

REPORT FROM THE CHANCERY

A record of activities in Archdiocesan agencies published the third Friday of each month.

CHANCERY OFFICE—Questions regarding the new insurance program now in effect should be directed to Marty Bonham, representative for Gallagher-Basset, Inc. of Milwaukee, 4000 Meadows Dr., Suite 101, Indianapolis, phone (317) 545-6229.

OFFICE OF CATHOLIC EDUCATION—Briefing sessions are in the planning stage for priests to acquaint them with the new model constitution and by-laws. The religious studies program being conducted at nine sites throughout the diocese is drawing an attendance of nearly 700. Father Gettelfinger will be attending the Chief Administrators of Catholic Education fall meeting in Milwaukee the week of October 19.

PRIESTS' SENATE—Elections are going on this month among the priests to re-elect or replace the eight senators elected by age for a two year term. The annual diocesan meeting of the presbytery will be held at the Latin School in mid-November.

CATHOLIC CHARITIES—The next pre-Cana program in Indianapolis will be held November 16 at the Catholic Community Center, 623 E. North St. Mrs. Doris Parker, local representative for the Campaign for Human Development, is one of two persons nominated to head the national committee.

INDIANA CATHOLIC CONFERENCE—The deanery sessions for the Justice in our Lives listening sessions will be held December 7 and 14.

LITURGICAL COMMISSION—Eight members attended the Federation of Diocesan Liturgical Commissions meeting in Boston October 12-16 to prepare for the 1976 national meeting to be held in Indianapolis in October, 1978. The commission is seeking a laywoman to finish Father William Ulirich's unexpired term. He resigned from the commission this past month due to other commitments. Father Albert Alame, Charles Gardner, and Sister Mary Jeanne Ples have been renominated by the commission for additional three-year terms. Guidelines for implementing the new rite of Penance are being formulated. The new rite is scheduled for optional use beginning in Lent, 1978. Workshops for priests are tentatively set for January 12 and 14 in Indianapolis and New Albany. Guidelines for liturgical art and architecture have been completed and approved by the Archbishop, with the exception of a section on church construction and renovation.

PERSONNEL BOARD FOR PRIESTS—A job description of deans is being prepared for the Priests' Senate to discuss and approve. Elections are taking place this month to replace Father Thomas Carey and Father Louis Gootes, whose terms have expired, and Father John Mintz, who is relinquishing his seat because of a change of assignment.

VOCATIONS OFFICE—Ron Ashmore and Michael Hilderbrand will be ordained deacons for the archdiocese along with Noah (Joseph) Casey for St. Meinrad Archabbey on November 9 at 9:30 a.m. at St. Meinrad by Auxiliary Bishop Joseph Crowley of Fort Wayne-South Bend. Members of the Serra Club begin speaking in parish pulpits this month in the annual vocations program. Father Jeff Godecker is holding a "Priesthood Day" for teen-agers in the Terre Haute area on November 12.

—Compiled by Fr. Thomas Widner

Bayh target of protest

SOUTH BEND, Ind.—Members of Indiana Right to Life will engage in a prayer vigil on Tuesday, Oct. 21, as a symbolic protest against the presidential candidacy of Senator Birch Bayh (D-Ind.).

The demonstration will be held outside the Athletic and Convocation Center at the University of Notre Dame where Senator Bayh will be addressing a fund-raising dinner for local Democratic candidates.

Senator Bayh has said that he will make the formal declaration of his candidacy for President on that day.

Mrs. Mary R. Hunt, president of Indiana Right to Life, said that the prayer vigil will unite pro-life people throughout the state "in protesting Bayh's anti-life position and presidential aspirations."

A STATEMENT issued by Indiana Right to Life headquarters here reads in part: "It is unthinkable that a man with such blatant disregard for the sanctity of human life should be



BENEFICIARY OF MISSION SUNDAY COLLECTION—This young malnourished victim of the current drought in Haiti is typical of thousands of children throughout the world who will receive tangible benefits from the Mission Sunday

collection to be taken up in all Archdiocesan parishes this week-end. In a letter from the Chancery to be read at all Masses, Catholics are urged to be generous in their response to this annual appeal. [Related article on Page 4]

Birth control, divorce blamed for empty pews

BOSTON—Changing Catholic attitudes toward birth control, divorce and papal authority—not liturgical changes—account for severe declines in Catholic Mass attendance over the past decade, a leading sociologist said here.

Dr. William C. McCready of the National Opinion Research Center (NORC) in Chicago was reporting to a convention of the Federation of Diocesan Liturgical Commissions (FDLC) on conclusions drawn from a recent NORC study of changing Catholic attitudes and practices.

Two priests receive authority to confirm

A petition made to the Holy See to permit Father Francis Tuohy, Vicar General of the Archdiocese, and Father Robert Mohrhaus, Chancellor, to administer the sacrament of Confirmation in the absence of Archbishop George J. Biskup has been granted.

The petition was approved by the Congregation for Divine Worship and the Sacraments, according to Father Mohrhaus. This will enable Father Tuohy and Father Mohrhaus to administer the sacrament under a revised Confirmation schedule.

Such a permission is not unique. Recently the same authority was given in the diocese of Joliet, Ill., due to the illness there of Bishop Romeo Blanchette.

Archbishop Biskup continues to improve following his recent surgery at St. Vincent Hospital.

The revised Confirmation schedule appears on Page 2.

He told the liturgical specialists gathered here that, while Mass attendance by Catholics in the United States dropped more than 30% from 1963 to 1974, almost none of the decline could be attributed to the liturgical changes that have taken place.

ANALYSIS OF the research data, he said, showed no correlation, or only insignificant correlations, between declines in churchgoing and attitudes toward a number of important changes in liturgical and devotional practices: Mass in English, guitar music at Mass, the handshake of peace, distribution of Communion by laypersons, or the reduction of paratiturgical events such as novenas.

On the other hand, McCready said, an analysis of the data revealed some significant correlations in other areas.

"About half of the decline in Mass attendance can be accounted for by the changing attitude toward birth control," he reported.

"About a quarter of the decrease in churchgoing is accounted for by attitudes toward divorce and another quarter toward the Pope as head of the Church."

MCCREADY'S FULL report, 40

Enrollment up at St. Meinrad

ST. MEINRAD, Ind.—The seminary conducted by the Benedictine Fathers here opened the fall term with an increased enrollment of men studying for the priesthood and the rectors of the theology and college level schools said they would be "hard pressed" to find room for more students.

In fact, the school of theology of St. Meinrad Seminary stopped accepting applications last July.

Both schools are conducted by the monks of St. Meinrad Archabbey, founded in 1854. The school of theology, headed by Father Daniel Buechlein, O.S.B., opened with 169 fulltime and 10 part-time students, while the college, whose rector is Father Thomas Ostlick, O.S.B., opened with 241 full-time and nine part-time students.

The students come from 32 states and two foreign countries, Mexico and Switzerland, and represent 60 United States dioceses and 13 religious communities.

The Indianapolis Archdiocese has the largest representation at the seminary with 33 students, while the Joliet, Ill., diocese has 24 students there. Other dioceses with more than 10 students at St. Meinrad are: Belleville, Ill., 19; Gary, Ind., 19; Louisville, Ky., 19; Toledo, Ohio, 19; Nashville, Tenn., 18; Orlando, Fla., 18; Richmond, Va., 14; Evansville, Ind., 14; Kansas City, Kans., 12; and Savannah, Ga., 11.

pages long, had been commissioned by the FDLC as a followup to determine some of the causes behind the Mass attendance decline which NORC surveys had revealed. He submitted the report in writing and also spoke to the group, summarizing and explaining the report.

He noted that in the decade between the two major NORC studies of Catholic attitudes and practices, the decline in Mass attendance was most significant among younger adults, particularly among those who were better educated. But the decline was also evident among Catholics over 30 years old, he said.

"The phenomenon of older people changing the churchgoing habits of a lifetime," McCready said, indicates a

"broad-based change of heart" among U.S. Catholics.

THE SOCIOLOGIST also noted significant geographical differences in rates of Mass attendance, but said it was not clear from the data why these differences occurred.

Marriage crisis seen

VATICAN CITY—An increase in the number of Catholics who marry outside the Church stems from a deep crisis of faith, according to the Vatican's Committee for the Family.

In what it called a "reflection

document," the Committee for the Family said it is also studying problems of divorced Catholics and investigating natural methods of fertility control.

Entitled "Sacramental Marriage—the Church's Answer to Family Appeals," the document states: "Today, often, man is far from God. In the rapid evolution of his family and social life, he is assailed by diverse problems of material and technical nature. And on this level alone he seeks solutions to his own life, evading the spiritual realities which affect him directly and evading God."

"But man who sees his identity and his vocation in the light of the faith sees that his future is transformed."

"The same phenomenon holds good for the family when it accepts its future as a sign of God's love for the human race."

The document urges spread of the Church's faith in the action of God present in the sacrament of Matrimony.

Sisters pioneer migrant ministry near Scottsburg

SCOTTSBURG, Ind.—An experimental migrant ministry came to a close this week with the end of the harvest and the departure of three nuns—two returning to the Brownsville, Tex., diocese and a third to Indianapolis. The consensus is that the experiment was a rousing success.

The three Sisters—Sister Mary Solidad Juarez and Sister Maria Gerlinski, both Sisters of Notre Dame, and Sister Mary Richard Mattingly, a retired Benedictine—lived for the past 10 weeks in a rented house in Austin, center of one of the most populous migrant worker areas in the state.

THEY HELPED pioneer a program in which professionally trained, Spanish-speaking Religious assist migrants as they travel from one part of the country to another in search of seasonal work.

The two Notre Dame nuns arrived August 1, following Mexican-Americans moving north from the Rio Grande Valley. While here the Sisters were paid by the Archdiocese of Indianapolis from funds allocated to the Spanish-speaking Apostolate. Sister

Half million grant pledged to college

ST. MARY-OF-THE-WOODS, Ind.—Lilly Endowment Inc., of Indianapolis, has pledged more than half a million dollars to St. Mary-of-the-Woods College in support of liberal arts programs emphasizing career opportunities for women.

