

SYNOD OPENS—The historic Sistine Chapel is the setting as 204 bishops gather for the opening session of fifth World Synod of Bishops at the Vatican. Pope Paul VI tells the bishops the need

for the Christian message is "more pressing and anguished than ever." This photo was taken by Arturo Mari, photographer for L'Osservatore Romano. [NC photo]

Synod probes new catechesis concepts

Some bishops critical of theme

BY JOHN MUTHIG

VATICAN CITY—Several key concepts and approaches to catechesis started crystallizing during the first week of work put in by the 204 members of the fifth world Synod of Bishops at the Vatican.

First, a very broadly-based discontent was voiced by participants over the synod theme, "Catechesis in our Day, with Special Reference to the Catechesis of Children and Youth."

The theme as chosen by Pope Paul VI drew a false separation between religious education of young people and catechesis of adults, said many bishops.

Other synod members insisted that catechesis must be a community and family affair. Many speakers pleaded with the synod to take up adult catechesis as well.

THE FIRST SYNOD WEEK, devoted to speeches (not to exceed eight minutes) by synod members, gave rise to few original ideas on the theme. But bishops repeatedly stressed some general concerns. Among them were:

—The necessity to get back to clear statements of basic doctrines such as original sin and the resurrection;

—The conviction (especially widespread among Latin American bishops) that some catechists tend to reduce religious education to instruction in social change or even violent revolution;

—Concern over whether the laity and even priests are being trained well enough in catechetical techniques.

Bishops from Africa and Latin America said repeatedly that small Christian communities are the ideal environment for catechizing.

Delegates from industrialized nations noted that youth especially feel attracted to Christ and to religion, but not to the institutional Church.

They continually called for a new language and a new style of teaching the faith to young people. But few specific examples of what new methods should be tried have been suggested.

Several Third World bishops suggested that the synod should launch the drafting of a new universal catechism.

Speeches were scheduled to end Oct. 6. The bishops were then to spend time debating in small groups, divided on a linguistic basis.

Pope Paul has attended almost all synod sessions. Several participants have marveled at the synod's opening meetings.

At the synod's first plenary session, (Continued on Page 5)

A Word from the Archbishop

My dear Family in Christ:

The prayerful celebration of life as God's gift must be the foundation of all our efforts to preserve life or to better the conditions of life. Our Respect for Life as God's gift must begin with the right to life itself and the assaults on human life which come from abortion and euthanasia. It should also extend to those conditions which threaten life such as poverty, sickness, old age, racism, and all forms of discrimination.

As men and women of faith we are called to speak courageously in defense of life against all conditions which threaten or diminish life. This includes taking an active part in debate over public policies and programs.

As men and women united in the love of Christ we should expand our efforts to minister to those who suffer conditions which do not respect the dignity of life. We should also expand our efforts to provide encouragement and support to those who have the opportunity to choose life over death.

Finally, we should give the witness of a mature faith which proclaims that the complete fulfillment of life is to share in the life of the Living God, the Father of all men. Please pray with me on this Respect Life Sunday that our faith in God as the author of all life may lead us to a joyful celebration of life in which human rights are truly professed and publicly recognized and defended.

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

October 3, 1977

Communion in hand draws mixed response

BY FRED W. FRIES

A wide variation in response to Communion in the hand was noted as parishes implemented the option at Masses this past week-end.

Based on a spot check by the Criterion, the number of communicants who chose to take the Host in the hand rather than on the tongue

ranged from about 95% in several parishes to less than 15% in others.

The variation in the number of those who exercised the new option applied to both rural and urban parishes.

One rural pastor reported that over 90% opted for Communion in the hand, while another estimated that only about 20% chose the new method of receiving. The latter pastor

did comment, however, that the 20% figure applied to adults only and that the percentage for grade school children came to over 50%.

THIS PATTERN SEEMED to apply to many of those who took the Host in the hand did not make the reverential pause recommended, but placed the Host in their mouth as they walked down the aisle. He felt, however, that this matter would be rectified in due time as people became more ac-

One priest noted that he was "pleasantly surprised" at the relatively large percentage of the elderly who took Communion in the hand and the significant number of teenagers who chose the old method.

There was general agreement that the new optional procedure went smoothly and did not delay the Mass significantly.

ONE PRIEST OBSERVED that a number of those who took the Host in the hand did not make the reverential pause recommended, but placed the Host in their mouth as they walked down the aisle. He felt, however, that this matter would be rectified in due time as people became more ac-

customed to receiving in the hand.

Many of the laity contacted stated that receiving Communion in the hand increased their feeling of reverence and gave them a deepened appreciation of the Eucharist. Others felt that taking the Host manually "conflicted with what they had been taught from childhood" and that they planned to continue the practice of receiving on the tongue.

BILL ZEIHNER IS ST. MARY'S 'FIXTURE'

Serves his parish in retirement

BY MARY ANN WYAND

His flowing white beard lends a Biblical quality to the character of his face, and the sparkle in his smiling eyes reinforces his devout look.

He is William Earl Bernard Zeihner, a 77-year-old parishioner of St. Mary's Church, Indianapolis, and his face is familiar to those who frequent the church at 317 N. New Jersey St.

Mr. Zeihner, who will celebrate his 78th birthday on October 12, dons an alb to assist St. Mary's priests at daily Masses, then volunteers his time for other needed parish work.

BORN AND REARED in Indianapolis, William Zeihner delivered mail for the United States Postal Service for 30 years and then dedicated himself to church work following his retirement in 1954.

"I just had time to spare and began to be asked to do this and that and the other," he remembered. "I did little chores around the church, mopped the floor, picked up papers, and I pulled the ropes some times to ring the bells before the motors came."

Currently serving as an Extraordinary Minister of the Eucharist, Mr. Zeihner visits the sick and elderly in their homes each month to administer Communion and chat for a short while. He also volunteers his time for the Society of the Propagation of Faith, the St. Vincent de Paul Society, and other Catholic causes.

St. Mary's Gothic-style church, complete with gargoyles and intricate masonry, is visible from

Mr. Zeihner's apartment catercornered across N. New Jersey St.

"I look out the corner window and say my prayers looking at the church," he explained. His morning offering and evening prayer time are sup-

plemented by participation in daily Masses and prayer meetings at Sacred Heart, Cathedral or Marian College three evenings a week.

ORIGINALLY A MEMBER of a Protestant faith, William Zeihner (Continued on Page 5)



Bill Zeihner—busy in retirement.

Vocations Awareness Week opens this Sunday

WASHINGTON—Handbooks for teachers and a list of suggested activities for families have been distributed by the National Catholic Vocation Council (NCVC) as guides for observance of its first national Church Vocations Awareness Week, scheduled this year for Oct. 9-15.

It is the second such national observance in this country. Last year's was sponsored by the National Conference of Catholic Bishops' (NCCB) conference of diocesan vocations directors, one of the members of the NCVC, this year's sponsor.

MATERIAL AVAILABLE from the NCVC, a coalition of four organizations aimed at promoting vocations to the priesthood and religious life, also includes posters, a pamphlet on Church vocations, suggested liturgies, and a prayer for vocations.

The week, whose theme is "Come and See," will be a national "consciousness raising effort" for vocations to the priesthood, religious life and the permanent diaconate, according to James E. Haas of Time Consultants Inc. in Severna Park, Md., a religious education counseling firm which developed materials for the week and is coordinating its promotion.

World Day of Prayer for Vocations has been observed annually in the United States, Haas said, but Church Vocations Awareness Week will be aimed at

promoting "education and action" for vocations, as well as prayer.

The week was proclaimed by the U.S. Bishops and will be observed annually on the 28th Sunday of the year. Members of the NCVC, sponsors of the week, are the National Sisters Vocations Conference, the National Conference of Religious Vocation Directors of Men, the National Conference of Diocesan Vocations (Continued on Page 5)

Vatican urges nuclear 'caution'

VIENNA—The Vatican has urged the international community to "proceed with the utmost caution" in implementing nuclear energy projects.

Hermann Abs, head of the Vatican delegation to the general conference of the International Atomic Energy Agency in Vienna, told the meeting (Sept. 28) that "clarification of the hazards involved in the use of nuclear

resources" must be an international priority.

"The reality of these hazards, to date undetermined in many instances, places a serious obligation . . . on all states considering such projects to proceed with the utmost caution and with a realism that will not run risks that the citizenry of any state and of the world has a right to be protected against," said the Vatican delegate.

ABS URGED NATIONS to encourage public participation in the nuclear energy debate.

He called on states to "scrupulously avoid the temptation to consumerism" and "unnecessary expenditure of resources in a new and pointless type of expensive international competition" for nuclear power sources.

The Vatican delegate decried the worldwide spread of nuclear weapons capability.

HE EXPRESSED the Vatican's (Continued on Page 9)

Rosary March

The Rosary March set for Sunday, Oct. 9 in Indianapolis will proceed to St. John Church for benediction and not for Mass as previously reported. All who plan to participate in the Rosary March, which will begin at 3 p.m. at the State Office Building, 100 N. Senate Ave., are reminded to attend Mass at some other time that week-end. St. John Church does offer a 5:30 p.m. Mass on Sunday afternoon.

week's news in brief

by no news service

Use clout, Catholic MD's urged Regret Episcopalian split

CHICAGO—Catholic doctors can have a beneficial effect on American society if they use their political power and the public esteem in which they are held, according to several speakers at the annual meeting of the National Federation of Catholic Physicians' Guilds.

GREENWICH, Conn.—The Executive Council of the Episcopal Church has expressed deep regret at "the action of separation of our fellow Christians" taken by conservative Episcopallians who met in St. Louis in mid-September.

Farmers' union loses election

DELANO, Calif.—The United Farm Workers of America union was soundly defeated in a secret ballot election at Giumarra Vineyards, according to results announced by the state Agricultural Labor Relations Board. The ALRB, which supervised the election, said that 1,745 out of a total of 1,890 eligible voters cast their ballots, with 900 favoring no union and 673 supporting the UFWA.

Czech Church aim 'survival'

PRAGUE, Czechoslovakia—The primary preoccupation of the Catholic Church in Communist-dominated Czechoslovakia is survival, Cardinal Frantisek Tomasek, apostolic administrator of the archdiocese of Prague, told Philadelphia's Cardinal John Krol during the American cardinal's recent visit there. The Church's problem in Czechoslovakia, he added, is how to fulfill its pastoral ministry most effectively while under the control of a government committed to atheism.

Link technology and ethics

DES MOINES, Iowa—Continuing advances in technological knowledge will bring new ethical problems and more difficult decisions for society and the individual in coming years, according to an authority on bio-medical ethics. Daniel Callahan, founder and director of the Institute of Society, Ethics and the Life Sciences at Hastings-on-Hudson, N.Y., was the keynote speaker at a recent conference on "Public Issues in Bio-Medical Ethics: Where Do We Go From Here?" at Drake University in Des Moines.

Cut off abortion financing

ST. PAUL, Minn.—Within hours of a Minnesota Supreme Court decision Sept. 23, the state Department of Public Welfare cut off public financing of elective abortions, saying it would not fund them again unless told to do so by the legislature.

Homosexual's firing upheld

WASHINGTON—The U.S. Supreme Court has upheld decisions by lower courts that the constitutional rights of a Tacoma, Wash., teacher were not violated when he was fired for "immorality" after acknowledging that he was a homosexual. James Gaylord was fired in 1972, after 13 years as a social studies teacher, when he acknowledged he was homosexual.



