

THE

Archdiocese of Indianapolis

CRITERION

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INDIANAPOLIS, INDIANA

SEPTEMBER 29, 1978

Convention of teachers announced

The 1978 Indiana Catholic Education Institute will be held at the Indiana Convention and Exposition Center in Indianapolis on October 26 and 27.

This year's Institute marks the first time that the biennial event will be held in cooperation with the Conference on Instruction for public school educators, sponsored by the Central and East Divisions of the Indiana State Teachers Association.

The coordinating committees from the five Catholic dioceses of Indiana and teachers from the ISTA have been working together during the past year to plan the events. It is the mutual desire of both groups that this joint venture will serve to benefit both the teachers and students in public and private schools. Registrants for ICEI-78 may attend all events planned by ISTA for Indianapolis; and, likewise, registrants for the ISTA Conference on Instruction may participate fully in all events planned for ICEI-78.

The ICEI-78 Planning Committee has selected the theme "Sharing the Light of Faith," which is also the title for the National Catechetical Directory.

The Catholic Institute will be headlined by Father Andrew Greeley, Director of the Center for the Study of American Pluralism, and internationally renowned author and lecturer. Father Greeley's subject will be "The Community and Catholic Education."

THE PLANNING COMMITTEE for ICEI-78 is composed of representatives of the Offices of Catholic Education of the five Catholic dioceses of Indiana. The State-wide Institute is being coordinated by the Office of Catholic Education of the Indianapolis Archdiocese. Archdiocesan Director of Schools, Stephen Noone is the principal coordinator of the biennial event with the Rev. Clem Davis of the Indianapolis Office of Catholic Education assisting him.

As in the past, the Catholic Institute is designed for the professional advancement of school and religious education teachers and administrators, pastors, boards of education, and parents from throughout Indiana. About 67% of those who attended the two previous ICEI gatherings (in 1974 and 1976) were school teachers and administrators with the remaining 33% of attendees being made up of religious educators, pastors, board members, parents and other interested persons.

A Cordial Welcome to One and All



THE HOLY ANGELS' CHURCH
INDIANAPOLIS, INDIANA.

HOLY ANGELS TO MARK ANNIVERSARY—Holy Angels parish, Indianapolis, will mark the 75th anniversary of the dedication of the church [above is a facsimile of the original announcement] on Sunday, Oct. 1. The observance will include a concelebrated Mass of Thanksgiving in the church at 10:30 a.m. and an old-fashioned Oktoberfest to be held from 1 p.m. to 6 p.m. on the grounds of St.

...SOUVENIR...

of the

Dedication

of the

Holy Angel's Church

North Indianapolis

Sunday, October 4th, 1903, at 10 a. m.

By the Rt. Rev. D. O'Donoghue

Sermon by the Same

12 M. Dinner.

3 p. m. Parade by local and visiting societies.

During the Afternoon—Band Concerts.

5 p. m. Supper.

7:30 p. m. Vespers and Benediction.

Lecture by the Very Rev. Joseph F. Chartrand.

Maur's Priory, 4545 Northwestern Ave. On display will be Holy Angels mementoes and arts and crafts produced by the Indianapolis black community. The pastor, Father Clarence Waldon, has issued an invitation to the general public to join in the parish celebration.

Nicaragua mediation efforts feared in stalemate

MANAGUA, Nicaragua—As disaster relief began to trickle into their battle-scarred country, Nicaraguan churchmen voiced fears that mediation efforts to avoid further bloodshed had reached a stalemate.

Archbishop Miguel Obando of Managua, a leading peacemaker, said that conditions set by Gen. Anastasio Somoza, the present ruler, to open a dialogue with the opposition were merely a restatement of his previous position.

The general has repeatedly said he will not resign under pressure, and that he intends to complete his term in 1981. The revolt was in protest against more than four decades of rule by the Somozas and what the opposition calls widespread corruption and injustice. Its leaders have offered a plan for a transitional government that the church supports.

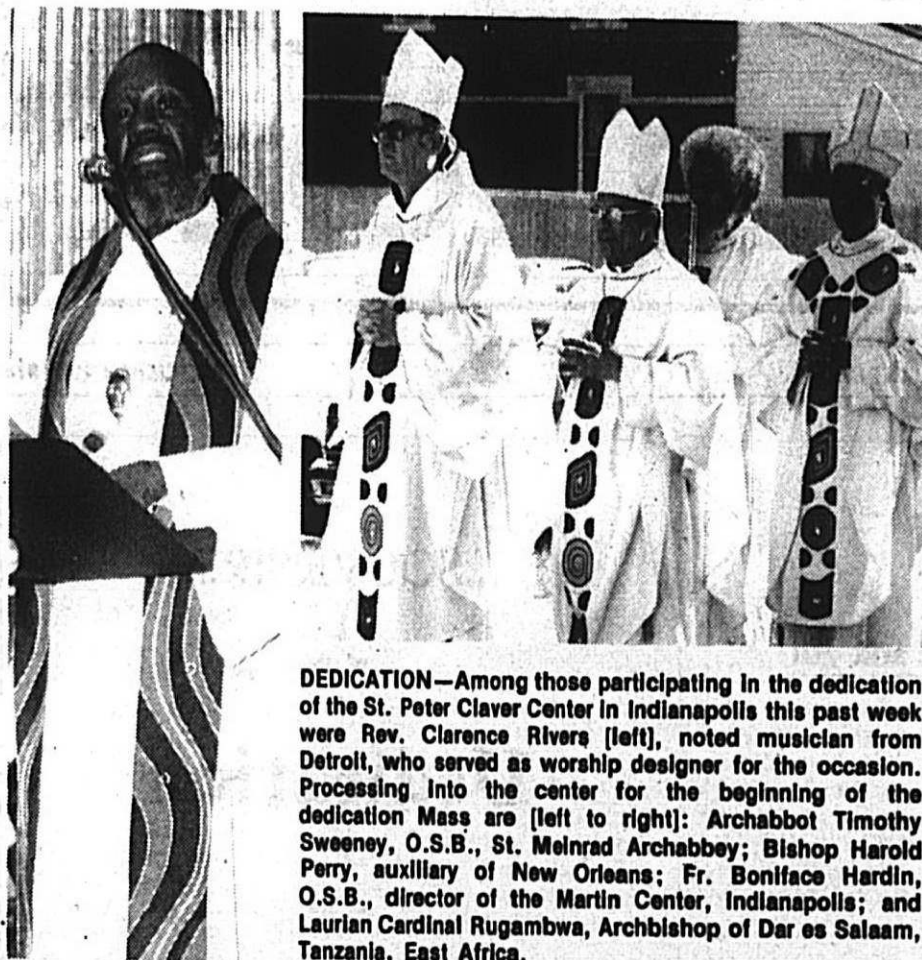
The Broad Opposition Front, a coalition of 16 parties and labor and student groups, said in a statement accusing Gen. Somoza

of "genocide" that it would reject any plan by Somoza seeking to hold power. It vowed to continue a nationwide strike.

The Sandinista Liberation Front, instead, wants to force Somoza's resignation by outright armed rebellion. The guerrillas' bold occupation of the National Palace Aug. 22 that led to the release of political prisoners and ransom money in exchange for 100 hostages triggered armed uprisings, mostly by

(See NICARAGUA, Page 2)

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DEDICATION—Among those participating in the dedication of the St. Peter Claver Center in Indianapolis this past week were Rev. Clarence Rivers (left), noted musician from Detroit, who served as worship designer for the occasion. Processing into the center for the beginning of the dedication Mass are (left to right): Archabbot Timothy Sweeney, O.S.B., St. Meinrad Archabbey; Bishop Harold Perry, auxiliary of New Orleans; Fr. Boniface Hardin, O.S.B., director of the Martin Center, Indianapolis; and Laurian Cardinal Rugambwa, Archbishop of Dar es Salaam, Tanzania, East Africa.

Deaf priest to conduct retreat

Father Thomas Coughlin, the first Catholic deaf priest in North America, will be in Indianapolis next week to conduct a retreat for the deaf at St. Mary parish. The retreat will begin Friday morning, Oct. 6, and conclude with the celebration of the liturgy at noon on Sunday at St. Mary Church.

Jo Ellen Papesh will serve as translator at the Sunday Mass.

All deaf persons in the area are extended a special invitation to attend the retreat. Other interested persons are also welcome to take part in the retreat as well as the closing Mass on Sunday.

On Thursday, Oct. 5, Father Coughlin will visit the students at the Indiana School for the Deaf.

Father Coughlin, a Trinitarian priest of Holy Trinity Monastery in Baltimore, was ordained to the priesthood by Cardinal Lawrence Shehan at the Basilica of the Assumption in Baltimore on May 7, 1977.

According to "Listening," a magazine of the National Catholic Office for the deaf, at his ordination Father Coughlin became the first deaf priest in North America. There are two other deaf priests in the world, one in South America and one in South Africa.

During his stay in Indianapolis, Father Coughlin will be the guest of Carl Jacobs at his home on Roseway Drive.

Breakdown of family linked to drug evil

ROME — "There is no drug problem" in the United States, said a New York priest who has been working with drug addicts for 25 years. The problem is in the breakdown of the family unit, said Msgr. William B. O'Brien, with people seeking escape in drugs and alcohol.

Welfare proposal draws opposition

WASHINGTON — The U.S. Catholic Conference has joined the National Conference of Catholic Charities in attacking a "no-frills" welfare reform proposal. The bill in question would replace the Aid to Families of Dependent Children program with a block grant with a ceiling based on the current number of AFDC recipients.

Nicaragua (from 1)

students, in Matagalpa, Masaya, Leon, Chinandega, Estelí, Diriamba and other smaller cities. The fact that Managua remained in government hands allowed the Guard to crush rebel strongholds by Sept. 23.

The month-long struggle left a high toll in human lives and suffering—perhaps as many as 2,000 dead—and widespread destruction of property.

It also left more hate and the seeds of revenge because of what observers called the indiscriminate, disproportionate attacks by Somoza's soldiers against civilians, Red Cross stations, refugee sites and church buildings included.

At the last rebel stronghold of Estelí the vicar of the diocese, Father Ernesto Bravo, led a protest by religious and civic leaders against atrocities by Guardsmen through "raids, confiscation, arrests and massacres." The protest said Red Cross and other neutral aid stations were attacked by the Guard, which did not give a single truce to rescue the wounded or bury the dead.

REPORTS REACHING Managua Sept. 25 said Father Francisco Sandoval, a pastor at Estelí, and his lay helper Jose Maria Briones died under machinegun fire as they drove on a relief mission to Condega, a town 18 miles away.

Bishop Manuel Salazar Espinoza of Leon, another city under long siege, said his people "suffered through the most atrocious torments of history; I pray to God and to men in other nations to help us." He is the chairman of the Nicaraguan Bishops' Conference, which early endorsed a formula for a transitional government. The bishop himself was among the key negotiators during the palace occupation.

Witnesses in Leon said Guardsmen herded together men suspected of being rebels and without further inquiry shot them in groups in front of their families.

Earlier the Managua archdiocese said those raiding and destroying church property, and abusing church personnel had incurred excommunication. It also protested against atrocities on civilians. Catholic schools as well as rectories in several cities have been attacked, and their personnel manhandled. The government expelled two priests, and jailed several lay leaders on subversion charges. At one point soldiers threatened to kill Archbishop Obando and, during incidents in Masaya, Father Jose Maria Pacheco, who was later expelled.

Guard officers admitted, without allowing identification, that the repression of rebels included bombing and strafing from warplanes, calculated to terrorize the population and check further help to the Sandinistas.

MEDIATION EFFORTS have extended into inter-American diplomacy as Nicaraguans hoped added pressure from abroad could help solve their conflict. They also voiced disappointment that human rights statements in Washington and other capital cities had not triggered concrete actions for help.

Meantime the Ecumenical Relief Committee in Managua said some aid from the United States and other countries was arriving but "not enough for the pressing needs of the people." Its treasurer said \$8,000 of funds sent by Catholic Relief

Services (CRS), U.S. Catholics' relief agency for overseas, had been already spent among the most urgent cases. Thousands of refugees have gone to neighboring Costa Rica or Honduras, or have come for help to Catholic schools and parishes in various cities after their homes were destroyed. The committee is issuing appeals for more help, including food and medicines.

In New York a spokesman for CRS said a total of \$20,000 in cash has been allotted for Nicaraguan relief, and goods worth \$5,000 had been shipped to Managua. He also said a survey of refugee movements was under way so that further aid could be sent.

A word from the Archbishop

My dear Family in Christ:

This year the National Office for Black Catholics has selected as its theme "Continuing the Growth and Service of the Church with Your Help." It captures the way of saying that this office has been able to continue with your support and prayers.

NOBC has achieved much during the past few years; assistance in keeping some Catholic schools open, revitalizing worship in many of our parishes, training lay persons for leadership roles in the Church, assisting the clergy, religious and lay persons in our parishes to develop an approach to ministry in the Black community that meets the needs of its people, supporting seminarians in their years of study, and assisting seminary faculties in understanding the needs of Black seminarians by providing the right kind of environment and programs for their information and much more. All of these services which the National Office for Black Catholics has given to the Church has enabled it to make participation more full in building and strengthening Catholicism in our communities, and contributing our talents and gifts to the Church as a whole.

Your contribution and prayerful support have made it possible for NOBC to achieve these goals. You have not only helped to keep NOBC in existence, but made it possible for it to reach more and more people.

NOBC fund drive is a separate program from the Indian and Negro Mission Collection. Its goals and programs are different from the Mission.

On Saturday, September 30, and Sunday, October 1, please be generous in your contribution to NOBC. Ten per cent of the collection is used for Archdiocesan Black Catholics Concerned, the local affiliate program.

