

CRITERION

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'No clear favorite' at conclave

BY JOHN MUTHIG

VATICAN CITY—With no clear favorite, cardinals gathered for the second time in less than two months for the awesome task of selecting a pope.

Vatican-watchers puzzled over an in-

flated list of "papabili"—the Italian word used to refer to papal candidates—as the 111 cardinal-electors prepared to enter the sealed-off conclave area Oct. 14.

All was nearly as it was for the last conclave Aug. 25, after the death of Pope Paul VI, from which Pope John Paul I

emerged.

The greatest change this time was that all but one of the electors were veterans of a papal election.

THE ONLY NEWCOMER was U.S. Cardinal John Wright, prefect of the Vatican Congregation for the Clergy. Cardinal Wright could not attend the last conclave because of neurosurgery and cataract operations.

His presence slightly changed the voting balance. The U.S. delegation, the largest national voting bloc after the Italians, had nine votes, 8% of the total.

The Italian votes totaled 26, equal to 23% of the vote.

Changed also was Rome's weather. During the August conclave, the cardinals sweltered in unairconditioned quarters, with windows sealed shut.

Mild fall temperatures, however, were expected to continue well beyond the opening of the conclave.

It was considered likely that more comfortable conditions, plus the desire to know a little more about the history and

health of leading candidates, might lead cardinals to remain in conclave longer than they did in the August election. In the conclave, they chose John Paul on the fourth ballot.

THE JOB REQUIREMENTS for the papacy appeared to be basically unchanged.

Every cardinal speaking to outsiders in the pre-conclave days said pastoral qualities were a must.

Some, however, hastened to add that many curial cardinals possessed pastoral attributes even though they had not headed dioceses.

Nationality was being played down by electors. But several influential foreign cardinals and many other princes of the church seemed intent on electing an Italian.

Cardinals said the new pope would have to be willing to grant local bishops more autonomy and to increase shared decision-making at the Vatican by giving the Synod of Bishops a greater voice.

But, like Pope John Paul, the next pope would have to show commitment to restoring discipline and insist on preserving moral teachings and fundamental doctrines, according to the consensus.

Balloting to open Sunday

VATICAN CITY—The College of Cardinals will begin the conclave to elect a pope with a concelebrated Mass in St. Peter's Basilica at 10 a.m. (5 a.m. EDT), on Oct. 14. The cardinals plan to enter the conclave site at 4:30 p.m. (11:30 a.m. EDT).

The concelebrated Mass, presided over by Cardinal-Chamberlain Jean Villot, will be at Bernini's Altar of the Chair.

Entry into the conclave will take place as it did in August. The cardinals will gather in the Pauline Chapel at 11:30 a.m. and walk in procession the short distance through the Royal Hall to the Sistine chapel as the hymn "Veni Creator Spiritus" is chanted.

is chanted.

After a prayer by Cardinal Villot, who will again chair the sessions of the conclave, the order "Extra omnes," Latin for "Everyone out," will be given to those not authorized to remain in conclave. The order will be given by Papal Master of Ceremonies Msgr. Virgilio Noe.

Voting will begin at 9:30 a.m. (4:30 a.m. EDT) Sunday, Oct. 15, and continue, if necessary, at 4:30 p.m. (11:30 a.m. EDT).

Every day in conclave the cardinals will concelebrate morning Mass in three chapels: the Sistine, the Matilda and the so-called "attic" chapel on the top floor of the Apostolic Palace.



GOING DOWN—The last, bright sign of summer seems to be disappearing from the view of a youngster who has put aside a bicycle to ponder the end of another season. Nature

has shortened the days. Cooler weather suggests the coming of winter. The scene is set for a different kind of season.

Test tube case raises a question

VATICAN CITY—A member of the papally appointed International Theological Commission warned that the conception of a child in a test tube involves the risk of putting human beings on the same level as things that can be manipulated. The commission member, Father Carlo Caffarra, discussed test-tube conception in an article in L'Osservatore Romano, Vatican daily.

Lay consultation urged by bishops

WASHINGTON—The U.S. bishops' Advisory Council has urged widespread consultation with laity on the proposed revision of the Code of Canon Law and increased emphasis on educating priests and seminarians about shared responsibilities and lay ministry. The recommendations were among several put forth by the advisory group during a recent meeting in Washington.

-capsule news-

Affirm NLRB ruling

WASHINGTON—The National Labor Relations Board has reaffirmed earlier decisions by NLRB administrative law judges that the Diocese of Gary, Ind., violated federal labor law in its dealings with Catholic school teachers and the Brooklyn Diocese did not. Both losers in the decisions—the Diocese of Gary and the Lay Faculty Association of Brooklyn—plan to appeal to the U.S. Court of Appeals.

Lebanon concern

VATICAN CITY—Concern has heightened in the Roman Curia and among the College of Cardinals over the deteriorating situation in war-torn Lebanon. The cardinals, who appealed for a lasting cease-fire Oct. 2, discussed Lebanon again at their Oct. 6 meeting, said the Vatican Press Office.

Nun runs parish

DULUTH, Minn.—In a pilot program that diocesan officials hope will help them better deal with a serious shortage of priests, Benedictine Sister Mary Paul Ludwig has become the first woman to run a parish in the Duluth Diocese. Sister Ludwig became administrator of Our Lady of Mercy parish on Oct. 1, taking over most parish duties except celebrating the Eucharist and other sacraments.



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Rights demanded

LIMA, Peru—The bishops of Peru said that the country's new constitution must offer guarantees for the free exercise of religion, and recognize the social influence of Catholicism.

Questions United Way

PEORIA, Ill.—Bishop Edward W. O'Rourke of Peoria, Ill. has urged taking a second look at raising funds through the United Way campaign because of its funding of Planned Parenthood. Bishop O'Rourke pointed to Planned Parenthood's involvement in abortion and its distribution of "blatantly anti-Catholic propaganda and blasphemous references to the Blessed Virgin Mary."

Killing is deplored

MANAGUA, Nicaragua—Archbishop Miguel Obando Bravo of Managua condemned the "atrocious killing" of Father Francisco J. Espinoza of Estelí, saying that the murder further proves that there is no respect for human life today in Nicaragua.

Pledges support

WASHINGTON—Secretary of Health, Education and Welfare Joseph Califano has pledged federal support for the hospice movement—a growing effort to provide family-centered, dignified care, often at home, for the terminally ill.

Millions see Shroud

TURIN, Italy—The last of about 3.3 million pilgrims passed before the Holy Shroud of Turin Oct. 8 as an international team of scientists began several days of tests on the sacred linen.

Seek abortion ruling

FLORENCE Italy—Six Italian lower courts have now asked Italy's Supreme Court to rule on the constitutionality of the state's liberal abortion law. Two courts in Florence joined tribunals in Voghera, Pesaro, Trent and Salerno in recommending a ruling on the five-month-old law.

Press apathy hit

WASHINGTON—An Irish priest long active in documenting torture allegations made by Irish prisoners in Ulster slammed Catholic leaders and the Catholic press in the U.S. for failing to protest violations of human rights in Northern Ireland. Those officials and publications, Father Murray said, have been quick to criticize allegations of brutality by governments in Africa and South America, but they have ignored what he said is systematic torture, killing and the use of terror as a political tool by the British rulers of his homeland.

Some interesting facts about papal conclave

BY NC NEWS SERVICE

Here are some facts about the conclave which will pick a successor to Pope John Paul I—along with other facts about conclaves in general:

—**Who can vote:** Cardinals under 80 years of age. Although 112 are eligible, illness will prevent Cardinal Boleslaw Filipiak of Poland from attending.

—**When:** Beginning Oct. 14, 1978, at 4:30 p.m. Rome time.

—**Where:** Apostolic Palace's Sistine Chapel.

—**Methods of election:** 1) Unanimous acclamation, where one cardinal expresses aloud his preference and the other electors all agree. 2) Delegation, where all the electors agree to choose an uneven number of from nine to 15 cardinals to carry out the election according to agreed-upon instructions; 3) Scrutiny, or ballot, the normally used method, with two votes every morning and every afternoon until a candidate gets at least two-thirds plus one of the votes.

—**Who can be elected:** Any adult, male, practicing Catholic. Cardinals are most likely candidates, but Archbishop Giovanni Montini of Milan was considered a candidate in 1958 and as a cardinal was elected Pope Paul VI in 1963.

—**Nationalities of electors:** 26 Italians, nine Americans, seven Frenchmen, seven Brazilians, five West Germans, four Spaniards, four Argentinians, three Canadians, and three Dutchmen. Two each from Poland, the Philippines, India, Belgium, Australia and the United Kingdom. Countries with one cardinal are Portugal, Austria, Yugoslavia, Hungary, Czechoslovakia, Samoa, Algeria, Upper Volta, Benin, Kenya, Madagascar (Malagasy Republic), Nigeria, Egypt, Senegal, Tanzania, Uganda, South Africa, Chile, Ecuador, Guatemala, Peru, Puerto Rico, Uruguay, Dominican Republic, Venezuela, Sri Lanka, Korea, Indonesia, Pakistan and Vietnam.

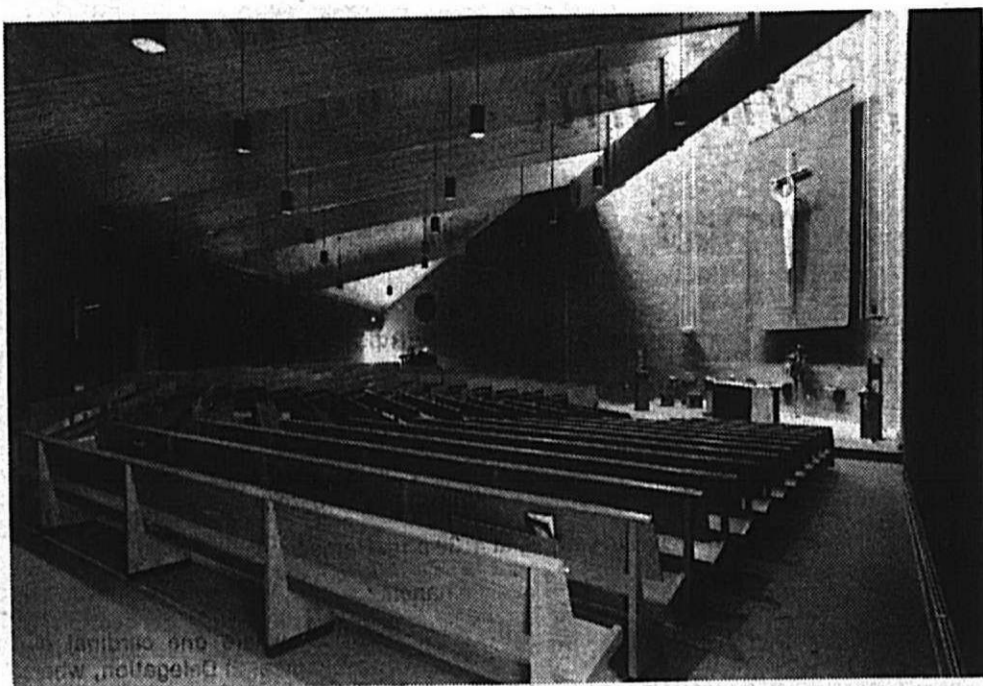
—**Average age of electors:** 67 years, with Cardinal Jaime Sin of Manila the youngest at 50, and Cardinal Frantisek Tomasek of Prague the oldest at 79.

—**Longest papal election:** Following the death of Pope Clement IV in November 1268, the cardinal electors gathered in Viterbo, Italy, to choose a successor. By mid-1271, two-and-a-half years later, no pope had been chosen. Eventually, townspeople allowed only bread and water into the voters and removed the roof of the building where they were meeting. The conclave ended on Sept. 1, with the election of Pope Gregory X—who instituted the conclave system in 1274.

—**Shortest conclaves:** Among the briefest conclaves have been the one which selected Pope Boniface VIII in just one day, Dec. 23, 1294; the 20-hour March 1-2, 1939 conclave which produced Pope Pius XII; and the August 25-26, 1978 conclave in which Pope John Paul I was elected.



RUNNING FOR HEALTH—Father Ken Murphy, administrator of St. Rose parish, Knightstown, and Religious Services Director at New Castle State Hospital, poses with Patty Wilson, long distance runner from California who is jogging from Minneapolis to Washington, D.C. Also in the picture are Dr. Thomas Higgins [second from right] and Doug Kelster [far right]. Patty, who has the developmental disability known as epilepsy, is jogging for the benefit of the National Epilepsy Foundation. Higgins is the assistant superintendent of programs at New Castle and Kelster is a staff member of the epilepsy program there. Patty stopped in New Castle on her way to the national capital.



Interior of St. Susanna Church, Plainfield.

Asks firmer stand by U.S. in Nicaraguan situation

WASHINGTON—An official of the U.S. Catholic Conference told a Senate group that the Carter administration should take "more decisive action" regarding the government of Gen. Anastasio Somoza in Nicaragua.

The plea by Thomas E. Quigley, of the Office of International Justice and Peace adds to the growing concern among Catholics and other leaders in the United States that all aid to that government must stop because of its record of violations of human rights.

