was told by a priest that after 65 years old it wasn't necessary to go to confession unless a mortal sin is committed. I haven't been to confession this year and my conscience feels I am not doing the wrong thing. I am a widow, 69 years old, who leads a very simple life.

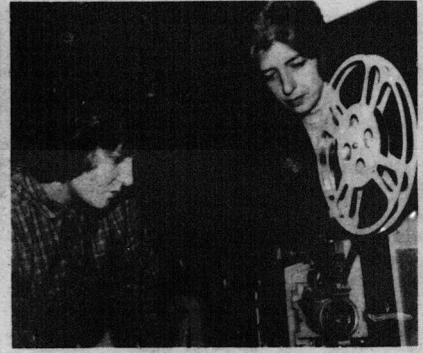
A. No one, no matter what the age, is obliged to go to confession unless one is in a state of mortal sin. You are not doing anything wrong by passing up the opportunities to confess; however, you might grow in patience and love of others by making use of the special contacts with the Holy Spirit which the sacrament of reconciliation offers you. We are never too old to grow spiritually.



Miss Sharon McCarthy (right) consults with Mrs. Mary Etta Abernathy of St. Rita parish on collaborative programming schedules.



Working on plans for the use of new Romans 8 adult education kit are Mrs. Peggy Crawford (left), St. Thomas Aquinas parish, and Mrs. Donna McCleary, Immaculate Heart.



Mrs. Judy Corbett and Mrs. Joel Schmiegel decide on films for programs at St. Luke parish. (Photos by Don Kurre)



Miss Kathy Batz (left) of St. Joan of Arc, and Mrs. Joel Schmiegel of St. Andrew parish, plan a Catechist Day for the Indianapolis North District.

Pass It On

Coordinators are Good News!

by Sr. Mary Margaret Funk, O.S.B.
Director, Archdiocesan Religious Education Dept.

When I am asked by a parish if coordinators should be hired, I assure them the answer is yes. Look around and see what they are doing.

Can coordinators be hired only when a director of religious education (DRE) cannot be recruited? No. Coordinators are hired because they are the best persons to fill the expressed needs of the parish. The Office of Catholic Education has a personnel guide to assist boards to recruit and hire administrators. The guide spells out the three-way project involving the applicant, the board and the office. Each year there are about 30 parishes seeking a DRE or a coordinator of religious education.

The office recommends DRE'S because they are peers to the principals with Masters Degrees in religious education. They have teaching experience and have been screened to assure the parish of their administrative skills. The DRE credentials assure catechists that they have the background in theology and education to enable them to hand Catholic tradition on to their students.

The coordinator is an administrator who may not be full-time, may not have a degree in religious education, or may

be responsible for only one area rather than the total range of programs. In the Archdiocese there are 28 DREs who fit into the definition of a DRE and 85 coordinators who lack one or more of the elements of a DRE with the necessary credentials.

The ideal would be to have one or more coordinators in each parish under the direction of a DRE. Coordinators often live in the parish and know the parish well. They can bring a level of specialization that is needed by a particular parish.

The role of a coordinator can be part-time and thus give the person an experience in religious education administration before starting a master's program or making the necessary changes to have a full-time ministry in the Church.

Coordinators often stay in a parish longer than a DRE because the person is not looking for job security, or career advancement or different experiences to widen their potential. Coordinators apply because of their dedication and willingness; they are hired because of their ability and experience. A common characteristic of all of them is faith, seeking expression in service. Coordinators are Good News!

KNOW YOUR FAITH



When your husband dies

By Doris Revere Peters

The question I have been asked through the years is, "How do you deal with death?"

I lost my husband when our two boys were small. But I did manage and I have built a satisfying life. It didn't happen quickly, but it did come about.

The proliferation of "how to" books (even one on "How to Be a Widow") would make one think all that is necessary is a clever book and the ability to read. It's not that simple.

Neither is the abundant advice from relatives and friends which is overwhelming. It ranges from the not-so-gentle and thoughtless "get back in circulation" to the ridiculous "dye your hair" or "go to Europe" or "send the children away to school."

HOWEVER, SOME of the cliches still make sense.

For instance, keeping busy makes a great deal of sense. And the trite "keep your faith" is sound. Even through the wrenching pain of grief and loneliness, I sensed somewhere in the back of my mind that it would all work out.

I realize now that I was not alone; that I was relying on the Lord and had faith that this was just another step or, perhaps more appropriately, mountain to climb.

And I had the faith it could be done.

For me keeping busy was easy. But I know this is not so easy for everyone, particularly those whose children are grown and who are financially secure.

I had to keep busy in order to survive financially. And I'm afraid my colleagues were shocked when I appeared at the office the day after the funeral. I had to go somewhere; I had to do something. I didn't do much, but I tried. And gradually I was able to answer the phone without a quiver in my voice and to hold a teacup without trembling.

I WAS LUCKY. Faith supported me and financial need kept me so busy that I didn't have time to think of myself. In addition, I was concerned about my two young sons.

I knew I was far more able to handle the loss of a husband than they were the loss of their father. Everyone's father is unusual. But because of a baffling

circumstance-turned-blessing, he was unique. And theirs was an unusual relationship.

Ten years before when Paul was three and Charlie just a year old, all three were stricken with polio. After five years recuperating together, they recovered to a degree, the boys more than Pete.

Paul's residual effects were minimal. Charlie miraculously overcame a paralyzed leg and by the time he was ready for school could walk tall, straight and proud; and at 10 Charlie was doing the twist with his fellow sixth graders.

Advancing from a wheelchair and crutches, Pete was eventually able to walk with only a cane. Mentioning this to people, even after all these years, the look in their eyes is one of horror. And they ask, "Wasn't it awful?"

OF COURSE IT was awful — awful for the ego of a young, brilliant man to lose the ability to support his family, awful wondering if his sons would ever walk.

To most this seemed tragic. To those involved the compensations were far more important.

Because of an illness two boys had the

unique opportunity of spending 10 years of their lives with the undivided attention of their father.

The polio crippled his legs, so touch football was out. But fishing was in. So was reading. The body was damaged, but not the spirit.

Their ideals and prevailing good humor were forged by love in imitation of the father. They swam together, learned to walk together, and read the New York Times together (a real feat for a five-year-old). And the tales their father wove during story-telling hour will some day be shared by theatergoers as the young son-turned-playwright draws on them for unlimited story lines.

THIS RELATIONSHIP was shattered by death. The sudden loss of their father was traumatic.

Even in my own grief, my heart went out to them. Theirs was the greater loss. So this additional need — the need to help ease the pain and support them in the adjustment they would have to make if they were to be whole again was my third blessing.

In helping them, I helped myself.

We had met in various cities of the world, and I knew of her through her writing, but who was Doris Revere Peters, really? Her own answer . . .

'Before all else, I am a widow'

By Father John J. Barrett, S.J.

We sat in a cafe on Unter-der-Linden in tomb-like East Berlin, tired after the long wait standing at the border check-point and the sombre walk between brick and barbed wire walls separating us from living West Berlin.

Over a refreshing cup, I studied Doris Revere Peters, smartly dressed, medium height, slim, blue-green eyes and some traces of grey hidden in the wavy brown hair.

Years before we had met at the Waldorf in New York, again in Rome, Paris, Dusseldorf, and now in Berlin, at week-long sessions of the International Catholic Press Union.

This woman was a competent professional journalist. But who was she, really?

"Well, before all else, I am a widow . . . and a mother," she laughed. "I have a busy life, and two marvelous sons worthy of their wonderful father."

