

THE

Archdiocese of Indianapolis

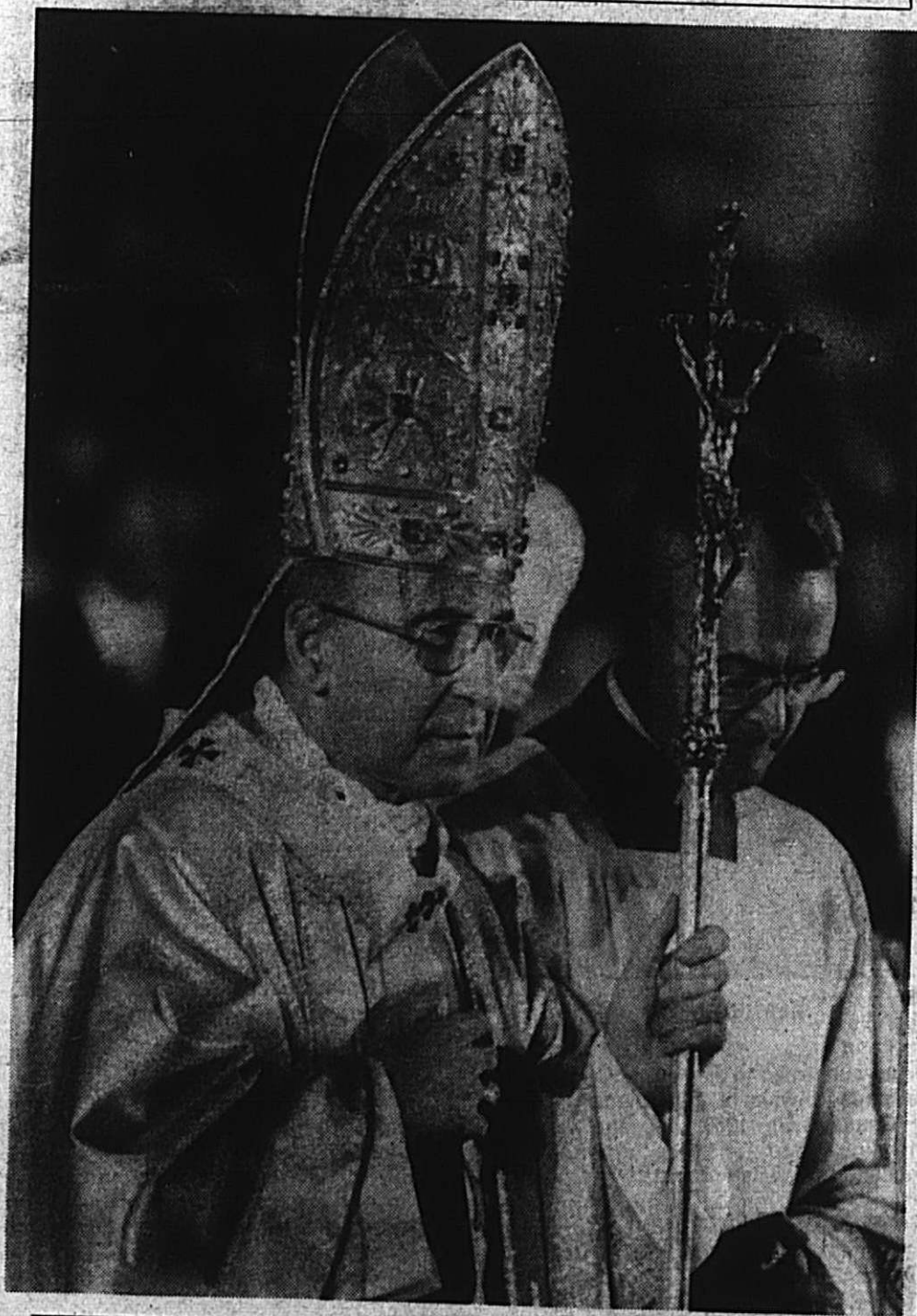
CRITERION

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OCTOBER

Unexpected passing
of John Paul I leaves
Church, world in shock



Conclave opens Oct. 14
to elect a successor
to the 'smiling pope'

'He won the hearts of many'

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Pope John Paul's reign was shortest in four centuries

BY JOHN MAHER

VATICAN CITY—The 34-day reign of Pope John Paul I was by far the shortest in nearly four centuries—since Leo XI in 1605—but it was not the shortest in history.

The shortest pontificate was that of the Roman priest Stephen, who died four days

Late pope 'won hearts of many,' Archbishop says

"In the brief time of his pontificate, Pope John Paul I won the hearts of so many," Archbishop George J. Biskup points out in a pastoral letter which will be read in parish churches at Masses during the coming weekend.

"I share with you and all the Catholic world," the Archbishop wrote in part, "deep shock and sorrow."

"His warm smile," the letter says of the late Pope, "his easy informality, his humility and deep holiness combined to make him a beloved successor to St. Peter, even in so brief a time."

"The Cardinals will again gather in Rome," the letter goes on, "The Pope is dead, but the Church lives."

In conclusion, the Archbishop writes: "While we commend Pope John Paul to God's Mercy and pray for him to be at rest and peace, we must also join in prayer that the Church will be blessed anew with a shepherd who will meet the needs of God kingdom on earth."

after his election in March 752. It was so short that there is a question whether Stephen should be included in a list of popes. He died before his episcopal consecration and, according to the canon law of the time, the pontificate began with episcopal consecration.

Under the present rules governing papal elections, issued by Pope Paul VI in 1975, the person elected is pope from the moment he accepts election. If he is not a bishop, he is immediately ordained a bishop. Thus Stephen II would definitely be a pope if elected under today's rules.

OF THOSE WHOM CHURCH historians regard without question as popes, the one who reigned for the shortest time was Pope Urban VII, who held the office for 13 days, Sept. 15-27, 1590.

Despite the shortness of his reign, Pope Urban VII encouraged public works to reduce unemployment in the papal states, regulated the finances of lending institutions, planned agencies for dispensing alms and began the reform of the datary, the curial office which dealt with benefices, or church offices to which revenue is attached.

The last reign shorter than Pope John

Paul's was in 1605, when Pope Leo XI reigned 27 days, April 1-27. (In counting the number of days in a pontificate, both the day of election and the day of death are counted.)

Seven other pontificates were shorter than that of Pope John Paul I. They were those of:

—Innocent IX, 33 days, Oct. 29-Nov. 30, 1591.

—Pius III, 27 days, Sept. 22-Oct. 18, 1503.

—Damasus II, 24 days, July 17-Aug. 9, 1048.

—Marcellus II, 23 days, April 9-May 1, 1555.

—Sylvester III, 22 days, Jan. 20-Feb. 10, 1045.

—Sisinnius, 21 days, Jan. 15-Feb. 4, 708.

—Celestine IV, 17 days, Oct. 25-Nov. 10, 1241.

The longest pontificate in history was that of Pope Pius IX, who was elected June 16, 1846, and died Feb. 7, 1878, after having reigned 31 years, seven months and 22 days.

THERE IS UNCERTAINTY about the

length of the reign of St. Peter, the first pope. Church historians accept 25 years as the length of his tenure as bishop of Rome, although the year of his death is variously given as either 64 or 67. It is believed that he resided in Antioch for about seven years before coming to Rome.

Pius IX's successor, Pope Leo XIII, had the second-longest tenure as bishop of Rome, 25 years, five months and one day from Feb. 20, 1878 to July 20, 1903.

Other long pontificates include those of:

—Pius VI, 24 years, six months and 15 days, from Feb. 15, 1775 to Aug. 29, 1799.

—Adrian I, 23 years, 10 months and 24 days, from Feb. 1, 772 to Dec. 24, 795.

—Pius VII, 23 years, five months and seven days, March 14, 1800 to Aug. 20, 1823.

A word from the Archbishop

The events of life and love do not take place in a vacuum. They take place in persons, who are bound together in the solidarity of the human family. The annual Respect Life Program provides the opportunity to re-assert our goals with regard to human life.

The first goal is to proclaim loudly the sanctity and value of human life as a gift from God and the foundation of human dignity and human rights. Human life is sacred from the moment it comes into existence.

The second goal is to oppose and ultimately do away with all that destroys or endangers life—such as war, and violence, abortion and euthanasia.

To meet the needs of those who suffer from ignorance, poverty, disease, and hunger is a third goal of the Respect Life Program because those situations diminish life itself.

Fourthly, it is necessary to support and encourage the development of whatever sustains, nourishes and provides for the proper enjoyment of life, particularly the family which is the theme of this year's Respect Life Program.

Finally, we must place special emphasis on whatever meets particular needs of families or individuals—the aging, the mentally or physically disadvantaged, those who are sick and dying.

Respect for life requires God's grace. I urge each of you on this Respect Life Sunday to seek out that grace in prayer and in working for the effort of building respect for human life.

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

September 25, 1978

State Representative John Day is Marian's 'Alumnus of Year'

State Representative John Day has been named recipient of the Marian College Alumni Association's Distinguished Alumnus Award for 1978.

The 1963 Marian alumnus, who represents District 45 in the Indiana General Assembly, will be honored at a reception and dinner on Wednesday, Oct. 25, to be held at the Howard Johnson's Downtown Lodge.

He will be recognized for his professional accomplishments as a political and social leader and loyal alumnus of Marian.

The Cathedral High School graduate received a graduate degree in government at Indiana University. He formerly taught in private and public high schools, served as probation officer for Marion County Juvenile Court and counselor at the Indiana Reformatory at Pendleton.

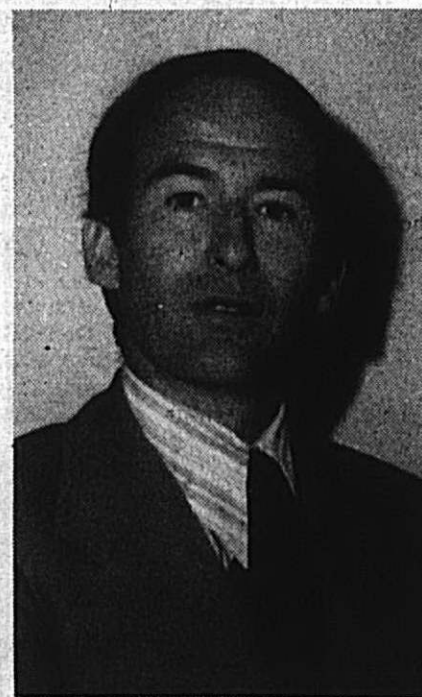
OTHER EXPERIENCES include serving as Title I consultant for the Indiana State Department of Public Instruction and director of the Leadership Development for Public Service Program sponsored by the American Friends Service Committee.

He was elected to the Indiana General Assembly in 1974, re-elected in 1976 and won the Democratic Primary in 1978. Committee responsibilities there have included: The Aged and Aging, The Courts and Criminal Code, Public Health and Environmental Affairs.

He has sponsored legislation to assist the elderly, the unemployed and to modernize the law on landlord-tenant relations.

Among the many organizations and boards served by Rep. Day are:

Model Cities Program, Head Start Program, National Catholic Conference for Inter-racial Justice, Housing Advisory Committee of the Indiana Civil Rights Commission, Midtown Community Mental Health Center, Housing Committee of NAACP and Urban League.



REP. JOHN DAY

He was named to receive the Legislative Leadership Award of the Indiana Council of Churches in 1975, and the Human Rights Award of the Indianapolis Education Association in 1977.

A SUBSTITUTE TEACHER for the Indianapolis Public Schools, Rep. Day has been guest lecturer for criminology and urban sociology classes at Marian for 10 years. A volunteer basketball coach 18 years at Holy Cross parish, he was awarded the St. John Bosco Medal for service to youth by the Catholic Youth Organization (CYO) in 1977.

Tickets to the recognition dinner for Rep. Day are available through the Marian College Alumni Office. Reservation deadline is October 21.



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PAPAL INTERVIEW—Pope John Paul I meets Daniele Bravo, a fifth grade student from Rome during his Wednesday general audience. In front of more than 10,000 people, the pope asked the boy, "Do you always want to be in the fifth grade?" "Yes," the boy replied to the laughter of the crowd, "so that I don't have to change teachers." [NC photo]

Catholic Press seeking Internal Revenue ruling

BY JIM CASTELLI

WASHINGTON—The Catholic Press Association will petition the Internal Revenue Service to clarify the impact on the Catholic press of a ruling restricting voter education activities by some tax-exempt, non-profit organizations.

An IRS spokesman says the ruling, issued June 2, does not affect the Catholic press.

But several editors claim the ruling is still too vague to allow them to risk losing tax-exempt status and has had a "chilling effect" on their 1978 election coverage.

