



OPEN HOUSE AT CENTER—Father Albert Ajamie, pastor of St. Monica parish, Indianapolis, looks over some of the material at the parish Religious Education Center with Mary Jo Thomas-Day, director of the center (at the right), and Mary Ann Griggs, secretary. Open House at the Center will be held Sunday, Sept. 17, from 9 a.m. to 5 p.m. Members of other parishes and religious groups are invited to utilize the Center, one of the largest in the Archdiocese. It is open from 8:30 a.m. to 4:30 p.m. Monday through Friday and on Sunday from 8 a.m. until noon. (Photo by Sister Mary Jonathan Schultz)

Pope opens minis with outdoor Mass

BY JOHN MUTHIG

VATICAN CITY—Surrounded by royalty, ranking churchmen and hundreds of thousands of spectators, Pope John Paul I formally launched the Church's 263rd papacy.

The ceremonial inaugural Mass Sept. 3 climaxed a week of mass meetings and private colloquies for the man whose election as pope on Aug. 26 came as a complete surprise to Vatican-watchers and who has already said many times that he never expected to be chosen.

The new pope's pontificate quickly took on the marks of simplicity which had characterized that of Pope Paul VI and humanness which was Pope John XXIII's hallmark.

AT THE SOLEMN MASS Pope John Paul chose to be symbolically invested with papal power through the imposition of the pallium—a simple strip of white cloth with black crosses—and not by a coronation with the papal tiara.

He thus broke with many hundreds of years of papal tradition.

Also missing from the solemn, lengthy rites were the papal portable throne and the triple admonition, "Thus passes the glory of the world."

In their place the new pope chose to highlight the ceremony by praying silently and alone at the tomb of St. Peter before walking out to the crowds.

After the imposition of the pallium the pontiff received a formal sign of obedience from each cardinal. But even that gesture turned into a fraternal exchange as the new pope smiled, embraced and spoke with each cardinal.

The smiling face and friendly way of the former patriarch of Venice dominated earlier meetings as well that first week.

Right after his election Aug. 26, it was the smile on his face that most struck the crowds in St. Peter's Square and millions around the world who saw the new pope's first appearance on their television sets.

THE NEXT DAY he thrilled those in the square when, coming out on the balcony for the Sunday Angelus, he abandoned the usual formal greeting to the crowd and spoke informally, telling amusing anecdotes about himself and explaining the name he had chosen.

"I don't have the wisdom of heart that Pope John had," he commented. "Nor do I

have the preparation and education of Pope Paul VI. But I have their job, and I must seek to serve the Church."

On Wednesday, Aug. 30, the new pope startled Vatican officials by tossing away the formal talk prepared by Vatican speechwriters for his meeting with the College of Cardinals.

In an off-the-cuff speech, the pope pleaded: "The world must see us united."

He told the cardinals that he was used to a pastoral ministry in small dioceses and to dealing with the poor, workers and youth.

He confessed simply that he knew nothing about the Roman Curia—the central bureaucracy at the Vatican that administers church affairs—and that the first thing he did as pope was to consult the *Annuario Pontificio* (Vatican yearbook) to see how the Holy See is organized.

On Friday, Sept. 1, Pope John Paul held a relaxed meeting with nearly 1,000 journalists from around the world on hand for the conclave and related events.

THE DAY BEFORE, the pope met the diplomatic corps accredited to the Holy See. Perhaps it was the atmosphere, or the fact that he was speaking in French. But during that meeting the pontiff stayed with his text. It explained that the Holy See is interested in forming consciences on the international level and not in becoming involved in purely economic or strictly political issues.

In official decisions in his first week, the
(See POPE, Page 2)

'Day' slated for Catholics with marriage problems

BY MARY ANN WYAND

A "Day of Awareness" conference sponsored by the Central Indiana Group of Separated, Divorced, Remarried Catholics (SDRC) will address the special marital problems faced by a growing number of Catholics during an intensive workshop series Saturday, October 7, at Brebeuf High School, Indianapolis.

Workshops cover three basic topics of healing, growth and leadership, with seminars planned on inner healing, dealing with grief, know your own resources, personal growth, single parenting, sexuality, career after divorce, annulments and the Church today, remarriage, values and leadership, start your own group, and formation of leaders. The latter sessions deal with organization of additional groups of Separated, Divorced, Remarried Catholics.

hope interested persons will contact the Alverno Center at 317-257-7338 for registration or additional information before the Friday, September 15, deadline.

Conference fees vary, depending upon a participant's desire to attend the entire program with lunch and dinner, which costs \$15, or just the evening address and dinner for \$8. Free, overnight lodging for out-of-town participants will be provided by SDRC members. If preliminary arrangements are made at the time of registration.

Central Indiana SDRC members organized the "Day of Awareness" to "give participants the opportunity to share, experience and acquaint themselves with others going through the same feelings, emotions and problems," Joanna Dunn, SDRC director of planning and development, explained. "We hope to

(See 'DAY,' Page 2)



"Day of Awareness" coordinators

Paper honored for typography

The Criterion has been awarded Second Honorable Mention in the annual Newspaper Typography Awards conducted by the Newspaper Editorial Workshop Services, Los Angeles, Calif. The competition is open to both secular and religious publications throughout the country. The Criterion won the award in Division D—weeklies with over 3,500 circulation. The only other diocesan weekly to be cited was The Advocate of Newark, N.J., which was awarded First Honorable Mention. Awards are based on typographic excellence, layout and overall impact.

Men and women Religious superiors

Pledge concerted global effort to bring social justice

BY MARY ENGLERT

CLEVELAND, Ohio—"The call for solidarity with the poor and oppressed echoes in our lives," said more than 1,000 members of male and female religious communities at the end of their meeting.

The focus of the first joint meeting of the Leadership Conference of Women Religious (LCWR) and the Conference of Major Superiors of Men (CMSM) was oppression and injustice in the Third

World and in the U.S. The meeting was held in Cleveland Aug. 27 to Sept. 1.

The delegates, representing over 500 religious communities, pledged to:

—Live more simply, be sparing in use of goods and rid themselves of affluence for the sake of a more just world.

—Initiate national and regional education and mass communications programs to deepen awareness and stimulate efforts for global justice.

—Use more energies for solidarity with

oppressed peoples in the U.S. and other parts of the world.

Delegates heard bishops, priests and nuns from Third World countries describe problems of economic exploitation, colonialism, racism, sexism and classism.

In Latin America, "The enormous and heartbreaking social cleavages make up the most salient and most painful fact that hits the eyes of everyone approaching our countries," said Father Cesar Jerez, Jesuit provincial of Central America.

"There are among us powerful minorities who live in luxury and waste, the cost of which is being paid by large majorities who live in economic, social, political, cultural and religious oppression," he added.

IN ASIA, "according to United Nations studies, 20,000 children die each year of hunger," said Bishop Julio Xavier Labayen of the Philippines.

He asked for improved social analysis of problems to avoid self-defeating development projects.

"This means we must use the social sciences as tools. We have too many examples in Asia of work for development which is counter-productive: for example, social action programs to promote poor farmers that end up benefitting the rich farmers at the expense of poor farmers," said Bishop Labayen.

"A special benefit of social analysis is that it helps us see what is authentically Christian in our churches and religious families and what is a creation from the cultures we have lived in. For example, the importance we have given to private property and the obsession for quick accomplishments; our tendency to separate religion and politics; to stress the sometimes bogus unity of the flock over against legitimate confrontation between rich and poor; to say we must work with all groups, though Jesus had a clear bias for the poor and the little ones," said the bishop.

A word from the Archbishop

My dear Family in Christ:

In sending the Apostles to preach the Gospel to all nations, Jesus did not imply that evangelization is important abroad, but not necessary at home. While the other Apostles traveled the world to spread Christianity, the Apostle James remained with the Christian community in Jerusalem as bishop and shepherd. American Catholics likewise should see the need of spreading the Good News of the Lord Jesus to the unchurched at home as important as going to distant lands for that purpose.

Among us Americans, the Black and Indian communities need our special concern and support. Through the annual appeal on behalf of the Indian and Negro Missions great strides have been taken.



But the need for additional assistance remains significant. Next Sunday, September 10, the opportunity will be yours to share in this home mission project through a contribution.

Each year our Archdiocese receives a grant from the national appeal Commission for evangelization within the Black community of our local Church. Thus, the contribution you make is very helpful for Church ministry very close to home.

Asking the Lord's abundant blessings for you, I am

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis
August 23, 1978

'Day' (from 1)

acquaint them with clergy involved in the ministry of separated, divorced and remarried Catholics."

CONFERENCE SPEAKERS include Sister Paula Ripple of Boston, executive director of the National Divorced Catholic Conference, who will present a "Personal Growth" seminar and offer the closing address on "Finding Meaning in Our Human Journey." Her book, *Pain and the Possibility*, is scheduled for release September 15 by Ave Maria Press and copies will be available at the "Day of Awareness" workshop series.

"Annulments and the Church Today" is the topic chosen by Father Fred Easton of the Metropolitan Tribunal, while Father Herman Lutz, also of the Tribunal, will conduct a seminar on "Dealing With Grief." Mike Kenney, career counselor, will discuss "Career After Divorce."

OTHER SPEAKERS are Father Lawrence Voelker, Archdiocesan director of Catholic Charities, who plans a seminar on "Sexuality," and Bob Riegel, Ph.D., psychologist for the Catholic Social Services, who will conduct a "Single Parenting" workshop with a four-member panel comprised of custodial and non-custodial parents in various stages of separation and divorce. In another seminar, two remarried Catholic couples will offer commentary on "Remarriage."

Leadership workshops are scheduled with Brother Martin Masler, assistant director of the department of family life for the diocese of Toledo, Ohio, who is actively involved in the ministry of separated, divorced and remarried Catholics, and Father Anton Braun from the Alverna Center, who is the spiritual director for the Central Indiana Group of Separated, Divorced, Remarried Catholics. He will present a keynote address and a workshop on "Values and Leadership."

Liturgy, hospitality and "free time" are also planned during the "Day of Awareness" conference next month, and a brochure publicizing the event stresses that "There are no strangers here, only friends that have not met."

Jesuit Father Simon Smith said the CMSM and the LCWR should join with similar conferences throughout the world to counterbalance the unity and concentration of resources among banks and transnational corporations.

"We could do all this, not for profit, but for truth and love, which do not exploit or kill, but give life and support it," said Father Smith.

During the assembly, the CMSM voted to endorse a textile workers boycott of J.P. Stevens products. The company, which employs about 40,000 textile workers in plants mostly in the Southeast, is said to be denying workers the right of collective bargaining.

Boycott support will continue "until J.P. Stevens and Company dissipates the atmosphere of fear and intimidation (of employees) in its plants," said the CMSM statement. The LCWR supported the boycott last year.

At the meeting, Franciscan Father Alan McCoy was re-elected CMSM president and St. Joseph Sister Mary Dooley was elected LCWR president.

Dies at audience

VATICAN CITY—Metropolitan Nikodim of Leningrad, second-ranking prelate of the Russian Orthodox Church, died of a heart attack on Sept. 5 during a private audience with Pope John Paul I. Seated before the Pope, the prelate expressed his congratulations over his election and told the Pontiff that the people of the Moscow patriarchate were praying for him. As the Pope expressed his thanks, Metropolitan Nikodim, 48, slumped in his chair and died. Pope John Paul himself administered the Last Rites.

Members sought

New members are being sought to serve on the archdiocesan Liturgical Commission and its standing committees. A resume would be valuable. Address all inquiries to: Rev. Stephen Jarrell, Office of Worship, 1350 N. Pennsylvania St., Indianapolis, IN 46202, (317-635-2579).



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Pope (from 1)

pope reappointed Cardinal Jean Villot as papal secretary of state. Cardinal Villot was expected to stay in the post for only a few years, at his own request.

The pontiff also reappointed all heads of the Roman Curia for the duration of their five-year terms.

He also officially reconfirmed the dates and the officers for the Third General Assembly of the Latin American Bishops, to be held this October in Puebla, Mexico.

But he announced that he would not be able to attend the important church conference because of commitments at the start of his reign which could not be put off.

In private meetings, the pope saw 40 relatives on the day before his installation.

He also met with several leading non-Catholic churchmen, including the Rev. Philip Potter, World Council of Churches general secretary, and the delegations from other churches in Rome for his inaugural Mass.

On the morning of the Mass, the pope met with large groups of people from his native Diocese of Belluno in northern Italy and from the dioceses of Venice and Vittorio Veneto, where he had become well known for his friendliness and concern for people, qualities which he showed that he intended to carry into his reign under the title of Supreme Pastor.



