

'Caldest' synod in history tackling final documents

BY JOHN MUTHIG

VATICAN CITY—As history's calmest synod enters its final days, the 204 synod members are penning changes on two major documents which will present a modern, more flexible definition of catechesis.

In a vote Oct. 22, the synod Fathers accepted the general tenor of the first document—a series of 34 resolutions on catechesis.

The synod is drawing these up for use by Pope Paul VI as a kind of roadmap charting the major directions which the month-long synod

discussions have taken.

At the synod's request, the Pope will be writing a major document on catechesis, based on the synod's work.

WHILE THEY APPROVED the general line of the resolutions, the synod Fathers have also submitted more than 1,000 amendments.

Many of these seek to correct what many bishops felt was an overly cautious approach to some controversial catechetical experiments or programs which teach questionable doctrines.

Other amendments propose that resolutions give more prominence to the place of social justice in catechesis and to the role of women in teaching the faith. Both areas were largely ignored in the draft resolutions.

The evening of Oct. 24, synod members received a nearly 3,000-word draft of a "Message to the People of God" on catechesis.

Unlike the 34 resolutions which are for the Pope's eyes only, the "message" will be made public on Oct. 29, the synod's final day.

The first draft of the message repeats key concepts contained in the resolutions, but in a more positive way.

Both draft documents see catechesis as much more than mere classroom work or courses in preparation for receiving the sacraments.

CATECHESIS IS VIEWED in the documents as a lifelong process leading to commitment and to acceptance of a mature, adult faith.

The documents stress the importance of community support for formal catechetical programs.

The place of Catholic schools as a special means of catechizing is restated. Yet the documents point out that in some places Catholic schools are banned by law and that in all cases catechesis cannot be limited to the Catholic classroom.

Both drafts reassert the right of the Church and parents to catechize. They condemn oppressive governments for blocking this right, especially by withholding from the Church access to the mass media.

Both drafts voice concern that doctrine be taught in its entirety, but neither condemns contemporary catechetics in this area.

ON OCT. 21, SYNOD FATHERS began electing 12 members of the synod's permanent council—the body which concludes work of previous synods and prepares for upcoming ones.

On the first ballot, Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, and Cardinal

Aloisio Lorscheider of Fortaleza, Brazil, were chosen. Cardinal Lorscheider has played a key role in the synod. He is also president of the Latin American Bishops' Council (CELAM).

Those elected on the second round of balloting included Bishop G. Emmett Carter of London, Ontario, president of the Canadian bishops' conference.

The draft message and resolutions, drawn from three weeks of synod discussions, reflect many of the concepts—and often incorporate key phrases—found in the 33 written interventions presented to the synod by the American bishops.

Those interventions dealt with the need to catechize special groups (such as youths, ethnic and racial groups, scientists, the handicapped), along with central concepts to be included in catechesis (such as the quest for social justice, the right to life), and suggestions for catechesis (such as more involvement of women, better use of mass media).

The bishops also urged three-way dialogue among theologians, catechists and bishops to avoid needless conflicts experienced in the past.



U.N. MASS—Cardinal Terence Cooke of New York greets United Nations Secretary General Kurt Waldheim after Mass at Holy Family Church near the U.N. The Mass was celebrated to "ask God's blessing on the 32nd General Assembly," which convened recently. Behind the Cardinal is Msgr. Giovanni Chelli, permanent Vatican observer to the International body. (NC photo by Chris Sheridan)

report from the chancery

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

CHANCERY OFFICE—Archbishop Bishop is making preparations to attend the Bishops' Meeting, which will be held in Washington from Nov. 14 through Nov. 17. He has distributed copies of the Agenda Report to persons in the Archdiocese who are involved in areas of ministry under discussion, and has asked them to review the materials—and to make recommendations to him.

Celebration of Confirmation in 28 parishes begins Nov. 8 and continues through mid-December. Father Francis Tuohy, Vicar General, and Father Robert Mohrhaus, Chancellor, will administer the Sacrament.

There is no activity to report this month on the sale of either the Kennedy building or the CYO Field.

Most parishes and institutions have submitted their annual reports, and Harry Dearing, business administrator, wishes to thank those who submitted their reports on schedule. In general, the report was better understood this year and therefore mistakes are fewer. A few parishes and institutions have not yet filed their reports, and this is creating problems in several Archdiocesan offices.

All Saints gets federal grant

All Saints elementary school, Indianapolis, has been designated to receive a \$5,000 federally funded grant to aid in upgrading the school's reading program. This is the first parochial school in the state to be named to receive such a grant.

Announced this week by the Indiana Department of Public Instruction, the Project SCOPE (Statewide Collaborative Opportunities for Pupils and Educators) award is intended primarily to provide teachers with intensive instruction in 1) Reading Program Planning/Management; 2) Reading Needs Assessment; 3) Diagnosis and Prescription; and 4) Basic Reading Methodologies.

FORMER ST. MARY'S PASTOR

Msgr. Victor L. Goossens dies; headed Mission Office 30 years

BY FRED W. FRIES

Msgr. Victor L. Goossens is dead. The former pastor of St. Mary Church, Indianapolis, and Archdiocesan Director of the Propagation of the Faith for 30 years, was stricken by a heart attack on October 15th and died early Wednesday in St. Francis Hospital.

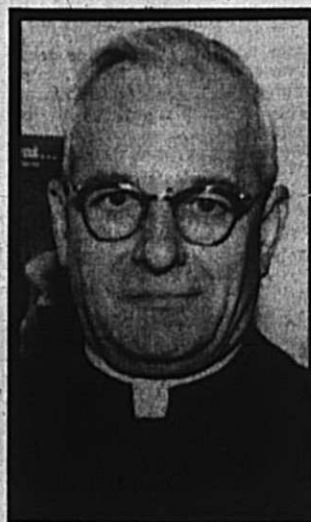
The funeral Mass will be offered at 11 a.m. (E.S.T.) today (Friday) in St. Mary's Church, Indianapolis, where he

See editorial, Page 4;
Related photo, Page 2

served as administrator and later as pastor for more than a quarter of a century. Archbishop George J. Blasko will be the principal concelebrant. Burial will be in the Priests' Circle of Calvary Cemetery.

Father James Barton, Msgr. Goossens' successor as Archdiocesan Director of the Propagation of the Faith, will preach the homily.

Survivors include a sister, Mrs. George Marsh of Vincennes; two nieces, Mary Joan Marsh and Rosemarie Marsh, also of Vincennes; and a nephew, Major George Walsh, Jr., in military service. The late Father Emile Goossens, a priest of the Arch-



MSGR. VICTOR L. GOOSSENS

diocese, was a brother of the deceased.

Msgr. Goossens, who was in failing health for several years, formally retired as head of the Propagation of the Faith (Mission) Office in July,

1976, but continued to function, as his health permitted, as Associate Director until a few days before his death.

A LIFE-LONG FRIEND of Archbishop Fulton J. Sheen, former national director of the Society for the Propagation of the Faith, down through the years Msgr. Goossens' leadership was recognized by mission organizations throughout the world. During his years as Mission Director nearly \$13 million in contributions went to the missions from the Indianapolis Archdiocese—a per capita record believed unmatched by any other diocese in the country.

Total mission giving increased each year under his direction—from a relatively modest but respectable \$110,707 in 1946 (his first full year in office) to an all-time record \$646,067 in 1976.

The last of many honors received by Msgr. Goossens during his lifetime was the Annual Book of Golden Deeds Award which was presented to him as an "outstanding humanitarian" by the Exchange Club of Northeast Indianapolis. The presentation was made on May 13, 1976, at a testimonial dinner at St. Pius X Council, Knights of Columbus, attended by hundreds of his friends and admirers.

Msgr. Goossens, who was 71, was a native of Vincennes, Ind. He studied for the priesthood at St. Meinrad Seminary, was ordained on June 10, 1930, and offered his First Mass in the Old Cathedral in Vincennes.

HIS FIRST assignment was as associate pastor of Holy Cross parish, Indianapolis, where he served until 1945, when he became pastor of St. Ann parish, Mars Hill. In the same year he was appointed Archdiocesan Director of the Society for the Propagation of the Faith and Secretary of the Archdiocesan Home and Foreign Mission Board.

In 1949 he was named administrator of the Propagation of the Faith, he succeeded to the pastorate upon the death of the pastor-emeritus, Father John Scheefers.

He was named a Papal Chamberlain by Pope Pius XII in 1954 and four years later was elevated to the rank of Papal Chamberlain.

In addition to his post as Director of the Propagation of the Faith, he served as Archdiocesan Director of the Association of the Holy Childhood, the Catholic Students' Mission Crusade and the Missionary Union of the Clergy—all affiliated with the mission-support program.

For many years he served as secretary of the Clergy Relief Union, which implemented a pension plan for priests, prior to the initiation of the present retirement program.

OFFICE OF WORSHIP—At the National Meeting of Diocesan Liturgical Commissions in Albuquerque, New Mexico, (Oct. 10-13), the Indianapolis Archdiocesan Liturgical Commission proposed five position statements for the national body of liturgists to adopt. Of the five statements, the resolutions encouraging cantor training and an evaluation of the effectiveness of programs in presidential style and communications available to priests and seminarians received fairly strong support; delegates were mildly in favor of resolutions which would strengthen church Art and Architecture Commissions and commence a national strategy for the implementation of General Absolution. Delegates made no strong commitment to a resolution which ideally sought the employment of a qualified liturgical musician in each parish. Complete tabulation of the voting will be available from the Office of Worship at the end of November.

Rev. Stephen Jarrell, director of the Office of Worship, Rev. John Mintz, rector of St. Peter and Paul Cathedral, and Rev. Robert Mohrhaus, chancellor and master of ceremonies to the Archbishop, will participate in a workshop entitled "Cathedral Liturgy" to be held Nov. 7-10 at Holy Name Cathedral in Chicago. Insights from this workshop can hopefully be incorporated in the planning process for the renovation of our Archdiocesan Cathedral.

More than 160 cantors and song leaders are participating in the cantor training program under the direction of Charles Gardner. The opening address by Rev. Noah Casey, O.S.B., received overwhelming response. This address will appear in coming issues of Liturgy Forum.

The ad hoc committee studying the Archdiocesan Confirmation policy has awaited the report of the Educational Planning Commission Task Forces before proceeding further.

VOCATION OFFICE—The campus ministry team spent Oct. 15 to 19 at (Continued on Page 9)

All Souls Day

Masses on the hour—from 8 a.m. through 6 p.m.—will be offered in St. Joseph's Cemetery, Indianapolis, again this year in observance of All Souls Day, Wednesday, Nov. 2.

Celebrants of the Masses will be as follows: 8 a.m.—Father Athanasius Ballard, O.S.B., St. Paul Hermitage; 9 a.m.—Father James Bonke, St. Christopher; 10 a.m.—Father Francis Dooley, St. Catherine; 11 a.m.—Father William Morley, St. Jude; 12 noon—Father Joseph Rautenberg, Our Lady of Lourdes; 1 p.m.—Father Ivan Hughes, O.S.B., St. Maur Seminary; 2 p.m.—Father Robert J. Ullrich, SS Peter and Paul; 3 p.m.—Father John Sclars, St. Barnabas; 4 p.m.—Father Larry Crawford, Holy Trinity; 5 p.m.—Father Paul Landwerlen, St. Thomas More, Mooresville; 6 p.m.—Father John Hartzel, St. Mark.



NEW ALBANY WINNERS—These three youngsters from Holy Family School, New Albany, won the Best-of-Show award in the window-painting contest for sixth graders held in connection with the community's Harvest Homecoming. The proud artists are, left to right: Andrea Mindell, Steve Lancaster and Leslie Morgan.

Greenfield parish to build new Activities Center

GREENFIELD, Ind.—Groundbreaking ceremonies for a new Parish Activities Center will be held Sunday, Oct. 30, at 10:30 a.m. at St.

Michael's Church here. Construction of the \$292,000 facility is expected to start immediately and should be completed in seven months.

The 71-foot by 108-foot building will be located north of St. Michael's Elementary School. Its exterior will be a combination of cedar siding and

rubble stone veneer that will match the color of the stone used on the church and school.

INCLUDED IN THE activities center will be a large multi-purpose room and two smaller meeting rooms, a kitchen, restrooms, a small office, utility and storage rooms, and a stage.

The general contractor will be Wilson Blazek Builders, Indianapolis. George F. Kirkhoff, Indianapolis, will be the mechanical contractor, and L. and L. Electric Services, Fortville, will be the electrical contractor. The building was designed by Cooler, Schubert, Olds and Associates, Indianapolis.

FATHER JOSEPH G. RIEDMAN, pastor of St. Michael's, said the activities center was needed because existing facilities no longer filled the needs of the parish. In a 20-year period from 1955 to 1975, he pointed out, the congregation grew from 543 to more than 1,600.

Members of the parish exceeded their goal and pledged \$220,000 toward the cost of the activities center in a campaign conducted last spring. The pledges are being paid over a three-year period.



week's news in brief

by nc news service

Seeks \$21.5 million in damages Chavez criticized in Philippines

BOSTON—A suspended bank official has filed lawsuits asking \$21.5 million in return for damage he said he suffered after being charged with embezzling more than half a million dollars from the bank account of retired Magr. Walter J. Leach. Alfred W. Hall, 43, of Milton, Mass., filed the suits.

Private Institutions 'being bled'

PITTSBURGH—Private institutions today can be "bled into compliance" or out of existence by the actions of government officials, and such a situation is intolerable, William B. Ball, an authority on constitutional law, charged at the National Catholic Cemetery Conference's annual convention.

