

the CRITERION

Archdiocese of Indianapolis

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Word from the Archbishop

My dear Family in Christ:

A new form of Church leadership, sometimes called "collegiality," grew out of the Second Vatican Council. It calls on all members of the Church to contribute their insights, convictions and ideas, their talents and time, to help advance the Church's mission in society—to teach the message of Jesus Christ and to serve the people as He did.

In order to strengthen this style of leadership, the Bishops of Indiana want to hear what Catholics think and feel about their religious beliefs and how these affect their lives. Therefore we are beginning what is being called a "Listening Process." It is the first step in a long-range program of understanding and acting on the teachings of Christ and His Church. The long-range program is called "Justice in Our Lives."



This listening process will take place in every parish in the five dioceses of Indiana. At a series of four sessions, trained facilitators will pose questions about: what it means personally to be a Catholic today; what it means to be part of a parish, a diocese and the larger Church; how we express our beliefs in acts of charity and mercy; what "justice" means for us as Catholics.

A similar listening process called "Liberty and Justice for All" is taking place in parishes throughout the United States as part of the Catholic observance of our nation's Bicentennial. It is the wish of the Bishops in this country that the Bicentennial be a time of prayerful consideration of our beliefs and how they affect our lives as Catholics and as American citizens.

I urge you to come to the listening sessions in your parish to share your insights and convictions with your fellow parishioners and with Catholics throughout Indiana and the United States. In this way the occasion of our national Bicentennial will be a time of prayer, understanding and growth for us all, not only as individuals but as a Church "united in spirit and ideals."

Asking God's blessings on us all and your prayers and support for this undertaking, I am

Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup
Archbishop of Indianapolis

September 24, 1975

Pro-life program to open

WASHINGTON—The president of the National Conference of Catholic Bishops and the chairman of the Bishops' Committee for Pro-Life Activities have stressed the need for society and the Church to help American families surmount the problems they face.

"The family as an institution will certainly survive," said Archbishop Joseph L. Bernardin of Cincinnati, president of the bishops' conference. "But individual families need help. They need it here and now."

Archbishop Bernardin and Cardinal Terence Cooke of New York, chairman of the pro-life committee, issued statements in connection with the observance of October 5 as "Respect Life Sunday."

THE DAY MARKS the start of the annual U.S. Catholic "Respect Life" program. In the weeks ahead, Catholics in parishes throughout the country will hear sermons and take part in educational activities dealing with the unborn, the aging, the role of women, and other issues. Family life is the special theme of the 1975 program.

Noting that the "Respect Life Sunday" observance focuses in particular on the unborn, Cardinal Cooke said in his statement:

"In a society that is increasingly callous in its disrespect for the lives of

those who are defenseless and silent, we affirm again the value and dignity of unborn human beings."

ARCHBISHOP BERNARDIN noted that family life is threatened in our country today.

"I do not subscribe to the alarmist notion that the family as we know it is going to disappear. I do not believe that the traditional values associated with marriage and the family will vanish. But I do believe that contemporary attitudes and pressures subject today's American family to unusual strains and tensions," he said.

"This is a situation no one can afford to take lightly. Healthy family life is essential to the well being of society. In neglecting the needs of families, we jeopardize the future."

"Family life is the theme of the 1975 Respect Life observance sponsored by the Catholic Church in the United States. Dioceses and parishes throughout the country will begin this observance on Sunday, Oct. 5."

"This is an occasion for serious reflection on the problems families face today and on the necessary solutions to these problems. The public and private sectors at every level have a serious duty to provide for the material and moral welfare of the American family."

CARDINAL COOKE said, "By

Black Catholics collection slated this week-end

Forty parishes will participate in the fourth annual collection for Archdiocesan Black Catholics Concerned (ABCC) to be held Saturday and Sunday, Oct. 4-5.

The fund drive, which is conducted nationally, is a primary source of support for programs sponsored by the National Office for Black Catholics and by diocesan organizations such as ABCC.

An estimated 90% of contributions is forwarded to the national office, with the remainder retained for local activities.

MEMBERS OF THE ABCC Speakers Bureau have been and will continue in the coming weeks to promote their organization by addressing church groups and serving as guest homilists.

Speakers include Father John LaBauve, S.V.D., pastor of St. Rita, Indianapolis; Father Clarence Waldon, pastor of Holy Angels, Indianapolis; Father Kenneth Moch Yen, in residence at Holy Angels; Father Alvin Fong Ben, O.S.B., novice master at the St. Maur Theological Center; Father Ivan Hughes, O.S.B., director of St. Maur's and secretary-treasurer of the Catholic Seminary Foundation; Sister Francesca Thompson, O.S.F., assistant professor of theater and drama, Marian College; Brother Curtis Goar, O.S.B., a member of the staff of the Archdiocesan Office of Religious Education; Mrs. Frederick H. Evans II, ABCC president and fund drive chairman; Joseph Smith, director of the Human Relations Consortium; Alvin Bynum, assistant dean, IUPUI; and Mrs. Jerry Harkness, Mrs. Frederick H. Evans III, Mrs. Searcy Greenwell, and Miss Rita Guynn.

EVEN THOUGH THE drive is essentially the task of black Catholics," Mrs. Evans said, "ABCC urges the support of all persons interested in seeing its program continue to grow and extend its efforts in behalf of Church and community."

She said the four top activities of the ABCC are:

- promotion of black vocations to the religious life;
- eradication of racism in the Church;
- development of black culture and worship and
- development of black lay leadership in the Church.

Last year 32 parishes participated in the annual collection and a total of \$10,886.14 was contributed.

Provincial meeting

INDIANAPOLIS—The 51st semi-annual Indiana Provincial meeting of the Council of Catholic Women will be held at 10 a.m. Wednesday, Oct. 8, at the Hospitality Inn, 21st St. and Post Rd. One of the important items on the agenda will be a discussion of plans to attend the NCCW national convention in Portland, Oregon, Nov. 7-11. Miss Hilda Woehrmeyer of Ft. Wayne will preside at the meeting on Oct. 8.

focusing on marriage and family life in the 1975 Respect Life program, we pay special attention to some of the problems that disturb families.

"We deeply appreciate the efforts of other church agencies to promote greater respect for human rights. The bishops' bicentennial program has generated a widespread discussion of human rights, and the Campaign for Human Development continues to respond to particular needs of the poor and disadvantaged. The Pro-Life Committee is confident that the Respect Life program will benefit from these efforts, and will be a part of the Church's overall commitment to establish a moral and social order that respects human dignity and human rights."

Special Mass to climax Little Flower Jubilee

INDIANAPOLIS—The Very Rev. Francis R. Tuohy, newly appointed Vicar General of the Archdiocese, will be the principal celebrant of a 50th anniversary Mass at Little Flower Church at 12 noon on Sunday, Oct. 5. The Mass on the feast day of St. Therese of Lisieux, patroness of the parish, will climax a year-long Golden Jubilee observance.

Among the concelebrants of the Jubilee Mass will be the present pastor, Msgr. R. T. Bosler, associate pastors Fathers Jack Okon and John Gillman, and many of the priests who have served at the parish in past years.

Father Edwin Soergel, a former associate pastor, will preach the homily.

A dinner for present and past parishioners will follow in the parish hall. Ticket information may be obtained by calling 357-8353.

WHEN LITTLE FLOWER parish was started 50 years ago, the immediate area consisted of a pasture, a cornfield and a farmhouse, which was to serve as a rectory for nearly 25 years.



ANTI-POVERTY GRANTS—A happy exchange took place Monday when Father Lawrence J. McNamara, executive director of the National Campaign for Human Development (NCHD), visited Indianapolis to announce that national grants totaling \$65,000 would be made to two local organizations. Pictured, left to right, are Ann Hanlon,

president of the Human Justice Commission, which was awarded \$20,000; Louis Rosenberg, executive director of the Indiana Center on Law and Poverty, which was awarded \$45,000; Father McNamara; and Father Donald Schmidlin, Archdiocesan director of the campaign. Additional details in story on Page 3.

Chancery issues detailed report on lay employees' pension plan

The retirement program for lay employees of the Archdiocese of Indianapolis is expected to be fully implemented and in effect on January 1, 1976.

The target date was included this week in a fact sheet on the program sent by Archbishop George J. Biskup to all priests.

The date is in the form of a timetable, giving the step-by-step progress of the retirement plan thus far and projecting developments for the near future.

The information, according to Archbishop Biskup, was being distributed because of some lack of knowledge and understanding of the present status of the program.

HE URGED PRIESTS to study the material carefully and "share it with your parish council members and lay employees. It is important that all affected persons have the opportunity of becoming aware of where we stand with this important archdiocesan project."

An estimated 1,500 lay employees will be covered under the plan. The cost to employer parishes and institutions will be approximately 6.1% of lay salaries.

The complete text of the fact sheet appears on Page 2.

One point stressed in the report is that the initial billing has been delayed. Originally scheduled to begin September 1, 1975, billing to employers will not begin until all details

of the program have been worked out and approved.

ELEMENTS OF the program still incomplete include: choice of a bank or insurance company to manage funds and administer the program; final draft of the plan; and the establishment of a permanent Committee of Trustees to be responsible for both the clergy and lay employee retirement programs.

In addition, some compilation of required information on employees remains to be done.

THE FACT SHEET emphasizes, however, that the program, when implemented, will be retroactive to July 1, 1975, as originally announced. Therefore, parishes and institutions are directed to hold 6.1% of all lay salaries in escrow, retroactive to that date, and continuing until such time as billings are actually received.

The Justice Committee of the Priests' Senate has been the key working group involved in designing the retirement program. It has collaborated with professional pension plan engineers.

Pope Paul denounces executions in Spain

BY JOHN T. MUTHIG

VATICAN CITY—Pope Paul VI issued a "ringing condemnation of the very harsh repression" in Spain which resulted in the execution of five terrorists on September 27.

