

THE

Archdiocese of Indianapolis

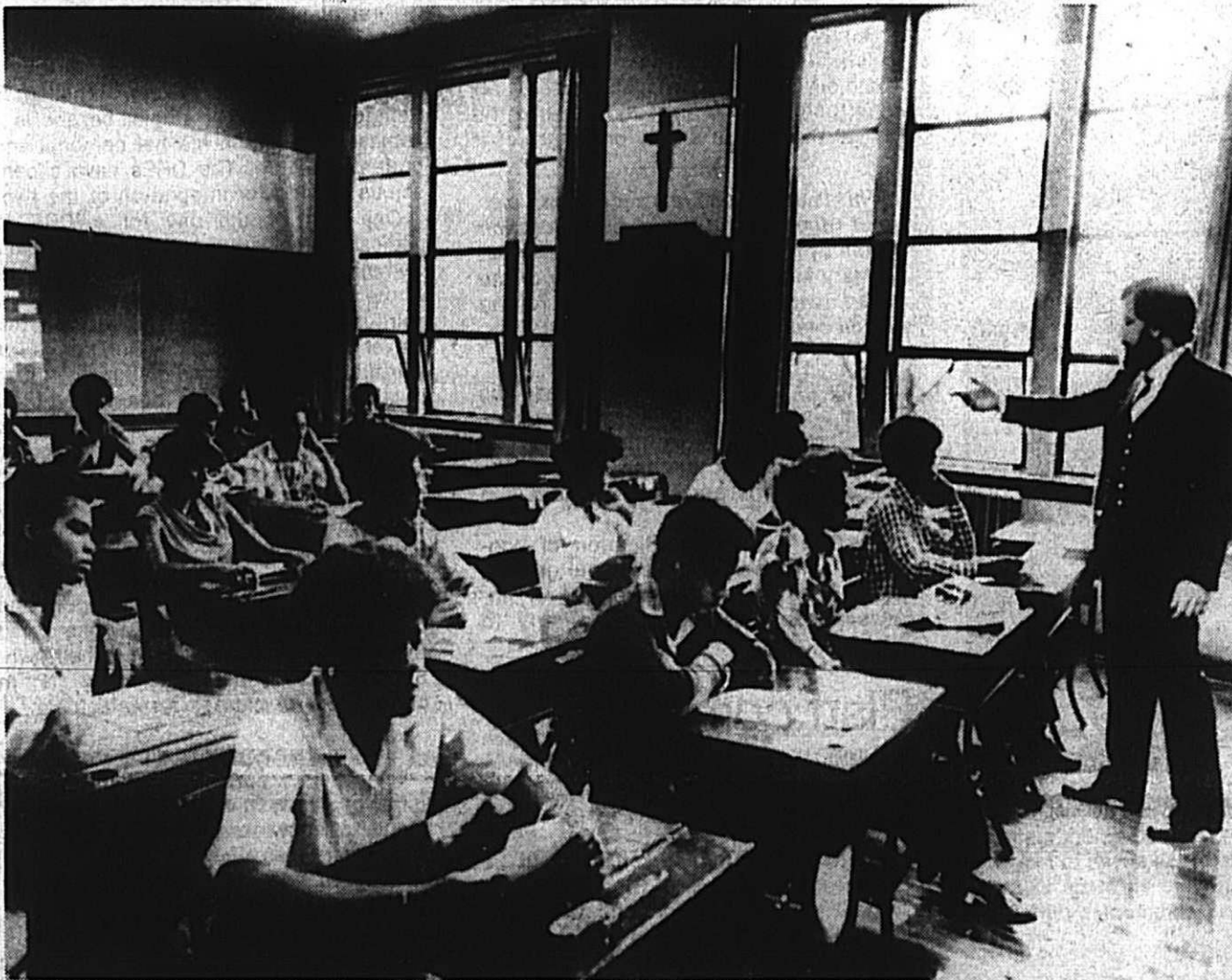
# CRITERION

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**SCHOOL SURVIVES**—Harvey Gross teaches students in his consumer economics class at Providence St. Mel's High School in Chicago. The last remaining Catholic high school in the city's black West Side ghetto, St. Mel's was

ordered closed by the archdiocese earlier this year, but students and faculty raised the \$160,000 needed to open the school again. [NC photo]

## Pupil enrollment is holding firm in Archdiocese

BY FRED W. FRIES

A stabilized picture of Archdiocesan school enrollment was reflected in data released this week by Stephen J. Noone, Director of Schools.

The overall enrollment on the combined elementary and high school levels is 22,750 compared with 22,768 for the 1977-78 school year, a drop of only 1.7%. An actual increase over last year was noted on the high school level (5,610 against 5,318) and in the number of pupils in elementary schools outside Marion County (8,120 against 7,865). The enrollment in city elementary schools, however, dropped from 9,585 to 9,020.

**THE PICTURE** is exceptionally bright for the current year, Mr. Noone observed, in view of the fact that three schools closed their doors last June—Our Lady of Grace Academy and Latin School on the secondary level and St. Margaret Mary elementary school in Terre Haute—and there has been no significant drop in the total number of pupils.

"We are very encouraged," Mr. Noone commented, "especially in view of the fact that on the national level elementary enrollment decline has been projected at an even 2%."

The number of boys and girls is almost identical, the (See PUPIL ENROLLMENT, Page 2)

## St. Elizabeth's Home looks to the future

BY FR. THOMAS C. WIDNER

Despite the 'freedom' which supposedly identifies our society, the unmarried pregnant woman is still often a shame and an embarrassment to some people. St. Elizabeth Home in Indianapolis has been striving for many years to provide a link between shame and acceptance. Though the 70's are a time in which such maternity homes sometimes seem to be anachronisms, St. Elizabeth's looks forward to a future of increased service.

Anthony Logan, St. Elizabeth's director, said the perennial problem is twofold. One is need. There have been years when occupancy has been low. Like now. Residency stands at 40% capacity. In occupancy St. Elizabeth's is serving five fewer women this year than in 1977. At the same time, outpatient clients are more numerous. So residential services are down while outpatient services are up.



### *living the questions*

There appears to be no consistent pattern, according to Logan.

The other problem is cost.

Logan expresses proud affection for the work at St. Elizabeth's. Fees are charged on a sliding scale and the home placed 13 babies in 1977 for zero or adjusted fees. St. Elizabeth's offered, moreover, an estimated \$70,000 to 80,000 worth of free care in 1977. Logan's dilemma is covering those costs.

"Nobody wants to pay for a pregnant girl," Logan says, "not even parents."

St. Elizabeth operates totally from United Way funds [25%], Daughters of Isabella funds [3%-8%], and service fees [67%-72%]. Since service fees carry the bulk of costs, they are usually covered through adoption fees

which Logan indicates are now \$2,300 per child.

"That fee will go up too," Logan says. "And because it's a service fee, it's not tax-deductible."

Though St. Elizabeth's is non-sectarian, many people caught in the situation of an unwed pregnancy don't think of utilizing the home's services.

"It doesn't make any difference to us who the woman is," Logan declared. "The only requirement we make is this—if a woman is pregnant and needs help, we help her."

**WITH YOUNGER WOMEN** Logan finds himself dealing often with parents for whom the pregnancy is a shock, and their tendency is to force their daughter to leave home. Another type of parent has no

money with which to help their daughter, yet they later decide that the daughter should bring the baby home for care.

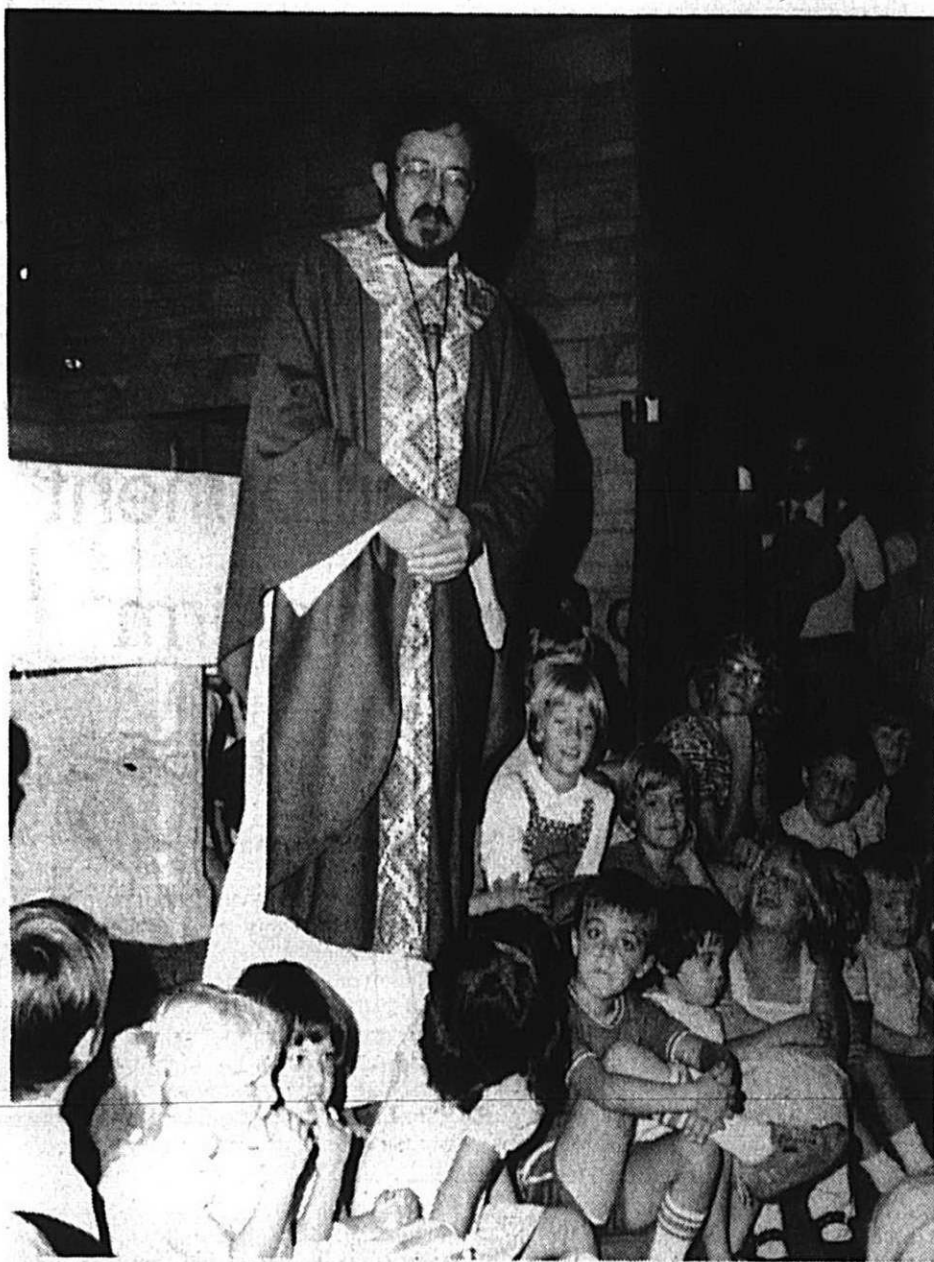
St. Elizabeth's does not offer just residency for unmarried pregnant women. There is counseling available as well as prenatal care courses. The latter is obtained through the efforts of Dr. Ed McLain and the staff of St. Vincent Hospital.

"The cooperation we receive from St. Vincent's is excellent," explained Logan. Speaking glowingly of their assistance, he said that all women helped by the home have their babies delivered at St. Vincent's. They receive three days' post-natal care at less than cost. In all, this means \$30-40 per day costs plus free care.

"Our service to the unmarried mother," Logan says, "does not necessarily mean having to give up her baby. We do not assume this will always be the case."

Thus far in 1978, St. Elizabeth Home has placed 90 babies for adoption. Although its projected maximum capacity before the (See HOME, Page 5)





**GOSPEL OF MATTHEW**—St. Ann parish in Terre Haute celebrated Catechetical Sunday this past week with a special liturgy at their 11 a.m. Mass. Fr. Jeff Godecker, administrator, tells children enrolled in religious education programs the parable of the sower in language understandable to the children. Parents, teachers, and children were all made aware of their role in religious education through special recognition and ceremonies during the liturgy that day.

## Pupil enrollment (from 1)

Archdiocesan report indicates, among present enrollment: 11,434 boys and 11,316 girls. On the grade school level, the figures are 8,699 boys and 8,441 girls, while in the high schools, the girls outnumber their male counterparts 2,875 to 2,735.

Though actual figures were not immediately available, Mr. Noone estimates that lay teachers now outnumber religious teachers among Archdiocesan faculties in a ratio of approximately 75% to 25%.

As recently as the 1971-72 school year, the number of lay faculty members edged out Religious for the first time, and the gap continues to widen as vocations decline and nuns assume a more diversified apostolate.

Another reflection of the growing lay influence in Archdiocesan Catholic education is the number of lay persons who now serve as principals: seven (of nine) in the high schools and 27 (of 78) on the elementary level.

The first appointment of a lay person as principal occurred in 1970, when three such assignments were made. Mr. Noone was named at Chatard High School; Karl V. Hertz at Brebeuf Preparatory School; and Mrs. Arlene Kurre at St. Mary School, Richmond.

**FOLLOWING ARE THE LAY persons**

now filling principals' chairs in Archdiocesan schools:

**High Schools:** Brebeuf, Thomas E. Brown; Chatard, Lawrence Bowman; Ritter, Frank C. Vellikan; Roncalli, Bernard Dever; Scecina, Raymond Riley; Providence, Clarksville, Robert Larkin; and Shawe, Madison, James Bishop.

**Marion County Grade Schools:** All Saints, Debra Yovanovich; Central Catholic, Michael Amrhein; Holy Spirit, Joan Rogers; Immaculate Heart, David Losey; Nativity, Lois Wellhammer; St. Andrew, Kathleen Booher; St. Bernadette, Thomas Greer; St. Francis de Sales, Mary McGinley; St. Joan of Arc, Florence Fries; St. Lawrence, Kathleen McVeigh; St. Luke, Sondra Wellman; St. Mark, Annette Lentz; St. Pius X, James Leffler; St. Roch, Sherry Meyer; St. Thomas Aquinas, Stephen Weber; and Holy Name, Judy Livingston.

