

THE

Archdiocese of Indianapolis

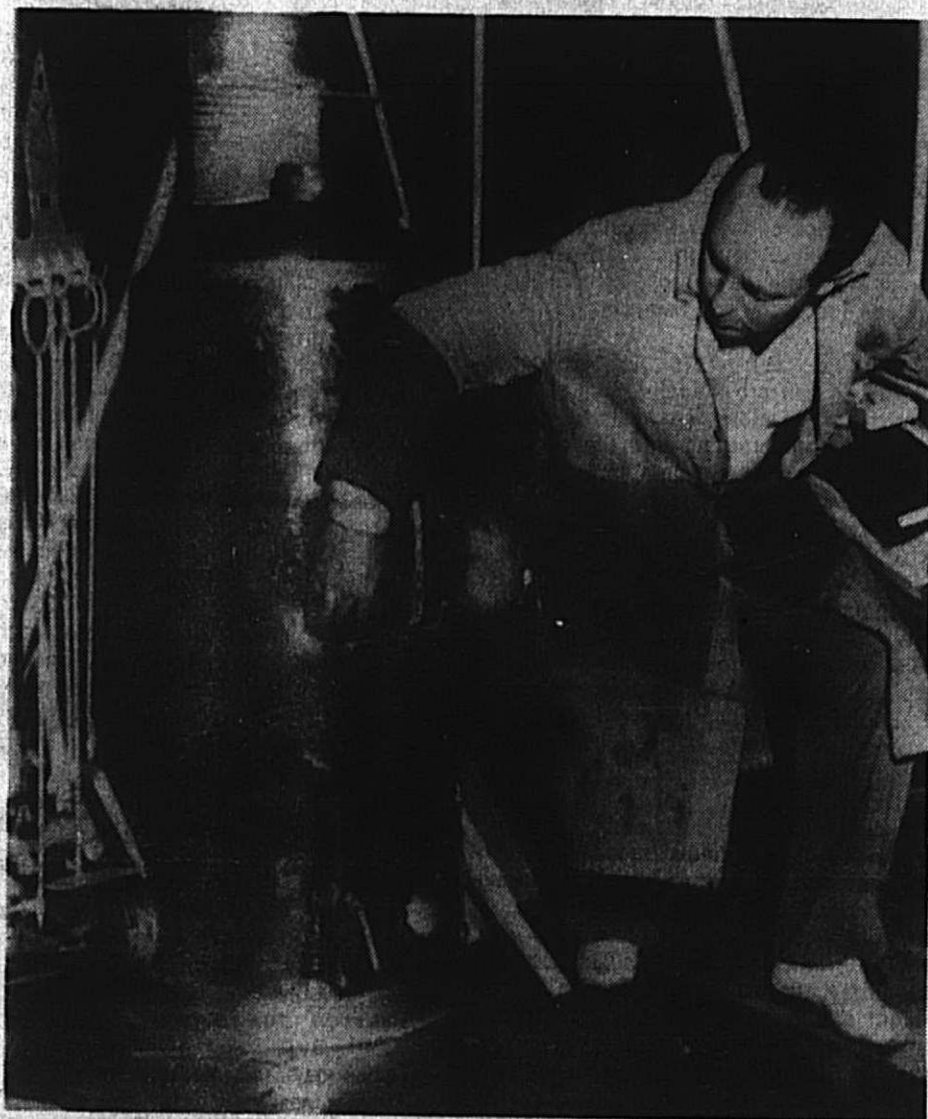
# CRITERION

VOL. XVII, NO. 48

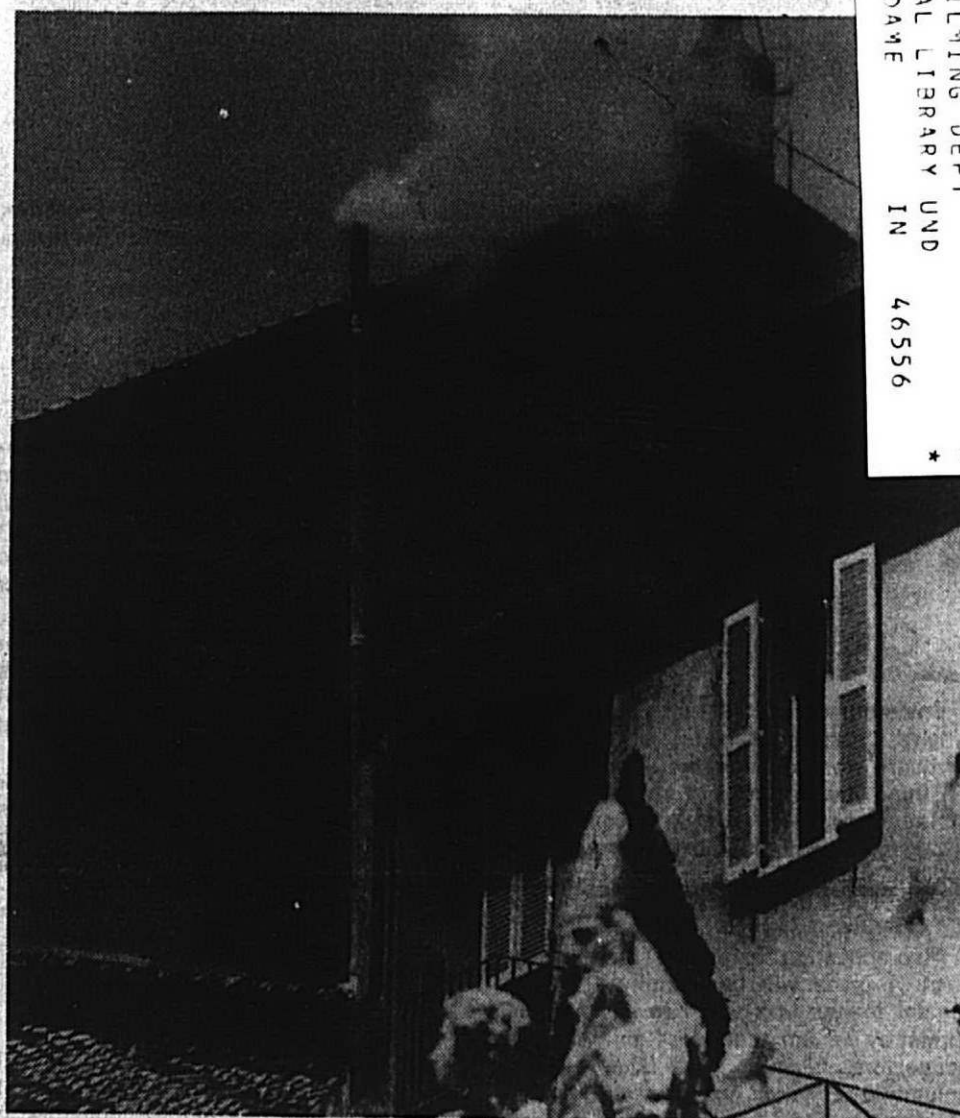
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AUGUST

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**SMOKE SIGNALS**—A workman prepares the stove that is used during the conclave to burn the ballots after they are counted. If a ballot fails to produce a pope, the ballots are burned with wet straw to produce black smoke. White smoke—produced by burning the ballots



alone—signals to the crowds in St. Peter's Square that a new pope has been chosen. This year chemicals will be added to the fire to make the smoke more clearly black or white. [NC photos]

## Quick papal election is expected

BY JOHN MUTHIG

**VATICAN CITY**—A quick decision was expected as 111 red-robed cardinals headed into conclave in the Vatican's Apostolic Palace to pick the 262nd successor of St. Peter and the spiritual leader of some 700 million Catholics.

Observers predicted that the conclave would take four days or less of voting after its Aug. 25 opening.

The leading candidates appeared to be Cardinal Sebastiano Baggio, 65, prefect of the powerful Vatican congregation which oversees the naming of bishops, and Cardinal Sergio Pignedoli, 68, a close friend of the late Pope Paul VI and president of the Vatican body which promotes dialogue with non-Christian religions.

The vast pastoral, diplomatic and curial experience of the two men made them strong favorites in a conclave expected to continue the 455-year-old tradition of an Italian pope.

It remained possible, however, that the first conclave since the Second Vatican

Council, the largest and most international conclave ever, would decide to give the world a non-Italian pontiff.

**FRONT-RUNNING** non-Italian candidates included charismatic Cardinal Eduardo Pironio, 57, prefect of the Congregation for Religious, former head of the large Mar del Plata Diocese in Argentina and conciliatory general secretary of the Latin American Bishops' Council (CELAM).

At the same time, some Vatican watchers were saying that cardinals seeking a pope who would share more power with local churches might decide to give their votes to Franciscan Cardinal Aloisio Lorscheider, president of both CELAM and the Brazilian Bishops' Conference.

Cardinal Lorscheider, 53, won universal praise as a key official of the 1974 and 1977 world synods of bishops.

Beyond these names, there was an almost endless list of others: Cardinals

Albino Luciani of Venice, Giovanni Benelli of Florence, Salvatore Pappalardo of Palermo, Jan Willebrands of Utrecht, Franz Konig of Vienna and Pericle Felici (an Italian) of the Roman Curia, for example.

Others being mentioned included Cardinals Paolo Bertoli (Italian), George Basil Hume (English), Bernardin Gantin (African), Corrado Ursi (Italian) and Jean Villot (French), who as senior in rank of the cardinals under age 80 drew the assignment of presiding over the 87th conclave in the Church's history.

**FOR THE FIRST TIME**, cardinals over age 80 were banned from participating in the conclave. There were 15 of them, including Cardinal Carlo Confalonieri, 85, dean of the college; sub-dean Cardinal Paolo Marella, 83; and American Cardinals Patrick O'Boyle, 82, James McIntyre, 92, and Lawrence Shehan, the most recent cardinal to turn 80. His birthday was March 18.

Even as the cardinals approached, no one was sure how the man who would step

into one of the three white cassocks of different measure prepared by the papal tailoring family Gammarelli would choose to be officially installed as pope.

Pope Paul had put aside the papal triple crown (tiara) immediately after his coronation. That left to his successor the decision whether to revive use of the tiara for his own coronation or substitute the centuries-old coronation with a ceremony of episcopal installation.

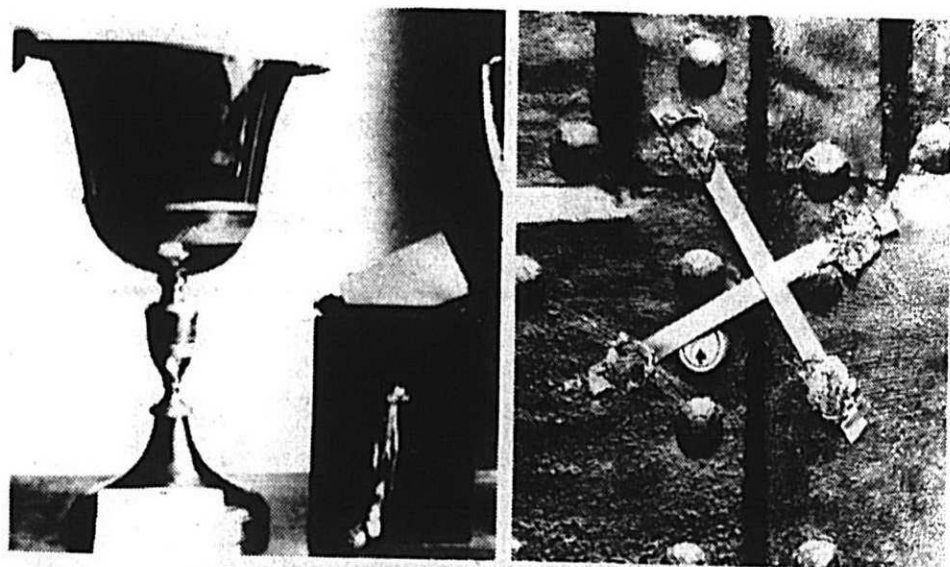
The conclave votes were divided as never before on a universal basis.

The 41 Third World cardinals held 37% of the ballots. The 63 Europeans accounted for 50.5% of the vote, and the rest (14 votes, equaling 12.5%) were in the hands of the U.S., Canadian, New Zealand and Australian cardinals.

The conclave site was the magnificently frescoed Sistine Chapel prepared for the 111 cardinals to sit facing each other along two rows of tables.

**EIGHT AMERICANS** were eligible to participate—Cardinals John Dearden of (See **QUICK ELECTION**, Page 2)





**DURING ELECTION**—This is a voting chalice used in collecting ballots during the election of a new pope. The ballot box at right also might be used. Once the cardinals are inside the Sistine Chapel, the doors are sealed with a silk cross. [NC photos]

## Dedication of new church slated

ST. CROIX, Ind.—Dedication services with the blessing of St. Joseph Church in Crawford County will be held Sunday, Aug. 27, at 1 p.m. (EST). Father Francis R.

## Criterion changes

Some differences will be noticed in next week's Criterion. Because he is doing graduate work outside the Archdiocese, Fr. Donn Raabe's column on the Sunday Scripture readings is being discontinued. Replacing it beginning next week will be a column produced through the Center for Pastoral Liturgy from the Catholic University of America.

Also appearing for the first time in the Sept. 1 issue will be "Family Talk," a regular feature in a question and answer format by Dr. Jim and Mary Kenny, family counselors. "Family Talk" is a reader's column discussing marriage and family problems.

And as noted on page 16, film reviews will now be coming through the services of the United States Catholic Conference.