Devotedly yours in Christ,

George J. Biskup
Most Rev. George J. Biskup
Archbishop of Indianapolis
September 19, 1978



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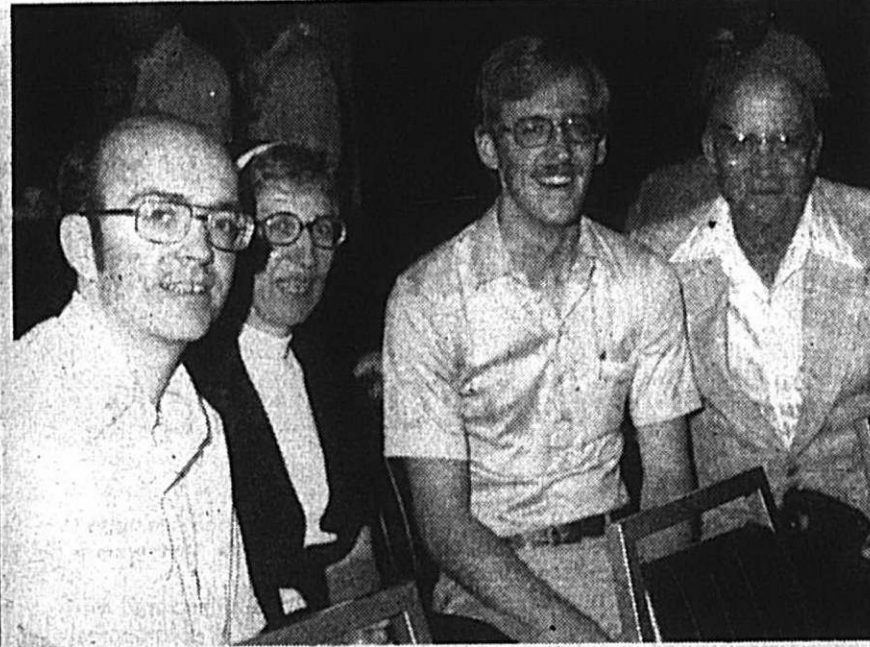
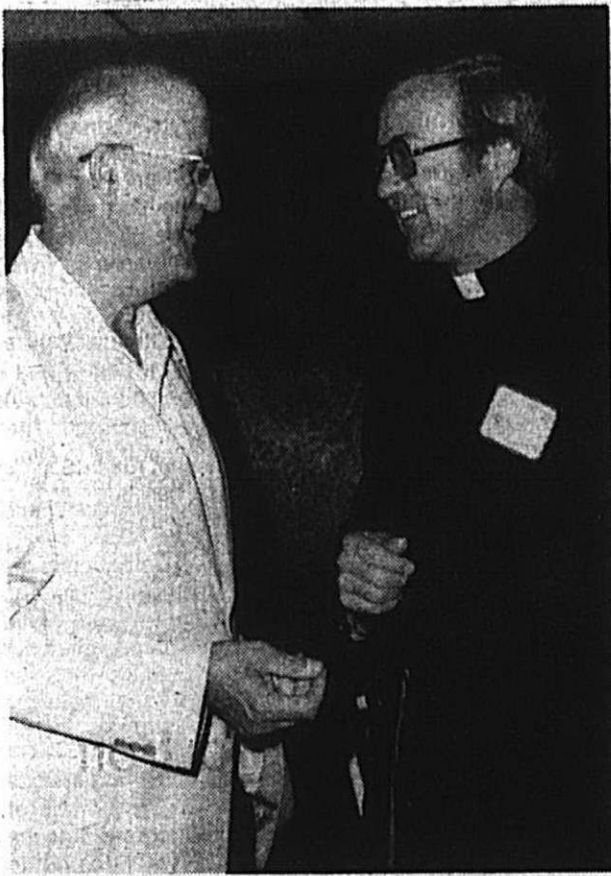
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PRESS GATHERING—Taking part in the annual Midwest regional Catholic Press Association meeting held at Evansville Sept. 20-22 were members of the Criterion staff. At left, managing editor Fred Fries talks with Fr. Joseph Zillak, editor of the Evansville Message and conference host. At right, the Criterion editorial staff poses for the camera. From left to right: Fr. Thomas Widner, editor; Sr. Mary Jonathan Schultz, O.S.B., news editor; Dennis Jones, advertising and production manager; and Fred Fries.

Church media given mandate

BY MICHAEL J. FOX

EVANSVILLE, Ind.—Catholic communicators were encouraged to increase the level of their spirituality at the Midwest regional convention of the Catholic Press Association and the fall meeting of UNDA-USA, an organization for Catholic broadcasters.

"We all—editors, circulation managers, advertising directors, secretaries—must see our work as not just another job but as men and women engaged in a great crusade with Christ to bring the good news to our time and our world," said Auxiliary Bishop Joseph Crowley of Fort Wayne-South Bend, Ind., honorary CPA president.

In his homily at the closing Mass for the Sept. 20-22 meeting in Evansville, Bishop Crowley added: "Today in the Church it is not so much a question of the doctrine and the teaching of Christ meeting with opposition as it is a failure to be understood or simply ignored—a failure to meet the great audience that Christ wants to reach—by the men and women that are not sure what they are seeking to fill the loneliness and emptiness of their hearts and lives."

In every church on Sunday, there are many college graduates with "what I would call a first Communion knowledge of their faith," the bishop said.

"We bishops and pastors must work harder to get the Catholic printed word into their homes through diocesan papers and other magazines.

"Then we can truly feel that we are workers with Christ, meeting the people where they are today, just as he met them on the highways and lake shores of his day," Bishop Crowley said.

Father Jerome Neufelder, chancellor of the Evansville Diocese, the closing banquet speaker, also emphasized the need for spirituality, noting that although miracles and prophecy have traditionally been seen as proof of God's presence in the world, "today it is the sign of charity that speaks most eloquently to our contemporaries."

Poor are 'treasures,' Pope declares

BY JOHN MUTHIG

ROME—As he took possession of his cathedral, Pope John Paul I declared that the "real treasures" of the church are the poor.

In his first speech from the "cathedra" (bishop's throne) in the apse of St. John Lateran, the pope's cathedral as bishop of Rome, Pope John Paul said that "the church of Rome will be a true Christian community if it honors God not only through the presence of the faithful in church and temperate living but also through love for the poor.

"These people," said the pope quoting St. Lawrence, "are the real treasures of the church.

"They must be helped by those who have the means to have more and be more than they are now without being humiliated and offended with ostentatious riches, and by money wasted on useless things instead of being invested when possible in projects serving the common good," said Pope John Paul.

During the two-hour solemn rite Sept. 23 in the Archbasilica of St. John Lateran, Pope John Paul was formally enthroned in the 700-year-old bishop's chair beneath a huge mosaic, the "Triumph of the Cross."

The pope received from Cardinal Ugo Poletti, his vicar for the Rome Diocese, the keys to the Lateran basilica, built by the Emperor Constantine in the fourth century.

The pope, who comes from an impoverished family and often went to bed hungry as a youth, told crowds in the basilica that "oppressing the poor and defrauding the just earnings of workers are crimes that cry to heaven for vengeance."

In his homily the pope called for obedience from clergy and laity.

"Harmonizing freedom and authority has become a social problem, even in the church," he said.

The new pope urged the Romans to celebrate the liturgy without jarring "creativity."

He promised to end all liturgical abuses.

TO THE APPLAUSE of the Romans, the pope promised to love them and to "put at the disposition of everyone my poor energies, the little that I have and the little that I am."

Earlier, in his first "ad limina" meeting, the pope told a group of American bishops Sept. 21 that the church must "do everything we can for the Christian family."

With his characteristic informality, Pope John Paul for 45 minutes, answered questions raised by the about 50 American prelates. Auxiliary Bishop Anthony Mestice of New York served as interpreter.

The group included the U.S. bishops

currently attending a month-long theological consultation at the North American College in Rome and the Ordinaries of the Northwest and Alaska in Rome for their periodic "ad limina" papal meeting.

In his formal English speech on the family, Pope John Paul stressed that "the indissolubility of Christian marriage is important."

"Although it is a difficult part of our message, we must proclaim it faithfully as part of God's word, part of the mystery of faith," he said.

"Let us do everything we can for the Christian family," urged the pope.

Bishops in charge of dioceses must make an "ad limina" visit to Rome every five years. The visit includes an audience with the pope and high Vatican officials, prayer at the tombs of St. Peter and Paul and the filing of a report on the state of their dioceses.

T.H. released time program approved

TERRE HAUTE, Ind.—Catholic students in the three Vigo County public high schools have been given a special opportunity for spiritual enrichment—thanks to a unique released-time program approved by County school officials.

Permission for implementing the program was requested by Fr. Jeff Godecker, Director of Religious Education, and was granted by the Vigo County School Corporation.

One phase of the project applies to Seniors only and the other to Juniors and Sophomores.

IN THE CASE of Seniors, permission was granted for release from classes on two consecutive days during the school term for a "Christian Awakening Program"—a combination retreat and leadership training package. The program is offered at three different times during the year to obviate the need for any concentrated absenteeism from the three schools involved.

Juniors and Sophomores have been granted one day of released time each

semester to be used for religious purposes in the form of a retreat, seminar or workshop.

Father Godecker has scheduled the first Senior Retreat for November 2-5. Other dates are January 25-28 and March 8-11. Thirty-six students will attend each session.

The program for Sophomores will be held on Thursday, Nov. 23, and for Juniors on Nov. 30, both at St. Benedict School. General topic for both workshops is "Christian Living and Morality." For the spring semester, the dates will be April 24 for Sophomores and May 8th for Juniors.

ASSISTING FATHER GODECKER in implementing the programs are Father Michael Woznick, Father Thomas Richart, Ernie Collamati and Lorrie Pabst.

The released time program, Father Godecker explained, is an "integral part of our total youth ministry program and is not intended to replace parish religious education programs but to supplement them."

St. Rita's slates five-day revival

"Sowing the Seed" will be the theme of a five-day religious revival to be held at St. Rita Church, 18th and Martindale Ave., Indianapolis, beginning Sunday, Oct. 1. Conducting the revival will be Father Edward Branch, first black priest ordained for the Archdiocese of Louisville, and administrator of St. Benedict parish in that city.

The revival will open with the 11 a.m. Mass Sunday. That evening a special Youth Rally will be held at 6 p.m. to which all youth in the Indianapolis area are invited and particularly alumni of St. Rita School. The Rally will be broadcast over Radio Station WTLC.

A revival service will be held each evening, Monday through Thursday, at 7 p.m. with the individual message geared to a different audience: men on Monday, women on Tuesday and married couples on Wednesday. The closing service will be held on Thursday evening.

The general public is invited to attend the revival. Father John LaBauve, S.V.D., is the pastor of St. Rita Church.



BY FR. THOMAS C. WIDNER

A friend of mine who is not Catholic and whom I invited to attend Mass recently told me that he felt very much an outsider in our worship. I could understand his feeling, but I was very anxious to make him feel at home there. My intentions had less to do with an eager desire to convert him than with a deep yearning for us both to appreciate the unity and depth of our friendship and for him to know that within the framework I know as Christ's Church there are no strangers, there are no outsiders. I wanted him to know God's love in our worship.

In other words, although he could not fully take part in the Mass as a member of the worshipping Catholic community, as a member of this particular congregation, as a Catholic attending and participating at Mass, he was welcome. Although he has no interest in being a Catholic, I wanted him to know that doors are never shut.

By the standards of some, my friend is not a good Christian. He does not attend Church regularly, and he is not particularly inclined toward a belief in the afterlife. He is married and has children, thinks some things Catholics do are okay and others are not.

I suspect, however, that my friend will have an easier time before God on the day of judgment than I will. My suspicion comes from the fact that my friend is, above all, faithful to his vocation.

He is a devoted husband and father. He is generous to the point of forgetting his own needs. He is always op-



living the questions

More to being Christian than going to church

timistic about the future, and on more than one occasion I have seen him spontaneously change the atmosphere from gloom to good cheer.

Thus, although my friend has been baptized and yet does not consider himself terribly religious, he embodies to me more than the average Christian churchgoer.

Jesus blessed the single-hearted, and there is nothing more important to my friend than his wife and family. His generosity would meet the approval of the vineyard owner in last Sunday's Gospel (Mt. 20:1-16). His catching optimism is more than Christian because that is what our Lord expects of us. And his cheerfulness means that the happiness of doing for others as they would do for you governs his lifestyle.

THE IRONY TO A 'card carrying' Catholic is that my

friend is not a 'card carrying' Catholic. He himself would identify himself as Christian in name only. It is obvious to me, however, that God's grace is very much at work in him.

Indeed, his attitude is far preferable to the sourness and indifference of many who attend Mass every Sunday, some even every day. As a priest I am sometimes frustrated by the lack of interest on the part of "good church-going Christians" to the message of Christ. My frustration goes deeper when I know someone is living that message, but whose interest in going to church is rather minimal.

THERE IS NO DOUBT in my mind as to my friend's future. His salvation rests in the love he and his wife share and the love they share together with their children. That love seems to me to be at the center of his ability to share it even further with those with whom he works, those with whom he comes into contact daily, those who are friend to him and those who are not.

Christianity and that part of it known as Catholicism are only as meaningful to others as it is to those of us who bear the name and also live the Gospel. When Jesus teaches us, as he did in last Sunday's Gospel, that our generosity should be as limitless as the landowner, we cannot expect others to be impressed with that message if we 'card carrying' Catholics are not unlimited in our generosity.

It is my friend who shames me and my Christianity. I lack even half his generosity, and I claim to be one of Christ's faithful. It is but one more proof to me that the salvation of the world is something God is working out in his own way and not something that we 'card-carrying' Christians are working out through our disciplines and laws.

Children playing games often spend hours debating the rules of the games. Learning to play by the rules is part of the process of growing up, one of the lessons of good sportsmanship.

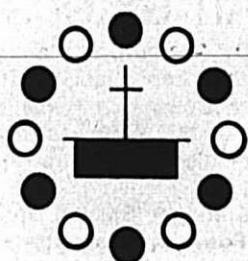
And all of us begin to play life by set rules. Often we nuance the rules to our own liking.