**Grade Schools Outside Marion County:** St. Charles, Bloomington, Kathleen Fleming; St. Mary, Greensburg, Glenn Tebbe; Our Lady of the Greenwood, Greenwood, Helen Sullivan; St. Lawrence, Lawrenceburg, Betty Cook; St. Mary, New Albany, Joyce Schindler; St. Susanna, Plainfield, Gloria Gulley; Holy Family, Richmond, Kathy Wetzel; St. Mary, Rushville, Donald Burkhardt; St. Nicholas, Sunman, Bernadine Mack; St. Ann, Terre Haute, Mary Bourne-Cerra; and St. Patrick, Terre Haute, Margaret Duray.

Termed 'holy task'

## Sharing the light of faith primary challenge of DRE

BY SR. MARY MARGARET FUNK, O.S.B.

Sharing the light of faith is the opportunity and challenge of a DRE in the parish, district, and diocesan level for the Archdiocese of Indianapolis. It is an opportunity to grow in faith. Because the task of the DRE is a holy one: that of a

*(This is the second in a series of articles about directors of religious education written by religious educators themselves. Sr. Mary Margaret Funk is director of the Department of Religious Education for the Archdiocese of Indianapolis.)*

minister of the Word who has made the Gospel his/her own and is able to express that Word in an idiom that others can understand so that they too can hear the message of Christ and share the Word with others.

There is a serious obligation of continuing spiritual and professional growth. The DREs of the Archdiocese of Indianapolis put as their first priority to

become spiritual. In several ways this challenge is met.

First of all, the DRE tries to practice Catholicism as a public person in his/her parish. Secondly, the DRE's life style exemplifies his/her beliefs. Whether a Religious, married or single, he/she is a witness to others in his/her personal and professional life. The DREs have a conscious striving for integration of the two.

One part of the day for a DRE is dedicated explicitly to God in prayer. Sometimes this is expressed in daily Mass or the Divine Office or private meditation, spiritual reading, journal writing, the prayer of centering or other forms of spirituality today. But no matter what form it takes it is the 'sine qua non' of all professional DREs who see it as a necessary ingredient to be and to become spiritual persons.

The DRE also expresses that faith by trying to learn more about the content of his/her faith. Many spend hours in study and reading of current books, listening to current tapes, writing their thoughts and meditating so that they know the creed that they believe in and make it their own. Some of this personal study is in preparation for classes for catechists.

**No matter how it is done the DRE sees it as a personal challenge and responsibility to practice his/her faith and to learn more about the faith.**

The second aspect of a quest for (See SHARING, Page 16)

## Plan complex for the elderly

A 120-unit apartment complex will be built near the campus of St. Mary-of-the-Woods College, according to Sister Loretta Schafer, Superior General of the Congregation of the Sisters of Providence. The complex will house the elderly and is to be situated on six acres of land located on the southwestern boundary of the Motherhouse property owned by the Sisters of Providence.

The announcement came following the approval of a \$3.8 million loan from the Department of Housing and Urban Development. The request was first submitted to HUD last June by the Sisters of Providence, who were aided by housing development consultants in completing details included in the proposal.

The Director of Gerontology for the Sisters of Providence Congregation, Sister Barbara Ann Zeller, S.P., of St. Simon Convent, Indianapolis, has been appointed Director of the Project. The three-floor apartment complex located near St. Mary-of-the-Woods Village is to be known as Maryvale.

## Series of OCE Clinics to aid parish planning

The Office of Catholic Education has announced a series of four Goal-Setting Clinics to be held in cities around the Archdiocese to assist parish educational planning teams in their long-range planning efforts.

Tuesday, Sept. 26 at St. Mary Parish, Greensburg; Wednesday, Sept. 27 at Scecina Memorial High School, Indianapolis; Thursday, Sept. 28 at Our Lady of Providence High School, Clarksville; Tuesday, October 3 at St. Ann Parish, Terre Haute.



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**JOYFUL, JOYFUL**—Celebrating the 100th anniversary of St. Louis Fraternity of the Third Order of St. Francis was St. Joseph parish in Terre Haute this past weekend. Officers of the organization posed at left: [standing left to right] Gertrude Coker, secretary; Marie Secrest, vice-prefect; Margaret McKenzie, prefect; [seated] Lorraine Lustig, councilor; Ruth Preston, mistress of novices. Among those attending the celebration were two members who received their profession more than 50 years ago. In the picture at right, Fr. Eugene



Henley, Provincial Spiritual Assistant, stands next to Josephine Justin who became a member of the Third Order in 1920. Next to Mrs. Justin is Mrs. McKenzie, prefect, and Fr. Nicholas Roling, pastor of St. Joseph. Not pictured is Marie Scheidel, who was professed in 1917. According to records of the Franciscan province, the St. Louis Fraternity has the longest uninterrupted history of any third order fraternity in that province. More than 1,000 candidates have been received into the order since 1878.

## Peer ministry termed healing factor for the divorced

BY MARY ANN WYAND

The divorce is final, but feelings of hurt and anger remain. What next?

Members of the Central Indiana Group of Separated, Divorced, Remarried Catholics (SDRC) believe peer ministry, or people helping people, is the answer.

SDRC gatherings offer information, direction, support and fellowship for mutual understanding and comfort in times of need. Discussions may center on single parenting, financial responsibilities, career advancement or social life, and members can effectively listen and respond to another separated or divorced Catholic by relying on similar experiences.

"Initially, when you're going through a divorce, you don't think anyone else understands or cares about your situation," Mike a new SDRC member, admitted. He was both surprised and pleased to discover that other separated, divorced or remarried Catholics share a common goal of healing and growth.

**MAKING ADJUSTMENTS** after separation or divorce is not an easy task for a confused or lonely person, several SDRC members emphasized. "First, you need to know you're okay," Debbie explained. Inner healing and growth takes effort, she said, but it also requires confidence.

Vic agreed. "One of the first things I did after my divorce was to go to my parish priest for advice. 'Look,' I said, 'what's going to happen to me?'"

Remarriage is an important consideration for most separated or divorced Catholics, but the issue of receiving the Eucharist again is foremost in their minds.

During a recent discussion, a group of SDRC members acknowledged that they thought about leaving the Church after experiencing marital problems, but never did. Instead, they said, it is easy to just quit going to Mass, at least for a temporary period.

"People can basically drop in and out of

a parish" unless the clergy makes an effort to keep them involved, Mike noted. At church, many separated or divorced Catholics may experience "a feeling of being on the outside looking in," Debbie added.

**PERSONAL MINISTRY** makes a real difference in the healing process, all agreed. "There are tons of books written on divorced Catholics," Mike continued,

## Shortcomings cited in parish CCD programs

**WASHINGTON**—Nearly two-thirds of parish catechetical programs are directed by priests and Religious, many over the age of 50, according to a national study conducted by the U.S. Catholic Conference Department of Education. The study focused on Confraternity of Christian Doctrine (CCD) and adult education programs, not Catholic schools.

The "National Inventory of Parish Catechetical Programs" includes studies of directors of religious education, catechetical ministries within parishes and the support systems that enable directors and catechetical ministries to operate.

Father Eugene F. Hemrick, coordinator of the office of research, policy and program development in the USCC Department of Education, directed the study.

He said it seems to have raised some troubling questions. "Assuming that parish catechetical programs will be administered predominantly by lay persons in the future, are recruitment policies, budget planning and preparation of a mentality underway that will accept and encourage lay administration?" Father Hemrick asked. "And who will replace the over-50 Sisters and priests if vocations continue to fall short of the needs of the Catholic population?"

**FATHER HEMRICK SAID** that since the

"but it's the face-to-face conversation that really helps."

Emotional support from friends is an essential part of inner healing, Joanna said, and conversations with others can add perspective to one's viewpoint. "A lot of the guilt is placed there by yourself," she added, "but, divorced or not, you're still a Catholic."

Reconciliation with the Church usually occurs when a person has come to terms

with personal feelings, one SDRC member explained. "In the beginning, you're angry at God and the Church, and your children react to that. Later, you choose your religion again, and you tend to 'shop' for your priests. But after you fall away from the Church for whatever reason, when you come back, you turn out to be a better person than before."

Next week: Healing and growth

inventory is the first attempt to draw a national portrait, projections could not be made at this time. However, he added, "we hope it will cause deeper reflection on the present status of catechetics, and assist those in diocesan offices in planning better for the future."

During one interview a full-time youth minister said, "I am 36 years old, married and have a family. When I took on this work, my father was very opposed to it. He asked me to think for a minute about the future. 'When you are 40' he said, 'and perhaps don't want youth ministry any more, where do you go within your profession for an alternative? And furthermore, what retirement and health benefits will you have?'"

**ANOTHER DIRECTOR** said, "I am in my early 40s, have been on the job for six years as a favor to the pastor, and am just about ready to call it quits." She told of going to a coordinators' meeting and seeing other coordinators who, as she described them, looked "burned-out." She said she prayed God would give her the wisdom to get out before she reached that stage.

The study indicated that many religious education directors seem to have a sense of job insecurity. Only 51% report having a job description and salaries are in general

low. Only 51% of the directors report that they earn a salary and 80% of those earn \$500 or less a month. Only 7% earn a monthly salary of \$991 or more. Sisters lead in the category of those who receive some salary; 50% of lay directors are volunteers.

**Planning curricula and catechetical programs are ranked as the most time-consuming task a director undertakes.**

Teaching religion, providing catechetical materials and coordinating in-service training ranked equally close for the second most time-consuming tasks they perform.

The study found that family ministry, while widely recognized on the diocesan level, has not yet sifted down to the parish level. Almost three-fourths of the parishes which responded said they never have had programs which address family living and sex education, natural family planning, and the needs of the divorced and separated.

More than 55% of the parishes reported never having had parenthood or family enrichment programs. Marriage preparation is the only type of family ministry offered on a frequent basis on the parish level, according to the study.



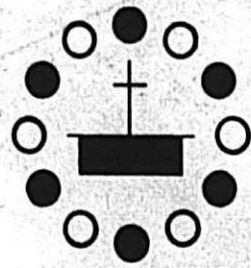
A parable is given to us in the liturgy today. Workers in the field come to be paid at the end of the day and those who came at the eleventh hour are paid as much as those who bore the burden of the whole day. Jesus tells us that this is what the reign of God is like.

Those who measure life punching a time clock are often surprised at this parable. But the reign of God is not like the contracts between labor and management. We do not contract with God to do such and such a task.

**NO, HE COMES** to us. And indeed he has come to us now in the eleventh hour. Yes, we in the twentieth century are much more like the eleventh hour workers than the workers who bore the burden of the day.

Christ has come into our lives and we are heirs to the kingdom—the seeds of which were sown over the centuries, the promises of which were announced long before this hour, the dimensions of which far exceed the limits of our daily lives.

One of the difficulties in our understanding the reading of this liturgy—or indeed in our understanding of liturgy



## LITURGY

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

### TWENTY-FIFTH SUNDAY OF THE YEAR

Isaiah 55:6-9  
Philippians 1:20-24, 27  
Matthew 20:1-16

BY REV. RICHARD J. BUTLER

itself—is the limitations of time which we bring to the task.

**The time of liturgy is very much rooted in this world. Mass begins at designated hours. Each Sunday brings its designated celebration.**

But liturgy is also rooted in the kingdom and the time we celebrate transcends the hours of the clock and days of the calendar. We share in the timeless dimensions of liturgy as we taste now the kingdom yet to come.

The beginnings of the timeless

dimension of liturgy happen in baptism. In baptism we establish a relationship to a particular church rooted in the concrete time of this world and we are incorporated in the Body of Christ transcending the years and united with Christ in the kingdom.

From then onwards the focus of our lives transcends the particular hour of the day. From then onwards the measure of our lives is never limited to the number of hours we labor but rather the ultimate measure is seen in the person who has called us.

**THIS IS THE** context of Paul's statement in the readings today. "Christ will be exalted through me, whether I live or die."

In the parable the generosity of the owner of the vineyard transcends the limits of counting hours.

And in the life of the Christian the call that comes from Christ far transcends the limits of our feeble efforts of working in the vineyard. Only in this context does the parable make sense and only in this context does the message of the liturgical experience gain its full expression.

### question box

## Where does Pope get power to change Mass?

BY MSGR. R. T. BOSLER

Q. I do not think that any Catholic can now validly claim to be following the Church when he excludes the old Roman Missal on the grounds of obedience. Pope Paul in promulgating the new unfortunate missal merely said: "We wish that these our decrees and prescriptions may be firm and effective now and in the future." But Pope St. Pius V, who canonized the Tridentine Latin Mass, said: "This ordinance [referring to the old Roman Missal] applies henceforth, now and forever . . ." Obviously, the late Pope Paul did not revoke the ordinance canonizing the Tridentine Mass, since the authority of one pope cannot conflict with that of another. Then it follows that whatever Pope Paul had in mind in 1969 is now totally out of date and ineffective.

A. You are wrong in thinking that a pope



cannot change the decrees and regulations of his predecessors concerning disciplinary and ritual matters. If this were true, the Catholic Church would be stagnant and could make no progress whatsoever. You have been misled by the ultra-conservatives who hold that the Tridentine Missal cannot be changed. Some years before Vatican Council II, Pope Pius XII, on his own, changed considerably the Holy Week services required by the Tridentine Missal. It is significant that those churchmen who claim the old missal cannot be changed made no complaint over this.

You don't quote all of Pope Paul's statement, for the continuation of the sentence you refer to reads as follows: "notwithstanding, to the extent necessary, the apostolic constitutions and ordinances issued by our predecessors and other prescriptions, even those deserving particular mention and derogation." This means that whatever decrees of previous popes or councils conflict with the new missal are declared no longer effective. Our present Pope John Paul and future popes and councils may and undoubtedly will make changes and improvements in the present missal.

Supporters of the Tridentine Missal make much of the fact that St. Pius V threatened excommunication and anathemas against those who would dare tamper with his missal. This was typical of the way papal decrees were concluded in his day. He himself did not hesitate to revoke a decree of his predecessor which claimed to bind forever and threatened anathemas. St. Pius V was a member of the Dominican Order; with a decree threatening the usual anathemas he

restored to religious priests privileges which brought on so much friction between bishops and religious orders that subsequent popes who were not members of a religious order suppressed what Pius V had wrought.