A civil rebellion in key cities in September, added to attacks by guerrillas and a general strike by industry and businesses was crushed by air bombardments and strafings and shelling from tanks, leaving a toll of at least 5,000 dead. Many were reportedly executed on sight by soldiers of the National Guard.

"All reports indicate that support for the Somoza government is confined almost exclusively to the National Guard," Quigley told the Senate subcommittee on Western Hemisphere affairs. "Every sector of society, the political parties, the business community, campesinos, students, professionals and explicitly the leadership of the Catholic church, are united in the conviction that not only must Somoza go but so must the interlocking system of privilege and power known as Somocismo."

QUIGLEY ALSO RELATED U.S. foreign policy to conditions in El Salvador, Guatemala, Honduras, Brazil, Chile and Argentina.

A group of 78 clergymen and laymen headed by Father Bernard Survil, a missionary recently banned from re-entry into Nicaragua, circulated a brief history of church opposition to the Somoza government and its "bloody coercion" and asked congressmen to show "sympathy for the suffering Nicaraguan people."

The Washington Office on Latin America (WOLA), an ecumenical lobbying group, also urged the Carter administration "to adopt extraordinary measures regarding the political crisis in Nicaragua. . . In view of the indiscriminately vicious attacks of the National Guard upon the civilian population."

The Rev. Joseph T. Elridge, WOLA's head, said in a letter to

Secretary of State Cyrus Vance that U.S.-Nicaragua "relations cannot be normalized without real pacification, and there will be no pacification unless President Somoza steps out."

The Council on Hemispheric Affairs, which holds among its members congressmen, jurists and religious leaders, has been critical of the administration stand on Nicaragua, calling it ambiguous at least. It also criticized as divided and lukewarm the response of the Organization of American States to the Nicaraguan crisis, thus "demonstrating its inability to grapple with fundamental human rights questions." The council cited the death by torture in mid-September of Gustavo A. Lacayo, 32, a member of the Democratic Movement.

Earlier Bishop Thomas C. Kelly, General Secretary of the National Conference of Catholic Bishops and the USCC conveyed in a message to Archbishop Miguel Obando Bravo of Managua "our profound concern for the suffering of the Nicaraguan people, and our fraternal solidarity with you and all pastors ministering to the poor." He said he was "shocked by reports of military bombing and other attacks against civilian centers."

THE COUNCIL OF Women Religious of the Archdiocese of Washington, D.C., voiced its solidarity with the Nicaraguans, "who have been suffering the results of years of injustice culminating in the death of hundreds of innocent men, women and children and the destruction of several cities by the National Guard." The statement supported church efforts "for the resignation of the one-man rule of Gen. Anastasio Somoza."

In Boston the Archdiocesan Commission of Justice and Peace asked the Carter administration and Congress that "because the atrocious disregard of human life by Gen Somoza's forces, and because of the historical sponsorship of his family regime by the United States," emergency measures be taken to sever ties with that government, including the recall of the ambassador, and withdrawal of the U.S. military mission in Managua. It also asked that the Department of Justice prosecute reported U.S. recruiters of mercenaries.

St. Susanna, Plainfield, to observe Silver Jubilee

St. Susanna parish, Plainfield, will celebrate the 25th anniversary of its founding with a Mass of Thanksgiving at 3 p.m. on Sunday, Oct. 15 at the church. Father Richard Zore, pastor, has announced the Mass as a concelebration with Father Laurence Lynch, a son of the parish, offering the homily.

The Mass will be preceded on Saturday, Oct. 14 by a dinner dance at the Holy Family K of C. This past Sunday a day of Eucharist devotion was proclaimed in the parish in Thanksgiving "for God's continued blessings for the future of the parish," according to Fr. Zore.

Following the Mass on the 15th, a dinner will take place for all clergy and Religious who have served St. Susanna.

The cornerstone for the original church-school building was laid in August, 1953. The late Father John Reidy was founding pastor. In the fall of that same year, the Sisters of Providence began operating a school which continues today with grades one through six.

In 1958, Fr. Donald Coakley was appointed pastor. The first assistant pastor, Fr. Herman Lutz, appointed in 1963, administered the parish for six months

following Fr. Coakley's death in 1968. Father Robert Kitchin became pastor that same year, and he was succeeded in 1971 by Father James Moriarty. Fr. Zore has been pastor since 1974.

The parish grew from 55 families in 1953 to the present 430 families. A new church, officially dedicated in 1971, replaced the former basement-chapel, thus allowing full use of the school building.

Release missionaries

JEFFERSON CITY, Mo.—Three U.S. missionaries in Peru have been released by the military government and have returned to their posts, said officials of the Diocese of Jefferson City, Mo. Under detention by the military since early September were Father Ralph Keyes, Sister Frances Catherine Battle and Father Peter Russell.

Women Religious

adopt new approach

WASHINGTON—Women Religious have restructured communities to shift away from a hierarchical model to a style which leads to wider participation in decision-making, according to a report by the Leadership Conference of Women Religious. The report was published at the request of the U.S. bishops' Committee for Liaison with LCWR.

Housing for elderly

WASHINGTON—Thirteen housing projects sponsored by Catholic organizations have received almost \$37 million in federal loans to build 1,095 units of housing for the elderly and handicapped. The loans came through the Department of Housing and Urban Development.

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BY REV. RICHARD J. BUTLER

In earlier days this would be the season of harvest. But modern techniques of farming allow now for multiple harvests at scattered times of the year.

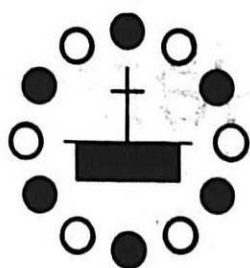
Often this generation tends to forget the simple elements of the cycle of nature in time, the power of spring and summer and fall and winter. Each age of men and women tends to be more removed from the farm. With foods prepackaged and ready to serve on a moment's notice in microwave ovens, we can forget the source of the food on the farm.

And all the more can we forget the source of the farm itself: the providence of God.

Isalah speaks directly to God's providence. "The Lord of hosts will provide for all peoples a feast of rich food. . ."

THE PROVIDENCE OF God to which Isalah refers is more than the mere provision of food for the table. It is a provision for all that the table symbolizes—the fellowship and sharing of life as women and men eat the foodstuffs of life together.

This wider provision of God for all of us



LITURGY

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

TWENTY-EIGHTH SUNDAY OF THE YEAR

SUNDAY, OCTOBER 15, 1978

Isalah 25:6-10

Philippians 4:12-14, 19-20

Matthew 22:1-14

is symbolized in the gospel account of the wedding banquet. Each of us is invited to the wedding of Christ and the Church. Each of us is called to the eucharistic banquet, to eat of the body of the Lord and to drink his blood.

Sometimes the story of today's liturgy escapes us because we have let ourselves become removed from the process of planting and harvesting food.

And sometimes it escapes us

because we have let ourselves become removed from the wider meaning of what it is to eat at table with our brothers and our sisters.

Many forces all about us pull us from the simple act of eating together as a family. Fast food chains provide daily meals in isolation. The complexity of time schedules in modern life do not allow a common time simply to sit down and to

share bread and life with one another.

Likewise the daily routines of life can pull us from the simple act of liturgy—the gathering about the table for the sacramental banquet. It is here that the providence of God is realized most fully. It is here where we are provided the foodstuff of eternal life. It is here that unity with Christ and unity with our sisters and brothers in Christ is most fully realized.

GREAT AS IS the moment of liturgy, we can become casual. We become as those without the wedding garment.

The wedding garment demanded of us is a concern for those with whom we gather and a concern for our neighbor in the world. The wedding garment is an openness to the presence of God in word and bread as also to the presence of God in myriad moments of daily life. The wedding garment is the conversion of baptism and the reconciliation of penance.

As we gather about the daily table for bread, let us not forget this wedding garment and let us rejoice in the feast which the Lord of hosts provides.

[Father Widner's column will return next week.]

question box

Reader, 13, asks why John Paul spurned coronation

BY MSGR. RAYMOND BOSLER

Q. I am 13 and I can't understand why Pope John Paul I did not have a coronation with the triple crown. When the conclave elected the new pope I was very excited about seeing for the first time in my life the coronation of a pope with all its fancy ceremonies.

A. You are too young to appreciate the significance of what the late Pope John Paul did when he eliminated the coronation with the triple crown. This was the final severance from the trappings of the temporal power once claimed by the papacy. Until 1870 the popes were not only spiritual leaders of the church but also temporal heads of the Papal States, which included most of the center of what is now Italy.

For centuries it was believed that the pope could not exercise his spiritual leadership freely unless he were the ruler of his own country, which gave him independence from the kings and emperors



of Europe. For most of the history of the papacy the pope was not only the bishop of Rome and the head of the whole church but also the civil ruler of Rome and the Papal States, which contained sizable cities such as Bologna, Ferrara and Perugia. This led to a confusion of the secular and the religious and was the reason why in the past there were some unworthy popes who were more interested in amassing wealth and power for their relatives than they were in the interests of the church.

Q. My husband and I have had a very close-knit marriage for 28 years. We never exchanged unkind words and have four beautiful children. Two years ago he had an affair with his new secretary. He has

since taken me to counselors, priests, etc. to explain this remorseful aberration. Even now, though we are still living together in a platonic state, I cannot forgive adultery in my marriage. What bothers me is the Lord's Prayer: "Forgive us our trespasses as we forgive those who trespass against us." Emotions being what they are, I cannot forget another woman was "his wife" for a few months. I still receive communion every Sunday, but a homily on this particular passage of the Lord's Prayer made me feel I was not worthy. Should I abstain from receiving communion again?

A. If I read you rightly, your husband has broken off this unfortunate relationship and wants to restore his love with you. If so, the other woman was never "his wife," but someone who supplied a temporary

need. Talk this whole thing over. Maybe you falled your husband somewhere. Maybe it was simply a case of temporary boredom. Maybe it means that your husband has learned a good lesson and now realizes how fortunate he is to have a wife like you. Put an end to the platonic state and give your man a chance. He may turn out a better husband than ever. In my 40 years of counseling married couples I can look back upon several instances of wives who went through your experience and re-established marriages that were happier than prior to the mistake. You can't lose by forgiving because forgiveness works marvels on the person forgiven.

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Sees signs of Catholic Church moving back into central city

BY FR. GEORGE KNAB, O.M.I.
Associate Pastor,
St. Bridget parish,
Indianapolis

With only slight exaggeration I say that the Catholic Church has deserted the central city. This is true not only in Indianapolis but also in many other major American cities where our immigrant forefathers made their homes.

I am not speaking of the church-as-institution; in fact, church authorities have stretched their resources to the limit in order to maintain and staff churches, schools and various social services in the urban core. I am speaking of the church-as-people; Catholics en masse have participated in white flight seeking the amenities and the security of a suburban environment. The neighborhoods that nurtured their parents and grandparents they have abandoned to the elderly, the poor, and the disadvantaged, leaving to them the burden of maintaining church buildings too large for their needs but too

sound to be demolished.

In their migration to the suburbs upwardly mobile Catholics have tried to take the church as institution along with them. To serve themselves and their families they have erected elaborate parish plants at the cost of compounding the indebtedness they had already assumed in establishing their new homes.

IN THEIR EFFORTS to bring Catholicism with them they have unwittingly set up a counter-sign: their well-appointed facilities give the impression that the Catholic Church devotes its best resources to serve the better-off and what is left over goes to the poor. This indeed is counter to the impression God gave when he sent his own best resource to preach the gospel to the poor, permitting of course the well-to-do to garner whatever nuggets of wisdom and grace they were willing to accept.

I make this harsh assessment only as a preliminary to expressing my delight at signs of reversal. More and more Catholics

are backing away from the highly consumptive, materialistic American way of life and choosing instead to adopt a gospel lifestyle which includes living more simply in order to share more generously with the poor. Many of these Catholics have been involved in the renewal movements of the Church, and through them have come to know Jesus Christ as their sufficiency. From this vantage point they appreciate the value of inexpensive housing and the personal enrichment that comes through living in dynamic relationship with the poor.

ONE OF THE beneficiaries of this renewed attitude toward life in the inner city is the near-eastside and Holy Cross parish. Blessed with the pastoring skills of Father Jim Byrne, this area is seen by many as an ideal environment in which to mature in the Christian life. Some households have moved in for this reason.

This is a great sign of encouragement to me. It reminds me that Church renewal is not merely something akin to rearranging the deck chairs on the Titanic. When at last I see a significant portion of the Church-as-people choosing to live in parishes like Holy Cross not out of economic necessity but out of a decision to follow Jesus, then I will know for sure that the renewal has indeed reformed our lives.

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AT BLESSING OF THE PETS—On October 4, the feast of St. Francis of Assisi, pupils at Immaculate Heart of Mary School, Indianapolis, were invited to bring their pets to school for a special blessing ceremony. Some 30 responded. Besides dogs and cats, the pets included fish, hamsters and gerbils among others. Father Stephen Banet, associate pastor, conducted the ceremony. Larry Russell, a second grader, follows the words of the benediction above as he holds his pet terrier, Mia. (Photo by Ruth Ann Hanley)

New Catholic Teachers' Union ready to ratify constitution

BY BRUCE TOBER

PHILADELPHIA—Ratification of a constitution for the National Association of Catholic School Teachers and election of its first officers is expected to be complete by the end of October.