Tuohy, vicar general, will represent Archbishop George J. Biskup at the dedication and will be the main celebrant at the Mass.

Father Andrew Diezeman, administrator, invites visiting priests to concelebrate the liturgy with Father Tuohy.

St. Joseph's, a rural parish in southern Indiana attended from St. Croix, was founded in 1855. In 1974 a tornado swept through the area and destroyed the church.

Father Diezeman has been administrator of the parish since 1976. He and members of the parish extend a welcome to parishioners from other churches in the area to attend the Sunday ceremony.

## Wire sympathy

VATICAN CITY—The 106 cardinals at the Aug. 21 general congregation of cardinals sent a telegram of sympathy to victims of the movie theater bombing in Abadan, Iran. At least 377 lives were lost in the fire, started by terrorist bombing.

# Quick election (from 1)

Detroit, John Krol of Philadelphia, John Carberry of St. Louis, Humberto Medeiros of Boston, John Cody of Chicago, William Baum of Washington, Timothy Manning of Los Angeles and Terence Cooke of New York.

Cardinals John Wright, U.S.A., Valerian Gracias, Bombay, India, and Polish Cardinal Boleslaw Filipiak, a long-time official of the Roman Curia, are unable to attend the conclave because of illness.

Chinese Cardinal Paul Yu-pin died in Rome a week and a half before the conclave opening.

In preparation for the cardinals to enter the conclave area, it was swept for electronic eavesdropping devices, tape recorders and cameras.

Pope Paul in his 1975 rules for electing the pope had provided for such a sweep and had forbidden cardinals and conclave members from bringing into the conclave any recording or photography devices.

Entry into the conclave was set for Friday, Aug. 25, at 4:30 p.m. Rome time (10:30 a.m. EDT) in the Pauline Chapel. The chapel, which contains Michelangelo's last frescoes, done when he was 75, is only a few yards from the Sistine Chapel through the baroque high-ceilinged Sala Regia (Royal Hall).

Earlier that day the cardinals were scheduled to preside at a Mass of the Holy Spirit in St. Peter's.

Departing from past practice, permission was given for television cameras to follow the cardinals' procession onto the raised floor of the Sistine Chapel and to remain until the order "Exeunt Omnes" ("All leave").

The first vote was scheduled for Saturday, following the reading Friday night of the rules for electing the pope.

**THE FOLLOWING OATH** was prepared for the cardinals:

"All we cardinal electors present in this conclave as a body and as individuals, bind ourselves and swear to observe faithfully and scrupulously all the prescriptions contained in the apostolic constitution of the supreme pontiff Paul VI 'On Electing the Roman Pontiff' . . .

"We likewise promise, bind ourselves and swear that whichever of us by divine disposition is elected pontiff will not cease to affirm, defend and if necessary vindicate integrally and strenuously the spiritual and temporal rights and liberty of the Holy See."

Another oath prepared for the cardinals involved their swearing to keep totally secret all that goes on in the conclave and to vote unaffected by any outside influence or interference.

The living quarters set aside for the cardinals consisted of cells, austere furnished with a desk, bed, nightstand and kneeler.

**THE RULES GAVE THE cardinals three ways to elect the pope:**

1. By acclamation or inspiration, a process in which each cardinal spontaneously rises and proclaims the name of a cardinal with the election unanimous.
2. By delegation, a process in which the cardinals agree unanimously to entrust the election to a commission consisting of an uneven number of cardinals (from nine through 15), with details of such an election be worked out by all the cardinals in conclave.
3. By vote, the most normal method, requiring two-thirds plus one vote for election.

The rules set up an elaborate system of preparations and counting of votes.

The rules called for each cardinal, disguising his handwriting as much as possible, to write clearly the name of his candidate on a rectangular piece of paper bearing the words: "Eligo in summum pontificem . . ." ["I choose as sovereign pontiff . . ."]

The rules provided that each cardinal should fold the ballot to the width of a thumb and then, according to rank, should approach the altar beneath Michelangelo's fresco of the Last Judgment, and hold his ballot up high.

Then, according to the rules, each cardinal would kneel in prayer for a short time and, rising, say: "I call to witness Christ the Lord who will be my judge, that my vote is given to the one who before God I consider should be elected."

Should a decision not be reached after three days of voting—that is, by Monday Aug. 28—the conclave must pause for a period of reflection not to exceed one day.

After 14 votes and one more pause for reflection and debate, the cardinals may decide to determine the election by simple majority of votes or by a runoff between the two vote leaders.

The rules provided for four votes each day—two in each morning session and two in each afternoon session—beginning with the first day of voting on Saturday Aug. 26.

## —the word this sunday—

By Father Donn Raabe

**TWENTY-FIRST SUNDAY  
IN ORDINARY TIME**

"Believing"

Isaiah 22:15, 19-23  
Psalm 138:1-8  
Romans 11:33-36  
Matthew 16:13-20

When Jesus changed Simon's name to Peter, He called him "Rock" for a reason. Simon Peter's faith was impetuous, a personal dedication to Jesus and rock solid (even though he would later deny Jesus three times). These are the qualities which should characterize our faith. First, we are called to the childlike, spontaneous and impetuous faith of Peter, yet so often we compromise it with too much caution and striving to maintain the status quo. It is then that the letter of the law chokes the life of the Spirit behind the law. Secondly, faith means believing a person we know not just a person we know about. Faith is meant to be a personal dedication to a friend—Christ. Even though we may deny our friendship and avoid Him at times, He is a living person whom we know and trust, who loves us and can forgive us. And finally, our faith needs to be rock solid—maybe not perfectly worked out, but solid in our love and trust of God and His love for us even though we often do not see where He is leading us.

[This concludes The Word This Sunday. Fr. Raabe will be continuing graduate studies at Chicago Theological Union.]

AN INVITATION TO CELEBRATE

## A Charismatic Mass

The earth is full of the goodness of the Lord . . . (Psalms 33:5)

Let us join together for a fast on First Friday to acknowledge the goodness of the Lord, then to gather in fellowship for a simple meal of soup and bread to pray for and contribute to the poor of the world.

The King will reply "I tell you, whenever you did this for one of the least important of these brothers of mine, you did it for me." (Matthew 25:40)

**THE MONTHLY CHARISMATIC MASS  
WILL BE HELD ON THE FIRST FRIDAY OF SEPTEMBER AT:**

Our Lady of Mount Carmel Gym  
1045 West Gray Road, Carmel, Indiana 46032

Celebrant: Fr. Michael Kettron  
DATE: Friday, September 1, 1978  
TIME: Soup Supper — 6:00 p.m.  
Eucharist — 8:00 p.m.

"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)





## K of C pledges continued support of tax credit plan

BY JAMES L. EVERETT

NEW ORLEANS—The Knights of Columbus reaffirmed their commitment to a tax-credit plan to aid parents of non-public school children in a series of resolutions adopted at the 96th annual meeting of the Supreme Council, held in New Orleans Aug. 15-17.

Although the U.S. Senate rejected tax credits for private elementary and secondary school students in an Aug. 15 vote, the Supreme Council of the 1.3 million member society said this "will not deter parents from continuing their support of these schools."

Other resolutions approved by the 2,000 delegates condemned abortion as "an unspeakable crime"; deplored the widespread depiction of violence, crime and sexual aberration by the media as normal and accepted ways of life; restated the organization's reservations about the Equal Rights Amendment; and denounced social injustice, especially in the Soviet Union.

**MESSAGES FROM** Cardinal Jean Villot, camerlengo (chamberlain) of the Holy Roman Church and papal secretary of state under Pope Paul VI, and Archbishop Jean Jadot, apostolic delegate in the United States, asked the Knights to "live Gospel values in your families and transmit them to your children with the infectious conviction of joyful faith."

The resolution backing the tax-credit plan reminded President Jimmy Carter that his threatened veto of such legislation "is not in the interests of better education for American people, is not in accord with his pledge to assist private schools to overcome their economic plight and does not help the poor and minority families whose well-being he has proposed to champion."

**A PRO-LIFE** resolution said the Supreme Court failure, in its 1973 abortion decision, to resolve "the difficult question of when human life begins was an irresponsible evasion of the central issue." This unresolved dispute, the Knights added, leads to a "dangerous conclusion that leaves the right to life subordinate to the power to destroy it."

The Knights agreed to join with other interested citizens and agencies "to stem the deluge of sex and violence on TV" and to "express their displeasure by not purchasing the products of such sponsors of these shows."

In considering the ERA, the delegates said the amendment "has negative

by the U.S. bishops for 1980; to promote better family programs on television which eliminate violence, the use of drugs and alcohol and sex; and to continue financial support of the Confraternity Home Study Program, an evangelistic effort based in St. Louis.

Perhaps the biggest change for the Daughters of Isabella is still to come, Mrs. Ward said. A complete renewal and reconstruction of the organization's constitution, approved at the convention with "a standing ovation," should help the group "look to the year 2000," she said. The project is expected to be ready by August 1979 for presentation to the board

possibilities relative to the protection of women under certain circumstances and in other areas of human rights." Because of that and the ERA's possible effect on pro-life issues, the Knights voted to continue opposition to the amendment and urged "continued study of all ramifications of this proposed amendment."

A resolution on the family emphasized that marriage is a holy state "intended for procreation of life and the establishing of a community of life and love lasting into eternity." It called on all members and their spouses to strive to prepare their children better to enter the sacrament of matrimony by their own example and their assistance to the young.

Supreme Knight Virgil C. Dechant, re-elected to a three-year term on the Knights' board of directors at the meeting, termed the family the "seedbed of many religious vocations" and said "our family life and vocations initiatives really go hand-in-hand." He asked the organization's 6,358 councils to sponsor spiritual, apostolic and social activities for the entire family.

## Charismatics are given call to action

BY STAN KOMA

OTTAWA—Nearly 10,000 members of the Catholic charismatic renewal movement heard a resounding call to Christian action in their homes, places of work and recreation, and in the world at the Ontario Catholic Charismatic Conference in Ottawa.

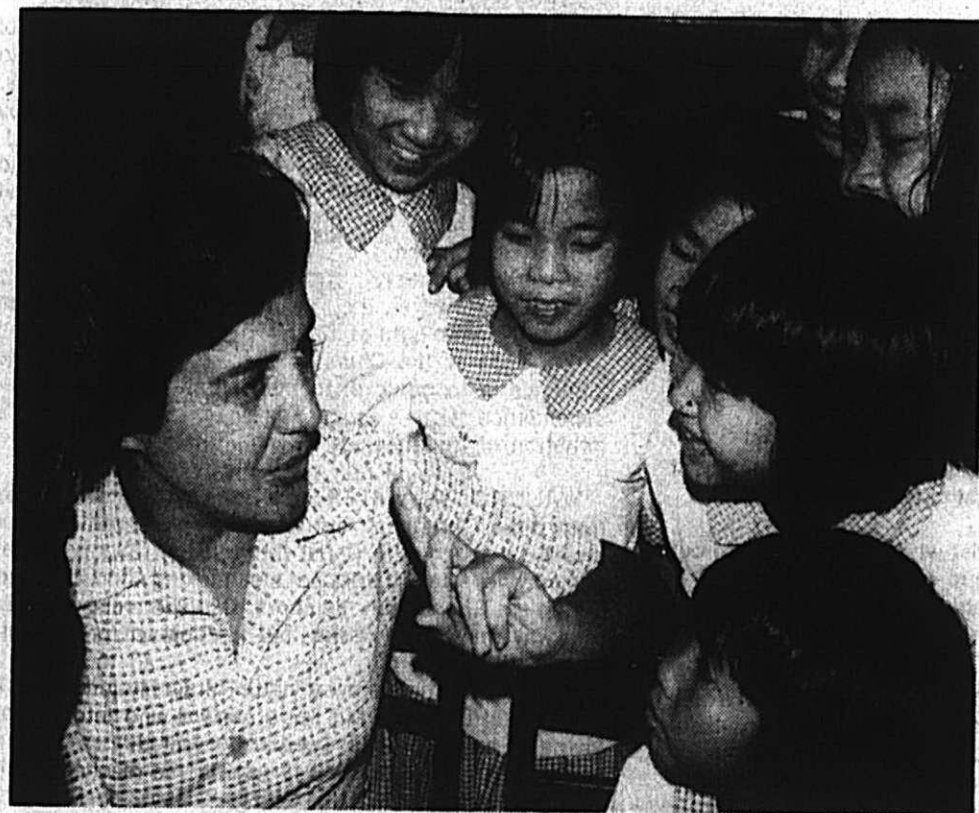
Theme of the three-day (Aug. 3-6) bilingual conference, which attracted members of prayer groups from various parts of Canada and the northern United States, was "Let Us Love One Another."

"FOR MANY YEARS now you have been nourished by God's word," said the keynote speaker, Kevin Ranaghan, South Bend, Ind., a leader in the renewal. "But the word is not just to be received. You are called to obey and put it into action."

Urging his audience to be one in the Lord, the witness to Christ's word and to love one another, Ranaghan added: "However, before you can do all this, you must be deeply one with Jesus himself. Jesus expressed his love to the Father by being obedient to his Father's will. So Jesus says to us: 'You will be one with me if you obey me and do what I tell you.'"

**DURING A WORKSHOP** presentation on the family, Ranaghan said the father should be the head of the family and the mother should be supportive and submissive to her husband. The model for leadership and submission, he said, is Jesus.