One of the rules that is popular today is that each one in life must earn his or her own way. Another rule that often surfaces is that what we earn we keep. Behind these rules is a fundamental rule: that we are masters of our own lives.

THESE RULES SEEM simple enough on the surface. But they don't fit too well with the reading this Sunday from Ezekiel. The prophet speaks forth for the Lord: "Is it my way that is unfair, or rather, are not your ways unfair?"

The case is then given of the virtuous man, on the one hand, who turns from virtue to iniquity and dies, and of the wicked man, on the other hand, who turns to virtue and preserves life.

At the root of the scripture message is the fact that God is in control and he judges by his rules. The virtuous man can lose what he had gained by turning to



LITURGY

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

TWENTY-SIXTH SUNDAY OF THE YEAR

Ezekiel 18:25-28
Philippians 2:1-11
Matthew 21:28-32

BY REV. RICHARD J. BUTLER

wickedness and, on the other hand, the wicked man can always gain by turning to virtue.

The second virtue lesson then reminds us how radically different are God's ways from our ways. And we are reminded that our attitude must be as Christ's. He emptied himself. He took the form of a slave.

This can come hard to people whose rule of life is constantly to rise above others, constantly to excel.

Scripture reminds us that there comes a time in every life when the rules call for surrender for the sake of others, giving rather than taking, emptying ourselves rather than filling ourselves up.

This is what Christ did.

And this must be what we do each time we remember his death and resurrection in liturgy. In celebrating Mass we not only bring Christ's act to the present; we also commit the present to him.

IN THE INITIAL liturgy of our lives—baptism—we entered into the death of Christ. In that act we witnessed a change in the rules of our lives. No longer were our lives to be lived by our ways, rather they were to be patterned on the life of Christ.

Each time we celebrate Mass we bring to a new term the process of death begun in our baptism. And each time we celebrate Mass, we are called away from the competitive way of life wherein we are the master and we affirm a way of life in which we are the servant.

In this midst the prophet Ezekiel makes sense. The question is not how many good deeds we have added to our credit; it is rather are we willing to continue in the good. The question is not how often we have failed in the past; it is rather are we willing now to accept the conversion that is offered us.

BY MSGR. R. T. BOSLER

Q. A priest once talked about how a person who has hatred and criticism for her husband would receive no blessings from God. How does the priest know what this woman has suffered because of her husband? The reason most people in the religious life [priests, nuns] can tell people how they shouldn't hate or criticize is because they don't have to put up with troublesome in-laws or others that we have to deal with. Priests and nuns live in a tranquil atmosphere and don't have the pressures to put up with what other people do.

A. You have a point—up to a point. Priests and Religious, who are not married, cannot fully appreciate the stress and strain of married life, though some priests who have struggled with many couples to help them salvage their



How can you celibates appreciate our problems?

marriages may have considerably more understanding of the problems of unhappy marriages than do the many couples who enjoy happy unions.

The point I want to make, however, is that priests and Religious, like all other human beings, have their frustrations and problems. They frequently are forced to live with not one but many persons who may not be compatible. It is not always easy for an elderly and a young priest to live and work together in the same rectory.

The grass on the other side of the fence always looks greener. Or, more ap-

propriately, as Pope John Paul was quoted as saying: Marriage is like a bird cage; the birds on the outside want in, while the ones inside want out.

The priest who gave the advice you felt was not understanding was only doing what any Christian should do, calling for forgiveness. "Love your enemies." "Do good to those who hurt you." "Forgive us our trespasses as we forgive those who trespass against us." The parable of the servant who refused to forget a small debt after his master forgave him an enormous

(See HOW CAN YOU, Page 5)

question box

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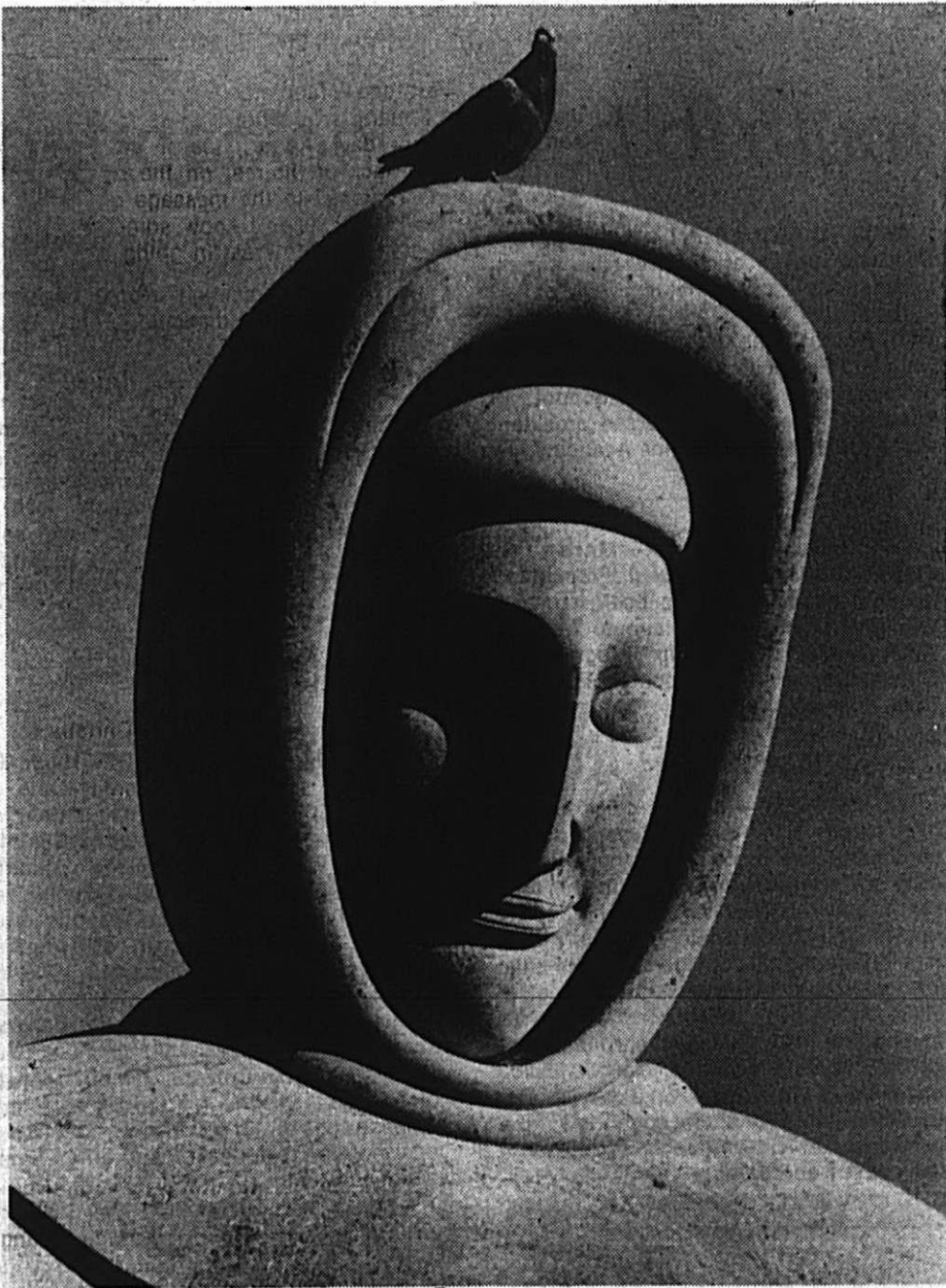
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SUCH GOOD FRIENDS—A smile on the face of a statue of St. Francis of Assisi fits in with the love that the saint held for birds and animals, in this case a pigeon which came to visit. The statue at Longshoreman's Hall near San Francisco's Fisherman's Wharf is one of dozens of St. Francis statues done by sculptor Beniamino Bufano before he died a few years ago. The feast of St. Francis is celebrated Oct. 4. [NC photo by John Arms]

Charismatic replies to Vernon letter

To the Editor:

Lynn Vernon expressed misgivings about the "Protestantism" coming into the Church in the Sept. 15th issue of the Criterion. This includes the gifts of prophecy, healing, and the gift of tongues. What the writer perhaps did not remember was that Pope John XXIII prayed for a new Pentecost for his people. The Charismatic Renewal is one expression of the Pentecost.

The gifts of prophecy, healing, and tongues have been present in the Roman Catholic Church in one form or another since its beginning (see Acts). There is no gift, word, or event in the Church that can be taken in isolation—it must always be tested against scriptures and the tradition of the Church in order to prove its authenticity. The Charismatic Renewal, not every person in it, has been tested by the Church and has been recognized as being in order with its authentic teaching.

Pope Paul VI addressed the 1975 International Catholic Charismatic Conference on Pentecost Monday. At the closing of his talk to the Conference, the late Pope had a comment to those pilgrims who were present by chance at St. Peter's Basilica. He said, "They should unite themselves with you to celebrate the feast of Pentecost—the spiritual renewal of the world, of our society, and of our souls—so that they too, devout pilgrims to this

center of Catholic faith, might nourish themselves on the enthusiasm and spiritual energy with which we must live our religion."

Vernon expressed scepticism that God speaks to His people. God speaks to all His people in prayer if they take the time to listen. God has told us repeatedly that He will not forget us; He has numbered the hairs on our heads; He knows us intimately; He loves me individually. He waits to talk with me if I would just listen. Again, this must be set against all that the Church teaches. It is never isolated.

The letter states that Charismatics are disrespectful at Mass. We believe that the Mass is a celebration of the "Body of Christ." When was the last celebration or reunion that you attended where you just sat there looking on without responding? At a Charismatic Mass, we respond joyfully to Jesus' presence. What can be more joyful than the fact that Jesus died, rose, and will come again? We leave people free to join or not to join us. We do not impose our mode of expression on other people at other Masses. Many people in the Renewal love to spend time in silent adoration before the Eucharist. There is a richness drawn from this that can be found no place else. But, as Mass we celebrate—Jesus Christ is Lord!!!

Maureen McGovern
Indianapolis

letters

St. Elizabeth's has 'official' status

To the Editor:

I must correct your conclusion to an otherwise excellent article on St. Elizabeth's Home in the September 22 issue of the Criterion, i.e. "Though not a direct effort of the official diocesan Church, St. Elizabeth's is the work of a few good Christians doing the work of the Church." This is totally false.

St. Elizabeth's Home is owned by the Archdiocese of Indianapolis. It has no legal identity apart from the Archdiocese. Donations to St. Elizabeth's qualify as tax deductions because they are donations to the Church. The staff, board members and volunteers are insured against liabilities arising from their work under the Archdiocesan insurance program because they are agents of the Archdiocese.

In addition, St. Elizabeth's was founded by Catholic Charities with the assistance of the Daughters of Isabella. It was operated by Catholic Charities until the

late 1960's. It is still a part of Catholic Charities.

All of us in the Archdiocese should be grateful to the Board, staff and volunteers at St. Elizabeth's for the many hours of work and dedication which make the program work. To refer to that work as only the work of "a few good Christians doing the work of the Church" and "not a direct effort of the official diocesan Church" is an insult both to them and to the Church.

They have inherited a tradition built on the fruits of hard work and dedication by men and women who saw themselves as very much a part of the direct effort of the official diocesan Church. They have been entrusted with the continuation of that tradition. Their work today is no less the direct effort of the diocesan Churches than are our parishes and schools and many other programs.

Rev. Lawrence W. Voelker, Director
Indianapolis

'An extension of my Catholic Faith'

To the Editor:

In response to the letter from Lynn Vernon of Bloomington, (Criterion, September 15), I am a Roman Catholic who is involved in the "Charismatic Renewal" within the Catholic Church.

I have been a Roman Catholic all of my life (which is considerable.) I consider, as do many others, my involvement in the Charismatic Renewal to be an extension of my Catholic faith.

Ms. Vernon mentioned in her letter that she saw Charismatic groups being "disrespectful people when it comes to giving reverence to our Lord in the Eucharist." The question here is, "What is reverence?" Webster defines it as "honor or respect felt or shown."

For me, reverence is raising my voice in joyful songs with words of love and praise to Our Lord and God. And during the Consecration of the so-called "Charismatic Mass" I have felt the love that is poured out toward the Body and Blood of Christ in silence, on most occasions.

All of this with vast love for Our God. All with honor and respect. To me and to many others this is reverence.

As far as the Charismatic groups' being

aware of the opinion of the Church in such matters as gifts of prophecies, healings and gifts of tongues, they are very much aware of the opinion of Pope Paul VI through his message to them in St. Peter's Basilica on May 19, 1975, in which he said, "Nothing is more necessary to this more and more secularized world than the witness of the 'spiritual renewal' that we see the Holy Spirit evoking in the most diverse regions and milieux," and through his greeting, message and Apostolic blessing sent to them at the National Charismatic Conference at the University of Notre Dame this summer.

To Ms. Vernon and to all laymen, priests, and nuns, who wonder about "those Charismatic groups" I would plead with you in love to come and see. Perhaps if you would investigate all of the facts before you criticize, you could truly make a rational judgment, and know for yourself.

It has been said that the Charismatic Group will take in anyone. That is true—anyone who loves God and wants to glorify Him and sing His praises. Surely, you would not deny that this is good.

Rosemary Welch

Indianapolis, Ind.

How can you celibates (from 4)

one. This is the way Jesus taught the absolute necessity of forgiveness. It is often easier to forgive enemies than the members of your own family who hurt you. But the obligation is there just the same, and the grace of God is available to help you fulfill it.

Q. My daughter is engaged to a divorced friend. They have gone together for about four years. This spring they decided to get married. When they talked to a priest about it, he told them to call back later since he had to get information on what to do. They did call back, and he told them it would take a year before they could get married. I'm afraid that she will drop her religion now. Can you give me advice on what we can do to help her through this ordeal?