AVE MARIA GUILD CARD PARTY—Mrs. Robert Kramer [standing] and Mrs. Robert Reimer, representing the Ave Maria Guild, visited the Criterion office recently with publicity details on the organization's card party to be held on Sunday, Oct. 16, in the Student Center of Our Lady of Grace Academy, Beech Grove. Taking down the information is Sister Mary Jonathan Schultz, staff member. Proceeds from the affair, which begins at 2 p.m., will be used for the benefit of St. Paul Hermitage. Tickets are \$1.50, and the public is invited. (Staff photo by Dennis R. Jones)

Relief aid tops \$240 million

NEW YORK—Catholic Relief Services, the overseas aid agency of U.S. Catholics, provided aid, rehabilitation and development assistance valued at \$240.3 million for some 18 million persons in 85 countries between July 1, 1976, and June 30, 1977, according to its 1977 annual operational report.

in capsule form

The House of Representatives has taken its strongest stand yet—a 252-164 vote—against federal funding of elective abortions as a prelude to working out a compromise with the Senate on abortion funding. . . . The most rational solution to the conflict in Northern Ireland would be "the final liquidation of British rule and the unification of all Ireland in a modern democratic secular state," according to a report released by the U.S. Catholic Conference Office of International Justice and Peace. . . . Twenty Catholic dioceses and agencies have received \$75,073,500 in federal loans for housing for the elderly. The funds will pay for 2,523 housing units. Catholic agencies received about 12% of the available funds. . . . Jesus is "alive and real" in human history "today more than ever," declared Pope Paul VI as he blessed a mammoth sculpture of the risen Christ in the new Vatican audience hall Sept. 28. The sculpture, about 60 feet long and more than 20 feet high, is part of Pope Paul's "birthday present." . . . Pope Paul VI urged East German bishops visiting him to trust Christ in carrying out their pastoral activity in the difficult circumstances in which they have to work. The Pope received Sept. 29 Cardinal Alfred Bengsch of Berlin, Bishop Gerhard Schaffran of Meissen and Bishop Bernhard Huhn, apostolic administrator of Goerlitz. . . . Because women do not enjoy full equality with men in the Church, some of their gifts have been wasted, Bishop P. Francis Murphy, auxiliary of Baltimore, told an audience of religious educators Oct. 1 in Richmond, Va. . . . Racism is a disease that can be found even among committed Christians, according to Bishop John R. McGann of Rockville Centre, N.Y., writing in a pastoral letter which outlined his diocese's efforts to achieve racial harmony. . . . A comprehensive national health care policy "can no longer be put on the back burner while we as a nation decide among our competing priorities on national defense, energy, education, prison reform and financing of political campaigns," according to Bishop Joseph Francis, auxiliary of Newark, N.J. . . . Pope Paul VI has named an American, Maryknoll Father Thomas A. McBride, a bishop and apostolic vicar of Pando, Bolivia. Father McBride, a 52-year-old native of McAdoo, Pa., has been working in Bolivia since his ordination in 1957 except for two years as director of guidance at Maryknoll College in Glen Ellyn, Ill. . . . Police used tear gas to break up a demonstration by 1,200 students, including delegations from Catholic universities, on the campus of the University of Sao Paulo (Brazil) in mid-September. The students were attempting to reorganize the National Student Federation, dissolved under security laws in 1968.



COUPLE WED 50 YEARS—Mr. and Mrs. Lawrence Braunecker will celebrate their fiftieth wedding anniversary with a Mass of Thanksgiving at St. Pius Church, Troy, on Saturday, Oct. 15, at 2 p.m. The couple's six children are hosting a reception immediately following the Mass at the Knights of Columbus Home, Tell City. Mr. Braunecker and his wife, the former Nellie Geriarden, were married Oct. 18, 1927. Their children include Mary Braunecker of Troy, Ann Wollenmann of Ferdinand, Ambrose Braunecker of Danville, Ky., Rosy Mills of Tell City, and Jeanie Becker and Patty Welp, both of Evansville.

names

Sister Janice McLaughlin, the Pittsburgh-born Maryknoll nun who was recently deported from Rhodesia after 22 days in jail there, will become the first white person to receive the annual Martin Luther King Freedom Award.

Pope Paul VI has accepted the resignation of Cardinal Miguel Darío Miranda y Gomez, 81, of Mexico City, who has been archbishop there for 21 years. As his successor, the Pope has named 53-year-old Archbishop Ernesto Corripio Ahumada of Puebla de los Angeles.

Linking the eight months of Church persecution to anti-Gospel forces, Archbishop Oscar Romero of San

Salvador said loyal Catholics will continue bringing liberation to the poor.

A Benedictine nun, Sister Elisa Marie Martinez, has been named vicar for Mexican Americans in Idaho by Bishop Sylvester Treinen of Boise. She succeeds Father Thomas Taylor, who recently began parish work in the diocese's mission in Call, Colombia.

Mrs. Rose F. Kennedy, mother of the late President Kennedy and of Sen. Edward M. Kennedy (D-Mass.), was cited for her leadership in a crusade for the mentally retarded at ceremonies in which she was awarded an honorary degree by Georgetown University.

Retired Auxiliary Bishop Martin W. Stanton of Newark, N.J., died Oct. 1 at Morristown General Hospital after a long illness. He was 80 years old and had been living in Whippany, N.J., since his retirement in 1972.

Bishop William M. Cosgrove of Belleville, Ill., is resting comfortably in a South Bend, Ind., hospital following his admission Sept. 30 with severe chest pains.

For more than six hours, about 100 traditionalists occupied the church of St. Jean in Strasbourg, France, Sept. 25 and ousted local Bishop Arthur Eichinger when he tried to speak to them.

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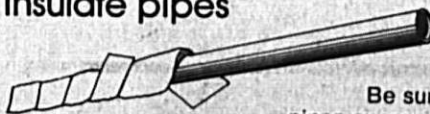
What to do now to

PREVENT FROZEN WATER PIPES IN WINTER

Last winter a great number of Indianapolis Water Company customers suffered a loss of water when their pipes froze up. And for many of those customers, the lack of water was a minor inconvenience compared to the damage caused by bursting water pipes.

So while the weather is warm, here are a few preventive measures you can take to avoid the problems of frozen water pipes.

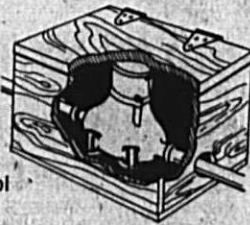
Insulate pipes



Be sure all water pipes exposed to the cold are insulated. Outside pipes. Pipes in unheated garages. And pipes in unheated basements. Just about any kind of blanket-type insulation will help.

Make a meter box

Its size should be about 24" x 24" x 24" or, at least, big enough to surround your meter as well as the stop and waste valve. Insulate the box with rock wool or similar material.



Inspect outdoor meter pits



If your meter is buried in your yard, make sure the pit lid is even with ground level. If your pit lid is broken or missing, replace it. Remove any debris from the pit.

Eliminate drafts



Close off all crawl spaces. Repair broken and cracked basement windows. Stop up openings around casements. Weather strip and caulk basement doors and windows so that they close tightly.

While the weather is nice, all of these insulating jobs are easier to do. So do them now to insure that when you...

Turn us on... we'll come running





the tacker

A classmate dies

BY FRED W. FRIES

Father Edward McLaughlin, pastor of St. Joseph Church, Shelbyville, died unexpectedly of a heart attack on September 21 in the parish rectory. The following tribute was written by Monsignor John Meyer, pastor of St. Joseph Church, Rawlins, Wyoming, a classmate of Father McLaughlin and this writer during our seminary days at St. Meinrad.

In the thirties the St. Meinrad "Holy Hill" was a place for many things, especially "touch rack food" and nicknames. There was "Kate, Gruff Duff, Circus John, Fish, Harnack, the Raybe, Southern Mammy, The Abbot, The Prior and Pappy," to name only a few. And there was "Cockles" also known as "Little M" and "Luke." The "Luke" name stuck, and to us classmates Edward McLaughlin was far more "Luke" than "Ed." In the old Campus Chatter there was a character by the name of "Luke McGlue," hence the connection.

In one of the Chatter's issues, Luke said: "They call me Luke, cause I'm not so hot." I thought of that statement in relationship to our dear deceased classmate. Luke he was, but lukewarm he was not. He constantly came on the scene of priestly life with a smile and a dedication that was affable, sincere, and very, very constant.

To his parishioners and to his Brother Knights of the area he was "Father Mac," a priestly man with a willing, sympathetic ear for the worries and troubles of others. He offered Holy Mass, administered the Sacraments and preached in a slightly nasal harsh tone, but his sincerity was such that you never noticed the tone—the goodness of the man made it quite secondary. He was the true, sincere priest, unflinching and sure of his identity. "The Sacerdos alter Christus."

To us, his classmates, Luke "wore well." He did get a bit heavier, minus hair on top and white of change. He did occasionally speak of a bad stomach in a jesting tone, and he took liberal quantities of a white, chalk-like stuff, that must have coated his "innards" as it did the glass. But mostly he smiled and laughed and was always present for a reunion, an alumni meeting, a get-together when the "Fish" came home.

He never starred at any gathering, but he was always there, steady and affable; one you could ever count on to be present. And now he is gone from us, back to the good God he loved and served so well. Ah, we shall miss him a lot. God be good to you, "old classmate and roommate" and very dear friend.

John "Fish Belly" Meyer

FREE FILM SERIES—A new monthly series, sponsored by the Holcomb Research Institute of Butler University, and funded by the Indiana Committee for the Humanities, will begin on Wednesday evening, Oct. 12, at 7:30 p.m. in Room 108 Gallahue Hall, on the Butler campus. Admission to the series, *Human Values in a Changing World*, is free and open to the public. For more information, call Dotty Mack or Sue Becker at 283-9551.

OCTOBER 9

The Junior CYO unit of Immaculate Heart of Mary parish, Indianapolis, will serve a pancake breakfast in the school cafeteria from 9:30 a.m. to noon.

A turkey supper will be served at St. Mary-of-the-Rock parish near Batesville from noon until 8 p.m. Other entertainment will also be available.

OCTOBER 10

A meeting of St. Patrick parish Simeon volunteers will be held in the parish rectory at Terre Haute at 7:30 p.m. The program is sponsored by Archdiocesan Social Ministries.

OCTOBER 11

The Guardian Angel Guild will sponsor its annual card party at the K of C hall, 1313 S. Post Road, Indianapolis, at 7:30 p.m. Proceeds will benefit the special education program at Secelina High School.

The monthly dessert and meeting of the Ave Maria Guild will be held at St. Paul Hermitage, Beech Grove, at 12:30 p.m. Mrs. Clarence Flick, Mrs. Vincent Kavanaugh and Mrs. James B. Critzer are hostesses.

OCTOBER 12

The first in a series of eight programs designed to strengthen the development of the person within the family will begin at 8 p.m. in the rectory basement at St. Thomas Aquinas parish, Indianapolis. The speaker, Robert Riegel, Ph.D., supervisor of Family Counseling Services with Catholic Social Services, will use as his topic, "What's Happening to the Family Today?"

Father Francis Bryan, chaplain at Marian College, will conduct an Evening of Reflection for members of Our Lady of Every Day Circle, Daughters of Isabella, Indianapolis, at 6:30 p.m. in St. James Church. Dinner will follow at the Heritage House.

The monthly luncheon-card party at St. Mark parish, Edgewood and U.S. 31S, Indianapolis, will begin at 11:30 a.m. with the luncheon, followed by cards at 12:30 p.m.

St. Augustine Guild will sponsor a rummage sale to benefit the Little Sisters of the Poor and St. Augustine.

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What did all these people have in common? They remem-
bered the education of students for the priesthood in their
wills. We recommend them to your prayers.

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ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office on Monday of the week of publication.

Home, Indianapolis. The sale will be conducted in the garage on the west side of the Home from 9 a.m. until 4 p.m. A bake sale is also being sponsored at the same time.

OCTOBER 13

Simeon volunteers of SS. Peter and Paul Cathedral, Indianapolis, will meet at the Cathedral Nutrition Site, 1324 Pennsylvania St., at 10 a.m. The project is sponsored by Archdiocesan Social Ministries.

OCTOBER 13 & 16

A Pre-Cana Conference for engaged couples, sponsored by the Aquinas Center for Continuing Religious Education, will be held at Providence High School in Clarksville in a two-session program—Thursday, Oct. 13, from 7:15 to 10 p.m. and Sunday, Oct. 16, from 12:45 to 5 p.m. Interested couples are asked to pre-register with their parish priest.

OCTOBER 13-15

The annual bazaar and boutique at St. Thomas More parish, 1200 N. Indiana, Mooresville, will be held from 9 a.m. to 8 p.m. Crafts of all kinds, Christmas items and games will be featured.

OCTOBER 14

Mater Dei Council K of C will hold an Octoberfest at the Council hall from 8:30 p.m. to 12:30 a.m. Admission is \$2 per person. Table reservations must be made by Oct. 11.

OCTOBER 14-15

Our Lady of Fatima

Council, K of C., Indianapolis, will have a rummage sale at the Council hall, 1313 S. Post Road. All proceeds go to the Gilbault Home for Boys, Terre Haute.