At the same time, the U.S. Catholic Conference has warned that distribution of political fliers in church bulletins or on church property makes the church vulnerable to an IRS challenge.

THE IRS RULING applies to organizations which are tax-exempt under Section 501 (c) (3) of the federal tax code—charitable organizations which do not support or oppose political candidates.

The ruling said such organizations may publish a voting record or responses to a survey of candidates as long as they focused on a wide range of issues and do not show "bias" in their presentation or editorialize on the issues.

But IRS said 501 (c) (3) organizations which show bias or focus on a single issue risk losing their tax-exempt status.

Many diocesan papers publish or report on surveys and voting records. Some are done by the papers themselves, some are done by dioceses, state Catholic con-

ferences of organizations such as right-to-life groups or diocesan councils of Catholic women.

Some surveys are "single-issue" and others cover a wide range of issues.

James Doyle, CPA executive director, told NC News the CPA has received conflicting legal advice. He said the USCC believes the ruling does not affect the Catholic press, while the CPA's

[See CATHOLIC PRESS, Page 5]

Health reasons expected to keep some cardinal-electors at home

Poor health is expected to keep several cardinal-electors away from the conclave which will pick the next pope. The conclave is scheduled to open Oct. 14. Current rules allow only cardinals under 80 years of age to vote.

French church officials in Rome say Cardinal Jean Guyot of Toulouse, France recently underwent surgery and is not expected to recover adequately in time to enter the conclave.

POLISH CHURCH sources in Rome say that retired Polish Cardinal Boleslaw Filipiak, who missed the last conclave because of ill health, will probably not journey to Rome for this conclave.

Cardinal Aloisio Lorscheider of Fortaleza, Brazil is planning to attend despite being hospitalized Sept. 28 with a mild stroke. He suffered what doctors called a

New Vatican atmosphere

They will remember him as the pope who smiled

BY JOHN MUTHIG

VATICAN CITY—Millions will remember Pope John Paul I as the pope who smiled at the world.

His 34-day pontificate, despite its brevity, brought a revolutionary new atmosphere to the Vatican—a relaxed, joyful parish atmosphere.

From the moment Pope John Paul first appeared on the imposing central balcony of St. Peter's Basilica Aug. 26, he disarmed the world's 732 million Catholics by speaking on a human scale of everyday things as no other modern pope has done.

Neither the huge crowds nor the blinding television lights nor battalions of reporters who tailed the pontiff during his month-long reign discouraged him from speaking simply, or from admitting "I don't know anything about this job."

He ran the Vatican as a country pastor would his parish.

Up with the farmers at 5 a.m., the pope spent a half hour meditating and reading his Liturgy of the Hours in the morning quiet.

AT HIS GENERAL audiences, he laughed, told stories and especially smiled. Twice he invited children up to the throne at the audience to "help out" in making a point on Christian living.

The pope, who ate like a canary and grew up eating polenta (corn bread grits), was mystified by the meals offered him in the Vatican. The day after his election Cardinal Jean Villot opened a bottle of precious Dom Perignon champagne in his honor, but the humble new pope did not know what it was.

Pomp and circumstance were the crosses of his life.

As he had in 1969 cancelled the glorious triumphal procession of gondolas which had traditionally welcomed new patriarchs to Venice, so in 1978 he shelved the triple-crown papal tiara.

He tried also to do away with the portable throne (sedla gestatoria). But his small stature (about five feet, five inches) made it impossible for the huge crowds to see him.

With characteristic humility, Pope John Paul began using the throne again.

Whenever he appeared in public, his talks were always interrupted by deep bass voices from the huge crowd yelling "Viva il papa."

His beautiful smile whipped up excitement in the crowds. He always left functions giving his blessing and calling smilingly to the crowd: "Be good, calm down."

CARDINALS WHO LIVE in Rome were all amazed at the enormous crowds that the pope's Sunday noon blessing attracted in his short reign. In previous pontificates, about 15,000 people usually attended the short rite if the day was sunny.

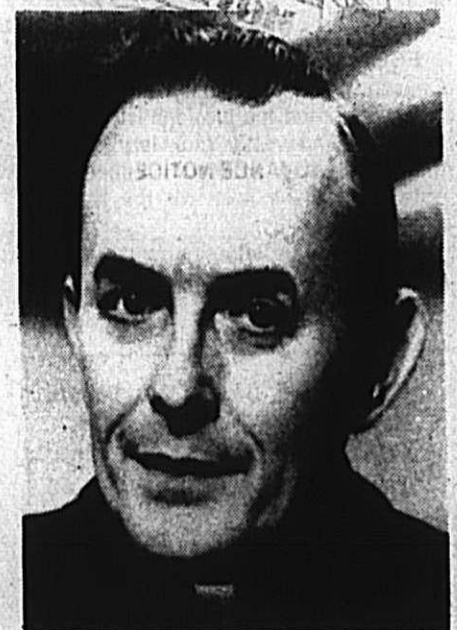
But John Paul I attracted nearly 100,000 each week for his talk and blessing.

At his first noontime blessing the day after his election, Pope John Paul told almost 300,000 onlookers about his most embarrassing moment—the time when Pope Paul visited Venice and placed his papal stole on Patriarch Luciani's shoulders.

Explaining why he had chosen the name John Paul, he told the crowds: "Please understand, I have neither the wisdom of heart of Pope John nor the preparation and education of Pope Paul. . . I hope you will help me out with your prayers."

He referred to the hours before his election as the coming of the "peril." In his first days as pope, Pope John Paul reconfirmed Cardinal Villot as papal secretary of state and all other cardinal-

[See THEY WILL REMEMBER, Page 8]



INSTITUTE SPEAKER—Father Andrew Greeley, Director of the Center for the Study of American Pluralism and Internationally known author, will be one of the principal speakers at the 1978 Indiana Catholic Education Institute. The biennial meeting will be held at the Indiana Convention and Exposition Center Oct. 26 and 27. This year's event will be held in cooperation with the Conference on public school teachers sponsored by the Central and East Divisions of the Indiana State Teachers Association.

living the questions Pope John Paul is dead, but the Spirit still guides

BY FR. THOMAS C. WIDNER

The shortness of the man's reign is unbelievable. John Paul I is dead. The pope with the smile is no more. Pope Paul was buried, John Paul was elected, and now within six weeks of his election he too is gone. It seems like a story out of the Middle Ages.

Once again the Church is without a leader. Once again we feel lost and empty, helpless and uncertain. Nevertheless, there is hope and trust. We know there will be a new pope. But how this one will be missed!

The continuing presence of the Church is assured. Our speculations are a part of that continuing presence. Who will the next pope be? What will he be like? Our Church is a Church of the future. Not one of the past. We look back only to plan ahead.

The world's interest in us during these days says something about the world's interest in leadership. We do not always appreciate the presence of leaders. We do not always understand the sign of a leader. To many, the pope is a "holy man" if not the vicar of Christ on earth. The pope is a person whose holiness speaks to people even if his office does not.

PEOPLE NEED TO SEE their leaders. No group of people can survive or endure if their leaders are not visible and present among them, speaking to them and with them and for them. A leader cannot keep himself under a bushel basket. A leader is a public person and, in truth, has no privacy. He must be seen for he is the link between men



and the good in men. He is the instrument in helping men find the good in themselves.

Leadership does not simply mean decision making. It means being present among people. The leader who is known only to himself has no following. His kingdom does not exist. It is worthless. It is good for nothing but to be stepped on and trampled into the dust.

THE POPE IS NOT LINUS's security blanket. He is a searcher as we are. But he gives us hope and courage. All men who lead must give us hope and courage. They must be where we are. They must show themselves, their willingness to hope and be brave. They must be visible. Otherwise their leadership does not exist.

John Paul is missed. He was loved. It is a sad thing to live and not be loved. It is a sad thing to live in a world in which there is no loving leader. It is a lonely place, a place without direction, a place with no sense of value. It is a place where men go about working only for themselves, not seeing unity and not working for peace and justice. It is a place where all one does is wait. In our grief for our leaderless Church, it would be easy to despair.

But we do not grieve. We are sad, but we do not give up. There is a Holy Spirit guiding us, even if it means waiting a while. John Paul was beloved and he is missed. But soon there will be a new pope.

SUNDAY, OCTOBER 8, 1978

Isaiah 5:1-7
Philippians 4:6-9
Matthew 21:27-32

TWENTY-SEVENTH SUNDAY
OF THE YEAR

BY REV. RICHARD J. BUTLER

The kingdom of God is like a vineyard. From both the gospel of Matthew and the prophet Isaiah this Sunday we hear a number of thoughts about vineyards and the kingdom.

Vineyards are sources of growth and symbols of plenty. Vineyards demand labor and attention and are vulnerable if unprotected. In the days of scripture no reminder had to be given about these details. But many today are far removed from vineyards and reminders are necessary. For often the parable of the vineyard is never grasped—not because of the link to the kingdom but rather because of the nature of the vineyard itself.

For many, however, it is precisely the link between kingdom and vineyard that is missed.

FROM INFANCY we have lived in the Church. It has always been there providing the growth and the providential 'plenty' of the Lord. And we can grow lazy forgetting the labor and attention required and oblivious to the need for the hedge to protect it.

Such was the situation in the days of Isaiah. A chosen people comfortable in the

security of being chosen did not attend to their task as vigilantly as they should and the prophet spoke forth. And again centuries later Jesus used similar imagery to remind another generation and ourselves.

At the root of the message is the fact that membership in the Church and participation in the liturgy of the Church calls for work.

A decade ago when liturgical ministries were beginning to be shared by many, some were surprised. They could not see why the priest should not do it all himself. After all, their argument would suggest, the people were supposed to be passive. It was the priest's job to work at liturgy and to work at the Church.

THE PROBLEM with the argument is

question box

How could God the Father will his Son's suffering?

BY MSGR. R. T. BOSLER

Q. Perhaps you can clear up my thinking on the matter of Christ paying our ransom. I understand the value of suffering but cannot grasp the thought of God the Father taking satisfaction in the suffering of His Son.

A. Couldn't we just as well say God the Father suffered in the death of His Son if we want to attribute emotions to the divinity? Why the death of Jesus was necessary for salvation is a mystery which we will not completely understand in this life. But the mystery is not why God would require satisfaction for sin but how He could love us so much as to make the satisfaction himself in Christ Jesus.

Our traditional understanding of redemption has been overly legalistic. For almost a thousand years all Christians have been under the influence of St. Anselm, Archbishop of Canterbury, who created the satisfaction theory to explain why God became man. He argued that men



that it fails to recognize that all who are called to membership in the Church have a responsibility for building up the Church. This task is seen ritually in the sharing of liturgical ministries. But it is not limited to liturgy.

The task enters daily life. And the building up of the Church is not simply an institutional task; e.g., the parish

organizations and activities, important as these are. No, the task of tending the vineyard and building up the Church enters into every act of sharing love and concern, reaching out to the lonely and healing the wounded, serving the sick and the poor. Each of us enters into the vineyard in the mystery of baptism is called to serve and will be called to account for the condition of the Church when our day is done.

faith in the redemption. Our Roman Catholic Church never defined this explanation, but for all practical purposes it was accepted as part of the "faith."

TODAY A NUMBER of theologians, both Catholic and Protestant, hold that God did not plan to send His Son into the world only because He foresaw the sins of men but because He wanted the Christ to be the completion, the goal of creation, through whom and in whom all mankind would be elevated to share in the divine life. When in time the eternal Son assumed humanity in Jesus of Nazareth, sinful man was in need of reconciliation with God. This reconciliation, this salvation or redemption or elevation of man (all inadequate human words used to express the infinite love of God working in mankind) was wrought not only by the death of Jesus but by his whole life of "doing the will" of the Father.

By obeying the Father as he proclaimed a true religion of the heart and dedicated himself to the service of the poor and needy, Jesus inevitably clashed with the powers of evil that had corrupted religion and civil society and brought on his own crucifixion.

By raising Jesus as the first-born of a new creation, God dramatically demonstrated what He would do for the human race if only men fulfilled the divine will in imitation of Jesus.

This is a very inadequate description of what theologians are trying to do, but it may assure you that others agonize over your problem.

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Editor cautions against 'misjudging' Catholic Press

MIAMI, Florida—There are too many clergy and laity judging the content of the Catholic press "from the angle of selected truth rather than from the principle of legitimate diversity," a Catholic editor told the general assembly of the National Council of Catholic Women meeting in Miami.

Sr. Salesia dies; first administrator at the Hermitage

FERDINAND, Ind.—Sister Salesia Godecker, O.S.B., 90, the senior member of the Convent of the Immaculate Conception here, died on Tuesday, Sept. 26. The funeral Mass was celebrated on Saturday, Sept. 30.