The grant consists of \$100,000 a year for a period of three years plus a second \$100,000 yearly for three years, provided the college can match every \$1 of grant money with \$2 in contributions.

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INDIANAPOLIS, INDIANA, OCTOBER 17, 1975

MISSION LETTER

Brothers and Sisters in Christ:

This Sunday is Mission Sunday. Catholics in every part of the world will join us in prayer and sacrifice as we give our attention to the Church serving the missions.

For over 150 years the Society for the Propagation of the Faith has ministered to the world through the mission activities of the Church. In crowded slums, in dense jungles, in deserts and remote islands, missionaries bring the Gospel and the service of Christ to all.

Thirty-six men and women of the Archdiocese of Indianapolis labor in the world mission apostolate. We honor them especially on Mission Sunday for their dedication and zeal in the service of the Gospel. The Society for the Propagation of the Faith assists them and nearly 140,000 other missionaries in over 900 mission dioceses throughout the world.

The Mission Sunday collection for the Propagation of the Faith makes possible both emergency aid—as in the Sahel, in Bangladesh, and in the Honduras disasters—as well as the essential day-to-day ordinary assistance of the missions. This "daily bread" assistance is very urgent because it is constant. The Propagation of the Faith Society is in a position to help as regularly and as fairly as your charity makes possible.

May our Mission Sunday alms be a generous sacrifice. May it be a sign of the vigor of our own faith and a proof of our deep concern for the salvation and service of all men in the Name of Christ.

Grateful to you for your generosity, I am

Sincerely yours in Christ,

Francis R. Tuohy
Reverend Francis R. Tuohy
Vicar General

October 13, 1975

Mary Richard, who retired last Spring from teaching, joined them as an unpaid volunteer.

ALL THREE Sisters had their first experience of working with Spanish-speaking people during assignments in Latin America.

After setting up housekeeping on the southside of Austin, four miles from here, the nuns began a round of activities that included classroom (Continued on Page 6)



TO BE BEATIFIED SUNDAY—Two of the three persons to be beatified by Pope Paul VI on Mission Sunday at St. Peter's Basilica are founders of religious Orders whose members staff parishes in the Archdiocese. At the left is Bishop Charles Eugene de Mazenod, founder of the Oblates of Mary Immaculate, who have staffed St. Bridget parish, Indianapolis, and provided chaplains for General (now Wishard) Hospital and IU Medical Center for many years. At the right is Father Arnold Janssen, S.V.D., founder of the Society of the Divine Word, whose members staff St. Rita parish, Indianapolis. Both parishes—St. Bridget and St. Rita—plan Masses Sunday to mark the beatification. The third beatus is Father Joseph Freinademetz, the first Divine Word missionary to go to China.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

LaSalette Fathers seek \$5 million Korean poet attracts appeal

WINDSOR, Canada—The LaSalette Fathers' Immaculate Heart of Mary province is seeking \$5 million in interest-free loans from other Religious orders to help resolve the province's financial difficulties, the provincial superior confirmed here. LaSalette Father Armand Proulx confirmed reports in the Boston Globe and the National Catholic Reporter that an appeal has been made for loans to help retire debts left outstanding by the collapse of an investment trust.

TOKYO—About 60 Christian theologians from throughout the world have appealed to South Korean President Park Chung Hee to free Korean poet Kim Chi Ha. Kim, a Catholic, has been imprisoned since March on charges of subversion. It is widely feared that he will be executed.

Poverty focus of convention

WASHINGTON, D.C.—The "powerlessness" of the poor and the widening gap between the rich and poor in the U.S. will come under special scrutiny during the annual meeting of the National Conference of Catholic Charities (NCCC), Oct. 19-22 in Cincinnati. Msgr. Lawrence J. Carcoran, the conference's executive secretary, said that for the third consecutive year delegates will devote most of their discussion to the economy, this year pinpointing the auto industry as a "pivotal factor" in the economy.

Vatican denies Pope ailing

VATICAN CITY—The Vatican daily newspaper, L'Osservatore Romano, has again rebutted a report, carried for the second time, by the Italian weekly magazine Tempo, that Pope Paul VI is ailing. "These determined rumors and insinuations are absurd," L'Osservatore Romano declared October 11.

Bishops condemn killing

BUENOS AIRES, Argentina—The bishops of Argentina condemned the killing of a communist student leader near here as well as the attack on a provincial military garrison by guerrillas. As political violence claimed more lives, nearing a total of 500 in 1975 alone, the Argentine Bishops' Conference condemned the killing of Graciela Pane de Garcia, "a young woman and mother-to-be, kidnapped from her family and wantonly assassinated." As the bishops' statement made headlines in major cities, a powerful bomb exploded at the archbishop's residence in Cordoba, opening a six-foot hole in the thick walls of the building and destroying the main door.

Missionary predicts repression

TAIPEI, Taiwan—The Catholic Church in Vietnam will suffer the same fate as the Church in communist China, according to a French Vincentian priest recently forced to leave Dalat. The priest, who stopped here on his way back to France, said the process will be slower because of the higher percentage of Catholics in Vietnam. But he insisted the objectives to be achieved and the measures being taken by the regime are similar.

In capsule form . . .

Polish bishops have issued a strong statement demanding radio time for the Church in Poland . . . More than 30,000 persons joined a candlelight procession in Fall River, Mass. on the occasion of the 58th anniversary of the final apparition of Our Lady of Fatima . . . A contraceptive pill for men is as illicit as the pill for women, according to a writer in the Vatican daily newspaper.

Spain's ambassador to the Vatican returned to Rome after a 10-day absence dramatizing the Spanish government's displeasure over the Pope's condemnation of recent executions in that country . . . The bishops of New York state have urged all eligible Catholics to register and vote in the coming elections . . . Striking lay teachers at five Catholic high schools in Brooklyn, N.Y., returned to school after accepting a two-year contract.

Names . .

Sister Margaret Ellen Traxler has declined to serve as an adviser on women's affairs at the coming assembly of the World Council of Churches because of "discrimination against women" in the Catholic Church.

Father Mark McGovern, the controversial associate pastor of Dubuque, Ia., who denounced his own parish school as not being Catholic, has been put on a leave of absence by his bishop.

Bishop Roger M. Mahony, chairman of the California Agricultural Labor Relations Board, vigorously denied Teamster Union claims that the board is biased in favor of the United Farm Workers Union.

Sargent Shriver, Democratic presidential candidate, said he was told by Soviet officials that they are willing to increase the number of Catholic priests serving the diplomatic community in Moscow.

Bishop Floyd L. Begen of Oakland, Calif., has established an Office of Criminal Justice as indication of his serious concern about the penal problems in his area.

REVISED CONFIRMATION SCHEDULE

DATE	TIME	PLACE	CELEBRANT
Sunday, Oct. 19	2:00 p.m. 5:00 p.m.	St. Dennis Napoleon	Fr. Mohrhaus Fr. Mohrhaus
Tuesday, Oct. 21	7:30 p.m.	St. Plus X	Fr. Mohrhaus
Sunday, Oct. 26	1:00 p.m. 3:30 p.m.	Oak Forest St. Mary-of-the-Rock	Fr. Tuohy Fr. Mohrhaus
Thursday, Oct. 30	7:30 p.m.	Little Flower	Fr. Tuohy
Sunday, Nov. 2	2:00 p.m. 5:00 p.m.	St. Andrew, Richmond St. Mary, Richmond	Fr. Tuohy Fr. Mohrhaus
Thursday, Nov. 6	7:30 p.m.	Holy Family, Richmond	Fr. Tuohy
Sunday, Nov. 9	4:00 p.m. 7:30 p.m.	Universal Clinton	Fr. Tuohy Fr. Mohrhaus
Tuesday, Nov. 11	7:30 p.m.	Brownburg	Fr. Tuohy
Sunday, Nov. 16	2:00 p.m. 5:00 p.m.	Clarksville Sacred Heart, Jeffersonville	Fr. Tuohy Fr. Mohrhaus
Sunday, Nov. 23	2:00 p.m. 5:00 p.m.	Starlight St. Mary-of-the-Knobs	Fr. Tuohy Fr. Mohrhaus
Tuesday, Dec. 2	7:30 p.m.	Greenwood	Fr. Tuohy
Thursday, Dec. 4	7:30 p.m.	Holy Name, Beech Grove	Fr. Mohrhaus
Sunday, Dec. 7	2:00 p.m.	Sacred Heart, Terre Haute	Fr. Tuohy
Tuesday, Dec. 9	7:30 p.m.	St. Jude	Fr. Mohrhaus
Sunday, Dec. 14	2:00 p.m.	St. Bernadette	Fr. Tuohy

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THEIR INCOME AND MAKE A SACRIFICE!

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THE TACKER

Decisions, decisions

BY FRED W. FRIES

The weekly church envelope system is essential to the survival of our parishes. It provides a simple, relatively painless way for parishioners to contribute to parish support. Yet, in some parishes, fewer than half the members use the envelope system. Why?

A column in last week's newsletter of St. Lawrence parish, Lawrenceburg, tackles the issue head-on. We believe it is worth sharing with Tacker readers.

ENTITLED "Why Should I Use Church Envelopes?", carrying the byline "Penni Pincher," the column reads as follows:

"In the past I could not see much sense in using church envelopes. I used excuses like: 1) They don't need all that money—what do they do with it anyway? 2) My donation is between me and God—it's nobody's business.

"Actually the truth was that I did not want to let go of my money. After all, I needed it for more important things like: 1) my weekly case of beer; 2) my weekly hairdo; 3) eating out, which I need like a hole in the head.

"Then I discovered that: 1) Our parish is a business that needs \$121,000 a year to operate; 2) My donation is practically between God and me—only two people know what I give, and this is treated with the highest confidentiality; 3) People who don't use envelopes give much less than others. (The figures don't lie); and 4) I have proof of what I give when I use the envelope records for my income tax return.