Only hours after the executions, the Pope said that he was bitter that Gen. Francisco Franco, Spanish chief of state, had chosen "the path of murderous repression" and had not heeded the Pope's three personal appeals for clemency for the condemned.

THE POPE'S third appeal for clemency was made September 26. Vatican spokesman Federico Alessandrini said that the appeal was made through regular diplomatic channels, and denied reports that the Pope had telephoned Franco directly.

However, a well informed Vatican source said that the Pontiff had spoken directly with the Spanish chief of state.

"Just last night," the Pope told an audience crowd September 27, "after having learned the news that the condemnations had been confirmed, we once again implored the person responsible, in the name of God, to choose the path of magnanimity and clemency rather than that of murderous repression."

"But we were not heeded."

ON SEPTEMBER 26, Franco spared the lives of six terrorists but let stand the execution orders of five others convicted of killing policemen.

In his talk, the Pope condemned the acts of terrorism.

"But we must follow up this condemnation with a ringing repression which has even ignored the appeals made from many quarters against those executions," he said.

The Pope's words and actions touched off a diplomatic crisis between the Vatican and Spain considered to be unequalled during Franco's 36-year rule. Spain's ambassador to the Holy See, Gabriel Fernandez de Valderrama y Moreno, was called back to Madrid "for consultations," according to Spanish officials.

THE HIGH-LEVEL official delegation from Spain which had been sent to the Vatican to attend the canonization September 28 of Spanish-born John Macias did not attend the rite.

In his talk September 27, the Pope said that he asked "Spanish authorities" to reconsider their decision in light of the canonization of "an illustrious son of Spain."

During the canonization ceremony the Pope said: "Our joy would have been more complete if recent days had not been darkened by the events which everyone is aware of."

THE POPE concluded his audience talk with a prayer for the executed: "In this sad hour, we raise a special prayer to the Lord that He, the God of mercy and pardon, may receive the souls of these poor slain people and comfort their grieving relatives."

The Vatican daily newspaper L'Osservatore Romano dedicated about half of its front page to the Pope's speech, to a brief editorial against the Spanish government's actions, and to a news report of the executions. The Pope's words were printed in large type and underlined.

Avvenire, Italy's national Catholic newspaper, printed a biting front-page editorial against the executions.

Walk protests Bayh vote on amendment

NEW ALBANY, Ind.—Right to Life of Southern Indiana sponsored a "Walk for Life" during an appearance here of Sen. Birch Bayh at the Robert E. Lee Inn. The demonstration protested Bayh's recent committee votes to kill proposed human life amendments to the constitution.

Bayh is chairman of the Senate subcommittee on constitutional amendments which had been considering several such proposals.

The Right to Life group is an affiliate of a statewide organization opposed to abortion. Mrs. Michele McRae is chairman of the board of directors.

SPECIAL NOTICE

Archbishop George J. Biskup entered St. Vincent Hospital on Tuesday, September 30, for observation and tests.

Official Appointments

Effective September 29, 1975

REV. FRANCIS TUOHY, appointed Vicar General of the Archdiocese of Indianapolis, with residence at Our Lady of Lourdes parish, Indianapolis.

REV. ROBERT MOHRHAUS, appointed Chancellor of the Archdiocese of Indianapolis, and retaining his assignment as Master of Ceremonies for the Archbishop, with residence at SS. Peter and Paul Cathedral, Indianapolis, and also appointed a member of the Board of Consultors of the Archdiocese of Indianapolis.

Report tallies 261 refugees; parish sponsorship encouraged

There are 261 refugees from Vietnam and Cambodia now resettled in the Archdiocese of Indianapolis and several additional family groups expected in the near future. Nineteen parishes are participating in sponsorship, either as a separate group or in cooperation with other groups.

The figures are contained in a progress report issued this week by Catholic Charities, the official resettlement agency in the archdiocese.

The report coincides with a letter from Archbishop George J. Biskup to priests of the archdiocese encouraging additional sponsorships among the parishes.

THE ARCHBISHOP emphasizes that sponsorship does not require an outlay of parish funds.

"Refugee sponsorship does not involve either a legal or a long-term commitment, though hopefully long-term friendships will result from it," his letter stated. "Through the

availability of government funding and legislation which provides medical and social service aid for the refugees, sponsorship in most cases is largely self-supporting."

Archdiocesan Catholic Charities became involved in resettlement last June and the effort, organized in collaboration with national Catholic Charities personnel and federal government officials, has become almost a full-time job.

"AT FIRST THERE was much confusion and most sponsors were individuals or families acquainted with a refugee and his family," Father Donald Schmidlin, director of Charities, said. "Since sponsorship involves more than just welcoming a stranger, much of our staff time was spent assisting individual sponsors. At the present only group or parish sponsorships are being recommended and certain guidelines have been established."

A series of deanery level meetings is being planned to distribute information and answer queries regarding sponsorship. Both clergy and laity will be invited. Father Schmidlin said that as soon as a schedule is completed, it will be announced.

Nationally, over 100,000 persons remain to be resettled, according to the Charities report. Government estimates that resettlement would be completed by mid-December, have been withdrawn. To date the U.S. Catholic Conference has resettled more than 27,000 refugees. However, an additional 30,000 remain on USCC waiting lists.

SIGNIFICANT problems in finding sponsors and homes for the many large families and for the unskilled have been encountered. Housing and employment remain the priority needs and they are not always as readily provided as in the case of a family being helped by St. Bernadette parish, Indianapolis.

The refugee family—a young couple and their baby son—was sponsored by Mr. and Mrs. Don Paquette, members of St. Bernadette, and has been in the city for three weeks.

The parish pitched in and assisted in furnishing a home for the couple and helped find a job for the father, who fortunately had a marketable skill. He is now employed as a tailor at L. Strauss & Co. and brushing up on his English in a language course.

"There are approximately 261 refugees here now," Father Schmidlin said, "and several groups are expecting the arrival of families very soon. While this is fairly impressive, the potential of the archdiocese is much greater and the need for sponsors is ever present."

IN ASKING pastors to discuss with their parishes the possibility of sponsorship, Archbishop Biskup reminded them that sponsorship was not complicated or burdensome.

"It is a voluntarily undertaken pledge to help a refugee family become self-supporting in as short a period of time as possible, and involves only the assurance that housing will be available and support and guidance provided the family during their first few months of getting started."

Inquires regarding sponsorship may be directed to the Charities office, 634-1913.

College president appointed to board

INDIANAPOLIS—Sister Jeanne Knoerle, S.P., president of St. Mary-of-the-Woods College, has become the first woman appointed to the board of directors of the Federal Home Loan Bank of Indianapolis.

The bank is the central credit facility serving 228 member savings and loan associations throughout Indiana and Michigan.

Sister Jeanne is only the second woman ever appointed to a board of directors within the Federal Home Loan Bank System which includes 12 regions across the country.

The board is responsible for developing lending and related financial policies.

Timetable on the Development of Lay Employees Retirement Program

February 24, 1972 — The Justice Committee of the Priests' Senate was formed and held its first meeting. Its purpose being the study, design and implementation of retirement programs for clergy and lay employees of the Archdiocese of Indianapolis, and just compensation to religious communities serving the Archdiocese for their retirement programs.

For the first year, the work of the committee was exclusively with the Priests' Retirement Program.

January 11, 1973 — The Justice Committee studied lay retirement plans of Dioceses of Orlando, Fort Wayne-South Bend, San Francisco, Gary, Evansville, and the Michigan Catholic Conference. All these plans are non-contributory on the part of the employee (i.e., parish or institution pays the entire cost).

Spring 1974 — The Priests' Senate, at its December 10, 1973 meeting, discussed at length the pros and cons of a capital fund drive. Finally, approval was given with 9 votes favoring the campaign, 4 against and 1 abstention. Archbishop George J. Biskup accepted the Senate's recommendation, and in the spring of 1974 a capital fund drive with a pledge payment of 36 months was conducted. The goal of the fund was a minimum of \$2 million for retirement programs of clergy, currently retired Sisters, and lay employees. Pledges from the fund totaled \$4.5 million.

It has been estimated that the past service liability of the clergy is \$2.2 million, lay employees \$3.1 million. The payment to religious communities of women for currently retired Sisters was set at \$600,000.00 and to communities of religious priests the amount agreed upon is \$250,000.00. Thus, over \$6 million is needed for past services. Even with the great success of the campaign, the balance of past service liability must be amortized; and funding will perpetually be needed for current costs of retirement programs for clergy and lay employees.

May 3, 1974 — The Justice Committee sent a letter and questionnaire asking for information about lay employees to all Pastors, Administrators, Principals, and Parish Council Presidents.

August 5, 1974 — Priests' Senate voted authorization for the Justice Committee to hire a professional consultant for the lay employees pension plan.

August 5, 1974 — Although originally the lay employees retirement program had only been approved for Archdiocesan employees, the Senate voted to accept the Justice Committee's proposal to consider involvement of lay employees of Church-related private institutions, provided this was without cost to Archdiocesan parishes and institutions.

November 21, 1974 — 95% of parishes and schools had returned the questionnaire about lay employees.

January 22, 1975 — A "Proposed Retirement Plan for Lay Employees of the Roman Catholic Archdiocese of Indianapolis" was completed and presented to the Justice Committee.

January 27, 1975 — Based on the above mentioned plan, a mailing was sent by the Justice Committee to all Priest Senators. Included were (1) Cover letter from Father Harold Kneuev; (2) Actuarial Assumptions of the Plan; (3) Major Provisions of the Plan; (4) Evaluation of the Proposed Plan; (5) Estimate of the Costs for Parishes and other Archdiocesan Employees.