A. Now knowing what the possibilities

are for establishing the man's freedom to marry again, I find it difficult to help you. Since the priest says it would take a year before the marriage is possible, there must be some reason for thinking the man's first marriage was invalid or could be dissolved by the Holy See in case one of the parties was not baptized. This does take time, unfortunately.

Help your daughter to see that she should have sought information about the man's freedom to marry when she first began to date him. Four years was a long time. If she decides not to wait and marries outside the Catholic Church, encourage her to continue to consider herself a Catholic, to attend Mass and as soon as possible ask the Church authorities to investigate the man's previous marriage.

—the tackler—

'Teen Tonics': chance for youth to help handicapped

BY FRED W. FRIES

Does the name Harry L. Schopp ring a bell?

If your memory needs jogging, he is the cerebral palsy victim from St. Michael's parish, Indianapolis, who for many years pursued the hobby of serving as "Santa's Secretary," sending hundreds of letters to youngsters at Christmas time.

It has been a number of years since we heard from Harry, who works from a wheelchair, but we got a friendly note this week asking us to push one of his favorite projects: Teen Tonics. (Incidentally, Harry told us that mounting postal rates forced him out of the Santa business several years ago, but that he hopes to resume the rewarding sideline this season.)

But back to Teen Tonics. This is a group of teenage volunteers who meet each Monday evening from 4:30 p.m. to 7:30 p.m. to help therapists with exercise and recreation programs for adult cerebral palsy patients in the Cerebral Palsy Clinic at the IU Medical Center. At the end of the evening volunteers and patients "join in a delicious meal in true camaraderie fashion."

"I have been working with these



wonderful young people for 18 years," Harry, who is 55, and was stricken with the disease as a child, writes, "and many of them have become my closest friends."

By joining Teen Tonics (the age limit is 13 to 18), Harry emphasizes that young people are not only helping an extremely worthy cause, but also have a first-hand opportunity to explore the possibilities of entering a career in physical and occupational therapy and medically related professions.

Teenagers who are interested in joining Teen Tonics should call Joan Mueller, 632-3561, no later than Wednesday, October 11. Indoctrination will be provided for applicants at two training sessions set for 5:30 p.m. on October 12 and October 16.

RUN FOR FUN—The Cathedral High School student body will sponsor a "Run for Fun" on the campus Sunday afternoon, Oct. 1, to raise money to defray school expenses. Those participating will obtain sponsors who will pledge a minimum of 25 cents a lap. Registration is set to begin at 1 p.m. Celebrities, members of the faculty and parents will take to the track at 2 p.m. for a run of undetermined duration. Principal events will include a 3,000, 5,000 and 10,000 meter run. An award ceremony will wrap things up at 5 p.m.

AROUND AND ABOUT—Father Joseph Beechem, pastor of St. Lawrence parish, Indianapolis, won low net honors with a 66 in the annual Knights of Columbus-Shrine Golf Tournament at Hillcrest Country Club. . . Father Colman Grabert, O.S.B., professor at St. Meinrad School of Theology, was recently elected president of the American Benedictine Academy.

NATIONAL SCHOLAR—Martin S. Tignor, a senior at Brebeuf Preparatory School, Indianapolis, has been named a Semifinalist in the 15th annual National Achievement Scholarship Program for Outstanding Negro Students. Tignor is from Kokomo, Ind.

WE GOOFED!—In last week's front page story on Archdiocesan school enrollment, we stated that there was a drop of 1.7% as compared with the total for the previous year. When the figures are run through the calculator, however, there is a difference of considerably less than 1%, as one alert reader reminded us. In checking the data, we found that we erred in reporting the high school enrollment for 1977-78. The figure should have been 5,703 instead of 5,318, boosting the overall total by 403 for that year and accounting for the difference of 1.7% when compared with the current enrollment.

GUARDIAN ANGEL GUILD TO MEET—Members of the Guardian Angel Guild will hold their fall meeting at the Highland Country Club, Indianapolis, on Wednesday, October 4. The meeting will follow a 10 a.m. Mass in St. Luke's Church. The Guild's current emphasis is in assisting the Special Education class at Secena High School, Indianapolis. To finance the project the Guild is offering memberships in their "Special Spirits" Club. A \$10 donation helps the Secena class and makes the holder eligible for 12 monthly awards. Kathleen Hahn, project chairman, has details at 849-5170.

MARIAN COLLEGE REPORT—Hugh G. Baker, Jr., Indianapolis attorney, and a member of St. Thomas Aquinas parish, is the new first vice-president and president-elect of the Marian College Alumni Association. . . Charles V. Schmidt, a native of Batesville, was recently appointed Marian's Director of Alumni Relations and Estate Planning. . . Kevin H. Ryan is the new director of the Marian Admissions Office, succeeding Richard Scott, who held the post the previous two years. . . Marian College alumni donated \$44,438 to their alma mater last year—an increase of 18.7% over the donations received the previous year and an all-time record in alumni giving.

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Every election is important. In order for the Democrats to continue our efforts on behalf of the working man and woman, we need your support and vote this November 7th. We can win by working together for our common goals.

Sincerely,
Donald F. Michael

Donald F. Michael
Chairman, Indiana Democratic Party



Rex Carpenter
Secretary of State



Precious "Pat" Byrd
State Auditor



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EDUCATIONAL PLANNING—Planning the educational programs for St. Maurice parish, Napoleon, are Arlene Gehl, Msgr. Joseph D. Brokhage, administrator, and David Engelking. At right, Sr. Mary Cecile Deken, O.S.B., joins a cluster of Napoleon



parishioners who serve as catechists in the parish's religious education programs. From left to right, they are: Cindy Gilland, Kathy and David Engelking, and Rita Duerstock. Sr. Mary Cecile serves as pastoral associate for the rural parish south of Greensburg.

Advance planning essential to parish DRE operation

BY SR. MARY CECILE DEKEN, O.S.B.

Planning is a major responsibility of the DRE. Planning is future-oriented and requires lead-time. An effective program of Total Catholic Education means planning opportunities for spiritual growth for all age groups in the parish and for persons at different levels of spiritual development. To meet the needs of persons in the parish, and to plan well, the DRE must know the people, must communicate with

(This is the third in a series of seven articles about directors of religious education written by religious educators themselves. Sr. Mary Cecile is the pastoral associate at St. Maurice parish, Napoleon, and her work includes many aspects of religious education outside formal schooling programs.)

and listen to the pastor and parishioners, must herself be abreast of developments in theology and psychology of learning, and must spend many hours planning the parish programs with the pastor, staff and parishioners.

In a small rural parish like St. Maurice, Napoleon, the DRE has the added challenge—which is also an opportunity—to do total parish planning since she serves both as DRE and Parish Minister. Because the pastor, Msgr. Joseph Brokhage, is also Director of Priest Personnel for the Archdiocese, and resides in Indianapolis during the week, he welcomes a Sister in both roles in the parish.

In planning for Total Catholic Education at St. Maurice, Napoleon, the liturgy holds priority. It is at the Sunday Mass that all the parish gathers to listen to God's Word and celebrate Eucharist. The Sunday homily is considered an important part of

adult formation.

Because worship should use the talents of the people, the parishioners work closely with the staff in planning and celebrating liturgy. Teens and young adults are servers; adults are readers; adults are Ministers of the Eucharist, ushers, and cantors. A laywoman serves as sacristan, and an artistic young adult, assumes responsibility for Church decorations. Committees of the NCCW, which include all the women of the parish, clean the sanctuary and church each week. Part of the work of the Parish Minister is to coordinate the service to the parish by seeing that the monthly assignment bulletin is prepared.

MUCH ATTENTION and time is given to liturgical music as worship and as religious education.

Because adults of the parish are the religious education teachers, the parents, the Parish Council, and the models for the youth, the Educational Planning Team placed the continued development of adult formation programs as one of the highest priorities for the parish. Because adults are at all levels of spiritual development and range in age from 20 to 95, programs need to be varied. In a rural parish, ideas for programs are generated in many informal discussions of the pastoral team, at the regular teacher meetings, at the Educational Planning Team meetings, and even in informal discussions with parishioners.

IN A SMALL rural parish, it is very difficult to separate the role of the DRE from that of Parish Minister. This is especially true in a parish like St. Maurice since the pastoral team views religious education not only as formal learning

programs and classes but also as building parish community, helping persons to bring God into their everyday experiences, and being with people in the times of joy, sorrow, celebration and the "teachable moments" in life.

To plan for the unique needs of each parish, the pastor, DRE, and Parish Educational Planning Team must assess the needs and define goals and objectives. Paul Gehl, Planning Team President, David Engelking, Kathy Wagner, Patty Simon, Dolores Wagner, Arlene Gehl and Roberta Bohman attended all of the training sessions provided by the Archdiocese. They are now in the process of planning

the religious educational programs for the next three years. This Team will evolve into the Parish Board of Education after the planning sessions are completed. Planning sessions have not only been times of making plans for St. Maurice Parish, but also a time to learn about the other 162 parishes in the Archdiocese.

When the parish says that adult education is a priority, it does not lose its interest in the young adults, teens, or children in the parish. The recruitment and training of catechists for children and youth is an important

(See ADVANCE PLANNING, Page 14)

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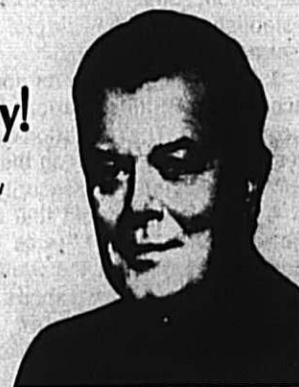
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'73 statement of bishops treated of Middle East

BY JIM CASTELLI

WASHINGTON—Pope John Paul I prayed for the success of the Camp David talks on the Middle East and has indicated that he will study the results of the talks closely; a Vatican newspaper has praised the good will coming from the talks and the president of the U.S. bishops' conference has written President Jimmy Carter a letter of congratulations on the talks and his role in them.

Catholic leaders have high hopes for the successful implementation of the Camp David "framework for peace." But they have taken a low profile on the details of the talks, apparently because of the complexity of the issues and the fact that all details have not yet been made public.

But the church's concerns in the area are clear. Pope John Paul summed them up in his prayer before the meeting in which he said a just peace would have to resolve the problem of the Palestinians, the security of Israel and the status of the holy city of Jerusalem.



The American bishops issued a major statement on the Middle East in November 1973. Here are their six recommendations compared with what came out of Camp David.

1. The bishops called for "recognition of the right of Israel to exist as a sovereign state with secure boundaries."

The framework for an Egyptian-Israeli peace treaty certainly provides this, and Israel's security would be protected if the framework for handling the Palestinian issue on the West Bank of the Jordan is implemented.

2. The bishops asked "recognition of the rights of the Palestinian Arabs, especially the refugees; this involves, in our view, inclusion of them as partners in any negotiations, acceptance to their right to a state and compensation for past losses to be paid not only by Israel but also by other members of the international community responsible for the 1948 partition plan."

The framework recognizes "the legitimate rights of the Palestinian people and their just requirements."

It includes the Palestinians as partners in negotiations on the West Bank and gives the West Bank autonomy during a five-year transition period that will lead to a final, mutually agreed upon decision on sovereignty.

The framework does not go into detail about compensation, but it says, "Claims commissions may be established for the mutual settlement of all financial claims."

3. The bishops called for and the framework agreed to the acceptance of United Nations Resolution 242 as the basis for negotiations. The resolution calls for Israeli withdrawal from territories occupied during the Arab-Israeli wars and respect for the sovereignty and security of the states involved.

4. The bishops asked that the involvement of the superpowers—the United States and the Soviet Union—be coordinated through the United Nations.

At the time, the bishops were concerned about the possibility of a U.S.-Soviet imposed settlement. But the American role, called for by both Egypt and Israel, in the Camp David agreements by no means suggests an imposed settlement.

5. The bishops asked "continued reliance on the United Nations diplomatically and through its peacekeeping machinery."

The framework requires that the U.N. Security Council endorse the final peace treaties resulting from the Camp David agreements.

5. "Given recognition of the unique status of the city of Jerusalem and its religious significance which transcends the interests of any one tradition," the bishops said, "we believe it necessary to insure access to the city through a form of international guarantee."

"Moreover, the character of the city as a religiously pluralist community, with equal protection of the religious and civil rights of all citizens, must be guaranteed in the name of justice."

Egypt and Israel still disagree on Jerusalem. Israel says (See '73 STATEMENT, Page 13)

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Abandon Christianity for an Eastern religion?

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Religion East, religion West, my son's choice a painful test

By Sister Louise Hageman, O.P.

"Why has my son turned away from the church and embraced an Eastern religion?" a mother filled with sorrow asked. This is a question that more than one parent would like an answer to. Yet, it is neither easily nor quickly answered. And in attempting to answer it, one cannot claim absolute authority.

A couple of years ago I visited the Blue Mosque in Istanbul, Turkey. At the door I removed my shoes and entered the very beautiful but simple rounded temple, walking reverently among persons squatted on mats in silent prayer. The experience evoked a real longing in me for the same kind of prayer.

I recall my discomfort the previous Sunday in an ornate Romanian Orthodox cathedral where people were vocalizing many prayers and frequently genuflecting, while others milled around kissing the coffin of St. Dimitrie, the church's patron. I experienced some guilt in feeling attracted to the quiet Moslem prayer

style in contrast to that prayer in the cathedral. I began to ask myself serious questions about present-day prayer in the Catholic Church.

SIMILARLY, your son's abandonment of Christianity may be a search for deeper prayer. The atmosphere in your home, which apparently has been one of great respect for religion, may be what has evoked intense longing for God within him.

I share your concern for him, because as we practice transcendental meditation or yoga or any such prayer practices, we are opening ourselves to the world of the spirit. This tuning in to the spiritual may deepen our union with God, or it may be devastating.

