

THE CRITERION

Archdiocese of Indianapolis

Pope looks to farthest destination—Japan, Philippines

by Nancy Frazier



FEW CATHOLICS—In a nation of 100 million people, Catholics make up less than 1 per cent of the population of Japan. Other Christians comprise another 1 percent. It will be

the first time the well-traveled pope will visit a highly industrialized nation which is predominately non-Christian. (NC photo)

As Pope John Paul II approached his 12-day, 20,500-mile tour of the Far East, he faced a travel schedule marked by firsts and superlatives.

The trip scheduled to begin Feb. 16 is the longest in distance since he became pope 28 months ago. Pope John Paul will make his first stop in an industrialized, non-Christian nation (Japan). He will perform the first modern-day beatification outside the Vatican, make the first papal flight over the North Pole, and is expected to become the first pope to address crowds in the Japanese and native Filipino languages.

But the goal of the Polish-born Pope John Paul is not to make records as he travels through Pakistan, the Philippines, Guam, Japan and Alaska. His goal, as with his previous eight papal journeys outside Italy, is to affect peoples' lives.

The trip offers ample opportunity to comment on a variety of complex political, social and moral issues—world peace, poverty and consumerism, human rights, militarism, the refugee problem and the importance of cooperation among religions in predominately non-Christian Asia.

The itinerary for the trip (Feb. 16-27) indicates that Pope John Paul will speak about each of those issues. But he is expected to walk a fine line between political involvement and Gospel-based social commentary.

In the Philippines, for example, where the pope will visit eight cities in six days, he will be stepping into the middle of an uneasy church-state relationship, less than a month after President Ferdinand Marcos ended the nation's eight-year martial law.

THE ANNOUNCEMENT ending martial law was greeted by Filipino churchmen with a mixture of relief and (See POPE LOOKS on page 3)

Looking Inside . . .

A Catholic church becomes a historic landmark. Read about St. Boniface in Know Your Faith, page 12.

Father Widner's editorial on page 4 wonders why the theology of sexuality isn't clearer.

In Generally Speaking, Dennis Jones talks about two extra-special kids. See page 7.

A new series by Val Dillon begins on page 2, talking about people with disabilities and how society responds.



Letter from the Archbishop

My dear Family in Christ:

Those of you who have already received me in your parishes have heard me speak of the beauty, the vitality, and the activities of the Church all over the world. You have heard me call the Church the hope of humankind at this hour in history; and those whose parishes I have not yet visited will hear this same message when I come.

Always I have given particular emphasis to the Church where it is new, and therefore particularly alive, and at the same time almost always terribly poor in both personnel and means. This is the Church in the Missions, and it is what you support with your fellow membership in the Society for the Propagation of the Faith.

Your annual affiliation with the Society for the Propagation of the Faith is your declaration of intention to be interested all year in the missions; to love and pray for our own missionaries from whose ranks we have had four recent martyrs in El Salvador; and, to share what you have on behalf of the total mission effort of the whole Church.

It is a highly esteemed privilege for me to encourage and even to urge you to respond positively to this year's appeal for membership in the Society for the Propagation of the Faith.

Sincerely yours in Our Lord,

Edward T. Cheira

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

THE CRITERION

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Indianapolis, Indiana

Disabled persons number in millions, need support

by Valerie R. Dillon
(First of a series)

One out of seven, 450 million . . . that's how many people in the world have some sort of handicap.

Of that number, 25 million are Americans. There are about 5½ million mentally retarded persons in the U.S., about 5 million of them mildly or moderately retarded.

Half a million persons are born completely or partially blind; 350,000 have congenital hearing loss; 350,000 have heart or circulatory defects and 100,000 have speech problems.

Cerebral palsy victims total 600,000, multiple sclerosis 500,000, and muscular dystrophy 250,000.



NEW LIFE—Bill Fero, who lost both legs to a Vietnam land mine, cradles 5-month-old Lien Cap Kim at his Whitewater, Wis., farm. Fero sponsors Vietnamese families, and with their aid, is able to do much of the farm work himself. (NC photo by Dale Guldán)



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According to the Rev. Dr. Harold Wilke, executive director and editor of "The Caring Congregation," one sixth of those with handicaps are congenitally disabled, that is, born with the condition. The remainder acquire their disability after birth.

"Annually, 7½ million people die in automobile accidents, and proportionately a much, much larger number of those who survive such crashes have disabilities that will last for the rest of their lives," Wilke stated.

Other disabilities stem from war, sports, industrial or home accidents or alcohol or drug abuse.

But—despite these staggering statistics and the pain they involve for the individual and family—public acceptance and understanding and an all-out ministry to those with disabilities has still not developed.

THIS YEAR, 1981, has been designated by the United Nations as "The Year of the Disabled Person."

Tied to this observance, religious and other groups throughout the country and abroad are undertaking programs to address the special needs of persons with handicaps.

What does the person with disabilities need? Besides the obvious educational, vocational and employment opportunities, access to buildings and transportation, and appropriate medical and therapeutic care, the disabled person needs genuine acceptance and understanding from society.

Addressing a United Nations colloquium on the handicapped, Dr. Wilke spoke of his own impairment, a loss of arms. Calling this "really nothing at all since I am completely independent," Wilke described how he drops tokens into the subway turnstile with his toes and said the real handicap "is that ascribed to me by every person who sees me doing something in public."

Instead of viewing him as a cripple, Wilke calls on people to see those with disabilities as "whole" people, a wholeness "imputed by the Lord, a wholeness that exists for each one of us." If not seen in this way, the disabled person faces "the additional handicap placed by society on that individual through its 'architecture,' or attitude, or communication barriers . . . which deny access to persons with handicaps."

According to Wilke, often the public does not accept a person with a disability because he "represents to you your own difficulties, your own anxieties, your own problems . . . All of us represent to you something that you don't want to be reminded of—your own mortality, your own handicaps, your own problems."

IN WILKE'S VIEW, the religious community has a unique responsibility because the Hebraic-Christian tradition approaches the concern "not only from humanitarian approaches or legal mandates, but from a moral imperative."

This view is shared by Father Edward M. Bryce, director of the Bishops' Pro Life Committee in Washington, who declared that "to be true to Christ, the Catholic community must set about sweeping aside the obstacles that ignor-



HEALING PRIEST—Redemptorist Father Edward McDonough of Boston preys with a disabled man at St. Francis Prep in Queens, N.Y. During six years of ministry, the "healing priest" has seen some 60 pairs of crutches and canes left behind. (NC photo by Timothy Layer)

ance, fear and custom have strewn upon the handicapped person's path."

Writing in this year's "Respect Life" handbook, Father Bryce urged that the church, "true to the Gospel of Jesus Christ," must continue to press society to care for all persons who are "unique and unrepeatable."

The United States bishops, in a pastoral on handicapped people, declared that "all people have a clear duty to do what lies in their power to improve living conditions for handicapped people, rather than ignoring them . . ."

This Christian view of the dignity of each human being hasn't always been shared by society. Until rather recent times, disabled persons were treated cruelly by the culture in which they lived. Early tribes recognized that survival depended on each member's ability to fight and/or to work. If unable to fulfill such responsibilities, disabled persons often were driven out of the community and allowed to die in the wilderness.

Other cultures believed that sin and evil spirits were responsible for a handicap or the injury or disease which caused it.

THE GREEKS let deformed newborn children die of exposure, and if they wished to do so, parents in ancient Rome were permitted to drown their handicapped baby.

During the Middle Ages, from about

400 A.D. until the early 1400s, those with physical or mental impairment often were physically mistreated or ridiculed. Those with crippling disabilities might be used as court jesters by royalty. Other such persons were burned at the stake as possessed or witches.

Less than 200 years ago, individuals with mental retardation were shut up in institutions, treated as dangerous or crazy, or they received little physical care.

During the early 1800s, attitudes gradually changed. Medical discoveries and treatment coupled with feelings of compassion began to affect the way society treated those with handicaps.

The church played a pioneer role in this change. Orders of Religious, both women and men, built institutions of all kinds to care for seriously disabled persons and to teach those whom society labeled "non-educable."

But as society grew larger and more complex, the government and other civil agencies took over many of the church's roles. Today, both private and public institutions attempt to meet educational, medical and social needs of those with handicaps.

But the deeper human need for acceptance, appreciation and love by the rest of society remains, at least in part, largely unmet.

(Next week: Some people with disabilities talk about their hopes.)



SIGNING ON—Dominican Sister Gabrielle Clune and Trinitarian Father Tom Coughlin lead children in hand singing at the Rhode Island School for the Deaf in Providence. Father Coughlin is the nation's first deaf-born priest. (NC photo)

Polish church plays role in government, worker conflict

by Jerry Filteau

The Polish Catholic Church re-emerged as a significant mediating force in early February as struggles continued between the Polish communist government and the country's burgeoning independent labor union movement, Solidarity.

On Feb. 6 the government gave in to most of the Solidarity demands in the southern province of Bielsko-Biala, ending a 10-day strike in the region.

The Catholic Church was the key mediator in the crisis and the agreement was publicly announced by Auxiliary Bishop Bronislaw Dabrowski of Warsaw, who had traveled to the area to participate in the negotiations.

The bishop also said the church would be the moral guarantor of the agreement, which allows for the dismissal of local government officials considered corrupt by the union.

Bishop Dabrowski added that Pope John Paul II had anxiously followed the negotiations and called him several times during the strike.

The same day Cardinal Stefan Wyszyński of Gniezno and Warsaw, primate of Poland, met with a delegation of farmers struggling to form Rural Solidarity as a branch of the independent union movement to represent the nation's 3 million private farmers.

THE POLISH BISHOPS' press office issued a communique the next day, saying the cardinal had "emphasized that the right of farmers to free assembly, in line with their will and needs and independent of existing structures, is a natural right which does not have its origin in any authority of the state."

The communique added that the state is obliged to protect this right. Rural Solidarity is engaged in a court fight to be legally recognized.

Cardinal Wyszyński also met Feb. 6 with Solidarity's leader, Lech Walesa, who recently visited the Polish-born Pope John Paul.

The cardinal reportedly told Walesa that Solidarity should exercise caution

and do all it can to settle other strikes developing over the country.

The bishops' press office communique urged union members "to be guided by a spirit of maturity and justice in their activities."

It also emphasized that the independent movement should be free of foreign influence and remain aware of the communist make-up of the government. The communique asked that "this movement be truly Polish and be guided by the Polish state's *raison d'être*."

The cautionary notes, coupled with basic support of Solidarity's populist aims, marked a continuation of the church's moderate stand since the Solidarity movement began with shipyard strikes in the northern port of Gdansk last August.

WHEN WALESA visited Pope John Paul in mid-January, the pontiff also backed the right of Solidarity, the communist bloc's first, independent trade union, to exist and fight for workers' rights. But he also urged the union to

exercise moderation and keep the welfare of the whole nation at heart.

Political observers view church backing of Walesa as important support in the moderate leader's efforts to control the more politicized, dissident elements of the still young independent union.

The mediation by Bishop Dabrowski in the Bielsko-Biala strike was the first time church officials had become directly involved in negotiations as opposed to working behind the scenes and exercising an overall moral influence on both sides through public statements.

After the Bielsko-Biala agreement was reached Bishop Dabrowski celebrated a thanksgiving Mass.

In a speech relayed by telephone hook-up to the striking factories the bishop said he was the "godfather of the agreement."

"So you can see how engaged we are in this process. The church is involved together with the people," he added.

(The Washington Post reported that the agreement was reached after secret telephone calls between Cardinal Wyszyński and Polish Premier Jozef Pinski.

Pope looks (from 1)

skepticism, but deep church-state tensions still remain.

Because of the political violence with which some Marxist-inspired groups reacted to martial law, Pope John Paul may repeat the attack on the use of violence which he delivered in Ireland when visiting the area near the border with violence-torn Northern Ireland. Rightist groups, favoring martial law, also reacted with violence when Marcos began hinting that he would end it.

When the pope visits Tondo, the waterfront slum district in the capital of Manila, on Feb. 20 the action itself will be seen by some as a critical comment on the Marcos government.

A priest from the Philippines, who asked not to be identified, said the pope's message to the Manila poor is likely to echo his words in a Brazilian slum last July.

"In Brazil, the pope talked clear and straight to the civil authorities, telling them about their responsibilities based on his own vision of man and society and the state," the priest said. "He told them to reject anything that is not worthy of freedom and the human rights of people."

The spiritual focus of the trip to the Philippines is the Feb. 18 beatification of Lorenzo Ruiz, a Filipino layman killed for refusing to renounce his faith in Nagasaki, Japan, on Sept. 29, 1637. Fifteen others martyred in Nagasaki between 1633 and 1637—nine Japanese, four Spaniards, an Italian and a Frenchman—also will be proclaimed blessed.

THE EXAMPLE of Ruiz as a Christian witness to non-Christian Asia may be the topic of the pope's Feb. 21 radio address to the people of Asia from the Manila headquarters of Radio Veritas, a Catholic short-wave broadcasting system for Asia. He is also expected to stress the human ties which unite all people, regardless of religion.

In the Philippines, Asia's only country with a predominately Catholic population, Pope John Paul is also scheduled to meet Catholic groups, politicians, the Chinese community, diplomats, Moslems, sugar

cane plantation workers, farmers, refugees and lepers.

About 40 million people, 84 percent of the population, are Catholics.

An overnight stop in the U.S. territory of Guam Feb. 22-23 is designed to "bring my greetings to the small but generous population which lives spread out over the islands in that zone of the Pacific," the pope said when he announced the trip Dec. 21.

Bishop Felixberto C. Flores of Agana, Guam, described the visit as "a perfect culmination of three centuries of mission work in the Marianas."

