

the CRITERION

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WINNING TEAM—Students at Holy Family School in New Albany proudly display their trophy for winning the Reynolds aluminum recycling program contest for Kentuckiana parochial schools, with 3,088 pounds collected during the past school year. Others in the New Albany area who wish to participate may bring aluminum to the New Albany Plaza on alternate Saturdays from 1 to 2 p.m. The next date is Nov. 15. Reynolds pays 15 cents for each pound of all-aluminum cans and clean household aluminum.

Bedford educators boast achievements

BY FR. THOMAS WIDNER

Among reports given at last week's Archdiocesan Board of Education meeting held at St. John the Apostle parish, Bloomington, was an update on Total Catholic Education in the Bedford education district.

Father Francis Buck, St. John pastor, reported that there are only three parish schools in a district made up of eight parishes in six counties. Parishes with schools are St. Charles, Bloomington; St. Vincent de Paul, Bedford, and St. Ambrose, Seymour.

Other parishes in the district are: St. Paul and St. John, Bloomington; St. Agnes, Nashville; St. Mary, Mitchell; Our Lady of the Springs, French Lick, and the mission churches of Our Lady of Providence, Brownstown; St. Augustine, Salem, and Christ the King in Paoli.

PRIESTS AND Directors of Religious Education in the Bloomington parishes meet regularly to exchange information on adult religious education. As a result of these sessions, they hope to develop some cooperative efforts.

Father Bernard Koopman, Bedford pastor, spoke positively of Total Catholic Education efforts in his parish. He complimented the Office of Education for its programs and the assistance given by the Department of Religious Education.

"The attitude of volunteer teachers has been helped greatly in the past year," he said. "We could not have done so much to improve and assist our teachers and their outlook without the help of the Office."

NOTICE

The November 18 meeting of the Archdiocesan Board of Education will be held at Pope John XXIII School, Madison.

MRS. MARY FLATEN, Director of Religious Education at St. John, Bloomington, described the children's choir formed at St. John through the CCD program. The choir, an unusual activity, can be attributed to the fact that the St. John CCD boasts music and art directors in their programming. Father Buck praised Mrs. Flaten's RE efforts.

"She instills an enthusiasm we have greatly appreciated," he remarked.

One adult education project being planned for next year at St. John is a community garden. Through the use of a large plot of land on parish property, Father Buck and Mrs. Flaten hope to encourage parishioners in this example of practical fellowship.

Kathy Siffin, Director of Religious Education for adults at St. Charles, Bloomington, discussed the impact of college students on the parishes in Bloomington. There are more than 5,200 Catholic students on the Indiana University campus and board members believe they can be an important resource and service.

ACCORDING TO Mrs. Siffin, students are actively involved at St. Charles in teaching and liturgy, as well as other parish programs. Melanie Fleming, principal at St. Charles School, noted that attendance at daily Mass by university students is very high in the parish.

A written report from St. Paul, Bloomington, described that parish's priority as adult education for the college community. St. Paul's services Indiana University and offers programs for children of faculty members and married college students as well. Students help out at St. Paul's in lecturing and ushering, too.

A feeling that the Bedford area is more than ready for a district board of education was expressed by both Father Buck and Father Koopman. The many positive accomplishments cited last week seemed to confirm that opinion.

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He and others stressed the protection granted many members of the clergy under the Vatican-Spanish concordat blocking prosecution of priests unless the bishop grants permission.

THE PROVISION was often invoked by bishops wishing to avert a trial they considered unjust, stemming from charges of "political crimes" under anti-subversion laws.

The government in turn circumvented the concordat by imposing heavy fines on priests for sermons it branded "subversive." When fines were not paid, the priests ended up in jail.

However, there were also charges against priests stemming

Annual message on peace pleads for disarmament

BY JOHN MUTHIG

VATICAN CITY—"Judicious disarming" and the updating and observance of treaties are prime "weapons of peace" against mounting symptoms of conflict, Pope Paul VI has declared in his 1976 message for the Day of Peace, January 1.

In his message, released here October 30, the Pope asserted that "progress is being made by the way of peace."

He put "idea" in italics.

"But unfortunately at the same time we see the manifestation of phenomena contrary to the content and purpose of peace."

HE ADDED: "These phenomena too are making progress, even though they are often restricted to a latent state, yet with unmistakable symptoms of incipient or future conflagrations."

The Pope lauded last summer's conference on the peace and security of Europe in Helsinki as "an event which gives reason for hope."

In calling "judicious disarming" a prime "weapon of peace," Pope Paul wrote: "Arms and wars are, in a word, to be excluded from civilization's programs." At the same time, he pointed out that it will take time to achieve this state.

IN THE MEANTIME, the message observed, weapons are still needed for legitimate defense.

"Military disarmament, if it is not to constitute an unforgivable error of impossible optimism . . . should be common and general," the message said.

"Disarmament is either for everyone, or it is a crime of neglecting to defend oneself."

The Pope continued: "Does not the sword, in the concept of historical and concrete life in society, have its own raison d'être, for justice and peace? Yes, we must admit it."

The Vatican distributed an explanatory note to the section of disarmament. The note said that Pope Paul's message expresses "two duties: the duty of help to individuals or peoples in danger (legitimate defense) and the duty of renouncing arms (principle of nonviolence)."

THE POPE'S message is addressed to world leaders, international experts and to the "citizens of the world."

He condemned a "rebirth of nationalism that exaggerates national expression to the point of collective egoism and exclusivist antagonism."

The arms race, he noted, causes "shivers of fear." He called the nuclear bombing of Hiroshima 30 years ago "butchery of untold magnitude," and maintained that "civilization walks in the footsteps of peace, armed only with an olive branch."

The Pope called for "moral weapons" to maintain peace, especially the "weapon" of "the observance of pacts."

The Pope rejected as unreliable guarantors of peace the fear of nuclear conflict, "preventive and secret weapons," "resignation to a certain state of endured oppression, such as colonialism, imperialism or revolution," and "a capitalist—that is, egoistical—organization of the economic world."

IN A PRESS conference at which the message was released, Bishop Ramon Torrella Casante, vice president of the Pontifical Justice and Peace Commission, said that the World Day of Peace was established by Pope Paul VI as "a personal initiative."

Since 1968, when the first Day of Peace was celebrated, according to the bishop, "that personal initiative has become the initiative of the whole Church."

Pope Paul's message was entitled "The Real Weapons of Peace."



AT CONFERENCE OF WOMEN RELIGIOUS—The Leadership Conference of Women Religious from Indiana and Michigan (Region VII) held its semi-annual meeting recently at St. Mary-of-the-Woods College. Shown at the two-day Conference, which drew 77 participants representing 12 congregations from Michigan and 11 from Indiana, are, left to right: Sister Nadine Foley, O.P., one of the parley speakers; Sister Mary Philip Selb, O.S.B.,

prioress at Our Lady of Grace, Beech Grove; Sister Mary Carol Schroeder, O.S.F., councilor, Sister of St. Francis, Oldenburg; Mother Mary Plus Regnier, S.P., superior general at St. Mary-of-the-Woods; Sister Mary Maxine Telpen, S.P., of Indianapolis, provincial and Region VI chairperson; and Sister Mary Conrad Kirchhoff, P.H.J.C., provincial of the Poor Handmaids of Jesus Christ, Donaldson, Ind.

Mission agreement voiced

BY JERRY FILTEAU

WASHINGTON—In their first major statement in several years, members of the Anglican-Roman Catholic Commission in the United States (ARC) have expressed "substantial agreement about the purpose or mission of the Church."

"We have uncovered no essential points on which we differ," the group said.

The statement, released here and in New York on October 31, is entitled, "Agreed Statement on the Purpose of the Church."

IT TAKES AN approach to its topic that is unusual for such ecumenical statements: It places its chief focus on the liturgical prayer of the two Churches as an expression of the Churches' central beliefs.

The ARC group, consisting of about 20 Catholic and Anglican theologians, has been meeting since 1965. It is headed by Bishop Arthur A. Vogel of the Episcopal diocese of West Missouri and Bishop Charles H. Helmsing of the Catholic diocese of Kansas City-St. Joseph, Mo.

'Justice' dates set in deaneries

Father Lawrence Voelker, diocesan coordinator of the Indiana Catholic Conference, has announced the dates of the second-phase deanery meetings of the Justice in Our Lives program this week.

The first step in the program, designed to draw out the opinions and feelings of Catholics regarding the Church, was conducted in four separate meetings in each parish of the archdiocese.

The second phase will bring together the results of these meetings in one session in each deanery. The third step will be an archdiocesan meeting in January. The fourth step will be a statewide meeting in which all five Indiana dioceses will participate.

Dates and deanery locations are: Bedford Deanery, December 7, St. Charles, Bloomington; Indianapolis Central Deanery, December 7, St. Anthony; Indianapolis North Deanery, December 14, St. Simon; Indianapolis South Deanery, December 7, Our Lady of Greenwood, Greenwood; Indianapolis West Deanery, December 7, St. Michael; Lawrenceburg Deanery, December 14, St. John, Osgood; New Albany Deanery, December 7, St. Mary, New Albany; North Vernon Deanery, December 14, St. Mary, North Vernon; Richmond Deanery, December 7, Holy Family, Richmond; Tell City Deanery, December 14, St. Paul, Tell City; Terre Haute Deanery, December 14, St. Margaret Mary, Terre Haute.

IN THEIR statement the theologians agreed that there is a "remarkable convergence" of their Churches' beliefs on the question of the Church's purpose, as expressed in each Church's authoritative statements and liturgical texts.

They agreed that:

- "The Church comes from God . . . (and) is that community of persons called by the Holy Spirit to continue Christ's saving work of reconciliation."

- Despite a "long history of human selfishness and sin," the Church is "a community created and called by God. Its task is evangelization and salvation: to be an instrument of God's work in the world focused in the saving and liberating mission of Jesus Christ."