Unless we have proper guidance in the spiritual realm, we can easily open ourselves to the demonic as well.

Within society there are many voices that claim to feed our hungry hearts. Some of these merely meet security or pleasure needs and leave us essentially

loveless and empty. Yoga or transcendental meditation may be helpful on one level but can be lethal if used improperly.

BUT ALL is not lost. Eventually, your son's involvement in Eastern religion may enhance his Christian faith. I just returned from a month's retreat at the Thomas Merton Center in Magog, Quebec. It is an ecumenical center that specializes in the integration of the practice of Asian or Eastern meditation with our Christian or Western tradition of mystical contemplation.

A young man from California made the retreat with us. Originally, he was a Christian but had since left his church and become very involved in an Eastern religion. While at the center he was reconverted to Christ through guided Christian contemplative prayer. Because he had practiced yoga and was in touch with the spiritual world, he made rapid progress in Christian contemplation.

Westerners affirm and emphasize efficient productivity and mastery in contra-

st to quiet awareness and awesome receptivity in much of life and this tends to influence our approach to God. Here, we have something to learn from the Eastern religions without, however, abandoning Christianity or divorcing our prayer from Christ.

CONTEMPLATIVE prayer is part of our Christian tradition. Scripture tells us in Psalm 46, "Be still and know that I am God." Christ went off to the desert to pray and Mary pondered in her heart. Doctors of the church such as John of the Cross and Teresa of Avila are great teachers of this approach to God.

Perhaps individuals like your son are helping us to question our modern emphasis on discursive prayer and to reclaim a very essential element of our Christian tradition, that of contemplation.

So often we do not understand God's ways. There is much that we do not know, but of one thing we can be certain: God never abandons his children.

1978 by NC News Service

A young boy on a Seattle street stares at the unusual garb of a group of Hara Krishna followers.



Children's story hour

Jesus turns water to wine for his mother

By Janaan Manternach

Once there was a big wedding party in the little Jewish town of Cana. What happened at that party made Cana famous. The story is told in the Gospel according to John.

The couple getting married must have been friends or relatives of Mary, Jesus' mother. She was invited to the wedding, and so was her son, Jesus. Some of Jesus' closest friends were also invited. It was a big wedding.

Lots of people came to the party, and were having such a good time that the wine ran out. The groom was embarrassed. Mary noticed how bad the groom felt. She saw he had run out of wine. It was late and the shops were closed. She did not want their wedding party to be ruined.

MARY WAS sure Jesus would want to do something for the embarrassed couple. She had no idea what Jesus could do about it, but she knew how much he cared about people. She knew he would do something to make a difference.

So she said to her son, "They have no wine." Jesus asked her what difference that made to him or to her. Mary was puzzled. She did not understand. She knew he cared. She knew he was always ready to help anyone in need. "It's not time yet," Jesus explained, "My hour has not yet come."

Mary was still puzzled. She knew Jesus was trying to tell her something important, but she did not understand what it was. But she knew he cared, and that he would think of something that would make a difference for the groom and his bride.

So she went to the waiters who were

standing nearby not knowing what to do, since there was no more wine. "Do whatever he tells you," Mary said to them, pointing to her son, Jesus.

A MOMENT later Jesus asked them to fill six stone jars with water. The stone jars were there for the ceremonial washing of hands and feet before meals. Most

Jesus said to them, "Now draw some out and take it to the head waiter." They filled a cup from one of the water jars and took it to the head waiter. He tasted it. He was amazed. He asked the waiters where they had found more wine, and such good wine. They were puzzled. They thought they had given the head waiter a cup of

appreciated the head waiter's compliment, but he had no idea where the wine had come from.

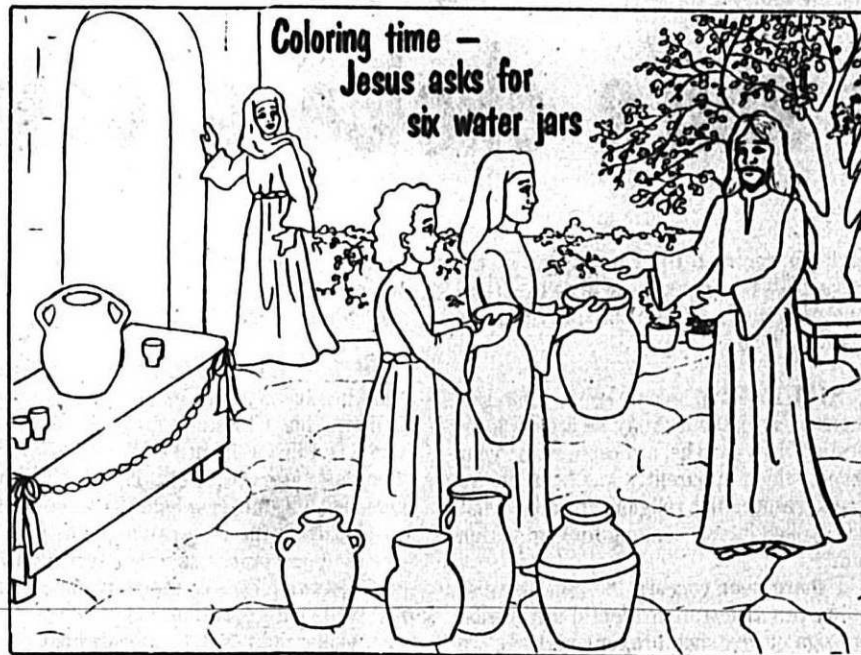
Soon everyone at the party had heard what Jesus did. His friends were excited. They were convinced more than ever that Jesus was someone special, sent by God to help people. They were proud to be his friends. Many others came to believe the same thing about Jesus that day.

MARY THOUGHT about this wedding party for a long time afterwards. She did not really understand what had happened. She pondered in her heart what Jesus had done, and wondered at his goodness and power. Before that party Jesus had never done anything so unusual. But even beforehand she knew he would not let the bride and groom suffer if he could help it. She knew he could and would make a difference in the situation for them, so as to help them.

What happened at that wedding party tells us much about Jesus. But it tells us something important also about Mary. She placed her hope and trust in her son even when she had no idea what he could do to help. She was convinced that he really cared about people, especially anyone suffering or in need. She knew his heart was full of compassion.

We may be as puzzled as Mary was about what Jesus did so that the wedding party would have enough wine. We may not fully understand what happened. But like Mary we can learn from that surprising party how good and caring Jesus is and how even in the most painful situation he can make a difference. From Mary and what she did on that day we can learn to trust fully in Jesus' powerful love.

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Jewish homes had at least one of them. Each one held up to 25 gallons of water.

The waiters could not figure out what Jesus wanted so much water for. This was not the time for the ceremonial washing. But they remembered what Mary had told them, "Do whatever he tells you." They filled the six jars with fresh water.

water. They were silent, wondering about what happened.

The head waiter told them to serve the new wine. He gave the groom some wine. "People usually serve the best wine first," he said to the groom. "Then when the guests have been drinking awhile, they serve cheaper wine. But you have kept the best wine till last." The groom

The spirituality of Vladimir Soloviev

By Father James V. Schall, S.J.

The intense world of Russian intelligence and religion is not familiar to most of us. The only names we are likely to know are those of Tolstoi and Dostoevski. Vladimir Soloviev (1853-1900), however, greatly influenced both of these men. He once gave lectures in St. Petersburg which they attended. Soloviev is said to have been the model of Alyosha in "The Brothers Karamazov," perhaps the greatest of the religious novels.

In addition to the Russian and northern European background, Soloviev was greatly influenced, unlike most Russians, by Roman Catholic thought. He saw the mystical func-

The most useful insight into Soloviev's spirituality comes from his "God, Man and the Church: The Spiritual Foundations of Life." Here, Soloviev revealed his deep notion of prayer, sacrifice, alms and fasting. What is characteristic of Soloviev's faith is his unflinching belief that Christian grace alone solves the basic, ultimate question each person discovers himself asking. In each soul, there is a "hunger for immortality and a thirst for truth." Both are necessary. This reveals our awareness of our own destiny, yet we are unable to be satisfied by anything less than God. And God acts toward us as persons: "God does not will to be an external fact forcing himself upon us, but an interior truth whom we are morally obliged to recognize."

Spiritual masters of the past

tion of the papacy, which often set him at odds with the official Russian Orthodox Church. He seems even to have been formally an Eastern-Rite Catholic for a time, though there is controversy about how to understand this.

SOLOVIEV WAS inspired by a vision of the divine wisdom, even literally so in a vision in Egypt, in which all society and the cosmos were seen returning to God in Jesus. He stressed both the personal and social sides of the faith and felt that the Russian Orthodox Church had neglected the meaning of religion in society. He felt the division of East and West had harmed both. He also appears to have wanted a universal society united under a pope for spiritual affairs and a czar for temporal ones, all in one Christian view of society and man. However, in his later years, he grew more pessimistic of the possibility of this because of man's sinful nature.

Soloviev was directly concerned with the relation of each person to God and to all else. He was very clear that we ought first to know what was unique about the Christian God whose basic message to us in the Gospels was the good news of the kingdom. "True, genuine Christianity," he wrote, "is not a dogma, or hierarchy, or liturgy, or morality, but the life-giving spirit of Christ really, though invisibly, present in humanity and acting in it." Soloviev, then, here wanted to insist that Christianity is first about Christ and who he is when he is encountered.

PRAYER IS seen by Soloviev in this Christian context. Christ, truly active in his creation, first seeks us. But we must recognize what we are and what God is, that he wills to relate to us freely as persons. Prayer is the response of our freedom. And it is also a recognition that the good of God exists and is worth having, worth our choice, worth our realization that God is the good of ourselves, the whole of creation, and not something we make for ourselves.

Soloviev put it this way: "When we have reached the stage of condemning the evil that dominates us, when we have begun to try to overcome it, when we have learned the powerlessness of our good will, then we feel the irresistible moral need of seeking another will, one which not only desires but has the good, and communicates its own power to us. Such a will there is, and it finds us before we begin to look for it; it reveals itself to us in faith and we are joined with it in prayer."

Soloviev's vivid sense of the reality of God's seeking us, of our free response, of the returning of all creation back to God, such is the unifying, mystical characteristic of his spirituality. He wanted that the earth be "oned," as he put it, with heaven, yet freely, one, yet not by one absorbing or destroying the other. "Christianity has a content of its own, and that content is solely and exclusively Christ."

His philosophy and religion were his way of expressing the validity of the Pauline notion of returning all things in Christ to the Father. To Soloviev, all else was little or nothing. He could not settle for anything less than the complete Christian vision of man, cosmos and God, together as God had promised they would be. Soloviev stands for that strand of Christian spirituality that feels that it must account for everything because it sees that ultimately God is all in all.

1978 by NC News Service

Mary
had
her
own
cross



—it
turned
into
joy
too

By Father John J. Castelot

Mary is mentioned in only two scenes in the fourth Gospel: at the marriage feast in Cana (Jn. 2, 1-12) and at the foot of the cross on Calvary:

"Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Seeing his mother there with the disciple whom he loved, Jesus said to his mother, 'Woman, there is your son.' In turn he said to the disciple, 'There is your mother.' From that hour onward, the disciple took her into his care" (Jn. 9, 25-27).

Many similarities link the two scenes. In both she is addressed as "woman"; at Cana her intervention is put off because Jesus' "hour" has not yet come; on Calvary the hour has arrived; in both instances disciples are significantly present. Setting aside the historical difficulties connected with the Calvary incident and taking it as the evangelist has described it for us, we must ask what meaning it had for him — and, through him, for us.

AS AT CANA Mary is presented as a real historical person, the mother of Jesus. Face-to-face with the tragic situation in which we see her here, we can react only as one does when contemplating Michelangelo's poignant "Pieta" or listening to Rossini's "Stabat Mater": with speechless wonder.

It is futile to attempt to verbalize the emotions which must have constricted their hearts when their eyes met. How would any mother feel, having to stand by helplessly and watch the bloodied body of her son hang pinioned to a cross. And for a mother to see a son as good and loving and gentle as hers die as a criminal and, to make matters worse, if possible, a criminal slave. And for a son to look down and know her anguish and yearn to take her in his arms and comfort her — and to be unable even to move those arms.

Still, he could speak, and we have his words, words full of meaning. That meaning has been variously understood

throughout the centuries. The most common interpretation, because apparently the most obvious, has been that Jesus was making provision for the care of his mother, now a childless widow, after his death. There is no denying this is a possible, not unlikely meaning, but the fourth Gospel rarely stops with the surface meaning of words or events.

From what we know of this Gospel, it is unlikely that Jesus' concern for his mother was uppermost in the mind of the evangelist. Not just one, but several indications point to this conclusion.

AS IN THE Cana incident, Mary is addressed as "woman." This points to her being not just an individual person, Jesus' mother, but a symbol. Here too, just as at Cana, she is a symbol of the church. She is a symbol like "Lady Zion" of the Old Testament (Is. 49, 20-22; 54, 1; 56, 7-11), giving birth in anguish to a new people, an anguish soon to turn into joy (Jn. 16-21). Now that Jesus' "hour" has come, he will "hand over his spirit" (Jn. 19, 30) and his church will share in his mission of salvation. It is rather generally recognized that the beloved disciple, too, has symbolic value as representative of the Christian.

In the present instance it is noteworthy that Jesus speaks first to the "woman" (the church) and entrusts the disciple (the Christian) to her in the person of John. And the words with which he entrusts him to her are not the standard adoption formula: They are rather a revelation formula. They point to a relationship, but even more they reveal a mystery, the mystery of the Christian's being engendered by and entrusted to the care of the church.