But he urged his audience to reject the worldly meaning of authority which stresses power, control and oppression. "In the world, authority means power," he said. "For Christ, authority means service—to empty oneself so that the other could live a fuller and richer life."



**ON HOME VISITATION**—Sister Martha Bourne, a Maryknoll missionary, pictured above with youngsters in the Hong Kong area, where she served for the past 10 years, is on home leave with her parents in Jeffersonville. She is the daughter of Mr. and Mrs. Ralph W. Bourne, Sr., of Sacred Heart parish. At the end of the summer she will be assigned to three years' service at the Maryknoll Center in New York before returning to mission work in Hong Kong.

## Daughters of Isabella officials to make works better known

BY JUDY BALL

\*CINCINNATI—After 81 years of quietly working behind the scenes, trying to be "the yeast that makes things rise," the

Daughters of Isabella have decided to aim toward making the world aware of who they are and what contributions they are making to society, according to the group's International regent.

That new direction emerged at the Daughters' International convention held Aug. 7-10 in Cincinnati, said Martine Ward of Owensboro, Ky., who was elected to another two-year term at the meeting. "You will see a difference," she predicted. "We have given the order to publicize our deeds . . . We have discovered who we are and we are going to let the world know."

**THE 116,000-MEMBER** organization, founded in 1897 as an auxiliary of the Knights of Columbus and still working closely with that group, is "a group of Catholic women organized to become part of their own communities in all facets of life," Mrs. Ward said.

And although publicity efforts might increase, the work of the Daughters of Isabella will remain the same. As an organization, it will continue to fund eight full scholarships a year, four to the Catholic University of America's School of Social Work and four to the National Catholic Educational Association for handicapped students.

At their recent convention, the Daughters agreed to allot a total of \$70,000 to six groups—the Society for the Propagation of the Faith, the Catholic Bishops' Relief Fund, the Sacred Heart radio and television programs; a rehabilitation center in Ontario for alcoholic priests and nuns; a home for delinquent boys in Missouri; and the NCEA.

**IN ADDITION**, three resolutions were passed by the delegates, committing the Daughters of Isabella to help with "whatever needs to be done" in 1979 to prepare for the Year of the Family declared



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— living the questions —

# Trying, like Peter, to walk on water is the mark of a true Christian

BY FR. THOMAS C. WIDNER

## Walking on Water

On a recent Sunday the Gospel story of Jesus walking on water was read. He came out from shore to greet Peter and the apostles. In Peter's enthusiasm he leaped from the boat and himself walked to meet our Lord. It was only when he realized what he was doing that Peter began to sink. And our Lord chided Peter about his lack of faith.

It seems to me that as Christians we are daily called upon to leave the safety of our boats to walk on the water with Jesus. Boats are very comfortable, safe places to be when one is in the middle of a lake, sea, or ocean in a heavy wind.

A husband and wife angry at one another can selectively pick separate rooms in the house away from each other. He can go to work without speaking and she might do the same. Many people live daily without ever communicating with their spouses.

A TEEN-AGER TOO can find solace—perhaps in his car or stereo. He can spend his time away from home, coming in after everyone else has gone to bed so as to avoid communication. He can busy himself with homework or yard work or whatever so as not to converse with the rest of his family.

A single person can pick a different singles bar each night and never meet the same people twice. Or he can run his electricity bill up by watching endless hours of TV. Or go to movies.

A diocesan newspaper editor can ignore what is going



on around his diocese and talk only about the "good Sisters, fathers and laypeople."

So all of us have ways of remaining within the safety of our boats. Some of us never get out of the harbor.

THEN ALONG COMES Christ who invites us to get out of our boats and walk with him on the water where it is possible we will sink. For everyone knows you can't walk on water.

But isn't that what a life of faith calls us to? To get out of the boat and walk with Christ on the water. To risk involvement with people. As a husband or wife, to take a chance on a spouse's love. As a child, to take a chance on friends and growing up. As a single person, to develop personal integrity. As an editor, to see and to ask others to see.

There is a core of faith in each one of us that needs to grow, expand, be nourished. But we need the encouragement of others to push us a bit out of the boat. To show us that we can walk on the water.

## Sincerity, Honesty, Hard Work

Some have lately been trying to convince me that all that is necessary for making something worthwhile is that sincerity and honesty be combined with hard work in producing an end product. The idea has been suggested to me that because someone works hard at something and is sincere in his work, he should be rewarded and congratulated.

That reminds me a bit of the Gospel passage in which we are told that we should not expect praise for doing what is expected of us. I am also reminded that the proverbial road to hell is paved with proverbial good in-

tentions. And somehow I know for certain that some of the most famous people in history believed themselves to be sincere and yet brought a lot of destruction to others.

It has never occurred to me that a Christian ought to be rewarded only for being sincere, honest, and hard-working. A Christian is rewarded because he learns to walk on water. He gives up the safety of his boat and walks with Christ. And that calls for walking along the path of the Church.

Sincerity, honesty, and hard work are obviously necessary. However, they are not enough. The Christian must walk in the light of the truth and that means walking in the light of the Church. To try to walk without its guidance is to conform to the selfish belief in the independence of one's actions, a refusal to recognize God's initiation of goodness.

WALKING ON WATER involves acting, not isolated from other Christians, but in communion with them. It involves walking with Christ through the Church so that one may not falter. It does not mean taking short cuts, but letting the Church call the shots. Unwillingness to act in this way may prove easier, but it does not prove itself more worthwhile.

Being a Christian is not a matter of agreeing with some of Christ's teachings but not others. It is a question of giving up one's personal freedom for the greater freedom of suffering with Christ. It is not an ego trip. Nor is it simply doing what "I" think is best. Being a Christian means recognizing the Church as the guiding spirit of Christ on earth and sincerely, honestly and as hard-working as one can, promoting not a personal message, but a universal one. It means living in the freedom of one's conscience, knowing what the Church has guided me toward.

Walking on water is difficult work. Nevertheless, the true Christian must try. Otherwise, he never sees anything but the bottom of his own boat. And he always thinks that the world caresses him gently like water caresses a boat in a calm sea. It storms frequently enough, however, to remind us that we cannot look at ourselves uncritically. To think we may be exempt from criticism is as cancelled an idea as the thought that eating apples will gain us power over the world.

Without the guidance of the Church, our "Christian acts" become meaningless. Worse yet, they become exercises in futility because they are based on a self-centered exaltation of our own prejudices rather than a humble acceptance of our limitations.

— question box —

## Did St. Peter possess the gift of infallibility?

BY MSGR. R. T. BOSLER

Q. I am a Christian who left the Catholic Church some years ago. I left the Catholic

Church for many reasons and unanswered questions. Perhaps you would be good enough to answer one question, please. Being reared in the Catholic Church, I was taught that St. Peter was the first pope, with Matthew 16:18 as the Scriptural base. I was also taught that the pope is infallible in making doctrine concerning spiritual matters. Yet in Galatians 2:11-14, Paul rebukes Peter. Either Peter was not the first pope, or Jesus never intended for there ever to be a pope, and Matthew has been misinterpreted by the Catholic Church, or the pope is, indeed, fallible. Perhaps you could clear up this question for me.



A. I am happy that you are still interested enough in the church of your youth to read one of its newspapers. Your question indicates that you were not properly instructed in the doctrine of papal infallibility. Perhaps faulty instruction may have been the main reason why you left the

Catholic Church because of unanswered questions.

It is not part of the doctrine of papal infallibility that the pope cannot make mistakes or cannot commit error or cannot fail to live up to Church teachings. The gift of infallibility does not protect the pope from sin or personal error.

Mistakes of the popes and their failures to live up to the Church's teachings were some of the reasons for the division in the Christian Church today, as anyone knowledgeable in history must know.

The pope is infallible, free from error, we Catholics believe, when as head of the universal church he formally declares that a certain belief is generally held to be true by the universal church and, therefore, must be accepted as true by all Christians. Notice that, in this concept, the pope does not make his decision based upon a revelation from God or his own knowledge but upon what he discovered to be a consensus of the Christian community; if there is no consensus he cannot make an infallible decision, though through his teaching he can and does endeavor to produce a consensus for some future infallible decision.

St. Peter, in the incident you refer to in Galatians, actually failed to live up to a decision he had supported at what we might describe as the first council of the Church held at Jerusalem (Acts 15), which declared the Gentile Christians were not obliged to follow all the dietary laws of the Jews. Peter had been eating "forbidden" food with Gentile Christians in Antioch, but had drawn back "to avoid trouble with those who were circumcized." (Gal. 2:12).

Paul rightly rebuked him for failing to live up to his duties as leader of the Church. This in no way implies that Peter was wrong in leading the Church to the decision made at Jerusalem. Quite the contrary.

## May a divorced person receive Communion?

Q. Can a divorced Catholic go to confession and receive Communion? I try to tell this person he can and he seems to think he can no longer receive these sacraments. This person was the innocent party, but can't both parties receive these sacraments?

A. Divorce is an evil, but oftentimes it is the lesser of two evils. Sometimes the only answer to an impossible marriage is a divorce. It is not a divorce which keeps Catholics from receiving the sacraments, but an attempted marriage outside the Church after a divorce which can make the reception of the sacraments wrong. A divorced Catholic may, therefore, receive the sacraments. If he or she was the sinful cause of the failure of the marriage, sorrow and confession of the sin would first be necessary before reception of the sacraments. If the marriage was impossible, there should be grounds for seeking an annulment. It is always advisable to discuss the situation with a priest.

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## —letters—

### Member of Abortion Alternatives 'shocked' at Fr. Widner's comments

To the Editor:

I was actually shocked and in disbelief over Fr. Widner's editorial (Aug. 11) regarding Abortion Alternatives and tempted to become infuriated at his half-truths, incomplete facts, one-sided bias approach and completely damaging hogwash. But I didn't.

My wife is an active member of Abortion Alternatives and has helped with fund-raising, meetings, informative sessions and everything else connected with organizing the group. Many days were spent while she and others worked to let the community know who they are and what they were. She has taken the required courses to become a counselor but has not yet allowed herself to become one because of the factors involved in such a personal

situation as an abortion. Instead, she simply has worked hard, as all the members have, to provide a service that cares for a pregnant woman before, during and after her pregnancy should it be needed. It is intended to be an alternative.

But Fr. Widner's article implies no alternative. He has labeled this hard working and needed organization a "scare group." He wouldn't even conduct an honest probe, rather he chose the pretext of a young man seeking advice. Why such a guise? Why not say you were a priest investigating a complaint? Was it because it wouldn't have fit in with your persecution? How could you be sure that Fr. Fink's words were absolute truth and not full of half-truths and certain key words to mislead you as your article has probably misled others?

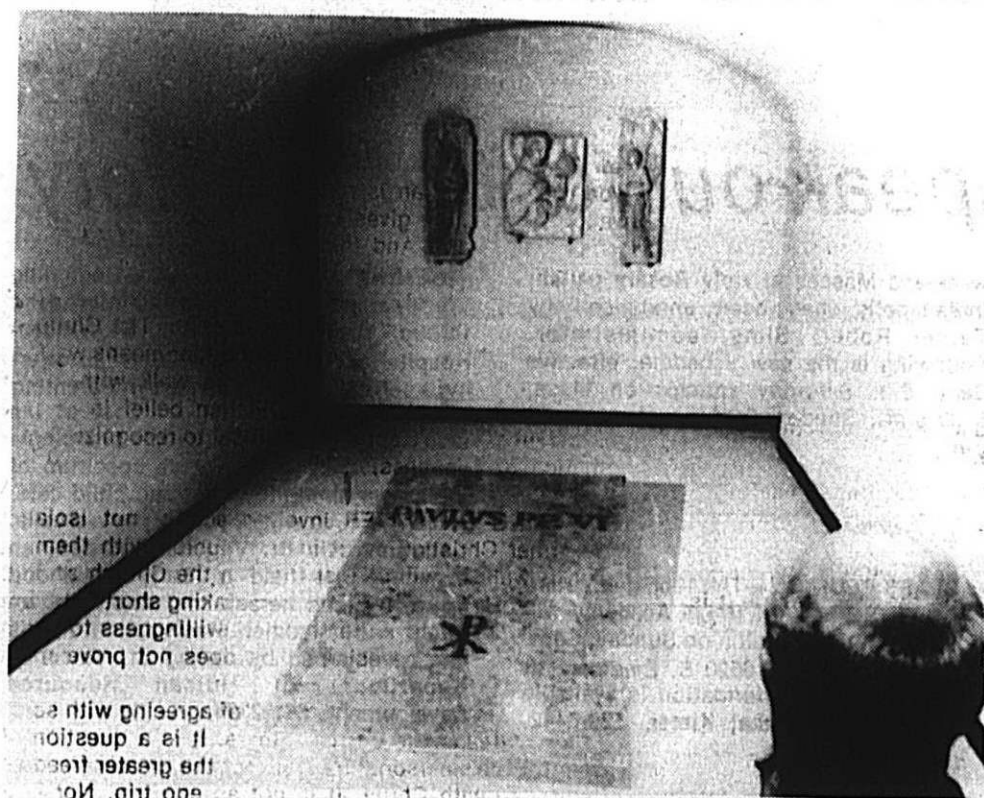
Be sure of one thing. Your article will not stand as the truth of the matter. I will not stand by and watch as attempts are made to destroy something you assume to be not commendable. You may wear the cloth but your article reads with devilish delight in destroying such a goodly cause. It is far from your theme of 'compassion, not a lecture.' I find it a shame that your enthusiasm to condemn could not be as explicit when it is expressed concerning real evils of our world.