February 5, 1975 — Because the estimated cost to parishes and institutions at 10% of lay employees' salary was considered too expensive, the Justice Committee voted to amend the benefits so that the cost would be approximately 6.1% of lay salaries, which was felt realistic as compared with the programs of other dioceses.

February 10, 1975 — The Senate unanimously voted approval of the following actuarial assumptions for the Lay Retirement Program:

- Normal Retirement—age 65, and 10 years service.
- Early Retirement—age 60, and 15 years service.
- Late Retirement—not available.
- Death Benefit—not included.
- Widow(er) Benefit—not included.
- Disability Benefit—not included.
- Annual Retirement Benefit—1%, times average annual salary, times years of creditable service.
- "Average Annual Salary"—average of 5 highest years of last 10 years.
- "Creditable Service"—full time continuous service from last date of employment to date of retirement, (except for excused absences as specified in the plan). Minimum hours per year: 1040

hours for fiscal year employees, 975 hours for school year employees.

• Vesting—100% vested after 10 years of service; no vesting prior to 10 years.

It was explained to the Priest Senators that, as indicated in the mailing of January 27, the cost of the lay retirement program based on these assumptions as amended would be 6.1% of lay salaries beginning July 1, 1975. Senators were asked to convey this information to their constituents.

February 19, 1975 — The firms of McCready-Keene, Meldinger and Associates, and Edward J. Peters and Associates made presentations to the Justice Committee on their ability to serve as consultants and actuaries for the Retirement Programs. After consultation with the Chancery, the firm of McCready-Keene was hired to serve as consultant.

March 13, 1975 — Monsignor Francis J. Reine reported that the Priests' Senate requested a letter be prepared to go from the Chancery to parishes informing them of the estimated annual assessment for the Lay Retirement Program. A memo to this effect was sent to parishes, schools, and other employers on May 16, 1975.

June, 1975 — The McCready-Keene firm was given data previously collected about lay employees of the Archdiocese.

A determination was made by legal counsel for the Archdiocese that the Lay Retirement Program is a "Church Plan" and as such is exempt from Internal Revenue Service regulation.

McCready-Keene was asked to obtain at least six manager-administrator bids on the basis of the actuarial assumptions noted above, three trusted plans (with banks) and three insured plans (with insurance companies). Presently, these bids are being collected and studied.

July, 1975 — Benefits cannot be paid until such time as bids on the management of the retirement programs are received and a firm selected to manage funds and administer the program and complete information is gathered about current lay employees. However, parishes and institutions have been directed to budget 6.1% of their lay employees' salaries as of July 1, 1975. Because that is the effective date of the Plan, as repeatedly pledged to lay employees, payments from employers will be necessary from that time to make the program financially sound.

August 11, 1975 — At the request of the Justice Committee, the Priests' Senate was asked to authorize monthly collection of funds from parishes and institutions starting September 1, 1975, the initial billing to cover the months of July and August. The Senate voted in favor of the motion 3 to 2, with 4 abstentions.

September 1, 1975 — In view of the close vote, Archbishop Biskup has determined that billing of parishes will not begin until the program is finalized. However, he reminds parishes and institutions that no change has been made in the effective date of the program and that billings, when they are made, will be retroactive to July 1, 1975. Therefore, parishes and institutions are directed to hold 6.1% of all lay salaries in escrow, retroactive to July 1, 1975, and continuing until such time as bills are actually prepared.

FUTURE ACTIVITIES

1. Choice of insurance company or bank to manage funds and administer the program is expected to be made within 60 days by the Justice Committee for approval of Priests' Senate and acceptance by the Archbishop.
2. Final draft of plan document is being developed by the consulting firm of McCready-Keene. This, too, will be completed within 60 days.
3. Information concerning 1500 employees involved in the Lay Retirement Plan must be completed and updated. At present, information is complete for only 810 of the employees. Consulting firm indicates that 90 days is a reasonable time for collecting this data and that the program development is not significantly hampered at this time by the incompleteness of data.
4. Establishment of the permanent Committee of Trustees, who will be responsible for both the Clergy and Lay Employee Retirement Program, is awaiting Senate approval and acceptance by the Archbishop. The document containing guidelines for the establishment and functioning of this committee was provided to all Priest Senators in June, 1975.
5. In summary, it is expected that the Lay Retirement Program will be fully implemented and in effect by January 1, 1976.

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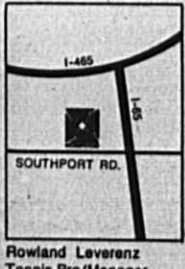
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THE TACKER

Gentleman of press

BY FRED W. FRIES

The Fourth Estate suffered a grievous loss last week in the untimely death of Bob Considine, award-winning columnist, author and war correspondent. Gracious and soft-spoken, he was truly a "gentleman of the press."

A staunch Catholic and the brother of Father John Considine, a Maryknoll missionary and himself a well-known author, Bob was always generous with his time and energies when asked to lend his prestige to Catholic causes.

We recall interviewing Bob some 20 years ago when he was on a speaking trip to Indianapolis. When we called him at his room in the old Lincoln Hotel, he expressed a lively interest in the Catholic press and was more than willing to adapt his busy schedule to accommodate our deadline requirements.

AT THIS LATE DATE, we do not remember the details of the interview, but we do recall that this famous reporter—who had interviewed many high personages in his journalistic career—was most helpful to this nervous neophyte. He not only provided the answers to our queries, but also some of the questions.

He drew on his memory of his World War II experiences as a foreign correspondent for some of the most interesting interview material.

We particularly remember one story which he told about a private audience which he had with the late Pope Pius XII, along with a group of U.S. Army personnel in 1945, shortly after VE Day.

THERE WAS ONE bigoted sergeant in the group, as we recall Bob's story, who didn't want to have anything to do with the "Pope of Rome" and was determined to boycott the audience. Bob finally convinced him that the Pontiff was really quite harmless and that the sergeant had no obligation to speak to His Holiness.

"I'll go along," the sergeant finally agreed, "but I refuse to kiss that [bleep,bleep] ring!"

After the group entered the audience room, Pope Pius extended his welcome, made a few pertinent comments and then proceeded to exchange a few words of greeting with each member of the delegation.

As he approached each one, they knelt to kiss the papal ring—all but our recalcitrant sergeant who—true to his promise—refused to pay the customary obeisance to the Supreme Pontiff.

Far from being perturbed, the ascetic and mild-mannered Pope showed a more lively interest in the sergeant than he had in the others and asked him about his family.

WHEN HE TOLD the Pope that he was from Cleveland, Ohio, he struck a responsive chord. Cleveland was one of the cities which the Pontiff had visited when he came to the United States in 1936 as Cardinal Eugenio Pacelli, and he recounted his visit there in great detail. It developed in the

conversation that the Pope had met and dined with some mutual friends of the sergeant, and, as Bob Considine told the story, the sergeant's bigotry "suddenly melted away and a heartwarming rapport took its place."

Before the Pope could move on to the next member of the party, the sergeant fell to his knees and, with tears in his eyes, kissed the Fisherman's ring.

MONSIGNOR BUSALD ADDENDA—Reader Edna Klesler of St. Michael parish, Bradford, points out in a letter that we failed to mention Bradford's connection with Magr. Albert Busald in our front page obituary last week. "We have always claimed him as our very own," she says in her letter, pointing out that the Busald family moved to Bradford when the future Monsignor was three years old, and it was from this parish that he entered St. Meinrad and later offered his First Mass. Miss Klesler points out also that her sister-in-law, Mrs. Charles Klesler, then seven years old, served as a flower girl at his First Mass. Furthermore, members of the Busald family are all buried in the Bradford parish cemetery. Tacker thanks Miss Klesler for sending in these interesting details about the life of an outstanding priest.

BLOOD DONOR WORKSHOP—Parish chairmen and workers are reminded of the Blood Donor Workshop to be held at 10 a.m. Tuesday, Oct. 14, at the Indiana Regional Blood Center Annex, 2844 N. Pennsylvania St. Blood Center personnel will be on hand to answer questions and provide supplies for upcoming campaigns.

NAMES IN THE NEWS—Kenneth F. Valentine was recently elected president of the St. Vincent Hospital Foundation. Father Kurt Harrich, O.F.M., a native of Indianapolis, is the new Religious Superior of the Franciscan community at St. Joseph Seminary, Oak Brook, Ill. Magr. Charles Koster, Officialis of the Archdiocesan Marriage Tribunal, is attending the annual meeting of the Canon Law Society in San Diego Oct. 6-Oct. 9. James Owens, a member of St. Andrew parish, Indianapolis, recently won the Danville Open golf tournament, representing the Brookshire Country Club.

'FOCUS' PRE-EMPTED—The popular "Focus on Faith" program, seen regularly at noon on Sundays in the central Indiana area on Station WRTV, Channel 6, has been pre-empted for this coming Sunday, Oct. 5, by—yes, folks—a football game. Station officials have announced, however, that it will be carried at 10:30 a.m. in the place of "Insight." Father Robert Drewes is Sunday's priest panelist and the subject is "Private Education."

Remember them
In your prayers

BRADFORD
† CHARLES J. [Bud] ALVEY, 68, St. Michael, Sept. 27. Husband of Mary A. (Gusale); father of John C. Alvey of Elizabethtown, Ky.; Bernard F. Alvey and Shirley Whitaker, both of Georgetown; and Rose Thompson of Louisville, Ky.

INDIANAPOLIS
† MARY A. GILL, 99, St. James the Greater, Sept. 25. Sister of Ann Cummins and Margaret Gosard.

† MARY L. MORAN, 86, SS. Peter and Paul Cathedral, Sept. 28. Sister of Ed and Norman Moran.

† LEO J. MARTIN, 87, St. Mary, Sept. 28. Husband of Ella M.; father of Maryanna Thomas, William F., Frank and Frederick Martin; brother of Carmel Martin.

