

Trip to Mexico seen setting the tone for John Paul II's papacy

by Jerry Filteau

VATICAN CITY—Pope John Paul II took a characteristic bold step and further set the tone of his papacy by deciding to make Mexico the destination of the first foreign trip of a three-month-old pontificate.

Even before the beginning of the seven-day journey, including a stop in the Dominican Republic, the trip was being hailed as an historic event.

By the time the trip is over on Jan. 31, several million Mexican and Dominican people will have seen him in person and additional millions of other Latin Americans will have seen him on television or heard him on radio, perhaps dozens of times, speaking in their native tongue.

THE PAPAL TRIP PUT the third general assembly of the Latin American bishops, on the theme of evangelization, in the international limelight.

In addition, in Mexico, where the vast majority of people are at least nominally Catholic but where anti-clerical laws restrict even priestly dress and prevent priestly missionary activity from abroad, the visit could have political as well as religious implications.

The Polish pope's choice of a Catholic Third World country for his first trip abroad as pontiff was regarded as an important symbol of the directions his papacy may take in the years ahead.

When he announced the trip on Dec. 22 at his Christmas meeting with Rome's cardinals, he referred approvingly to comments by others that "the future of the Church is at stake in Latin America."

HE ALSO TOLD the cardinals at that time that the importance of the evangelization theme of the bishops' assembly was "so evident that there is nothing to explain concerning the reason for my decision."

One of the hallmarks of Pope Paul VI's 15-year reign was the Church's steadily increasing involvement in development, human rights and justice issues. Towards the end of his reign Pope Paul began to link these issues more and more closely with evangelization.

Vatican observers noted that Pope John Paul II picked up on this linkage right at the start of his reign. He repeatedly emphasized in his speeches the intimate relationship between religious rights and other fundamental rights, as well as the basic duties of Christians as Christians to protect human rights and promote the common good.

THE MEXICO TRIP, with its natural

focus on evangelization, will certainly give pope-watchers a much clearer idea of the future of John Paul's papacy. By the end of the trip he probably will have had more media coverage in one week than he received in all of the first three months of his pontificate combined.

In those first three months, Pope John Paul quickly showed a strong consciousness of symbolism, and his Mexico trip was designed to include several symbolic actions.

The plans for a one-day papal stopover in Santo Domingo, with a Mass at the city's Plaza de la Independencia in the afternoon and another Mass at the city's historic cathedral the next morning, recalled the first planting of Christianity in the New World. The Dominican Republic is part of the Island of Hispaniola, where Christopher Columbus landed on his first voyage.

It was there that the first missionaries to the New World said Mass and the first church administration in the Americas was established. In the early 16th Century Cathedral of Santo Domingo, the bones of Columbus are enshrined.

THE POPE'S CALENDAR in Mexico City after his scheduled Jan. 26th arrival includes meetings with bishops from all over Latin America, Mexican priests, Religious, seminarians, university students, athletes, journalists, sick children, Indians, and poor families.

When he first announced the trip, he said that his Mass on Jan. 27 at the National Shrine of Our Lady of Guadalupe, celebrated with the Latin American bishops to mark the formal opening of their third general assembly, would be the central point of the trip. He called it "a religious pilgrimage to the feet of the Holy Virgin."

Of his trip the next day to Puebla de Los Angeles for the opening of the actual meeting, Pope John Paul said that its theme of evangelization has vast "theological, ecclesiological and pastoral, doctrinal and practical implications."

On the first of the remaining days of his stay (See **TRIP TO MEXICO** on page 3)



SKIS FOR THE POPE—Pope John Paul II, who left the Vatican on January 25 for Mexico on the first overseas trip of his pontificate, is shown above accepting a pair of skis from members of a Sulmona, Italy, ski school at a recent weekly audience. The pope was an avid skier before his election. (NC photo from KNA)

The new is Oldstyle

With this issue of the Criterion, we introduce a new family of typefaces. Our body text is in a new face called Century Old Style. Our headlines are in a style known as Oracle. The serif body text is a more readable type than our previous Helios style. With the Oracle headline typefaces, the combination provides a cleaner, lighter, more attractive look to the newspaper print.

—Fr. Tom Widner, editor

pass it on

RE youth program enrollment has tripled in Martinsville

By Ellen Howard
Parish Coordinator
St. Martin's Parish, Martinsville

"We want well informed Christians in a secular world."

This is the theme of the Mission Statement of St. Martin's Parish, Martinsville. The mission statement was prepared by the Pastoral Team during one phase of the Educational Planning Process.

The Pastoral Team consisted of Father Charles Sexton, pastor; Ellen Howard, educational administrator; and Board of Education members Leroy Postel (president), Jane McGrew, JoAnne Sheets, Adrian Sibbing and Ray Huser. New board members Carla Boder and Joe Lang are working with the team in setting goals and objectives for St. Martin's CCD program to be implemented in 1979-1982.

PRESENTING THE GOSPEL truths revealed in the person and teachings of Jesus Christ authentically communicated through the Church is the parish Mission for Total Catholic Education.

As a fully organized Department of Religious Education, St. Martin's is in its infancy. The youth program (grades 1 through 12) has tripled in enrollment and so has the number of volunteer teachers, and they are rapidly outgrowing their present facilities.

As Parish Coordinator, my job description includes recruiting and placing volunteer teachers.

At the present time, we have three sets of husbands and wives involved in teaching CCD: Nancy (grades 3-4) and Paul (grades 7-8) Vernon; Mary (grades 5-6) and Joe (grades 9-10) Krutulis; and Andrea (who is chief helper)

and Ralph Poehls (grades 11-12).

Other teachers are: Therese Howe (co-teaching grades 3-4); Ellen Ross (substitute for first grade) and Sister Regina Norris, S.P. (grades 1-2), who prepares second graders for the Sacraments of Reconciliation and Eucharist. Sister Regina is in her 12th year as a volunteer teacher at St. Martin's.

Since we have no parochial school, Sister Regina (a first grade teacher at St. Jude School, Indianapolis) is the only exposure our children have to a teaching Religious.

All of our teachers are actively working towards certification by participating in the Religious Studies program.

Keeping avenues of communication open, the educational administrator and teachers work together in setting goals in a curricula and the use of textbooks. Besides classroom work, the teachers stress parish community and involvement.

The classes are involved in such things as monthly liturgies, banner making (grades 11-12), setting up the Nativity scene (grades 9-10), Thanksgiving caroling at the County Home (grades 3-4) and lighting the Advent

candle at all Masses (all classes).

TO MAINTAIN QUALITY education by adding audio-visual equipment and resource material for a permanent resource center is a prime objective in the "planning process." Another objective is increasing the involvement of parents in their children's religious education. Parents are volunteering their services as teaching assistants and helping plan programs and social events.

Another area of concern for a Director of Religious Education is adult education.

Our Mission Statement says, "Education is a life-long process. We hope to provide programs that will give deeper faith through a good understanding of basic Catholic beliefs." As of this time, there is one formal group of 12 adults in an Adult Education program. This group of six couples has been active for many years.

Hopefully an interest will arise among other adults here in forums, seminars, workshops, Bible study groups or any of the many areas available to adults for keeping aware and abreast of their Catholic faith.



SEMINAR SPEAKER—Dr. Christianne Brusselmanns, author of the sacramental programs "We Celebrate the Eucharist" and "We Celebrate Reconciliation" and professor of pastoral catechetics at the Catholic University of Louvain, Belgium, will give a two day seminar "Renewing Parish Life" at Our Lady of Grace Center, Beech Grove, Feb. 23-24. Sponsored by the Office of Catholic Education, Office of Worship, and the Association of Parish Administrators of Religious Education, the seminar will focus on the Rite of Christian Initiation of Adults. According to the Office of Catholic Education, registration from interest out of state is running high. Parishes in the Archdiocese are requested to submit their parish registrations no later than February 10. Further information can be obtained through Sr. Mary Jeanne Pies, O.S.B., or Fr. Clem Davis through the Office of Catholic Education, 317-634-4453.

capsule news

'War of the roses'

WASHINGTON—It was a symbolic "war of the roses" on the anniversary of the abortion decision. Pro-lifers sent red roses to commemorate the unborn who had died while pro-abortionists commemorated the death of Rosie, a woman who died after having an illegal abortion. At a National Abortion Rights Action League press conference, pro-abortion leaders announced that a fund has been set up in memory of Rcsaura Jimenez who died of an illegal abortion after Congress cut off federal Medicaid funds.

Issues Klan warning

TALLAHASSEE, Fla.—As the Ku Klux Klan began a recruitment drive in northwest Florida, Bishop Rene H. Gracida of Pensacola-Tallahassee warned Catholics of his diocese that "membership in the organization is incompatible with the teachings of Jesus Christ and his church."

Pope condemns force

ROME—Condemnations by Pope John Paul II of abortion and divorce are not interference in Italian domestic affairs, said the Jesuit review, *Civiltà Cattolica*, published in Rome. The pope could not refrain from speaking and could not speak differently from his predecessors, *Civiltà Cattolica* said.

Addresses guerrillas

MILAN, Italy—Archbishop Hilarion Capucci, convicted in Israel in 1974 of gun-running for Palestinians, spoke for an hour to Palestinian guerrillas in Damascus, Syria, an Italian newspaper reported. (In Vatican City, the Vatican Press Office said it had no comment on the press report.)

Meet with Pontiff

VATICAN CITY—The divisions within the Dutch Catholic Church may have been key topics of conversation in the Vatican as two important members of the Dutch hierarchy came to Rome for meetings with Pope John Paul II. Cardinal Jan Willebrands, president of the Dutch Bishops Conference, and Bishop Adrian J. Simonis of Rotterdam, Netherlands, a spokesman for conservative Catholics, met separately with the pope.

Announce boycott

WASHINGTON—A Midwest farm workers union has announced a nationwide boycott of Campbell Soups and Libby, McNeill and Libby, Inc. Farm Labor Organizing Committee president Baldemar Valasquez announced the boycott Jan. 18 at a press conference in Washington and asked for support from labor and religious organizations.

To study school aid

WASHINGTON—The Senate Human Resources Committee plans hearings and extensive investigation of ways to provide new forms of constitutionally acceptable aid to non-public schools, according to Richard Jerue, assistant majority counsel for the committee's subcommittee on education, the arts and humanities.

Faster has recovered

WASHINGTON—Mitch Snyder, the 35-year-old Christian activist who fasted for 11 days in an unsuccessful attempt to change the funding policies of a local Catholic church, says he has almost completely recovered physically from the fast and is working again on behalf of Washington's homeless.

Pro-lifers flex muscle

WASHINGTON—Flexing what they are convinced is new muscle, pro-lifers sparred with representatives and senators in a morning of lobbying, then poured out their applause on speakers who awaited them on the Capitol steps at the conclusion of the sixth March for Life on Jan. 22.