AS WE TALKED, I learned that she was a New Yorker. She had met her future husband, Maurice Peters of Kansas in Salt Lake City, Utah, where he was area director of the Ford Motor Company. She was a personnel officer for American Smelting and Refining Company, her first job.

They were married in Salt Lake's magnificent Cathedral of the Madeleine.

It was a happy marriage. They were blessed with two sons. Their future looked bright until the day polio struck Maurice and their boys. Only a year later, Salk made his great discovery.

Paralyzed from the waist down the father was told he would never walk again, to which he replied, "The hell I won't." A couple of years of therapy in California enabled him to walk again and the boys recovered well.

For 10 years, the father and sons were together while Doris worked. "But it was a blessing in disguise," she says now, "for his influence was so great, his charm so infectious, that he left his indelible mark upon them."

When they moved to New York, Maurice found an excellent position with Jaguar Motors, but he died suddenly of an embolism in 1962.

DORIS SAID THAT losing him was the most difficult thing she had ever faced in her life. But she realized the boys' loss was unusually severe.

Seldom do children have the privilege of their father's company as much as their boys. She immediately recognized the need to keep their lives full.

"The last thing Maurice would have wanted us to do would have been to suspend our lives. He would have expected me to go about the business of living and seeing to it that our boys followed suit.

"Obviously, I had to go on working. More than that, I had to build a satisfying, economically reasonable career. And I had to see that joy stayed in our lives. In looking after these essentials, I didn't have a lot of time to think about myself. In 1959, I had begun to write a weekly column for the Catholic press called 'Dear Doris.' As a matter of fact," she smiled, "it's still going strong. It's an advice column for teen-agers. I enjoy writing it now as much

as I did in the beginning. You know, I get real joy out of doing something that helps other people.

"Four years ago, I took a temporary assignment with the National Multiple Sclerosis Society to help with the promotion of its MS READ-a-thon. I just stayed on because I'm hooked on MS and this unique program encourages grade school children to read books 'for the need of others,' and which has netted the MS Society over \$20 million since its inception."

DORIS KEPT STEERING our conversation away from herself, not on purpose, but because her interests lie much more with other people. She is, indeed, a happy woman.

She had to rebuild her life and her children's lives unexpectedly when death claimed her beloved Maurice. But she held the key that unlocked the doors to life without him. The key could well be called "concern for those who depend upon me."

Today her sons are grown men and successful. Doris concentrates on her work, visits her boys and feels tremendous pride in their accomplishments. But she has yet another ambition, to write a book on spirituality. She predicts that it will take two or three years of research.

"All my life I've had responsibility for someone. Now that I'm free . . . That sounds selfish, doesn't it? But I am finally free for a deeper spiritual life. Ten years ago I discovered the Focolare Movement and it gave me strength and freedom no other person has given . . . to live what I believe, my life centered in Christ."

By Father John J. Castelli

"A man who listens to God's does not put it into practice is like a man who looks into a mirror at the face he is born with: he looks at himself, off and promptly forgets what he sees. There is, on the other hand, one who peers into freedom's ideal abides by it. He is no forgetful man; one who carries out the law in (James 1, 23-25).

These words of James, lead Christian community at Jerusalem up a dangerous human failing: memory. If a person can't remember the date of the Battle of Hastings or just how he was and what he was doing when news of President Kennedy's assassination broke, he is not thereby diminished as a human.

But if he all too quickly forgets the agony of a hangover or the remorse that depressed him after he has been unkind or dishonest, then he is pretty good that before long he will be once more trying to drink the remedy under the table or hurting himself by loves or cheating at work.

A little longer memory could help him a great deal of unnecessary. If it is true that a person who is ignorant of his own history is doomed to repeat it, it is equally true that one who forgets his own behavioral history is doomed to repeat its tragedies.

A SHORT MEMORY can wreak our own personal lives; it can do so in our relations with others.

It is distressing to see a community united as a family, a community around the Sunday Eucharist, the

By Janaan Manternach

The caravan was moving slowly across the desert. Jacob and his wife, Rachel, together with relatives and friends, were hoping to reach the town of Ephrath before evening.

Rachel was pregnant. They all knew she would have her baby that day.

As the shadows began to lengthen, Rachel felt sharp pains. The caravan was still a long distance from Ephrath. Jacob urged the camels on, eager to reach the town before the baby was born.

Jacob mourns Rachel

RACHEL'S PAINS came more quickly and sharply. It soon became clear that there was no longer time to reach the town.

Jacob stopped the caravan and, with the help of some of the men, he quickly put up a tent. He carried Rachel into the tent and placed her on soft straw. He was worried. He could see that Rachel was in great pain.

The nurse who was with them did everything possible to help her. By evening Rachel's pain was almost more than she could bear.

The nurse told her over and over, "Don't be afraid, Rachel. Everything will be all right." But Rachel sensed that she was dying.



Will we remember?

'Our hearts go out to a woman who loses a beloved husband and is left not with just sorrow and loneliness but with concern for her children. But a week after the funeral, who remembers?'



God's word of reconciliation and forgiveness, exchanging a warm peace greeting and then, when they are invited to "go in peace," coldly ignoring each other as they jostle their way out of church and mouthing angry insults at anyone who delays their takeoff from the parking lot by as much as five seconds — short memories matched by short tempers.

Examples of the lamentable effects of a short memory could be multiplied literally ad nauseam.

The immediate context of our reading from James suggests one more. The person who looks in the mirror and, minutes later, forgets what he looks like, is the one who hears God's word, gives even more than notional assent to it at the moment, but never really personalizes it.

Often such a person can very conveniently "forget," block out of practical consideration those parts of the word's challenge which would put his unselfishness to the test. It is so much more comfortable to select less demanding aspects of the challenge, concentrate on those and murmur contentedly: "What a good little boy am I!"

JAMES SINGLES OUT some really

down-to-earth specifics and leaves no room for self-delusion: "If a man who does not control his tongue imagines that he is devout, he is self-deceived; his worship is pointless. Looking after orphans and widows in their distress and keeping oneself unspotted by the world make for true worship without strain before our God and Father" (James 1,26-27).

"Looking after orphans and widows in their distress."

Our hearts go out to a woman who loses a beloved husband and is left not just with profound sorrow and loneliness, but with anxious concern for her children and herself. The parish family, or a good part of it, rallies round with genuine concern, comfort and more food than can possibly be consumed on any one occasion.

But a week after the funeral, who remembers, who cares? She is still desolate, alone, anxious, at her wit's end

trying to figure out how to make ends meet, and who remembers?

THE PARISH FAMILY may well be her only family.

In the first letter to Timothy we read: "Honor the claims of widows who are real widows — that is, who are alone and bereft. If a widow has any children or grandchildren, let them learn that piety begins at home and they should fittingly support their parents and grandparents; this is the way God wants it to be" (1 Timothy 5,3-4).

That's fine; but suppose the only children she has are dependent on her — what then? Will the parish family remember? Will they remember the words of St. Paul to which they have listened so often reminding them that we are members of each other in the body of Christ, joined by a bond even more intimate than that of blood?

Will they remember their sister in Christ? Or will short memories again rob them of their spiritual insight and leave people to their loneliness, their hurt, their gnawing anxiety?

Discussion questions for 'Know Your Faith'

1. Doris Revere Peters advocates keeping busy when the tragedy of losing one's spouse occurs. For her, that was not too difficult because she had two children to consider. She recognizes that this is "not so easy for everyone, particularly those whose children are grown and who are financially secure." Discuss possible ways widows and widowers might meet this situation.