The problem so many Catholics have with changes in the Church stems from the fact that they know so little church history.

Q. We were married in the Catholic Church. My husband belongs to the Christian church, but he always goes to church with me and is interested in the Catholic religion. However, he has belonged to the Masonic lodges for years, and he thinks he could not belong to them and be a Catholic. True?

A. No. Several years ago Rome declared that the church law against membership in secret societies does not apply to those Masonic groups that are not anti-religious or anti-Catholic. It is generally agreed that Catholics may join the Masons in North America.

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washington  
newsletter

## Unemployment poll is an eye-opener

BY JIM CASTELLI

WASHINGTON—What do the American people really think about the unemployment problem? Do they believe everyone has a right to a decent job? What do they think the federal government should do to reduce unemployment?

No one had taken a detailed public opinion poll on questions such as those until the Department of Labor commissioned what it believes is the first comprehensive analysis of America's attitudes toward unemployment.

When the poll was released shortly after Labor Day, most press reports focused on its finding that Americans believe they will be worse off, to a small degree, in five years than they are today.



But the poll has major implications for the public debate over economic policy, including debate over the Humphrey-Hawkins full employment bill and various economic stimulus bills.

Secretary of Labor Ray Marshall saw good news in the poll because it showed strong support for an active government role in creating jobs to fight unemployment and support for administration positions on public service jobs and welfare reform.

The poll was conducted by Public Research, Inc., a non-profit group. It was based on interviews with a representative sampling of 2,009 persons over 18 between June 16 and June 24. Marshall pointed out that the timing was significant because the poll reflects the impact of Proposition 13, California's property tax reduction measure, which passed on June 6.

The study found that while inflation

is the top public concern, unemployment remains a high priority and that there is strong public support for government efforts to provide jobs and job training for the unemployed.

"The findings of this survey indicate that, even in the wake of Proposition 13, the American people are supportive of an active federal role in a major area of social and economic policy," the study concluded.

"Contrary to the simplistic notion that the public is hostile to any initiative from Washington," it said, "the public feels that job creation by the federal government may in the long run reduce the costs of welfare to the nation."

**THE SURVEY FOUND** that a majority of Americans, including those with little personal experience with unemployment, believe unemployment causes high welfare costs and higher crime rates.

"It is the public view," the study said, "that an important justification for a jobs program is that people should be able to find jobs if they want to work." The Humphrey-Hawkins bill, supported by the administration and most major church groups, would establish the right to a job for every able-bodied American seeking work.

"When asked what (are the) ways to deal (See UNEMPLOYMENT, Page 15)

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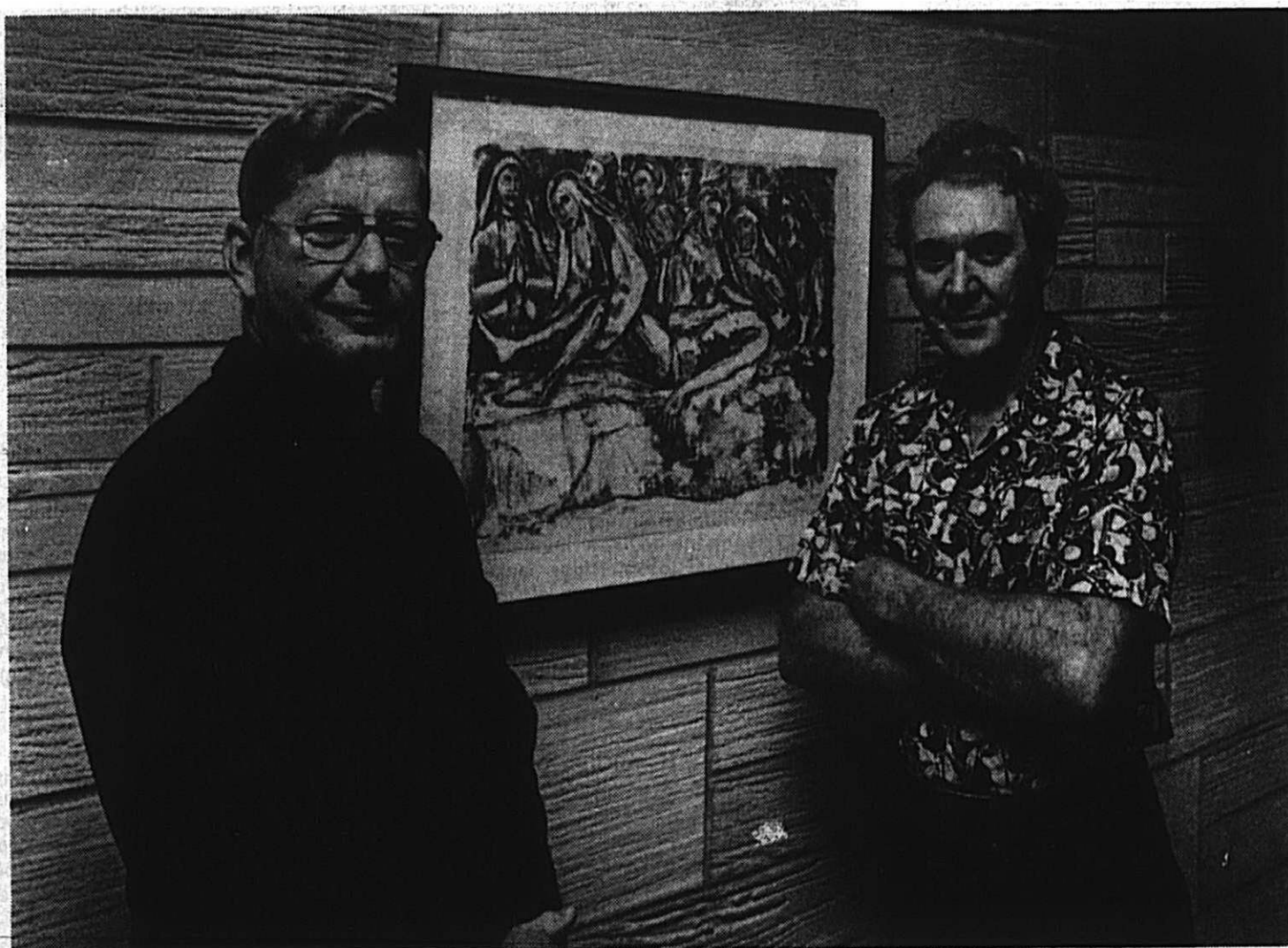
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ARTIST'S TOUCH—Rudy Pozzatti and Father James Higgins pause at the 14th station [Jesus Is Placed in the Sepulcher] of the Suite on the Stations of the Cross drawn by Pozzatti which have

been installed in the St. Paul Catholic Center. Father Higgins is director of the Center.

## Unique Stations of the Cross donated to St. Paul's Catholic Center at I.U.

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—A suite of 14 black and white lithographs on the Stations of the Cross has been completed by Rudy Pozzatti, one of the country's leading printmakers and Distinguished Professor of Fine Arts at Indiana University. This is one of the first such works to be done on the Stations.

Pozzatti has donated a copy of the Suite to St. Paul's Catholic Center at Indiana University. The prints have been installed in the church and will be dedicated at the 10 a.m. Mass Sunday, Sept. 24. Pozzatti, who has won a wide variety of national and international recognition for his art work, is a member of St. Paul's parish.

The Suite is dedicated to the artist's mother, Mary Mimiolla Pozzatti, who died in Silverton, Colorado, in 1954, and who Pozzatti says was a constant inspiration to him.

According to tradition, the Blessed Virgin originated the Stations of the Cross devotion by often walking in the steps of her Son to Calvary, pausing at the spots marked by some special incident. The 14 stations indicate the path followed by Christ from the Palace of Pilate to Calvary.

Pozzatti did his latest work during the 1976-77 school year while on sabbatical leave from Indiana University. It was printed from stone at Landfall Press, Inc., Chicago, under the supervision of Jack Lemon. A grant from the I.U. Research and Graduate Development financed the printing.

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IN PREPARING FOR the lithographs,

Pozzatti did between 250 and 300 drawings before the final completion of the work. He studied many religious paintings in Europe before beginning the Suite, and feels the most powerful of these was the Isenheim Altar Piece in Golmar, Germany. This was the Crucifixion of Christ by Mattheas Grunewald, 16th century German painter.

Pozzatti had the idea of drawing the Suite in the back of his mind for several years and had made two previous attempts but due to lack of time and finances, not lack of incentive, was unable to carry out his plan.

While Pozzatti has made many religious works, they were done in the early years of his career. The Suite deviates from his work of later years.

He wanted this work to be something other than sweet and sentimental, and planned it so it would have artistic merit and give observers a sense of the real moral values of life.

"It is a religious commitment which includes all of life's big challenges," he said. "It is a real and sincere attempt to honor my mother."

A native of Italy, Pozzatti's mother came to the U.S. when 13 years of age, and settled in Telluride, Colorado. His father, a miner, died when the artist was 11 years old. His mother during her remaining years made every effort to further her son's talent in order that he would not have to work in the mines.

There are 50 copies of the Suite. Other than the one given to St. Paul's Church, 12

will be kept for members of the Pozzatti family, one is in the Sheldon Memorial Art Gallery, Lincoln, Nebr., and others are on exhibition in commercial galleries in Washington, D.C., and Atlanta, Ga.

INTERNATIONALLY known for his prints, Pozzatti has held two Fulbright Fellowships, a Ford Foundation Grant, a Guggenheim Fellowship, and several U.S. State Department Grants. He has also won more than 75 awards and is represented in over 150 public collections in this country and abroad.

Pozzatti was educated at the University of Colorado, the Institute D'Arts in Florence, Italy, and the Yale-Norfolk Art School. He joined the I.U. faculty in 1956 and was named Distinguished Professor of Fine Arts in 1972.

### 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.



## Home (from 1)

end of the year will likely be only 55% to 75%, Logan believes greater communication of the Home's efforts will make it better known and better used.

Logan believes that the home does its best with the younger woman who needs professional help. Some older unmarried mothers often make use of the home only for outpatient services. They are often on their own.

HOW HAVE THE abortion laws affected the services of St. Elizabeth's? Logan thinks that issue has not yet stabilized. At first, business went down for maternity homes. Logan spoke of a successful home in another state which even planned to close its doors due to lack of need. Now that home is full.

"The successful maternity home program," he thinks, "centers on the woman and her needs."

St. Elizabeth's is the only residential care maternity home in the greater Indianapolis area. There are other public and private agencies which offer assistance to unmarried mothers, of course. The Children's Bureau, Suemma Coleman, Lutheran and Jewish Family Services, and the Marion Co. Dept. of Public Welfare, for example. But none offer residential care.

Despite the difficulties that St. Elizabeth's experiences, it is expanding by replacing an existing facility. A not extremely public fund raising drive effort has brought the home to within \$60,000 of a \$500,000 drive to replace the administration building at 2500 Churchman Ave. with a new one. Lilly Foundation provided the home with a matching grant to either remodel the present building or build a new one. Remodeling was figured at \$385,000 so Logan forged ahead with plans to replace the present structure, which is in poor condition.

Some of St. Elizabeth's problems, Logan believes, can be overcome by better communication. "There never has been in the 63-year history of the institution a formal image-building program," he says. The only people who know of its existence are those who use it. We know there are women out there who need help. And teenagers."

Though not a direct effort of the official diocesan Church, St. Elizabeth's is the work of a few good Christians doing the work of the Church. I recommend it for your consideration.

### — letters —

## Impressed with the Criterion

To the Editor:

I wanted to compliment you on the way the Criterion has looked, especially lately when Pope Paul VI died and the new pope was elected.

My special delight was the thought in Fr. Widner's article about Jesus walking on the water. We all need to take those chances, especially now! And I wanted to write about last week also for that article too was excellent!

I once heard Fr. Gettelfinger tell us in a sermon, "Inspire, don't impress!" And, wow! You do. We were talking about this week's article in the back hall before Sunday Mass. And that hall is like a megaphone!

Margaret Nelson  
Indianapolis



—the tacker—

## For Cable investors it was the Last Hurrah

BY FRED W. FRIES

It's the Last Hurrah for the Cable Investment Corporation.

On Wednesday, Aug. 16, the group of Council 437 Knights of Columbus met for the last time to receive their checks in a final distribution of proceeds from common stock investments dating back to the club's inception in 1955.

Eleven members were present when President Joseph Higgs gave the meeting to order. (Past-president Ray Paschke was unavoidably detained, but showed up before the evening was over.)

As he has done four times a year (with rare exceptions) for the past 23 years, Attorney John C. O'Connor read the minutes of the last meeting, but we detected a note of seriousness which was absent in the past. There was humor, as always, but the laughter was hollow. The nostalgia of a final meeting may have been a contributing factor.

WHEN PRESIDENT HIGGS opened up the meeting for comments, there was the inevitable reminiscing about stocks the club had purchased down through the years. Some—like Xerox and Disney—were profitable investments, but there were a few "cats and dogs," as they say in the trade.

Probably the biggest "dog" was a highly-touted "flyer" which was purchased in the early years of the Club's history.

The company was supposed to have a



bright future, marketing a sandstone-type product which was reputed to have all the qualities of Indiana limestone and a few others besides. Within 90 days after the club purchased the stock, it quietly slipped off the board, and we ended up with a worthless certificate.

A MOTION BY Harlan (Bud) O'Connor to reactivate the Club went down the drain for lack of a second. One resolution did carry, however. It suggested that members meet at the Antelope Club for an annual dinner meeting. Needless to say, the motion carried unanimously.

After all the expenses were paid, each member received a check in the tidy amount of \$4,671.35. For charter members this represented a profit of \$2,196.35 over the individual investment of \$2,475.00 during 23 years of monthly contributions. Attorney O'Connor drew a volley of boo's when he reminded his fellow members, in impeccable legalese, that the amount had to be reported as a capital gain in filing Federal income taxes.

Final note: In the 23 years of the Club's existence, an estimated \$8,500 was spent from the treasury on cocktails and prime rib dinners at the organization's quarterly dinner meetings. "It was money well spent," one member commented as he polished off his second Martini.

HOSPITALIZED—Marie Melloy, long-time secretary in the Archdiocesan School Office, was hospitalized early this week with a broken hip which she sustained in a fall. "Get Well" cards should be addressed to Room 4216, St. Vincent's Hospital, 2001 W. 86th St., Indianapolis, Ind. 46260.