Refutes 'big lie'

PROVIDENCE, R.I.—In an effort to refute what he called "a rather monotonous and unfounded repetition of a big lie" that religious dogma is repressive, Bishop Louis E. Gelineau of Providence has issued a pastoral letter reaffirming Catholic teaching on human sexuality and family life. "Our traditional morality is under renewed attack," he said.

Innovative ministry

DETROIT—Two eastside Detroit parishes have embarked on an innovative program of "shared ministry," which has been described as a possible solution to the shortage of priests in the United States. Father Edward Wojdyła, pastor of St. David Parish, and his associate Father John A. Chateau "will render pastoral care to Patronage of St. Joseph Parish." Both parishes will continue to operate as autonomous, separate entities.

official

Granted sick leave

Fr. Harry Monroe, associate pastor of St. Catherine parish, Indianapolis, has been granted a sick leave by Archbishop Biskup, effective January 14, 1979.



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Suspended archbishop leaves Rome without reaching reconciliation

By John Maher

VATICAN CITY—Suspended Archbishop Marcel Lefebvre left Rome after a series of meetings with officials of the Vatican's Doctrinal Congregation, apparently without reaching any definite conclusions concerning reconciliation with the Vatican.

The archbishop returned to his seminary in Ecône, Switzerland, after his meetings with Vatican officials and told seminarians that "he would continue to do all in his power to arrive at a suitable agreement with Rome," said a seminary spokesman.

Shortly after Archbishop Lefebvre left Rome, *Corriere Della Domenica*, a weekly magazine published in Milan, Italy, published an interview with the archbishop.

"We adhere to Catholic Rome, guardian of the faith of Pius XII, but we reject the magisterium of those popes who have destroyed it like John XXIII and Paul VI," he is quoted as saying.

THE ARTICLE ALSO quotes Archbishop Lefebvre as saying Pope John Paul II "is not linked to the false ideas that Montini (Paul VI) had, like democracy, freedom, equality."

The spokesman for the Ecône seminary said he believed the interview was "fictitious."

"It may be a move on the part of Marcel Lefebvre's enemies to discredit him with the Vatican, with Pope John Paul II," the seminary spokesman said. "There are plenty of people with considerable interest in setting Pope John Paul II against Marcel Lefebvre."

The archbishop returned to Ecône after meetings with officials of the Congregation for the Doctrine of the Faith.

The spokesman commented also on press reports at the time of Archbishop Lefebvre's arrival in Rome. The reports said that, as a

condition for his audience with the pope last Nov. 18, the archbishop agreed to accept the teaching of Vatican II and the authority of the pope.

"WHAT THE ARCHBISHOP constantly says," the spokesman added, "is that he will accept the teaching of Vatican II interpreted in line with all previous councils."

Concerning the quote appearing in *Corriere Della Domenica* about rejecting the magisterium of Popes John XXIII and Paul VI, the spokesman said: "Such an imprudent remark is out of character for Marcel Lefebvre."

He called the article "a skillful slander" because it contains some of the archbishop's ideas presented in an exaggerated fashion.

Writer of the article, Luigi Bazzoli, said he gained admittance to the archbishop's house of study in Albano, Italy, near Rome, on a misunderstanding. The impression was given that Bazzoli was an emissary of Cardinal Giuseppe Siri of Genoa, Italy, the intermediary between Archbishop Lefebvre and the Vatican. Attempts by journalists to interview the archbishop in recent weeks have been refused.

THE ARTICLE QUOTED Archbishop Lefebvre as saying he did not submit to the pope.

"Why should I renounce the truth?" he is quoted as saying. "Rome is in error, not I. The cause of the breakdown to which the church has been led is in the council. Why should I submit to the modernist and liberal-communist conciliar reforms?"

The archbishop is quoted as saying that the pope embraced him when they met and that the pope is "not confused by modernist ideas and does not submit to the ill-omened compromise with the modern world."



PRIZE PHOTO—Michael P. Hensberry, 18, of Syracuse, N.Y., calls this photo "Religious Intensity." The photo taken at St. John Fisher College in Rochester, N.Y., won an Honor Award for Hensberry in the recent Scholastic-Kodak photo contest. The recent graduate of Bishop Ludden High School in Syracuse achieved the effect by using a texture screen in his final product. The contest is sponsored by Eastman Kodak Company and Scholastic Magazines. (NC photo)

Trip to Mexico (from 1)

in Mexico, the pope will fly to Oaxaca (Jan. 29), where he will celebrate a Mass at the cathedral, meet with Indians of the region and visit the minor seminary. Before he leaves Mexico City that morning he will visit the city's pediatric hospital, and upon his return in the evening he will meet with representatives of Mexican Catholic organizations.

The next day, after a brief visit to a Catholic

school in Mexico City, he will fly to Guadalajara. There he will visit a barrio (slum area), say Mass at the 17th Century Basilica of Our Lady of Zapopan and meet with the country's major seminarians at the Guadalajara seminary, before again returning to Mexico City for the night.

His final day in Mexico, Jan. 31, includes meetings with university students, the press and athletes before he leaves at 3 p.m., to arrive back in Rome the next day after a brief refueling stop in the Bahamas.

THE ANNOUNCEMENT of the papal trip renewed speculation that Mexico and the Vatican might renew diplomatic ties. Moreover, Vatican observers considered it a reference to Mexico among others when the pope told diplomats in mid-January that he would like to see new diplomatic ties, especially with "nations and populations which at times had a centuries-old tradition in this connection."

The reaction in Mexico was a mixed one, however, and a debate was set off between those who favored restoring the government's official anti-Church posture and those who insisted it should be maintained.

At first, those handling arrangements in Mexico talked of the pope's being received by President Jose Lopez Portillo and of a Mass being celebrated in Mexico City's huge Aztec Stadium.

As the debate rumbled on, the organizers dropped any further mention of those things.

AN INVITATION TO CELEBRATE

A Charismatic Mass

Let us gather together on first Friday to pray
"Lord, I am not worthy to receive You, but say the word
and I shall be healed."

He was pierced for our offenses,
crushed for our sins, upon Him was the
chastisement that makes us whole.
by His stripes we were healed. (IS 53:5)

Large crowds of people came to Him bringing
with them cripples, the deformed, the blind,
the mute, and many others besides. They
laid them at His feet and He cured them. (MT 15:30)

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

THE MONTHLY CHARISMATIC MASS
WILL BE HELD ON THE FIRST FRIDAY OF FEBRUARY 1979 AT:
St. Thomas Aquinas Church
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DATE: Friday, February 2, 1979
TIME: Soup and Bread Supper 6:00 p.m.
Music Concert 7:30 p.m.
Eucharistic Celebration 8:00 p.m.

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



Elect officers

INDIANAPOLIS—At the conclusion of its two-day session on Jan. 20th the Annual Assembly of the Indiana Council of Churches meeting at the Interchurch Center elected new officers.

Some 100 delegates from the Council's 24 denominational units chose as president Dr. Otto K. Behrens, an American Baptist layman from Indianapolis.

To serve with him as first vice-president is Rev. Lorton Heusel of First Friends Church, Indianapolis. Other vice-presidents are Mrs. Don Herrin of Indianapolis, president of Church Women United in Indiana; and Merton Lish of Rensselaer, president of Indiana United Church Men. Rev. Maurice Davis of the Chalmers Community Church was re-elected secretary, and Rev. John McKune, staff associate for financial services of the United Presbyterian Synod of Lincoln Trails, was re-elected as treasurer.

living the questions

Confidence— the stuff of which leaders are made in true humility

By Fr. Thomas C. Widner

On the Marriage Encounter weekend, couples are encouraged to show their confidence in their marriages by sharing feelings between spouses. A decision has to be made; a risk must be taken. Sharing a feeling may result in rejection. It may also result in greater closeness in the marriage.

This confidence is often difficult for Catholic couples. Many of us were trained by clergy and Religious whose training discouraged initiative and aggression. These were qualities not thought to be admirable in a Catholic. We emphasized turning the other cheek, accepting our burdens with humility, not making spectacles of ourselves lest we indulge in pride.

We now know, of course, that the worst of this was a very false sense of humility. What may have been a very virtuous desire—the need for true humility—very often turned into a serious evil—laziness and irresponsibility.

Therefore, Catholics as a group often lacked the confidence in themselves to make something of themselves. It was not just anti-Catholicism that failed to elect a Catholic as president of the United States before 1960. It was also the internal inability of any Catholic individual before Al Smith and John F. Kennedy to even be interested in aspiring for any such office. It is a curious sidelight to history in this respect that John F. Kennedy's formal education did not take place in Catholic schools.

Confidence is a question of faith—the belief in oneself that one can do whatever one sets one's mind to is tempered only by the limitations placed on an individual by one's Creator. Unfortunately, many Catholics never tested these limitations after being told that it could be wrong.

In personal relationships one must have the same confidence. Our lives are very shallow unless we risk sharing ourselves with others. Real confidence respects and encourages others. It recognizes the personal dignity each of us has, a dignity we should be as proud of sharing as God Himself is proud of creating.

Catholics and many others are showing great confidence in



Pope John Paul. On the international level the Church's morale is very upbeat right now because of this confidence. John Paul acts like a man who knows what he's doing, where he's going, and what he wants.

Confidence is needed in our personal lives, in our relationships with others, in our work, in our Church, etc. Had Christ acted out of a false sense of humility instead of his own self-confidence, we would never have known who He was. A lack of self-confidence does not create leaders. A lack of self-confidence results in impatient endurance.

Ho-humming the updating

Another aspect to this same confidence problem has been the attempts we Catholics often made to get something for nothing. I remember the priest I once met who gave me an extended description of his wearing a Roman collar to Notre Dame football games so he could get in free; and the free performances of plays we gave to nuns as an undergraduate student at Marian College. Though the generosity of individuals and groups to clergy and Religious was usually honest and admirable, it very often came to be an expectation rather than a gift.

Such examples are not limited to clergy and Religious, however. I recall my first year as a priest listening to a layman argue against creating tuition for the school in his parish on the basis of the Church's responsibility to provide free education for his children.

Catholic laity are often used to taking for granted what others have long had to pay for.

This is especially true in terms of what the clergy and Religious have often provided for the laity by way of education and health care. Perhaps the laity were sometimes misled by us into thinking that such things didn't cost very much. And perhaps the laity do not always now know just what the cost of such necessities is because they do not always have the information, but it would take an ostrich attitude not to know something of the seriousness of the financial burden of many of our institutions.

Fr. Clem Davis is the frustrated coordinator of adult religious education in the Office of Catholic Education. Frustrated because he is running up against this expectation of free service before our own Catholic laity and clergy.

