

CRITERION

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OCTOBER 1978

Eight youth leaders given Bosco medals

Eight lay volunteers received the St. John Bosco Medal for outstanding service to youth at the 26th annual CYO Banquet held at Secena Memorial High School Tuesday evening. Father Francis Tuohy, Vicar General, made the presentation in the absence of Archbishop Biskup.

The Bosco Medal is the highest honor given to adults for service to the Catholic Youth Organization in the Indianapolis Deaneries.

THIS YEAR'S recipients included: Fred E. Thorman, St. Gabriel; Robert Hillan, St. Roch; John E. Murt, Immaculate Heart; William F. Michaelis, Christ the King; Patrick J. Devine, St. Lawrence; Albert J. Herbertz, Holy Name; John B. McCaslin, St. Simon; and Mrs. Ollan (Cathy) Cassell, St. Michael.

St. Catherine repeated as "CYO Unit of the Year."

OTHER TOP WINNERS included: St. Luke, Class "A"; St. Ann, Class "B"; and St. Luke, most improved unit for 1977-78.

The outstanding achievement award went to St. Catherine, and distinguished participation honors were won by St. Luke, St. Michael, St. Ann, St. Malachy and St. Lawrence.



THE TWO JOHN PAUL'S—Newly elected Pope John Paul I is shown above in this historic photograph receiving the homage of Cardinal Karol Wojtyla of Cracow. Less than two months later

Pope John Paul I was dead, and the Polish prelate became John Paul II, the first non-Italian to be elevated to the papal throne in more than four centuries.

No Vatican confirmation as yet

Pope may visit native Poland next May

BY JOHN MAHER

VATICAN CITY—The Vatican offered no official confirmation that Pope John Paul II will travel outside Rome in the near future amid press reports that he will go to his native Poland next year.

Father Tadeusz Pironiek, former secretary of the new pope when he was in Cracow, Poland, told the Italian daily *Il Giorno*: "He will be among us again May 8 for the 900th anniversary of the death of St. Stanislaus, patron of Poland. St. Stanislaus was killed in 1079 by King Boleslaw, the courageous."

Father Pironiek said the new pope, as archbishop of Cracow, invited Popes Paul VI and John Paul I to visit Cracow for the feast.

Il Giorno's correspondent said archdiocesan officials believed the Polish government would permit the trip.

THE STATEMENT ISSUED by the Polish

Bishops' Conference on the election expressed the hope that the pope would return to Poland next year.

The statement was signed by conference secretary, Auxiliary Bishop Bronislaw Dabrowski of Warsaw.

"We are happy because a Polish cardinal has become bishop of Rome while preparation is under way for the 900th anniversary of the bishop-martyr, St. Stanislaus in Cracow, and for the celebration of the 600th anniversary of the image of the Mother of God at Jasna Gora near Czestochowa," said the statement.

"We express the profound hope that Pope John Paul II participate personally in these feasts and share with us the joys of these anniversaries," it added.

Cardinal Franz Konig of Vienna, Austria, also is reported as saying that the pope plans to travel to Poland for the an-

niversary of St. Stanislaus.

The Polish Minister for Church-State Relations Kazimierz Kakol said that nothing stands in the way of a visit by Pope John Paul II to his homeland. "The only problem," Kakol added, "will have to do with the choice of the place he will visit."

MEANWHILE, IN PHILADELPHIA, Cardinal John Krol said he has been invited by the new pope to preach at the St. Stanislaus anniversary ceremony May 13 in Cracow.

The invitation, extended by Cardinal Karol Wojtyla in the week before his election as pope, was confirmed by the new pontiff when he greeted Cardinal Krol after his election and said that they would have to get together to sing a folksong of the Polish mountain people, "Gorale czy ci nie zal"—"Highlander, aren't you sorry that you have to leave your home?"

The song was sung by the two

prelates during Cardinal Krol's visits to Cracow in 1972 and 1977. It refers to the farewell expressed by Poles remaining at home to those who emigrated to other nations in Europe and to the United States in search of work and bread.

Commenting on the election of Pope John Paul, Cardinal Krol said, "I share the reaction of all the cardinals—a reaction of great joy and satisfaction. We were all deeply aware of our responsibility and we were once again very conscious of the presence and the work of the Holy Spirit. All of us are delighted that the church has such a great pastor, such a great shepherd."

"There is a particular sense of satisfaction among the cardinals," Cardinal Krol said, "that the universality of the church has been so effectively demonstrated. We have a Catholic pope for a Catholic church."

capsule news

Cope with mail strike

LONDON—Faced with the problem of getting news in and out of their offices during a nationwide mail strike, editors in Canadian Catholic newspapers are coping in a wide variety of ways. Generally, the news is coming in by phone, car, bus, air freight, telex or, as some postal employees returned to work in scattered parts of the country, by mail. It is going out by truck, sometimes by mail or not at all.

Meets with diplomats

VATICAN CITY—In a meeting with the diplomatic corps accredited to the Holy See, Pope John Paul II said that the Vatican is committed to working for religious freedom and equal participation in society for believers. Pope John Paul told the diplomats from 90 nations Oct. 20 that establishment of diplomatic relations does not necessarily mean the Holy See's approval of a certain government or its actions.

Arnold is back!

We are pleased to welcome back the movie reviews of James W. Arnold to the Criterion after a brief absence. The response of readers and the judgment of the Editor in assessing the need for a high quality, in-depth analysis of the film media have prompted his return. His latest review will be found in his familiar spot on the back page.



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Father Kung speaks

NEW YORK—Father Hans Kung, noted for his critiques of tradition and church authority, concluded a lecture series in New York with a testimony to why he remains a Christian. "I am a Christian because I can then be truly human. Christian humanism includes what other humanisms cannot—the negative elements of suffering, death and guilt. Despite all my limitations and failures, I am able not only to act in a human way but also to suffer, not only to live but also to die," he said.

'Almost' meets a Pope

BY VALERIE DILLON

Every journalist has a dream—to win a Pulitzer Prize, or perhaps simply to get a scoop on a big story.

My dream 25 years ago: to see a Pope in person, and—through my words—to enable others to "see" him.

Last week the dream almost came true.

It got on its way a few months ago when my husband and I completed plans for a tour of Italy. Through a Jesuit friend, we secured an audience with the Pope. But, one week before our departure date—John Paul I was dead. On the day after his funeral, we arrived in Rome.



WHAT IS IT LIKE the day after the burial of a Pope? St. Peter's Square was strangely quiet, with only a relative handful of tourists milling about. No one looked up to the Papal apartments, hoping as they usually do, for an unscheduled glimpse of the Pope. There was no Pope. The major bustle was made by street vendors, hawking huge quantities of souvenirs of John Paul I: smiling photographs, postcards and medals.

Advised by knowledgeable friends that the new pope would not be chosen quickly, we left Rome a week before the Conclave's opening. But, as we toured the fabled cities of Pisa, Portofino, Venice, Milan, Ravenna and Florence, my thoughts strayed often to the Eternal City. It was on the day of the first balloting that our tour took us southward, past Rome, to Naples and Sorrento.

Our tour guide, Gianni, a transister at his ear, advised us twice that black smoke had appeared from the Vatican chimney. No election!

On Monday, Oct. 16, hopes were high. The next day we would be back in Rome. With luck, we would be in the Square as the puff of white smoke announced a new pope, and we would be present when he appeared on the balcony for his first blessing!

SHORTLY AFTER 6 P.M. our room phone rang and an excited fellow tourist announced: "Habemus Papam—We have a Pope!" Who was he? Wojtyla: An un-

Editors hail Pope

Catholic editors hailed Pope John Paul II as "a pope for all peoples" and marveled again at the surprises the Holy Spirit can bring in their editorial reaction to the selection of Polish Cardinal Karol Wojtyla as pope. "Twice in two months our church has been surprised by the Spirit," wrote Msgr. John Donnelly, executive editor of the Inland Register in Spokane, Wash.

Dialogue with Reds

ROME—Pope John Paul II "will be able to dialogue intimately" with communist leaders "having lived with them in opposition and in friendship," said Cardinal Lawrence T. Picachy of Calcutta, India.

'Spiritual needs'

VATICAN CITY—Pope John Paul II asked high-ranking delegations from 103 countries Oct. 23 to show concern for "man's strictly spiritual needs." In an audience for the delegations attending his inaugural Mass Oct. 22, Pope John Paul pledged to continue the international activity of Pope Paul VI.

Appeal for Lebanon

SANTIAGO, Chile—Some 500 delegates attending the 12th world congress of the Lebanese Union petitioned the College of Cardinals and Pope John Paul II to redouble efforts for peace in war-torn Lebanon.

Editor's Note—Valerie Dillon is Director of Communications for the Indiana Catholic Conference. By coincidence she and her husband were travelling in Italy at the time of the election of Pope John Paul II. We believe that Criterion readers will find her comments of special interest.

familiar name, surely not Italian. We made a mad dash for the lobby television, where the screen revealed thousands thronging St. Peter's Square.

And here we were, less than 150 miles from Rome, watching on TV! The final irony—we were unable to understand a word! The telecast, of course, was in Italian!

As we watched, one thing slowly became clear: A Pole from Crakow had been named, the first non-Italian in four centuries.

Of the 26 Americans on our tour, only one was of Polish extraction, and she was married to an Italian. She was excited, thrilled. Her husband agreed that it was great. But with a sly smile, he made his final comment: "There goes the neighborhood!"

Several Protestant and Jewish couples excitedly asked questions and appeared as moved as we were by the news. One young American, a recent convert, expressed concern that the new Pope from the Iron Curtain might be soft on Communism. Next day's American newspaper would dispel that fear. (The inevitable Polish jokes were told, with new variations.)

THE NEXT DAY in Rome, we discussed the election with Elena Bartoli, who runs the Jesuit Guest House. She was happy that a non-Italian had been chosen: "It is a universal Church," she said, then added with a twinkle: "Now people will stop blaming the Italians for ruining the Church!"

Msgr. James McHugh, in Rome for a year's study, told us that Cardinal Wojtyla's name had been mentioned often by various priests at the Vatican, without any real hope that he could be elected. He was, Msgr. McHugh said, widely respected and loved.

On the day before our return home, I attended a routine press conference run by Father James Roach of Chicago, now in charge of the Vatican Press office. He announced that the

Pope would hold a reception for the press before his inaugural.

On Friday, we left Italy. The next day, I picked up an Indianapolis newspaper to discover the headline story: John Paul II mingled freely with reporters at a press reception. On Sunday, his strength, warmth and humanity moved me to tears of joy, plus a few of frustration.

We had missed our Papal audience with John Paul I by two weeks, his funeral by a day, John Paul II's election by a night, the precedent-breaking press reception by 24 hours, and the Papal installation by 48.

Arrivederci Roma! Put the dream back in moth balls. Until next time.

Providence nun dies at age of 82

ST. MARY-OF-THE-WOODS, Ind. — The Liturgy of the Resurrection for Sister Manetto Marie Pichon, S.P., 82, was held in the Church of the Immaculate Conception here on Monday, Oct. 16. She died October 13 after a lengthy illness.

After her profession as a Sister of Providence in 1917, Sister Manetto Marie taught in elementary schools in Chicago, Fort Wayne, Peru and Wilson, N.C. In the Archdiocese, she had teaching assignments at St. Agnes, Indianapolis, and Sacred Heart School, Terre Haute.

She is survived by a sister, Bernadette Roberts of Fort Wayne.

Father Buck's mother buried

The Funeral Liturgy was offered Tuesday, Oct. 24, in Our Lady of Lourdes Church, Indianapolis, for Mrs. M. Edna Buck. She was the mother of Father W. Francis Buck, pastor of St. John parish, Bloomington. She was 88.

Mrs. Buck was buried in Mount Olivet Cemetery in Janesville, Wisconsin.

Survivors in addition to Father Buck, who was the principal celebrant of the Funeral Mass, include another son, Robert E. Buck of Indianapolis and a brother, Frank M. Harkins of London, Ind.



CONGREGATE LIVING HEADQUARTERS—The former convent at St. Patrick parish, Terre Haute, [left] was officially dedicated Sunday, Oct. 15, as a congregate living site for 14 senior citizens. Sponsored by Archdiocesan Social Ministries, the housing is the first of several hoped for sites in which abandoned convents can be utilized to greater service in



parishes. Gathered around the entrance to the facility are: Fr. Joe Wade, pastor of St. Patrick; Fr. Larry Voelker, director of Catholic Charities; Tom Morgan, director of Archdiocesan Social Ministries; and John Etling, Terre Haute regional director of Archdiocesan Social Ministries.

USCC charges 'intrusion' by Internal Revenue Service

BY JIM CASTELLI

WASHINGTON—The U.S. Catholic Conference has accused the Internal Revenue Service of "unjustifiably intruding into the internal affairs of Catholic schools."

George Reed, USCC general counsel, made the charge in written comment on proposed IRS anti-discrimination regulations.

Reed said the USCC supports civil rights and is sympathetic to IRS' efforts to prevent private schools from discriminating.

But, he said, the proposed regulations could force Catholic schools "to go outside their parish boundaries and affirmatively recruit minority students, whether or not Catholic, to meet IRS-imposed standards."

THE REGULATIONS could also force Catholic schools to change their hiring, financial assistance and governing policies, Reed said.

IRS issued the proposed regulations on Aug. 22. It set a deadline of Oct. 23 for public comment, but has extended the deadline until Oct. 31. IRS has set a public hearing for Dec. 5 in Washington.