† MARIAN C. FOLTZ, 85, Holy Name, Sept. 27. Mother of Mildred C. Brunson.

† ANN J. ANDERSON, 83, Sacred Heart, Sept. 27. Sister of Charlotte Mendenhall and Laura Boehmer.

† MARY K. DWYER, 81, SS. Peter and Paul Cathedral, Sept. 27. Sister of Anne P. Dwyer.

† FRANCES C. BROWNLEE, 86, Holy Name, Sept. 29. Wife of Thomas; mother of Thomas P., Gerry, Terry and Larry Brownlee; sister of Helen Guarino, Florence Self, Edward J. and Stephen J. Green.

† HELEN T. BROSMAN, 84, St. Luke, Sept. 29. Aunt of Marjorie Boyle.

† JAMES J. BAKER, 24, St. Catherine, Sept. 29. Son of Hugh and Frances Baker; brother of Vincent, Hugh, Rita, John and Maureen Baker, Kathleen Johnson, Mary P. Kiefer, Elizabeth Georg, Susan Kiefer and Theresa Romer; grandson of Mrs. Joseph B. Wade.

† ANDREW J. HALEY, 90, St. Paul Hermitage Chapel, Sept. 30. Uncle of Ann Polissette.

† PAUL A. JARDINA, 73, Holy Rosary, Oct. 1. Brother of Margaret Macari, Anne Finley, Frances Gentile, Leo, James and Frank Jardina.

JEFFERSONVILLE
† ELLEN D. FLANNERY, 27, St. Augustine, Sept. 24. Wife of Michael Flannery; mother of Benjamin S. and Thomas M. Flannery, both at home; daughter of Mr. and Mrs. Eugene Stemler of Jeffersonville.

MADISON
† CECILIA M. KLEIN, 66, St. Mary, Sept. 20. Mother of Martha Schwartz, Madison; sister of Miss Margaret Lehnert, Mrs. Edward Brandenburg, Elmhurst, Ill., and Father Robert Lehnert, pastor of St. Maurice parish, St. Maurice, Ind.

NEW ALBANY
† VIRLEN H. HADLEY, 62, Our Lady of Perpetual Help, Sept. 23. Husband of Catherine; father of V. Rick Hadley of Georgetown; John Hadley of Jeffersonville; and Rose Marie Williams and Beverly Blackman, both of New Albany; son of Mrs. Clyde Sherley of Des Moines, Iowa.

† JOHN W. MULLER, 81, St. Mary, Sept. 23. Brother of Carl J. Muller and Agnes Carrick, both of New Albany.

† ESTHER I. WHEATLEY, 83, Our Lady of Perpetual Help, Sept. 24. Mother of Noble and John Wheatley and Ruth Adams, all of New Albany.

† MARY SEILER GEHLBACH, 90, Sept. 25. Mother of Herman Gehlbach of Sellersburg; and William E. and Eleanor Gehlbach, both of New Albany.

RICHMOND
† JAMES PAPPIN, 81, Holy Family, Sept. 25. Father of Virginia Stephen of Rochester; Helen Smarrell and Philip Pappin, both of Richmond; brother of Rosa Falcone of Washington, D.C.

† HILDA M. MESKER, 79, St. Andrew, Sept. 27. Mother of James of Richmond.

TERRE HAUTE
† BERNARD A. BURDICK, 80, St. Patrick, Sept. 23. Husband of Dorothy; father of Peggy and Jane, both at home; Delores Abel of Brownsburg; Linda Kearns of Terre Haute; Rosemary Kriebel of LaPorte; Joseph at home; Bernard of San Jose, Calif.; John of Indianapolis; and James of South Bend. Son of Gertrude Burdick of Marne, Mich.; brother of Virginia Gleason of Grand Rapids, Mich.

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\$65,000 in poverty funds given

Two grants totaling \$65,000 have been awarded to two Indianapolis self-help projects from the National Campaign for Human Development (CHD).

The grants were announced Monday by Father Lawrence J. McNamara, Washington, D.C., executive director, during a visit to the archdiocese.

Recipients are the Indiana Center on Law and Poverty, Inc., which is being given \$45,000, and the Human Justice Commission, \$20,000. The former received a \$80,000 grant from the CHD in 1973.

The CHD is the official anti-poverty effort conducted by the U.S. Bishops and culminates each year in a nationwide collection. The sixth annual collection will be held the week-end of November 22-23.

ONE FOURTH of all monies donated is kept in the archdiocese and awarded by the local Campaign for Human Development office.

The Indiana Center on Law and Poverty, located at 129 East Market St., Indianapolis, was organized in the spring of 1973 with a goal of adding a

"poverty perspective" to the state's public policy. Louis Rosenberg is executive director.

The center concentrates on such issues as welfare, poor relief, public housing, and human rights.

Rosenberg said the \$45,000 was earmarked for the establishment of a journal on law and poverty to be published every six weeks.

The Human Justice Commission, founded in 1972, is a citizens action organization composed of church, labor, and neighborhood groups. Its priority currently is a campaign against "redlining" and against Federal Housing Administration foreclosures which violate guidelines of the Department of Housing and Urban Development.

Redlining is described as a strategy for refusing mortgage money for housing in inner-city or changing neighborhoods.

ANN HANLON, president of the commission, said that the national

grant would be used for leadership training of volunteers. Offices are located at 1505 North Delaware St., Indianapolis.

The two projects were chosen from among more than 1,200 funding requests received this year by the national offices of the CHD.

"Both of these projects demonstrate many of the campaign's high priority criteria for funding," commented Father McNamara.

FATHER McNAMARA said he expects the collection in November to be up despite the poor economy. He pointed out that last year's collection was exceeded only by the first one held in 1970.

"Hard times don't mean hard hearts. We have found that in industrial cities such as Detroit and Cleveland, where layoffs have been as bad as anywhere in the country, the collection last year was the highest ever. Difficult times often make us look around and get more concerned about those who are worse off than we are," he remarked.

Guild slates
fall card party

BEECH GROVE, Ind. — The fall card party sponsored by the Ave Maria Guild will be held at 2 p.m. on Sunday, Oct. 5, in Our Lady of Grace auditorium.

Mrs. Vincent Kavanaugh and Miss Camilla Zinkan are in charge of tickets, which may be purchased at the door. The public is cordially invited.

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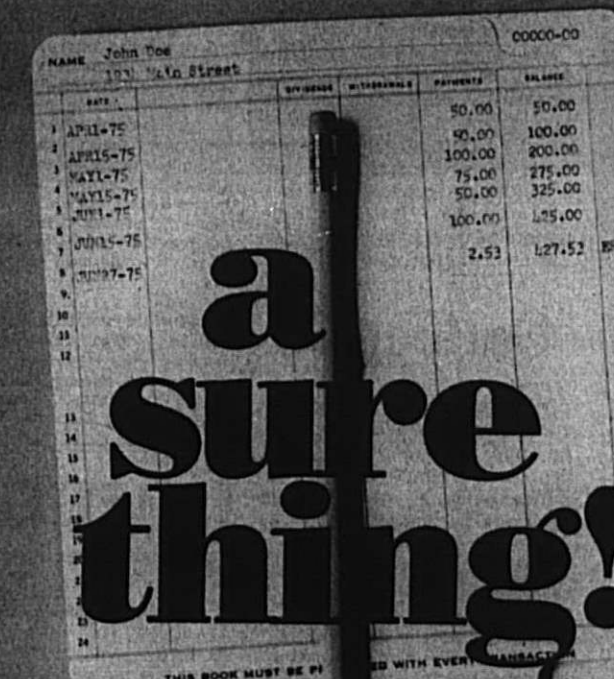
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Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

A time for dying

The agonizing case of 21-year-old Karen Ann Quinlan of Mount Arlington, N.J., has captured the attention and compassion of millions.

Karen has been in a coma since last April, kept alive only by a mechanical respirator. She has suffered irreparable brain damage and has been reduced to a pitiable skeleton of her former self. For several reasons—including fear of a malpractice suit—attending physicians refuse to remove her from the respirator without a court order.

Karen's distraught parents, after long prayer and consultation with parish and diocesan authorities, have asked the court to intervene and direct that their daughter be allowed to die a natural death.

The case is being closely followed, first, because of the obvious suffering of the parties involved and, second, because no court as yet has addressed the issues at stake.

The Quinlans' attorney noted that the law must answer a question never before put to it: "When is enough, enough; when can we as a society legally and morally make this decision?"

The Quinlans are being

supported in their position by New Jersey Church officials and by an outpouring of prayers from fellow Catholics. The consensus is that euthanasia has no relevancy whatsoever in this case. The respirator that has kept Karen barely alive for more than five months is viewed as an "extraordinary measure" that is cruelly delaying the inevitable and ought to be removed.

Pope Pius XII, in 1957, discussing whether or not a respirator can be turned off if the patient is in a hopeless state, reasoned that the machine "in such circumstances is not morally obligatory." Even if the removal should cause "the arrest of circulation," he said, the act was still licit.

Perhaps good will come of the Quinlans' suffering if society once again recalls something it seems to have forgotten—that human life is a precious thing. Perhaps many will see the tragic irony in the debate over artificially prolonging the life of one emaciated young woman while, each day, hundreds of healthy unborn lives are sacrificed to convenience and whim. Let us pray for the Quinlans and for ourselves.

Television controls

William V. Shannon, a columnist for the New York Times, recently suggested that television channels be put under the control of churches, universities, foundations and non-profit associations of writers, directors and actors.

We agree on the need for reform. A change of policy and philosophy at the top of the television industry and a good housecleaning at every level is in order.

We would hope, however, that Catholic churchmen don't take Shannon's recommendation too seriously. They have enough to worry about these days without assuming control of a powerful medium of national communications.