A native of Starlight, Ind., Sister Salesia entered the Ferdinand Benedictine community in 1906 and pronounced her first religious vows in 1909.

From 1954 until 1961 she supervised the building project when Our Lady of Grace Convent and Academy and St. Paul Hermitage were erected in Beech Grove—a foundation made by the Ferdinand community. She served as the first administrator at the Hermitage.

Other responsibilities during her lifetime included teaching assignments on all levels; novice mistress; dean of St. Benedict College; convent procurator; historian; archivist; council member; author and administrator of Benet Mission Shop for the benefit of the missions.

She is survived by two sisters: Mrs. Margaret Murray of New Albany and Sister Hilda Godecker, O.S.B., Ferdinand.

Gerard E. Sherry, executive editor of The Voice, newspaper of the archdiocese of Miami, said there was too much "negative criticism involving generalizations, rather than particulars in many judgments of diocesan newspapers.

"THERE IS A tendency to expect a Catholic editor to be a combination of theologian, sociologist, psychiatrist, and psychologist," Sherry said. "None of us can ever expect to be so talented. Still, it would be advantageous to the church to accept the professionalism of the majority of Catholic editors, giving them more than lip service support in their very essential task as communicators in the printed word.

"This is especially true in relation to lay editors who despite their competency are constantly being challenged as to their theological orthodoxy and loyalty to the church. We find this suspicious attitude at all levels of church communication, from some bishop publishers down to the readers.

"Yet educated Catholics must be aware of the need of a strong diocesan press, which is willing to take stands on the many pressing issues of the day."

Sherry said there seems to be fear "that somehow the church has suddenly discovered social justice.

"They see it as a threat to the growing affluence and comfortable living of a vast proportion of our American society," Sherry said. "It has become standard practice to blame the Catholic press for 'stirring people up.'

"We are told that the religious press should stick to pious matters and forget social issues as if somehow religion can be divorced from life and its problems. We are told that the moral law applies only to

sex, abortion, or euthanasia, and that it has little relevance to a just wage, decent housing, aid to the aged, the poor, the unemployed and so on.

SHERRY SAID Pope John Paul I "spent most of his short, vibrant reign emphasizing the concern we must have in relation to the poor and lowly. Alas, it is such concern, expressed by Catholic editors, that gets them into the most trouble from all levels of church life."

Sherry said Catholic newspapers have an obligation "to serve truth and to religiously promote the doctrine of the church.

"But outside of faith and morals," he said, "There are many matters on which there can be a variety of prudential judgments and given the fact that prudence is exercised, these judgments are certainly permissible. If we are all forced to think alike, then obviously

nobody thinks at all.

"There are some Catholics who cancel their subscription to a diocesan newspaper simply because it disagrees with their point of view. They ought to ask themselves why. It could be the fault of the subscribers whose disagreement may not be with the paper, but with a fundamental teaching. Often a Catholic editor is made the scapegoat for a reader's collision with the church.

"Those who oppose the church's entry into the world and the Catholic press' entry into the realm of social justice, do so because they have not yet understood ministry or prophecy. The whole body of Christ is called to be witnesses—to what he is—to his will as he has revealed it. The NCCW and the Catholic press, therefore, have to open for their members and their readers this fact—otherwise, we become not communicators, but simply tabulators of church history."

Catholic Press (from 3)

Washington Council, Charles Emmet Lucey, believes the ruling may affect the Catholic press.

Doyle said the CPA will collect examples of surveys and voting records from diocesan papers and present them to IRS for a ruling.

Ellen Murphy, an IRS public information officer, told NC News a separate ruling is needed for church-owned publications.

AN NC NEWS SPOT check found that at least six diocesan papers have curtailed coverage of surveys they would have normally run because of the IRS ruling. The papers are The Catholic Standard in Washington, D.C.; The Voice in Miami; The Florida Catholic in Orlando; The Catholic Post in Peoria; The Catholic Weekly in Lansing, Mich., and The

Catholic Times in Columbus, Ohio.

But The Record in Louisville, Ky., The Anchor in Fall River, Mass., The Evangelist in Albany, N.Y., and papers in New York, Pennsylvania and Iowa have not changed their policies.

Papers running both single-issue and multi-issue surveys have stopped and other papers running both kinds of surveys continue to run them.

A spot check of state Catholic conferences found most do not conduct surveys or publish voting records on their own. The Iowa and Pennsylvania Catholic Conferences did conduct surveys this year as in the past and the Pennsylvania Catholic Conference circulates roll call votes on key issues. The conference material is published in state diocesan papers.

Signal dates in Pope's life

VATICAN CITY—Here are some of the most important dates in the life of Pope John Paul I.

—Oct. 17, 1912: Born Albino Luciani in Forno de Canale (now Canale d'Agordo) in the Diocese of Belluno in the Dolomite Alps of northern Italy.

—July 7, 1935: Ordained after studies at the Gregorian Seminary of Belluno and at the Pontifical Gregorian University in Rome.

—1937: Returned to the Belluno seminary as vice-rector and professor of dogmatic theology.

—1947: Named secretary of the interdiocesan synod of the Feltre and Belluno dioceses and vicar general of the Belluno Diocese.

—Dec. 15, 1958: Appointed bishop of Vittorio Veneto in northern Italy.

—Dec. 27, 1958: Ordained a bishop by Pope John XXIII in St. Peter's Basilica.

—April 18, 1962: Issued pastoral letter, "Notes on the Council," in which he instructed his people on the nature of the approaching Second Vatican Council.

—1968: As bishop of Vittorio Veneto, he was one of the first bishops to affirm the finality of the encyclical "Humanae Vitae" ("On Human Life") in which Pope Paul VI reaffirmed the church's teaching against artificial birth control.

—Dec. 15, 1969: Pope Paul VI named Bishop Luciani patriarch of Venice.

—Feb. 3, 1970: Took possession of the patriarchal See in solemn ceremonies at St. Mark's Cathedral.

—1971: Took part in the world Synod of Bishops discussing priestly ministry and justice in the world, at the personal invitation of Pope Paul.

—1972: Elected vice-president of the Italian Bishops' Conference, a post he held until 1975.

—September 1972: Hosted Pope Paul during the pontiff's visit to Venice.

—March 5, 1973: Pope Paul made him a cardinal.

—1974: Participated in the Synod of Bishops discussing evangelization.

—1977: Took part in the Synod of Bishops discussing catechesis (religious education).

—Aug. 26, 1978: Elected pope by more than two thirds of 111 cardinals in conclave, on the first day of balloting. He chose the name John Paul I.

—Sept. 3, 1978: Solemnly celebrated his entry into ministry as pope, foregoing the traditional coronation with a triple crown.

—Sept. 28, 1978: Died of a heart attack in late evening while reading his personal papers.



TO BE INSTALLED—Mrs. Edward W. Day of New Albany will be installed as director of the Indianapolis Province of the National Council of Catholic Women at the provincial convention to be held at Merrillville on October 10 through 12. Mrs. Day is a past president of the Indianapolis Archdiocesan Council of Catholic Women. The Gary Diocesan Council will host the Merrillville event.

— remember them —

- | | |
|---|--|
| † BODE, Theodore J., 40, St. Lawrence, Lawrenceburg, Sept. 27. | † McMANUS, Alice, 86, St. Mary, Richmond, Sept. 27. |
| † BROWN, Josephine Louise, 57, St. Philip Neri, Indianapolis, Oct. 2. | † MESSANG, Nicholas, 71, St. Anthony, Morris, Sept. 14. |
| † CARNEY, Margaret, 81, St. Joseph, Terre Haute, Sept. 29. | † MONTANI, Cecilia J., SS. Peter and Paul Cathedral, Indianapolis, Oct. 2. |
| † DURBIN, Russell G., 64, Lauck Funeral Home, Indianapolis, Oct. 3. | † NOE, Robert L., 45, St. Catherine, Indianapolis, Sept. 29. |
| † DWYER, Joseph J., 64, St. Mark, Indianapolis, Oct. 3. | † PATCHEN, Marguerite M., 70, St. Francis de Sales, Indianapolis, Oct. 2. |
| † FRIEL, Joseph Anthony, Jr., SS. Peter and Paul Cathedral, Indianapolis, Sept. 30. | † PIETMEIER, Margaretta, 74, St. Louis, Batesville, Sept. 25. |
| † HELD, Louis H., Jr., 46, St. Monica, Indianapolis, Sept. 29. | † REIMER, Mary B., 95, Sacred Heart, Indianapolis, Sept. 27. |
| † HORNBACK, John F., 89, St. Martin, Yorkville, Oct. 2. | † RYAN, Thomas F., 81, St. Augustine Home Chapel, Indianapolis, Oct. 2. |
| † IRWIN, Iva L., 86, Holy Name, Beech Grove, Sept. 30. | † SAXON, Herbert L., 73, St. Mary, Richmond, Sept. 25. |
| † KANE, Raymond J., St. Paul Hermitage Chapel, Beech Grove, Oct. 3. | † TARGONSKI, Sidney, 83, Sacred Heart, Jeffersonville, Sept. 28. |
| † LINEHAN, Margaret E., 86, St. Roch, Indianapolis, Oct. 3. | † TOPMILLER, Mary, Christ the King, Indianapolis, Sept. 29. |
| † MANLEY, Manus, 85, St. Bridget, Liberty, Sept. 27. | † VEROSTKO, John, 54, Sacred Heart, Terre Haute, Sept. 27. |
| † MARSHALL, Elizabeth W., 82, St. Benedict, Terre Haute, Oct. 2. | † WYSONG, Clifford Gene, 72, Little Holy Spirit, Indianapolis, Oct. 2. |

—the tacker—

Annual red rose sale to mark Respect Life Sunday

BY FRED W. FRIES

The Committee for the Preservation of Life and Concerned Nurses for Life will again be distributing symbolic red roses at Masses in some 40 Archdiocesan churches the weekend of October 7 and 8 to commemorate **Respect Life Sunday**.

The national observance is one week earlier, but in the Archdiocese the date has been delayed so as to avoid conflict with the annual collection for **Black Catholics Concerned**, which was held last weekend.

Donations for the roses will be \$1.00 each or \$10.00 per dozen, with the proceeds going to support the work of the two sponsoring organizations.

Special liturgies and homilies are planned in many churches "to raise the conscience level concerning the abortion issue," according to **Margie Schmitz**, chairman of **Roses for Life**.

Ms. Schmitz estimates that more than 11,000 roses will be sold in this year's campaign—an all-time record.

As in previous years, any unsold roses will be distributed to new mothers in local hospitals, residents of St. Elizabeth Home and the elderly in area nursing homes.



RESPECT FOR LIFE CELEBRATION—Chatard High School has scheduled a special **Respect for Life** celebration on Sunday, Oct. 8. Mothers will join their daughters at an 11 a.m. Liturgy to be concelebrated by **Father William Turner** and **Father Daniel Armstrong**, Chatard instructors. A champagne breakfast will follow in the cafeteria with **State Senator Joan Gubbins** as guest speaker. Special music will be provided by the Chatard Choral Group under the direction of **Michael Lehoskey**. General chairman is **Mrs. Thomas Owens**. Breakfast reservations at \$1.75 a person can be obtained by calling the school office at 251-1451.

CO-PASTOR FIRES HOLE-IN-ONE—**Father John Luerman**, co-pastor of St. Luke Church, Indianapolis, scored a hole-in-one on Sept. 27 on the 172-yard No. 3 hole at Meridian Hills Country Club. He used a No. 5 wood for the dream shot. His partner was St. Luke's "senior" co-pastor, **Father Paul J. Courtney**. Their opponents were archrivals from neighboring Christ the King, **Father Thomas Carey** and his associate, **Father Fred Denison**, whom they "soundly defeated," according to **Father Luerman**. Tacker believes this is the only hole-in-one scored among the Archdiocesan clergy during 1978.

GUEST SPEAKER—**Denise Thomas**, a representative of "Women Exploited," will be the guest speaker at the annual Coffee for the St. Gerard Guild to be held in the Immaculate Heart of Mary Auditorium, Indianapolis, at 10 a.m. Tuesday, Oct. 10. Ms. Thomas, a member of the black community, will discuss the work of "Women Exploited," a Chicago-based organization devoted to anti-abortion counseling. The Guild meeting is open to the public, and there is no admission charge. Baby-sitting service will be available.

WRONG DATES—Last week's story on the released-time program for Catholic students in the three Vigo County public schools contained several erroneous dates. The story was written from a 1977 release and the dates were not corrected. We regret any confusion that may have been caused. The program has already begun, so we will list here only the remaining dates for the current school year. **Senior Retreats**: November 29-30 and December 1-2; **Junior Program**: April 26-27-28; **Sophomore Program**: May 3-4-5.