When ratified, the constitution will represent 18 groups of Catholic school teachers throughout the nation with a membership between 6,000 and 7,000, said John Reilly, one of the teachers' union founders. The Philadelphia group is the largest, with others including Brooklyn, Pittsburgh, Los Angeles, San Francisco and Youngstown, Ohio.

NATIONAL OFFICERS are to be elected during the last week of October. Although some locals are still members of the American Federation of Teachers and

disaffiliation with the AFT will not be required for membership in the Catholic union, many of the founding locals are in the process of doing so.

Formation of the new union resulted in part from the AFT's opposition to tuition tax credit legislation. "The AFT's lack of sensitivity to the needs of Catholic school kids and teachers is our major problem with that organization and our major reason for organizing our own union," Reilly said.

The national union's first major campaign will be for tuition tax credits, Reilly said. Once a joint conference committee is appointed to work out House and Senate differences on the matter, union members will be advised of their names. "And if necessary we may organize a lobbying effort in its favor," Reilly added.

letters

John Paul's 'humanity' won hearts

To the editor:

"You say, 'The Lord's way is not fair!'" These were the opening words of the first Scripture reading on Oct. 1. Perhaps these words of the Prophet Ezekiel best summed up the reaction most of us had upon hearing the shocking news of the death of Pope John Paul I. Having been in Rome for the inaugural Mass of the new pope, the news of his death was all the more disbelieving. How unfair it seemed that this good, warm, loving and cheerful man should be taken from us after only 34 days as Supreme Pastor of the Catholic Church. But who can understand the will of the Lord?

Perhaps no other pope has in such a short period of time endeared himself to the hearts of people the world over. In reporting the news of his death, television reporters commented that Pope John Paul would not be remembered for what he had accomplished, but rather for what he

was—a truly "human" person, full of wit and charm, a loving and compassionate human being who "smiled." Upon reflection, perhaps this is the "accomplishment" for which Pope John Paul will be remembered. He brought a sense of joy and happiness to the papacy and the church. He made us proud to call ourselves "Catholic" once again.

On the one hand, we as a church are much the poorer because our Holy Father is dead. But on the other hand, we are much the richer because the Lord gave us the joyful service of Pope John Paul I, albeit for a short period of time, a service so sorely needed at this time in our church and world. For this we give thanks to God. And as we mourn the death of our beloved pope, we pray that God will again bless our church with a warm and loving person as Supreme Pastor.

Fr. James Bonke

Indianapolis

'He resembled son of a carpenter'

To the editor:

He came to us quietly and in a humble fashion, and so it was he left, unannounced for a time but to God. This astoundingly beautiful man, gentle shepherd of souls, was no longer with us. To an astonished, unbelieving world presenting itself to the affairs of a new day, the death of Pope John Paul seemed unacceptable.

His simplicity of life left much room for Christ to work within him and that he did. Radiating a gentle love, his captivating smile overwhelmed a restless world and it smiled back and became enchanted. The poor were enriched with hope, the op-

pressed less burdened, bearing the knowledge of his fatherly concern.

The son of a bricklayer with humble beginnings strikingly resembled the son of a carpenter. Truly he lived the pronouncements in the Sermon on the Mount and nations were inspired to imitate these lessons of peace and good will.

Observers will term his pontificate too short for profoundness, too brief for intellectual depth. But one cannot help but wonder if what he gave to the world in days will not transcend the encyclicals and councils that gathered years.

Margaret Moriarty

Indianapolis

Questions Kennys' qualifications

To the editor:

I am appalled by this new column in your newspaper, and I seriously question the ability and qualifications of Dr. Jim and Mary Kenny ("Family Talk"). Please furnish your readers with some

background on these people, so that we can decide for ourselves if they are qualified to counsel parents on their children's behavior.

Mrs. Thomas Yaggi

Indianapolis

Priests alerted to abortion issue

To the editor:

An open letter to our parish priests. Father, where are you? Do you realize it's been five years and millions of abortions since the Supreme Court decision? Where is your voice, Father? Why have we not heard from you? Sunday after Sunday I am certain you will speak, only to be disappointed. Where is your spiritual guidance, Father? Our children need to hear you. We need to hear you. Help us, Father.

Patricia L. Gillen

Indianapolis

[Editor's note: Dr. James A. Kenny is Director of the Jasper-Newton Mental Health Center in Rensselaer, Ind., and a visiting professor in psychology at St. Joseph's College there. He is certified as a School Psychologist in Indiana and has a Private Practice Certificate from the Indiana State Board of Examiners in Psychology. Mary Kenny has a B.A. from Loyola University in Chicago. She has taught preparation for childbirth and has been a group leader for La Leche League, an organization promoting good mothering through breastfeeding. She and her husband have eight sons and four daughters.]



—the tacker—

Rare ambidexterity pays off for woman bowler

BY FRED W. FRIES

You have, of course, heard of switch hitters in baseball such as Pete Rose of the Cincinnati Reds, who can swing the bat effectively either right-handed or left-handed.

Well, this week we learned about an ambidextrous bowler. She is Peg Hipskind, who attends Immaculate Heart of Mary Church, and is currently bowling in two leagues: the Chatard Ladies League and the Christ the King Mixed League.

Ruth Ann Hanley, whose articles and photographs have graced the Criterion pages from time to time, and a fellow bowler, passed the word on Ms. Hipskind.

WHEN WE CALLED Ms. Hipskind, who is in her late 50's, she informed us that she is a natural left-hander, and that this presented a great deal of difficulty in her grammar school days back in Ft. Wayne, Ind. (You older readers who are left-handed may recall similar frustrations.) "The main problem," she said, "was that the traditional school desk was designed for a right-handed person with the writing surface on the right side."

"The teacher made me sit on my left hand," Ms. Hipskind recalled, "while I was learning to correct my 'sinister' leanings."

While she eventually learned to write with her right hand, she did most things with the left hand, and, later on, this included bowling.

During her many years at the sport, she maintained a respectable average in the low 130's.

LAST YEAR Ms. Hipskind was involved in an auto accident, which left her with a left shoulder separation and prevented her from using the left arm for bowling.

The average person would probably have

bowed to the inevitable and given up kegling for some sedentary pastime like bridge. But not Peg Hipskind.

She simply switched the ball to her right hand, and after a few practice sessions, began to break 100 and has now worked her average into the 127 area. Not bad for a natural left-hander!



NAMES IN THE NEWS—Mrs. Frederick H. (Shirley) Evans, a member of St. Thomas Aquinas parish and a leader in the black community, was recently named by Mayor Hudnut to the Board of Directors on the Central Indiana Council on Aging. . . David K. Roberts is the new Assistant Dean of Student Services at Marian College. . . Rev. Thomas H. Quigley, Jr., of Louisville, Ky., an ordained minister of the Disciples of Christ, has been appointed Executive Director of the Indiana Interreligious Commission on Human Equality (IICHE).

NEW LOOK—Shut-ins and others who watch the Sunday television Mass (7 a.m. on Channel 13) may have noticed the "new look" in the processional crucifix and the large candlesticks. They were donated by Father John O'Brien and the members of St. Bernadette parish, who recently purchased replacements for the church.

TEMPUS FUGIT DEPARTMENT—Mary Ann Fox, 18, was recently elected secretary of the freshman class at Marian College. She is the daughter of Mr. and Mrs. Paul G. Fox. Readers will, of course, recall that Mr. Fox was the original "Tacker" and conducted the column for 15 years before we took over the post in 1974. He is now handling public relations at Marian College after serving on the Criterion staff for 16 years.

ART SALE SET AT ST. LUKE'S—An art sale featuring the work of Robert (Bud) Corriden, long-time staffer at St. Luke's Rectory, will be held at the Parish Center on Sunday, Oct. 15, from 10 a.m. until 4 p.m. Art work for sale will include both acrylic paintings and caricatures, the majority of them already framed. The St. Gerard Guild is the sponsoring organization, and Gerald Bisson and Mary Young are serving as co-chairmen.

AROUND AND ABOUT—Father Joseph Kos, Catholic chaplain at Community Hospital, Indianapolis, is the subject of a heart-warming article in "Glasilo K-S-K Jednote," official publication of the American Slovenian Catholic Union. . . "Generation," year book for Cardinal Ritter High School, Indianapolis, was given an "All-American" rating by the National Scholastic Press Association, earning four out of a possible five "marks of distinction."

FOURTH DEGREE MASTERS REAPPOINTED—Masters of the two Indiana Districts of the Fourth Degree, Knights of Columbus, have been reappointed to two-year terms by Supreme Master Daniel L. McCormick, New Haven, Conn. They are Cosmas A. Mascari of Indianapolis for the Southern District, which covers the Indianapolis Archdiocese and the Evansville Diocese, and Loys B. Juday, Mishawaka, for the Northern District, which encompasses the remaining Indiana dioceses.

BOOKED AT CHRISTIAN THEOLOGICAL—Anton Chekhov's classic drama "The Three Sisters" will open a three-weekend run at Christian Theological Seminary on Friday, Oct. 20. The performance dates are Oct. 20-22, Oct. 27-29 and Nov. 3-5. Curtain time on Friday and Saturday is 8 p.m. and on Sunday at 3 p.m. and 7:30 p.m. Reservations can be made at the box office or by calling 923-1516 or 924-1334.

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PARISH PLANNING—St. Joseph parish, St. Leon, was one of the pilot parishes in the Educational Planning Process. As the process unfolded step by step, the Planning Team grew in an awareness of and need for setting goals that extended beyond one year. It has been a demanding experience but a rewarding one. The people of the parish are beginning to realize that if Total Catholic Education is to happen, they are the ones who will make it

happen. The realization that the parish is their parish is bringing about a renewed interest and a sense of responsibility for its growth. This, according to Sr. Elvira Dethy, O.S.B., director of religious education there, is an exciting thing to see happen. The pictures illustrate members of the planning team working with Sr. Judith Shanahan, S.P., of the Office of Catholic Education.

Jeffersonville parish uses 'pastoral team' approach

BY SR. ROCHELLE MARIE ERNST, S.C.N.

The staff at Sacred Heart parish in Jeffersonville appears at first glance to be like any other. It includes two priests, two Sisters, and a deacon. Father Kenny C. Sweeney is the Pastor-Administrator, Father John V. Kirby, serves as Associate-

[This is the fourth in a series of articles about directors of religious education by DREs themselves. Sr. Rochelle Marie Ernst is DRE at Sacred Heart parish, Jeffersonville.]

Liturgist, Sister Anne Robert Gray, O.P., is the principal of the school, Sister Rochelle Marie Ernst, S.C.N., is director of Religious Education, and Rev. Mr. Ralph Scheidler, presently studying at St. Meinrad, is participating in all staff areas especially with the adults. What seems to be a traditional division of responsibilities, however, is a parish with a plus. Since August of 1977, the staff at Sacred-Heart has been operating as a pastoral team.

The theory behind this approach to parish administration is simple: if the staff can build a truly Christian community among themselves, they will be better able to help those they serve to build and share community in their parish.

Each member brings unique talents, backgrounds, personalities, ideas, and ideals to the group. No one individually has all the answers, nor do they see things from like perspectives. By pooling resources they are better able to plan for success in every parish endeavor they undertake.

The team at Sacred Heart meets once a week on a regular basis. Anyone of them can call a special staff meeting at any time to request help from the other members. Keeping the lines of communication open is critical to the operation of a pastoral team. This close association with one another as co-workers and also as friends keeps them open to each other's ideas and makes them more willing to compromise when the best interests of the parish are at stake.

SOME BENEFITS of a pastoral team are obvious and the planning of the years' activities is greatly facilitated by cooperation and coordination. It eliminates duplication of efforts and conflicts of interest. The team can set priorities together and move forward as a united front.

Working with each other and supporting one another through understanding and prayer are living testimony to the concept that no person is an island. They can share the burdens of their particular offices as

well as the rewards. Individually no one has all the answers but collectively they are better able to solve whatever problem comes along. At Sacred Heart five heads are better than one.

The road to cooperation isn't easy. Pastoral teams don't just happen . . . they have to be made. Shared vision is a pre-requisite. A pastoral team requires constant communication. And a pastoral team needs to celebrate together.

Through the efforts of the team, Total Religious Education is fast becoming a reality in the parish of Sacred Heart. Sunday is now a Family Religious

Education Day. Sunday morning now includes Adult education sessions between two of the Masses. Babysitting is available during two of the Sunday Masses, and also during the Adult session. Religious education classes, pre-school through grade eight, are held on Sunday morning for those attending public schools. There is also a religious education enrichment class offered for students attending Sacred Heart School. The evening begins with high school religious instructions, followed by two hours of recreation, etc., for the high school students of the parish and/or CYO. There are also various services on Sunday [See JEFFERSONVILLE, p. 10]

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RESTORED TO HEALTH—A month ago this robin was found on the driveway of the Edward E. Hanley residence at 22 Meridian Lane, Indianapolis. Its state of health was precarious to put it mildly. "Adopted" by the Hanley family, the fledgling was kept in a wooden box and nursed back to health. Once recovered, it was released during the daytime and would invariably return to its benefactors in the evening. Feeding the pet above is eight-year-old Marlin Hanley, a second grader at Immaculate Heart of Mary School. The saga ended recently when "Robby" flew off for good. The appealing photo was taken by Mrs. Edward [Ruth Ann] Hanley.