The regulations are aimed at "segregation academies," private schools established to subvert public school desegregation programs.

The regulations would require private elementary and secondary schools established or greatly expanded at the time of public school desegregation programs to prove they do not discriminate on the basis of race or to lose their tax-exempt status.

If a school loses its tax-exempt status, people who contribute to the school cannot claim their contributions as tax deductions.

A school can prove it does not discriminate, Reed said, if it follows the following procedure.

"The procedure," Reed said, "sets the dividing line between significant and insignificant minority enrollment at the figure computed by multiplying the percentage of the minority school-age population in the community served by the school by 20%. No justification is given for this formula."

REED CRITICIZED the definition of community in the regulations, which define community as the public school district served by a private school and any other district from which the school draws 5% of its enrollment.

He said the definition means "a parish school will not be evaluated on the basis of its own geographical boundaries. It will be judged on the basis of public school boundaries which are totally different from those of the parish."

In many cases, such as Los Angeles, a public school district covers the entire city while a parish covers only a small area, Reed said.

He said the proposed regulations do not consider the religious preference of the minority students involved or a church's right—spelled out in the Civil Rights Act of 1964—to give preference to its own members in hiring staff and enrolling students.

REED ALSO OBJECTED to the criteria for establishing "good faith" on discrimination.

The proposed regulations say a school with an "insignificant" minority enrollment can prove it operates in good faith if it

meets four of the following five criteria: if it provides financial assistance to minority students, actively recruits minority students, shows an increasing percentage

of minority students, hires minority teachers or professional staff or has minority involvement in founding or running the school.

Indiana Knights of Columbus sponsoring pro-life fundraiser

Indiana Knights of Columbus will sponsor a unique "One Rose—One Life" fund-raiser, Nov. 4-5, to benefit pro-life organizations.

The theme of the program is: "For the little souls who never made it," referring, of course, to the estimated 10 million preborn infants legally killed in the United States by abortion since the 1973 pro-abortion Supreme Court decision.

Members of participating K of C councils will be stationed outside church doors of participating parishes after weekend Masses. They will accept donations and offer each donor a small paper rose. The rose has a tag on the stem for the donor's name and address.

AFTER SIGNING, the donor is asked to send the rose to one of Indiana's two senators, or his or her congressman. The message to them is: Support Life! Amend the Constitution!

The reference here is to a Human Life Amendment, which would protect the right to life from the instant of conception to the instant of natural death. In this manner, the sponsors feel, everyone offered a rose "will have the opportunity to actively participate in the pro-life movement, even if only for that one time."

The "One Rose—One Life" project is designed to swell the pro-life funds of participating councils and give the councils greater capability to help such groups and agencies, as well as carry on their own pro-life programs. Some councils plan to implement the program Nov. 11-12.

Many K of C councils sponsor or operate pro-life booths at county fairs, church socials and civic events. In addition, they distribute and provide groups with free

posters, literature, bumper stickers, and even a highway billboard poster. The poster depicts an infant with a teardrop on its cheek, and the words, "Save that baby. Fight abortion."

Participating councils in the Archdiocese outside of Indianapolis include those in: Terre Haute, Shelbyville, Connersville, Greensburg, Bloomington, New Albany, Lawrenceburg, Seymour, Jeffersonville, Lanesville, St. Meinrad, Greenwood and Martinsville.

NCEA president to be speaker

The Archdiocesan Principals' Association will host the second annual luncheon for principals and pastors on Wednesday, Nov. 8, at the Southside Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis.

Registration will begin at noon.

Msgr. Albert Meyers, president of the National Catholic Education Association (NCEA), Washington, D.C., will be the guest speaker for the event. His talk will center on the relationship between the principal of a parish school and the pastor. Msgr. Meyers has been involved for many years in school administration and spiritual direction.

Reservations for the luncheon may be made by contacting Sister Rosina Emery, O.S.F., principal of St. Christopher School, 5375 W. 16 St., Indianapolis, IN 46224, phone (317) 546-8409.

Schedule Masses for Br. Dandrow

Memorial Masses for Brother Robert Dandrow, O.F.M., will be held at St. Mary Church, Indianapolis, at noon on Sunday, Oct. 29, and on Sunday, Nov. 5. The Mass on October 29 will be in English. On the following Sunday it will be in Spanish.

Brother Robert, 30, a member of the Order of Friars Minor, St. Louis Province, died in Chicago on Wednesday, Oct. 18. The funeral liturgy was celebrated there on Oct. 20. Burial was in his home city of Hartford, Conn.

Until his transfer to Chicago in September, Brother Robert had served parishioners at St. Mary parish, Indianapolis, especially the elderly and the Spanish-speaking. He resided at Sacred Heart parish.

— living the questions —

Tell Marriage Encounter impact

BY FR. THOMAS C. WIDNER

Al and Anne Thompson of Indianapolis are executive couple in southern Indiana for Worldwide Marriage Encounter, and they recently asked to talk about the Unit convention held in Dayton, Ohio, during September.

Unit three in Worldwide Marriage Encounter consists of affiliated chapters in southern Indiana, Ohio and Illinois, and the whole of Kentucky and Tennessee. The convention, held annually in different locations of the region, followed the theme "Focus on Family" in an attempt to prepare couples for 1980, the Year of the Family, as designated by the American bishops.

Al and Anne described the six series of talks and discussions offered at the convention. What follows are their own words: "The presentations were each a boost in strengthening our family relationships. The Church is alive and well in our area, and the family is a vital part of that life."

"Some of the couples," they explained, "spoke highly of the presentation given on 'Priests as Leaders.' They came away with a better feeling about them. Some said that they knew that priests laid down their lives for people, but it was the couple's mission to stand beside priests and make them know how important they are for the faith of the community."

BOB AND GEORGIA Leonard of Jeffersonville attended a session describing Marriage Encounter telespots, a proposed effort to use the electronic media and acquaint the general public with brief looks at marriage and family. Franciscan Communications in Los Angeles also makes



use of material they call "Love Spots" shown on late night TV. Worldwide Marriage Encounter has begun assisting in the production of these efforts.

Fr. Bob Borchertmeyer, pastor of St. Charles parish, Bloomington, and two of his parishioners, Ted and Sally Clasto, gave a presentation entitled "Living Out the Marriage Encounter Weekend Within Our Family." Awareness of the feelings of individual members of a family seems to be the key to greater understanding and deeper love in families, according to the trio.

Al and Anne seemed most enthralled with the liturgy offered at the end of the convention. It carried the theme, 'The Couple—the Heart of the Family.'

"After our experience of family that day," they agreed, "and the renewal and recommitment to goals that we had made, we felt as if we were truly alive with love and with dreams."

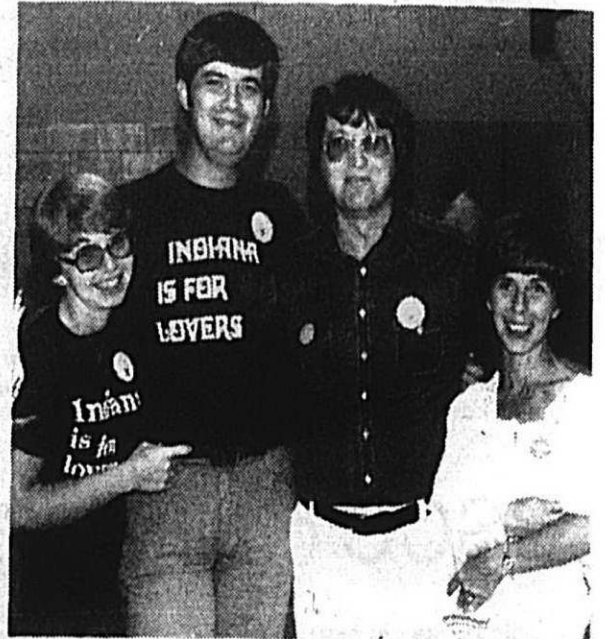
The final presentations picked up the family theme by addressing ways in which couples could enhance their love and spread it in their families and among others.

"We left with new ideas to incorporate in our apostolate," the Thompsons said. "The whole weekend was fantastic! We were reminded of our responsibility as parents as well as our responsibility as a couple. Our children are living proof of our love as a couple, and we want them to love their faith and Church as much as we do."

COUPLES INVOLVED IN Marriage Encounter now see themselves involved in an apostolate. They are turning outward. They deepen their own family love, but they are also beginning to see the need to share that love. So it is not unusual to find them asking their pastors how they can be of help in their parishes. Once their love finds a

basis in family, it finds an expression in the parish.

Marriage Encounter couples obtain a support from one another, a support which is extremely important. Our own hope as a Church should encourage these couples, for the Church needs the strength of their faith and love. Marriage Encounter couples no longer talk only about their own needs. They are on the lookout for an "apostolate," a way in which to help the Church, for they know that they are the Church. They also know that love needs to grow and spread out. They are made stronger by their support of one another, and the Church is made more faithful because of them.



INDIANA IS FOR WHOM?—Obviously enjoying the proceedings at the Worldwide Marriage Encounter Unit Three convention held recently at Dayton, Ohio, were these Hoosier representatives from Bloomington. They are: Stan and Ruth Conyer, central reservation couple, and Ted and Sally Clasto, Bloomington regional coordinators.

BY REV. RICHARD J. BUTLER

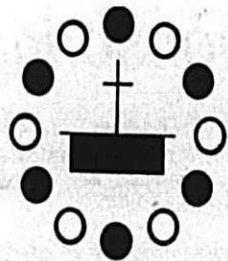
In Exodus we hear the warning given those who would offend the widow or orphan. Jesus takes us a step further in the second of the two great commandments: Love your neighbor as yourself.

Most of us are willing to go as far as Exodus calls us. We don't generally go about offending the orphans and the widows. But somehow we manage to stop a bit short of the great commandment. We don't disturb our neighbor, but we don't go out to love him either; it's so much more comfortable to put up a wall. We keep our distance.

Robert Frost once reflected:

"Before I built a wall, I'd ask to know what I was walling in or walling out."

And Jesus reminds us in this command-



LITURGY

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

THIRTIETH SUNDAY OF THE YEAR

SUNDAY, OCTOBER 29, 1978

Exodus 22:20-26

First Thessalonians 1:5-10

Matthew 22:34-40

ment that when we wall out our neighbor, we wall ourselves in. And the walls that have been put up all around us must be knocked down.

WALLS COME IN MANY shapes and many environments: stone walls in the quiet hillsides of New England, the ominous wall of Berlin that separates cultures east and west, the prison walls of jails, the church walls that separate sacred and secular, etc.

Walls aren't always made of stone or wire or brick. Walls are often made of pride and arrogance and anger and stubbornness. These are the walls that evidence the isolation of people who fail to love their neighbor as themselves; the hurt of people who in walling others out wall themselves in.

In liturgy we gather as a people where the bond of faith bridges over any walls that might exist. In Sunday Mass we pray as a community. This is at the root of the sign of peace in Mass.

The pax is more than a simple gesture of

baptized. The pax symbolized this bond of faith among the baptized.

We celebrate the sign of peace now just before communion, just before that great moment when the unity in Christ will be realized once again most uniquely. Thus we preface communion with the sharing of the bond of faith.

THE WORD OF THIS SUNDAY reminds us that to receive communion we must be able to share the pax; that is, to evidence that the bond of faith has bridged any walls that keep us isolated. It should remind us also that in the world at large we should not have walls that isolate us from our neighbor.

Daily we can be tempted to wall ourselves in as we see the problems and the busyness and the tensions of the world. But the gospel challenges us just as often to break down the walls, to embrace our neighbor, to be one with those around us just as Jesus Christ is one with us.



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Husband 'forced' her to have an abortion

BY RUTH ANN HANLEY

Challenging the statement that women in our society are free to choose between bearing their children and aborting them, Chicagoan Denise Thomas, a co-founder of Women Exploited, spoke to members of the St. Gerard Guild at Immaculate Heart of Mary Church auditorium, Indianapolis, October 10.

Mrs. Thomas got involved in helping other women after she herself was "harassed into an abortion" by her husband.

"You talk about freedom of choice," she said. "I really didn't have freedom of choice. They did it without my signature. I told them I didn't want an abortion; and this goes on every day. If your husband knows your gynecologist or the owner of

an abortion clinic, he can fix it so he can sign for it, or make you sign. They'll help him make you sign. Yes, it goes on every day, and it's hard to prove. I know because I tried. After my abortion I sued, but I found it was my word against someone else's."

She claimed minor children have an even harder time. "If a child doesn't want it, and the parent does, that's it. The judge will say it is the parent's right to decide what is best for the child."

In Mrs. Thomas' case she stated that she was pressured because of the "family's desire to see her out of the ghetto."

She added that when she finally did have the abortion "it took 3½ hours and left seven holes in the uterus which had to be repaired by surgery." After that she sought out other women who had suffered similarly because she needed "someone to talk to. My husband, my family, even my minister felt I had done the right thing," she says. But through Illinois Right to Life she met other women who regretted abortions. They have now grown to 4,700 members with 19 chapters including one in London.

Mrs. Thomas, as a widowed mother of three, and an honor student on the Illinois University Chicago Campus, "keeps on going" because, as she says, "I care. I don't want to see another girl go through what happened to me."

Mrs. Thomas says that Women Exploited is not judgmental. "The way to talk to a friend who has had an abortion is to listen to her objectively, you can't judge," she says.

"One reason that women like this shy away from friends," she added, "is that



DENISE THOMAS

they are afraid of being judged. They need understanding and love."