The Marianas is the chain of islands, colonized by the Spanish, in which Guam is located.

Pope John Paul is scheduled to celebrate an outdoor Mass near the Agana cathedral and meet with clergy, Religious and bishops of the Pacific region during the stopover.

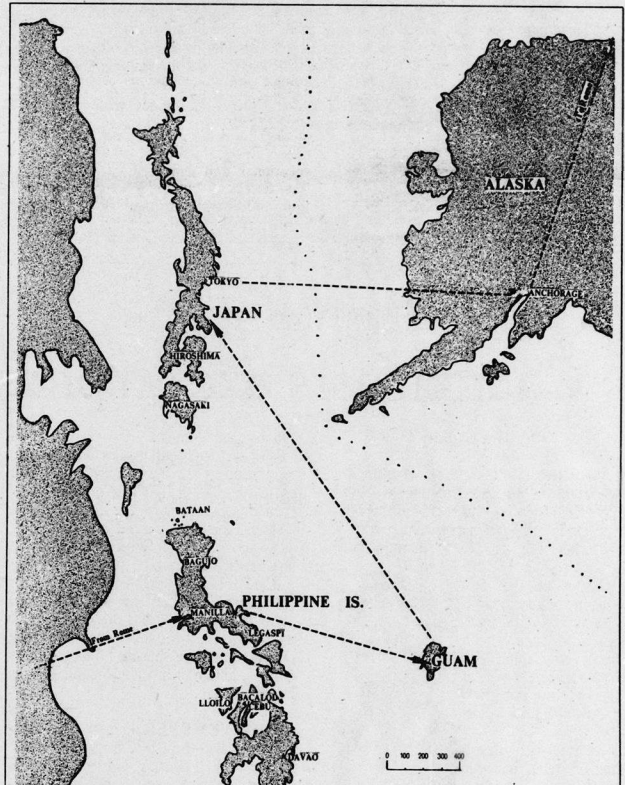
About 95 percent of Guam's 85,000 people are Catholics, in a startling contrast to the pope's next stop, Japan, where the nation's 382,000 Catholics form less than one-half of one percent of the more than 100 million population.

About a month before the trip Pope John Paul expressed the hope that Japan "will be able to move from being an economic giant to also become a spiritual giant."

In Tokyo, the world's largest city with about 15 million people, and in Hiroshima and Nagasaki, the pope will confront "cultural and spiritual traditions which have grown up outside the Christian traditions," according to Hiroshi Miyahira, a Japanese Catholic journalist living in Rome.

POPE JOHN PAUL will also face such issues as affluence, militarism, exploitation of Third World countries and the "new religions," cults which began after World War II.

In Hiroshima, site of the first atomic bomb attack on Aug. 6, 1945, Pope John Paul will give a major address on "technology, society and peace." In Nagasaki



PAPAL ITINERARY—Pope John Paul II's Far East tour will carry him along this route—a total of 20,500 miles, longest trip of his 28 months as pontiff. (NC map)

he will visit victims of the world's second atomic bombing on Aug. 8, 1945, and ordain a group of priests at the Urakami cathedral, rebuilt after the original church was destroyed by the bomb.

His schedule in Tokyo calls for Masses; meetings with the Japanese Catholic bishops, Christian and non-Christian leaders and the Catholic laity; courtesy calls on Prime Minister Suzuki Zenko and

Emperor Hirohito; and a reception for the diplomatic corps.

The pope is scheduled to leave Japan Feb. 27, but will arrive at his next stop, Anchorage, Alaska, on Feb. 26, after crossing the international dateline.

About 100,000 people are expected to attend an outdoor papal Mass, the highlight of the pope's planned three-hour stop.

Editorials

Looking deeper for answers

In recent weeks, several Criterion readers have criticized the archbishop's decision to consolidate most diocesan agencies into a Catholic Center, to be housed in the old Cathedral High School. Our own curiosity plus the tone of some of these letters—angry or snide—motivated us to informally survey those agencies tentatively included in the plan (see story on page 6). Our purpose was to discover whether charges of bureaucracy, loss of spiritual focus and duplicated efforts might be true.

The survey revealed that of 16 offices (including the archbishop's office), nine of these have some form of religious education or formation as a prime function. Others are involved in missionary work, psychological counseling, marriage judicial process, emergency and self-help programs and other types of Christian service to people. Only two or three offices could rightly be called "administrative."

All told, 146 people are employed in these offices or agencies—almost one third of them (44) on a part-time basis. The heads of the 16 offices, including the archbishop's, are made up of 11 priests, one Sister and four laymen.

Of the priests who head offices, four also are pastors or administrators of parishes. One priest is retired. The majority of priests who work for agencies but are not heads also have pastoral or teaching responsibilities.

The charge, then, of bureaucracy or duplication of efforts or waste of person-power or money seems not to apply. After all, 102 persons working fulltime—and some doubletime—to serve a wide range of needs in 154 parishes and 20,000 people in 39 counties hardly seems excessive. And the work being done—though geographically it doesn't always reach far enough into the diocese—is at least some of what the church as institution is called to do.

Why, then, such a negative response? Two million dollars to put into a building—any building—may appear inappropriate in today's tight economy. But as the archbishop already has pointed out, many agencies presently are housed in structures which themselves would require renovation if consolidation didn't occur. And, once accomplished, surely money will be saved in the physical upkeep and ongoing cost of a centralized location rather than at many scattered sites.

But is money the chief reason for the reaction? We wonder if it doesn't have more to do with disillusionment and unmet needs . . . with people who keep looking to their church for what society doesn't provide . . . and aren't finding it there either.

People look for spiritual direction or solace and find their neighbor or their pastor "too busy." They yearn for a friendly welcome in a new community or parish and discover no one even "sees" them. They struggle with painful difficulties—health, employment, children's problems, grief—but receive only perfunctory advice and simplistic reassurances. They seek in their church a sense of their own personal worth

and dignity, and too often are treated as "things," or functionaries.

Isn't the institution, the structure that is the church, which has failed. No, it is we as individuals who too often fail to love as Christ asks us to, to "see" with the eyes of empathy and compassion, to hear and respond to the unspoken cry for encouragement and help. Even within a world grown too large or a church grown too complex, it still is possible, with God's grace, to "be Christ" to another person.—VRD

Sexuality teaching muddled

A two year study of abortion patients at clinics in Boston and on Long Island, New York, recently showed that 66% were Catholic and they chose abortion "rather than sin repeatedly by using birth control."

This bizarre information presents so many challenges it may be difficult to keep them all straight. The statistic comes from an area of the country which is 35% Catholic at best. It was conducted at clinics operated by Bill Baird, outspoken opponent of the church's position against abortion. The study also indicated that at Baird's clinics, 70% of second abortions were Catholic. Catholics tell Baird that use of the pill for 21 days means 21 sins. Having an abortion is only one sin. So for his patients, at least, the choice is simple.

Baird's use of the information in part is a means of letting the church know that its restrictions aren't working. And although some segments of the church will try to deny or ignore the statistics, the real challenges they present cannot easily be met.

Even Baird recognized that the central problem the statistics revealed was the inadequate sex education received by the younger women who were his patients. Baird insists that young women need sex education from both parents, not just women. In this respect he objects to groups like the National Organization of Women which "place so much emphasis on women talking with women."

Baird's concern here is something to be shared. One of the ultimate solutions to the controversy surrounding abortion is better sex education based on values and responsibility.

At the same time, as evidenced by the Boston study, the Church's proscription against birth control is working—at least in some quarters—and yet in such a bizarre way. The lesson here seems to suggest the disproportionate results which occur by putting all ones chickens into the same basket. Is the Church's goal to uphold the letter of the law or to uphold the dignity of the human individual?

For the Church at the local level, at least, much could be done through the pulpit and education programs by compassionately and simply reminding us of our dignity rather than haranguing our faults. In our rage to undo wrong, we sometimes seem to foster rejection. Unlike Jesus who welcomed sinners, we often tend to turn them away. We cannot expect individuals to make choices acceptable to the Church if we have not some sense as to why other choices are even considered.—TCW

Washington Newsletter

Church fears axe on programs for poor

by Jim Lackey

WASHINGTON—All of Washington seems to be on pins and needles these days waiting to see where the federal budget ax from the Reagan administration will fall the hardest. Among those anxiously awaiting specifics on the cuts are the church agencies and religious leaders who annually do battle on Capitol Hill to see that the needs of the poor are not given a lower federal priority.

So far, with only a lot of trial balloons floated by budget director David A. Stockman and others in the administration, religious groups haven't been able to aim at very many clear targets. "Many are not willing to come out blasting until something specific comes out," says a policy advisor for one church group.

But there's already a lot of behind-the-scenes preparation going on, coupled with early criticism of the so-called "Reaganomics" and a few shots fired by individual clergymen at various proposals already leaked by the administration.

Much of the behind-the-scenes action in

Washington comes in the formation of coalitions of like-minded individuals and organizations concerned about a particular issue. The U.S. Catholic Conference (USCC), civil action arm of the U.S. bishops, participates in several coalitions, as does the National Conference of Catholic Charities (NCCC).

Ronald T. Krietemeyer, USCC director for domestic social development, said many of those coalitions are now gearing up for the battle over federal spending priorities and are sharing briefing papers on the subtleties involved in the various budget issues.

KRIETEMEYER named four coalitions in which the USCC participates: one on low-income housing, another on Social Security, a third on full employment and unemployment compensation, and a fourth which brings together groups on a wide variety of social issues. Some merely share information while others lobby on particular issues, said Krietemeyer.

He added that the highest budget concern for the USCC is itself is food stamps, an area often mentioned for drastic budget-cutting. "Regardless of what happens there, we'll be making a statement (to Congress)," he said.

Officials at Catholic Charities also are concerned about the upcoming budget cuts and their impact on the poor. While

the Reagan administration has pledged that the "truly needy" will not be forgotten, Mathew Ahmann, NCCC associate director for government relations, calls such talk "an artful dodge."

Ahmann wrote recently that the new administration's budget policy will come in two main thrusts: narrowing and reducing low-income and anti-recessionary benefit programs for individuals, and using the distributional function of the tax code to increase savings and estates for middle- and upper-income groups.

But while many are waiting for the president's Feb. 18 State of the Union address and for the fiscal 1982 proposed budget revisions due out sometime in March, others already have been taking shots at some of the still unspecified proposals.

TWO PRIESTS, including former Rep. Robert F. Drinan, showed up at a Feb. 5 hearing sponsored by the House Select Committee on Aging to decry proposed cuts in Social Security and other programs for the elderly.

"Instead of looking for ways to cut back on programs and services for the elderly," Father Drinan told the committee, "I urge you to take decisive steps now to overcome the cycle of poverty, unemployment and poor health that afflicts our older population."

And Msgr. Charles Fahey, who is NCCC president but on that day was testifying as chairman of the Federal Council on Aging, urged that government continue to play its essential role in health care for the elderly.

But amid all the gloom, Msgr. Lawrence J. Corcoran, NCCC executive director, tried to cast all the talk about reordering social and economic policies in the best possible light.

"Perhaps such a discussion will be good," he remarked. "It may bring greater awareness of need and a reinforcement of programs that are working, as well as elimination of abuse, fraud and mismanagement. This is our hope."



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Bishops get education in sexuality

by Debbie Landregan

DALLAS—Two hundred U.S. and Canadian bishops "went back to school" to study the complex medical, ethical and theological dimensions of human sexuality and personhood in an intensive workshop in Dallas Feb. 2-6.

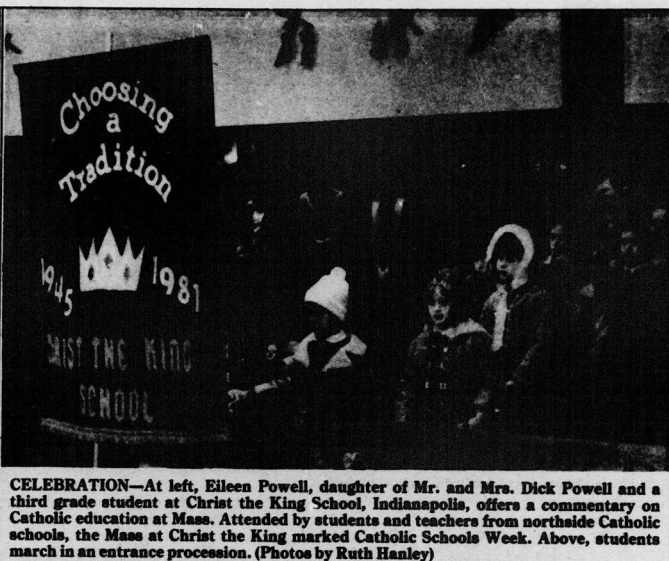
The workshop, sponsored by the Pope John XXIII Medical-Moral Research Education Center in St. Louis and funded by the Knights of Columbus, provided the North American church leaders with an informal, private forum to discuss moral aspects of such issues as homosexuality, contraception, transsexuality and moral norms for married, single, celibate and divorced individuals.

Explanations and basic information on the physiological aspects of sex and human sexual behavior were outlined for the bishops by medical experts. Theologians and ethicists discussed popular methodologies and the development of contemporary theology on sexuality and marriage.

In a taped message to the bishops, Pope John Paul II lauded the participants for examining human sexuality and personhood.

"This simultaneous treatment is not only praiseworthy, it is necessary," the pope remarked. He also urged the prelates to "recall that the words of our Savior are not words of accusation or condemnation, rather they are words of invitation, words of truth spoken in love and compassion."