"So there went my excuses. I'll just have to find somewhere else to penny pinch other than my obligation to God. What will it be? My beer? My hairdo? My food? Decisions, decisions."

THANKS, Penni Pincher, for telling it like it is.

If any of you non-envelope users out there have a change of heart—as Penni Pincher did—just drop by the rectory, and your parish priest will be happy to provide you with a supply of envelopes. Real happy. All that beer isn't good for you anyway.

VIETNAMESE REFUGEES, FRIENDS TO MEET—Vietnamese refugees, their sponsors, and other interested persons are urged to attend a general meeting of the Vietnamese and Friends Association to be held 1 p.m., Sunday, Oct. 19, at the International Center of Indianapolis, 1050 West 42nd St. This will be the first open meeting of the association since the influx of refugees into this area began in late summer. The association publishes a quarterly newsletter in English and Vietnamese and works for the preservation of Vietnamese heritage and culture.

BOYS TOWN CHOIR COMING TO TERRE HAUTE—The internationally renowned Boys Town Choir will present a concert at 8 p.m. Saturday, Nov. 8, in the Tilson Music Hall, Indiana State University, as part of its current nationwide tour. The appearance is being sponsored by the Terre Haute Council, Knights of Columbus. All seats are reserved, and tickets—at \$3.00 each—can be obtained from the K. of C. Clubhouse, the Tilson Music Hall Ticket Office and at Paige's Music Store (downtown and Honey Creek Square).

ADDENDA—In our recent listing of Archdiocesan Merit Scholarship Semifinalists, we inadvertently omitted the names of the nominees from Shawe Memorial High School, Madison. We extend belated congratulations to Sally F. Hamden and Donald J. Ringwald.

HERE AND THERE—Some 40 priests from the Lafayette Diocese made a retreat last week at Fatima Retreat House, Indianapolis. Sister Kathryn Martin, S.P., will make her final commitment as a Sister of Providence in a ceremony at St. Mary-of-the-Woods on Oct. 18. Greg (Bob) Gehrich, former student at the Latin School, and son of Mr. and Mrs. Robert Gehrich of St. Gabriel parish, Indianapolis, received his wings as a 2nd Lieutenant in the U.S. Air Force in recent ceremonies at Moody Air Force Base, Valdosta, Ga.

CHRISTMAS RECORD—The Benedictine Sisters' choir, of the Convent of the Immaculate Conception, Ferdinand, and the girls' chorus of Marian Heights Academy (formerly Immaculate Conception Academy) will be featured in a Christmas record being taped in Indianapolis this week-end. The record, being sponsored by the academy's Parents Organization as a fund-raiser, is expected to be on sale early next month. Mrs. Janet Jasper, Carmel, is in charge of the project.

CATHEDRAL DOES IT AGAIN—Cathedral's upset of Washington High School's state champion Continentals, 28-12, last week-end marked the first defeat for the Westsiders since the opening game of the 1973 season. The victors on that occasion were none other than Cathedral's Irish.

Remember them in your prayers

BROOKVILLE — Margaret L., father of Carol Ralser; brother of Ruth P. Vernon and Charles F. Smith.

TERRE HAUTE — Theresa L. Stern, 21, St. Joan of Arc, Oct. 10. Daughter of Mr. and Mrs. Richard Stern, Jr.; sister of Laura, Charles, Richard III, Dale, Timothy, Patrick, Michael, Mark and Christopher Stern; granddaughter of Mr. and Mrs. Richard Stern, Sr.

JEFFERSONVILLE — Catherine A. Coyle Willis, 85, St. Augustine, Oct. 9. Wife of Charles F. Willis.

NEW ALBANY — Alice Anna Moser, 57, Our Lady of Perpetual Help, Oct. 7. Wife of Martin L.; mother of James L., Randy P., Tom, Janet M., and Mary K. Moser and Linda L. Hagan, all of New Albany; Larry Moser of Elizabeth; and Ruth Ann Hutchinson of Richard Gebaur Air Force Base, Mo.

MARGARET EGAN, 59, Holy Trinity, Oct. 11. Sister of Paul F. Egan and Mary Edwards, both of New Albany.

NEW MIDDLETOWN — Helen M. Bennett, 66, Most Precious Blood, Oct. 11. Mother of Jerry Bennett of Sellersburg; Floyd and Michael Bennett and Marlene Duley, all of Corydon; Betty Hayden of New Albany; and Cathy Thomas of Borden.

RICHMOND — Margaret (Daisy) Haager, 83, St. Andrew, Oct. 14. Mother of Charles of Richmond; Louise Hollingsworth, Margaret Taylor and Sarah Jane Nolker, all of Richmond.

RUSHVILLE — Joseph J. Madden, St. Mary, Oct. 2. Husband of Helen; brother of Catherine Joyce.

SELLERSBURG — Sylvester A. (Tubby) Walters, 70, St. Paul, Oct. 10. Husband of Agnes; brother of Viola Adams of Charlestown.

TERRE HAUTE — Theodore R. Minger, 65, St. Ann, Oct. 9. Father of Ruby Cook and Rose Rice, both of Terre Haute; Mary Gregg of Anderson; Madonna Black of Naperville; Frederick of Phoenix; Robert of North Canton, O.; and William and Richard, both of Terre Haute. Brother of Selesta Downes of St. Louis; Lucille Bledsoe and Maud Rector, both of Sullivan; and Leon Alumbaugh of Dugger.

FRANCIS T. SHEEHAN, 68, St. Ann, Oct. 13. Husband of Nelda; father of Janice Faught; and Timothy, Patrick and Michael Sheehan, all of Terre Haute; brother of Mary Hanley and John Sheehan, both of Terre Haute.

St. Jude slates Annual Novena October 20-28

INDIANAPOLIS — Father Kenneth Lovasik, O.F.M., Pittsburgh, Pa., will be the spiritual director for the annual solemn Novena at St. Jude Church, 5353 McFarland Road. Commencing on Monday, Oct. 20, with a 7:30 p.m. Mass, confessions and Novena devotions, the Novena will continue each evening for nine days, closing Tuesday, Oct. 28, with a Mass in honor of St. Jude, patron saint of the parish.

Father Lovasik comes to St. Jude with an extensive background in retreats, missions and religious instruction work, and holds a Master of Divinity degree from St. Leonard School of Theology in Dayton, O.

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Fatima to hold 'Italian Fiesta'

INDIANAPOLIS — In conjunction with the 25th anniversary of the Women's Retreat Movement in the Archdiocese of Indianapolis, Fatima Retreat House will again hold its traditional "Italian Fiesta."

Sponsored by the Women's Retreat League, the seventh annual fiesta will be held Sunday, Oct. 26, from 1 to 8 p.m. at the Retreat House, 5353 East 56th St. A buffet dinner of spaghetti and meatballs, salad, rolls, wine and dessert, will be available for \$2 for adults, \$1.25 for children under 12. Preschoolers are free.

Persons wishing further information or tickets may call Sister Luke Crawford, S.P., 545-7681.

SUPPER SLATED

INDIANAPOLIS — A Spaghetti Supper, sponsored by the Parent-Teacher organization, will be held at St. Mark church hall, 6040 S. East St., Saturday, Oct. 18, from 5 until 7:30 p.m. The public is invited.

Rectory houses refugees

FLOYDS KNOBS, Ind. — Among Vietnamese refugees new to the Archdiocese are the nine members of the Nguyen Dinh Xuyen family, sponsored by St. John's parish, Starlight.

The family—father, mother, and seven children ranging in age from eight months to 14 years—are "very happy and adjusting well" to their new home, said Father Mel Bertrand, St. John pastor. He should know. The family lives with him in the parish rectory. The unusual arrangement has been mutually rewarding. The family is receiving a gentle introduction to a strange culture, and Father Bertrand is enjoying witnessing the warmth and closeness of the newcomers.

"I have been very impressed by their family unity, love, and concern," he said. "The family works together in any way they can. At meals, everyone gets involved in preparation and cleanup. The same holds for a project like doing the laundry."

"Both father and mother

spend as much time as they can with the children, whether in study, work or play. Obedience and respect are very high on the 'value chart.'"

St. John's is one of many parishes in the Archdiocese which has sponsored a refugee family through Catholic Charities.

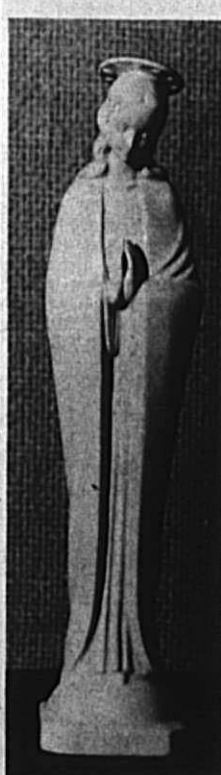


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Criterion Comment

"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

Financial realities

The saddest commentary on the state of the grassroots Church in the Archdiocese of Indianapolis is the comment, "We're hard pressed for money."

The Sisters of Providence willingly let you know this; parishes in Indianapolis, Terre Haute, New Albany and Richmond anxiously let you know this; schools won't let you forget it.

To many laymen who have been living with problems of money since they began raising families, the response must be a tired "So what else is new?"

Churchmen who live in their own parishes, communities or kingdoms seem to forget that the bulk of the population is composed of laymen for whom money is the everyday make-or-break reality. Churchmen whose sacrifice for people is generally in all areas but monetary surprise and scandalize their congregations by their seemingly sudden awareness that the dollar can work against you.

For all the myths that have ever existed about the vast wealth of the international Catholic Church, local churches have been and still are sometimes vastly inept at handling finances. The current rage for having parish businessmen take over parish financial records produces astonishment in some laymen that the clergy could be so ignorant of budgetary procedures. Oh, yes, there are those pastors and there have been bishops who are wizards

of Wall Street, but they are mostly legends now and never did exist in abundance.