AS PART OF HER OWN therapy, Mrs. Thomas works with young girls who get pregnant. "They must learn to be responsible for their sexual selves. Either they should get married and have their children the right way, or learn a bit about abstinence," she insists.

Mrs. Thomas has been speaking of the exploitation of poor women for two years. "I know of places where they take food stamps for an abortion," she says, "and that really makes me angry. I won't be satisfied until this thing (Supreme Court decision) is turned completely around."

— family talk —

Reader questions advice covering teen-age dating

BY DR. JIM AND MARY KENNY

Dear Mary:

In a recent article you gave some advice to parents on teen dating. I believe it is obvious that you are part of the permissive crowd of sociologists, educators, psychologists, etc., who are partly responsible for the increase in juvenile problems of all sorts. Your advice sounds like Hugh Hefner advising parents. I hope most parents saw through it. [III.]

A. We want to address that word, permissive, and try to give, in a nutshell, our credo about discipline. As parents and columnists, we are neither permissive nor authoritarian. We reject the notion that one must be either harsh, strict authoritarian or kind, wishy-washy permissive.

First, as disciplinarians we mean what we say. This goes for our statements to two-year-olds or 17-year-olds.

A command from a parent to a child is like a contract. The parent must see that the request is carried out or lose his effectiveness. If we do not intend to enforce our request, we do not make it in the first place. After 20 years of parenting we are far from perfect. Like others, we get lax or tired or hassled, but when we fail to follow through on a command, we know we are falling down on our job.

Second, we do not give orders we cannot enforce. We do not tell our teenagers that they are forbidden to smoke cigarettes, smoke pot, drink or race in cars.

We cannot control this behavior by authoritarian commands when the children are out of our presence. Forbidding them leads to sneaking and denial on the part of children and suspicion on the part of parents. If the behavior does occur, there is no way it can be discussed.

WE DO NOT condone such behaviors. We control them in ways that are more effective than giving orders. The first is good modeling: We don't smoke ourselves; we drink in moderation, and we are cautious in cars. We emphasize that our disapproval of drunkenness and car racing stems from common sense and is not entirely a parental hangup.

Moreover, since these activities are not forbidden, there is no game of sneaking or hiding. When they occur—and at times they have in our family—we can talk about

them openly.

Finally we encourage behavior that is incompatible with the unwanted behavior. We value good health. Parents and children jog; swim or exercise regularly. We do not demand athletic achievement, but we applaud it when it occurs.

On the other hand we do make rules that we can observe and enforce, rules such as do the dishes, attend school and be home by 11 o'clock.

Sometimes authoritarianism works. Parents say, "You will never (smoke, drink,

smoke pot, etc.)" and the child is so awed by the consequences that he never does. Even when this strategy works, we reject it. The child's compliance is purchased at the price of his failing to make his own decisions and to discipline himself. For us this is too great a price.

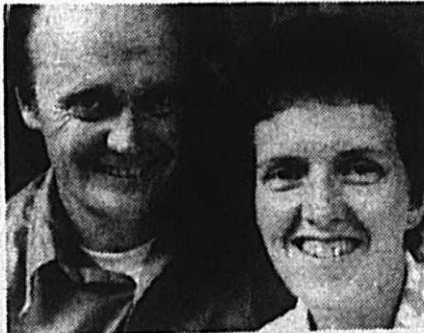
Our ultimate goal for our children is independence. From the earliest years we try to give as much real responsibility as the child can handle.

For younger children this includes getting to places on time and remembering lunches, homework and permission slips without reminders. For older children it includes doing household jobs or getting a substitute, managing money and choosing one's life goals and schooling beyond high school. We agree with the state that an 18-year-old is an adult, and we do not establish curfews or rules of behavior for them.

DO OUR METHODS work? Four of our children have reached the age of 18. Two of them, upon finishing high school, went to live and work on their own in other cities. All have now returned to school. We feel confident of their ability to deal with problems. We look forward to a phone call or visit from them, not to give them advice, but to hear their fresh, new impressions of what life is like.

We are convinced that only when you prepare your children for independence, and, whatever the risks, give them some room to make decisions, make mistakes and grow, only then can you reap the reward of real communication with your adult children.

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



— letters —

Reader defends Kennys' credentials

To the Editor:

The letter-to-the-editor in the *Criterion*, (10/10/78), from Mrs. Thomas Yaggi merely proves that you can't please all of the people all of the time. (And you shouldn't try.)

Tell City photo story applauded

To the Editor:

I read with interest and enjoyed your pictorial collage and attempt at free verse regarding the St. Paul, Tell City Parish Picnic in the October 13, 1978 issue of *The Criterion*.

There are so many good things happening in our Church, in our Archdiocese and in our Parishes that it seems a shame that we don't recognize these more often as you have so ably done.

Too many times, because of our human frailties, we belabor the negative aspects of our society. I urge you to continue to report the news fairly, objectively and factually. In addition I urge you to continue to print interesting and different features as the one referred to above.

William F. Kuntz
CYO Executive Director
Indianapolis

Unfortunately, your objective reply giving the backgrounds of Jim and Mary Kenny told only a small part of their story. Having known them for many years, I can assure Mrs. Yaggi that their qualifications, background, experience, and sensitivity to children far surpass those of most modern parents.

The Kennys are loving, realistic, caring people with a very special and unique feel for children. Their adult lives have been devoted to their own large and diverse family. Their experiences include both European and American cultural approaches to child-rearing; their love for children extends beyond "duty" to their own natural children and has led them to share their rich family life with "chosen" little ones.

Most of us would be hard put to match the Kennys in compassion, wisdom and experience. Although few of us will agree with every Kenny idea, I hope their column will continue to enrich the lives of members of our Catholic community for some time to come. The Catholic children of Indianapolis will benefit significantly from the sensitive, positive approach to childrearing which the Kennys advocate . . . if the parents are listening!

I congratulate the *Criterion* for being alert to a good thing, and urge its editors to keep on giving us columns like "Family Talk."

Betty Ann Countryman
Indianapolis

—the tacker—

An ordinary clothespin can save you time and money

BY FRED W. FRIES

With the coming of fall and (perish the thought) winter weather, we would like to repeat a little tip we passed along last year which might save you readers both time and money.

When you burn your headlights on the way to work (as the days get shorter, it will become a frequent must on overcoat mornings) here is a simple device to help you to remember to turn them off when you reach your destination and keep you from running down your battery. (Anyone who says this has never happened to them will lie about other things too!)

To obviate the possibility of such an oversight, keep an old-fashioned snap type clothespin in your glove compartment, and when you turn on your lights, just place the clothespin over your ignition key.

When you get to your destination, you will have a fool-proof reminder that your lights are on. It really works.

PROBLEM: where does one get a clothespin?

In this age of automatic dryers, clothespins are no longer the common household commodity they once were in grandmother's time, so you are not likely to find one around the home. Moreover, a lot of commercial outlets don't even handle the product, and those who do want to sell them in sacks of 100. So who wants to have 99 clothespins cluttering up the laundry room?

We have an idea to solve the dilemma: Just drop us a note or postcard, and Tacker will send you a clothespin by return mail. Address it to: Clothespin, P. O. Box 174, 124 W. Georgia St., Indianapolis, Ind., 46206.

GEORGETOWN RECEPTION—A reception for prospective students of Georgetown University and their parents will be held at 7:30 p.m. on Thursday, Nov. 2, at the Indianapolis Athletic Club. Marilyn K. Kuhar, assistant director of admissions, will be present to answer questions. Further information can be obtained by calling (317) 923-6336.

CHANGE IN MASS SCHEDULE—St. Agnes Church, Nashville, has announced a change in the time for the **Saturday evening Anticipation Mass**. Beginning November 4, the Mass will be offered at 5 p.m. instead of 6 p.m. From May 1 through October an additional Mass will be held at 6:30 p.m. to accommodate seasonal tourists. The Mass schedule for Sundays, 8:30 a.m. and 10:30 a.m., remains unchanged.

NEW BREBEUF SCHOLARSHIP—A new \$50,000 scholarship fund for needy students has been established at Brebeuf Preparatory School as the result of a bequest from the estate of the late Herman J. Melrose. The donor was the father of Brebeuf president, Fr. Carl E. Melrose, S.J., and Fr. Harold R. Melrose, S.J., guidance department chairman. The late Mr. Melrose, who lived in retirement in the greater Indianapolis area until his death in July 1977, left his entire estate to the Chicago Province of the Society of Jesus with the non-binding request that it be given to Brebeuf.

PASTORAL TEAMS, LITURGY PLANNERS, CATHECHISTS . . . MARK YOUR CALENDARS—Dr. Christianne Brusselmans, author of the sacramental programs, "We Celebrate the Eucharist" and "We Celebrate Reconciliation" (Silver-Burdett), will be in Indianapolis on February 23-24, 1979. Dr. Brusselmans will offer a Workshop for parish pastoral teams on the topic of the Catechumenate and the Rite of Christian Initiation of Adults. The workshop will be held at Our Lady of Grace Convent. Details will be announced at a later date. Christianne Brusselmans' appearance is being sponsored by the Association of Professional Administrators of Religious Education, the Archdiocesan Liturgical Commission and the Office of Catholic Education. For further information write to: "RCIA Workshop," Our Lady of Grace Convent, 1402 Southern Avenue, Beech Grove, Ind., 46107, or call Sister Mary Jeanne Pies, 317-634-4453.

ATTENTION, CHOIR DIRECTORS—Choral groups are invited to participate in the pre-Christmas caroling activity on Monument Circle sponsored by the Indianapolis Christmas Committee, Inc. Choirs will again perform in the enclosed

shelter on the south steps of the Monument on Mondays through Fridays from December 11 through December 22. Interested groups are asked to contact Bobbie Donahue at 924-9151, Extension 270, no later than Monday, October 30.

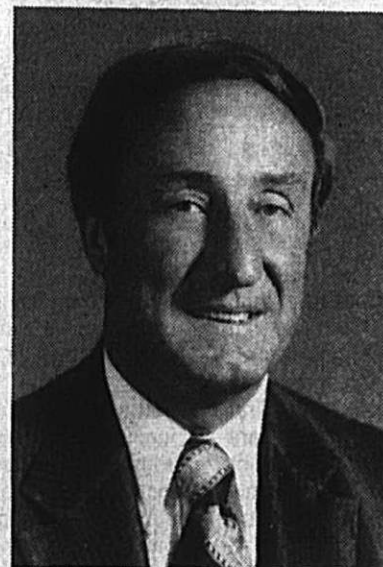


ITALIAN FIESTA—Father Donald Schneider and members of the committee map out plans for the tenth annual Italian Fiesta at Fatima Retreat House, 5353 E. 56 St., Indianapolis. The Fiesta will be held on Sunday, Oct. 29, from 1 p.m. to 7:30 p.m. Spaghetti dinners, a strolling minstrel, games and prizes will be featured. Pictured are (from left) Miss Marcella Eischens, Mrs. Alfred Jongleux, Mrs. Richard Russell, Father Schneider and Mrs. William Farney.

Re-Elect

Ballot No.

11-A



Re-Elect

Ballot No.

11-A

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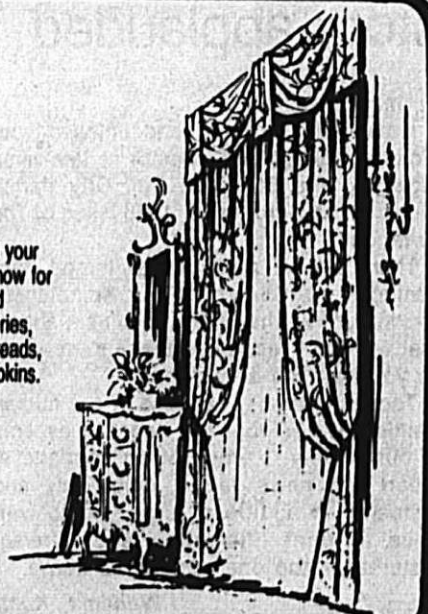
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Highlight Terre Haute RE meetings

'Prayer, informality and sharing'

BY DIANE M. CARVER

A Friday morning visitor to the Terre Haute District Center for Religious Education might be surprised to find the three-person staff seated at the Center's conference table surrounded by coffee cups, calendars and appointment books.

No business is being conducted, yet it is the central moment of the work week as Father Jeff Godecker, the director; Lorrie Pabst Scheidler, the youth minister; and Diane Carver, the resource coordinator-secretary, join in

(This is the sixth in a series about Directors of Religious Education by the religious educators themselves or members of their staff. The author is the resource coordinator for the Terre Haute District Center for Religious Education.)

informal shared prayer. They pray for each other and themselves as well as for the projects and concerns of the Center and those it serves. Only then do they move on to the business at hand.

This important time characterizes one model of managing an office and personnel for religious education, which is one of the tasks of a DRE. The key elements are prayer, informality and sharing.

While the duties of a district director are different from those of a parish DRE, the difference is in degree rather than in essence.

Although the district DRE serves many parishes and the parish DRE only one, both are responsible for managing an office, defining and delegating tasks, supervising paid and volunteer staff, keeping records and budget control. They must also find effective ways of communicating to their parish or district and the community at large.

THE TERRE HAUTE Center director and staff place a high priority on communication and supporting each other's programs and projects. Father Jeff uses the staff meeting as a means of reviewing the week just past, coordinating schedules for the coming week and the advance planning which is such an important part of religious education.