Says pill cuts life expectancy

WASHINGTON—Women who have taken birth control pills for five or more consecutive years have a death rate nearly 10 times higher than non-takers, according to the most comprehensive studies ever made of the effects of oral contraception. The studies show that, overall, oral contraceptive users have a death rate 40% above other women of the same ages, with the risk higher for those who use the pill for longer periods and for those who smoke cigarettes.

DELANO, Calif.—A summer visit to the Philippines by Cesar Chavez, president of the United Farm Workers of America, was supposed to cement relations between Filipinos and his union. It now appears that it may have done just the opposite. Groups opposed to the martial law rule of President Ferdinand Marcos and some U.S. religious organizations which have long supported the UFWA severely criticized the visit, charging Chavez with giving respectability to "the oppressive martial law conditions existing in the Philippines."

in capsule form

Congress has sent President Carter a bill extending U.S. assistance to Indochinese refugees for four more years and allowing the refugees to become permanent residents. There are now about 145,000 refugees in the United States. . . The widespread debate over women priests in the (Anglican) Church of England reached a new level in mid-October when the Rev. Alison Palmer, one of the first women ordained to the priesthood in the U.S. Episcopal Church, publicly celebrated the Eucharist in two Anglican churches. . . Both Houses of Congress have completed action on a bill that will raise the minimum wage from \$2.30 an hour to \$2.65 an hour next Jan. 1 and \$3.35 an hour by Jan. 1, 1981. President Carter is expected to sign the bill shortly. . . After months of debate and polling, the Baltimore archdiocesan Senate of Priests voted to censure the National Federation of Priests' Councils (NVPC), but remain in the organization. The action stemmed from disapproval of the national convention in March. . . After an emotional meeting Oct. 20, unionized lay teachers in the Rockville Centre (N.Y.) diocese broke a 64-64 deadlock and voted to accept a new two-year contract, ending a six-week strike affecting nearly 7,000 students. . . Seminarians of Spanish ancestry are holding organizational meetings to seek formation programs best suited to their future work in Hispanic neighborhoods. . . A group of 182 French worker-priests said "an error of perspective" leads to the affirmation that Marxism and the Christian faith are incompatible. The priests issued a statement in reply to documents published by the French bishops last July which condemned participation by Christians in Marxist political parties.

names

Bishop David Maloney of Wichita has said that he will refuse to hire homosexuals as teachers in the diocese's Catholic schools despite a new homosexual rights law in the city which bans employment discrimination because of a person's "sexual or affectional preference."

A Mass and two days of lectures and discussions on the Marquette University campus beginning Nov. 8 will mark the 80th birthday of Dorothy Day, a cofounder of the Catholic Worker Movement and its newspaper, "The Catholic Worker."

Archbishop Francis J.

Furey of San Antonio, publisher, and Father Brian Wallace, executive editor of the San Antonio archdiocese's official newspaper, "Today's Catholic," have been given special historical preservation awards for their contributions to the recording of local and regional history.

Bishop Albert H. Ottenweller, newly named bishop of the Steubenville, Ohio, diocese, will be installed Nov. 22 in the St. John Arena in Steubenville. The installing prelate will be Archbishop Joseph L. Bernardin of Cincinnati, president of the National Council of Catholic Bishops.

remember them

† BECHTEL, Ronald L., 38, Our Lady of the Greenwood, Green-

wood, Oct. 23.

† BUECHLER, Mary Matilda, 60, St. Mary, New Albany, Oct. 21.

† DIEZEMAN, Luis Ellenbrand, 87, St. Mary, Navilleton, Oct. 20.

† GOEBES, William, 85, St. Philip Neri, Indianapolis, Oct. 21.

† HAMMERSMITH, Alfred (Fred), 94, St. John the Apostle, Bloomington, Oct. 20.

† HERMAN, Philmore M., 81, St. Augustine, Jeffersonville, Oct. 25.

† HIRTH, Carl E., 82, Holy Cross, Indianapolis, Oct. 23.

† KINNEY, Frank E., 78, Little Flower, Indianapolis, Oct. 22.

† KREICH, Marie E., 68, Sacred Heart, Indianapolis, Oct. 22.

† LINK, John W., 69, St. Joseph, Corydon, Oct. 18.

† LITMER, Rita, 50, St. John, Enochburg, Oct. 14.

† McATEE, Eldine L., Holy Name, Beech Grove, Oct. 21.

† McMILLAN, Beale Irene, 71, St. Jude, Indianapolis, Oct. 24.

† MONTANI, Ferdinand V., 75, St. Philip Neri, Indianapolis, Oct. 25.

† NIEDENTHAL, Lucille M., 55, St. Roch, Indianapolis, Oct. 20.

† NOLOT, Florence A., 75, St. Mary, New Albany, Oct. 17.

† OGDEN, Jane C., St. Benedict, Terre Haute, Oct. 18.

† RAHE, Lola M., 77, St. Mary, Madison, Oct. 18.

† RANDALL, Warren J., 63, St. Christopher, Indianapolis, Oct. 24.

† SMITH, J. Albert, 66, St. Luke, Indianapolis, Oct. 19.

† VOLK, Sylvester A., 38, St. John, Enochburg, Oct. 13.

Brebeuf sets Open House Sunday, Nov. 6

INDIANAPOLIS — Brebeuf Preparatory School will host its annual Open House for prospective students, parents and friends on Sunday, Nov. 6, from 12 noon to 4 p.m.

As visitors tour the school, they will see new teaching techniques, demonstrations by departments, and displays in English, science, social studies, mathematics, foreign language and religious formation. Participants in extra-curricular activities will also demonstrate their club or sports skills. In addition, the music department has planned brief presentations throughout the afternoon.

Brebeuf, a college preparatory school for grades nine through twelve, is open to young men and women of all faiths.

Prospective students may take the entrance examination by making an appointment through the principal's office, 291-7050.

Consecration rite for nun

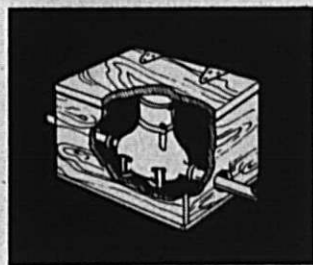
SELLERSBURG, Ind. — Sister Mary Montgomery, S.P., made her permanent consecration as a Sister of Providence at a celebration of the Eucharist Saturday, Oct. 15, in St. Paul Church here.

Father Fred Easton of St. Anthony Church, Indianapolis, was the principal celebrant at the consecrated Mass. Other concelebrants were Father Aloysius Barthel, pastor of St. Paul Church; Father John Ryan, pastor of St. Anthony Church, Indianapolis; and Father Lawrence Weinzapfel of St. Paul Church.

Sister Mary Maxine Talpin, S.P., provincial of St. Gabriel Province, Indianapolis, assisted at the consecration ceremony.

Sister Mary is a first grade teacher at St. Paul School.

BOX OUT FROST



If your water meter is located in an unheated portion of your house, it is susceptible to freeze-ups during cold weather. To prevent such freeze-ups, protect your water meter with a wooden box. Its size should be about 24" x 24" x 24", or at least big enough to surround your meter and shut-off valve. Fill the box with rock wool or similar material. Then mark the box so your meter reader can locate it easily. The Indianapolis Water Company urges you to take this and other precautions to prevent the inconvenience and expense of water pipe freeze-ups.



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WITH NATIONAL DIRECTOR—During his years as Archdiocesan Director of the Office for the Propagation of the Faith, Monsignor Victor L. Goossens periodically attended meetings on both the national and regional levels and on several occasions traveled to the foreign mission field. In the camera study above, taken some years ago, he is pictured at a regional Propagation of the Faith conclave with Monsignor (now Bishop) Edward T. O'Meara, national Director of the Propagation of the Faith.



ITALIAN FIESTA AT FATIMA—Mrs. William Farney (at left) and Mrs. Richard Pratt finalize plans with Father Donald Schneider, Retreat House director, for the ninth annual Fatima Retreat House Italian Fiesta to be held Sunday, Oct. 30, from 1 until 7:30 p.m. at Fatima, 5353 E. 56 St. Old-fashioned spaghetti and meatballs will be served. Games and prizes of all kinds will also be offered. The Fiesta proceeds will benefit the spiritual center on Indianapolis' northeast side.



"Play Stars and Stripes for Grandma."

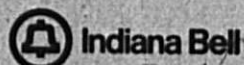
There are some things you just can't do in a letter. Like a command performance for Grandma, featuring the latest selection you learned in music class.

But when you call long distance, there's hardly anything you can't say or play. Be it solo performance on the tuba, or your youngest child saying "Grandma" for the first time.

And long distance doesn't have to be expensive. For example, if you direct-dial without operator assistance to Los Angeles after 5 p.m. on week-days, a 10-minute call costs only \$2.44. If you make that call after 11 p.m. on week-days, or anytime during a weekend until 5 p.m. Sunday, 10 minutes to Los Angeles costs only \$1.50. And if you

make that call to some place closer, you can expect to pay even less.

So keep in touch by long distance. You can never tell when someone might request that you play "Down on the Phone in Indiana."





the tacker

We're proud of it

BY FRED W. FRIES

We at the Criterion are downright proud of our new Catholic Directory and Buyers' Guide. It is without a doubt the most complete we have ever published.

As in the past, it contains a listing of all the parishes in the Archdiocese and the names of the pastor and his associates as well as the time of all the Masses (a convenience which you could find extremely valuable if you sleep in some Sunday morning and are checking for a late Mass or if you are out in the Indiana countryside and need to know the time of Mass in the next town).

IN ADDITION to the parish statistics, the book provides a separate section containing the names of all the priests, complete with biographical sketches.

All the institutions and major organizations are also listed, complete with

pertinent addresses and telephone numbers.

For the first time, the Guide includes a Sisters' Directory, providing in alphabetical order by community the names of all the women Religious in the Archdiocese.

Last but not least, the book contains a handy index to more than 50 advertisers who provide a variety of products and services to those who use the publication.

PRINTED IN AN attractive blue leatherette cover, the 130-page Guide is available at \$5 a copy, postage and handling costs included.

As we get into the Christmas season (it's closer than you think, Madam), we might suggest our Directory and Buyers' Guide as an appropriate and relatively inexpensive gift. You could do a lot worse.

Orders should be sent to: Directory Department, The Criterion, 124 W. Georgia St., P.O. Box 174, Indianapolis, IN 46206.

OCTOBER 28

The Ladies Club of Little Flower parish, Indianapolis, will entertain with its annual card party in Reidinger Hall at 1 p.m. and 8 p.m. Tickets are \$1.50.

OCTOBER 28-29

The annual Fall Festival at Our Lady of Lourdes parish, Indianapolis, will be held from 4 to 11 p.m. in the school gym and cafeteria.

The St. Roch Altar Society will have its annual fall rummage sale in St. Roch school hall, 3803 S. Meridian, Indianapolis, from 10 a.m. to 5 p.m. on Friday and from 9 a.m. to 12 noon on Saturday.

OCTOBER 29

A family Halloween carnival will be held at St. Monica parish, Indianapolis, beginning at 6 p.m. There will be a "best costume" contest, pizza, refreshments and games. Families are invited for an evening of fun.

The program committee of Archdiocesan Black Catholics Concerned will meet at 3 p.m. in Holy Angels Church to make plans for a Vocations Workshop to be held early in 1978. The meeting is open to the public, and Mrs. Amanda Strong, president, has urged members to bring a guest.

OCT. 29-NOV. 5

Archdiocesan Social Ministries' programs for the week include the following: —Oct. 29: Board meeting of Archdiocesan Social Ministries, 915 N. Holmes, Indianapolis, at 12 noon. —Oct. 30: Teen marriage training session for leadership couples at St. Anthony parish, Morris, from noon until 4:30 p.m. —Nov. 1: Simeon training session at Holy Trinity, 915 N. Holmes, at 12:30 p.m. —Nov. 5: Respect Life Seminar at Marian College, Indianapolis, from 10 a.m. until 4 p.m.

OCTOBER 30

The Sacred Heart parish Ladies Guild will entertain with its annual fall card party at 2:30 p.m. in the parish hall, 1502 Union St., Indianapolis. Admission is \$1.25. Special games will be available for children at 75 cents.

New officers

FLOYDS KNOBS, Ind. — Officers were elected for the Senior Citizens Club of St. Mary-of-the-Knobs parish recently. They include Alma Krueger, president; Mary Scharf, vice-president; Grace Naville, second vice-president; Hilda Becht, secretary; Katherine Koetter, treasurer; and Harry Naville and Bernard Koetter, sergeants-at-arms.

Thirty years ago the Carmel of St. Joseph was formally opened by the Carmelite Sisters in Terre Haute. This marks the second foundation of the Order in the Archdiocese of Indianapolis.

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HERE AND THERE—Rev. Harry J. Slevens, S.J., biographer of Hoosier President Benjamin Harrison and former student at the old West Baden College, died in New York City on Oct. 18 of a heart attack. David J. Seyfried of St. Joan of Arc parish, Indianapolis, received his doctorate in Instructional Design and Technology from the University of Iowa. The St. Meinrad College soccer team closed out the season with an unblemished 5-0 record. Bonita Pows, senior at Seecina Memorial High School and member of St. Andrew parish, is listed as a Commended Student in the annual National Achievement Program for Outstanding Negro Students.