- The Church's mission of witness to Christ "is to be carried out by the proclamation of the Good News, the praise of God's Name, and service to all people . . . and it is the responsibility of all—not just some—of the Church's members."

- Its witness "must first find expression in the lives of its individual members and in the Church's regulation of its own structures and agencies," and only then can it be expressed in the structures of society.

- Its first task here and now is "proclaiming the Gospel," but the Scriptures and the Churches' liturgies also "lead us to affirm that 'action on behalf of justice and participation in the transformation of the world' are fully a 'constitutive dimension of the preaching of the Gospel' . . . The imperative of evangelism, therefore, has many dimensions."

- The Church "expresses its own life most fully when it gathers as a community for worship, especially the celebration of the Eucharist."

- To many, "the witness of worship is only fully complete when it results in a commitment to service." However, "while this call to serve others and to place our resources at the service of others is recognized and widely discussed in each of our Churches, we must confess that it does not appear that either of us has yet found the means to carry out this aspect of mission as successfully as we might."

- "Human liberation, we agree, is that aspect of the Church's mission of service which is most challenging for our time . . . But the totality of salvation is not to be confused with one or another aspect of liberation . . ."

IN A JOINT statement introducing the new ecumenical agreement, Bishop Vogel and Bishop Helmsing stressed that, as in all such theological consultations, the conclusions of the group carry only the authority of the theologians on the commission.

In addition to its work on the Church's purpose of mission in recent years, the U.S. ARC commission has discussed and responded to agreements on the Eucharist and ministry by its international counterpart, the Anglican-Roman Catholic International Commission; and it has begun to discuss the issue of the ordination of women.

Gregory Gallo chosen national CYO president

Gregory A. Gallo, 18, a member of St. Charles parish, Bloomington, has been elected president of the teen-age section of the National CYO Federation.

He succeeds William S. Sahm, Jr., a member of Immaculate Heart parish, Indianapolis, and a student at the University of Notre Dame.

The election of two presidents from the same diocese is a first for the national organization.

Gallo, a freshman at the University of Dayton, was the recipient of the Roger Graham Memorial Award for outstanding leadership in the Archdiocesan CYO activities.

Gallo was elected on the fourth ballot in voting during the NCOYF's convention held October 30-November 2 in San Antonio, Tex. An estimated 3,000 young people from all parts of the country participated.

Archdiocesan Youth Council President Vince Roberts and Deanery President Ed Loughery coordinated Gallo's campaign for national office. A total of 143 CYOers from the Archdiocese attended the San Antonio convention.

An explanation. . .

As readers are aware, last Friday's Criterion carried a Page One announcement listing the time of Masses at Holy Cross and Calvary Cemeteries on All Souls Day. All well and good, except that the observance was held on Monday and not on Sunday as the article indicated. Since the facts for the story were taken down over the telephone after our deadline and the caller indicated that the Masses would be held on "All Souls Day," our news department logically assumed that the observance would be on Sunday, Nov. 2. Though a correction on the date was made from the pulpit at week-end Masses in many parishes, where this was not the case, we assume that quite a few people made a futile trip to the cemetery on Sunday. We regret any inconvenience that the mix-up may have caused.—The Editors.

Power shift to change status of Church in Spain

BY FERNANDO PADILLA

MADRID—The passing of the Franco era in Spain marks also the end of a "protected Church," according to leading bishops and lay observers. Part of the reforms most Spaniards expect of the new rulers is a sharp diminishing of privileges long enjoyed by the clergy.

"A sincere examination of conscience tells us that the Church leadership made mistakes in the past that now must be corrected and atoned for. We cannot blame the government for that," said a bishop who wants to remain anonymous.

"The easy times are gone forever. In

those days we did not respond wisely."

He and others stressed the protection granted many members of the clergy under the Vatican-Spanish concordat blocking prosecution of priests unless the bishop grants permission.

THE PROVISION was often invoked by bishops wishing to avert a trial they considered unjust, stemming from charges of "political crimes" under anti-subversion laws.

The government in turn circumvented the concordat by imposing heavy fines on priests for sermons it branded "subversive." When fines were not paid, the priests ended up in jail.

However, there were also charges against priests stemming

from common crimes, or from actually aiding armed rebellion.

A judge in a northern diocese said he knew of several cases of such crimes, including corruption of minors, that were not brought to trial because the bishop opposed it. Other cases involved charges of concealed weapons.

Generalissimo Francisco Franco himself, as chief of state for almost four decades, often showed restraint in similar cases. A former cabinet minister illustrated this by narrating the story of a well-known priest, influential in politics, who became the target of a government investigation. Among the charges was one of morals—he was living with a woman while exercising his ministry. Generalissimo Franco ordered the

investigation carried out secretly on grounds publicity would harm the Church.

THIS AND MANY other instances of concern and protection led many bishops and other churchmen to feel bound by gratitude to the Franco government, and they reacted accordingly.

The effort at disengagement from centuries-old ties with the state—Spain is considered an overwhelmingly Catholic nation—is of necessity long and complex. But it does move ahead, patterned after directives of the Second Vatican Council.

The effort has to do with ending the royal patronage, which gave the old kings a say in the appointment of bishops in exchange for state aid to the Church's work, particularly in the

New World.

Crucial in the disengagement process are social justice, and civil rights and freedoms. A growing number of priests are known to favor radical change, and both the bishops and the present government rulers are painfully aware of this.

This leftward trend is one of the outstanding factors in Spain's political scene. There is evidence that as the Franco era is reaching its end, polarization has deepened. There are fascist, ultra-conservative groups trying to influence the new government, although with limited success. At the other end of the political spectrum are the Marxist radicals, who are considered well organized and toughened by sacrifice, and are

receiving abundant financial aid from communist groups in Belgium, France, Italy and the Soviet Union.

BETWEEN THE TWO extremes are millions of Spaniards who must decide on the political dilemma: a total break with the past, or the continuation of its actions, bad and good.

The same bishop who said the Church's leadership should somehow make amends for its past dependence upon the state, added:

"Let's get the smoke out of our eyes—the so-called lack of freedoms or government interference—and concentrate on the urgent and basic problems of evangelization, in a humble, courageous and intelligent way. For the task of true Church renewal is measured by the courage we put in it."

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Anglicans approve women priests

WINNIPEG, Canada—Amidst predictions of mass defections, the Anglican bishops of Canada have voted to permit ordination of women priests beginning Nov. 1, 1976. By a 31-3 vote, the bishops endorsed an earlier move by the General Synod last June approving female ordinations. The General Synod's decision was overwhelming, with 98% of lay members, 78% of the bishops and 71% of the clergy backing the change. The bishops' decision has prompted some to contend that the Anglican Church in Canada could lose up to 30% of its communicants, about 1 million members.

Rockefeller move appraised

WASHINGTON—Despite long-standing hostility between pro-life forces and Vice-President Nelson A. Rockefeller, there was little jubilation expressed by leaders in the right to life movement over Rockefeller's decision to step down at the completion of his term. Most of those contacted pointed out that the movement will be largely unaffected by Rockefeller's move, and that there is little that has been changed. Rockefeller has been a particular target of pro-life groups ever since he backed legislation to liberalize New York State's abortion laws while governor of that state. He later vetoed a bill which would have restored protection to the unborn after that bill had cleared both houses of the state legislature.



Vatican mum on Quinlan case

VATICAN CITY—Vatican spokesman Federico Alessandrini said October 31 that the Vatican will take no official stand on the morality of disconnecting a respirator from Karen Ann Quinlan. "It is up to the local ecclesiastical jurisdiction to decide the merits of such a case." The local ecclesiastical jurisdiction in the case of Karen Quinlan is the diocese of Paterson, N.J., which has supported the decision of the Quinlan parents to disconnect the respirator from their daughter, who has been in a coma for about six months.

Churchmen protest UN vote

MEMPHIS, Tenn.—In a letter to United Nations Secretary General Kurt Waldheim, 80 Catholic and Protestant leaders—including Bishop Carroll T. Dozier of Memphis, Tenn., and Bishop James D. Niedergessee of Nashville, Tenn.—denounced a recent UN committee resolution linking Zionism with racism. "This equating of Zionism with racism is wholly unacceptable. It is a slander against Jews everywhere, since it is a revival of the all too familiar anti-Semitism which has plagued humankind through the centuries," said Christian participants in the Second National Christian-Jewish Relations Workshop, held October 28-30 here.

Buckley introduces amendment

WASHINGTON—Sen. James Buckley (C.-R.-N.Y.) has reintroduced a constitutional amendment which would prohibit abortions not aimed at saving the life of a mother. Buckley and seven original co-sponsors of the amendment were joined by Sen. William Proxmire (D-Wis.) in introducing the amendment. The Buckley amendment and several others were defeated by the Senate subcommittee on constitutional amendments in mid-September. Observers believe the measures are dead for this session of Congress.

Editor hails adult catechism

PITTSBURGH, Pa.—A new Catholic catechism for adults being published this winter may be "the most important catechetical work since the (Second Vatican) Council," said one of the book's chief editors, Father Donald W. Wuerl. Father Wuerl, visiting professor of theology at the Angelicum University in Rome, said here that the new catechism, "The Teaching of Christ," is scheduled for publication January 1, 1976, by Our Sunday Visitor publishing house in Huntington, Ind.

Names . .

Archbishop Joseph T. Ryan of Anchorage, Alaska, has been named coadjutor to Cardinal Terence Cooke, military vicar of the U.S. armed forces.

Episcopal Bishop Paul Moore of New York assailed President Ford for demonstrating "callous indifference" to the city's financial plight.

Peace activist Philip Berrigan, a former Jesuit priest, failed to appear in a Hartford Conn., court on charges stemming from an anti-war demonstration.

William L. McKnight, former president of the 3M Company, has given \$2 million to St. Paul, Minn., Presbyterians for the construction of a geriatric care center.

Dr. Howard Spragg, a United Church of Christ executive, called the Ford administration "inhuman" for making cuts in the Food Stamp program.