ARCHBISHOP PIO LAGHI, apostolic delegate in the United States, joined the bishops for two days of the workshop. In a homily at a workshop Mass, Archbishop Laghi asked his fellow



CELEBRATION—At left, Eileen Powell, daughter of Mr. and Mrs. Dick Powell and a third grade student at Christ the King School, Indianapolis, offers a commentary on Catholic education at Mass. Attended by students and teachers from northside Catholic schools, the Mass at Christ the King marked Catholic Schools Week. Above, students march in an entrance procession. (Photos by Ruth Hanley)

bishops to respond to the needs of their people in areas of human sexuality with "pastoral charity, human compassion and fraternal support."

"People come to us with problems that seem to be too much for them. People who find it difficult if not impossible to observe moral teaching. People whose lives are settings for problems you are discussing in these workshops," the delegate said. "We cannot offer miracles, but we can offer what Jesus offered, doctrine and actions, teaching and deeds," he added.

An entire workshop day was devoted to pastoral considerations of selected questions on human sexuality. These included chastity education, contraception and the contraceptive mentality, homosexuality, masturbation, transsexual surgery and sexual therapy. They were discussed in closed sessions.

"THE EXCEPTIONAL cases of human sexuality make us realize our need to sharpen our concept of what sex really

is," said Dominican Father Albert Moraczewski, one of the presenters on the case study of transsexual surgery. Such rare cases as that of a transsexual, usually an individual with a male anatomy who sees himself from an early age as a woman, or the hermaphrodite, a person with both male and female sexual organs, illustrate the complexity of making moral decisions in certain areas of human sexuality, he said.

Father Moraczewski added that medical studies have not determined conclusively how sex is determined. Certain cases, he continued, showed that it is not simply determined through chromosomal or obvious anatomical factors.

The bishops themselves selected the workshop's theme, "Human Sexuality and Personhood," in evaluation forms gathered at a similar workshop on life and death issues held in Dallas in February 1980.

Father Moraczewski, who is also a staff member at the John XXIII center, said

that the large turnout of bishops for the two educational workshops seems to indicate "that the leadership is not closing its eyes to new developments and concerns. It doesn't say 'I've got my mind made up, don't bother me with facts,' but on the contrary says, 'Let me hear some more facts,'" he stated.

Bishop Bernard Law of Springfield-Cape Girardeau, Mo., chairman of the Pope John Center's board, spoke of the workshop as a means of illuminating church teachings on human sexuality "for ourselves, not just for others."

"One can be totally convinced that the thing is right, but that doesn't mean that you don't see the practical difficulties that people are facing," he added.

Archbishop urges mission support

Calling the church "the hope of humankind," Archbishop Edward T. O'Meara has urged Catholics of the archdiocese to be generous in support of the annual membership drive for the Society for the Propagation of the Faith, which begins this weekend (Feb. 14-15).

The appeal of the archbishop, who headed the national Propagation of the Faith office prior to coming to Indianapolis, was contained in a letter read at Masses last weekend and appears in this week's Criterion.

The archbishop makes particular reference to the church in the missions "where it is new and therefore particularly alive, and at the same time almost always terribly poor in both personnel and means."

Citing "the four recent martyrs in El Salvador," the letter points out that the annual campaign gives Catholics an opportunity not only to pray for our missionaries, but also "to share what you have on behalf of the total mission effort of the whole Church."

Propagation of the Faith/Society membership offerings include: Individual Annual, \$2.00; Family Annual, \$15.00; Individual Perpetual, \$50.00; and Family Perpetual, \$100.00.

Checks should be made out to "Propagation of the Faith" and placed in the collection basket. They are not to be mailed to the Mission Office.

Hesburgh to retire from Notre Dame

NOTRE DAME—Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame since 1952, has announced his plans to retire in the spring of 1982 and has asked the university trustees to find a successor, according to university sources.

Under the university charter, the new president would come from the Indiana province of the Holy Cross order, which established the school. The Indiana province takes in the states in the Midwest and West.

Father Hesburgh, 63, is expected to remain affiliated with Notre Dame in some capacity and to continue some activities on the international and national level. He currently chairs the national Select Commission on Immigration and Refugee Policy, which is scheduled to go out of existence March 1.

There has been speculation that Father Hesburgh might be appointed a bishop, but a spokesman for Notre Dame said these rumors are never taken seriously at the university. The spokesman noted that Father Hesburgh has been rumored to be in line for a number of posts as bishop over the years. "That happens every time

a See opens up," he said.

A committee on Notre Dame presidential succession has been set up by the university trustees, who have been aware of Father Hesburgh's intent for several months, the source said.

Father Hesburgh was born on May 25, 1917, in Syracuse, N.Y. He was educated at the University of Notre Dame from 1934-37 and then completed further study at the Gregorian University in Rome, Holy Cross College and the Catholic University of America.

He was professed in the Holy Cross order in 1936 and ordained a priest in 1943.

Before becoming Notre Dame president he had served as a chaplain at the university, an assistant professor of religion, chairman of the religion department and as executive vice president.

In addition to his university role, his activities have included serving as chairman of the Overseas Development Council, a director of the Chase Manhattan Bank, a trustee of the Rockefeller Foundation, and U.S. ambassador to the United Nations Conference on Science and Technology for Development.



Fr. Theodore Hesburgh



'THINK IT'LL FIT'—Members of Reva Sahn's sewing class at Chatard High School turn out baby clothes for Birthline, an Archdiocesan Social Ministries' program which helps women in crisis pregnancy. Seated are Johnny Underwood and Genice Garrett. Standing (from left) are Laura Behringer, Teri Barden, Kelly Hiatt, Debbie Elpers and Debbie Behringer. (Photo by Ruth Hanley)

Catholic Center coordinator named

Archbishop Edward T. O'Meara recently announced the appointment of Msgr. Richard Kavanagh, pastor of St. Michael Church, Indianapolis, as coordinator of the Catholic Center project to consolidate most archdiocesan agencies under one roof.

The following is a listing of offices and agencies, their functions, staff and present locations which are expected to locate at the Center at 14th and Meridian Streets:

Chancery

Function—Administration of archdiocese, including pastoral, educational, financial, etc.

Staff—2 professional, 6 support (including one part time)

Present location—Chancery building

Office of Worship

Function—to implement liturgical reform, provide resources and coordination for major liturgies; help establish long range goals for liturgical commission and help parishes with spirituality formation as well as technique.

Staff—2 professional (one part-time), support from chancery secretarial pool.

Present location—Chancery building.

Archdiocesan Purchasing Department

Function—Manage wholesale purchases for Catholic institutions and parishes

Staff—one professional, 2 support.

Present location—Chancery building.

Catholic Charities

Function—serve as archbishop's representative to four Charities' agencies: Catholic Social Services, Archdiocesan Social Ministries, St. Mary's Child Center, St. Elizabeth's Home.

Staff—one professional, 2 support (one part-time)

Present location—Chancery building.

Historian and Archivist

Function—take charge of documents and books which recount history of archdiocese; write history of archdiocese (first volume published by Criterion Press, 1976)

Staff—2 professional (one part-time), support from secretarial pool.

Present Location—Chancery building.

Director of Priestly Spirituality

Function—pastoral outreach to priests: update priests' pastoral and theological knowledge; organize programs for spiritual, personality, health and fitness growth, help form priest support network.

Staff—one professional, one support (part time)

Present Location—1307 W. Michigan, in half of a double house.

Personnel Director for Priests

Function—Interviews, consults and assigns priests and deacons, taking into account needs of parishes and institutions as well as clergy's needs and well-being

Staff—one professional, support from secretarial pool.

Present location—Chancery building.

Archdiocesan Social Ministries

Function—programmatic arm of Catholic Charities: Pre-Cana, training for archdiocesan marriage preparation policy, Bishop's Family Ministry plan, natural family planning, Birthline, Simeon houses and programs, Bethany House for abused family members, and Campaign for Human Development administration

Staff—12 professional (4 part-time) 9 support (6 part-time)

Present location—Holy Trinity convent.

Catholic Social Services

Function—counseling arm of archdiocese with five major programs: marriage and family counseling, school social services and counseling, parish or family outreach, child welfare with foster and group care, family education (Children of Divorce and effective parenting programs).

Staff—27 professional (12 part time) 7 support (2 part-time)

Present location—rectory of St. Joseph Church.

Office of Catholic Education

Function—planning and programs for total Catholic education under a team management concept; three departments: religious education, schools, superintendent.

To the Editor...

No help wanted by parishioners

"Too Few People Trying To Do Too Much" (Jan. 30) hit a nerve at my house.

I am a convert of 20-plus years married to a lifelong Catholic. While living in other states we were active in many church affairs such as Holy Name, Altar Society, choir, dinners, fairs, K of C. We have been members of a parish in the archdiocese for over 10 years and in the early years tried in many ways to become active and serving members of the parish. In asking to help, we received replies such as "so-and-so has taken care of that for years"; "the committee has already been selected"; "we'll let you know"; "I don't know who's in charge of that but I'll let you know."

To this date—11½ years later—no one in the parish has called me by my name nor asked me or my wife to participate in a church activity. (One exception was when two persons came to the house asking how much our income was so they could help us determine how much we should give to the church.)

The hardcore of 'family' old-timers extending back for 50 years and those newcomers who are positioned or well-to-do or those who have a connection to one of the above, run the church today, ran the church yesterday and will run the church tomorrow. It is obvious that the criterion for inclusion—other than Sunday Mass—does not permit an "outsider."

"The Too Few Trying to do Too Much" want it that way.

This letter is in no way a charge against the pastor or any other priest. It applies to those lay persons who have for various reasons established rules over church affairs to the exclusion of all others.

Name withheld on request

Church now seems more like business

To (Miss) Dailey and all who agree that old Cathedral High school should become a consolidated office building:

I agree with Miss Dailey: "Meridian Street is a good street to conduct business on." The church seems to have become a business, rather than that whatever Christ founded upon Peter!

"The offices"—could not one, efficiently operated, perform the functions of the many? Why, with so many offices, do the numbers of Catholics decline everywhere each year? Why are over 30% of the Jehovah's Witnesses and the evangelistic faiths composed of former Catholics? But, perhaps the proliferation of offices is of greater import than the need to proselytize people.

Where are Catholics being trained to assist Father Alvin Illig's evangelization effort here? How many, and where are Catholics being trained so they can intelligently discuss Scriptures with Protestants? How many Catholic homes for the aged are here? How many Catholic "half-way houses" for drug and alcoholic addiction are here? Where is there a "support group" organization so that those Catholics with emotional, family, or "modern life" problems may find aid and comfort here?

Waveland

Clarence J. Walker

Too many agencies

I very much agree with the two letters regarding the \$2 million remodeling plan of old Cathedral High School.

We believe we are getting too many agencies in the church, there seems to be some special collection every other week. The poor missions will be left without anything and these agencies will need additional personnel which is expensive.

Mary Ferguson

Indianapolis

Staff—7 professional, 2 consultants (part-time) 12 support

Present location—OCE building, St. John's complex

Office of Catholic Communications

Function—television and radio media relations for archdiocese; coordinating office for Indiana Catholic Conference; national awards office for National Catholic Association of Broadcasters.

Staff—3 professional

Present location—Office of Catholic Education building

Society for the Propagation of the Faith

Function—missionary arm of church; all contributions for world missions pass through this office.

Staff—one professional, one support.

Present location—OCE building.

Officials and Metropolitan Tribunal

Function—judge those matters coming under church's authority which need to be resolved; in the overwhelming number of cases, it is to judge the validity of marriages.

Staff—7 professional (2 part-time) 3 support (one part-time)

Present location—St. John's.

Vocation Office

Function—channel for vocation awareness and formation; priest team brings programs and retreats to junior high, high school (Acts II), college and older (Contact), and seminarians.

Staff—3 professional, 3 support.

Present location—Vocations Center

The Criterion

Function—publishes the Criterion 51 weeks of the year, also annual directory and yearbook.

Staff—5 professional (one part time), 6 support (3 part-time)

Present location—Vocations Center

Catholic Youth Organization

Function—youth programs, including spiritual, athletic, cultural, social and service. Includes retreats, athletic contests, outreach for hospital visits.

Staff—9 professional (4 part time) 5 support (one part time, one occasional)

Present location—Vocations Center.

Generally Speaking

Not 'Redenbacher' ... that's 'Hooker'

by Dennis R. Jones

If you live in a cave or just crawled out from under a rock, I could probably make you believe that "O.J." is a canned concentrate that you pick from the "Florida sunshine tree." Just dilute it with water and pour.

If you deplore sex and violence in your living room and thus watch TV only during football season, another "O.J." might be the topic of discussion ... during the commercials. (I believe Hertz put him in the driver's seat.)

If you aren't into football and prefer to watch 10 men (including two or three millionaires) hussle down a basketball court, you might have heard of yet another "O.J."—Orville J. Hooker.

I'll bet a handful of readers are saying to themselves ... Orville who?

No, not Redenbacher ... Hooker.

Orville J. Hooker was the coach of the 1932 New Castle state championship basketball team, and a well-known Indiana school administrator who was one of the implementors of the Indiana



Basketball Hall of Fame. He was also a former partner of the Everitt I. Brown Company.

WTHR-TV Channel 13, Indianapolis, and the Everitt I. Brown Architectural/Engineering firm are co-sponsoring an award in his memory. It's called the "Orville J. Hooker Something Extra Award."

The "Something Extra Award" is given to a senior boy or girl attending a high school in the Channel 13 TV viewing area who "best exemplifies excellence in the classroom, a commitment to other school oriented activities and who is at least associated with the school's athletic program."

It consists of a \$3,000 education-furthering stipend for the winner and a trophy to be displayed in the winner's school throughout the next year.