INDIANA HISTORIANS TO MEET—The Indiana Historical Society will hold its annual meeting at Indianapolis Stouffer's Inn on Saturday, Nov. 5. The registration fee of \$1.50 may be paid at the door. One of the speakers will be Mgr. John J. Doyle, Ph.D., Archivist and Historian for the Archdiocese, who will address the topic: "Genealogical Research in the Catholic Records of North America."

SLATE BENEFIT BANQUET—The fifteenth annual Benefit Banquet for the St. Mary's Child Center will be held on Friday evening, Nov. 18, at the Indianapolis Athletic Club. The cost is \$75 a person. Reservations can be made by calling the Child Center, 635-1491.

MASS OF ANOINTING—A special Mass of Anointing will be offered at 10:30 a.m. Saturday, Oct. 29, in St. Patrick's Church, Terre Haute. Concelebrants will include Mgr. Herbert Winterhalter, retired pastor at St. Patrick's parish, priests currently assigned there and to other area parishes, those who formerly served in the deanery as well as sons of parishes in the area. Sister Barbara Ann Zeller, S.P., will be the homilist. A brunch will follow in the school hall.

HEAVEN FORBID!—The newly organized theatrical group at St. Lawrence Church, Indianapolis, calls itself: The Parish the Thought Players.



dere Mr. tacker:
wow, that new
directory sure sounds
real real cool,
and so cheap too.

Send my mom-
my and daddy I
right away. the
name and address
is:

name
address
city
state
zip

yure friend
Patty Lou

FOR GOLFERS ONLY—Carl J. Fries—the other half of this twin combination and a member of Holy Name parish, Beech Grove—scored a hole-in-one last Sunday morning at the South Grove Golf Course in Indianapolis. Playing with the "Dawn Patrol"—so-called because of the four-some's long-standing, if questionable, practice of teeing it up on Sunday mornings at sunrise—Carl's dream shot occurred on the 193-yard fifth hole. He used a No. 3 wood. We lost sight of the ball in the morning gloaming, but agreed that it should be on or near the green. When we reached the putting surface and no ball was in sight, we concluded that the shot had slipped over the green into the leaves. After a fruitless five-minute search, John Salyers, a member of the foursome, blurted out: "Did anyone bother to look in the cup?" Ole Tacker and Lefty Geren, our regular fourth, joined in the general hilarity which the question provoked, then we walked up and pulled out the flagstick. There in the bottom of the cup lay brother Carl's tee shot. It was his second career hole-in-one. The first occurred on July 4, 1947—in the early years of the Dawn Patrol—on the third hole, also at South Grove.

NONAGENARIAN DIES—Ninety-four-year-old Father John Rager, retired pastor of St. Mary's Church, Evansville, died in a nursing home there on Oct. 30. During his priestly career he served at two Archdiocesan parishes: St. Maurice, Napoleon, and St. Joseph, Shelbyville. Ordained at St. Meinrad, he is one of the few priests in Indiana who lived to mark the 70th anniversary of his ordination.

ST. MEINRAD RENOVATES QUEST HOUSE—Extensive renovation of the St. Jude Guest House at St. Meinrad was completed this past summer. Improvements include new lounge and dining room furniture, new floor covering for the first floor, expanded restroom facilities and new chairs in the guest rooms. Brother Casimir Wisniewski is the Guest House manager, assisted by Father Alaric Scotcher. The Guest House is used on a year-round basis for retreats, conferences, continuing education programs, board meetings and various public and private gatherings.

ACTIVITIES CALENDAR

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

Assumption parish, Indianapolis, will celebrate its annual homecoming in the school hall immediately following the 11 a.m. Mass. A smorgasbord featuring meat loaf and chicken and "Father John O'Brien's special relish tray" will be served. A "love offering" will be accepted to cover cost of the food.

NOVEMBER 4

The Indianapolis St. Mary-of-the-Woods Alumnae Club will have its first annual chili supper at Cathedral High School, 5225 E. 56 St., Indianapolis, from 5:30 until 8 p.m. Admission is \$2 for adults, \$1 for six-to-twelve-year-olds and children under six, free.

NOVEMBER 5

The Seecina High School Booster Club is having its annual fall dance in the school cafeteria beginning at 8:30 p.m. Nat Humphries, disc jockey for WIBC radio, will be in charge of entertainment.

The Ladies Guild of St. Maur's Seminary, Indianapolis, is sponsoring a bus trip to Churchill Downs in Louisville, Ky. Buses will leave the seminary at 8:30 a.m. For ticket information call 925-9095 or 635-8068.

Earthen Vessels Coffee House, sponsored by St. Monica Parish Council, will be open for young adults, 18 and over, from 7:30 to 11 p.m. in St. Monica School cafeteria. Easy listening music featuring "Peaceful Waters" will be presented.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Pius X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish

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Maurwood Lake, located on the grounds of St. Maur Priory, 4545 Northwestern Ave., Indianapolis, is stocked with trout, bass, bluegill, perch, channel and yellow belly cat fish. Lake restocked October 4. Fishing is permitted daily 6:30 a.m. to 6:30 p.m. Bait sold at gatehouse. For more information, call: 925-7525 during office hours 9 to 5 daily, Monday thru Friday.

Carmelite Monastery

Benefit

November 4, 1977

Jug Eckert's Chicken Dinner
Concert and Dance

Music by the Murat Shrine Pyz-Pat Band
Entertainment by the K of C Columbians
and the Murat Shrine Chanters

Dinner 6:30-8 p.m.

Dance 9-Midnight

K of C Hall

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\$5.00 per person

Proceeds to Carmelite Monastery



PLAN ST. BARNABAS PARISH EVENT—The Parent-Teacher Organization and the Ladies Club of St. Barnabas parish, 6300 Rahke Road, Indianapolis, will jointly sponsor a pizza-chili day and boutique on Saturday, Nov. 5, from noon until 7:30 p.m. Included on the planning committee are Phil Munsey, P.T.O. president; Judy Sullivan (seated), president of the Ladies Club; and Mary Helsig, publicity chairman for the event. (Photo by Sister Mary Jonathan)

Fall Confirmation Schedule

Sunday, Nov. 6	2:00 p.m. 4:30 p.m. 2:00 p.m. 4:30 p.m.	St. Pius, Ripley Co. Milan New Marion Osgood
Tuesday, Nov. 8	7:30 p.m.	Spencer
Thursday, Nov. 10	7:30 p.m.	Brownsburg
Sunday, Nov. 13	2:00 p.m. 5:00 p.m. 2:00 p.m. 5:00 p.m.	St. Mary-of-the-Woods Sacred Heart, Terre Haute Seelyville Brazil
Tuesday, Nov. 15	7:30 p.m.	St. Bernadette, Indianapolis
Thursday, Nov. 17	7:30 p.m.	Edinburg
Sunday, Nov. 20	2:00 p.m. 5:00 p.m. 2:00 p.m. 5:00 p.m.	St. Mary-of-the-Knobs Clarksville Yorkville St. Leon
Tuesday, Nov. 22	7:30 p.m.	Little Flower, Indianapolis
Tuesday, Nov. 29	7:30 p.m.	St. Andrew, Richmond
Thursday, Dec. 1	7:30 p.m.	St. Pius X, Indianapolis
Sunday, Dec. 4	2:00 p.m. 5:00 p.m. 2:00 p.m. 5:00 p.m.	Holy Family, Richmond St. Mary, Richmond St. Joseph, Crawford Co. Frenchtown
Tuesday, Dec. 6	7:30 p.m.	St. Barnabas, Indianapolis
Sunday, Dec. 11	4:00 p.m. 2:00 p.m. 5:00 p.m.	Sacred Heart, Jeffersonville St. Jude, Indianapolis Holy Name, Beech Grove
Tuesday, Dec. 13	7:30 p.m.	Greenwood



WATCH FOR THE MAIL

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

IN
THE
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YOU
CAN DO
CHRIST'S
WORK

Do you read our mail? ... If so, you'll receive in the next week or two our invitation to help the Holy Father do what Christ did in the Holy Land. ... In Bethlehem, for instance! At the Pontifical Mission Orphanage our Sisters are giving a home to 60 little Arab girls who otherwise might have been lost forever. ... In Jerusalem the Pontifical Mission office provides clothing (collected in the U.S.A.) to the aging and the crippled, babies, the destitute—as well as food and medicines (more than 1,000 children daily receive their only hot meal). ... Refugee boys are becoming tailors at the Salesian School in Nazareth. ... Blind girls learn to "read" in the Gaza Strip, deaf-mute boys and girls begin to speak at Ephraim in Bethlehem. It's all possible because you support the Pontifical Mission for Palestine. ... What is the Pontifical Mission? The sister agency of the Catholic Near East Welfare Association, it's the Holy Father's self-help relief agency for 1.8 million Arab refugees, begun 28 years ago by Pope Paul himself (then Monsignor Montini) after the first Arab-Israeli War. Your own mission of mercy in the Holy Land, it serves Moslems as well as Christians on the basis of "need not creed." ... If you do not hear from us this week, why not write to us? We'll tell you how you can help.

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- ☐ \$250 Classroom in refugee school
- ☐ \$100 Portable altar for camp chapel
- ☐ \$75 Sewing machine for girls' school
- ☐ \$50 Bicycle for visiting nurse
- ☐ \$10 Braille books for the blind
- ☐ \$5 Two dresses for an orphan girl
- ☐ \$2 Blanket for a baby
- ☐ \$1 One month's lunch for a refugee child
- ☐ \$ "Stringless" offering where needed most

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editorials

Monsignor Goossens

The death of Monsignor Victor L. Goossens removes from our midst a zealous champion of the poor and the downtrodden, the hungry and the destitute in all parts of the world.

In his 30 years as Director of the Office of the Propagation of the Faith he instilled in the people of the Archdiocese an uncommon love for the missions and an awareness of their needs. So much so that during his tenure—in a diocese with fewer than 15% Catholics—mission giving amounted to more than \$13 million, a per capita generosity exceeded by no other diocese in the country.

Each year, regardless of periods of economic recession, the total mission donations showed an increase over the previous 12 months—a unique

achievement.

Monsignor Goossens was a man of action. Despite long years of physical disability, he continued to follow a back-breaking schedule. For a quarter of a century he doubled in brass as Mission Director and pastor of a busy, downtown parish.

When his ailments finally forced him to retire, he asked permission to serve as Associate Director of the Mission Office and to devote his remaining energies to the work of supporting the Church's missionaries.

Monsignor Goossens left a legacy of which we can all be justly proud. We can reflect our gratitude in no better way than to continue our generosity of the mission apostolate both in our prayers and in our monetary support.—F.W.F.

Elderly exist for us

The following editorial appeared in a recent issue of the *Denver Catholic Register*. It was signed by James Fiedler.

Why does God make it possible for an elderly, often sickly, person to live on into senility—in a confused and bewildered state in which they don't seem to be doing anyone any good, even themselves?

As an extraordinary minister of Eucharist I have been taking Communion to a nursing home, and during that time I visit with some patients who are what we would call senile. Sometimes they do not know where they are, what is really going on around them, what is happening.

Some are even extremely difficult to rouse from sleep as they sit bound in a chair, their heads slumped over on to their chests.

But I have often seemed to notice that the longer I spend with many of such elderly, talking about what I'm doing there, discussing some aspect of their lives, the more they seem to "come back to reality."

I'm certainly no doctor or psychologist, or expert on aging, but because of my experiences, I've often wondered how much of the confusion or bewilderment of old age—if not senility itself—is related to loneliness, to being put away from society, either by our attitudes toward old age or by placing someone in a nursing home for the elderly.

Why does God make it

possible for the elderly to become so sickly and senile?

Why are they so difficult to care for, burning holes in couches, spilling things, creating problems, making us angry, causing so many "chaotic" experiences?

I don't suggest that I have an answer to those questions. But I do feel that somehow I've had a, mystical experience after talking with many such elderly persons, thinking about what their past lives were like, how they played as youngsters so many, many years ago, what they expected to accomplish in life, how they answered as little boys and girls when someone asked them what they wanted to be when they grew up, what happened to their dreams, what is going on in their minds.

Does God give them special, beautiful insights to the glories that they can expect?

Does God at some time brush away that cloud of confusion and their bewilderment? Are they perhaps already saints in our midst?

Why are the sickly and senile elderly still here? Perhaps simply for me—for us. That we might all ponder some of those questions I have asked, and more: about simply being, about being alive, about growing up, growing old, getting sick, dying, about what we intend to do with our lives: to be persons of principle, of charity, of light, or to be persons creating confusion and bewilderment.

living the questions

Liturgical formation needed for clergy, laity

BY REV. THOMAS C. WIDNER

Last spring, members of the Ministries in Worship committee of the Archdiocesan Liturgical Commission conducted a telephone survey of 105 parishes in the Archdiocese to determine the present status of parishes with regard to local liturgical committees. Of the 105 parishes, 80 have liturgy committees of some sort; 45 do not. Of the 80 which have committees, 23 plan Sunday liturgies as well as special ones; 22 plan seasonal and/or special liturgies; 15 coordinate various ministries of lector, musician, etc.

The Ministries in Worship committee learned from the parishes contacted that the single greatest need expressed by laymen involved in these liturgy committees was the education or formation of the priest in liturgy. Second to that was a real plea for direction in making a liturgy committee work. Providing training for people in various ministries (i.e., lector, musician, etc.) as well as training the man in the pew was sought as the third need.

Fourth, workshops on all the ministries were asked. Fifth, workshops on the seasons of the year. Sixth, regional exchanges. Seventh, knowledgeable people needed to serve on liturgy committees. Eighth, not enough people are interested because they don't know what it is all about.