Sen. George McGovern (D-S.D.) told a North Carolina Pastors School that the greatest moral obligation of this generation is to feed the world's hungry.

Father Vincent R. LaRocca, a Brooklyn, N.Y., priest-lawyer, lost a legal battle to wear his Roman collar while arguing a case in court.

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Government hearings criticized

WASHINGTON—Catholic Church officials in Washington and Denver have criticized the handling of the first in a series of regional hearings on economic and social issues conducted by the White House Domestic Council. The first hearing was held in Denver October 21. Church officials in Denver said the hearing was scheduled in a way which made it difficult for advocates of the poor to testify. Magr. Lawrence Corcoran, executive director of the National Conference of Catholic Charities in Washington, said he was "quite disappointed" that Catholic spokesmen were not invited to testify after he has received assurances that they would be invited.



In capsule form . . .

A gathering of religious and political action groups in Massachusetts made a strong plea for unconditional amnesty for all those who refused to participate in the Vietnam war . . . A member of the British Parliament branded the controversial Unification Church, founded by Rev. Sun Myung Moon of Korea, a "criminal conspiracy" . . . Plans have been announced for a new \$5 million motion picture based on Marjorie Holmes' best-seller, "Two from Galilee," described as the love story of Mary and Joseph.

About 16,000 members of the military from 20 countries will be in Rome November 19-23 for an international pilgrimage . . . Religious Brothers in Brooklyn, N.Y., diocese have formed a Brothers' Senate . . . A modern new structure, to be built at an estimated cost of \$1.7 million, will replace the Burlington, Vt., cathedral destroyed by fire in 1972.

The Arlington, Va., diocese has aided in the resettlement of 2,000 Vietnamese refugees . . . The Medical Society of Virginia, rejecting the recommendation of neutrality of its legislative committee, has gone on record in opposition to "death with dignity" legislation . . . More than 2,000 evangelical Protestant ministers and lay leaders, meeting in St. Louis, endorsed a statement condemning the "free and easy practice of abortion."

Catholic Relief Services has air shipped \$25,000 worth of medicines and medical supplies to Lebanon to assist victims of the civil strife between Christians and Moslems . . . Several Philippine nuns and priests were arrested for demonstrating in front of South Korea's embassy in Manila . . . More than 100 dioceses have announced participation in the annual Thanksgiving Clothing Collection for the poor overseas.

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ABCC to sponsor seminar at Alverna

Archdiocesan Black Catholics Concerned is sponsoring the eighth in its series of Urban Crisis Black/White Encounters on November 17-18 at Alverna Retreat House, 8140 Spring Mill Road.

The human awareness potential seminars are designed for priests, lay and Religious teachers, school administrators, school board members and parish council members and parents of school children.

The seminar will begin at 12 noon Monday, Nov. 17, and conclude at 5 p.m., Tuesday. Pre-registration is required. The charge, which includes overnight accommodations and meals, is \$18.50. A check in that amount, made payable to Alverna Retreat House, should be mailed to Mrs. Frederick H. Evans II, 1705

Kessler Blvd., West Drive, Indianapolis 46208.

The seminar will be limited to 28 participants and registration deadline is Thursday, Nov. 13.

Charity Bazaar

COLUMBUS, Ind. — The Father Baron Circle #231, Daughters of Isabella, is sponsoring a Charity Bazaar Friday, Nov. 7, at St. Columba Hall. Hours of the Bazaar are from 10 a.m. until 8 p.m.

A variety of handcrafted items will be offered for sale, and a Country Kitchen will feature homemade cookies, cakes, jams, jellies and relishes. An Afghan and a ceramic nativity set will be awarded at the end of the day.

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Your Will isn't complete—unless it includes God!

The greatest of God's many gifts to us begins when we die—the gift of eternal life. But . . . His work on earth must go on. The expanding Catholic population of the mission area has placed heavy demands upon Church authorities for new high schools, seminaries, hospitals, new churches and

hundreds of other purposes it now cannot afford.

Almost everyone should have a will—so what better time to remember Him who has not forgotten you? After your own loved ones are provided for, a bequest to the work of the Lord will take you to Him with a gift in your hands.

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THE TACKER

Parish needs help

BY FRED W. FRIES

When it rains, it really precipitates—to rephrase an old canard.

That was the case at St. Barnabas parish, Indianapolis, earlier this week when a Vietnamese family of five arriving under the "adoption" program suddenly mushroomed into a small battalion of 19 persons, all related directly or by marriage.

St. Barnabas has reluctantly hoisted the white flag; the situation is more than they can handle.

ED SAUER, a St. Barnabas spokesman, has asked us to publicize the parish plight in the hopes that another Indianapolis parish might step forward to ease the crisis.

Ed tells us that the most desperate need at the moment is for housing—even if it's only temporary. In the entourage from Fort Chaffee, Arkansas, are two adult couples, a grandmother and 14 (count them!) children. There is the one family of five—which St. Barnabas is able to house—and two more family units of five and nine, respectively, including ten youngsters. Is anyone still listening? Of particular concern is housing for the family of nine.

INCIDENTALLY, the breadwinners are carpenters by trade, in case anyone has a line on openings in this profession.

If there is an Indianapolis parish out there—preferably on the southside—who has not yet committed itself to the refugee adoption program, here is a chance to get committed in spades, and help out a parish in distress.

The lines are open now at St. Barnabas rectory: 882-0724.

NAMED TO COLLEGIATE WHO'S WHO— Six students from the Archdiocese are among nominees from Marian College to the annual edition of "Who's Who Among Students in American Universities and Colleges." They are Stan Benge, John Klemm, Debora Kramer, Patti A. Paquin, Elaine Watson and Donna Bruns. Additional Marian nominees include five other Indiana residents, nine from Ohio and two from Illinois.

LITURGICAL FOLK MUSIC CONCERT— Eric Sylvester, celebrated guitarist and composer from Cincinnati, will appear in concert at St. Ann's school hall, 2839 S. McClure St., Indianapolis, at 8 p.m. Saturday, Nov. 15. Lou Anderson will accompany the artist on the bass guitar. Earlier in the day Sylvester will conduct workshops in St. Ann's School terminating with a 5:30 p.m. Folk Mass in the parish church. His appearance in Indianapolis is being co-sponsored by St. Ann parish and St. Thomas More parish, Mooresville. Information on concert or workshop tickets can be obtained by calling Sister Antoinette at 244-4312, Jean Canatney at 839-7882, or Marilyn Swango at 831-5240.

HERE AND THERE— Brebeuf Prep is sponsoring a Marching Percussion Clinic on Wednesday, Nov. 12, under the direction of Anderson High School's John McMahon. Details available at 291-7050. . . . Msgr. Joseph T. Brokhage presented a paper at the recent meeting of the Midwest Association of Theological Schools in Chicago. . . . Brother Adam Dollé, O.S.B., of St. Meinrad Archabbey, won a third place award in sculpture at the 18th Annual Art for Religion Exhibit sponsored by Bethlehem Lutheran Church, Indianapolis.

HELP WANTED: APPLY TO JESUS CHRIST— "Job opportunity—lifetime. Hard work, low pay. Career as guide and servant—friend to people who are lost, poor, hungry or burdened because they cannot find God, themselves, love or their fellow man. Applicant must bring supply of dedication, laughter, intellect, and hope to share. Compensation left entirely to the discretion of employer. Apply to: Jesus Christ."

This is one of Father Dan Zak's unique help-wanted advertisement posters intended to promote Church careers in the Toledo area; Father Zak, director of the Toledo Diocesan Office of Vocations since 1973, deals with persons who are interested in Church careers, whether as a priest, nun, permanent deacon or lay volunteer worker.



Remember them in your prayers

FULDA
† LARRY F. BROWN, 35, St. Boriface, Oct. 31. Husband of Mildred; father of Christopher, DeWayne and Lisa, all at home; brother of Curtis and Robert Brown, Goldia Luecke, Joyce Peters and Wilma Buchanan, all of Tell City; son of Mr. and Mrs. Leonard Brown, all of Tell City.

INDIANAPOLIS
† EDWARD T. FINN, 64, SS. Peter and Paul Cathedral, Oct. 29. Brother of Vincent Finn.

† BERTHA E. CLARK, 96, St. James the Greater, Oct. 30. Aunt of Mary C. Wirs.

† LILLIAN D. FOSTER, 69, St. Joseph, Oct. 31. Mother of Charlotte M. Snyder, Maurice, John J. and Edward Foster.

† CATHERINE M. HUGHES, 74, St. Joan of Arc, Nov. 1. Mother of John and Thomas Hughes; sister of William J. Conway and Mary Thuring.

† LOUISE RUPPEL, 67, St. Roch, Nov. 3. Aunt of Helen Rosebrock.

† ALBERT J. MCATEE, 64, St. Jude, Nov. 3. Husband of Muriel A.; father of Donald T. and Edward M. McAttee, Mrs. Gus Wegman and Mrs. David Palmer; brother of Harry, Charles, Paul and Nina McAttee, Mrs. Paul Felts and Mrs. Orville Shirley.

† ANNA V. MAUDE, 84, SS. Peter and Paul Cathedral, Nov. 3. Mother of Veronica Bledsoe, Vincent H. and Virgil A. Maude.

† HAROLD S. HARVEY, 69, Holy Name, Nov. 3. Husband of Marian K.; father of Judith A. Floyd and Daniel L. Harvey.

† JERRY S. COMELLA, 67, Little Flower, Nov. 4. Husband of Catherine J.; father of Pauline Neill and James R. Comella.

† ELLIS G. SIBSON, 80, St. Andrew, Nov. 4. Husband of Elizabeth M.; father of Jane A. Skehan; brother of Pearl Hatter and Glen and George Sison.

LAWRENCEBURG
† ANNA WALKER, 81, St. Lawrence, Oct. 28. Mother of Jane Ringer of North Vernon; Ruth Savage of Lawrenceburg; Betty Bernens of Cincinnati; and Joseph, John, James and Robert, all of Lawrenceburg.