PAPAL ORIENTATION—Archbishop Jacques Martin, left, prefect of the apostolic household, talks with Pope John Paul I as they stroll through the Vatican with members of the papal household. Others include, from left, an unidentified valet, Msgr. Dino Monduzzi, who arranges papal audiences, Msgr. Juliusz Paetz and Msgr. Luigi del Gallo Rocagiovane, special assistants to the pope. [NC photo copyright by Arturo Mari]

Pontiff tells diplomats:

Formation of conscience Church's principal service

BY JOHN MAHER

VATICAN CITY—Pope John Paul I told diplomats at the Vatican that the Holy See's main service to the international community is the formation of consciences.

The new pope received members of the diplomatic corps accredited to the Holy See on Aug. 31 in the Consistory Hall of the Apostolic Palace.

The Holy See's activity at the service of the international community, the pope said in his French-language address, "is a matter of contributing, through documents and commitments of the Apostolic See and of our collaborators throughout the Church, to forming consciences—chiefly the consciences of Christians, but also those of men and women of good will, and through these

forming a wider public opinion—regarding the fundamental principles that guarantee authentic civilization and real brotherhood between peoples.

"THESE PRINCIPLES," the pope continued, "are respect for one's neighbor, for his life and for his dignity, care for his spiritual and social progress, patience and the desire for reconciliation in the fragile building up of peace, in short, all the rights and duties of life in society and international life as they have been set forth in the (Second Vatican) Council's constitution 'Gaudium et Spes' and in so many messages of the late Pope Paul VI.

"Such attitudes, which in the logic of evangelical love, the Christian faithful take or should take for their salvation, contribute to the gradual transformation closer and closer of human relationships,

Get to heart of the matter in stories about Church, Pope admonishes media

BY JOHN MUTHIG

VATICAN CITY—Smiling, soft-spoken Pope John Paul I asked a thousand mass media representatives Sept. 1 to "enter into the perspective of the Church" when writing about church matters.

Pope John Paul, who granted to the press his third audience since his election, said in a casual remark that if St. Paul were to return today he would seek air time from NBC.

The pope, seated on a throne in the majestic Hall of the Benedictions above the entrance porch of St. Peter's Basilica, threw away the formal papal "we" as he spoke with journalists.

As patriarch of Venice, the new pope had often written for the daily paper and the Catholic press. He once said that if he hadn't been a bishop he would have been a journalist.

AFTER WALKING briskly up the hall's center aisle, the new pope asked the media to avoid what he called "massification" of the public.

"I do not wish," he said, "to hide the risks of massification and of simplification which are inherent in the mass media with threatening consequences for the spirituality of the individual and his capacity for personal reflection and objectivity of judgment."

"But we are also aware of the new and happy possibilities they offer men of today to know each other better and to come together."

He asked reporters who "often must present important church documents, speak about the Church or comment on my humble ministry" to "enter into the perspective of the Church" and to write with "love of truth and respect for human dignity."

The pope sympathized with reporters, who are under pressure to play up juicy details at the expense of the important news. Departing from his text he told the story of an Italian editor who instructed his staff during the Franco-Prussian war that "the people are not interested in what Napoleon III said to William of Prussia. What they want to know is whether he wore red or grey socks and what brand of cigarettes he smoked."

The pope said that before his election he read "with pleasure" some newspaper articles on conclave politics, but he denied

the social fabric and institutions. They help peoples and the international community to insure more effectively the conditions for the common good and to discover the final meaning of their forward march. They have a civic and political impact."

THE POPE TOLD THE diplomats that their countries' efforts to build a modern civilization "have our full understanding and encouragement, as long as they are in conformity with the moral laws written by the Creator in the human heart."

their claims that the College of Cardinals had divided up according to various "currents."

IN ANOTHER ASIDE the pope recounted the story earlier this century of a conversation between Belgian Cardinal Desire Mercier and the editor of the French Catholic daily, La Croix.

"Cardinal Mercier said that if St. Paul were to come back he would be a journalist," reported the pontiff.

"The editor of La Croix replied 'No, your eminence, he'd be the director of (the British news agency) Reuters.'"

"But I would add," said the pope, "that today St. Paul would go to Paolo Grasso (head of Italian state television) and ask for a little time on TV—or maybe he would go to NBC."

The new pope said that he would try to ease the task of journalists reporting from the Vatican.

He thanked the media representatives for helping millions of people around the world share in the events at the Vatican.

The pope said that modern means of communication offer "great possibilities to help efforts for peace and justice, mutual understanding and solidarity, and for the creation of a more just and human world."

All mass media, he said, aim at "arriving through communication at real communion."

Annual auction set Sept. 24th at Gibault School

The Gibault School for Boys, 5901 Dixie Bee Rd., Terre Haute, will hold its Fourth Annual Giant Auction on the school's campus Sunday, September 24, beginning at 1 p.m.

The auction, held annually to benefit the school, will provide funds to put the finishing touches on Sherer Hall, the and final new residence hall now under construction.

The Ladies Auxillary of the Terre Haute Knights of Columbus is co-sponsoring the event, according to Justin Clements, Gibault Development Director. Food and drink will be available as well as a bake sale and a mini-boutique shop. Tours of the campus will likewise be available on request.

"The auction will continue as long as there are things to sell," according to Clements. Over 75 local merchants have donated new merchandise in addition to the good used items donated by area residents. Some genuine antiques are among the donations.

Anyone having "auctionable" items may bring them to Gibault School or call 812-299-1156 to arrange for pick-up.

— living the questions —

Pope John Paul is a man of 'surprises'



BY FR. THOMAS C. WIDNER

There is so much being written about Pope John Paul I that one hesitates to add to the volumes of material. At the same time one keeps one's fingers crossed at being so optimistic about the man's appeal. But the new pope's style is exciting and enjoyable. He seems to be going about his duties not as if they were duties or responsibilities, but as if they were pleasures.

His rather frequent departures from the written, prepared texts of his speeches must give his speech writers fits. I recall hearing Pope Paul VI give a prepared speech and each time he looked up from the text to speak "off the cuff" his secretary glared at him from his side. One cannot be so careful about one's words when speaking "off the cuff."

John Paul's use of "I" instead of "we" is likewise

refreshing and honest. He is not only aware of playing a role. He is aware of his own effort in his work.

This is not to say that previous popes were dishonest. But it is delightful to have a pope who sees his work as something he enjoys and not just as something he accepts as a burden given to him by other men and ultimately by God.

John Paul is also not afraid of journalists and that is something too many churchmen are afraid of. It is terribly sad but in the Church in today's world the press and the media are underused by the Church. So much could be done in the Church's favor if we learned to make the press and the media work for us instead of against us.

Pope John Paul will continue to surprise us I am sure. Our expectations may be too much and he may not do all that we ask. But, then, the Spirit will continue to work in spite of any of us. Mostly, however, the Spirit works with us and for us.

BY REV. RICHARD J. BUTLER

Paul pinpoints the root of our obligation as Christians as "the debt that binds us to love one another." The readings of the liturgy today expand this simple message. Ezekiel announces that if we do not attempt to dissuade the wicked, we shall die for their guilt. Jesus also calls us to correct our brothers and sisters.

The call to correct our neighbor is not a call to put down another person but rather a call to enter responsibly into the heart of another sinner and to offer guidance with the message we have received from the word of God.

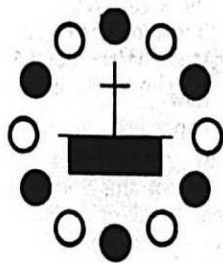
THE COMMON TREATMENT of offensive neighbors in the ways of the world is to ostracize them. It is a simple way of action. We cut them out of our circle. We don't speak with them. We keep a distance.

Even in the ways of the Church all too often when we meet the sinner, the first instinct is to excommunicate the person. As Jesus discusses it, this should be the last step, not the first.

Jesus suggests three steps to be taken. First there is the personal encounter. Then there is the quiet sharing with a third party. Then there is the ecclesial encounter in the name of the Church.

Encountering the sinner—especially the one who sins against us—can be a real opportunity for growth. It forces us to see the sin in our own lives, to see the good in those who are weakened by sin, to see the weakness of the sin itself.

The route of excommunication is, of course, much simpler. And the route is quite prevalent. We speak here not simply of formal excommunication that follows a lengthy process of concerned efforts towards reconciliation. Far more prevalent



LITURGY

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

SUNDAY, SEPTEMBER 10, 1978

TWENTY-THIRD SUNDAY OF THE YEAR

Ezekiel 33:7-9
Romans 13:8-10
Matthew 18:15-10

are the subtle forms of spontaneous excommunication.

There are the parishioners who are kept at a distance because they don't measure up to hidden codes. There are the efforts to keep our closed circle of friends. We

don't know how to react when the public sinner comes to church. We don't mind being nice to them but we hesitate to take them into our circle.

And it is here that Paul's word must echo. That debt that binds us to love one

another does not tolerate a neutral or distant posture. It challenges us to enter into the life of one another. It challenges us to allow another to enter our life after we have sinned against them.

THIS IS THE CHALLENGE to community that must be resolved before the sharing of eucharist or the exchange of the sign of peace. It is a challenge to be resolved in our initial gathering. We are not left alone as we face the challenge. Jesus tells us in the Gospel today that where two or three are gathered in his name, he is present.

Thus as we meet the one who sinned against us, if we meet in the name of Jesus, he is present. And week in and week out when we gather for liturgy at the very outset while we are yet sinners he is present.

The task of correcting the one who sins against us is not a call to be above them but rather to let them know that Christ who is above us all is present to us and calls us to a new way of life.

— question box —

Infallibility and consensus

BY MSGR. R. T. BOSLER

Q. In your recent explanation of papal infallibility you stated that the pope must seek a consensus of the whole Church before he can define infallibly. You like to quote from Vatican II. How about this sentence from the Constitution on the Church: "Therefore, his [pope's] definitions of themselves, and not from the consent of the Church, are justly styled irrefragable, for they are pronounced with the assistance of the Holy Spirit, an assistance promised to him in blessed Peter." Rather obvious, isn't it, that the pope does not depend upon a consensus?



A. Consensus and consent are not the same things. A consensus is a general agreement; a consent is an acceptance. To be infallible, a pope's solemn definition when expounding or defending a doctrine of Catholic faith does not depend upon a subsequent acceptance by the members of the Church. The sentence in the Constitution on the Church which follows your quote reads: "Therefore, they (papal definitions) need no approval of others, nor do they allow an appeal to any other judgment."

To adopt the down-to-earth expression of President Harry S. Truman, the buck stops at the pope's desk. The pope cannot make up his own doctrine; he can only define what he knows to be Catholic doctrine, and that he learns not from his own private revelation or inspiration but from what he knows, as the universal pastor, to be a general agreement in the Church.

Infallible definitions are not made at papal whim. They are only made when there is some crisis, and there is need to know for certain what Catholic doctrine or the belief of the Church is in some particular matter. In practice, the pope consults the bishops of the world to ascertain the belief of the whole body of the faithful. The validity of infallibility of his ultimate decision does not depend upon ratification by them but by the special guidance of the Holy Spirit.

Q. In trying to follow the ratings of films of the U.S. Catholic Conference's Department of Communication, could you please tell me at what age the children's rating ends? Our daughter, who is over 16 feels that she is old enough to see films such as "Jaws 2." She feels that she is a mature viewer and knows "what it's all about." I tend to side with her. What's your opinion?

A. It is impossible to set a precise age limit for such ratings. Your daughter at 16 may be more mature than a woman of 26. You as a parent should help her make the decision. The movie ratings are simply guidelines to help parents.

Q. What is the difference in the "Good News Bible" and the "New American Bible"? Are they both to be read by Catholics?

A. The "New American Bible" was translated by members of the Catholic Biblical Association of America, sponsored by the U.S. Bishops' Committee of the Fraternity of Christian Doctrine. It is authorized for public use in the liturgy of the Catholic Church. The "Good News Bible" is a very readable modern translation done by the American Bible Society; it is a free translation that strives for the transmission of ideas and sentiments rather than a precise text. This Protestant translation is not authorized for public reading in Catholic churches, but it may be used in classrooms and for private reading since it gives one many insights and surprising understanding of texts often hidden in more critical translations. It is very helpful to read the Bible in several translations.

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THEN AND NOW—The photo of the two young ladies at the left, Clara Kuhn and Gertrude Hornberger, was taken in 1928 on the grounds of Sacred Heart parish, Indianapolis, after they had decided to enter the convent of the Sisters of St. Joseph of Carondelet. The picture at the right was taken at the same spot 50 years later as Sister Mary Alexandra Kuhn, left, and Sister Agnes Paul Hornberger marked the Golden Jubilee of their departure date. Both are former members of Sacred Heart parish and now teach in the St. Louis area, where their motherhouse is located.