Adding to the problem of poor management, parishes and communities now seem hell bent on going it alone. It is remarkable many parishes, for example, all have the same basic money problems but each seems determined to remain isolated rather than share solutions. The need for deanery councils and a diocesan pastoral council is all important. Parishes and institutions are part of a whole and cannot function in isolation.

Meanwhile the business of living goes on. Yet there is some optimism. The Central District parishes in Indianapolis are looking at the inner city and recognizing that 15 Church institutions have left that area in the past 15 years or so. With or without money, the Church has people to meet in the inner city. Indeed, the Church has people to meet wherever there are people.

Hopefully our financial problems will enable the Church to live more simply. We are being made to face the fundamental issues of being Christian—it is not important for salvation whether we are rich or poor; the size of our buildings is indifferent to faith in Jesus Christ; the teaching of new math or old math has little to do with eternity. The clergy and communities of religious ought remember what they are about and stop putting a price on it.—T.W.

Behind the statistics

Planned Parenthood spokesmen said they were dismayed by findings contained in a nationwide study of abortion released last week by that organization. We were dismayed, too, but for different reasons.

During a press conference called to release the study, Dr. Christopher Tietze, principal consultant on the project, denounced public health institutions for what he called their lack of response to legalized abortion.

Despite Supreme Court rulings, he said, only about half of the women who want an abortion are able to get it. According to projected figures for 1974, an estimated 1.3 million to 1.8 million women tried to get an abortion but only 892,000 succeeded. What terrifying success that is—close to one million women destroying the life developing in their womb. Difficult as that statistic is to grasp, we fear it is only part of the tragic score.

The Planned Parenthood study is suspect for several reasons. It is blatantly pro-abortion and was designed and executed for the specific purpose of promoting easier access to abortion facilities.

It is based on the questionable premise that the

demand for abortion is uniform—that proportionately as many women in settled, small town and rural communities will seek an abortion as will women in large transient metropolitan centers. The study ignores such variables as cultural conditioning and percentages of illegitimate births.

Moreover, the study relies on projections for the whole of 1974 that are based only on first quarter figures. It neglects to take into consideration the dramatic development of the abortion climate during the last three quarters of the year.

The unreliability of projections in this instance is compounded by the fact that we are now in the final quarter of 1975. Still we are being asked to accept the study as a credible summary of current conditions. It just won't wash.

The biggest flaw of all, however, is the assessment of the response of public health institutions to the legalization of abortion. Planned Parenthood insists that public hospitals and clinics have not been discharging their responsibility, that they have defaulted to private, for-profit institutions.

Again the study ignores facts. The Supreme Court ruling threw state legislatures into a tailspin. In state after state, throughout 1973 and 1974, lawmakers were preoccupied with revising old laws to make them conform to the Supreme Court opinions and writing, debating and voting on new laws to protect the rights of conscience.

Under those circumstances no responsible public health institution could be expected to scuttle longstanding policy without an unmistakable legal go-ahead. To suggest otherwise is nonsense.

As distressing as these repeated oversights are, they are minor compared with the inescapable conclusion that those who prepared the study have minimized both the acceptance and the accessibility of abortion. Deliberately or not,

Vatican II broadened vision of missions

BY FR. JOSEPH J. NANGLE, O.F.M.

Mission Sunday, celebrated this year on October 19, is an opportunity to reflect on the new dimensions of missionary life and the consequences that are only now emerging from the theological enrichment of the Second Vatican Council.

The designation of the Church by Vatican II as essentially missionary, and the "intimate connections between evangelization and integral salvation or the complete liberation of man and of peoples" declared by the

[Father Nangle, who served as a missionary in Latin America, is assistant to the executive secretary of the U.S. Catholic Mission Council, Washington, D.C.]

1974 World Synod of Bishops, sheds new light on missionary activity today. Indeed, one can safely say that the rationale for leaving one's native country has been expanded and enriched by these insights.

THAT THE WHOLE Church is missionary by its very nature means that all its members are missionaries; that no one is exempt from missionary activity; that those who leave their own country to preach in a foreign land are simply fulfilling in a special way the missionary vocation of all Christians.

And if evangelization is intimately related to the integral salvation or complete liberation of man and of peoples, as the 1974 synod tells us, then the content of missionary activity—whether at home or in far off lands—expands to include human promotion at every level.

The volunteer teacher, who

donates two or three years of service in an underdeveloped area, evangelizes just as legitimately as the 30-year missionary who spends his life preaching the Christian message.

Calling the whole Church "missionary" responds to an intuition that had been growing for some time among Christian peoples.

In the past 20 years "mission" has been increasingly understood to refer as much to a worker-priest in the factories of Paris, as to the herald of the Gospel in Africa.

WE HAVE MORE and more equated "missionary" with a "jungle-priest" who labors among the addicts of New York City as with the "river boat Padre" working among the Indian tribes on an Amazon tributary.

But if this Christian intuition articulated at Vatican II is not surprising, the 1974 synod's inclusion under the notion of evangelization of all that makes life more human comes as a distinct breakthrough.

Even some of the most liberal-minded Christian thinkers have found this hard to accept.

To equate feeding hungry people with preaching the word of God strikes some as sheer nonsense, if not heresy; and yet, that is what the synodal fathers meant when they spoke of evangelization as having a close relationship with liberation from hunger and from whatever else enslaves man.

Although we always acknowledged the corporal and spiritual works of mercy to be corollaries to the Gospel, a consequence of Christ's message, we termed such works as "pre-evangelization"—getting the people ready to hear the word.

QUITE CERTAINLY, a free and explicit act of faith surpasses the conquest of hunger on the scale of a humanization process. But according to the 1974 synod, both are works of salvation, attributable to the will and work of a loving Father and a Divine Savior.

Those two ideas—that the Church is by her very nature missionary and that evangelization includes the complete liberation of human beings and of peoples—are at once a possible threat and a new challenge for the foreign missionaries. They may feel threatened and ask if their role is indeed a valid one, and if there is a place any more for the generous person who feels called to evangelize in parts of the globe where Jesus has not been preached sufficiently.

And if there be a special call for such persons, what, if any, will be the content of their work?

The answer to those questions both expands and enriches the idea of the foreign missionary vocation. Because the whole Church is missionary and every land the subject of missionary activity, those who leave their own countries to evangelize abroad still have a duty to their places of origin.

THE FOREIGN missionary must also assist in the evangelization of his own country, however strong the Church "back home" might be. What he has to say to the homeland in letters, in visits in written accounts of life in his adopted country, in the very fact of having left home to serve overseas—are all valuable contributions to the Church in his native land.

And while on the missions, the minister of the Gospel has the opportunity to expand his understanding of evangelization to appreciate and

value the efforts of all good men and women who work to bring about a better life for human beings, and to recognize these efforts as Christ's salvific action taking place.

In this the missionary's reason for being has not shrunk—it is infinitely greater.

He may not be the sole evangelizer any more—but then he never was, for God's grace had always to touch men's hearts to effect conversion.

Missionaries no longer see themselves as "bringing Christ to the unbelievers" but rather as pointing to the work being done by the Master through all men and women of good will who are humanizing life.

The missionary then hopes and prays and works so that his announcing of Christ's action may bring men and women to an awareness of the Lord, to the formation of a Christian community, to the celebration of a more human life in the Eucharist—in a word, to the complete liberation of those to whom the missionary has been sent.



THE YARDSTICK

Church history registers effect of change

BY MSGR. GEORGE G. HIGGINS

Father Walter Goddijn, a Dutch sociologist, remarks in his recent study of Church reform in contemporary Holland that in the Church as well as in secular society "renewers are little disposed to think historically. It seems as if they fear that their urge for radical renewal will be curbed by historical thinking. Their consideration of history starts just too late to relativize their own standpoints. At that moment they themselves have become a part of history, and the real opportunities for renewal have passed."

Msgr. John Tracy Ellis, dean of



American Catholic Church historians, and several of his professional colleagues have made this same point repeatedly in recent years. They are very much concerned about the fact that the study of Church history in this country is rapidly declining just at the time that the lessons to be learned from history are so sorely needed for the guidance of Church reformers.

Like Father Goddijn, they fear that efforts at renewal and reform, no matter how well-intentioned, will be badly botched or will fall short of their stated objectives, for lack of a sound historical perspective against which to measure or assess the far-reaching changes the reformers are calling for so insistently in the aftermath of Vatican II.

SEVERAL PROJECTS have been launched in recent years to meet this problem head-on and to stir up renewed interest in the study of

Church history in the United States. Father Robert Trieco, professor of Church History at the Catholic University of America and editor of the Catholic Historical Review, for example, is heading up a Bicentennial Church history project under the auspices of the U.S. Bishops Committee on the Bicentennial.

Within the near future, the scholarly manuscripts being drafted under the supervision of the Trieco team will be published in book form.

The Paulist Press, as its own contribution to the Catholic observance of the Bicentennial, has just completed a three-hour documentary film, "Catholics/Americans," on the history of the Church in the United States.

DIVIDED INTO six chronological-topical units, with each unit consisting of three 10-minute scripts written by competent historians and

narrated by a professional reader, it covers the development of Catholic life and practice in this country from 1565 to the present day.

Along with a number of my colleagues on the USCC staff, I recently attended a preview of "Catholics/Americans." We were all very favorably impressed by the film. It's extraordinarily well done from every point of view. To the best of my knowledge, there is nothing even remotely comparable to it on the market. I recommend it enthusiastically for use in the Catholic school system, starting at the high school level. It's also made to order for parish adult education programs.

The film will be ready for distribution within a couple of weeks. For further information about its content and price, please address the Paulist Press, 400 Sette Drive, Paramus, N.J. 07652.

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DALE FRANCIS SAYS

Keeping things simple important lesson

BY DALE FRANCIS

The day it rained on Jim Houser, I learned a lesson I'd learned early in life, had learned again often and believe to be one of the most important of the lessons in living.

