

the CRITERION

Archdiocese of Indianapolis

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URGES EARLY PREPARATION

Archbishop issues sacrament guides

In a letter addressed to all priests the Archdiocese, Archbishop George J. Biskup has emphasized the importance of early and adequate preparation for First Confession and First Communion.

Archbishop Biskup also stated that children should be given the opportunity and the appropriate religious instruction for First Confession before receiving First Communion, but he stressed that decisions in this area should be determined by the individual readiness of each child.

THE LETTER was prepared before the Archbishop left for Rome, where he is attending a theological consultation of American bishops with some of the top scholars of the Church.

"Proper preparation for initiation to the Sacraments of Penance and Eucharist is extremely important," the Archbishop wrote. "The first reception of these sacraments should be happy experiences that open up new opportunities for a lifelong relationship with Christ in His Church."

"Preparation for both sacraments should begin early. As a child's sense

of right and wrong develops and he begins to experience various relationships, initiation to these sacraments will enrich these human experiences with the dimension of faith."

ARCHBISHOP BISKUP stated that although the two sacraments are related, they should receive a separate catechesis (religious instruction), and there should be "a distinct reasonable interval between the first reception of the two sacraments." Such an interval, he noted, would allow adequate time for appropriate preparation.

Regarding the time of First Confession, Archbishop Biskup stated: "Before each child receives First Eucharist, there should be given an opportunity for First Confession, with preparation adequate to meet the needs of the child. The decision for the time of First Confession should depend on the readiness of each child. This decision should be made by parents, pastor, confessor, and teacher with the child. Concern should be taken that no child is denied access to the sacraments when ready for them."

Father Robert Drewes, director of the Department of Religious Education, said that there were three significant points established in the letter:

- that general preparation for both sacraments should begin early and should be adequate;
- that there should be a distinct interval between the first reception of Penance and Communion; and
- that before each child receives the Eucharist for the first time he should be given the opportunity to receive Confession.

"The letter doesn't say that the child should go to Confession before receiving First Communion," Father Drewes remarked.

"THE DECISION regarding Penance depends on the child's readiness. For example, if a parent should say, 'My child is not ready for First Confession,' that would have a very great bearing on the situation."

Father Drewes added that parents (Continued on Page 3)

Latin Mass

LONDON—The bishops of England and Wales are allowing the Latin Mass of the Council of Trent to be offered at funerals.

The permission for the so-called Tridentine Mass was announced in a letter from Cardinal John Heenan of Westminster that was read at the annual meeting of the Latin Mass Society in London. The society has about 2,500 members.

In 1971, Pope Paul VI gave permission for occasional use of the Tridentine Latin Mass provided the local bishop consented and "all danger of division is avoided."

Fr. Richard Hillman dies at age of 68

RICHMOND, Ind.—The Funeral Liturgy was offered in St. Andrew Church here Tuesday for Father Richard Hillman, who died last Friday. He had been living in retirement since August, 1972. He was 68.

The principal celebrant of the Mass was Rev. Msgr. Cornelius B. Sweeney, V.G., in the absence of Archbishop George J. Biskup, who is in Rome. Father Lawrence Moran preached the homily.

PRIOR TO HIS retirement for reasons of health, Father Hillman served as pastor of St. Andrew's beginning in 1965, after filling the post of parish administrator for four years. A native of Richmond, he was ordained in 1937 after completing seminary studies at St. Meinrad.

HIS FIRST assignment was as assistant at St. Ambrose, Seymour, and then as assistant at St. Joseph, Corydon. In 1939 he was placed in charge of the motor missions in Harrison County. He served in this capacity until his appointment as pastor of St. Joseph, Corydon, in 1947. Father Hillman filled this pastorate until he was named St. Andrew's administrator in 1961. In 1945 he was appointed to serve as a member of the Archdiocesan Home and Foreign Mission Board. Father Hillman served as dean of



FATHER HILLMAN

the Richmond Deanery since 1965. Immediate survivors include four sisters: Misses Clara and Mary Hillman, with whom he resided; Sister Catherine Ann of the Sisters of St. Francis of Oldenburg; and Sister Anna Marie of the Order of Franciscan Poor in Cincinnati.