—washington
newsletter—

New studies 'debunk' ancient myths about people on welfare

BY JIM CASTELLI

WASHINGTON—"Poor people are poor because they're lazy. They only go to work if they are forced to work. Men leave their families so their wives and children can receive welfare. Women on welfare have more babies to increase their benefits."

That is not a direct quote, of course, but an expression of attitude. Few people are crude enough to actually say those things, but they are the stuff of the myth that has shaped much of America's policy toward its poor.

People who have tried to debunk this myth have received some new weapons in two studies begun in 1968 and recently completed for the U.S. Department of Labor under the direction of Samuel Klausner, a sociology professor at the University of Pennsylvania.

The first study focused on female-headed households—including welfare mothers and working mothers—in connection with an analysis of the federal Work Incentive Program, or WIN, which is designed to train and find jobs for welfare women who head households. The study looked at 438 households in Camden, N.J., between 1969 and 1973.

The second study on the relationship between poverty and community focused on 723 low-income men and 414 of their mates in Camden in 1973 and 1974.



One key finding of the studies was that "there is no evidence that males abandon their homes to enable the women to improve their welfare income."

The studies also found that welfare mothers were strongly pro-family. "Being on welfare was not . . . related to an anti-work ideology as much as it was related to a pro-household or pro-motherhood ideology," Klausner said.

Klausner also said "The work versus homemaking contrast suggests the mutual exclusivity of these activities. 'Many women in the study population not only do both but like both.'"

The studies found that there is no such thing as a "welfare community." It said there are different types of people on welfare who must all be treated differently.

ONE TYPE OF PERSON on welfare is the "unemployed proletariat," the study said. This refers to people who would normally work but who are temporarily out of work.

A second group on welfare consists of the "abandoned dependents," children, old people, the disabled and others who are normally supported by a working member of the family and who find themselves on welfare when the income from the working member is cut off in one way or another.

The third group on welfare consists of the "social outcasts." These people are not simply cut off from the American

—letters—

Reader misses Arnold film reviews

To the Editor:

If there is a march organized for the preservation of James Arnold's reviews in the Criterion, please notify me. I would surely want to participate.

I thoroughly enjoy movies, but attend infrequently. I seldom miss Arnold's reviews. They are the next best thing if you can't attend. His thorough coverage and thought-provoking insight and interpretation of the moral issues are outstanding.

In this era of renewal, I sincerely hope that his views are not too "secular" for a Catholic paper to present a truly Christian viewpoint.

I have three boys of college age and am often at a loss for words when I see this generation embracing the "Clint East-

wood" character for its ideal. Jim Arnold says everything I want to say. What a joy to shove the back page of the Criterion under their noses and make them read it.

Bob Berry

Madison, Ind.

(Editor's Note: James Arnold's column was dropped from the Criterion for more pragmatic reasons. The editor too enjoyed his reviews. But the Criterion already is paying for the film critic service from the USCC, and Arnold was an extra cost. In addition, the most common complaint received about Arnold's reviews have been that he is always too late for what has already played in major theatres. Hence, his reviews are printed very often after a film has left.)

'Lucifer himself must have smiled'

To the Editor:

Your editorial "Compassion Was Needed Not a Lecture," which was printed in the August 11 Criterion was indeed a masterpiece. A masterpiece of playing the devil's advocate. Lucifer himself must have smiled benevolently as you wrote that article and laughingly exclaimed, "Good work, my son, we really tore up their play

house!"

As you can see, I fully expected that type of vicious attack from the enemy, pro-abortion forces, but not from a priest. Especially not from one who is in the position that you hold—influencing so many unsuspecting readers.

When I first read your article, I was so very angry and upset that all I could think of were ways to get back at you for such an uncalled-for character assassination of an organization that I completely support actively in time, prayers, and financially. My feelings of revenge were, indeed, sinful.

That was Saturday morning, but thank heavens I attended Mass that evening and turned the complete situation over to Our Lord. I forgave you and asked God to forgive me. Now I am reconciled to what has happened and to what may happen as a result of that article.

Despite your editorial, I pray that you are not the cold-hearted, sensation-seeking, reporter that you appear to be. Mistakes do happen. Your mistake was to allow your pride over writing what you considered a brilliant expose to pollute your better judgment.

Please Father, from now on try being a compassionate priest first and an editor-writer second. Pray to the Holy Spirit for guidance before you leap again. I will also pray for you. May you grow wiser and more compassionate as you grow up and older.

Helen Haggard

Corydon, Ind.

economy, Klausner said, they are cut off from most other parts of society.

HE FOUND THAT the church was the central social force for people in the studies. Klausner said the first step in dealing with these social outcasts is to help them form attachments to the rest of the community by involving them in their children's schools, in churches, in the political process and in other social activities.

The studies found four types of welfare mothers:

—The "incompetents," women who are physically or mentally disabled. They need rehabilitation, training, mental health help and help with child care, Klausner said.

—The "adjusted traditionalists," women for whom "motherhood is the core of their identity" who, when they work outside the home, work in areas closely related to homemaking.

Klausner said husbandless women with four or more children should automatically be exempted from work training programs because of their heavy involvement at home.

Traditionalist women who want to work outside the home need family services, job training and other social services, he said.

He said the government should encourage "cottage industries"—work which can be done at home, such as handicrafts, telephone answering, beauty care or appliance repair—for traditionalist women

to allow them to work while caring for their family.

—The "temporary traditionalists," women becoming more interested in working outside the home. These women need job training and counseling to help them make the cultural adjustment from home to work.

—The "modernizers," women who see themselves as responsible for their families' economic well-being and are interested in jobs in business and industry. These women need jobs, possibly public service or government-subsidized jobs, Klausner said.

Klausner's suggestions show a respect for women in each of the four groups; he does not want to force them all to become "modernizers."

—the tackler—

The most ecumenical community? Try Connersville

BY FRED W. FRIES

If one can judge by the fall agenda of the Fayette County Ministerial Association, Connersville must be the most ecumenical community in the Archdiocese.

Working under the direction of its current president, Father Harold L. Knueven, energetic pastor of St. Gabriel Catholic Church, the Association addresses itself to a wide area of issues and concerns.



The activities year opens today (Sept. 8) with a special one-day retreat for hospital chaplains and clergymen who are interested in entering that field, but that is only a starter.

Here is a run-down of topics to be discussed at the Association meeting on Sept. 12: Health Fair, Radio Ministry, Chaplaincy Program, Ecumenical Services on Thanksgiving Day and Good Friday, Retreats, Thanksgiving Dinner for the Elderly, Jim Nichols' Dialogues and Ministry to the Aging.

The October 10th session will take the form of a Death and Dying Seminar. On Nov. 14 the members will finalize plans for a community Thanksgiving Dinner and Ecumenical Prayer Service to be hosted by Father Knueven at St. Gabriel parish.

Winding up the Association's fall agenda on Dec. 12 will be a special program on Jail Ministry.

Current Association officers, in addition to Father Knueven, are: Robert Garrison,

Grand Avenue United Methodist Church, vice-president; Robert Muncie, Gortner Memorial Church of the Nazarene, secretary; and Ruth Johnson, St. Paul Lutheran Church, treasurer.

AROUND AND ABOUT—Della Graham, a resident of St. Augustine Home, Indianapolis, recently observed her 104th birthday. . . Kathleen M. McVeigh is the new principal of St. Lawrence School, Indianapolis. . . The 1968 graduates of Brebeuf Preparatory School will mark their 10th year reunion at Dawson's Lake on Saturday, Sept. 9. . . Sister Mary Agnes Dauby, O.S.B., made her final profession of vows as a Benedictine at the Convent of the Immaculate Conception, Ferdinand, on Sept. 4. She is the daughter of Mr. and Mrs. Edward Dauby of Sacred Heart parish, Jeffersonville.

STRING BROKEN AFTER 53 YEARS—When classes resumed at St. Joan of Arc School, Indianapolis, the day after Labor Day, it marked the first time since 1924 that a member of the Welch family has not been enrolled. In September, 1924, Mr. and Mrs. Leo F. Welch enrolled the oldest of their 10 children in the first grade. Before the 10th child was graduated, the oldest grandchild started. In other words up until June, 1977, a child or a grandchild of the Leo F. Welch family was continuously enrolled at St. Joan of Arc School. Forty-one members of the family are St. Joan of Arc graduates and another five attended for a time before moving elsewhere. We wonder if there is another family among Criterion readers who can match this record.

ST. JOHN ALUMNAE REUNION—The St. John Academy Alumnae will hold their 19th annual Reunion Mass and Brunch on Sunday, Sept. 17. The Communion Mass will be offered in St. John Church at 11 a.m., and the Brunch will follow in the Atkinson Hotel, beginning at 12:15. Former students, teachers and friends are invited. Admission to the Brunch will be by reservation only. They may be made by calling one of the following: Helen (Roman) Lucas, general chairman, 356-1786; Ella (Hahn) McHugh 356-7759; or Mary Ann Roman, 359-5760. Reservation deadline is Monday, Sept. 11.

WORKSHOP SCHEDULED—A one-day workshop on Equal Employment Opportunity will be held at the Indiana Interchurch Center, 1100 W. 42nd St., Indianapolis, on Thursday, Sept. 21. The National Conference of Christians and Jews and Project Equality are the sponsors. The cost is \$30.00, which includes lunch and a participant's manual. Reservations can be made by calling the NCCJ at 634-1972 or Project Equality at 926-4429.

VOLUNTEERS NEEDED—Some 500 volunteer jobs are available among agencies being served by the United Way of Indianapolis, Inc. They range from routine clerical work to such specialties as teaching and fire fighting. Some 250 agencies use volunteer help. Telephone number of the United Way Volunteer Bureau is 634-4311.

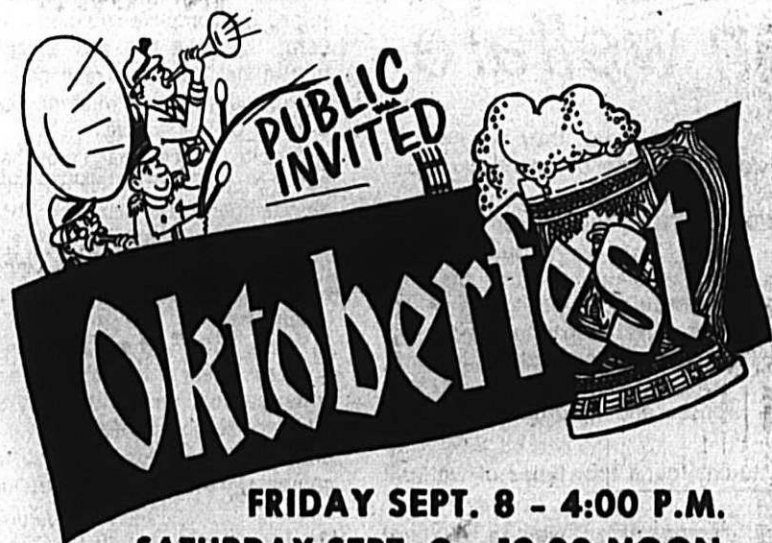
SPRECHEN SIE DEUTSCH?—The Indianapolis German-American Klub will hold its annual Oktoberfest on Friday and Saturday, Sept. 8 and 9, at German Park, 9600 S. Meridian St. It's a family affair, and there will be entertainment for young and old. The menu will include a variety of old German favorites. Activities open at 4 p.m. on Friday and at noon on Saturday. Proceeds will go toward the construction of a German Cultural Center in German Park. Groundbreaking for the Center will be held sometime in October. Details about the Oktoberfest can be obtained by calling Gene Short, 631-4905 or 637-6800.

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— not by bread alone —

Don't wring your hands over that 'bumper crop'

BY CYNTHIA DEWES

There comes a time in the life of every gardener when he is intimidated by his own success. Late summer is such a time, when the livin' is easy and the vegetables are jumpin'. We wring our hands over bushels of zucchini, cucumbers, tomatoes, green peppers and eggplant, not knowing how to cope with all this plenty.

Canning or freezing is one good solution, and leads to a feeling of virtue when we deal with winter food bills later. Tomatoes are something most gardeners have in super abundance, so look ahead to the spaghetti sauces, chili and sloppy joes you'll be eating this winter, and can or freeze tomato sauce.