TOUCHING THE BASES—**Anthony J. Cancilla**, past Grand Knight of St. Plus X Council 3433, Knights of Columbus, underwent open heart surgery at St. Vincent Hospital on Sept. 28. Doctors report that he is making a satisfactory recovery. . . **Blanche Barnett**, a member of Court 191, Ladies Auxiliary of the Knights of Peter Claver, Indianapolis, was recently appointed by the national office to a two-year term as Area Deputy. . . **Senator Robert Bischoff** of Lawrenceburg was the guest speaker at a recent meeting of the Lawrenceburg Deanery Council of Catholic Women held at St. Paul's parish, New Alsace. . . St. Philip Neri parish is holding its annual Alumni Reunion Dance in the parish on Saturday, Oct. 21. Reservations may be made by calling 638-9139 or 631-6177.

JUBILARIAN—**Father Robert Ullrich**, pastor of Assumption parish, Indianapolis, will mark the 25th anniversary of his ordination with a Mass of Thanksgiving at 5:30 p.m. Saturday, Oct. 14. He was ordained in the Cathedral in Corpus Christi, Texas, on Oct. 11, 1953.

JOINT KC. MASONIC EVENT—The Fourth Annual **DeMolay Oktoberfest** will be held at Mater Del Council #437, Knights of Columbus, 13th and Delaware Sts. on Friday, Oct. 20. Music by **Louis Miller's Murat Pz Pat Band** and the **Columbians** will enhance the German cuisine. Activities get underway at 8:30 p.m. and proceeds will benefit the charities of the Shrine's DeMolay Committee.

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The missions demonstrate best the Church's concern for the afflicted and her efforts to make them self-supporting whenever possible. Here, at a school for the blind in Bangkok, Thailand, Sister gives one of the girls a little help in knitting class. Girls are taught a variety of skills in their handcraft center. In a truly ecumenical spirit, the school is sponsored by Catholics, Protestants and Buddhists. Please remember the Missions on Mission Sunday, October 22nd. (Leon V. Kofod photo)

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family talk

Explains how families can educate

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

At a recent diocesan assembly, about 250 men and women brainstormed about applying ideas on how families can celebrate, educate, reach out, and how families and the parish can support each other. This resulted in a booklet, "New Directions in Family Living." Following is a sampling of their ideas on how families can educate.

Make a family tree. Use grandparents' recollections and those of other relatives. Visit old cemeteries with family background to learn a little more of the family heritage.

Search the attics of old family homes. Family antiques and mementoes often

lead to long-forgotten family stories.

USE A TAPE recorder to capture the stories of family heritage. This is particularly effective when our older relatives tell stories.

"Family Trivia" is a game children love. Dad and Mom try to stump the children with questions such as: What is brother Joe's middle name? What is grandma's maiden name? In what city were Dad and Mom married?

Go back to the area where Mom and Dad were raised. Walk around the area with the children. Tell what you did as well as where you did it.

We have a "Heritage Wall" in our family room that has old-fashioned carpenter's

tools on display (great-grandpa's); a picture of great-grandpa in an old oval frame; a picture of great-grandma and grandpa as a baby; great-grandpa's drum.

Develop your own "oral tradition." Make story-telling a part of family reunions.

For those families separated by distance, have a family newsletter.

Teach children how to work. Let them help you no matter how small the role. Congratulate them, thank them, even if they just bring you a hammer. As children learn to work, teach them to follow through and complete a task.

We teach manners at "Polite Nite." This becomes a fun game in which we all role play. We teach the youngsters how to introduce

and greet people.

ACTIONS EDUCATE kids: the way we drive; smoking and drinking habits. We transmit values by the way we react to news, personalities; we transmit ecological values by the way we react to energy cutbacks. We act out Bible stories. Have a Scripture reading at mealtime before grace. Keep it short and geared toward children.

Buy and lay out books and magazines you would like family members to read. This makes them available without pushing.

We take the children along with Daddy or Mommy to be with us while we're working. We teach them what we do at other work (outside the home).

["New Directions in Family Living" is available from the Lafayette Diocesan Pastoral Council, 3810 W. Jefferson Rd., Kokomo, Ind. 46901; \$2.00.]

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

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In the poor mountain area of Jellippara young girls in every family are idle and unemployed—easy prey for temptation into a life of indolence and vice. The Carmelite Sisters there want to open a vocational school where the girls can learn useful crafts like dressmaking, typing, home economics—along with religious instruction so the girls may become self-supporting now and good wives and mothers tomorrow. The future of India is in their hands—and yours. Only \$5000 will build a fully-equipped school for these young women. Build it yourself and name it for your favorite saint as a Memorial for someone you love. Or, give what you can towards its construction so that these young women may be taught to lead a decent, productive and moral life.

INDIA'S FUTURE LIES IN WOMEN'S HANDS

A SERMON FOR TODAY

If Christ were preaching today, he'd use a modern frame of reference. He might say, "I was hungry and you fed a family of war victims." There are almost two million in the Near East. We can feed a whole family for a month for only \$20. Please help us help them.

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— washington newsletter —

Is the Church a 'single-issue' church?

1978 political debate focuses on tuition and abortion

BY JIM CASTELLI

WASHINGTON—The 1978 mid-term election campaigns have brought back a rerun of a debate from the 1976 presidential race—Is the Catholic Church a "single-issue" church?

Ironically, in this year's election, Catholics seem to be identified with two "single" issues. Many right-to-life organizations continue to endorse candidates who support a constitutional amendment to restrict abortion and oppose those who don't; at the same time, other Catholics whose chief political concern is parochial schools are urging defeat of candidates who oppose tuition tax credits.

In February, 1976, the U.S. bishops' administrative board urged Catholics to study candidates' positions on a wide range of issues including abortion, education, the economy, health care and human rights in foreign policy.

The board urged citizens to "avoid choosing candidates simply on the personal basis of self-interest."

"Rather," it said, "we hope that voters will examine the positions of candidates on the full range of issues as well as the person's integrity, philosophy and performance."

THE BISHOPS REAFFIRMED this position in September, 1976, when they denied that they opposed Jimmy Carter because he opposed a constitutional amendment on abortion.

The "single-issue" question was spotlighted this year in the Democratic senatorial primary in Minnesota. In that race, Bob Short, a Catholic with a conservative philosophy who supported an abortion amendment, ran against Rep. Donald Fraser, a liberal who supports legal abortions and public abortion funding and serves as a congressional adviser to the National Abortion Rights Action League.

Minnesota's strong right-to-life movement backed Short and frequently attacked Fraser, calling him "anti-life" and worse.

The right-to-life opposition to Fraser was not surprising, but some Catholic support for Fraser was. Several priests and prominent Catholics endorsed Fraser. Ron Krietmeyer, a diocesan social justice

official now on the staff of the U.S. Catholic Conference, said right-to-life opposition to Fraser reflected "tunnel vision."

He noted that Fraser is known as a major human rights supporter and has been honored by Bread for the World, a Christian lobby on hunger issues.

"If one examines the Church's position on economic justice, on full employment,

on the elderly and the handicapped, on human rights, on housing, on health care, on welfare, on nuclear disarmament, on military spending, and if one compares Fraser's voting record to the Church position—then a remarkable similarity becomes evident. Fraser stands with the church on all these issues," Krietmeyer said.

IN ANOTHER INSTANCE, a group of 21 priests issued a statement citing the bishops' statement and opposing single-issue voting, saying "To judge any candidate solely on one issue would be a serious mistake."

Short won the primary and the abortion issue definitely helped him, although another important factor was strong opposition to Fraser from northern Minnesota where voters disliked his stand against recreational development.

They will remember him (from 3)

prefects, to the end of their current five-year terms.

On Aug. 30 he met with the cardinals and told them: "Have pity on the poor new pope, who really didn't expect to rise to this position. Try to help me. Let's give to the world together a show of unity—even by sacrificing things now and then. We all will be the losers if the world does not see us united."

The pope held meetings that first week with the papal diplomatic corps and journalists accredited for the conclave.

ON SEPT. 3 HE PRESIDED over a solemn Mass in St. Peter's Square inaugurating his brief pontificate. He became the first pope in centuries not to be crowned. He was invested instead with the pallium, a strip of white wool with black crosses signifying authority.

The outstanding moments of the pontificate, however, were John Paul's meetings with the common people.

At the audiences he told them stories about matrimony, family life and staying right with God.

"Marriage," he once said laughingly, "is like a golden bird cage. Those on the outside are dying to get in, while those on the inside are dying to get out."

In his three general audiences Pope John Paul gave four-page speeches on

faith, hope and charity—speeches which he delivered from memory without the help of notes.

Often he spiced his talks with episodes from the kitchen, or with tales about his own mother.

He advised husbands to give concrete signs of appreciation to their wives. "The little things are what count," he said at one audience. "There is always someone at home who is expecting a compliment."

At a Sunday talk Sept. 10, he shocked conservative Romans by asserting that God is "a father, but even more he is a mother." In his talks to the people, the pope never used the usual "we" form when referring to himself.

He dropped all papal titles, except for "supreme pastor." His talks gave some clues to where his pontificate would have been directed.

Twice in his short reign Pope John Paul underlined the importance of obedience.

As he took possession of the papal cathedral of St. John Lateran Sept. 23, the pope told the people: "One of the most important moments of my life was when I put my hands in those of my bishop and said 'I promise.' From then on I felt committed for all my life (to obedience)."

He also indicated that he would not tolerate liturgical abuses. And twice he spoke out against extreme forms of theology of liberation.

He told the Romans that the church of Rome will be a real Christian community

only if it regards the poor as its "real treasure."

THE ONLY CHANGE in Vatican foreign policy engineered by this pope was to make a statement that the "security of Israel" was a prime factor, along with the fate of the Palestinians and the city of Jerusalem, in any peace settlement in the Middle East. The Vatican had not publicly alluded to Israel's security in previous Middle East comments.

The pope's folksy style carried over even to formal meetings.

On Sept. 21 Pope John Paul astonished 55 American bishops received in "ad limina" visit when he threw open the meeting to questions. Such official episcopal visits to the pope were much more formal under Pope Paul VI.

The "poor little pope," who threw open the windows of the Apostolic Palace and turned off the air conditioning, could never keep his white papal skullcap in place. He always looked uncomfortable and stooped-shouldered on the baroque or Renaissance thrones he had to occupy.

But the people loved him.

Their affection was well summarized in a comment made to the pope by Archbishop Robert Sanchez of Santa Fe, N.M.

"Your Holiness," said the archbishop, "your beautiful smile is a beautiful symbol of evangelization."

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Brookville

The Public Ministry Of Jesus

How can I differentiate between good and evil?

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

By Mary C. Maher

It is hard to understand evil. For that reason, many of us settle for understanding how to categorize sin.

Not so Francis of Assisi, whose feast we celebrate this week. Most of us have seen our share of statues and birdbaths depicting him and they have made us doubt that he ever had a confrontation with anything harsher than malevolent-looking crows who pecked away at his Italian larks. We have domesticated Francis into the light we need to see him in and the roots of his love of beauty have thus been lost to us. For his "perfect" joy came in the dark confrontation he had with evil.

Of course, we know that his early followers chided him for his constant reminder to them that he was, indeed, a sinner. They called his attitude saintly humility and went on charming the world with lovely tales of fish who stood up when he preached and wolves who tamed at his touch. But Francis insisted on the shadow of darkness he knew to be a part of his identity. He knew how dangerous it was to be known as pious when the human heart is capable of great destruction to self and others.

BUT WE CAN locate the singular moment when this awareness began in Francis. He faced evil head-on. One day he walked along an Umbrian road and met a leper. Lepers were in Francis' day the scapegoats of that society. Decayed, wild in pain, they were made into objects of scorn onto whom others projected their own unresolved fears of self. That is what scapegoats are — like those we make ourselves today in the mentally and emotionally unstable, the poor, gays, women, even some prophets. Francis saw this leper and he walked up to him and kissed him.

And he nearly did not survive his kiss. For he discovered that he had embraced himself and all those dark and energetic forces in himself that could do evil but also could be shaped into stronger love for others. He made acquaintance with the demons of negativity that he housed in his heart to keep real life away. But he also lost all fear of joy that carried him beyond reason. He found that he could only be cured of his society's acceptable insanity by a divine kind of madness.

From that moment on, Francis reoriented his life, not by a preconceived pattern but by likeness to the Christ he saw everywhere. He wept at others' pain as easily as he rejoiced at the goodness he saw in them. But he never forgot what this encounter with the leper had been to him and that what he hated most and feared with calculated aversion lay first within himself.