Jim is an old friend of mine from boyhood days. When 20 years ago the bishop of Austin, Texas, invited me to start a diocesan paper providing I used my own money, I asked Jim if he'd join me to handle the business end of the enterprise. Neither of us had much money but we needed cars so we bought a couple of old used cars. We each paid a couple of hundred dollars. Jim got an old Buick. It was fancier than my old Plymouth. The fanciest thing about it was it had automatic windows. You pushed a little lever and the window went up or down. I know this is common on cars now, but then it was a novelty.

I GREATLY admired it and so did Jim. At least Jim did until one day when he was driving with the window down when one of those Texas cloudbursts that come out of nowhere hit. He pushed the lever. Nothing happened. There was no manual crank to raise the window. Everything depended on that little lever. And it didn't work. That day it rained on Jim Houser.

The lesson I learned from Jim's experience is keep things simple. Everything that makes life more complex brings problems. The more you gadget up your life, the more likely things are to go wrong. Get



things complicated and sure as you do one day it is going to rain on you.

If the example I offer is of a physical nature, the lesson applies even more to what is the spiritual. I believe it is important to keep life as simple as possible. You have to be careful not to own too much because the things you own are likely to wind up owning you. You have to be careful not to be too ambitious, not to want too much. Wanting is like eating salted peanuts. Soon as you get one you have to have another.

IT IS IMPORTANT to take people for what they are. Some people are never satisfied until everyone is like themselves. What you need to do is understand people are different and be willing to accept the differences.

If you look closely enough you'll find good in almost everyone and you'll be a lot happier if you look for the good in people rather than the bad.

I have a friend who never thinks anything is what it seems to be. If you say good morning to him, he'll try to figure out what you really meant. He isn't going to change but he isn't going to ever be very happy either because he doesn't believe there are any simple things, things that are what they seem to be. That's the way he is and I accept him for being what he is but I do wish he'd quit complicating his life.

IF SIMPLICITY is something that I believe important for a happy life in a natural way, I believe even more it is the way to a happy spiritual life.

So I'll not be misunderstood as being anti-intellectual, let me say I'm quite willing to agree there is a valuable role to be accomplished by scholars who delve into the intricacies of theology. When they discover new understandings, new formulations of theological truth that the magisterium passes on to us, we can all rejoice.

I do not believe there is need for the most of us to do this. I do not suggest we should not learn ever more about the teachings of the Church. Of

course, we should. But we must do it as believing people.

WHAT I THINK is best for the most of us is that we simply love God, that we try by prayer, meditation, by our actions in the world ever to bring ourselves more fully in Jesus Christ and Jesus Christ more fully in us.

We must try every day to have greater love for all people. We must separate ourselves from judgments on others and from envy of others. When

people tell me they are troubled because there are too many changes or too few changes, I wish for them love enough that they cannot be troubled. The closer we are to God, the more deeply we place ourselves in Christ and allow Christ in ourselves, the less we worry about transitory things.

Keep simplicity in your lives—a simplicity that rests in love, and there's nothing in the world that can disturb you.



"FACE IT, WALDO—TRANSCENDENTAL MEDITATION MUST HAVE SOMETHING!"

The CRITERION

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QUESTION BOX

BY MSGR. R. T. BOSLER

Q. Sometimes, in some parishes, for special occasions, ordinary bread is used instead of regular thin hosts (when the group is small.) There seems to be some difference of opinion on this matter. Please explain the reason why unleavened bread is used to celebrate the Eucharist.

A. In the early church common table bread was used for the Eucharist. In some places this was leavened and in other places, unleavened, i.e., made without yeast. The Eastern Church settled for leavened bread; the



Western Church from the 11th century on has required the unleavened. The reason usually given for this practice in the Western Church is that the Last Supper was a Passover meal, in which unleavened bread would have been eaten. The practical reason, however, seems to be that unleavened bread keeps longer without spoiling and, therefore, is better suited to the practice of preserving hosts in the tabernacle.

Now to get to your specific problem. The directives from the Roman Liturgical Commission suggest that unleavened bread be made thicker so that it would resemble more the bread we are used to. The ideal would be that there be a large loaf of this kind of bread, scored in such a way that it would be broken

into small portions for distribution. Various recipes for this type of bread have appeared, and a number of monasteries and convents make this bread for their own services and for churches that want it for special occasions. Perhaps this is what you refer to.

There are undoubtedly some groups which have experimented with regular leavened bread. Their Eucharist would be valid, but they are being disobedient. Today there is a tendency to play rather loose and easy with church disciplinary laws in reaction to the scrupulous and rigoristic attitude of the past. Since the Eucharist is the symbol and cause of Church unity, I think even the most liberal and progressive ought to observe the laws the Church lays down for the Mass. In

time I think we can expect a change, for three reasons: 1) because of the present desire of the Church that the hosts be more like bread and 2) that as far as possible the hosts received by the people be those consecrated at the Mass they attend and 3) ordinary soft bread crumbles much less than does the new thicker forms of unleavened bread.

Q. When I go to Communion the priest lays his whole finger on my tongue. He does this to other communicants and they don't like it. I keep thinking of all the germs I'm picking up. I now try to get in line first to avoid this. Did the Church ever think about this? Maybe handing each host to the person would be better. I'd like to know what the bishop thinks about this.

A. Regular readers of this column, who know how anxious I am to have

the U.S. bishops join the Canadian bishops by asking permission to give Communion in the hands, may think this is a "made up" question. It is not. To you and others who think this way, I recommend that you write to your own bishop and urge him to vote for this the next time the question comes up in the national meeting of bishops.

Q. A baptized, non-practicing Catholic, divorced, but never remarried, who is an alcoholic with terminal cancer is hospitalized and when approached by the clergy responds: "Leave me alone." He died and the family is told that according to canon law it is not permissible for him to be taken into church for Mass. Is it then said that since he decided freely not to function as a member of the Church he must now suffer the consequences. The sad part is that the family suffers too. Does the statement

"leave me alone" from a man in this physical and mental condition indicate that he has rejected God? Isn't there a need to exercise compassion and to consider human frailty here?

A. The man at the moment he spoke rejected God, but God did not reject him. We know through Jesus that God, the Good Shepherd, continues to search for sinners to the last minute. We can hope that at the last moment this man was helped to realize his need for God. However, if to the very last moment he remained stubborn and did not express a change of mind, it would have to be presumed that he did not want a church burial. For the sake of the family a priest would conduct services from the home or mortuary and at the graveside and speak words of encouragement based upon the mercy of God.

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Party-Dance set by Alumni Club

INDIANAPOLIS — The Catholic Alumni Club, an organization of single adults, will sponsor a party-dance at 9 p.m., Saturday, Oct. 18, at Tara-West Party House, West 34th St. and Moeller Rd.

Prospective members and guests of members are welcome.

Additional information may be had by phoning 255-3841 or 357-2589.

Turkey Shoot, Dinner on tap

BRADFORD, Ind. — St. Michael parish is sponsoring its annual Turkey Shoot and Chicken Dinner on Sunday, Oct. 19, beginning at 11 a.m. Dinner will be served in the new school hall.

The Holy Name Society, St. Anne's Society and the CYO are cooperating in the venture proceeds from which will be used to help defray expenses in building the new hall.

A variety of booths will be in operation and other festival-type entertainment will be offered.

Mission Social

OLDENBURG, Ind. — Thirteen Bicentennial booths will be featured at the Mission Social sponsored by the girls from Immaculate Conception Academy on Sunday, Oct. 19.

Scheduled to be held in the school gymnasium from 1 to 5 p.m., the event includes a raffle with a \$300 first prize.

Sarah Saunty is Mission Club president.



JUBILARIANS—Mr. and Mrs. Victor A. Grannan will observe their 50th wedding anniversary with a Mass of Thanksgiving at 1:30 p.m. Sunday, Oct. 26, in Nativity Church, Indianapolis. A reception will follow in the parish hall to which relatives and friends are invited. Children of the jubiliarians include Anthony, James and Raymond, all of Indianapolis; Charles of Louisville; and Catherine McCleary, also of Indianapolis.



SPANISH-AMERICAN DANCE SLATED—The Hispano-Americana Association will hold a dance to celebrate the "Day of the Americas" on Saturday, Oct. 18, from 9 p.m. to 1 a.m. at the Ford Union Hall at 431 S. Shortridge Rd. Music will be provided by the "Las Sensacionales." Tickets are \$10 per person at the door. The proceeds will benefit the Hispano-American Day Care Center. Pictured above are: Alberto Gonzalez, chairman of the dance and president of the Hispano-Americana Association, and Mrs. Hector Mogollon, publicity chairman.

To install pastor at Connersville

CONNERSVILLE, Ind. — Father Harold Kneuen will be officially installed as pastor of St. Gabriel Church during a special liturgy to be held at 4 p.m., Sunday, Oct. 19. Father Francis Tuohy, Vicar General of the Archdiocese of Indianapolis, will be the main celebrant.

Father Kneuen, the son of John H. and Leona Kneuen of New Alsace, was ordained in 1958 and has served as associate pastor of St. Plus, St. Catherine, and co-pastor of St. Bernadette, all of Indianapolis. He also was an instructor for 13 years at the Latin School.

Father Kneuen has studied in Japan and in India under Fulbright grants. He is chairman of the Justice Committee of the Priests' Senate.

Sr. Edmunda dies on visit

ST. MARY-OF-THE-WOODS, Ind. — The Funeral Mass was offered here on October 10 for Sister Edmunda Day, S.P., a retired teacher, who died unexpectedly on October 7 while visiting relatives in Cary, Ill. She retired from active teaching in 1974.

Archdiocesan schools at which she once taught include St. Margaret Mary and St. Leonard, Terre Haute; St. Charles, Bloomington; and St. Joan of Arc, Indianapolis.

Immediate survivors include a brother Father L. Dudley Day of Huntley, Ill.; and a sister, Mrs. Bernice O'Grady of Chicago.

Twenty-five years ago Msgr. John J. Doyle was elected president of the Indiana Philosophical Association.