NEW ALBANY
† SYLVIA L. EARLS, 44, Holy Trinity, Oct. 27. Wife of Garland B. Earls; mother of William E.

GUILD TO MEET

INDIANAPOLIS — The Ave Maria Guild monthly meeting will be Tuesday, Nov. 11, at 12:30 p.m. at St. Paul Hermitage. Election of officers for the coming year will be held.

St. Ann's Church

RUMMAGE SALE

Saturday, November 8
9 a.m. to 7

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RICHMOND
† LUCY M. IMPERIAL, 81, St. Mary, Oct. 30. Mother of Andrew of Akron, O.; Raymond of Richmond; and Edith Puillo of Boca Raton, Fla.; sister of Mrs. Louis Vecera and Mrs. Antoinette DeLauro, both of Richmond.

† JEANNETTE LANDWER, 62, St. Andrew, Nov. 3. No immediate survivors.

SHELBYVILLE
† MARY GLADYS OSWALD, 82, St. Joseph, Oct. 29. Mother of Alberta Rogers, Jr. of Shelbyville, and William R. Oswald of Indianapolis; foster sister of Cora Cline of Shelbyville.

TERRE HAUTE
† AVIS IRENE PADDOCK, 59, St. Margaret Mary, Oct. 30. Wife of Marshall; mother of Marla Osmon; sister of Clara Beck, both of Terre Haute.

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Indianapolis
CALENDAR
OF EVENTS

SOCIALS
MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m.; Assumption, 6:30 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, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Socinia High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 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.

Oldenburg sets
pre-holiday sale

OLDENBURG, Ind. — Handmade specialties for holiday gift-giving will highlight Oldenburg's pre-Christmas sale. The Activity Center of the Sisters of St. Francis will be open on Saturday, Nov. 8, from 9 a.m. to 9 p.m., and on Sunday, Nov. 9, from 8 a.m. to 6 p.m.

Original patterns are included in a large and colorful supply of afghans, scarf and tam sets, cushions, Christmas novelties and other handmade items.

The annual sale is sponsored by the Sisters to benefit the Retirement Fund.

GUILD LUNCHEON SET

INDIANAPOLIS — The Newman Guild of Butler University will sponsor a covered dish luncheon at 11:30 a.m. Tuesday, Nov. 18, at the clubhouse of the Willowbrook Park Apartments.

GOD'S
GIFT:
A BABY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

THE EASY WAY TO HAVE A FAMILY
God's miracles are such, you're never too old to have a child. Select the one you want from the 20,000 in our Catholic Near East orphanages overseas. . . . Every child is a gift from God. You tell God you love Him when you love the child He loves. . . . \$14 a month gives your 'adopted' child everything he needs—good food, warm clothing, books and toys, the sense of being loved. We'll send you your child's photo with the basic information about him (or her), and keep you regularly informed. You may write to him, if you wish, of course. . . . We ask, most of all, that you pray for your child, for your 'adopted' will be praying for you, with love. . . . The coupon below needs merely your name and address. Mail it now with your initial gift of \$14. It's an easy way to start another family.

WAR'S WORST VICTIMS
In the Near East, war's worst victims are children who are struck dumb by fear, blinded for life, or missing an arm or leg. We can help them if you give us the means. Send your \$1, \$5, \$10 gift.

REST IN PEACE
Our missionary priests, who receive no other income, will offer promptly the Masses you request for your deceased. . . . Write us now. Your offerings will help the deserving poor.

WILL POWER
It's never too late to remember children in your will. The Holy Father knows where children are the neediest. Simply tell your lawyer our legal title: CATHOLIC NEAR EAST WELFARE ASSOCIATION.

Dear Monsignor Nolan:
ENCLOSED PLEASE FIND \$ _____
FOR _____
NAME _____
STREET _____
CITY _____ STATE _____ ZIP CODE _____

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION

NEAR EAST MISSIONS
TERENCE CARDINAL COOKE, President
MSGR. JOHN G. NOLAN, National Secretary
Write: CATHOLIC NEAR EAST WELFARE ASSOC.
1011 First Avenue • New York, N.Y. 10022
Telephone: 212/826-1480

YOU Are Invited To
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Sunday, November 16

1:30 p.m. to 4:30 p.m.

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- Meeting Faculty and Students
- Discussing Course Offerings and Academic Programs

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PEOPLE TOGETHER . . . WITH HOPE

CAMPAIGN COLLECTION SUNDAY,
NOVEMBER 23

CAMPAIGN FOR HUMAN DEVELOPMENT

UNITED STATES
CATHOLIC
CONFERENCE

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

Pressure pays off

One of the most disheartening developments of recent years has been the deterioration of so many old, established urban neighborhoods. There is no single cause for the decay. A complex of circumstances is at work. But without doubt one of the primary reasons has been the lack of money to buy or repair housing in certain designated areas of the city.

Houses, once vacated, often remain that way—boarded up against the ravages of vandals and trespassers. Before long a whole neighborhood is pockmarked with windowless structures abandoned to weeds and litter.

The morale of remaining residents sags and efforts to contain blight often fail. Those who may want to buy into the neighborhood can't get mortgage money. Those already there have difficulty getting a loan to remodel or fix up existing property. Why? The neighborhood has been classified as a poor risk and sources of financing dry up.

The process has been dubbed "redlining" and it has been vigorously attacked by various community and church groups. Their greatest victory to date came last Friday with the passage by the U.S. House of Representatives of a mortgage disclosure bill.

The bill requires lending institutions to disclose the number and dollar amount of outstanding mortgage loans by census tract, when possible, or

by Zip Code. Also required is an itemizing of home improvement loans and mortgage loans to absentee landlords.

Similar legislation was passed recently by the Senate and a conference committee was to meet this week to reconcile differences. President Ford may very well veto the final measure and, in any case, it will take a minimum of six months before its provisions are in effect. But the ifs and maybes should not detract from the significant political victory scored by community and church groups working together.

Already one Indianapolis bank has reacted to local pressure brought by Human Justice Commission's Coalition to End Neighborhood Deterioration (CEND).

In a letter to the St. Thomas Aquinas parish council—a CEND affiliate—the bank disclosed areas of the city in which it has made home mortgage loans. The letter was a direct response to the council's "green-lining" campaign, in which parishioners pledged to withdraw and redeposit more than \$160,000 with banks making mortgage disclosures.

Obviously the battle to save the neighborhoods is only beginning. But the work of CEND and other such groups across the country and the action of Congress have raised a measure of hope where heretofore gloom has prevailed.—B.H.A.

Under contract

Two priests testifying recently in hearings conducted by the U.S. Labor Department warned against the almost limitless power government exercises through the public purse, power which they claim can mean solvency or bankruptcy for Church-related colleges and universities.

Father James Burtchaeil, C.S.C., provost of the University of Notre Dame, and Msgr. John F. Murphy, an official of the National Catholic Educational Association, sounded the alarm.

At issue is the government's affirmative action programs to increase the hiring of women and minorities. The programs are enforced in a very practical way. Recipients of government contracts either comply with federal policies or lose their contracts. This can be devastating to institutions which rely to any considerable degree on government funds—and nearly every college and university does.

The problem is not that the universities oppose affirmative action. On the contrary, they have been and remain strong proponents of civil rights. According to Father Burtchaeil, the rub is that often there are not enough qualified women or minority personnel available to satisfy federal requirements.

Or—as can happen in the case of Church-related schools—the government doesn't agree on the need to give priority to religious credentials.

What is happening, the Notre Dame official claims, is that the federal government is seeking to enforce social policy through federal contract. And if government can get away with such things as telling a Catholic institution that priests and Religious may not receive special considerations in employment, then it can get away with imposing just about any social policy it cares to. It can do this, that is, unless thoughtful citizens start screaming about the arbitrary imposition of government demands and the misuse of the public purse.—B.H.A.

Won't let children read The Criterion

To the Editor:

Each week I read The Criterion and then throw it in the trash before my young children can read it. I feel it is important to know what some of the more liberal clergy are up to but I don't want my children led astray.

Let's face it, the Indianapolis Star editorial of 11/1/75 on the Quinlan case was much better and more orthodox than The Criterion's on the same subject.

The Criterion 10/31/75 article by Father Thomas Widner on divorce is a real bomb. The article, when taken in total, sounded queer and definitely heretical.

Surely no one is opposed to great kindness for divorced persons who have remarried; however, Father Widner should be reminded that the Catholic Church has taught from the beginning that all Catholics are to be encouraged to form a right conscience and are never to knowingly receive Holy Communion unworthily. So quote us no quotes from the questionable Canon Law Society. We will take Christ's word over the Society's, for His words are direct commands in this regard.

I believe the reason really good religious textbooks for the young are no longer available and are no longer used in Catholic schools has to do with the influence exerted by the well entrenched liberal clergy in education. They don't want to confuse Catholic children with the truth.

Mrs. William Roemer

Indianapolis

BY FR. THOMAS WIDNER

Ron Ashmore and Mike Hilderbrand are being ordained deacons for the Archdiocese of Indianapolis on Sunday, Nov. 9. The action is not new, but the two men involved represent something new in the Church. Both had discontinued their studies for the priesthood a few years ago, spent some time in other endeavors, and then returned to the seminary. They are but two of nine men studying for the Archdiocese who left the seminary at some point in their education for a year or more only to come back.

Ron left St. Meinrad after the first semester of his third year in theology. He would have had only a year and a half before being ordained. For a few months he did some parish work with



Father Eugene Weldman at St. Plus parish in Troy. Then he spent nearly four years in the Peace Corps in Niger, West Africa. Ron returned to St. Meinrad in September, 1974, to complete his studies in theology.

MIKE HAD ONLY a year remaining in theological studies when he left St. Meinrad. Since then he has been working summers on a master's degree at Indiana University and teaching Social Studies and Religion at the Latin School. After three years there, Mike returned to St. Meinrad this fall.