2. Mrs. Peters acknowledges faith as a

strong support during her time of bereavement. Why is this so for people? Discuss.

3. Discuss what it means to give of oneself. In what ways can widows and widowers apply this to themselves? Discuss.

4. Is there a difference between the needs a man faces when widowed, and the needs a woman faces? What needs do both men and women have in common?

5. How do these words from James, Chapter 1, verses 23 through 25, apply to the action of the Christian community with regard to their sisters and brothers who have lost a spouse: "A man who listens to God's word but does not put it into practice is like a man who looks into a mirror at the face he was born with: He looks at himself, then goes off and promptly forgets what he looks like. There is, on the other hand, the man who peers into freedom's ideal law and abides by it. He is no forgetful listener, but one who carries out the law in practice . . ." Discuss.

6. Why did Doris Revere Peters successfully help her family to wholeness after the loss of her husband? Why was this particularly difficult for her? Discuss.

7. Her philosophy is "to live what I believe, my life centered in Christ." How does this philosophy apply to all of us? Discuss.

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

1. After reading the story, "Jacob Mourns Rachel," talk together about it. Questions like the following may guide your conversation:

• Why did Jacob and the others in the caravan want to reach Ephrath before evening?

• Why did Jacob stop the caravan before they reached Ephrath?

• What did Rachel know, in spite of the nurse's suggestion that everything would be all right? How do you feel Rachel knew that?

• How did Rachel respond to the news that she had a son?

• How did Jacob feel about Rachel's death?

• What did Jacob do to act out the hurt he was feeling?

• Why didn't Jacob name his and Rachel's son Benoni? Why did he prefer the name Benjamin?

• How did Jacob create a memorial to his beloved wife?

• Why did Jacob never marry again?

• It probably was good for Jacob not to marry again, but do you feel that is necessarily a better choice for a man or woman after the death of a partner? Explain.

2. Is there a man or woman in your family, neighborhood or parish who has lost a wife or a husband during the past six months? Talk with your parents or other adults about this person(s). Has anyone checked on the person to see how he is doing? Are there ways the person might be supported by your family, by other families? Is there anything that you might do?

3. Search through magazines and newspapers, looking carefully at the people's faces in the photographs. Clip those that reveal hurt, pain and suffering in the world.

DURING THE EVENING, in the tent beside the road in the desert, Rachel's baby was born. "You have a son," the nurse whispered in Rachel's ear. A smile

The Story Hour

(Read me to a child)

crossed Rachel's pale lips. Her pain-dulled eyes lit up briefly. She was hardly breathing.

With one last breath she whispered a boy's name, Benoni. With the name of her newborn son on her lips, Rachel died.

Jacob could not believe it. He broke down and cried. All night he wept.

At times he tore his clothes and called out Rachel's name. He loved her more than anything in the world. Now she was dead, and just at the moment they had both been looking forward to, the birth of their second child.

JACOB'S EYES were still red with crying as the sun rose over the desert sands. He was wearing sackcloth, a very rough cloth. He poured dust over his head. He wore no shoes. He would not eat or drink anything, so great was his sorrow over Rachel's death.

At times during the day his friends watched Jacob sitting by himself.

He could think of nothing but Rachel. He remembered how he had worked 14 years without pay to be able to marry her. He remembered the hard times, too, the long years when they could not have any children.

Jacob could not bear to call his new son Benoni. The name carried with it the memory of Rachel's last hours of pain. So he changed the baby's name to Benjamin. It was a name he knew Rachel would like. It would remind him more of Rachel's strength and beauty than of her suffering.

THE NEXT DAY Jacob buried his wife beside the desert road to Ephrath. He set up a huge stone on Rachel's grave beside the road. It would be a memorial to Rachel. He wanted everyone who passed by to see the stone and remember his beloved wife.

Jacob's sadness over Rachel's death lasted a long time.

He did not stay long in Ephrath, but decided to return to his father Isaac's home at Hebron. That is where his grandparents, Abraham and Sarah, had also lived. Jacob never married again. He treasured the memory of Rachel all the rest of life.

Our Church Family

'Living Parish' developed in Jersey

by Fr. Joseph M. Champlin

Assumption Church in Roselle Park, N.J., has 2,000 families who claim it as their spiritual home—all, theoretically, Italian, since this is a national parish.

For several years Assumption's leaders have been working to forge this group into a "Believing, Praying, Caring People," to build what would become known as "The Living Parish" from that mass of members scattered at some distance around the area.



Their labors are producing much fruit as these few illustrations indicate:

► Before the procession starts from the main entrance down the center aisle, all the liturgical ministers join hands and pray either silently or more generally aloud, asking the Lord's blessing on their efforts during that celebration.

► Handsome, donated pewter cups and a sizeable group of eucharistic ministers make communion from the chalice at all weekend Masses a relatively easy matter.

► The celebrant and preacher for each of the next Sunday's liturgies are published in the bulletin.

► Each Mass has an organist and a leader of song, people with good voices who during the week work at such positions as truck driver, fireman or housewife. That strong musical support makes a difference. The congregation, even sleepy-eyed at 7 a.m. Sunday Eucharist, sings well and with enthusiasm.

► THE ALTAR LINENS are also made by parishioners. One woman regularly

washes and irons the purificators, a ministry in the church more time consuming now with the introduction of communion under both kinds at weekend Masses.

► In preparation for thanksgiving, the bulletin contained this early announcement; "Join us for the spiritual celebration of this special day. Please bring food for the poor and a loaf of bread. Both will be presented by you during the presentation of gifts. At the end of Mass each family will receive a blessing individually and a loaf of blessed bread for use during your meal."

► A second bulletin notice, "Celebrating the Sacrament of the Anointing of the Sick," mentioned the Saturday, 1 p.m., date for this liturgy and included a form for the name of a person to be anointed. Several items for the check off on that questionnaire reflected a sensitivity to the target audience's needs: "Confined at home ... transportation needed ... stretcher ... wheelchair ..."

► THE PARISH COUNCIL has grown in awareness of the need for a deeper spiritual approach to their meetings. In the midst of heated debate, short tempers, and pounding the table, one member will sometimes suggest that they pray about the matter under discussion. The consequent diffusion of tension and influx of serenity is often remarkable.

► Once each year a car caravan of 200-300 parishioners drives to Vermont for an entire weekend with the monks at New Weston Abbey. They then bring back to Roselle Park new inspiration as well as new music for their community.

► Like other parishes in the Newark area, Assumption has been participating in the

new program. Every week some 20 groups, each with 10-15 members, meet for 1-3 hours to pray, read Scripture and discuss the points provided in the archdiocesan materials.

These efforts by the leaders to develop a "Living Parish" have in fact brought these people to be more deeply believing, praying and caring persons. At the liturgies during my weekend visit they sang well, smiled easily, laughed sometimes, listened attentively,

applauded occasionally, and welcomed warmly strangers—all good signs of a vital Church family.

Congregational Singing

The faithful who gather to await the Lord's coming are urged by the Apostle Paul to sing psalms, hymns, and inspired songs. Song is the sign of the heart's joy, and St. Augustine said: "To sing belongs to lovers." Even in older days it was proverbial to say, "He prays twice who sings well." Singing should be widely used at Mass, but it is not always necessary to sing all the texts which were composed for singing."

the Saints

by Luke

ST. ANSGAR



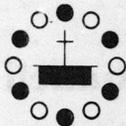
ST. ANSGAR, CALLED "THE APOSTLE OF THE NORTH," WAS BORN IN 801. HE JOINED THE BENEDICTINES AT CORBIE AND WAS THEN SENT TO DENMARK WHERE HE WORKED AS A MISSIONARY WITHOUT MUCH SUCCESS.