Fr. Clem must organize the spring and fall Religious Studies program, a program which specifically aids catechists in updating their own knowledge of religion and theology. The program, however, is also valuable for the clergy. Religious or lay Catholic who wants to do the same.

The spring program has been advertised for over a month now, yet not only are individuals not meeting deadlines for enrollment, but some parishes continue to see the program as

something they could take advantage of but at no cost.

Some courses have already been cancelled for lack of interest. Instructors asked at deadline time if enrollment had been met and because some instructors do have a number of commitments to make, they were released from this responsibility when enrollment was not met. Yet Fr. Clem expects some complaints from those who will register late. We sometimes continue to find the attitude that we can always come in under the wire.

Another part of the problem here is the fee charged to an individual for a course. It's only \$10 yet some are balking at any fee. Where is the confidence of the instructor who must take time each week to prepare a course and then travel weekly around the Archdiocese?

A lot of it boils down to local responsibility—both of the individual and of the parish. Education is an investment. Do parishes consider it important for their catechists to continue their religious education? Do individuals see it as necessary? What is of concern here is the unwillingness on the part of some to improve their knowledge and skills in the teaching of others.

Individuals who do not continue their learning about the Church maintain a very static Church. Parishes which do not see a need to invest in their own local teachers contribute to the continuing inertia. Individuals within those parishes tend to remain isolated, surprised by every development in the Church, defensive about other Catholics, and completely ignorant in faith.

The Church of such individuals is not very dynamic and it is barely surviving. It is enduring in a very unhealthy manner. It is called vegetating.

Example to youth

Woody Hayes has spoken out. And what he said was what we all knew anyway. He's a sore loser.

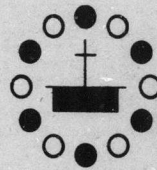
It is no compliment to Ohio State University or to college athletics that he was for nearly 30 years in a position of influencing the training of youth. When winning is everything, losers like Hayes destroy both the enjoyment of the game and the importance of playing. Long after his "wins" have been forgotten, one will wonder what he gave to the future, indeed, even to the present.

Stay in your place

The position of Religious women was definitively set over the weekend in an announcement from Mexico. Pope John Paul's first meal in that nation would be a specially prepared Polish repast. For security reasons, however, a group of nuns would taste it first. The role of Religious women is now perfectly clear. Greater love than this hath no nun than to give her life for a Polish pope's feast.

January 28, 1979
Fourth Sunday of the Year

Deuteronomy 18:15-20
1 Corinthians 7:32-35
Mark 1:21-28



LITURGY

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

By Rev. Richard J. Butler

At the outset of the gospel of Mark, we are told of the authority with which Jesus spoke. It was in Capernaum, as Jesus taught in the synagogue on the sabbath. The same authority was expressed as he went to the man with the unclean spirits. It amazed the people.

Centuries before, God had placed authority on the lips of Moses. It was not an indiscriminate act. "If any man will not listen to my words which he will speak in my name, I myself will make him answer for it." (Dt 18:19)

The people had asked that God speak through a prophet; they were frightened lest they again hear directly the voice of the Lord, their God. Such is the human condition. As much as we need the voice of God to strengthen us, equally do we fear the directness of such an awesome experience. "lest we die." Such was the reaction of many in Capernaum as they heard the authority with which Jesus spoke.

AS WE HEAR the word in the liturgy this Sunday, we should look to our own attitude on hearing the voice of God. Indeed, within the liturgy it is the voice of God, in the mouths of the church, which speaks to us. His voice echoes in the scripture proclaimed, in the homily which opens the message, in the eucharistic prayer, in the sharing of prayers and hymns, and in the exchange of Christian greetings especially the pax.

All too often, our attitude is never tested. Some congregations tend to downplay the impact of the otherness of liturgy. In aiming for the intimacy of community and stressing incarnational theology, we often have escaped the reflection of the otherness of the God who speaks through the liturgical assembly. The two emphases need not be mutually exclusive.

Liturgy should be celebrated in a communal setting where we can touch flesh and rub shoulders with real people experiencing worship.

But the same liturgy can experience the

power of the otherness of God becoming present to us. For in the call of the church and the ministers of the church to celebrate liturgy, God does to us what he did to Moses centuries ago. He allows his voice to enter our mouths.

THE CHALLENGE of this thought should bring us to greater discipline in the celebration of liturgy. Priests proclaiming the eucharistic prayer and delivering homilies, deacons announcing the gospel, lecturers sharing the scriptures, ushers greeting the assembly, song leaders directing music, and all of us in the sharing of the peace of Christ, should reflect on the role we play as the voice of God is echoed among the people of God.

The thought challenges not only those who speak the word, but also all who listen. It calls for a sensitizing of our response to the word proclaimed in Christian assembly, an awareness of how God comes among us in our gathering for worship.

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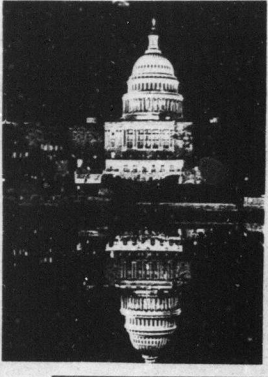
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By Jim Castelli

WASHINGTON—With the opening of the 96th Congress, Catholic and other church groups will pick up where they left off on some legislative battles and begin some new ones.

The conventional wisdom is that the 96th Congress will be more conservative than the 95th and won't pass many new social programs. But there is a good deal of grassroots support for some new programs, and Congress may come up with some surprises.

There is wide agreement, though, that Congress this term will pay a great deal of attention to refining and trimming back existing programs.

ON THE DOMESTIC side, church groups are likely to pay closer attention to the budget process because of the controversy surrounding the Carter administration's "austerity" budget.

The groups will be working to increase funding in areas such as housing, jobs, food, health, education and welfare programs, but initial soundings from Congress make it likely that on a number of issues the churches will be defending the Carter budget against further cuts.

This is particularly true in the case of the administration's urban-policy initiatives.

Church groups and others have criticized the administration for scaling back some of its original proposals, and the two remaining proposals—a national development bank and \$400 million over two years in "countercyclical" revenue sharing to help cities with high unemployment rates—face a difficult time in Congress.

National health insurance, which has solid church backing, will be debated heavily in the new Congress. Press coverage has focused on the differences between President Carter and Sen. Edward Kennedy (D-Mass.) on this issue because of potential political conflict between the two.

But the differences between Carter and Kennedy are far smaller than the differences between either of them and the powerful medical interests who want at most minimal changes in the health-care system.

THE CHURCHES ARE also very interested in welfare reform. While they support a comprehensive reform, there appears to be no chance for such a major overhaul of the system.

But it is possible that Congress will pass some form of scaled down reform; the administration will introduce a program expected to cost \$6 billion or more.

The issue of federal funding for abortion will come up again in the annual appropriating process of Congress and Catholic right-to-life offices are still working for a constitutional amendment to end legal abortion.

Tuition tax credits for parents of students in private elementary and secondary schools will be an issue again; the U.S. bishops plan at least as much lobbying as they did in the last Congress.

Congress is also likely to pay more attention to a church-backed proposal to extend a tax credit for charitable contributions to people who claim the standard deduction. Charitable organizations argue that such a move is needed because, as the standard deduction is raised, fewer people itemize their deductions and often contribute less to charity.

On another education issue, the U.S. Catholic Conference will continue to oppose the creation of a separate cabinet Department

washington newsletter

Church groups resuming their legislative battles with new 96th Congress

of Education, which they believe would be stacked against private-school students. A number of predominantly Catholic Hispanic organizations, on the other hand, believe such a department would strengthen bilingual education.

Rural church groups will concentrate on gathering support for the Family Farm Development Act designed to make the government provide more support for small and moderate-sized family farms.

The National Conference of Catholic Charities will work for the extension of Medicaid benefits to unwed mothers pregnant for the first time; such women are often cut off from benefits and have a financial incentive to abort.

Charities will also work for federal subsidies for the adoption of hard-to-place children, particularly the handicapped, and for improvements in the Social Security Trust Fund, probably including opposition to some reported administration proposals.

IN FOREIGN AFFAIRS, an expected SALT (Strategic Arms Limitation Treaty) treaty will dominate the headlines the way the Panama Canal treaties did last year. Most church groups are expected to support the treaty; the USCC will be heavily involved if its Administrative Board approves.

Foreign aid appropriation levels and incentives for human rights will again be a major focus of church activity.

Church groups will also work for passage of an emergency international grain reserve, a proposal which died in the last days of the 95th Congress.

A major foreign aid issue is likely to be structural reform of U.S. aid programs along the lines outlined in a bill written by the late Sen. Hubert Humphrey.

Church groups are also expected to fight an expected effort by conservatives to reverse U.S. policy toward Rhodesia and force support for an "internal settlement" opposed by the administration and the churches.

question box

Reader curious to know if hell fire is real thing or only 'metaphorical'

By Msgr. R.T. Bosler

and suffering.

Q. What verse in the Bible says that hell is a place of burning? I have three very modern daughters, all graduates from the same Catholic high school, who are trying to make me believe hell is not such a bad place and that if one is condemned to hell, one is only deprived of seeing God and perhaps does not have much happiness. Help me answer them.

A. The Gospel of Matthew has Jesus speaking of hell as a place where eternal, unquenchable fire burns (5:22; 13:42; 18:9), where there is darkness, howling and gnashing of teeth (8:12; 22:13). These expressions, however, must be understood in the way his hearers reacted to them.

Jesus used images of speech taken from the mental patterns of his contemporaries who were accustomed to hear apocalyptic threat-discourses. They were not meant to be descriptions of what might happen someday, but purposely exaggerated, graphic warnings about how they might be separated from God forever unless they made the right decision.

Hence the question whether the "fire" of hell is real or metaphorical is wrongly put, for "fire" and similar words are attempts to express something not of this world.

Since the beatific vision is the ultimate goal of mankind, to miss it is the ultimate disaster

Q. What obligation does a wife have to her husband to have sex with him if she does not love him? Is it a sin if a wife does not have sex with her husband if she does not love him but he loves her and wants sex?

A. It would seem that that which is an expression of love should not be an obligation. Certainly that is the ideal. But sinful humans seem to need guidelines that oblige, even in matters of love. That is why God commands observance of the Lord's day and why St. Paul felt obliged to write this to the Corinthians: "The husband should fulfill his conjugal obligations toward his wife, the wife hers toward her husband. A wife does not belong to herself but to her husband; equally a husband does not belong to himself but to his wife. Do not deprive one another, unless by mutual consent for a time, to devote yourselves to prayer. Then return to one another, that Satan may not tempt you through your lack of self-control."