In Your Charity—Pray for these Souls who were buried during the month of September in our Cemeteries

St. Joseph

Neese, Marvin C.
Pittman, Infant Girl
Glegor, Anna J.
Meyers, Loretta A.
Jankowiak, James H.
Carelli, Frank R.
Zipp, Edna Cramer
Reimer, Mary B.
Staganda, Anthony (Tony)
Irwin, Iva L.

Cole, Perkins

Walsh, John P.
Gelman, Joseph A., Sr.
Whitney, Mabel C.
Ganz, Lewis J.
Dittlinger, Frank W.
Stritt, Anne L.
McCallister, Katherine
Rhoads, Mary Ann
Rohr, William H., Jr.
Varpsalietis, Antons

Calvary

Rea, Pauline M.
Sherlock, Ann
Reed, Benjamin H., Sr.
Welsh, Charles W.

Knox, Leona A.
Carney, Eugene J.
McShay, Dr. Edwin H.
Radtke, Maria
Head, Dorothy L.
Kriech, Bertha C.
Elward, Joseph F.
Gohman, Lucille H.
Bell, Edward J.
Beekman, George F., Sr.
Noe, Robert L.
Topmiller, Mary M.
Held, Louis H., Jr.

Calvary Mausoleum

Thio, Veronica
Terwalp, Mathilda H.

Holy Cross

Clemons, Grace M.
Harvey, Ruby Deveny

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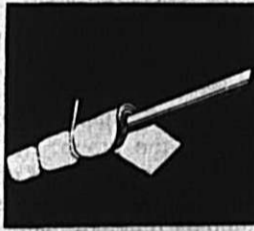
If you want to avoid the expense and inconvenience of frozen water pipes, clip and save this ad. Then take the following precautionary measures to keep water flowing during the winter.



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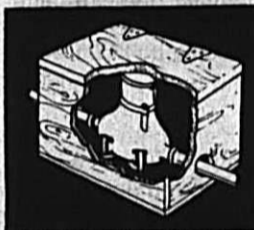
ELIMINATE DRAFTS

Close off crawl space vents and doors. Repair broken or cracked basement windows. Make sure basement doors and windows close tightly.



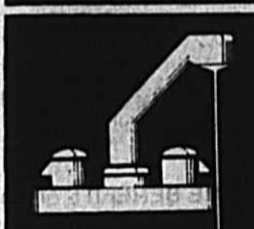
INSULATE PIPES

Be sure pipes in unheated parts of your home, including crawl spaces, are insulated.



PROTECT YOUR METER

If you have an outdoor meter pit, make sure the lid is not broken or missing. Unheated indoor meters should be protected with an insulated box. Then mark the box so your meter reader can locate it easily.



PRECAUTIONS TO TAKE WHEN IT GETS NEAR 0°

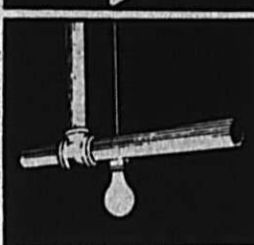
LEAVE A FAUCET RUNNING

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



OPEN DOORS BELOW SINKS

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



TRY A LIGHT THAW

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

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

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family talk

BY DR. JIM AND MARY KENNY
(Third in a series)

WOMEN IN OUR neighborhood come together one morning a week for a casual rotating tea. This gives mothers a chance to share joys and frustrations and gives their children a regular chance to be with other children their age. It gives new mothers a chance to ask questions of other, more experienced mothers

DON'T BE AFRAID to let your children visit older folks. Their company can do more than some of the wonder drugs that are around.

We have been foster parents for teenagers. This presented problems in terms of sex and drugs in our family. However, they needed us, and someone has to reach out.

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

many facets involved such as: prayer, reflection, evaluation, community building, support of one another in love, open communication, setting priorities for the general good, viewing administration as ministry just to mention a few. Sacred Heart has a team, working together in ministry serving those with whom they associate, to bring Christ into our midst.

done by scholars following the new directions given the Church by Vatican II. To these the Paul VI papacy added vast new issues to the already heavy papal workload.

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How can I find meaningful religious experience?

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The continuing search for Religious Experience

(8 By Mary Maher)

A friend of mine, a Lutheran minister, has been running for years — ritually running. He runs and meditates, runs and solves problems, runs and gets in touch with the child within himself, runs and experiences the pilgrimage pattern of adulthood. He simply runs. Far from an isolated experience, it unites him to God, the world of nature and to all the people he knows.

Setting out to find religious experience is almost inevitably to be led away from its possibility. Within our human lives, the ordinary events are where we meet God. We tend to seek God beyond (outside) our nature. But this really leads away from understanding grace.

Grace is not a second story built upon the first: nature. Grace is the gift of relatedness of God with man, woman with God, woman with man, man with man, woman with woman. It is not geared to take us out of the human setting but to root us radically within it. Grace refines nature; it is not a magic wand that transports us into transcendental pastures where love is easy, despair never happens, and defeat and victory are clear-cut realities. Neither is grace like the old Shakespearian theatrical device, *deus ex machina*, in which the god is dropped onto the stage to resolve impossible human entanglements.

AT FIRST GLANCE, this understanding of grace may seem pedantic and lacking in drama. But it is not, for human experience and the understanding of how grace is the understory of nature is exciting. It offers us more than the boring repetition compulsion that many of us settle for. Perhaps many of us, even while proclaiming, "We are liberated," do not believe that our human experience is truly the arena in which we meet God.

We think we would like to invite him in, give him something spectacular in our lives to work with — like the utterly tragic or the truly ecstatic. How often we equate religious experience with feeling good, being at peace with others, having everything secure and resolved, losing our need to struggle with our tendencies to do harm and to be vulnerable. How often we may indeed be asking that nature steel itself to strength with a good shot of grace. We want religious experience to be more like a Linus blanket to carry for comfort than the clothing which is the shape of our human lives — and must fit if we are not to freeze of exposure.

My friend runs around Washington. He also counsels ministers, writes books, speaks all over the nation on how ministers need ministering to as well as anybody else. He is successful in reconciling parishes after hard events have rocked them. He stresses the essential humanness of grace action.

It is interesting to note that a few modern novelists, among them John

Gardner, John Cheever, Margaret Atwood, have dwelt on the same theme: Religion is grounded in what is, not in what is wished for in order to avoid what is.

IT SURELY offers us more drama to think that religious experience on Monday morning is more like a marvelous urge to go forth like the sun than to struggle out of bed and into lines of harassing traffic. It would be easier to have God say some word of superhuman under-

standing when a friend's child dies of cancer than to feel the universe fall silent in the face of what seems senseless, innocent suffering. It must be nice, too, to feel good about driving a car with a bumper stricker "I found it" when, for many of us, not having found "it" is precisely our claim to faith in a raggy second half of the 20th century. It must be clear that we are given grace to make us not romantics nor realists, but humans.

Scripture affirms that religious experience lies in the human order of

things. Moses, Paul, Abraham and Jesus were not the type to be chosen for the Christian Yellow Pages — that business manual which assures its reader that good business expertise is given along with the Spirit.

Religious experience is not a matter of picking up points of self-gratification. As we seek, many of us are learning, as my friend has, that running — physically or metaphorically — is still the soundest way to meet the living God.

1978 by NC News Service



'We tend to seek God beyond our nature...'

Jesus and the Centurion

The man put his trust in Jesus

By Father John J. Castelot

Stories about Jesus were circulated in different forms in the early Christian communities before being recorded by the evangelists. And they, in their turn, adapted the stories to their own purposes. An especially interesting example is the account of the cure of the centurion's servant in Matthew 8,5-13.

Luke, who apparently depended on the same source, has his own significant variations in the way he tells the story (Lk 7,1-10).

John seems to have had independent material, for while the basic story is identical, the variants are more striking (Jn 4,46-54). In his version, the centurion's servant has become a royal official's son, and the point of the story is not quite the same as in the other versions.

A COMMON THEME links all three accounts, however, and that is the power of faith in Jesus. Note that it is faith in the person of Jesus. The centurion is a pagan. He is portrayed sympathetically, but he does not share the religious convictions of the Jews. He has seen Jesus perform no cures, but he has heard about him, and that is enough to inspire confidence.

With a delicacy which he displays throughout the incident, he doesn't even ask Jesus for help. He simply informs him, that his servant "is at home in bed paralyzed, suffering painfully" (Mt 8,6).

Luke makes the situation even more poignant by having the servant "sick to the point of death" and by mentioning that he was dear to his master (Lk 7,2). Even though he has Jesus being requested to save the sick man's life, he

introduces a delegation of Jewish elders and later some friends to act as intermediaries. And when, in either case, Jesus responds favorably, the officer begs him not to put himself in an embarrassing situation by crossing a gentile threshold.

"Sir," the centurion said in reply, "I am not worthy to have you under my roof. Just give an order and my boy will get better."

As an army man, he knows what one can do by giving an order. He is constantly ordering people about, and when he speaks, they jump. All Jesus has to do is issue an order and it will be carried out, whether he is on the scene or not. This was amazing, and Jesus could not help contrasting this unquestioning faith of a pagan with the resistance he has met from his own co-religionists: "I assure you, I have never found this much faith in Israel" (Mt 8,10; Lk 7,9).

IN JOHN'S version Jesus reacts to the royal official's request by exclaiming rather harshly: "Unless you people see signs and wonders, you do not believe" (Jn 4,48). This remark is intended for the bystanders, and it expresses a dominant theme of the fourth Gospel: the inadequacy of a faith based on miracles.

For John, the only faith worthy of the name was a faith which rested upon the person and word of Jesus himself. So he remarks pointedly that "the man put his trust in the word Jesus spoke to him, and started for home" (Jn 4,50). Later, when the officer learned the time of his son's recovery, "It was at that very hour, the father realized, that Jesus had told him, 'Your son is going to live.' He and his whole household thereupon became

believers" (Jn 4,53).

ALL THE versions mention the cure almost in passing. The central point for the evangelists and their communities was the importance and the power of faith in the person and word of Jesus.

For Matthew, so concerned were he and his community with their relationship to the synagogue and the Jewish law, the incident illustrated the primacy of faith in Jesus over the observance of the law. He makes the point clear by adding a saying of Jesus found in another context in Luke: "Mark what I say! Many will come from the east and the west and will find a place at the banquet in the kingdom of God with Abraham, Isaac, and Jacob, while the natural heirs of the kingdom will be driven out into the dark" (Mt 8,11-12).

For all three, it was important to stress the need for and the sufficiency of faith in the person and word of Jesus. They wished to reassure their readers that both the person and word were supremely powerful, even though Jesus was no longer physically present to them.

THE GOSPEL message is a living message for all Christian communities of all times, reassuring us that the faith that counts is faith in the person and efficacious word of the Lord. Faith in truth formulas has its place, certainly, but must not be confused with the real thing.

We don't really believe in 'truths' so much as we believe in him who is "the way, the truth, and the life" (Jn 14,6). And he is as powerfully and reliably present to us as he was to the centurion's servant (Mt-Lk) or the royal official's son (Jn).

1978 by NC News Service



JOHN J. HIGGINS

KYF Synopsis

Faith, wisdom, understanding — some people search for something beyond themselves and other human beings in which to believe; some others struggle to deepen their faith in God; all of us who believe in God seek to understand and know him better, to grow in wisdom.

We hear a great deal today about religious experience. We long to feel the Spirit within ourselves. Mary Maher points out that where we meet God is within our own human lives. Each life is a discovery of him whom we seek, yet we do not always recognize it as an unfolding of his revelation to us.

Jesus revealed who he was ever so slowly. By his miracles, people began to have faith in him. In the story of the cure of the centurion's slave, the fact that the centurion, a pagan, believed unreservedly in Jesus' power illustrates that with faith, nothing is insurmountable. The centurion's faith was so strong that he did not even feel that Jesus would have to come to his home to heal his servant. "Sir, I am not worthy to have you under my roof. Just give an order and my boy will get better." In the Mass, we tell Jesus, "Lord,

I am not worthy to receive you, but only say the word and I shall be healed."

Jesus healed the blind, the deaf, the lame. He was in tune with the practical needs of the people. Today when we help another person in need, either collectively or as one individual helping another in any way, it is a healing process — Christianity in action.

Divisiveness of peoples, individually and collectively, has always played a prominent role in the history of mankind. Even in Christianity, there is lack of unity. Patriarch Athenagoras and Pope Paul VI laid the groundwork for unity between Eastern and Western Christianity. The Greek Orthodox patriarch pointed out that the unity already there is our master, Christ. We are of one household. With patience and diligent striving for understanding and wisdom, Christianity can, in time, know the fullness of unity. As we walk toward a oneness, we will grow in knowledge and wisdom and the revelation of knowing God will open yet a little more, like the petals of a perfect rose slowly unfolding to allow us to behold its beauty.