Both of these men exemplify the need many seminarians feel to experience a broader aspect of living before committing themselves to the priesthood. Msgr. Joseph Brokage, personnel director for the archdiocese, speaks of them as "people who are not yet settled. They haven't quite had the experience of life yet to make a mature decision."

The maturity of a seminarian is terribly important. Relating to people in a parish demands a great deal of self-confidence and personal maturity, qualities often understandably lacking in newly-ordained priests.

SEMINARIES HAVE been developing programs for more than a decade now to give seminarians concrete practical experience in pastoral work while they are studying. This indicates a responsiveness to the problem.

Moreover, it was once regarded as a stigma on a man if he would drop out of the seminary and then later return. There seemed to be something not quite right with him when, in fact, the isolation of many seminaries stagnated individuals.

ISOLATION was not so much a physical being away from things as it was a kind of closed community. It

was regarded as dangerous to allow the outside world to penetrate the seminary structure. Today the outside world is understood to be the place where the priest will have to do his work, and so he must cope with its temptations as well as its blessings.

The other men currently studying for the Archdiocese who spent some time away from the seminary are: Conrad Cambron, already a deacon from St. John parish, Starlight; Stephen Banet, third theology, St. Mary-of-the-Knobs parish, St. Mary-of-the-Knobs; Roger Dunn, third theology, St. Mark parish, Indianapolis; Harry Tully, third theology, St. Augustine parish, Jeffersonville; Charles Eder, second theology, St. Mary parish, North Vernon; James Lasher, second theology, St. Mary parish, North Vernon; James Lasher, second theology, St. Paul parish, Tell City; and Kenny Taylor, second theology, Holy Angels parish, Indianapolis.

LIVING THE QUESTIONS

Time out matures decision for priesthood

DALE FRANCIS SAYS

'Fallen away' Catholics worry loved ones

BY DALE FRANCIS

I do not conduct surveys. But I have a way that I believe helps me to know what Catholics are thinking. It is in the mail I receive.

I am well aware these letters don't represent a sampling of the entire Catholic population. There are people who are active Catholics. They are also Catholics who read me. Obviously, therefore, they don't provide a sampling like that which would be demanded by those conducting a survey.

But they do come from every part of the country. This column appears in 25 Catholic diocesan weeklies. The news edition I edit reaches every state in the Union. So those who write to me do represent a broad geographical range.

LAST WEEK I received 356 letters. I have received more, I have received less. But every week I hear from a large number of Catholics. They represent all age groups. I get letters from teenagers, from young adults, from middle-aged people, from older people and, now that the prayer movement called Powerhouse reaches especially to older people, I get quite a few letters from people in their 80s and 90s.

A recent national survey said that there are less Catholics than ever who are attending Mass regularly. The kind of a survey I can make through my

correspondence could not give any statistics on this but what I learn from people who write to me confirms it.

The one thing that most concerns the people who write to me, the primary intention of their prayers, is the members of their family who no longer attend Mass or who are no longer practicing Catholics.

In almost all instances, the loss of faith in their family seems to have stemmed from indifference or from a life decision that is incompatible with being a Catholic. Rarely does it involve leaving the Catholic Church for another religion. The Catholics who have left the Church have not replaced their Catholic faith, they simply have abandoned it.

THE NATIONAL survey on decreasing Mass attendance suggested defections frequently came from those who opposed the Church's position on contraception or divorce and remarriage.

I'd say from the letters I receive that this is true in part. Perhaps more often, the people who write to me speak of Catholics who have left out of disinterest. They simply don't care to practice their faith any longer.

As for those whose leaving the Church because of opposition to the Church's position on contraception or divorce and remarriage, my evaluation of what I have been told is that this does not come from a philosophical decision but from finding themselves in a position in which they are living in contradiction to what the Church teaches.

If an individual opposes the Church's position on divorce and

remarriage, it is most likely because that person is involved in a situation contrary to the Church's teaching. If the opposition is to contraception, the opposition is not simply intellectual, it is accompanied by a decision to practice contraception.

MY MAIL IS rarely critical of the Church or of individuals inside the Church. While I assume most of those who write to me might be considered conservative, it is rare those letters include criticism of any other group in the Church. When people speak of what they hope the people of the Church will pray about, next to a prayer for those who have left the Church, they want prayers for priests and Religious.

As you probably realize, it is possible to be against the people you want to pray for, the way someone might pray that another person might be given enough sense to see where he is wrong. But when these people ask prayers for priests and Religious, it is almost never with any criticism. They don't want to pray that priests

will get out of politics or that Sisters settle down. Rather it is because they say they appreciate all that priests and Religious do for the Church and they recognize how difficult their tasks are. The prayers they ask are for people they love and appreciate.

MANY EXPRESS their love for the Holy Father and say they pray for his strength that he might lead the Church. While the Pope frequently notes there are those who turn from authority and challenge the teachings of the Church, those who write to me do not ordinarily comment on rebellion in the Church; rather, they affirm fidelity.

My mail is too much for me. I read carefully every letter I receive and I learn from what is written to me. But trying to answer every letter is beyond possibility. But I learn and what I learn over and over again is how many good people there are, loving Christ, loving His Church, without animosity to anyone, wanting only what is best for all.

On 'missionary politics'

Catholic sociologist and writer Father Andrew Greeley sharply criticized the "missionary politics" of the Catholic left in a speech at the University of Notre Dame on October 28.

Father Greeley spoke at a conference of the Catholic Committee on Urban Ministry, where nearly 700 men and women, mostly Religious, representing every facet of social ministry in the Catholic Church today, met to examine "coalition building" as an effective strategy for social change.

The Catholic left is "a style of thought and action which seems to characterize a good deal of Catholic social action at the present time," Greeley said.

CALLING THE Catholic left a model for analysis, he insisted that his portrayal and criticism was "not meant to be a criticism of this group as a collective body or of any specific individual within it."

Father Greeley is director of the Center for the Study of American Pluralism of the National Opinion Research Center in Chicago.

"I must confess I cannot understand the mentality of those who include in a conference a session on criminal

justice and not one on crime," he said. "And let us be blunt about it: the issue is black crime. . . . The Catholic left, I submit, is still afraid of the issue and is afraid to make the obvious comment that much of the violent black crime seems to come from father-absent, welfare dependent families."

HE SAID THE charge of racism could be avoided by forming a coalition between white and black "to confront what, in the view of both groups, is one of the most serious issues facing American society."

Contrasting "missionary politics"—converting people to a cause by transforming their morals—with "coalition politics"—making deals in which people will support your cause if you will support theirs—Greeley said that for the coalition builder, consensus is "the only way to accomplish anything in a democratic society" because "American politics is a politics of winning support, or the politics, to be even more blunt about it, of getting votes."

He observed that the Catholic left has become missionary in its approach to politics "since the days of the Barrigan brothers," and in doing so needlessly lost its own constituencies, which it is now interested in rediscovering.

LETTERS TO EDITOR

Articles on divorce draw Bedford response

To the Editor:

Having read Father Thomas Widner's articles on divorce in recent issues, as a Catholic, I feel that I must clarify a few points. I feel that Father had many good points. However, after reading the articles one can be confused as to the problem at hand.

As a Catholic it should be very clear that a valid marriage cannot be dissolved. This teaching cannot be changed. The Church hasn't the power to do so, if it wanted to.

With this in mind, it is also true that no one has the power to marry a person who is divorced and never will have. To do so would make the statement of Our Lord, "let no man break apart," invalid. Therefore, when one chooses to marry again, it must be done outside of the Catholic faith. It can be no other way.

Many would have the Church recognize the second marriage, but in doing so they are being unfair, for we know the Church cannot. Therefore, they who choose not to follow the teaching and marry again, willfully separate themselves from the Catholic body.

To want the Sacrament of unity which binds Catholics in one faith is sort of a contradiction. It is also a teaching that they who receive the Eucharist must be in the state of grace. This goes for everyone now and not just the divorced. It is like saying, "I want Christ but not the Cross." I want Easter Sunday, but not Good Friday. I want the faith, but only those beliefs which I wish to follow. I want

forgiveness, but not repentance.

Father Widner is correct in saying that the Church's mission is to heal, but in order to be healed one must be subjected to treatment which is not always pleasant. The Sacrament of Reconciliation is always waiting but too few want to undergo the prescription which the Divine Physician has ordered.

Our Lord asked, "Will you leave also?" when confronted with defectors because of teaching on the Eucharist. Instead of condoning Mary Magdalen's life style, He told her to "sin no more."

Many want to justify themselves by using the woman at the well as an example. But Our Lord came to change lives and introduce the kingdom into their lives. Rest assured that this was the reason he came to the well that day. It wasn't simply a good will gesture. Our Lord was on a mission. The same mission which would lead him to a cross, which the relevant asked Him to come down from. After pointing out her wrongs and conversing with her, she called him Saviour. I wonder why?

Mark Douney

Bedford, Ind.

Father Widner fan

To the Editor:

Cheers for Father Thomas Widner and The Criterion for his stimulating addition to the editorial staff.

Father Widner creates courage and hope with just a pen and paper. I hope you won't let him run out of either.

Pat Elckholtz

Plainfield Ind.

Coverage appreciated

To the Editor:

Please accept my sincere thanks and gratitude for the coverage you gave us on our St. Jude Novena. It was greatly appreciated.

Father Gerald Burkert,
Co-Pastor, St. Jude

Indianapolis

Supports schools

To the Editor:

In response to Father Widner's column on schools (10/24/75):

It seems to me that the mature Catholic adults in each parish are responsible for their own faith commitment and will be on the day that they enter into eternity. Why let down the children who need a good Catholic education and information?

Ms. Pauline Bengtson

Sioux Falls, S.D.

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OLD TESTAMENT

DIVIDED KINGSHIP

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

Solomon's son and successor, Rehoboam, could have preserved the unity of his realm if he had had even a grain of political sense. It would not have been easy, but it was within his power. Instead, his adolescent arrogance infuriated the northern tribes, and drove a wedge between them and Judah which was never to be withdrawn.