Staff members report on what they are doing, mention problems they may be encountering and ask for any assistance they need from other members of the staff. At these meetings there is always time for brain-storming for new programs which so far this year has resulted in a six-weeks' series on prayer offered on Wednesday mornings at the Center, an Advent preparation program to be offered for parents, worship commissions and school personnel on November 9, and a similar preparation program for Lent to be offered next January.

Communication to the district and community is achieved at the Terre Haute Center mainly through two newsletters and bulletin announcements. Lorrie Scheidler is responsible for putting out a monthly newsletter to more than 700 high-school age Catholics in the area. This newsletter keeps them informed of all the youth ministry activities.

Diane Carver publishes a monthly newsletter for interested adults in the district. It goes to all parish council members, worship commissions, pastors, religious education personnel, parents of the young people active at the Center, and anyone else who requests it. The adult newsletter highlights Center programs, significant developments in religious education on local, diocesan and national levels, and new materials acquired by the Center for use by parishes and individuals in the district.

KEEPING RECORDS and budget control are still another important aspect of a DRE's work.

At the Terre Haute Center, Father Jeff is responsible to the District Board, which sets the financial policy, and one of his responsibilities is to draw up a realistic budget and to stay within it when it is approved.

Because religious education in the 70's is a shared responsibility, one of the most crucial functions of a DRE is to recruit gifted and dedicated volunteer personnel for implementing programs on either the parish or district level. In this regard Father Jeff says that he has had to "wait patiently and trust in the providence of God for the Center." He adds that "because of that trust, many gifts (in terms of personnel) have come to us."

Among the many "gifts" to the Center are the adults and college students who staff retreats, religious

education days and special programs.

Early this fall Rosemary Travis, DRE from St. Margaret Mary in Terre Haute, and Sister Ann Carver, S.P., DRE from St. Patrick's, Terre Haute, assisted Father Jeff in giving an in-service audio-visual seminar for religion teachers of the district.

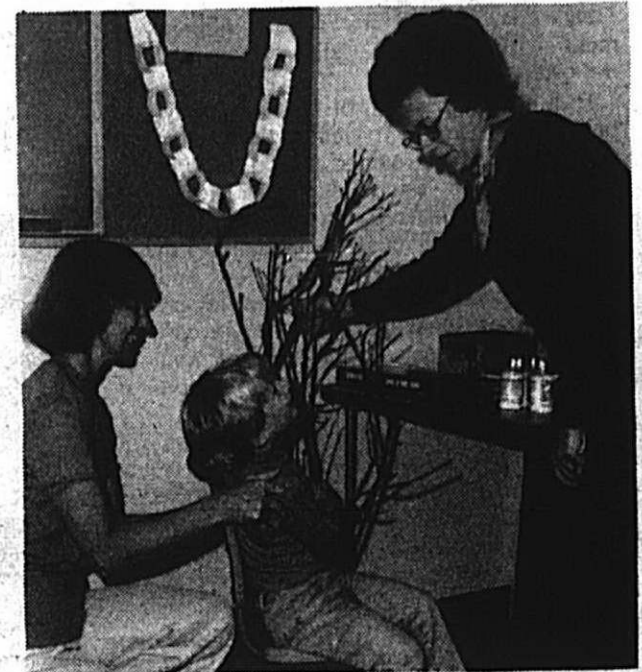
FATHER TOM RICHART, associate pastor of St. Patrick's, Terre Haute, is a regular member of the team for the highly successful senior retreat which is given at least twice during the year. The Center director and the youth minister head the team. Also staffing this retreat are college students who themselves made the retreat as seniors. These young people give up two days of their college classes and spend one Sunday in a team-training workshop to be part of the retreat.

Paula Sasso, assistant to the DRE at St. Patrick's, participates as a retreat team member and frequent driver for youth activities. All of the adults gave two days in October to part of the staff for a sophomore and junior released-time day religious education.

The monthly Pre-Cana sessions held at the Center are made possible by the many married couples who assist Father Jeff in providing this service for engaged couples.

The assistance of friends and benefactors who loan cars and vans as well as athletic and camping equipment also help to make the Center's programs a success.

Father Jeff characterizes his method of managing a



DRE PROGRAM TOUCHES ALL AGES—Mrs. Barbara Friday (left), religious education teacher for eight-year olds at St. Thomas More parish, Mooresville, shows Jonathan Swango and his mother, Mrs. Marilyn Swango, some of the visual aids used in the program. Mrs. Swango is the coordinator of the religious education program at the Mooresville parish.

district center as "not always being orderly." Some things are overlooked at times, but he believes it is a valid way of administering a new institution, because it requires openness and spontaneity and he trusts that the Spirit operates in the affairs of the Center.

THANK YOU VERY MUCH FOR YOUR GENEROUS GIFTS TO THE MISSION SUNDAY COLLECTION!!

CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST. INDIANAPOLIS, INDIANA 46225

BY CYNTHIA DEWES

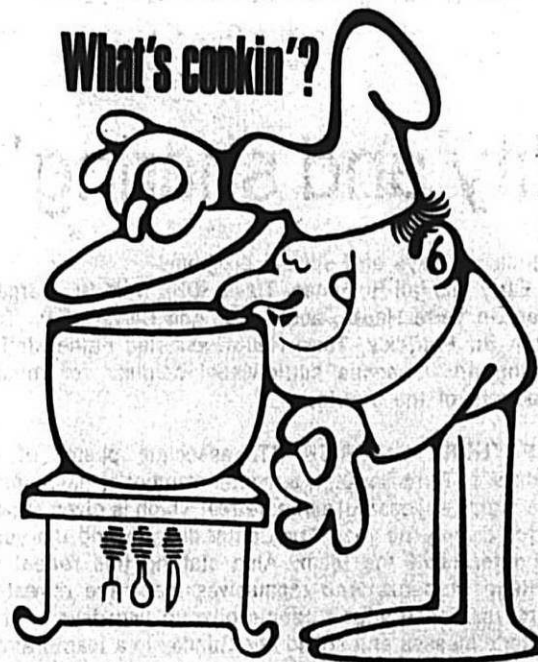
Next to Christmas, the religious holiday most popular with kids must be Halloween.

Holy Eve is the Vigil of All Saints Day, but for the Druids it was a time when spirits of the dead roamed abroad, and for the Romans it was associated with a harvest celebration. Thus, we have vestiges of pagan customs remaining in the ghosts and goblins, apples and pumpkins we find on Halloween today. Lucky for us, because it means we can dress up "spooky," bob for apples and carve jack-o-lanterns—not to mention getting sick on trick or treat candy.

Halloween also provides a super excuse for giving a party. Atmosphere is everything on this night, and children love to be scared. Make a haunted house: turn out most of the lights, cover the furniture with white sheets, play eerie background music and hang black paper chains in doorways. Guide blindfolded young guests into a darkened room where their hands will be plunged into bowls of Dead Men's Eyes (peeled grapes) and Giant Worms (cold cooked spaghetti).

Make things lively with a Spider Web Dance. Give each guest a 5-yard length of black yarn to tie to one of his wrists. As he dances to a disco tune, he'll soon find himself tied up with everyone else. Place nonsense fortunes in orange and black balloons, blow them up, and let players throw darts to find their fortunes.

Suitable refreshments can include apple cider, popcorn balls, caramel apples, chocolate cupcakes frosted with orange icing and decorated to look like jack-o-lanterns, or a punch made from canned orange drink and orange sherbet. Sugar



cookies are always good, covered with orange or black (chocolate) frosting. Cut these cookies with a 3 or 4 inch round cutter and decorate with faces made with M & Ms, chocolate chips or candy corn.

Jack-o-Lantern Sugar Cookies

1½ c. confectioners sugar
1 c. butter
1 egg
1 tsp. vanilla
½ tsp. almond flavoring
2½ c. flour
1 tsp. baking soda
1 tsp. cream of tartar

Cream sugar and butter. Add egg and flavorings and mix thoroughly. Stir in dry

ingredients. Refrigerate 2 to 3 hours. Heat oven to 275°. Roll dough out 3/16" thick on floured surface. Cut cookies and place on lightly greased cookie sheets. Bake 7 to 8 minutes until delicately golden. Makes about 4 dozen large cookies.

COSTUME PARTIES are fun for adults or teen-agers, with variations like the Suppressed Desire Party (come as the person you secretly want to be), or the Notorious Sinners' Party (come as the person you hope you are not!). For a Paper Bag Masquerade, guests are asked to bring a paper bag full of ingredients for a costume representing a certain character. Everyone dresses up and tries to identify the other guests, with prizes for the best costumes.

A good get-acquainted game is Trick or Treat. The hostess prepares a list of clues describing everyone at the party, gives each guest a copy, and allows 20 minutes for matching names and descriptions. Examples: "Has had a nose job" is a woman who recently had surgery for a deviated septum; "Spends \$300,000 annually" is the alumni treasurer for her sorority; and "Has a Sister living in the house" is a man who has a pet cat named Sister. The guest with the most correct identifications wins a prize—but may not recognize himself!

AN APPROPRIATE DRINK to serve on Halloween is the Stone Fence. For each serving, pour ¼ c. bourbon over 2 or 3 ice cubes and fill the glass with apple juice. On a cold night, serve:

Hot Spiced Cider

3 3-inch pieces of cinnamon stick
2 tsp. whole cloves
½ tsp. ground nutmeg
½ gallon apple cider
1 c. sugar
2 c. orange juice
½ c. lemon juice
½ c. apple brandy (optional)

Tie spices securely in a small cheesecloth square and place with cider and sugar in a large pan. Simmer 15 minutes, remove spice bag and stir in citrus juices. Heat almost to boiling and pour into a heated punch bowl. Float small oranges studded with cloves in the punch. Makes 20 4-ounce servings.

A CASUAL SUPPER for the Halloween party is in order, since a person dressed as Napoleon can only be crazy or really enjoying himself (maybe both). For an easy meal, fix Smokie Joe's on buns, potato chips and a relish tray of fresh vegetables, pickles and olives.

Smokie Joe's

12-oz. package smoked link sausages
1 lb. ground beef
1 medium onion, chopped
16 oz. can whole tomatoes
6 oz. can tomato paste
1 tbsp. chili powder
1 bay leaf
½ tsp. salt
¼ tsp. pepper

Cut sausage links into thin slices. Brown ground beef, add onion and cook until transparent. Add sausage pieces, tomatoes, tomato paste and seasonings. Cover and simmer 2 hours. Remove bay leaf. Serve on hamburger buns. Makes 12 servings, and can be made ahead and reheated.

We're all on the road to sainthood, and one characteristic saints have in common seems to be a sense of humor. So enjoy the fun of Holy Eve and make it a milestone along your way.



JUDGE RAYMOND J. GUNTZ

Judge Guntz is a native of Indianapolis, graduating from Scecina Memorial High School in 1961 and the University of Notre Dame in 1965.

Upon attaining his J.D. degree from I.U. School of Law in 1969, he initiated his legal career, becoming a Marion County deputy prosecutor and representing the State of Indiana in the Juvenile, Municipal and Criminal Courts. In 1974 he was elected as a Superior Court Judge.

He is age 35, married, attends Christ the King Catholic Church. His memberships include the Indianapolis and Indiana State Bar Associations, Indiana Judges Association, Indiana Democrat Club and the Ancient Order of Hibernians.

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Paid for by the Guntz for Judge Committee, John M. Heeter, Treasurer.

AN INVITATION TO CELEBRATE

A Charismatic Mass

Taste and see the goodness
of the Lord; blest is he
who hopes in God. (Ps. 34:9)

You, Lord, are all I have, and
You give me all I need; my future
is in Your hands.
How wonderful are Your gifts
to me; how good they are! (Ps. 16:5-6)



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

St. Andrew the Apostle Church
4050 E. 38th Street
Indianapolis, Indiana 46218

Celebrant: Fr. Ronald Ashmore
DATE: Friday, November 3, 1978
TIME: Music Concert 7:30 p.m.
Liturgy 8:00 p.m.

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

KNOW
YOUR
FAITH

The Public Ministry Of Jesus

Does God really care about me?

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

Embracing our own lives:

Does God really care about me?

By Mary Maher

In her novel *Final Payments*, Mary Gordon tells the story of a 30-year-old woman who stands before her father's open grave and her own open, new life. For years she has cared for him, an invalid.

Within a few months she falls in love with a man who asks commitment of her. She panics, returns to find one of her father's old friends who is bedridden and decides to care for her. She finds choosing life more difficult than dealing with the death process in others.

BUT SHE resolves her crisis: "That night I thought of what I had come here to get away from. I had promised Margaret I would stay with her as an acknowledgment of my own dying. If I called Eleanor, if I wrote to Hugh, if I sang at the piano with Father Mulcahy, I was susceptible to all that loss. It came to me that life was monstrous: What you loved you were always in danger of losing. The greatest love meant only, finally, the greatest danger....But it was life I wanted. Not Margaret. Margaret's unlovableness rendered her incapable of inflicting permanent pain. She could decay the soul, but she could not destroy it. Only love could do that, and the accidents of love. But it was life I wanted. Life and loss." (p. 295, *Final Payments*, 1978, Random House, New York).

We may, as this girl, fear the full demands of life so much that we hang out in the shadows of non-growth and death. For it is hard to grow well.

What many of us do when we hang out in death-dealing settings is to cast blame upon God for his not caring about us. Do not mistake what I say: God's active presence in humankind as a caring, compassionate Author of Life has suffered much real confusion in our day.

Who does not wonder where the God of history was during the Holocaust? He seemed to be up against the problem of evil then as much as we are. But I am speaking of our daily wonderment at where God is in our lives.