KNOW YOUR FAITH

Athenagoras: 'We are already one'

By Father James V. Schall

After Greek Orthodox Patriarch Athenagoras died in Istanbul, Turkey, in 1972, Father George Maloney wrote that he left no real monuments or writings or political documents by which we would recall him. The Greek patriarch's human bequest to us was rather the realization "that men were meant by God to live in a

Spiritual masters

unity of truth and love." All three elements were necessary — unity, truth, and love. None existed in isolation.

We who are used to thinking of Christianity as divided into Protestants and Catholics easily forget that the various Orthodox churches stemming from Egypt, Asia Minor, Greece, Eastern Europe and Russia bear witness to a liturgy, theology and spirit as old and wise as our own ways of living the faith. We are often surprised by the depth and wisdom of this tradition unfamiliar to us.

This patriarch was no ordinary man. He was Greek by birth but lived for many years in New York, across from Central

Park, a place where he loved to walk and converse with the people he met, especially the children. It is nice to picture this tall, black-robed, black-hooded man, quietly strolling through these lovely precincts, this man who came to symbolize in his life what a park should be, a place wherein divisions and struggles among men are overcome and left aside. All parks, in a way, are meant to recall Eden before the fall, and somehow this Orthodox archbishop in his simplicity often seemed to reflect this.

POPE PAUL VI and Athenagoras were close and good friends as perhaps only bishops can be. They met three times officially — in Rome, Jerusalem and Istanbul. Both men were acutely aware of the origins of the divisions in Christianity. Both knew they were to pray and work that these divisions be healed, yet both wanted to respect what was distinctive in the Latin and Greek traditions. Athenagoras often repeated that these churches lived together for a thousand years and should still do so.

Msgr. John Nolan of the Catholic Near East Welfare Association wrote of him in 1969: "Are we big enough for this old

man's dream?" Athenagoras said to Msgr. Nolan: "Is not our master the same Christ? Then we are servants of the same household. We are already one. Let theologians work out the details. But you and I know that unity is already a fact, because we love one another."

Such simplicity and earnestness may seem too pat at times. But this patriarch was not unaware of the historical complexities, and he even seemed to be under some criticism in his own church for his zeal. Yet, when we think of "spirituality," we easily forget that this word applies differently to each of us according to our own natures, graces and offices. A bishop's vocation must, in some sense, reveal a spirituality grounded in the very structure and meaning of Christendom. In a famous letter to Paul VI, Athenagoras gave a beautiful testimony to this sense of the spirit that must be found in our bishops:

"WE HASTEN to confirm to you, elder brother, that, according to the will of the Lord who wishes his church to be one, visible to the whole world, in order that the entire world may come to it, we submit ourselves continually and without

any deflection to the inspiration of the Holy Spirit...This work is to make visible and manifest to the world the one, holy, catholic and apostolic church of Christ...

"Actually, even if the Eastern and Western churches are separated, for causes known to the Lord, they are not divided, however, in the substance of communion in the mystery of Jesus, God made man, and of his divine-human church."

Thus, it is easy to catch some of the affection and hope this Orthodox bishop inspired. Greek Orthodox Archbishop Iakovos said that Athenagoras revived the heart of Orthodoxy. And the late Cardinal Richard Cushing of Boston, during a sermon in Boston on the occasion of the patriarch's 20th anniversary, affirmed: "We offer our thanks to God today for giving his church one of the truly providential figures of our times."

And so, when we ask why was he so providential, we can only conclude that here was a man who believed in Christ's truth and loved us all in God. It is enough for any bishop to bequeath to us the reminder that we should be united in truth and in love.

1978 by NC News Service

'Because of your faith, it will be done'

By Janaan Manternach

One day Jesus was returning to his home in Capernaum, a town near Cana, in Galilee. Jesus had been living there since he left Nazareth to begin his Father's work.

As Jesus entered Capernaum, an officer in the Roman army came up to him. The man had the rank of centurion, which is like commander. Jesus must have wondered what a Roman military officer wanted with him.

It soon became clear that the soldier was not on official business. He needed help. He had heard how Jesus helped the sick and suffering. As a Roman, he did not believe in God the way Jews like Jesus did. But he believed Jesus would help him. He put his faith in him.

He spoke to Jesus with great respect. "Sir," he said, "my serving boy, who is like my own son, is at home in bed terribly sick. He is paralyzed and suffers painfully."

JESUS WAS deeply touched by the officer's manner. The man obviously loved this boy who was his servant.

Without hesitation Jesus told the soldier, "I will come and cure him." The centurion was taken aback. This was more than he felt he had a right to expect. He knew that Jesus, a Jew, was forbidden by Jewish law to enter the house of a

Roman like himself. He did not want to put Jesus on the spot.

"Sir," he said to Jesus, "I am not worthy to have you in my house. Just give an order and the boy will get better."

The officer knew from his own experience the power of his commands. One word from him, and what he wanted done was done. "I, too, am a man of authority," he said to Jesus. "If I say to a soldier, 'Come here,' he comes. Or if I say to another, 'Do this,' he does it." He believed Jesus had even greater power. "Just say a word and my servant will be healed."

JESUS WAS amazed at what the soldier said. Here was a Roman, who did not share the faith of the Jewish people, the faith of Israel, but who believed in him more strongly. Jesus turned to his followers and said with wonder, "I assure you, I have never found such deep faith among my own people."

The man stood there in silence, believing Jesus could heal his sick servant, with just a single powerful healing word. People were standing around to see what would happen. They were puzzled that Jesus would be talking with a Roman army officer. They were amazed that the man put such faith and trust in Jesus.

Jesus turned back to the centurion. "Go back home," he told him. "Because of your

faith, it will be done as you ask. Your servant will get well."

The Roman officer put his trust in Jesus' word and started for home. Along the way he met other servants of his running out to tell him the sick boy was getting well. He began to improve at the very moment Jesus had said, "Your servant will get well."

Word of the centurion's faith in Jesus spread. He became an example of trust in Jesus and the power of Jesus' word. Christians still use the words of this Roman army officer to express their own faith in Jesus. At Mass we say, "Lord, I am not worthy to receive you, but only say the word and I shall be healed."

1978 by NC News Service



For the children

1. Open the family Bible (or Bible in the classroom) and with your child (or children) read the story of the cure of the centurion's slave (Matthew, Chapter 8, verses 5 through 14).

2. If you have read the story to only one or two children, ask them to tell the story in their own words. If you have read the story to a group of children, ask them to act out the story.

3. Give your child (or children) a large sheet of drawing paper and ask him (or

them) to draw a picture or pictures that tell the story.

4. Ask your child (or children) what it means to trust someone. Who are the people they know that they trust?

5. Ask your child (or children) what having power means.

6. Ask your child (or children) why they think it was so easy for people to talk to Jesus; and can they talk to Jesus themselves?

A well-kept secret, Catholic Relief Services

Your donations aid the poor in foreign countries each year

By Father Joseph M. Champlin

"The best kept secret of the church in the United States."

A Catholic diocesan newspaper editor has so labeled the work of Catholic Relief Services, overseas aid agency of U.S. Catholics.

Do the initials, CRS, or the title, Catholic Relief Services, sound familiar to you? Are you aware that some \$10 million in donations last year from American Catholics were converted into nearly \$250 million worth of food, clothes, services and funding for hungry and hurting persons beyond our shores? Would you recall hearing that this agency was the first on the spot with help in Guatemala after the destructive earthquake?

I DOUBT if you could affirmatively answer any of these questions, much less all three.

But 600 inhabitants of Raboud, a poor village on Jordan's West Bank about a dozen miles south of Hebron town in Hebron District, do recognize the title. They would also tell you with pride and gratitude what this agency has done for them and, more accurately, what the people of their tiny settlement have accomplished together with Catholic Relief Services.

The villagers, all Moslems, grow some grapes, wheat, barley and lentils; they raise a bit of livestock; a few work in Israel and nearby Hebron town. But the impoverished hamlet is, practically speaking, cut off from civilization.

Three years ago, the citizens, aided by Catholic Relief Services' funds and expertise, constructed a water delivery system which linked Raboud with a central pipeline not far away. Villages paid 42 percent of the costs involved in this project.

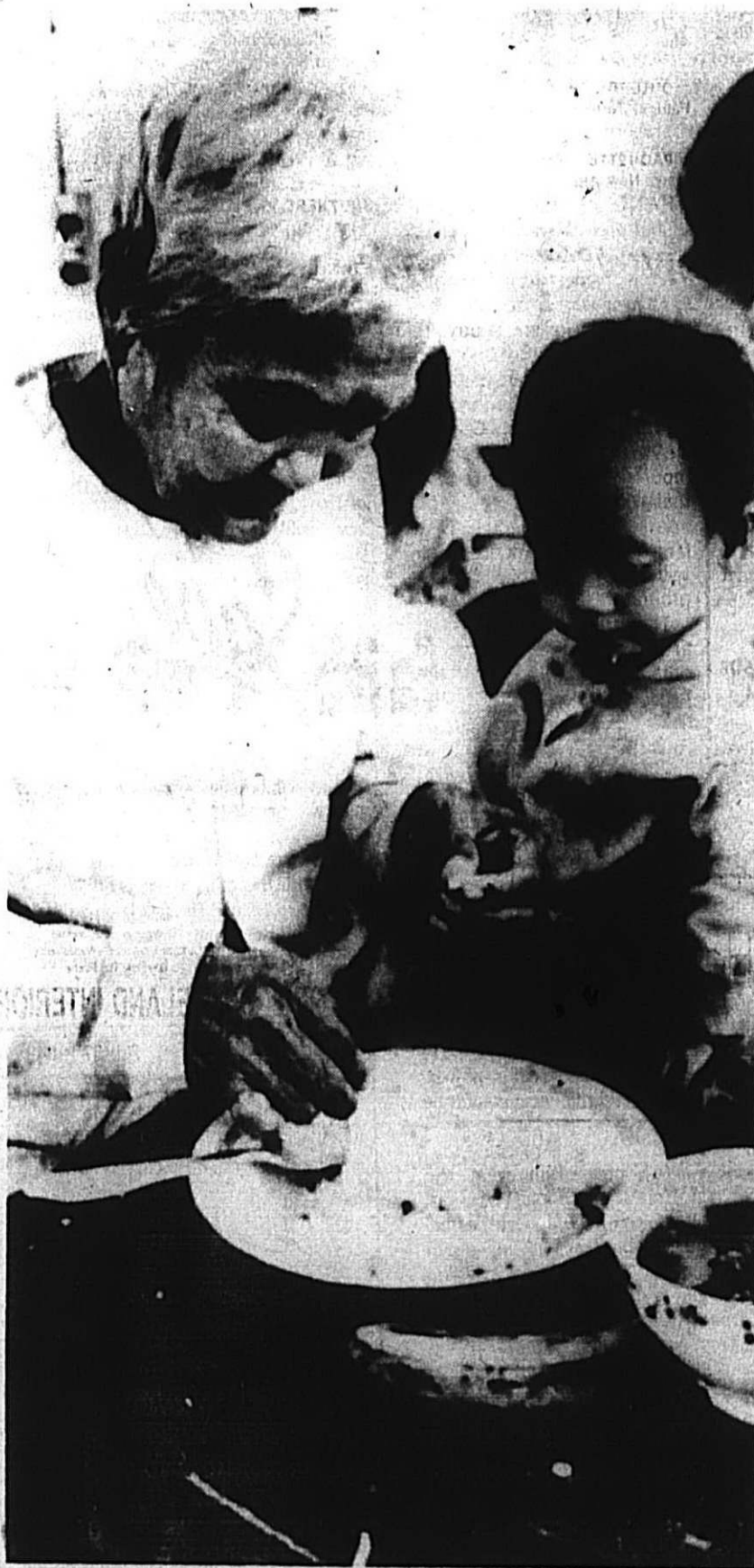
NOW THEY have a supply of pure, fresh water and a five-grade school — but little else. No postal service. No telephone. No public transportation. No health clinic. No sanitation. No connection by paved road to the main highway.

Their products and purchases leave and arrive by the same method — on the backs of animals or the heads of women. Even a very sick individual or delivering woman must travel to the outside world over a bumpy, bad road on a donkey or be carried on a litter.

This soon will change. Catholic Relief Services, with help from the United States government, has sponsored a project to construct a paved access road from the major highway 1.2 kms to Raboud. Natives are performing most of the actual labor. Moreover, half of the costs are being borne by the village itself with 90 of the hamlet's inhabitants contributing their share to raise that sum.

The benefits certain to come from this development are obvious. Public transportation will be available in Raboud. Its products, reaching markets in better condition and greater quantity, will generate more income for the villagers. Medical treatment will become easier and swifter to obtain. In a word, the people of rural Raboud will have a more bearable way of living.