THE LAST HURRAH—Members of the Cable Investment Corporation—a Council 437, Knights of Columbus, investment club, organized in 1955—hold up checks in the amount of \$4,671.35, distributed at a liquidation meeting several weeks ago. Seated in the center above is President Joseph Higgs flanked by William K. Drew, treasurer, left, and John C. O'Connor, secretary. Standing, left to right, are Fred W. Fries, Ray Paschke, Bob Foerderer, Lou Meisberger, Harlan O'Connor, Jr., George Bischoff, Thomas McLoughlin, Patrick Fisher and Gene Painter. Not present were George Rodenbaugh, Robert V. Welch and George Schnieders. Charter members contributed a total of \$2,475 to the "kitty" during the club's 33 years' existence.

FREE PROGRAM ABOUT DRUGS—Adults (18 years of age and older) are invited to attend a special program on drugs and drug abuse at St. Joseph Council No. 5290, Knights of Columbus, 4332 N. German Church Road, Indianapolis, on Monday, Sept. 25, at 8 p.m. There is no admission charge. Sergeant Charles Hibbert of the Indiana State Police, an expert in the field, will be the guest speaker.

CARMELITE MARKS ANNIVERSARY—Sister Miriam Elder marked her 50th anniversary of religious profession at the Carmelite Monastery in Indianapolis on Sept. 9. A brother, Father John Elder of the Louisville Archdiocese was the principal celebrant, and Msgr. Raymond T. Bosler, former chaplain for the Carmelites, was the homilist. Sister Miriam is a founding member of the Indianapolis community.

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Argus, Joseph J.  
Smith, Harry C.  
Sturm, Richard T.  
Adams, Claire K.  
McNulty, Matthew F.  
Coughlan, Margaret L.  
Welch, Lenore D.  
Glass, Mary Agnes  
Langdon, Georgina L.  
Lovellette, Stephen P.  
Mannix, Robert  
Lease, James I.  
Barnes, Donald E.  
Byrne, Ila Adaline  
Long, John F.  
Bower, Patricia E.  
McMahan, Stanley L.  
Masi, Caterina  
Hughes, Thomas M.  
Sendelbach, Raymond A.

#### St. Joseph

Striby, Ida C.  
Kane, Joseph W.  
Matthews, Jeanne Lynne  
Parmentier, John G.  
Bryant, Everette W.  
Roth, Ada M.  
Donahue, Kelly Ann  
Dragan, Martin, Sr.  
Rinehart, Richard N.  
Leppert, Joseph G.  
Clark, John B., Jr.  
Purcell, Minnie  
Cias, Frances Marie  
Phillips, James W.  
Lepper, Marianna S.

#### Calvary

Dugan, Lawrence J.

Rhees, Margaret A.  
Hodge, LeRoy C.  
James, June Elizabeth  
Mulhern, Thomas F.  
Schaefer, George F.  
Carr, Michael J.  
Holloran, Michael J.  
Verbracken, Edward L.  
LaMar, James Paul  
Killinger, George L.  
McAvoy, Margaret  
Sadler, DeEtta

#### Calvary Mausoleum

Craven, Russell J.  
Putnam, Norbert J.  
Glenn, Anthony W.  
Thiel, Wilhelmina F.  
Ginder, Helena E.

### Catholic Cemeteries Assoc. of Indpls.

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# chancery report

**CHANCERY—Archbishop Biskup** continues to recuperate at home following prostate surgery. He continues to regain strength, and is looking forward to returning to the Chancery in the near future. He appreciates the many prayers, and asks for continued prayers. He also wishes to thank the many persons who have sent him greetings and good wishes.

... **Father Francis Tuohy**, Vicar General, has represented the Archbishop at a number of functions recently. He blessed the new St. Joseph Church in Crawford County, and the new activities building at St. Michael parish in Greenfield. . . This summer, **Richard Edelen**, an Archdiocesan seminarian attending St. Mary's Seminary, Baltimore, worked at bringing up to date the microfilm record of parish sacramental record books. The microfilming of all such records was begun many years ago, and has proven invaluable in several instances when the original records were destroyed. At regular intervals, the process of gathering all the books from throughout the Archdiocese is undertaken to keep the microfilm record current. Unfortunately, it was not possible to complete the job this summer. Those parishes and institutions who were not contacted this summer will be at a later date. . . **Milton Hale** has been working on a part-time basis with the annual reports of the parishes which were due at the Chancery before August 1. A preliminary review of these reports has been completed, and now the tedious job of contacting parishes for additional information or discussing needed corrections is under way. Parishes which have not filed their complete report are urged to do so immediately. . . The severe storms in May and June were very costly to the Archdiocesan insurance program. A large number of claims, resulting from storm damage adversely affected what otherwise was a good year with relatively few claims. Those who cooperated in keeping losses at a minimum are deserving of the gratitude of everyone. Under our protected self-insurance program, savings from reduced losses remain in the Archdiocese and benefit us all.

**OFFICE OF WORSHIP—Fathers** Jamie, Bonke, Jarrell, Mazzola and Mueller will be attending the Federation of Diocesan Liturgical Commissions' Annual Meeting in Panama City, Florida, October 9-12. The convention theme will explore the sociological, cultural and liturgical nature of parish worship on Sunday, discussing the modern-day problems and proposing directions for tomorrow. Fathers Stephen Jarrell and Richard Mueller will be voting delegates at the meeting. . . **Liturgical Ministries Workshops** will be held September 26, 7-10 p.m. (EST) at St. Barnabas Church, Indianapolis and October 3, 7-10 p.m. (EDT) at St. Mary's Church, New Albany. The topics of liturgical ministry, church art and decorations, Lector skills, ushers and special ministers of the eucharist will be considered. Individual registration, \$4.00. Group registration available. Contact the Office of Worship, 1350 N. Pennsylvania St., Indianapolis 46202, Phone (317) 635-2579. . . The Office of Worship is presently offering programs to improve parish liturgical music. A **Music Consultation Service** is available free of charge (except for meal and mileage fees for parishes outside Indianapolis). A tape recording of the music at one or more Sunday Masses is usually sent to the office to provide a basis for review and discussion. Organ lessons are being

offered to church organists of varying degrees of ability. A **Workshop for Cantors and Organists** will be held October 28, 10 a.m.-4 p.m. at St. Francis Retreat Center, outside New Albany and on November 18, 10 a.m.-4 p.m. at Marian College, Indianapolis. For further information regarding these music programs contact Charles Gardner, 4720 E. 13th St., Indianapolis, 46201, Phone (317) 357-8352.

... The Office of Worship is assisting in the planning and execution of the eucharistic liturgies for the dedication of the Indianapolis St. Peter Claver Center on Sunday, September 24, and the Indiana Catholic Education Institute on Thursday, October 26. . . The Departments of Religious Education of the dioceses of Indiana have requested input from the Liturgical Commissions of the state regarding the rite of **Christian Initiation of Adults (RCIA)**. Father Charles Fisher, director of the catechumenate pilot project for the Archdiocese, and Father Stephen Jarrell, Director of the worship office, will attend symposium on the RCIA.

**OFFICE OF CATHOLIC EDUCATION—** The Educational Planning Commission met on September 9 at St. Mary-of-the-Woods College to continue its discussion on Social Justice and Catholic Schools. The EPC also met with the chairperson from the Organization and Communication Task Force to discuss the evaluation of the Office of Catholic Education. The EPC plans to meet again on Saturday, October 14, 1978. . . During the week of August 20-26, 438 board members, principals, pastors, and DREs representing 81 parishes met at 11 sites for the final planning workshop. . . On August 17, an Orientation Workshop was held for all new administrators in the Archdiocese. This annual event for new administrators is held so that the administrators may become acquainted with the personnel of the OCE and its services and resources. The workshop also serves as an opportunity to provide the participants with an overview of the archdiocese and the role of educational administrators with boards of education and the educational planning process. Thirty-three new administrators attended the session. . . The eight policies passed by the Archdiocesan Board of Education and ratified by Archbishop Biskup are being prepared for mailing to all holders of the Archdiocesan Board Policy Manual (including all heads of archdiocesan agencies.) Rules specifying how the policies are to be implemented will accompany the new policies. . . The third biennial Indiana Catholic Education Institute will be held at the Indiana Convention Exposition Center in Indianapolis on October 26-27, 1978. The event will be held as part of the Conference on Instruction of the Indiana State Teachers Association. All ICEI '78 sessions will take place in the Convention Center. A registration fee of \$10 for all participants will be required and all ICEI '78 registrants will be admitted to all ISTA programs planned for Indianapolis. . . The Department of Religious Education checked with Rev. Robert Stamschror (USCC) on the status of the National Catechetical Directory. Fr. Stamschror informed the department that a communiqué prior to the death of Pope Paul indicated that all was in order with the final draft of the NCD. The status now is uncertain—whether it will continue through the process or be delayed until the

(See CHANCERY, Page 8)

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- OCT. 28 — **Humanities Day**  
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- NOV. 18 — **Social Science Day**  
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| <input type="checkbox"/> October 7—Business Day  | <input type="checkbox"/> October 28—Humanities Day      |
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## Chancery (from 7)

new administration. Further word will come to us from the USCC and we will keep you abreast of the progress. . . Sister Helen Jean Kormelink, O.S.B., attended a dinner meeting hosted by WCEI TV, Channel 48, Cincinnati. By doubling its broadcast power WCEI expects to be able to reach the schools in the eastern part of the archdiocese. Some time in October or early November, when the stronger power has been turned on, the station will send a

field engineer to check the signal strength in schools within the viewing range and to explore the possibility of making instructional programs available to interested schools. . . The Department of Schools staff will be visiting principals in September. Stephen J. Noone will follow up the OCE Workshop for New Administrators by meeting with them to discuss their roles as educational administrators involved with boards of

education and the planning process. Sr. Helen Jean has designed a follow-up SRI interview which will enable the new administrator to set and evaluate professional goals for the year.

active in the planning and preparation for various conferences and meetings of the Catholic Broadcasters group in the USA. This year, they will be responsible for all of the local arrangements for the local conference site in Texas. That means handling hotel reservations, meeting rooms, banquet preparation, media equipment, office work, transportation coordination, and dozens of other items. It also requires close coordination with the planning and arrangements staff for the annual conference of the North American Broadcast Section of the World Association of Christian Communications (NABS/WACC), which meets at the same site just prior to the UNDA-USA Assembly.

## 'Vistas for Women' is workshop topic

Helping women to help themselves to a fair share of new opportunities will be the major thrust of an all-day workshop at Butler University, Indianapolis, Sept. 23.

The program at Butler's Atherton Center will feature "New Vistas for Women" and will afford a coordinated view of established programs and counseling services currently available to women in the community.

According to Dr. Mariellen Griffith, co-director of Butler's Counseling and Psychometrics Services and developer of the school's new Division of Women's Studies, six workshops will be conducted in both morning and afternoon sessions. Sessions will focus on non-traditional students returning to school after an absence of a number of years as well as women in need of career counseling. School survival skills and personal growth will be emphasized, Dr. Griffith said.

**WORKSHOPS** will, in turn, provide participants with a series of non-credit courses Butler's first Women's Studies Division is launching in October as part of a continuing study program.

Workshop subjects will include training in assertiveness, concerns of non-white women, displaced homemakers, stress management, decision making and crisis intervention. Leaders will

include both professional counselors and Butler graduate students in the counseling field.

Registration will begin at 8:30 a.m. Workshop sessions will convene at 10:15 a.m. and reconvene at 1:45 p.m. following lunch at Atherton Center. Special speakers will include Dr. Emma Lou Thornbrough, professor in Butler's Department of History and Political Science, who will discuss "Today's Woman in Historical Perspective," and Barbara Williams, a director of the Indiana Civil Liberties Union, whose subject is "Women and The Law."

**SPECIAL** exhibits at the workshop will be prepared and staffed by the Adult Education Information Center, Butler, Davis Psychiatric Clinic, Home Management Roundtable, Inc., IUPUI's Continuing Education Center for Women, Indiana Mental Health Association and the YWCA. Pertinent information will be displayed also by B. Dalton Bookstore, Waldenbooks and Women's Touch.

Pre-registration information for the workshop may be obtained from Dr. Griffith at 317-283-9329. The pre-registration fee, which covers the cost of the luncheon, is \$10. Fee for the walk-in registrant is \$12.50.

Fifty years ago construction was begun on the new St. Joan of Arc Church, located at 42nd Street and Central Ave., Indianapolis. Cost was estimated at about \$300,000.

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## The Public Ministry Of Jesus

How can I do my part in teaching my children religion?

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

# He's ready for Christ — what can I share?

By Wendy Somerville Wall

Time was drawing near for our son's first penance and a parents' meeting was called. We assembled in the gym, a mixed bag of adults, jeaned and pin-striped, first-child-young and last-child-weary. Over coffee it became apparent that we shared, with varying degrees of concern: What are our children learning about their religion and what is our role in it?

No one quarreled with the observation that "religion certainly isn't being taught as it was in our day." A few expressed genuine regret for the demise of the old Baltimore Catechism's neat questions and answers. A few applauded reservedly the colorful new texts with talking animals and scarcely a mention of dogma.

Most recognized that the children are encouraged to develop a real social conscience, something generally missing in an era when we "bought, black and yellow babies in far-off missions and seldom bothered with inequities close to home. But the majority of us felt that our children were not learning doctrine. We missed the security of a quiz to test knowledge and felt uncertain about launching our own program.

**THE GUIDELINES** in the children's books and notes brought home from the teacher stressing the primary role of parents in teaching children religion added to our frustration. Unlike the "new math" which parents can leave to the experts, the "new religion" is something we parents are supposed to know about.

The guidelines laid heavy emphasis on parent-child discussions and participation projects. We did not hesitate to point out how much easier it is to ask for memorized answers than to initiate a conversation about sharing around the dinner table.

We asked, "Is religion just a value system, loving and caring, God in a flowered felt banner and truth baked in a chocolate cake?" "Do children ever get beyond the symbolism of the media message to the lesson within?" "Has the Catholic faith become so watered down that love your neighbor is all there is?" "Did Jesus ever intend that there be more?"

"Faith without good works is dead" was an almost incidental lesson of my youth, but for my children it is the essential admonition. I thought about that for a moment and made a mental note to think it through thoroughly after I got home. I finally came to the conclusion that an emphasis on good works portends well for the future of their world.