ICC committee formed to study justice, poverty

INDIANAPOLIS—A statewide committee concentrating on poverty and social justice has been formed by the Indiana Catholic Conference (ICC). The committee is expected to develop education and action programs to be implemented by the five Indiana dioceses. Heading the committee will be Father Frank Quinlivan, South Bend, a Holy Cross priest.

Representing the Archdiocese of Indianapolis are Sister Antoinette Ressino, O.S.F., Charles Ellinger and Mrs. Grace Lujan Hayes.

Sister Antoinette is a member of the staff of the Department of Religious Education and coordinator of the catechetical certification program. Ellinger, a labor education specialist, is a member of Holy Name parish, Beech Grove. Mrs. Hayes, a member of the staff of Catholic Charities, is coordinator of the Archdiocesan Campaign for Human Development.

According to Raymond Rufo, executive director of the ICC, plans call for a comprehensive educational package to be developed by spring, 1975, with a complete program ready by 1976. The program is expected to be coordinated with the biennial theme of Justice, adopted by the United States Catholic Conference.

Other diocesan representatives are: Ft. Wayne—South Bend—Father Quinlivan, Father Daniel Pell, and Sister Edith Daley, C.S.C.; Lafayette—Dr. M. Desmond Ryan; Gary—John Guerre and Father Charles E. Doyle; Evansville—Father Kenneth Knapp.

Pro-life convention to hear talk by Birthright founder

INDIANAPOLIS—Louise Summerhill of Toronto, Canada, founder of Birthright International, will address the statewide convention of Right-to-Life chapters to be held here September 20-22.

Other speakers include:

- Dr. Mildred F. Jefferson, Boston, Mass., chairman of the board of the National Right to Life Committee;
- Rev. Robert Holbrook, Houston, Tex., founder of Baptists for Life, a nationwide pro-life organization;
- Sylvia Lack, New Haven, Conn.,

Mrs. Betty Ford abortion stand draws criticism

WASHINGTON—A U.S. Catholic Conference (USCC) official said he was "very disappointed" with the pro-abortion position expressed by Mrs. Betty Ford at her first press conference September 4.

The official, Msgr. James T. McHugh, director of the USCC Family Life Division, said Mrs. Ford's comment "moves her toward a very liberal attitude on abortion, considerably further than before, to the point of denying rights to the unborn child."

She made her comment when asked whether she were closer to the position on abortion of her husband's vice-presidential nominee, former New York Gov. Nelson Rockefeller, an abortion advocate, or that of New York Sen. James Buckley (Cons.-R.), an opponent of abortion.

"Definitely Rockefeller," she said.

HER COMMENT indicated a stronger pro-abortion position than she has voiced in the past. Last year, she said she favored abortion in certain circumstances, such as for unwed teen-agers.

But Mrs. Ford's press secretary, Helen McCain Smith, said later that Mrs. Ford opposes abortion on demand. The First Lady, she said, believes in therapeutic abortion in cases of rape and incest.

In identifying herself with Rockefeller on the abortion issue, Mrs. Ford left herself open to criticism from right-to-life groups which have opposed Rockefeller's nomination because of his abortion record. Rockefeller signed New York's liberalized abortion law, allowing abortion on demand up to the 24th week of pregnancy, in 1970. Later, he vetoed a repeal of the bill by the state legislature.

MSGR. McHUGH SAID Mrs. Ford's comment was a "good reminder that people can't rely on the stand or silence of any one political figure, but must raise the question of the whole gamut of pro-life issues."

Commenting on another issue causing controversy among Catholics, Mrs. Ford said both she and her husband supported passage of the Equal Rights Amendment. The National Council of Catholic Laity has opposed the amendment, but other Catholic groups, including organizations of women Religious, have supported it.