WHO KNOWS how many ever face what Francis

St. Francis' joy can in understanding the dark brother who lives

did? But lives which have are marked by a kind of compassion unfamiliar to others. They know that evil is not all "out there" floating about in society and threatening them or any unlost innocence they would be bold to claim. They know that making war, wife-beating and robbery are possibilities for them, if circumstances back them to the wall. They do not spend much time on self-indulgent righteousness.

We in our century have faced an evil like that of no other time. On some have faced it. The evil of the Holocaust makes the others pale. And we ask ourselves: How could this have happened in a civilized time. We



may never know but we must try to understand the mystery of this evil — not to drench ourselves in guilt. It has said something of all of us who are human, whether we like what it says or not.

Like Francis, we may need to be called to understand what Jung called the "dark brother" who lives in each of us. Bernard Cooke, the theologian, put it thus: "Being Christian, we face our world realistically. We don't look upon the service that faces us in any kind of Pollyannish fashion. We should know what we're up against. We are up against the powers and the principalities, we are up

against the mystery of evil. Like Jesus of Nazareth, we don't stand around wringing our hands about the mystery. Wherever we encounter evil, we hope to try to do something about it..." (From his speech at the Iowa City Liturgical Week, 1977)

Francis of Assisi would undoubtedly counsel: And when we encounter the possibility to do evil within ourselves, it will be a hard death in learning to integrate all that dark energy into fuller life — but only if we do that well, will we ever learn to praise and bless.

1978 by NC News Service



By Father John J. Castelot

One of the most perplexing problems confronting humanity is that of evil: physical evil, historic evil, moral evil, the evil which bedevils our own lives and makes them a constant struggle. Theologians still wrestle with what is called the "God-problem," and basic to it is precisely the problem of evil.

How can one square even the existence of evil with the premise of an all-good, all-

of foreign, perhaps Persian, ideas, the Jewish thought-world became peopled by a whole host of spirits, good and evil, angels and demons.

This was pretty much the climate in Jesus' day. It was a culture which can be described as pre-scientific, a culture which knew next to nothing and cared even less about secondary natural causes, and this was an attitude which persisted well into our own Middle Ages. In the area of disease, people were faced with

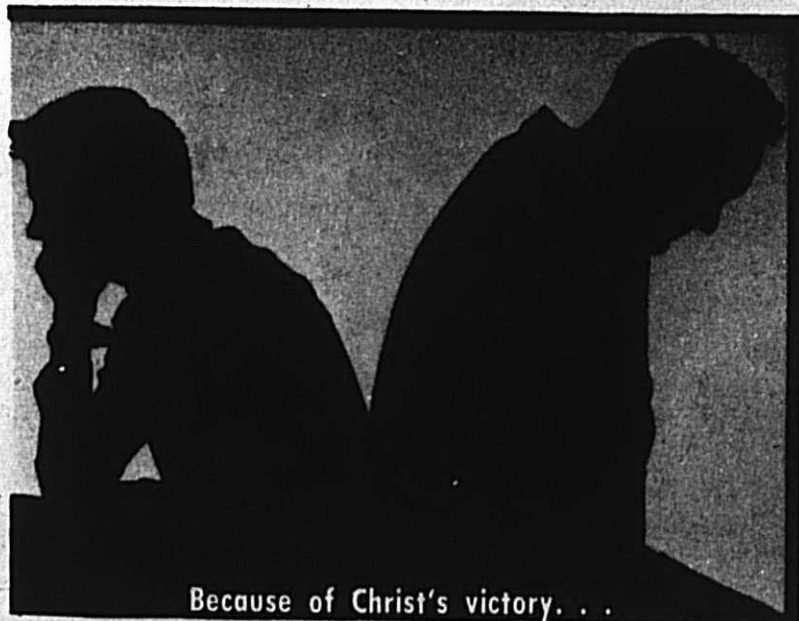
the communication and reception of Jesus' essential message, namely, that he had come to establish the "reign of God" in the world. This complex notion involved the inauguration of an era of justice and peace, of well-being and understanding and love. Negatively, it called for the defeat of the forces of evil, however those forces might be conceived.

SINCE THEY were conceived as personal, demonic powers in his day, Jesus' curing of human ills, whatever form they took, impressed upon his audiences the inescapable conclusion that he had the authority and ability to conquer evil.

It is noteworthy that the first miracle recorded in the first Gospel is an exorcism

missioned and empowered to do so. Unhesitatingly he attacks, rebukes the spirit sharply and reduces it to silence and impotence. (Significantly, Mark uses the same expressions in describing Jesus' stilling of the storm on the lake in 4:39, for hostile phenomena such as these were considered to be caused by demons also.)

We are not told of the reaction of the liberated man, but are left to surmise that he, too, was now quiet and gratefully at peace. The reaction of the bystanders, however, is eloquent. They recognize in Jesus someone unique, hitherto unheard of, someone who actually has power to vanquish evil. And he was to demonstrate this power repeatedly.



Because of Christ's victory. . .

loving Creator and universal Cause? All of the world's great religions have dealt with this question and proposed various answers or, in some cases, non-answers.

The early books of the Old Testament quite unabashedly and uncritically attributed everything, good and bad, to God. Moral evil found an explanation in the Yahwist story of the Temptation and Fall, but even here the author had to presume without question the prior existence of an evil force that could tempt the first humans.

LATER WORKS, like Job, introduced a personification of evil which came to be known variously as Satan or the devil. Eventually, under the influence

mystery. And the more spectacular the manifestations of disease, as in epilepsy and certain neuroses and psychoses, the more baffled and frightened people were. These terrifying phenomena just had to be the work of demons. What other explanation was possible?

At the present time it would be a bit hazardous to say with certainty that Jesus did or did not share these ideas. Whether he did or did not, he apparently did nothing to correct them. The first three Gospels contain several accounts of exorcisms, and of cures described in terms of the expulsion of demons. (Interestingly, the Gospel of John contains not a single such account.) At any rate, this outlook was made to order for



we can reach out to others too

(Mark 1:23-28). A man appears in the synagogue with an unclean spirit that shrieks: "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are — the Holy One of God!" Thus the stage is set for the conflict from which Jesus, after apparent defeat, will emerge victorious: the struggle with the forces of evil.

The demon's question, "Have you come to destroy us?" is a fine bit of dramatic irony. That is precisely why he has come, and he is recognized as one divinely com-

He offered no philosophical or theological solution to the problem of evil. It is still a baffling question. But it no longer need be a maddening one. For we know that in whatever guise evil enters our lives — and it certainly does — we have the key, not to a theoretical solution, but to very practical victory by reason of our union with him who "gives orders to unclean spirits and they obey" (Mark 1:27), with him who conquered evil and empowers us to do the same.

1978 by NC News Service

Jesus shows compassion for a small child

By Janan Manternach

One day Jesus was taking a walk with his three friends, Peter, James and John. At a street corner they noticed a large crowd. The people were having a lively discussion.

When the crowd saw Jesus, they became very quiet for a moment. Then they ran up to say "hello" to him. They were glad to see him, and he was happy

Jesus, he was thrown into convulsions. He fell to the ground and began to roll around. He was foaming at the mouth.

"How long has this been happening to him?" Jesus asked the father. "From childhood," the man answered. "The evil spirit often throws him into the fire, or into water. You would think it would kill him."

Jesus was filled with compassion for the man and his suffering child. The

Children's story hour

to see them, too. He wondered what they had been talking about, so he asked, "What were you discussing with so much interest?"

One of the men in the crowd spoke up. "Teacher," he said, "my son is possessed of an evil spirit. He cannot speak or hear. The spirit makes him foam at the mouth and grind his teeth. At times he makes him rigid like a board. I brought my son to your disciples, but they could not help him."

Jesus understood now what they were talking about, and why they were so excited. They were wondering what was wrong with the boy and why Jesus' disciples could not cure him. They were afraid of the evil spirit's power.

THE BOY'S FATHER thought evil spirits caused sicknesses like his son had. So did the crowd. Perhaps Jesus did, too. This all happened long before scientists discovered germs and bacteria and viruses that cause sickness.

Jesus said to the man, "Bring your boy to me." As the boy came near

man sensed that Jesus cared about them. "If out of the kindness of your heart," the father pleaded, "you can do anything to help us, please do it."

Jesus noticed that the man said, "If — 'If you can.' Even though the man brought his son to Jesus for help, he still had some doubts. He wanted to trust Jesus completely, but deep down he wondered what anyone could do for his son. Who could overcome so powerful an evil spirit?

The crowd was growing larger all the time Jesus and the man were talking. People were curious. Then Jesus looked directly at the boy. He spoke firmly to the spirit they believed was causing the boy such pain. "Mute and deaf spirit, I command you: Get out of him and never enter him again!"

THE BOY immediately went into convulsions again, worse than before. He rolled around wildly on the ground. Then suddenly he became very still. He did not move at all. People said to one another, "He is dead."

Jesus reached down to the boy. He



Coloring time—
Jesus expels
the demon
from a boy

took him by the hand and helped him to his feet. The boy hugged his father. They were both very happy, and thanked Jesus. The crowd was amazed and puzzled. Who was Jesus, if he could overcome such powerful forces for evil?

Gradually the crowd broke up. The father took his son home. They had learned that whoever Jesus was he was stronger than the awful evil power that almost killed the boy. They knew, too,

from their experience with Jesus that he was someone who cared. He felt deeply for people who suffered. He would do everything he could to help. And there seemed little he could not do as long as people trusted him completely.

The father's words to Jesus have come down to us as a short act of faith and trust. People say it often. "Lord, I do believe! Help my lack of trust!"

1978 by NC News Service

Our calling is to be no less brave than Ignatius

By Charlie Martin

Crowded expressways, mounting bills and hectic schedules can make one feel as though life is one big journey to the hungry lion's den. Ignatius of Antioch faced this alternative not in 20th century linguistic simile, but in life-ending reality. Yet his attitude toward life and his insights into spiritual growth illuminate new ways of handling the 20th century lions that seek to devour our emotional and spiritual energies.

Ignatian spirituality grows out of Antioch's Hellenistic foundations, plus the enormously strong will of an individual totally committed to Christ. Ignatius was the third bishop of this Asian Minor city and he preached and lived a spirituality as challenging to us today as to his followers in early Christendom.

Ignatius openly shared his thoughts, fears and questions. Our record of his ideas are found within seven letters written while he was journeying to his martyrdom in Rome. Of the early church leaders, he is one of the most personal and direct in bringing new disciples to the goals of a Gospel-centered life. His writings stand next to the Pauline corpus in terms of influence on the emerging Christian communities of the first and second centuries.

IGNATIUS preached the type of commitment that sits uncomfortably with a society such as ours. In a world where one can attain anything from instant coffee to instant entertainment at the flick of a TV switch, Ignatius points to a long road of growing with the challenges of discipleship. He asks Christians to proclaim their message more through deeds than with words. His evangelism is one of endurance, perseverance and most of all, courage before a world ready to reject an ethic of discip-

line and sacrifice. He offers no 10-week course in attaining a spiritual high, nor any instant way to grow into Christian perfection. Yet he never backs away from such a goal, either for himself or his church.

The key to such a life of commitment is one's own relationship with Christ. This is not a relationship built on mystic ideals, but a personal relationship that goes through ups and downs, a relationship that is as real as any growing, alive relationship. Ignatius spoke firmly against all the Docetist ideas of his day that undermined

Spiritual masters

the authenticity of such a relationship. For him, Jesus was no magic person who only seemed to live a life of earthly struggle. Ignatius preached a Jesus who knew every level of brokenness that any human can know. He wrote of a Jesus who reveals God's love as personally given to each individual.

IGNATIUS emphasized the believer's role in accepting God's unconditional love. Each Christian gains the strength for a life of commitment to Jesus by taking the responsibility to build this relationship. Each believer must open himself to God's initiative for salvation given in Jesus. For Ignatius, there are no easy ways to be a disciple — only the same life-centered and life-giving path that Jesus himself walked. His words to his friends in Ephesus show the realism in which he attempted to live these high goals: "Ask strength for me, both inward and outward, that I may speak it but also will it, that I may

not only be called a Christian, but also be discovered to be one."

But why choose such a path? Did not this path of embracing life's totality lead Jesus to Calvary? Neither Ignatius' world of dualistic philosophies nor our own milieu of analytic technology could answer these questions or surface the truth he preached. One lives a life of discipleship and even faces surrender of life itself because union with Christ discloses a whole new level of life. To act out our belief is to know that every suffering can be healed and that no brokenness will continue unattended. Union with Christ is to understand that God is no aloof power vaguely interested in human affairs, but so deeply personal as to know every depth of the human heart. Such an assertion challenged first-second century Gnosticism, and conflicts even more with 20th century apathy and cynicism.