The North formed its own kingdom under Jeroboam; it was known as the kingdom of Israel, or simply Ephraim, after its most prominent tribe. The southern kingdom, still centered in Jerusalem, was called the kingdom of Judah.

AS KINGDOMS GO, the United Kingdom of Israel had been tiny—about the size of Vermont—but in its unity it had found strength. Now, split into two very unequal sections, it was vulnerable from without and torn by civil strife within. The northern kingdom was made up of 10 tribes and consequently far outstripped Judah in extent and population. But its very position was a constant danger. The Israelites' most formidable enemies usually came from the north, and so the new kingdom lay right in the path of savage and ambitious foreign armies, armies which would make the Philistines of old look like wooden soldiers. Internally, Israel lacked cohesion. Starting from scratch as it was, it had no stable dynasty, no religious center, and, for a long time, no capital city worthy of the name.

The southern kingdom, on the other hand, enjoyed the advantage of a smoothly organized administration. Its compact population lived under a glorious dynasty, the house of David, and was grouped about a capital which was at one and the same time strong and holy: Jerusalem.

As for external dangers, the kingdom of Israel acted as a buffer state between it and potential enemies to the north and east. Egypt posed somewhat of a threat to the south, but not a really serious one, since this once mighty power had been on the decline for the past three centuries. Pharaoh Shishak did plunder the temple and royal palace during the reign of Rehoboam, but this turned out to be an isolated foray. The only grave peril came from their own blood brothers, the Israelites of the northern kingdom.

THIS PERIL materialized more than once, and the history of the Divided

Kingdom was a dismal one for the first 50 years of its existence. It was a period of instability and uneasiness for the North. Three out of the five kings who came to the throne during this time were victims of assassinations engineered by power-greedy rivals. Confident of its military superiority, the North often attacked the South, but without ever winning a decisive victory. These were dark and shameful days for God's People, these days from 930 to 880.

A new era dawned in the history of Israel and Judah with the reign of Omri (885-874) in the North; his predecessor had had a startlingly brief reign of just seven days.

Omri built the fine capital city of Samaria, beautifully situated in a hill overlooking vast stretches of valley. A former army general, he realized the futility of the constant attacks on Judah. For one thing, he could see Damascus looming more and more menacingly on the horizon and foresaw the day when Israel and Judah would have to put up a united front or be swept off the map. To strengthen his position still further, he concluded a treaty with the king of Tyre and married his son Ahab to the Tyrian princess Jezebel. This may have been astute foreign policy, but it turned out to be a domestic catastrophe. For Jezebel was an idolatrous pagan and managed to act the part very convincingly later on.

THE FRUIT OF THIS unholy union, Athaliah by name, was then given in marriage to Jehoram, king of Judah. This move drew still tighter the bonds between north and south and the civil war was a thing of the past. The resultant peace brought increased prosperity. The economic situation was sound and the living was easy, at least for the privileged and moneyed classes. But the latter lived luxuriously and scandalously, and not the least scandalous aspect of their behavior was the way they flouted elementary social justice and ground the poor under heel. . . . In a word, God's own people were becoming as worldly and vicious as the pagans whose civilization they were trying so earnestly to ape. Commercial and social relations with foreigners were becoming commonplace, and along with the latter's merchandise and women came the false gods which should have been an abomination to the worshipers of the one true God. This situation continued, with complicated variations, until the days of bloody anarchy which preceded the invasion of the Assyrians and the annihilation of the kingdom of Israel in 722.

In the southern kingdom of Judah the picture was pretty much the same; a different cast of characters, but just about the same plot. In spite of the efforts of good kings like Hezekiah and Josiah and the preaching of great prophets like Isaiah and Jeremiah, the people went on to destruction and exile. The Babylonians sacked Jerusalem in 587 and the south, too, was lost, at least for several decades—but that is another story.

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Pro-life advocate

(Continued from Page 5)

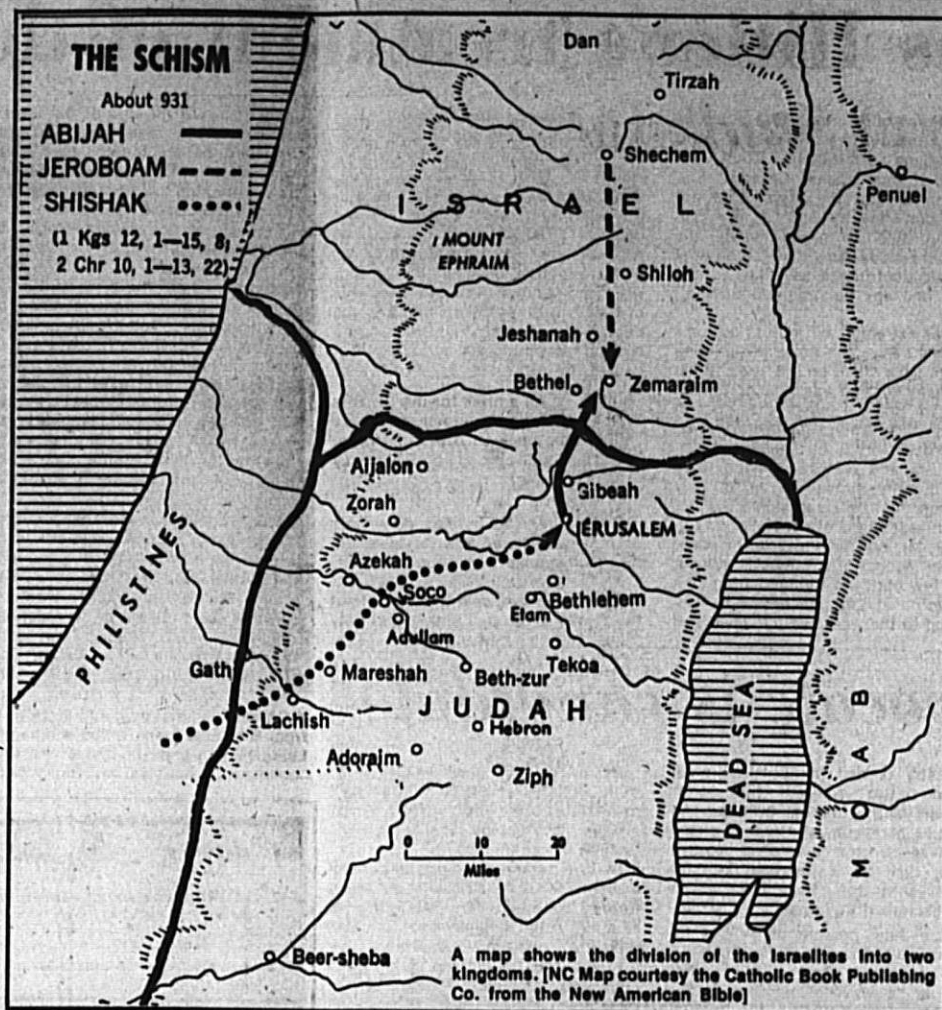
Individuals and groups are actively mobilizing support for McCormack's campaign in 23 states, and her backers are aiming for a December deadline to raise the \$100,000 needed to tap the federal treasury for matching money, according to Fran Watson, president of PLAC.

Although personal appearances in states with presidential primaries is on the candidate's agenda, the thrust of McCormack's campaign will center on a pre-primary blitz of pro-life television commercials in states where she can get her name on the ballot. The commercials feature the candidate and Dr. Mildred Jefferson, a Boston surgeon and president of the National Right to Life Committee.

WATSON SAID the commercials are aimed just as much to give a national "continuity" to pro-life position as they are to enhance McCormack's chances to sit in the Oval Office.

"Winning is not necessarily why you enter a race," Watson said. "The commercials represent the developing acumen of PLAC and other pro-life groups in using the medium of a political campaign to inject the abortion question into the forum of public discussion during an election year."

"In this kind of campaign," Watson said, "the purpose for running is to bring it (abortion) out into the arena where it belongs."



A map shows the division of the Israelites into two kingdoms. [NC Map courtesy the Catholic Book Publishing Co. from the New American Bible]

Moses displayed leadership, but kept the common touch

BY FR. ALFRED McBRIDE, O. Praem.

Moses walked with kings and never lost the common touch. He moved with crowds and retained his virtue. Born in the midst of a pogrom against Jewish males, he was saved by a ruse. Placing him in a small wicker boat waterproofed with tar, his mother floated this cradle near the bathing site of an Egyptian princess. Probably satisfying her longing for a son, the well-born lady ignored the law and adopted the baby. She trained him "in the wisdom of the Egyptians" (Acts 7:22). He studied Egyptian maxims, sun religion, the



architectural engineering of the temples and pyramids, the secrets of magic and the discipline of writing both hieroglyphics as well as the primitive alphabet used by copper miners in the Sinai.

THIS TRAINING shaped his future leadership. At home in palaces, he could negotiate with the pharaoh with ease. As a cultivated man he knew how to cite Egyptian wisdom and match magic skills with the court wizards. Later in the Sinai he designed the shrine for the Ark of the Covenant and initiated the writing of the Torah. His real family kept in touch during his growing years and nourished his sense of Hebrew identity. His conscience was roused by the injustices to his people. One day he witnessed

the brutalizing of a Hebrew slave. He killed the Egyptian and hid the body in the sand. When he learned that his deed was witnessed, he fled Egypt.

He journeyed to the oasis of Midian where he accepted hospitality from the priest, Jethro. Eventually Moses married Jethro's daughter, Zipporah, and adapted to the quiet life of a shepherd.

It was in this period that God called Moses to liberate the Hebrews. God delivered the mandate from the burning bush. Fully aware of the dangers, Moses argued against the possibility. God assured Moses it could be done. He would fill the heart of Moses with the necessary courage.

MOSES ASKED the name of God. The Lord replied, "I am who am." Medieval scholars pronounced that name Jehovah. Today's scholars believe it should be pronounced Yahweh. Pious Hebrews do not pronounce it at all. It is too holy.