CONVENTION PRELIMINARIES—Sandra M. Behringer (right), Indianapolis, president of the Committee for the Preservation of Life, is among those making arrangements for the Indiana Right to Life Convention to be held in Indianapolis September 20-22. She is shown here with Marcella R. Jones, Lafayette, who will lead a workshop on euthanasia, and Donald Berkoski, Valparaiso, convention chairman.

pioneer in the British "hospice" concept of care for the terminally ill;

- Mrs. Frances Frech, author of "The Great American Stork Market Crash," a book which explodes the population bomb theory; and

- M. Stanton Evans, editorial columnist for the Indianapolis News.

Also appearing before the convention will be the three U.S. Senatorial candidates, Democrat incumbent Senator Birch Bayh, and his two opponents, Republican Mayor of Indianapolis Richard Lugar, and American Independent party candidate Don Leg.

CONVENTION workshops and a Saturday luncheon will be held at the Indiana Convention Center in downtown Indianapolis.

Registration fee is \$15, with additional charges as follows: Saturday luncheon, \$5.50; Saturday evening banquet, \$10; and Sunday breakfast, \$4.50.

Convention headquarters will be the Holiday Inn South, 520 East Thompson Rd., and the Saturday banquet will be held at Msgr. Downey Council, Knights of Columbus, 511 East Thompson Rd. Banquet speaker will be the Rev. Holbrook.

Reservations may be made through Indiana Right to Life, Inc., 320 North Lafayette St., South Bend, Ind., 46601, phone (219) 232-LIFE. Mrs. Mary Hunt of South Bend is chairman of the state

Don't deduct tuition, Catholic parents told

WASHINGTON—The Office of the General Counsel of the U.S. Catholic Conference (USCC) has urged parents of parochial school students not to attempt to deduct school tuition as a charitable contribution.

A spokesman for the office said requests for information on the subject have come from all over the country. But, the spokesman said, the answer is always "No."

Those raising the question claim that the Lemon v. Kurtzman and Committee for Public Education v. Nyquist decisions against government aid to nonpublic schools ruled that church school tuition is in effect a contribution to religion. But, they continue, since charitable deductions, including contributions to religion, are tax deductible, tuition should be listed as a tax deduction similar to charitable deductions.

The Office of General Counsel said this premise is false because the court did not rule that public money paid to sectarian schools is a support of

Black Lay Caucus leader will speak

INDIANAPOLIS—James McNell, executive director of the National Black Lay Caucus, Washington, D.C., will conduct a workshop on lay leadership on Saturday, Sept. 14, at St. Rita Church, 1850 North Arsenal Ave.

Sponsored by Archdiocesan Black Catholics Concerned, the all-day workshop will begin with registration at 8:15 a.m. and is open to all interested persons. A \$5 registration fee will be charged.

Women Religious to hold regional meet at Woods

ST.-MARY-OF-THE-WOODS, Ind.—The fall regional meeting of the Leadership Conference of Women Religious (LCWR) will be held here on October 23-24. The Sisters of Providence will host Religious from the states of Indiana and Michigan.

The agenda for the regional meeting will focus on resolutions passed by the recent national assembly of LCWR, held August 25-29 in Houston, Tex.

MORE THAN 360 different congregations of Catholic nuns throughout the country are represented in LCWR.

Sisters from the Archdiocese of Indianapolis who attended the national meeting were Sister Miriam Clare Heskamp, O.S.F., superior general of the Sisters of St. Francis of Oldenburg, and Sister Mary Carol Schroeder, O.S.F., also of Oldenburg; Sister Mary Pius Regnier, S.P., superior general of the Sisters of Providence, and a member of the LCWR national education committee; Sister Rosemary Rafter, S.P., provincial of the Sacred Heart Province, St. Mary-of-the-Woods; and Sister Mary Maxine Teipen, S.P., provincial of the St. Gabriel Province of Indianapolis and vice chairman of Region VII, LCWR.