It is not the structure of television that has wreaked the social and cultural damage of which Shannon writes—the distortion of issues and events, the proclivity for violence and brutality, the sabotaging of scholarship. At fault is the end product of television, the programming.

Measures for correction are at hand. They just are not being used. The airwaves are public property and were not intended to be subjected to the exploitation or domination of any particular group or interest.

Every broadcaster must be licensed by the federal government and the Federal Communications Commission is supposed to see that broadcasters meet standards of performance and service to the public welfare. In turn, it is the duty of Congress to see that the FCC discharges its respon-

sibility to all the people.

In his criticism, Shannon notes that by the age of 14, the average child has been exposed to 11,000 murders on television. He thinks there is a definite connection between that grisly statistic and the fact that "every index of childhood unhappiness is rising—the rate of suicide, of violent crime and of runaways."

We share his alarm. But the index of public indignation apparently isn't high enough yet. When it reaches boiling point it can force Congress and the FCC into doing what they should have done a long time ago—ensure the nation's children a wholesome, balanced television experience.

Collection

We remind readers that a special collection will be taken up this week-end for Archdiocesan Black Catholics Concerned and we encourage generous participation.

A large proportion of funds contributed in dioceses across the country will be forwarded to the National Office for Black Catholics, now in its sixth year of operation as a service-oriented organization representing one million persons.

Six years isn't long as organizations go, but in its short life NOBC has weathered a variety of crises and controversies and emerged more confident than ever that Black Catholics have a unique, decisive role to fulfill in the American Church.

To this end the organization has sharpened its objectives and concentrated its strengths. It wants more black priests and Religious, and so is conducting a broad-based, aggressive vocations promotion. It wants more black lay leadership and so is seeking willing, talented men and women and training them. And because it wants an educated laity it is vigorously working for the continuance of Catholic education in areas with large black populations.

The same determination to capitalize on innate gifts and to develop potential is at work in the local community. We applaud these new projects and the promise they hold for the whole Church. We urge their support through the collection this week-end.

Sister personalizes new parish ministry

BY FR. THOMAS WIDNER

As a co-pastor of St. Andrew parish I had the privilege of working with some fine religious women. Among them was Sister Mary Joan Spaeth, a Franciscan sister who served as our parish worker. When she first began working for us, she would frequently be asked, "What is it you do exactly, Sister?"

Parishioners know that she played the organ for us at the Sunday liturgies but since she did not teach in the grade school, they wondered how she spent the rest of her week.

The idea of the Sister parish worker is fairly new but necessary. In the absence of adequate numbers of clergy, she can be of significant help. In a parish like St. Andrew, which has a broad base of people, is geographically scattered for a city parish, and subject to constant social change, the Sister parish worker is a welcome addition. In many ways Sister Mary Joan fulfills the function of an associate pastor. She spends her



day doing many of the things the parish priest does.

SISTER MARY JOAN was hired by the parish council of St. Andrew in 1973. She had spent several years previously teaching in elementary and high schools of the archdiocese. With a background in music, she at first filled a need the parish had for an organist for the Sunday liturgy.

Her main work in the parish, though, is with the parishioners. Sister Mary Joan, as an extraordinary minister of the Eucharist, takes Communion to the sick. She visits people—the elderly, the infirm, young and old. She listens a great deal, for much of the work of the clergy is learning about people and listening to their hurts and their joys. She often provides transportation for people who need it.

Emphasis in the parish centers on personal contact. Sister Mary Joan feels that this is real adult education. "People feel more closely united to the Church because of the personal contact of a priest or a Sister," she said. "Having a woman on the staff adds a dimension to pastoral efforts

that aren't always there through the priest."

SISTER LUCIA BETZ, a Benedictine sister who acts as full-time director of religious education for the parish, also stresses this need for personal contact. "In the school your contacts are limited mostly to children and then at certain times to parents. The parish worker reaches people in the parish who have no concern with the school," she remarked.

Sister Mary Joan has administrative duties, too. She works closely with the parish liturgy committee and attends the parish council meetings, keeping in touch with major decisions affecting the parish.

When she first arrived at St. Andrew she took part in weekly staff meetings with the co-pastors, the director of religious education, school principal, and the parish social worker. She has also worked closely with Warren Huddleston, a parishioner, in coordinating the parish blood bank program.

TO AID HER work Sister Mary Joan spent one summer in the Clinical Pastoral Education program at

Methodist Hospital, a rigorous 10-week course which trains hospital chaplains. She found the course helps her deal more effectively with the sick and infirm.

Mrs. Anne Anderson, secretary at St. Andrew parish, expressed the view of the parish worker's value this way: "The work our co-pastors do takes a lot of time. She is able to help them in the demands that they must meet."

IT IS NOT unusual, for example, to find Sister Mary Joan with a family experiencing death, or leading the prayer service at the funeral home. There have been many occasions when the co-pastors have sought her help when they were supposed to be at three or four different places at the same time.

There are many more Sisters looking to do this kind of pastoral work. A need exists that the male clergy cannot always answer. Sister Mary Joan is but one example of the dedicated Religious who speaks to the command of Jesus to comfort his people. Her ministry is both valuable and necessary. As a woman, the addition she brings to the parish ministry is tremendously helpful.

DALE FRANCIS SAYS

No better meditation than praying rosary

BY DALE FRANCIS

A reader from Chicago wrote to ask if I'd write about the rosary. It is a request I am glad to answer. October is the month of the rosary, so that's a reason. But it seems to me it is good to examine a devotion so old yet ignored by many and even scoffed at by some.

I mention so often that I came to the Church in my adult years that it may be tiring to some. But coming to the Church as an adult, you see the Church in a different perspective than when you have known the Church from childhood. There are many things those of us who came to the Church in adult life have missed, experiences we can never know that the born Catholic has had. Yet viewing as adults for the first time what others have known all their lives, there is the possibility we may see with greater clarity.

When I first learned of the rosary, before I became a Catholic, I decided it was a devotion that did not appeal to me. It seemed both mechanical and repetitious. Remembering the prayer wheels and beads of other religions, I even saw something of superstition in it. So I determined early that if the time came that I would become a Catholic, I would not be one of those who prayed the rosary. I was much too intellectual for that and while I saw no reason to deprive others of whatever comfort they might find in it, I was certain it would have no place in my life.

YET HERE I am, a Catholic for more than 30 years, and the rosary is an old familiar friend. It has been many years since I have missed even a day in saying the rosary. I have said the

rosary many times more than the number of days I have been a Catholic. When I die and they place a rosary in my hands, it will look natural to those who have lived with me through these years because the rosary is a very real part of my spiritual life.

How did it happen and why did it happen? When I became a Catholic I was almost immediately humbled by the fact that it was grace and not intellect that brought me to the Church.

I had thought of myself as an intellectual convert. I read voluminously—Newman, Knox, Orchard, Belloc, Chesterton, Lunn, Eric Gill, Gilson and many others. I'd gone to the history books, I'd studied the works of those opposed to the Catholic Church as well as those who supported the Church.

BUT ALMOST immediately, even on the day of my reception into the Church, I came to a recognition of how little I knew and how much my progress to the Church had been through the influence of the example of good Catholics and, most of all, through the grace I'd been given.

If before I became a Catholic I'd thought I was somehow too intellectually advanced to practice such a simple devotion, I knew when I became a Catholic that a devotion that meant so much to so many Catholics through the centuries had to have meaning for me.

So I started to learn to say the rosary. What I discovered was that this is a great devotion, a way of placing yourself close to Christ, a way of placing yourself close to millions of others, both living and dead.

IN THE LAST decade, there have been many who have abandoned the devotion of the rosary, many more who have not even tried it and some who scoff and say it does not have a

place in the post-conciliar Church.

I am certain those who have abandoned the rosary and those who have scoffed at the rosary do so because they have never really understood it. Those who have not even tried the rosary are depriving themselves of a valuable heritage.

WHEN YOU PRAY the rosary you must first of all practice meditation in its fullest sense. It requires that you separate yourself from this day and place yourself in the scene of the meditation. You kneel at the Crib at Bethlehem, you stand at the foot of the Cross. There is no better

meditation than that which brings you into intimate contact with the life of Christ and His mother while they lived on earth.

The meditation and the prayers go together like the melody and the words of a song. Even as you pray you unite yourself with all others in the world who are praying the rosary—and more, you unite yourself with all those who through the centuries have meditated and prayed in the same way. It is in this sense a community prayer.

Do not deny yourself a heritage that will strengthen your life in Christ.

Vatican shut-out?

LONDON—The Vatican's diplomatic maneuvers in behalf of the Church in Lithuania ignore problems confronting Lithuanian Catholics at the parish level, according to the Rev. Michael Bourdeaux, director of the Center for the Study of Religion and Communism in nearby Keston.

As a result, Bourdeaux said, Lithuanian Catholics have taken up their own cause by publishing the *Chronicles of the Lithuanian Catholic Church* to report on East-West relations in depth and their own situation in particular with the hope that the Vatican will take it up.

THEY BELIEVE, he said, that Vatican diplomats have turned their backs on the difficulties faced by Soviet Catholics.

"The Catholics in Lithuania are asking for some very special things and none of these things is being cared for in the present detente situation," Bourdeaux said.

The Protestant clergyman added: "They became aware that they weren't going to get Rome stepping in to help them in the way they hoped and prayed for years and years."

BOURDEAUX said he sees "a tendency in Vatican official negotiations to allow the East to dictate the agenda." As a result, the negotiations are restricted to "such questions as the consecration of

bishops and the formal organization of 'Church life.'"

He continued: "Many questions concerning the people at the parish level—such as the rights of Eastern Catholics to belong to the Church of Rome if they wish—are not being discussed."