NEARLY 20 YEARS AGO Donald Thorman published a popular book entitled "The Emerging Layman." In many instances today the layman has

not only emerged, but has also leaped forward and in so doing, he has left the clergyman far behind.

The Ministries in Worship com-

mittee made the following observation about the data it collected: "It became very evident while talking with the clergy that they are not conveying leadership and a sense of direction to their people as far as parish liturgy and ministries are concerned. The committee feels that our priests need to be more sensitive to the people's needs; they need to know that they have to be more flexible. In some cases, the clergy are over-educated for the people they serve. They may have beautiful liturgies, but the people don't understand, so again there needs to be a greater sensitivity to people's needs."

SENSITIVITY TO THE needs of the parishioner, I believe, is the key notion here. It is the point at which every clergyman becomes a success or a failure.

It is very easy for priests to meet their parishioners with pre-conceived ideas about their needs and wants. It is a very subtle gift to be able to listen carefully to what people are saying and then provide direction for them. One problem with us as leaders is that we simply have received very poor training both as administrators and as counselors.

The issue here, however, is the state of liturgy in the Archdiocese. I spent some time talking with Fr. Steve Jarrell about his work as director of the Office of Worship. The next couple of weeks will be spent sharing with you some of his thoughts about himself, priesthood, liturgy and the future.

[To be continued]



THE SUBJECT IS LITURGY—Father Steve Jarrell, right, discusses some aspect of liturgical worship during a recent visit to St. Lawrence parish, Lawrenceburg, with the pastor, Father Don Enrard, and Mary Ann Ryan, a member of the parish Liturgical Committee. (Photo by Father Thomas Widner)

dale francis says

Catechetics not just matter of information

BY DALE FRANCIS

One of the happy things that has come from the Synod of Bishops and the discussion of catechetics is the unanimity of understanding that catechetics doesn't just involve the giving of information, but the formation that comes in commitment to Jesus Christ.

It is important, of course, that what is taught is true to the Magisterium of the Church, that what has always been called the Deposit of the Faith is not distorted, diluted or ignored.

But simply giving information is not enough. Catholic teaching which only informs, even when it informs correctly, doesn't fulfill the need. We must not only learn the truth about Christ and His Church, but we must also become fully committed to Christ.

THE TWO DO NOT automatically go together. The faith must be known, so orthodox teaching is a basic necessity. But only to know falls short

of what the result of teaching must be. The result that is necessary is total belief in Jesus Christ, total commitment to Him.

"I have written in this column often of my conviction that there must be conversion to Jesus Christ. Catholics should find this easier than others because they should already believe in Christ. But finally Catholics must become converts themselves because their lives, too, must be radically changed by their belief in Christ.

I said that conversion should be easier than for those who have not really known of Christ. In another sense, however, it may be more difficult. Catholics who regularly attend Mass, who live morally good lives, may be deluded into thinking this is all there is. But it must be more. Finally what must be the result of being a follower of Christ is that this becomes the most important thing in all of your life, the truth that directs every aspect of your life.

There are, of course, millions of Catholics who are already fully committed to Christ. Their lives have been transformed by their belief in Jesus Christ.

They pray because their love for the Lord demands it as surely as their bodies demand breathing. They serve others—especially those who need them most—because they truly believe that Jesus meant exactly what He said when He told us that as we do unto the least of those among us so do we do unto Him. They go to Mass, not because they consider it an obligation, but because they want to praise Him. They receive Communion at every opportunity. The Eucharist is demanded by their souls as surely as the physical body demands ordinary food.

While this is true of millions of Catholics, no one really doubts there are millions of other Catholics who live on the margins of the Church. What religious education must seek to do is to bring us all to the fullness of belief. We must all become converts whose lives are changed by our belief.

EVEN AMONG THOSE who are already committed, the process of conversion is never ended. We must constantly be seeking to come closer to Christ in our lives. None of us can honestly say that we are as committed to Christ, that we are as close to Him

as we should be. As long as we live we should be seeking to come ever closer. There is no completion to the process of conversion to Christ in our lives. The only graduation is to Heaven; all else is a constant seeking to love Him more and show our love more completely in our service to Him on earth through our service to others.

When the Synod met, it was to give special emphasis to the catechetical teaching of young people. But the understanding that has come from the Synod is that the process lasts through all our lives and includes adults as well as children.

The teaching that meets the need is, finally, more proclamation than just mere teaching. The result that must be sought is not just knowledge but the realization that in coming to know Him we must be compelled by our knowledge to love and serve Him, that our whole lives must be transformed because we believe in Him. We must be set afire by our love for Jesus Christ and, with the blazing of our love, set the whole world on fire in love for Him.

CARTER PROBES INNER CITY PROBLEMS

Administration seeking a new urban policy

BY JIM CASTELLI

WASHINGTON—President Carter recently focused attention on the problems of America's inner cities with highly publicized visits to New York's devastated South Bronx area and a similar neighborhood in Detroit.

One of the people responsible for Carter's visits was Msgr. Geno Baroni, a long-time activist in civil rights, ethnic and neighborhood issues who is now Assistant Secretary of Housing and Urban Development for Neighborhood Revitalization, Consumer Affairs and Regulatory Functions.

MSGR. BARONI will be involved in devising a follow-up plan for revitalization of the South Bronx. He is also a member of HUD's Urban Regional Planning Group, a task force with the assignment of making major urban policy recommendations by November 15.

Msgr. Baroni, who has done his share of criticizing unresponsive administrations in the past, is well aware that the Carter Administration is now called unresponsive by blacks, blue-collar workers and others who put Carter in office.

"It's going to get worse," he says. "There are two things at work. First, there are 'new expectations' that the Administration will be 'more responsive.' After eight years, expectations are there.

"At the same time, there's been a change from the 60s. No one is going around today thinking he has 'the plan' to save the cities. There's a great skepticism about just how much government can do.

"Don't get me wrong," he says, "I'm all for government programs. Government can do a lot, but it can't

love children for you."

But Msgr. Baroni does see a way to make government more effective—he wants to make government more responsive to community groups and other nonprofit organizations concerned with city life. "There was an article in *The Wall Street Journal* the other day that said neighborhood groups did more rehabilitation in the City of New York than the city did last year," he points out.

THE NEIGHBORHOOD and the family should be the focus of government policy, Msgr. Baroni believes. "There are no lobbies for the family in Washington, there are no lobbies for neighborhoods in Washington," he told a meeting of diocesan Family Life Directors in mid-October.

Is Msgr. Baroni getting his point across to others in the Administration? "Ask me in six months," he answers.

But he is eager to point out what the Administration has already done for the cities and to discuss its future plans.

First, he notes, there were Administration initiatives in the \$6.2 billion Housing and Urban Development bill just signed by the President. One was the Urban Development Action Grant program to provide one-time grants of \$5 million to \$20 million to 40 or 50 cities for use in long-term projects to revitalize neighborhoods, stimulate jobs and similar efforts.

The Community Development Block Grant program, part of the HUD bill, includes a new formula designed to favor aid to the older, poorer cities of the Northeast and Midwest, according to Msgr. Baroni. Community groups are eligible for project funds through

the cities under this program, he says, and are also eligible for aid for technical assistance.

MSGR. BARONI SAYS that HUD's new budget request includes more money for housing rehabilitation. Surprisingly, the new budget request will also ask for funds for 50,000 units of subsidized housing for a program similar to one suspended by the Nixon Administration. The housing will be designed for those too well-off to qualify for public housing but not well-off enough to buy a home without some public assistance.

Another area that will see a big increase—from \$2.3 million to \$15 million—is counseling for people holding mortgages under HUD programs. This program comes under Msgr. Baroni's jurisdiction.

He says that there are 55,000 families in default on mortgages that could cost the federal Treasury some \$2 billion. Counseling to help these families avoid default could both save federal money and prevent family disruption, Msgr. Baroni believes.

HUD will also begin a pilot project with the Labor Department to put unemployed youths to work in housing rehabilitation. Eight cities will each receive a million dollars for the projects, according to Msgr. Baroni.

HUD is considering ways to provide incentives for investment in the cities and ways to deal with the related problems of housing, energy conservation and unemployment, Msgr. Baroni says.

OTHER POSSIBLE ACTIONS include steps to require more citizen participation in Community Development Block Grant projects and

to require "targeting" of 75% of these funds to the cities' neediest areas.

HUD is considering an Urban Development Bank to provide loans for urban projects. Msgr. Baroni also favors funding of an Urban Co-op to provide funds for community group projects such as the Urban Development Bank would provide funds for the business community.

There is a growing agreement within the housing field—as, for example, in a recent article by Neil Pierce, a columnist specializing in urban affairs—that the kind of community participation pushed by Msgr. Baroni is vital to any urban policy.

It may be that the success of the present urban policy eventually hinges not on what government does by itself, but on what government does to help communities help themselves.

the criterion

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CUTTING REMARKS—Old Dr. Halryhands consults with a young colleague before performing surgery on a pumpkin in the pediatrics wing of Cincinnati's Good Samaritan Hospital. Behind the mask is Sue Basil, a student at Ursuline academy, who was a volunteer ghoul at a Halloween party. (NC photo by Anne Bingham)

A COMMON MINISTRY OF SERVICE

Clergy Senate links Archbishop and his priests



Mgr. Richard Kavanagh, pastor of St. Michael Church, Indianapolis, looks over the agenda before a recent meeting. To his left is Mgr. John Doyle, Archdiocesan Archivist.



Father Hilary Ottenmeyer, O.S.B., left, director of the Priestly Spirituality Program, exchanges views with Father Richard Lawler, pastor of St. Paul parish, Tell City.



Father Stan Herber, pastor of St. Mary parish, New Albany, serves as secretary of the Senate and Judy Hayes, a member of St. Thomas Aquinas parish, Indianapolis, performs the duties of recording secretary.

On the first Monday in every month, 17 priests of the Archdiocese sit down with the Archbishop at the Chancery to discuss matters of mutual interest and concern. They are members of the Priests' Senate. Purpose of the Senate, which was organized in December, 1971, and held its first meeting early in 1972, is "to provide an organized means of communication and collaboration among the priests of the Archdiocese with one another and with the Archbishop in their common ministry and thinking to render their service to the local Church more effective." Members are elected by their fellow priests in two categories: by age group and by geographic location. In addition, a member of a Religious order represents his fellow Religious. The current president is Father Joseph Beechem, shown above conferring with Archbishop Bishop. Past-presidents have included Father Bernard Head (three terms) and Father Robert Borchertmeyer (two terms). (Photos by Father Thomas Widner)



Father Martin Peter, co-pastor of St. Thomas Aquinas parish, Indianapolis, and a charter member of the Senate, left, reacts to a question raised by Father Robert Sims, instructor at the Latin School.

ERA-abortion issue sparks reader reaction

The Knights respond to Sister Luke Crawford

To the Editor:

In last week's Criterion, Sister Luke Crawford charged that we Knights of Columbus, by our opposition to the proposed Equal Rights Amendment, threaten to "destroy basic truth and justice inherent in gospel Christianity." That's a pretty strong charge. She later follows up by stating that the ERA is needed to help women, and would have no effect on abortion.

The good Sister quotes a lot of Scripture. That's fine, except that our Supreme Court doesn't hand down judgments according to Scripture. They hand down judgments according to their own reasoning—the reasoning of men. And in handing down these judgments, the Court studies the opinions of such constitutional law scholars as Emerson, Witherspoon, and Rice, whom we quoted in last

week's Criterion. There are the opinions that point up the threat to the right to life of the unborn that the ERA poses, not ours. We are not qualified to interpret constitutional law and amendments; they are. But they make excellent sense, and we must agree with them that the ERA may, indeed, guarantee the right of unrestricted abortion through the guise of "medical treatment" to those women who demand it.

REGARDING SISTER Crawford's claim that the ERA is needed to help women, women are presently protected by law in all rights, save one (in Indiana): the inheritance laws regarding farm widows. This inequity can, and should, be corrected by the Indiana Legislature. A federal amendment is not needed.

As we pointed out last week,

women are protected by the Civil Rights Act, the Equal Education Act, the 5th and 14th amendments, and numerous Executive Orders. The ERA could grant them no additional rights, except the right to abortion.

What the Equal Rights Amendment would do is cause such words as male, female, his, and hers to be removed from all state and federal laws, including state marriage laws. Removal of such words from marriage laws would allow any two "persons" to legally obtain a marriage license. If these two persons can find a judge, minister, or priest to marry them, they can then legally apply to adopt children. These two "persons" need not be a man and a woman, as is the custom. They can be a man and a man, or a woman and a woman. Perhaps Sister Crawford hasn't noticed, but gay and lesbian organizations are actively lobbying for ratification of ERA. In Dade County, Florida, they stated that they don't really need a local ordinance to grant them their rights; the Equal Rights Amendment, when ratified, will do it.

One last point! The ERA would mandate that women be drafted and subjected to combat on a totally equal basis with men. Even though, at present, Congress has the power to draft women, they have wisely chosen not to do so. But the ERA would require the selection of girls and women on an equal basis with boys and men. Just as there can be no distinction or separation by race, there could be no distinction or separation by sex.

SISTER LUKE Crawford is to be commended for her courage in speaking out. We respect her viewpoint, as we with she would respect ours. As Knights of Columbus, we are proud of America, and would do anything within our power to help keep her strong and free. Likewise, we are proud of women. We desire for them every right and opportunity. But not at the expense of the unwanted unborn.