Perhaps if you follow Paul's advice and make an effort to please your husband, you may revive your love for him. It seems I read somewhere that folks used to think that the purpose of sex was to foster love.

Q. You have stated that Catholics may now join Masonic lodges which are not hostile toward the Catholic Church. However, you have never given the names of such lodges.

A. As far as I know, the lodges in Canada and the United States would not be hostile to the Catholic Church.

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the Saints by Luke

ST. BLAISE

ST. BLAISE DEVOTED THE EARLY YEARS OF HIS LIFE TO THE STUDY OF PHILOSOPHY AND HE LATER BECAME A PHYSICIAN. HE SAW SO MUCH OF THE MISERIES OF LIFE AND THE HOLLOWNESS OF WORLDLY PLEASURES THAT HE RESOLVED TO SPEND HIS DAYS IN THE SERVICE OF GOD. LATER HE SUCCEEDED THE BISHOP OF SEBASTE IN AREMENIA. ST. BLAISE INSTRUCTED HIS PEOPLE AS MUCH BY EXAMPLE AS BY WORDS, AND PEOPLE CAME IN GREAT NUMBERS FOR THE CURE OF SPIRITUAL AND BODILY ILLS.

BY ORDER OF EMPEROR LICINIUS, BLAISE WAS PUT IN PRISON. ON THE WAY, A DISTRESSED MOTHER WHOSE ONLY CHILD WAS DYING OF A THROAT DISEASE, THREW HERSELF AT THE FEET OF ST. BLAISE AND IMPLORED HIS INTERCESSION. TOUCHED AT HER GRIEF, THE SAINT OFFERED UP HIS PRAYERS AND THE CHILD WAS CURED. EVER SINCE, HIS AID HAS BEEN INVOKED IN SIMILAR CASES.

REFUSING TO WORSHIP THE FALSE GODS OF THE HEATHENS, HE WAS SCOURGED, TORN WITH HOOKS AND FINALLY BEHEADED, IN THE YEAR 316. THE FEAST OF ST. BLAISE IS CELEBRATED ON FEB. 3.



the tackler

Pining to sing an old Marian hymn?

by Fred W. Fries

Do the titles "Mother Dearest, Mother Fairest" and "On This Day, O Beautiful Mother" ring a bell? If they don't, then you are just too young to remember.

They are, of course, hymns to the Blessed Mother, and are among those which were regularly sung at Masses, Benediction and Vespers (ever hear of that?) particularly during May and October or on Marian feasts, in the days before Vatican II.

Mary Jo Matheny, organist at St. Mary Church, Indianapolis, has the feeling that a lot of oldtimers are pining to hear (and even



sing) some of those "oldie goldies" again.

With this in mind, she is scheduling what she calls, for want of a better term, a "Mary Sing" at St. Mary's in connection with the Feast of the Annunciation on Sunday, March 25. If there is a good attendance, she might plan another one later in the year.

The program will be held for one-half hour prior to the evening Mass on that day or on Saturday, March 24, at the anticipation liturgy. (The date will be announced later). She is hopeful that the choice of hymns will promote strong participation from the congregation. She might even schedule a polyphonic number or two for variety.

At this early planning stage, Ms. Matheny would like to borrow some copies of old hymnals from which she can copy the text of some of the songs to be used at the "Marian Sing." She is particularly interested in the

hymns of "yester year," which are not included in today's hymnals or missalettes.

Anyone who has such an "ancient" hymnal to loan Ms. Matheny or who would like to give her a hand in helping map the details for the "Marian Sing" are urged to call her at 547-8177.

'O, YE OF LITTLE FAITH!'—Father Joseph Beechem, pastor of St. Lawrence Church, Indianapolis, notes in the latest issue of the Sunday bulletin, a cross check of his parishioners revealed that "eight and one-half households out of 10" switched channels during the third or fourth quarters of the Cotton Bowl classic on New Year's Day when Notre Dame overcame a 22-point lead to nip Houston, 35-34, in the last few seconds of play. Incidentally, Father Beechem was at the game (with some 10 parishioners) and will fill anyone in on the details at the drop of the proverbial hat.

'MISSING' CLASSMATES—The 1929 graduating class of Holy Cross grade school, Indianapolis, will mark its 50th year reunion in April, and Hugh Quill has asked Tackler to try to locate some "missing" members of the class. Anyone who knows the whereabouts of any of the following should contact Hugh at 257-2032: Bob Mahoney, Milburn Saylor, Gene Herman, Joe Roberts, Ted Clements and Jim Baldus (Baldwin?). Site and date of the reunion will be announced later.

'OLDEST READER' DIES—Ellen Hunter, believed to be the oldest reader of the Criterion, died on January 18 at St. Paul Hermitage. She would have been 104 years of age on February 22. The Funeral Liturgy was held at the Hermitage on Friday and on Saturday at St. John Church, Vincennes, where the interment was held. She had resided at the Hermitage since 1967, and was a native of Avonhead, Scotland. Four of her surviving children include three Religious: Sister Raymond, S.P., of Greenwood; and Sister Marguerite, O.S.B., and Sister Eileen, O.S.B., both of Our Lady of Grace community. Another daughter, Anne Tromley, lives in Vincennes.

cornucopia

Move over, Jeane Dixon!

By Alice Dailey

Predictions, in this infant new year, seem to be flying around, so with a gentle leer at Jeane Dixon, I will predict that:

—People will leave parked cars at drive-up mailboxes, also in fire lanes.

—Some drivers won't turn right on red when not another bloomin' vehicle is in sight.

—Food markets will advertise "bacon platter style." How else would you serve it? In a soup bowl?

—Potato chips are certain to be packaged in opaque bags, so you can't pass over the burnt ones.

—Little kids will slosh through deep puddles instead of going around them.

—Parking meters will gobble up coins, but continue to show the red "violation."



—Church worshippers are sure to play it fast and slow; speed up the praying and drag out the singing.

—Drivers won't use the turn signals on their cars, but will use two parking spaces for one car.

—Bottles will continue to be smashed on streets, sidewalks and parking lots.

—Some gum chewers will have a ball smacking and poppin'.

—And on my home front, the prognosis from here is that:

—If I pen a letter on the kitchen table, someone just ahead of me will have left a wet glass ring.

—As fast as I clear two things from table tops, three more will take their places.

—Foods will continue to come out unevenly. If mashed potatoes are left over, the gravy will be gone and vice versa. If round buns are in the pantry, someone will ask for a cone. When wiener buns are holding down the shelf, a call will come for a hamburger. And when all bun shapes are in stock, the plaint will be, "Who wants to eat that junk stuff?"

Grinstein Funeral Home, Inc.

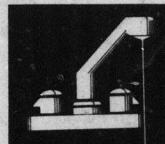


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If you want to avoid the expense and inconvenience of frozen water pipes, clip and save this ad. Then take the following precautionary measures to keep water flowing during the winter.

PRECAUTIONS TO TAKE
WHEN IT GETS NEAR 0°

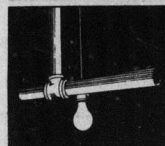
LEAVE A FAUCET RUNNING

This is extremely important. When temperatures remain below zero, you may want to leave a very thin stream of water running continuously from at least one tap.



OPEN DOORS BELOW SINKS

If a sink is located against an outside wall, open vanity or cabinet doors to allow warm air to reach water pipes.



TRY A LIGHT THAW

By placing a lighted bulb near water pipes, enough heat may be generated to keep water flowing.

Lack of water due to frozen pipes is a real inconvenience. And a broken water pipe can be a real expense. So please, take precautions now.



CRITERION READERS:

We have already published, with our thanks, the gifts to the missions from the parishes, the elementary schools, and the parish schools of religion during 1978. Below we acknowledge with thanks the gifts made during the past year by all other donor institutions, organizations, and secondary schools.

Carmel of the Resurrection, Indianapolis	\$ 275.00
Sisters of St. Francis, Oldenburg	1,738.00
Sisters of Providence, St. Mary-of-the-Woods	55.00
St. Meinrad Archabbey	25.00
Marian College, Indianapolis	50.00
Our Lady of Grace Convent, Beech Grove	25.00
Immaculate Conception Academy, Oldenburg	400.00
St. Francis Hospital, Beech Grove	20.00
St. Augustine Home for the Aged, Indianapolis	869.00
St. Paul Hermitage, Beech Grove	227.00
Tell City Deanery, N.C.C.W.	152.29

We also wish to thank the sewing groups of Nativity Parish, Our Lady of Hope Hospital Guild, Our Lady of Lourdes Parish, St. Mark Parish, and St. Therese Parish for the clothes and quilts they made for the missions. Thanks, also, to everyone who knitted bandages for the lepers as well as those who donated clothes, liturgical vestments, and medicine to the missions.

CATHOLIC HOME AND FOREIGN MISSIONS

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Can I love when I feel so alone?



By Sister Louise Hageman

I stand and watch the jet liner soar into the skies with a lump in my throat and eyes that burn. I want to crash through the plate glass window and scream, "No, wait, don't go!" I will not see her for at least two years or maybe never. My friend is leaving for missionary work in Malawi in Africa. The pain caused by her leaving is acute because we share deeply. With her I am free to be myself, my hurt, depressed, angry, happy, helpless, or quiet self. I know that I love and am loved.

I used to feel guilty when I didn't feel loving. Now, I realize that I confused loving with feelings of love. Not allowing myself to admit and deal with my negative feelings of dislike, I didn't really know much love either.

Love, however, is what God is all about and unless we learn to love, we are as good as dead. How do we learn to love? Love has much to do with the acceptance of ourselves and of others, and this acceptance includes accepting the feelings we experience.

TO DENY feelings of hatred or sadness is also to deaden joy and love since all emotions are related. Hence, a rather

important step in learning to love is learning to be honest with ourselves, with what we really experience in a given relationship. We need to question why we feel the way we do. We must be honest about our possessive, jealous, manipulative or erotic behavior.

This search may be facilitated by talking with a trusted spiritual director or spending quiet moments in reflection. Here we can question why we turn others off or why no one responds to us. It may be always trying to get rather than give. Or we are insincere, disloyal or unable to receive. To discover these or similar painful truths, we need solitude. In fact, we seldom experience communion because we do not know how to be alone.

Solitude beckons us to gaze long and lovingly at rocks, trees, flowers and birds. As we learn to love a tree, we are readied to love our unpredictable and mysterious selves. The right kind of aloneness moves us to dwell with the word, reflecting deeply upon it. We get to know Jesus and realize that Jesus first loves us simply as we are at any given moment, whether this be a complainer, a rebel or a lover. In prayer, we discover who God calls us to be. We realize that God speaks to us in a way in which God speaks to no one else

and so we treasure and reverence our unique selves.