Limited pick-up service is available for saleable items (no appliances). Call Fred Johnson, 547-0675.

OCTOBER 15

Commandery 172 Knights of St. John at Richmond will sponsor an Octoberfest at the organization's clubhouse. Authentic German foods will be served beginning at 5 p.m. The public is invited.

The Earthen Vessels Coffee House, sponsored by St. Monica parish council, Indianapolis, will provide entertainment for young adults in the parish cafeteria, 6131 Michigan Road, from 7:30 to 11 p.m. John Logan, singing a variety of Gospel rock music, will be featured during the evening.

St. Andrew parish, Indianapolis, will host dinner and dancing at the annual Harvest Homecoming beginning with a social hour at 6:30 p.m. Dancing will begin at 9 p.m. Donations are \$7.50 per person. No tickets will be sold at the door. Ticket reservations may be made through Oct.

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bered the education of students for the priesthood in their
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10 by contacting Florence Bauman, 546-7649, Audrey Dowd, 546-7344, or Mildred Drew, 547-1648.

A spaghetti dinner will be served at St. Mark parish, U.S. 31S and Edgewood, Indianapolis, from 4:30 to 8 p.m. The public is invited.

OCTOBER 17

Our Lady of Every Day Circle, Daughters of Isabella, Indianapolis, will meet in regular monthly session at 7:45 p.m. in St. James parish hall. Mrs. Charles Hartley, Mrs. Eugene Bauman and Mrs. Marcellus Butsch will serve as hostesses for the meeting.

OCTOBER 19

Santa Maria Circle, Daughters of Isabella, at New Albany, will sponsor its annual dessert card party at 7:30 p.m. at the Holy Trinity School cafeteria. A variety of prizes will be awarded.

OCTOBER 21-23

A married couples' retreat will be held at the Franciscan Retreat Center, Mount St. Francis, Ind., with registration beginning on Friday evening. For detailed information, write or phone the Retreat Center, (612) 923-8819.

OCTOBER 22-23

A religious experience week-end for women, 18 and over, will be held at Our Lady of Grace Convent, Beech Grove, from 10 a.m. on Saturday, to 1:30 p.m. on Sunday. The week-end is designed specifically for young women interested in Religious Life.

For information and/or reservations, contact Sister Harriet Woehler, O.S.B., (317) 787-3287, 1402 Southern Ave., Beech Grove 46107, by Wednesday, Oct. 12.

SOCIALS

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

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November is just weeks away. The Church asks us to pause and remember the suffering souls in Purgatory. By all means, pray for your friends and relatives, but remember, too, those abandoned souls who have no one to pray for them. Please God, this will not happen to you! The Mass is the perfect prayer. Why not send us your Mass requests now? Masses will be offered for your intentions by our native priests during November. Your offerings are often their only means of support.

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THOSE
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Remind us, too, to send you information about Gregorian Masses. You can arrange now to have them said for yourself and others after God has called you home.

From Kakkulissery, India, Father Antony writes of his tiny flock of Catholic families entirely surrounded by non-Christians and with no church within miles. Unless he can build a chapel for Divine Services and catechism classes, he fears for their Faith. For just \$2,500 you can build the chapel yourself. A perfect Memorial for someone you love!

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editorials

Shifting the blame

In the Florida courts there is now a case involving a 15-year-old boy on trial for murder. What makes this case particularly interesting is the fact that the defense attorney is citing television as co-defendant along with the boy. If this were not so sinister, it would be almost laughable.

As parents, we are told that in order to make our children more worthwhile citizens and persons we should guide them in decision-making, instill in them moral values and give them good example. If we hope our children will grow up to be pleasing to themselves as well as to others, we must not take upon ourselves the consequences of their mistakes in order to "save" them from hurt or punishment. Our children must accept the responsibility for their own behavior.

In the case mentioned above, the defense lawyer claims that the young boy was subjected to so much violence and cruelty on television that after a time he was no longer able to distinguish the real from the fantasy, the world of human beings he lived in from the electronic mayhem and murder on the television set he apparently watched constantly.

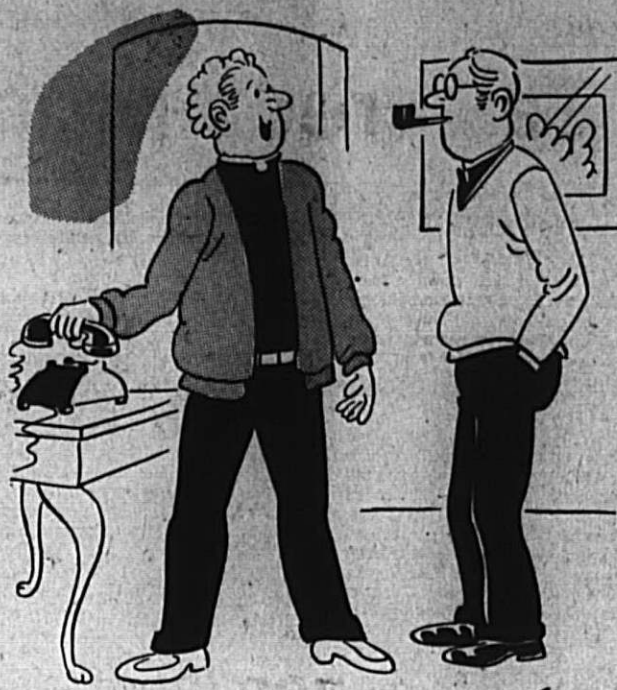
Several questions come

immediately to my mind. Why did his parents allow this brainwashing to take place? Aren't there better things for a 15-year-old boy to do with his mind and body than to let them both stagnate in front of a box?

Television is neither good nor bad, but using makes it so, to paraphrase an old saying. Aspirins are good for curing headaches, but an overdose can kill. We generally keep medicines out of the reach of our children because they do not know how to use them wisely. Television can be used for learning, informing, entertaining. Now a clever lawyer says it can be blamed for murder. Let's put the blame and responsibility where it truly belongs. If one more time we foist it off or dump it in someone else's lap, we may soon find ourselves the unwilling victim. Then we shall have come full circle and have only ourselves to blame.

Whatever the outcome of the case in Florida, we should take it as a warning of what can happen when no one is ready to accept the consequences of his actions, when the blame can be easily placed on someone or something else and people can, quite literally, get away with murder.

—Barbara Brown



"THE WORLD ISN'T AS IRRELIGIOUS AS IT SEEMS! TWO GROCERS JUST ASKED ME TO BE THEIR CHAPLAIN IN A PRICE WAR!"

dale francis says

The Powerhouse of Prayer

BY DALE FRANCIS

It has been a long time since I wrote about Powerhouse of Prayer. But because I believe it does have something of value to offer, I want to write about it again.

The background of Powerhouse is this: More than two years ago, I had several letters almost at the same time from older people who felt a sense of uselessness in the world. I told them they need not feel useless. By praying together they could become a powerhouse of good.



I proposed to Our Sunday Visitor that we bring these people together, let them join what we would call the Powerhouse of Prayer, send them a monthly letter about prayer and the need of prayers. I made only one stipulation: This would be an organization in which we asked nothing of the people but their prayers. We would never charge them anything for the monthly Powerhouse letter; we would never ask the people for voluntary donations. We would ask nothing of them but their prayers. It was agreed.

SO POWERHOUSE STARTED out, directed to older people. A secretary was assigned to handle the list, which we had not really expected to be very large. But things started happening. First of all, other people wanted to join Powerhouse. There were letters from teen-agers, young married people, middle-aged people. They all said they needed Powerhouse, too. So we opened Powerhouse to everyone.

While older people formed the base for Powerhouse, it has a wide range of

ages now, from young people in their early teens to many who are in their nineties. While I suppose the usual experience of such a group as this is that members would be mostly women, but Powerhouse has many men members.

The Powerhouse lists have long since been moved to computers. Counting all those who are group members—some parishes, retirement homes, nursing homes have joined together—the membership of Powerhouse is in the tens of thousands. Since we started, we've sent out more than three-quarter million letters to those who have joined us.

What do the people of Powerhouse do? They pray for each other, and they pray for all the people in the world. The very first thing we emphasize is that Powerhouse people pray for other people. When you become a part of Powerhouse, you move away from thoughts of yourself and your problems to thoughts of others and their problems. You do not need to center your efforts on praying for yourself. Others will be praying for you, as you are praying for them. The principle that moves Powerhouse is caring for others.

IN POWERHOUSE WE are asked to keep a constant awareness of the presence of God, not by moving away from the world for prayer and meditation but in the world as we go about our necessary tasks. We do this by saying, by word or thought, "Jesus I love You" or "God, help me to serve You well," or whatever you wish as we go about doing what we should be doing in the world. We encourage people, who perhaps have heard often of the tragedy of

living the questions

Parochialism a peril to unity

BY REV. THOMAS C. WIDNER

Archbishop Peter Gerety is the Ordinary of the archdiocese of Newark, N.J. Last week in a "Day of Dialogue" at which he and five of his auxiliary bishops reported to some 300 participants on the state of his diocese since he took over its administration three years ago, Archbishop Gerety made a special note of a danger which any bishop must dread.

The Catholic Church, he said, "is not organized on congregational lines" and because it is not, parochialism is a hazard to the unity of the local Church.

Probably the single greatest threat to the Church at the local level is the tendency of people to not see beyond the boundaries of their own parish. It is even worse when people in a parish

refuse to look beyond "Catholic" boundaries.

"We must see the clergy, the pastors and their various churches as the coadjutors of the bishop gathering the people around the bishop in order to form the local Church," the Archbishop stated.

The local parish is the smallest unit of the diocese. Service is a two-way street. The good of the diocese must consider the good of the parish. The good of the parish must consider the good of the diocese. But the local parish cannot and ought not behave as if it can do what it pleases, act on its own, without considering the fact that it is a part of the whole. And the whole is no greater than the sum of its parts. Parishes which continue to behave as if they are the only parishes in the diocese do nothing but divide the Church and weaken her.

An example of this is the Indianapolis District Coordinating Committee (IDCC) which has legislative responsibility for parish sharing, high school assessments and tuition schedules for the Indianapolis district high schools. In all the years of its existence, the IDCC has never gotten beyond the haggling of financial woes. Yet the IDCC, in fact, is the logical and perfect organization to deal with future planning of parishes and schools in the Indianapolis districts.

A strong parochialism, however, prevents it from getting its real work even begun.

NATIONAL PARISHES served a real need and purpose in the past. Not so in the present. National parishes in the Indianapolis Archdiocese never seem to have played the role they have in larger dioceses but they are an example of a positive force in the past which has no relevance for the present and certainly not the future. They were designed to assist one specific cultural group to make the transition from old world to new. History has now progressed to the point where we should consider the transition from new world to eternal kingdom.

The Criterion often receives requests from schools for publicity for this or that purpose. A particular principal wants to emphasize a uniqueness of his/her school. Unfortunately, most principals are placing themselves in competition with each other. By and large, our Catholic schools are pretty much the same. The uniqueness of Catholic schools should be apparent in each one. A sense of faith ought to be evident. It is common to all. But schools seem to try to outdo themselves to emphasize gimmicks to attract pupils who simply aren't there.

Sometimes one dreams for a nice wave of anti-Catholicism in our society so that we might bond together in order to achieve the Gospel message. Paul's reminder that there is one Lord, one faith, one baptism seems to get lost in the constant stream of parochial diatribe that spews forth from our midst. Our local churches will continue to act weakly and ineffectively until we see ourselves as part of the universal Church.

letters

Agrees with columns on priests

To the Editor:

I look forward to getting the Criterion each Friday. As soon as it comes, if I can't sit down and read it right then and there, I at least skim through it to get the highlights until I can come back to it later. Not only is it a good way to keep up with what's going on in the Archdiocese, but I also find it a tremendous resource for learning more about "being a Catholic."

One of my favorite sections is your "Living the Questions" column, and today's (Sept. 30) was no exception. I agree that "priests should be educating the laity to take greater responsibility to their parishes." And, I agree wholeheartedly that the laity must be willing "to take part in ministries to which they have a baptismal right."

Because I am involved in a ministry, my life touches those of many members of the laity in a number of parishes who are also involved in ministries.

But my concern is not only in getting the laity to accept the

responsibility of a ministry, but also in getting the priest to allow us to take on a ministry as a right as well as a privilege.