SWEDEN ASKED FOR CHRISTIAN MISSIONARIES AND ANSGAR WENT THERE AFTER BEING CAPTURED BY PIRATES ON THE WAY. TWO YEARS LATER HE WAS CALLED BACK TO BECOME ABBOT OF CORVEY AND BISHOP OF HAMBURG. THE POPE MADE HIM LEGATE FOR THE SCANDINAVIAN MISSIONS.

WHEN THE EMPEROR LOUIS DIED, FUNDS FOR THE NORTHERN APOSTOLATE STOPPED. ANSGAR WORKED IN HAMBURG FOR 13 YEARS AND SAW IT DESTROYED BY INVADING NORTHMEN. SWEDEN AND DENMARK RETURNED TO PAGANISM.

RETURNING TO DENMARK, HE DIRECTED NEW MISSIONARY WORK AND CONVERTED THE KING.

ANSGAR WAS A GREAT PREACHER AND A HUMBLE PRIEST, DEVOTING HIMSELF TO THE POOR AND THE SICK. ALTHOUGH HE WISHED TO DIE A MARTYR, HE DIED IN PEACE AT BREMEN, GERMANY, IN 865. THE FEAST OF ST. ANSGAR, BISHOP, IS FEB. 3.



LITURGY

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

Isaiah 6:1-2,3-8 I Corinthians 15:1-11 Luke 5:1-11

FEBRUARY 10, 1980 FIFTH SUNDAY OF THE YEAR (C)

by Fr. Richard J. Butler

In today's Gospel, as we hear Jesus speak to the people while in the boat fishing, we cannot help but wonder at the way in which Jesus speaks a call to generation after generation, even to our own. Frozen in history, the call of the apostles is rather convenient for analysis.

But the call of our own age, while less convenient for testing, is nonetheless of more immediate interest and question.

We, like the Corinthians of the early church, need the reminder of Paul: "I want to remind you of the Gospel I preached to you, which you received and in which you stand firm."

Just what is this Gospel and call? Perhaps it would be good to think how Simon Peter, James, and John would have answered that question in those immediate hours before the distancing of time and the clarification of the theological nuancing.

One thing seems certain; they were confused. For Jesus spoke, not in straight words, but in the existential symbol of their fishing and the fish they caught. Another thing seems equally clear; as confusing as was the description of the call, there was little doubt of the magnetism or force of the call. "They left everything and became his followers."

THE SAME SHOULD be true of the call as we hear it today. It will be confusing in its content. The moment we think we have a full handle on the call, at that moment we've probably missed the message.

For the agenda of the call is not something to be neatly wrapped up and controlled. The

nature of the call is the mystery and awe of the God who calls. But as with those fishing in the boat, so with us: the call, for all its confusion, is magnetic.

Many ride comfortably with an image of the call as an institutional phenomenon defined in terms of functional, organizational roles. Thus the call is in terms of clericalism.

Yet great and necessary as are clerical vocations, the base root of the call of the Gospel is at another level altogether. It is at the level of Baptism. For it is in Baptism that the force of Jesus' presence in all its ambiguity and risk is most directly realized. That presence unfolds itself at different stages of life but it is nonetheless rooted in Baptism.

AND THUS IT really affects all who are gathered on Sunday listening to the Word. The vision of Isaiah today is perhaps our best clue to the nature of this one common apostolic call to all who are baptized.

With the urgency with which the apostles left all and followed Jesus, so we in our hour must enter into the process of praising God with the seraphim of heaven. Their simple chant "Holy, holy, holy is the Lord" is echoed each time we enter the eucharistic prayer.

As this prayer of thanks is rooted in praise, so must our Gospel response be rooted in praise. To be sure, there are calls for organizing the church, for structuring its mission, and for witnessing its values. But the basis on which all this comes about and the call that binds us with that magnetic force encouraging us to leave everything and follow is the echo of praise from the angelic choir.



Insight through despair

by Fr. John Catoir

Have you ever gotten one of your best ideas, a real breakthrough in your thinking, when you felt you were at your lowest point? Well it happened to Maria Montessori in 1894.

Born in Italy in 1870, Maria was the first woman in Italian history admitted to medical school. Her fellow students were hostile. She often had to work late and alone, in buildings that were cold and badly lit.

As the pressure mounted she became so depressed that one night she decided to abandon her career; medicine, she thought, was no place for a woman. That night she walked dejectedly through a local park only to be distracted by the pathetic sight of a beggar woman sleeping on a bench. Next to her on the cold ground was a child playing peacefully with a long, red ribbon.

How could it be, Maria wondered, that a piece of ribbon could keep a poor, neglected child occupied and happy? Maria was moved deeply. Suddenly she knew she had to finish her medical studies in order to help deprived children.

IN 1896 SHE graduated, and soon developed a technique to train retarded child-

ren. It was so successful that in 1899 Dr. Montessori was invited to speak at a teachers' congress in Turin. She electrified her audience with the claim that retarded children could be trained and should be given the same chances at education as normal children.

Maria Montessori hated to see pupils in class "sitting like rows of butterflies transfixed with a pin." Her system is based on the premise that children want to learn. In the Montessori method the teacher supervises from a distance, giving help only when it's asked for or needed. Children are allowed to move around freely and choose what they want to do, providing they preserve good manners and refrain from disturbing the classroom harmony.

HER SYSTEM worked so well with exceptional children that she began to work on its universal application. "Little by little," Dr. Montessori said later, "I became convinced that similar methods applied to normal children would develop and set free their personalities in a marvelous and surprising way."

Maria Montessori lived to be 82. Long before her death in 1952 she had the satisfaction of seeing her educational theories and techniques vindicated. Her method has helped millions of people. By the grace of God, she—just one person—changed the world of education for the better.



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The ORDINARY

the Active List



February 12

The quarterly board meeting of the Archdiocesan Council of Catholic Women will be held at the Essex House, 421 N. Pennsylvania, in downtown Indianapolis. Registration begins at 10 a.m.

St. Francis Hospital Center, Beech Grove, will offer another in a series of community outreach programs in the hospital's auditorium at 7:30 p.m. The program is entitled "You and Your Heart." For further information call the hospital's community relations department, 783-8312.

February 12, 13

The directors and coordinators of religious education for the Terre Haute district will meet for a day of renewal from 9:30 a.m. to 2:30 p.m. with the staff of the Religious Education Center on Feb. 12.

On Feb. 13 the district board

February 8

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

February 10, 18

Our Lady of Everyday Circle, Daughters of Isabella, will attend Mass and receive corporate Communion at 8:30 a.m. at St. Mark Church, Edgewood and U.S. 31S, Indianapolis. Breakfast will follow the Mass at the Ramada Inn.

February 9

Single Christian Adults will meet for a general meeting and pitch-in dinner at the home of Michelle Hufnagel. Dinner will begin at 7:30. For directions and information call Michelle at 257-5106.

February 11

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

February 9, 23

Teen-agers who are children of divorced parents are invited to attend meetings at Alverna Center, 8140 Spring Mill Road, Indianapolis, from 1 to 3 p.m.

February 10

Father Lawrence Moran, pastor of St. Joseph Church, Rockville, will be the guest speaker for an evening prayer service when Our Lady of Lourdes parish, Indianapolis, celebrates its patronal feast. The public is invited to the 7 p.m. service and the reception which will follow in the school cafeteria.