Richard L. Gettelfinger

Corydon, Ind.

Jane A. Powers

Lanesville, Ind.



**PAUL'S TOMB**—A man prays at the simple tomb of Pope Paul VI located in the Vatican grottoes in the Chapel of the Madonna by Donatello. The pope had approved the design of the tomb four years ago, selecting a grave in the earth rather than a sarcophagus such as that of Pope John XXIII. The grotto was opened to visitors just 12 hours after the pope's burial. (NC photo from KNA)

### Right-to-Lifer from Harrison County voices objection

To the Editor:

I am from Harrison Co. and a member of Right To Life. I have worked with our group from the start and we have struggled to keep the pro-life message alive.

Concerning your article about the counselor in question, I can personally assure you it is not in her nature or in her behavior to use "scare tactics." Case in point—One of our members had written a

book of pro-life poems and this counselor absolutely rejected one because the last two lines could produce guilt or extreme remorse for someone who might have previously had an abortion.

I assure you she is a very compassionate person and has worked so hard. Our counselors have the same training as persons under Catholic Charities. How can you take one example and blackball our

entire group?

The real question that comes to me is disturbing. Are we not all to be working together for the good of the unborn baby? Why if Fr. Fink, Fr. Voelker, and you yourself truly felt we were amiss in our counseling, did you not come to us, in a Christian spirit to help us?

Jane A. Powers

Lanesville, Ind.

### —washington

### newsletter

BY JIM CASTELLI

WASHINGTON—Some of the reaction among Catholics to the Senate's defeat of a bill to provide tax credits for tuition paid to private elementary and secondary schools has been bitter.

But it would be a mistake to conclude that the Senate vote means Congress has turned its back on private schools, where 75% of the students are in Catholic schools.

On one level, there is some possibility that a credit will be revived in some form in the House-Senate conference committee which will work out a compromise between the House and Senate versions of the bill; the Senate passed a credit for college tuition, the House for college and elementary and secondary school tuition.

At the same time, a number of senators who voted against the tax credits are still sympathetic to Catholic and other private schools.

Sen. Edward Kennedy (D-Mass.) argued that the tax credit would just be eaten up by matching tuition increases, leaving parents with no benefit. Kennedy also complained that the tax credit did not help the poor because it was not refundable—that is, it did not provide a cash grant for those too poor to pay taxes.



Expectations were raised by the tax credit debate, but by any other standard, this has been a very good year for Catholic schools in Congress:

—THE CARTER ADMINISTRATION energy program, if it is ever passed, includes grants for private schools and hospitals for energy-conserving construction and alterations.

—THE U.S. OFFICE of Education is in the process of setting up an office to guarantee that private school students get their fair share of aid through existing federal programs for which they are eligible.

—BOTH THE HOUSE and Senate have passed and strengthened Carter administration proposals to improve delivery of federal aid to eligible private school students.

The bills require that federal spending for a particular student in a private school be worth the same as spending for an identical student in a public school.

Private school students are now eligible for Title I of the Elementary and Secondary Education Act which provides compensatory reading and mathematics programs, as well as other programs which provide books and library materials.

The new bills, which have not yet finished going through the legislative process, strengthen the procedure by

which the federal government can bypass a local public school district which is short-changing private school students and arrange with an outside contractor to provide the services.

The Carter administration has already moved to use the existing bypass mechanism in several states.

The new bills would also strengthen private school participation in bilingual education programs.

—Sen. Claiborne Pell (D-R.I.) has added new title to the Senate ESEA bill which would authorize \$500 for grants for auxiliary services to private school students.

Pell's amendment would provide all the services—such as diagnostic services, bus transportation and so on—ever held constitutional by the Supreme Court at the state level and make them available at the federal level through direct grants to private schools.

The U.S. Catholic Conference has said it cannot support the Pell's amendment because it is unconstitutional, but Pell's staff said the USCC did not offer any suggestions on how to make the bill constitutional.

Pell tried to win support from other senators during the tax credit debate; his amendment is part of the Human Resource Committee's bill.

—Finally, there are two more distant, but still possible, moves that could

provide relief for parents of private school students.

CURRENTLY, the Internal Revenue Service does not allow parents to deduct tuition paid to a church school as a charitable deduction. Some Catholic school supporters believe that Supreme Court decisions holding that church schools are a part of a church should make it easy to challenge the IRS ruling.

They point out that federal courts recently upheld a 23-year-old Minnesota law which allowed parents to deduct private elementary and secondary school tuition and some public school expenses.

If this change were made, it would only help taxpayers who itemize deductions. But if it were made, taxpayers who claim the standard deduction could be helped if Congress ever adopts an amendment offered by Rep. Joseph Fisher (D-Va.) and Rep. Barber Connable (R-N.Y.).

That amendment would allow people who use the standard deduction to deduct charitable contributions on the short tax form.

In opposing tax credits, Kennedy said, "In the sensitive area of federal education, Congress ought to be struggling to find imaginative new ways to meet the requirements of the Constitution, rather than simply defying the Supreme Court's recent decisions or asking the Court to change its mind."

There is still plenty of food for thought for Congress and the Carter administration if they take Kennedy's advice.

## Congress still mindful of private schools



—the tackler—

# Indiana clergy asked to speak out for traffic safety

BY FRED W. FRIES

All priests and ministers in the State of Indiana have been asked to make a special appeal for traffic safety the week-ends of Aug. 26-27 and Sept. 2-3.

The appeal may take the form of a verbal message from the pulpit or an article in the parish bulletin. The campaign is aimed at the long Labor Day weekend, which marks the last summer holiday of the year, when motorists traditionally hit the highways in large numbers.



Father Richard Cooley, Catholic staff chaplain of the Indiana State Police, and Dr. Grover Hartman of the Indiana Council of Churches are serving as co-chairmen of the special campaign to make people more aware of the importance of safe driving.

In a letter addressed to the priests of the Archdiocese asking their cooperation, Father Francis R. Tuohy, Vicar General, pointed up Governor Otis Bowen's recent warning about the "alarming increase" in the number of fatalities on the state's streets and highways.

Priests who want further details about the safety campaign may contact Father Cooley in care of the Indiana State Police, Room 301, State Office Building, Indianapolis, Ind., 46204, telephone (317) 633-5497.

**NAMES IN THE NEWS**—Brother Ephrem O'Dwyer, C.S.C., principal at Cathedral High School from 1925 to 1928, was buried at Notre Dame on Aug. 23. He was 90 years of age and held several provincial offices during his career. . . . Helena Barrick is the new president of the Auxiliaries of St. Francis Hospital Center, Beech Grove. Members recorded nearly 50,000 hours of volunteer service in 1977. . . . Margaret McKenzie, a member of St. Joseph parish, Terre Haute, is on the executive board of the Greater Church Federation of Terre Haute.

**MUSEUM TO REOPEN ORIENTAL GALLERIES**—The Indianapolis Museum of Art has announced the complete renovation and reinstallation of its Oriental Galleries. Public viewing will begin on Thursday, Sept. 7. Many of the art objects, reflecting the Chinese, Japanese, Korean, Indian and Southeast Asian cultures, are being exhibited from the permanent collection for the first time. Many of them were acquired from the late Mr. and Mrs. Eli Lilly. The Museum is open daily, except Mondays, from 11 a.m. to 5 p.m. There is no admission charge, and public guided tours are offered each day at 2 p.m.

**SCECINA SENIORS PLAN CAR WASH**—Parishioners at Little Flower and other East Side churches are reminded that the Scecina High School Senior class is sponsoring a benefit car wash at the Shell station at 10th and Emerson on Saturday, Aug. 26, from 9 a.m. to 4 p.m. If the family chariot needs a good washing, why not tool it over to 10th and Emerson and help a good cause.

**ST. MEINRAD REPORT**—Five young Benedictine monks made their solemn profession in the Archabbey Church on August 15: Brothers Benet Amato, William Ratchford, Keith McClellan, Kurt Stasiak and Brendan Cassidy. Brother Brendan, a native of St. Gabriel parish, Indianapolis, is the only member of the class from the Archdiocese. . . . Two students from the Archdiocese have been named for scholarship awards by St. Meinrad College. Thomas Clegg, an incoming freshman, has been designated for \$1,500 cash grant, and Robert Gottschalt, a member of the junior class, will receive a renewal grant of \$1,000. Both are from Indianapolis. . . . Father Nathan Mitchell, O.S.B., received his doctorate in Sacred Theology at Notre Dame University on August 4.

**REVISED MASS SCHEDULE AT HOLY ROSARY**—Revision of the schedule of

week-end Masses at Holy Rosary parish, Indianapolis, has been announced by Father Robert Sims, administrator. Following is the new schedule, effective Sept. 2-3. Saturday anticipation Mass, 5:30 p.m.; Sunday, 9:30 a.m. and 12:10 p.m.

**CLASS REUNION**—The 1968 graduating class of Our Lady of Grace Academy will hold its ten-year reunion on Sunday, Sept. 3, at the Sherwood, 6520 S. Emerson, at 12:30 p.m. More information is available from Paula [Spicuzza] Klefer, 539-6442.

**SEMINARS IN PARENTING**—Beginning Wednesday, Sept. 6 and extending through Wednesday, Nov. 8, St. Vincent Hospital and Health Care Center is offering a series called: "Seminars in Parenting . . . Birth to Six Months." Cost of the series is \$30, either for a couple or a single parent. Topics cover a wide spectrum of topics pertaining to infant and child care. A new seminar will open every two weeks. Coordinator is Dr. Virginia Erxleben, an expert in the field of Early Childhood Education and herself the mother of an infant and a toddler. Registration details can be obtained by calling St. Vincent's Department of Human Resource Development, 871-2394.

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## JOURNEY INTO LIGHT

Social problems affecting today's youth

a special section to help the people of God grow in their faith

### Drug program success:

## Love is the key

By Debbie Landregan

"My husband and I used to smile smugly at each other at night when that announcement came on the TV asking if we knew where our children were," said Gloria, the mother of three teen-age sons.

"We thought we had nothing to worry about. Then one night our 17-year-old son said he had found out about the Palmer Drug and Abuse Program (PDAP) through a friend and was going to give it a try."

Several weeks later, Gloria and her husband, Jay, discovered that their other two sons were also involved in drugs.

THAT WAS 20 months ago. Today Gloria, Jay and their sons are involved in PDAP. An interior designer by profession, Gloria was so hooked on the program that she quit her job to work as secretary to the director of the Dallas PDAP.

PDAP was started seven years ago in Houston by a former alcoholic and an Episcopalian priest. Its purpose was to help young people make it through a period in their lives marked by insecurity and confusion. The initial group of a handful of people has grown to some 400 in the Houston area. Other branches have been established in Texas in Dallas, Austin, San Antonio, Beaumont and Fort Worth, as well as Denver.

"We try to provide tools to help these young people deal with their feelings and the feelings of others, and to accept the consequences of their own actions," Gloria said of the program. She noted that drugs or alcohol many times become ways of coping with certain difficult living situations and the program tries to help youths realize that they have the power to change these situations, externally as well as internally.

THE KEY TO the program's success, however, is love — the unconditional love that is hard to find and yet is so badly needed these days, especially by adolescents.

"We provide support for these people in a loving way. There is a tremendous amount of healing that comes from being loved and accepted," Gloria pointed out.

An openness pervades the program, instilling in each person a sense of trust and acceptance for who they are, and not for what they do. They are encouraged to be open with one another about any positive or negative feelings they might have. Small group discussions provide opportunities for individuals to share freely these feelings with others.

After a person shares with the group, the whole group affirms that person by telling him sincerely that they love him. Individualized guidance is also provided by counselors, all former drug addicts or alcoholics themselves, who can identify

with the feelings a young person may be going through in trying to change his life.

IT'S NOT unusual to see large groups of PDAPers walking with their arms around each other or openly expressing their love for one another through a word or an embrace, and this love is carried to each PDAPer's family and to the community.

This same unconditional love and acceptance is prevalent in the PDAP parents' group. Parents learn to cope better with their situations by finding new ways of dealing with them. It also provides an opportunity for sharing with other parents who have experienced similar difficulties.