Then I read Dale Francis' column where he quoted Msgr. Marcel Uyenbroeck on "... more collaboration" between priest and laity with "more fraternity" and "greater mutual respect." For, after all, what better way to learn respect than to work with another person on a common goal. If the priest and the laity can share the ministry of Jesus, God's work will be done, and love and respect will grow from it.

Indianapolis

Pat Long

Raps Elvis column

To the Editor:

Re: Arnold 9/2, Elvis Presley column.

I think this article was completely out of place in a Christian paper. Surely the Christian "way" should have been to write something good about the man instead of making snide remarks about his fans and even insinuating that Elvis had no musical ability.

I'm sure Elvis had his faults, but there are a lot of good things that could have been written. For instance, on one occasion an album of spiritual songs entitled "How Great Thou Art" was played on 350 radio stations across the country without commercials, all paid for by Elvis.

I was really disappointed in the Criterion. Surely a Christian paper should have remained silent on the subject, rather than criticize a man after his death and belittle his fans.

St. Meinrad, Ind.

Alice D. Lindauer

An inmate writes

To the Editor:

I am an inmate at the Pontiac Prison and am writing for your help with our Christmas project.

This is a volunteer project worked on by inmates at Pontiac and throughout the United States where we try to make Christmas a little happier for those with us who have no one on the outside.

Several inmates at the Pontiac Prison are working with volunteers throughout the United States on "A Prisoner's Christmas." I will send information and a free personalized gift to anyone who writes.

Patrick White
Pontiac Prison
C-01948 Box 99
Pontiac, Ill. 61764

Chance to share

To the Editor:

In our Chapel of Perpetual Adoration at St. Mary-of-the-Woods, our Sisters pray night and day, remembering the needy of the whole world. Global Prayer Scope gives you an opportunity to include your petitions in the prayers of the Sisters.

If you are interested, please write your needs or those of your friends and mail to me.

Thank you.

Sister Germaine McCauley
Owens Hall
St. Mary-of-the-Woods, Ind., 47878

the criterion

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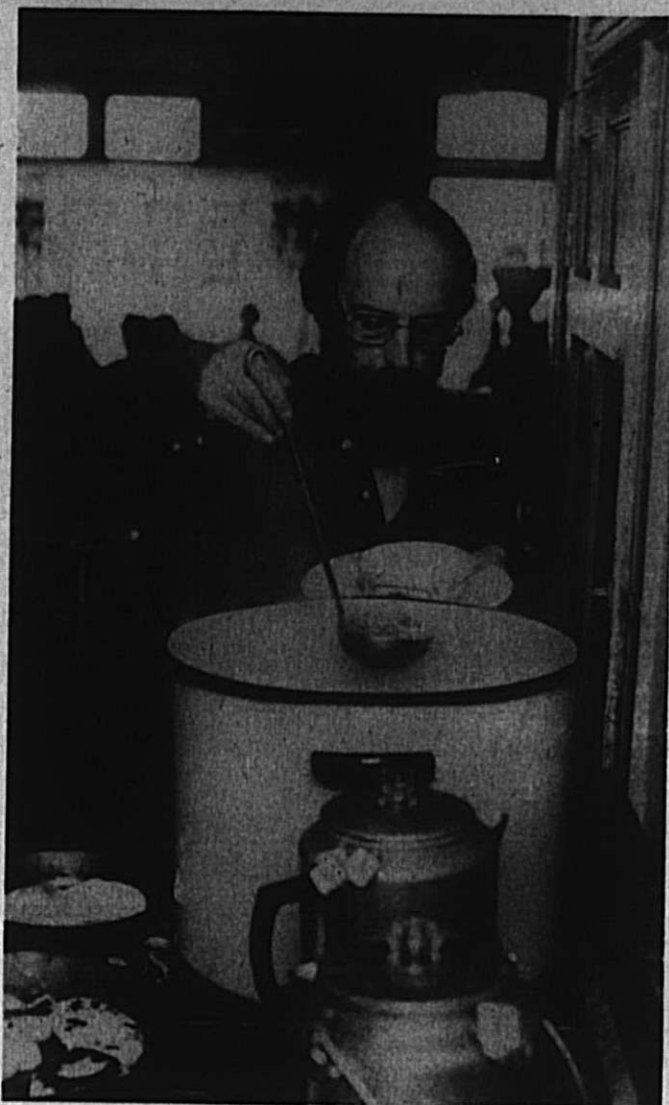
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BIRTHDAY ART—This detail from the huge bronze doors by Luciano Minguzzi shows Sts. Vitalis and Agricola hanging from the same cross. The doors for St. Peter's Basilica were a birthday gift to the Pope while the immense sculpture,



"The Risen Christ," [right] by Pericle Fazzini was commissioned for the papal audience hall at a cost of \$400,000. [NC photos]



SOUP'S ON—Benedictine Father Benet Hanlon dishes up a bowl of bean soup at the "Beans and Bread" kitchen in Baltimore. The idea for the soup kitchen developed when Father Benet learned some of the street people in the area had not eaten in three days. When asked what they would like to eat, their reply was, "beans and bread." (NC photo by Robert H. Davis)

Serves his parish

(Continued from Page 1)

studied the doctrines of Catholicism, weighing the issues carefully, before joining the Catholic Church in 1927. He felt the transition from the Latin to the vernacular Mass was "a little strange at first, but I wasn't hostile to the change." And he believes the newly instituted option of Communion in the hand is "a good change."

Participation in charismatic renewal meetings has strengthened his faith and increased his awareness of God, he said.

While attending the International Congress of Charismatic Renewal at South Bend in 1972, Mr. Zelher attended Mass at Notre Dame's Sacred Heart Church several times. During one Mass in the church crypt, the elderly Indianapolis man was the only participant.

When the priest spoke God's words, "I will pour out my Spirit upon all flesh," (Joel, Chapter 2, Verse 28) Mr. Zelher said he was visibly moved by a religious experience.

"I wept with joy," he remembered, smiling at the memory. "Tears rolled from my eyes. It was a release of the power of the Spirit in earthly life. I was filled with a feeling of the Holy Spirit, my own blessing."

Reflecting on the experience, William Zelher said he believes "the Charismatic Renewal encourages us to seek a spiritual strengthening. It makes the Scriptures real in your life."

SPIRITUAL AWARENESS "Isn't necessarily a one time experience," Mr. Zelher added. "You can't expect to live on the mountain all of the time. You have to come down in the valley and do your work."

"That great experience at Notre Dame really gave me the victory—the freedom—to live without weakness," he explained. "If you cooperate with the Lord, he'll help you. People need to live sin free, to pay more attention to their faith, to Mass, to the Holy

Sacrament, to put faith first in life."

William Zelher spends a great deal of time at St. Mary's. He has come to know the priests, the parish history, and the nooks and crannies of the church and rectory quite well.

Father Steve Hay, pastor of St. Mary's, and Father Maro Rodas, his associate, both offered verbal tributes to this dedicated parishioner.

"He knows everybody in this parish," Father Rodas remarked last week, "and he spends 24 hours a day doing church work."

Vocations Awareness

(Continued from Page 1)

Directors, and Serra International, an organization of lay persons fostering vocations to the priesthood and religious life.

THE NCVC WAS formed in late 1976 to establish "common programs and a common understanding" among vocations directors across the country, according to Father Dennis Tindler, vocations director for the Baltimore archdiocese and national chairman of the vocations week project. Members hope that "by sharing, we'll begin to collaborate more effectively and provide common support," he added.

Marianist Father Quentin Hakeneworth of St. Louis is NCVC president.

In conjunction with the vocations week observance, Time Consultants produced teachers' guides for grades 1-6 and for grades 7-12, posters, prayer cards, vocations pamphlets, and table centerpieces which include both the prayer for vocations and a day-by-day list of suggested family activities.

Suggestions include a family nature walk, participation as a family in a daily Mass, group

reading of the Gospels, invitation of a Sister, priest, Brother or deacon to a family meal, and personal reflection on the need for vocations.

Haas said his office had been "overwhelmed by the response" to the Vocations Week material. Requests have come from Australia and other areas outside the continental United States, he said, and from vocations offices, parishes, schools and Serra units in this country.

He said the response reflects "a tremendous resurgence of interest in Church vocations as a new way of life."

the word this sunday

By Father Donn Raabe

TWENTY-EIGHTH SUNDAY
IN ORDINARY TIME

"Lord, Heal Me"

2 Kings 5:14-17
Psalm 98:1-4
2 Timothy 2:8-13
Luke 17:11-19

The Scripture stories about healing sometimes make me a little nervous. Not that I don't believe in the possibility of healing. But I sometimes get afraid that we might put all our hope in a miracle cure for our arthritis, cancer, heart disease or whatever else is ailing us and overlook something deeper. God works in strange ways, and why some people and not others have miracles happen in their lives is beyond me. But, as Paul in the second reading today reminds us, whether or not a miracle happens in our life, let us deal with the reality and not lose faith. "Even if what afflicts us should kill us, the main thing is that if we have died in union with Him, we shall also live with Him. And even if along the line we have wavered in our trust in Him, if we hang in there trusting in Him and hold out to the end, we shall reign with Him." I don't think God wants us to give up and not fight for life. But in the process, let's not lose faith. "Lord, I believe, but heal my unbelief."

to the Church posed by Communist and right-wing military governments.

The German archbishop said that traditionalist Archbishop Marcel Lefebvre, who has rejected parts of Vatican II and defied the Pope's authority, is leading some of his followers "slowly into schism."

The next day, Cardinal Aloisio Lorscheider of Portaleza, Brazil, introduced the theme of catechetics in a keynote address.

The cardinal urged fellow bishops to decide early in the synod what sort of document they wanted to produce at the end of their month-long meeting.

Bishops seem intent upon drafting a final document of recommendations to Pope Paul.

Much to the disappointment of many bishops, the 1974 synod failed to agree on a final document. Instead, they sent the minutes and speeches of the synod to Pope Paul, who later issued an apostolic exhortation on the synod theme of evangelization.

His speech, entitled "Panorama," highlighted the Church's activities on behalf of human rights and the threats

FOR SCHOOL TUITION

Tax credit prospects 'brighter'

BY JIM CASTELLI

WASHINGTON—When the U.S. Supreme Court struck down a New York state law allowing tax credits for tuition to parents of children in nonpublic schools five years ago, the national lobbying effort for federal tax credits pretty much faded away.

But there seems to be more optimism today than ever before that a tax credit law can be passed. One reason is that the political atmosphere surrounding the question of state aid to nonpublic schools has changed considerably in the past few years.

The major bill now being discussed was introduced by Senators Robert Packwood (R-Ore.) and Daniel Patrick Moynihan (D-N.Y.) with 41 other Senate cosponsors, including 12 of

the 18 members of the Senate Finance Committee, which handles tax matters.

THE BILL WOULD ALLOW a tax credit for 50% of tuition up to a maximum of \$500 per student for tuition paid to virtually any accredited school, including public and nonpublic colleges and universities, nonpublic elementary and secondary schools and vocational and business schools.

The Packwood-Moynihan bill would make the credit refundable—a family that did not earn enough to pay taxes would receive a refund for its tuition credit.

A similar bill in the House was introduced by Rep. James Delaney (D-N.Y.). His bill would allow a

nonrefundable tax credit equal to 100% of tuition up to \$250 per student.

The major difference between the current proposals and older ones is that this time the focus is not on institutions or one religious group, but on parents and families across the board.

The Packwood-Moynihan and Delaney bills are not simply efforts to gain state aid for parochial schools. They are designed to help middle-class parents who cannot afford college tuition for their children; adults who go back to school or want to learn a new trade in their 30s and 40s; inner-city minority parents who sacrifice to send their children to

parochial schools because they are better than the neighboring public schools. In short, the new proposals offer something for just about everyone.

The new bills reflect two social trends that have developed or been strengthened over the past five years. First, they reflect growing activity by middle-class families who feel caught in between—unable to pay for what they want like the rich, but too affluent to qualify for aid for the poor.

THE SECOND CHANGE involves attitudes toward public schools. Five years ago, opponents of aid to nonpublic schools argued that such aid would take needed funds away from the public schools and lead to their decay. But the nonpublic schools have not received any large amounts of aid, and the public schools have still decayed.

It would be unfair to say that people have given up on the public schools. But supporters of the tax credit approach, such as Msgr. Edward Spiers, director of Citizens for Educational Freedom, report a growing awareness that nonpublic schools can provide an alternative to public schools.