It may seem unusual to turn to a first century figure to gain understanding for 20th century Christianity. However, Ignatius wrestled with many of the same questions that echo so loudly in 1978. We still seek discernment in what constitutes good or evil, in what determines real Christian behavior. We possess no absolute certitude in establishing norms and values that create the authentic Christian lifestyle. Like Ignatius, we are asked to live a searching existence that includes the ambiguities involved in decision and commitment.

Today's lions want to tear apart the value of the human person, the sanctity of relationships and the essentials of personal integrity. Our calling is to be no less brave than Ignatius. In his words and actions we find a real disciple for any century and a model of courage for our own Christian lives.

1978 by NC News Service

We celebrate and suffer as one

By Father Joseph M. Champlin

Harry Williamson spent the last month or so of his life in a hospital bed. America's most dreaded disease had attacked and crippled the 75-year-old man's body, despite his strong heart and iron will.

During that lengthy period, however, Harry never was alone. A loving wife, caring children and grandchildren together with other relations kept a round-the-clock vigil by his side. They would hold Harry's hand or pray with him or stroke his forehead or sometimes silently sit at the foot of his bed at those moments when he slipped into sleep or unconsciousness.

The experience, particularly in the beginning, emotionally and physically drained the family. After the initial days, nevertheless, they began working out a more reasonable, less taxing schedule. Each member took his or her turn, perhaps a four-hour vigil, thus allowing the others to secure needed sleep, get to work and maintain their homes.

THIS CONSISTENT and extended family care of Harry inspired many visitors and observers. Ironically, when the Lord finally knocked at 12:50 a.m., he found no one with Williamson except the night floor nurse making her rounds and a sleeping roommate in the bed next to his. Not being present for the final moment disappointed Harry's survivors, but they understood and accepted this as some mysterious part of God's overall loving plan for us.

By their hours and weeks of compassion, the Williamsons perfectly fulfilled these ideals expressed in the revised Rite of Anointing and Pastoral Care of the Sick:

"If one member suffers in the body of Christ, which is the church, all the members suffer...." (No. 32)

"It is thus fitting that all baptized Christians share in this ministry of mutual charity within the body of Christ: by fighting against disease, by love shown to the sick and by celebrating the sacraments of the sick. Like the other sacraments, these too have a communal aspect, which should be brought out as much as possible when they are celebrated.

"The family and friends of the sick and those who take care of them have a special share in this ministry of comfort. It is their task to strengthen the sick with words of faith and by praying with them, to commend them to the Lord who suffered and is glorified, and to urge the sick to unite themselves willingly with the passion and death of Christ for the good of God's people." (No. 33-34)

EARLIER IN HIS illness both Williamson and his family found comfort in the church's anointing rite. "This sacrament provides the sick person with the grace of the Holy Spirit by which the whole man is brought to health, trust in God is encouraged, and strength is given to resist the temptations of the Evil One and anxiety about death."

In those struggles near life's end and against personified evil, Harry had the support of many — his blood family and his faith family, the church.

When a tiny infant enters the world and this church, the child first becomes a member of something greater — that

double flesh and faith family or community.

TO STRESS these truths the revised rite of Baptism seeks the involvement of the entire community in the celebration. "In this way it is clear that the faith in which the children are baptized is not the private possession of the individual family, but is the common treasure of the whole church of Christ." (Rite of Baptism for Children, No. 4).

The guidelines offer specific directions to help bring this about — congregational participation in the liturgy itself; all recently born babies baptized at a common celebration on the same day; Baptism not celebrated more than once on the same day in the same church; occasional Baptisms within Sunday Mass.

Many rejoice over this wider dimension of Baptism and its celebration. Some, however, coming from a life-long tradition of individualism within the church, object strongly to these communal practices. They resent being forced to participate at the Baptism during Sunday Mass of a child totally unknown to them or they simply don't like having their child baptized with several other infants.

Renewal in the church takes time — like a few generations.

1978 by NC News Service



Discussion questions for parents. . .

1. How did St. Francis of Assisi become aware of evil?
2. How do you define evil? Discuss this question in a group.
3. Define self-indulgent righteousness.
4. Discuss this statement by Bernard Cooke: "Like Jesus of Nazareth, we don't stand around wringing our hands about the mystery (of evil). Wherever we encounter evil, we hope to try to do something about it..."
5. How did Old Testament writers, particularly in the early books, square the existence of evil with the premise of an all-good, all-loving Creator and universal Cause?
6. In Jesus' day, how was good and evil viewed?
7. What was Jesus' purpose in performing exorcisms?
8. What solution to the problem of evil did Jesus offer? What did he teach us about evil? Discuss.
9. What was the core of St. Ignatius' spirituality?
10. What can St. Ignatius teach us today? Discuss.
11. Discuss this statement: "Like Ignatius, we are asked to live a searching existence that includes the ambiguities involved in decision and commitment."

12. Discuss this statement: "If one member suffers in the body of Christ, which is the church, all the members suffer..."

. . . and children

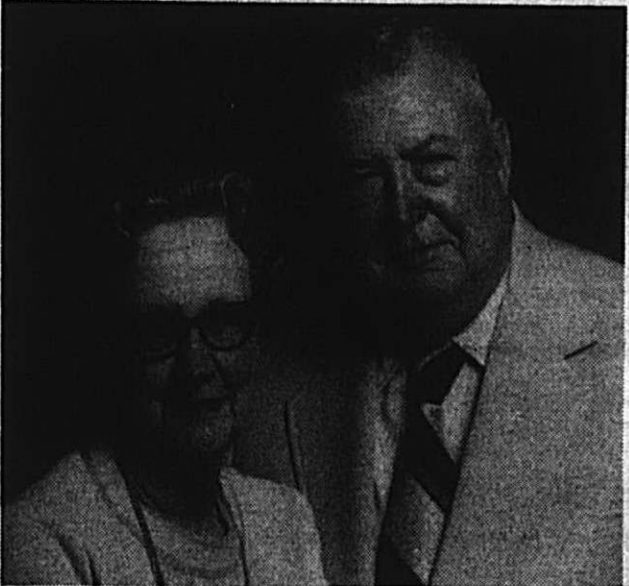
1. Open the family Bible (or Bible in the classroom) and with your child (or children) read the "Cure of a Demoniac" in the Gospel of Mark (1:23-28).
2. Ask your child (or children) to tell the story of the possessed boy.
3. Ask your child (or children) to tell you what they think Jesus' reason was for curing the boy.
4. Spend time with your child (or children) talking about what trust means and what it really means to trust Jesus.
5. Let your child (or children) color the picture which accompanies the KNOW YOUR FAITH Children's Story.



ANNIVERSARY COUPLE—Mr. and Mrs. Roy T. Dilley, members of Little Flower Church, Indianapolis, will celebrate their 50th wedding anniversary from 2 to 4 p.m. Saturday, Oct. 7, at an open house at Our Lady of Fatima, K of C Council on south Post Road. Their children will host the event. They include Betty Hazelton of St. Paul, Minn.; Richard H. Dilley of Midland, Mich.; and John W. Dilley of Mt. Clemens, Mich.



JUBILARIANS—Mr. and Mrs. Bernard C. Fink of New Albany will mark their 50th wedding anniversary with a Mass of Thanksgiving at 10 a.m. on Sunday, Oct. 8, in St. Peter's Church, Buena Vista. A reception for relatives and friends will be held from 1 to 5 p.m. in the K of C Hall, 809 E. Main St., New Albany. The couple requests that gifts be omitted. They are the parents of nine children.



R. C. Wilmoth rites are held; pastor's father

The Mass of the Resurrection was held for Ralph C. (Dutch) Wilmoth in the chapel of St. Paul Hermitage, Beech Grove, on Tuesday, Oct. 3. His son, Father James Wilmoth, pastor of Holy Name Church, Beech Grove, concelebrated the funeral liturgy with a large number of Archdiocesan priests.

Mr. Wilmoth died at the Hermitage on Saturday, Sept. 30, after a lengthy illness.

In addition to his son, Mr. Wilmoth is survived by his wife, Mary Jane Wilmoth; one sister, Thelma Riley, and two brothers, Sam and Al Wilmoth.

TO CELEBRATE GOLDEN ANNIVERSARY—Mr. and Mrs. Knute H. Herber will celebrate their 50th wedding anniversary on Saturday, Oct. 7. A Mass of Thanksgiving will be offered at St. Luke Church, Indianapolis, at 3 p.m. Their son, Father Stanley J. Herber, pastor of St. Mary Church, New Albany, will concelebrate the Mass with two nephews, Father Joseph E. Till, pastor of St. John Church, St. John, Ind., and Father Melvin Herber, St. Joseph Church, Mishawaka. A reception and dinner will follow the Mass. Mr. Herber and Bertha Till were married at St. Vincent Church, Fort Wayne, on October 4, 1928. Their children include Helene Henn, Ann and Kay Herber, all of Indianapolis; Sister Marilyn Herber, S.P., Terre Haute; Charlotte Knoerle, Carmel, and Father Herber. Another daughter, Audrey O'Neill, is deceased.

Sister, 93, will observe her 25th anniversary

Sister Mary Mercedes (O'Connor) D'Ancona c Wheatley, the former Mrs. Charles Wheatley, Sr., of Indianapolis, will celebrate her silver jubilee of entrance into the Monastery of the Visitation at Toledo, Ohio, on October 15.

Eight years after the death of her husband, Sister Mary Mercedes made application to enter the cloistered Carmelite monastery in Toledo, where she was accepted on October 16, 1953.

She was 93 years old on August 15.

Before entering the monastery, Sister Mary Mercedes was a member of Sacred Heart parish, Indianapolis.

She is the mother of Clarence Wheatley of Beech Grove; Esther Fitzpatrick of Indianapolis; Joseph Wheatley of Tucson, Ariz.; Alma Bunks of La Habra, Calif.; and Catherine

(O'Connor) D'Ancona c Miami, Fla. Another son Charles, is deceased. She has 20 grandchildren, 2 great grandchildren and one great-great grandchild.

A large number of Sister Mary Mercedes' family plan to attend the jubilee celebration.



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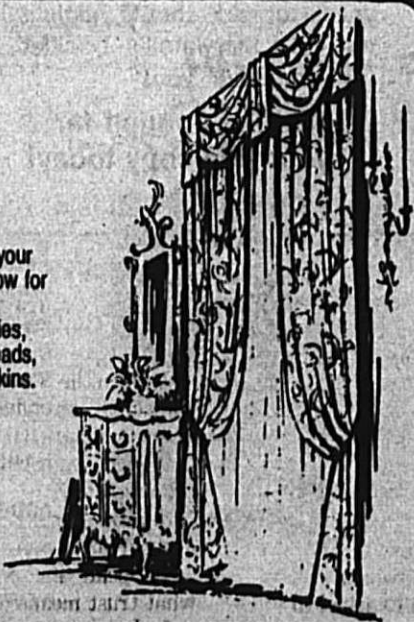
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John V. Muller
Mary Lula Reising
Charles R. Shircliff

What did all these people have in common? They remembered the education of students for the priesthood in their wills. We recommend them to your prayers.

For information on Estate Planning, Annuities, Bequests or Trusts write: Rev. Louis Range, O.S.B., Saint Meinrad Seminary, St. Meinrad, IN 47577.

not by bread alone

Here are some 'yummy' alternatives to bologna, cheese for lunch pail

BY CYNTHIA DEWES

One of our fondest memories of childhood is the September ritual of buying school equipment. The pencil box, the mysterious protractor and compass, the colored pencils and character erasers, were all so NEW and glamorous.

To smaller children, the lunch pail is the ultimate status symbol, even to picky eaters whose entire list of approved foods consists of peanut butter and jelly sandwiches.

There are cute little red barns with silo thermos bottles, Snoopy doghouses, plaid boxes and Walt Disney pails. When all the children have grown, there are always leftover small thermoses which Dad carries to work until they're used up, much to the delight of fellow workers.

WHAT GOES INSIDE the lunch pail is another story. By mid-November the level of inspiration in the lunchbox menu is very low, and we may be racking our brains for ideas. We can opt for letting the child buy a hot lunch if the school provides one, but if we want to save a little money and make

sure Junior eats what is good for him (by sending something he likes), we stick to the lunch pail.

There are alternatives to the bologna and cheese sandwich which can offer variety and still taste yummy. One is a combination of peanut butter and crisp-fried bacon pieces. Others which are high in protein are cheese and bacon, fried eggs on buttered white bread, or cheese and fried egg.