Moses returned to Egypt and waged a battle of nerves with Pharaoh. The negotiations occurred in the maelstrom of the 10 plagues. During the last one, the killing of the first born, Moses instituted the Passover in which the future of Israel was saved by the blood of the lamb. Pharaoh capitulated. Moses led the Hebrews from tyranny to freedom across the Red Sea into the Sinai.

There God guided them as a pillar of fire by night and cloud by day. He fed them manna and quail to relieve their spartan desert diet. Eventually they came to Mount Sinai. God called Moses to the summit to seal a covenant with Israel.

God rooted the covenant in a charter of love. He had brought them there on eagle's wings, that is, he liberated them. They knew from historical experience about his love. Let their moral response, as indicated by the ethical principles of the 10 commandments and their worshipful commitment to the One God, solemnize their side of the covenant.

GOD PROMISES MOSES the people would have a land to live in peace and freedom. Moses was never to step on that holy earth, but he asked at least to see it before he died. "Go up on mount Nebo, and view the land of Canaan which I am giving to the Israelites as their possession." (Deut. 32:29) There Moses glimpsed the grandeur that still thrills travelers today—an expanse descending to the Dead Sea up to Bethlehem and the towers of Jerusalem.

Moses' life as a leader was never easy. He faced both the intimidations of the Pharaoh and the fears and anxieties of the fledgling people he guided. To his credit he rode with his vision, trusted in the Lord and lived to see his covenant people take shape. His old eyes feasted on the Holy Land. Soon thereafter he died and was buried in Moab. The Bible says the people wept for 30 days thereafter.

Teaching history worries scholars who claim crisis

BY FR. JOSEPH M. CHAMPLIN

History scholars and instructors in the United States are worried. The teaching of that subject throughout our public schools is, according to a recent study, "in crisis."

Their anxiety flows from a detailed survey conducted and published by the Organization of American Historians, a 12,000-member society composed mainly of U.S. teachers and scholars working in this field.

The research paper, as noted in an August 12, 1975 front page New York Times story, reports:

"Confidence and interest in history are not nearly as widespread and strong among students, educational administrators and politicians as they were only a few years ago."

"Doubts about its usefulness for the individual and for society now exert a large influence on attitudes and decisions."

There exists a widespread "assumption that it is not a practical subject."

A FEELING PREVAILS in Oklahoma, for example, that "students have no time to study the past."

Substitution of courses in economics, consumer economics, career education, etc. have led to a weakening of history teaching and, in the view of this report, fosters "presentism" which takes current events out of their historical perspective.

Failure to learn from the past is not solely a contemporary or secular phenomenon. The kings and nations of Old Testament days too frequently forgot God's previous loving care of his people and ignored the sad mistakes of earlier ages. Much pain and many disasters could have been avoided had they not done so.

In somewhat similar fashion, ignorance of Church history or neglect of its use in catechesis has, over the decade since Vatican II, caused irritations and misunderstandings which might otherwise have been diminished or eliminated.

This is hardly the fault of official texts from Rome. All of the revised rituals have, in their introductions, carefully documented the gradual development of new worship forms, even if in typically abbreviated Vatican style. Popularizing those historical references and flashing them out with further details, however, requires extra effort, but work which can bear much fruit.

PARISHIONERS, to illustrate, who rebel against the practice of lay ministers for Communion and Communion received standing or in the hand or under both kinds say they feel the same way after viewing the fourth filmstrip of Alpha's "Understanding the Liturgy" series. But they will realize these procedures were standard in early Christian days and enjoy sound, solid theological bases.

So too, an explanation which describes the varied historical background involved with anointing of the sick will accelerate and facilitate both the acceptance of this "new-old" approach and the removal of a "last rites" attitude.

Finally, as we enter a phase implementing the new Rite of Penance, Catholics may find the changes suggested easier to assimilate if they have seen "Sinner Sam." History through this Franciscan Communications Center filmstrip will reveal to them that "devotional confessions" date back in general only to the Celtic monks of the fifth to seventh centuries and the confessional screen to only the time of St. Charles Borromeo in the 1500's.

The late President John F. Kennedy aroused in U.S. citizens a greater interest in the study of our secular history. Perhaps we need someone similar to give U.S. Catholics an increased awareness of Church history.

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THE WORD THIS SUNDAY

By Indianapolis area priests

DEDICATION OF ST. JOHN LATERAN

"Temple of God"

Genesis 28:11-18
1 Corinthians 3:9-13, 16-17
Matthew 5:23-24

Today as we recall the dedication of the Cathedral of Rome, the Archbasilica of Our Lord and Savior Jesus Christ (St. John Lateran), we recall our dignity as Christians. "Temple of God" describes a place, a person and an experience: It is the place where we experience the person of God. Most profoundly we experience God in our hearts—we are the temple of his spirit. But it is Our Lord and Savior Jesus Christ who more than any person or thing leads us to experience the person of God and his faithful love for us. That is what the Sacraments are all about: the spirit in our hearts "graces" us to encounter Christ who most perfectly puts us in touch with the Father and his love for us. But it doesn't stop there—"just me and God." We are to be the outward sign of this inner grace. The way we live with one another makes this ring true or be proven false. So "Temple of God" is more than the building. It's you and I in touch with God, worshipping together, living in true love and harmony.

Ancient life styles of city and country in constant struggle

BY MARY E. MAHER

One of mankind's longest struggles has been that between the city and the country styles of living.

Thoreau was not an innovator of this theme. It reaches back to Cain and Abel, and farther, to touch the ageless question: Does city "gathering" bring people into a setting which corrupts their integrity? Does rural life not offer a cleaner but less cultured type of existence? Yet, how can man but advance save by joining with others in larger units of civilization—cities?

In times of meeting crises, people have either gone to cities for support or have left them for areas of less human congestion.

Fortunately, Scripture does not offer any answer to the question. For surely both styles of living, urban and rural, are acceptable to man's spirit. The Kingdom of God is called "a city" and yet shepherds and natural country imagery abound in Scripture; seed and soil and birds of the air.

THE TIME OF THE Northern and Southern Kingdoms witnessed this dialectic: should God's Kingdom be established in city terms? Did God not want a nomadic people instead of a people who had settled into urban life? Had Abel, symbolic of simpler life, not been killed by Cain, who represented a more urban (if one could use the word in reference to that time) life? The questions were around then, as now. Some believed that God wished His people to be in pilgrimage, that the Ark of the Covenant was to accompany a wandering people. Others saw that He wished a more permanent style of worship: temples, buildings.

If we examine the witness our own hearts give to us, we see in them this theme that characterized the time for the Northern and Southern Kingdoms. We know that we are pilgrims in this world; we feel it in moments of great joy which we cannot sustain for long periods of time.

We feel our nature as "wanderers" when we lose loved ones or familiar ways of living, when mobility takes us far from our root territory. We long, too, for what the novelist John Updike called "a little earth to call our own."

We desire to have the security of settling into patterns and friendships which will not be as Hopkins put in his poem, "as lanterns passing in the night." We long for permanence as we long for bread. Like characters in Chaucer's "Canterbury Tales," we don't mind pilgrimage if loved ones and familiar places constantly appear with us.

THERE IS LITTLE likelihood that the human heart will have to make an either/or choice on this theme. The history of literature is a long parade of the implications of this theme in human life. We long for simplicity and yet need complexity for our imaginative hopes to grow. It is very comforting that we need not make the choice, that Wisdom literature, which arises partially in the matrix of time of the two Kingdoms, stresses that wisdom comes with facing the full implications that this life which is ours is strong and fragile both for settling down and for the journey.

Like all Biblical themes, this one reaffirms the inner meaning we find in our own hearts. When we touch the healing that faith offers, we know that we must keep moving like Moses with the staff in his hand. We know, too, that there is permanence in moving from the old, the sheltered, the tried and the true into the new, the open, the unknown and the uncertain. We find a kind of peace in the process of our lives as we learn that God mainly asks us to be geographers of our own hearts. Clever sociological debate is not the point of this thing we call "life."

And then as if He knew our hearts too well, God reassures us: "Wherever you go, I will go."

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know
your
faith

Grid crowns on the line Sunday at CYO Stadium

BY DENNY SOUTHERLAND

Central Catholic will meet Christ the King, and St. Lawrence plays St. Plus X in the Cadet and "56" Football League championships, respectively, Sunday at CYO Stadium.

The "56" League final is slated for 2:30 p.m., with the Cadet championship game following at 4 p.m.

Preceding these games, the "56" Consolation will be at 12 noon, pitting St. Barnabas and St. Gabriel. At

1:15 p.m. Nativity and St. Roch meet in the Cadet Consolation game.

LAST SUNDAY, St. Barnabas scored a first quarter touchdown against St. Luke in the 56 "B" League Championship game at CYO Stadium. That score was all that was needed in the 6-0 game. The tally came on Jim Feltz's 36-yard run. St. Lawrence advanced to the final game by edging St. Gabriel, 6-0. The score came on a 54-yard scoring pass from Tony Morales to Jim Billman.

IN THE SECOND game, St. Plus X shut-out St. Barnabas, 13-0. The two St. Plus X touchdowns came on a 65-yard run by Steve Battreal and a 20-yard return of a pass interception by John Fernandez. Battreal added the sole PAT.

Central Catholic tallied four touchdowns in upending southside rival Nativity, 27-0. Frank Lee scored twice—once on a 33-yard run and another on a pass. Quarterback John Kennedy hit receivers Lee and Eric Young in the end zone for 59 yards and 25 yards, respectively, to account for two other TD's. The other

score came when Bob Woods recovered a fumble in the end zone. Walter Young scored all the PATs.