At the same time, Msgr. Spiers says, there is also a growing recognition that nonpublic schools provide competition that can keep public schools "on their toes."

One example of the growing interest in a new approach to education, according to Father Patrick Farrell, coordinator for elementary and secondary schools for the U.S. Catholic Conference, is that two states, California and Michigan, have become particularly interested in the voucher system.

Under this system, the state would give parents a voucher good for tuition at any accredited school of the parents' choice. Michigan will vote in 1978 on a state constitutional amendment to allow vouchers. The tax credit approach works in almost the same way.

TAX CREDIT SUPPORTERS cite some specific reasons for optimism about passage and court acceptance of their proposals:

—Moynihan notes that both Democratic and Republican party platforms in 1976 supported aid to nonpublic schools and President Carter pledged support for constitutional forms of aid during the campaign, even though his Administration has been lukewarm toward tax credits so far.

—Father Don Shea, who works for the Republican National Committee and worked on the bill with Packwood, says Packwood's support is significant because he comes from a state that is only 12% Catholic.

—The House and Senate both approved—by wide margins—provisions in the federal budget resolution allowing for a loss of income due to tax credits for college tuition.

—Msgr. Spiers says he thinks the Supreme Court sent out a message that it is ready to rethink the nonpublic school aid question in its decision last spring upholding the constitutionality of an Ohio law providing auxiliary services to students in nonpublic schools.

The signal, he says, is a comment Justice Louis Powell made in a concurring decision praising the contributions of church schools. Powell cited "the persistent desire of a number of states to find proper means of helping sectarian education to survive."

Visiting canon lawyer helps nuns prepare for their chapter meeting

OLDENBURG, Ind. — Law can be dry, abstract and best left to canonists. The "New Law" in its application to women Religious could be equally dull. Yet under the capable leadership of Sister Barbara Thomas, S.C.N. (Sister of Charity of Nazareth, Kentucky) of the American Canon Law Society, law came to life at a day-long session held last Saturday for more than 400 Sisters of St. Francis at their motherhouse here.

The Oldenburg Franciscans, who help to staff 36 schools in the Indianapolis Archdiocese and serve in a variety of other Church-related ministries, are preparing for their 1978 Chapter—a session of the chief governing body of their 650-member Congregation.

SISTER BARBARA, who surveyed attitudes toward law, trends of change in community structures and the possible applications of the "New Law," urged women Religious to view law "as a form of God's promise; a form of relationship requiring pastoral interpretation."

Encouraging the Franciscans in the collaborative processes they have already initiated with pastors, other Congregations of women Religious, and diocesan agencies, the speaker urged greater visible evidence of the relationship between Church and Congregation—between Sisters and society. "Maybe the early Sisters

wouldn't do the things you will do. You are called to honor the way they did it."

MOTHER MIRIAM Clare Heskamp, superior general of the Oldenburg Congregation, also addressed the group, sharing the specific recommendations of the five-member administrative team about the coming Chapter. A strong emphasis on efforts to support justice and peace permeated the challenge "to venture into more radical Gospel living." Contemporary spirituality, ministry, personal development, shared life and social justice were the five areas proposed for consideration at this Community-wide gathering.

Each Franciscan house will now meet to address these same questions as well as their individual concerns; then gather in larger city-wide meetings to participate in Chapter preparations.



SR. BARBARA THOMAS, S.C.N.

Condemn sexuality book

ST. LOUIS—The four bishops of St. Louis have condemned a book on human sexuality by five Catholic authors and have ordered priests to reject it "publicly (and) privately."

In a letter to priests of the archdiocese, the bishops said the book, "Human Sexuality: New Directions in American Catholic Thought," directly "contradicts the teachings of the magisterium (the Church's teaching authority) on many points" and represents a "serious diluting" of the Gospel. It was signed by Cardinal John Carberry and Bishops George Gittlitz, Charles Koester, Edward O'Meara and John Wurm.

COMMISSIONED BY the Catholic Theological Society of America, the book was written by a nun, two priests and two laymen. The study, which was released in June, has attracted considerable criticism from the hierarchy because it departs from traditional Catholic teaching on a number of subjects, including contraception, homosexuality, premarital sex and sterilization.

The St. Louis prelates outlawed use of those portions that they said do not adhere to Catholic teaching. "The principles and opinions espoused in 'Human Sexuality' that are contrary to the teachings of the Church are not to

be used by priests, both diocesan and Religious, of the archdiocese in the guidance of our people, not to be applied in cases of conscience in the hearings of confessions, not to be preached nor sustained either publicly or privately."

According to the bishops, the authors made a "fundamental error," by not condemning certain sexual conduct as objectively wrong.

"There is, therefore, an attitude of radical subjectivism which pervades the study, leading to opinions which clearly do not uphold the teachings of the Church. The book clearly contradicts the mind of the Church."

THEY ALSO MAINTAINED that the book represents a "serious diluting" of the Gospel. "The authors appear to explain away the precepts given to us by our Blessed Lord or by the divinely inspired writings of St. Paul, by appealing to the culture and historical circumstances of the times when Jesus walked this earth."

Thus, the authors forgot "that neither the teachings of our Divine Savior nor of St. Paul are to be restricted by the spirit of their age," the bishops said.

Synod probes new

(Continued from Page 1)

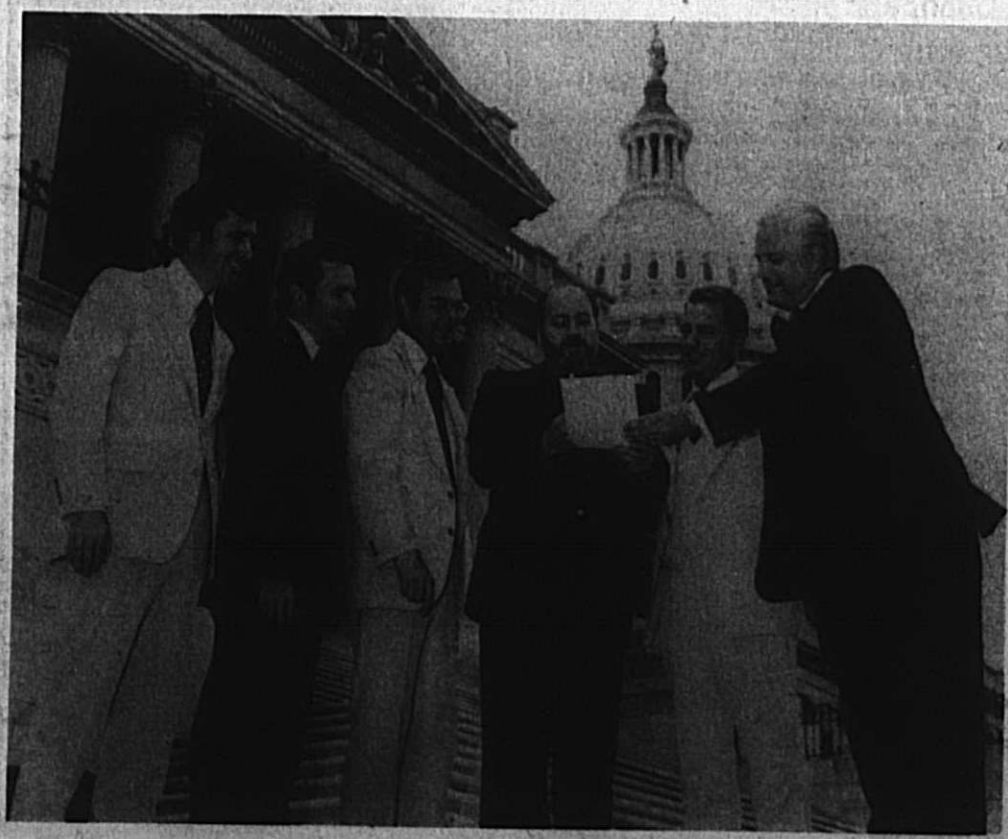
the Pope told members that he would stay in office "for all the time that God wishes to allow us." His words were interpreted as an answer to rumors that he would retire.

The Pontiff opened the synod with a solemn concelebrated Mass Sept. 30 in the Renaissance splendor of the Sistine Chapel.

Ukrainian-rite Cardinal Josip Slipyi walked out of the Mass when ushers asked him to sit behind concelebrants. He and three oriental patriarchs had refused to concelebrate in the Latin rite.

AT THE SYNOD'S FIRST session that evening, Archbishop Johannes Degenhardt of Paderborn, West Germany, reviewed the life of the Church since the 1974 synod.

His speech, entitled "Panorama," highlighted the Church's activities on behalf of human rights and the threats



TOWARD A PRO-LIFE CONGRESS—Dominican Father Charles Flore of Chicago is surrounded by five congressmen who have pledged to support him in the formation of a pro-life political action group called

NATIONAL PRO-LIFE PAC. The Congressmen are, from left, Richard Nolan (D-Minn.), Dale Kildee (D-Mich.), Harold Volkmer (D-Mo.), Thomas Kindness (R-Ohio), and Henry Hyde (R-Ill.). (NC photo)

question box

BY MSGR. R. T. BOSLER

Q. How can I explain in a simplified way to my children what the phrase: "Love thy neighbor as thyself" means? I don't seem to be doing a very good job of it.

A. This is an important teaching of Jesus, which is best understood by placing it back in its context. In the Gospel of Matthew (23:34-40) the Pharisees asked Jesus which commandment of the law is the greatest. Jesus said to them: "You shall love the Lord your God with your whole heart, with your whole soul, and with all your mind. This is the greatest and first commandment. The second is like it: 'You shall love your neighbor as yourself.' On these two commandments the whole law is based, and the prophets as well."

Jesus was quoting two passages in

the Old Testament. The first commandment was from Deuteronomy 6:5; the second, from Leviticus 19:18. The uniqueness of what Jesus did was to link these two together and give them equal weight. The second commandment sums up all God's commands on how we are to treat our fellowmen.

For an explanation of what it means to love your neighbor, tell your children the story of the Good Samaritan, Luke 10:29-37. Read to them Luke 6:27-38. "Love your enemies . . . Do to others what you would have them do to you . . . etc."

To be brief, the answer to your question is in the Gospels, which you should read together with your children. The golden rule, "Do to others what you would have them do to you," is another way of saying: "Love your neighbor as yourself," and it is probably easier for children to understand.

Q. I heard a priest state that there is

no marriage in the after-life and that is the reason for saying "until death do us part" in the wedding ceremony. It seems to me that this is contradictory to the doctrine of the indissolubility of marriage. From an emotional standpoint, it is difficult to imagine that after spending one's entire life with a person and developing a deep love, the husband-wife relationship should end.

A. The Scriptures assure us that in heaven we shall be perfectly happy.

If this requires we be close to those we loved in this life, then we can be sure husbands and wives will continue to love one another. But we have a Biblical passage which throws some light on your problem: "When people rise from the dead, they neither marry nor are given in marriage but live like angels in heaven." These are the words of Jesus to the Sadducees, who did not believe in a resurrection (Matthew 22:30). They had taunted Him with a dilemma: If a woman married seven brothers, each of whom

died without leaving a male heir, which would be her husband in heaven?

The phrase "until death do us part" implies the acceptance of the severance of the marriage bond at death to allow another marriage for the surviving spouse.

Q. In Matthew 6:7, it says: "And when you are praying speak not much; avoid long repetitious prayers." Is this not exactly what we do when reciting the Rosary?

A. The text in the New American Bible reads: "In your prayers, do not rattle on like the pagans. They think they will win a hearing by the sheer multiplication of words." The Lord's prayer is placed in contrast with this. The allusion may be to the long and tedious magical formulas of the pagans, in which meaningless adjectives are piled up.

The Rosary is not an attempt to repeat over and over again a formula to convince God he should hear us, though it is possible some people have made it that. The Rosary is above all a meditation on the mysteries of our redemption, during which the repetition of the words helps prevent distractions and keeps our minds on

what we are trying to do. The beads themselves are a means of keeping us attentive and from giving up prayer too soon.

Q. I read an article in our Catholic paper saying that the Catholic church now teaches that before an act should be considered a sin, the circumstances surrounding the behavior should be taken into consideration, that a neurosis or a habit, or several other factors could lessen the guilt or remove it completely. In confession, no priest has ever asked questions to determine if my acts were the result of the above-mentioned causes. Are they teaching seminarians to do that now?