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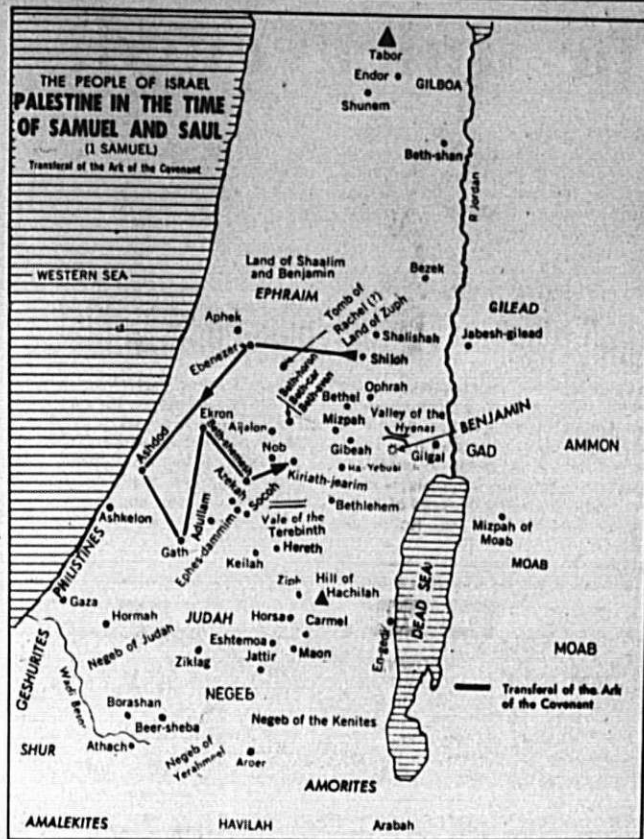
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PALESTINE IN THE TIME OF SAMUEL AND SAUL (1 Sm 1-13) — (a) The period of the Judges ends with the fall of the sanctuary at Shiloh and the capture of the ark of the covenant under the onslaught of the Philistine invasions (c 1050-1020). (b) Self-supporting states emerge, each under the authority of its king similar to the Canaanite kings found in Ammon, and Moab in Transjordan and among the Arameans in Syria. (c) To ward off the Philistines or "People of the Sea" who settle on the coastal plain of Canaan and set up a confederation of city-states (Ashdod, Ashkelon, Gaza, Gath and Ekron), the ark is moved from Shiloh to lead the Hebrew armies. The Israelites are defeated and the ark is captured (4, 1-11). (d) The Philistines transfer the ark in turn to Ebenezer at Ashdod, Gath, Ekron and then return it at Beth-shemesh. From there it is taken to Kirjath-jearim with rejoicing (5, 1-7, 1). (e) The priestly prophet Samuel then anoints Saul as king of Israel (7, 2-12, 25). (NC Sketch)

Bible reading habit a means of prayer for family at dinner

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

Several weeks ago I was in San Antonio for a parish religious education workshop. Old friends from Washington invited me to their home for dinner after the workshop was over. It was good to be with them again.

As we sat down for dinner, a 14-year-old Peter picked up the Bible. He read a short passage which he had selected. When he finished, we paused for a moment of silent reflection before saying grace. Then we had a delicious meal and a delightful time together.

The Bible reading seemed such a natural part of eating with them. As Peter was reading, I remembered almost 10 years back, when they lived down the street from me in Washington. All five children were a decade younger then, but the Bible reading was already part of the family meal.

AS THE CHILDREN grew, it was part of the family routine for each of the children to take a turn at reading a brief Biblical passage before dinner—at least on Sundays and special celebrations like birthdays. Now that they are older, they may select passages which they particularly like

or which seem to fit the occasion. I could not help but think of how the Bible had been such a normal part of daily life in their family for so many years. The children grew up with Scripture as naturally as they grew up with food and conversation at dinner.

Not every family would feel comfortable with a Bible reading before their evening meal. But my friends' practice fits their family well and suggests how simply a family can gradually become more familiar with the Bible.

Other friends in nearby Hyattsville, Md., take another approach. Their children are still young, five and three years old. The parents often write out a brief Bible quotation on a slip of paper. The quote is displayed in the kitchen on the refrigerator door by means of a small magnet. The children see the quote many times a day and from time to time the parents will read it to them. If it is a brief prayer—for example, from a Psalm—the whole family prays it together when they happen to bump into each other at the refrigerator.

STILL ANOTHER family of friends has no pattern at all of introducing the Bible into family life. But they do sit down from time to time and talk about a Scripture passage. Usually this is occasioned by a visit from the Jehovah's Witnesses to the front door, or when one of the children has a question, or if something comes up on TV about the Bible.

The particular way families bring the Bible into their homes is less important than the fact that they do. The experiences of my friends suggest that with a little imagination and effort, the Bible can become a part of daily family living rather than just gather dust on a book shelf. And one doesn't need to be a Bible scholar to do so.

What one does need is a conviction that the Bible is important to one's family. Once that conviction is shared by parents, then they need only plunge in and work out simple ways of becoming more familiar with the Bible.

At first, there will be much that seems foreign, confusing, even meaningless. But even at the start passages will be found that are readily understood and very beautiful.

Perhaps one of the easiest ways is to use the Missal or Missalette as a guide. On a given Sunday try to find one phrase, one quotation that says something to you. It may be in one of the Readings at Mass, or one of the Psalms recited between the Readings.

If only one sentence makes sense to you, learn it. Use it in the family as a prayer during the week, or talk about it, or have one of the children write it out, or draw it. Hang it up somewhere if you wish. You already have made a start. It can be fun.

And 10 years from now your family, like my friends in San Antonio, may find the Bible a normal, meaningful part of family life.

THE WORD THIS SUNDAY

By Indianapolis area priests

TWENTY-NINTH SUNDAY OF THE YEAR

"Church and State"

Isaiah 45:1,4-6
1 Thessalonians 1:1-5
Matthew 22:15-21

We follow God in many known and unknown ways. Isaiah says that even though Cyrus the Persian king didn't know it, God's hand was evident in his life and reign. . . . otherwise how could he fulfill God's will by letting the Chosen People go back home? God had to have been already present in the lives of the Thessalonians Paul preached the gospel to, otherwise how was it that they responded with such conviction? In the Gospel, Jesus calls the people then and now to recognize who is the source of life and authority and be just. Does justice for me include my prayers for civil leaders and politicians?

BY FR. JOHN J. CASTELOT, S.S.

Samuel grew up in the savage and precarious period of the Judges. Marvelously endowed by both nature and grace, he was already in his prime when the battle of Aphec put an end to the independence of his little nation. He had grown up in the service of the priests at Silo, and from there his reputation had spread among the people. He was known far and wide as a prophet, a true man of God, one who could make known with sureness the divine will.

His most far-reaching contribution was the development of a unified national consciousness among the Israelites. He put the final touches on the political evolution which was to substitute for the enervating separatism of individual tribes a national union under one head endowed with stable power. Equally important, being himself a prophet, he had established alongside this soon-to-emerge secular authority the counterforce of a religious and prophetic ministry.

IN A NATION like Israel there could be but one supreme authority: God. There was no room for an all-powerful king who recognized no authority above his own. It was this apparent conflict of authority—Yahweh versus a human king—which made Samuel hesitate when the people asked him to select a king for them.

God helped him to resolve the conflict and sanctioned the choice of Saul as the first king of Israel. The latter carried out his immediate duties with distinction, but in the end he turned out to be one of the most tragic figures in all of human history.

It is quite otherwise with his successor, David. He was the darling of his people and became the ideal king of Israel, to whom future ages looked back with a sigh. So much did they idolize him, in fact, that when divinely inspired hopes for a Messiah took definite shape, those hopes were expressed in terms of the Davidic ideal. The Messiah would be no less than another David! And in truth, David did deserve their love and admiration, in spite of his frankly chronic faults.

FOR SOME TIME after escaping from the dangerous presence of the unbalanced Saul, he led a sort of Robin Hood existence with a band of faithful followers. His prestige, already great at the court of Saul, increased during these years. He had been designated by Samuel as Saul's successor, and immediately after the king's death, he was proclaimed king at Hebron by the members of his own tribe of Judah.

As might have been expected, the northern tribes were reluctant to accept another southerner as king. It took them more than seven years to admit that, southerner or no, here was a man they simply could not refuse to have as their ruler. They became one under his scepter, and under his strong rule the little nation scaled hitherto undreamed-of heights.

They defeated the Philistines and captured the important city of Jerusalem. It became the City of David, but also the City of God. David had the Ark of the Covenant brought with great pomp to the new capital, thus making it the religious as well as the political center of the nation.

A RICH LITURGY was not long in developing, now that circumstances favored it, and Yahweh was worshiped in grand style around the symbol of his presence, the Tabernacle (tent) wherein the Ark was enshrined. This "official" worship did not immediately supplant that of the popular shrines throughout the country, but it certainly overshadowed them.

Israel seemed to have come of age overnight—too quickly, really, for its own good. The old rivalries among the

OLD TESTAMENT

KINGSHIP

tribes could not be snuffed out just like that! The principle of unity which held them together temporarily was the personal power and prestige of David. When this began to wane, cracks appeared in the structure he had so laboriously erected. The second half of his reign was marred by a succession of misfortunes, misfortunes arising from his own human weakness and from the passionate ambitions of his sons.

His downward slide began with

his adultery with Bathsheba, his pretty next-door neighbor. It must be said to David's credit, however, that when the prophet Nathan took him to task he repented sincerely and did penance with really touching humility.

A series of family scandals darkened David's last years, but he was undoubtedly the greatest of the kings of Israel. An always victorious soldier and statesman, he was also a

sincere and enthusiastic "servant of Yahweh" who contributed, to the limit of his means, to the development of the cult of his God. Nevertheless, he was not unscathed by the customs of his times, as his sins attest. But these nasty shadows on his character did not eclipse the sparkle of his personality or the brilliance of his basic goodness, and in the writings of later biblical authors we meet him as the ideal king.