The profound theological significance of this is underscored by the immediately following words: "After that, Jesus realizing that everything was now finished" (Jn. 19, 28). He has completed the work his Father has given him by seeing to the future carrying on of his

mission by the new people of God. It is likely that in the original tradition this little story told simply of Jesus' concern for the well being of his mother. But as it stands now, in the context of the richly symbolic and avowedly theological fourth Gospel, it has acquired an even more profound significance. And it illustrates in a

singularly moving manner the opening verse of the Book of Glory (Jn. 13, 20):

"Before the feast of Passover, Jesus realized that the hour had come for him to pass from this world to the Father. He had loved his own in this world, and would show his love for them to the end."

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Faith begets faith

FAITH . . . Love . . . Hope . . . Counsel. Parents love their children, guide them toward faith, hope for their well being and goodness, and counsel them countless times during their growing-up years. But faith is something each individual must ultimately find for himself. When a son or daughter turns away from Christian faith and searches for spirituality in another tradition, parents must not lose hope. God works in ways which we, many times, do not understand. Parents must continue to love their children. Faith, hope and love are the stuff of Christianity and will not fail.

A mother watched her son hang upon a cross. She stood by helplessly as life flowed from him — an apparently hopeless situation. And even when it was over, she continued to hope. The event changed the world because he was the son of God. His resurrection from the dead gave hope to all those who had been born and those to come. His passion and death was the greatest act of love the world will ever know. Jesus and Mary showed us that sorrow can be endured, that hope is not fruitless, and that love is the most powerful force there is. As long as we have faith, we need not be afraid to hope.

VLADIMIR SOLOVIEV, a great Russian mystic, theologian, philosopher, poet, journalist and ecumenist, said that in each soul, there is a "hunger for immortality and a thirst for truth." He said, too, that "God does not will to be an external fact forcing himself upon us, but an interior truth whom we are morally obliged to recognize." He stands for that strand of Christian spirituality that feels that it must account for everything because it sees that, ultimately, God is all in all.

Love and hope are essential to Christian faith. The wedding feast at Cana gives us an insight into what these virtues mean in our lives. It is a beautiful and true story to share this week with your children.

We strive always to understand God, to capture his likeness. Yet he is mystery. "God cannot be contained in or confined by any of our words or images or categories. They can, like the world itself, be icons, avenues of approach, numinous presences, ways of touching without totally grasping or seizing" ("Environment and Art in Catholic Worship," Nos. 1 and 2).

Religious art — to touch God without grasping

By Father Joseph M. Champlin

Going out for dinner is certainly a great American tradition, looked upon as a treat for special occasions or an opportunity to deepen relationships with others.

We pick a particular place because of its food, prices, service or atmosphere. The latter, in some situations, may form our dominant motive for selecting that restaurant. A magnificent view of the surrounding area or the building's unique interior can lead us to a spot, even though we know the food will be mediocre and overpriced or the service slow and unsatisfactory.

Thus, environment and atmosphere makes a significant difference whenever we sit down to eat. They likewise exert a similar influence whenever we gather to worship.

AWARE OF THIS, the U.S. Bishops' Committee on the Liturgy and the Federation of Diocesan Liturgical Commissions have jointly produced a handsome, illustrated statement and booklet, "Environment and Art in Catholic Worship" (USCC Publications Office, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005).

In his foreword, the then chairman of the committee, Archbishop John Quinn of San Francisco, wrote: "Everyone called to worship must be concerned about the vital role art and environment play in that central action of the community of faith, the household of the Lord."

Introductory sections sketch both the limitations and value of church art and architecture.

"Faith involves a good tension between human modes of expressive communications and God himself, whom our human tools can never adequately grasp. God transcends. God is mystery. God cannot be contained nor confined by any of our words or images or categories.

"**WHILE OUR** words and art forms cannot contain or confine God, they can, like the world itself, be means, avenues of approach, numinous presences, ways of touching without totally grasping or seizing." (Nos. 1 and 2).

The text includes 107 paragraphs touching a variety of pertinent subjects.

Numerous photos at the end, each with accompanying quotations from the appropriate earlier references, give specific and actual illustrations of the general principles.

The items in those pictures reflect the influence of older and Eastern religious attitudes as well as the impact of modern artistic and architectural approaches. A madonna and child on the wall, large processional crosses, and a massive concrete baptismal font with running water are cases in point.

The document views this fusion of past and present as highly desirable.

"Contemporary art forms belong to the liturgical expressions of the assembly as surely as the art forms of the past. The latter are part of our common memory... Contemporary art is our own, the work of artists of our time and place, and belong in our celebrations as surely as we do." (No. 33).

HERE ARE some of the statement's recommendations of practical concern for parishes and worshipping communities:

The "community's deprived, handicapped and suffering members" should be given special consideration in the design of buildings, entrances without steps, or at least with a viable alternative for those experiencing ambulatory difficulties, come to mind as one very immediate application of the norm. (No. 39).

"Audibility... is another primary requirement. A space that does not require voice amplification is ideal. Where an amplifying system is necessary, provision for multiple microphone jacks should be made." (No. 51).

"A concourse or foyer or other place adequate for gathering before or after liturgies is recommended... Such a gathering space can encourage introductions, conversations, the sharing of refreshments after a liturgy, the building of the kind of community sense and feeling recognized now to be a prerequisite of good celebration" (No. 54).

The altar "is holy and sacred to this assembly's action and sharing, so it is never used as a table of convenience or as a resting

place for papers, notes, cruets or anything else" (No. 71).

"**THE LOCATION** of the altar will be central in any eucharistic celebration, but this does not mean it must be spatially in the center or on a central axis. In fact, an off-center location may be a good solution in many cases" (No. 73).

"New baptismal fonts, therefore, should be constructed to allow for the

immersion of infants, at least, and to allow for the pouring of water over the entire body of a child or adult" (No. 76).

"A room or rooms for the reconciliation of individual penitents... should be simple and austere, offering the penitent a choice between face-to-face encounter or the anonymity provided by a screen, with nothing superfluous in evidence beyond a simple cross, table and Bible" (No. 81).

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Discussion questions

1. Think for a few moments about prayer. Why do you think there is so much interest, especially among youth, in meditation? Discuss.

2. Reflect upon this thought from Psalm 46: "Be still and know that I am God."

3. What does hope mean to Christians? Discuss.

4. Discuss this statement in Sister Louise Hageman's article: "Perhaps individuals like your son are helping us to question our modern emphasis on discursive prayer and to reclaim a very essential element of our Christian tradition: that of contemplation."

5. When Jesus addresses Mary as "woman" when she is at the foot of the cross, what is the symbolic meaning of "woman"? What was the symbolism of John, the beloved disciple?

6. Discuss the meaning of this Gospel passage: "Before the feast of Passover, Jesus realized that the hour had come for him to pass from this world to the Father. He had loved his own in this world, and would show his love for them to the end" (Jn. 13, 20).

7. What did Mary teach us about faith as she stood at the foot of Jesus' cross?

8. Why was Vladimir Soloviev, a Russian, often at odds with the official Russian Orthodox Church?

9. How did Soloviev feel about the division of the East and West?

10. Reflect upon Soloviev's statement:

"True, genuine Christianity is not a dogma, or hierarchy, or liturgy or morality, but the life giving spirit of Christ really, though invisibly, present in humanity and acting in it."

11. What is characteristic of Soloviev's faith? How does Soloviev see prayer?

12. What importance does religious art have in your home? Discuss how environment and art can affect the faith life in your home.

... for children

1. Open the family Bible (or Bible in the classroom) and with your child (children) read the story of John the Baptist from it. (John 1, 1-11)

2. Ask your child to tell the story of the wedding feast at Cana to you.

3. If you have a group of children either at home or in the classroom, instead of asking them to tell the story of Cana, have them act it out the way they think it happened.

4. Let your child (children) color the picture which accompanies the Know Your Faith Children's Story Hour.

5. Spend time with your child (children) talking about how Jesus cared for people.

6. Talk with your child (children) about ways in which they, too, can care for other people.

— family talk —

New guide for family living

BY DR. JIM AND MARY KENNY

Some months ago we wrote a series of four columns titled "The Family Celebrates," "The Family Educates," "The Family Reaches Out" and "The Parish and the Family."

At a recent diocesan assembly some 250 men and women brainstormed about how to apply these ideas to everyday family life. The result was a 56-page booklet, "New Directions to Family Living," available for \$2 from the Lafayette Diocesan Pastoral Council, 3810 West Jefferson Road, Kokomo, Ind. 46901. Here is a sampling of their ideas on how families can celebrate.

We open our evening meal with music

and family song, usually with a guitar or flute.

At special times we let each family member have responsibility for preparing a special dish or event to have at mealtime.

As the food is passed, each family member mentions one good thing that happened during the day, then one not-so-good or even bad thing.

TAPE-RECORD mealtime for children who are far away. They love to hear the conversations.

We emphasize family breakfast or brunch on Sundays. This is perhaps the only time the entire family is together for one meal without interruption.

At dinner time we read letters aloud

from absent family members and others who have lived with us or been especially close to us.

We sing songs to children before they go to sleep. We have certain songs we sing at bedtime and one song that is special for each child.

Tell a story. I make one up each night about a family of monkeys who live in a tree house in Africa. Surprisingly, the monkeys have the same name as my children. They meet snakes, crocodiles, witch doctors and even people from outer space. My kids love it.

Bedtime is a good time for monster stories. Daddy plays the big scary monster. It is also a good time for "the wonderful story of how you were born" or "the wonderful story of how you were adopted."

Bedtime is a time for spontaneous prayer, not memory prayers. We bless the people we love and need and recall the events of the day.

Celebrate the new baby coming home from the hospital by having baby bring pre-

purchased gifts for the other children

On birthdays the family gathers in the child's bedroom to wake him or her up with a birthday song. Grown-up children and Mom and Dad get the same ritual.

On birthdays, we thank God for giving us that particular person. The prayer turns into a eulogy of all their good points.

WE HAVE LARGE family portraits: Everyone tells us where he was and what he was doing when the birthday child was born. We even tell what the weather was like. This is also the time to get out the child's photo album and scrapbook and go through them together.

Our children prepare an anniversary meal of their choice. They set the table and do everything. A typical anniversary meal is mashed potatoes, rice, jello, hot dog rolls and cake.

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

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CELEBRATE GOLDEN ANNIVERSARY—Mr. and Mrs. Carl Gehl, Sr., recently celebrated their golden wedding anniversary with a Mass of Thanksgiving at St. Maurice Church, Napoleon. Mr. Gehl and the former Alma Scherschligt were married on September 18, 1928, at St. Anne Church in Jennings County. They have six children including Delores Warner and Paul Gehl, R.R. 2, Osgood; Carl Gehl, Jr., and Marilyn Buening of Greensburg; Phillip Gehl and Dorothy Stier of R.R. 2, Batesville.

Issue agency regulations

WASHINGTON — The Department of Health, Education and Welfare has issued proposed regulations making it clear that agencies providing only natural family planning services can receive federal funds if they work as sub-contractors for agencies providing a broad range of family planning services. Msgr. John Sell, director of education of the Human Life and Natural Family Planning Foundation, called the regulations "a breakthrough."

'73 statement (from 8)

the city will remain the capital of Israel; Egypt says East Jerusalem should be returned to Arab control. Israel does allow open access to Christian, Jewish and Islamic holy places in Jerusalem.

Despite the initial euphoria about the Camp David agreements, most observers still use the word "fragile" to describe them. It will take time to sort out details and political rhetoric from all quarters and to see how events develop.

"The history of this region is one of claims and counter-claims which may never be perfectly adjudicated. . . . We believe all parties possess certain just claims, probably none of which can be perfectly fulfilled, all of which can be partially realized."

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After the divorce

Adjustments are needed before growth is possible

BY MARY ANN WYAND

"Divorce is a stigma, no matter how you look at it," a divorced and remarried Catholic admitted.

Mixed emotions stemming from her marital problems may have delayed inner healing and growth following the divorce, she acknowledged, but the difficult transitional period is finally over. "It felt so

good simply to be able to laugh again," she remembered.

This woman, a member of the Central Indiana Group of Separated, Divorced, Remarried Catholics (SDRC), attended a national conference for divorced Catholics at the University of Notre Dame in July to learn more about the complex process of healing and growth after the traumatic experience of separation or divorce. She

shared her conference notes during a recent SDRC meeting at Alverna Retreat House.

FELLOWSHIP, HOPE and Christian renewal were conference goals set forth as separated, divorced and remarried Catholics discussed feelings, ideas and experiences during the four-day event. One speaker devoted a presentation to psychological recovery after marital problems, stressing that the knowledge to renew and rebuild your life is within yourself.

When a marriage begins to erode, disillusionment may cause one partner to feel that "I've got to get out." The other partner may cling to the remnants of the marriage as a security measure. Divorce is a devastating experience, the speaker emphasized, but a person must make adjustments before personal growth is possible.

Because the healing process after separation or divorce can have many stages, emotional detachment may occur years later or not at all. An individual may first experience a period of confusion and hurt which distorts personal judgment. Values must be dealt with as the person analyzes feelings and gradually regains inner trust and confidence. Psychological adjustments between both partners make this transition sort of a "yo yo" period, the speaker noted.

One partner may feel relief at ending a bad relationship, while the other may suffer a great deal of trauma, especially if the separation or divorce comes as a surprise. Their broken social structure results in new freedom for one and causes a "mourning period" for the other.

Facing reality, dealing with anger and accepting the situation is essential before the divorced individual can come to terms with himself or herself as a single person. Career choices, moving, single parenting, and dating bring about a new lifestyle that means loneliness for some and confidence for others. "I have a job and a life of my own, and I have to do it myself" is an attitude that leads toward personal growth, the speaker said.

RECOGNIZE ANGER and use it as a motivating force, he urged, and try to reject loneliness by reaching out to friends or relatives. Set goals for yourself, and remember that it may take years to become a complete person who can give and accept love again.

But most of all, the speaker cautioned, realize that we're all caught up in our busy routines and need to take time for reflection, whether alone or together.

Next week: Annulments

Advance planning (from 7)

part of the DRE's job.