A. The Catholic church has long taught that the morality of actions is determined not only by the objective act itself, but also by the intention and by the circumstances that surround the act. Extreme fear, overwhelming passion (e.g. anger in the case of some premeditated killing), sickness, long-term evil habits and other things that weaken or overwhelm the resistance of a person, were to be taken into consideration in judging the morality of an action. What is new today is the additional knowledge gained by medical and psychological

research about how strong some of the neuroses and emotional disturbances can be.

The new rite of reconciliation should induce priests to discuss more in depth the roots of sinful actions. The seminarians, doubtless, are being better prepared for this new rite than we older ones were.

Q. My husband is insane. He went in for instructions a few years ago. He did not bother to tell the priest that he was insane. He was baptized under these circumstances. He doesn't remember if he listened to the baptismal vows or the wording of the baptism. He was confirmed like this, too. Is his baptism and confirmation O.K.?

A. Yes. If he were totally incapable of understanding what was happening, he would have been like an infant at baptism, unable by his intentions or lack of them to obstruct the working of the sacraments. But this is most unlikely. If he attended the instructions in the faith, even though he may not have comprehended all he heard, he demonstrated some desire for the sacraments; that is enough.

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cornucopia

'Bait and switch' is dirty pool

BY ALICE DAILEY

Electrical appliances seem to have this sneaky, deep affinity among themselves. If one starts ailing, the others want to walk off the job too. It wasn't too bad when the washer conked out; a two-hour service call took care of that. A couple of days later, when the water heater spilled water onto the basement floor instead of into pipes, that was a bit more grim. But the crowning blow came when the vacuum



sweeper gobbled up a big throw rug and put itself out of business.

Such uncanny timing. Street crews with big sweepers had blown the dust out of the street onto neighborhood rugs, and company was due that night.

"There's this new place in the shopping center," my husband consoled, "that has a full page of \$39.95 sweepers advertised."

"For \$39.95, the bags are probably made of nylon net. And could you trust the nuts and bolts?"

"I wouldn't know about the nylon net, but sweepers aren't the only things with questionable nuts and bolts."

"Thanks." He picked up his car keys. "They must be some good, with that big ad."

INSIDE THE STORE, only modish, gleaming sweepers were in sight. I looked at one price tag: \$119.95.

A fellow with hair down to his tenth vertebra, and wearing a T-shirt that said Rated X, met us.

"Where are those \$39.95 sweepers you advertised?"

The fellow didn't move. "Probably at the back of the store. Why?"

"I'd like to see them. That's why."

Long Hair loped on back and pointed disdainfully. "There they are. Now, you wouldn't want an old cheapie for this nice little lady, would you? This one over here's a honey, and only" he inspected the tag, "a few bucks more at \$129.95."

My husband is not a man to be sidetracked easily. "You made a big deal out of that \$39.95 model. Let's see what it'll do."

THE GUY TURNED it on gingerly, and ran it over a lint-covered red runner.

"Why it's not even touching the stuff!" my husband protested.

"Well, no, not if it's lint and dust you want picked up."

"What else would I want picked up?"

The fellow shrugged. "I don't know. Deep down dirt, maybe." "Who sees deep down dirt? People see lint and dust."

"Aw, come on. Be a sport. Treat the little lady to a good sweep."

The little lady's teeth were on edge with that Whistler's mother type moniker.

My husband, whose face was turning blotchy, took my arm.

"Let's go."

"You mean you won't blow a few extra bucks on the little woman?"

"I mean I ought to report you to the Better Business Bureau."

Samson smiled enigmatically. "Try it."

THE VERY NEXT day my spouse did just that. The BBB manager shook his head.

"This is the umpteenth complaint we've had in just a couple of days. Went down there this morning to investigate, and they're gone! Cleaned up a bundle with that pitch, and moved out overnight."

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ANNUAL SCOUT BAR-B-Q—The boy scouts of Troop 108 at Holy Name School, Beech Grove, have set Saturday, Oct. 8, from 4 until 9 p.m. for their annual Bar-B-Q, in the school cafeteria. On hand for the kickoff are (from left) Larry Butcher, Mayor Elton H. Geshwiler, John Tillie and Father Henry Tully, associate pastor at Holy Name. The public is invited.

cyo

Eight plays competed in the final round of the 1977 CYO One Act Play Contest last Sunday, Oct. 2, at Roncalli High School.

The parish CYO Theatrics performed in three categories: Comedy-Farce, Light Comedy and Drama. The winning plays were: Comedy-Farce, "Shut and Bar the Door," St. Catherine; Drama Division, "Early Frost," St. Mary; Rushville; Light Comedy Division, "Pink and Patch," Our Lady of Lourdes.

Outstanding Actress and Actor awards were presented to the following: Comedy-Farce, Ann Papesh, St. Catherine; and John Leuthart, St. Anthony, Clarksville; Light Comedy, Tina Staggs, St. Barnabas,

St. Rita boxers 'hit the road'

St. Rita's boxing team posted two victories in recent matches in Louisville and at the Pendleton Reformatory. All bouts went to a decision.

Following are detailed results of the two contests. The winners of the individual matches are listed in heavy type.

ST. RITA vs. LOUISVILLE

September 27

James Wallock, St. Rita/Red Willie, Louisville; Danny Barnett, Louisville/James Egan, St. Rita; Bobby Barnett, Louisville/Michael Bell, St. Rita; Perry Hudson, Louisville/Steve Watta, St. Rita; Douglas Johnson, Louisville/Randy Howell, St. Rita; Dana Ralston, Louisville/Ronald Stubbs, St. Rita; Steve Dorsey, St. Rita/James Brown, Louisville; Terry Western, Louisville/W. M. Telfair, St. Rita; Mark Johnson, Louisville/Ronald Birmingham, St. Rita; Eric Patterson, St. Rita/Donald Anderson, Louisville.

ST. RITA vs. Pendleton

October 1

Kevin Murphy, Pendleton/Gonzales Glasco, St. Rita; Harold France, Pendleton/Eric Patterson, St. Rita; Lowell Telfair, Pendleton/Curtis Smith, St. Rita; Harry Howard, Pendleton/Bob Vondersaar, St. Rita; Thomas Dixon, Pendleton/Phillip Washington, St. Rita; Tyrene Hayward, Pendleton/Ronald Smith, St. Rita; Kermit Jones, Pendleton/Steve Dorsey, St. Rita.



SPECIAL ATTRACTION—When the annual turkey shoot and chicken dinner are held at St. Michael parish, Bradford, a special attraction will be quilts and an afghan that women in the parish have made. The afghan was made by Clara Hercamp and the quilting done by Cora Fessel. The event will be held on the parish grounds Sunday, Oct. 16, beginning at 11 a.m.

Richmond sets pre-Cana series

RICHMOND, Ind.—Finances, morals and tensions in marriage will be highlighted in a series of pre-Cana discussions on consecutive Sundays, Oct. 16 and 23, at the Young Men's Institute (YMI) here. The meetings, featuring speakers experienced in their respective fields, are open to newly married or engaged couples in deanery and surrounding parishes.

The first session, beginning at 6:30 p.m. Sunday, Oct. 16, will include Father John Schoettelkotte, Our Lady of Greenwood parish, speaking on "Morals in Marriage." The second session, set for 8:15 p.m. that evening, will feature a "Tension Panel." Partners Tom and Cheryl Kitchin and Mike and Linda Hill will discuss common marriage problems.

At 6:30 p.m. Sunday, Oct. 23, Dr. A. E. Hollenberg will discuss "A Doctor Looks at Marriage." At 8:15 p.m., a finance panel will include three local businessmen.

A \$5 fee is charged for the sessions, which follow the

5:15 p.m. Sunday Mass at Couples may register at the St. Andrew parish here, evening sessions.

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Vatican urges nuclear 'caution'

(Continued from Page 1)
"anxiety" over the size, geographic scope and the comprehensiveness of

the sale of arms.

"More than 30 years after the end of the most destructive war in human history, the majority of the nations in the world remain dedicated supporters of the notion that military strength is the best available means of preserving national security and promoting national interests," said Abs.

"But paradoxically, there is no evidence that the majority of countries feel more secure. Indeed national insecurity seems to be by far the more widespread sentiment," Abs asserted.

remember them

† BETTIS, Noel J., 45, St. Monica, Indianapolis, Sept. 29.

† BRIDGEWATER, Frank, 44, St. Mark, Indianapolis, Sept. 29.

† FLAMION, John, 63, St. Paul, Tell City, Sept. 28.

† GUILLAUME, Elmer W., 66, Sacred Heart, Indianapolis, Oct. 4.

† HANNON, John J., Sr., 59, St. Christopher, Indianapolis, Sept. 29.

† HANRAHAN, Margaret, 90, Holy Cross, Indianapolis, Sept. 29.

† HAUSSEY, Raymond B., 72, Holy Spirit, Indianapolis, Sept. 30.

† HEEQ, Edith H., 66, Holy Spirit, Indianapolis, Sept. 28.

† HILSCHER, Anastasia, SS. Peter and Paul, Indianapolis, Oct. 3.

† KAFFENBERGER, Lester F., 44, St. Michael, Indianapolis, Sept. 28.

† KASTON, Marie T., 78, St. Matthew, Indianapolis, Oct. 3.

† KNOTT, Joseph W., 83, St. Philip

Neri, Indianapolis, Oct. 4.

† McDONALD, Thomas L., III, 24, Sacred Heart, Clinton, Sept. 27.

† THEAMAN, Mary C., 83, St. Mary, Indianapolis, Sept. 29.

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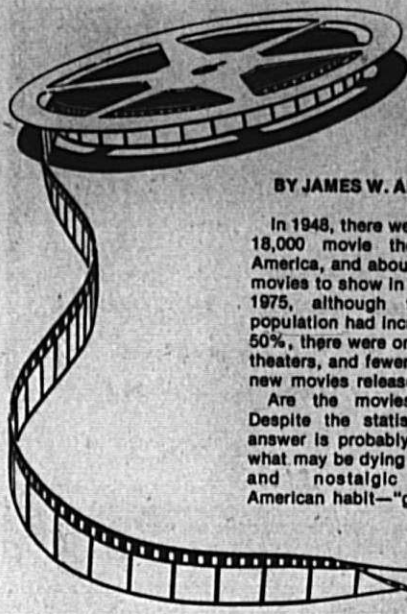
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viewing with arnold

Are the movies dying? Yes and no

BY JAMES W. ARNOLD

In 1948, there were almost 18,000 movie theaters in America, and about 400 new movies to show in them. By 1975, although the U.S. population had increased by 50%, there were only 12,000 theaters, and fewer than 200 new movies released.

Are the movies dying? Despite the statistics, the answer is probably no. But what may be dying is an old and nostalgic North American habit—"going out

to the picture show." If it survives, it won't be what it used to be.

Movie exhibitors, who like to whistle in the dark like everybody else, are professionally optimistic. It certainly helps to have a "Jaws" or "Star Wars" come along every year. And things have been worse. The real bottom of the business, caused by that monster television, was in 1963, when there were only 9,100 theaters (not counting drive-ins). Since then, the trend

has been up. But most of the new theaters are small multiplexes in suburban shopping centers.

THERE IS CAUSE for concern in the declining numbers of films being made and released. There is a shortage of "new product," and that is the most common reason given for theater closings. It is also one reason why dozens of theaters in an area show the same movie at the same time, and why others are on a junk diet of porno, kung-fu or cheap horror-violence films.

From the fan's viewpoint, the trend is not necessarily bad. A large volume of new films each year doesn't always mean quality. But limited production means fewer risks are taken, and more films are aimed at the broadest possible taste. What's happening to theaters, though, is costing us all something.

Moviegoing has traditionally been an event, a social activity. You "go out" to the movies. You share the experience, not only with your companion but with several hundred strangers sitting in the dark around you. Seeing a film in a nearly empty theater is a totally different experience. So is watching it on TV in your living room. So, for that matter, is watching it in the privacy of your car at a drive-in. The show becomes a private rather than a social or group experience.

The "going to the movies" habit, so much a part of the social fabric in the Thirties, Forties and even Fifties, is subtly changing. Even when

we go to a theater, we're in smaller groups with fewer social variations in the audience. There are no kids. There are no poor people or old people, and there is little class or racial mixture. Mostly, this comes from the exodus of theaters to the suburbs and the fractionalization of the house into two, three or more relatively tiny "screening rooms." It also comes from the rating system, the abandonment of the middle-aged audience, the stiff price of tickets.