Tom Page—a Cathedral High School senior—and Kathleen Yeadon—a senior at Bishop Chatard High School—are two of the most recent nominees for the award.

In his letter of nomination, Cathedral principal, Donald M. Stock, cited Tom for his academic excellence, his many extracurricular activities and participation in the school's athletic program. Among other activities, Tom serves as co-president of the Letterman's Club, he's a member of the Fellowship of Christian Athletes, the student council, the national honor society, and currently is serving as student leader for Cathedral's annual fund-raising event, the Shamrauction.

Chatard's principal, Lawrence M. Bowman, indicated equal enthusiasm in his nomination of Kathleen for the award. He recognized her participation in the Spanish Club, the CYO, the parish youth council, and noted that she represented Chatard in the Youth for Government program. An outstanding athlete, Kathleen participates in basketball, track, and volleyball. In addition, Bowman emphasized her academic excellence.

Tom was featured on NewsCenter 13 with WTHR sports director Don Hein on Friday, Jan. 30. Kathleen will appear with Hein today (Friday, Feb. 13) on both the 6 and 11 p.m. editions. Both Tom and Kathleen have received certificates of merit and Cathedral and Chatard were presented a \$200 grant for their athletic funds.

In addition to the two Catholic students, high school seniors from throughout central Indiana have been nominated by their respective schools and are competing for the "Orville J. Hooker Something Extra Award."

Best of luck to both Tom and Kathleen ... but, although they've been nominated, the winner of the \$3,000 scholarship award won't be announced until June, 1981. Look for the final results in this column ... oh, yeh ... and on WTHR Channel 13.



Tom Page



Kathleen Yeadon

agency of Catholic Charities, is a non-profit operation. It gives elderly men and women the opportunity for congregate living. Applications are still being taken for residency. Call 317-547-5600 for information.

Priests and their parish staffs are invited to an open house at Simeon House on Saturday, Feb. 14, from 1 to 4 p.m.

There were three lead changes and five ties in the last quarter of play when Brebeuf's girls basketball team, The Braves, tangled with Tech's Titans in the Warren Central Regional last Saturday, Feb. 7. The heartbreaking score in overtime play left the Braves on the short end of a 53-51 final score.

In summing up the performance of his girls, Brebeuf coach Allen Vickrey said "It's one that we didn't win, unfortunately. It is a tribute to Tech but also a tribute to our young ladies. We are tremendously proud of our ball club."

This game was the first in which any Brebeuf basketball team—girls or boys—had ever reached the regional finals.

Congratulation to the team and their coach for such a superb showing!

Barbara Fox Vanek, a 1961 graduate of Our Lady of Grace Academy, Beech Grove, is working on preliminary arrangements for a 20th reunion of the class. Barbara is asking that any member of the class get in touch with her at 838 Wenonah Ave., Oak Park, IL 60304.

Because of a "favorable response" to a recent Jim Gerard Show, the Franciscan Sisters from Oldenburg will give a repeat performance on the show at 1:30 p.m., Tuesday, Feb. 17, on TV Channel 4, Indianapolis.

Sisters Mary Carol Schroeder, Rita Hermann, Marjorie Jeanne Niemer and Jacquelyn McCracken are the panelists for the program which explains religious life.

Archbishop O'Meara's Schedule

Week of February 15

MONDAY, February 16—Serra Club of Indianapolis Clergy Night, Athletic Club, 6:30 p.m.

TUESDAY, February 17—Installation of Bishop James Hoffman, Diocese of Toledo.

SATURDAY, February 21—Shamrauction, Cathedral High School, Indianapolis, 7 p.m.

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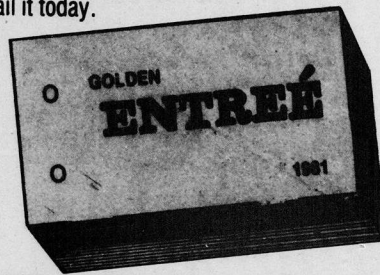
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A former convent at St. Andrew parish, Indianapolis, has been converted to a multiple housing unit—the Simeon House—for non-denominational living for persons 60 years and older. The project, established by Indianapolis Archdiocesan Social Ministries, a component

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Question Box

Council upheld biblical scholarship

by Msgr. Raymond Bosler

Q In your recent comment on the star that led the wise men, you implied that one is not required to believe that the Gospels are historically accurate. If this is so, why should one believe in the Virgin Birth, Resurrection and Ascension of Jesus Christ or, for that matter, in Christianity—period? Where does one draw the line between what to believe and what not to believe? The system of textual criticism used by Scripture scholars you seem to accept is a slow-to-die remnant of the "demythologizers" of the late 19th century.



A If modern Scripture scholarship is a remnant slowly dying, how do you explain the fact that Pope Pius XII, in 1943, recommended its use, Vatican II gave directions on how to use it and all recognized Catholic Scripture scholars

employ it in commentaries and all biblical guides?

Vatican Council II upheld the historical character of the Gospels and emphasized that sacred writers, inspired by the Holy Spirit, taught "firmly, faithfully and without error that truth which God wanted put into sacred writings for the sake of our salvation."

The council also stressed the importance of knowing how to understand what the Gospels really teach by directing that modern literary tools be used to disclose what sacred writers actually intended. To do this, the council explained, it is necessary to have regard for "literary forms." What types of speech are the authors using: poetry or prose, teaching by story telling, using modes of speech not familiar to us today?

"For the correct understanding of what the sacred author wanted to assert," the council's Constitution on Revelation teaches, "due attention must be paid to customary and characteristic styles of perceiving, speaking and narrating which prevailed at the time of the sacred writer..." This means that we will misunderstand

stand what the Gospels teach if we read them as though they were written as historians today would compose.

Note well the statement that the Bible is without error in those things taught "for the sake of our salvation." The purpose of this distinction is to teach that not all historical or geographical facts mentioned in the Bible are free from error but only those which have to do with salvation.

How do we know when the Bible is teaching something concerning salvation; how do we draw the line between what to believe and what not to believe, as you put it? Through the church, which decided which were inspired books and through the centuries has grown in her understanding of the revelation preserved in

Scriptures. Main-line Protestant churches agree with Catholics that tradition, which is the growing understanding of the Bible handed down through the centuries, is necessary for a proper understanding of Scripture.

Today we approach the Bible humbly, recognizing that it is an inexhaustible mine of revelation for us. There is growth in the understanding of it, Vatican II teaches. We learn by trial and error. The Holy Spirit helps us; he doesn't dictate to us. Scripture scholars have aided us immensely in recent years, but they are first to admit that they are groping, that they may be wrong. The more secrets of the Bible they unravel, the more it becomes evident that the church is absolutely necessary for the preservation of the essential core of revelation and the discerning of what is and is not consistent with it in what scholars discover.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 N. Alabama St., Indianapolis, Ind. 46204.)

Workshop slated for religion teachers

Volunteer religious education teachers from Bloomington deanery will learn "How to Survive 'till May," at a day of training from 9 a.m. to 3 p.m., Saturday, Feb. 14, at St. Paul Center, Bloomington.

Teachers from Bloomington, Nashville, Martinsville, Spencer, Bedford, French Lick and Mitchell are invited.

Father Jeffrey Godecker, who supervises the archdiocesan catechist certification program, will provide an explanation of the newly revised program and Jack

Albertson, director of religious education at St. Charles Parish, Bloomington, will speak on "The Use of Scripture by the Catechist." Afternoon sessions have

been set aside for group sharing and a closing liturgy conducted by Providence Sister Marsha Speth, pastoral assistant, St. Agnes Parish, Nashville.

CSS board elects officers

Mrs. Sally Ohleyer has been re-elected to a second one-year term as president of the Catholic Social Services board of directors.

Mrs. Ohleyer is a member of Christ the King parish and a member of the boards of the United Way and Com-

munity Service Council.

Other newly installed officers are Hon. Gerald Zore, first vice-president; Gerald Jenn, second vice-president; John Grande, secretary; and Norman Hipskind, treasurer.

New board members are Ann Delaney, Leonora Anderson, Agnes Barrett and Father Joseph J. Riedman, pastor of Our Lady of Greenwood Parish, Greenwood.

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Meditation lecture set

"How Meditation Can Help You Gain Control of Your Life," a free lecture, will be given by Franciscan Father Justin Belitz at 7:30 p.m. March 16, at Alverna Retreat House, Indianapolis.

The lecture will address "how the mind works," and "how mind affects our bodies and lives." Purpose is to introduce the Silva method of meditation and to a 40-hour meditation course.

For further information call Patricia Gerth at 257-7338.

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KNOW YOUR FAITH

Lent is ancient, interesting time in church

by Fr. Philip Murnion

Time is a peculiar phenomenon. Some time periods that are short according to the calendar or the clock seem, nonetheless, to last forever. But, some long time periods seem to run by in a flash. Some times have a special air about them; others are simply boring.

Certain times are special, filled with expectation—like vacation time. But when there is nothing to look forward to, time can seem like an immense ocean without any shores.



Time and its rhythms have always been important in the church. And Lent has always been one of the most interesting times for the church. This 40-day period before Easter goes back a long, long way in church history. Perhaps most people think Lent is a time to give up something, a time for fasting, a time when the church is cloaked in purple. It is that, and more too.

Many parishes and their people take a special interest in Lent. The season is filled with fascinating symbolism that is rather easy to understand. It is a season when it is possible to focus in special ways on the potential of Christian life. It invites reflection.

—It is a season when the church concentrates a lot on Baptism and its meaning. With Baptism's theme of bringing life from death, this is a time of thinking about how Christians can help infuse new life into their own worlds.

—It is a season for looking ahead to Easter and the resurrection. With Easter's theme of the new creation, this is a time for thinking about how Christians participate in God's creative action in the world.

—It comes near the beginning of the season of spring. The natural symbols of spring, when the physical world seems to come to life again, encourage Christians to think about ways they can begin to grow again.

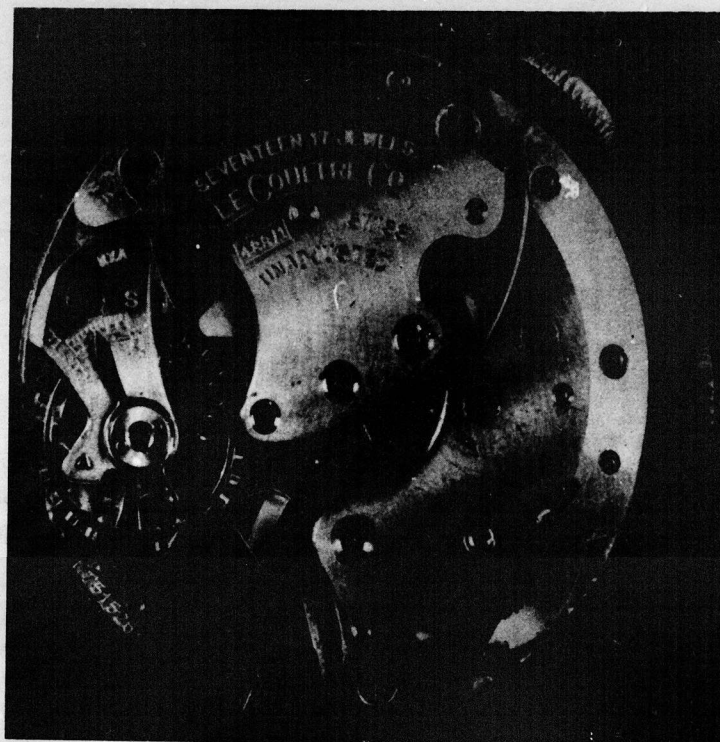
LENT CAN BE a time when people endeavor, on the one hand, to avoid evil, and on the other hand, to carry out the good things so easy to avoid. It can, in other words, be a time of remembering the desirability of self-discipline and the possibility of serving the world in ways that are creative and helpful.

This can be a time, as scripture readings of the Mass say, when people recall that the sacrifices most pleasing to God involve helping others.

In other words, Lent can be a pivotal time in the year. It is one of those times that place a special claim on our attention. It can be a time when Christians emerge from the winter of reflection into the spring of renewed life.

Parishes are celebrating Lent in many different ways.

1. With evening services, many make it



An important part of the ministry of the parish is to indicate the sacred quality of time. Lent is one way of doing this. Parishes are finding new ways of marking this time to include all the lenten days from Ash Wednesday to Easter Sunday.

(NC photo by Ed Carlin)

easier for adults to participate in Mass during the week.

2. The "Ashes to Easter" program, adopted in many places, offers people the opportunity through weekly get-togethers to consider the symbols of Lent—ashes, light, palms, water, oils—and to understand how these symbols relate to the rhythms of our own lives, our pain, hope and joy.

3. Linked to Lent in many parishes is the concerted effort to get familiar with suffering in the world—suffering in the forms of hunger or unemployment, for example—and to take steps to reach out as parishes with real help.

4. Some parishes suggest family activities, so that at least once a week Christians do, in their homes, talk about their Christian life and what it could mean.

FOR A TIME, it became unpopular to talk about giving up something during Lent. The motive behind this trend was good: Emphasis was put instead on what we can do for others.

However, in a rather wealthy society, I think people need reminders during the Lenten season that personal desires can take odd forms. Society frequently encourages people to satisfy all their desires. So it is not difficult for desires and hopes to take on the form of greed.

Fasting and abstaining can still have

value, especially when linked with work that deepens concern for others who suffer or feel hopeless.

To the extent that all the opportunities of Lent are used to consider what union with Christ and with each other implies, then this special season can play a very

important role in parish life.

It is a time when people focus on their personal Christian lives. It is also a time, many parishes have discovered, when a lot of people want to reflect together on the Christian life.