IN LIFE many of us are called to be Mary Gordon's sort of character — to embrace the frightening task of embracing our own lives. When this happens the God-question comes up for grabs and we ask again: Who is God? Does he care about my passage, my present pain?

Tad W. Guzie says, "The process begins to take place, really and often painfully; as we come to terms with other persons as truly other. Grace and the risen life therefore acquire a new meaning, for it is at this stage that one begins to understand experientially and not just notionally the sense of life coming out of death....One has to work out the process of rising to new life by accepting responsibility for oneself as Jesus did." (pp. 140-141, *Jesus and the Eucharist*, 1974, Paulist Press, New York).

God's care for us involves the full journey into human growth that life is.

God's care has never been an anesthetic against the necessary human wounds (Jacob is named Israel, wounded unto healing). Care of us by God is not a nurturing that smothers but a call that stretches.

IT IS A STRANGE thing but, as humans, we often call out to God to save us from what he gave us: rich, growth-full, possible life. We want protection and insulation from defeat; we want grace to repress those feelings of anxiety so necessary to tell us where we humanly are; we want comfort more than care. Because — if we see the characters in Scripture at all — God's care often seems to be little comfort. No Eden reversed do we get; instead, a world in the 1970s struggling with nuclear power and its own future. But a world, too, which reaches out to offer innumerable possibilities for

us to look more like the creatures God made — offered to us now in the behavioral sciences in new and vital ways.

God's care is not the comfort of familiar patterns which offer no life. God's care asks the journey of heroes through the necessary confrontation with the dark aspects of our human personalities and their integration (not destruction) into our lighter side. Like Mary Gordon's character, it is a costly gift to understand how God cares for us — it asks so much stepping out of death into life.

But God insisted that we would need to be a people in order to live the arduous call to be cared for by him. To choose the life he gave we will need a good deal of support and much understanding and tenderness from our human brothers and sisters.

1978 by NC News Service

'We want comfort more than care...'



KNOW
YOUR
FAITH

Abraham Heschel: scholar, philosopher

By Mary C. Maher

Abraham Joshua Heschel, called by many Catholic priest-friends their beloved "Father Abraham," was one of this century's finest scholars and philosophers of religion. Three years before his death in 1972, Rabbi Heschel spoke these words which were also very autobiographical:

"To be moderate in the face of God would be a profanation. The goal is not accommodation but a transformation. A mediocre response to immensity is offensive to eternity."

Heschel was never moderate in his response to God or other humans. He was a mystic, a passionate pursuer of truth who will be known for generations because of his powerful and poetic descriptions of the living, dynamic relationship between God and humanity.

RELIGIOUS relationship. Heschel wrote again and again, was very reasonable and yet reason never exhausted its richness and fullness. While we humans apprehended much about our lives and religious experience, we could never comprehend its depth.

Abraham Heschel was born in Europe,

studied and taught in Berlin through an appointment of Martin Buber, was expelled by the Nazis in 1938 and migrated to England and later to America. Here in the United States he taught at Hebrew Union College in Cincinnati and later at the Jewish Theological Seminary.

He lectured widely and wrote many volumes valuable to both Jews and the Jewish-Christian dialogue. Heschel studied Jewish sources assiduously in order to show how their traditional values offered insight into what modern Jews needed. The titles of two of his works well indicate the direction of his thought: "Man is Not Alone" and "God in Search of Man."

GOD'S ACTIVE concern for men and women was central to Heschel's thought. He believed that his concern answered and healed modern humans' rootlessness and lack of energy to do good. Heschel did not believe moderns were estranged from religion by reason of its intellectual perplexity but by reason of the failure of real human experience to make link with people's religious experience. The prophets were those who knew best the genius of this link.

Heschel wrote often that, contrary to

how many saw Judaism as a tradition of prescribed and bound regulations, it had never ceased to be the spontaneous and creative presence for all humankind. In the later years of his life, he wrote with passion that the world should understand the State of Israel as this sort of surprising presence:

"Israel reborn represents a breakthrough into whole new areas of experience and understanding. It defies conventional conceptions, ordinary expectations. Its essence is a proclamation . . . The mysterious events so central to Judaism and Christianity seem so strange because they are so unprecedented. The return to Zion . . . is an unprecedented drama, an event for which there is no model, no analogy . . . Israel is a miracle in disguise."

"THINGS LOOK natural and conceal what is a radical surprise. Zion rebuilt becomes a harbinger of a new understanding, of how history is intertwined with the mystery. Israel is the opposite of a commonplace, it is an extraordinary place, and it is on the verge of the extraordinary that we may encounter the marvel. Israel as a novelty is not an absolutely new beginning, but a

resurrection in Ezekiel's sense. It is an accord of a divine promise and a human achievement."

But Heschel did not minimize the cost of the achievement of Israel nor the wound to the whole world that the Holocaust was and remained.

Rabbi Heschel applied his insights to concrete problems which he saw facing

Spiritual masters

modern times. He participated in White House conferences which dealt with problems of youth and old age. He was active with the civil rights movement in the United States in the 1960s. It was Heschel's energetic participation in Jewish-Christian dialogue previous to Vatican Council II which made the way for the declaration of concern for Jews which would later come from the Catholic Church.

Abraham Joshua Heschel was, as one of the prophets whom he described, "a fire which burns because Yahweh is forever kindling."

1978 by NC News Service

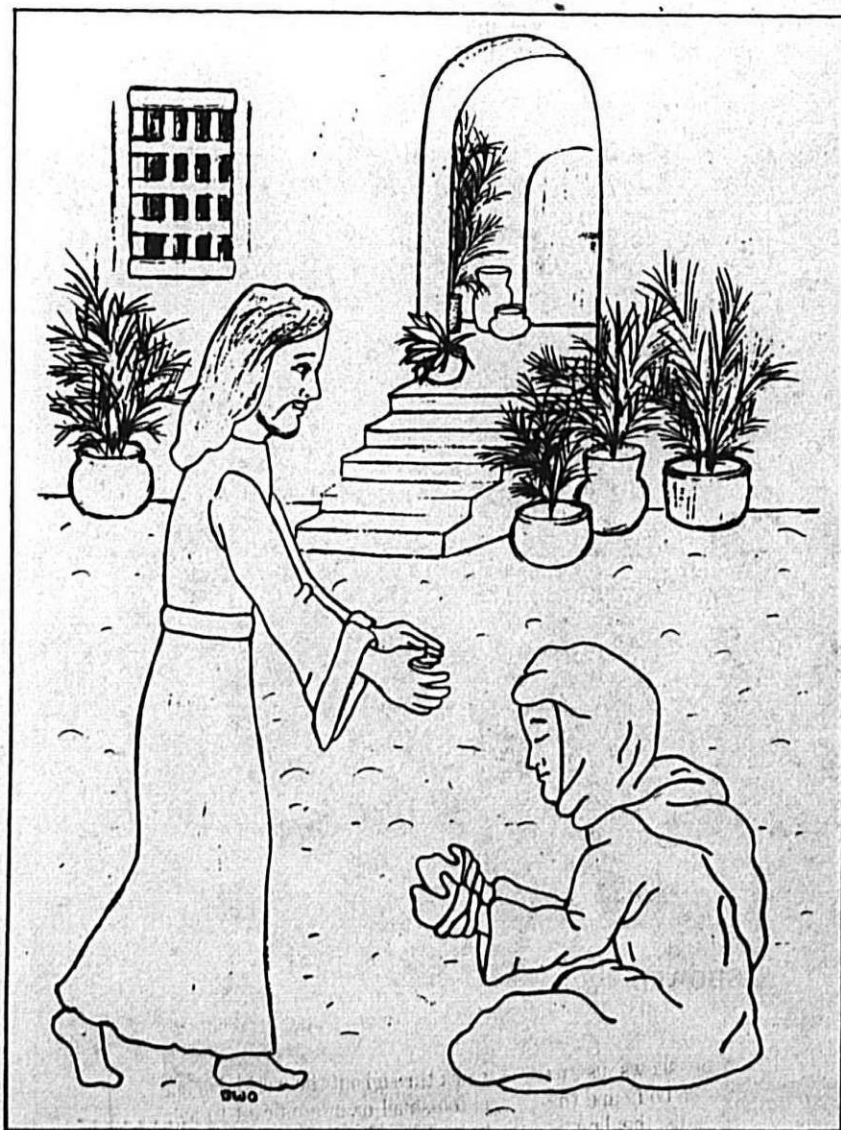
Children's Story Hour: the paralytic

By Janaan Manternach

One time after being away for awhile, Jesus came back to Capernaum in Galilee. Word got around quickly that he was at home. People began to gather at his house. So many came that they all couldn't get in.

People loved to listen to what Jesus had to say. It was God's word and they were hungry for it.

While Jesus was speaking, four men arrived carrying a paralyzed man. They wanted to bring him to Jesus. But there was no way to get into the house through the large crowd.



WHAT WERE they to do? They believed that if they could get their friend in to Jesus he would help him. But how with such a large crowd in the way? After looking the situation over carefully, they decided that the roof might be a way to get into the house and near Jesus.

So they lay the man down safely away from the crowd. Then they climbed up on the roof. The roof was flat and made of thatch. The four quickly and easily opened up a hole in the roof above where Jesus was talking to the crowd.

Then they carried the paralyzed man up on the roof. Through the hole they let him down on the mat on which he lay.

CAN YOU imagine the surprise of the people near enough to see what was going on. And can you imagine the joy that Jesus may have felt when the paralyzed man on his mat descended from the roof and settled down in front of him.

He looked at the paralyzed man and said to everyone's surprise, "My son, your sins are forgiven." The words were puzzling. No one had said anything about sin. The paralyzed man's friends were merely seeking healing for their friend. Many people in the group were upset.

They asked among themselves, "Why did he say that? Only God can forgive sins. He is presuming to do only what God can do. He shouldn't be doing this! We

don't like this kind of behavior!"

JESUS WAS immediately aware of what they were thinking. He asked them why they were questioning his behavior. He challenged them further, "Which is easier, to say to the paralyzed man, 'Your sins are forgiven,' or to say, 'Stand up, pick up your mat and walk again'?"

Jesus was telling them that the healing of illness can be brought about by the same power as the healing or forgiving of sin.

Jesus was showing the people that the power he had to heal sickness was the same power that forgives sin. Such power comes only from God.

JESUS THEN turned to the paralyzed man again and said, "Stand up! Pick up your mat and go home."

The man who had been unable to move at all stood up, picked up his mat and happily walked outside.

Everyone watched him with amazement. They said to one another: "We have never seen anything like this!" And they praised God for making present in their lives his healing, forgiving power.

Christians continue to remember this story and tell it to one another because we believe that same power is present in our own lives today. Jesus is with us to bring healing and forgiveness.

1978 by NC News Service

For the children. . .

Suggestions For Parents and Teachers Using the Children's Story Hour For a Catechetical Moment With Youngsters

1. Open the family or classroom Bible and with your child or children read "A Paralytic at Capernaum" (Mark 2:1-12).
2. Ask your child to tell the story of the paralyzed man. If you have a group of children, ask them to act out the story.

3. Ask your child or children why the people were surprised when Jesus said, "My son, your sins are forgiven."

4. Ask your child or children to tell you what sin means.

5. Ask your child or children to tell you how Jesus showed that he healed the man who was paralyzed.

6. Let your child or children color the picture.

People in Jesus' life:

The cure of the paralytic

By Father John J. Castelot

The story of Jesus' cure of a paralytic in Mark (2:1-12) is fascinating from many points of view. As it stands, it seems to represent a combination of two originally separate narratives — a miracle story and a conflict story about Jesus' and the church's, power to forgive sin.

The composition is quite uneven, actually awkward in spots, and the reaction of the bystanders, for instance, seems to have nothing to do with the man's sins having been forgiven. Matthew changed the conclusion to fit this, the main point of the story, for Christian readers.

THE NARRATIVE illustrates the

close connection between faith and healing, both physical and moral. In the thinking of the day, there was an intimate tie-up between moral and physical evil. Jesus went along with this to a certain extent. While he refused to connect personal sin with personal suffering (see John 9:2-3), he recognized that the basic evil from which all other evils in some way flow is moral evil.

And so, in answer to the unspoken request of the paralytic's friends for a cure, he bypassed the paralysis and said instead, to everyone's amazement: "My son, your sins are forgiven."

Notice that he didn't, strictly speaking, claim to be forgiving the man's sins himself, but this was how his enemies and,

later, the Christian community, understood him.

THE SCENE is dramatic. Jesus was teaching in a house in Capernaum, and there wasn't even Standing Room Only. Along came a little group carrying a paralytic on a mat, hoping to present him to Jesus. Unable to get past the door, they refused to give up. They went up on the roof, removed the thatching, and let the man down in front of Jesus — a relatively simple process, but ingenious, and one which must have caused a commotion. (Luke, with Greco-Roman houses in mind, complicated the process by having them remove the tiles; see Luke 5:19).

It is strange that the paralytic does not emerge as an identifiable personality. He says nothing, does nothing; he simply drops in, is healed, stands up and leaves with his mat under his arm. Even the faith which elicits Jesus' response is not his own, but that of his friends: "When Jesus saw their faith, he said to the paralyzed man..."

Of course, the latter could be included in the expression, but might we not see here also an intimation of the power of the community's faith to attract the attention and the saving power of Jesus?