THIS REVERENCE or respectful love overflows. Others are revered because we appreciate their own unique identity and are no longer threatened by them. Jesus' ways become our own. Our love is marked by a kind of believing that frees the other to be who they are, whether at a given moment they be jealous or withdrawn or hateful. Love means believing in our own and the other's goodness so much that we can break out of our prisons and reveal our sinful yet redeemed selves. Love accepts the other simply as he is with no expectations.

Placing expectations on others often alienates us because no matter how another tries to love us, we are never satisfied. We place these stipulations almost unconsciously. We tell ourselves, if they love us, they will call this evening or write next week or spend an hour with us. No matter how many other signs of love we receive, like a smile or a glass of lemonade, these caring actions simply do not count, or at least, they are not enough. Others tend to shy away from us when we place expectations on them because they feel inadequate around us and no one likes to feel inadequate.

Love also means that when those to whom we have grown close are called from our immediate surroundings, we gently open our arms and with thankful, though sometimes shattered, hearts free the other to walk away. At such times, we may be tempted not to want to love again. Yet, it is important to focus on what is present, the many blessings of the now rather than on who or what is absent, on that which our desires tell us we must have.

WHEN SEPARATED from another in whatever way, even by death, we can be grateful for what has been, while living the pain of what is. Strictly speaking, we had no right to share another person's life. Our friendship is gift and for this mutuality we can be thankful.

We can rejoice in the times we enjoyed ice cream together, relaxed in the warmth of autumn bonfires, contemplated the stars and silently touched and knew the oneness of our persons. Such memories remind us that we will always be a part of each other. Even now we do not know what marvels the mystery of life still holds.

Hence, genuine love is given unconditionally, with no strings attached. Jesus actualize the deepest meaning of love.

The story of St. Francis Xavier

Baroque nobleman becomes a romantic adventurer

By Father Augustine P. Hennessy, C.P.

When Francis Xavier was a student at the University of Paris in 1526, he was definitely not yet a saint. St. Ignatius, that great mold of men, referred to Francis as "the lumpiest clay he had ever molded."

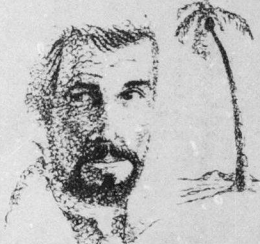
Francis was a typical Basque nobleman, with all the Spanish nobleman's faults. He was hot-tempered, overbearing and autocratic, with a fiery yearning for revenge. When he became one of the finest athletes at the university, he was vain about his success. His roommate, Peter Favre, reports that Francis and he studied with worldly advancement as their goal. "We hampered ourselves gravely," Peter writes, "by refusing to admit that the cross of Christ had any claim to a place in our studies, either at the beginning, or the middle, or at the end."

THEN, HAPPILY for both of them, they fell under the spell of Ignatius, the little Spaniard with the bright laughing eyes. Ignatius taught them that the way to happiness is a road of self-denial. By word and deed, he led them to see that the way to God is the way of the cross.

The drive and dynamic which made Francis Xavier a spiritual master were completely Ignatian. Francis was lured to heroism by the promise of romance and

adventure. He was fired with a restless yearning to fight against the powers of darkness. The tools of his trade were simple, frugal and few: a crucifix, a breviary, a catechism and a book of wondrous tales about the lives of the saints. He needed these stories of saintly accomplishment just as Ignatius had needed the exploits and daring of heroes encountered in his tales of chivalric romance.

With the militaristic obedience of a



seasoned campaigner, Francis listened attentively to Ignatius's last words to him. "Go, and set the whole world on fire."

Romance and adventure are inseparable from the Ignatian ideal which enflamed Francis Xavier. Father and son were both in love with a cosmic Dulcinea whom they called Mother Church and they were willing to die for her.

IN A COUPLE of much-quoted paragraphs, the Protestant historian, Thomas Macaulay, writes of Ignatius, "In his early life, he had been the very prototype of the hero of Cervantes. His existence had been one gorgeous daydream of princesses rescued and infidels subdued. He had chosen a Dulcinea...and he flattered himself with the hope of laying at her feet the keys of Moorish castles and the jewelled turbans of Asiatic kings."

Only a man like Ignatius could, on one day's notice, send a man like Xavier on a trip around the coast of Africa which required a full year and 29 days of stormy seafaring before his missionary son could even reach the field of his labors.

But Xavier was as romantic an adventurer as Ignatius. He learned how to teach his prospective converts crystal-clear doctrine in their own language and, on Jan. 14, 1544, was able to tell Ignatius, "Out here, people flock into the church in such numbers that my arms are often almost paralyzed with baptizing and my voice gives out completely through repeating endlessly in their tongue the Creed, the commandments, the prayers, and a sermon on heaven and hell."

Francis, the adventurer, knew he was fighting against the prince of darkness. He became indignant against religionists of a foreign cult who manipulated the people for their own gain. He felt a kin-

ship with all humanity in its need for the redemptive graces of Jesus.

IN HIS VEHEMENT disgust for mere worldly prestige, he was able to write to his society at Rome: "How I should like to go through the universities of Europe shouting like a madman about the souls that are being lost...If only they who are there would leave their miserable ambitions and say, 'Lord, here am I. Send me wherever Thou wilt...even to India!'"

But he could also be as tender as a young bride forced into loneliness. He sometimes signed his letters, "the least and loneliest of all your brothers."

He wore a copy of his Jesuit vows in a leather pouch around his neck. He was so conscious of his unbreakable fellowship with his beloved Jesuit brothers that he cut out the signatures from their letters, pasted them on a piece of cardboard, carried it over his heart, and, in moments of seeming abandonment, would simply gaze upon them lovingly and know in his inmost being that he could never be a stranded and forgotten man.

As a romantic Francis was a lover; as an adventurer, he was a rescuer; as a missionary, he was God's tireless herald; as a believer, he was the intrepid beloved of God who conquered large segments of the world yet remained homesick for heaven.

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Story hour: Jesus cures ten lepers

By Janaan Manternach

Once upon a time Jesus was walking south from the hill country of Galilee to the great city of Jerusalem. The road he took was close to the border of Samaria. That was the land of the Samaritans, whom Jesus' people, the Jews, in those days despised.

As Jesus approached a village not far from the border, a group of 10 lepers met him. These men had terrible skin diseases which were all called leprosy. People of the time believed that leprosy was contagious. They would not let any lepers come into a town or village.

These lonely, suffering people were forced to live by themselves some distance from any town. Everyone feared contact with a leper. The Jewish law forbade them to come close to anyone who was not a leper.

THE 10 MEN who met Jesus had apparently banded together. Since no one wanted to be near them, they drew close to one another. Nine of them were Jews. One was a Samaritan. Their pain and loneliness were so great that the nine Jewish lepers had allowed the Samaritan leper to join them. He probably came from across the border in nearby Samaria.

These 10 suffering men came toward Jesus, but stayed a safe distance away from him. They carefully observed their law, but they hoped Jesus would help them from a distance. They called out to Jesus, but did not come near him. "Jesus," they

shouted, "have pity on us!" They cried out again. "Jesus, have pity on us."

Jesus was touched by their pleas. He knew how lonely they were. He could see how their disease was crippling them. He knew, too, that as long as they had leprosy they could never lead normal lives.

He called back to them. "Go and show yourselves to the priest." That seemed like a strange thing to say to

thrilled at Jesus' words. Jesus was sending them to the priests. This meant they would be cured.

QUICKLY THEY went off in search of the priests. On the way they were cured, each and every one. They looked at their skin and saw it was like everyone else's. How good it must have been to feel well again, to be welcome now in their towns and villages. After the priests issued a

again to pray in the synagogue.

The sheer joy of it all was so great that they quickly forgot Jesus who cured them. They must have rushed back home to their families and friends. There was no time to go back to Jesus and thank him. They were so excited to be well again.

Only one of the 10 took time to thank Jesus. The one who was a Samaritan went back to find Jesus. Once he found him, he ran to him. As he ran, he shouted praises to God. When he came to Jesus, he fell down before him. He thanked Jesus and continued to praise God.

Jesus looked at the man at his feet. He looked around at the crowd of people who had gathered around. "Were not all 10 cured?" he asked. "Was there no one to return and give thanks to God except this foreigner?" Everyone was silent. They got Jesus' message.

THIS MAN whom they looked down on, this Samaritan, was the only one to thank God for his cure. The others, who had been so careful to observe the Jewish laws, seemed to have had no time for something even more basic than observing laws, namely, praising and thanking God for his great love.

Jesus then said to the cured Samaritan, "Stand up. You may go home now to your family and friends. Your faith has been your salvation."

The man stood up, smiled at Jesus, and walked away, still praising God for being so good to him.

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(color me)

10 suffering men. But the lepers immediately understood. According to Jewish law only the priests had the authority to rule on whether a person was cured of leprosy and could rejoin their families. The men's hearts

clean bill of health, they would be able to go back home. How wonderful it would be to hold and hug their wives and children. How great to be able to visit their friends, to eat with each other. They would be able to go once

Story of the ten lepers

How Christ breaks the web of isolation

By Father John J. Castelot

Once again Luke's special interests led him to recount an incident without parallel in the other Gospels. He was particularly attracted to Jesus' concern for people held in low esteem by contemporary Jewish society. High on that list were the Samaritans, and among the traditions which came down to him, he found a story in which a Samaritan won Jesus' favor and commendation over a group of Jews. In this respect it is much like the famous parable of the Good Samaritan, also peculiar to Luke.

This story tells of Jesus' meeting with 10 lepers (Luke 17, 11-19). He is on his way to Jerusalem passing "along the borders of Samaria and Galilee." The locale would partly explain why the pathetic little band included both Jews and a Samaritan, but only partly, because these ethnic groups usually avoided each other. Even in perfect health a Samaritan was a "leper," as far as Jews were concerned. But misery is a great social leveler, and people who customarily wouldn't dream of being seen in each other's company are often drawn together by a common disaster.

THE BIBLICAL term "leprosy" covered a wide variety of skin ailments, any one of which was loathesome enough to cut the victim off from all normal human contact. The law contained strict, detailed regulations on this subject and effectively doomed those afflicted to an incredibly lonely, precarious existence.

Apparently these 10 wretches had drifted together and formed their own little "leper colony." At least they afforded each other companionship, understanding and conversation. The Jewish members were so desperate that they welcomed the company even of a Samaritan. They were lonely, helpless, hopeless human beings living within tantalizing sight of a village but forbidden to enter it.

Then one day they spotted Jesus approaching the village and, because their proximity to Galilee had put them within earshot of reports about his healing activity there, their hopes rose. Careful not to break the law, they kept their distance, unlike the leper of Mark 1, 40, who recklessly came up to Jesus and fell at his feet.