Just wash, core and quarter the tomatoes and simmer them in a large heavy kettle without extra liquid until they are soft. Cook three to four hours until the sauce is thickened to your satisfaction. Fill quart jars or freezer containers in which you have placed 1 teaspoon salt. Process in a hot water bath for 30 minutes or a pressure canner for 10 minutes at 5 lbs. pressure, or cool and freeze.

TOMATOES CAN ALSO BE eaten fresh in ways other than playing second fiddle in a green salad. Slice them thinly and alternate with sliced onions in a shallow dish. Prepare a marinade of 1/2 part wine vinegar to 1 part olive oil, salt, pepper and garlic powder. Pour over vegetables and

marinate for 2 to 3 hours in the refrigerator. Fried tomatoes are another variation. Dip tomato slices in beaten egg, then in dry bread crumbs mixed with salt, pepper and dried basil, and fry in butter.

Cucumbers are prolific producers. When you've canned all the pickles and relish you can eat in a year, and still have cukes to use up, fix them with sour cream for a refreshing side dish.

Cucumbers in Sour Cream

2 large cucumbers, peeled and sliced thinly
1 1/2 tsp. salt
1 c. sour cream
2 tbsp. lemon juice
1 tbsp. finely chopped onion
1/2 tsp. sugar
1/8 tsp. white pepper
Minced parsley or dried parsley flakes

Mix cucumbers and salt and refrigerate until well chilled. Combine other ingredients and toss with chilled cucumbers. Refrigerate at least 3 hours. These may also be served on salad greens with a dollop of sour cream mixture on top.

THE FLAVOR OF GARDEN vegetables, whether fresh, home canned or frozen, is much superior to commercial products. Even vegetable agnostics get religion when they taste them. Squash, for example, can be the blahs unless you have a fresh summer squash and a good recipe

to use on it. Try this one to see how interesting squash can be:

Squash Melange

Slice unpeeled summer squash thinly in buttered casserole. Sprinkle with salt, pepper and basil. Cover with a layer of sliced onions, salt and pepper. Add another layer of sliced tomatoes, salt, pepper and basil. Sprinkle with 1 or more cups of sharp grated cheese. Bake at 400° for 30 minutes.

Summer vegetables are beautiful as well as delicious, making pleasing still lifes when they appear on the table. Ratatouille Provencale, a French vegetable casserole, combines beauty, flavor and economy all in one dish.

Ratatouille

1 c. thinly sliced onions
2 cloves garlic
1/4 c. olive oil
4 green peppers, cut in thin strips
1 small to medium eggplant, peeled and diced
2 zucchini, unpeeled and cut in 1/2 inch slices
4 peeled, seeded and quartered tomatoes
salt and pepper
olive oil

In a heavy skillet or casserole, saute onion and garlic in oil. Remove them from pan and use in layers with the other vegetables in the same pan. Salt and pepper each

layer. Sprinkle olive oil on top. Cover and simmer over low heat for 40 minutes, then uncover and cook 10 more minutes to reduce liquid. Serve hot or cold. If you serve it cold, sprinkle the top again with olive oil. Makes 8 servings.

GARDENING IS GOOD therapy and cheaper than the psychiatrist. It is healthful without being strenuous, can lead to a beautiful tan, and provides conversational material for strained silences in elevators.

It is an aid to your prayer life and your budget, not to mention your reputation as a good cook. So save the seed catalogs to pore over while eating your homegrown vegetables next winter. Happy Harvest!

Write it down

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

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'Unless
what
I'm
looking
for is
God'

By Angela M. Schreiber

"I keep searching for real happiness. But when I find it, it lasts for such a little while. I thought resuming my career would give me the satisfaction I lacked — buying something new used to give me a lift — I've got a busy social life — I'm married to a man I'm in love with — we have beautiful children. I'm beginning to be afraid that I'm neurotic."

This was a distraught young woman, indeed, who sat talking with me across the kitchen table. I had always thought Jenny was completely happy. She was one of those people who set a goal for herself and forged ahead until she reached it.

Feeling more than a little helpless, I put the coffee on and encouraged her to talk. I asked her how she defined happiness. She thought for a moment and replied, "Happiness is having your life well ordered and being with the people you really care about. Happiness is having the things you need without a lot of worry about how you're going to get them. And happiness is success with your work. I have all that, but I keep looking for something else — something I can't define." Then an expression something akin to fear and incredulity crossed her face, and she said softly, "Unless what I'm looking for is God."

I KNEW instantly that she had answered her own question. At the same time, it was evident that she was afraid of her answer.

Nevertheless she continued to express her thoughts out loud. Through reason, she could not understand how a being she could not see could have significance in her life. "If God is the Jesus Christ I have heard about all my life, how could He accept me? I don't always live by His rules. I'm not sure I even want to."

"From what I know of you, Jenny, I don't see that you're so far away from living a Christian life," I answered.

"Oh yes I am. I don't put myself out for other people. For instance, if I were you, I wouldn't take the time to listen to this foolishness I'm spouting off. I'm aware that I'm keeping you up. But I came over here because I knew you'd listen. Your listening when it's inconvenient is part of being Christian."

THAT conversation took place some years ago. I thought I had reasonable answers for Jenny. But we sorted through many things over a period of several months and she was still dissatisfied.

She even started going to church for the first time in her adult life. But she came away unhappy because she thought she should have some kind of overpowering feeling.

Then something happened that ultimately affected both of us. I had a new baby. And for the first time in my life, I could not see that joy would ever be on the horizon for me again. My tiny little girl was mongoloid. I was on the edge of despondency.

In the depths of my soul, I blamed God and felt that He had failed me. And worse still, He had failed my child who had never deserved to come into the world imperfect.

OUR CLOSE friends knew there was a grave problem with the baby before I came home from the hospital with her. No one quite knew how to handle it so they stayed away. Everyone except Jenny. Jenny was waiting for our arrival. She had a meal prepared and a lovely gift for Yvonne. (It wasn't convenient for her; she had taken the day off from a busy job.)

During those first difficult weeks, she dropped by in the evenings and stood up under my tears and my moods. I didn't tell her that I thought God had abandoned my baby and me, but she sensed my feelings.

One day she said, "You know, I'm praying for Yvonne and you too." I wanted to thank her. But I could not. My answer was silence. "I know God exists. I still haven't found Him but I don't feel as much emptiness as I once felt."

As time passed, and Yvonne grew, the joy within her reached out to me. Life began to be beautiful again.

YVONNE is nine years old now. Jenny dropped in to visit us last week and Yvonne greeted her with a big hug and kiss and lively conversation. Her greeting was like warm sunshine.

Later, Jenny said, "By now, I suppose you know I've finally filled that void in my life. Yvonne came into my life, too. When I knew you needed me, I tried to help by being there because you listened to me when I needed someone."

"I even thought God had let you down. And I was aware that you did too, but I couldn't let you know I agreed with you. I had never given quite that much of myself to anyone before, and as time went on, my dissatisfaction with myself dwindled. As giving became easier, I began to know God. And if I had not learned that, I never would have found Him."

As I sit here thinking about this part of my life and Jenny's, I realize that Yvonne has brought a very special kind of love and happiness into my life. But I hadn't known that she had reached so far beyond. Who would ever have dreamed that a child whom everyone thought came with such limited promise would bring with her such precious gifts?



John the Apostle: a spirituality fired by love



By Father Alfred McBride, O. Praem.

*There was a savior
Rarer than radium. . .
There was a glory to hear
In the churches of his tears
Under his downy arm you signed. . .
And laid your cheek against his heart.
Dylan Thomas*

Spiritual masters

Every artist, who has thought of painting the figure of John the Apostle, pauses at the scene in which John rests his head on the heart of Jesus. No poet would fail to note the impact of the head of a man resting upon the heart of a God. The union of the human mind engulfed with divine love at the first Eucharistic event offers us the clue to the spirituality that governed John the Apostle. So spiritual an impression does John leave us that we are impelled to join Christian tradition which has named him John "the Divine."

Every saint brings out a different quality and value that marks the total spiritual person. Some present us with the persuasiveness of prayer, as in the case of Luke. Others inflame us with the passion of faith, such as Paul. In a man like Peter we sense the loyalty to community and Church. From John we derive the centrality of love in spiritual growing.

Where can you find the fundamental spiritual message of John? Read his first Epistle, Chapter 4, 7 to 5, 12. Just as the last words of Christ on the night before He died were about love, so these words of John in the evening of his life return to the same topic. Memories of love crowd the mind and imagination of John.

PONDER his Gospel to review those memories: The river of wine at Cana, the divine granary of the loaves miracle, the cure of the man born blind, the resurrection of Lazarus, the conversion of the Samaritan woman with an ocean of living water, the call to be a "born again person" in the story of Nicodemus, the healing of the Centurion's son. Seven signs of love to forecast the seven celebrations of love that the Church per-

forms in sacraments. Seven love events that would culminate in the supreme sign of care — The Sign of the Cross.

It is John's direct experiences of Christ's love that form the essence of his spiritual teaching: "Beloved, let us love one another, for love is from God. He who does not love, does not know God, for God is love" (1 Jn 4, 7-8). Notice that John says that the knowledge of God and His existence comes mainly through love. How similar this is to the teaching of that most intellectual of all the saints, Thomas Aquinas, who taught that we come far closer to God through love than through knowledge. Yes, we are to use our minds to find God. But we will be far more successful by using our hearts.

Each time we perform an act of love, we unlock one more door that hides the mystery and wonder of God in our lives. Hence we should not be afraid to love. "There is no fear in love. Perfect love casts out fear" (4, 18). All too often we tend to say that hate is the opposite of love. And in a certain sense it is.

Yet contemporary psychology confirms John's teaching that fear is the real enemy of love. People fear love because

it requires them to be open and vulnerable to the beloved. It demands a passion, a fire and a commitment. This makes many people nervous. John knew of this when he wrote about the foolishness of being too careful in our union with God. Joyful abandon is to be preferred to the cautious, timid commitment of ourselves to God and others.

"I KNOW your works. You are neither cold nor hot. Would that you were hot or cold. Because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth" (Rev 3, 15).

John's spirituality is a perfect combination of other worldly vision and down-to-earth concern. He does not divide love of God from love of persons. "If anyone says, 'I love God,' and hates his neighbor, he is a liar" (4, 20). Thus John avoids the pitfalls of mere humanism that calls for human love without God and a false spirituality that asks us to love God and ignore people. John's total spirituality overcomes that division. Thus he writes for us the first lesson in how to be spiritual. And a mighty good lesson it is!

John the Baptizer— more than a cousin

By Janaan Manternach

This Bible story is one you will read and hear again and again. As this and other Bible stories become more and more yours, your own story can be shaped by the Bible people you meet. Through their stories you may be helped to look at something that is going on in

Children's story hour

your life or in the world. Through their stories you may meet Jesus again and again.

Our first story is about an unusual man named John. He lived 20 centuries ago in Israel. His clothes were rough camel hair. His food, honey and locust. John wandered through the desert near the Jordan River telling people, "The Lord is coming. You must change your lives."

Crowds came out to hear John and asked, "What should we do?" He told them, "The man who has two coats should give one to him who has none. The man who has food should share it with those in need."

TAX COLLECTORS, who collected money from the people for the government, also asked John what to do. "Don't cheat anyone," he told them. And soldiers asked him, "What about us?" John told them, "Don't bully anyone. Don't lie about others."

If people were willing to change their lives, John took them down into the Jordan River and baptized them. He submerged them and then raised them up out of the water as a sign that they were starting a new life.

So many people were baptized by him

that he became known as John the Baptizer.

John's followers knew he was good. They felt he was a prophet (a person God sends to speak in His name). They began wondering if he might be the Messiah, the one God would send to free them. "Perhaps," they thought, "John is the Messiah."

JOHN KNEW they were wondering this and he told them, "I am not the Messiah." John knew that his task was to prepare the way for someone greater than himself. But he did not know who

this person would be. He never would have guessed that it was his cousin, Jesus.

Then one day Jesus came to John to be baptized by him in the Jordan River. As John baptized Jesus, he heard God's voice saying about Jesus, "This is my beloved Son. My favor rests on him."

John took this as a sign that Jesus was the one God wanted him to prepare people for. So he told his friends that Jesus was the one they were waiting for. Some of his friends, including Peter and John, went to visit Jesus. After their visit, they left John and became Jesus' followers.

Many others did also.

John continued telling people to change their lives. He continued to baptize. But as Jesus began to preach and draw people to Himself, John stepped back. He told his friends that Jesus "must increase and I must decrease." By that, John meant that Jesus was the important one. Jesus was the one they should follow. John's whole life was to prepare for Jesus, not to get in His way.

BUT JESUS did not act like John thought the Messiah would act. Jesus did not do without food as John did. Jesus ate and drank with people John could only see as sinners. So John wondered more and more about Jesus.