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Discussion Points and Questions

1. Why does Father Philip Murnion say that the rhythms of time are important in the Church? Why is lent a special time for Christians?
2. Father Murnion says that for a time it became unpopular to talk about giving up something for Lent. But the practice of giving up something can be valuable. Why? And, do you agree?
3. Discuss two ways Father Murnion says parishes are celebrating Lent.
4. According to Father John Castlot, St. Paul considered himself free of Jewish customs because he was a follower of Christ. Why then does Paul say he takes on the customs of the Jews?
5. In Father Castlot's article, why does Paul talk about the need to discipline his own body?
6. Think about this week's Know Your Faith articles for a few moments. Then think about what Lent means to you and to your family. In past years, have you been satisfied with the way you and your family prepared for Easter during Lent? What can you and your family do this year to make this special season more valuable? Can creativity be brought into your life during Lent?
7. What policies does your parish have regarding the first reception of sacraments? How are those policies enforced?
8. What is your greatest need for instruction with respect to the sacraments?



st. paul writes to the church in corinth

by Fr. John Castelot

There were always people in St. Paul's communities who questioned his authority as an apostle when they disagreed with him. Some Corinthians argued that, since he didn't exercise the rights of an apostle, he must not be an authentic apostle.

In Chapter 9 of First Corinthians Paul shatters this specious reasoning by answering two pointed questions: "Am I not free? Am I not an apostle?" He takes up these questions in inverse order, demonstrating first that he is indeed an apostle.



Paul then takes up the second question: Am I not free? He says, "Although I am not bound to anyone, I made myself the slave of all so as to win over as many as possible." Only one who did not feel shackled by restraints or laws could have exercised the flexibility which characterized his ministry.

If he followed Jewish customs when preaching in a Jewish community, it was not because he felt bound by those customs. Instead, he subjected himself to these restraints simply in order to establish some sort of rapport. It would have been impossible for him even to get his foot in the door if he, a known Jew, had offended Jewish sensibilities by acting contrary to their cherished lifestyle.

IN NO WAY did he abrogate his freedom, as he is quick to point out in the parenthetical remark inserted into this sentence: "To those bound by the law I became like one who is bound (although in fact I am not bound by it), that I might win those bound by the law."

When he approached gentiles, "those not subject to the law," he lived according to their customs as far as possible, and from the same motives: to establish rapport with them and to accept them as persons.

In all of this he was following the lead of Jesus, who associated freely with Jews and gentiles, with saints and sinners, with men and women. Both Paul and Jesus took people where they were and as they were—and won their hearts.

The mention of those not subject to the law seems to have reminded Paul of a problem he treated earlier: the attitude of the "strong," who fancied themselves free of all constraint whatever, even the constraint of love and consideration for others. This may be why he mentions at this point his own attitude to the "weak," Christians of rather delicate conscience:

"TO THE WEAK I became a weak person with a view to winning the weak."

It is not only prospective converts who have to be "won;" Christians, too, have to be won over to even greater progress in the Christian life.

Paul is free enough to be flexible, to identify with all sorts of people. He is not locked into a rigid position where it is impossible to bend. "I have made myself all things to all men in order to save at least some of them."

Finally, Paul reminds those Corinthians who think they are perfect, so "spiritual" that they consider what they do with their bodies totally irrelevant, that life is a race which is not over until one crosses the finish line.

If one doesn't stay in shape, failure is always possible: "I do not run like a man who loses sight of the finish line. I do not fight as if I were shadowboxing. What I do is discipline my own body and master it, for fear that after having preached to others I myself should be rejected."

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Parishes need alternate w

by Don Kurre

The preparation of children for their first reception of a sacrament usually means, among other things, a barrage of parent meetings. These meetings generally have a two-fold purpose: First to upgrade and expand the parents' understanding of and participation in the church's sacramental life. Secondly, they are used to train parents to prepare their children for reception of the sacrament. Policies regarding parental participation in sacramental preparation of children is hotly debated among religious educators.

The debate centers on the question—should parents of children preparing for the first reception of the sacrament be required to attend educational programs? Usually this question is followed by the correlative question—if parents do not attend the prescribed educational programs, should their children be banned from the reception of the sacrament until such time as the parents do participate?

One of the few scientific studies of parental attitudes toward compulsory



attendance was done by Leon McKenzie. Dr. McKenzie's research seems to suggest that parents approve of being required to attend parish educational programs in anticipation of their child's first reception of a sacrament. (See "Today's Parish," Nov./Dec. 1980 for a full report on the survey.)

While scientific research on parental attitudes toward compulsory attendance is long overdue, the question of whether or not parents favor mandatory attendance at educational programs may be an inappropriate question. Let me explain.

FROM MY perspective, it makes little sense to mandate parental participation unless there exists the means of enforcing that policy. What consequences could be established if parental participation is required? Would you suggest, if parents do not participate, then the child will not be allowed to receive the sacrament?

Most experts agree that religious values and practices are determined for the most part by the child's home experience. However, Catholic theology points out that faith is a gift of God, freely given. Furthermore, theology acknowledges the irreplaceable role that parents play in the child's development of faith.

If the Church believes in its mission and desires to keep its pews full then it is easy to see why church leaders want parents to

The Story Hour

Paul and Silas free slave girl of evil

by Janaan Manternach

One day Paul and Silas, his co-worker, were walking through the city of Philippi. They were on their way to the place of prayer beside the stream just outside the city gates.

As they walked along, a slave girl followed them. The poor girl was under the power of an evil spirit. She would fall into a trance and seem to foresee the future. People were fascinated by her predictions. Her owners took advantage of this suffering girl. They made a lot of money by having her tell people's fortunes.

The girl walked behind Paul and Silas shouting at the top of her voice. "These men are servants of the most high God," she kept screaming. "They will make known to you a way of salvation." She was very agitated and confused.

This went on for several days. Finally Paul became annoyed. He felt sorry for the poor girl. He wanted her to be free of the evil power that held her. He turned around and said to the evil spirit which possessed her: "In the name of Jesus Christ I command you, come out of her!"

The evil spirit left the poor girl immediately. She became very calm and quiet. She smiled at Paul. Her eyes showed her thanks. But her masters were furious. She was no longer able to tell the future because she was free from the evil spirit. Her owners could no longer use her for their own profit. She was now useless to them.

So they attacked Paul and Silas for taking away their easy income. The girl's owners dragged them to the city square.



ays to prepare parents

very effective in passing on the religion. Parents must be trained so that they have the most effective skills to help their children along the road that leads to mature faith and church affiliation. If parents are reluctant to participate, the reasoning goes, their children will be punished.

However, I must ask, is parental behavior the determining factor in the evaluation of a child's faith development or readiness to receive the sacraments? It seems to make sense to use parental participation as a barometer. It may be reasonable to say, Sue's parents are not participating, therefore Sue's readiness must be looked at and measured with a different yard stick. To say more is to mislead the facts.

If we are seriously concerned about parent's adequacy to prepare their children for the reception of the sacraments, we must start training long before it is time for the child to receive the sacrament.

I WOULD propose the research that needs to be undertaken would discover if parental participation in educational programs three to six months prior to the child's reception actually increases parent's faith and teaching effectiveness.

The faith life and religious practice of the child will in fact only be deepened if

the parent's faith life and religious practice are deepened . . . a process which takes time. The relevant question, therefore, for parish leadership and parents alike is, what experiences will in fact deepen, extend, and enrich the religious practice of parents?

As parents, we do have a responsibility to see that our children are offered every opportunity to develop a mature faith and instilled with the desire to engage in religious practice. We are not being true to ourselves, however, if we allow the parish to lull us into believing that by attending three programs we have fulfilled the full extent of our responsibilities.

Furthermore, it is time for us to say that we will not support policies that manipulate our behavior by rewarding or punishing our children. As parents we have a right to ask religious educators and priests just what are the parish's minimum standards of readiness for reception of a sacrament.

Finally, if we are to participate in the preparation of our children for the reception of sacraments, then we must demand that parishes give us real alternatives from which to choose. There must be alternative ways for parents to be trained. And there must be alternative times and experiences through which the child can prepare for and receive the sacraments.

men believed that could make them sing in so awful a prison.

Suggestions for parents, teachers and young people using the Children's Story Hour for a discussion together:

PROJECTS:

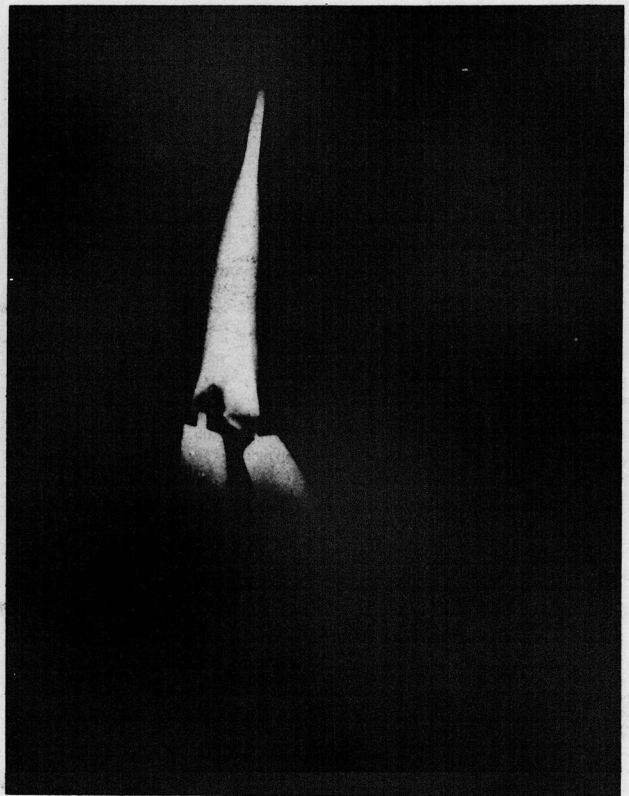
1. Draw several pictures that tell the story leading up to Paul's imprisonment in Philippi. Put the pictures in order and use them to retell the story to yourself or to others.
2. A prayer that Paul and Silas may have sung and prayed while in prison is Psalm 25. Find the verses in your family Bible and memorize verses 1 and 2 and pray them when you are in difficulty or are afraid.
3. With the help of your pastor or teachers or parents, arrange to send greetings to prisoners in a local prison.

Read and discuss the story. Questions like the following may guide your conversation.

QUESTIONS:

- What was different about the slave girl who followed Paul and Silas as they walked through the city of Philippi?
- What was the slave girl's prediction about Paul and Silas?
- How did Paul free the slave girl of the evil power that possessed her?
- How did the slave girl's masters react to what Paul did for her? What accusations did they bring against Paul and Silas?
- How were Paul and Silas treated because of the accusations brought against them?
- What did Paul and Silas do in prison that amazed the other prisoners?

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CREATIVE LIGHT—Who is a creative person? In the liturgy for the Easter Vigil we hear a message about creation, a message prepared for in Lent. Just as the light passed through the church ends up illuminating the whole church during the vigil, so Christians act creatively when they communicate life to each other. (NC photo by David Strickler)

power

They pulled Paul and Silas into the city hall and brought them before the city magistrates.

"These two men are disturbing the peace of our city," they accused Paul and Silas. "Besides, they are Jews. They practice customs that are forbidden to us Romans."

By this time a crowd had gathered. The crowd joined in the accusations. They were filled with prejudice against the Jews. People in the crowd were filled with pride at being Romans. They felt that made them better than others.

The magistrates were swayed by the crowd. They had Paul and Silas flogged with leather whips. The police beat them mercilessly. The crowds cheered them on.

The magistrates condemned Paul and Silas to prison. They warned the jailer to guard the two men very carefully. So the jailer took them into the most remote part of the jail. He locked them in the maximum security cell. He went so far as to chain their feet to a stake driven into the stone wall.

The two men collapsed onto the cold, damp floor. Their whole bodies ached with pain. They knew they were innocent of any crime. They were shocked at the crowd's hatred.

After a few minutes Paul and Silas began to pray aloud. Soon they were singing hymns to God. They praised and thanked God. They asked his care and help.

The other prisoners heard Paul and Silas singing in the dark. They were amazed. They wondered what these two

THE WORD THIS WEEKEND

FEBRUARY 15, 1981
SIXTH SUNDAY IN ORDINARY TIME

by Paul Karnowski

It's a familiar scene. While you're busy finishing the dishes in the kitchen, an eerie silence falls over the house. "It's too quiet," you think to yourself, "I'll go check on 'junior' in a moment." But before the next fork can be dried the noiseless void is broken by a dull thud, followed in quick succession by the sound of glass breaking and the voice of a crying child. Upon investigation you discover the vase your Aunt Lucy gave you has been transformed into irregular chunks of colored glass. After checking to see the child is not cut, you ask, "Well, how did it happen?" "I don't know," comes the dumbfounded reply, "it just happened."

We all know that vases don't "just happen" to break, yet everyday we hear or use similar excuses for the shortcomings in our lives. "One thing led to another," a co-worker might say, explaining his latest sexual escapade with his secretary. "It's really nobody's fault," says the seemingly happy couple across the street as they announce their divorce, "we just 'grew' apart." "It must be the economy," we mutter to ourselves as we read about the latest murder.

Sirach 15:15-20
1 Corinthians 2:6-10
Matthew 5:17-37

Today's readings are violently opposed to such attitudes. In the first reading from the book of Sirach, we are reminded that evil comes about because individual men and women choose it. Because man has a free will, we cannot write off our responsibility for our actions. "There are set before you fire and water," Sirach says, "to whichever you choose, stretch forth your hand; Before man are life and death, whichever he chooses shall be given him." Like the child who breaks the vase, we must be accountable for our actions.