THEIR CONCERN for the law turned out, as the sequel shows, to have been far greater than their concern for even common courtesy. They shouted at him, addressing him as "Teacher," and begged him to take pity on them. How they must have thrilled at the possibility of being accepted back into the human race, permitted once more to embrace their loved ones, associate with their friends, find profitable work.

Jesus' response was simple and direct. He must have had to shout back at them: "Go show yourselves to the priests" (Luke 17, 14). They didn't argue or insist on some sign of healing power, but turned with unquestioning trust and went on their way. His answer meant just one thing to them. A person cured of "leprosy" had to get a clean bill of health from the temple clergy to legitimate his re-entry into society, and that was where



Jesus had directed them to go.

It could mean only one thing: they would be healed. And "on their way there they were cured" (Luke 17, 14b). Apparently the Samaritans had similar legislation. Most of it was in Leviticus, and this was one of the only five books of the Old Testament which they retained. At any rate, the Samaritan, too, seems to have gone off to find one of his priests.

THE CURE, however, is not the real

point of the story for Luke. For it continues with one of the group returning to fall at Jesus' feet and thank him. Only at the end does Luke add, dramatically and pointedly: "This man was a Samaritan" (Luke 17, 16). The fact that he was a Samaritan did not go unnoticed by Jesus, who took the occasion to ask, again pointedly: "Were not all 10 made whole? Where are the other nine? Was there no one to return and give thanks to God except this foreigner?"

He must have been at least a bit hurt, but even more dismayed at the fact that so-called religious legalism had assumed such proportions as to blot out even such a basic relationship to God as that of simple gratitude.

One can imagine his final words to the "foreigner" being uttered with warmth, but also with a wistful sigh of sadness: "Stand up and go on your way; your faith has been your salvation" (Luke 17, 19).

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How dividing into units can increase parish involvement

By Father Joseph M. Champlin

Father Blaine Barr was in the first class as the North American College in Rome reopened immediately after World War II. Now he shepherds the large, 1,700-family Parish of St. Joseph in New Hope, a suburb of Minnesota's Twin Cities.

In his current role he also has been the first to try many creative pastoral ideas — programs designed to mold this massive group into a family of loving, caring Christians.

To cope with the parish's hugeness, Father Barr divided the basically middle-class area into 13 sections. Each unit must have no fewer than 50 and no more than 200 families. Once the neighborhood grows beyond that, a division takes place and an additional section is formed.

A SIMPLE sectioning of such a parish does not automatically turn these sections into smaller Christian communities. And it does not turn the larger parent body into a closely knit federation of vibrant groups. To foster in each sec-

tion the kind of spirit desired, St. Joseph's established a Weekend Liturgy and Hospitality Program.

Each section, in this system, assumes responsibility for an assigned weekend of liturgies. That means members of the unit serve as greeters, lectors, ushers, ministers of Communion, general intercession writers and announcement makers. Others in the neighborhood provide coffee and doughnuts after every liturgy or supervise the nursery. Finally, some section people count the collection on that particular Sunday afternoon.

Father Barr estimates that more than 700 men, women and teen-agers participate in this program. One attractive feature is that a section assumes the weekend duties only once every two or three months. Such infrequent, although regular service encourages the involvement of people unable or unwilling to contribute their time and talent on a more intense basis.

RESEARCH specialists in church development project a severe shortage of

Roman Catholic priests throughout the United States within the near future. This prediction has already begun to be realized in the St. Paul Archdiocese. Lack of adequate clergy has led its Personnel Committee to establish a principle that parishes with fewer than 1,000 families may have only one priest serving their needs.

St. Joseph Parish has likewise felt this pinch in priestly personnel. Father Barr has only one assistant priest to help him care for his extensive community. That negative situation, however, can produce a positive side effect — wider use of Religious and lay persons to fulfill functions often performed by priests in previous years.

In his 11 years as pastor, the Twin Cities priest has built up a staff of nearly 20 full- and part-time employees. These include a lay person and two sisters who serve as parish visitors or pastoral associates, three individuals with responsibility for adult, family-centered and high school religious education, a social action coordinator, a liturgy-music director, a counselor and a coordinator of family-growth and enrichment programs.

In addition, he has hired five secretaries (some full, some part time), a retired man working three days a week as business manager, and a management consultant contracted on an hourly basis for occasional input.

REGULAR STAFF meetings become a necessity in such a large operation. Father Barr, in addition, takes the 12 ministerial persons every year to his mother's camp for five days of orientation and goal setting.

Modern industry and the armed forces, among others, have over recent years introduced a system known as management by objectives. St. Joseph Parish has attempted to introduce a modified, adapted version of that process. Thus, not only the overall community but individual staff members are expected to develop goals and objectives with specific action plans for the attainment of those desired results.

Father Barr terms his procedure "futuring." It is clear he has been "futuring" ever since he came to New Hope.

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Discussion questions

1. What is the difference between loving and feelings of love? Discuss.
2. How does looking honestly at ourselves and our feelings help us learn to love? Discuss.
3. Reflect upon this statement and then discuss it: "The right kind of aloneness moves us to dwell with the word, reflecting deeply upon it. We get to know Jesus and realize that Jesus first loves us, simply as we are at any given moment, whether this be a complainer, a rebel or a lover."
4. Reflect upon the kind of love Jesus gave us. What is he telling us?
5. Read the Gospel story about the 10 lepers (Luke, 17,11-19).
6. How do you think the 10 men who were lepers felt about life?

7. Why do you think Jesus cured them?
8. What point was Luke trying to make in this story?
9. Read the Arch Book version of the story of the 10 lepers titled, *He Remembered to Say 'Thank You'* (Concordia Publishing House, St. Louis, 1976). Then pray together, Psalm 136, 1-9.
10. Discuss this statement: "The way to God is the way of the cross."
11. In what way was St. Francis Xavier an adventurer?
12. Do you find that you have a sense of adventure in your Christianity? Discuss.
13. How do you cope with loneliness?

For parents after reading 'story hour' with their children

1. After reading the story aloud, ask your child(ren) to draw pictures of it. Then talk together about the story using the pictures the child(ren) have drawn.
 - Why did the people in the story call out to Jesus?
 - Why, do you think, Jesus helped them? Why did he tell them to show themselves to the priests?
 - When one of the healed men came back to thank him, what did Jesus say to the crowd? What did he say to the healed man?

— How did Jesus feel about the others who had been healed but who did not come back? Why, do you think, he felt that way?

2. Tell a family story or a school story about a time when you didn't feel that you were O.K., a time when you felt no one wanted you around. Who made you feel O.K. again? Who showed you that he wanted you around? How is that person like Jesus? Did you thank that person?



the active list

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

jan. 26 and 28

jan. 29 & feb. 1

from 10 a.m. until noon. No admission charge.

Roncalli High School will present "A'S'N", a full-length comedy, in the school auditorium, 3300 Prague Road, Indianapolis, at 8 p.m. on Friday and 4 p.m. on Sunday. Adult tickets are \$10; students, \$1.

The Civic Ballet Society of Indianapolis, Inc., will sponsor a School Arts-Exposure Program at the Indianapolis Museum of Art, 1200 W. 38th St., with programs at 9:30 a.m., 10:30 a.m. and 1 p.m. on both days. The series, for schools and senior citizens groups, will feature a variety of dance forms. For information or group reservations call 923-3937.

january 28

An open meeting of Women for Sobriety will be held at the Lucille Aines Residence, 947 N. Pennsylvania St., Indianapolis, at 2:30 p.m. Free parking and baby sitters. WFS is a self-help organization for women with alcohol related and other problems. Call 77-9109 or 634-9224 for information.

jan. 28 & feb. 1

Meetings for separated, divorced and remarried Catholics will be held at the following locations at 7:30 p.m.: Jan. 28 Southern Indiana group, Providence High School, Clarksville. Feb. 1 Westside group in Indianapolis, St. Gabriel parish, 34th and High School Road.

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group, will sponsor a stew dinner at St. Michael School cafeteria, 3354 W. 30th St., Indianapolis. Serving begins at 6:30 p.m. There will be a cash award of \$1,000.

february 2-4

High school students from St. Joan of Arc and St. Bernadette parishes, Indianapolis, are invited to a weekend retreat at the Vocations Center, 520 Stevens St. The retreat is sponsored by the CYO in conjunction with the two parishes.

For more information contact Sr. Joan Schwacke, 283-5508, or Brother Roger McKeigh, 356-5867.

february 1

The quarterly meeting of Indianapolis North Deanery Council of Catholic Women will begin with registration at 9:30 a.m. at the Fletcher Building, 108 N. Pennsylvania, Indianapolis. For luncheon reservations call Mrs. Thomas Miller, (317) 926-3520.

The Indianapolis YWCA announces its daytime Imago Series to be held on Thursdays from 10 a.m. to noon at 4460 Guion Road. The first presentation is entitled "The Home Maker or Working Woman." For information about the series, contact Loretta Anderson, 299-2750.

The Mental Health Association in Marion County will sponsor a members' forum on "Mental Health Commitments: What Happens to the Patient?" at 1433 N. Meridian St., Indianapolis from 11:30 a.m. to 1 p.m. For registration call 636-2491.

feb. 1-15

A Black Women's History exhibit portraying contributions black women have made to Indiana history will open in the first floor rotunda of the Indiana State Museum in conjunction with Black History Month. For further information call 633-6371.

february 2

St. Jude parish, Indianapolis, will sponsor a benefit dinner-dance at the Sherwood with dinner at 7 p.m. and dancing to the North Winds Band from 9 p.m. For tickets (\$25 per couple and \$15 single), call Dottie Ulrich, 786-6769, Shirley Dwyer, 881-4444, or Danna Feldhake, 787-4006.

The Indianapolis Curial Movement will have an Ultreya at Holy Cross parish house, 126 N. Oriental St., at 7:30 p.m.

Nocturnal Adoration at Holy Spirit parish, Indianapolis, will begin at 9 p.m. and continue until 6 a.m. Saturday. Interested persons are invited to participate in this First Friday program.

The St. John Bosco Guild, westside

Seminary offers spring schedule

Evening, morning and one-session-per-week courses of study are among those offered by Christian Theological Seminary, Indianapolis, during Spring Semester, according to Dr. Keith Watkins, CTS director for advanced professional studies. Courses may be taken for credit by ministers who already possess a graduate seminary degree and by other college graduates, lay or clergy, who are interested in the courses offered. Registration day is January 29. Classes begin the next day and the semester ends May 25. A full schedule of classes and related information is available from Dr. Keith Watkins at CTS, 1000 W. 42nd Street, Indianapolis 46208, telephone 924-1331.

A charismatic retreat under the direction of Father Fintan Cantwell, O.F.M., Conv., and his team will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Contact the Retreat House, (317) 545-7681, for further information.