Unlike Don Quixote, we do not joust windmills; we stand back and thoroughly study the issue before attacking. We request and consider the opinions of the experts, and then we make our stand.

We Knights of Columbus of the State of Indiana reaffirm our opposition to the Equal Rights Amendment on the grounds that it may lock abortion on demand into the Constitution and deny the unwanted unborn their right to life.

Patrick M. Craney, Chairman
Committee-For-Life
Indiana State Council
Knights of Columbus

Evansville, Ind.

Archdiocesan Council of Women voice reaction

To the Editor:

As the President of the Archdiocesan Council of Catholic Women, I wish to reply to Sister Luke Crawford's pro-ERA letter-to-the-editor appearing in the October 21 Criterion.

I strongly resent Sister's assertion that the members of the Council are ill-informed, unjust women seeking to enslave their sex in spite of the directives of their Church. Her implication that we are ignorant of the Documents of Vatican II and do not support the decrees which have issued from it displays her total ignorance of what the NCCW actually is—an informed laity supporting the social and moral teachings of the Church. Our actions in all areas prove our stand on "liberty, and justice for all."

It is because of our deep concern for justice and the responsibility which we feel we have to help build a society based on the laws of God that we are opposed to the ERA. We do not want an amendment to the Constitution that might turn our country into a warped society.

It is a fact that the Supreme Court can only make judgments based on the Constitution and laws passed by Congress. This has nothing to do with morality. It is a sad commentary that so many of our fellow countrymen view a decision of the Supreme Court as a moral directive.

WE HAVE STUDIED every facet of the ERA that has been presented. We have been advised by many and varied lawyers as to how the ERA might or could be interpreted by the Supreme Court. We have observed what has happened in states which have passed the ERA and also the consequent reasons for seeking its rescinding in those states. We have concluded that the ERA is too broad and undefined and could easily lead to greater difficulties. The rights of American women are secured already by the Fifth and the Fourteenth Amendments and several precise legislative acts. If there be need for more laws, let us approach each problem individually, using the surgeon's scalpel rather than the axe.

It is important to note that the Bishops of the Church emphasized that every type of discrimination should be eradicated, but let us not forget that they still have Christian moral guidelines to direct their actions which secular society does not inherently possess. Even with their strong proclamation they have chosen to discriminate in sex. We have yet to see, in 12 years, the opening of the priesthood to women and even very slowly have they been admitted into

the governing bodies of the Church. It is an obvious fact that God created women physically more vulnerable than men.

IF WE ARE TO PRESERVE any semblance of stability in our society, we must do all we can to preserve the family as its most important unit. The ERA possesses too many possibilities for undermining and weakening this unit. Some supporters of ERA refer to their opposition as Pro-Life, Pro-

Family and Anti-ERA.

Truly, we are not only for justice for "women," but for all—the child, the man, the woman and finally, and of equal importance, society itself. With this as our objective, we have no alternative but to oppose the ERA.

Mrs. Louis W. Krieg
President
Archdiocesan Council
of Catholic Women

Indianapolis

Hanley makes distinction

To the Editor:

Regarding your editorial push for ERA, (Criterion 10/14/77), I think it is important to remember one basic fact: Many of us who are against this legislation are not against women's rights. Many of us believe in equal pay for equal work, changing inheritance laws, equal credit and equal job opportunity.

However, because laws that are made are often interpreted differently than we envision, we fear voting for

this legislation which is a blanket type legislation and would cover all aspects of life.

Like the Church, we would prefer to move more slowly in each of these areas and correct the injustices, as it were, one by one. Then when we finish we can say "Look what we have wrought." And rather than a cry of anguish, it will be a cry of congratulation.

Ruth Ann Hanley

Indianapolis

Disputes original editorial

To the Editor:

So Sister Carol Ann (Criterion editorial, 10/14/77) thinks the "Knights are off base."

Yes, if we get the ERA, there will be no discrimination against women. Therefore, women will have the right to choose (kill) as they have now (since January, 1973) and there will be no chance for a Human Life Amend-

ment. This fact has been pointed out over and over by both the opponents and the proponents of the ERA.

It was made very clear at the National Right to Life Convention, and those of us who attended were urged very strongly to do all humanly possible to keep the ERA from becoming an amendment. Any laws that still remain unfair to women can be changed, and people interested should work through their state legislators.

At the State IVY Convention, we saw that, when citizens themselves are voting, the ERA is most unpopular, particularly among Pro-life, Pro-family people. Some wishy-washy legislators chose not to listen to their constituents, or it would not have passed in Indiana.

I know that many nuns believe that ERA will enable women to be ordained. That could be true (the Church could lose its tax exempt status if women pressed the issue and were refused).

Sister, you have made it clear that you are not particularly interested in saving the lives of the unborn when you feel that other laws are more important.

One thing is so clear that it is frightening—if we get the ERA, we get it all in one big ugly package—with no exceptions.

By the way, the National Council of Catholic Women took a stand against the ERA sometime ago so, according to your thinking, these are two very large teams "off base."

Mrs. Joseph [Mary] Collins
President, St. Gerard Guild
Indianapolis

Lauds editorial

To the Editor:

Thank you for printing Sister Carol Ann's excellent editorial last week, Oct. 14, 1977. And Sister Luke Crawford's perceptive response. Cheers for the CRITERION!

May I gently remind Sir Knight Craney that the man who wants the woman to have an abortion doesn't need ERA to force her into it, though it may well cost her life.

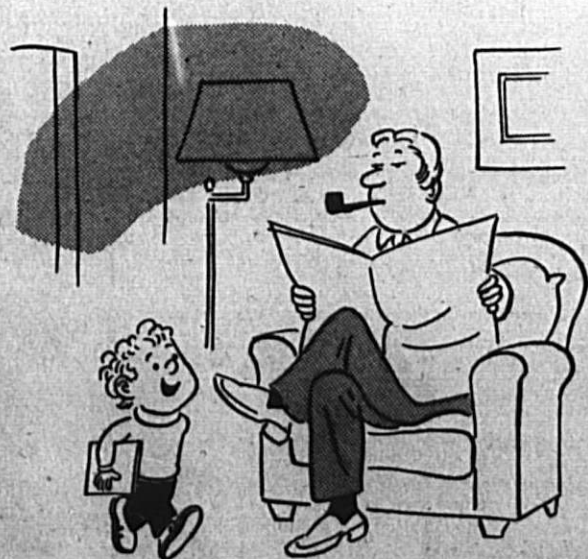
Had leaders/decision makers (males) of the Church recognized human needs earlier, abortion may not have become the issue it is now.

And even now, perhaps more attention given to female life and needs after birth—including that of the battered wife . . . might lessen the crime of murder . . . which will exist so long as God grants us humans free will.

Keep up the good work! Letters help expose the fallacies we humans are heir to.

May Our Blessed Mother lead us all to the recognition of human dignity including that of women.

Sister Magdalene Lenges, O.L.V.M.
Huntington, Ind.



Sullivan
10/28

"GREAT RELIGION CLASS, POP! WE LEARNED ABOUT THE PROFITS AND THE PARAKEET."

question box

BY MSGR. R. T. BOSLER

Q. How do you handle 16-year-old girls who have no respect for parents and home?

A. If I could answer that question adequately, I'd make millions. Hard as it may be to admit, you must have made mistakes long before your daughter reached her teens. The first step toward improving your situation is to admit what you have done, and you are doing something wrong in the way you deal with your child. Somehow you, as parents, must have an adult discussion with her in which you honestly admit the fault is not all hers and work out your differences. Girls your daughter's age want direction, need to be trusted, and want some independence. The latter two needs



are the ones the best of parents often fail to recognize.

If on your own you find it impossible to discuss your problems with your daughter, then you must seek help through some family service. Don't tell your daughter you want her to go to a counselor to find out what's wrong with her. Tell her that the three of you need help and that you are seeking an expert to find out how you can improve your relations with one another.

In the families of my brothers and sisters and in the hundreds of families of my parishioners I have watched children grow up and have come to a few conclusions about what makes the difference when they reach the turbulent teens. Try plenty of discipline and plenty of love and attention until the child goes off to grade school. Then treat them as adults in conversation, involve them in family discussions and decisions as much as possible, build up their

confidence, trust them; above all, show constant interest in them, discussing their play, their school work, their friends, their arguments and disappointments, while at the same time insisting upon their following family rules and regulations and building their sense of responsibility by putting them in charge of household chores.

Too much strictness and too many unreasonable demands upon children are the negative elements that build up teen-age explosions. There you have it: the unexpert's advice.

Q. Can a Protestant at death, who has practiced Catholicism for 36 years of her life, be given a Catholic funeral? She married into a Catholic family and reared her children in the Catholic faith. For ten years she has been receiving Communion, since she had been given permission from a Franciscan priest. However, she has no

documents and has never been converted.

A. We are now permitted to have Masses for Protestants, especially those who have been closely associated with Catholics. Surely the Protestant spouse of a Catholic family, who has reared the children Catholic and attended Mass regularly, may be brought to church for a Mass of the Resurrection. In the case you describe, of one who "practiced" Catholicism for 36 years, the permission to receive Communion would seem to be tantamount to a recognition that she had already embraced the Catholic faith.

Q. I am confused. Does attendance at a communal penance service fulfill the obligation of once-a-year confession?

A. If at the communal penance you make a personal and private confession and receive absolution from one of the priests taking part in the service, this would fulfill the annual obligation. This obligation, of course, only applies to one guilty of serious sin.

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*We Demand to
free the Bishops from
Home arrests
in Lithuania*



PROTEST FOR BALTIC RIGHTS—A man holds up a sign expressing his sentiments at a rally at the Lincoln Memorial which drew a crowd of 3,500 Americans of Baltic descent. The demonstrators were protesting violations of human rights in Lithuania, Latvia and Estonia. After the rally some protesters tried to march on the Soviet embassy, but were turned away by police. (NC photo by Cliff Foster)

Two Christian Brothers to be beatified

VATICAN CITY—The day after the Synod of Bishops meeting to discuss catechetics concludes its work, Pope Paul VI will

beatify two Brothers of the Christian Schools (Christian Brothers) who devoted their lives to the Christian education of youth.

To be declared blessed on Oct. 30 are Brother Mullen Marie Wiaux, a Belgian who lived from 1841 to 1917, and Brother Miguel Fabres Cordero, an Ecuadorian who lived from 1854 to 1910.

will preside over the first, Cardinal Pablo Munoz Vega of Quito, Ecuador, over the second, and Cardinal Corrado Balile, prefect of the Congregation for Saints' Causes, over the third.

Classified

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BETWEEN 15,000 and 20,000 pilgrims from various parts of the world are expected for the ceremonies, to be held in St. Peter's Square. About 3,000 are expected from Belgium and 2,000 from Ecuador. Between 300 and 400 are expected from the United States, including Brother Charles Henry Buttler, former superior general of the congregation.

Because the Vatican does not ordinarily conduct the beatification of two members of the same religious order on the same day, Brother Leone Morelli, the postulator general, or person in charge of seeking canonization for the Brothers, asked for and received a papal dispensation. Earlier, Pope Paul had given approval for Brother Miguel's beatification, even though the Vatican Congregation for Saints' Causes had approved only one miracle attributed to his intercession. Two miracles are usually required.

ON THE THREE days following the beatification, a tridium of Masses will be celebrated in honor of the two Brothers in the chapel of the Rome generalate of the Christian Brothers.

Cardinal Leo Suenens of Malines-Brussels, Belgium,



CONSECRATION SET—Sister Sue Jenkins will make her permanent consecration into the Congregation of the Sisters for Christian Community during a consecrated liturgy at St. Thomas Aquinas Church, Indianapolis, at noon, Sunday, Nov. 13. Archbishop George Biskup will be the principal celebrant. A reception will follow the Mass. Sister Sue, an Indianapolis native, is a secretary on the staff of the Religious Department of St. Vincent Hospital.



LOS LATINOS—The Spanish-speaking committee working on plans for a dance at the Catholic Social Center on Saturday, Nov. 5, from 9 p.m. to 1 a.m. include, from left to right, Dorilla Acosta, Estela Martinez, Father Mauro Rodas, Consuelo Quiroz and Jose L. Sanchez. The dance is for the benefit of St. Mary parish, Indianapolis. (Photo by Sister Mary Jonathan Schultz)

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report from the chancery

(Continued from Page 1)

Indiana State University and St. Mary-of-the-Woods College. Coming campus renewals are scheduled at Marian College, Butler University, and IUPUI, Nov. 4 to 8; Jan. 21 to 25 at Indiana University; Feb. 4 to 8 at Purdue; March 11 to 15 at Ball State University. There is the possibility that one additional college will be visited.

The Eighth Grade Vocation Retreats are being coordinated by Father Mark Svarczkopf and Father David Brandon. Father Svarczkopf is coordinator of public relations for Latin School. Two retreats have been held, one at St. Lawrence, Indianapolis, and the other at Our Lady of Lourdes, Indianapolis. Thirty-two additional retreats are scheduled at various locations throughout the Archdiocese. . . . Father Michael Welch, Archdiocesan vocation director, recently attended the National Diocesan Vocation Directors' Conference. The main theme of the conference was "Spiritual Direction." . . . The Vocation Committee of ARIA is working on a brochure for Sisters working in the Archdiocese. When ready, the brochure will be distributed throughout the Archdiocese. . . . A new movie has been purchased by the Vocation Office. It is entitled "The Fathers." The movie can be used effectively for juniors and seniors in high school and older. It is available from the office. . . . The Benedictine Sisters at Our Lady of Grace Convent, Beech Grove, conducted a live-in week-end recently for young women interested in searching the lifestyle of the Sisters. On Nov. 11 to 13 another workshop will be held by the Poor Handmaids of Christ Jesus, of Donaldson, Ind. More information is available from Sister Joyce Dilz, 822 W. 144th Street, East Chicago, Ind. 46312.