THE CATHOLIC Relief Services



An old woman feeds an undernourished child at a Catholic Relief Services refugee center in Southeast Asia.

program is helping these people to help themselves. The road to Raboud is but one example of over 1,000 similar Catholic Relief Services' projects underway this year in some 57 countries. About 65 percent of its annual budget goes to that facet of the agency's efforts.

Jesus healed the centurion's slave by a word from his mouth. American Catholics

have for years been healing countless persons throughout the world by donations from their pockets to support the work of Catholic Relief Services.

Most of us, however, do not understand this noble work because it truly has been the best kept secret of the church in the United States.

1978 by NC News Service

Discussion questions

1. Discuss this statement: "Within our human lives, the ordinary events are where we meet God."
2. What is your understanding of grace? Discuss.
3. In your own life, how have you encountered religious experience? In a family gathering or discussion group, discuss what religious experiences have touched each of you.
4. What is the common theme that links Luke's, Matthew's and John's accounts of the cure of the centurion's servant?
5. What message does this Gospel story have for us today? Discuss.
6. How do you find Christ present today? Discuss.
7. Why must unity, truth and love co-exist rather than exist in isolation? Discuss.
8. What was Patriarch Athenagoras' philosophy? How do you see this philosophy at work in the world today? Discuss.
9. How does understanding and wisdom flow from faith? Discuss.
10. How do charitable works correspond to Jesus' healing of the centurion's slave?

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

—remember them in your prayers—

† BYRNE, Mildred, 85, St. Patrick, Terre Haute, Oct. 4.

† CAUGHLAN, Joseph, 57, St. Patrick, Indianapolis, Oct. 5.

† DUFEK, Marie J., 78, Sacred Heart, Indianapolis, Oct. 7.

† DURBIN, Russell G., 84, Indianapolis, Oct. 3.

† DWYER, Joseph J., 64, St. Mark, Indianapolis, Oct. 3.

† ECKSTEIN, Minnie K., 86, Sacred Heart, Oct. 7.

† HILLIS, Gladys M., Sacred Heart, Terre Haute, Oct. 9.

† KISSICK, Joseph Paul, Jr., 69, Our Lady of Lourdes, Indianapolis, Oct. 10.

† LINEHAN, Margaret E., 86, St. Roch, Indianapolis, Oct. 3.

† McALLEN, Mary V. (Jean), 61, St. Philip Neri, Indianapolis, Oct. 12.

† MCCARTHY, John J., 59, St. Anthony, Clarksburg, Oct. 6.

† O'HERRON, Ethel, 83, St. Patrick, Terre Haute, Oct. 6.

† PAQUETTE, Harry J., 74, St. Mary, New Albany, Oct. 4.

† PRICE, John, 74, St. Luke, Indianapolis, Oct. 7.

† RAMSEY, Clara E., 88, St. Mary, Derby, Oct. 5.

† RENFORTH, Harold Joe, Holy Name, Indianapolis, Oct. 10.

† SACKSTEDER, Marjorie, 63, Guardian Angel, Cedar Grove, Oct. 5.

† SCHOEN, Lawrence F., 88, St. Patrick, Terre Haute, Oct. 4.

† SOTAK, Barbara, 84, Calvary Cemetery, Terre Haute, Oct. 3.

† SOUTHERS, Eva L., St. Martin, Martinsville, Oct. 4.

† STANLEY, Antionette Peoni, 25, St. Catherine, Indianapolis, Oct. 11.

† THOMPSON, Robert W., 92, Our Lady of Greenwood, Greenwood, Oct. 10.

† UFFEN, Walter J., 71, St. Margaret Mary, Terre Haute, Oct. 5.

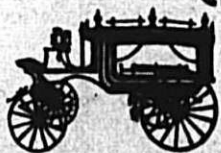
Gibault receives grant

TERRE HAUTE, Ind. — Gibault School is the recipient of a unique grant from the State of Indiana for a film/video specialist-in-residence. Benjamin Strout, 33, a ten-year veteran in film

making, works three days a week, introducing his students to all aspects of the art.

Justin Clements, Gibault Development Director, reports that Gibault is the first school of its kind in the country—working with troubled and delinquent youth—to introduce such a program.

The grant to finance the artist-in-residence was obtained through the Indiana Arts Commission and the Indiana Department of Public Instruction in cooperation with Gibault and with the support of the National Endowment for the Arts and the U.S. Office of Education.

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TO DIRECT CATHEDRAL SHAMRAUCTION—Charles E. Stimming, Sr., of St. Joan of Arc parish, left, will serve as General Chairman for the second annual Benefactor Shamrauction at Cathedral High School. Pictured with Stimming is the Co-Chairman, Mrs. Elmer Winkler of St. Luke parish. Preparations have already begun for the unique event, which is scheduled for next February. A series of gift-gathering parties will be held in coming months. The inaugural auction raised nearly \$100,000 for various needs of the school.

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washington newsletter

Converting to peacetime economy can be traumatic

BY JIM CASTELLI

WASHINGTON—Within six weeks after President Carter ordered an end to production of the B-1 bomber, more than 5,000 persons working on the plane for Rockwell International were out of work, without significant federal efforts to find them new jobs.

But Rockwell itself was far better off; its contract with the government indemnified it against any loss if the program were cut.

Labor, church and peace groups use this story to show the lack of a comprehensive plan to deal with economic dislocations caused by defense industry cutbacks.

Many of these people favor such cutbacks and hailed Carter's B-1 bomber decision; but they are also concerned with those unemployed Rockwell workers.



THE MACHINISTS', electrical workers' and longshoreman's union, along with the Coalition for New Foreign and Military Policy, which includes a number of church groups, have launched a campaign to provide planning for "economic conversion" to handle cases such as this one.

William Winpisinger, president of the International Association of Machinists and Aerospace Workers, says "Simply put, economic conversion means planning now to avoid unemployment and loss of income and employee benefits in the future for those workers affected when a defense plant or program is cut back or terminated."

"It means converting idle defense and military plant and equipment to civilian and socially useful production. It means the possibility of building railroads, mass transit systems, houses and solar energy systems, rather than redundant missiles, bombs and nuclear warheads."

The unions and the coalition list four aspects of

conversion planning:

—Preparing alternative use plans for each military base and defense plant with an early warning system to signal when a facility will be shut down.

—Bringing unions, management and community representatives together to make those plans.

—Redirecting military technology, plants and equipment toward civilian purposes.

—Providing government income guarantees and retraining for workers affected by shutdowns.

Conversion supporters cite successful efforts. They say that in 75 communities which received federal adjustment aid between 1961 and 1975, 78,000 civilian jobs were created to replace 68,000 military jobs; in the early 70s, the AVCO plant in Charleston, S.C., found it employed more workers to make truck engines than when it made Army helicopters.

Congress has taken no significant action on conversion, but there are signs that action may not be too far off.

Senators George McGovern (D-S.D.) and Charles Mathias (R-Md.) and 24 congressmen have introduced a bill to pay salaries and benefits to displaced workers for up to two years; provide training and retraining for workers who need it; require alternative use plans for military facilities and finance conversion planning through an assessment on defense contracts.

Rep. Christopher Dodd (D-Conn.), chairman of the economic conversion task force of Members of Congress for Peace Through Law, has criticized the Pentagon's Office of Economic Adjustment for poor performance in helping communities recover from plant and base closings.

And the Northeast-Midwest Economic Advancement Coalition, which consists of 203 congressmen, has taken

an interest in conversion efforts to help restore the economy in the Northeast and Midwest.

Last March, President Carter issued an executive order requiring economic impact analysis before bases are closed, a change from past policy.

The growing public debate over a Strategic Arms Limitation Treaty and related arms control issues may lead to further discussion of economic conversion planning.

IF YOU CAN'T GO-GIVE!

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

October 22nd is Mission Sunday.

A reminder that Christ meant all of us when He said: Go ye, therefore and teach all nations." Yet few of us can. Few of us do. All of us, though, can help the Missions in the Near East. Here are some of the ways:

In the very lands where Christ was born and where His disciples taught, there are over 1,800,000 people living without homes and without hope. Some of them for more than 30 years! Just \$20 will feed a family for a month—\$525 will build a small but decent home. Only \$50 will care for a blind or deaf-mute child for a month—and \$1 will buy a refugee child hot lunches for a whole month. How much will you share?

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History of women will be Marian topic

"From Suffering to Suffrage," a program of dramatic readings highlighting the history of American women from 1789 to 1920, will be given at Marian College Tuesday, Oct. 17.

The free performance by Listeners' Theatre, comprised of speech department students from Indiana State University, will be held at 12:30 p.m. in the Peine Arena Theatre on the Marian campus.

Materials for the presentation, funded by the

Indiana Committee for the Humanities, were compiled from historical documents, including essays, diaries and public speeches, along with legends and poetry.

"From Suffering to Suffrage" is a continuing part of the ICH project "From Betsy Ross to the Woman Boss: A History of the U.S. As Seen Through the Writings of Women."

The Marian program is sponsored by the history department and campus ministry.

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Father Arneson's mother dies

JENNINGS COUNTY—Father James Arneson, pastor of St. Joseph parish

here and the neighboring mission of St. Anne, was the principal celebrant of the Funeral Liturgy for his mother, Mrs. Gertrude Arneson, on Monday morning.

Mrs. Arneson died unexpectedly Friday. She was buried in the St. Joseph parish cemetery.

Death in family

cancels lecture

Father Henri Nouwen, professor at Yale Divinity School and noted author, will be unable to present a scheduled lecture at Christian Theological Seminary, Indianapolis, this (Friday) evening because of the death of his mother.

The funeral for Mrs. Nouwen will be held in her home town in the Netherlands today.

According to a spokesman for CTS, attempts will be made to reschedule Father Nouwen's lecture at a later date.

Concert slated

BEECH GROVE, Ind. — J. Jerome Crane, pianist and long-time Director of Music at Holy Name parish here, will be heard in concert at 6:30 p.m., Sunday, Oct. 22, at Our Lady of Grace Student Center.

Reserved seating can be obtained by calling 786-9767, or tickets will be available at the door. Admission price is \$2.00.

capsule news

Health anxieties

WASHINGTON—"Economic anxieties" caused by high health care costs "are taxing the basic strengths of American families," said Msgr. Francis J. Lally, secretary of social development and world peace for the U.S. Catholic Conference, at a Senate subcommittee hearing. "It is a national scandal to see that over 10 million American families today cannot obtain any health insurance coverage whatsoever."

Comforting thought

VATICAN CITY—Cardinals feeling the strain of voting in two conclaves in less than two months can take some comfort from recalling that electors in the 16th century endured four conclaves in 18 months.

'Thrown into tizzy'

WASHINGTON—The visit to the Vatican in early 1943 by Archbishop Francis Spellman of New York threw both German and Japanese intelligence agents into a tizzy, according to recently declassified documents turned over to the National Archives by the National Security Agency.

Possible roadblock

LONDON—Further progress toward unity between the Church of England and other English Christian churches may depend on the Anglican stand regarding women priests. The General Synod of the Church of England is expected to vote on admitting women to the priesthood at its Nov. 3 meeting.

'Tax-blitz' serves double purpose

WASHINGTON — Republican leaders traveling across the country in a "tax-blitz" to seek support for a 33% federal tax cut are also seeking support for tuition tax credits, according to Father Donal Shea, who handles Catholic issues for the Republican National Committee.

Ask Satellite

NEW YORK — Envisioning novel religious uses for low-cost public-service satellite communication, an ecumenical consultation of some 75 communication experts expressed strong views in favor of two-way radio and TV use of a public-service satellite.

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St. Paul's

i c n i c

Tell City

It was a beautiful Sunday afternoon in September. There were no admission charges, no booths with chances on prizes, and no raffles going on. It was a parish picnic, all right, but in a style that was typical of small Midwestern towns at the turn of the century.

For the third straight year, St. Paul's Parish in Tell City, situated on the banks of the Ohio River, was enjoying its Parish Family Picnic. Sponsored by the parish and its Family Life Commission, this annual event has turned into the highlight of the church's yearly activities. It functions as a celebration of community and a kick-off for the new school year.

It is a total parish community event in the true sense.

Although the Family Life Commission is in charge, every organization within the church "pitches in" to help make it a very special day.

Every family brings a covered dish which is placed on the buffet tables along with the meat, soft drinks, and table settings provided by the parish. In addition to the "traditional" hot dogs, homemade barbecue, cooked on-the-spot by men of the parish, is served.

Soft drinks are dispensed by the sister from the school and other volunteers. Serving duties are directed by the ladies of the NCCW, and the CYO takes charge of games for children and adults.

And games—volley ball, sack races, water balloon tosses, and even bubble gum blowing contests—go on all day.

Even swimming can be enjoyed in the lake at Fischer's Cedar Crest Lake, where the picnic takes place each year. Use of all of the facilities of this recreational area, which is closed to the public that day, is donated to the parish by parish members Mr. and Mrs. Stanley Fischer.

But nothing can compare with the closing of this yearly event—the outdoor Mass on the pavillion. Led in singing by St. Paul's Folk Group, the parishioners celebrate the liturgy while sitting on lawn chairs or lounging on the grass.