TO PATCH what he sees as a rift between the Vatican and rank-and-file Catholics in the Soviet Union, Bourdeaux suggests the Vatican make attempts to:

- Keep Lithuanians in the United States and the Ukrainians in Canada fully informed on discussions with the Soviet government;
- Step up production and quality of literature to Catholics in the East;
- Improve its broadcasting to Eastern Europe. Christians in East Europe appear to be "very unhappy" with the quality of Vatican Radio broadcasts, complaining that they are boring and full of bureaucratic jargon, Bourdeaux said.

"No one is saying—least of all the Lithuanians—that the Pope should lead a holy war against communism," Bourdeaux said. "What they are saying is that the Vatican should give a lead in saying that Christians in the Soviet Union are a dear and valued part of the whole Church. And they are not feeling that way in the present situation."

LETTERS TO EDITOR

Dual editorials 'missed point,' reader states

To the Editor:

You gave two editorial views on the Senate subcommittee rejection of the pro-life amendment (9-26-75) and both views missed the significant point.

Our civilization is going through a severe crisis. There is one elementary fact which is quite obvious: The disastrous feature of our civilization is that it is far more developed materially than spiritually. In our enthusiasm over our progress in knowledge and power we have arrived at a defective concept of civilization itself.

"Modern man is without any correct feeling for the full significance of the fact that he is living with an unsatisfactory philosophy, or no philosophy at all."

Those words were written by Albert Schweitzer in "Philosophy of Civilization." Their implication is indeed serious. He continues, "A new Renaissance must come, and a much greater one than that in which we stepped out of the Middle Ages; a great Renaissance in which mankind discovers that the ethical is the highest truth and the highest practicality, and experiences at the same time its liberation from that miserable obsession by what it calls reality."

If, as a nation, we have lost our conception of life, and more important, our affirmation of life—which everywhere is evident—then we have also lost the right to be called a civilized nation.

There are many who suspect what is happening without clearly understanding it. But we must clearly understand the danger. Dr. Schweitzer has foreseen. Our present condition

inevitably leads to individual pessimism, of which apathy is an early sign, then to destruction.

R. T. Jefferson

Columbus Ind.

Won't buy Bayh

To the Editor:

It doesn't take a very educated person to know Senator Birch Bayh is a wishy-washy senator who is looking out for his so-called political career. I, for one, didn't help him the first time. Anyone who heard him speak a long time ago knows he wouldn't give a "Yes" or "No" answer on the question of abortion. To me this is one of those questions that demand either a "for" or "against" position. There is no middle road here.

I am against abortion 100%. Liberated women can have Senator Bayh and all the rest like him.

Evelyn F. Mayfield

New Albany, Ind.

Southside concern

To the Editor:

It seems the Southside has a new movie house which specializes in XXX pornographic movies.

Could there be a connection between the increase of violent rape offenses and the moral decay brought on by an indifferent society?

Where is it going to stop? What can we, as concerned parents, do?

Name Withheld

Indianapolis



"I'M HAPPY TO REPORT THAT, AFTER PRAYING LONG AND HARD FOR A SOLUTION TO OUR PARISH'S FINANCIAL PROBLEMS, I FINALLY KNOW WHAT TO DO! I'M GOING TO WRITE TO SYLVIA PORTER!"

The CRITERION

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OLD TESTAMENT

Wandering Israelites bridged the Sinai

BY STEVE LANDREGAN

God chose the rugged reaches of the Sinai Peninsula as the final forge by which the children of Israel would be fashioned into a nation.

Plunging upward from the gentle beaches of the Mediterranean, in the north to the steep and bare red granite peaks in the south, this triangular bridge that connects Asia to Africa must have seemed stark and awesome to the Israelites who had grown used to the fertile Nile delta in Egypt.

The prophets hark back to the days in the desert wilderness as a time of "honeymoon" between Yahweh and His people. "I remember the devotion of your youth, how you loved me as a bride, following me in the desert in a land unsown," (Jer. 2:2). And Hosea will reflect a longing for the "good old days" . . . "I will allure her (Israel), I will lead her into the desert and speak to her heart (Hos 2:16).

In spite of the prophets' nostalgia for the wilderness days, the record of Scripture shows a people disenchanted with their lot and their leadership who cried out, "Would that we had died in the land of Egypt, or that here in the desert we were dead" (Num 14:2) and "let us appoint a leader and go back to Egypt" (Num 14:3).

TIME AND AGAIN Moses mediates for his restless and discontented people asking God to "Pardon, then, the wickedness of this people in keeping with your great kindness, even as you have forgiven them from Egypt until now" (Num 14:19).

And time and again God manifests his "hesed," his faithfulness to his covenant promise to care for, assist and deliver his chosen people. He feeds them in the wilderness with manna and quail (Ex 16:18, Num 11) but like petulant children they continue to grumble and complain.

Then the Israelites reach a point where they are able to send scouts into the land of Canaan. After reconnoitering the land the party returns and reveals that "It does indeed flow with milk and honey" (Num 13:27).

Their hearts however are still the hearts of slaves, filled with fear and lacking confidence in themselves and



Granite mountains loom in the background as a rocky road leads into the Sinai desert. [NC photo by Thomas N. Loring]

the promises of Yahweh. Only two of the party, Caleb and Joshua, urge that the Israelites claim the land promised to them and their ancestors saying, "The country which we went through and explored is a fine, rich land. If the Lord is pleased with us, he will bring us in and give us that land . . ." (Num 14:7-8).

But the others were fearful and told the Israelites, "We cannot attack these people; they are too strong for us . . . The land that we explored is a country that consumes its inhabitants. And all the people that we saw there were huge men, veritable giants . . ." (Num 13:31-33). The people listened and were afraid.

SEEKING THEIR LACK of faith, God asked Moses "How long will this people spurn me? How long will they refuse to believe in me, despite all the signs I have performed among them?"

Moses again mediated on behalf of his people and the Lord forgave them their faithlessness. But sin that is forgiven still has its consequences, and for the weak and fearful generation the consequences were

that they would never themselves enter the promised land, except for Caleb and Joshua.

A new generation born and reared in the wilderness and hardened by their nomadic existence, a generation that

longed not for a return to Egypt and the security of slavery, was raised up to become the heirs to the promise.

Moses, himself barred from entering the promised land, led

the Israelites to the plains of Moab, across the Jordan River from Canaan. There in a final appearance before the people he had brought out of Egypt and through the forge of Sinai he sets before them the choice they must make.

"Here, then, I have today set before you life and prosperity, death and doom. If you obey the commandments of the Lord, your God, which I enjoin on you today, loving him, and walking in his ways, and keeping his commandments, statutes and decrees, you will live and grow numerous, and the Lord, your God, will bless you in the land you are entering to occupy. If, however, you turn away your hearts and will not listen, but are led astray and adore and serve other gods, I tell you now that you will certainly perish; you will not have a long life on the land which you are crossing the Jordan to enter and occupy. I call heaven and earth today to witness against you: I have set before you life and death, the blessing and the curse. Choose life, then that you and your descendants may live, by loving the Lord, your God, heeding his voice and holding fast to him. For that will mean life for you, a long life for you to live on the land which the Lord swore he would give to your fathers Abraham, Isaac and Jacob (Deut 30:15-20).

Then Moses climbed to the top of Mt. Nebo from whence he could view the land he could not enter. He had blessed the tribes of Israel. Then he laid hands on Joshua whom God had commissioned to be his successor.

Moses died and was buried in Moab and for 30 days the Israelites mourned his death as they camped in view of the promised land.

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How prophetic words were brought to Holy Writ is not altogether clear

BY FR. JOSEPH JENSEN

In an earlier article we suggested that certain prophetic circles probably formulated some of the traditions that went into the Pentateuch. In addition, such prophetic communities were probably responsible for preserving for us the stories about Elijah and Elisha found in 1-2 Kings. But there were other prophets, beginning from the eighth century B.C., who stand out prominently as individuals—contributed much to the Old Testament.

Such men were primarily preachers; the Word of the Lord was made known to them and they made it known to the people. Their words came to be preserved, written down, and finally incorporated into the books that bear their names.

HOW THIS CAME to pass is understood only in part. Of Jeremiah we are told that on one occasion he dictated to his secretary, Baruch, all the oracles he had proclaimed during the previous 20 years (Jeremiah 36), and of Isaiah it is said that he committed teachings to his disciples (Isaiah 8:16). No such explicit information is available for the other prophets, but in each case there must have been some among their hearers who remembers their words and committed them to writing before they were lost.

In the first stage, individual oracles were written down; these were usually short, averaging perhaps a half-dozen verses in our numbered Bibles. Later, when it was recognized that the man was truly a prophet of the Lord and his

words priceless, all the oracles of his that had been preserved were collected together.

Finally, someone undertook to put together into an organized whole the prophetic words, so gathered. An attempt was usually made to put them together in some logical fashion, such as chronologically or by subject matter, and a short notice was prefixed to the collection to name the prophet and to tell a little of his background and when he prophesied (see Amos 1:1; Isaiah 1:1; Jeremiah 1:1-3; etc.). The indications are that much of this editorial activity was carried out during the exile.

Another circle already referred to are the sages or wise men. Their presence in Israel, as a professional group, dates at least from the time of Solomon. His extensive commercial activities and foreign relations required a large corps of scribes and a scribal school, and it was probably for this reason that Solomon was considered the patron of wisdom in Israel.

Such a scribal circle has its own esprit and its own lore. Much of it consisted of advice of how to get along and how to get ahead in the royal court, but much of it shows high moral ideals. This wisdom teaching, along with Israel's traditional law, contributed to Israel's demanding ethical standards. Sometimes this teaching was embodied in short, pithy sayings (proverbs), such as those that make up the bulk of some of the wisdom books (Proverbs, Sirach).