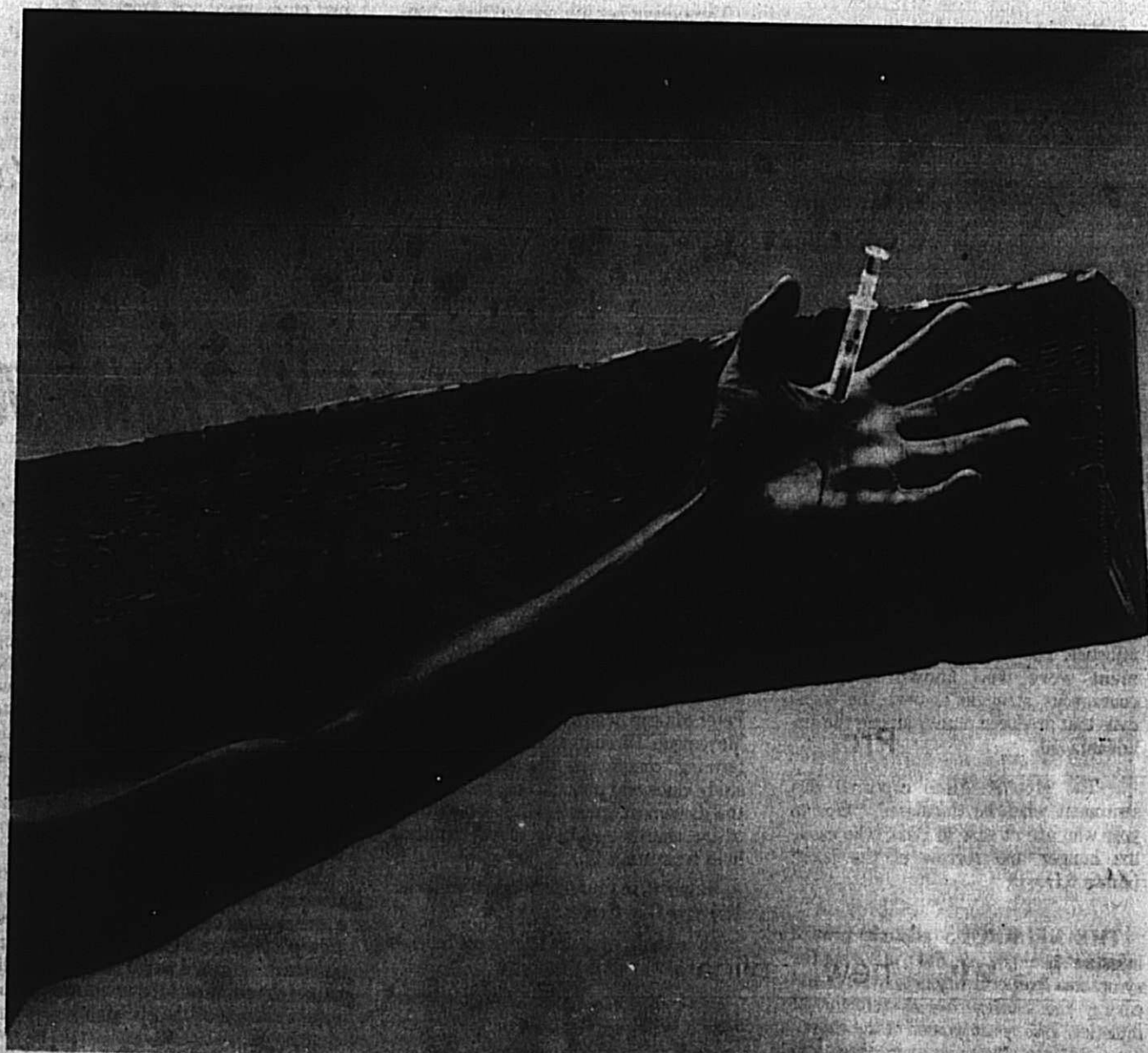
Each person is asked to follow a 12-step plan, similar to that used by Alcoholics Anonymous. The purpose is to help them "get their act together" physically, mentally and spiritually. The steps deal with the power of love; the need for a strong relationship with God (or "higher power"); the need to take inventory of one's life and to admit one's faults to God, themselves, and others; the need for prayer and the need to make amends for past wrongdoings.

THE FINAL STEP sums up the whole program. "We, having had a spiritual awakening as the result of these steps, try to carry our love and understanding to others and practice these principles in our lives."

The PDAP program may sound like a utopia, and in many ways it is. It provides the love and peer support many young people need to make certain changes which are difficult to accomplish alone. It provides the boost many need to get started and stay on the right track. It gives young people a fighting chance at making it in a hard, and many times cruel, adult world.

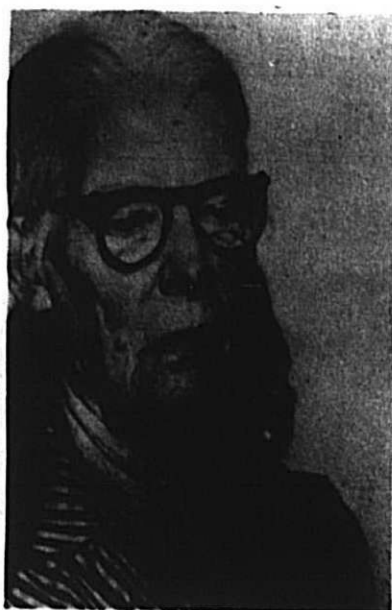
Groups like PDAP reach out in love to all who need them. Because of their resources and abilities, they are able to supplement the work of all churches in making God a reality in the lives of thousands of young people.

1978 by NC News Service



*'We, having had a spiritual awakening... try to carry our love and understanding to others and practice these principles in our lives.'*





# Dorothy Day: the courage to take the gospel seriously

By Father John J. Castelot

Dorothy Day is one of those rare Catholics who has the courage to take the Gospel seriously and live according to the Beatitudes. She has taken seriously the teachings and directions of the social encyclicals issued by Leo XIII and his successors down to our own day. If, because of this, she has been considered eccentric and at times dangerous, it is a sad commentary on the general Christian response to both the Gospel and the church's application of the Gospel to the demands of modern life.

These teachings gave direction to her life. She was born in 1897 in Brooklyn, N.Y. Her father, a Scotch-Irish Calvinist, hailed from Tennessee; her mother, an Episcopalian, came from Marlboro, N.Y.

When she was six, her sportswriter father took the family to California, but after the San Francisco earthquake, they moved to Chicago, where it took them a while to get on their feet. They lived comfortably but quietly, and Dorothy and her sister read a great deal.

She developed a deep, sensitive nature; walks through the slums and reading Kropotkin's works made her painfully aware of the wretched condition of the workers and gave her the definite

conviction that her life was to be bound up with theirs.

A BRIGHT, serious high school student, she won a college scholarship and spent two years at the University of Illinois. Formal education left her cold, but she read voraciously and thoughtfully: all of Dostoevski's works and the stories of Gorki and Tolstoi. Her consuming interest in social problems led her to join the Socialist Club. Following a not unfamiliar route, she gave up religion and became in general a non-conformist.

Having had enough of university life, she went to New York with her family and landed a job as a reporter on a socialist paper, the New York Call. Taking a room in a poor neighborhood, she shared the life of those about her.

Throughout her life, she was never content to imitate the poverty of the underprivileged; she shared it. Her work brought her into contact with all sorts of left-wing people, especially Mike Gold, later a steady contributor to the communist Daily Worker. After an arrest and jail sentence in Washington for picketing the White House with a group of suffragists, she returned to New York. Here, inexplicably, she found herself dropping in to St. Joseph's Church for early morning Mass, the beginning of a

strange, irresistible attraction for the church.

Her aimless travels took her to Europe, Chicago, New Orleans, and finally to a cottage on Staten Island, where she entered a common-law union with Forster Battingham and, strangely again, found herself praying and attending Sunday Mass. On March 3, 1927, her daughter, Tamar, was born and she had her baptized in June. She and Forster separated and in December she herself was baptized.

HOW WAS SHE to work out her yearning for social justice within the institutional church? She was not about to reform the institution; God would have to show her the way, and he did. While covering the Washington hunger marches for Commonweal and America, she went to the Shrine of the Immaculate Conception and prayed for an answer. It came in the person of Peter Maurin.

Maurin is a legend all by himself, but his spirit and ideas dominated Dorothy for the rest of her life. A French peasant immigrant, he was a devout Catholic, a modern Francis of Assisi. Completely detached from material things, he was notoriously uncaring about his personal appearance.

On fire with love for the poor, he had

worked out his own social philosophy, basically a Christian personalism. He went to the heart of the problem, the human heart, and aimed not at the overthrow of oppressive systems, but at the positive revolution which must take place in people's personal lives. He sought to announce, not to denounce. Bursting with ideas, he was at a loss as to how to implement them, when George Shuster, editor of Commonweal, sent him to Dorothy Day. A new era was born.

Since Dorothy's strong suit was journalism, he suggested that she put out a paper to enunciate his principles and bring the teaching of the social encyclicals to the masses. On May Day, 1933, when 5,000 socialists and communists gathered for a rally in Union Square, she and three young men moved in with the first issue of the Catholic Worker.

WIDER DISTRIBUTION brought encouragement and support, and the Catholic Worker Movement began its long, fruitful march.

History will have a great deal to say about the impact of this gracious lady on American society and on the social action of the church. Rather than embarrass her by canonizing her prematurely, we simply rejoice that she is still with us.

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## Social concern: the Catholic Worker

By Father Alfred McBride, O.Praem.

There have always been two approaches to those who are unjustly treated, a care for their immediate needs and a fight against the forces that create the injustice. The prophets of the Old Testament were well known for their courageous struggle against the social evils that produced misery among the disadvantaged.

The prophet Amos captured this sentiment when he thundered, "Woe to you, who are at ease in Zion, who cause the hunger and sorrow of the poor" (Amos 6,1).

THE RELIGIOUS attitude toward injustice should be one, then, of curing the symptoms (corporal works of mercy) and curing the causes (social reform) of injustice. Two great women of the church have in our time characterized and modeled these basic approaches. Mother Teresa of India has devoted herself to curing the symptoms of injustice. Her work and that of her sisters among the poor of Calcutta and other parts of the world has reawakened the Gospel call in

sensitive hearts everywhere about the need to care right now for those without anyone to help them.

Dorothy Day of New York symbolizes the other aspect of the message, namely the Christian responsibility to cure the causes of injustice. In 1932, the third year of the depression, when every fifth American was unemployed, Dorothy Day and Peter Maurin began the Catholic Worker Movement. Through its friendship houses, farming communes, discussion groups, study clubs and publications, members of the movement spread the social doctrine of the church and have saved countless lives from tragedy.

In her first Catholic Worker editorial, Dorothy Day wrote:

"For those who are sitting on benches in the warm spring sunlight.

"For those who are huddling in shelters trying to escape the rain.

"For those who are walking the streets in the all but futile search for work.

"For those who think there is no hope for the future, no recognition of their plight, the Catholic Worker is being edited. It is printed to call their attention

to the fact that the Catholic Church has a social program."

LIKE MOTHER Teresa, Dorothy Day does indeed take care of the symptoms of injustice, but she is dedicated to social reform that would stop those injustices from happening in the first place. She has spoken against those who would say that the only solution to social problems is to be found in atheistic radicalism. "Is it not possible," said she, "to be radical without being atheistic? May we not protest, expose, complain and point out abuses and demand reforms without the overthrow of religion?"

In her work throughout 46 years of tireless effort, she has lived to see her ideals assume more and more acceptance. Few people have done more to popularize the teaching of the social reform encyclicals of the popes and the programs for the reconstruction of the social order by the church.

In our own time, this discussion revolves around what is called institutional injustice and systemic violence. The magnitude of political, financial, educational and communications institutions has accelerated the possibilities of

injustice far beyond what now may seem a simple time in 1932.

THE EFFECT is felt in the United States by the racial and ethnic minority groups and in the Third World by the millions upon millions of people who have little recourse against systematic violence other than the moral force of Christian insight such as that of Dorothy Day — or an alliance with nations whose philosophies are totalitarian and promise bread in turn for the loss of freedom. It is Dorothy Day's hope that Christians will rise up to cleanse the temples of the First World, those sources of injustice, so that the oppressed of the world may know the wonder and dignity of a self-fulfilling life.

In the tradition of Gandhi and Martin Luther King, (or perhaps they, in her) Dorothy Day's militance is that of non-violence. She prefers to use the guns and swords of the spirit. She stands by the faith that produces a soul force far greater than the bombs of the powerful. In her opinion, "Right makes might." Her own work stands as the most eloquent tribute one could find to pay her. She has been there when we needed her.

1978 by NC News Service



# CHIPS:

## a

# welcome

# haven

By William Ryan

They come from many walks of life but their common goal is to give witness to the love of Christ in the community in which they live and work. Their neighborhood storefront organization called Christian Help in Park Slope (CHIPS) provides services to both the poor and the well-to-do in the Prospect Park section of Brooklyn.

Inspired by and in many ways similar to the Catholic Worker Movement, CHIPS is also different. Unlike the Catholic Worker people who devote full time to soup kitchens and hospitality houses and usually shun involvement with bureaucratic structures, most CHIPS members hold excellent jobs and are deeply involved in the regular society. Yet they help the poor. "It is not easy," said one participant, "but through Christ we get the strength and help to do this, and the store has stayed open."

ED MOHLER, a co-founder, says one key to understanding CHIPS is to know the neighborhood in which it grew. Assistant professor of children's orthopedic surgery at Downstate Medical Center at King's County Hospital, Dr. Mohler is not the sort of man you expect to find running a soup kitchen in his spare time.

But Dr. Mohler is unusual, and Park Slope is an unusual neighborhood. There are about 75,000 people. Park Slope "is a beautiful mixture of humanity," Dr. Mohler says.

"Within a four-block area, you find super rich to destitute poor. It is a naturally integrated neighborhood that has seen many changes. It's heavily Italian and Spanish; there are upper-middle-class, professional people, all kinds of people. Most of them are involved in the struggle to meet urban challenge. We try to be open to that too."

CHIPS began in late 1971 with a group of residents who met in one another's homes for prayer sessions. As befits Park



Slope, they were, professionally and religiously, a good mix. But what they had in common was a "void in our lives, a disenchantment with institutional religion, and a desire to find out more about Jesus Christ." The group included married and single persons, and a Catholic priest "helped us in relating the problems of the world to the message of Christianity." Out of the prayers in common, Scripture readings, and shared concerns, there grew a Christian community.

"FROM THE LOVE and support we experienced for one another, we felt we could reach out to people in the streets, to those who have no home, no friends. We determined to help them to whatever extent we could," Ed Mohler recalls. One of the first recipients was a runaway boy the group took turns taking care of in their homes until they found the professional help he needed through New York State's handicapped children's law.