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† **ANGER, Mary W.**, 93, St. Michael, Madison, Jan. 11.

† **BRITTON, Caroline J.** (Foltz), 89, St. Barnabas, Indianapolis, Jan. 31. Aunt of Mildred Brunson, Mary Jo O'Connor, Anna Marie Ulrich, Lois Gutzwiller, Martha Ray Weldon, Joseph Harmon and Paul Foltz.

† **DELAISSE, Grace**, 74, St. Paul, Tell City, Jan. 29. Wife of Elmer; mother of Brenda Howe and Alma Lutgring; sister of John and Arthur Lamkin and Myrtle Marks.

† **DELGRANDE, William E.**, St. Joseph, St. Joseph Hill, Feb. 1. Husband of Elsie; father of Michael; son of Margaret C. DelGrande; brother of Antonia G. DelGrande and Mary M. Seible.

† **DIXON, Mary J.**, 21, St. Michael, Cannelton, Jan. 23. Daughter of Mr. and Mrs. Oscar Dixon; sister of Ralph Larry and Carolyn Dixon and Jan Froehlich; granddaughter of Mr. and Mrs. Thomas Langrange.

† **EVERETT, Catherine M.**, 70, (formerly of New Albany), St. Boniface, Louisville, Jan. 25. Sister of Charles H. Lauscher.

† **FISHER, Anne**, Sacred Heart, Indianapolis, Feb. 1.

Sister of Mary Etnire, Stella Wallace, Carl and Clarence Zimmerman.

† **GRANT, William Lee, Sr.**, 37, St. Anthony, Clarksville, Jan. 26. Husband of Patricia; father of William Lee, Jr., Melissa, Valerie and Vanessa Grant; brother of Linda Bishop, Ruby Williams, Betty Young and Paul Grant.

† **GIULIANO, Michael A.**, 102, SS. Peter and Paul Cathedral, Indianapolis, Feb. 1. Father of Margaret Allison, Mrs. Ferry Clements and Adolf Giuliano.

† **ELMORE, Charles E.**, 66, St. Mary, New Albany, Feb. 2. Father of Joseph and David Elmore, Pamela Bruner and Janice Ann Willis; son of Mabel Elmore; brother of Lucille Beyl and Virginia Elmore.

† **HALE, Jane F.**, 39, (formerly of Floyd's Knobs), St. Vincent DePaul, Louisville, Jan. 26. Wife of Donald Hale, Sr.; mother of Donald Jr., Jeffrey A. and Eva Marie Hale; daughter of Mr. and Mrs. Edward Streigel; sister of David, Eddie, Harold and Joseph Streigel, Pat Schellenberg, Mary Smith and Linda Walker.

† **HENDRICKSON, Agnes**, 87, St. Augustine Home Chapel, Indianapolis, Feb. 1.

Sister of Ann Dunn and Helen Conerty.

† **HOWE, Joan**, 50, St. Isidore, Perry County, Feb. 2. Sister of Sister Mary Judith Howe, O.S.B., Cordelia Hoefling, Verna E. Shafer, Virginia M. Barnes, Homer, Woodrow, Ernest and Albert Howe.

† **HOWLAND, James**, 17, St. Paul, Tell City, Jan. 29. Son of Georgia Lee Howland; brother of Mrs. Jack Kemp, Jean Robbins, Mark, David and Michael Howland; grandson of Clarence Dickman and Clarence Howland.

† **HUNT, Harold E.**, 77, St. Roch, Indianapolis, Feb. 2. Husband of Nellie F. Hunt; father of Hannah Dilkger; brother of Lucille Whitney, Alice Latham, Mrs. James Norman, Walter, Norbert, Art, Ted and Robert Hunt.

† **JOHANN, Neoma M.**, 64, St. Michael, Madison, Jan. 14. Mother of Charlene Managuth; sister of Elizabeth Sachleben.

† **KUEBEL, Rudolph C.**, 87, Our Lady of Lourdes, Indianapolis, Jan. 30. Brother of Bertha M. Higgins.

† **LANNAN, Randy L.**, 21, St. Barnabas, Indianapolis, Jan. 30. Husband of Teresa Sue (Maier) Lannan; son of Mr. and Mrs. Thomas J. Lannan;

brother of Linda Kay Melton and Thomas M. Lannan; grandson of Mrs. Joseph J. Lannan.

† **PETERS, Albert F.**, 89, St. Michael, Brookville, Jan. 31. Father of Dr. Elmer E. Peters and Maryrose Truman; brother of Margaret Roell.

† **ROBSON, Mary Kellie**, 56, St. Patrick, Terre Haute, Jan. 30. Wife of Bill Robson; mother of Amy Ann James and Tim Robson; sister of Leora Fitzgerald, Margaret McCarty and Helen Thompson.

† **ROTH, Arthur J., Jr.**, 48, St. Michael, Charlestown, Jan. 21. Son of Mr. and Mrs. Arthur J. Roth, Sr.; brother of Mrs. Roy Richardson, Mrs. Robert Brusca and Mrs. Bobby Peek.

† **SCHMELZ, Aloysius**, 83, St. Mary, Lanesville, Jan. 29. Father of Father Damina Schmelz, O.S.B., Edward, Leo and Francis Schmelz; brother of Mary Schmidt.

† **SLATTERY, J. Louis**, 92, Feeney-Kirby Mortuary, Jan. 30. Husband of Irene Slattery; father of Sister Mary Slattery, S.P.

† **TURK, Frances**, Holy Trinity, Indianapolis, Feb. 2. Mother of Frances Smerdel, Steffie Carne, Joseph, Albin and Albert Turk; sister of Agnes Znidarsick.

of religious education will meet at 7:30 p.m. at the Center, 2931 Ohio Blvd., Terre Haute.

February 13-14

Franciscan Father Anton Braun will conduct a workshop on "Healing in the Family Ministry with Divorced Persons" at Kordes Enrichment Center, Ferdinand, Ind. The program begins with registration at 9:30 a.m. (EST) on Wednesday. Contact Sister Betty Dreyes, Box 200, Ferdinand, IN 47532 for information.

Feb. 12, 13, 14

Separated, divorced and remarried Catholics (SDRC) are invited to attend the following area meetings at 7:30 p.m.:

►Feb. 12: Southside meeting at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove.

►Feb. 13: Eastside group will meet in the teachers' lounge at St. Simon School, 2505 Eaton.

►Feb. 14: Westside meeting at 6469 Lupine Dr.

Also on Feb. 14, the northside group will meet at St. Thomas Aquinas Adult Resource Center at the rectory.

February 14

The United Catholic Singles' Club (ages 35-65) will have a dinner meeting at Fatima Council K of C, 1313 S. Post Road, Indianapolis, at 7 p.m. Reservations are requested. Phone 646-3155 or 542-9348.

February 15-16

An ecumenical student conference entitled "Expressions of Christian Community" will be held at the Interchurch Center, 1100 W. 42nd St., Indianapolis, from 6:30 p.m. on Friday to 4 p.m. on Saturday. For information or registration contact Linda Hahus, St. Thomas Aquinas Center, 535 State St., West Lafayette, IN 47906, phone 317-743-4652.

February 22-24

Father James Farrell of St. Barnabas parish, Indianapolis, will conduct a women's retreat on "Love is Like That" at Fatima Retreat House, 5353 E. 56th St., Indianapolis.

February 23, 24

Young women of freshman, sophomore and junior high school age are invited to experience the Benedictine way of life at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. The program begins at 9:30 a.m. on Saturday and ends at 2 p.m. on Sunday. A fee of \$5 is payable on arrival.