A retreat for separated, divorced and remarried Catholics will be held at Alverno Center, 8140 Spring Mill Road, Indianapolis. Father Anton Braun and Father Martin Wolter are the directors. More information is available by calling (317) 257-7338.

february 3

February weekends at the Children's

Museum, 30th and Meridian Sts., Indianapolis, offer a variety of programs for the whole family. The following are "openers" for the month, all scheduled Feb. 3.

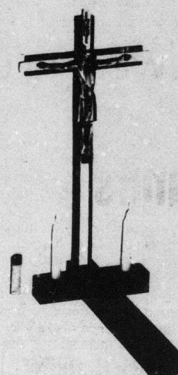
►Fourth through sixth graders can learn to make photographs—photo-type pictures produced without a camera. Four-session class on Saturdays from 10 a.m. to noon.

►An old-fashioned vaudeville show opens the Spring Performing Arts Season in Lilly Theater at 11 a.m. and 2:30 p.m. Tickets are 75 cents.

►A pre-school story hour for four and five-year olds on Saturdays in February at 11 a.m. and 2 p.m. Members only.

►Gallery games for museum browsers.

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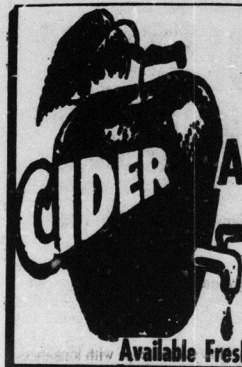
Entrance Examinations

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February 17, 9:00 a.m. Grades 7-12
March 10, 9:00 a.m. Grades 7-12
March 17, 9:30 a.m. Grades JK-6

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HOLY SPIRIT WINNERS—The "home" team won the 56 "B" tournament held at Holy Spirit over the holidays. Shown with the champions are coaches Ron Wuensch, left, and Bob Zieles.

CYO gals to display sewing talent Jan. 28

Fifty-seven Junior CYO'ers will display their talent in sewing and design this Sunday, January 28, in the Twenty-Sixth Annual Archdiocesan

Style Show at Holy Name parish, Beech Grove.

Mrs. Norma Dollar will commentate the 7 p.m. Style Show accompanied by Casey

Hayes on the piano.

Preceding the Style Show at 5:30 p.m., all Junior CYO'ers and their families are invited to attend the monthly city-wide youth Mass, at 5:30 p.m. in Holy Name Church. The Mass is in honor of St. John Bosco.

DIVISIONS in the Style Show are: Pant Suits; Sport-

swear; Skirt, Vest, Jumper, and Blouse; Tailored Dress or Unlined Suit; Tailored Suit or Coat; and, Formal Dress. Awards will be presented on the judges' decision regarding workmanship, showmanship, and modeling.

Contestants from Indianapolis should bring their entrants to Holy Name Saturday, January 27, between 12 noon and 3 p.m. Out-of-town contestants should bring their entrants on Sunday, January 28, between 11 a.m. and 12:30 p.m.

Admission to the Style Show is 50 cents for adults and 25 cents for grade schoolers. Admission to the dance, which follows at 8 p.m. is \$1.50. Rob McConnell of WNDE will be the Disc Jockey.

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

Mature Living series for senior citizens to open at Marian College March 6th

"Human Growth through Suffering" is the theme of the spring Mature Living Seminar scheduled at Marian College during March and April.

Funded by the Indiana Committee on the Humanities, the eight-week film and discussion series for senior

citizens will be held from 10 a.m. to 2 p.m. Tuesdays, starting March 6 and continuing through April 24.

A shortened version of the series will be repeated at the Salvation Army Westside Corps, 1309 W. Market St. The 11 a.m. sessions there will be

held on Thursdays, from March 8 through April 26.

Marian faculty members taking part in the series include: William Doherty, history; William Cisco, sociology; Dr. Mary Haugh, theology; Rev. Frank Bryan, Purichia, biology; and Sister Olga Wittekind, psychology.

Other resource personnel are: Rev. Donald Buchanan, Catholic chaplain at Indiana correctional institutions, Plainfield; and Dr. Paul Watson, IUPUI School of Education.

No fee is charged for the series. Program coordinator is Sister Marie Bernard Witte.

Indianapolis Area Catholic Singles Clubs

CATHOLIC ALUMNI CLUB (CAC), Dan John, 842-0855; **FIFTH WHEELERS**—For widows and widowers only, Noble Hallman, 638-9554; **ST. THOMAS AQUINAS SINGLES' FAMILY**, John Kohlhauser, 547-2907; **UNITED CATHOLIC SINGLES'**

CLUB (ages 35-65)—Never marrieds and widows and widowers, Dolores Augustin, 542-9348; **CATHOLIC SINGLES' CLUB**—For divorced, separated and remarried Catholics—North Side Chapter, Loren Rodgers, 253-3651; South Side Chapter, Jean Parker, 786-3005.

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Indianapolis Classified Directory

remember
them

† AVENATTI, Antonio, 95, Sacred Heart, Clinton, Jan. 17.

† BAUDENDISTEL, Evelyn, 74, St. Barnabas, Indianapolis, Jan. 19.

† BECHER, Lily, 88, St. Meinrad Church, St. Meinrad, Jan. 16.

† BRAUN, Vernon, 61, St. Paul, Tell City, Jan. 20.

† DOSCH, Jake P., 85, St. Benedict, Terre Haute, Jan. 15.

† DYSON, Urdia M., 92, Our Lady of Lourdes, Indianapolis, Jan. 23.

† FOHL, Patricia E., 50, Holy Guardian Angel, Cedar Grove, Jan. 17.

† GIOVANNI, Adeline J., 72, Sacred Heart, Clinton, Jan. 16.

† GOODWIN, Mary O., 68, St. Joseph, Terre Haute, Jan. 18.

† GREENE, Francis T., 68, Holy Name, Beech Grove, Jan. 23.

† HARRIS, John E., 62, Sacred Heart, Jeffersonville, Jan. 15.

† HAYWORTH, Bernard, 68, St. Patrick, Terre Haute, Jan. 15.

† HORSLEY, Alphonso, 70, St. Monica, Indianapolis, Jan. 23.

† HUNTER, Ellen, 103, St. Paul Hermitage, Beech Grove, Jan. 20.

† KASULAS, William L., 77, Holy Family, Richmond, Jan. 20.

† KELLEMS, Barbara, 49, St. Patrick, Terre Haute, Jan. 17.

† LYNCH, Robert A., 16, Holy Family, New Albany, Jan. 18.

† MACHTOLFF, Flavien, 56, St. John, Bloomington, Jan. 17.

† MORAN, Leo J. (Jerry), 47, St. Michael, Indianapolis, Jan. 22.

† MULLEN, John F. (Kay), 63, St. Vincent de Paul, Bedford, Jan. 20.

† NAUGHTON, Florence M., St. Luke, Indianapolis, Jan. 17.

† NEWTON, Frances Bedan, 80, Holy Family, New Albany, Dec. 23.

† SHEA, William P., 92, American Martyrs, Scottsburg, Jan. 15.

† TONNE, Alberta, 67, St. Lawrence, Lawrenceburg, Jan. 19.

† TRAUB, Helen E., 26, St. Philip Neri, Indianapolis, Jan. 22.

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today's music with charlie martin

Denver songs offer rich insights into life

John Denver's music often offers insight into life's deeper levels of meaning. Denver possesses the gift to question aspects of life and determine what could be added to make it richer and more alive. Such a gift requires courage and insight. Denver's special ability is to inspire these qualities in his listeners.

"Singing Skies and Dancing Waters" is a cut off his "I Want to Live" album. This song addresses the reality of distance within relationships. Many songs reflect on how love can bring people closer together—in fact, this is often romanticized as the very essence of love's power.

This closeness can be a life-giving power that enables individuals to realize more of their personal potentials. But love is not all closeness. There are times when individuals are far apart emotionally. Unresolved questions and fears can build walls that take people away from each other. Different interests and following a path of certain decisions can also take people apart. For many reasons distance can creep into even the closest relationships.

A MAJOR CONCERN for both people in love or in the sharing of friendships is how the relationship will handle this distance. We know every relationship does not last, and discovering emotional distance within a relationship is scary. People may question whether their relationship is ending or growing so far apart as never to be close again.

Our attitude toward distance can make a difference in how distance affects the life of our relationships. No relationship maintains a constant level of intense closeness. Our feelings

are influenced by a multitude of stimuli. And we do not have perfect control over how we will feel. Further, distance is not always a negative experience.

DISTANCE CAN bring perspective. Deeper feelings surface when we take the time and find the space to reflect on what a relationship means. Too easily we take others for granted and fail to realize the impact another has made on our life.

Consequently, our feeling

distant from someone we love may be a surprise means of reaching a new level of closeness. As the song says, "through all the spaces and all the changes" we can lose sight

of what it means to love and grow. We do not always have the answers, and sometimes we even fail in articulating the questions. But God's love is the energy mentioned above.

God enters our lives in many ways and gives hope. We need to discover his presence as described in the images of the song, the "singing skies," the "dancing waters," the "wonder of children," and the "mystery of age." The images could be endless for the extent of his love has no limit. He is with us as the center of all our loving, creating every closeness and filling every space. For every risk of loving we take, "Is he still with us?" Yes.

SINGING SKIES AND DANCING WATERS

So many years ago, I can't remember when/Someone was waiting for me/I had the answers to all of my questions/Love was so easy to see/I didn't know/When I was younger, I should have known better/I thought that nothing was new/Through all the spaces and all of the changes/What I lost sight of was you/I didn't know—I didn't know/REFRAIN: I could see you in singing skies and dancing waters/Laughing children, growing old/And in the heart and in the spirit/And in the truth when it is told/My life became shady and I grew afraid/And I needed to find my way back home/I just couldn't see you—the thought that I had lost you/I never felt so much alone/Are you still with me?/Sometimes in evening, when daylight was leaving/I thought I'd never see you again/Are you still with me?/Are you still with me? I'm with you in/REPEAT REFRAIN/If my faith should falter, and I should forsake you/And I find myself turning away/Will you still be there?/Will you still be there?/I'll be there in/REPEAT REFRAIN.

Written by: John Denver
Sung by: John Denver
© 1977, RCA Records

films on television this week

Friday, Jan. 26, 9 p.m. (ABC)—**"The Pink Panther Strikes Again"** (1976)—Peter Sellers is as funny as ever as Inspector Clouseau in this latest of the Pink Panther series to appear on television. The plot has him foiling the machinations of his former superior (Herbert Lom), driven mad by Clouseau's antics, who has got control of a doomsday machine. The one-joke nature of the whole enterprise, however—success through bungling—is wearing rather thin. Then, too, the sexual elements in the humor, relatively restrained before, are becoming more prominent. (PG) A-III—Morally unobjectionable for adults.