There is the "John Traverse" sandwich, so-named for my husband's boyhood neighbor who was fond of this combination: peanut butter, mayonnaise and lettuce. And there is the interesting Celery-Nut Sandwich:

Celery-Nut Sandwich

2 to 3 stalks celery
1/2 c. nutmeats (walnuts or pecans)
2 tbsp. mayonnaise
few grains of salt

Grind celery and nutmeats using the medium-blade of a food grinder, or use a

slicer/shredder. Mix with mayonnaise and salt, and spread between buttered bread slices.

If bread has lost its appeal entirely, abandon sandwiches for awhile. Fry extra pieces of chicken when you make dinner and send them along in the lunch pail with a little packet of salt. Cut cheese into cubes or sticks and pack with a few crackers.

If you have a small, wide-mouthed thermos, send along hot soup or cottage cheese or warm beans and weenies. During the school year, available fresh fruit sometimes becomes limited to bananas, oranges and apples. For variety, put dried fruits such as apricots, prunes or peaches in the lunch pail—or small boxes of raisins.

Homemade cookies and cakes make a good lunch treat. One family favorite is Hinchey Fudge, a rich brownie named for reasons long lost in past generations.

Hinchey Fudge

2 oz. unsweetened chocolate
3/4 c. melted butter
3 eggs
1 c. sugar
3/4 c. cake flour
1/2 tsp. salt
1/2 tsp. baking powder
1 c. chopped nuts (optional)
1 tsp. vanilla

Melt chocolate and butter over hot water. Beat eggs until light, then add sugar, flour, salt and baking powder. Combine chocolate and egg mixture. Add vanilla and nuts. Bake in an 8 or 9" square pan for 20 minutes at 350° or until cake tests done with a toothpick. When cool, frost with this Chocolate Icing: Melt 1 tbsp. butter and 1 oz. square unsweetened chocolate over hot water. Add 1 1/2 tbsp. hot water.

Beat in about 1 c. sifted confectioner's sugar enough to make an easily spreadable icing.

Vegetables—carrot or celery sticks, radishes, cauliflower or broccoli buds, well-wrapped pickles and olives—are more nutritious lunchbox snacks than the usual junkfoods. Packets of Peanut Granola are another healthy and tasty treat.

Peanut Granola

2 c. uncooked oatmeal
3/4 c. chopped peanuts
1/2 c. sunflower nuts
1/2 c. wheat germ
1/2 can flaked coconut
1/4 c. peanut oil
1/4 c. honey
1/4 tsp. vanilla
1/2 c. raisins

Heat oven to 300°. Combine first 5 ingredients in a large bowl. Heat oil, honey and vanilla almost to boiling and then pour over first mixture. Mix thoroughly. Spread evenly in a jelly-roll pan and bake for 30 minutes, stirring occasionally, until mixture is lightly browned. Remove from oven and mix in raisins. Cool. Makes about 5 cups of granola. This can also be used as a cold cereal for breakfast.

Dads and Moms can carry their lunches to work too, although their lunch containers may not be as imaginative as the kids.

Exceptions we've seen: paper lunch sacks with "Tom's Bag" or "Mary's Bag," etc., printed all over them, and a cloth bag announcing the fact that it is a "Brown Bag" or a "Feed Bag."

The sack lunch is an efficient way to watch your diet and your pennies at the same time. So recapture one of the joys of youth and pack a lunch for tomorrow. See you in the lunchroom.

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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.

october 6

A rummage sale is in progress at St. Andrew parish, Indianapolis, from 8 a.m. to 11 p.m. One dollar will buy a bag.

Roncalli High School, Indianapolis, will hold its annual homecoming dance following the Roncalli-Washington football game.

The Indianapolis Cursillo Movement will have an Ultreya at Holy Cross parish house, 126 N. Oriental St., beginning at 7:30 p.m.

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.

october 7

St. Rita's CCD program is having a garage sale from 8 a.m. until 5 p.m. adjacent to the bus garage, 1900 N. Arsenal, Indianapolis. One dollar will buy a bag.

A rummage sale will be held at St. Philip Neri School, 535 Eastern Ave., Indianapolis, from 9 a.m. until 3:30 p.m. Cub Pack 125 is the sponsor for the sale. After 2 p.m. the price is \$1 a bag.

october 7

Holy Cross Church, 125 N. Oriental, Indianapolis, will present "Celebration of Life" in Holy Cross Hall at 7:30 p.m.

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.

october 8

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

The annual turkey supper at St. Mary-of-the-Rock parish, R.R. 3, Batesville, will be served from noon until 6 p.m. (EST). Adult tickets are \$3; children under 12, \$1.50. Booths and entertainment will also be available.

A day of recollection for divorced and separated Catholics will be held at Mount Saint Francis Retreat Center, west of New Albany.

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.

october 10

When the St. Gerard Guild meets for its annual Coffee at 10 a.m. at Immaculate Heart of Mary auditorium, 57th and Central, Indianapolis, the guest speaker will be Denise Thomas, Chicago. She is the speaker for the Chicago-based "Women Exploited," which gives support and encouragement to women who regret abortions and provides information and alternatives for those considering abortions.

The Ave Maria Guild will hold a business meeting following dessert at 12:30 p.m. at St. Paul Hermitage, Beech Grove.

The regular meeting of SDRC will be held at Alverno Retreat Center at 7:30 p.m. The speaker will be Robert Hughes, an Indianapolis attorney.

Mother Theodore Circle, Daughters of Isabella, will meet at 6:30 p.m. at the K of C Hall, 13th and Delaware, Indianapolis. The chicken dinner will be \$1.50.

october 11

A luncheon and card party will be held at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis. Luncheon will be served at 11:30 a.m. with card games scheduled for 12:30 p.m.

The program of One Nighters at St. Patrick parish, Terre Haute, will feature Sister Margaret O'Brien, S.P. Sister Margaret is instructor of secondary education at St. Mary-of-the-Woods College. She will present observations and techniques on improving communication with others, especially parents and teens. Admission is \$1.

The Altar Guild of St. Philip Neri parish, Indianapolis, will sponsor its monthly card party in the parish hall at 1 p.m. Door prizes of bacon and eggs are an added attraction.

october 12-15

A men's Cursillo will be held at Mount Saint Francis Retreat Center, Mount Saint Francis, Ind. The

weekend will open with registration on Thursday evening. For reservations and/or information phone (812) 923-8818.

october 13-15

An A.A./Alanon weekend is scheduled at Mount Saint Francis Retreat Center, Mount Saint Francis, Ind. Interested persons may make reservations by contacting the Center, (812) 923-8818.

october 14

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

Saint Mary-of-the-Woods College will present the first of its Four-Star Series at 8 p.m. in the Cecilian Auditorium of the Conservatory of Music at the college. A panel exhibition by the Smithsonian Institute's Traveling Exhibition Service will focus on "Workers and Allies." It follows women's participation in the American Trade Union Movement from 1824 through 1976.

october 14-15

Ball State University Newman

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

786-7820. or Cathy Coppage. 783-6845.

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

october 15

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

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

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

St. Susanna Parish, Plainfield

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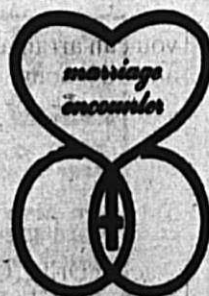
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Play-off action opens in CYO girls' kickball

Girls in the 1978 Fall Kickball Leagues opened play-off action this week.

On Thursday afternoon Division winners from the Cadet "A" League played the Championship game at Little Flower. The result was not available at Criterion press time.

The 56 "A" Championship game is slated for Tuesday, October 10, at Christ the King at 4:30 p.m. Teams in

the Junior League were to play their title game Sunday, October 8, at 4 p.m. at Little Flower.

Championship games in the 56 "B" and Cadet "B" Tournament were played Wednesday, October 4, at Christ the King. Results will be announced next week.

As soon as Kickball is over, girls move to play in the Cadet "A" and Cadet "B" Basketball Leagues next week.

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ADMIRE AFGHAN—Miss Camilla Zinkan, seated, and Mrs. Elwood Ellis, right, admire the afghan Mrs. Robert Reimer is "modeling." The afghan will be a feature award at the card party sponsored by the Ave Maria Guild on Sunday, Oct. 15, at Our Lady of Grace Center, Beech Grove. The party will begin at 2 p.m. Proceeds will benefit St. Paul Hermitage.

Franciscan nun dies

OLDENBURG, Ind. — Sister Cuthbert Gramann, Oldenburg Franciscan Sister for 61 years, died at Margaret Mary Hospital, Batesville, on September 19. The Mass of Christian Burial was celebrated at the Oldenburg motherhouse chapel on

September 22.

She is survived by one sister, Elizabeth Glatz of St. Louis.

Sister Cuthbert, who was 81 years old, was a native of St. Louis, where she also spent 17 years of her elementary teaching career. She also taught in Illinois, Ohio, and Indiana, including 12 years in the Indianapolis archdiocese.

She served at Brookville, Greensburg, Lawrenceburg, New Alsace, and Rushville, as well as at Holy Rosary and St. Francis de Sales in Indianapolis. She retired in 1972.

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ST. MARY-OF-THE-WOODS, Ind. — The Mass of the Resurrection for Sister Mary Carlotta Jenkins, S.P., 86, was held in the Church of the Immaculate Conception here on Saturday, Sept. 16. She died on Thursday, Sept. 14.

Born in Loogootee in 1892, Sister Mary Carlotta entered the Community of the Sisters of Providence in 1912. Among her assignments, she taught school and served as local superior at a number of missions. In the Archdiocese she was assigned to St. Andrew, Indianapolis; St. Paul, Sellersburg; and St. Patrick, Terre Haute. She retired in 1972.

There are no immediate survivors.

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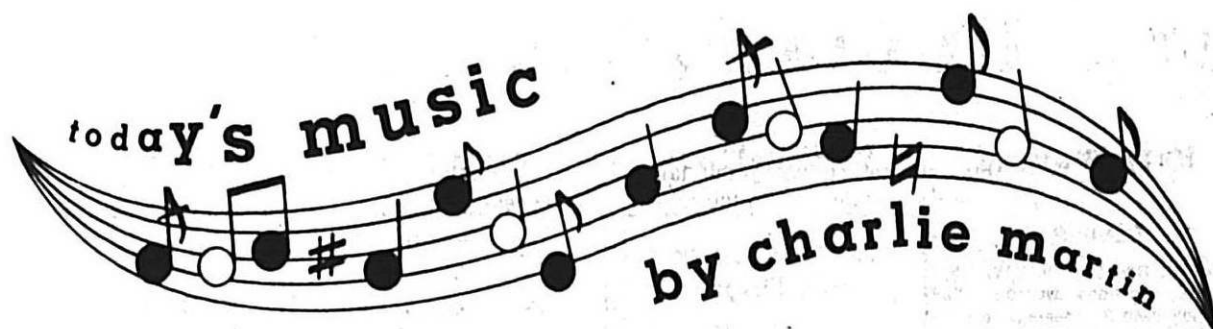
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Harry Chapin is known as the greatest musical storyteller of the 1970s. His songs are often too long to make radio airtime, but those that have been aired became hits. The most enjoyable way to appreciate Chapin's talents is to attend one of his frequent concerts. His audience rapport and stage presence convey his authentic interest in the truths that can be discovered by one who has risked involvement with life's learnings.

Chapin often uses "All My Life's A Circle" as the closing song to his concerts. This song reflects on life's experiences as a cycle of returning events, but events that change and renew us with each reoccurrence. This is the season of the year that we see this cycle exemplified. Summer days have now faded into fall crispness and a collage of color. There is a new spirit in the air as life turns to new tasks and plans.



FALL OFFERS A new reflectiveness about our lives. We are reminded that our lives do change, that we do go through a cycle of life and death, and then we are brought to a new discovery of life. Fall is a type of magic, a season when returning to emotional roots and the purpose of our lives is heightened.

The message of this song, exemplified in this season, is also found in the concept of hope. Chances, and sometimes surprise hap-

penings, do alter our lifestyles. Yet, the cycle of life never brings "dead ends." The lines of our life progression do bend in a way that bring alternative ways to use our potentials. At times our life circle does arc toward emptiness and pain, and yet, the very same

turning may bring us to new situations that will heal this pain.

All of life's experiences help us realize that the circle of life is a mystery.

A thousand "whys" can bring doubts, questions and uncertainty, but the wholeness of life's circle takes us past these "whys." As Chapin says in the song, it is difficult to isolate "clear-cut beginnings," for the origin of one life event is often found in the fulfillment of another.

How many times has a change in a situation, for instance, a relationship, brought surprise and never-expected opportunities? Indeed, the circle of life is bigger than our understanding of it and larger than our own expectations about what should happen in our life.