JESUS GOES to the heart of the problem and strikes a blow at the radical source of all human ills. And how gentle is his address: "My son, your sins are forgiven." This statement provoked a controversy, one which was very real to the readers of the Gospel. With deep faith in the saving power of the risen Lord, they claimed that that power was still active in the Christian community, the power to forgive sin.

It is true, as his adversaries objected, that God alone can forgive sin, but the

Christians were convinced that the risen Lord still exercised divine power in the world.

Their answer to their adversaries was the same as that of Jesus to his. There is no denying that anyone can say he forgives sin; that's easily said. But how prove it? By doing something else which only God can do, something they can all see, by curing the paralytic on the spot.

MANY NEW Testament scholars feel with good reason that the words of verse 10 were not addressed by Jesus to his immediate audience. Rather, they seem to be a sort of commentary on Mark's part, calling to the attention of his readers the real meaning of the miracle. He does not want them to miss the point, to get so excited about the physical cure as to overlook its profound significance, the power of the Lord and of the church to forgive sin.

Matthew's version spells this out even more clearly: "To help you realize that the Son of Man has authority on earth to forgive sins..." (Matthew 9:6). And after the miracle, according to Matthew 9:8, "At the sight, a feeling of awe came over the crowd, and they praised God for giving such authority to men."

Notice: "to men." In the story, Jesus alone exercised that authority, but as risen Lord, he had passed on that same authority to men in the Christian community (John 20:22-23). Thus do the evangelists assure their readers that if they approach the Lord in the community of believers with the same faith that animated the paralytic and his friends, they can be sure to hear, at least in the silence of their hearts, the same comforting words: "Have courage, son, your sins are forgiven" (Matthew 9:2).

1978 by NC News Service



'Arise,
take up thy bed...
...and walk'

KYF Synopsis

Synopsis

Faith, love and wisdom — love always involves risks. When we freely give our love to another, we are vulnerable.

The person to whom we give our love may be a husband or wife or a child. And we are asked, as Christians, to extend our love to community and beyond. Some are asked to spend their entire lives in a religious community where their love is extended to many. But our loving others, no matter how fully, does not assure uninterrupted happiness and physical comfort.

Yet love opens the door to life. The more fully we love, the stronger our faith and wisdom grow.

JESUS SHOWED how much he cared about people during his entire public ministry. In the story of the paralytic, he shows us his power to heal both the body and the spirit. But the greatest healing is

the healing of the spirit. The wounds of the spirit (sin) long for forgiveness which only God can grant.

Jesus made it clear that his forgiveness was easily granted as long as we have faith. And his love knew no limits. Love and forgiveness, as they grow in our lives, help us grow more in his likeness.

The spirituality of the Jewish philosopher teaches us that our response to God should not be half-hearted. He believed that God's concern answers and heals modern man's lack of energy to do good. In every age, there are people who may, like the prophets, be described as "a fire which burns because Yahweh is forever kindling."

Father Champlin cites a sacrifice made by two people who care about people in another land whom they will never know personally. The "fire" that Yahweh kindles is at work throughout the world. No one is too small or insignificant to help keep it burning.

'We have been saving for curtains but . . . !

By Father Joseph M. Champlin

Upon my departure for last summer's six-week lecture tour of South Africa and Rhodesia, I carried with me a handwritten note signed anonymously, "Just for friends of Jesus."

The letter read in part:

"If our own brother needed money for his family, we would give with a happy heart knowing that the Lord has provided us with enough to share and grateful that he chose us.

"Please give the enclosed money to one of our brothers or sisters in Africa and tell them it gives us great joy to share what little we can with them. Should someone in Africa ask you for money, please give it to them — no matter what religion or faith or status they seem to be — I'm sure that the Lord will direct you to the right person."

THE CRISP, folded \$50 bill represented a sacrifice on their part as this postscript indicated:

"This is the money we have been saving for curtains. We've been looking at the same ones for almost seven years, but it just doesn't matter. The Lord finds a bigger need each time we get close to buying them. Perhaps some day he will deliver them personally."

It did not take long to dispose of the gift for one of Africa's hungry.

ONLY TWO days, but an ocean, two continents and nearly 10,000 miles later I discovered that African brother and sister in need.

On a Saturday evening in Nairobi, Kenya, I had dinner with Jack Mathews, the Catholic Relief Services director of projects for that country and some nearby islands. In this quite modern, cosmopolitan city with its New York-like hotels one does not sense the poverty or struggle which exists just a few miles outside the urban limits. We ate, for example, on the 24th floor of a convention center in one of those revolving restaurants so popular within the United States.

At the end of the meal, however, I asked Jack if he might be in a position to distribute the gift from my Holy Family



parishioners. He jumped at the opportunity and mentioned a person requiring immediate assistance, aid he was not able to supply from his official post.

An acquaintance from Uganda had written earlier that week in dire straits. A well-to-do airline pilot, the man had recently been forced to flee this troubled country with his wife and eight children. Kenya itself, it seems, is flooded with similar refugees, all Christians, all frightened, all fearful for their lives should they return to Uganda.

THE PILOT and his family were crowded into one room. He had no job, no money, no funds for rent or food.

The \$50 would be like a personal gift from the Lord, an unexpected sign of God's intimate love and concern for this family.

In addition, the giving and the gift means an increase of joy for many — for the beleaguered Uganda refugees, for the deliverers of the money, for the messenger who carried it from America, and for the two friends of Jesus who may read about it here or in our parish bulletin.

1978 by NC News Service

Discussion questions

1. Reflect upon this statement: "Many of us are called . . . to embrace the frightening task of embracing our own character." What does this mean? Discuss.

2. Have you ever faced a particularly difficult situation in your own life and felt that God did not hear you? If so, did you feel that God really did not care? How do you feel about it now?

3. What is the difference between comforting and caring? Discuss.

4. Discuss what God's caring for us really means.

5. Read the story of the paralytic in Mark 2:1-12.

6. What is the most important point of this Gospel story? How does the story illustrate that God really cares about us?

7. What was Abraham Joshua Heschel's philosophy?

8. How can searching for truth help you grow?

9. How does caring for others help you better understand that God cares for you?

10. Sometimes caring for another is difficult. What does this say about caring? Discuss.

KNOW YOUR FAITH

—washington newsletter—

How Congress helped churches

BY JIM CASTELLI

WASHINGTON—At various times during the past two years, church groups viewed the 95th Congress with optimism, depression and, when it was finally over, relief.

The optimism came with the opening of a new Congress and a new administration, with both apparently committed to many programs backed by the churches.

The depression came as a result of the breakdown in relations between the White House and Congress and the congressional reaction to the passage of Proposition 13, California's property tax reduction initiative.

The relief came when the churches found, as one minister put it, "it wasn't as bad as it could have been."



IN FACT, CONGRESS acted on a number of programs which have had strong church backing. This column will summarize some of those victories; next week's column will look at the losses.

Here, then is a list of church "wins":

—Congress passed a weakened version of the Humphrey-Hawkins full employment bill which recognizes the right to a decent job and set a target of 4% unemployment by 1983. Church groups unsuccessfully opposed the addition of an inflation goal of 3% by 1983 and 0%—a virtual impossibility—by 1988.

—Perhaps the major victory for poor people was the passage, in early 1977, of reforms in the food stamp program, including an end to the requirement that families must pay cash to obtain food stamps worth several times the purchase price. The law takes effect next January.

—Congress twice passed historic compromise language severely limiting the use of federal funds for abortions. Congress also passed a bill to aid centers providing comprehensive medical, educational and social services for pregnant teen-agers.

—Congress required that all companies with disability insurance programs include coverage for women on maternity leave. The bill also says employers cannot be forced to pay for health insurance for abortions except when the life of the mother was endangered or medical

complications arise.

—Congress passed a large authorization for federal education programs which include more funds for programs for the poor, requiring more equitable treatment for private school students in federal programs and creating the post of deputy commissioner of education for private school services.

—An experimental program providing food for pregnant women and children under five at "nutritional risk," known as the WIC program, was held successful and greatly expanded.

—Congress authorized, and the administration implemented, a domestic, farmer-held grain reserve which church groups say will help stabilize food prices and farm income and be available in case of worldwide food shortages.

—Congress raised the minimum wage, passed an "economic stimulus" package, a program to create jobs for teen-agers and extended and reformed the Comprehensive Education and Training program.

—Congress restored stability to the Social Security system by raising the tax rate and the salary base (which Social Security taxes are paid).

—The program providing aid to Indochina refugees was extended.

—Congress created a consumer co-op bank to provide loans and technical assistance to consumer co-ops—consumer-owned organizations providing goods and services.

—After years of debate and vetoes, Congress approved bill regulating the strip-mining of coal.

—The Senate ratified President Jimmy Carter's Panama Canal treaties, which had the active and virtual unanimous support of church leaders.

—Church leaders also played an important role in getting Congress to pass the largest foreign aid appropriation bill in U.S. history, \$7.4 billion.

—Congress generally made human rights a consideration in foreign aid, restricting aid to nations consistently guilty of gross violations of internationally recognized human rights.

—Congress approved several key reforms in the "Food for Peace" program which provides long-term, low interest loans for food to low-income countries.

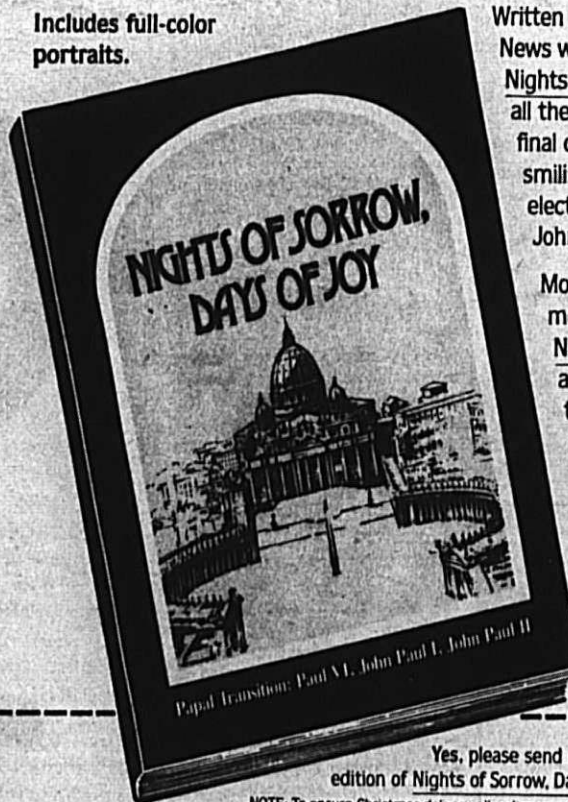
—Extension of the period for ratifying the Equal Rights Amendment is seen as a win by some church groups and a loss by others. But approval of the 39-month extension was a surprise, due in part to activities by church groups including many women Religious.

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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.

and Shadeland, from 7 a.m. until 6 p.m. Clothing, Avon collectibles and other bargains will be available.

october 27-28

St. Roch parish will sponsor a rummage sale in the school hall, 3600 S. Meridian, Indianapolis, from noon until 4 p.m. on Friday and from 9 a.m. to 1 p.m. on Saturday.

october 28

St. Mary's parish, Indianapolis, will hold a rummage sale from 9 a.m. to 3 p.m. at the Child Center.

A chili supper and Monte Carlo night will be held in the cafeteria at St. Bernadette School, Indianapolis, beginning at 4 p.m. An adult serving of chili will be 75 cents; children up to 12 years will pay a nickel per year. Other food, refreshments and games will be available.

The Early Childhood Update Workshops at Marian College will feature Sister Florence Marie Rose. Her topic is "Pre-Number Experiences." Fee for the full day session—9 a.m. to 3:30 p.m.—is \$20 for credit and \$16 for audit. Advance registration is requested. Call the College, (317) 924-3291, extension 269.

The Knights and Ladies of St. Peter Claver will present in concert the University of Illinois Mass Choir at 7:30 p.m. at the Indianapolis Peter Claver Center, 3110 Sutherland Ave.

Advance tickets are \$2.50. Tickets at the door will be \$3. For tickets call Evelyn's Alteration Shop, 637-7711, or contact any member of the Knights and Ladies of St. Peter Claver.

St. Ann parish, 2850 S. Holt Road, Indianapolis, will have a Halloween dance from 9 p.m. to 1 a.m. with music by Bill and the Twilight Trio. Costumes are optional. Tickets purchased in advance are \$6 per couple. At the door, they will be \$7. For reservations call Dorothy at 856-7027 or Mary at 856-7371.

october 29

The Women's Club at St. Simon parish, Indianapolis, will have a Johnny Appleseed Festival at the parish from 9:30 a.m. until 2:30 p.m. The festival features apple cider fresh from the orchard, homemade craft items and baked goods.

The CYO Cadet Hobby Show finalists will display their exhibits for judging and viewing by the public at Little Flower parish auditorium, Indianapolis, at 6:30 p.m. Awards will be presented at 7:30 p.m.

The annual Italian Fiesta and spaghetti dinner sponsored by the Fatima Retreat League will be held at Fatima Retreat House from 1 to 7:30 p.m.

october 31

The second quarterly board meeting of the Indianapolis Archdiocesan Council of Catholic Women will be held at 1:30 p.m. at Fatima Retreat House, 5353 E. 56 St., Indianapolis.

The board meeting is being held in conjunction with a Day of



CARD PARTY TODAY—The Ladies Club of Little Flower parish, Indianapolis, will hold a card party in the school cafeteria, 1402 N. Bosart, at 1 p.m. and at 8 p.m. today [Friday, Oct. 27]. Displaying some of the items to be given away are Therese Dailey [center], president of the Club, Mrs. Mary Chambers [left] and Mrs. Frank McKenna, who with Mrs. Eugene Gandolph make up the committee on party arrangements.