**HAVING MINGLED** among conversation groups, the elderly monsignor was sensitive to our problems and dealt with them in his talk. One father greeted the announcement that the children would be tested before being permitted to receive Communion with a stern nod of satisfaction. The monsignor then gave us his criteria for passing: "We must be satisfied that the child understands that God loves him. And he must know that he shows his love for God by being good to others." Then he smiled and said, "I've never had to fail a child."

He reminded us, too, of three adages that have earned their familiarity by their wisdom: "If you become a teacher by your pupils you'll be taught," "A little child shall lead them," "Let the little

children come to me...The reign of God belongs to such as these. Trust me when I tell you that whoever does not accept the kingdom of God as a child will not enter into it" (Lk. 18, 16). In preparing our children for their first penance, he urged us to establish a daily routine of prayer, playing and participating. And he suggested a bedtime talk as a good way to end the day.

Noting that a popular poem, "Children Learn What They Live," hangs in many homes, he added, "If a child lives with religion, he learns to believe."

Answers never come easily to me. I see both sides of a question, and it takes a while for me to sort it out. I sent my son to the reconciliation room for his first penance with some reluctance. But when

he emerged grinning broadly and skipping joyfully, his contagious enthusiasm made us eager for the sacrament.

"Should he memorize an Act of Contrition?" I had anxiously asked his teacher the week before. "No, he can make one up," she said. And he did. Finally, I began realizing that he is learning doctrine but they are his words. His answers prove that he does understand.

We're all looking forward to first Eucharist as another step in his spiritual growth — and in ours.

As we watch him learn about his Christian heritage and accept it joyfully, we realize that we can indeed learn from him too.

1978 by NC News Service



## Children's hour

# A young girl who believed what God told her

By Janaan Manternach

Once upon a time (a good beginning for a true story as well as a fairy tale) there was a young girl who lived in Nazareth, a small town in the region of Galilee. Her name was Mary. She was about 13 years old. Like other girls her age, she was planning to marry. In those days people married much younger than they do today. Joseph, a young carpenter from the same town was to be her husband. Mary loved Joseph and he loved her.

It so happened that on one of the days during this time God sent a personal messenger, the angel Gabriel, to the town of Nazareth. This was not a common occurrence, you can be sure. Nor was Gabriel on a common everyday mission. He was sent there to visit Mary and to tell her something that would change her

life. But only if she would trust God and his plan.

When the messenger arrived at Mary's home, he greeted her with an unusual greeting. He said, "Rejoice, O highly favored daughter! The Lord is with you. Blessed are you among women."

AS YOU CAN imagine, Mary was completely surprised. She was frightened by the angel and his words. She wondered who he was and what his words could possibly mean.

The angel was sensitive to Mary's reaction. He expected her to be afraid and he said, "Do not fear, Mary. You have found favor with God." The messenger was telling her how much God loved her. Because of his love, there was nothing to fear. Then he told her God's plan for her. "You will become pregnant and have a baby

boy. You are to name him Jesus."

Mary was puzzled. She wondered what it all meant. How could she have a baby? She was still a virgin. And the name "Jesus." Nobody in her family had ever been named Jesus. This would mean breaking a custom of naming a child with a name other than that which someone in the family had already had.

The name also made her wonder. "Jesus" meant "God saves" or "the salvation of God" or "God frees." Why should her baby have such a name?

Mary questioned the messenger, "What does all this mean? How is it possible?"

The angel told her that the Holy Spirit would come upon her and make it all possible. God would be with her. This child that she was being asked to be the

mother of was very special. He would be called the Son of God.

MARY HEARD what the angel said but didn't really understand it all. However, through the words of his messenger, she sensed something of God's love and his power. Mary believed. She trusted God.

She was able to do this because from her earliest childhood her parents had shared with her a deep trust in God and it was helping her now. She had grown up with a sense of God's presence and with a belief that nothing is impossible with God. If he wanted her to be the mother of a very special child, his own Son, she knew God could help it all happen.

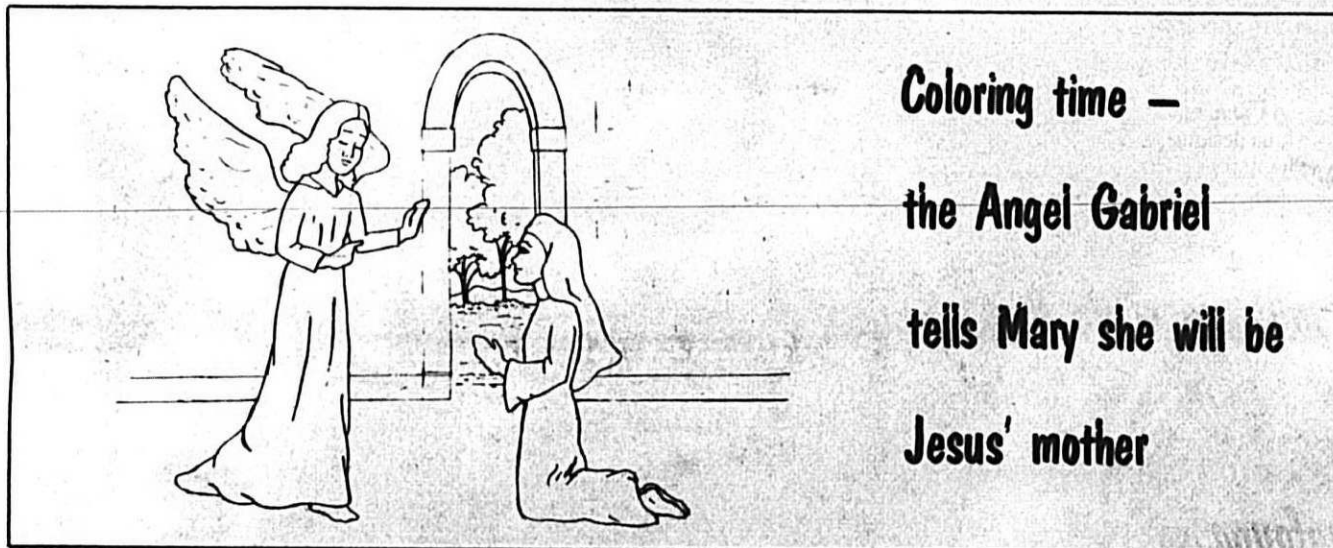
So even though she was still very puzzled, she trusted God completely. She told the messenger, "I am the servant of the Lord. I am willing to do whatever he wants. My life, my future is totally in God's hands. I will do whatever he asks."

With that the messenger left her. Gradually all that was in God's plan for her happened. She married Joseph. She had a son. She named him Jesus. He grew up to bring God's freedom and life to many people. He came to be known as the Son of God and is respected and loved so much that he has many followers.

And, Mary came to be praised and loved more than any other woman in history. Christians love her and honor her as the mother of God's Son. She is special because she trusted God and placed herself completely in his hands. As her cousin, Elizabeth, once said to her, "You are blessed because you believed that God would do what he said."

In this she is a model for all of us.

1978 by NC News Service



Coloring time —

the Angel Gabriel

tells Mary she will be

Jesus' mother

## St. Paul in our own image

By Mary C. Maher

Nancy Friday in her book, *My Mother, My Self*, drives home the point that most women have the problem of simply living out, at subconscious levels, the attitudinal and behavioral patterns of their mothers. Women live out their mothers' unrealized dreams and internalize their hidden fears. And we blame mothers rather than

### Spiritual masters

struggle with our own individual identities, for projection is always an easier process than alteration. So our mothers live on in us as bundles of assumptions we picked up in childhood. Ms. Friday says that our lack of nerve lets this go on and on.

We may or may not agree with Ms. Friday's analysis in our relationships with our mothers. But we are aware that we do project a good deal and that learning how and why we project is a giant jump in maturation. We have often experienced that the shadows of self which we cannot face are what we reject in others.

Consider St. Paul for a moment. He may be buried along with our mothers, divorced people, Indians, blacks, poor —

the list of our "rejections a la our projections" gets lengthy. Recently I saw a letter advertising "The Christian Yellow Pages" which urge customers to shop only at businesses run by born-again Christians, a form of economic boycott aimed at Catholics, Jews and anybody who doesn't share the religious views of the publishers. In the ad, St. Paul is quoted ostensibly in support of such bigotry. Now I call that projection — asking this marvelous man who truly believed in the shared coexistence of church and synagogue (Romans 9-11) to go to bat for business bigotry? This same St. Paul whose words I meet on streetcorners quoted at me in literal ways — this Paul who knew myth and metaphor in ways that make great poets envy him.

BIBLICAL SCHOLARS are telling us we need to see Paul the Apostle again as he was. Many have learned to read him through the eyes of later thinkers. We are inclined to see Paul as that man of sudden disposition who, violently converted, left Judaism hurriedly, proclaiming loudly the invalidity of Judaism. Not so.

Krister Stendahl, the Lutheran theologian from Harvard, wrote: "It becomes clear that the usual conversion model of Paul the Jew who gives up his former faith to become a Christian is not the model of Paul but ours. Our vision is

often more obscured by what we think we know than by our lack of knowledge. Paul was chiefly concerned about the relationship between Jews and Gentiles — and in the development of this concern he used as one of his arguments the idea of justification by faith" (*Paul Among Jews and Gentiles*, Harvard Press, 1976).

The more we understand the Paul of the Christian Scriptures the harder it becomes to imagine him being used to sell "The Christian Yellow Pages," proselytizing Jews, or insisting that one can only be Christian if reborn in a fundamentalist style. Granted, Paul is hard to imagine. He is such a big human that often to see him we need to minimize him to fit our less expansive eyes. This intense, mystical, overreaching and overbearing man, passionate to extremes and repentant at having to make anyone hurt, has often been minimized in his long journey through human history.

He more resembles a wild William Blake than a stadium preacher, more a passionate poet like John Berryman than a writer of dry apologetics. A Jew through and through who believed Jesus to be his Lord without foisting his opinion as final judgment on his own people.

WE MAY ASK: Why have we found it necessary to project our images out onto Paul, thus not perceiving him? Religion

has often been described as a matter of "ultimate concern" — that is, the depth questions about our relatedness to God and ourselves. Paul is deep and we may, by projection, tend to want to bring him into more shallow water where we are.

Big people are hard to understand. They are not one-dimensional and we tend to see only one side of them. We do not perceive that they have contraries, drives, forces within themselves, just as we do, that need balancing, centering — not elimination. So we tend to reduce them to one aspect, the one that we need them to have. What we cannot imagine or experience we imagine not to be.

Paul was big — a giant interpreter of Christian faith — and the tendency in every generation is to seek to nail down dogmas which make that interpretation final. And usually it is St. Paul who will not stay in the certitude box we try to build.

Today, in an age of ecumenism and pluralism, we are rethinking many of our assumptions, especially about Judaism. St. Paul, we now realize, accepted the continuing validity of God's call to the Jewish people. We Christians today must come to grips with this reality in our own theology, learning from Judaism as it speaks to us on its own terms. This is a process of dialogue, not proselytism.

1978 by NC News Service



# Mary—

## 'More blest in believing than in conceiving'

By Father John J. Castelot

The Gospels are statements of the church's faith in the identity and mission of Jesus. As such they are selective in the data they present, and those data are interpreted in a Christ-centered way, that is, Christologically. One result is that personages other than Jesus are mentioned only to the extent that they contribute to this overall purpose.

Even a person as important as Mary appears seldom and then not for her own sake, but for her Christological significance.

This is disappointing. We should like to know more about her as a distinct individual and about her relationship with her son. But we can only read between the lines, and we must be careful not to read too much there.

STILL, from the little we know about her and the relatively great deal we know about Jesus, we can make some fairly safe surmises. The first impressions Jesus must have experienced as an infant would

34). Matthew and Luke edited Mark's version to soften the rather harsh impression given by Mark, and Luke has Jesus saying: "My mother and my brothers are those who hear the word of God and act upon it" (Lk. 8:21).

The meaning of both versions is clear: True discipleship is much more important than blood relationship. Luke alone has another passage with the same message. "A woman from the crowd called out, 'Blest is the womb that bore you and the breasts that nursed you!' 'Rather,' he replied, 'blest are they who hear the word of God and keep it'" (Lk. 11:27-28). This is not a rejection of Mary, but a statement that her true blessedness lies in her discipleship. St. Augustine captured this truth in a memorable remark: "Mary was more blest in believing than in conceiving."

In the fourth Gospel Mary figures prominently in the story of the marriage feast at Cana, but only as an actor in a little drama designed to reveal her son's glory. She appears as a real historical person, of course; three times the narrative

*'From what we know, we must conclude that their mutual relationship was warm and tender and sympathetic and . . . brought them both deep joy and profound sorrow'*

have been the soft, protective warmth of her body, the sound of her voice, the sight of her smile.

It would have been Mary, with Joseph, who taught him to walk and talk, coaxed him to eat, dried his tears, disciplined him. He learned his first prayers from her lips, came to know family customs, so deeply rooted in the religion of the Jewish people.

Too, she watched him grow into a distinct, independent young man and experienced the pain of the generation gap. Historical or no, Luke's story of the finding of the boy in the temple strikes a true-to-life note when it concludes with the remark that "they (Joseph and Mary) did not grasp what he said to them" (Lk. 2:50). From what we know, we must conclude that their mutual relationship was warm and tender and sympathetic and, like all such relationships, brought them both deep joy and profound sorrow.

Mary is mentioned in only one passage shared by the first three Gospels. The basic form of the passage is in Mark, where it has two parts, 3:20-21 and 31-35. The first part mentions only "his own," but that this phrase includes Mary is indicated by the mention, in the second part, of his mother and brothers and sisters who have come looking for him, presumably to persuade him to come home with them.

WHEN JESUS is told they are there, he asks his hearers: "Who are my mother and my brothers?" And gazing around at those seated in the circle, he continued, "These are my mother and brothers. Whoever does the will of God is brother and sister and mother to me" (Mk. 3:33-

refers to her as the mother of Jesus. But in the symbolism characteristic of this Gospel, she is something more, and this explains Jesus' puzzling reply to her observation that "they have no more wine." "Woman," he answered, "how does this concern of yours involve me? My hour has not yet come" (Jn. 2:3-4).