With the help of Mr. and Mrs. Ralph Kuntz, who direct the social activities for teens, the teen program aims at total youth ministry. All the teens and children in St. Maurice Parish (130 this year) are enrolled in public schools. But the parents value religious education, and even in the high school program participation is about 98%. Because of the strong parental support, out-of-school religious education programs are successful in the rural areas. But a professional DRE is needed to plan curriculum, to order materials, to organize the programs, and to provide opportunities for continued personal and educational growth for the teachers.

PROVIDING RESOURCES and materials for religious education is a challenge in the rural areas. The Religious Education Center located at Oldenburg is in the process of development, but lacks adequate films and materials for Senior High and adults. The District Board of Education is working toward its continued development, but at present St. Maurice depends on the yearly subscription to the Indianapolis Resource Center for audio-visuals.

As Parish Ministers the Sisters visit the sick and elderly, do the parish bulletin, give convert instructions, and spend much

time being present with the people in addition to the educational programs. They know, too, that if a DRE is to help others grow spiritually, she must continue to grow through celebration of the Mass and sacraments, community and personal prayer, and time each day for reading. Even time spent in recreation and rest is time well spent, for it prepares her to be healthy, alive and relaxed when relating to others.

The life of a DRE/Parish Minister serving two small rural parishes is different from the life of a DRE in a large urban parish. In the urban parish the DRE's responsibility would be shared with other members of the parish staff. In the small rural parish the DRE/Parish Minister plays a dual role and is involved in all of the parish life.

Mrs. Brokhage, who spends many hours each year in placement of priests, says: "Parishioners often become upset when they find that they will no longer have a resident pastor living in their parish all week. I feel that the experiment at St. Maurice Parish, Napoleon, for the past four years proves that a parish can become extremely active; even when the pastor works at another ministry 60 miles away, five days a week; if the whole staff and the whole community work together actively."

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TIME: Eucharist—8:00 p.m.
Music begins 7:30 p.m.

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activities calendar

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

september 29 sept. 29-oct. 1

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

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

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

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

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

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

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

september 30

The second in a series of Early Childhood Update Workshops will

be held in Room 11 of Marian Hall at Marian College, Indianapolis, from 9 a.m. to 3:30 p.m. Sister Jean Gabriel Jones will speak on the topic, "Fun With Science."

Registration fee for the full-day session is \$20 for credit and \$16 for audit.

october 1

Christ the King Court #97, Ladies Auxiliary of St. Peter Claver will have a luncheon and fashion show from 2 to 4:30 p.m. at the new Claver Center, 3110 Sutherland Ave., Indianapolis. Contact Mrs. Clara Smith, 546-0161, or Miss Jessie Atkins, 639-9349, for reservations.

Proceeds will benefit a scholarship fund for two girls.

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

october 2

St. Lawrence parish at 48th and Shadeland, Indianapolis, will have its fifth annual on-site blood draw from 2 to 7 p.m. in the church basement. For further information call 849-4735 or 849-5470.

october 3

A series of four October "One Nighters" will be held at St. Patrick parish, Terre Haute, for all adults interested in looking at the various aspects of life and living. The first of the series will be held in the school cafeteria from 7:30 to 9:30 p.m. Father John McKenzie, nationally known Scripture scholar, will share his insights on the Bible, the living word of God. Admission is \$1.

october 5-6

A rummage sale will be held in the basement at St. Andrew Church, Indianapolis, from 8 a.m. to 5 p.m. on Thursday and from 8 a.m. to 11 p.m. on Friday. One dollar will buy a full bag.

october 6

Roncalli High School, Indianapolis, will hold its annual homecoming dance following the Roncalli-Washington football game. Dancing will be in the school cafeteria from 9:30 p.m. to mid-

night with music by Paul Christie.

The Indianapolis Cursillo Movement will have an Ultreya at Holy Cross parish house, 126 N. Oriental St., beginning at 7:30 p.m. The programs will be held on the first Friday of each month.

The public is invited to a fish fry at St. Gabriel parish, 6000 W. 34th St., Indianapolis. The event, sponsored by the Men's Club, will be held in the school cafeteria with serving to begin at 5 p.m. Fish and other food items will be available at popular prices so that the entire family can enjoy an evening of dining out.

october 6-8

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis. For information and/or reservations, call the Retreat House, (317) 545-7681, or Louis Firsiich, (317) 849-3922.

october 7

Holy Cross Church, 125 N. Oriental, Indianapolis, will present "Celebration of Life" in Holy Cross Hall at 7:30 p.m. Sponsored by the Holy Cross Liturgy Committee, the program is a concert of contemporary Christian and folk style music. There will be a free-will donation.

A "Day of Awareness" will be sponsored by the Central Indiana Group of Separated, Divorced and

Remarried Catholics at Brebeuf High School, 2801 W. 86 St., Indianapolis. Registration will begin at 8:30 a.m. and the closing address will be at 8 p.m.

For further information contact Alvena Center, (317) 257-7338.

october 8

A day of recollection for divorced and separated Catholics will be held at Mount Saint Francis Retreat Center, west of New Albany. For complete information contact the Center at (812) 923-8818.

St. Rita parish, Indianapolis, will open its Women's Day observance with a Mass at 11 a.m. A luncheon, to be served on the lower level of the church, will follow the Mass.

Tickets for the luncheon are \$3.50. For reservations contact Clara Blackburn, 923-8688, or Essie Edwards, 926-5741.

october 13-15

The Tobit weekend for couples preparing for marriage will be held at Alvena Retreat Center, 8140 Spring Mill Road, Indianapolis. Reservations may be made by letter or phone (317) 257-7339.

oct. 12 & 15

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

Interested couples are asked to pre-register with their parish priests.

St. Susanna Parish, Plainfield

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

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

Homilist:

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

CYO plans to reactivate publication

The Catholic Youth Organization in the Indianapolis Archdiocese is embarking on a new and exciting era of communications, according to Executive Director Bill Kuntz.

Beginning in October, 1978, Miss Cathy Warren, a Senior Journalism student at Butler University, will begin an intern program at the CYO as Managing Editor of the agency's newsletter, The

Amplifier.

SINCE DECEMBER, 1976, the newsletter has been a bi-monthly publication project of the coordinated efforts of the CYO Public Relations Advisory Committee.

"The volunteered efforts of committee members Chuck Schisla and the late Ms. Florine Rogers and the gratis printing by the Indianapolis Printing Company enabled the CYO to have a very

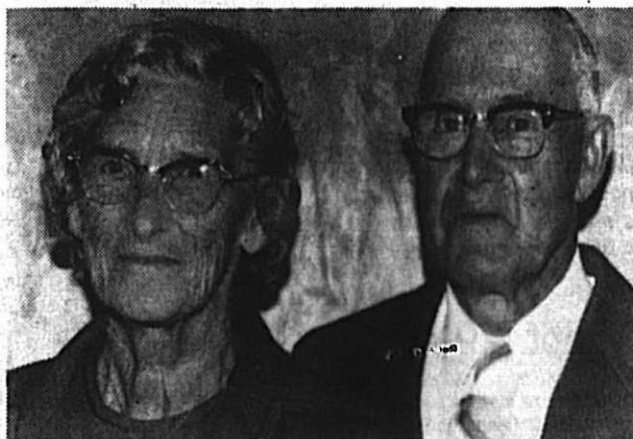
professional publication," Kuntz said.

"The untimely death of Ms. Rogers last winter forced us to suspend publication of The Amplifier," Kuntz said.

He added that the CYO is excited about the possibility of Miss Warren adding her professional attention to the CYO publication through the courtesy of Arthur Levin, chairman of Butler University Journalism Department.

OUTLINING the goals of the publication, Kuntz said: "We hope to highlight a different Deanery each issue, as well as a guest article regarding spiritual activity. In addition, we will have some editorial comment from the CYO Office and other interesting features about CYO activities."

For further information, readers may contact Miss Cathy Warren at the CYO Office, (317) 632-9311 or Bill Kuntz or Dennis Southerland at the same number.



NOTE 50TH ANNIVERSARY—Mr. and Mrs. Herbert Gasper will celebrate their fiftieth wedding anniversary Sunday, Oct. 1, with a Mass of Thanksgiving at 10 a.m. at St. Anne's Church in Jennings County. A reception immediately following the Mass will be held at the Rolling Hills Shrines Club, north of North Vernon. Mr. and Mrs. Gasper, who were married on October 2, 1928, at St. Anne's live on the farm that has been in the Gasper name for the past 138 years. Mrs. Gasper is the former Mary Walters. The couple's children include Bernard, at home; Agnes Bloemer and Leo Gasper of North Vernon; Theresa Phares of Fountaintown and Frances Richart of Seymour.

'Pep Rally'

Chatard Parents will hold a Pep Rally on the football field at 6 p.m. Friday, Sept. 29. Brebeuf Parents have been invited as special guests.

Chatard will sponsor a double-elimination high school girls' volleyball tournament on Saturday, Sept. 30, beginning at 9 a.m. in the gymnasium. In addition to Chatard, the other entrants are St. Joseph, South Bend and Wes-Del, Gaston, Ind.

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The Gabriel Richard Course for developing leadership potential is being offered at Holy Angels parish, 28th St. at Northwestern Ave., beginning Monday, Oct. 2, and at Alverna Community Center, 8140 Spring Mill Road, beginning Wednesday, Oct. 4. The sessions will begin at 7 p.m. at both Indianapolis sites.

The ten-session course focuses on attitudes and skills that help people to recognize and use more of their capabilities: self-confidence, effective speaking and personal relations.

Classes are open to adults in all walks of life. There is a minimal tuition but no one is denied the course because of inability to pay. The first session is a free, no-obligation preview session.

For further information call Wayne Heisig, 881-2781; Holy Angels, 926-3324, or Alverna, 257-7338.

**Ask release
of prisoners**

ROME — The 57 members of the European Committee of the World Conference of Religions for Peace have appealed to the Vietnamese government for "the liberation of all political and religious prisoners."

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† BECKMAN, George F., Sr., 48, Nativity, Indianapolis, Sept. 26.

† BELL, Edward J., Holy Name, Beech Grove, Sept. 26.

† BENETTI, Jean, 65, Sacred Heart, Clinton, Sept. 20.

† BROWN, Thelma, 59, St. Mary, New Albany, Sept. 21.

† DITLINGER, Frank W., 75, St. Philip Neri, Indianapolis, Sept. 20.

† FITCHEY, Warren Donald, 53, St. Malachy, Brownsburg, Sept. 23.

† GOULDING, Harry F., 78, Our Lady of Perpetual Help, New Albany, Sept. 19.

† HOEHN, Agnes Goss, 98, St. Joseph, St. Joseph Hill, Sept. 20.

† KRAESZIG, Harry E., 55, Our Lady of Lourdes, Indianapolis, Sept. 21.

† LeCREN, Josephine J., Immaculate Heart of Mary, Indianapolis, Sept. 25.

† LINDSEY, Gertrude, 80, St. Anthony, Indianapolis, Sept. 23.

† McALLISTER, Katherine T., 78, St. Philip Neri, Indianapolis, Sept. 23.

† O'ROURKE, Daniel P., 86, St. Joseph, Terre Haute, Sept. 19.

† RHOADS, Mary Ann, 53, St. Catherine, Indianapolis, Sept. 25.

† RIDENER, Lester E., 43, St. Susanna, Plainfield, Sept. 23.

† RIDENER, William, 69, Holy Cross, St. Croix, Sept. 22.

† ROHR, William H., Jr., Christ the King, Indianapolis, Sept. 25.

† STRITT, Anna L., 58, St. Anthony, Indianapolis, Sept. 23.

† TERWELP, Mathilda H., St. Gabriel, Indianapolis, Sept. 22.

† VARPSALITIS, Antons, 78, SS. Peter and Paul Cathedral, Indianapolis, Sept. 25.

Scout benefit

BEECH GROVE, Ind. — The Boy Scouts of Troop 108 will sponsor their annual Bar-B-Que at Holy Name parish Saturday, Sept. 30, from 4 p.m. to 9 p.m. Various booths and entertainment will be on the agenda, and carry-out service will be available.

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Kenny Loggins' "Whenever I Call You Friend" celebrates the meaning and happiness our relationships bring into our lives. Built around an active and changing beat, this song forms a smile within us as we think about those people we call friend. From his album "Nightwatch," this song has to rate as one of his best.

These lines speak powerfully about the significance and purpose our relationships establish: "Now I know my life is giving me more than memories" and "We can see in every moment there is a reason to carry on."

Life unfolds in many surprising and diverse paths, but real security can be found in the gift of love we receive from friends.

OUR ATTITUDE toward others is the secret of forming friendships. If we risk to be ourselves around others, if we can risk to step out of roles or false masks of ourselves, such behavior will encourage similar risking in others.

This is one meaning of friendship—both people are freed to be his or her real self and each of those selves grows more alive through the gift of appreciation given by the other. Friends help us become our best self.

The song talks about the power of memory. Memory enhances our lives, for it insures that our lives are not just a series of fragmented moments. We are more than the "now," flowing from a past that sets present direction, and heading toward a future of promise.

Yet memories can also be painful.

Many people hold thoughts of how people have used them in the past, and thus are fearful of any new relationships. These memories need healing, for the hurt has become a chain that lessens potential for future growth.

A friend learns gradually the painful memories another holds.

The power of friendship is the power of real healing. A friend touches the other with an accepting and freeing love and builds a trust that allows the sharing of painful past memories.

To receive such a gift, either as listener and healer or as the sharer of past hurts, builds the type of bond spoken about in these words: "Whenever I call you friend, I believe I've come to understand everywhere you are, you and I were meant to be forever and ever." These

words imply the presence of a new and healing inner peace that removes the former chains to making new friendships.

THE GOSPEL message parallels the words of this song. Christ invites us to be friends with him and with each other. He encourages us to "walk over the water" of past hurting memories to a new life of meaning.