Recollection scheduled at Fatima on Wednesday, Nov. 1. All women of the Archdiocese are invited to attend the Day of Recollection.

food and a variety of other articles. Prices range from \$1 to \$25.

parish, 5813 Sunwood Drive. Father Anton Braun, SDR regional chaplain, will coordinate this meeting.

november 1

The Ladies Guild of Pope Plus X Council K of C will sponsor a boutique at the Northside K of C from 7 to 9 p.m. The event features hand crafted items, home baked

november 2

Separated, divorced and remarried Catholics of Central Indiana are forming a group for all who live on the west side of Indianapolis. The first meeting will be held at 7:30 p.m. at St. Gabriel

november 2-5

A women's Cursillo will be held at Mount Saint Francis Retreat Center located west of New Albany. For further information phone (812) 923-

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Nativity parish at 7300 Southeastern, Indianapolis, will sponsor a rummage sale beginning at 9:30 a.m.

Little Flower parish Ladies Club will sponsor its annual card party in the parish hall, 1401 N. Bosart, Indianapolis, at 1 p.m. and at 8 p.m. The public is invited.

The annual rummage sale at St. Lawrence parish, Indianapolis, will be held in Father Conen Hall, 46th

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november 3

The Marian College Chorale and Madrigal Singers will present a sacred concert in the college chapel at 8 p.m. Benjamin Britten's "Rejoice in the Lamb" will be the featured work.

The program is free and open to the public.

The Indianapolis Cursillo movement will have an Ultreya at Holy Cross parish, 126 N. Oriental St., Indianapolis, at 7:30 p.m. The event will be held in the parish house.

The National Shakespeare Company will bring "Hamlet" to the stage of the Cecilian Auditorium at St. Mary-of-the-Woods College at 8 p.m. This is another in the Four Star Series at the College.

nov. 3 and 5

Chatard High School students will present the play "Count Dracula" in the school gym at 8 p.m.



HOLY TRINITY BAZAAR—The annual bazaar at Holy Trinity parish, Indianapolis, is set for Saturday and Sunday, November 11 and 12, beginning at 10 a.m. on Saturday and 9 a.m. Sunday. Mrs. Anna Lambert (left), Mrs. Carolyn Lackner and Mrs. Ethel Vanoff display bazaar features—a quilt and Potica [a Slavic nut bread]. The latter was left for the Criterion staff. [Photo by Sr. Mary Jonathan Schultz]

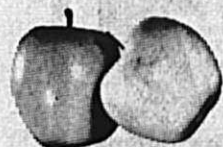
St. Simon's Women's Club

Johnny Appleseed

Festival

Sunday, October 29

9:30 A.M. to 2:30 P.M.



Apple Cider Fresh from the Orchard
Homemade Craft Items

Baked Goods

for both performances. Tickets are \$2 for adults; \$1.50 for students; and \$1, for pre-schoolers. Miss Ann Knox, drama teacher, is the play director.

november 3-5

Mount Saint Francis Retreat Center at Mount Saint Francis, Ind., has a weekend retreat scheduled for married couples beginning with registration on Friday evening. Call the Center (812) 923-8818 for further information.

Parents' Weekend at Marian College will include a variety of activities as a prelude to homecoming week on the College campus. Some of the activities include a sacred concert by the Marian Chorale, art exhibits, style show, student-faculty variety show, candlelight dinner and a biergarten dance.

Father Tom Gedeon, S.J., executive director of Retreats International, Notre Dame, will direct a women's retreat at Fatima Retreat House, 5353 E. 56 St., Indianapolis. Contact the Retreat House, (317) 545-7881 for details.

november 4

The annual Christmas boutique and chili-pizza supper at St. Barnabas parish, 833 Rahke Road, Indianapolis, will begin at 10 a.m. and continue until 7 p.m. Chili and pizza will be served from noon until 7 p.m.

The event will feature handmade items and homemade goodies. It is sponsored by the Women in Christian Service.

St. Malachy parish, Brownsburg, will have a spaghetti supper in the school hall from 6 to 9 p.m. Tickets

are \$2.50 for adults; \$2 for students; pre-schoolers, free.

november 5

St. Catherine's annual fall card party and chili supper will be held at the parish hall at 2 p.m. Tickets for the card party are \$1.25 and blind tallies will be accepted.

The chili supper with homemade pie will be served after the card party ends until the evening social begins at 5:30 p.m.

The Altar Society of Holy Name parish, Beech Grove will hold its family bazaar and chili supper in Hartman Hall from 1 to 6 p.m. The public is invited.

november 5-6

The Fatima Forum will be held from 7 to 10 p.m. Sunday with Father Conrad Louis, O.S.B., of St. Meinrad Archabbey directing the Forum.

The Forum will be continued on Monday night from 7 to 10 p.m.

november 7

A gift wrapping class will be held at Manual Evening School, 2405 S. Madison Ave., Indianapolis, on Tuesdays for four weeks. Class time is 7 p.m. For further information call the school office, 787-8318.

Osgood couple will celebrate 40th milestone

Mr. and Mrs. Dennis E. Shadday, R.R. 3, Osgood, will celebrate their 40th wedding anniversary with a Mass of Thanksgiving at 11 a.m., on Sunday, Oct. 29, at St. Maurice Church, Napoleon. A reception will follow for relatives and friends from 12 to 4 p.m. in the parish hall.

Mr. and Mrs. Shadday were married at St. Magdalene Church in Ripley County on October 29, 1938.

They are the parents of eight children including Marvin Shadday, Madison; Ruth Wagner, Columbus; Ethel Burkhart, Greensburg; Mary Engle, R.R. 1, Batesville; Elaine Tunny and Stanley Shadday, R.R. 2, Osgood; and Larry Shadday at home. A son, Gayle, is deceased.

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Grid league play-offs open Sunday

BY DENNY SOUTHERLAND

At Criterion deadline this week, seven of the eight "56" and Cadet League Division Champions had been crowned and are primed for play-off competition beginning Sunday, October 29, at the Roncalli High School Stadium.

On October 25, St. Plus X and St. Luke met for the right to represent Division II in the "56" League post-season play-offs. The winner will play St. Lawrence Sunday at 1:15 p.m. at Roncalli.

All Saints, the Division IV Cadet Champion, meets Christ the King, Division II representative at 12 noon Sunday. At 2:30 p.m., Cadet Division I Champion, St. Jude, plays Division III Champion, Immaculate Heart and at 3:45 p.m., "56" League Division I representative, St. Christopher, meets the Division III winner, St. Barnabas.

At 11 a.m. Sunday at Roncalli, the St. Barnabas and St. Plus X "56 B" teams collide for the "56 B" League Championship. These teams were tied for first place after regular season play.

The regular CYO admission fee of 50 cents for grade school children, 75 cents for adults and \$2 for a family will be charged.

League consolation and

championship games are November 5, also at Roncalli, scheduled for Sunday, calli.



HOLIDAY BAZAAR—St. Roch parish, Indianapolis, will hold its holiday bazaar in the school cafeteria on Saturday and Sunday, Nov. 4 and 5. Saturday hours are from 10 a.m. to 3 p.m. On Sunday the bazaar will be in progress from 11 a.m. to 3 p.m. From left Hazelmary Cannale, Sandy Thompson and Nita Windmiller show some of the articles they will be offering in their booths of hand crafted and homemade items. A full size iris pattern quilt will be given away.



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question box

Reader deplores loss of the Latin Mass

BY MSGR. R. T. BOSLER

Q. We have all lost something important through the changes in the Mass. I miss the mystery that used to surround the Latin Mass. Why did the council and the pope do this to us?

A. Your problem was discussed during the first session of Vatican Council II. I remember the late Cardinal Garcias of Bombay, India, responding to an objection like yours by saying that pagans hide everything that appertains to their god, but that we who believe in the incarnation (God becoming man) should not hide God but make him known.



Sharing the life of Christ, we are invited to be familiar with God, to approach him with the confidence of little children. This does not mean we should not approach God in public worship with respect and a sense of awe and wonderment. It is not necessary, however, to listen to a language we do not understand in order to create this response. In fact, if the words of Scripture are read to us properly and the Eucharistic prayer is pronounced with dignity, a better response of reverence should result than under the old Latin Mass.

Q. A Catholic girl I know, who actually was going to marry a Protestant in a Protestant church until the preacher demanded they become members of his church before he would perform the ceremony, has arranged for the marriage in

a Catholic church. She and her future husband, she tells me, left the priest under the impression that they would raise their children Catholic. She no longer goes to church, and she said she has an understanding with her intended that they will not baptize the children in the Catholic faith, but let them grow up and choose their own religion. She was married outside the Catholic Church once before and divorced. She is also in favor of abortion. Should I give this information to the priest who plans to marry her?

A. No, in my opinion. It is the obligation of the priest to inquire into the intentions of those who want to be married in the Catholic Church. He has the obligation; you do not. However, you should, if possible, talk further with the girl. Ask her why she wants a church ceremony. Point out that she is insincere and dishonest if

she promises the priest that she will do all in her power to raise her children in the Catholic faith (which she must do to obtain a dispensation to marry a non-Catholic) and yet not mean it. Don't give up easily on this person. The fact that she wants a church wedding shows she has some interest in religion.

Q. If you tell or wish another person to go to hell, would this be called cursing and could it be confessed as cursing? Please answer, as I am afraid I will lose my mind since I have trouble going to confession.

A. You certainly did not seriously mean what you said; you just had a short temper and exploded. Don't confess to cursing, for that would be much more serious than what you did when you lost your temper. If you feel you must confess what you said (and you need not), just say you were angry and said uncharitable words to your neighbor. Of course, if you are carrying a grudge against this person and seriously wish his or her damnation, that is something else again, and you had better get help from your confessor.

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remember them

† BECK, Katharine S., 65, St. Luke, Indianapolis, Oct. 21.

† BOVA, Gus M., 59, St. Roch, Indianapolis, Oct. 19.

† BURNS, Elizabeth Ann, 34, Sacred Heart, Terre Haute, Oct. 19.

† CRAWLEY, George E., 96, Our Lady of Lourdes, Indianapolis, Oct. 23.

† GRAYS, Estella, 79, Little Flower, Indianapolis, Oct. 24.

† DAVERN, Edith M., 83, St. Joseph, Terre Haute, Oct. 20.

† DICKS, Thomas W., St. Jude, Indianapolis, Oct. 20.

† DIFFENDERFER, Charles Pratt, 81, St. Augustine, Jeffersonville, Oct. 16.

† DRUSCHEL, Ellen Kervan, St. Joan of Arc, Indianapolis, Oct. 23.

† EPP, Louise Marie, 57, Holy Name, Beech Grove, Oct. 21.

† GARDNER, Maurice I., St. Gabriel, Indianapolis, Oct. 18.

† GIBSON, Helen C., St. Philip Neri, Indianapolis, Oct. 21.

† GOFFINET, Vernie A., 67, St. Mary, Perry County, Oct. 13.

† ISSEN, Blanche, 84, St. Mary, Richmond, Oct. 18.

† KAPERAK, John J., 76, Sacred Heart, Terre Haute, Oct. 20.

† MAHONEY, Ethel G., 63, St. Augustine, Jeffersonville, Oct. 18.

† MOOS, Adolph P., Holy Trinity, Indianapolis, Oct. 19.

† PASSAFUME, Kathryn M., 78, Holy Family, New Albany, Oct. 16.

† POTTAGE, Helen M., 83, St. Patrick, Indianapolis, Oct. 25.

† ROBERTS, Donald M., Sr., 55, St. Lawrence, Indianapolis, Oct. 24.

† ROELL, Maurice L., 59, St. Mary-of-the-Rock, R.R. 2, Batesville, Oct. 16.

† SCHMIDT, John F., 90, St. John, Starlight, Oct. 20.

† SHIRLEY, Selene S., 77, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 21.

† SPARKS, Dr. Alan L., Immaculate Heart, Indianapolis, Oct. 20.

† SHORT, James F., 49, Annunciation, Brazil, Oct. 19.

† TRUITT, Clara Michell, 93, Sacred Heart, Clinton, Oct. 19.

† WEST, Mary E., 80, St. Philip Neri, Indianapolis, Oct. 23.

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double-take

Following are the correct answers for the puzzle which appeared in the October 20 issue of the Criterion.

G	L	O	R	Y		P	L	A	N	S
R	A	L	E	S		R	A	M	E	E
A	T	E		E	M	I	R		U	R
N	H			R	O	N		A	V	E
D	E	A	N		A	T	O	N	E	D
				M	I	D		S	A	T
P	L	U	M	E	S		R	E	A	P
E	A	R		D	O	S			W	E
A	T		T	U	S	K		H	A	S
C	I	V	I	C		I	N	E	R	T
E	N	A	C	T		T	A	R	D	Y

G	R	A	N	T		P	R	I	Z	E
R	A	C	E	R		L	I	N	E	R
A	Y	E		E	D	A	M		B	A
M	A			K	E	N		B	U	S
S	H	O	P		R	E	F	U	S	E
				B	E	D		T	O	N
P	L	O	W	E	D		E	T	O	N
L	E	E		S	A	P			D	A
A	N			C	O	D	E		H	E
S	A	D	A	T		A	G	A	T	E
T	U	R	B	O		T	R	E	S	S

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The world of disco whirls through intense energy and emotional levels. The disco sound has become a translator of today's culture, a culture emphasizing activity and purposeful self-assertion. Disco has been florid in the movies, commercialized in the gimmick markets, and gained "gospel" status among those who advocate a swinging life of unreflective direction. Further analysis shows that disco songs adequately reveal the lack of depth in this lifestyle, for rarely does it possess real content or provide new ways to explore life's meaning.