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An old lesson of power

BY RUSSELL SHAW

In the Old Testament, history and psychology are consistently interpreted in light of theology. The purpose is to probe beyond the surface of events and personalities in order to reach a deeper insight into God's will of His people.

This is strikingly true of the first book of Samuel, where the working out of God's plan is depicted in some of the most critical events in Israel's history and in the lives of several of the Old Testament's most remarkable figures. The story contains a lesson on the use and abuse of political power as timely as Watergate and far more lasting in its implications.

Politically, the narrative concerns a drastic transition—from the loose tribal confederation of the Israelites to the creation of a strong monarchy. Difficult in the best of times, this transition was all the more dramatic because it was provoked by and carried out in the face of continual warfare with the better organized, better armed Philistines.

THE LESSON OF political morality taught here is both simple and profound. Both leaders and people are subject to judgment by higher standards than expediency or profit. The ultimate moral norm of political leadership—as of everything else in human life—is obedience to God's will.

Three striking figures dominate the story: Samuel, Saul and David.

Samuel was the last of the Israelite tribal judges but, clearly, he was also something more. Events surrounding his birth and special consecration to the Lord pick him out as one who is to play a special role in the divine plan. His absolute integrity and incorruptibility are emphasized. He is shown performing priestly and prophetic functions.

All this makes it clear that, in legitimizing the people's desire for a king and identifying first Saul and then David for this role, he was indeed acting as God's instrument.

But Samuel himself has mixed feelings toward the monarchy. He accepts it but he has misgivings about it. "Samuel was displeased when they asked for a king to judge them." The point, here and in what is to follow, is clear enough. God's people are not to have rulers on the model of the pagan kings who set themselves up as demigods. Kings and people alike are to be God's obedient servants. If they fail in this—and failure occurs all too soon—they offend God and subvert the political order itself.

IN MANY RESPECTS Saul measured up to the high standards demanded of him who would be king of God's people. Even his physical appearance was striking. "There was no other Israelite handsomer than Saul; he stood head and shoulders above the people." He was brave to the point of audacity and capable of charismatic leadership.

But in many ways he also fell tragically short of the moral requirements of political leadership. The narrative tells of episodes of extreme emotional instability—fits of rage and moods of deep depression—which suggest that in contemporary jargon Saul might have been classed as a manic-depressive. More serious, he took it upon himself to go against God's commands when it was convenient or profitable to do so. His performance amply justified Samuel's initial doubts about the monarchy and led to a complete and irreconcilable break between the two men.

Still the conditions which had first called for the monarchy persisted. In these circumstances Samuel recognized that God's choice of one to unify and lead his people had passed from Saul to David, an even more gifted and charismatic personality.

David is the Old Testament's model

political leader. True, he was far from perfect. As we know from the subsequent narrative in the second book of Samuel, he was capable of serious transgressions against God's law. But sinning, he repented. He reaffirmed his commitment to God, and God continually reaffirmed His commitment to him and to the people he led.

AT THE END of the first book of Samuel, Saul is dead and the way is open for David, long persecuted and pursued by Saul, to ascend to the monarchy. But the political and military situation of the Israelites is weak and ominous. It is a moment of supreme peril. The permanent tension between hope and threat in Samuel's words about the political order is clear.

"If you fear the Lord and worship Him, if you are obedient to Him and do not rebel against the Lord's command, if both you and the king who rules you follow the Lord your God—well and

good. But if you do not obey the Lord and if you rebel against His command, the Lord will deal severely with you and your king, and destroy you."

There is an enormous difference between the ordering of political life in the Israel of Samuel, Saul and David and the political scene in contemporary America. Yet political and public morality is as urgent an issue today as it was then. Admitting all the complexities of the current scene, one still arrives at the same conclusion. Politics is not an amoral business where "anything goes." Ultimately, political life is judged by the same norm as the rest of life: obedience to the will of God. That is a sobering thought, both for those who seek roles of political leadership and for all of us who share responsibility for choosing our political leaders. Are we ready, even today, for the revolutionary notion that good politics demands good morality?

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Anger and resentment old as Saul and David

BY FR. JOSEPH CHAMPLIN

Human nature does not seem to change much over the centuries. The temptations, weaknesses and failures we read about in the Old Testament days of Saul and David are not radically different from those of the 1970's.

Saul became jealous of David. He grew very angry and resentful when crowds praised the young leader by singing, "Saul has slain his thousands, and David his ten thousands." The King likewise raged in his house over the youth's popularity and eventually sought to kill him.

David, later, also knew weakness and sin. He took another man's wife and then, as is often the case, compounded this fall by arranging for the wronged husband's death.

Critics warned both Saul and David, pricked their consciences, told them they were wrong.

Jonathan pleaded with his father Saul: "Let not your majesty sin against his servant David."

The prophet Nathan told David: "You are the man! . . . Why have you spurned the Lord and done evil in his sight?"

SOME OBSERVERS of the contemporary scene like psychiatrist Karl Menninger believe we need a few more Jonathans and Nathans today. They feel that modern men and women, for various reasons, have grown insensitive to sin and either are not aware of their moral faults or too easily rationalize them away.

An appendix in the new Rite for Penance contains an examination of conscience which might help in this regard.

In a positive, but pointed way, it examines three divine commands: "You shall love the Lord your God with your whole heart," "Love one another as I have loved you," and "Be perfect as your Father is perfect." Under each mandate, the examination poses a lengthy series of questions designed to stimulate our consciences and increase our awareness of sin.

I think Roman Catholics might find daily use of this section an excellent moral sensitizer in their individual lives. The appendix includes 24 paragraphs of questions. Taking one each night could, in a month's time, lead the concerned individual to a much keener view of what it means to be a Christian.

HERE ARE SAMPLINGS of that text:

Under I, "You shall love the Lord your God with your whole heart": "Is my heart set on God, so that I really love him above all things and am

faithful to his commandments, as a son loves his father? Or am I more concerned about the things of this world? Have I a right intention in what I do?"

Under number II, "Love one another as I have loved you":

"Am I concerned for the good and prosperity of the human community in which I live, or do I spend my life caring only for myself? Do I share to the best of my ability in the work of promoting justice, morality, harmony, and love in human relationships? Have I done my duty as a citizen? Have I paid my taxes?"

Under number III, "Be perfect as your Father is perfect":

"Where is my life really leading me? Is the hope of eternal life my inspiration? Have I tried to grow in the life of the Spirit through prayer, reading the Word of God and meditating on it, receiving the sacraments, self-denial? Have I been anxious to control my vices, my bad inclinations and passions, e.g., envy, love of food and drink? Have I been proud and boastful, thinking myself better in the sight of God and despising others as less important than myself? Have I imposed my own will on others, without respecting their freedom and rights?"

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Sisters pioneer

(Continued from Page 1)

teaching, religious instruction, preparing young couples for marriage, providing transportation for the sick, acting as interpreter or liaison with government officials and—perhaps most important—making friends.

They worked closely with Father Gerald Renn, pastor, and members of American Martyrs parish, Scottsburg, and helped in the preparation of the weekly Spanish-speaking liturgy offered by either Father Stephen Hay or Father Mauro Rodas, pastor and associate pastor respectively of St. Mary's parish, Indianapolis.

FATHERS HAY and Rodas spent a good part of the summer visiting migrant camps, administering the sacraments and celebrating Mass.

Father Hay is chairman of the Archdiocese's Spanish-speaking Apostolate.

The new migrant program involving the Sisters emphasizes personal contact. "It requires a willingness to show interest in these people," Sister Mary Solidad explained. "It's hard for the migrants to fit into a community that is completely foreign from their way of life. We tried to make it easier."

They more than succeeded, in Father Hay's estimation. He said he was heartily recommending that the Archdiocese sponsor at least one other program like it next year.

know
your
faith

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Christ the King reigns after six overtimes

BY DENNY SOUTHERLAND

Competition was at a high peak last Sunday in the CYO Football League as Division battles came down to the proverbial wire.

Christ the King edged St. Plus X, 12-6, last Sunday at CYO Stadium in an incredible six overtimes. Not to be outdone, St. Rita nipped St. Gabriel, 14-12, in five overtimes.

WITH SUNDAY'S victory, Christ the King continues to hold a narrow Division Two lead over its nearest rivals. The northsiders are 6-0, with St. Matthew, 5-1. St. Matthew's lone defeat was an overtime loss to the Division leaders.

Central Catholic continues

Champs compete for league titles

CYO girls moved into their respective kickball league championship play-offs this week at various sites.

The Cadet "A" championship game is slated for today, Oct. 17, at St. James at 4:30 p.m. Teams competing for the title are: St. Gabriel, Immaculate Heart, St. Mark, Little Flower, St. Simon, St. Jude, St. Matthew, and St. Malachy.

A Junior Kickball League champ will be crowned Sunday at Little Flower at 2 p.m. Division champions and runners-up competing for the title are: St. Malachy, St. Jude, St. Simon "A," St. Joan of Arc, Holy Name and Holy Spirit.

Competition in the "56" League begins Friday with the championship game slated for next Tuesday at Little Flower at 4:30 p.m. The Post-season Cadet "B" Tourney winner will be crowned Tuesday at Christ the King.

to hold a Division One lead. However, the undefeated Southsiders meet St. Philip Neri, 4-1, in a showdown at 2:30 p.m. on CYO #1 this Sunday.

In "56" Division One action, unbeaten St. Gabriel, 5-0, hosts rival St. Michael, 4-1, this Sunday at 1 p.m.

MEANWHILE, St. Plus X, 5-0, meets Christ the King, 4-1, in a Division Two battle at CYO North #1 at 1:15 p.m. In Division Four, Little Flower, 5-0, plays Holy Name 4-1, at CYO #1 at 11 a.m. St. Lawrence, 5-0, plays Our Lady of Lourdes at Ellenberger Park at 12:30 p.m. St. Lawrence and Little Flower meet next week.