For information contact a member of the team: Sister Marilyn Clare Merkle, St. Mary-of-the-Knobs, 812-923-3529; Sister Juliann Babcock, Clarksville, 812-283-3915; Sisters Paula Goss, Jeanne Voges, Rose Marie Scherschel and Angela Jarboe, Our Lady of Grace, 317-787-3287.

February 15-17

A weekend retreat for married couples will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father Joseph McNally, pastor of St. Columba parish, Columbus, will serve as director. Call Fatima, 317-545-7681, for information.

A Retreat and Fellowship Weekend II—The Growth Experience for separated and divorced persons will be held at Alverna Center, Indianapolis.

February 15

The Booster Club of St. Simon parish, 8400 E. Roy Road, Indianapolis, will have a Las Vegas night beginning at eight o'clock. The evening is for adults only with an admission of \$1.

February 13

A luncheon and card party at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis, will begin at 11:30 a.m. Card games commence at 12:30 p.m.



READY FOR THE SNOW—Pictured above are Don Dewees and Jill Drexler of the Fort Harrison Command Players who will perform "The Devil and Daniel Webster" at the Fort Harrison Playhouse. The play will be featured on February 8, 9, 15 and 16 at 8 p.m. and also on February 10 and 17 at 2 p.m.

'Mattress' to be presented

"Many moons ago in a far off place lived a handsome prince with a gloomy face, for he did not have a bride." Finding a bride for the prince is a task for the Brebeuf Performing and Visual Arts Department in its production of the musical "Once Upon A Mattress," directed by Loretta Carlton and Kathleen Custer.

The show will be presented February 20, 21, 23 in the high school gym, 2801 W. 86th St., Indianapolis, at 7:30 p.m.

"Once Upon A Mattress"

is based upon the story of "The Princess and the Pea." Most everyone knows the story of the princess who was unable to sleep on twenty downy mattresses when a single pea was placed under the bottom one. Using this story, authors Jay Thompson, Marshall Barer, and Dean Fuller changed a few details to create a story that crackles with excitement.

Tickets are available through Brebeuf Preparatory School—\$2.00 for students and \$3.00 for adults.

February 16

St. Susanna parish, Plainfield, will sponsor a "Sweetheart Swing" at the westside Knights of Columbus Hall, Indianapolis, from 9 p.m. to 1 a.m. Admission is \$8 per couple. For reservations call Larry and Betty Lindley, 839-8678.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

February 17

St. Roch parish, Indianapolis, will serve a chili dinner and sponsor games for adults and children at the annual festival from noon until 6 p.m.

Carol Leonard's work featured

The senior art exhibit of Carol Leonard will open with a public reception at 2 p.m. Sunday, Feb. 10, in the Marian College library, Indianapolis.

Daughter of Mr. and Mrs. H. A. Leonard of Indianapolis, Miss Leonard is a graduate of St. Mary Academy and is concentrating in art therapy at Marian.

Her exhibit, which extends through March 1, includes 30 items of pencil, acrylic, ceramics, ink, silk screening (T-shirts), copper enameling, stained glass, leather, plaster, oil, tempera and candles.

Miss Leonard's favorite works are a ceramic piece entitled "Treebeard" and a pencil drawing entitled

"Roots." Also on display will be the coat-of-arms of newly-installed Catholic Archbishop Edward O'Meara of Indianapolis, executed by Miss Leonard.

Exhibit hours in the Marian library are: Monday-Thursday, 8:15 a.m.-10:30 p.m.; Friday and Saturday, 8:15 a.m.-4:30 p.m.; and Sunday, 1:30-10:30 p.m.

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Today's Music

by Charlie Martin

While Barry Manilow's "Ships" offers listeners nothing new in musical sound, the song does possess merit in its reflections about child-parent relationships. "Ships" is part of the recent best-selling Manilow album, "One Voice."

It is easy to find oneself in "Ships" lyrics. Living within a family and forming a relationship with one's parents goes through many stages. The song indicates that the son is now living away from his parents. For the son, this makes the relationship easier, for "love's easier when it's far away." Obviously he needs distance from his home and is busy establishing his own identity.

But his feelings are not the same as his father's. For him, "it's harder now we're far away," and apparently letters cannot fill the void he feels in missing his son.



The father and son see that they are drifting through time and that this drifting is like "two ships that pass in the night." The father seems willing to close some of this distance, but the son is more ambivalent about what he wants.

The song conveys a certain painfulness. How do children and parents maintain an alive relationship when life takes them in different directions? What balance can be achieved between the children's need to establish their own lives and the parents' need to be a

central part of their children's future?

These questions lead to no certain answers. Yet both parents and children need to build an awareness of them. Often there is too little talk about the feelings involved. Consequently, the physical distance can lead to emotional distance and, as the song's lyrics aptly say, our lives become more like ships passing in the night.

CHILDREN lose sight of what they have been given in the past, while parents suppress their own needs and fail to trust their children with their real feelings. These factors create the type of environment sketched in the song, encounters where the people are present to each other physically, but actually are emotionally "out of sight."

All relationships go through times of adjustments. Helping each other through these adjustments remains a key to keeping a relationship alive. Parents and children need to reach out to each other and risk breaking down the walls of emotional distance.

God's plan for life intimately entwines parents and their children. This relationship holds a sacred space in all of our lives, but this space is not filled automatically. Both parents and

SHIPS
We walked to the sea just my father and me/And the dogs play around on the sand/Winter cold cut the air hangin' still/Everywhere dressed in gray/Did he say hold my hand/I sail love's easier when it's far away/We sat and watched a distant light. We're two ships that pass in the night/We both smile and we say it's all right/We're still here it's just that we're out of sight/Like those ships that pass in the night. There's a boat on the line where the sea meets the sky/There's another that rides far behind/And it seems you and I are like strangers/A wide way apart as we drift on through time/He said it's harder now we're far away/We only read you when you write. We're two ships that pass in the night/And we smile when we say it's all right/We're still here it's just that we're out of sight/Like those ships that pass in the night/We're just two ships that pass in the night/We're just two ships that pass in the night

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children need to face life's many changes and allow the these changes to develop new dimensions of their shared relationship.



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Synod document (from 3)

combine all aspects of priestly formation, or houses of formation linked with a school of theology that handles the academic side of preparation for the priesthood.

THE BISHOPS offered strong words of praise for Religious priests, who outnumber diocesan priests in the Netherlands and make up nearly half of the priests engaged in parish work.

But they also registered strong objections to widespread views on the "emotional integration" of men Religious, saying that "the expression is the object of ambiguous interpretations."

They agreed with "the importance of a healthy emotional life" but rejected "a kind of 'third way,' lived as an ambiguous state between celibacy and marriage."

With regard to the laity, the synod members began with words of praise for "the thousands of lay persons who, without remuneration, regularly participate in manifold ways in various activities in the areas of liturgy, social action, catechesis of children and adults, exchanges and mutual aid and the promotion of justice and peace."

But they particularly scored "critical groups," both progressivist and traditionalist, saying they often "provoke polarization and harm the exercise of the episcopal function and the communion among the faithful."

Marriage (from 2)

shedding light where there was confusion, as, for example, in reducing many cases that were presented as new to the fundamental heading of lack of consent."

Lack of consent at the time of marriage is one of the traditional grounds for declaring that there was not a valid marriage and issuing an annulment.

In recent years the Rota has made a notable change by declaring that certain severe psychological disabilities at the time of marriage can make one of the partners psychologically incapable of giving the kind of consent that is necessary for a valid marriage bond.