The movies no longer bring us together. They are another way of keeping us apart. Down the road are the new developments in pay-cable TV and film cassettes, which are likely to make viewing films even more of a private, sheltered activity.

It's not quite like the situation with plays or live concerts, where there are obvious benefits in taking all the trouble to go out. The actors and performers are really there, in a movie house, there are only an automated machine and shadows on the wall. Aside from the thrill of other people—hearing them gasp, laugh or sob, or feeling them go tense along with you—there is no tangible difference between turning on the machine at home or someplace else.

There are complicated causes for the demise and/or partitioning of the glorious old movie palaces,

whose awesome and often grandly camp atmosphere added to the pleasure of being at the picture show. But some theaters suffer from rotten management. The new multiplex theaters often seem designed by somebody who has never enjoyed a movie. If you sit back in the long, narrow rooms, it's much like watching TV, with the same loss of large-screen impact and detail. The aesthetic point of wide-screen projection is defeated. The quonset hut architecture is Early Alaska. Dialog is difficult to hear.

MANAGEMENT'S need to make a big profit off concessions, and many patrons' compulsion to eat at the movies, make the floor a sticky quagmire of spilled drinks, candy wrappers and popcorn boxes. Many cinemas are like short-order restaurants in which the expectation is that diners will drop leftovers on the floor, and nobody cleans up until after closing.

All these are merely inconveniences, though, compared to the general uncertainty of quality control. When you watch a film on TV, some lines and scenes may be cut, but at least the choice has been consciously made by an arguably rational human being. In a theater, if the print is more than a few months old, the chances are great that the film will jump at random, wiping out important lines and scene climaxes. The FCC guarantees technical broadcast quality for films on TV; there is no FCC for movie houses. The screen-illumination quality is so poor in some theaters that low-light scenes are invisible. Underpaid ushers wander down the aisle to lock the fire doors at the

A WINNER—Debbie Phillips, 17, plays herself, a girl with a birth defect who has risen above it to become an equestrian champion in "I Can!," the premier episode of "The Winners," a series of monthly dramatic specials aimed at young viewers, to be broadcast Thursday, Oct. 13 [4-4:30 p.m., EDT] on the CBS Television Network. [NC photo]

climactic moment of every survive will offer reliability and quality, but it's unlikely they will ever again be like those warm wombs of the imagination of not so long ago.

from the uscc film and broadcasting office

Having trouble with the kids? PBS series could be helpful

As any parent will gladly explain, raising children is a difficult enough job without having to listen to people tell you how to do it. Although good parenting is more in the nature of an art than a science, there are some basic principles of human relations which can help even good parents become better with their offspring. Improving the quality of family life is the goal of

Parent Effectiveness, a 12-part series, premiering the first week of October on PBS channels (check local listings for dates and time).

The first program is entitled "Kids Are People Too!" and presents an overview of what parenting involves and the kinds of skills that one might learn from watching the series. The format utilizes a fictional parenting workshop in which a

psychologist helps the group understand the reasons they are having conflicts with their children and demonstrates various approaches to handling them more constructively.

The six fictional families involved in the workshop are as representative as possible of age, race, and economic level, and this first program serves to introduce us to the problems at home which have brought them to this class. There is even a black professional couple who don't have any problems with their son but are attending out of curiosity.

The others, however, have plenty of problems ranging from a working-class couple whose young teen-ager refuses to think about preparing for a career to a prosperous dentist whose spoiled son seems a likely candidate for reform school.

AS WELL-INTENTIONED as the series is, one can see from this first show that the workshop format is not very inviting for any but the most motivated of viewers. The actors work hard at turning their scripted roles into humanly-credible people but the classroom discussion group comes across a bit too unreal.

The program does come to life, however, in the dramatizations of the conflicts and tensions at home which are shown as flashbacks. The result is something like psychodrama and makes quite good television.

As long as one recognizes that this is a learning and not an entertainment series, its educational format will not deter those who are sufficiently interested in the subject. Since most parents tend to raise their offspring as they themselves were raised, the main value of the series is to show that there are workable alternatives to resolving family problems in other ways than we learned in our own home.

If only one or two of the techniques demonstrated here are used by parents viewing the program, there should be a number of happier homes in our land.

this week's tv films

RIO LOBO (1970) (NBC, Saturday, Oct. 8): Elderly Howard Hawks directs aging John Wayne in this never-theless active western about a Civil War officer who frees a Texas town of carpetbaggers and at the same time gains revenge on two Army traitors. But the violence is heavy and the moral level low. Okay for adult Wayne fans.

MURDER ON THE ORIENT EXPRESS (1974) (ABC, Sunday, Oct. 9): An odd, very straight, talky and old-fashioned adaptation of an Agatha Christie-Hercule Poirot "Intellectual" detective novel. Despite the large all-star cast, including Albert Finney disguised as Poirot, there is practically nothing exciting about this film except the basic plot gimmick, which raises some interesting (but ignored) moral questions.

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★trivia contest★

(The Criterion will pay \$5 to the reader who can fill in the blanks correctly in the following bit of film trivia. Answers must be submitted in writing and mailed to: Film Trivia Contest, c/o The Criterion, P. O. Box 174, Indianapolis, IN 46206. No hand-delivered responses to our office will be accepted. ONLY ONE ENTRY PER PERSON ALLOWED. Replies must be in our office by mail the Friday morning of the week after publication. Letters will be drawn at random and the first correct answer wins.)

Name the male and female leads of the film *The World in His Arms*.

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Constantine the Great: a complex personality

By Father John J. Castelot

Constantine the Great was the first Christian emperor of Rome. That pagan Rome should ever have a Christian ruler was something of which no one could ever have dreamed. But it happened, and his conversion marked the definitive end of the most widespread and savage wave of persecution the Church had ever known.

No wonder that subsequent Christian legend embellished his story with all sorts of wondrous details; in the East he has even been venerated as a saint. . . . Sober history tells a different tale. It reveals a man who was indeed great by worldly standards; it reveals also a complex personality who was not altogether admirable, a Christian saint by no one's honest standards.

HE WAS BORN about 280 in what is now Nish in Yugoslavia. His father was the Emperor Constantius I, his mother a tavern maidservant named Helena. When his father died in 306 he was acclaimed emperor by the army, which he was leading in successful campaigns against the Franks.

He married one Fausta, daughter of the former emperor Maximian, whom he later executed for rebellion (the verdict was suicide). When he started a military campaign in Spain, his brother-in-law Maxentius came back from Africa to oppose him. He made an alliance with Licinius, the co-emperor, and their united forces met Maxentius in a decisive battle on the very banks of the Tiber.

This was a turning point in more ways than one. The event is encrusted with legend, but this much seems quite true. The night before the great showdown, he had a dream in which he was assured of victory if he inscribed the monogram of Christ on the shields of the army. He did so and routed the forces of Maxentius near the Milvian Bridge on Oct. 28, 312. Henceforth he openly professed himself

a Christian, to the amazement of the whole world.

IT IS GENERALLY agreed that Constantine's conversion was sincere, but there is a great deal of justifiable question as to precisely how deep it was or what his concept of Christianity was. At any rate, proclaimed senior Augustus by the Senate, he refused to have any part in a religious inaugural ceremony in the temple.

The next year, 313, found him in Milan for the marriage of his sister to his colleague Licinius. On this occasion the so-called Edict of Milan was issued, restoring civil rights and property to Christians and recognizing Christianity as having equal status with the other religions of the Empire.

As Christian emperor, he lost no time in interfering in Church affairs. Some interference was harmless, even beneficial; most of it was very dangerous and led eventually to a situation which was to plague the Church for centuries. We now call it Caesaropapism, with the supreme civil ruler claiming and exercising supreme authority in religious and ecclesiastical affairs as well.

ON THE POSITIVE side, he was very active in providing places for Christian worship. He gave his wife's Lateran palace to Pope Miltiades and later built a church and baptistery there. This is now St. John Lateran. (He was not baptized there and cured of leprosy by Pope Sylvester!) He started construction of a vast basilica on Vatican hill, and was responsible for the erection of other famous churches throughout the world. Sunday was declared a civil holiday. However, another aspect of this interference showed up rather quickly and ominously. He attempted to settle the Donatist schism in Africa, first by appeal and then by force. Popes settle schisms, not emperors.

About this time his colleague Licinius started trouble in the East. Constantine

defeated him in a land and naval battle near the ancient city of Byzantium. He decided to rebuild the old city and rename it; it became Constantinople. It was to be a new Rome.

In fact, it was not just a new Rome, but, from the Church's point of view, a rival Rome, claiming the loyalty of a great number of the bishops of the East. When the Arian controversy threatened the unity of the Church, the emperor, not the Pope, called for a general council at Nicea. Here, in 325, Arianism and Arius were condemned and Arianist bishops exiled.

TWO YEARS later he pardoned Arius and recalled the Arianist bishop Eusebius, who proceeded to badger

Catholic bishops and to foster Arianism throughout the Church. And when Constantine finally decided to be baptized — on his deathbed — it was this Arianist, not a Catholic bishop, who performed the ceremony.

The picture adds up to a confused one of a man bent on achieving supreme power, in the Empire and in the Church, at any cost. The rosy legends do not mention his furious temper and outbursts of rage. They are silent about his execution of his wife and his eldest (illegitimate) son on charges that they were having an affair. His conversion freed the Church from persecution, but it opened the door to a host of other lasting woes.

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Freedom of religion

By Father Alfred McBride, O.Praem.

In 313, from the imperial city of Milan, Constantine issued a decree of toleration for the Christian religion. He revoked anti-Christian edicts. He ordered that Christian places of worship and other property that had been stolen was to be restored. Even financial compensation, where legally demanded, should be given.

After three centuries of minority status, prejudiced treatment, occasional savage persecutions, Christians suddenly found themselves an in-group quickly to become a state religion replacing the pagan one preceding them.

What happened? Why the turnaround? Why the favoritism from an emperor who was not a Christian, but a superstitious sun worshiper? (He finally accepted Baptism on his deathbed.)

CONSTANTINE'S change of heart is associated with what he claimed to be a vision of God just prior to a critical victory at the Milvian bridge outside Rome, where he defeated a rival for his throne.

Perhaps. But the reasons for the empire's change of heart go deeper. For one thing, in an empire where pagan ideals and values were in decline, the vigor of Christianity looked attractive indeed. Pagans were impressed by the Christian spirit of mutual love and communal charity. Tertullian immortalized the pagan comment, "See how these Christians love one another!"

He writes further that "Every man once a month brings some modest coin to the charity fund. The funds were spent not on banquets and drinking parties, but to feed the poor and bury them, for boys and girls who lack property and parents, for slaves grown old, for shipwrecked sailors and any who may be in the mines, on the penal islands or in prison." Christians conducted a kind of welfare state where civil society itself lacked social concern.

FURTHER, Christianity provided a kind of equal rights movement for women. It taught that women were equal to men in the eyes of God. Husbands were to treat wives with as much love, respect and affection as Jesus paid to his "bride" the Church.

By stressing the sanctity of marriage, Christianity won human rights for women. Small wonder that women joined the Church in droves. Many of these women were wives of the elite.

They raised their prominent children as Christians and often converted their husbands. Thus little by little, the empire's ruling classes were becoming Christian.

Another reason to keep in mind was the very internationalism of the Church's organization. Christianity welcomed all peoples and cultures to accept the Gospel. Jew and Greek, male and female, slave and free. To oversee the vast number of diverse local congregations, the Church developed intelligent, well-trained administrators insisting on worldwide unity, order and stability.

Basically, the empire woke up one day and saw that it was biting the hand that could feed its own ideals for universal law, order and peace. Why attack what is so obviously beneficial? Why not make peace with this magnificent potential ally? Why make war on a group that financed social services out of its own pocket, gave new life to family stability, numbered an impressive list of converts among the ruling elite and possessed its own international network of educated and talented administrators?

WHY NOT INDEED? Constantine's victory at the Milvian Bridge offered the right tip of the balance in favor of granting citizenship to Christians and giving to Christianity itself matchless opportunities for expansion. Thus the reasons for the Edict of Toleration are a mixture of the sacred and the secular. Christianity's spiritual impressiveness in the area of mutual love and public charity, ennobling the role of women, persistence in the face of hatred and tenacious fidelity to the Gospel was itself a compelling motive.