These life conditions describe a life that always has hope. Christians find this perspective made real in the life of Jesus.

IN JESUS WE are assured that we do not live alone, that God is actively interested in what happens within our life's circle. We learn that no experience of sorrow can separate us from the source of life, from God. We understand that our life circle spirals both outward and inward, once to include the value of each person touching the circle of our life, and once again to ground this reaching out in the power of God's love.

There are times when we do not feel this perspective of hope. Sometimes we even feel lost as we move through

life's circle. Yet each of us can give the strength of hope to another. We need to look with care at the circle of life in those we love.

Are there any new changes, perhaps changes accompanied by suddenness and fear?

To give the gift of hope is to pass on the knowledge that the circle of life is greater than any of its separate events. To give hope is to enable another to believe that God's love touches both the single events and the unfolding of the whole process. To give hope is to say with invitation to someone we love: "Our love is like a circle, let's go round one more time."

ALL MY LIFE'S A CIRCLE

REFRAIN:

All my life's a circle
Sunrise and a sundown
The moon rolls through the nighttime
Till the daybreak comes around
All my life's a circle
And I can't tell you why
The seasons spinning round again
The years keep rolling by

It seems like I've been here before
I can't remember when
And I get this funny feeling
That we will all be together again
There's no straight lines make up my life
And all my roads have bends
There are no clear-cut beginnings
And so far no dead ends

REPEAT REFRAIN

I found a thousand times
I guess you've done the same
But then we lose each other
It's just like a children's game
But as I find you here again
The thought runs through my mind
Our love is like a circle
Let's go round one more time

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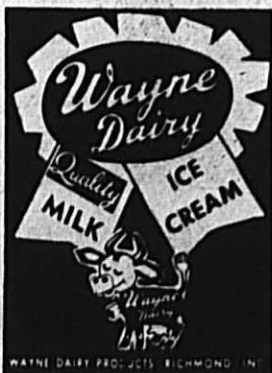
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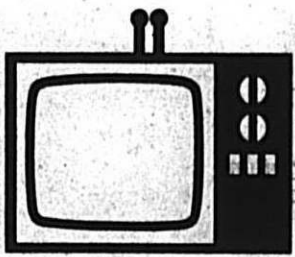
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TELEVISION: Sunday, Oct. 8, 10-11 a.m., "The Timeless Family" (CBS) CBS News visits a new and unique museum in Tel Aviv dedicated to a study of the Diaspora and the Jews' miraculous survival culminating in the establishment of the state of Israel. The program examines how Beth Hatefutsoth has overcome the relative scarcity of physical artifacts (the backbone of most museums) with dioramas, computers and advanced audio-visual technology.

RADIO: Sunday, Oct. 8 "Guideline" (NBC) presents the final interview with Father Thurston Davis, former editor of the Jesuit magazine America. Father Davis, vice president of 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.)

Oldest living American is TV subject

NEW YORK—The purpose of "Visions," the weekly PBS drama series now in its third year, is to provide the American audience with original TV plays written by authors as yet untried in the medium. It is a series that takes chances, but its many awards attest to the fact that it has succeeded much more often than it has flopped.

"Visions" begins its new season of adventuresome viewing with a tongue-in-cheek dramatization of the life of America's oldest living citizen, a 134-year-old former slave. If you have a sense of history as well as humor, you will enjoy "Charlie Smith and the Fritter Tree," airing Monday, Oct. 9, at 9-10:30 p.m. on PBS.

The teleplay is set in an old people's home. In exchange for cigarettes, which he is not supposed to smoke, Charlie Smith tells

an orderly of his adventures as a young man. His stories border on being tall tales, embroidered with the robust humor of frontier life.

Taken from Liberia at the age of 12 by slavers, Charlie was auctioned in 1854 to a Texas rancher who gave him his name and the trade of cowboy. As the West changed, he failed as an outlaw—"The Trigger Kid"—but became a successful bounty hunter. At the turn of the century, he settled down running a saloon until the sheriff put him out of business.

In the background of these stories are Klan burnings, lynch justice and the racism of segregation. But the narrative focus is on a black man trying to live as best he can and enjoying whatever opportunity comes his way. In its own way, this folk history approach serves the purpose of interracial understanding better than the impersonal accounts of the history books of the black life in America.

"Three by Four," PBS, Oct. 12. Television is a Procrustean bed which cuts motion pictures (or expands them) to fit the requirements of half-hour units of time. Short films are even more difficult to program except as fillers to round off a program's allotted air time.

Public television has been most creative in trying to find formats in which to show short films, such as it once did on "The Great American Dream Machine." They are at it again this week, grouping three shorts whose only similarity is their originality, in a program entitled "Three by Four," airing Thursday, Oct. 12, at 9-10 p.m. on PBS.

The first is Alan Beattie's "Doubletalk" (nine minutes) which uses overlapping soundtracks to reveal the inner thoughts of a young

man, his date and her parents. The technique is more interesting than the shallowness of the social satire that forms the film's content.

THE SECOND film, Marjle Short's "Kudzu" (16 minutes) is another matter entirely. The subject is one of those curious areas where life is stranger than fiction. The Kudzu plant was imported from Japan by Georgia in 1876 as a conservation

measure to stop the erosion of its sandy soil. As a fast-growing, creeping vine, it did its job so well that now it threatens to take over the entire South.

A much more serious undertaking is the third short, an adaptation of Joyce Carol Oates' "In the Region of Ice" (35 minutes), produced and directed by Peter Werner and Andre R. Gutfreund under a grant from the American Film Institute. It tells the story of a nun in a Catholic college who fails in her attempt to help a brilliant but troubled student.

tv film fare

Sunday, Oct. 8, 9 p.m. (ABC) "The Gumball Rally" (1976) A mindless movie about a cross-country car race featuring a cast of characters as indistinguishable as the cars they drive. An inept combination of speed on the road and leering sex at the pit-stops. **B—Morally objectionable in part for all.**

Tuesday, Oct. 10, 9 p.m. (CBS) Jacqueline Susann's "Once Is Not Enough" (1975) Kirk Douglas stars as a

washed-up movie producer who marries a rich woman (Alexis Smith) so he can continue providing his daughter (Deborah Raffin) with a luxurious lifestyle. When the daughter falls for a hard-drinking novelist (David Janssen) as old as he is, Daddy isn't too happy. As the title should make amply clear this trashy movie is about sex among the "beautiful" people. **B—Morally objectionable in part for all.**

tv programs of note

Sunday, Oct. 8, 10-11 p.m. (NBS) "Lifeline." The second program in the new medical-actuality series features Dr. Theodore Kurze, chief neurosurgeon at the Huntington Memorial Hospital in Pasadena, Calif.

Wednesday, Oct. 11, 4:30-5:30 p.m. (ABC) "A Home Run for Love." A timid white boy emerges from his shyness due to his friendship with a black boy, a program in the "Afternoon Specials" series.

Thursday, Oct. 12, 10-10:30 p.m. (PBS) "Sneak Preview." Chicago film critics Roger Ebert and Gene Siskel review the new movies opening around the country in a series airing every other Thursday.

Thursday, Oct. 12, 10:30-11 p.m. (PBS) "Reel West." The myth of the Hollywood Western and the reality of the Old West are examined by scholars and moviemakers during a 1976 conference taped in Sun Valley, Idaho.

Saturday, Oct. 14, 9-10 p.m. (PBS) "The Long Search." The meaning of Judaism is sought by Ronald Eyre in Jerusalem and in conversation with writer Elie Wiesel in a program entitled "The Chosen People."

Saturday, Oct. 14, 10-11 p.m. (PBS) "The Champions." Canadian Prime Minister Pierre Trudeau and Premier Rene Levesque of Quebec—political opponents in the bitter struggle for French-Canadian independence—are profiled in this two-part documentary concluding Sunday, Oct. 15, at the same hour.

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going to the movies

'Death on the Nile' flawed by its excessive length and a too-leisurely pace

BY T. FABRE

In "Death on the Nile" (Paramount), a beautiful but shrewd and ill-tempered heiress (Lois Chiles) is murdered on a honeymoon cruise up the Nile, a melancholy event that calls into play the incomparable powers of Hercule Poirot, Agatha Christie's famed Belgian sleuth. Peter Ustinov plays Poirot, and also present and accounted for on board the ancient paddle-wheel steamer Karnak is David Niven, functioning as a sort of Dr. Watson to Ustinov's Poirot, together with a lovely complement of ripe suspects.

First there is Mia Farrow, the blonde friend of the heiress who the latter stole her fiancé (Simon Mac-Corkin) and married him herself. Then there are George Kennedy, as the heiress's untrustworthy

trustee, who fears discovery of certain transactions he has made in his own interest; Bette Davis, who covets the heiress' pearl necklace; Maggie Smith, Miss Davis' irascible salaried companion, whose father was ruined by the heiress' father; Angela Lansbury, an eccentric author of steamy romantic novels, whom the heiress was suing for libel; and three or four others who likewise stood to profit materially or emotionally from the heiress's sudden deliverance from this vale of tears.

THE FILM is lavishly produced. Obviously, no expense has been spared on the period costumes (the early '30s) and the Egyptian settings. The Nile, the pyramids, the ancient temples, the exotic local color—all these are served up in grand style for the viewer's vicarious pleasure

and at much less expense than the cheapest imaginable charter flight. The steamer, furthermore, with its luxurious interiors, is a gem in itself. If the photography is of the picture postcard variety, what's wrong with picture postcards?

Since the film is based on an Agatha Christie whodunit, the plotting is expectedly clever. The clues, furthermore, are laid out with scrupulous fairness, and so, for those who might like to keep pace with the immortal Hercule, careful attention to detail is likely to pay off.

With one or two exceptions, the acting is good, though the cardboard roles are not the sort to offer much of a challenge to competent actors and actresses. Maggie Smith is so good, however, that it is a pity that Shaffer and director John Guillermin did not give her more to do. And just as good as Miss Smith is an Indian actor named I. S. Johar, who comes close—and maybe more than close—to stealing the show as a grubby but eager pursuer whose confident and astounding manipulations of the English language provide the brightest moments in the picture.

THE ONLY DIFFICULTY with "Death on the Nile," aside from its perhaps too leisurely pace and somewhat excessive length at two hours and 20 minutes, is the limitations of the genre. You start to notice the absence of real people and the possibility of any surprises except those that belong to the whodunit. And then you have to be willing to go along with the whodunit's cheerful reduction of murder—stripped of pity, terror and passion—to the realm of fun and games.

With these qualifications, then, "Death on the Nile" is a solid if uninspired piece of entertainment. Since it depicts murder rather graphically at times, with close-ups of wounds and a generous amount of flowing blood, the film qualifies as adult entertainment, though older teenagers need not necessarily be ruled out. (PG) A-III—Morally unobjectionable for adults.



CANCER SERIES—David Hartman, host of the ABC Television Network's "Good Morning America," talks candidly with a cancer patient. The morning news and interview program focused its cameras on St. Joseph Hospital in Houston for a five-part series on cancer which was aired the week of Oct. 2-6. The hospital is run by the Sisters of Charity of the Incarnate Word. [NC photo]

capsule movie reviews

"Warlords of Atlantis" (Columbia). Two stalwart young scientists (Doug McClure and Peter Gilmore) find themselves in the power of the rulers of an undersea kingdom, where, surprisingly enough, they meet a beautiful and apparently ageless Cyd Charisse. Miss Charisse is not reason enough to see this perfectly dreadful movie, however, filled as it is with papier-mache monsters, wooden dialogue and leaden comic relief. (PG) A-II—Morally unobjectionable for adults and adolescents.

"A Wedding" (Fox). Robert Altman has assembled a huge cast in this assault upon one of America's last recognized institutional events: the family wedding. The central plot, from which all sorts of threads branch out, has to do with the bride's unmarried sister being pregnant, allegedly by the groom. Altman does everything with a slick, sure touch, but the mood is more farcical than satirical, and the view of human nature on display is a little too jaundiced for the film to go down easily and pleasantly. Finally, the humor is often downright offensive—especially the treatment of the sister's pregnancy—as is a gratuitous bit of nudity. (R)—B—Morally objectionable in part for all.

"Up In Smoke" (Paramount). An utterly mindless comedy about two California potheads (counterculture figures Cheech Marin and Tommy Chong) in search of some marijuana to "inspire" Cheech's rock group. Their meandering travels lead to a stash in Tijuana and subsequent pursuit by bumbling narcotics cop Stacey Keach. Straight viewers (the film's ads read, "Don't go straight to see this picture") will no

doubt fail to appreciate about the pleasures of the drug culture depend heavily on the titillating and the scatological. (R) C—Condemned.

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