Regarding lay activity, the bishops announced a special commission would be established to "study the various concrete forms that the activity of lay persons can take in pastoral tasks on the church" with attention to the "professional exercise of these activities."

They emphasized the "distinction between the respective pastoral tasks of priests, deacons and lay persons," the role of the permanent diaconate and the difference between lay ministries and the various tasks of pastoral workers.

THEY SAID THAT with pastoral workers "the creation of a parallel 'clergy,' which is presented as an alternative to the priesthood or diaconate" must be avoided.

In a section on sacramental life, in addition to insisting on the necessity and value of individual confession, the synod members emphasized the central importance of the Eucharist in Catholic life.

They reminded Dutch Catholics that the church requires participation at Mass on Sundays and major feasts, and they stressed devotion to the Blessed Sacrament.

They also insisted on conformity with church law and discipline in all liturgical celebrations and use of the official liturgical books.

While granting that "a certain research and prudent experimentation are legitimate" in the field of religious education, they insisted that "the faith lived by the universal church must be expressed."

The bishops said they were planning "the preparation of good texts for catechesis and instruction based on the General Catechetical Directory and other Vatican documents.

To oversee the implementation of the synod's conclusions, a three-member Synod Council was formed. It consists of Cardinal Jan Willebrands of Utrecht, Bishop Johannes Bluyssen of 's-Hertogenbosch, and Cardinal Gabriel-Marie Garrone, who just retired as prefect of the Vatican's Congregation for Catholic Education.

All the synod members signed the final document. Pope John Paul formally signed and promulgated it at the end of a concelebrated closing Mass Jan. 31 in the Sistine Chapel.

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Media Notebook

Demonic 'Exorcist' films set for TV

On the evenings of Feb. 12 and 13 in prime time "The Exorcist" and "Exorcist II: The Heretic" will be making their television debut courtesy of CBS.

When "The Exorcist" was first launched in theaters in 1974 it demonstrated in sensational fashion that movies were no longer a general audience medium.

Based on the best-selling novel by Peter Blatty, the

film, under William Friedkin's direction, brought to life all of the specific phenomena attending the demonic possession of a 12-year-old girl that Blatty had described in his novel, giving them, however, a force that they never attained on the printed page.

Thus viewers were treated to hearing the foulest imaginable language coming from the mouth of

the girl, seeing greenish vomit spewing all over the screen, heads revolving 360 degrees, levitation, masturbation with a crucifix, and a whole range of violent acts made all the more powerful by Friedkin's knack of conveying the impact of kinetic energy on the screen.

Theology, however, was not Friedkin's forte, although he had a number of Jesuit advisers at his elbow.

His attempt to recreate in cinematic terms an experience of diabolic possession relies so heavily on the juxtaposition of perverse sexual references and sacred religious symbols that the frail theological underpinnings of the novel lose much of their original significance and the film itself is laid open to the criticism of gross sensationalism.

As for the wretched "Exorcist II: The Heretic," which neither Blatty nor Friedkin, to their credit, had anything to do with, it makes the poor theology of the first movie look like a treatise of Augustine or Aquinas by comparison.

Catholic externals are still on view in the second film, but Catholic substance, even in diluted form, is nowhere apparent. Can any viewer unfortunate enough to have seen the film in a theater ever forget Richard Burton (the doubting Jesuit priest assigned against his will to investigate the circumstances surrounding the death of the exorcist in the first film) in that Hawaiian shirt that the Vatican, one would judge from the film, gives as regular issue to defrocked priests when they turn in their clerical collars?

In unwisely attempting to "expand" its religious outlook, "The Heretic" tries to incorporate all sorts of disciplines and beliefs, including science and animistic cults. The stab at syncretism, unsupported as it is by much in the way of intelligence and talent, results only in a muddled movie that denigrates everything it touches, including the celebration of the Eucharist, along with a whole range of Christian values.

For this reason "Exorcist II: The Heretic" was given a C (condemned) rating by the U.S. Catholic Conference's Office for Film and Broadcasting, whereas "The Exorcist" was classified A-IV (morally objectionable for adults with reservations) because despite the structures referred to above, it endeavored to respect its subject matter even though overall it was little more than a highly successful horror movie.

Neither of these films makes for appropriate television programming for family viewing. CBS authorities, at least in the case of "The Exorcist," have recognized this.

For one thing, they have brought William Friedkin back to supervise redubbing

and re-editing of the film for its television presentation. A consultation with CBS confirms that the rough language has been eliminated along with some offensive visuals. And secondly, even for this edited television version, CBS is issuing an advisory that reads: "Due to mature theme in 'The Exorcist' viewer discretion advised."

But what about "Exorcist II"? As we go to press, CBS authorities are reflecting upon the offense this film may give to Christian viewers. For many its trivializing of religion and of the question of evil, purely as a vehicle for an inept B-grade horror movie, amounts to a profane abuse of the beliefs they hold sacred.

Thanks to "The Exorcist," film and novel, and to the countless imitations of both that have appeared during the last five years, the idea of exorcism is firm-

ly planted in the popular imagination, usually without any genuine religious context. When the press reports, as it did a few weeks ago that a disturbed Brooklyn mother was responsible for the death of her infant son when she roasted him in an oven in an "exorcism ritual," one wonders whether the popular imagination stands in need of some five more hours of further stimulation on exorcism via prime time television.

If you are wondering about that, maybe you'll want to have your family switch the dial to the winter Olympics on that other competing network. Meanwhile some of our theologians might watch the doublebill and advise us what such films tell the unchurched about our church.

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



HUG PLUG—A grandmother, worried about the welcome awaiting her as she travels to a new home, is hugged by an enthusiastic grandchild in this scene from one of a new series of 30-second television spots. Created by Franciscan Communications in cooperation with Worldwide Marriage Encounter for the 1980 Year of the Family, the four different spots ask people to respond warmly to others with hugs of comfort, support, welcome and reassurance. (NC photo)

TV Films

The Deep (1977) (ABC, in two parts, Sunday-Monday, Feb. 10-11): Peter Benchley's successor to "Jaws," in which a photogenic cast (Jackie Bisset, Nick Nolte) explores Bahamas waters, diving for lost treasure, dodging a giant moray eel and a few stray sharks, and keeping wary lookout for nasty local villains led by Lou Gossett. Your common salt-water mindless thriller, built on violence and dark intimations of sexual abuse and torture. Not recommended.

The End (1978) (NBC, Tuesday, Feb. 12): Burt Reynolds as actor and director in a black comedy about a materialistic real estate man who finds he has only a year to live, but gets no comfort from friends, relatives, doctors or Church,

and proves inept in endless comic attempts at suicide. There's a good moral in here somewhere, but it's mostly lost in sophomoric, witless, deliberate bad taste. Not recommended.

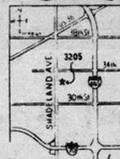
The Exorcist (1973) (CBS, Tuesday, Feb. 12): Billy Friedkin's expert film of the scary William Peter Blatty novel about a realistic (in Catholic terms) case of demonic possession in contemporary Washington is a superb example of the horror genre. It also has a wealth of subtle moral and theological suggestions—though it is a thriller and not an intellectual treatise. Most important, it endorses the power of good human action to defeat Satan even when he's in top form. Frightening and gross at times,

but less horrifying in the comfort of one's living room. Recommended for mature viewers, but not for children or the squeamish.