We found out we had the know-how to get things done, but always we felt that we should be doing more." Dr. Mohler says CHIPS was born out of that determination.

"We searched to see what could be done. We visited various places, including the Catholic Worker, but their operation seemed rather big for what we had in mind," Dr. Mohler remembers. Then they saw a small soup kitchen in the Bronx and decided to do something similar in Park Slope. The entire group committed themselves to settling on the store site which became CHIPS. They fixed it up and financed it in April, 1973.

Five years later, CHIPS provides much more than soup. "We help people with their medical and legal problems. We go to the gas company about their bills, talk to landlords, visit them in hospitals and jails," Dr. Mohler says. "But we work closely with the existing services, so that we don't duplicate services that are available elsewhere. We see ourselves as a kind of crisis intervention center between

the time of identifying the need and the time the bureaucracy gets around to handling it."

THE BEAUTY of CHIPS is that it has helped the destitute and the comparatively affluent alike, although in different ways. The latter have not only made material contributions, but have come in to work, or just to talk. And many previous recipients of aid have come back to volunteer their services in helping others.

Two years ago, Ed Mohler joined forces with Jacques Travers to expand CHIPS' outreach. Travers, who teaches French at Brooklyn College, came to this country originally because of his interest

in the Catholic Worker Movement and spent many years in association with Dorothy Day.

In May 1976 Travers and Dr. Mohler started the Arthur Sheehan House of Hospitality. This house is a welcome haven for those in the neighborhood who are down on their luck. There is a close association with CHIPS, which donates food and clothing, and holds its prayer and business meetings there.

"We are giving witness," Dr. Mohler says, "to the fact that people don't have to leave society, that they don't have to stop paying their taxes, that they can participate fully in everything, and still reach out to help."

1978 by NC News Service

## Timely quotation

Quotation from "To Live in Christ Jesus: A Pastoral Reflection on the Moral Life," National Conference of Catholic Bishops, published by the United States Catholic Conference, Washington, D.C. 1978.

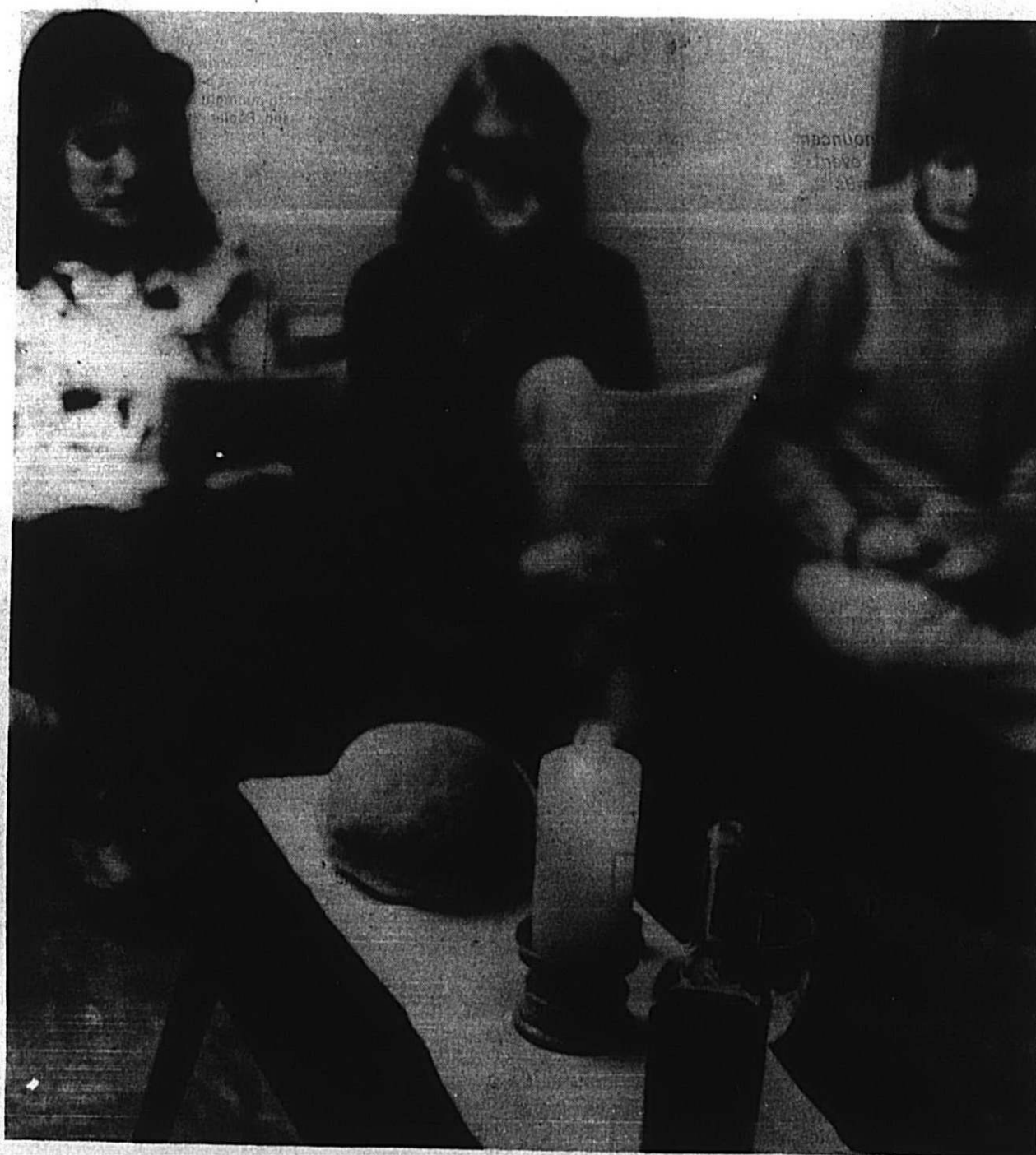
"Our nation is committed in principle to the inviolable dignity of the human person, to respect for religious faith and the free exercise of religion, to social and legal structures by which citizens can participate freely in the governmental process, and to procedures by which grievances can be adjudicated and wrongs can be righted. This commitment is a constant challenge, and at times we have failed to live up to its demands. Nevertheless, it remains possible to develop here a social order founded on truth, built on justice, and animated by love."

"While the ultimate and most substantive values inhere in individuals, individuality and community are inseparable elements of the moral life. So, for instance, honesty, courage and hope, which abide only in individuals, can be fostered by freedom to learn, protection from violence, adequate income, and the availability of health care.

"As followers of Jesus we are called to express love of neighbor in deeds which help others realize their human potential. This, too, has consequences for the structures of society. Law and public policy do not substitute for the personal acts by which we express love of neighbor; but love of neighbor impels us to work for laws, policies and social structures which foster human goods in the lives of all persons."



# Youth weekends- away to encounter God



By Father Joseph M. Champlin

Father Tom Scanlon has been teaching religion at Philadelphia's Cardinal Dougherty High School for many years. He loves, works with and relates to these young people in his own quiet, but effective manner.

On weekends, Father Scanlon either assists at Our Lady of Pompeii Parish or serves as the presenting priest at a Marriage Encounter or directs with others a new program for youth called EGO.

EGO is an acronym for Encountering God in and with Others, and represents his brain child, an attempt to apply some of Marriage Encounter's principles and techniques to the needs of teen-agers.

SINCE EGO'S inception during March 1977, over 500 Philadelphia area young men and women have participated in these weekend experiences. Held at archdiocesan camps or institutions, the meetings, held from 7:30 p.m. Friday to 1:00 p.m. Sunday, parallel in many ways the kind of retreats and seminars that have become popular and productive throughout the United States among our future leaders.

Two couples, a priest and six teen-agers form the leadership or presenting team on each weekend. They meet three times beforehand to prepare their talks, discuss details and build a community spirit among them. EGO adopts the four thrusts of a regular Marriage Encounter: the I, we, we and God, and we, God and the world phases. A monthly follow-up program tries to solidify and deepen the personal growth participants realize from this intensive weekend.

Bob King, age 15, made an EGO, liked it and told his Marriage Encounter parents: "Now I understand better what you are doing. If we teen-agers get the kids and you parents the adults, we can really change the world."

HE IS WORKING on that cosmic spiritual revolution and paying a price for it. Six mandatory sessions are required to become a team leader for EGO. Bob hasn't missed one yet, even though it necessitated some adjustments in his paper route and preparations for the school prom.

The staff at St. Margaret's Church, a huge parish in the suburbs of Syracuse, discovered such weekend experiences appear to be one method of reaching and instructing teen-agers. They organized something on their own last fall and were so pleased with the enthusiasm of those who took part that they arranged for a second session in the winter. Forty came to the fall session; 75 to the winter weekend.

At the end, participants were invited to register for a variety of short-term religious instruction series as a follow-up. The parish leaders had carefully selected timely topics with high calibre teachers for these mini-courses. The response, however, proved minimal and disappointing. Their adolescent parishioners in general appear to resist classroom-like, structured presentations on religion.

Nevertheless, they did respond positively to the weekend experience and were exposed there to almost as many hours of instruction as they would receive in a more formal teaching situation.

SEVERAL MEMBERS of our youth group sacrificed an hour on Christmas day to visit for a few moments the 80 residents of our county nursing home. The taste of this kind of Christian service whetted their appetites and led some to begin regular Saturday afternoon calls to the older persons on a more individual

basis. During the half hour or so, they may simply carry on a conversation, play checkers or read for the resident.

Both visitor and visited benefit. Those youthful callers discover the joy of loving, the satisfaction which comes when we extend a helping, caring hand to another.

1978 by NC News Service

## Discussion questions

1. Certainly the majority of parents try very hard to give their children love. Why are this society's young people (and their parents) experiencing so many problems? Discuss.

2. If you are a parent of a teen-ager, do you feel that the family communication lines are open? Hold a family discussion on this point.

3. Have a family discussion about the meaning of love that exists between parents and sons and daughters.

4. What does it mean to experience a sense of trust and acceptance for who you are, and not for what you do or achieve? Discuss.

5. Discuss this statement: "The religious attitude toward injustice should be one, then, of curing the symptoms (corporal works of mercy) and curing the causes (social reform) of injustice."

6. How has the Catholic Worker Movement affected American society?

7. What kinds of injustices are we experiencing in society today? How do you view the possibility of helping to al-

leviate some of the injustice you perceive? Discuss.

8. How did the Catholic Worker Movement begin?

9. What does it mean to have the courage to take the Gospel seriously and live according to the Beatitudes?

10. Reading about organizations such as the Catholic Worker Movement and CHIPS is inspirational, and certainly there are many organizations, secular and religious, formed with the purpose of making life better for those who are either materially or spiritually disadvantaged in the United States today. Have you or your family considered donating a small portion of your time to any of them? If not, discuss the possibility.

11. Are your teen-agers involved in a teen club in the parish? If so, do you feel that participation is helping to enrich their spiritual growth? If your answer is negative, take an active interest in the club yourself and encourage the parish teen club leaders to explore avenues which would build this aspect of the club.



# 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 by 10 a.m. on Monday of the week of publication.

## august 25

Saturday from 8 a.m. until 4 p.m.

Roncalli High School, Indianapolis, will host its second annual Fall Bash beginning with a buffet of Jug's fried chicken dinner served from 7 to 9 p.m. From 9 p.m. until midnight there will be dancing in the cafeteria and games in the gym.

Tickets for the evening are \$8 per person until August 21. Tickets are available any weekday at the school office, 787-8277. Tickets at the door will be \$10. Proceeds will be used for the final payment of improvements on the Roncalli football stadium.

## august 25-26

Our Lady of Every Day Circle, Daughters of Isabella, will hold a garage sale at 350 N. 13th Ave., Beech Grove, on Friday evening and

## august 25-27

St. Andrew parish, Indianapolis, will sponsor an August Festival from 6 to 11 p.m. Friday, 1 to 11 p.m. Saturday and 1:30 to 11 p.m. Sunday. The festival features a different menu daily and games of all kinds.

A Tobit weekend for engaged couples is scheduled at Alverna Retreat Center, 8140 Spring Mill Rd., Indianapolis. A donation of \$35 per person is asked to cover expenses. For more information contact the Center, (317) 257-7338.

## august 26

The Ladies Auxiliary Court 173,

Knights of St. Peter Claver, will hold a rummage sale at St. Francis de Sales Church basement. Anyone having clean, usable clothing for the sale is asked to contact Mabel Brown, 926-2051, or Theresa Jefferson, 897-8765.

## august 27

The annual fashion festival, under the auspices of the Auxillary of St. Francis Hospital Center, Beech Grove, will be held at the Indianapolis Hyatt Regency. Tickets for the luncheon and style show are \$10 per person. Ticket information is available by calling 783-8192.

The southern Indiana group of divorced, separated and remarried Catholics will meet at Providence High School, Clarksville, at 7:30 p.m. All interested persons are invited to attend.

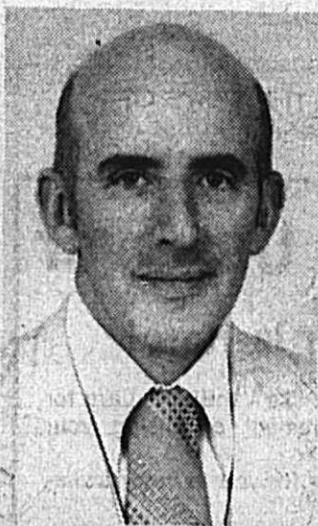
## Concert slated at Marian College

The New Folk Revival, a singing group from Little Flower parish, Indianapolis, will present a concert at the Marian College auditorium on Saturday, Aug. 26, at 8 p.m.