The Bee Gee's have been the leading group to herald the emergence of disco. They are a 1960s group born again in popularity by framing some current values and the pace of life in the 1970s in music. Andy Gibb is the younger brother of this group's members, and he has become a successful recording artist on his own. He often sings songs written by his brothers while adding his own mellow vocal interpretations.



"AN EVERLASTING Love"

represents well his style and abilities. The message of this song perpetuates again the myth of a "star-crossed romance"—"I was yours before the stars were born and you were mine"—a concept that is valuable

material for daydreams, but of little meaning for someone seeking an authentic love relationship. Some say destiny brought them together, but it takes much more than chance to continue a relationship, to help it work and grow.

An everlasting love is more the outcome of real sharing, openness to both love and pain, plus the investment of freely given commitment, than some romanticized drawing power of the stars.

Dreams are important for our lives for they create within us a sense of goal and vision.

Dreams encourage us to expand our current level of existence. Dreams differ from romantic fantasy because they suggest an attainable action plan towards reaching a goal.

Real dreams are not wishful thinking nor nostalgic reminiscing. They do not offer escapes from the reality of our lives but rather

invite us to a fuller involvement with life. Dreams challenge us to believe deeply in ourselves and to build motivation towards attaining goals. The dream of being involved in a lasting love relationship calls us to an evaluation of our current relational life.

SUCH A DREAM will question our willingness to grow in vulnerability with another, for dreams differ greatly from fantasies built on the world of magic and untried optimism. Loving demands an ever-growing openness to risk new levels of emotional involvement. This level of openness can never be achieved through romantic fantasies, but can blossom when charged with the energy of a dream.

The message of disco remains on the fantasy level. It is surface and faddish. Perhaps it is this lack of involvement with life meaning that makes it so popular in our unreflective society. Disco asks few questions and challenges few of our potentials. It presents love as a power for the moment rather than a guiding influence for the future.

Our task as Christians is to offer an alternative to such a view of life. We are called to affirm the values of life and love as needing reflection and personal consideration. Without this reflection, the disco world of movement soon becomes a world of emptiness.

AN EVERLASTING LOVE

*I've been here all your life watching your crying game
You were the heaven in my lonely world
And he was your sun and your rain
I was losing you before I ever held you tight
Before you ever held me in your arms
And I don't make you blue
And maybe an everlasting love will do*

*I've got an everlasting love so tall, so wide, so high
Above the rumble of thunder down below
It's your love I need
It's the only show
And it's you on an everlasting dream can take us anywhere
Are the tears of yesterday
We killed the pain
We blew away the memories of the tears we cried
And an everlasting love will never die.*

*Take me out of the cold give me what I've waited for
If it's the pleasure of taking my heart that you need
Then it only makes me love you more
I was yours before the stars were born
And I won't make you cry
And maybe an everlasting love can try.*

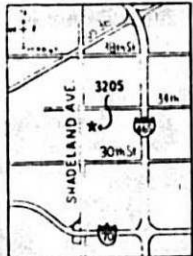
*I've got an everlasting love so tall, so wide, so high
Above the rumble of thunder down below
It's your love I need
It's the only show
And it's you on an everlasting dream can take us anywhere
Are the tears of yesterday
We killed the pain
We blew away the memories of the tears we cried
And an everlasting love will never die.*

(Repeat)

Sung by: Andy Gibb
Written by: Barry Gibb
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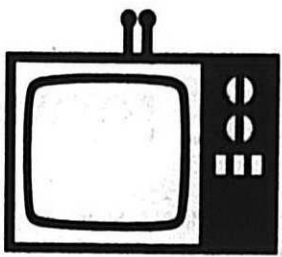
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tv news and reviews

tv programs of note

Sunday, Oct. 29, 10 p.m.-midnight (PBS) **"Bad Boys."** This cinema verite documentary by accomplished filmmakers Alan and Susan Raymond takes an unflinching look at the day-to-day lives of young criminals in New York and the failure of our juvenile justice system in handling them.

Monday, Oct. 30, 9-10 p.m. (PBS) **"Blessings."** Although living on welfare, a small-town Jewish mother creates havoc by trying to organize a grand Bar Mitzvah for her son in the "Visions" series.

Saturday, Nov. 4, 12-12:30 p.m. (ABC) **"Little Lulu Goes to Camp."** Lulu and her pals go to a coed summer camp for two weeks of "warfare" between the boys and the girls in this live-action comedy based on the comic strip character. ("ABC Weekend Special").

Saturday, Nov. 4, 9-10 p.m. (PBS) **"The Long Search."** Ronald Eyre explores the meaning of Catholicism by visiting the Vatican, the novice house of the Little Brothers of Jesus in Spain, and an articulate Catholic family in England on the program, "Rome, Leeds and the Desert."

religious broadcasting highlights

TELEVISION: Sunday, Oct. 29 **"Directions."** (ABC) ABC News correspondent Robert Trout interviews Cardinal John Krol of Philadelphia on the subject of Pope John Paul II. Cardinal Krol has visited Poland several times. (Check local listings for time.)

RADIO: Sunday, Oct. 29, **"Guideline"** (NBC) will present an interview with Father John Aurelio, chaplain of the West Seneca, N.Y., Developmental Center, a state-run facility for the mentally handicapped. (Check local listings for time.)



A STORY OF CARING—Bruce Davidson plays a German escapee from a World War II prisoner-of-war camp in the *Deep South* who is befriended by Kristy McNichol, teen-age daughter of the town's only Jewish family, in a tragic drama about racism entitled *"Summer of My German Soldier"* airing Oct. 30 on NBC. [NC photo]

tv film fare

Friday, Oct. 27, 9 p.m. (ABC) **"Obsession."** (1976) A man (Cliff Robertson) whose wife and daughter had been killed in a kidnapping 15 years before meets a young woman who looks just like his deceased wife (Genevieve Bujold). He falls in love at once, his passion spurred by a sense of guilt over what he feels is his own responsibility in his wife's death.

The premise is set up well enough, despite flat dialogue and shallow characterizations, but the conclusion is ludicrously improbable. A muted incest theme, which from time to time is coyly suggested, makes the film questionable material for younger viewers. (PG) A-III—Morally unobjectionable for adults.

Tuesday, Oct. 31, 9 p.m. (CBS) **"Devil Dog: The Hound of Hell."** When their dog is killed in an accident, a family unwittingly accepts as a replacement an adorable puppy possessed by some evil force. The father of the family (Richard Crenna) at length consults a shaman

BY T. FABRE
NEW YORK—The Holocaust is the central image of the evil of racism. However, it is so over-

powering in its perversity that we need others, less staggering and closer to home. That is exactly what is provided by *"Summer of My German Soldier,"* airing Monday, Oct. 30, at 9-11 p.m. on NBC.

The setting is a small town in Georgia where whites consider themselves superior to blacks, and the town's one Jewish family is socially somewhere in between. The time is 1944, and German soldiers captured by the American Army are being interned in prisoner-of-war camps such as the one located near this particular town.

A teen-age girl (Kristy McNichol) is impressed by the manner of one of these POWs (Bruce Davidson) because he speaks English and talks to her on an adult level. When he escapes from the camp, she helps him hide in a shack behind her house.

EVEN THOUGH she is Jewish and feels deeply about the atrocities committed against her people in Europe, she believes that she is right to help this German who, she is certain, is neither a Nazi nor "a good shot." When her secret is discovered, she is treated as an outcast by her family and as a criminal by the townspeople. It is the black housekeeper, her only friend, who helps her through the tragedy.

As a parable on racism, this film convincingly portrays the destructive nature of prejudice in a small community which nurtures a complex hierarchy of racial hatreds. The production has gotten the period details right and the script makes credible the romantic teenager whose idealism makes her react to the young soldier as a fellow human being rather than a hated enemy. The acting is first-rate—although the girl's parents are too harshly depicted. This is satisfying

entertainment that also effectively conveys the message of human solidarity.

"Puff the Magic Dragon," CBS, Oct. 30. Parents looking for something on the tube to engross the attention of their younger children before bedtime will be gratified by the sweetness and light of *"Puff the Magic Dragon,"* airing Monday, Oct. 30, at 8:30-9 p.m. on CBS.

If the title sounds familiar, it should because this cartoon fantasy is based on the popular song of the 1960s written by Peter Yarrow for the Peter, Paul, and Mary singers. It tells the

story of little Jackie Draper and a dragon friend who helps the boy overcome his fear of growing up by taking him on a perilous journey to Honah Lee, Puff's faroff magical kingdom.

The title song is as delightful as ever and the two other Yarrow songs specially written for the show fit in nicely. The animation by Fred Wolf and Chuck Swenson is simple but inventive and none of the monsters is in the least bit frightening.

"Puff the Magic Dragon" may not be a classic but it is a pleasant half-hour of whimsy, a quality perfectly projected by Burgess Meredith as the voice of Puff.

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—viewing with arnold—

You had better just forget the popcorn at this movie

BY JAMES W. ARNOLD

"Who Is Killing the Great Chefs of Europe?" takes the cake (as well as soup, antipasto and entree) for the movie with the longest title of the year. It's also the most stylish comedy, although several courses more decadent, since "Heaven Can Wait."

"Stylish" is meant to distinguish "Chefs" from such gross encounters as "High Anxiety" and "Animal House": it implies adult, sophisticated, expensive, elegantly produced, appealing to mental ages above 14. "Decadent" refers mainly to the world of upper crust gluttony which is its chief premise and attraction, as well as to the decidedly dark sense of humor which finds it amusing that cooks should be murdered in the style of their own specialties.

(The possibilities are truly gruesome, when you consider what debaucheries are committed in the name of the culinary arts. Fortunately, the movie has no serious horror show intentions).

Also notable is the film's almost obsessive unity, concentrating on food with even more singlemindedness than Graham Kerr or Julia Child.

Its opening titles are printed over shots of dinner plates and silver: at the end, hero and heroine are wed in kitchen costume as the guests munch on hors d'oeuvres and the clergyman tells the husband, "You may kiss the chef." In between, there is hardly an image, line or situation which does not



("Who would hate food that much?" "A waiter"). But he's aided immensely by the sheer opulence of the production, which includes visits to famous restaurants and other spots in London, Paris and Venice; but the elegant camera of John Alcott ("Barry Lyndon") who photographs the food setups so lusciously that popcorn can never satiate the theater audience again; and by first-class British director Ted Kotcheff ("Apprenticeship of Duddy Kravitz"), who once again clearly has something he can sink his teeth into.

Their pooling of talents is especially tasty in the movie's stick-out scene, the funeral of one of the done-in chefs, which begins with a shot of the chef's cap on top of the casket.

The usher seats mourners in the manner of a head-waiter seating diners. The wreaths and decorations are of fruit and vegetables, not flowers. The eulogist says the departed "died before the meal was finished," and lists his qualities of character as if they were ingredients in a soup: a teaspoon of this virtue, a dash of that.

Otherwise, the most obvious treat is a full exploitation of the unique, pudgy, snobbish talents of actor Robert Morley, who plays the overweight editor of a gourmet magazine, slowly and deliciously eating himself to death. He is insufferable (he fires a receptionist for keeping a jar of peanut butter in her desk) but also vulnerable and lovable in his sloppy way.

It's the film's pivotal role, and the best in years for this pop-eyed veteran whose adult credits in movies go back to the 1930's. Only one doubt lingers: Morley-as-Morley is like baked Alaska, a little of him goes a long way, and when he's hiccuping himself into blissful oblivion at the end, we're perilously close to joining him.

THE ROMANTIC leads are Jacqueline Bisset and George Segal—she as the somehow lithe "world's greatest dessert chef" and he as her ex-spouse, an American fast food franchiser whose next enterprise is a Southern soul food chain called "All God's Chittlins."

Their food disagreements lead to endless jokes by Stone. (Once Segal threatens to quit, and Bisset says that event would "clear

up the world's acne problem overnight"). There is a running gag in which the beautiful Bisset is pinched and propositioned by most of the cooks and detectives in the plot, but neither the sex nor the murders are seriously objectionable. How can you be alarmed by a cake bomb that explodes and sprays everyone with raspberries and whipped cream?

The film may remind perceptive viewers of a 1973 British comedy called "Theater of Blood," in which the premise was that an actor was bumping off of various Shakespearian murders.

"Chefs" is roughly the same mix of the macabre, the witty, and perhaps epicurean taste. The aim is

relatively high, despite an occasional slapstick food fight in the kitchen or Segal falling clothed into Bisset's bathtub.

When it's over, your tummy is queasy, but full. As Morley puts it to a hireling: "I don't pay you enough . . . how much do I pay you? (She tells him). That's enough." (PG) [A-3—Morally unobjectionable for adults]



MARIAN COLLEGE AUTHOR—Sister Rachel West, second from left, is the author of "The Department of State on the Eve of the World War," recently published by The University of Georgia Press. The associate professor of history and political science at Marian since 1970, she received her doctorate from Indiana University. Shown with Sister Rachel are, from left: Father Frank Bryan, chaplain and theology instructor; Tawfik A. Wahidi, sophomore psychology major from Saudi Arabia; and Dr. Mary Haugh, professor of sociology. The author is a native of Danville, Ind.

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