Exorcist II—The Heretic (1977) (CBS, Wednesday, Feb. 13): John Boorman's sequel is a laughably arty fiasco involving Richard Burton as a gloomy Jesuit and Louise Fletcher as a skeptical shrink trying to cure the nightmares suffered by Linda Blair four years after her first bout with Satan. After wildly improbable trips back to Africa to track the evil spirit, the conclusion is a veritable maelstrom in that haunted house in Georgetown. Theological dimensions are lost in this sequel, which crosses the line between the horrible and just plain silly. Not recommended.

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Viewing with Arnold

'Cuba' is untimely satire

by James W. Arnold

Englishman A: What does one tip the police here?
Englishman B: All you've got.
Englishman A: I see... slightly less than in New York.
—Dialogue from **Cuba**

If ever a movie was released at the wrong time, it was United Artists' "Cuba," which was unveiled during the holiday season amid the Iranian crisis and just as the Russians invaded Afghanistan.

The context is all wrong for this movie, which is about events in Cuba during the last weeks of the Batista government in 1959.

It describes a decadent society in the final stages of collapse, and its chief villains are the native capitalists and militarists, victims of their seduction by corrupt American values and culture. Although the comparison to the Shah's Iran could not possibly have been intended, the script often sounds like a sermon by the Ayatollah.

The good guys, who rise to save the country in the final reel, are Castro's idealistic partisans, who are young, lean, sexy, patriotic, unspoiled. It's probably true that there was great moral contrast between the old and new regimes in Cuba 20 years ago, but the time perspective certainly must moderate that view for sophisticated observers.

It is less the attack on the tyrant than the uncritical worship of the rebels that one finds cloying and laughably propagandistic.

"Cuba," in any case, is untimely in its bitter satire of Americans and heroic portrait of the Fidelistas. This



sort of thing has been going on in movies routinely since the Sixties, when director Richard Lester and writer Charles Wood ("Charge of the Light Brigade," "How I Won the War") were important figures in a British film movement that was anti-establishment, anti-military, pro-social change.

Lester, an expatriate who began in American TV and commercials, has always been leery of Yankee culture, but in recent years turned his gifts for social satire in other directions; e.g., the "Musketeers" films. He still has his old bite.

Wood's script purports to be a love story, about a veteran, somewhat burnt-out British guerrilla fighter (Sean Connery), brought in (obviously too late) as an adviser to a Batista general (Martin Balsam).

CONNERY meets his old flame (Brooke Adams), who is now married to the scion of the Pulida family,

which owns and operates everything from the sugar fields to the distilleries and cigar factories.

The issue is whether she isn't being just a poor girl opportunist and ought to flee with Connery before the structure begins falling down.

The romance is murky, contrived, and never involving. The real interest is in the background, the elaborately detailed death throes of the old regime.

The attack is heavily moralistic. Corruption has become universal, obvious and gross. (Soldiers empty parking meters, dump the coins on the general's desk). Everyone is either on the take or a prostitute of some sort. The jails are filled, with women camped on the streets outside waiting word of their sons or husbands.

Americans on view include a scroungy capitalist (Jack Weston) who has come to buy what he can, military officers friendly

with the generals, a Hollywood stripper and her agent, CIA man trying to balance the books of the secret police, and sundry aged tourists and drunken sailors.

LESTER'S most memorable images: a luxurious nightclub, almost empty, where the Cuban entertainers struggle through the early rock hit, "Chantilly Lace;" slum apartments topped by a battered "Hollywood Hotel" sign; the general and a cassocked priest playing golf while a company of soldiers guards the course.

Batista also gets his knocks: we first see him watching a Dracula movie (subtle symbolism) while his aides urge him to go to America; later, he boards the escape plane with loot that includes a grand piano.

It all has the effect of kicking, with exquisite skill, a very dead horse.

"Cuba" tries to emulate the atmosphere and insights of Graham Greene in "Our Man in Havana" and "The Comedians," but with less compassion and wisdom. It excoriates evil and imposes guilt, but without any redeeming view of positive human action.

Among its minor pluses are interesting performances by Chris Sarandon, as the spoiled young Pulido, and Hector Elizondo, as an officer who might, in better times, have become an enlightened leader. The Spanish locales are superbly chosen to suggest the dusty, bizarre contrasts of the stricken society 90 miles from Florida.

(Some sex and violence, with a veneer of satiric wit, but confused and one-sided; not recommended).
NCOMP Rating: A-3, morally unobjectionable for adults.

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.
- All That Jazz** C
(The exuberant celebration of the hero's moral failings, the nihilistic mood, and some grossly lewd dance sequences are extremely offensive.)

- American Gigolo** C
- Angi Vera** A-3
- Apocalypse Now** A-4
- Being There** A-4
- The Black Hole** A-2
- Chapter Two** A-3
- Cuba** A-3
- The Electric Horseman** A-3
- The Fog** A-3
- Going In Style** A-3
- The Human Factor** A-3
- The Jerk** B
(The sexual nature of some of the jokes is offensive.)
- Kramer vs. Kramer** A-4
- 1941** B
(Includes a heavy-handed exploitation of sexual material.)
- The Rose** A-4
- Roller Boogie** A-3
- Scavenger Hunt** A-2
- Star Trek** A-1
- 10** B
(In addition to an extravagant amount of nudity, the film concludes with a morally ambiguous resolution.)

'China: Land of My Father'

Felicia Lowe is a first-generation Chinese-American who was recently allowed by the People's Republic of China to visit her father's family for the first time. As a producer for KQED-San Francisco, she returned with this personal account of her experiences, "China: Land of My Father," airing Wednesday, Feb. 13, at 10:30-11 p.m. (EST) on PBS.

Ms. Lowe had long wished to visit China to learn more directly about her cultural roots and be better able to pass this heritage on to her young son. She got the opportunity when a group of journalists were invited to tour the People's Republic. At the end of the tour she received permission to meet with her father's family. Along the way, she records her impressions of the

country and of the people, interested in the human rather than the political dimensions of what she observes. Over and over again, she is struck more by the similarities than the differences between our two peoples. Of particular interest is an interview with a woman journalist who, like herself, has one son. Combining career and family responsibilities is no easier a task there than in America. When women get home from work, they are expected to cook and clean and take care of the kids, "but the men are beginning to understand that they should help."

The meeting with her relatives, especially her grandmother, is the trip's emotional highlight. Ms. Lowe is overjoyed at realizing her dream "to touch, talk and laugh with my relatives" and to share the feeling that she has come home.

"A hauntingly beautiful folk song ends the program with the words: "If a stranger should ask what place is this, I shall be proud to tell him that this is my home." It is this personal feeling of kinship that the program shares with viewers, making China seem a far less remote and alien land. Recommended for family viewing.

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TV Programs of Note

Monday, Feb. 11, 9-10 p.m. (EST) (PBS) "Paul's Case." Willa Cather's portrait of a young man who steals from his employer to sample what he imagines to be a life of glamour and refinement in New York is the second program in "The American Short Story" series.

Tuesday, Feb. 12, 9-10 p.m. (EST) (PBS) "Rumpole of the Bailey." The first of four episodes about an unconventional criminal lawyer in contemporary London is another presentation in the "Mystery!" series.

Wednesday, Feb. 13, 4-5 p.m. (EST) (ABC) "Heartbreak Winner." An outstanding young figure skater's dream of qualifying for the Olympics is shattered when she is afflicted by a juvenile form of arthritis. An "ABC After-school Special."

Saturday, Feb. 16, 7-7:30 p.m. (EST) (PBS) "King Arthur." The young Arthur proves his claim to the throne by pulling the sword from the stone in this first episode of a new "Once Upon a Classic" series.

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