He does not offer answers for past pain, but rather encourages us to believe in ourselves once again. He tells us that our reason for carrying on lies precisely in the people around us. As we go outside of ourselves and our own pain, we touch and heal others with our love. In doing this, we discover a new healing for our own hurts. We discover a real meaning and life-giving power of friendship. In the words of the song, we understand in a whole new way that the people who "take us home" to ourselves, also take us home to God.

WHENEVER I CALL YOU FRIEND

Whenever I call you friend
I begin to think I understand
Everything we are you and I always will
Ever and ever
I see myself within your eyes
And that's all I need to show me why
Anything I do always takes me home to you
Ever and ever

Now I know my life is giving me more than memories
Day by day
We can see
In every moment there is a reason to carry on

REFRAIN

Sweet love sure enough a heavenly light
I never seen such a beautiful sight
See love growin' almost every night
I know forever we'll be doing it right
Sweet love sure enough a heavenly light
I never seen such a beautiful sight
See love growin' almost every night
I know forever we'll be doing it right

Whenever I call you friend
I believe I've come to understand
Everywhere we are you and I were meant to be
Forever and ever
I think about the time to come
Knowing I will be the lucky one
Ever will our love last
I will always want to call you friend

REPEAT REFRAIN

Now I know my life is giving me more than memories
Day by day
We can see
In every moment there is a reason to carry on

REPEAT REFRAIN

Written by: K. Loggins and M. Manchester
Sung by: Kenny Loggins
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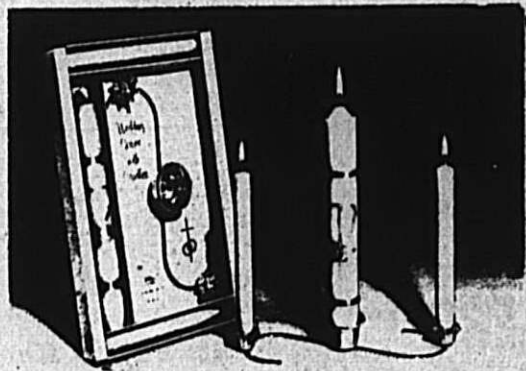
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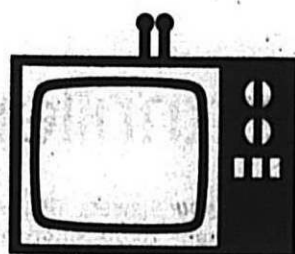
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tv news and reviews

Taking fresh look at the heroin evil

NEW YORK—The battle against drug abuse and the suppliers of narcotics has been shown in more TV

documentaries than you probably care to remember. Don't let that deter you from watching this major film

effort at providing fresh angles on the international network of politics and crime surrounding the world traffic in heroin.

The program is called "Opium," a three-part documentary, airing Sunday, Oct. 1; Monday, Oct. 2; and Tuesday, Oct. 3, at 8 p.m. each evening on PBS.

Sunday's program "The Warlords," is simply incredible—something out of the old "Terry and the Pirates" comic strip. Almost half the world's supply of heroin—the most lucrative of drugs—comes from the remote jungles of northern Burma where the opium poppy is grown. The supply is controlled by private armies who hijack each other's opium caravans as they wind through the

mountain valleys on their way to the merchants in Thailand who sell it to the world market. His report, shown on Monday under the title "The Politicians," is not to be missed by anyone interested in the process of formulating government policy.

Tuesday's program "The White Powder Opera," shows the tragically familiar

story of how heroin is pushed on the streets, in this case the streets of Hong Kong. Once again this is fresh and vivid reporting which conveys the discouraging realization that the more success the police have in breaking up one drug ring, the higher the price of heroin, and the greater the crimes of addicts in order to get enough money to buy it.

A 'classic' on the tube

The troubles and travails of a mother and her four daughters living in genteel poverty while their father is off serving as a chaplain with the Union Army during the Civil War sounds like a good family show. And so it proves to be in this first TV dramatization of Louisa May Alcott's classic, "Little Women," airing Monday, Oct. 2, and Tuesday, Oct. 3, at 9-11 p.m. both nights on NBC.

This version, directed by veteran David Lowell Rich, is faithful to the novel and the period in which it is set—an era of good manners and high purposes, so refreshingly different from our own: Its brand of sentiment is a hardy perennial of the human emotion—the kind of melodrama that touches the heart and dampens the eye.

The cast is an interesting mix of veteran movie stars and aspiring TV neophytes. Dorothy McGuire as the loving mother, Greer Garson as the irascible aunt, and Robert Young as the gruff next-door neighbor are flawless in their roles and a pleasure to watch.

For those looking for worthwhile family TV entertainment, this is it. It is to be hoped that the ratings will encourage the networks to program other such family classics.

tv programs of note

Sunday, Oct. 1, 8-11 p.m. (NBC) "Centennial." The premiere episode in this 26-hour dramatization of James A. Michener's bestseller begins with the adventures of a French-Canadian trader along Colorado's Platte River in the 1850s.

Tuesday, Oct. 3, 9-10:30 p.m. (PBS) "Cinema Showcase." A new series of recent international motion pictures debuts with "Pumping Iron," a 1977 American documentary on the cult of bodybuilding.

Tuesday, Oct. 3, 10:30-11 p.m. (PBS) "2846." For those interested in abstract art, the National Center for Experiments in Television offers five visual "compositions" created by the passage of light over highly reflective structures accompanied by improvised music on a synthesizer.

Thursday, Oct. 5, 8-10 p.m. (CBS) "A Salute to American Imagination" celebrating Ford Motor Company's 75th anniversary is an entertainment

special of drama, music and humor featuring top stars and other distinguished personalities.

Friday, Oct. 6, 9:30-10 p.m. (PBS) "Turnabout." This series about the changing role of women begins its second season with "Keeping the Faith," a program about what religion means to young people from TV's Donny and Marie Osmond to a Hare Krishna couple.

Saturday, Oct. 7, 8-8:30 p.m. (PBS) "Dominic." Nineteenth-century England's desolate moors and rocky coasts are the locale for this eight-part tale of a young naval cadet's search for his parents' murderers in the "Once Upon a Classic" series for the family.

Saturday, Oct. 7, 9-10 p.m. (PBS) "The Long Search." The survival of ancient religious rituals practiced by a tribe in Indonesia is the subject of "The Way of the Ancestors."



ADVICE FOR KIDS—Noted child psychologist Eda LeShan's, left, answers to questions from children are translated into song by Bing Bingham and Donna Drake on "Kids Are People Too," a new Sunday morning series on ABC. [NC photo]

religious broadcasting highlights

RADIO: Sunday, Oct. 1. "Guideline" (NBC) presents the first of two interviews with Father Thurston Davis, former editor of the Jesuit publication, America. Father Davis, vice president for the Appeal of Conscience Foundation, an interfaith organization concerned with freedom of religion, particularly in countries behind the Iron Curtain, has recently returned from a fact-finding trip through several European communist countries. Interviewer is Father Thaddeus Horgan, a Graymoor friar who is co-director of the Graymoor Ecumenical Institute. (Check local listings for time.)

documentary account of two particularly effective adaptations of the liturgy for children. Father John Aurelio, author of a recently published book of homiletic fairy tales for children titled "Story Sunday," celebrates a monthly Mass for children at St. Catherine of Siena Parish in West Seneca, N.Y. The children gather around the altar for the homily, an original fairy tale peppered with funny wizards, good and bad, and princes and princesses and little people. Most remarkable is the rapport that Father Aurelio has with children, which this documentary captures so well.

Smith's homily, based on a Tolstoy short story, "Martin the Cobbler," is "performed" in a puppet theater as it is preached by Father Smith, who speaks in the voice of each of the characters. The response of the children as well as adults to the liturgy is enthusiastic; as impressive is the sense of joyous celebration which characterizes both these Masses.

"A Blessed Generation" is produced by CBS News in cooperation with the Office for Film and Broadcasting, United States Catholic Conference.

Editor's note: This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.

TELEVISION: Sunday, Oct. 1. "Look Up and Live" (CBS) 10:30-11 a.m. EST—"A Generation Blessed" is a

Equally unique is the children's liturgy Father Art Smith celebrates at St. Bernadette's Parish in Hamburg, N.Y. Father

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going to the movies

Excellent acting marks 'The Big Fix,' detective thriller

BY T. FABRE

The hero of "The Big Fix" (Universal) is Moses Wine (Richard Dreyfuss), a Los Angeles private eye who is obviously meant to be the spiritual heir of Marlowe and Spade. He is a child of the 60s, however, and his roots, despite all his efforts to forget, go deep into the protest movement of that era. Now cynical and disenchanted and the divorced father of two young boys, he is scraping a living by process-serving, shadowing errant spouses and investigating such minor business skulduggery as intramural turkey thievery.

But a visit from an old and very dear friend from Berkeley days, Lila Shea (Susan Anspach), draws him, willy-nilly, back into his idealistic past.

Lila is working for a bland smear campaign. Someone but honest candidate for has printed a spurious governor threatened with a poster depicting him in the

ardent embrace, literally and figuratively, of a 60s radical leader, now a hunted fugitive.

Lila has persuaded the Los Angeles coordinator of the campaign, Sam Sebastian (John Lithgow), that Wine is the best bet to find out the source of the smear and perhaps track down the missing radical himself. Sebastian reluctantly hires him, and Wine, with at least as much reluctance, agrees to take the case, his lingering attachment to Lila the principal motive.

WHAT FOLLOWS is a convoluted detective thriller with moderately heavy political overtones, at least by the standards of American movies.

"The Big Fix" is also laced with the kind of flip, ironic humor that perhaps no actor on the screen today is as adept at as Dreyfuss. (Though in fact he might be getting just a little too adept at it for his own good.)

The mix works well enough to make for an entertaining film even though some of the plot twists are more than a little murky, and the overall plausibility wilts before even the most casual scrutiny. But then plausibility was never the forte of the private-eye genre.

Because the film does mean to be serious, however, it raises considerations that would not otherwise have to be taken into account. Its underlying theme—where has all our idealism gone and what do we do now?—merits more serious treatment than director Jeremy Paul Kagan and writer Roger L. Simon are able to give it.

A scene, for example, in which Wine weeps while watching some old TV tapes of 60s protest marches does not get enough support from the rest of the film and seems almost like an intrusion upon what are some essentially light-hearted

goings-on. And when the major villain is at last run to earth, his motives, though never clearly defined, seem to be straight out of an old-fashioned melodrama and have little to do with the complexities that the film in its more serious moments is trying to come to grips with.

FINALLY, Kagan and Simon's stance towards all the hard questions—radical action, for example—is one of forthright ambiguity, and there is the nagging feeling that the film is implying that if someone as courageous and witty as Moses Wine has given up on changing society for the better, how presumptuous for anyone else to persist in the attempt.

The acting is very good. Dreyfuss is excellent as the imperfect, sometimes incompetent hero. His vitality carries the picture. Bonnie Bedelia is fine as his ex-wife, so vulnerable to fads, and so is Susan Anspach as Lila, except for an excess of kittenishness which may be the director's fault.

In the key role of Sam Sebastian, John Lithgow turns in a good performance with none of the histrionic fireworks that marked his screen debut in Brian De Palma's "Obsession."

Despite some reservations, therefore, "The Big Fix" is good adult entertainment, some of its humor and its less than adequate treatment of the political and moral complexities it deals with making it questionable fare

for younger viewers. (PG) A-III—Morally unobjectionable for adults.

Capsule Movie Review

"A Dream of Passion" (Avco Embassy) is an unsuccessful attempt to give a modern slant to the Medea theme. An aging international star (Melina Mercouri), back in her native Greece to play Medea in a stage production, finds herself drawn to a "modern Medea," an American woman (Ellen Burstyn) imprisoned for killing her three children in revenge for her husband's infidelity. From this woman the actress presumably gains a deeper insight not only into Medea but into herself.

The how and the why of all this are hopelessly muddled, however, and whatever incidental merits the film may have are overwhelmed by some dreadful acting (save for Miss Burstyn), fatuous dialogue and a general mood of self-indulgence. The sometimes rough language and the violent emotions on display rule the film out for younger viewers. (R) A-III—Morally unobjectionable for adults.

Hails summit

NASHVILLE, Tenn. — "If it is real, it will be the most important happening of the 20th century," said Archbishop Joseph M. Rhea of the Framework for Peace in the Middle East recently approved after the Camp David summit.



"It says 'Pray and sacrifice on MISSION SUNDAY, OCTOBER 22ND!'"

tv film fare

Tuesday Oct. 3, 9 p.m. (CBS) "Carrie" (1976) Sissy Spacek plays a put-upon high school girl who discovers that she has telekinetic powers and uses them to wreak a bloody revenge on taunting classmates and a religious fanatic mother. A gross and vulgar film which besides its exploitation of nudity and violence uses religious symbols in a sensational and offensive manner. C—Condemned.

Wednesday, Oct. 4, 9 p.m. (CBS) "Network" (1976) A

television anchorman (Peter Finch) has a mental breakdown and rants and raves on camera. His ratings go up at once, and a shrewd ambitious executive (Faye Dunaway) centers a whole new concept of programming around him over the protests of a more humane executive (William Holden). A vulgar, sprawling, heavy-handed movie that is meant to be satire, "Network" is seldom on-target and quite often foul-mouthed. There is also some nudity. B—Morally objectionable in part for all.

—movie ratings—

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

Almost Summer	B	Hot Lead and Cold Feet	A-1
Capricorn One	A-2	International Velvet	A-2
Cat and Mouse	A-3	Interiors	A-4
The Cat From Outer Space	A-1	Jaws 2	A-3
Coming Home	B	Julia	A-2
Foul Play	A-3	National Lampoon's Animal House	C
Go Tell the Spartans	A-4	Pretty Baby	C
Grease	B	Revenge of the Pink Panther	A-3
Heaven Can Wait	A-2	Saturday Night Fever	A-3
Hooper	B		

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