OFFICE OF CATHOLIC CHARITIES—The Guidelines for the Office of Catholic Charities have been completed and ratified by the Archbishop. For the first time, there now

exists a formal statement of the relationships and responsibilities between the Office of Catholic Charities and the Agencies of Catholic Charities. Completion of this task consumed the major part of the past year. . . . Catholic Charities has assumed responsibility for the support of a Vietnamese priest who is working full time in ministry to the Vietnamese refugees. . . . The first internal staff education program was held with a seminar on "The Church's moral traditions as they relate to the purpose and policies of Catholic agencies." . . . The services of all of the agencies have been compiled into a directory, which will be published in the near future and mailed to the priests of the Archdiocese. . . . Two primary goals of the Office of Catholic Charities: develop and solidify the Catholic Charities Appeal as a viable tool for funding social ministry in the Archdiocese and develop a "mission statement" for Catholic Charities and its agencies which is clearly rooted in the Archdiocesan Church. . . . This year will mark the first year that the annual Charities Appeal will be handled by a professional mailing firm. . . . This year's appeal goal of \$275,000 is \$125,000 over the May, 1977, Appeal and \$90,000 over the maximum that the Appeal has ever yielded. A second effort will be held early in 1978.

OFFICE OF CATHOLIC EDUCATION—The OCE Annual

Win individual acting awards

Five parishes were represented among the winners of the Best Actor, Best Actress awards in the CYO One-Act Play Contest held at Roncalli High School early in October. The winners include: Ann Papesh, St. Catherine.



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the word
this sunday

By Father Donn Raabe

THIRTY-FIRST SUNDAY
IN ORDINARY TIME

"And the walls came tumbling down"

Wisdom 11:23; 12:2
Psalm 145:1-2, 8-14
2 Thessalonians 1:11; 12:2
Luke 19:1-10

Jericho was the city of history and contention. The walls came tumbling down when God and His people contended with it. And here centuries later He, in Jesus, is contending with His own people who had come to inhabit. Through the centuries true faith and living had largely become obscured so the Son of Man had come to contend with it and seek out what was lost. The "hound of heaven" had come to seek out all that He loved (Wisdom). Though the day of the Lord has not yet come in its final completion (2 Thessalonians), He is still at work seeking out what was lost. He puts no preconditions on us except that of responding to His love. So give thanks to the Lord. He won't forget you because He loves you (Psalm). And He will do all He can to get your old walls to tumble down so that you can open up completely to Him.



INTERFAITH PROJECT TO BENEFIT CARMELITES—Mater Del Council, #437, Knights of Columbus and the Murat Shrine Club of Indianapolis are jointly sponsoring a Carmelite Monastery Benefit Dinner-Dance on Friday, Nov. 4, at the K of C Hall, 1306 N. Delaware St. Proceeds will go to the Carmelite Sisters in Indianapolis for their capital improvement fund. All food for the chicken dinner is being contributed by Jug Eckert with serving set from 6:30 to 8 p.m. Dancing will be from 9 p.m. to midnight. Shown above discussing final arrangements for the benefit, with the monastery in the background, are, from left: Bill Boyer; Don Edwards, past potentate of the Murat Temple; Lewis Miller, head of the Pyz-Pat Band, which is furnishing the music for dancing; and Joseph Viehmann, chairman for the event. Boyer and Viehmann represent the K of C. Tickets are \$5 a person and may be ordered through Council 437 or the Shrine. [Photo by Sister Mary Jonathan Schultz]

cyo

Grid play-offs open Sunday

Action intensifies this week as the CYO Football play-offs move into their first round this Sunday, October 30, at Roncalli Stadium.

Three division titles had to be wrapped up last Wednesday, October 26, at Roncalli. St. Christopher and St. Malachy battled for the "56" Division One Championship. In the "56" League St. Lawrence and St. Philip Neri met for the Division Four Crown.

In the Cadet Division Three race, Holy Spirit played St. Luke for the title.

Results of the October 26th games were not available at press time.

The championship and consolation games are slated for Sunday, November 6, at Roncalli Stadium. The

play-off schedule is as follows:

PLAY-OFF SCHEDULE
(All games at Roncalli Stadium)

SUNDAY, OCT. 30
"56" Division One Champion (St. Christopher or St. Malachy) vs. Division Four Champion (St. Lawrence or St. Philip Neri) 12 noon;
"56" Division Two Champion (Mount Carmel) vs. Division Three Champion (St. Barnabas) 1:45 p.m.;
Cadet Division One Champion (St. Michael) vs. Division Four Champion (Immaculate Heart) at 2:30 p.m.;
Cadet Division Two Champion (St. Lawrence) vs. Division Three Champion (Holy Spirit or St. Luke) 3:45 p.m.

SUNDAY, NOV. 6
"56" Consolation Game, 12 noon;
Cadet Consolation Game, 1:45 p.m.;
"56" Championship Game, 2:30 p.m.;
Cadet Championship Game, 3:45 p.m.

Bosco Medal awarded
to eight lay workers

Archbishop George J. Biskup presented the John Bosco Medal to eight adults at the 25th annual CYO banquet held at Secina Memorial High School Tuesday evening. One of the awards was presented posthumously.

The award is the highest honor given to lay volunteers in the Catholic Youth Organization's program.

This year's recipients included Charles R. (Dick) Kidwell, Holy Name; Mrs. Margaret Weber, St. Catherine; Lawrence Hart, St. Malachy, Brownsburg; Thomas H. Gatton, Holy Spirit; John J. Day, Holy Cross; Mrs. Frank (Betty Ann) Countryman, Immaculate Heart of Mary; Richard McCall, Sacred Heart; and Edward J. Fillenwarth, Jr., St. Lawrence.

Mr. Kidwell was killed in

an auto accident a few days before he was to receive the honor, and it was accepted by his widow, Nancy Kidwell.

THE AWARD FOR THE CYO unit of the year went to St. Catherine parish.

Other award presentations went to St. Malachy, Brownsburg, as Class "A" winner; St. Andrew as Class "B" winner; and St. Ann as most improved unit for 1976-77.

Outstanding achievement awards went to St. Catherine and Holy Spirit of Indianapolis and St. Malachy of Brownsburg.

Awards for distinguished participation were given to St. Andrew, St. Lawrence, St. Joan of Arc, Our Lady of Lourdes, St. Ann and St. Christopher, all of Indianapolis.

STANDINGS

CADET FOOTBALL
(Final Standings)

DIVISION I—St. Michael 7-0; Little Flower 5-2; St. Simon 5-2; St. Jude 2-5; Central Catholic 1-8; Holy Name 1-6.
DIVISION II—St. Lawrence 7-0; St. Barnabas 5-2; SA/SA 4-2; Christ the King 4-3; St. Plus 4-3; St. Matthew 2-5; St. Philip Neri 1-6.
DIVISION III—Holy Spirit 6-1; St. Luke 6-1; Our Lady of Lourdes 3-4; St. Gabriel 3-4; Mt. Carmel 3-4; St. Malachy 1-6.
DIVISION IV—Immaculate Heart 7-0; St. Mark 5-2; Nativity 4-3; All Saints 3-4; Our Lady of Greenwood 2-5; St. Roch 0-7.

"56" LEAGUE

DIVISION I—St. Christopher 6-1; St. Malachy 6-1; St. Michael 4-3; St. Monica 3-4; St. Gabriel 3-4; All Saints 0-7.
DIVISION II—Mt. Carmel 7-0; Christ the King 5-2; St. Luke 5-2; St. Plus 3-3; SA/SA 3-4; Immaculate Heart 1-8; St. Matthew 0-7.
DIVISION III—St. Barnabas 7-0; Our Lady of Greenwood 6-1; Central Catholic 4-3; St. Jude 3-4; Holy Name 2-5; St. Mark 2-5; St. Roch 0-7.
DIVISION IV—St. Lawrence 6-1; St. Philip Neri 6-1; Little Flower 4-3; St. Simon 4-3; Our Lady of Lourdes 3-4; Holy Spirit 1-6; Nativity 0-7.

"56 B" LEAGUE

St. Plus X 6-0; St. Luke 5-1; Little Flower 4-2; Christ the King 2-4; St. Barnabas 2-4; St. Jude 2-4; Holy Name 0-6.

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viewing with arnold

'Valentino' is an accurate portrayal

BY JAMES W. ARNOLD

Ken Russell meeting Valentino is like Sears meeting Roebuck, or champagne being teamed with caviar, or Broadway with 42nd Street. Certainly there could be no better match-up for a biographical movie about the silent screen's flamboyant, absurd, exotic, yet tortured star than British director Russell, who specializes not only in stars but extravagance, absurdity, decadence, horror and compassion.

"Valentino," with Russian superstar dancer Rudolf Nureyev in the title role, is literally a fantastic film, although like most Russell epics ("Tommy," "The Music Lovers," "Lisztomania"), it's hardly designed for a mass audience.

As in his previous biographies of Liszt, Mahler, Delius and Tchaikovsky, Russell is not interested in making a documentary. Yet "Valentino" is more than an impression or caricature. It's a visualization of the man's

tragedy, based on psychological and emotional as well as historical truth, incorporating legend as well as Russell's own response to Valentino and his times. It's a totally cinematic sort of biography that Russell has invented. Like it or not, it's so creative and teeming with energy that it makes most movies look like freshman theses.

ONE ELEMENT of the style is metaphor. Thus, a well-known irony that haunted the real Valentino's career was the suspicion that, in the tough American macho sense, he wasn't a "real" man. He was too graceful and too beautiful, and in reality not a dominating character. He was pushed around by a series of strong women, including an heiress-wife, Natacha Rombova, who put him into foppish pictures.

Incidentally, the Chicago Tribune called him a "pink powder puff," a bad example for American youth. This sissy slander of the screen's greatest lover was too delicious not to stick; it showed up even in that 1976 disaster, "Won Ton Ton," which appeared 50 years after his death.

In the film, Valentino calls a press conference, angrily pummels a punching bag of newspapers, and dares the writer to a fight, to prove his manhood in the standard American style.

He is accepted by a boozy Irish newsman who is ex-heavyweight champ of the Navy. The fight is a circus, a perfect setup to mock the humorless movie hero, a typical Russellian orgy with dancers whirling the Charleston around the edge of the ring and everyone roaring for Valentino's blood. When the actor is KO'd, his drunken foe tangles his body around the ring amid a shower of hooda and powder puffs. When Rudy comes out of it, "Rocky"-style, and wins the fight, the crowd switches to his side. But it's not over: the news challenges him to a drinking bout (male test #2), which Rudy also wins, but then goes home, collapses and dies.

THUS, RUSSELL dramatizes Valentino's hopeless battle with his vanity, the press and the fickle public. It was a fixed fight which he could never win. But the boxing and drinking bouts never occurred. There are other imagined scenes, more essential than literal truth, ranging from the campy and bizarre to the comic. Some are simply badly devised; e.g., a Marat-Sadish attack on Rudy by pervers and whores in a local jail. But with Russell you learn to accept a few overripe avocados in a large barrel of exotic delights.

Starting with the not-much exaggerated mob scenes at the funeral, Russell flashes back, "Citizen Kane" style, to see Rudy in the perspective of several lovers and admirers. In doing so, Russell

outrageously spoofs the form itself, as well as most of the characters—Natacha (Michelle Phillips), the weird, ambitious beauty who used him; the arty Nazimova (Leslie Caron) who liked him well enough but Natacha better; the more sympathetic June Mathis (Felicity Kendal), the screenwriter who saved him from bit parts and remained loyal; and several others. Russell is a heavy moralizer, coming down hard on the moguls who scorned the man but profited from his misery, and the incredibly raunchy atmosphere of Hollywood's "golden era." It was a time not only of gaudy sin and indulgence, but bad taste—in decor, clothes, lifestyle, even romantic fantasies—and Russell gets it all.

HIS POINT IS that Rudy

was a victim—one of the first—of pop idolatry, the need for box-office stars and sex symbols, the pseudo-religious madness of the fans. Valentino himself had little talent, except as a dancer, but great magnetism. It was his bad luck to be "born into an age when a machine can turn a man into a god" and, of course, into a fool.

Actor Nureyev fits right in—partly comic-ironic as a Slav playing (not very well) an Italian, partly true on several levels as a charismatic ballet star whose style of masculinity is not quite that of Clint Eastwood. The film is worth seeing alone for Nureyev's movement and dancing.

A final note: the decision of the Catholic Film Office to condemn the film, presumably for several nude scenes, strikes me as a mistake. The scenes are not pornographic, and can sensibly be defended as contributing to Russell's theme and moral sarcasm. His sensationalism, mostly, is not an attempt to sell tickets. Russell's films have never been popular. They appeal to audiences who are smart enough to understand him and not be scandalized by an occasional dropped egg during the juggling act. This much misunderstood director is one of the most gifted "originals" now working in movies. [Rating C—condemned]



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PBS drama traces life of an emperor

"Masterpiece Theatre," one of the oldest and most successful dramatic anthology series on the TV schedule, begins its 1977-78 season with an impressive adaptation of I. CLAUDIUS, the fictional first imperial Rome's first imperial family written by classicist scholar and poet Robert Graves.