Add to this the secular value of the Church's organizational growth, the evident decadence of pagan religion and the State's need for a partner in pursuing its own goals, it is easier to see why Christianity began to look like a good thing to Roman emperors.

This, of course, is Church history seen in the halls of power. At the more spiritual level, one should recall the lived faith of the average Christian responding to the ever-present call of the Holy Spirit. Without this basic ground, there never would have been the Great Negotiations of Milan. It is the faith of the people and the power of the Spirit that ultimately carries the Church onward.

The mighty may reflect this — but they rarely produce it.

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A contemporary Joan of Arc



By Father Casimir Pugevidius

"Guilty of the publication and distribution of the 'Chronicle of the Catholic Church in Lithuania,' and sentenced to three years of compulsory labor and three years in exile," pronounced the judge.

"Why is the sentence so light?" asked the prisoner, a 36-year-old woman.

Arrested in August, 1974, Nijole Sadunaite (pronounced Nee-Yo-leh Sah-Doo-nigh-teh) had been held without bail and grilled for nearly a year. She had been caught with the 11th issue of the underground newsletter in her typewriter.

NIJOLE SADUNAITE was two years old when her homeland, on the eastern shore of the Baltic Sea, 85 percent Roman Catholic at the time, was annexed by the U.S.S.R.

The Communists immediately disbanded all religious orders, closed religious schools, confiscated Church property, imprisoned, tortured and or shot priests, religious and lay leaders by the hundreds. During the night of June 19, 1941, alone thousands of men, women and children were packed off in sealed cattle cars to slave labor camps.

In 1972, the "Chronicle of the Catholic Church in Lithuania" began documenting religious persecution. Typed in carbon copies and passed hand-to-hand,

it was smuggled out to inform the free world of the heroic struggle of the Lithuanians for their faith.

"**I AM NOT** the criminal," Nijole declared in court, "It is you conducting this trial who are the criminals, since you disregard elementary human rights proclaimed by the law of the country, by the Soviet Constitution and by the Universal Declaration of Human Rights. You condone lies, brute force and violence, since you have condemned innocent people and torture them in prison and concentration camps."

"Truth is all-powerful and invincible. Only deceit and falsehood need weapons and soldiers to prolong their contemptible reign. . . . It is well said that an arbitrary government digs its own grave. I know that I am in the right and I am not only willing to sacrifice my freedom, but will joyfully give even my life for the truth."

To the judges, prosecutors, guards and those who had administered the notorious Russian interrogation, Nijole Sadunaite said, "I love you as if you were my brothers and sisters, and I would not hesitate to give my life for any one of you. Today you do not need my sacrifice, but you do need to hear the truth spoken

Nijole Sadunaite

to your faces. It is said that only one who loves has the right to reprimand. I use this right in addressing you . . .

"**YOU KNOW** very well that anyone contributing to the dissemination of the Chronicle loves their people and that is why they are struggling for honor and liberty, and for freedom of conscience, guaranteed to all citizens by the Constitution, by the law of the land and by the Universal Declaration of Human Rights . . .

"The words of the Constitution and of the law are worthless if not enforced in real life, where right now legalized discrimination against citizens who are religious believers is the order of the day . . ."

Citing several examples of such discrimination, Nijole went on, "These and hundreds of other facts clearly show that you atheists seek to enslave people spiritually by forcing on them your opinions, and you justify any means to this end: lies, slander, terrorism . . ."

"The most important thing in life is to free one's heart and mind of fear, for to let evil rage unchecked is a great sin."

IN HER FINAL statement before sentencing, Nijole Sadunaite declared:

"This is the happiest day of my life. I am on trial for the 'Chronicle,' which is a protest against the physical and spiritual tyranny to which my people are subjected. This means that I am on trial because I love people and desire truth. Loving others is the greatest love, and struggling for their rights is the greatest love song. May it echo in all hearts without cease! . . .

"So let us love one another and we will be happy. Only he is unhappy who does not love . . . We have to condemn evil as severely as possible, but we must love the person, even if he is wrong. And we can learn to do this in the school of Jesus Christ, who is our Way, our Truth and our Life. May your kingdom, Jesus, come into every soul!"

ALTHOUGH ill today, and denied mail or packages, Nijole writes from labor camp: "One must experience it oneself, to appreciate life and to understand the need and the value of love . . . How good that the little boat of our life is steered by the hand of a Good Father. With Him at the helm, nothing is so terrible. Then, no matter how bad things get, you will know how to struggle and to love . . ."

Experiencing poverty today



'Wherever persons are to be found who are in want...

wherever there are persons racked by misfortune or illness...'

By Father Joseph M. Champlin

Home visitation has been by far the most effective way I have found for truly tasting the daily lives of parishioners.

A week of consistent parish census taking or informal calling at houses always supplies me with an enormously rich and diverse slice of life in today's world.

One mother breaks down in an embarrassing sob over the disappointments brought on by her children who have had trouble with the law, trouble with their marriages, trouble with work.

A MIDDLE-AGED man gradually reveals an anxiety about his failing business, the difficulty of obtaining a suitable alternative job, a concern about securing adequate health and retirement benefits for later years.

A woman in her 50s with an advanced intestinal cancer dabs away tears as recurring pains and sleepless nights have left her discouraged and worried.

A young mother, overjoyed and awestruck at the birth of her first child, speaks enthusiastically about how she and her husband rediscovered God and the Church through this baby.

A couple, proud of the new home they are building on their own after work at night and on weekends, smile as the visiting priest clumsily drives in a few nails.

A HUSBAND and wife, without the subject even being brought up, admit they have grown careless about Sunday Mass and express their desire to alter that

behavior pattern. However, the next weeks indicate little change has taken place.

A familiar face, but one not noticed at weekend Eucharists for some time, remarks with some awkwardness, "I don't go there for Mass any more. I am too old to change."

There is no end to the list of these illustrations nor are they peculiarly local to our parish. Without different names and addresses, those incidents almost exactly repeat themselves in every congregation throughout the Catholic Church in the United States.

I return exhilarated from an afternoon of home visitation in time for the 5:15 Mass, convinced over and over again of its great pastoral value. But I also celebrate the Eucharist carrying those recent experiences vividly in my mind and heart.

A PICTURE of that crushed mother will suddenly flash before my eyes at the altar. I may feel heavy sorrow for the cancer-ridden lady and happy excitement over the couple's enthusiastic conversion. I sag with real sadness in view of the husband and wife's good intentions, but weak execution. An image of that unfinished house and the owners' pleasure at my presence will prove quite encouraging; the unhappy face of that woman too old to change can leave me discouraged and wondering.

However, prayer at the liturgy comes easier and carries with it a close relationship to the world outside the chapel. During those afternoon hours, I have

touched human poverty, people who are poor in body or spirit, persons who are hurting physically or spiritually. Those experiences automatically enter our celebration of the Eucharist.

THE DECREE on the Apostolate of Lay People from the Second Vatican Council speaks about this type of visitations:

"Wherever persons are to be found who are in want of food and drink, of clothing, housing, medicine, work, edu-

cation, the means necessary for a truly human life, wherever there are persons racked by misfortune or illness, persons suffering exile or imprisonment, Christian charity should go in search of them and find them out, comfort them with devoted care and give them the help that will relieve their needs." Article 8.

Next week, I will discuss some practical programs in which lay people can similarly taste the spiritual and material poverty of the contemporary world.

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Discussion questions

1. What does the word "ujamaa" mean?

2. Describe the cultural heritage that is developing ujamaa socialism. How does this differ from European socialism?

3. What does President Nyerere of Tanzania mean by "elimination of exploitation"?

4. President Nyerere's lifestyle is vastly different from that of other countries' leaders. How do you view his lifestyle? Discuss.

5. Which Roman emperor finally issued a decree of toleration for the Christian religion? What year?

6. What caused this turnaround?

7. Discuss this statement: "Pagans were impressed by the Christian spirit of mutual love and communal charity." Does this suggest anything to the 20th century Christian?

8. How did fourth century Christianity view women?

9. Discuss this statement: "It is the faith of the people and the power of the Spirit that ultimately carries the Church onward."

10. Was Constantine a saint?

11. What were the long-term results of Constantine's interference in religious affairs?

12. What were the positive effects of Constantine's conversion?

13. What kind of man was Constantine?

14. Who is Nijole Sadinaite? Discuss her statement: "... to let evil rage unchecked is a great sin."

15. Discuss the implications of religious persecution in our time.

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The search for understanding

By Father Augustine P. Hennessy, C.P.

Dreamers and mystics and searchers for wisdom can always feel a kinship with the Patriarch Jacob. Two incidents in the story of Jacob are very significant to Christian expositors of the search for understanding.

The first incident is Jacob's dream at Bethel. While laying his head on a stone from a shrine there, Jacob had a dream: "a stairway rested on the ground, with its top reaching to the heavens; and God's messengers were going up and down on it. And there was the Lord standing beside him." The Lord gave him a reassuring promise of a great future (Gn 28:12).

WHEN JACOB awoke from his sleep, he exclaimed, 'Truly the Lord is in this spot, although I did not know it.' In solemn wonder he cried out, 'How awesome is this shrine! This is nothing but an abode of God and that is the gateway to heaven.'" So Jacob set up the stone on which he rested as a memorial stone, poured oil on it, and called the place the house of God (Gn. 28:16-20).

The second incident occurred after Jacob had worked 14 years for Laban to win the hand of Rachel and was returning to his own country while still being fearful of the enmity of Esau, his brother. After crossing the ford of the Jabbok, Jacob saw his family encamped safely for the night but then was left alone.

"Some man wrestled with him until the break of dawn. When the man saw that he could not prevail over him, he struck Jacob's hip at its socket so that the hip socket was wrenched as they wrestled" (Gen. 32:25).

Jacob hardly knew that he was wrestling with an angel. Then the mysterious man said, "Let me go, for it is daybreak." But Jacob said, "I will not let you go until you bless me!" The man said, "You shall no longer be spoken of as Jacob but as Israel, because you have contended with divine and human beings and have prevailed." (Gn.32:27-30).

THE FIRST OF these incidents is pertinent to the mystic's or the scholar's

search for understanding because Jacob's dream left him awestruck with "solemn wonder." Awe and wonderment are the basic religious reactions to an encounter with the presence and power of God in creation. They make the mystic know that he is always walking on holy ground. The house of God is everywhere.

And the divine dweller who lives in the house which is our redeemed cosmos is ever waiting within it to reveal His authentic face to the searcher yearning for wisdom.

The second incident highlights the poignancy of the searcher's struggle. Scholars and saints are inevitably overwhelmed by mystery when they struggle to discover the real face of God. The tools of their trade are only the blurred concepts of their minds. When they try to talk or write about God, they do so with the pathetic inadequacy of words.

Mystics are wrestlers with Christ who, like Jacob, struggle through the night and hope for a blessing at daybreak. They long for a new sense of their own destiny as the beloved of God.

ST. GREGORY the Great (b.540-d.604) saw the limping Jacob as the perfect symbol of the contemplative searcher. Jacob's shriveled thigh and his uneven step were signs of the strange admixture of delight and discontent which hauntingly bedevil the lover of wisdom. Jacob, the man with a dream, could have a leaping heart alive with awe and wonderment, even while he walked with a limping gait.

Like him, the mystic searcher pays the price for having wrestled too well with mysteries too great for the human mind. All searchers for understanding are doomed to wholesome discontent as long as they limp along as wayfarers in a land faraway from the eternal abode of God.

But searchers for understanding do not wrestle with the mystery of God or the meaning of Jesus with no more than the vigor and acuteness of their human minds. Not even the inner core of a human person becomes knowable by insights of the mind alone. Still less is the mysteriousness of God intelligible by mere human learning. Persons, whether human or divine, are understandable only by the insights of love.

WE DO WELL to call the Spirit of Truth the light of our hearts. It is love, not mighty mental effort, which goes furthest in mankind's search for the understanding of mystery. Only love enables the searcher to learn the secrets of the Lord.

The search for understanding, whether in human or divine romance, never ends. But it is love, not knowledge, which discovers, at least on this side of eternity, the true face of this One we love with worshipful wonderment.

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'...Jacob had a dream...'