IN ADDITION THERE was the "instruction," a longer composition addressed as though from a father to his son (though probably actually from teacher to pupil), containing advice about avoiding evil and pursuing good. Both of these forms have parallels in Egypt and Mesopotamia from an early date. Sometimes, as in the cases of Job and Ecclesiastes, the sages concerned themselves with problems such as suffering and the meaning of life. The wisdom books, as we now have them, date from the exile and later, but the sort of material that is in them, sometimes the actual

formulations, has an unbroken history from early in the period of the monarchy.

A special word needs to be said about the Psalter. It is very obviously the result of collection and compilation. In general, it represents the prayers of Israel's Temple liturgy; even a slight acquaintance with it shows how rich and varied this was.

Many of the psalms may well date from the time before Solomon's Temple, back to the days of Israel's tribal league and to the days of David. Here, too, we can see the influence of particular circles; while most of the psalms fit the general needs of praise, thanksgiving, and petition, some of them reveal special priestly concerns, others prophetic, and still others can be dubbed wisdom compositions, being meditations on themes that are frequent in the wisdom literature (Psalms 1; 37; 73; etc.).

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Children's liturgies enriched by addition of three new canons

BY FR. JOSEPH CHAMPLIN

For many years persons who work extensively with the young pleaded for some changes in the Mass which would make the Eucharist more understandable to little children. They argued that our liturgy has been designed basically for adults and thus those in their early years simply could not comprehend most of what was said or done.

A Directory for Masses with Children published by the Vatican in November 1973 responded to those pleas. It contained very radical principles and numerous practical suggestions for adapting liturgies to the mentality of young people. It also implied that the Holy See would in the near future issue special eucharistic prayers for children.

THREE HAVE NOW been prepared by Rome, translated into English and soon should be available for general distribution throughout the United States. The introduction to these texts offers some interesting norms to govern their translation and use:

—"The committee of translators should always remember that the Latin text in this case is not intended for liturgical use. Therefore it is not simply to be translated."

—"The Latin text determines the purpose, substance, and general form of these prayers, and these should be the same in the translations into various languages. Features proper to the Latin language (which never developed a special style of speaking with children) are never to be carried

over into the vernacular texts intended for liturgical use . . .

—"The celebrant while adapting and following a text adapted to the young should nevertheless avoid a childish style of speaking which could jeopardize the celebration's dignity."

—"Because of the psychology of children, priests should avoid concelebrating such Masses."

—"Certain portions (e.g. the dialogue before the preface, the Holy, Holy, Holy Lord, and the consecration formula) are repeated exactly as they occur in the other eucharistic prayers. This has been done to minimize the differences between adult and children's liturgies as well as to lead young people on to a more mature participation in the Mass."

—"The structure of these three new texts follow the pattern and normally contains all the elements of a eucharistic prayer as outlined in the Roman Missal."

—"There are more acclamations within each prayer to facilitate participation by the children."

THE FIRST EUCHARISTIC prayer for children stresses "simplicity" in style and wording. Consider the phrasing of this memorial after the consecration:

"We do now what Jesus told us to do. We remember his death and his resurrection and we offer you, Father, the bread that gives us life and the cup that saves us. Jesus brings us to you; welcome us as you welcome him."

The second emphasizes greater "participation." A congregation repeatedly says or sings acclamations like "We praise you, we bless you, we thank you" and "Hosanna in the highest."

The third injects a "variety" into the eucharistic prayer with variable sections for the different seasons.

For effective use of these new eucharistic prayers for children, the introduction insists that careful catechetical instruction precede the celebration itself and that priests seek to develop within the young people a reverent, inner, prayerful disposition as they gather for such special Masses.

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THE WORD THIS SUNDAY

By Indianapolis area priests

TWENTY-SEVENTH SUNDAY OF THE YEAR

"Harvest time"

Isaiah 5:1-7
Philippians 4:6-9
Matthew 21:33-43

Autumn is harvest time. The farmer gathers in the fruits and crops which he has tended and which the sun, rain, and rich soil have nurtured all summer. We the Church are the Lord's vineyard. Through the gifts of the Gospel-life and fellowship that we share, we are planted, rooted and built up in Christ. Does Autumn this year find my life yielding an abundance of spiritual fruits or has my growth in Christ and in all that is honest, admirable, decent, and virtuous been stunted?

Faith struggles in human heart

BY FR. CARL J. PFEIFER, S.J.

One of my favorite "Peanuts" cartoons shows Lucy and Charlie Brown chatting beside a wooden fence. On the fence Lucy has drawn a heart. One side of the heart is black, the other is white.

Lucy begins lecturing Charlie. She points out that one side of the human heart is filled with hate and the other side is full of love. She goes on to say that these two forces are constantly at war with each other.

Charlie begins to look pale. His tongue hangs out as he holds his stomach. He groans, "I think I know just what you mean . . . I can feel them fighting."

All of us know the feeling Charlie is experiencing. We all feel the inner tug of war between good and evil. Sometimes the tension actually gives rise to physical pain or emotional anxiety.

That experience is what the biblical stories about the Hebrews' 40 years' wandering in the desert is all about. We move through the desert of life much as the Israelites wandered through the desert wilderness. Their story of the desert experience is our story as well. Only the location has changed. In each heart the desert wandering is repeated.

IN THE DESERT the ancient Israelites met their God. They also met the powers of evil. They looked back on the desert experience as their honeymoon with Yahweh, their God. But they never forgot that the desert was also where they repeatedly grumbled against their God, at times turning from Him to worship idols. Their pilgrimage through the desert

was a fluctuation between faith and doubt, between trusting God and trying to save themselves by themselves.

That is everyone's pilgrimage through life, seen at its depths. We are at every step pulled between faith and doubt, between trusting in God or trying to make our way by ourselves. Life is filled with ambiguity. Everything we experience contains within it the seeds of life and the germs of destruction. Even the most beautiful experiences—love, patriotism, religion—can imperceptibly harden one's heart. Selfishness can sour and poison what could be a great good.

Jesus experienced this same tension. Like His forefathers He too wandered in the desert—for 40 days rather than 40 years. His temptation in the desert symbolizes the lifelong temptation everyone faces. For Him the pull toward selfishness or toward trust in God centered in His call to be His people's Messiah. He struggled in the desert with the temptation between trusting His life to God's way—which pointed to suffering and frustration—or responding to the popular call for a revolutionary Messiah who would liberate Palestine from the Romans.

IN JESUS' HEART the struggle was the same as that of the Israelites in the desert centuries before. It is our struggle today. Ultimately it is a grappling with selfishness—wanting one's own way. The opposite pull at the center of the heart is to place oneself in God's hands, with trust and faith, opening one's heart to Him and to other people. The temptation is between selfishness and openness, between faith and infidelity, between love and hate.

Lucy pedantically described everyone's temptation in the desert of

their heart. Charlie Brown, like the rest of us, experienced the painful reality of the inner tension. Jesus, like His ancestors wandering in the desert before Him, gives us the clue to coming to grips with this root temptation. Neither Jesus nor the Israelites could see where the way might ultimately lead. Our life, too, is full of ambiguity. But they went ahead with faith and trust in God, finally choosing openness and faith over closing their hearts in hard-hearted selfishness.

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A young man and his dog wander along a beach in Milwaukee, their slow and hesitant pace symbolic of a journey through life. [NC photo by Robert L. Miller]





PLAN ST. BRIDGET SOCIAL—The Bicentennial Roundup has been adopted as the theme for the annual fall dinner and social to be held at St. Bridget parish, Indianapolis, on Sunday, Oct. 12, from 4 until 8 p.m. The featured menu item will be barbecued chicken. Planning personnel shown above are, left to right: Jesse Watkins, Edna Willis, Father James Blaney, St. Bridget pastor, Martha Hewitt and Sister Marie Werdmann. Proceeds will go for parish plant renovation.

Marian receives grant

Marian College has received a two-year, \$200,000 grant from Lilly Endowment, Inc., to establish a comprehensive program in early childhood education.

Designed to service the total range of early childhood needs in metropolitan Indianapolis, the program includes parental, para-professional and professional instruction. As a first step in meeting eventual teacher-licensing requirements of the Indiana

Department of Public Instruction in early childhood education, Marian has initiated an associate degree program, to be followed by a four-year baccalaureate degree within three years.

Contributions to the development of a level of early childhood professionalism among the staffs of various Indianapolis centers will be achieved by a combination of workshops and credit courses to be conducted both at center locations and the Marian campus.

The first course in the projected sequence leading to an associate degree will be taught this fall at the Metropolitan Center, located at 1505 N. Delaware St., one of two early childhood education programs in Indianapolis for which the college serves as management entity with the support from Lilly Endowment, Inc. Information about the course can be obtained by calling 924-3291.

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Kentucky school wins band trophy

BY DENNY SOUTHERLAND

Clear skies and warm weather set the stage at CYO Stadium last Saturday as 4,000 people watched the First Catholic Youth Organization's Marching Band Festival.

Danville High School, Danville, Ky., won the Grand Sweepstakes Trophy. The 76-member band under the directorship of William Gravelly, accumulated more points than the other 30 bands in competition.

BANDS WERE judged in the following categories: Marching and Maneuvering, Music Effects, and Showmanship. Danville was also awarded the Class C Sweepstakes Trophy.

Other Sweepstakes winners were: Class A, Chesterton High School, Chesterton, Ind.; Class B, Princeton High School, Princeton, Ind.; Class BB, Munster High School, Munster, Ind.; and Class CC, Greencastle High School, Greencastle, Ind.

Card Party

INDIANAPOLIS — The Altar Society of St. Philip Neri Church will sponsor a card party at 8 p.m., Wednesday, Oct. 8, in the Community Room, 550 North Rural St. The public is invited.

PLAN HOLY HOUR

INDIANAPOLIS — Our Lady of Hope Hospital Guild will hold its Fall Holy Hour at 2 p.m. Sunday, Oct. 5, at St. Bridget's Church. A meeting will follow in the parish hall.