The concert is a college function but the public is

invited to attend. There is no admission charge.

The group is composed of Charles and Diann Gardner, John and Angle Aumage and John Hannan.



TO BE HONORED—Scores of officials and members of Knights of Columbus Councils in the Archdiocese are expected to attend a testimonial banquet tonight, Aug. 25, honoring State Deputy Thomas F. O'Rourke, of Highland, Ind. A 6:30 p.m. social hour will precede the banquet, which will be held at Marquette Council #3631 at Griffith, Ind. Supreme Secretary Richard B. Scheiber, a past state deputy of Indiana, will represent the Supreme Council in New Haven.

## september 1

Catholic Charities of Terre Haute will sponsor a benefit dance from 9 p.m. to midnight at the K of C Hall, 9th and Poplar Streets. For ticket information call Duane Sorenson, (812) 877-9189, Tina Maher, (812) 535-3042, or Catholic Charities office, (812) 232-1447.

## september 2

The Fifth Wheel Club will meet at Patternmakers Hall, 1520 E. Riverside Dr., Indianapolis, at 8 p.m. All members are invited to attend, and any widow or widower is welcome to join the group. For information call 787-1174.

## september 7

A planning meeting for the Rosary March to be held in Indianapolis on Sunday, Oct. 8, will be held at the Cathedral Nutrition Site. Anyone interested in assisting in this program can get additional information by calling (317) 257-8478.

## september 8-10

A new program for couples — Togetherness — will be held at Alverna Retreat Center, 8140 Spring Mill Rd., Indianapolis. There will be input from a priest-couple team and opportunities for prayer, sharing and celebration. The weekend program is directed by Father

Martin Wolter and Father Anton Braun. For detailed information contact Alverna at (317) 257-7338.

Father Hilary Ottensmeyer, O.S.B., and Father Martin Dusseau, O.S.B., will present a Christian Human Potential Workshop at Alverna Retreat Center, Indianapolis. Tuition, room and board for the weekend workshop is \$65.

## socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.

TUESDAY: 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. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## ST. MARTIN'S CHURCH PICNIC

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September 4

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## The 1978-79 Directory and Buyers' Guide for the Archdiocese of Indianapolis is now in preparation.

The Directory includes:

- ✓ All parishes and institutions
- ✓ biographies of archdiocesan priests
- ✓ mass schedules
- ✓ rectory and school phone numbers
- ✓ directory of religious women
- ✓ and much, much more

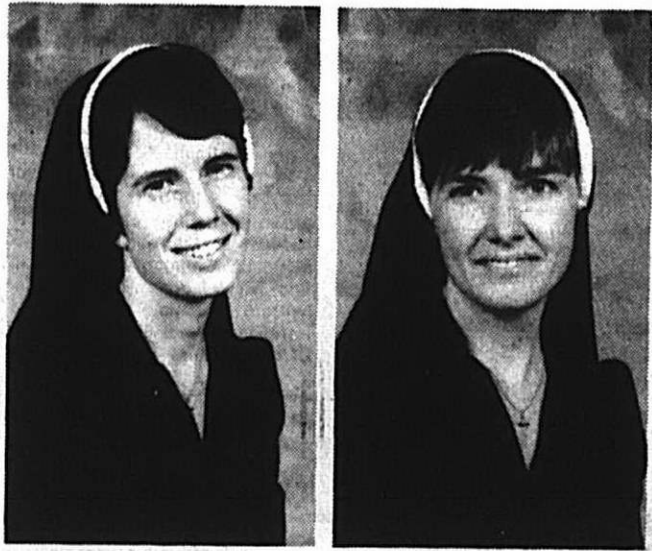
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**PRONOUNCE FINAL VOWS**—In a recent ceremony at Our Lady of Grace Convent, Beech Grove, Sister Phyllis Porter (left) and Sister Rose Marie Scherschel pronounced their final vows as Benedictine Sisters. Sister Phyllis, daughter of Mr. and Mrs. Richard Porter of Holy Name parish, Beech Grove, is on the nursing staff at St. Paul Hermitage. Sister Rose Marie, who has been assigned for another year to Transfiguration parish, Florissant, Mo., is the daughter of Mr. and Mrs. William Scherschel of St. Vincent de Paul parish, Bedford.

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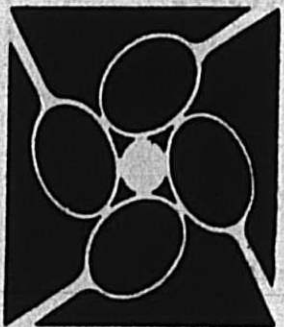
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# cyo

## Kickball coaches to meet

Coaches of some 94 kickball teams meet next Tuesday, Aug. 29, at 7:30 p.m. in the CYO office to finalize plans for the fall season.

Teams will vie for division, league and tournament championships in the various leagues. There are 32 Cadet "A" teams, eight Cadet "B" teams, 26 56 "A" teams, eight 56 "B" teams and 20 Junior teams in this year's lineup.

The Cadet and 56 leagues have been moved up one week and will start Tuesday, Sept. 5, for the Cadet "B," 56 "A" and 56 "B" leagues and

Friday, Sept. 8, for the Cadet "A" league. This change will enable the CYO girls' basketball season to open a week earlier in late fall.

Junior league teams will start Wednesday, Sept. 6.

## Ordinances

LOUISVILLE, Ky.—Proposed ordinances which would place a number of restrictions on abortions performed in Louisville and Jefferson County have been introduced in both city and county legislative bodies.



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## TALENT SHOW RESULTS

Best Act of Show: Tony Lee, St. Mark parish, Plano Solo, "Valse Opus 42 by Chopin."

Vocal Division: 1st—Ann Jelase and Judy Caric, Holy Name parish, "Today"; 2nd—Kent Blanford and Lewis Studer, St. Michael parish, "For Baby, For Bobbie."

Dance Division: 1st—Jim Capehart and Susan Rainbolt, Holy Family, New Albany, "Dance, Dance, Dance"; 2nd—Mary Lee Lechner, Holy Name Parish, "Theme from S.W.A.T."

Instrumental Division: 1st—Casey Hayes, St. Catherine parish,

Piano Solo, "Kitten on the Keys"; 2nd—Cathy Lamperski, St. Catherine parish, Flute Solo, "Serenade."

Variety Division: 1st—Kelly Hayes, Kevin Hayes and Peggy Hayes, St. Catherine parish, "Sword Dance"; 2nd—Don Poorman, St. Lawrence parish, "Magic Act."

Sixty years ago the new Cathedral High School was opened in Indianapolis and placed under the supervision of the Brothers of the Holy Cross of Notre Dame.



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### HELP A POOR BOY BECOME A PRIEST

There is no shortage of vocations in the Near East. What is lacking are funds to educate deserving young men for the priesthood. Only \$15 a month (\$180 a year, \$1080 in all) will pay for a seminarian's complete training. You'll receive his photo and personal history. Your "own" priest will write you and you may write in return if you wish. He'll remember you in his Masses and prayers for the rest of his life in the service of Christ.

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—remember  
them—

# Indianapolis Classified Directory

## Want to Buy

† ALFRED, Lawrence "Peck," 71, St. Gabriel, Connersville, Aug. 14.

† BARNES, Donald E., Nativity, Indianapolis, Aug. 21.

† BRUNETTE, John L., 60, Annunciation, Brazil, Aug. 16.

† BUCK, Ruth Adams, 84, St. Mary, New Albany, Aug. 16.

† CANNON, Rose Marie, 49, St. Paul the Apostle, Greencastle, Aug. 16.

† CARR, Michael J., 80, St. Luke, Indianapolis, Aug. 16.

† CASEY, Helen Eddy, St. Ann, Terre Haute, Aug. 16.

† CASSIDY, Mary Anna, 88, St. Paul, Tell City, Aug. 11.

† DRAGAN, Martin, Sr., Holy Trinity, Indianapolis, Aug. 16.

† FENDEL, Edwin, 64, St. Paul, Tell City, Aug. 10.

† HALLORAN, Michael Joseph, 57, St. John, Indianapolis, Aug. 17.

† HAMMOCK, Christopher M., 6, St. Mary, Madison, Aug. 9.

† KELLER, Mary Barbara, 84, St. Andrew, Richmond, Aug. 19.

† KRAMER, Willie R., 64, St. Michael, Madison, Aug. 5.

† LAMAR, James Paul, 56, St. Ann, Indianapolis, Aug. 19.

† LAVERY, Lillian, 83, St. Paul, Sellersburg, Aug. 18.

† LEASE, James I., 76, St. Barnabas, Indianapolis, Aug. 21.

† LOVELLETTE, Stephen Patrick, 8, St. Barnabas, Indianapolis, Aug. 17.

† MOORE, Helen E. (Betty), 54, St. Roch, Indianapolis, Aug. 19.

† PEAY, Virgil A., Sr., 58, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 14.

† PETERS, Janet Ann, 40, St. Michael, Brookville, Aug. 16.

† REDER, William, 84, St. Margaret, Terre Haute, Aug. 19.

† RINEHART, Richard N., St. Mark, Indianapolis, Aug. 22.

† ROSS, Marie R., 77, St. Joan of Arc, Indianapolis, Aug. 19.

† RYAN, Mary Maxine Mitchell, SS, Peter and Paul, Indianapolis, Aug. 17.

† SCHAD, Roy K. (Ted), Sr., 62, St. Anthony, Clarksville, Aug. 18.

† WHITE, Gregory Allan, 18, St. Ann, Indianapolis, Aug. 22.

## Dinner set

ENOCHSBURG, Ind. — St. John the Evangelist will sponsor its annual Chicken Dinner on Sunday, Sept. 3, with serving scheduled from 11 a.m. to 2 p.m. Reservations can be made by writing St. John Church, R.R. 6, Greensburg, Ind.

ANTIQUES WANTED—Furniture, Glassware, Silverware, Jewelry, Diamond Rings, Oriental rugs, Anything Antique. J. B. Sexson—283-8371 or 283-8153.

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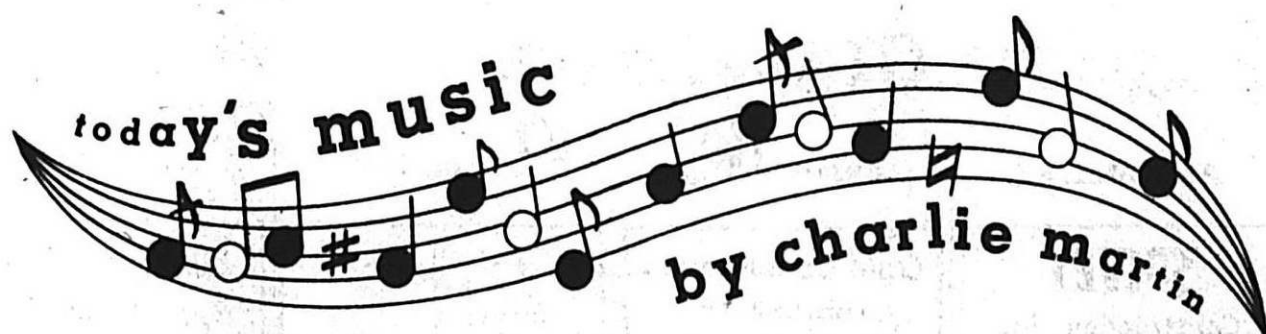
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The image of Pablo Cruise brings back nostalgic memories of the Beach Boys. Born into the world of rock a generation later, this California-based group has been in the Top Forty twice this summer. Their current release, "Love Will Find a Way," is from their recent album "Worlds Away." This song is an optimistic statement on the future of love relationships.

The story in the song is familiar. For reasons left unexplained, a relationship has been ended. There was a time in this relationship when "the love was strong," but now, only hurt feelings remain.

The song infers that one person has risked much in the relationship, and consequently, feels like he has been made to be the fool by the other. The song expresses a belief in love, even though this experience has failed. One must "get past the pain and find a way to love again." By "keeping your heart open," love will return and bring a new path for happiness.



**THE MESSAGE** is attractive. It breaks through the false romanticism that every love relationship turns out well. It further affirms our potentials to learn from every relationship no matter where the relationship leads.

"Love Will Find a Way" is honest about the pain a broken relationship causes. In such a situation it is easier to wear a mask of detachment than to admit hurt. People often pretend they "didn't really care," or "that it is over and done with," and "I can do fine without him." These types of statements do not reveal the whole picture, but the sensitive listener can still hear the disguised hurt.

**A more constructive approach is to follow the advice of the song:**

**"Be true to yourself and find a brand new start."**

This start includes all prior learnings about relationships and proclaims a belief in one's ability to grow past current disappointments. Each of us possesses a wealth of personal gifts that need to be shared with others. If we let pain lock up this treasure, our lives soon become empty.

There is no doubt that when we get hurt, we can lose our sense of perspective on these gifts, feel foolish, and deny our real worth. This is an example where our feelings are not clearly focused on the total reality.

We also need to listen to the promptings of our minds that remind us of our self worth. We are each called to

be whole—a person who grows more loving through the direction of both mind and feelings.