Sunday, Jan. 28, 9 p.m. (ABC)—**"Taxi Driver"**

(1976)—In this film directed by Martin Scorsese, Robert De Niro plays a tormented young man, apparently the victim of some unspecified traumatic experience in Vietnam, who works as a taxi driver until his suppressed rage, triggered by a woman's rejection, bursts out in an orgy of violence. De Niro gives a good performance, but

the film is so devoid of intelligence and emotional depth, so adolescent in its going all out to shock, that it is seriously defective both in moral and artistic terms. (R) B—Morally objectionable in part for all.

Tuesday, Jan. 30, 9 p.m. (CBS)—**"Big Jake"** (1971)—

John Wayne stars as an old rancher who, together with two of his sons, tracks down a gang, headed by Richard Boone, that has kidnapped his grandson. A standard John Wayne Western, entertaining enough but more violent than it need have been. (PG) A-III—Morally unobjectionable for adults.



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HAMMING IT UP—A scene from the Indiana Repertory Theatre's 1972-73 mainstage production of the madcap comedy, "The Scamp." The IRT will be touring another production of this classic comedy by Moliere from April 10 through May 7, 1979. For more information call Geneva Jordan, Director of Community Services at 317-635-5277.

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television highlights

White house series leads video scene



YOUNG FATHERS—Four feisty fellows growing up on the streets of New York in the 1940s "adopt" an abandoned infant in "The Baby With Four Fathers," a lighthearted human comedy on the "ABC Weekend Specials" Jan. 27. The program stars, from left, Pat Piccininni, Alphonse Billera, Erick Gurry and Al Ferrera, holding their young charge. (NC photo)

some noteworthy tv programs this week

Sunday, Jan. 28, 8-9 p.m. (PBS) **"Hong Kong: A Family Portrait."** The economically thriving but politically precarious position of this British crown colony is shown through the experiences of a Chinese family in this National Geographic special.

Sunday, Jan. 28, 10-11:30 p.m. (PBS) **"The Energy War."** This three-part series examines the various issues being debated by the Congress over the proposed natural gas

pricing bill.

Tuesday, Jan. 30, 9-11 p.m. (NBC) **"The Triangle Factory Fire Scandal."** The cause and aftermath of the terrible 1911 Triangle Shirtwaist Factory fire, the worst conflagration of its kind in history, are dramatized in this made-for-TV movie.

Tuesday, Jan. 30, 11:30-12:30 p.m. (ABC) **Mission: Mind Control.** The experiments conducted by U.S.

intelligence agencies in an attempt to perfect mind control is the subject of this investigative documentary in the "ABC News Closeup" series.

Thursday, Feb. 1, 4-4:30 p.m. (CBS) **"Razzmatazz."** The CBS News magazine series for young people begins its new season by, among other things, visiting an animal hospital, riding in a hot air balloon and driving a steam locomotive.

Thursday, Feb. 1, 9-10:30 p.m. (PBS) **"Palestine: Abdication."** A documentary on the political maneuvering and guerrilla fighting that led to Israel's independence in 1948 when Britain turned over the territory to the United Nations.

Saturday, Feb. 3, 7:30-8 p.m. (PBS) **"Footsteps."** Joe Sanchez is concerned about his daughter's television habits and gets some constructive ideas about TV viewing in this program in the parenting series "Footsteps."

religious broadcasting

RADIO: Sunday, Jan. 28—**"GUIDELINE"** (NBC) presents the first of a two-part interview with Thomas Quigley, Latin American affairs expert for the U.S. Catholic Conference. The subject is the Jan. 27-Feb. 12 meeting of the Latin American bishops in Puebla, Mexico, on the subject of the church's role of evangelization in Latin America. (Check local listings for time.)

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adults. She—and the viewer—are introduced to the language of signing and she decides that Jonah needs this more than reading lips and sounding words, which he has been unable to learn in school.

The last part of the film is pure experience. The visit to the deaf club is richly rewarding as the deaf themselves put us at ease and Jeffrey Bravin finally relaxes his alienated expression into a glorious smile in the film's final closeup when he signs and says to his new classmates, "My name is Jonah."

For anyone of a certain age, Katharine Hepburn is reason enough to watch anything she's in. They will be more than satisfied with her appearance in "The Corn is Green," airing Monday, Jan. 29, at 9-11 p.m. on CBS.

Emlyn Williams' romantic drama is set in Wales at the turn of the century and tells of an Englishwoman's struggle to establish a school for the children who toil in the coal mines. Undaunted by all rebuffs, she perseveres and triumphs when one of her grubby students, Morgan Evans, gets a scholarship to Oxford.

The story is well-known to movie buffs because of the Hollywood version starring Bette Davis in her prime. She was marvelous in the role of Miss Moffat, but Miss Hepburn is gloriously herself. The pleasure here is watching an accomplished actress show the

class that has made her famous.

The role calls for a strong personality and Miss Hepburn is nothing if not that as she goes through the changes from determined, bundle of energy to tongue-in-cheek helpless female, from laughing optimist to gloomy pessimist. Her nervous, brittle energy is still electric and her angular face has become even more fascinating with age.

Although "The Corn Is Green" is principally a vehicle for a star, director George Cukor has assembled an outstanding supporting cast and a first-class production. There are sour notes—lan Saynor lacks authority as the gifted Morgan who can see "where the corn is green" in the blackness of a mine shaft—and some reservations—the school is talked about but never seen. Just the same, this is a serviceable vehicle for a great star.

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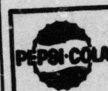
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viewing with arnold

Fantasy indulges in reality; the result—a mixed bag of gloom and paranoia

By James W. Arnold

"The Brass Target" is a modestly gripping post-World War II melodrama that oddly mixes styles.

It looks like, and seems to share the old-fashioned moral perspective of, those gloomily tense films about black market chicanery, military intelligence and political intrigue in occupied Germany—films made in the immediate decade after the war that can still be glimpsed occasionally on the late show. But it's also a decidedly contemporary conspiracy-assassination movie, with the required touches of cynicism and paranoia.

Still another oddity is the age and experience of its stars. It's been a long time since John Cassavetes, practically a legend as an offbeat movie director and occasional villain, has appeared as a straight action film hero. This is an Alan Ladd or early Gregory Peck role, and he brings several juicy dimensions to it.

Then there is Sophia Loren—beautiful, of course, but strangely gaunt—as the familiar espionage movie woman-of-mystery. The

memorable Patrick McGowan typically fattens up a small part with his Celtic charm, as a flamboyant but corrupt OSS chieftain, and Max Von Sydow is icy-slick as a clever and totally amoral hired assassin. The only "kid" in the cast is Bruce Davison, who wanders in and out of a Southern drawl as



an improbable C.I.D. colonel.

"TARGET" ENDS UP being more enjoyable for its performers and some exceptional scenes (shot in Germany and Switzerland) than as a whole. The worst negative is that it badly fools the audience as to its purposes. It

seems to be a kind of revisionist history of how Gen. George S. Patton actually died. It wasn't in an auto accident, the film says, but in an ingenious murder scheme launched by crooked U.S. army colonels who feared Patton was about to discover their complicity in the robbery of \$250 million in confiscated Nazi gold.

In Frederick Nolan's book ("The Algonquin Project"), the story was clearly a fantasy connecting several hard-to-accept coincidences—it was "what if" possibility, intriguing but unprovable.

In the movie, scenarist Alvin Boretz hedges not at all—it happens before our eyes.

Once again, as in so many recent movies and TV dramas "based on fact," we're left with a distorted version, not only of the personalities of historical figures, but of what really happened to them. Perhaps Nolan and Boretz are right—we're beginning to find assassination theories as hard to prove/disprove as nailing jello to the wall. But the audience ought to be apprised of the doubt: the fun, after all, is in the speculation.

"TARGET'S" closest precursor is "Day of the Jackal," which was a much superior film and worked less mischief. The assassin did not kill DeGaulle; he was part of a plot that failed to come off. But here the plot works, and we have to adjust both our sense of history and our confidence in our institutions. Ah, Watergate! What a dent you



ROMANTIC PAUSE—The school time melee subsides for a romantic moment between Glenda Jackson and Michael Murphy in the new film comedy, "The Class of Miss MacMichael" starring Glenda Jackson and Oliver Reed. Based on a novel by Sandy Hutson, it is produced and written by Judd Bernard and directed by Silvio Rizzano.

have put in our psychological security!

Simply as a thriller, "Target" has its share of nicely staged murders, shootouts and chases (including the classic one into a picturesque church bell tower), but its logic staggers as it nears the last lap. Thus, director John Hough never explains how the killer knows well in advance exactly the route Patton will take on an impromptu hunting trip, or why he continues when he may not get paid. At the end, detective Cassavetes seems to be working more on instinct and luck (Von Sydow is a rotten old war buddy and Loren happens to see him in Frankfurt) than on sleuthing expertise.

Cassavetes' Italian-American character is one of those admirable old OSS types who was able to make moral distinctions

in his work, and although he is "good," he is tough, competent and no fool. Cassavetes' age, deep dark eyes and sad smile work to convey a depth not always in the script, and the movie's best scenes are in his sophisticated exchanges with bad guys like Von Sydow and Lee Montague, playing mobster Lucky Luciano who finds that his fellow Sicilian is neither frightened or impressed by him.

IN A CAMEO role as Patton, George Kennedy adds little to the legend beyond the famous loud voice, scatological language and hostility toward Communies and competing generals. George C. Scott was better because he could get

past surface characteristics to suggest not only complexity, but a relish of theatrical performance central to the charismatic military hero.

The Cassavetes-Loren romance is typical of the genre—they knew each other in the war, but he had to leave on a mission, and she had to survive anyway she could, etc. In any case, they have a reunion embrace on a snowy street by a trolley car amid the ruins of Frankfurt that you have seen in movies a thousand times. But it's done by pros, and in its way, it's great. This movie's charm is in its competence with the familiar. **Rating: A-3. Morally unobjectionable for adults. (PG)**

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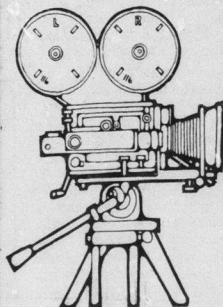


Mike Hornak



Mike Feeney

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

B, morally objectionable in part for all;

C, condemned.)

Brass Target A-3
California Suite A-3
Comes A Horseman A-3
Every Which Way But Loose B
Force Ten From Navarone A-3
In Praise of Older Women C
Invasion of the Body Snatchers B
King of the Gypsies B
The Lord of the Rings A-2
Magic B
Midnight Express B
Moment By Moment C
Oliver's Story A-3
Superman A-2
The Wiz A-2

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