As usual, the challenge of the Gospel is even more radical. Jesus maintains that we must be responsible not only for our actions, but for our inner motivation as well. He makes His point with a series of contrasts. "you have heard . . . every murderer shall be liable to judgment. What I say to you is: everyone who grows angry with his brother will be liable to judgment." Jesus agrees with Sirach: man has the ability to choose; but He insists that avoiding evil is not enough. The mark of the moral man is that he consciously chooses good. And the choosing is done in the heart.

St. Boniface Parish

Fulda, Indiana

Fr. Alan McIntosh, *pastor*

by Valerie R. Dillon

Their roots are deep and their identity strong. Their German parents and grandparents founded the town, and like their churches, the people stay around for a long time.

Fulda, a tiny community located in Perry County—southernmost tip of the archdiocese—is “about 99 percent” German. Many of their forefathers came from Fulda, Germany, for which the town was named. By profession, most of the townspeople are farmers.

Their pride and joy is their church, St. Boniface, which this past October was entered in the National Register of Historic Places, one of only three Catholic churches in Indiana so designated.

It is an accomplishment which delights their pastor, Benedictine Father Alan McIntosh, and which concretizes the parish's spirit of solidarity and cooperation.

St. Boniface was established in 1847 by a Yugoslavian missionary, called to minister to the early German-American settlers in southwestern Indiana. The first church structure stood for a decade or more, but construction on a new church was begun around 1860, under pastorate of Benedictine Father Chrysostom Foffa. Halted by the Civil War, the structure was completed and the new church dedicated on June 5, 1866, feast day of St. Boniface, the parish's patron saint.

THE RED BRICK building of Romanesque architecture which housed the small German community of the last century today houses some 450 parishioners whose cooperation their pastor calls “remarkable.” It was a community-wide effort which resulted in St. Boniface's recent renovation, climaxing in its national landmark status.



LANDMARK INTERIOR—St. Boniface's interior features three carved walnut wood altars which incorporate hand carved pillars of Baroque style. Above the altar are two paintings, one depicting St. Boniface's martyrdom, the second showing the laying of the cornerstone of St. Boniface Church in Fulda, Germany. Twelve oil paintings of apostles and saints decorate six arches between the pillars, and—covering the walls of the sanctuary—are four large oils depicting biblical scenes. Sixteen stained glass windows ornament the building.

“We tore out the church floor and poured concrete for the new floor,” relates Bernard Bertke, whose family has been in Fulda for over a century. “We were at the work just about a year. The men took out pews and radiators and replaced them, and did the cleanup after the professional painters were through.”

The restoration was in the hands of Father McIntosh and nine men—Bertke, Feldpausch, Cornelius Collignon, Clarence Hildenbrand, Dennis Mullis, Othmar Mullis, Louis Schipp, Kenneth Waninger and the late Raymond Zoglman. Planning for the renovation began in October, 1974, and restoration was complete in May, 1976.

“Everybody sticks together—we all help one another,” said Bertke. “We’ve always been a farming community, although once we had a flour mill, a blacksmith and stores.”

Bertke's mother, Mrs. Rose Schulte, lived as a child in nearby St. Meinrad, moving to the family farm in Fulda after marriage. Sixty years a parishioner, she has seen the “younger folks” take over and “strangers” come in from nearby St. Meinrad and Tell City. “But St. Boniface is old fashioned yet and I like it that way.” She added that Mass lasts long and Father McIntosh “doesn't rush through it . . . he gives us a little more time to appreciate it.”

“**PEOPLE IN OTHER** places are in a hurry but we aren't. We take time to talk and to get to know each other. I think it's a great thing.”

Joseph Feldpausch, a “newcomer” by Fulda's standards, has been a parishioner for 10 years. Originally from Troy, he bought a farm at Fulda where he and his wife, Barbara, and their four children live.

“If anything needs to get done, it gets

done here,” he declares. “This is a pretty strong parish and it's not too hard to become part of it.”

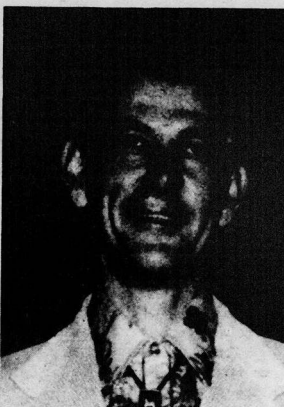
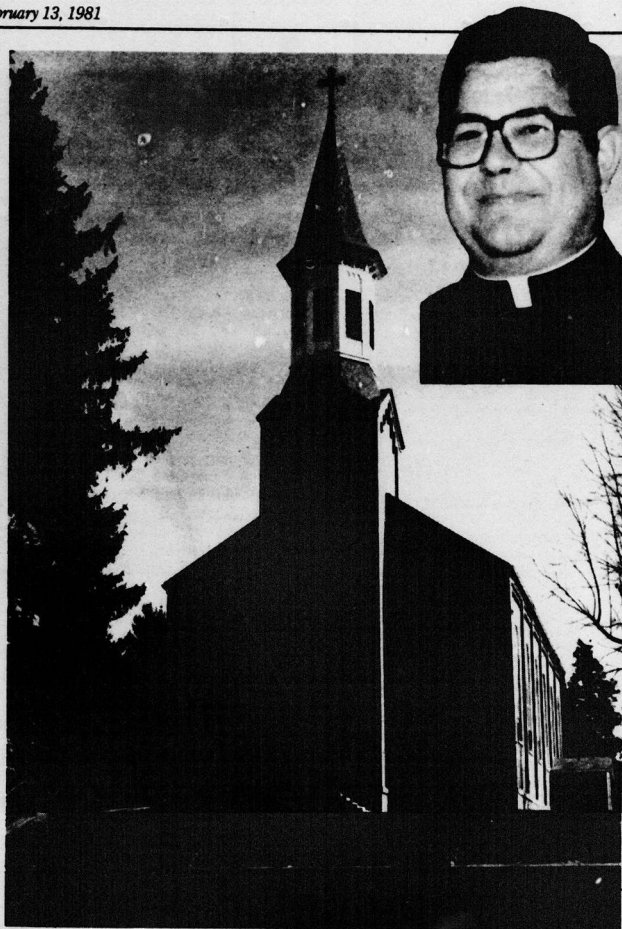
Feldpausch is president of St. Boniface Parish Council, a four-year-old organization which church members seem to accept. Mrs. Feldpausch, who was on the original committee to set up the council, recalls she wanted to put up a woman for council president, but “no one else would hear of it. They aren't ready for that yet. But there are women on the council,” she adds.

Feldpausch reported that the parish has also provided for renovation other church buildings. “Our work has been mostly financial,” he said, but added “we

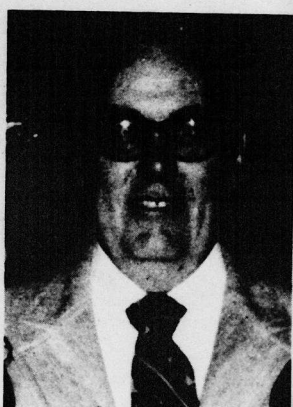
have some spiritual plans coming up.” The parish hopes to engage other area churches in church visitation.

Another strong part of the parish, according to Father McIntosh, are the parish choirs. “We have very fine adult and youth choirs which do a splendid job every Sunday,” he said. Assisting them is organist Edna Hildenbrand who plays on a very rare tracker oak console organ containing 535 pipes, and built for the parish in 1898 at a cost of \$950.

The pastor also praised the religious education program, taught by three lay teachers, two seminarians and himself, as well as the parish organizations which show “a wonderful spirit of cooperation.”



Joseph Feldpausch



Bernard Bertke

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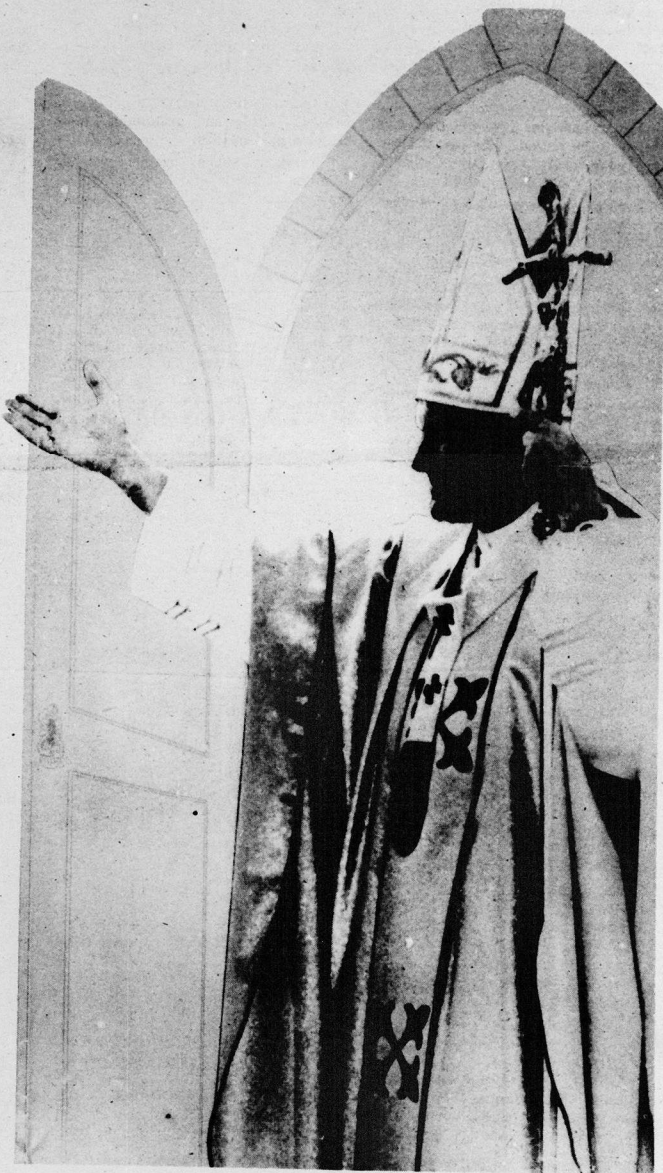
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the Active List

February 13

The Indianapolis Cursillo Community will have an Ultreya at 7:30 p.m. in the parish community room of St. Thomas Aquinas parish.

St. Mary-of-the-Woods Indianapolis Alumnae Club will sponsor a pops concert in the social hall of St. Joan of Arc parish, Indianapolis, at 7 p.m. The concert features the college's chorale.

February 14

A Valentine social at St. Bernadette parish, 4832 Fletcher Ave., Indianapolis, will be held from 11 a.m. to 5 p.m.

A family square dance will be held in the social hall of St. Joan of Arc parish, 42nd and Ruckle, Indianapolis, from 8 to 11 p.m. Admission: \$2 per person.

son and \$5 per family with children 18 years and under.

The Catholic Alumni Club of Indianapolis will have a Valentine Day party at 9 p.m. at Nora Pines Clubhouse. Single Catholic adults over 21 are invited. For information call Mary Zeiger, 255-3841.

February 15

The Women's Club of St. Patrick parish, 936 Prospect St., Indianapolis, will sponsor a card party at 2 p.m. in the parish hall. Admission: \$1.

The annual winter "Roch Festival" will be held at St. Roch parish, 3603 S. Meridian, Indianapolis, from noon until 6 p.m.

Archdiocesan Marriage Encounter couples are invited to attend a celebration of the liturgy at St. Joan of Arc Church, Kokomo, at 2 p.m. Father Chuck Gallagher, one of the founders of U.S. Marriage Encounter, will be the celebrant and homilist.

Holy Angels community, 28th and Northwestern, Indianapolis, will celebrate "Family Love" at the 10:30 a.m. Mass. A brunch will follow in the school. Tickets are \$1 for adults and 50 cents for children under 12.

Feb. 15, 17-18, 24

Activities scheduled by the Terre Haute Religious Education Center include:

►Feb. 15: Terre Haute Deanery Youth Mass, 7 p.m., at the Center. St. Benedict parish is host with Franciscan Father Louis Manna as celebrant of the Mass.

►Feb. 17-18: "A Workshop with Tom Emmett" for administrators of religious education.

►Feb. 24: "Building Bridges: A Communication Workshop for Parents and Teens."

For more information on these programs call 812-232-8400.

February 16-19

Classes beginning at St. Vincent Wellness Center, 622 South Range Line Road, Carmel, are as follows:

►Feb. 16 and 18: Cardiopulmonary Resuscitation (C.P.R.), 6:30 to 9:30 p.m. Two 3-hour sessions.

►Feb. 16 to March 25: Maternity Physical Fitness, 4:30 to 5:15 p.m. for postpartum section and 5:30 to 6:15 p.m., prenatal section. Six Mondays and Wednesdays.

►Feb. 16 to March 27: Preparation for Childbirth, 7 to 9 p.m. Monday through Friday evenings.

►Feb. 17 to March 3: Introduction to Stress Management, 7 to 8:30 p.m. Three Tuesdays.

►Feb. 18: Well Woman Luncheon, noon to 1:30 p.m.

►Feb. 19 to March 26: Preparation for Childbirth, 7 to 9 p.m. Six Thursdays.

For complete information call the Wellness Center, 317-846-7037.

February 20-22

A weekend retreat, Growth and Fellowship for separated, divorced and remarried persons, will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. Call 317-257-7338 for details.

February 21

"Boost Your Spirits" winter dance will be sponsored by the Central Catholic Youth Booster Club at LaScala Restaurant ballroom, 110 S. Meridian St., Indianapolis, from 9 p.m. to 1 a.m. Admission: \$10 per couple; \$5 singles. For tickets call 266-0140, 637-3680, 632-7175, 784-9426 or 784-2183.