KEYNOTER—Father Patrick J. Farrell, Associate Superintendent of Schools of the Archdiocese of Chicago, will be the keynote speaker at Teachers' Institute Day to be held Friday, Oct. 24, at Chatham High School. An estimated 700 educators from the Indianapolis area are expected to attend the professional program.

Secena to host annual banquet

Nearly 1,000 young people and adults are expected to attend the 23rd Annual CYO Awards Banquet at 8:30 p.m. Wednesday, Oct. 22, at Secena Memorial High School.

Highlighting the evening will be the presentation of the St. John Bosco Medal to adult volunteers who have donated countless hours to young people in the Archdiocese.

Father Robert Mohrhaus, Chancellor of the Archdiocese, will present the medals in the absence of Archbishop George J. Biskup, who is in the hospital recuperating from lung surgery.

Trophies, plaques and certificates will also be awarded to Junior Units in the "CYO of the Year" Contest. St. Catherine, Indianapolis, won the contest the last three years.

CYO NOTES

Participants in the Cadet Hobby Show should report to the Little Flower Gymnasium between 12:30 p.m. and 4 p.m. Wednesday, Oct. 22. Awards will be presented Thursday, Oct. 23. Doors will be open to the public at 6:30 p.m.

Those attending the National CYO Convention in San Antonio, Tex., have received their final bulletin. If there are any questions, call the CYO Office at 632-9311.

Cadet Girls Basketball Coaches will meet on Tuesday, Oct. 28, at 7:30 p.m. in the CYO Office. This is an important meeting.

Entries are due for all basketball leagues on Wednesday, Oct. 22.

Criterion Quiz Contest entries have been mailed and are due Monday, Nov. 3.

STANDINGS

CADET FOOTBALL

(As of October 14)

DIVISION I—Central Catholic 6-0; St. Philip Neri 4-1; St. Jude 4-2; St. Michael 3-3; St. Simon 3-3; Holy Spirit 1-5; Holy Name 0-6.
DIVISION II—Christ the King 6-0; St. Matthew 5-1; St. Plus X 4-2; St. Barnabas 3-3; St. Lawrence 2-4; SA/SJA 1-5; Little Flower 0-6.
DIVISION III—St. Roch 6-0; St. Malachy 4-1; Our Lady of Lourdes 3-3; St. Gabriel 2-3; St. Rita 2-3; St. Monica 1-4; Mount Carmel 0-6.
DIVISION IV—Nativity 6-0; Immaculate Heart 4-2; St. Bernadette 4-2; St. Luke 4-2; St. Christopher 2-4; Our Lady of Greenwood 2-4; All Saints 1-5; St. Mark 1-5.

"56" FOOTBALL

(As of October 14)

DIVISION I—St. Gabriel 5-0; St. Michael 4-1; St. Malachy 3-2; St. Christopher 2-3; All Saints 1-4; St. Monica 0-5.
DIVISION II—St. Plus X 5-0; Christ the King 4-1; Immaculate Heart 3-2; St. Matthew 3-2; SA/SJA 1-5; St. Luke 1-3; Mount Carmel 0-5.
DIVISION III—St. Barnabas 4-0; Central Catholic 4-1; St. Jude 3-2; St. Mark 1-3; St. Roch 1-4; Nativity 2-3; St. Ann 0-4.
DIVISION IV—St. Lawrence 5-0; Little Flower 5-0; Holy Name 4-1; Holy Spirit 2-3; Our Lady of Lourdes 1-4; St. Philip Neri 1-4; St. Simon 0-5.

"56 B" FOOTBALL

DIVISION I—St. Luke 4-0; Christ the King 2-1; St. Plus X 2-1; St. Matthew 1-2; St. Michael 1-2.
DIVISION II—St. Barnabas 3-1; Holy Name 1-3; Little Flower 2-2; St. Simon 0-4.

Meeting to study moral principles offered at Woods

ST. MARY-OF-THE-WOODS, Ind. — Principles of moral development and judgment will be the subject of a day-long workshop to be held Saturday, Oct. 25, at St. Mary-of-the-Woods College.

The workshop is open to parents, teachers, religious educators and students. It is being co-sponsored by the District Center of Religious Education in Terre Haute.

Among speakers are Ernest Collamati, chairman of the department of Theology at Woods; Sister Ann Doherty, S.P., psychologist; Father Jeff Godecker, district director of Religious Education for the Terre Haute deanery; Sister Carolyn Glynn, S.P., teacher and author; and Sister Kathleen Desautels, S.P., Woods instructor.

The workshop is scheduled from 9 a.m. to 4 p.m. and includes luncheon. Fee is \$10 for adults, \$4 for students. Further information and pre-registration is available by phoning (812) 535-3131, ext. 222, or (812) 232-8400.



LOURDES PLANS FALL FESTIVAL—Mrs. John Hutt, second from left, exemplifies "Grecian Gardens," the theme of the Las Vegas Room at Our Lady of Lourdes Fall Festival scheduled for Friday and Saturday, Oct. 24 and 25. Others in the photo are Mrs. John Farrington, far left, Jim Kohout, second from right, and Jerry Tooley, extreme right, who seems ready for his job as chairman in charge of booth construction. Roast Beef and Turkey will be featured at this year's dinners, with serving set to start at 4:30 p.m. Prizes to be given away total \$6,000 with a top award of \$5,000. There will be booths and a variety of entertainment for all ages. Mr. and Mrs. Kohout and Mr. and Mrs. Thomas Tremaine are serving as co-chairmen.

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VIEWING WITH ARNOLD

Bronson bares his knuckles

BY JAMES W. ARNOLD

"Hard Times" is the Charles Bronson film reduced to its (literally) bare-knuckled essentials. It is direct, simple, and inevitably simple-minded. But its clean honest lines have a certain charm.

The setting is a Southern city in the Thirties. Bronson comes in on a freight, and wanders into a warehouse where they are staging an illegal "streetfight"—an unofficial brawl, no holds barred, between two bare-knuckled combatants who struggle until one is beaten unconscious. The appeal is in the naked violence—it's a kind of human cockfight—and in the winner-take-all betting.

BRONSON persuades the

Women's Club
slates card party

FLOYDS KNOBS, Ind. — The Christian Mothers and Women's Club of St. Mary-of-the-Knobs parish will hold a Dessert and Card Party at 7:30 p.m. Wednesday, Oct. 22. A variety of attractive gifts will be given away, including several handmade quilts.

losing promoter (James Coburn) to take him on, and quickly becomes the Man on the docks and backlots of New Orleans. All he wants, though, is the money, not the glory, and he's about ready to take off into the sunset when a crisis is concocted. The flamboyant Coburn, a compulsive gambler, gets himself in too deep with the local mob. The question is, will Bronson leave town with his dough, or fight one more time (against a tough import from Chicago) to save Coburn's hide?

There is no suspense at all in any of this, no doubt about what Bronson will do, or whether he will win. It is the playing-out of a ritual. The Mysterious Stranger appears. A loner, he lives by a code of simplicity and independence. His dialogue is made up, not of one-liners, but one-words. But man, can he fight. He is like Hercules, Bruce Lee and, well, Charles Bronson, all in one. He makes his backers rich and his enemies broke. But suddenly he must leave, as mysteriously as he came. As he departs, after his final victory, the stunned mortals left behind can only ask, "Who was that man?"

It is, of course, the classic western and kung-fu for-

mula. In "Hard Times," the first directorial chore for writer Walter Hill ("The Getaway"), it's clear as a mountain stream. The only variation is the interest offered by the period and locale, and the streetfighting gimmick, which is not exploited and comes off more as a professional sporting event than as a slaughter.

The fight scenes represent

our violent sports with all the polite civilities removed; while they are not for the squeamish, they are obviously faked, and much less disturbing, say, than the combat in "Rollerball." The film is unique only because of this material, and local color ranging from a Cajun picnic on the Mississippi to the bowels of an oyster-shelling plant.

THE KEY TO Bronson's appeal as the Mysterious Stranger is that he is superbly Cool. He disturbs no one, but "takes nothing from nobody." He is friendly, but makes no demands, either on Coburn or his pickup girl friend (Jill Ireland), and expects none to be made on him.

He is almost puritanically austere. If he drinks or smokes or makes love, we don't see it. When he is shown his \$1.50 a week room—bare, dark, with a ceiling fan—the landlord begins to suggest ways to pretty it up. Bronson says, "I like it the way it is."

The single moral value in the film is that, at the climax, the hero is willing to sacrifice a bit of both his fierce independence and his money to help a man who is not even his friend. But even then, the limits of his compassion are clear. I helped you, pal. Now, so long.

Bronson's face is so

DO IT TO MEET

INDIANAPOLIS — Our Lady of Everyday Circle, Daughters of Isabella, will hold the monthly meeting at 7:45 p.m. Monday, Oct. 20, in St. James parish hall. The organization will finalize plans for a rummage sale on Friday, Oct. 24, also at St. James.

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LITTLE FLOWER CARD PARTY—The ladies above are displaying some of the "Bicentennial" prizes to be given away at the card party being sponsored by the Ladies Social Club of Little Flower parish, Indianapolis, on Friday, Oct. 24, beginning at 1 p.m. in the school hall at 14th St. and Bosart Ave. Pictured, left to right, are: Mary Chambers, chairman; Rita Emates, Mrs. Ernie Nally and Margaret Johnson, president of the sponsoring organization.

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middle European stoic, so engraved in stone. Occasionally, a smile flickers over it, ambiguously. Is it tender? cruel? ironic? Who knows? The character is such a vacuum that we can project almost anything into it. But one certainty we all know, and so do the bad guys. This is a Man You Do Not Mess With.



LATIN SCHOOL PLAY—The Latin School is presenting Thornton Wilder's three-act play "Our Town" Oct. 18 and 19 in the school auditorium, 520 Stevens St., Indianapolis. Curtain time is 8 p.m. each night. General admission is \$1.50. Rehearsing for the play, above, are students Jim Enneking and Dan Brandon.

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