American romanticism has created the "one and only" myth about love relationships. This implies that there is only one person we can truly love. While this creates interesting scripts for daytime soap operas, it is not reflective of our real selves.

**A MORE MATURE** view shows that our personalities are multi-faceted and genuinely attracted to several people. If a significant relationship does fail, our lives are not lost.

We can "learn to find a love again."

This does not imply that we take past failures lightly or grow less aware of the vulnerability we accept in loving another. It does imply that we take every step of experience and learning about ourselves and others. Then when we do find a real love commitment, its meaning will be more clear.

Because of our past successes and failures, we realize the risks involved in loving, and yet, we choose to risk again. We are not afraid to be "true to ourselves," and the richness of our love can "shine through."

## LOVE WILL FIND A WAY

Someone, someone's done you wrong  
You thought that your love was strong  
Now you feel like such a fool  
You're thinkin' maybe if you said goodbye  
You'll understand the reason why  
The love you had felt so cool

### CHORUS

But it's all right  
Once you get past the pain  
You'll learn to find a love again  
So keep your heart open because love will find a way

Sometimes we all feel a need to change  
Our love we have to rearrange  
And move on to something new, yet it's true  
Your dreams feel like they're fallin' apart  
You need to find a brand new start  
But you're afraid to be true to yourself

### CHORUS

Love will find a way  
Love will find a way  
Don't be afraid of yourself  
Just move on to something else  
And let your love shine through again

### CHORUS

Written by: Cory Lerios and David Jenkins  
Sung by: Pablo Cruise  
© 1978, A M Records, Inc.

## Donald E. Barnes, hospital official, dies

Donald E. Barnes, public relations and development director at St. Francis Hospital Center, Beech Grove, died of a heart attack on Aug. 18 at the age of 52. The funeral Mass was offered Monday at Nativity Church, and burial was in Holy Cross Cemetery.

Mr. Barnes, who joined St. Francis in 1969, was the hospital's first public relations director. The monthly hospital publication, which he

supervised, won numerous awards. He was instrumental in organizing the hospital's development program in 1974, which funds many special patient needs.

He was president of the Alliance of Indianapolis Hospitals, a group of nine area hospitals formed to deliver health care information to the community, and chairman of the public relations committee for the Indiana Hospital Association.

He was a member of and held position in the American Society for Hospital Public Relations Directors of the American Hospital Association, the Indiana Society for Hospital Public Relations Directors and Indiana Business Communicators.

He was a minister of the Eucharist at St. Francis

Hospital.

Survivors include his wife, Carolyn J. Barnes of Indianapolis; two sons, David J. of San Francisco and Frank A. of Indianapolis; five daughters, Rebecca S. Jourdan, Laura A. Cox, and the Misses Amy J., Lisa M. and Eileen T. Barnes, all of Indianapolis; three brothers, Bernard Barnes of Indianapolis; Robert Barnes of San Francisco and Gerald Barnes of Tampa; and three grandchildren.

### Barely started

MADISON, Wis.—The Church is "only scratching the surface" when it comes to dealing with the mentally retarded and handicapped, Bishop Cletus F. O'Donnell of Madison told members of the National Apostolate for the Mentally Retarded at their annual conference, held Aug. 15 in Madison.

### Pledge support

WASHINGTON — President Jimmy Carter and Senate Majority Leader Robert Byrd (D-W. Va.) have promised to do their best to pass the Humphrey-Hawkins full employment bill. The U.S. Catholic Conference, the National Conference of Catholic Charities and several other Catholic organizations are members of the Full Employment Action Council, which supports the bill.

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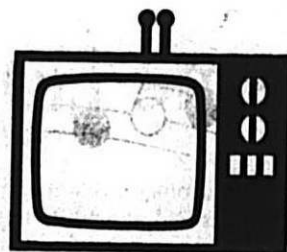
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## tv news and reviews

### 'Flying High' dips too low

In a week of almost total network repeat programming, CBS is providing a sneak peak at its new fall series about three airline stewardesses in the TV movie, "Flying High," airing Monday, Aug. 28, at 9-11

p.m.

Unfortunately, one must report that "Flying High" never gets off the ground—you'll get more entertainment from balancing your checkbook or defrosting the refrigerator.

Supposedly a romantic comedy, the movie is really a stale sex farce done so badly that it makes "Charlie's Angels" look like a "Masterpiece Theatre" series.

The three actresses involved in this project try hard to be more than pretty bodies but the script isn't interested in anything else. The old Doris Day movies which played around with the idea of sexual promiscuity at least had a modicum of wit in their production.

"Flying High" is perhaps TV's longest double entendre—with "flying" being given an unmistakable sexual connotation that caused women's groups to protest National Airlines' "Fly Me" campaign some years back.

The movie is a leering miscalculation of what the TV audience wants today. Supposedly the "Flying High" series will be somewhat different from this movie pilot. That remains to be seen, but all that remains for now is to say that this TV movie deserves to be unseen.

## tv film fare

Wednesday, Aug. 30, 8 p.m. (NBC) "The Day of the Dolphin" (1973) A dedicated scientist (George C. Scott), working in secret and funded by a private foundation, is teaching a dolphin to talk. What he doesn't know is that he and the dolphin are being used by a mysterious clique of powerful individuals in an assassination attempt. The melodramatic plot, a cliché about the corruption of the innocent is, at best, another reminder of the accelerated dangers of modern science. A-II—Morally unobjectionable for adults and adolescents.

Communication's Office for Film and Broadcasting.

## tv programs of note

Sunday, Aug. 27, 8-9 p.m. (CBS) "The Miracle Months." Even though it is a repeat, this documentary about life in the womb and new medical techniques to protect it is one of the week's best programs.

Sunday, Aug. 27, 10-10:30 p.m. (PBS) "A Day to Remember." The 1963 March on Washington that raised the American conscience to

a new awareness of the cause of civil rights is remembered in this documentary.

Thursday, Aug. 31, 8:30-10 p.m. (PBS) "Damien." Father Damien de Veuster's life of sacrifice is retold in this one-man drama about the heroic priest who came to Molokai to work and die with the lepers.



### Couple to note anniversary

OSGOOD, Ind. — Mr. and Mrs. Romuald Melsberger, of Route 1, Holton, will mark their 40th wedding anniversary with an Open House in St. John's parish hall on Sunday, Sept. 3, from 12 noon until 4 p.m. A Mass of Thanksgiving will be offered earlier at St. Magdalen Church, New Marion.

Friends and relatives are invited to the Open House. The couple requests that gifts be omitted.

They are the parents of two daughters, Dolores Ford of Indianapolis and Mary Hilton of New Marion, and nine sons, Melvin, David, Philip, John, Dwight, Arthur, Charles and Mark, all of the New Marion area, and Donald of Speedway City. There are 19 grandchildren.

**NEW LEADING LADY—** Venerable actor James Stewart, who has starred opposite some of the screen's most beautiful women, has one of the all-time beauties opposite him in "The Magic of Lassie." The movie costars Pernell Roberts, Mickey Rooney and Alice Faye. [NC photo]

Forty years ago two new Indianapolis parishes were announced: St. Thomas Aquinas and Christ the King, both on the city's northside. Father Joseph Tleman and Father Joseph Vanderburgh were named organizing pastors.

## —movie ratings—

[The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting: A-1, morally unobjectionable for general patronage; A-2, morally unobjectionable for adults and adolescents; A-3, morally unobjectionable for adults; A-4, morally unobjectionable for adults, with reservations [an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions]; B, morally objectionable in part for all; C, condemned.]

Editor's note: This column was written through consensus of the staff of the USCC Department of

The Buddy Holly Story	A-3
Eyes of Laura Mars	C
Foul Play	A-3
Grease	B
Heaven Can Wait	A-2
Hooper	B
Hot Lead and Cold Feet	A-1
Jaws 2	A-3
The Magic of Lassie	A-1
National Lampoon's Animal House	C
Sgt. Pepper's Lonely Hearts Club Band	A-3
Who'll Stop the Rain?	A-3

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—viewing

with arnold—

# 'Madame Rosa' throwback to the 50's

BY JAMES W. ARNOLD

"Madame Rosa," the most recent winner of the Oscar for best foreign film, is an interesting throwback. In look, style and atmosphere, it resembles the grimly realistic European social cinema of the 1950's. Although it's a French film, "Rosa" seems virtually a tribute to DeSica and Italian neo-realism.

Simone Signoret, for a generation practically a symbol of French sexuality, first as a bombshell, then as the aging, world-weary sophisticate, returns now as a burnt-out case—sixtyish, fat, heavy-lidded, sick with a variety of ills, nearing death.

It's a brave and touching role, that of an ex-prostitute in the Paris slums who has discovered a late vocation as an efficient, conscientious foster mother for the children of the neighborhood whores. There are similarities to "Pretty Baby" in the matter-of-factness with which the children and the "business" are accepted. She's also trying to protect one of her wards, a handsome 14-year-old Arab boy, Momo (Samy Ben Youb) from falling into the morass.

THE SCRIPT, adapted by director Moshe Mizrahi from Emile Ajar's novel, and mostly a succession of writer's and actors' scenes in seedy claustrophobic interiors, is loaded wph heavy themes. Perhaps most significantly, it argues for euthanasia. Once it wins our sympathy for Rosa and Momo, and their loving mother-son relationship in a cruel environment, the film tells us that the poor old Jewish woman, who has

survived not only the wretchedness of whoredom and unrequited love but the Nazi holocaust, is certain to have a stroke. She faces years of life "as a vegetable" in a public hospital unless she is allowed to die. She begs Momo to help her avoid this final indignity, and he agrees.

Another threat is young Momo's search for his parents, and identity. Apparently he is the only child in Rosa's group who has been totally abandoned,

and it becomes evident that Rosa has told him white lies about his parents to save him from the truth—that his father was a sleazy psychotic who had killed his mother in a jealous rage. Astonishingly, the movie manages to turn this material into its best comic moment. When the demented Arab father returns (after 11 years) to claim his son, Rosa tells him she has mistakenly reared the boy as a Jew, and the fellow has a total breakdown. Momo is saved from his "roots."

MIZRAHI'S umbrella theme is a kind of soft humanitarianism, which surely has its appeal in these cynical times. People suffer, he suggests, and we ought to be concerned. Reality sometimes needs to be manipulated if life is to be made bearable. Rosa thus lies to both the boy and his father for a benevolent purpose. Later, Momo lies to Rosa's doctor to keep her from the hospital. Several minor characters also fake it in relatively minor ways: the important thing is that they are good at heart.

The danger, which the film clearly at times cannot avoid, is moral sentimentality, a kind of idealism about sinners. (Prostitutes and pimps with hearts of gold have become the norm rather than the exception). The euthanasia issue is clumsily stacked, simplified greatly over the real-life dilemma. To the boy's strong demand for "abortion for old people" and "the sacred right of self-

determination," the supposedly wise Christian doctor (Claude Dauphin) can reply only, "We don't have the right to shorten her suffering." Worse, the film backs away at the end from its own convictions: it may be likely that Momo murders Rosa, but we don't see it. The outcome is ambiguous.

"Madame Rosa" has a dozen things going for it, especially its attitude of compassion for this world's losers.

Rosa is a genuinely good and concerned mother: her efforts to raise each of "her children" in their original religious faith and ethnic style is both touching and amusing. Signoret as actress gives one of her great performances. The character's understandable bitterness toward God is undercut by her active charity and consciousness of her Jewish faith as death approaches. And her occasional despair is balanced by the faith of an old Arab holy man, also dying, who continues to believe in the kindness of God.

WHILE IT OFTEN seems a dull style-less film, "Rosa" has at least one lovely cinematic trick. Momo meets a young woman who works as a film editor, and he is vastly amused at what happens when film runs backward, and people in a violent chase scene seem miraculously restored to life. Later, he wishes poignantly that the film of life could be run backward, and people restored to the beauty of

their youth, their mishaps and mistakes undone.

But the movie is marred by its talkiness as well as its naive idealism and some terribly obvious effects. E.g., the old Arab constantly mixes up his copy of the Koran and his volume of humanist writer Victor Hugo; and we're all exhausted as she repeatedly labors up the stairs.

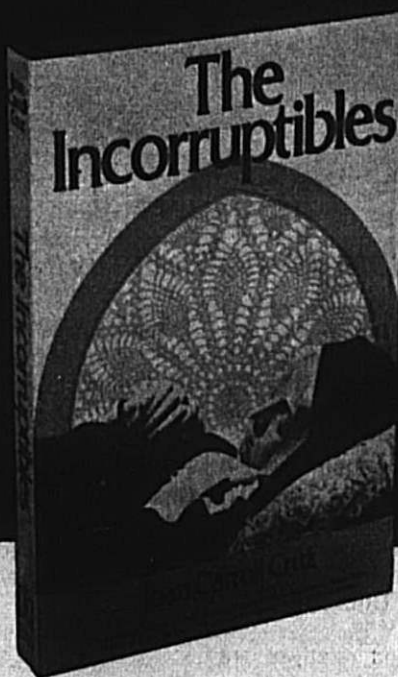
The much-criticized ending—Momo living for weeks in a basement hideaway with Rosa's decaying body—also seems too bizarre and Hitchcockian

for such a gentle story. [Rating: A-3—morally unobjectionable for adults]

(This is the last column written by James W. Arnold to be carried by the Criterion. Beginning next week, film reviews will be covered through the United States Catholic Conference Service. A more extensive coverage of current films will be offered along with more frequent listings of film ratings by the National Catholic Office of Motion Pictures.)

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