INDIANAPOLIS Calendar of Events

SOCIALS

MONDAY: St. Ann, 8:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 8:30 p.m.; Assumption, 8:30 p.m.; K of C, Plus X Council #3433, 7 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 8:30 p.m. **THURSDAY:** St. Catherine's parish hall at 8:30 p.m.; Socinea High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 8:30 p.m.; St. Rita's parish hall at 8:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** K of C Council #437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Serrans to meet

TERRE HAUTE, Ind. — Serra Club members of Indiana and Kentucky District 16 will hold their annual meeting at the Howard Johnson Motor Lodge here this week-end. Activities will begin at 11 a.m. Saturday and continue until adjournment Sunday afternoon. Father Eric Lies, O.S.B. of St. Meinrad will be the principal speaker.

Madison

TERRE HAUTE, Ind. — Serra Club members of Indiana and Kentucky District 16 will hold their annual meeting at the Howard Johnson Motor Lodge here this week-end. Activities will begin at 11 a.m. Saturday and continue until adjournment Sunday afternoon. Father Eric Lies, O.S.B. of St. Meinrad will be the principal speaker.

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CYO NOTES

Entries for Boys' Basketball leagues have been mailed. They are due in the CYO Office by Oct. 22 for all "56," Cadet and Junior Leagues.

Girls' Basketball League entries are due in the CYO Office by Friday, Oct. 10. A coaches meeting will be scheduled before the league starts in November.

Pastors and Priest Moderators should have received information regarding the St. John Bosco Medals. Names of nominees are due in the CYO Office by Friday, Oct. 10.

CYO Banquet tickets may be purchased from the parishes or from the CYO Office, 832-9311. The Banquet will be at Socinea Memorial High School on Oct. 22. St. John Bosco Medals and the "CYO of the Year" Award will be presented at that time.

NO STANDINGS

Because of space limitations, the regular CYO league standings do not appear in this issue of The Criterion. They will be printed again in the issue of Oct. 10.

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VIEWING WITH ARNOLD

Beauty pageants 'exposed'



BY JAMES W. ARNOLD

Beauty pageants were always nauseating, but they got worse when they became hypocritical and went "respectable." That is, disguising their true nature—giving everybody a chance to ogle ripening young femininity—under a facade of patriotism and moral uplift.

That is the main point of Michael Ritchie's new film, "Smile," and no one who has suffered in stupefied fascination as Bert Parks chokes up and sings "There She Is" at Atlantic City can really disagree. The Miss America Pageant, and its various hybrids, are America at its phoniest. It was only a matter of time, in this era of truth-telling, women's lib, and self-criticism, before a gifted director zapped the institution with a well-aimed pie in the face.

SURPRISINGLY, "Smile" is not a documentary, though it often looks like one. It describes the week-long hassles of a fictional competition, the California

finals in the Young American Miss Contest, staged in Santa Rosa. Most of the parts are played by professionals, but the small city atmosphere is genuine. The final night of the make-believe pageant was shot in Santa Rosa's Veteran's Auditorium, and the local citizens flocked to see it at \$2.50 a ticket. The movie is one of only two major U.S. films being shown (Oct. 9 and 11) at the current New York Film Festival.

Young (35) director Ritchie, who has a special interest in the fakery of media-created events ("Downhill Racer," "The Candidate"), has a target here that is almost too inviting. Satirizing a beauty contest is like satirizing Liberace: how can the spoof be more absurd than the reality? The solution in "Smile" is to handle the contestants, a convincing bevy of normally bubbly high school seniors, with realism and even sympathy. They do what all contestants must do, on stage and off. They learn to dress, perform, and recite exactly as the promoters and judges wish.

They make friends and enemies, exploit and are exploited, and most of them lose. They go home a bit more cynical than when they arrived, more educated in the game of success and manipulation.

THE GIRLS MAY seem a little more clumsy and pathetic, a little less gorgeous, and even less talented than they do on TV. But for a state preliminary, it's not exaggerated. The selections during the "talent" contest are shrewdly chosen: a girl playing "Ebb Tide" on the piano while a spotlight shines on her ordinary landscape paintings; other girls laboring on the saxophone or French horn; another giving a dramatic soliloquy full of violent words like "blood" and "vomit." Then there is the pageant-wise girl who finds an elegant excuse to do a striptease—getting back to "simplicity" from overdressed high fashion. This is a kid who (unfortunately) knows the real score.

But the film is not overly sentimental about the girls. They can be petty, tough and fake. There is Miss Salinas, who parleys her Mexican ancestry into every possible fawning advantage. She is always giving out

samples of ethnic food, citing brotherhood and international friendship. When questioned about their futures, all the girls ("In their own words") want to be missionaries, teachers, nuns or nurses.

The real weight of "Smile" is on the adults who run the show, and through them to the presumably sick illusions of small-city Middle America. There is Big Bob (Bruce Dern), the car salesman and Jaycee who has a bromide for every occasion. He is a True Believer in do-goodism, boosterism, and relentless optimism. He buys the myth, he is totally unaware of problems. He is the sort of guy who promises his wife, when the hard work of the pageant is over, a romantic week-end in Disneyland. His son, called Little Bob though now of junior-high age, sees through all the balderdash. He schemes to take sexy pictures of the girls in their dressing room to sell to his schoolmates at outlandish prices.

THERE IS ALSO Brenda (Barbara Feldon), a forthright ex-Miss who serves as bossy Mother Hen to the girls, and still believes in the fantasy of her youthful triumph. She is a no-touch doll. Her

husband is becoming an alcoholic for lack of attention and love. In the scene of their final confrontation, their recently shampooed living-room carpet is covered with paper, and he can't walk toward her without messing up the magazine-ad illusion of order and cleanliness.

Most of the adults are either completely cynical (the band leader who either cruelly mocks the girls' talents or leers at them), or completely taken in (there are revealing, deeply moved expressions in the audience as the girls come up one by one with roses for last year's weeping queen). But one sympathetic adult is the professional choreographer (Michael Kidd). He knows the realities and is in it only for the money, but there are limits on his crassness. Praised at one point for his

success with the dance numbers, he says, "Yeah, I took a bunch of nice high school kids and turned them into Las Vegas showgirls."

At times the satire gets heavy and obvious—cartoon like. But Ritchie's basic sensitivity saves most of it. There is a splendid passage at the end, for example, when Dern's salesman has doubts. Could his values possibly be mixed up? Does he really believe in the Young American Miss way-of-life? But he resists the negative thought. Again, during a painfully superficial judges' interview, an otherwise rapidly pleasant priest asks a girl if she believes in abortion. After an instant of shock, she cleverly dodges the question, and everybody is relieved.

"Smile" has moments of nudity and some raunchy dialogue, enough to make its PG rating questionable. It's not for the immature, nor for those who believe too much in the innocence of commercial fairy tales. The theme song, incidentally, is perfect—Nat Cole's classic recording of Charles Chaplin's poignant "Smile." (Rating: B—objectionable in part for all)



PLAN FALL BAZAAR—St. Joseph parish, Indianapolis, is planning its Fall Bazaar for Saturday and Sunday, Oct. 11 and 12. Food and refreshments will be available and a variety of entertainment. The festivities open at 10 a.m. on Saturday and 9:30 a.m. on Sunday. Shown above, left to right, are: Sandy Phelan, Mary Manning, co-chairman, and Barbara Jones. Also in the picture is little Shelby Phelan, Sandy's daughter. Mrs. John Ford, general chairman, could not be present for the photograph.

The week's TV network films

SLEEPER (1974) (ABC, Friday, Oct. 3): Woody Allen at his most visual and slapstick, in this broad and inventive satire about a timid soul who is accidentally frozen and then revived 200 years from now in a totalitarian futuristic society. Allen's style is to be irreverent, and you may like him least when he is being sophomoric about sex and religion. Otherwise, this is his funniest film. Satisfactory entertainment, chiefly for the sophisticated.

COPS AND ROBBERS (1973) (NBC, Saturday, Oct. 4): Sheer wit and cinematic skill fend off the obvious moral questions in this often dazzling comedy about a pair of harassed New York cops (Joseph Bologna, Cliff Gorman) who plan the perfect crime to break out of the working-class rut. Satisfactory for adults and mature youth.

THE TRAIN ROBBERS (1973) (NBC, Monday, Oct. 6): Another of Burt ("Support Your Local Gunfighter") Kennedy's easygoing comic westerns, with comely widow Ann-Margret enticing John Wayne to help her sneak a cache of gold past some greedy outlaws. Also on hand are Ben Johnson and Rod Taylor. Harmless western entertainment, especially for indiscriminate Wayne fans.

PAT GARRETT AND BILLY THE KID (1973) (CBS, Thursday, Oct. 9): The remnants of Sam Peckinpah's would-be epic film of the classic showdown between two dying legends.

lawman Garrett and outlaw Billy Bonney, in the twilight of the Old West. Emaculated by the producers, the film has probably also been severely edited for TV to eliminate Peckinpah's patented macho sex and violence. James Coburn and Kris Kristofferson star, with a crowd of cowboy character actors. In this form, not recommended.

Sr. Mary Roberta buried at Woods

ST. MARY-OF-THE-WOODS, Ind. — The Funeral Liturgy was offered here on Sept. 25 for Sister Mary Roberta Young, S.P., who died three days earlier from complications resulting from a fall. She served as a teacher and assistant in the Providence Novitiate for 19 years. Other teaching assignments were in Texas and Illinois.

Survivors include one brother, George Young, and a sister, Mrs. Norbert Karst, both of Huntington.

TURKEY SHOOT

ST. JOSEPH HILL, Ind. — St. Joseph Hill parish will hold its annual Turkey Shoot and Fall Festival on Sunday, Oct. 19, beginning at 11 a.m. The public is invited.

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