Finally he sent his friends to ask Jesus point-blank if He were the one all Israel had been waiting for. Jesus answered by quoting a text from the Hebrew Scriptures, "The blind see, the lame walk, the deaf hear... and the poor have the good news preached to them. Blessed is the man who does not give up on me." Many, many years before, the prophet, Isaiah, had written those words.

Jesus' words were mysterious. They did not answer John's direct question with a simple Yes or No answer. But John understood. Jesus was helping people be free. Jesus was the one people were waiting for. Not too long afterwards, John was killed. He died knowing that he had found and led others to Jesus.

That is the story of John the Baptizer, an unusual man, whose whole life gradually found its center in Jesus. Like John, we are to look to Jesus, wonder about Jesus, approach Jesus, trust Jesus, believe in Jesus. John's life, John's story finds its meaning in his relationship with Jesus. Our stories will find their richest meaning in the same way, as we gradually come to know, love and follow Jesus.



Kids, why don't you color this picture of John pointing Jesus out to the crowd?

'He must increase, while I must decrease'

By Father John J. Castelot

The earliest proclamation of the Good News began with the ministry of John the Baptizer. It is to him that the first recorded words of Jesus in His own public ministry are addressed. From this moment on, until John was executed, there is a strange, rather distant relationship between the two.

It is difficult to disengage a clear image of John from the Gospel portrayal of his personality, expectations, mission. Quite expectedly the early Church, and the Evangelists, interpreted his role and words in a Christian sense, a sense he himself would not have understood.

The picture is further complicated by another important factor: an apparent tension between loyal followers of John (see Acts 19, 1-7) and the first Christians. One detects an effort on the part of the Evangelists to keep John in a subordinate role without minimizing his importance in the history of salvation.

HOWEVER, from a careful reading of all the pertinent texts, there emerges the image of a sombre figure from the long line of stern prophets. John appears suddenly from the desert with a message of impending judgment, the long-

awaited intervention of God to punish evildoers and establish His kingdom for the righteous.

"Reform your lives! The reign of God is at hand" (Mt. 3,2) "Even now the ax is laid to the root of the tree. Every tree that is not fruitful will be cut down and thrown into the fire... His winnowing-fan is in his hand. He will clear the threshing floor and gather his grain into the barn, but the chaff he will burn in unquenchable fire" (Mt. 3, 10,12). Hence his reference to the activity of the one to follow him as baptizing in a holy spirit and fire, a divine judgment and purification associated with 'the last days' in the Old Testament (see Is. 4,4; Ez. 36, 25-26).

Whom was John expecting to come as the agent of this judgment? It does not seem that he was expecting the Messiah, specifically. Rather, he seems to have been following a strong Jewish tradition that the prophet Elijah would return to usher in the final days. Accordingly, when the authorities questioned him about his identity, he said that he was neither the Messiah nor Elijah (Jn. 1, 20-21).

This may explain why Jesus puzzled him and why, when he heard about the

works Christ was performing, he sent a message by his disciples to ask Him, "Are you 'He who is to come' or do we look for another?" (Mt. 11, 2-3). "He who is to come" was a standard designation for Elijah, and Jesus was not acting in the way Elijah was expected to act, bringing fiery judgment on the world. And John's description of the awaited one as ranking ahead of him because he existed before him would fit Elijah perfectly.

THE EARLY Church interpreted the role of John in the light of its belief in the centrality of Jesus as the Messiah and Lord. And so Matthew and Mark portray him as an Elijah-like figure, preparing the way of the Lord. When Jesus asked the crowds why they went to hear John, He asked, "Why did you go out — to see a prophet? A prophet indeed, and something more! It is about this man that Scripture says 'I send my messenger (Elijah) ahead of you to prepare your way before you'... If you are prepared to accept it, he is Elijah, the one who was certain to come" (Mt. 11, 9-10, 14).

The Gospels record only one personal meeting between Jesus and John, on the occasion of Jesus' coming in all the humility of his humanity to accept John's

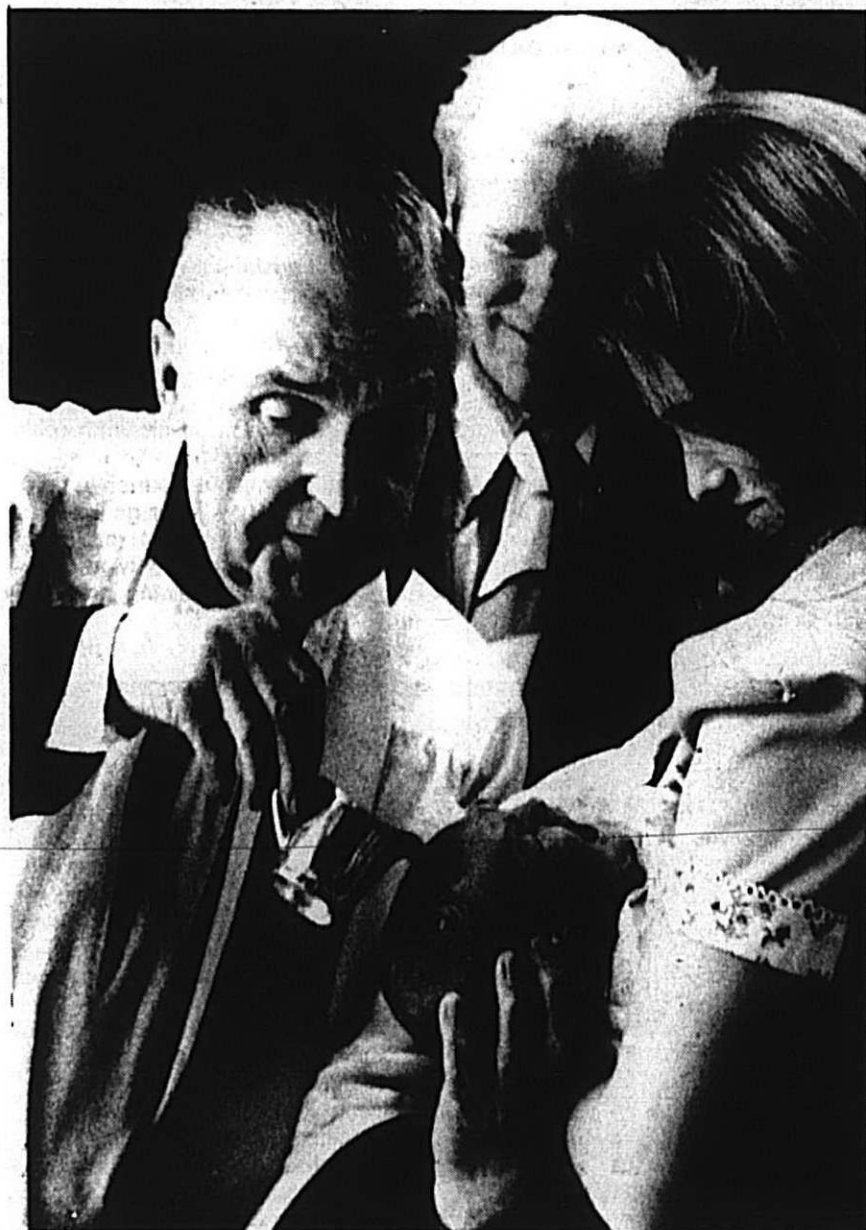
Baptism, an event treated differently, and a bit gingerly, by the different Evangelists.

John is simply presented in the Gospels as the humble herald of the Messiah. Like so many people then and now, he was attracted to Jesus but puzzled by Him. And Jesus respected him, treated his insecurity gently. When John's friends asked Him in their master's name if He really was "He who is to come," He reassured them and him by referring to what He was doing and reminding them of a passage in Isaiah which pointed to such things as signs of the messianic era (Lk. 7, 22-23).

Unsure though he was, John carried out his prophetic mission even to the point of martyrdom. He was always there in the background, never getting in Jesus' way, never causing conflict.

The Fourth Gospel sums up John's attitude in this simple avowal: "He must increase, while I must decrease" (Jn. 3,3). And Jesus, for His part, gave him this most impressive accolade: "I assure you, there is no man born of woman greater than John. Yet the least born into the kingdom of God is greater than he" (Lk. 7, 28) — qualified, but still impressive.

One Lord. . .



different Baptisms

By Father Joseph M. Champlin

The Midwestern Baptist Theological Seminary in Kansas City, Mo., even today probably does not see a large number of Roman Catholic clergy visit its campus. Twenty years ago, in the pre-Vatican II attitudes prevalent then, I doubt if residents of this Southern Baptist institution would have warmly welcomed a "Roman" priest or if we would have been disposed just to stop at that spot.

Last November, however, the seminary hosted an official Baptist-Catholic conference on "The Theology and Experience of Worship." This conference was sponsored jointly by the Southern Baptist Mission Board Department of Interfaith Witness and the United States Bishops' Committee for Ecumenical and Interreligious Affairs. It brought together from nine states about

35 leaders, mostly clergy, of each denomination.

They listened to two major addresses on the subject, one by this writer and another by Dr. Calvin Miller, a Southern Baptist pastor in Omaha and the author of several books. They discussed in groups and over coffee or a meal. They worshipped together in both the Baptist Church and at a Catholic Mass, a first experience for some members of the conference.

THIS FIFTH in a series of Catholic-Baptist dialogues, like the others, sought not to convert, but to build bridges of communication and to form cross-denominational friendships. It also deepened the understanding of each other's beliefs and practices. Here are a few illustrations.

— The Eucharist. Catholic participants learned that a Southern Baptist Sunday Service is heavily scriptural and evangelistic. Normally a congregation celebrates Holy Communion only on a quarterly basis or at most once a month. They employ grape juice rather than wine, and their concept of Christ's presence in the Eucharist seems a bit distant from our belief of the Real Presence.

— Baptism. Southern Baptists usually do not baptize infants. Instead, they dedicate or christen or sprinkle the babies waiting until a later period, perhaps in the teens, for the child to make an adult faith decision before Baptism.

Southern Baptists follow a tradition of

immersion for the actual Baptism. That plunging into and beneath the waters, then rising up out of the font symbolizes for them the death-resurrection facet of Jesus' life. It more truly conveys these words of St. Paul to the Romans (6, 3-5):

WHEN we were baptized in Christ Jesus we were baptized in his death. In other words, when we were baptized we went into the tomb with him and joined him in death so that as Christ was raised from the dead by the Father's glory, we, too, might live a new life. If, in union with Christ, we have imitated his death, we shall also imitate him in his resurrection.

The Baptists were surprised when I mentioned the revised ritual for Catholic Baptism urges immersion as the ideal. Number 22 of the General Introduction to Christian Initiation states: "Either the rite of immersion, which is more suitable as a symbol of participation in the death and resurrection of Christ, or the rite of infusion may lawfully be used in the celebration of Baptism."

— Symbols. Southern Baptist services concentrate on the Word and generally contain few ritualistic actions or religious symbols. However, that characteristic may be slightly shifting.

Morning prayer with the seminary students in their chapel during the conference assumed an Advent theme since we had entered that season the previous Sunday. A Baptist preacher explained the advent wreath with its appropriate candles behind him and delivered an

interesting, historical homily on the subject.

I took his explanatory sermon as argumentation that Southern Baptists should make the symbolic Advent wreath a part of their worship.

Throughout the conference, one point became clear. Southern Baptists and Roman Catholics have diverse ways, but a common goal: to preach the saving life, death and resurrection of Jesus.

Parents' suggestions

The following suggestions are for parents or teachers to use with the children's story hour article.

1. Open the family Bible (or Bible in the schoolroom) and read the story of John the Baptizer from it. (Mk. 1,2-11)

2. Ask your child (children) to tell the story of John the Baptizer back to you.

3. On a large sheet of newsprint have your child (children) draw the story of John the Baptist as they imagine it.

4. Spend time with your child (children) talking about "Jesus as the one for them."

5. If you know of a piece of sacred art depicting any part of John the Baptizer's life story, study it with your child.

**KNOW
YOUR
FAITH**



AWAITING TAKE-OFF—Indiana Right to Life president, Michele McRae, left, and Mary Pat Marstall, legislative vice-president, awaiting take-off. [Photo by Ruth Ann Hanley]



TO BE DEDICATED—This is the new Activity Center at St. Michael parish, Greenfield, to be dedicated Sunday, Sept. 10, at 3 p.m. by Fr. Francis Tuohy, vicar general, representing Archbishop Biskup. Fr. Joseph Riedman, pastor, estimated that the structure, fully equipped, will cost about \$290,000. It will enable the parish to fully handle a 230-plus elementary CCD program enrollment. An eight classroom building previously housed parish activities when space permitted.