THIS IS JUST one of the many difficulties in what seems to be a simple enough story. Why "woman?" It is true that this was a respectful way for a man to address a lady, but there is no precedent for a son so to address his mother. For John, the term is symbolic and theological. Mary turns up just once more in this Gospel (19:25-27), and again she is called "woman." In another Johannine writing there is a mysterious "woman" who gives birth to the Messiah (Rev. 12).

In all three instances, the "woman" is the people of God, the church or (in Revelation) Israel. And so in the Cana scene Jesus is addressing not his mother so much as his church, and telling it that it plays no effective role in his work before his "hour," the hour of his passion-death-glorification.

This hour can be anticipated in a sense, but only to foreshadow his glory. The Cana incident is called "this first of his signs." And "thus did he reveal his glory, and his disciples believed in him" (Jn. 2:11). This is the real point of the narrative as far as John is concerned. Jesus' answer, then, was not a rebuff since, in the context of the Gospel, it was not really intended for her personally.

1978 by NC News Service



### KYF summary

**FAITH, KNOWLEDGE** and wisdom are virtues we would hope to instill in our children. Since Vatican II the way we teach children has changed drastically. Some of us feel uncomfortable without the memorized answers. But a look at the new teaching methods which encourage a child to put the answers in his or her own words encourages understanding. From understanding comes knowledge. And an emphasis on Christian action makes faith a lived experience. Faith is encouraged by knowledge and wisdom has a fertile field in which to grow.

The strong emphasis on the parent as educator, too, encourages the family to grow together in all these virtues.

The Gospel accounts do not give us a very good picture, even of someone so important as Mary. Yet we can surmise certain things from the little that is given. Certainly Mary and Joseph taught Jesus in much the same way we teach our children. And like our children, the most important things he learned came from his home environment.

**THE PURPOSE** of the Gospels, however, is not biographical. Rather they are selective in the data they present, and those data are interpreted in a Christ-centered way. Personages other than Jesus are mentioned only to the extent that they contribute to this overall purpose. That Mary's true blessedness lies in her discipleship is shown in both Mark's and Luke's Gospels.

St. Paul the Apostle, a brilliant, strong, passionate man, stands as an example of faith and wisdom. From Paul we can learn compassion and tolerance. Our century is no less in need of these things than his.

With the involvement of the laity in parishes, we see people coming together in their common bond of faith. Slowly but surely we grow in faith, knowledge and wisdom.



# Prayer and study— linking the parish council in faith and concern

By Father Joseph M. Champlin

The decision-making process in a parish prior to the Second Vatican Council certainly was simpler and shorter than it is today. Not necessarily better, but surely less time consuming.

The pastor normally decided all major matters and often no priests at the rectory participated in the consultation procedure nor did many lay persons feel involved in the judgment made.

For most parishes in 1978, that type of individual, unaided decision making would no longer be acceptable. With significant matters, a pastor is expected at the very least to consult his parish council.

**THIS RATHER** drastic change in the operation of a parish disturbs some Catholics, both clergy and laity. They remember less complicated, less confused years when "Father" ran the parish. Such notions as committees, agenda, conflict, tension, consensus seem, for them, foreign to the church. Those ideas and experiences, like the modern religion texts and the contemporary liturgical services, so different from a few decades ago, can lead a troubled Catholic to ask, "Where am I?"

Most parish council members grew up in that so-called "old" church and find their new role awkward at the outset. For this reason the group needs ongoing educational and formation programs, if the council's deliberations are to prove productive for the parish and satisfying for the delegates.

To illustrate. Our last two meetings at Holy Family have gone on much too long. As a result, inappropriate issues were placed at the last moment without warning before the representatives; resentment then developed; harsh words and ill feelings surfaced. Those who posed the questions consequently went home late, tired, and frustrated; those who responded returned home late, tired and irritated.

Fortunately, we had earlier scheduled a day of prayer, study and planning for the weekend to follow. With the facilitating aid of Sister Mary Ann Binsack, a nun from the neighboring Rochester, N.Y., Diocese skilled in the workings of parish councils, our members prayed together, heard recommendations for a smoother operation of the body and even set some future goals and objectives for the parish.

**THE INITIAL** prayer service established an atmosphere for the 11:00 a.m. - 5:00 p.m. Sunday workshop. It reminded us that the council ideally must function as a body linked by ties of faith and love, concerned about building a Christian community spirit among both its members and the parish at large.

Specific practical suggestions revealed to the representatives how they could resolve or mitigate some of their recent tensions. Thus, an agenda committee, working sufficiently in advance, might greatly reduce the length of each meeting and improve the effectiveness of discussions.

A notebook for each member with minutes from all previous meetings could prove handy for the orientation of overwhelmed new delegates and helpful for the review of items already debated.

An hour allocated for long-range planning enabled us to start the analysis of our parish resources and needs. The list of needs or weaknesses included a better welcome of new parishioners, more efficient service for the poor and closer links between existing organizations or committees. It remains to be seen how well we move through on this process of establishing some future goals and objectives for Holy Family.

After dinner together at a local restaurant (members met spouses there) nicely concluded the inspirational, informative and planning day. We plan to make it an annual event.

1978 by NC News Service



## Discussion questions

1. **DO YOU** feel that your children are getting a good religious education? Discuss.

2. Why have parents been encouraged to get involved in the religious education of their children? How do you feel about it? Discuss.

3. Discuss this statement: "If a child lives with religion, he learns to believe."

4. In the New Testament, read the following passages: Lk. 2, 50; Mk. 3, 20-21; 31-35; Lk. 8, 21; 11, 27-28; Jn. 2, 3-4; 19, 25-27; Jn. 2, 11.

5. What are the Gospels?

6. There is scanty reference to Mary in the Gospels. What can we surmise about her?

7. What did Jesus mean when he said, "My mother and my brothers are those who hear the word of God and act upon it?"

8. Why does Jesus call Mary "woman" instead of mother?

9. What is the real point of telling the story of Cana?

10. **WHAT WAS** St. Paul the Apostle really like?

11. If possible, read *Paul Among Jews and Gentiles* by Krister Stendahl, Harvard Press, 1976.

12. Discuss this statement: "St. Paul, we now realize, accepted the continuing validity of God's call to the Jewish people. We Christians today must come to grips with this reality in our own theology, learning from Judaism as it speaks to us on its own terms. This is a process of dialogue, not proselytism."

## ...for the children

1. **WHY, DO** you think, God chose Mary to be the mother of his Son?

2. Why, do you think, Mary willingly became the mother of God's Son?

3. What is it about God that makes him someone that you can trust, like Mary did?

4. What difference does trusting God make in your life?

5. Why, do you think, Mary is an important person?



## —family talk—

# Sexual curiosity at four is natural phenomenon

BY DR. JIM AND MARY KENNY

Dear Mary:

Recently the four-year-old neighbor boy asked my three-year-old girl to pull down her panties. My daughter told me about it. I have not yet talked to the boy's mother. What can I do to insure that this does not happen again and does not get worse as the children get older?

A. In little children curiosity about the opposite sex is just that—curiosity. Around age three a child learns that he is a boy, he will grow into a man, and his sex will not change. Girls learn the same thing about being female. Apparently this learning is tied to development. It occurs in all cultures. It is not grasped before age three, and it is understood even though no one formally explains these facts to the child.

In their conversation three-year-olds

give many cues about their newfound understanding. "Mommy's a girl." "Daddy's a boy." "Brother is a boy." These and similar remarks dot their conversation.

WITH THE ARRIVAL of this important new knowledge, curiosity about their own sex and the opposite sex naturally follows. The child is simply expressing a desire to know what the opposite sex looks like.

The child's curiosity does not "get worse" as the years progress. Once satisfied, it subsides.

Frequently in a family a baby brother or sister arrives around this time, and the curiosity of the three-year-old is conveniently satisfied. Apparently your neighbor boy was not so fortunate.

What should you do? Tell your daughter not to pull down her panties outside. Do this in the same way you would teach her not to pick her nose or stuff food in her mouth. That is, teach her this is a con-

vention we observe, neither more nor less serious than other conventions.

YOU MIGHT BE watchful when the children play together. Should the boy repeat his request, discourage him in the same manner you would discourage other unacceptable behavior.

"Hey, Scott, I don't want you to do that anymore." Such a remark from you should be sufficient.

Should you talk to the mother? If you think she will become very upset, break off a friendship, punish her child severely, or forbid him to play in your yard, do not even mention it. The matter is not serious

enough to warrant such consequences. If you think she can help you watch the children and casually and gently discourage the undesirable behavior, tell her.

Above all remember that curious young children are not manifesting an unhealthy interest in sex. Rather they are expressing their new knowledge about a wonderful fact of creation—that God made us male and female.

(Reader questions on family living and child care are invited. Address questions to: The Kennys; Box 67; Rensselaer, NY 47978).

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## 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.



## TWO BIRDS WITH ONE STONE

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The Franciscan Clarist Sisters conduct a hostel and boarding house for children three to ten who attend the Catholic school in Chalakudy, India. It is a rented building, much too small and not at all safe. Yet the Sisters are forced to pay a very high rent. They seek to build a more adequate structure—one which will serve a dual purpose—a home for themselves and the children as well as include a chapel where they and the students can hear Mass and receive the sacraments. The Sisters raised as much money as they could from their community, the parents of the students and the people of the village. But most of them are very poor and much of the money was used to buy land for the building. A minimum of \$3,000 is still needed to complete the convent-chapel. For that, you can build the structure yourself, name it for your favorite saint and dedicate it as a Memorial for someone you love. If that is beyond your reach, at least give something—\$100, \$50, \$25, \$10, \$5, or whatever you can to help these gallant women keep the Faith alive in a land that is largely non-Christian.

HELP  
THOSE  
WHO  
ARE  
HELPING  
INDIA'S  
YOUNG

A  
TASTY  
RECIPE

Your Sunday dinner will seem tastier and be more meaningful if you share your blessings with the hungry families huddled in refugee camps of the Near East. For only \$20—less than the cost of most family dinners—you can feed a Palestine refugee family for an entire month. To show their thanks to you, we'll send you an Olive Wood Rosary from the Holy Land.

ANOTHER  
WAY  
TO  
HELP?

Needs of missionaries are great. It's hard sometimes to decide just where your help is needed most. Why not let the Holy Father decide? Mark your gift (in any amount) stringless, and send it to us. The Holy Father will tell us where it's needed.

Dear Monsignor Nolan:  
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## Unemployment (from 4)

with the problem of unemployment," Marshall said, "the public selects having the government provide jobs and training more often than any other alternative."

Forty-three percent of those surveyed said the government should create jobs for poor people who were out of work and another 33% said the government should provide a job for anyone who was out of work, regardless of his income. Only 20% opposed any government-created jobs for the unemployed.

By a 47-43% margin, those surveyed said the government should provide a job to anyone who wants to work. By a 54-36% margin, those surveyed said it was government's responsibility to provide job training to those who could not find work because they had no skills.

THE STUDY ALSO found that Americans believe people in government-created public service jobs are "doing something useful," while only 20% reject the jobs as "make-work."

When asked what sort of work public service employees should do, those surveyed gave top priority to helping the elderly in their homes, cleaning up neighborhoods, improving facilities for the

handicapped and helping maintain and improve schools.

The study also found the public, by a wide margin, supports giving heads of households with children first crack at government-created jobs and paying wages high enough to support a family.

ONE OF THE study's most interesting findings was what it called a "we-they" distinction in public attitudes toward the unemployed.

Fifty-seven percent of those surveyed cited the attractiveness of welfare and unemployment benefits as a major cause of unemployment; 35% cited lack of job skills.

But only 12% of those who were out of work themselves or knew someone who was out of work cited the attractiveness of benefits as a cause; 29% cited a lack of job skills and 30% cited the lack of a desirable job.

All in all, the study showed that while Americans are concerned about inflation and abuse of welfare and unemployment benefits, they also believe it is in their own best interest for government to reduce unemployment by creating jobs and offering job training.

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## Our Lady of Grace Center to be site for statewide social justice forum

On Saturday, September 23, the Rev. J. Bryan Hehir of the International Justice and Peace Office, United States Catholic Conference (USCC), will keynote a statewide forum on social justice at Our Lady of Grace Center in Beech Grove, Indiana. Addressing the topic of "Ministry for Justice," Fr. Hehir's address will be complemented by Sister Dorothy Gartland's

afternoon address on "Doing Justice Ministries: Developing Criteria and Strategies." Sister Gartland is a founding member of the Eighth Day Center for social change in Chicago.

Six workshops in specific arenas of social justice will be offered in both morning and afternoon sessions. Experts from the Indiana scene will offer their perspectives on racism, women's issues, legislation, alcoholism, natural resources and pro-life issues.

The Association of Women Religious in the Indianapolis archdiocese (ARIA), chief planners of the event, have slated a full day from 9 a.m. to 4 p.m. with a brown bag lunch break at noon. Participants may still register at the door.

### Schools aided by KC drive

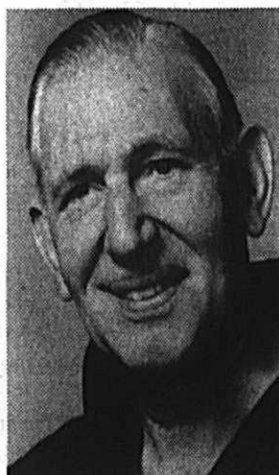
Two schools shared recently in the proceeds from a unique drive sponsored by Our Lady of Fatima Knights of Columbus under Grand Knight Robert J. Bowman.

This project, dubbed the Tootsie Roll Drive, was completed last April. Members and their families were at several East Side Indianapolis shopping centers and churches to accept donations for charity. The people who donated to the cause were presented a

Tootsie roll as a gift. The endeavor was a success and more will probably follow.

The profits were presented to the Noble School for Children, and to the Special Education Class at Scecina Memorial High School.

Chancellor Edwin L. Merritt, Jr. presented a check for \$613.25 to Ray Riley, principal of Scecina while Chairman Charles W. Miller presented a check for \$1,000 to Frank Powell for Noble Schools.



**JUBILARIAN**—Father Philip N. Johnson, O.F.M., a native son of St. Louis parish, Batesville, will mark his fiftieth year of religious profession with a Mass of Thanksgiving at St. Joseph Church, Louisville, at 4 p.m., Sunday, Sept. 24. Among family members joining in the celebration will be two brothers and a sister from the Indianapolis Archdiocese: Harry and Clarence Johnson and Mrs. John Hillenbrand, all of Batesville.