The annual German dance at the K of C hall, 511 E. Thompson Road, Indianapolis, will be from 9 p.m. to 1 a.m. Doors open at 8:30 p.m. Tickets are \$5 per person. Call Eva Oakley, 787-7563, or Judy Looney, 787-1114, for reservations.

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, 5:30-11 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 Coucil 437, 1305 N. Delaware, 4:30 p.m.
SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

St. V's goal is 'wellness'

Normally in the business of caring for the ill, St. Vincent Hospital recently implemented an innovative new program aimed at teaching people how to maintain a positive physical and emotional state.

The concept, called "wellness," is "a lifestyle that emphasizes positive health habits and leads a person to optimal health," said Barbara Burke, content coordinator of the St. Vincent Wellness Center in Carmel.

Wellness—aimed at achieving total physical, mental and emotional well being—differs from holistic health, however, in that holistic health means treating people who are already ill. Ms. Burke explained that wellness doesn't focus on treatment but is intended for "people who are apparently healthy."

Factors affecting wellness include physical fitness, stress management, nutrition, environment and self-responsibility, she said. Self-responsibility, the idea that the individual is primarily responsible for his own health, is the key to wellness.

According to Ms. Burke, personal decisions in areas



such as eating, drinking and smoking make up 50 percent of factors which influence a person's health. Health services have a 10 percent impact; heredity, 16 percent; and environmental factors, 20 percent.

Why is a hospital concerned with wellness? Often a person shows little interest in this type of program until he reaches a crisis stage, when he would be more likely to try wellness. For example, a woman in her ninth month of pregnancy would be more likely to become interested in childbirth classes.

Ms. Burke explained that this "teachable moment" will vary among individuals, but generally comes when help is most needed.

Classes and speakers in the areas of wellness, community health, fitness, family life, nutrition and stress management are offered.

"Our primary goal is that of education," she said.

In addition, Ms. Burke suggested that group activities in organizations such as YMCA, YWCA, and bicycling, hiking and swimming clubs may be helpful in achieving wellness.

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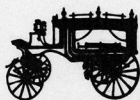
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Remember them

† **ADAMS, Anna E.**, 73, Sacred Heart, Terre Haute, Jan. 31. Mother of Patrick, Jerry and Alvin Adams; sister of Rosella Stewart.

† **ALVEY, Emma**, 88, St. Paul, Tell City, Jan. 31. Mother of Mrs. Albert Devilez, Mrs. Paul Miller, Ralph and Delmar Alvey; sister of Eva Baker, Sue, Leo and John Harding.

† **AMRHEIN, Elizabeth**, 77, St. Michael, Brookville, Feb. 5. Wife of Raymond; mother of Helen Terwerf, Walter, Robert and Leo Amrhein; sister of Frances Wellinger, Regina and Theodore Wellen.

† **ANTRIM, Pauline Kuntz**, 71, St. Michael, Brookville, Feb. 3. Mother of Detmer and Barry Roberts; sister of Irwin Kuntz.

† **BARNES, Josephine F.**, 94, St. Bernard, Frenchtown, Feb. 3. Mother of Gwendolyn Jones, Lillian Strange, Delmar, Herbert, William and Vincent Barnes; sister of Catharine Kirschensteiner and Fred A. Simon.

† **BROECKER, Joseph B.**, 79, St. Mary, New Albany, Feb. 5. Husband of Renna (Gibb); father of Joanne Brent, Martha Ballard, Mary Loretta Recktenwald and James S. Broecker.

† **CARTER, Jay M.**, 79, Little Flower, Indianapolis, Feb. 10. Husband of Frances M.; father of Lois Roesch and Dorothy Bennett; brother of Gladys Linn.

† **CHARLECK, Samuel P.**, 73, Sacred Heart, Terre Haute, Feb. 7. Father of Paul and Samuel Mansfield.

† **COMMONS, Michael**, 94, Holy Spirit, Indianapolis, Feb. 6. Father of Mary Shea, James, Robert and John Commons.

† **DOHERTY, Ivory Mary**, 81, St. Margaret Mary, Terre Haute, Feb. 6. Mother of John Doherty; sister of Ada Hendrix.

† **FELLERS, Sherrill (Shor-ty)**, 67, St. Mary, Richmond, Feb. 7. Husband of Rosella; father of Virginia Myers, Shirley Caupp, Sherrill J. Jr., Henry, Mike, LeRoy and Bobby Fellers; brother of Blanche Duncan, Merlin, Bryce and Carl Fellers.

† **HEALEY, Clare A. (Sparks)**, 74, Immaculate Heart of Mary, Indianapolis, Feb. 2. Mother of Patricia Heinz, Jane Watson and Bonnie Cross.

† **HEINRICH, Leroy (Mutt)**, 74, St. Patrick, Indianapolis, Feb. 2. Husband of Pauline; father of Paula Lee Tuttle; brother of Cecilia Curran, Elmer and Mildred Heinrichs.

† **HITTLE, Ellen J.**, 82, Our Lady of Lourdes, Indianapolis, Feb. 4. Mother of Mary Flanagan, George, James and Robert Hittle.

† **KOPP, Helen L.**, 64, of Jeffersonville; services, St. Thomas More, Louisville, Feb. 2. Mother of James D. Kraft; sister of Mildred Geyer.

† **LANGER, Alva (Boney)**, 86, St. James, Indianapolis, Feb. 5. Father of Ethel Madden and Dolores Challis; brother of Clara Linville.

† **MANNING, I. Marie**, 65, St. Monica, Indianapolis, Feb. 7. Wife of Harry V.; mother of Margaret Bertrand, Frank Socorro and James Manning; sister of Helen Minkner, Frances Koehler, Florence Kiel, Marguerite McBride, Teresa Bulger, Clarita and Father Christopher Uehlein.

† **MEARS, Angela M.**, St. Anthony, Indianapolis, Feb. 3. Mother of Sheila Monfreda, Patricia Rickelman and Jack Mears; daughter of Cletus Litzelman; sister of Alfreda

Albin, Severin and Donald Litzelman.

† **MILLER, Mary G.**, 56, Holy Cross, Indianapolis, Feb. 4. Wife of Ben; mother of Diana Mira, Catherine, Anita, John and Samson Miller, Joseph, Walter, James, Fred, Max and Donald Olmstead; sister of Wayne, Frank, Max, Donald and James Baldrige; half-sister of Carl Mathis.

† **MILLER, Ollie M.**, 78, St. Roch, Indianapolis, Feb. 6. Cousin of Stella Singer.

† **MOONEY, James Chester**, 78, St. Ann, Terre Haute, Feb. 4. Husband of Minnie; brother of Mildred Ritchie, Rachel Hanks and Clyde Mooney.

† **NOONE, D. Joseph**, 82, Holy Name, Beech Grove, Feb. 9. Husband of Helen; father of Joy Schae-

del, Betty Hoffman, Helen Gasper, Mary Anne Grande, Collette Philhower, Kay Woods, Joellen Eckstein, Dennis, John, Francis and Stephen Noone.

† **PETAK, Louise**, 66, Sacred Heart, Clinton, Jan. 31. Wife of Frank; mother of Ronald and Linda Lou Petak; sister of Eva Mae Norris, Flo Hursh and Verner Harshman.

† **PFARR, Charles E.**, 87, Holy Spirit, Indianapolis, Feb. 10. Husband of Leda; father of Marie Pickhardt and Joan Armstrong.

† **QUINKERT, John E. (Molly)**, 87, St. Mary, New Albany, Feb. 6. Father of Benedictine Father Dennis Quinkert, Sister Joanne Quinkert, John J. and James P. (Pat) Quinkert.

† **RAY, Rose**, Holy Name, Beech Grove, Feb. 10. Wife of Michael;

mother of Mary McCollum, Frances Mattingly, Frank, Marion and Joseph Ray; sister of Anna Purpura and Frances Ray.

† **SABELHAUS, Paul K. Sr.**, St. Paul, Tell City, Feb. 3. Husband of LaVerne; father of Mary Christine and Shannon Sabelhaus; son of Viola Sabelhaus; brother of Clara Litherland, Betty Evans, Anna Labhart, Hyacinth Anderson, Rose Brumfield, Freida Reinhardt, Norbit, Lloyd, Eugene, Robert and Cecil Sabelhaus.

† **SCHIDEGGER, William (Booby)**, 65, St. Michael, Cannelton, Jan. 27. Husband of Mary; brother of John, Edward and Charles Schidegger.

† **SCHUCK, Theodore**, 78, St. Anthony, Morris, Jan. 13.

† **SHELLEY, Gery D.**, 23, St. Lawrence, Indianapolis, Feb. 4. Son of Arthur and Mary Shelley; brother of Rolonda Cole; grandson of Frank Bongen and Mr. and Mrs. James Shelley.

† **SPENCER, Anna Elizabeth**, 80, St. Mary, Indianapolis, Feb. 3. Mother of John; sister of Mary Spear.

† **STRUEWING, Philomena**, 83, Holy Family, Oldenburg, Jan. 28. Wife of Otto; mother of Virginia Buscher, Delores Wissel, Marjory Flodder, Viola Fehrmann, Leroy and Victor Struewing; sister of Anna Struewing, Gertrude Siefert and Carl Pistick.

† **TINIUS, J. Fred (Pop)**, 91, St. Mary, New Albany, Feb. 5. Husband of Mary Matilda (Tillie Ritz); father of Marie Braunbeck, Rosie Block, Margaret Gunther, Frank, Frederick, George R. John and Paul Tinius.

† **VAIRA, James**, 72, St. Joseph, Universal, Feb. 7. Son of Minnie Calveti; brother of Rosie Parsley and John Vaira.

† **VALENTINE, Ethel A.**, 88, St. Mary, Indianapolis, Feb. 3.

† **WADE, Charles C.**, 91, Our

Lady of Lourdes, Indianapolis, Feb. 7. Brother of William Wade.

† **WITT, Merle A.**, 66, Holy Guardian Angel, Cedar Grove, Feb. 7. Husband of Charlotte; father of Cheryl Meyer, Jeffrey, William and Dr. Dennis Witt; brother of Lucille Whitmore, Albert and Clyde Witt.

† **WORLAND, Maurice A.**, 76, Our Lady of the Greenwood, Greenwood, Feb. 9. Husband of Dorothy (Doyle); father of Dr. David E. and Kevin Worland; brother of Wilfred, Kenneth and Don Worland.



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TV Programming

'Fallen Angel' probes porno racket

by Michael Gallagher and Henry Herx

NEW YORK—"Fallen Angel," airing Tuesday Feb. 24, from 9-11 p.m. (EST) on CBS, is a made-for-television movie that deals with the painful and potentially sensational subject of child pornography.

Jennifer (Dana Hill) is a shy and sensitive 12-year-old whose recently widowed mother (Melinda Dillon) works long hours as a waitress and is thinking of marrying again. Still suffering from the effects of her beloved father's sudden death and feeling shut out from her mother's affections, Jennifer is an easy prey for a young man named Howard (Richard Masur), a pedophile who works as a recreation director and, on his own, coaches a teen-age girl's softball team as a means of finding victims.

Jennifer breaks down under Howard's smooth persuasion—parents never really care about their children, he tells her—and becomes involved in pornographic movies. Her mother discovers it and Howard is apprehended. The question for the mother then becomes should she risk her daughter's exposure to further trauma by allowing her to testify against Howard.

Under the direction of Robert Lewis, working from a script by Lew Hunter, "Fallen Angel" tells its cautionary tale with a considerable amount of force despite some dramatic flaws. Young Dana Hill is outstanding as Jennifer and Richard Masur does well with the difficult role of Howard. The sexual aspects of the story are handled with great restraint.

"Fallen Angel" is superior television fare and, though it is not suited for young children, it is certainly worth the

attention of parents and teen-agers alike.

One way to evaluate the state of your health while you learn to avoid serious medical problems is to take part in "The National Health Quiz," airing Sunday, Feb. 15, at 10-11 p.m. (EST) on PBS.

Actor Peter Graves and model Cheryl Tiegs co-host this special, which tests viewers' medical knowledge and their health risk potential for heart disease,

cancer, stroke and auto accidents—America's four leading causes of death.

It's completely painless and all you need are two sheets of paper or the forms appearing in some publications. The information used in the quiz was developed in association with leading experts in the field of preventive medicine.

No matter what your score, the point is that all of us can take better care of ourselves and become more responsible for keeping well.

If you're a baseball fan and never heard of Josh Gibson, one of the game's greatest hitters, tune in "Only the Ball Was White," airing Monday, Feb. 16, at 9:30-10 p.m. (EST) on PBS.

Gibson was one of the many talented black players whose color kept them out of the major leagues in the era before Jackie Robinson joined the Dodgers in 1945. Before then, they could only play in the black leagues and their records are not part of the official statistics of the national sport.

Narrated by actor Paul Winfield, this documentary

is an affectionate recollection of the Negro leagues first organized by Rube Foster in the 1920s. In describing the way it was—traveling all night in rickety buses, eating in beaneries, getting paid a dollar a day—what the veteran players interviewed remember most is how much they enjoyed being able to play ball every day.

Remarkably, those interviewed display little resentment about the past and its injustices. As "Gentleman Dave" Malarcher put it: "We never talked about the big leagues. There was no interest. We played all-star white teams after the season was over and always won."

The program, produced and directed by Ken Solarz for WTTZ-Chicago, is invaluable for documenting through rarely seen photographs and film footage a sadly neglected part of baseball's history. The interviews, warm and yet proud, help set the record straight in a way that will appeal to a far larger audience than baseball fans.