St. Paul's Church is changing and growing. It recognizes its parishioners' need for more than Masses and religious education. It has not found all the answers, but St. Paul's is trying to help its people to grow in faith, love, and a real sense of community.

[Text and photos by Ila Stabile]



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.

october 13

The St. Vincent Hospital Guild will hold its New Members' Luncheon at the Meridian Hills Country Club. A social hour at 11 a.m. will precede the luncheon. Co-chairmen are Mrs. Robert Sochar and Mrs. A. B. Keller.

october 14

The Men's Club of St. Agnes parish, Nashville, will sponsor a chili supper from 4 to 7 p.m. at the 4-H Fairgrounds at Nashville. Your favorite game will be in progress from 7 to 10 p.m.

Saint Mary-of-the-Woods College will present the first of its Four-Star Series at 8 p.m. in the Cecilian Auditorium of the Conservatory of Music at the college. A panel exhibition by the Smithsonian Institute's Traveling Exhibition Service will focus on "Workers and

FUND RAISING — Schools, churches, organizations needing money. Brand names in candles, novelties, pen-pac's. Consignment. Will mail catalog free. Information — Call 247-5718.

Allies." It follows women's participation in the American Trade Union Movement from 1824 through 1976.

october 14-15

Ball State University Newman Center, Muncie, is celebrating its sixth anniversary as a university parish with a concert at 7 p.m. by John Michael Talbot, formerly with the group Mason Proffit. The concert will be followed by the film "Brother Sun, Sister Moon." A discussion will take place following the film. The event will be held at Muncie Northside High School, and admission is free. For further information, contact Fr. Steve Wise, 317-288-6180.

october 15

The Altar Society at Holy Name parish, Beech Grove, will sponsor a card party and style show in Hartman Hall at 5 p.m. Tickets are \$1.75. They are available from Kay Petroff, 786-7820, or Cathy Coppage, 783-6845.

The Ave Maria Guild's fall card party for the benefit of St. Paul Hermitage will be held at 2 p.m. at Our Lady of Grace Center, Beech Grove. The public is invited. Tickets will be available at the door.

St. Joseph parish at St. Joseph Hill will hold its annual turkey shoot and fall festival on the parish grounds at 11 a.m. Masses on that day will be at 8 and 10:30 a.m.

Located in Clark County, St. Joseph's is one mile west of State Road 60 near Sellersburg and eight miles north of New Albany off State Road 111.

The annual Pope John XXIII Grade School Bazaar is scheduled at the school in Madison. Activities will begin at 11 a.m. Dinners will be served until 2 p.m.

Our Lady of Hope Hospital Guild is holding its annual Holy Hour at 2 p.m. in St. Bridget Church, followed by a business meeting and reception in the parish hall.

Card party and Chili Supper at St. Patrick's parish hall, 936 Prospect St., Indianapolis. Admission to the 2 p.m. card party is \$1.00. The Chili Supper, which begins at 4 p.m., is \$2.00 for adults and \$1.00 for youngsters under 12.

St. Mark's parish, Indianapolis, will hold a Spaghetti Dinner from 4:30 p.m. to 8 p.m. in the social hall at Edgewood and South East St. Tickets are \$2.50 with pre-sale tickets from St. Mark's pupils set at \$2.25.

A Turkey Shoot and Chicken Dinner at St. Michael, Bradford, beginning at 11 a.m. Dressed turkeys and cash will be awarded.

october 16

The southside meeting of the SDRC will be held at 7:30 p.m. at Holy Name parish, Beech Grove. Dr. Robert Riegel, psychologist from Catholic Social Services, will talk on "Single Parenting." Betsy Montgomery will demonstrate disco dancing after the meeting.

The October meeting of Our Lady of Every Day Circle, Daughters of Isabella, will be held at St. Elizabeth Home, Indianapolis, at 7:45 p.m. Hostesses are Lucille Zickler, Ann Marshal and Phyllis Wilson.

october 17-18

Two activities scheduled at Fatima Retreat House, Indianapolis, include the "Over Fifty" day of recollection on Tuesday and Leisure Day on Wednesday.

Father George Knab, O.M.I., of St. Bridget parish, will use the topic "Color Our World with Hope," for the "Over Fifty" day. Sister Anne Doherty, S.P., of Katherine

Hamilton Mental Health Center, will talk on family relationships at the Leisure Day.

World War II.

Curtain time is 8 p.m. in the Marian Hall auditorium.

For information contact Loui Firsich, (317) 849-3922.

october 18

The monthly Cemetery Mass for the Faithful Departed will be held in Calvary Cemetery chapel at 2 p.m. Father James Wilmoth will be the celebrant. The public is invited to participate.

The St. Augustine Guild will hold its Octoberfest for the residents at St. Augustine Home, Indianapolis, from 1:30 to 3:30 p.m.

The entertainment will include music by the Al Young Philharmonic Basin Street Band.

Our Lady of Every Day Circle, Daughters of Isabella, will have an evening of recollection at St. James Church, Indianapolis, beginning at 7 p.m. Father Francis Bryan will be the speaker.

A dinner, will follow at the Chateau Restaurant on County Line Road.

october 19

Dwyn and Dennis Hirt will conduct the program for the One Nighter series at St. Patrick parish, Terre Haute, at 7:30 p.m. The One Nighters are programs dealing with various aspects of life and living. Admission is \$1.

The Santa Maria Circle, Daughters of Isabella will sponsor a card party at 7:30 p.m. in the cafeteria of St. Mary School, New Albany. The public is invited.

oct. 19 and 21

"The Empire Builders," a frightening drama by Boris Vian, will be presented by the theatre department at St. Mary-of-the-Woods College. The performance will be held in the Cecilian Auditorium at 8 p.m.

october 20

St. Philip Neri School Home Association will host a Spaghetti Dinner and Monte Carlo Night from 5:30 p.m. until 10 p.m. in the gym. The cost is \$1.50 a person with proceeds going to help finance the purchase of a new school bus.

october 20-21

The theatre department at Marian College, Indianapolis, will present the one-act drama, "I Never Saw Another Butterfly." It is the story of 100 youthful survivors of a Nazi concentration camp for Jews during

october 20-22

A weekend retreat for Separated, Divorced and Remarried Catholics will be held at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis. For information write or phone the Center, (317) 257-7338.

A Marriage Encounter weekend will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis.

october 21

St. Roch's parish will sponsor its Fall Dance with the theme "Autumn Highlight." The dance begins at 9 p.m. and features DeeJay Pete Sullivan of Station WIBC.

The St. Philip Neri alumni reunion dance will be held in the parish hall beginning at 9 p.m. Advance tickets are \$5. For reservations call 638-9139 or 631-6177.

[See ACTIVITIES, p. 21]

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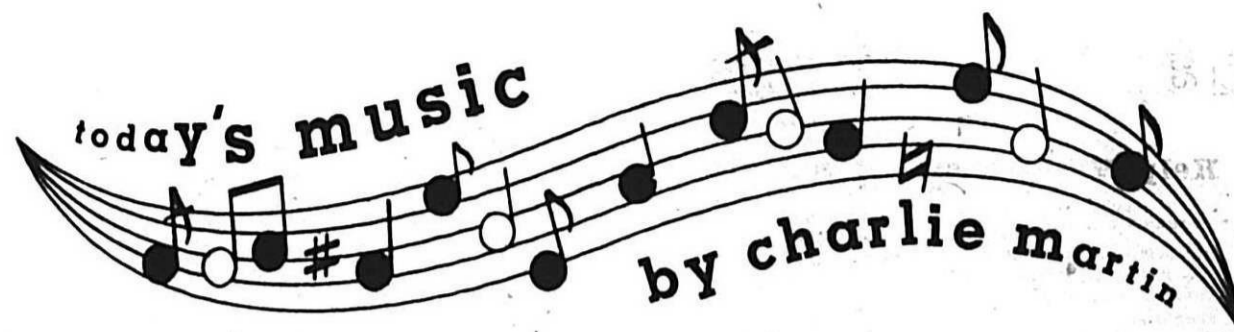
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"One Life to Live" comes from the soul charts although the vocalist, Lou Rawls, is familiar to both pop and soul music listeners. Soul music is vibrant with sound and energy, and its beat is the pulse of life driven by a desire to live life's time to its fullest.

This song characterizes the life themes of soul sounds. It challenges us to make this day count. We may have hopes and dreams for the future, but how we live today will direct how this future will unfold.

As we walk through life, we cross many alternatives and face numerous decisions. We cannot study every area of knowledge, nor can we gain expertise in every sport. This song asks us to make definite decisions and proceed toward these choices with no regrets. To do so is to trust the thoughts and feelings that form the basis for sound judgments.



"YOU HAVE TO fail sometime in order to succeed," expresses a fact that deserves thought.

Failure can be part of a much larger process that enables us to discover where we can best succeed. We may be hurt and disap-

pointed if we are cut from a sports team, flunk a course or end a relationship. But if we believe in ourselves, opportunity is endless.

Our self-worth is not

based on our achievements, but rather is part of our humanness. Consequently, failures do not defeat us. Sometimes we feel like losers, but the only real losers are those who never risk new challenges again.

The central message of this song calls us to responsibility. Are we willing to accept the fact that each of us is in control of his or her life? Do we realize that our feelings flow from within ourselves and are not magically created by external events?

A passive person allows events and situations to shape the direction of life, but responsible people use goals and personal decisions as a framework for what events life will bring.

NOT EVERY LIFE happening is chosen, for life has its own surprises beyond our control. Yet many possibilities remain in what can be chosen. The responsible person realizes the importance of these decisions and affirms the

development of personal potentials. These decisions will provide.

Responsibility is an ability to respond to life's fullness by recognizing the variety of possible choices, and yet directing these choices toward our authentic needs and abilities.

"One Life to Live" encourages us to make our choices, to live our lives "in peace, in truth, in love." Such choices mirror the challenges of the Gospel.

This is a life that invites each of us to live fully in tune with our potentials, a life that echoes the song's words, "You've got one life to live, so give it your all, give it a lot, give it your best shot." To live this way is to live with "response-ability" to our gift of faith, and indeed, to the gift of life itself.

ONE LIFE TO LIVE

You've only got one life to live
So live it in peace
Live it in truth
Live it in love.
And then you live each day
Like it's your last one
You take control of your emotions all your doubts and fears
And just laugh at the world and all its sadness
And replace joy for those salty bitter tears
Cause you've got one life to live
So live it in peace
Live it in truth
Live it in love.
And then you greet every day with a little love in your heart
You go and do all the things you desire
All the things you dream of
Because today is the beginning of a brand new life
You have to fail sometime in order for you to succeed
You got one life to live
So live it in peace
Live it in truth
Live it in love.

If you're feeling down and out let's sing
If you're sad I'll make you laugh
And if you become puffed up with too much pride
Remember that everything, everything must pass
Live it in truth
Live it in love
You've got one life to live
So give it your all
So give it your all
Give it your best shot

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Activities (from 19)

october 21

An auction/flea market will be held at Our Lady of Perpetual Help School, New Albany, beginning at 10 a.m. The Parent-Teacher Organization of the school sponsors the event.

...
The annual Chrysanthemum Ball sponsored by St. Francis Hospital Center, Beech Grove, will be held at the Indianapolis Hyatt Regency. Dinner will be served at 8 p.m. followed by dancing in the hotel ballroom. Tickets are \$75 per couple.

Proceeds from the ball will benefit the surgical services department of the hospital.

october 22

The One Nighter program at St. Patrick parish, Terre Haute, will be conducted at 7:30 p.m. by Msgr. R. T. Bosler of Indianapolis, who will speak on "What Should be Happening in the Church since Vatican II."

...
The regular meeting of Separated, Divorced and Remarried Catholics in the southern Indiana area will be held at Providence High School, Clarksville, at 7:30 p.m.

...
The public is invited to the Annual Social sponsored by St. Bridget parish beginning at 4 p.m. A variety of booths and entertainment will be available. The event will be held in the parish hall at 813 N. West St. Dinners will be served from 4 to 8 p.m.

'Kind honor'

MILAN, Italy—The 1978 Balzan Prize for human kindness, peace and brotherhood has been awarded to Mother Teresa of Calcutta, founder of the Missionaries of Charity.

Girls' kickball championships are decided

Immaculate Heart of Mary edged Holy Name, 6-5, in the CYO Cadet Kickball "A" League Championship game last Sunday, at Little Flower. Following the Cadet "A" game, Holy Name's Junior team took the measure of St. Roch in the title game, 8-2, also at Little Flower.

In the Cadet "B" tournament, St. Luke squeaked by Nativity, 18-17, for the championship last Thursday. Preceding the Cadet "B" title game, Little Flower trounced St. Lawrence, 18-2, for their 56 "B" crown.

Nativity, St. Jude and Little Flower tied for the 56 "B" League Championship. St. Plus X. and Immaculate Heart of Mary tied for the Cadet "B" League Championship.