## Sister Alma Rose Gallen, Providence nun, dies

**ST. MARY-OF-THE-WOODS, Ind.**—Sister Alma Rose Gallen, S.P., 76, died here Monday, Sept. 11. The Liturgy of the Resurrection was held in the Church of the Immaculate Conception on Wednesday, Sept. 13.

Sister Alma Rose entered the Community of the Sisters of Providence in 1924. She pronounced her perpetual vows in 1932.

Educated for the teaching profession, she taught in schools in Chicago, Indianapolis and southern Indiana. In 1940 she began nurse's training and subsequently served as a registered nurse in the Sisters' Infirmary at St. Mary-of-the-Woods.

Survivors include a brother, Robert, of Indianapolis and nieces and nephews. A sister, the late Sister Julia Gallen, died two years ago.

### 'Still in misery'

**MONTEVIDEO, Uruguay**—Efforts to help Latin America's poor through land reform programs and foreign and domestic aid are failing, according to United Nations experts. Farm workers still live in misery despite increased progress in agricultural techniques and production, said Uruguayan economist Enrique Iglesias, executive secretary of the Economic Commission for Latin America, a U.N. agency.

—remember them—

# St. Therese of the Infant Jesus Church

13th and Bosart Avenue

*Invites you to participate  
in an*

## Octave of Prayer October 1 thru October 8

*in honor of*

## The Little Flower

### Sunday Obligation Mass Schedule:

Saturday — 5:00 p.m.; Sunday — 7:30, 9:00, 10:30 a.m., 12 noon and 6:00 p.m.

### Special Homilies and Prayers for the Sunday Masses on October 1 and October 8:

Homilies and Prayers at the 7:30 p.m. Mass — Monday thru Friday; October 8 — 10:30 a.m. Mass — Missa Cantata

### Homilist:

Rev. Patrick J. Kelly, Chaplain, Cathedral High School



**THERESE MARTIN**  
St. Therese of the Infant Jesus, The Little Flower

O Little Flower of Jesus, ever consoling troubled souls with heavenly graces, in your unfailing intercession, I place my confident trust. From the heart of Our Blessed Savior petition these favors of which I stand in greatest need. Shower upon me your promised roses of virtue and grace, dear St. Therese, so that swiftly advancing in sanctity and in perfect love of neighbor, I may some day receive the crown of life eternal. Amen.

† ALIG, William J., 89, St. Joseph, St. Leon, Sept. 16.

† BILTZ, Marvin G., 45, St. Michael, Brookville, Sept. 14.

† CARELLI, Frank R., 88, St. Philip Neri, Indianapolis, Sept. 19.

† ELWARD, Joseph F., Jr., Christ the King, Indianapolis, Sept. 20.

† EVRARD, Charles D., 48, St. Mary-of-the-Woods Village Church, Sept. 14.

† FITCH, Harry F., 55, Sacred Heart, Clinton, Sept. 13.

† GEIMAN, Joseph A., Sr., St. Christopher, Indianapolis, Sept. 19.

† GRAVES, Carney E., 75, St. Mary, Madison, Sept. 1.

† HART, Lauretta [Delly], 77, St. Malachy, Brownsburg, Sept. 19.

† HEAD, Dorothy L., 64, Holy Spirit, Indianapolis, Sept. 18.

† JANKOWIAK, James H., 82, St. Catherine, Indianapolis, Sept. 15.

† KEPPEL, Beatrice O., 61, St. Patrick, Indianapolis, Sept. 16.

† KRIECH, Bertha, 69, Our Lady of the Greenwood, Greenwood, Sept. 20.

† LEWIS, James A., Sr., 80, St. Augustine, Jeffersonville, Sept. 11.

† MOON, Madelone Welch, 74, St. Patrick, Terre Haute, Sept. 13.

† RADTKE, Marie, 86, St. Lawrence, Indianapolis, Sept. 15.

† RALSTON, Adeline M., 66, St. Plus X, Indianapolis, Sept. 18.

† RATEKIN, Della Elizabeth, 60, St. Mary-of-the-Woods Village Church, Sept. 15.

† SEVERIN, Ruth S., St. Luke, Indianapolis, Sept. 16.

† SOLLER, Mary A., 91, St. Joseph, Shelbyville, Sept. 11.

† THIE, Veronica, 77, Little Flower, Indianapolis, Sept. 16.

† WALSH, John P., 64, Our Lady of Lourdes, Indianapolis, Sept. 18.

† WHITNEY, Mabel C., 78, Our Lady of the Greenwood, Greenwood, Sept. 19.

† ZIPP, Edna A. [Cramed Nativity], Indianapolis, Sept. 20.



# activities calendar

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

september 22

Information call 253-7457 or 545-4926.

The "Scarecrow Stomp," sponsored by the St. Vincent Hospital Guild, will be held at the Shrine Horse Patrol beginning at 7 p.m. Proceeds will go towards the purchase of life support equipment for St. Vincent Hospital and Health Care Center, Indianapolis.

sept. 22-23

An intensive journal workshop will be held at Alverna 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.

september 23

A series of eight Early Childhood Update Workshops will be held at Marian College in Room 11 of Marian Hall. The full-day sessions are held from 9 a.m. until 3:30 p.m.; half-day sessions are from 9 to 11:45 a.m.

The first session on Saturday, Sept. 23, will be presented by Dr. Lilly McEachern on "Discipline Without Tears."

For complete information call (317) 924-3291, Extension 269.

The Catholic Alumni Club of Indianapolis invites single persons over 21 to a dance and party at the Brendonway Apartment Clubhouse from 8:30 p.m. to 1 a.m. For more

sept. 23-24

The fifth annual Atlanta New Earth Festival will be held at Atlanta, Ind., beginning with a parade at 11 a.m. on Saturday. Barbara Hoggatt, advertising chairman, invites the public to "celebrate the beginning of fall in a small town."

september 24

The Catholic Daughters of America will meet in regular monthly session at 1:30 p.m. at 1324 N. Pennsylvania, Indianapolis.

Father Thomas Amsden and his parishioners at St. Lawrence parish, Lawrenceburg, invite the public to attend their annual festival beginning at 12 o'clock noon (EDT). Family style chicken and beef dinners are on the menu. Adult tickets are \$3; children, \$1.50. The festival will also feature booths, games and refreshments.

The Home-School Organization of St. Plus X parish, Indianapolis, will sponsor a pancake breakfast in Msgr. Ross Hall following the Sunday Masses. Prices are \$2, \$1.50 and \$1.

The southern Indiana group of divorced, separated and remarried Catholics will meet at Providence High School, Clarksville, at 7:30 p.m.

The Polish Cultural Society of Indiana is sponsoring a traditional Polish harvest festival called Dozynki at Hilledale Nurseries, 7800 N. Shadeland, Indianapolis, from noon until dusk. The Dozynki is the Polish thanksgiving for a successful harvest. The dinner is \$5 for adults and \$2.50 for children. There will be a polka band and folk dancing.

The public is invited.

september 25

All diocesan priests and men and women Religious are invited to attend the Mass of Commitment at St. Thomas Aquinas Church, 4800 N. Illinois, Indianapolis, at 7:30 p.m. Refreshments will be served in the school hall after the Mass.

september 26

A meeting of separated, divorced and remarried Catholics will be held at 7:30 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd., Indianapolis. The meeting will open with a celebration of the liturgy.

sept. 27-oct. 1

Events of interest for Worldwide Marriage Encounter groups include the following:

Sept. 27: Evening of renewal for New Albany Region No. 3 at St. Mary-of-the-Knobs Church, Floyds Knobs, 8 p.m.

Sept. 29: Encounter weekend at Terre Haute. For reservations contact Eileen and Steve Egenolf, (317) 235-3735.

Sept. 30: Encounter sharing evening, Indianapolis. Contact Chuck and Charlene Cesnik, (317) 924-0927.

Oct. 1: Sharing Board for Indianapolis at 2 p.m. Contact Al and Anne Thompson (317) 923-2620.

september 28

The Lawrenceburg Deanery Council of Catholic Women will meet at St. Paul Church, New Alsace, for the annual mission meeting. Registration begins at noon followed by the Mass at 12:30 p.m. The guest speaker at the meeting will be Robert Bischoff.

All mission articles are to be brought to this meeting.

A planning meeting for the October 8 Rosary March will be held at the Cathedral Social Center, Indianapolis, at 8 p.m. John Holloran, grand knight of Msgr. Downey Council, Knights of Columbus, is chairman for the March. All interested persons are invited to attend the meeting.

september 29

The Athletic Committee of All Saints School, Indianapolis, will sponsor a fish fry and fun night at St. Anthony parish, 379 N. Warman. Serving begins at 4:30 p.m. Proceeds will benefit the sports program.

To commemorate Cathedral High

Forty years ago, a branch of the National Council of Women was formally established in the Diocese of Indianapolis.

School's jubilee year, the theme for the Mothers' Club scholarship dance in the school cafeteria will be "60th Anniversary Waltz." The evening begins with a wine fountain at 7 p.m. and dinner at 8 p.m. Dancing will follow from 9 p.m. to midnight.

Tickets are \$20 per couple. No tickets will be sold at the door. For reservations contact Mrs. David (Kathy) McNulty, 253-8253.

sept. 29-oct. 1

Father Frank Bryan of Marian College will direct a women's retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For information and/or reservations, call (317) 545-7681.

october 1

Holy Family parish annual festival at Oldenburg will feature chicken dinners, turtle soup and entertainment of all kinds. The dinners will be served beginning at 10 a.m.

october 7

A "Day of Awareness" will be sponsored by the Central Indiana Group of Separated, Divorced and Remarried Catholics at Brebeuf High School, 2801 W. 86 St., Indianapolis. Registration will begin at 8:30 a.m. and the closing ad-

dress will be at 8 p.m. For further information contact Alverna Center, (317) 257-7338.

pre-register with their parish priests.

october 8

A day of recollection for divorced and separated Catholics will be held at Mount St. Francis Retreat Center, west of New Albany. More information is available from the Center (812) 923-8818.

oct. 12 & 15

A Pre-Cana Conference for Engaged Couples will be held at Providence High School, Clarksville, in a two-session program: Thursday, Oct. 12, from 7:15 p.m. to 10 p.m. and on Sunday, Oct. 15, from 12:45 p.m. to 5 p.m. The program is sponsored by the Aquinas Center for Continuing Religious Education.

Interested couples are asked to

socials

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

St. Jude Church

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## Sharing (from 2)

spirituality for DREs is their relationship with other DREs. For two years now the DREs have been working to form the Association of Parish Administrators of Religious Education (APARE). This association is peer support for personal growth. It is an opportunity to share talents with one another, to help new DREs learn the role and get to know and support one another in the difficulties that this kind of ministry entails.

It also provides a forum for DREs to consult one another about their programs and action plans as they change each year on the parish, district, and diocesan level. This peer association again, is not seen as an optional way in which to do the role of a DRE.

**This is what it means to be a DRE:** to share talents both in your own parish and through other parishes and to share with other people in making the same journey of faith, the same journey of sharing the light of faith in the Archdiocese of Indianapolis.

A third challenge for DREs is to keep up professionally. The DRE is a new profession. The Master's degree programs for Directors of Religious Education are ever evolving. They include a mix of education, theology, sociology, psychology, business management, the arts, and especially liturgy and creative expressions of the faith. However, like any other degree one is never finished with the credentials. DREs continue learning and growing through inservice and through extra courses that are available.

Coordinators who do not have a bachelor degree are encouraged to enroll in the 'WED' program at St. Mary-of-the-Woods College or take courses at Marian College. Religious educators who have not completed a Master's degree are encouraged to take the Master's summer program at St. Meinrad, Notre Dame, Loyola University in Chicago, Catholic

University in Washington, D.C., Boston College.

But since many are not able to take the time required for these programs a special program has been worked out through Indiana University that would be the equivalent of a Master's degree in religious studies. It is a Master's degree in adult education which includes fifteen graduate hours of Catholic theology, Catholic religious studies and 21 hours of adult education courses from either Bloomington or Indianapolis campuses of Indiana University. For more information about these programs, please contact the Office of Catholic Education.

**FOR INSERVICE** the association has programs every year designed to meet the needs that are surfaced by the DREs. This year there will be a program on ministry given by Rev. Matthias Neuman and myself on November 10. There will be a retreat given for DREs by Fr. Jeff Godecker in March. The Office of Catholic Education also sponsors the Indiana Catholic Education Institute wherein there will be nationally renowned speakers on religious education including Sister Mariella Frye, M.H.S.H., Rev. Matthew Fox, O.P., and Rev. Andrew Greeley. Throughout the Department of Religious Education MEMO other opportunities for inservice will be communicated.

In summary, the DREs of the Archdiocese of Indianapolis and the Office of Catholic Education see it as a serious responsibility to provide for and to see that DREs have the opportunity to continue first, their spiritual growth, and second, their professional growth. As the Director of Religious Education, I see it as my mission to assist the professional religious educators to grow to be the persons God has called them to become. They can share this faith and enable catechists to share this faith and they in turn share faith with others. This is both the opportunity and the challenge of being a catechist.

## Junior CYO representatives meet Sept. 30

Tricia Franckhauser, Archdiocesan Youth Council president, has announced plans for the second meeting of the year for representative groups of high school age CYO'ers in the Archdiocese.

The meeting will be held Saturday, Sept. 30, at St. Gabriel parish in Con-

nersville. Registration will be at 12 o'clock noon.

The theme "To Have Is To Serve," will be directed by Fr. Mark Gottemoeller and the host CYOers.

A dance will be held for the delegates Saturday night. President Tricia Franckhauser will preside at a meeting following Mass on Sunday.

The theme for the 1978-79 Archdiocesan CYO year is "The Year of The Child." According to Miss Franckhauser, activities will be

conducted all year with the over-riding theme of service to children.

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## Monks slate pilgrimage

ST. MEINRAD, Ind. — The monks of St. Meinrad will sponsor the semi-annual pilgrimage to the historic shrine of Our Lady of Monte Cassino, beginning Sunday, Oct. 1. Services begin at 2 p.m.