THE HOUSTON conference passed resolutions supporting the principle that all Church ministries be open to men and women and urging active participation of women in all Church decision-making bodies.

In an expression of concern for the problem of world hunger, the meeting issued a call to all U.S. Religious to fast throughout the week of September 22-29.

Other resolutions included support for unconditional amnesty.

Named to preside at coming Synod

VATICAN CITY—Pope Paul VI has appointed three cardinals from Europe, Latin America and Africa as his president-delegates to preside over the Synod of Bishops, which opens in Rome September 27.

The Vatican announced September 5, that the Pope had selected as president-delegates (or chairmen) of the Synod's general assemblies Cardinals Franz Konig of Vienna, Juan Landazuri Ricketts of Lima, Peru, and Paul Zoungana of Ouagadougou, Upper Volta.

The Pope's selection of two president-delegates from the "Third World" of less-developed countries reflected the universality of the central theme of the 1974 synod, which is "Evangelization in the World Today."

According to norms governing the Synod of Bishops, the Pope automatically presides unless he delegates his power to others.

Education Board sets New Albany meeting

The New Albany District Board of Education will host the monthly meeting of the Archdiocesan Board of Education to be held at 7:30 p.m. (EST), Tuesday, Sept. 17, at Providence High School, Clarksville.

The agenda for the meeting includes (1) discussion of the procedure for developing Archdiocesan policy; (2) first presentation of the report of the Board Evaluation Commission, and (3) presentation of the abortion education program of the Indiana Catholic Conference.

The board also will hold an open forum for questions and comments from the audience. Meetings are open to anyone interested in Catholic education, particularly residents of the New Albany area.

Representatives of the New Albany District Board to the Archdiocesan Board are Frank Clover of American Martyrs parish, Scottsburg, and Father James Sweeney, pastor, Our Lady of Perpetual Help parish, New Albany.

Workshops on boards set at regional sites

The Department of Planning of the Office of Catholic Education will sponsor an introductory workshop on Boards of Education on September 16, 17, 18, and 19 in four parish centers.

The workshop is designed for new board members, new parish educational administrators and experienced board members who were unable to attend the workshop last year.

DISCUSSION will focus on the basic theory of boards as instruments of shared responsibility in education. Sessions will include an introduction to the U.S. Bishops' pastoral on education, "To Teach As Jesus Did," and to the handbook for

Boards of Education in the Archdiocese.

All workshops will be held from 7 to 10 p.m., with on-site registration beginning at 6:30 p.m. There will be a \$2 fee.

THE SCHEDULE is as follows:

- Indianapolis North, South, East, West and Central Districts—Monday, Sept. 16, Holy Cross Central, Indianapolis.
- Bedford, New Albany, North Vernon, Tell City Districts—Tuesday, Sept. 17, St. Paul School, Sellersburg.
- Terre Haute District—Wednesday, Sept. 18, St. Ann School, Terre Haute.
- Lawrenceburg and Richmond Districts—Thursday, Sept. 19, St. Michael School, Brookville.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Meany asks world boycott

WASHINGTON—The boycott of table grapes and head lettuce called by the United Farm Workers of America will become an international boycott. George Meany, president of the AFL-CIO, said in a speech here that his federation has asked trade unions in other nations to abide by the boycott.

Names . .

Father Richard P. McBrien, past president of the Catholic Theology Society of America, will head the Boston College Institute on Religious Education, succeeding Brother Gabriel Moran.

Father Mark Corrigan, who was an assistant press secretary to former New York Mayor John Lindsay, has announced he is leaving the priesthood.

The new Malawi ambassador to the Holy See, Joe Kachingwe, presented his credentials to Pope Paul. Benedictine Abbot Damian Jentges, 71, died in an Oregon nursing home just days before his resignation.

as abbot of Mount Angel Abbey was to take effect.

It was disclosed that Army Chief of Staff Creighton W. Abrams, a convert to Catholicism, received the Sacrament of the Sick shortly before his death in Walter Reed Army Hospital.