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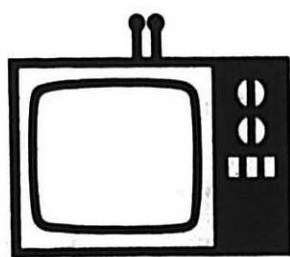
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tv news and reviews

TELEVISION: Sunday, Oct. 15, "Look Up and Live" (CBS) "A Generation Blessed" A documentary account of two particularly effective adaptations of the liturgy for children. Father John Aurelio, author of a

religious broadcasting highlights

recently published book of homiletic fairy tales for children, titled "Story Sunday," celebrating a monthly Mass for children at St. Catherine of Siena parish in West Seneca, N.Y.

The children gather round the altar for the homily, an original fairy tale peppered with funny wizards, good and bad, and princes and princesses and little people. Most remarkable, as this documentary captures so well, is the rapport that Father Aurelio has with the children.

Equally unique is the children's liturgy Father Art Smith celebrates at St. Bernadette's Parish in Hamburg, N.Y. Father Smith's homily, based on a Tolstoy short story "Martin the Cobbler," is "performed" in a puppet theatre as Father Smith speaks in the voice of each of the characters.

"A Generation Blessed," is produced by CBS News in cooperation with the Office for Film and Broadcasting, U.S. Catholic Conference. (Check local listings for time.)

RADIO: Sunday, Oct. 15. "Guideline" (NBC) presents an interview with Jesuit Father Thurston Davis as the College of Cardinals is convened in Rome to elect a successor to Pope John Paul, whose pontificate lasted only 34 days. Father Davis is director of the John LaFarge Institute, an interreligious, interracial

center devoted to the study of racial and interfaith matters. The interviewer is Father Thaddeus Horgan, a

Graymoor friar who is co-director of the Graymoor Ecumenical Institute. (Check local listings for time.)

tv programs of note

Sunday, Oct. 15, 10-11 p.m. (NBC) "Lifeline." The third program in this medical-actuality series features Dr. Donald Trunkey, chief surgeon, emergency and trauma, San Francisco General Hospital.

Monday, Oct. 16, 9-10:30 p.m. (PBS) "Escape." Marc Singer and Robin Gammell star in a psychological drama about two men who are apparently tunneling their way free from a brutalizing institution. ("Visions").

Monday, Oct. 15, 10-11 p.m. (NBC) "Human

Feelings." If you can imagine Nancy Walker as God and Billy Crystal as an angel sent to save the city of Las Vegas from divine retribution, you're welcome to take a chance on what sounds like another television exercise in bad taste.

Wednesday, Oct. 18, 9-11 p.m. (NBC) "The Time Machine." H. G. Wells' classic novel about travels into the past and future has been updated by Sun Classic Pictures, a company which specializes in family productions.



OFF BROADWAY SAINT—Pope Innocent III, played by Ken Bridges, kneels at the feet of Francis, played by John Dossett, as followers of Francis gather around in this scene from "Francis," the musical created for the 41st International Eucharistic Congress which found its way to New York. Below, Estella Munson as Pica, mother of Francis speaks with her son in the story based on the lives of St. Francis and St. Clare at New York's St. Clement Theater. [NC photos]

Tells story of U.S. surveillance

BY T. FABRE

NEW YORK—American diplomacy is totally committed to bringing peace to the Mideast, the powderkeg of a potential third world war. To reduce the tension between opposing armies, the United States maintains a little-publicized surveillance unit whose story is told in "Sinal Field Mission," airing Tuesday, Oct. 17, at 9-11:07 p.m. on PBS.

This is another of Frederick Wiseman's probes into varying aspects of

American life which he has been producing annually for PBS since 1972's "Essenes" (winner of a Gabriel Award from UNDA, the Catholic broadcasters' association).

Viewers are by now accustomed to his documentary style which employs black-and-white photography without narration or commentary explaining the events filmed. He makes a virtue of such limitations, using them to make the viewer accept the responsibility of interpreting the meaning of what is

necessarily an incomplete record of reality.

AS DID last year's film, "Canal," shown as Congress was readying for the debate over the future status of the Panama Canal, "Sinal Field Mission" appears at a time when national interest is focused on the area under Wiseman's scrutiny.

The SMF is an American base in the Sinal Desert located in the demilitarized zone between the Israeli and Egyptian forces. Its purpose is to monitor military [See TELLS, p. 22]

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WHODUNIT IN EGYPT—David Niven and Angela Lansbury dance a tango aboard the paddle-wheel steamer Karnak in one of the lighter moments of Agatha Christie's "Death on the Nile." The whodunit stars Peter Ustinov as Miss Christie's famed Belgian sleuth, Hercule Poirot and includes Mia Farrow, George Kennedy, Bette Davis and Maggie Smith as suspects. [NC photo]

Tells (from 22)

movements both visual and electronically and to warn of possible attack by either side. It is operated by 165 Americans, of whom all but 23 are employees of a private corporation that maintains the electronic equipment.

The first part of the film shows the barren desert with its burnt-out vehicles from a war that could erupt again at any moment. The Americans act as referee, accepted by both sides, but it is a boring, routine business complicated by misunderstandings and frictions that reflect the depth of the tensions there.

THE SECOND PART looks at how the Americans in their outpost spend off-duty hours. The base is a Little America of rec-room diversions whose purpose is to kill time. The loneliness of the post is shown in many ways, including the ugliness of a drunken party as well as a touching sermon to the few who have come for morning worship services.

The third part details a tense crisis in dealing with an emergency that has the

Americans in the command post shouting at each other. The film ends by contrasting the informality of the Americans at a July 4th celebration with the spit-and-polish parade of the U.N. troops from Ghana.

Wiseman has captured the boorishness of Americans abroad but, most of all, he records the pride of Americans in making things work under almost impossible circumstances.

"Who Is Killing the Great Chefs of Europe?" (Warners)—"Who Is Killing the Great Chefs of Europe?" is indeed the literal question this only intermittently entertaining comedy poses. Based on the popular novel of similar title by Nan and Ivan Lyons, "Chefs" features Robert Morley in the role of epicurean critic-publisher of a gourmet magazine who watches his selection of the world's best chefs taken off one by one in the manner of the preparation of their specialty.

However amusing the concept, neither Peter Stone's screenplay nor Ted Kotcheff's heavy-handed direction has sufficient wit to engage the talents of Jacqueline Bisset, Jean-Pierre Cassel, Philippe

tv film fare

Tuesday, Oct. 17, 9 p.m. (CBS) **"The Great Scout and Cathouse Thursday"** (1976) Lee Marvin plays a veteran scout out to avenge a swindle worked on him by former partner Robert Culp. In the process he falls in love with a young prostitute. A vulgar, tedious movie of the western-spoof genre. B—Morally objectionable in part for all.

Wednesday, Oct. 18, 9 p.m. (CBS) **"McClintock"** (1964) One of the better of the many John Wayne westerns, directed in the

grand manner by Andrew McLaglen, who brings out the best in "the Duke" time after time. In this one, Wayne shines as a rough-tough cattle baron, banker and local bigshot who has everything a rich and powerful man could want, save domestic happiness. Director McLaglen, aided and abetted by McClintock's suspicious wife (Maureen O'Hara) and an attractive "widder-woman" (Yvonne DeCarlo), takes care of that. A-1—Morally unobjectionable for all.

going to the movies

Suspense, intrigue, comedy mark current film menu

"The Boys From Brazil" (Fox)—Demented but brilliant Nazi scientist Gregory Peck launches a plan to recoup the glories of Hitler's era from his hideaway in South America. Veteran hunter of war criminals Laurence Olivier gets wind of the first part of the plan, which involves the assassination of a number of men in their mid-60s in various countries of the world. Eventually he discovers the nature of the fantastic scheme.

A gripping drama of international intrigue and suspense for most of its length, the film falters at the end with a poorly staged confrontation between Peck and Olivier. Still, it is a superior thriller, given an extra dimension by Olivier's fine performance. The sporadic violence throughout and, especially, the bloody climatic struggle preclude younger viewers. [R]—A-III—Morally unobjectionable for adults.

Noiret, Jean Rochefort, Stefano Flores or George Segal, with the result that what in a better film would have passed for urbane humor here comes off as scatological if not downright tasteless (the pun is intentional and typical). The food, the European scenery and the decor of several of the finest restaurants on the continent is, for its worth, gorgeous. [PG]—A-III—Morally unobjectionable for adults.

"Somebody Killed Her Husband" (Columbia)—This film is an innocuous bit of fluff, a comedy-mystery about a bumbling but boyishly charming clerk in Macy's toy department (Jeff Bridges) who falls in love with a beautiful customer (Farrah Fawcett-Majors).

Inconveniently, she's married. Conveniently, though it doesn't seem so at the time, the husband is murdered. Bridges and Miss Fawcett-Majors feel compelled to find the murderer themselves since they happen to be the prime suspects.

The performers work well and gamely against great odds, since the script and direction show an astounding poverty of wit and invention. The violence is minimal, but since there is so sympathetic a view on display of potential adultery, the film is adult fare. [PG]—A-III—Morally unobjectionable for adults.

"Goin' South" (Paramount)—Jack Nicholson plays a bank robber redeemed from the

gallows at the last moment by a young woman (Mary Steenburgen) who, invoking a peculiar local ordinance, offers to marry him. Giving a chill shoulder to his affectionate advances, she puts him to work digging in what she insists is a gold mine. They do discover gold, of course, but Nicholson's old gang shows up to complicate matters but not enough to prevent a happy ending.

A satiric western directed by Nicholson himself, the film is sometimes funny and always determinedly good-natured, but it is pretty thin stuff and only mediocre entertainment. Some adult humor centering around the delayed consummation of the marriage makes this adult fare. [PG]—A-III—Morally unobjectionable for adults.

Criterion Readers:



"They Went And Saw Where He Lived . . ." (John 1:39)

Father is calling on one of his parishioners in La Paz, Bolivia. The poverty of the people, as well as the superstitious and hazy notions they have of their faith, challenge the persistence and ingenuity of missionaries. Please support them as they invite the world to Christ—be generous on Mission Sunday, October 22nd.

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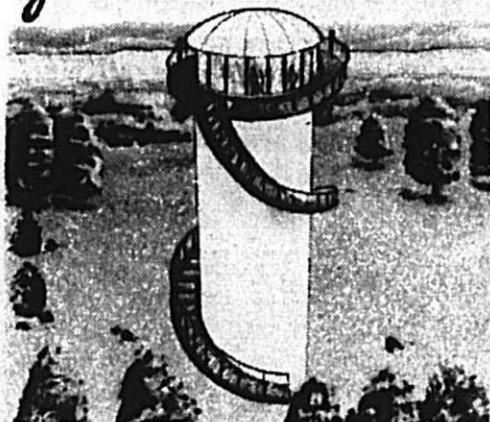
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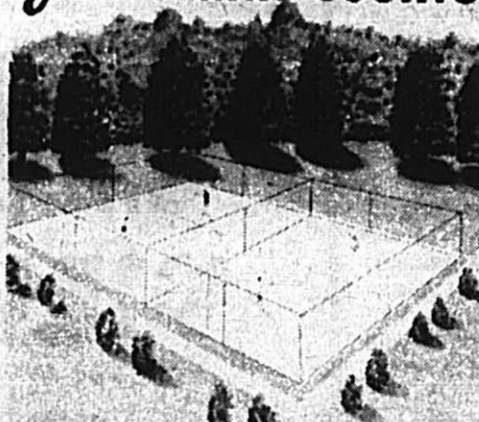
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Lake Shore Resort, one of the largest and newest developments in Franklin County, offers a breath-taking view of the Brookville Lake.

The development, now in its infancy, overlooks the Fairfield Causeway and even the Mounds Recreation Area is visible from the high hill, which will eventually contain permanent homes.

Lake Shore Resort is different from any other development around the Brookville Lake, and the only one offering building and camping sites, also believed to be the only one with a view of the lake.

Campsites will be offered in three categories — RV, mobile homes and building sites.

Lake Shore Resort is located on the Wehr brothers (Lawrence and Albert) farm, next to the Corps of Engineers and state property on the west side of the lake on Fairfield Causeway Road.

Some of the recreational facilities being planned include: Olympic size swimming pool, mini golf course, tennis courts, basketball courts, softball and baseball diamond, picnic areas, different types of lawn games, deluxe pavilion with wood-burning fireplace, where shuffleboard, square dancing and games will be available.

The modern facility will have all-weather roads, underground utilities including central sewer, water and electric to all sites.

Present plans call for keeping the silo located on the farm to be used as an observation tower, offering a terrific view of the surrounding area. A Cincinnati, Ohio-based architect is studying the possibility of constructing a restaurant on top of the silo.

Preliminary approval has already been received on the sewer system.

Present plans call for Lake Shore Resort to be completely finished and sold by December 1979, although camping will be available by this season.

The 10-million-dollar resort will have about 1,500 lots for development, and definitely for sale, not for lease. The development will be completely private with a guard at the gate 24 hours a day and will be a year-round resort, rather than just seasonal.

A unique feature at the development is a huge sign 300 feet in length, with each letter 10' x 24', advertising Lake Shore, which was placed on the high hillside, visible to boaters while they cruise on the Brookville Lake in the area of the Fairfield Causeway.



Obtain the HUD Property Report from developer and read it before signing anything. HUD neither approves the merits of the offering nor the value, if any, of the property.