Hop in private plane solves time problem

"You really can be in two places at one time," according to Indiana Right to Life President Michele McRae and Legislative Vice-President Mary Pat Marstall. After plans had been made to attend the National Right to Life Convention held in June in St. Louis, an unexpected announcement came. The long-awaited public hearing on the change in the Indiana consent form

for abortion was to be held in Indianapolis on Friday, June 30, the second day of the convention.

"This hearing was extremely important, but we didn't want to miss the convention either," said Ms. Marstall. "We joked about having our private plane fly us in for the hearing. I'm not really that keen on flying, especially in small planes, but I went along with the joke. I didn't know that Michele was really on the phone making arrangements with one of our local Right to Life presidents who is a pilot," she continued.

"When the trip became a reality, and we were flying through the clouds approaching the Indianapolis airport, all I could think of was 'I can't believe the things I end up doing for Right to Life,'" she sighed.

Hispanic unit asks extension of ordination

LAS CRUCES, N.M.—A joint meeting of Catholic groups working with the Hispanic-American community favor extending the priesthood to women and married people. "No expression of ministry should be prohibited to any member of the faithful because of sex, culture, race or matrimonial status," said a statement approved at a joint meeting of PADRES and Las Hermanas held in Las Cruces.

FREE OFFER FOR CATHOLICS OVER 50

Chicago, Ill.—A free offer of special interest to Catholics over age fifty has been announced by the Catholic Extension Society.

They are making available a free financial information kit to help those who are concerned about security in their later years.

If you provide them with your date of birth, they will prepare a personalized kit especially for you that explains how you can arrange for a guaranteed income, largely tax-free for the rest of your life.

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

CRITERION READERS:

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TO ALL OUR FRIENDS WHO ANSWERED OUR

1978 SUMMER APPEAL

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CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST.

INDIANAPOLIS, IND. 46225

—family talk—

Son, 16, comes home drunk at 3 a.m.; rare situation perplexes his parents

BY DR. JIM AND MARY KENNY

Dear Mary:

Last weekend my 16-year-old son came home drunk at 3 a.m. He has never stayed out that late before, and he has never given us any trouble. The boys he pals around with seem to be nice boys. How should I handle him? What if it happens again?

According to the laws in our society 16-year-olds may not drink. The simplest solution may seem to be to follow the laws, forbid your son to drink, and punish him severely for drinking.

While this solution seems simple, we do not advise it for several reasons. First, you cannot enforce such a rule with a 16-year-old. He and his friends have access to cars. If they choose, they can get away from all adult supervision and drink. Even less can you enforce such a rule when a young man or woman is 18 or 20.

One of the main jobs of parenthood is to prepare a child for independence. In this case parents have the right and duty to teach a child about alcohol and drinking behavior. If he is going to learn to drink and make some mistakes in the process, it is far better he do so while he is at home than after he leaves home as a young adult. Teaching a child how to use alcohol is far more difficult than forbidding it, but it is the only approach which will help him in the next few years and throughout life.

IN REGARD TO LAST week's episode, listen to your son. Try to find out what happened, who he was with, where and how much he drank. If you explode in anger or set down punishments immediately, you will cut off all communication.

Tell your son how you feel. Do you feel all drinking is wrong? Do you feel drinking is all right at times but getting drunk is

unacceptable? Try to share your own views and feelings.

Try to talk about some of the problems he faces as a teen-ager. Does he know how to drink one drink slowly so that he consumes very little over a period of time? How might he handle peer pressure when he is with a group of boys for whom being "one of the crowd" means getting drunk? You cannot answer these questions easily any more than your son can, but if you can talk together about them, you can help him clarify his own thinking.

Finally, formulate some guidelines regarding drinking. For example, here are the ones we use with our teens.

1. Never drive when you drink. If you drink even one beer, call parents for a ride home. It might be embarrassing, but it might keep you alive.

2. No beer or liquor in the car ever. Period. (For us drinking and driving is the number one prohibition. Getting drunk

won't kill you. Getting drunk and driving can kill you and some other innocent motorist you hit.)

3. Set limits on how much you can drink, for example, three beers. Keep track from the first drink. There is no point in trying to count after you are too fuzzy to remember. Trust your limits and stick to them. Do not think you can add a few more because you don't seem to feel anything from what you have drunk so far.

4. You may drink at home. Your friends may drink at our house provided we have talked with their parents and the parents know and approve. Your friends may not drive afterwards. They may stay all night at our house, or we will drive them home. Drinking with friends applies to an occasional weekend evening and a modest amount. We are not talking about a daily occurrence or about getting drunk.

5. Coming home drunk will carry a penalty spelled out in advance.

WILL THESE GUIDELINES make your son a wise, sensible drinker? They will help. Growing up is rough, and there are setbacks. He may come home drunk again, and you will have to enforce whatever penalty you have established. The importance of setting guidelines is to spell out clearly what is acceptable and what is not. Persons who have learned how to handle alcohol are less apt to become alcohol abusers. Guidelines help him chart a path in dealing with a new situation, drinking behavior.

[Reader questions on family living and child care are invited. Address questions to: The Kennys; Box 67; Rensselaer, Ind. 47978]

double-take

Below are twin crossword puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. However, only in No. 1 across (_____, hope and charity—falth and three cornered cape—flichu) does the top clue apply to the first and second puzzles, respectively. After that the top and bottom clues with each number are scrambled

and might apply to either puzzle. If one looks ahead, it is possible to work the dual puzzle with a minimum of retracing.

"Double-Take" is the brainchild of Harry Schuck of St. Mary parish, North Vernon.

There is no prize being offered for this contest. "Double-Take" will become an occasional feature for crossword puzzle fans whose reward is satisfying their curiosity for tiny white squares.

ACROSS

1. _____, hope and charity
three cornered cape
6. hasty porridge (Scot.)
_____ and groom
11. French king's name
Asia Minor coast area
12. favorite flowers
eagle's nest
13. bright color
fruit drink
14. short tailed wildcat
stately poem
16. college degree (abbr.)
Railroad (abbr.)
17. yes (Sp.)
stop and _____
18. cereal, _____ meal
the ocean
19. a beverage
Hawaiian garland
20. cabbage preparation
Ivory on elephant
23. covered with grass
bands and floats
25. she
precious stone
27. strong, sweet beer (Gr.)
health resort or bath
28. to cover with, sprinkle
the soul
31. encounter
metallic rocks
34. garden product
a young dog

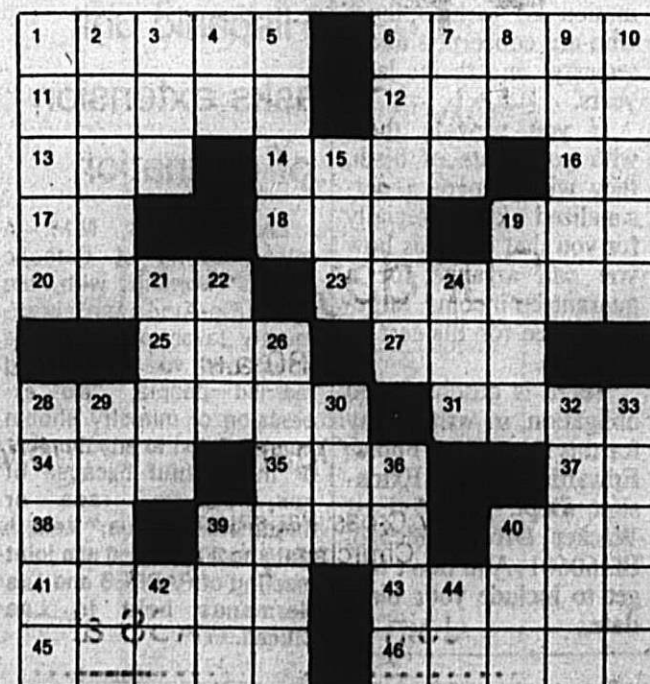
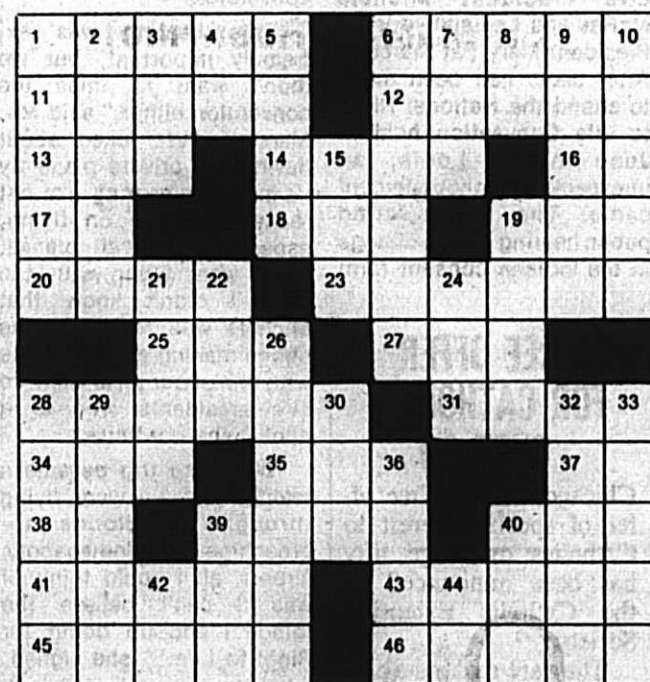
35. youngsters' game
Robert E. _____
37. to exist

38. _____ and behold
American League (abbr.)
the thing
39. plant part
a light vapor
40. large extinct bird (N.Z.)
a quarrel or dispute
41. aluvial river deposits
shrubby perennial (Ch.)
43. small bay
the finest or best
45. oxlike antelope (Africa)
force out, dismiss
46. canvas shelters
pulls apart, rips

DOWN

1. national emblems
_____, second, third . . .
2. the vowels (not in order)
a medical substance
3. Indiana (abbr.)
billiard stick
4. hello
Asiatic lily tree
5. crown of light
employs
6. berry vines (var.)
variety of small chicken
7. king (L.)
legendary bird of prey
8. either, _____
exists

9. fathered
communes (Attica)
10. written composition
weird (var.)
15. wooden pin
a bark or yelp
19. former Russian ruler
"cured the _____"
21. sea going vessel
site of Taj Mahal
22. departed soul (Gr.)
very small
24. overseas mail (mil.)
fermented cane juice
26. ceremony
_____ milkshake
28. digging fork
steeple of a church
29. plant part
genus of flees
30. paving substance
river in Scotland
32. a church leader
torpedo boat (Ger.)
33. blows horn
aquatic mammals
36. give off, as light
manner of stepping
39. devoured
transgression
40. winglike part
males
42. kind of record
mother (pop.)
44. away, from (suf.)
compass point



—activities calendar—

september 9

St. Ann parish, 2850 S. Holt Rd., Indianapolis, is sponsoring a Monte Carlo Night at the school hall from 8 p.m. to 1 a.m. The event is for adults only. Admission is \$1 per person.

The Men's Club of St. Gabriel parish, Indianapolis, will sponsor a public euchre party in the school cafeteria beginning at 7 p.m. Food and soft drinks will be available. Admission is \$1.

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.

hold its annual fall festival at the parish. As a special attraction, three quilts made by women of the parish will be given away.

The annual fall festival, featuring turtle soup and chicken dinners, will be held at St. Plus parish, Troy, beginning at 11 a.m.

Hermitage, Beech Grove. The business meeting will follow. Hostesses are Miss Camilla Zinkan, Mrs. Hugh McElfresh and Mrs. Harold Kirch.

Mother Theodore Circle, Daughters of Isabella, will meet at the K of C Hall, 1305 N. Delaware, Indianapolis, beginning with the audit meeting at 5:30 p.m. Members are asked to bring their own sandwiches for the 6:30 p.m. supper. Drinks and dessert will be furnished. An election of officers is scheduled.

The monthly meeting of separated, divorced and remarried Catholics will be held at 7:30 p.m. at Alvera Retreat Center, 8140 Spring Mill Rd., Indianapolis. Parish priests are invited to attend this meeting.

september 13

The regular monthly luncheon and card party at St. Mark parish, Indianapolis, will begin at 11:30 a.m. with luncheon. The card games will commence at 12:30 p.m.