Anatoly Levitin, the leading dissident religious writer in the Soviet Union, has received official permission to emigrate to Israel.

William Standing, who conducted the last three annual stewardship campaigns for the diocese of San Diego, has been appointed the see's first full-time director of development.

Pope reaffirms teaching



CASTELGANDOLFO, Italy—The Church must "defend human life without fail," Pope Paul VI declared September 7, repeating the Church's opposition to artificial birth control, to abortion and to sterilization. "This teaching develops in terms of the global vision of man, of his dependence on God the creator and on his supernatural vocation," the Pope said. "Only this vision is truly illuminating, and its truth does not depend on reactions or opinions."

Euthanasia law predicted

LONDON—Informed Catholic opinion in the United Kingdom is convinced that legislation to permit euthanasia could be introduced in the next decade, according to Dr. T. P. Linehan, gynecologist and obstetrician and master of England's Guild of Catholic Doctors.

Cardinal asks moral revival



PHILADELPHIA—Two hundred years after the opening of the First Continental Congress here, Cardinal John Krol of Philadelphia asked those reconvened at Carpenters' Hall for the anniversary of the historic event to rededicate and recommit the United States to moral and religious principles. Present on September 5 for the bicentennial celebration were the governors of the original 13 colonies and delegates from each of the states. Msgr. Thomas G. Fahy, president of Seton Hall University, a Catholic institution in South Orange, N.J., served as a delegate to the Congress from New Jersey.

In capsule form . . .

Candidates for the Minnesota Legislature overwhelmingly favor passage of an anti-abortion amendment to the U.S. Constitution, according to a survey made by Minnesota Citizens Concerned for Life . . . A national meeting of the Holy Childhood Association will be held September 23-25 in Chicago . . . The Catholic Biblical Association has decided to donate one-tenth of its annual membership dues for famine relief.

There are an estimated 100,000 Buddhists, according to a report issued on the 75th anniversary of first Buddhist Church in America . . . A conscientious objection clause, covering doctors and nurses, has been inserted in an abortion reform bill under consideration by South Africa's Parliament . . . Per capita giving in the Presbyterian Church in the U.S. (Southern) rose 5.7% last year, to an average per member of \$175.82.

The second edition of the Alternate Christmas Catalogue, a compendium of non-commercial ways to celebrate holidays, is available for \$2 from Alternates, 1500 Farragut St., N.W., Washington, D.C. 20011 . . . the Cincinnati archdiocese will launch an annual development drive next spring that is expected to yield \$1.5 million . . . The first national convention for Catholic Girl Scouting will be held April 23-25 in New Orleans.

Cadet religious programs at the Air Force Academy in Colorado Springs are "still going strong" despite the abolishment of mandatory chapel attendance . . . An estimated 38% of the U.S. population is unaffiliated with any church or religious sect, according to statistics released by the Glenmary Research Center of Washington, D.C. . . . Catholic, Protestant and Jewish leaders have appealed to Chile's military government for amnesty for political prisoners.

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Trenton reaches RE agreement

TRENTON, N.J.—An agreement in the field of religious education has been reached between the Diocese of Trenton and Princeton Theological Seminary, a Presbyterian institution. Under the agreement Princeton will begin accepting more Catholic students, appoint a Catholic as a part-time member of its faculty, and begin teaching Catholic doctrine, perspectives and structures.

Calix Society given model



EDINA, Minn.—Matt Talbot, the Dublin workingman who stopped drinking suddenly after 15 years of alcoholism, can be a model for Catholics who have problems with alcohol, Cardinal John Wright told a convention here. The cardinal, prefect of the Vatican Congregation for the Clergy, spoke at the 25th anniversary convention of the International Calix Society, which aims at helping Catholic alcoholics. Talbot discovered spirituality as a way to handle anxiety, the prelate said, and can be a model in this age as to how the Church, including the sacraments and devotion, can be an answer.

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THE TACKER

The chances range from slim to none?

BY FRED W. FRIES

Cardinal John J. Wright, prefect of the Vatican Congregation for the Clergy, has little patience for reporters who ask what he considers stupid questions.