The Benedictines who will speak on each of the Sundays and their respective topics are as follows: Oct. 1, Retired Archabbot Gabriel Verkamp, "Mary, Our Mother at the Hour of Death"; Oct. 8, Fr. Cyprian Davis, "Mary and the Disciples and Our Holy Father John Paul I"; Oct. 15, Fr. Kevin Ryan, "The Shroud of Turin"; Oct. 22, Fr. Rupert Ostdick, "Thoughts of Our Blessed Mother"; Oct. 29, Fr. Eric Lies, "The Memorare: Prayer of Every Need."

Fr. Marion Walsh is pilgrimage coordinator.

## Advance cause of Padre Pio

VATICAN CITY—Ten years after his death, famed Italian stigmatist, Padre Pio, is advancing along the slow path toward canonization. Padre Pio, a Capuchin priest who died in a monastery in southern Italy Sept. 23, 1968, bore the marks of Christ's crucifixion. The Holy See, however, has never officially ruled whether the famed Franciscan received the stigmata through supernatural intervention.

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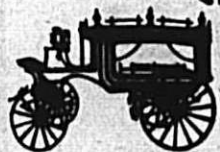
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About once a year, a song appears on the charts that deserves special mention and comment. Last year's song of the year, "You Lig. Up My Life," was such a song. Anne Murray's current release "You Needed Me," also fits into this category. While it does not have the same dynamic vocal qualities as Debbie Boone's hit, the song's message is powerful and one we need to hear.

"You Needed Me" celebrates the meaning loving relationships can bring. It speaks well of the support, the shared presence and the challenge that we can give each other.

Each of us is gifted with strengths and potentials. These gifts reflect God's image and tell us about our origin and destiny in God. Yet none of us can make it alone in life—we do need each other. When we experience this need, it does not mean that our own God-given strengths are diminished.

**RELATIONSHIPS** happen to us in diverse ways. Some grow quickly; others take a long time. Some are direct results of our initiative, while others are complete surprises. Much depends on our openness to others and life itself. All relationships involve risk for there is no love without vulnerability. Relationships bring us to new hopes and dreams. We



may even want to build our future life around a certain relationship. Yet hopes and dreams rarely unfold as straight, unbending lines of progression.

Relationships can change and we may need to adjust our hopes. But however a relationship eventually works out, once love has been freely given and invested in us, we are forever changed.

The song's most striking lines are these words: "You gave me strength to stand alone again, to face the world out on my own again."

total understanding of it, God's presence is revealed throughout this whole life process. His mystery cannot be defined, but for those who risk to live this fabric of relationships, the Spirit of his love is known, felt and deeply experienced.

We see this revelation in the life of Jesus, a life of touching, rejoicing with, comforting, teaching and interacting with others. Our own sharing with those we love becomes the visible sign of the sanctity of our lives and our high calling to be one with each other, and one with our God.

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## YOU NEEDED ME

I cried a tear, you wiped it dry  
I was confused, you cleared my mind  
I sold my soul, you bought it back for me  
And held me high and gave me dignity  
Somehow you needed me

You gave me strength to stand alone again  
To face the world out on my own again  
You put me high upon a pedestal  
So high that I could almost see eternity  
You needed me  
You needed me

And I can't believe it's you, I can't believe it's true  
I needed you and you were there  
And I'll never leave, why should I leave  
I'd be the fool  
Because I've finally found someone who really cares.

You held my hand when it was cold  
When I was lost you took me home  
You gave me hope when I was at the end  
And turned my lies back into truth again  
You even called me friend.

You gave me strength to stand alone again  
To face the world out on my own again  
You put me high upon a pedestal  
So high that I could almost see eternity  
You needed me  
You needed me

Written by: Randy Goodrum  
Sung by: Anne Murray  
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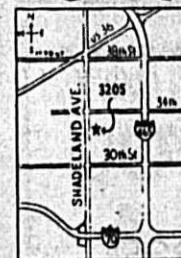
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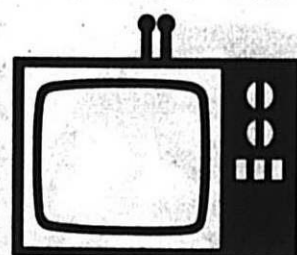
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## tv news and reviews

### ABC's 'One of a Kind' packs Punch - and Judy

NEW YORK — Punch and Judy, the bickering puppets who have delighted generations of English children by belting each other around the stage with slapstick, have something constructive to tell American children watching the premiere of this season's "ABC Afterschool Specials." The program is called "One of a Kind" and airs Wednesday, Sept. 27, at 4:30-5:30 p.m. on ABC.

A mother trying to raise her young daughter on her own is preoccupied with running a small food concession on a California beach and with her current boyfriend. Without meaning to, the mother has become abusive to her child, demanding too much of her, and occasionally hitting her when things go wrong.

When a traveling puppeteer sets up a Punch and

Judy show on the beach, the young girl is fascinated by the make-believe puppets' cruelty to each other and wishes to change the traditional story. Against her mother's orders, she neglects the food stand and helps with putting on the show. During the final performance, the mother appears, creates a disturbance, and in the confusion

the girl gets her chance to make peace between the battling puppets and between herself and her mother.

Diane Baker, the former Hollywood starlet who produced the program, does well in the thankless role of the mother who is finally shocked into realization that, instead of correcting, she has been brutalizing her daughter, whom she really loves. It is the kind of situation youngsters can relate to. The exaggerated violence of hunchbacked Punch and shrewish Judy will keep the real violence from becoming too threatening.

"One of a Kind" is a program to be shared by parent and child, making them appreciate each other anew and perhaps drawing them a little closer. It is an unusual combination of entertainment and substance, something viewers have come to expect from the "ABC Afterschool Specials."



LOVING MOMENT—Stephanie Brown, left, and Diane Baker play a troubled mother and daughter who achieve a better understanding of each other thanks to the intervention of a traveling puppeteer in "One of a Kind," an ABC Afterschool Special to be aired Wednesday, Sept. 27. [NC photo]

### 'The Long Search'

In the third program of "The Long Search" series investigating mankind's experience of and response to the sacred, host Ronald Eyre journeys to Romania to report on Eastern Orthodoxy. Entitled "The Romanian Solution," the program airs Saturday, Sept. 30, at 9-10 p.m. on PBS.

What he finds in a small Moldavian village as it prepares for Easter is that faith is central to the life of the community. The entire village shares in the preparations of Holy Week and then participates in the nightlong liturgy of Christ's resurrection. One can see the appeal of the religious art of the icon—"a window into heaven"—and feel the fervor of the traditional choral music of the Eastern Church.

In the large industrial city of Cluj, Eyre seems to find the same vital religious spirit that he did among rural villagers. He is puzzled about the anomaly of a flourishing Orthodox Church in a communist country but accepts the answer that the

state recognizes the Church as part of the cultural heritage of the nation. With 80% of its people being Orthodox Christians, the government seems to demand only that they be loyal citizens.

However that may be, the program has nothing to say about the continuing government persecution of Eastern-Rite Catholics in Romania, who numbered some 1.5 million after World War II. Any discussion of religious freedom in Romania is incomplete without raising the question of when the government will permit Eastern-Rite Catholics to worship legally in their country.

## religious broadcasting highlights

TELEVISION: Sunday, Sept. 24, 1-1:30 p.m. "Directions" (ABC) "We Have a Pope"—An analysis of the possible direction the pontificate of Pope John Paul may take from the perspective of the new pope's origins and the first pontiff born in the 20th century, the son of a working class family and a prelate whose primary concerns have been the pastoral care of his people. Guests for the discussion program are Jesuit Father Joseph A. O'Hare, editor-in-chief of America magazine and Father Philip J. Murnion, director for the Office of Pastoral Research of the Archdiocese of New York. ABC News correspondent Lou Cioffi will moderate the discussion.

RADIO: Sunday, Sept. 24. "Guideline" (NBC) presents an interview with Father John Aurelio, a priest of the Diocese of Buffalo, N.Y. Father Aurelio will discuss his unique approach to the celebration of the liturgy for children, the subject of his recent book titled "Story Sunday." Interviewer is

Father Thaddeus Horgan, a Graymoor friar who is co-director of the Graymoor Ecumenical Institute. (Check local listings for time.)

Sunday, Sept. 24, 5-6 p.m. (NBC) "Horowitz—Live!" Renowned pianist Vladimir Horowitz will be the soloist with the New York Philharmonic conducted by Zubin Mehta in a performance of Rachmaninoff's Piano Concerto No. 3 presented live from New York's Lincoln Center.

Monday, Sept. 25, 8-11 p.m. (PBS) "Live from the Met." The premiere telecast in the new fall season of live opera offers Verdi's "Othello" with Renata Scotto as Desdemona and Jon Vickers in the title role.

Tuesday, Sept. 26, 9-11 p.m. (CBS) "One in a Million: The Ron LeFlore Story." This made-for-TV movie about a major league ballplayer will be used in Chicago and Detroit schools

In a motivational program to increase students' interest in reading.

Tuesday, Sept. 26, 9-11 p.m. (NBC) "Battered." In this made-for-TV movie about three women who suffer physically, emotionally and psychologically from the brutal treatment of their husbands, adult viewers learn that there are no easy "solutions" to such traumatic relationships.

Thursday, Sept. 28, 8-9 p.m. (CBS) "The Waltons." Even if you're not a fan of this family series set in the 1940's, you might find tonight's episode of interest: Jim-Bob thinks of romance "when Mary Frances, a pretty Catholic girl, comes to Walton's Mountain to contemplate

whether her future lies in or out of the convent . . ."

## tv programs of note

### 'Duke' is back

All-star entertainment revues are not exactly uncommon on TV. But this one is hosted by John Wayne who, after open heart surgery complicated by hepatitis, returns as sold a rock of Americana as he ever was. Wayne's "true grit" is what makes truly special "General Electric's All Star Anniversary," airing Friday, Sept. 29, at 9-11 p.m. on ABC.

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# a string of disasters —and one winner

BY T. FABRE

NEW YORK — The following capsule film reviews were prepared by the staff of the USCC Department of Communication's Office for Film and Broadcasting:

"**Avalanche**" (New World)—Scorning all ecological considerations, entrepreneur Rock Hudson builds a luxurious ski resort on a Colorado mountainside, hoping to impress his estranged wife (Mia Farrow) enough to effect a reconciliation. Nature, of course, takes her revenge. A run-of-the-mill disaster movie with the ludicrous dialogue and shallow characterizations typical of the genre, "Avalanche" also has

enough action in the bedroom and nudity to stir some wonder over its relatively mild PG rating. [PG]—B—Morally objectionable in part for all.

"**Born Again**" (Avco Embassy)—Based on Chuck Colson's book of the same name concerning his years in the Nixon White House, his conversion to fundamentalist Christianity and his trial and prison term for his responsibility in the Ellsberg break-in, "Born Again" is a well-intentioned attempt at dramatizing a religious experience for proselytizing purposes.

Like so many other religious films of this sort, "Born Again" fails to move, much less convince, because it equates religious

conviction with sentimentality, a failure one assumes is due less to the commitment of the filmmakers than to their all too apparent creative limitations. The result, unfortunately, is both an insult to those who take religion seriously and an occasion for contempt by those who look down on any form of belief as intellectually indefensible. (PG) A-III—Morally unobjectionable for adults.

"**Girlfriends**" (Warners)—Two young women, one aspiring to be a photographer, the other a writer, share an apartment in New York. The would-be writer gets married while the photographer perseveres through the pitfalls of loneliness and chance encounters to her first exhibit and serious romance.

The chief virtue of this work—the first feature by Claudia Weill—is that it is not a slick Hollywood production but an independent effort grounded in a realistic environment peopled with credible ordinary characters. It is exploratory and tentative in describing what women are making of their new independence, and many of the individual scenes contribute tellingly to the

## tv film fare

Wednesday, Sept. 27, 9 p.m. (CBS) "Three Days of the Condor" (1975) Robert Redford plays a CIA agent on the run from assassins whom he with good reasons believes are in the employ of the CIA itself. Faye Dunaway lends him at first reluctant then enthusiastic assistance. A slickly done but shallow film whose heroics are implausible and whose idealism is more than a little inconsistent. The violence, language and the love affair between the two principals make it mature subject matter. (R) A-III—Morally unobjectionable for adults.

## —movie ratings—

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

Convoy	B	Hot Lead and Cold Feet	A-1
Eyes of Laura Mars	C	National Lampoon's	
Foul Play	A-3	Animal House	C
Go Tell the Spartans	A-4	Revenge of the	
Grease	B	Pink Panther	A-3
Heaven Can Wait	A-2	Saturday Night Fever	A-3
High Anxiety	A-4	Sgt. Pepper's Lonely	
Hooper	B	Hearts Club Band	A-3



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**CHRISTMAS STAMPS**—The U.S. Postal Service will issue the 1978 Christmas stamps on Oct. 18. One features a child on a hobby horse designed by Doll Tingle, who designed the 1977 Christmas mail box stamp. The second stamp depicts an Andrea della Robbia madonna and child from a 15th century relief sculpture. With the della Robbia stamp, the postal service returns to the tradition of a religious stamp at Christmas after complaints last year over issuing two secular stamps. [NC photos]

total effect. The film is not casual entertainment and its treatment of sex and use of profanity—although minimal—are objectionable. [PG]—B—Morally objectionable in part for all.

"**Big Wednesday**" (Warners)—Three young men spend their time boozing, fighting and womanizing by a California beach, their surfboards in readiness for the Great Wave to come on some special Wednesday. John Millus' trivial as well as offensive glorification of the male bond—arrested in the adolescence of the "beach-bum" culture of the recent past—offers viewers precious little save scenes of nature's grandeur. [PG]—B—Morally objectionable in part for all.

"**Scalpel**" (Avco Embassy)—A plastic surgeon remakes the face of a beaten up go-go dancer to resemble that of his runaway daughter in order to cash in on a \$5 million will left in his daughter's name. Naturally after he and the girl succeed in getting the money and having an affair along the way, the real daughter

returns with some plans of her own—which soon become too convoluted to follow, much less explain. True to its title "Scalpel" indulges in a certain amount of gore; the film's casual

approach to the value of human life, its unnecessary use of female nudity and its titillating treatment of the incest theme render it offensive. [PG] B—Morally objectionable in part for all.

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