The Women's Club at St. Philip Neri parish, Indianapolis, will host its monthly card party at 1 p.m. in the parish hall. A crystal sandwich service will be given away at the party.

september 14

The quarterly meeting of the Indianapolis North Deanery Council of Catholic Women will be held at St. Michael parish hall, Greenfield. Registration will begin at 9:30 a.m. and the meeting at 10 a.m. Mrs. Barbara Stader, president of St. Michael's Council, and women of the parish are hostesses for the meeting.

sept. 15-17

A weekend retreat for divorced or

separated Catholics will be held at Alvera Retreat Center, 8140 Spring Mill Rd., Indianapolis. The retreat is especially for those who have been divorced or separated for a long period of time.

september 16

The parish of St. Bartholomew, 732 Chestnut St., Columbus, will hold a public auction at the parish from 10 a.m. until 4 p.m. The auction will offer a variety of items including marble and furnishings that are no longer used in the church.

sept. 16-17

The annual fall festival at St. Catherine parish, Indianapolis, will be held from 3 to 10 p.m. on Saturday and noon to 6 p.m. on Sunday. Fish and chicken dinners,

handcrafted items and games will be available at the festival.

september 17

The Auxillary of the Knights of St. John, Little Flower parish, Indianapolis, will host a card party at 2 p.m. in the parish auditorium. Admission is \$1.

A Mass and reception at St. Joseph Church, Terre Haute, will mark the 100th anniversary of the Terre Haute Third Order of St. Francis, St. Louis Chapter. The Mass will begin at 2 p.m. followed by the reception in the Gregorian Room of the school. The public is invited to attend.

september 18

The southside group of

Separated, Divorced and Remarried Catholics will meet at Holy Name School cafeteria, Beech Grove, at 7:30 p.m. Father Herman Lutz of the Marriage Tribunal office will speak on annulments and the work of the Tribunal.

sept. 22-23

An intensive journal workshop will be held at Alvera Retreat Center, Indianapolis, with Father Maury Smith, O.F.M., directing the weekend program. Tuition for the workshop is \$55.

Call the Center, (317) 257-7338, for further information.

Thirty years ago St. Maurice parish, Napoleon, celebrated the centenary of its founding with a pontifical Mass, celebrated by Archbishop Paul C. Schulte, and a festive dinner.

Glendale Center Fall Community Bazaar

Thursday, October 19

For Schools, Churches, Clubs, and other non-profit organizations.

For Information Call: Lucy Olive

251-9281

Make a Note not to miss...

St. Mary's (Rushville)

Fall Festival

Sunday, September 10

CHICKEN or HAM DINNERS

Adults \$3.25

Children (under 12) \$1.75

Dinner Tickets 25c less if purchased before day of Festival

Serving 11 a.m. to 2 p.m.
Immediate Carry-Out

✓ Games ✓ Booths ✓ Fun ✓ Prizes

Open House

Holy Cross Church & School

Corner of Ohio & Oriental Sts., Indianapolis

Sunday, September 10

10:30 a.m. to 1:30 p.m.

Open to the Public

Former Holy Cross Parishioners—Come and see where you formerly went to Church and School.

Join us for MASS at 9:30 a.m.

FESTIVAL

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Batesville, Ind.

(174 & S.R. 229,
One hour from Indianapolis)

Country Style

CHICKEN & BEEF DINNERS

10:30-2:00

Adults \$3.00

Children \$1.50

Reservations Advisable

Ph. (812) 934-3204

Sunday,
Sept. 17

CAFETERIA SUPPER

Beginning at 4 p.m.

Famous Mock Turtle Soup

✓ Quilts ✓ Grandfather Clock
✓ Major Award \$1,000.00
✓ Country Store

Bloomington series announced

Matrix-Lifeline is sponsoring a series of ecumenical meetings on "Life and Death Issues" for interested persons in the Bloomington area during September. The discussions will be held at the First Presbyterian Church there for three consecutive Wednesdays beginning Sept. 13.

Dr. David Smith of the Indiana University Department of Religious Studies will speak Sept. 13 on the "Ethics of Life/Death Issues."

Dr. Ron Van Valkenburg, head of the Psychiatric Division of the Indiana University Student Health Center, will discuss "Counseling in Stress

Pregnancies" on Sept. 20. Rev. Ron Liesmann of the First Baptist Church will address the group on "Biblical Values and Life/Death Issues" on Sept. 27.

Each 30-minute program will begin at noon and be followed by a question and answer period. Participants are asked to bring their own lunch. Coffee and tea will be provided.

cyo

Annua CYO football Jamboree

will launch season for 54 teams

Fifty-four CYO football teams kick off the season in the Cadet and "56" Leagues

this Saturday, Sept. 9, at the Annual Jamboree to be held at Roncalli High School Stadium.

Kick-off is scheduled for 9:30 a.m. with all teams entered in the leagues slated for a brief appearance in the pre-season classic.

Prior to the start of the Jamboree, teams will have their equipment checked by CYO Officials and will pose for official photographs. Coaches are urged to include priests, school principals and cheerleaders in the picture.

The regular season begins the next day, Sunday, Sept. 10, at various sites. The league ends Sunday, Oct. 22, with play-offs beginning the following two Sundays at Roncalli Stadium.

At the Jamboree, members of the CYO St. John Bosco Guild will award two ten-speed bicycles and five CYO footballs to lucky ticket holders. The bicycles were purchased at the Supreme Bicycle Store, and the footballs were donated by Em-Roe Sporting Goods Company. Tickets can be purchased at the Jamboree.



CONSULTANT—Michael J. Kenney, a member of St. Thomas Aquinas parish, has been appointed Development Consultant with the Church Federation of Greater Indianapolis. Purpose of the new post is "to establish relationships with more congregations and thereby improve the base of Church Federation support and involvement in the community."

Ask Humphry-Hawkins passage

WASHINGTON — Eighty-two national groups, including more than half a dozen major Catholic organizations, have urged the Senate to pass the Humphrey-Hawkins full employment bill without

"crippling and extraneous amendments which are designed to cripple or destroy this legislation." The groups specifically opposed an amendment setting a goal of zero percent inflation by 1983.

Laud mediation

MANAGUA, Nicaragua—The recent mediation by three bishops of a tense situation between the government and guerrillas shows the moral force of the Catholic Church, according to Father Bismark Caraballo, secretary of the Managua Priests' Council.

PRESUMPTION

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† RICHARDSON, Donald, 48, St. Malachy, Brownsburg, Sept. 2.

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CAN WE STILL BE FRIENDS

We can't play this game any longer, but can we still be friends

Things just can't go on like before, but can we still be friends
We had something to learn, now it's time for the wheel to turn

Things are said, one by one before you know, all gone
Let's admit we made a mistake, but can we still be friends
Heartbreak's never easy to take, but can we still be friends
It's a strange sad affair, sometimes seems like we just don't care

Don't waste time feeling hurt, we've been through hell together

Can we still be friends—can we still get together sometime
Can we still be friends

We awake from our dream, things are not always what they seem

Memories linger on, it's like a sweet sad old song

Written by: Todd Rundgren
Sung by: Todd Rundgren
© 1978, Bearsville Records

Todd Rundgren's songs are not familiar to most Top Forty listeners. His "Can We Still Be Friends" features a gentle vocal quality plus background electronic keyboard sounds.

The song points out that not every relationship lasts. In our lives we form many types of relationships. Some diminish in importance because of distance, others because of personal inner changes, and still others just fade away. Friends do not always remain friends, and the divorce rate shows that even the permanence of marriage is not always so permanent. No matter how we feel about disintegration of relationships, we cannot deny that this pain is real in many people's lives.



The song asks "Can We Still Be Friends?" The question implies that the people involved were lovers, and although their relationship has changed, one of them seeks a continuation of the relationship on a different level.

The song takes an honest yet positive approach to change in relationships. There have been "mistakes," and both people "had something to learn." The "heartbreak" in changing the relationship is still alive, yet not everything is lost. They have shared a great deal, and the change in the relationship does not necessarily mean no relationship remains.

"CAN WE STILL Be Friends" offers two important considerations. Often people give up on relationships too easily. In significant relationships, we invest considerable emotional energy and personal time. To be satisfied with a statement that "everything is over" does not do justice to our investment. Even when relationships evolve out of a romantic state, other possibilities remain. Sometimes the friendship that can be built out of no longer romantic relationship can even be more supportive than the romance.

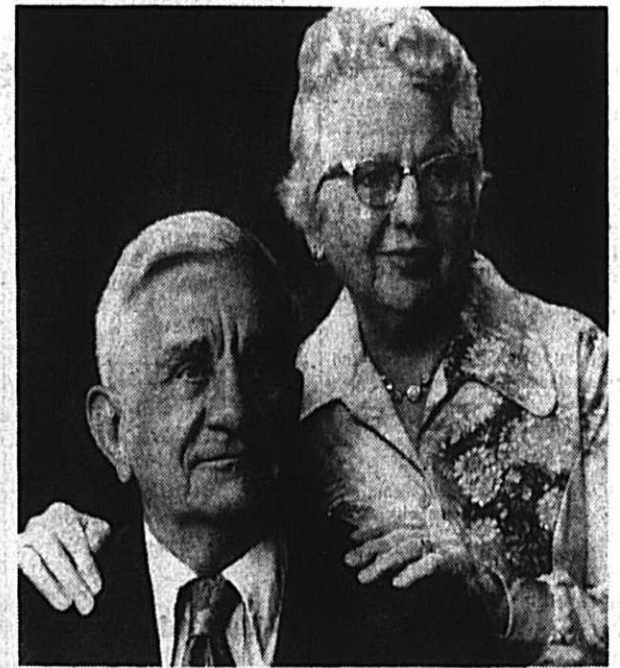
Love is a powerful emotion and can find expression in many types of relationships. People who are freed from playing games with others and are free to be themselves, possess this potential to enrich all their relationships.

Relationships never remain static, and if they are to grow, continual efforts at communication and personal sharing must occur.

Our relationships are our greatest gifts and form the depth of meaning in our lives. We cannot put too much care into them.

SOMETIMES WE PUT our relationship with God in some sort of magic category. We expect this relationship to stay alive no matter how little energy we put into it. Yet a relationship requires two-way sharing, and unless we find the time and energy to share with God, we soon discover an emptiness in this relationship. Many of the same needs that are found in our other relationships also apply to our personal relationship with God.

This song asks pertinent questions for anyone facing changes in relationships. How willing are we to find new ways to bring people into our lives? Can we allow change in relationships to bring us to new understanding of caring? Our answers will condition the richness in all of our relationships.



TO CELEBRATE GOLDEN ANNIVERSARY—Mr. and Mrs. Carl J. [Dutch] Huesing will celebrate their golden wedding anniversary with a Mass of Thanksgiving at 12 noon on Sunday, Sept. 10, at Holy Name Church, Beech Grove. A reception, hosted by their children, will follow immediately after the Mass in Holy Name's Hartman Hall. All friends and relatives are invited to attend. Carl J. Huesing and Margaret Alice Boren were the first couple to be married in St. Roch Church, Indianapolis, on Sept. 8, 1928. Their four children include Mrs. James Huser, Beech Grove; Mrs. James Withem, Five Points; Mrs. Thomas Neuner, Acton; and C. Bernard Huesing, Huntington.

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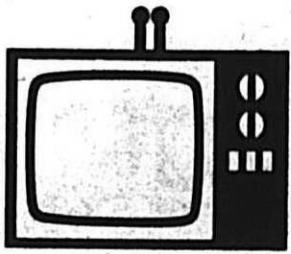
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tv news and reviews

'Long Search' probes religion

BY T. FABRE

NEW YORK — Religion — and what its various systems of belief offer to the contemporary world—is the subject of "The Long Search," a 13-part series produced by the BBC, beginning Saturday, Sept. 16, at 9-10 p.m. on PBS.

This is not a systematic study of world religions, much less a comparative survey of faith traditions. The subject is too vast, too complex and too intricate for such a limited amount of air time. The series serves the purpose, however, of

providing a provocative introduction for the non-believer to the religions dealt with.

The on-camera guide to these major religions of the world is Ronald Eyre, a British playwright and state director. He is neither theologian nor religious scholar but a layman interested in religious questions and wanting answers comprehensible to a layman.

Eyre's quest for answers took him on a three-year journey of more than 150,000 miles, visiting 14 different countries—certainly one of

the most ambitious undertakings of its kind. The results justify such an enormous effort if only in broadening one's knowledge, and often one's understanding, of other cultures and creeds. Its chief value is in deepening one's respect for the beliefs of others in our own country and abroad.

THE SERIES GETS underway with "Protestant Spirit U.S.A.," using Indianapolis and its many churches to represent the world of Protestantism. The first church visited is the Baptist Temple, a fundamentalist congregation whose members are certain of salvation by being "born again" in Jesus and not through church affiliation or ecumenism or social action.