A case in point occurred when the former Bishop of Pittsburgh visited St. Louis recently to deliver a speech. Prior to his talk (or was it after, what difference does it make?) he fielded questions from representatives of the news media for more than an hour, and his patience was running low.

The straw which fractured the camel's vertebrae occurred when a reporter trotted out that old chestnut: "What are the chances of an American being elected Pope?" The question was no doubt prompted by the fact that the distinguished interviewee was himself, of course, an eligible candidate.

"What are the chances of an American being elected Pope?" The cardinal repeated the query for emphasis. "Chances are about the same as a bishop in Thailand becoming Archbishop of St. Louis!"

RONCALLI BAND HONORED—The Roncalli High School Band is among three bands from Indiana selected to participate in the annual Marching Band Clinic to be held at Butler University on Saturday, Sept. 14. The all-day affair is sponsored by the Indiana Bandmasters Association. Other participants include bands from Jasper High School and Angola High School. In addition to taking part in the seminar features of the program, the Roncalli musicians will demonstrate musical drills at 10:45 a.m. and take part in the half-time show at the Butler-Wayne State football game in the afternoon. Bernard Welmer is the Roncalli band director. Another honor was accorded the Roncalli band when it was selected to participate in Thursday's formal opening of the new Market Square Arena in downtown Indianapolis. Tacker extends congratulations to this fine musical organization.

CYO LOSES A FRIEND—The CYO lost a friend and benefactor last week with the passing of Bill Russell, long-time golf pro at South Grove municipal course. Bill was a member of St. Michael's parish. For many years South Grove has been playing host to the annual CYO Match Play Tournament. A quiet, unassuming man, Bill was always a gracious host. He will be sorely missed.

Marian to host 'Serendipity'

The nationally famous Serendipity Singers will appear at Marian College at 8 p.m. Friday, Sept. 13, on the Student Convocation Series.

A limited number of seats are available in the college auditorium without charge for the 90-minute performance.

FT. WAYNE, Ind. — The Northeast Indiana Pro-Life Committee, headquartered here, presented U.S. Senator Birch Bayh (D-Ind.) with a petition containing 38,000 signatures supporting a pro-life amendment to the U.S. Constitution. The petition measured a quarter-mile long.

CHANGE IN MELKITE RITE LITURGY—The day for the monthly Melkite Rite Liturgy has been changed from the third Sunday of the month to the fourth Sunday, effective September 27. Also the location has been changed from Little Flower Church to St. Monica Church, 6131 N. Michigan Road. Time of the Mass is 4 p.m. Father Albert Ajamie is the celebrant.

HERE AND THERE—Marian College is offering a 10-week course in sign language for those working with the deaf. Twice-a-week sessions open Monday, September 16. Father Lawrence Voelker is the current priest participant on the "Focus on Faith" program aired on Sundays at noon on Indianapolis Channel 6, (WRTV). Next Sunday's topic is "Who is the Lord, Your God?" Other panelists are Rabbi Sidney Steinman and Dr. Lester McAllister.

CORRECTION—The monthly Mass in the Marion County Jail announced in this column two weeks ago is not an Anticipation Mass and cannot, therefore, serve to fulfill the Sunday obligation. Chancery officials indicated that to qualify as an Anticipation Mass, the Mass cannot be offered before 4 p.m. Father Laurence Lynch, Police Department chaplain, told Tacker that the Mass could not be rescheduled until 4 p.m. because of security reasons. Hence, the original schedule stands: Monthly Mass in the Marion County Jail at 1:30 p.m. on the last Saturday of each month, but not an Anticipation Mass.

NAMED TO WOODS BOARD—Five new members were recently named to the Board of Trustees of St. Mary-of-the-Woods College: Patrick O'Leary of Terre Haute; Sandra Wellman and Lawrence T. Kennedy, both of Indianapolis; Sister Carolyn Kessler, S.P., of Washington, D.C.; and Arthur O'Grady of Arlington Heights, Ill.