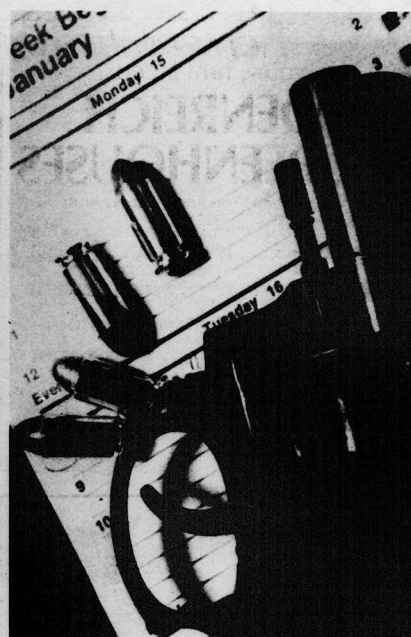
Sunday, Feb. 15, 6-7 p.m. (EST) (PBS) "Mr. Rogers Talks with Parents about Divorce." This special is intended to help parents understand that their quarrels affect their children's feelings and cause fears about the future.

Sunday, Feb. 15, (ABC) "Directions" reports the return of land in the state of Maine to the Passamaquoddy, Penobscot and Mallicet Indians—300,000 acres. This program centers on the life of these Indians and what this land will mean for the future of Maine Indians. (Please check local listings for exact time in your area.)

Sunday, Feb. 15, 10:30 a.m. (EST) (CBS) "For Our Times"—Jerusalem's Mayor Teddy Kollek is profiled in this program on life in Israel. The mayor comments about the political climate in Jerusalem, Arab-Israeli relations, the prospects for peace in the Middle East. CBS correspondent Douglas Edwards interviews the mayor at the Riverside Church in New York City. (Please check local listings for exact time in your area.)

Monday, Feb. 16, 9-11 p.m. (EST) (NBC) "Angel Dusted." Jean Stapleton stars as the mother of a seemingly well-adjusted boy who seeks help for her son after he goes berserk from a marijuana cigarette soaked in highly dangerous "angel dust."

Wednesday, Feb. 18, 7:30-8 p.m. and/or 11-11:30 p.m. (EST) (PBS) "The Dick Cavett Show." In conversation with Cavett is Alec McCowen, British stage and screen actor



TV FARE—In "The Science of Murder," the Feb. 17 offering on PBS, the clinical expertise required to determine proof and responsibility in murder cases is examined. (NC photo)

whose autobiography has just been published in the United States.

Thursday, Feb. 19, 9-11 p.m. (EST) (PBS) "The Dupont-Columbia Awards." The presentation ceremonies of the 1979-80 Alfred I. Dupont-Columbia University Awards in Broadcast Journalism will be broadcast live in a program

showing excerpts from the local and national news and public affairs winners.

Saturday, Feb. 21, 7:30-8 p.m. (EST) (PBS) "With Ossie and Ruby." Actor Robert Hooks and his son, Kevin, join Ossie Davis and Ruby Dee in the dramatization of two short stories by Langston Hughes.



CHILD PORNOGRAPHY—Richard Masur stars as a pedophile and Dana Hill plays Jennifer, his young victim, in "Fallen Angel," a new movie about the world of child pornography. Jennifer, suffering from her father's death, becomes easy prey for the girls' softball team coach in this film which airs Feb. 24 on CBS. (NC photo)

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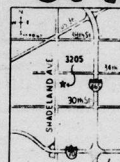
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Cornucopia

Balmy season sours, all else too

by Alice Dailey

One morning while I was outside scattering bird seed all over creation, our good friend and neighbor, Rufus, tore out of his house and headed for his garage.

"Hi, Rufus!"

He was coughing deeply and didn't answer, so when he had revved up his motor, backed the car out and went to close the garage door I made another stab at it. "How are you doin' Rufe?"

He averted his face, jumped in the car and drove off. Well! Was this our affable, gabby neighbor?

His wife, Jane, came out to fill her bird-feeder.

"Say, what's with Rufe? He just gave me the brush."

She grinned. "It's a long story. Come on in for coffee and I'll tell you about it."

The day before, an unusually balmy February Sunday, Rufus said, "Let's drive up to Middleville to see your sister, Marge. We've been promising a long time." Jane agreed. Her husband said, "I'll just keep these houseslippers on. Marge won't care." He donned a sports coat. "Think this thing is warm enough?"



"Heavens, yes. It's nearly 60 outside."

They drove along, reveling in the beautiful afternoon. About 10 miles from Middleville the sun disappeared and a distinct chill began to be felt. Rufus said, "Hey, I don't like the looks of those clouds. Let's just run in and say hi to Marge and start back home again."

LITTLE WHITE pellets began to bounce on and off the car. Soon the pellets became snowflakes.

"Wouldn't you know!"

Entering the main street of the town, a bumpy grinding started in back. "Don't tell me that's a flat!"

Rufus got out, scooped the snow away from the rear tires and got back into the car. "Of all the dumb luck! That's what it is all right!"

"Well, we're in luck one way," Jane said comfortingly, "there's a service station right over there."

"Looks like they're all closed up."

"There's a light on in the living quarters upstairs. Somebody has to be there!"

Shivering in his light coat, Rufus crossed the street. Persistent knocking brought no response. In desperation he made a small snowball and pelted the upstairs window. The window opened and a man's head appeared.

"Go away! I'm closed!"

"I'll give you \$25 to come change a flat for me."

"I wouldn't come out in this weather for twenty-five hundred dollars. I just got over pneumonia." He started to close the window.

"Wait! Isn't there any other place around here open?"

"Two blocks over and up a ways there's a guy stays open Sundays." The window slammed shut.

SLOSHING OFF in his house slippers, Rufus disappeared in the gloom. Some time later he came back looking like Frosty the Snow Man. "The fellow's eating a late lunch. Be over in a few minutes." Coughing and shivering he

turned the car heater up to high.

After what seemed hours, a service truck drove up. Rufus got out to help. He crouched in the snow to hold the lugs as the garageman took them off. Finally the spare tire was on and they decided to forego the visit and head home.

I marveled. "Why, we didn't have so much as one snowflake here."

"I know."

"But I still can't understand what that has to do with Rufe not speaking to me. I didn't make it snow. I didn't give him the flat."

Jane hesitated. "Well, when he was leaning over in the snow his upper plate fell out and he had to fish around in the snow to find it."

I giggled a little. "So what's that—"

"So the thing had split into two pieces. And this morning Rufus the Toothless was dashing off to the dentist before anyone saw him!"

St. Maur plans Mid East lecture series

The Institute for Race and Religion at St. Maur Theological Center has announced a three-part series of lectures on the Middle East.

Dr. Charles Ashanin, professor of Early Church History at Christian Theological Seminary will speak from 7 to 9 p.m. Tuesday, March 24, at Maurwood Lake Pavilion, 4545 Northwestern, Indianapolis. His topic will be "Contemporary and Recent Mideast History."

Part two of the series will feature Dr. Charles Winslow speaking at 7 p.m. Tuesday, April 21, on "Concepts of the Power Relation." Winslow is an assistant profes-

sor of political science at IUPUI.

"Soviet Russia's Historical and Current Relationship with Iran and the Mideast" will be discussed by Dr. David Mason of the political science department at Butler University. The final talk is scheduled for 7 p.m. Tuesday, May 19.

According to its sponsors, the series will survey the Mideast, including geography, politics, historical and current issues. Rationale is "to acquaint residents of the inner city with these developments," in light of the emerging nations of the Mideast and their importance in international affairs.

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"The Idolmaker" would fit comfortably on a double bill with "Coal Miner's Daughter" or "The Apprenticeship of Duddy Kravitz" as a story of how to make it in contemporary Show Biz—with a little talent, a little cheating, and lots of heartbreaking, hustle and chutzpah.

This is one of those off-the-beaten-track movies, without star names, that seems to have originated from the drive and ego of the man whose drive and ego is its subject. That is Bob Marquetti, the early rock music impresario who worked with Dick Clark to make pop legends of Philadelphia teenagers Frankie Avalon and Fabian Forte. Both, with minimal talent, made fortunes in records and went on in the 1960's to surprisingly long careers in mediocre but profitable movies.

The tale is disguised and moved to New York's Italian ghetto, but remains essentially what happened in real life. A young songwriter (Vinny Vacarri, played by Ray Sharkey) with vast willpower and insight into teenybopper taste converts a routine club musician into a singing rock idol by emphasizing his dark good looks, wholesome image and sexy athletic stage moves. (That's the Avalon character, Tommy Dee, played by Paul Land). Then he takes an underage busboy who has never sung



before but looks like Adonis—the ultimate challenge—and works the same miracle, triumphing over the doubts of everyone, including the kid himself. (That's the Fabian character, Caesar, played by Peter Gallagher).

All this would be rather trivial, except for two

things. The Vacarri part is played with riveting energy by Sharkey, a potent young newcomer who made a strong (if largely unseen) impression last year in "Willie and Phil." Like Richard Dreyfuss in "Duddy Kravitz," he's the magnetic storm center, but gets credible support from everyone in the large but little-known cast, including luminous Tovah Feldshuh as a friend who edits a magazine called "Teen Scene."

Even more importantly, Edward Di Lorenzo's script is surprisingly tough in exploring the pop music jungle, circa 1960, and analyzing what achieving "stardom" really means and costs. The hero is part genius and part Svengali, a creator-manipulator of mythic images that somehow satisfy needs deep in adolescent girls who buy records.

BUT EVEN Vacarri needs to cooperate with a system that is greedy and corrupt as well as essentially fake. His life is a constant attempt to placate or ward off sharks—mobsters who want 95 percent of the take, disc jockeys who demand payola, rival agents trying to steal his clients, and even his girlfriend-editor who wants a percentage of the profits in exchange for publicity.

Thus, "The Idolmaker" deals seriously with pop music issues seldom confronted by the audience it's likely to reach—the extent to which "hits" and "stars" are artificially created and controlled by people whose motives have nothing to do with art, beauty or even joy. It pokes behind the glittery facade, revealing not only the sweat and anguish but the sham and the scam.

First-time director Taylor Hackford (who has done rock concerts for TV, as well as an Oscar-winning short) has a superb sequence in which Tommy Dee, in his first highly contrived "big break," appears on "National Bandstand" and is coached by Vacarri to break all the rules. This at first infuriates the host and production staff, but when Tommy turns the audience into a screaming mass, their fury is quickly forgotten. Then we hear the voices of girls writing fan letters to Tommy—"stay as sweet as you are"—over visuals showing him as the boor he

really is, engaging in all the usual vices.

THE MAIN trouble with "Idolmaker" is that it does not stay consistently on this level. It becomes obsessed with its hero and his success obsession, his ruthless ambition and ego, which finally becomes boring. (The character is never as complex or as interesting as "Duddy Kravitz," and the Italian background is loaded with old-country Mama Mia and Mafia stereotypes).

The movie also has ambiguous feelings about its subject, partly for commercial reasons. It can't be too tough on the idols of an audience it's hoping will buy tickets.

"The Idolmaker" reveals the pain and moral compromise behind "success." At times, it seems even to wonder if Vacarri helped these men, or destroyed them, by making them stars. It doesn't complete the thought, but even starting it shows, down deep, a laudable moral sense.

(Sharkey and the film have been nominated for Golden Globes; some sex and language problems; satisfactory for mature viewers).

(NCMP 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 interpretation and false conclusions);

B, morally objectionable in part for all;

C, condemned)

Agatha Christie's

The Mirror Cracked . . . A-2

Any Which Way You Can . . . B

(Emphasis on violence)

Battle Beyond the Stars . . . A-3

Bad Timing: A

Sensual Obsession . . . B

(Some graphic sexuality)

Blood Beach . . . B

Breaking Glass . . . A-3

A Change of Seasons . . . C

(Extravagant nudity and muddled moral outlook)

The Competition . . . B

(Crude sexual references and a graphic love scene)

Dirty Tricks . . . A-3

The Earthling . . . A-2

The Elephant Man . . . A-3

The Empire Strikes Back . . . A-2

Fade to Black . . . B

(Sordid atmosphere and violence)

Falling in Love Again . . . A-3

The First Deadly Sin . . . A-3

Fish Hawk . . . A-1

Flash Gordon . . . A-3

The Formula . . . A-3

From the Life of the Marionettes (Extensive nudity)	B
The Getting of Wisdom	A-2
It's a Great Santini	A-2
Hangar 18	A-2
The Idolmaker	A-3
In God We Trust	B
(Contains an irreverently tasteless attitude toward the sacred)	
Inside Moves	A-2
It's My Turn	A-3
The Jazz Singer	A-3
Kagemusha	A-2
The Kidnapping of the President	A-3
Loving Couples	B
(Implies that mate-swapping can have a therapeutic effect on marriage)	
Melvin and Howard	A-3
Mother's Day	C
Nine to Five	A-3
One-Trick Pony	B
(Contains several sexual scenes, nudity and gross language)	
Ordinary People	A-3
Popeye	A-2
Private Benjamin	B
(Contains scenes ridiculing sexual morality as well as some nudity and gross language)	
Raging Bull	A-3
The Return of the Secaucus Seven	A-3
Scanners	B
Seems Like Old Times	A-3
Shogun Assassins	C
(Extreme violence)	
Somewhere in Time	A-2
Spetters	C
Stardust Memories	A-3
Stir Crazy	B
(Frequent profanities and a lewd sequence)	
The Stunt Man	B
(Graphic nudity and sexuality)	
Tell Me a Riddle	A-3
Tess	A-2
Touched by Love	A-2
Tribute	A-1
Willie and Phil	A-3

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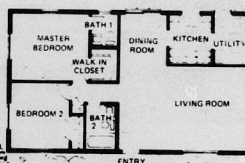


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