The program contrasts the present rapid growth of Protestant fundamentalism with the lack of growth in traditional "mainstream" denominations, represented here by the North Methodist church, where the emphasis is "not on hell but on life." The membership expresses its faith not only inwardly in worship services, but outwardly in a variety of community activities.

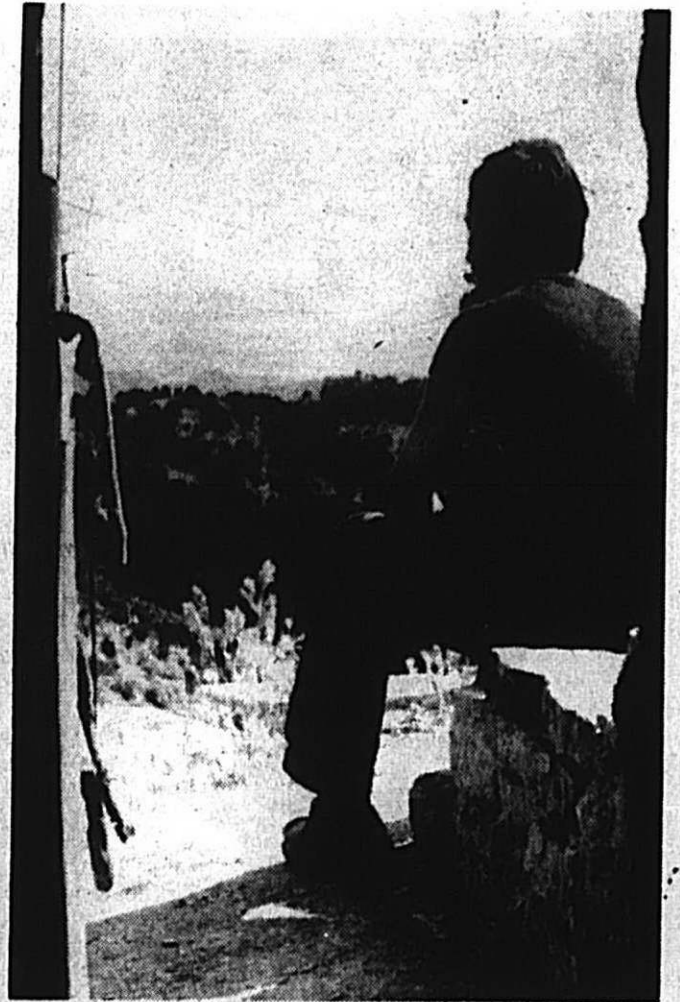
Eyre sees the potential reconciliation between these two divergent wings of Protestantism coming from poor black churches such as Mount Vernon Baptist Church. Here the certainty of the "born again" Protestant is united with the Gospel message of helping others, especially the poor and the oppressed.

WHETHER THIS insight is justified—it was first suggested by historian Arnold Toynbee almost 50 years ago—the point is that Eyre's choice of three concrete examples does provide a handle for identifying the underlying tensions within Protestantism. With the

Bible as their "portable church," Protestants are prone to questioning church structures and the Protestant spirit thus moves alternately between doubt and certainty.

These are the salient points that emerge from this first program in "The Long Search." One does not have to be a Protestant to recognize their inadequacy to fully describe Protestant theology and the development of its forms around the world. Yet for someone who knows little of Protestants and their beliefs, the program accomplishes a great deal simply by involving us sympathetically with Protestants who profess various traditions.

One last point: this is not a religious series in the sense that it will inspire a deeper sense of Christian piety and devotion—although it very well might in certain individuals. Parents especially should be concerned about its effect on their children. In order that it not become a confusing experience for them, parents should be willing to make the series an occasion for discussing and clarifying their religious beliefs with the family.



IN 'THE LONG SEARCH'—One of the Little Brothers of Jesus in an episode of "The Long Search" meditates outside a desert cave in Spain. The 13-week Xerox-funded PBS series will begin during the week of Sept. 16. [Photo by Misha Scorer]

religious broadcasting highlights

RADIO: Sunday, Sept. 10. "Guideline" (NBC) continues the current series of interviews with religious women in ministry today. The series will explore some of the many occupations both inside and outside traditional church structures in which nuns are involved and how the continuity of their religious lifestyle informs that work. Guest

today is Sister Ruth McDonnell, a member of the Sisters of the Immaculate Heart of Mary who is associate secretary of the Department of Education, U.S. Catholic Conference. Interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)

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tv programs of note

Sunday, Sept. 10, 2-3 p.m. (PBS) "Directions '78: Morality of Television." In this program taped at a Tulane University symposium last spring, four panelists (former CBS newsman Daniel Schorr, TV critic Harlan Ellison, TV producer Virginia Carter and Robert Mulholland who was president of NBC News before assuming presidency of the NBC television network) discuss the influence of television on American society.

Sunday, Sept. 10, 8-11 p.m. (ABC) "Roots." The concluding segments follows Chicken George and his family through the Civil War and ends with their move to start a free life in the town of Henning, Tenn.

Wednesday, Sept. 13, 8-10 p.m. (NBC) "Wonderful World of Disney." Beginning a year-long silver anniversary celebration of the longest-running prime-time series in TV history, this program is an all-star variety show and a film retrospective of Disney's first quarter-century of TV entertainment.

Saturday, Sept. 16, 12-12:30 p.m. (ABC) "The Contest Kid." A youngster

finds his life turned upside down when he wins one of the prizes in a magazine Weekend Specials).

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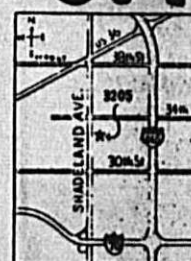
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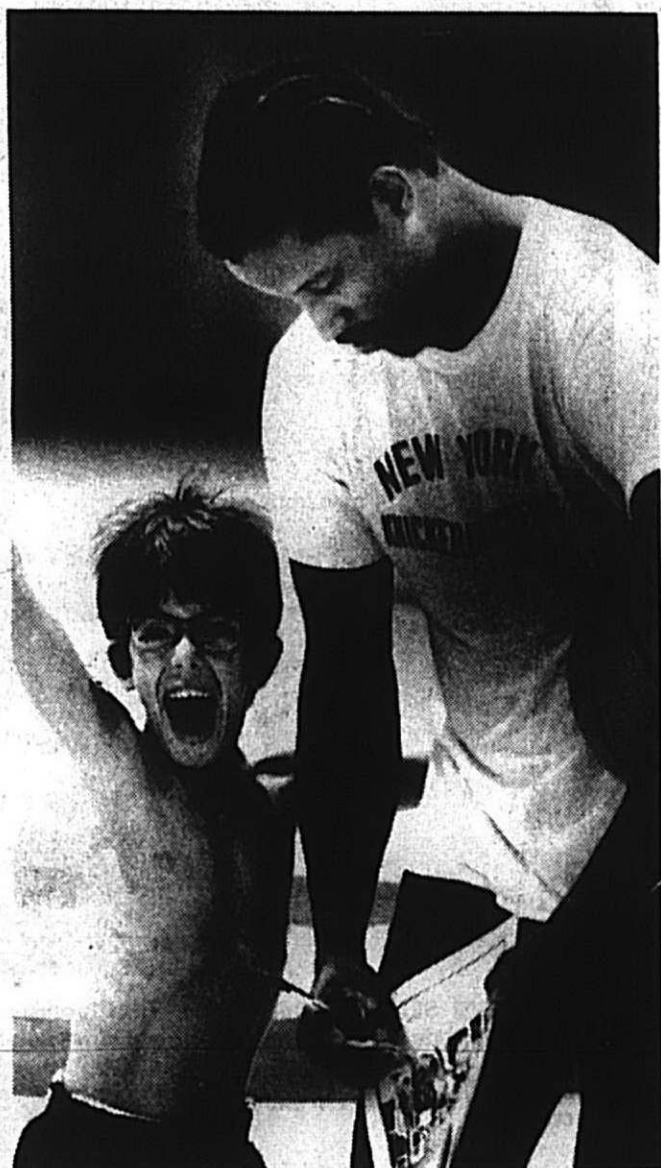
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WHOOPEE—A youngster gives a cheer as he gets an autograph from Ray Williams, a guard with the New York Knicks basketball team. The Knicks were visiting Iona College, a Catholic school in New Rochelle, N.Y. where they held a basketball clinic for youngsters. [NC photo by Chris Sheridan]

going to the movies

The camera work is great

BY T. FABRE

NEW YORK—"Days of Heaven" (Paramount) begins in Chicago just before America's entry into the First World War. Bill (Richard Gere), a hot-tempered young laborer, strikes and apparently kills a steel mill foreman. He flees to the West accompanied by his common-law wife, Abby (Brooke Adams), and his young sister, Linda (Linda Manz), an odd-looking girl with a prematurely aged look who narrates some of the story.

The forlorn trio joins a stream of migrant workers headed for the wheat harvest, and they eventually find work on a vast farm in the Texas Panhandle. Bill and Abby pass themselves off as brother and sister, and when Abby catches the eye of the rich owner of the farm (Sam Shepard), Bill, who knows that the man has no more than a year to live, tells her to encourage him. (The plot in some crucial respects bears striking resemblance to a rather unedifying incident in Genesis 12 involving Abraham and Sarah in Egypt.)

So Bill, Abby and Linda stay on after the harvest, and Abby, again at Bill's urging, finally marries the owner, thus setting in motion the kind of vortex of emotions that inevitably brings tragedy.

WRITER - DIRECTOR
Terrence Malick's first picture since "Badlands," which died at the box office despite some good critical notices, is one of the most beautifully photographed

American films to come along in some time, thanks to the camera work of Nestor Almendros, backed up by Haskell Wexler (who, incidentally, did "Bound for Glory," the nearest rival to "Days of Heaven" in this regard).

The shot of a freight train loaded with migrants crossing a high trestle bridge, the panorama of seemingly endless fields of wheat surrounding an austere grand Victorian house and the scenes of clouds lowering over the vast plains are images that evoke an immediate emotional response.

Unfortunately, however, there is nothing in the story line or characterizations that remotely matches the grandeur conveyed by Almendros' and Wexler's cameras. The fundamental plot is a triangle, and thus passion seems imperative, but the film is curiously devoid of passion of any kind.

And as far as broader themes go, Malick lets slip every opportunity for social commentary. The rigors of poverty, the exploitation of the poor, the injustice of the class system, the relation between crime and deprivation all figure in the story, but in so perfunctory a way that they do not affect the viewer. And as far as squalor goes, here the cinematic beauty of the film works against any significant depiction. Everything is just too pretty.

And so is Richard Gere as Bill. With his sleek good looks, his

razor-cut hair, his clean-shaven cheeks, and his neatly fitting clothes, he is hardly convincing as the drifter Bill, a man down on his luck all his life.

The anachronisms sprinkled throughout the dialogue do not help matters either. Gere speaks of always having hoped to make a big score, for example, and the owner's tough foreman refers to Bill and Abby as a couple of con artists. All this severely undermines all the efforts made to obtain an authentic re-creation of time and place.

Linda's narration, moreover, has the effect of demanding that we take her word for what the characters are feeling and thinking, thus further distancing us from them and giving them less chance to speak and act for themselves, something that they are in woeful need of doing.

THE FILM'S biggest asset,

aside from the photography, is the performance of newcomer Brooke Adams. Unlike Gere, she looks just as she should, and even though she, like Gere, is given little help from Malick's script, she goes much further in conveying something of the contradictory emotions that have Abby in their grip. Young Linda Manz and Sam Shepard also look and act authentic, but Malick provides them with next to nothing in terms of characterization.

Visually "Days of Heaven" is unforgettable, but all of its beauty cannot compensate for its lack of content. The theme and treatment are adult in nature. [PG] A-III—Morally unobjectionable for adults.

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tv film fare

Tuesday, Sept. 12, 9 p.m. (CBS) "Hondo" (1954) A classic western starring John Wayne, who, as a dispatch rider for the U.S. Cavalry, comes upon an isolated ranch tended by Geraldine Page, whose husband has deserted her and her young son in the wake of an Apache uprising. A-1—Morally unobjectionable for all.

Wednesday, Sept. 13, 9 p.m. (CBS) "Buffalo Bill and the Indians" (1976) Director Robert Altman attempts to give his own interpretation to the Buffalo Bill legend. Buffalo Bill (Paul Newman) is considerably downgraded in favor of his great antagonist Sitting Bull, but there is no great depth or perception evident in the

debunking process. The movie is entertaining enough in its way, however, with a few flashes of Altman's wit and brilliance. There is also some coarse language which may be trimmed for television. A-3—Morally unobjectionable for adults.

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