The series is about corruption in high places which uses the distance of history to illuminate the dark side of human nature and its potential for evil. The first episode of this 13-part dramatization of I. CLAUDIUS airs Sunday, Nov. 6, from 9 to 10 p.m. on PBS.

The narrative begins seven

years into the reign of Augustus, who had been proclaimed Rome's first emperor after defeating the forces of Anthony and Cleopatra. The members of the royal household seething with ambition and jealousy, are concerned about whom Augustus will name as his heir. Amidst plots and counterplots, the emperor's wife, Livia, emerges as the most devious of the schemers, an ambitious mother whose smile is as deadly as her poisoned cooking. By the end of the hour, these historically remote figures have become recognizable human beings whose monstrous deeds are the arrogant excesses of absolute power.

GRAVES in retelling the well-recorded history of the early Caesars invents a secret chronicle written by Claudius, the fourth emperor in the Julian line, who is describing all the horrors of his infamous family for the benefit of posterity. We see these events from the perspective of Claudius, a humane and witty individual, whom none of the others ever regarded as a threat because he was born with a twisted body and stammering speech.

Many viewers will find the series somewhat difficult to follow, not only because of the number of major characters, but of the complexity of the family relationship complicated by divorce, adoption, intermarriage, and incest.

Allister Cooke in his informal introductions to each program helps by setting the historical scene, but the viewer is on his own in trying to keep all the characters straight. One doesn't need to understand the conflicting ambitions and crimes of the major protagonists.

MAKING POSSIBLE our empathy and interest in such an unsavory history are the talented performances of an excellent cast including Derek Jacobi in the sympathetic title role, Brian Blessed as the robust but shallow Augustus, and Sian Phillips as the chilling, diabolical Livia—a remarkable accomplishment by the actress who played the strong, loving matriarch in last season's "How Green Was My Valley." This is an outstanding production, intelligently executed, which portrays the human drama that led to the decadence and ultimate fall of a mighty civilization.

Cooke warns the viewer at the outset that this series deals with shocking events and repelling characters, although pruned of the most offensive material and presented through suggestion rather than graphically. This is obviously not a series for everyone, and its object lesson in the human extremes of violence and vice are definitely not for the impressionable young.

this week's tv films

MITCHELL (1975) (CBS, Friday, Oct. 28): Joe Don Baker doing his usual bit as a tough, brutal supercop in a Los Angeles potboiler about police chasing heroin dealers. In theaters, the film piled on the violence and sex. Not recommended.

MONTE WALSH (1970) (NBC, Saturday, Oct. 29): An affectionate and picturesque tribute to the Real West in its final days, when the aging cowboys and dancehall girls had to leave the legend and settle down. Excellent performances by Lee Marvin, Jack Palance and Jeanne Moreau, plus extraordinary visual beauty. Not especially for action fans, but a must for cowboy buffs: an uplifting film about decent human beings who care for each other. Recommended for adults and mature youth, one of the best westerns of the last 20 years.

THUNDERBOLT AND LIGHTFOOT (1974) (ABC, Sunday, Oct. 30): Clint Eastwood, Jeff Bridges and George Kennedy as a mixed bag of bank robbers who lose their loot, and have to perform an outlandish vault break-in all over again. The ending is violent and the moral tone is low. Not recommended.

BREAKHEART PASS (1976) (CBS, Wednesday, Nov. 2): A totally dumb combination of western, old-fashioned whodunit and train movie, that may nevertheless be enjoyed for its corny clichés and action bits. The large, good cast, including stonemasoned super-hero Charles Bronson, seems to want to get it over in a hurry. Not recommended.

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The coming of the Third Church'

By Thomas E. Quigley

There's a quiet revolution going on in the Catholic Church today and it will decisively shape what our children and certainly their children will know as church in the third millennium after Christ. Swiss missiologist Walbert Buhlmann calls it the coming of the Third Church, the church of the Third World, of Africa, Asia and especially Latin America.

One could argue, in fact, that it's already here except that we in the so-called First World, Europe and North America, continue to fix our gaze, as McLuhan puts it, on the rear-view mirror. We look at where we've just been and imagine that's a fair picture of the future when it doesn't even describe where we are today.

Roughly half the world's Catholics are today in the southern hemisphere, the Third World. Fully a third are in Latin America and before the century is — less than 23 years away — at least half of the world's projected 1.2 billion faithful will be on that one continent.

MORE THAN numbers are involved. It's the shape and texture and coloration of the Church that is undergoing a major sea-change as the center of gravity moves southward. Because we live at the tail-end of the Second

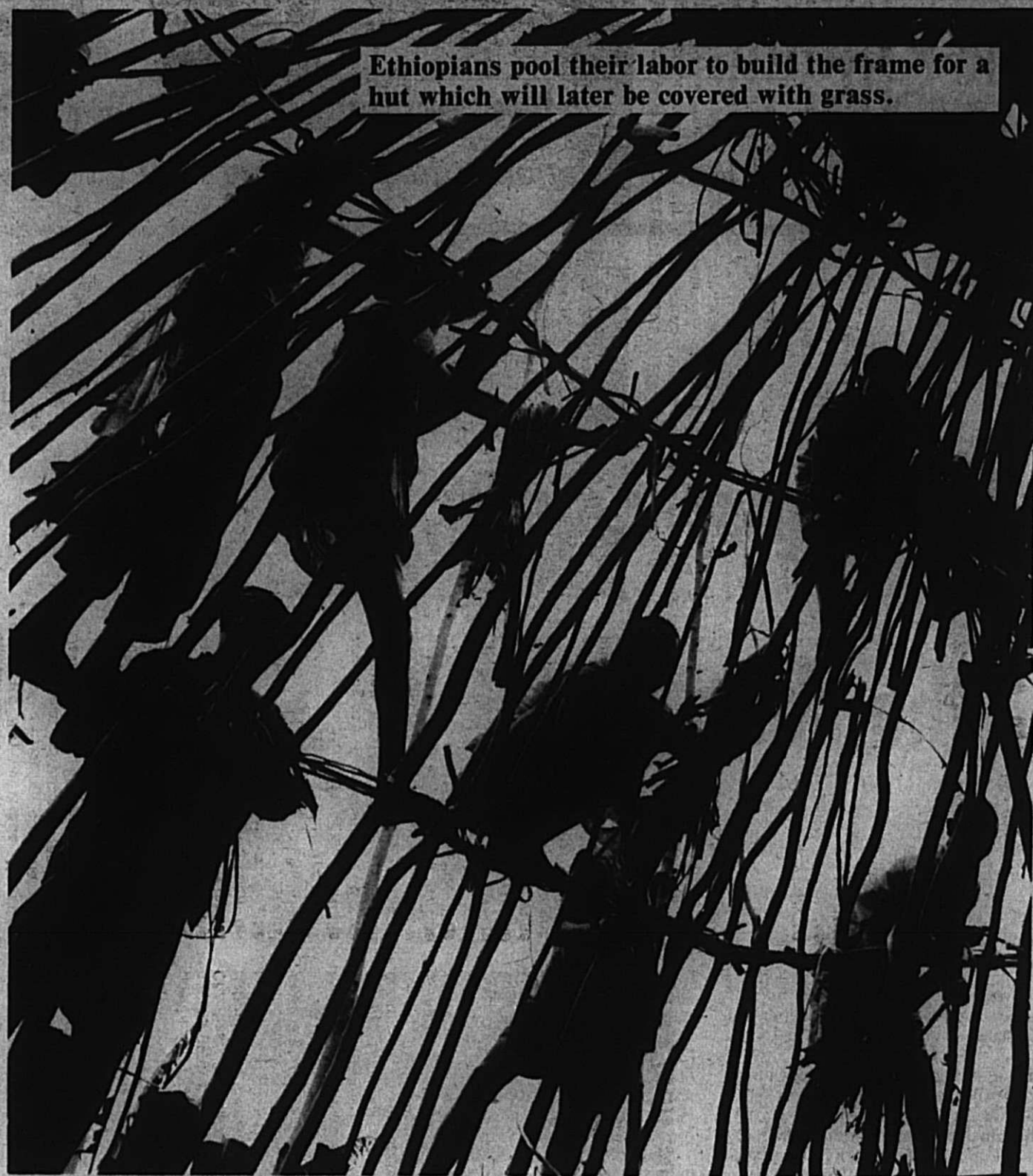
Church's predominance, that of the "European" Church, and in a "European offshoot" — the United States — that still wields inordinate (but rapidly diminishing) power in the world, the changes that are all but inevitable are also hard for us to imagine.

But Buhlmann's typology is persuasive, at least in general outline. His First Church was that of the East where Christianity began and initially took root. The first eight ecumenical councils, he notes, were held on Eastern soil. The Second Church flourished in Europe from the beginning of the Middle Ages to the dawn of the modern era and has continued to be the paradigm for THE Church, what Lennie Bruce called irreverently but not inaccurately "the only THE church."

But in the last quarter century, we have witnessed such sweeping changes in every part of the world that we find it difficult to remember that only 17 years ago an equal number of African states first gained their independence. The dramatic presence of these African churches at Vatican II and the explosive creativity of the new Latin American church after Medellin (1968) clearly portend the coming of the Third World Church.

EVEN WITHIN the United States the third-worlding of the Church is moving apace. Two months ago more than a

Ethiopians pool their labor to build the frame for a hut which will later be covered with grass.



thousand Hispanic Catholics met in Washington for the Segundo Encuentro Hispano de Pastoral, a kind of Spanish-speaking Call to Action conference. They debated and issued position papers and resolutions that had come up from meetings in the various regions of the country in which a hundred thousand people actively participated. One simple statistic stands out: The Hispanic Catholics in the United States already make up a quarter of the Church's population here and they are on the move.

The Third Church, like the Third World, may be in the ascendancy but it's strictly an uphill process. Nobody slides up the mountain. So there is struggle going on and it is struggle, more than shifting population or conversion trends, that explains why the Church of Latin America and Africa and Asia — and the Church of the migrant and refugee and oppressed within the First World — is coming into its own.

The goal of this struggle is the just society, a world that has overcome all

forms of oppression and domination. For Third World Christians, for the Third Church therefore, the goal is one of liberation.

GUSTAVO GUTIERREZ, probably the best known proponent of the theology of liberation, describes the task as threefold: personal liberation from selfishness and all sin; political liberation of the community (a nation, a race) from social and economic exploitation; and the final conversion through history of the human race into the Kingdom of God.

These ideals, certainly, are lofty ones. Yet we must constantly attempt to realize them.

For us in the globe's northern half, the Third World demands for a just international order are as much an opportunity for our own growth as they are a challenge to our complacency. How we deal with the explosive Panama issue, for one example, may tell a lot more about us than we realize.

1977 by NC News Service

KNOW YOUR FAITH

Benedictines — when Europe needed farmers

By Father Alfred McBride

To acquire a quick fix on the rise of monks, think of Egypt, Ireland and Italy. Ascetics. Nomadic intellectuals. Common sense farmers. The first monks appeared in Egypt around 330. They emphasized asceticism, withdrawal from the world (desert life) and forms of piety that to us seem eccentric to say the least. Paul of Thebes wore palm leaves and dined on a half loaf of bread brought to him by a crow. Hilarion ate only bread, water, salt and lentils. Some perched in trees. And don't forget Simon Stylites who lived on a 60-foot high column, exposed to the elements where he praised the Lord by a thousand prostrations a day. About 360, St. Basil wrote a Rule which tempered much of the oddity, but the emphasis on personal asceticism remained.

Far different were the Irish monks who flourished after the conversion of Ireland by Patrick. The Egyptian monks flowered in the rich civilization of the Byzantine empire. The asceticism was somewhat a reaction to the affluence around them. Irish monks grew up in a country that was tribal and nomadic and maritime. Further, Ireland was so hospitable to Christianity that it welcomed the

new religion without violence, martyrdom or any known instance of violence.

IRISH MONKS were ardent students of the Bible and remarkably gifted in the arts. And they enjoyed roaming the seas. This accounted for their religious colonizing of the Celtic lands and eventually moving into France, Switzerland and parts of Germany. Men like Columbanus and others established

farmer-monk arose from the genius of St. Benedict. Blending the ascetical strain of the Egyptians and the humanist decency implied by the Irish monks, Benedict created a community of monks who would convert the swamps of Europe into golden meadows.

BENEDICT moderated the withdrawal from the world tendencies of the Egyptians and the nomadic preferences

"Benedict created a community of monks who could convert the swamps of Europe into golden meadows."

more than 40 monasteries in these places. Wearing long white habits, carrying curved staffs, bearing holy books in waterproof bags around their necks, they bore the Gospel and their cultivated monasticism into Europe.

But the Europe of those days needed more than Egyptian ascetics or Irish culturalists. Europe needed farmers. The population explosion among the tribes meant that hunting and foraging would not produce enough food. Out of Italy came a third monastic movement to respond to this need. The common sense

of the Irish. With the cloister, he retained the privacy for prayer. With stabilized monasteries he offset the wanderlust of the monks. But with the call to move out into all of Europe, his monks traveled, not for wandering's sake, but to settle new territories. The stunning achievement of the Benedictine monks — and their successors, the Cistercian monks — was to lay a firm economic base for Europe in millions of acres of cultivated and well managed farmland. Basically, they taught the tribes how to settle down, sow crops, rotate the crops, keep records,

plan ahead and invest in the future.