Christ the King led St. Roch, 14-0, at halftime and held on to win, 21-6, in the final Cadet game. Mike Klingensmith caught a 46-yard touchdown pass from Steve O'Hara. Drew Ahlers ran 25 yards with a blocked punt for the second score. Jerry Snyder then dove four yards for the final Christ the King score. Kevin O'Donnell passed to Steve O'Hara for two PATs, and Klingensmith ran for the other PAT. Nick Mappes scored the lone St. Roch tally on a 67-yard run.

At 10:30 a.m. Sunday, St. Mark will play St. Malachy, in the Junior Touch Football Championship game at CYO Stadium. St. Malachy is the defending champion.

BLOOD DRAWING SET

INDIANAPOLIS — St. Jude parish, in conjunction with Msgr. Downey Council #3660, Knights of Columbus, will be holding their third on-site blood drawing Tuesday, Nov. 11, from 1 to 7 p.m. at the Knights of Columbus Hall, 511 E. Thompson Rd.

CYO NOTES

The CYO Baking Contest and Dance will be held at St. Andrew parish on Sunday, Nov. 9. All baked goods are to be brought in between 11:30 a.m. and 1:30 p.m. with judging set to open at 1:30 p.m. The awards will be given at 7:30 p.m., and the dance will follow. Admission is \$1.25. WIFE Disc Jockey Dave Michaels will provide the music.

All entries for the St. Rita Bowling Tournament are to be sent to Brother Howard Studvant at St. Rita by Tuesday, Nov. 11.

A "Boys Search" is scheduled Nov. 21-23 at St. Maur's Theological Center. The cost is \$8 per person. For further information, call the CYO Office 632-9311.

All basketball referees interested in officiating at CYO games this season should call the CYO Office at 632-9311 as soon as possible. There will be a pre-season meeting, Thursday, Nov. 13, at 7:30 p.m. in the CYO Office.

CYO Boys' Basketball coaches will meet Monday, Nov. 24, at 7:30 p.m. at Ritter High School.

Enochsburg sets Turkey Dinner

ENOCHSBURG, Ind. — St. John parish will sponsor a Turkey Dinner on Sunday, Nov. 9, for the benefit of the Franciscan New Guinea Missions.

Turtle soup, sandwiches and homemade pies will also be featured. Serving hours will be from 11 a.m. until 4 p.m. The cost of the dinners will be \$2 for adults and \$1.25 for children.

Planned in connection with the dinner is a turkey shoot for turkeys and hams on the parish grounds.



KICKBALL LEAGUE CHAMPIONS—These young ladies from St. Jude parish, Indianapolis, are the Cadet "A" League kickball champions for the fall season. At the far

left are Barbara Henninger, head coach, and Father Gerald Burkert, priest-moderator. At the far right is assistant coach Susie Gibbons.

Set Style Show and Bridge Party

TERRE HAUTE, Ind. — The Schulte Mothers Club will sponsor a Style Show-Bridge at 8 p.m. Wednesday, Nov. 12, in the gymnasium. The fashions will be by Meis.

Mrs. Kenneth Siner is chairman for the affair, which is the club's only fund-raising activity of the year with all proceeds going to Schulte High School.

Tickets may be purchased from any club member or at the door the night of the event.



KICKBALL TOURNAMENT CHAMPS—The Cadet "B" Fall Kickball Team of Little Flower parish recently walked away with postseason tournament honors. Pictured with the exuberant winners is Coach Carol Schmitt (back row, middle).

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VIEWING WITH ARNOLD

Hepburn-Wayne winning duo



BY JAMES W. ARNOLD

It's an era of unabashed movie sequels—"Godfather II," "French Connection II," and soon "That's Entertainment, Too," just to scratch the surface. We even have "Son of Cosell" live on ABC on Saturday nights.

So, inevitably, we now have Son of True Grit, or more precisely, "Rooster Cogburn," returning John Wayne in his Oscar-winning role of 1969, in what many then conceded to be his climactic, if not his finest movie part.

The gimmick this time is that he's paired with somebody his own age (and psychologically, his own size), veteran superstar Katharine Hepburn, and this is one of those occasions when story, character and

the other ingredients of film mean very little. It could just as easily have been a re-run of "Red River," "Charge of the Light Brigade" or "The Little Prince." The event in this film is the first meeting of two legends, both well past their prime, and the electricity they generate even with worn-down batteries.

IT'S A MATTER of symbolism and sentiment, not art, just as it was in "Guess Who's Coming to Dinner" when Hepburn and Spencer Tracy took Sidney Poitier for a son-in-law, or even more poignantly, in "The Misfits," when Gable, Monroe and Monty Clift tracked down the last of the wild mustangs in Nevada. It's like an old-timer's game with Koufax pitching to Aaron. You either

know the history of the movies, and what these people have meant to it, or you don't.

The film is basically a reworking of the situation in the original "True Grit," Recall that Cogburn, the flinty, one-eyed old rascal of a marshal, was dragooned into helping a tough, Bible-quoting, very independent girl (Kim Darby) track down the no-good outlaw who had murdered her father. There was not only the excitement of the chase, but the conflict, across moral and sexual lines, between the proud, strait-laced prairie woman and the ram-bunctious, hard-drinking Cogburn. Eventually, it blossomed into respect and father-daughter affection.

NOW HEPBURN appears as the evangelistic daughter of an aged Indian missionary killed almost casually by a roistering gang of bandits headed by Richard Jordan and Anthony Zerbe. Wayne (as Cogburn) is chasing them anyway, and Kate blusters her way into joining the pursuit. The rest is really a long series of salty dialogue between the two, occasionally interrupted by an ambush or shootout.

Unfortunately, the talk (provided by writer Martin Jullien) is exactly what you'd expect between a feisty old sinner and a haughty old preacherwoman, ranging over the predictable subjects of boozing, bathing, the Civil War, past marriages and romances, the proper place of women and horses, and the civilizing of the Frontier. Kate wants Duke to be saved, and he wants to be let alone. He wants to protect her from the wilderness and the bad guys, and she proves to be just as capable and indestructible as he is. At the end, there is affection, but each is too proud to state it directly.

Until, that is, the very last moment, when Hepburn breaks into a Wayne monologue with one of her patented impulsive gestures and says in that unforgettable voice of trembling steel: "You're a credit to the whole male sex, and I'm proud to have you for my friend." As she rides off, you are moved. It wasn't a character talking, but

Hepburn talking to Wayne, expressing what the audience felt, and wanted to hear.

OTHERWISE, the movie is rather wretchedly directed by Stuart Millar, who shows little sense for mixing emotion with action or of staging action so that it looks different from a thousand other horae operas. He allows villain Jordan to go berserk, portraying the seediest and most unredeemable bad guy since the fellow who owned the mortgage in "East Lynne." Millar also fails to help Wayne, who comes on too broadly as the Crusty Reprobate, almost a caricature, forced to cope with lines like, "Any varmint that crosses that lady's path has met its match!"

There is a much criticized final sequence in which the leads and their faithful Indian companion float downriver on a raft through enemy ambushes, much in the manner of "The African Queen." But visually this is the best part of the film, pictorially splendid and shot in unspoiled gorges in national forests in Oregon. Another plus in the script gives Hepburn endless opportunities for quoting

Scripture. She does it with pizzazz. Perhaps destined to become a classic is her recitation of the 23rd Psalm while Jordan empties his six-guns around her feet and head.

"Rooster Cogburn" is a routine film that picks up class by association. Who says stars don't count? (Rating not yet available)

Lady of Grace sets annual Open House

BEECH GROVE, Ind. — Our Lady of Grace Academy will have the annual open house on Sunday, Nov. 16, from 1:30 to 4:30 p.m. The public is invited with a special invitation to the prospective high school girls, their parents and friends.

A private all-girls' school, the Academy is under the administration of the Sisters of St. Benedict with Sister Emily Emmert, principal. Present enrollment is 238. College preparatory and

vocational academic programs are offered at Our Lady of Grace. The school has a first-class commission from the Indiana State Department of Education and is a member of the IHSAA. The 28-member faculty is made up of the Sisters of St. Benedict, one priest, and 12 lay teachers. Academy students will conduct visitors on tours of the campus buildings during the open house. The faculty will also be available to answer visitors' questions

and give information about the school.

To be admitted to the Academy, a student must take the customary freshman entrance examination. This examination is set for Saturday, Feb. 7, 1976. Students may register on Nov. 16 to take the examination. For further information, call the school office, 786-1798.

CARD PARTY SET

INDIANAPOLIS — The Altar Society of St. Philip Neri parish will sponsor a card party at 8 p.m., Wednesday, Nov. 12, in the Community Room, 550 North Rural St. The public is invited.

The week's TV network films

SUGARLAND EXPRESS (1974) (NBC, Saturday, Nov. 8): The interesting but somewhat overdone first film by young Steven Spielberg, who later directed "Jaws." It is a tragicomic about a fugitive couple (Goldie Hawn, William Atherton) leading the police on a chase across Texas enroute to claim their baby, which is about to be adopted by somebody else. Flawed, but worth watching.

WALKING TALL (1973) (ABC, Sunday, Nov. 9): One of the few films ever condemned by the Catholic Film Office chiefly for violence, this is the souped-up story of tough-cop Buford Pussey's one-man war against crime and vice in rural Tennessee. The film is slick, but one is buried under equal tonnage of mayhem moral outrage and cynicism about civil rights. Not recommended.



PLAN MAXI-BAZAAR—A Bicentennial theme has been adopted for the annual Maxi-Bazaar to be held at Immaculate Heart of Mary parish, Indianapolis, on Friday and Saturday, Nov. 14 and 15. Hours are 10 a.m. to 8 p.m. on Friday and 10 a.m. to 1 p.m. on Saturday. Displaying booth items above are, left to right: Joan Feeney, Sharon Logan and Karen Lee.

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INDIANAPOLIS — A Charismatic Day of Renewal will be held on Sunday, Nov. 9, in the Holy Cross gymnasium, Ohio and Oriental St. Registration is set for 12:30 p.m.

The event will mark the farewell appearance as retreat master of Father Philip Pavich, O.F.M., who is being reassigned to Israel.

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