The dominance of the Benedictine style over the other kinds of monasticism was due in large measure to its practicality and to the push given by Pope Gregory the Great. Gregory saw how valuable the Benedictine way would be for the Church and for the future of Europe. Egyptian asceticism was too withdrawalist. Irish cultivation of the arts was too remote from pressing needs. Benedict provided a pragmatic middle way and prevailed.

OF COURSE the Benedictine way didn't just produce farmers, it also produced an immensely attractive prayer life and spirituality. With the divine office, meditative reading of the Bible, emphasis on fraternal and communal charity and the tradition of hospitality to be shown to Christ the Guest, these monks carved out a Christian life style that inspired millions, helped evangelize Europe and gave birth to a multitude of other types of religious orders.

These monks saved the best in a tempered asceticism from the Egyptians and a taste for learning and culture from the Irish. Linking this to spiritual ideals and economic needs, they gave Europe a basis for the civilization that was to come.

1977 by NC News Service

Saint Benedict— he blessed working

By Father John J. Castelot

St. Benedict, abbot, patriarch of Western monks, father of Western monasticism, started a movement which exerted a well-nigh incalculable influence on Western civilization. In fact, as late as Oct. 24, 1964, Pope Paul VI named him the patron saint of Europe. It is unfortunate, then, that he emerges from the pages of history as a rather shadowy figure. The reason is that we really do not have a good historical portrait of his personality.

The earliest information comes from the Dialogues of Pope St. Gregory the Great, himself a Benedictine, who flourished almost a half century after Benedict's death. He gives us a good bit of biographical information, but it is hardly first-hand, and it is presented, not in the sequence of a good biography but rather in a series of anecdotes. These anecdotes, furthermore, contain a great deal of material which is quite patently legendary. Keeping this in mind, however, we can disengage a fair sketch of Benedict's career and at least some idea of his personality.

HE WAS BORN of a wealthy family at Nursia (Norcia) in Italy about 480, together with a twin sister, Scholastica. As a teenager he was sent to Rome under the watchful eye of a chaperone to broaden his education. Rome was on the verge of collapse. The whole empire had been overrun by barbarians and Arians, the Church was torn by dissension, violence was the rule rather than the exception, and vice of all sort was rampant. Benedict's fellow students reveled in the

general licentiousness and so, fearing that he might get caught up in the same lifestyle, he decided to leave.

With his chaperone he fled to a little village about 30 miles from Rome, but even here he was uneasy. He felt more and more strongly drawn to a life of solitude and contemplation. And so, all alone now, he searched among the hills until he found a spot now known as Subiaco. Here he met a sympathetic monk from a nearby monastery, who led him to an almost inaccessible cave.

For three years he lived in this desolate place; his friend brought him bread every day, and this was his only contact with the outside world. In time, however, his whereabouts became known and people began coming to him for counsel. Under pressure he consented to govern a community whose abbot had died. But they were an undisciplined lot. Friction grew; they tried to poison him but failed, and he went back to Subiaco.

THIS TIME, however, so many sincere people of all classes came to him that he decided to form a community after his own heart. He built 12 wooden barracks, each with 12 monks and a prior, over all of whom he had supreme jurisdiction. This was a departure from the model of Eastern monasticism, in which monks lived alone in complete isolation, each one a law to himself. We are not told how long this venture lasted, but Benedict had to leave suddenly and unexpectedly. There lived in the neighborhood a dissolute priest who was infuriated by Benedict's holiness and success. He tried character assassination

and attempted to poison his food; neither worked. Finally he smuggled prostitutes in to seduce the monks. For the good of the monastery, Benedict, having set everything in order, went elsewhere.

Elsewhere turned out to be a place that has become world famous: Monte Cassino. The town of Casinum had been destroyed by the barbarians and the people had reverted to paganism. Benedict converted them, destroyed their temple and, in its place, about 350, laid the foundations for the great monastery which became the center for evangelization and, indeed, civilization in the dark years following the fall of the Roman Empire. He changed the format from the one he had used at Subiaco, grouping all the monks together in one large building to live as a family under one father.

ABOUT THIS time he composed his famous Rule. It is a masterpiece of spirituality combined with good common

sense, advocating a life of liturgical prayer, study and work. The emphasis on work was an innovation of sorts. For a long time manual labor had been disdained as the lot of slaves and peasants. Benedict raised it to a position of dignity as an ingredient of a well-balanced Christian life. It made the monasteries centers of activity of all kinds, and not only were they self-sustaining; they could reach out to better the situation of all in the vicinity. And the work they did in copying ancient manuscripts preserved for posterity not only the Scriptures, but also the great works of classical antiquity.

Benedict may have had his head in the clouds, but he had both feet planted firmly on the ground. He proposed ideals but would not tolerate exotic or bizarre austerities. And this beautiful blend of the idealistic and the realistic is perhaps the key to understanding what must have been a fascinating personality.

1977 by NC News Service



"The emphasis on work was an innovation of sorts. For a long time manual labor had been disdained as the lot of slaves and peasants," Father John Castelot writes. Benedict, seen here in a characterization from a 1950s film, raised it to a position of dignity as an ingredient of a well-balanced Christian life.

Reintroducing emotional prayer



By Father Joseph M. Champlin

Words carved over the archway entrance of a mid-western Benedictine monastery greet visitors with this message: "Preach to all who enter here."

A serene atmosphere and deep inner peace does seem to pervade the grounds and members of monastic communities. The monks, whose healthy faces and hardened hands reflect their daily farm labor, pray alone or together with a quiet dignity. In chapel they bow slowly, profoundly, gracefully, and with great reverence.

Today's charismatic prayer group tends to have a distinctly different approach. The singing is bouncy and enthusiastic; arms are raised high in praise; participants clap their hands in unison to accompany the music; members speak or shout words of glory and thanks to the Lord; people laugh and cry and offer highly personal testimonies.

The charismatic movement has apparently reintroduced strong feelings and emotions to prayer and worship.

NEARLY THIRTY years ago, an English scholar, Msgr. Ronald Knox, wrote a book called *Enthusiasm* a text which became a classic study of enthusiastic religions with special reference to the 17th and 18th centuries. He also considered in a final chapter more contemporary movements like the Quakers and the Oneida Creek society in the United States.

His concluding section maintains that enthusiasm in religion is not yet dead, but judges its future quite limited. Knox wrote — remember, this was 1950:

"Account for it how we will, by the less general diffusion of religious sentiment, by the decline of fundamentalism, by the modern educational outlook, by the influence of radio on oratorical tech-

nique, it is clear that our fellow countrymen are less susceptible, in these days, to the emotional appeal. Perhaps it is a closed chapter, this chapter in the history of religion."

The rapid and remarkable growth of pentecostal or charismatic prayer groups in the past decade on the contrary, clearly demonstrates that this is not a closed chapter in the history of religion. It likewise proves Americans and American Catholics, or at least some of them, are very susceptible to the emotional appeal of enthusiastic religious movements.

OTHERS, however, find themselves uncomfortable, turned off or highly suspicious of that style for prayer and worship. It seems strange to them; they experience insecure, nervous or angry feelings when first attending a charismatic session; the highly emotional and external approach raises doubts about its stability, its lasting character, its orthodox basis.

Cardinal Leon Joseph Suenens, the highly respected Archbishop of Brussels-Malines, Belgium, speaks to that matter in a recent publication *A New Pentecost?*

"The spontaneity of this prayer of praise, expressed by rhythmic movement, clapping of hands, hands raised or joined altogether in a sign of unity is especially appreciated by young people. It helps those who lend themselves to it, to step out of their individualism, their inhibitions and their excessive cerebralism.

"Sometimes people object to this as being too emotional. It is worthwhile analyzing this objection more closely. For if someone objects to the emotional character of a particular style of prayer, it can well be that he feels himself threatened by its personal quality. We are

so accustomed to formalism, ritualism, and conventionalism, that deeply personal prayer can present a challenge to our inhibitions. We are afraid to be ourselves before God and before one another and hence we resort to a defense mechanism which labels as "emotionalism" what in reality is an authentic personal quality of prayer. We tend to avoid emotion in our relations with God, or at least we prefer to depersonalize prayer,

just as we have today stripped and laid bare so many of our churches."

I have observed the joy and peace of monks during and after their period of more restrained public prayer. I have also experienced the peace and joy of 200 priests, religious and lay persons within and following a lively, emotional hour-and-a-half of common charismatic prayer.

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Discussion questions

1. How many Catholics live in the Third World today?
2. Define: First Church, Second Church.
3. It is suggested that we may be coming into a period which might be called the Third Church. What does this mean?
4. What do you feel the response of the non-poor of the world should be to the poor? Can you help bring response in a practical way? Discuss.
5. How did monasticism come into Europe?
6. What type of monasticism did St. Benedict bring? Why did the Benedictine way dominate?
7. Discuss what we may learn from St.

Benedict today. Can any of his principles be applied to today's society?


8. What state was Rome in when Benedict was a youth?

9. What difficulties did Benedict encounter?

10. Discuss this statement: "Benedict may have had his head in the clouds, but he had both feet planted firmly on the ground."

11. Discuss the statement by Msgr. Luigi Ligutti: "Man is a beggar sitting on a chair of gold."

12. What shaped Msgr. Ligutti's life? What parallels can you draw between this modern-day monsignor and St. Benedict?

 **KNOW YOUR FAITH**

Before Patrick was through the island was Christian

By Father John J. Castellet

They say that on St. Patrick's Day everyone is Irish. That is a delightful phenomenon and an interesting one, too, considering that Patrick was not Irish. Indeed, his precise origins are a mystery. From what he tells us in his *Confessions*, he was born in Roman occupied Britain. His father, Calpornius, was an alderman and deacon, and his grandfather was a priest (this was in the era B.C., Before Celibacy). The year of his birth was around 389, and by the time he was 16, he was not a typical teenager turning a deaf ear to the urgings of the clergy to mend his ways.

It would be hard to find a saint about whom more stories have been told, fantastic legends of no historical worth. There is this much to be said for legends, though: They do not grow up around nobodies. Even though they are of no help in reconstructing history or biography, they do point to the extraordinary stature and renown of their subject.

Fortunately, Patrick left us with a personal and somewhat autobiographical document, written in his old age and containing a good bit of reliable information. It is known as his *Confessions*. The other authentic writing attributed to him is a letter which he wrote demanding the excommunication of a British prince, Coroticus, who led a raid on Ireland, killed some of Patrick's Christians and enslaved others. It is also an answer to the higher clergy of Britain, who looked on him with utter scorn and severely criticized his work. A forecast of things to come?

MANY YEARS were to pass before Patrick would be in a position to write either document. When he was 16 the Roman armies left Britain for a military campaign on the continent, leaving the island defenseless. It became the target of pirate raids from Germany and Ireland, and on one such raid, the lad was captured and made the slave of a pagan lord in Ireland. For six years he tended his master's sheep, but amid the rigors and loneliness of this existence he found God, underwent a profound conversion, and spent all his waking hours in prayer. Once, in a dream, he was encouraged to escape. Bravely he set out and traveled 200 miles to the coast where, with some difficulty, he persuaded the crew of a pirate ship to take him aboard.

They touched land at some godforsaken spot in southwestern Gaul (France), and after an arduous overland trek finally reached civilization. Somehow or other he eventually made it back home. His family, overjoyed at having him back safe and sound, begged him never to leave them again — not that he had had much choice the first time. But mysterious voices kept calling him back to the isle where, as a slave, he had found God, and he determined to return and convert the Irish.

This was more easily said than done. He was now 22 or 23, with no formal ed-

ucation; he would have to study for the priesthood and be commissioned by the Church. Nothing daunted, he returned to the continent and spent 18 more years getting ready. Talk about determination!

HIS LACK of elementary education was a severe handicap, and his superiors took a rather dim view of his capabilities. He sought out the best teachers at the best monasteries and in the process developed a deep attachment to the monastic mentality and lifestyle. This was to exert a profound and lasting influence, not only on him, but on the structure of the Irish church. He spent 15 years at Auxerre and was ordained a priest by its famous bishop, St. Germain. Pope Celestine I had sent Palladius to Ireland, but he died within a year and did not even start the mission. St. Germain ordained Patrick a bishop and he was sent to replace Palladius. His dream had come true, but he was now a man of 40.

He seems to have begun his mission at Ulster, and then attempted to win over King Laoghaire at Tara. His success was moderate, but enough to win permission to continue preaching. While the king apparently was not converted, some of his family were, and now Patrick moved ahead with assurance, in spite of all sorts of hardships and dangers. His life was in constant peril, particularly because of the bitter antagonism of the Druids, leaders of the native pagan religion. One story illustrates this. On a certain day his charioteer asked Patrick to drive while he rode. He was killed by a spear aimed at the saint's usual place.

ON AND ON he went with courage and determination and complete trust in God. At first he imported clergy from the continent, but before long he had a native clergy. There were no towns in Ireland, and so he had to create rather artificial sees for the bishops he ordained. They were our modern missions stations, but more on the monastic model, with the bishop, monks, catechists, and groups of faithful. Indeed, it was the abbot who was the real ruler; the bishop was ordained for cultic purposes: Mass, the sacraments, etc. Before Patrick was through the whole island was Christian, and from these semi-monastic centers went the missionaries who would re-Christianize and reeducate the continent.

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This statue of St. Patrick, above, stands in County Down. Below, Irish pilgrims gather at the top of Croagh Patrick Mountain. Here, we are told, St. Patrick prayed and fasted during the Lent of 441 after he converted Ireland to Christianity, a mission he began in 432.