PARISH LEADERS HONORED—Leaders at St. Philip parish, Indianapolis, were honored at a special Appreciation Dinner sponsored by the pastor, Father Richard Terrell, and the Parish Council this past week. Those singled out for special recognition included Sister Marie Estelle, school music director; Paul Spones, Parish Council president; Thomas Redmond, for promotion work on festivals and similar activities; and J. Earl Owens for his long years of youth work on both the parish and archdiocesan level.

Remember them

BRAZIL
† GRACE VAN SANDT, 82, Annunciation, Sept. 9. Mother of Rosemary Sheer of Brazil and Betty Archer of Greensburg.

CLINTON
† MARY A. KRASEK, 83, Sacred Heart, Sept. 9. Mother-in-law of Ann Krasek of Clinton and Agnes Krasek of Bedford, O.

INDIANAPOLIS
† LEO DEERY, St. Augustine Home Chapel, Sept. 7. No immediate survivors.

ALBERT P. RUHLMAN, 82, St. Roch's, Sept. 9. Husband of Mrs. Leo M. Ruhlman; brother of Mary, Frank, William and Charles Ruhlman.

DANIEL P. SULLIVAN, 47, Little Flower, Sept. 9. Husband of Mary T.; son of Patrick Sullivan; brother of John and Con Sullivan and Mary Cavanaugh.

ELIZABETH M. DWYER, 74, Nativity Church, Sept. 9. Mother of Herbert L. and Thomas Dwyer; Elizabeth McGinn and Patricia Morgan; sister of Evelyn Harper and Alice Huesing.

WILLIAM F. RUSSELL, 60, St. Michael's, Sept. 10. Husband of Helen; father of Michael, William, Donald, Richard, Patricia, James, Joseph, Barbara, Mary, Donna, Helen, Kathleen and Marilyn Russell; brother of Madeline Murphy.

JEFFERSONVILLE
† EVA M. WHITE, 89, St. Augustine, Sept. 3. Mother of Mrs. Herbert Davis and Mrs. Wallace Anthony, both of Louisville.

NEW ALBANY
† GEORGE A. GRAF, 79, Holy Trinity, Sept. 7. Husband of Leona; father of Rose Schmitt of New Albany and Dorothy Meredith of Elizabeth, Ind. Two brothers and three sisters also survive.

ROSA LEE RISSLER, 91, Holy Trinity, Sept. 7. Mother of Charles J. Bube and Dewey Rissler, both of New Albany; Orlean Rissler of Floyd; Kenneth; Everett Rissler of Louisville; Luella Spalding, also of Louisville; and Dorothy Wright of New Albany.

SEYMOUR
† ROLAND M. WEIR, 86, Church of the American Martyrs, Sept. 2. Husband of Virginia; father of Samuel of Atlanta, Ga.; Lawrence of Foster City, Calif.; Ronald of Austin; Donald of Redkey; Thomas of Scottsburg; and Sharon Schneck of Austin. Two brothers also survive.

SEYMOUR
† EDNA M. CAREY, 78, St. Ambrose, Aug. 26. Sister of Alice Langshaw.

TELL CITY
† AUGUST LOUIS CASSIDY, 93, St. Paul, Sept. 7. Husband of Mary Josephine; father of Althea Rohm of Tell City, Dorothy Eddy of West Lafayette, Kenneth of Evansville and August, Jr., of Frankfort, Ind. Brother of Julia Snyder of Troy and Margaret Leinenbach of Tell City.

TERRE-HAUTE
† KATHERINE SULLIVAN, 81, St. Patrick, Sept. 7. Mother of James E. of Terre Haute; Margaret Keith of Chicago, and Joan Shup of Boston; sister of Mrs. John Martin of Oil City, Pa.

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Archbishop issues guides

(Continued from Page 1)
not only are encouraged to become actively involved in preparing their child for the sacraments but are urged to take a decisive role in determining the readiness for initial reception.

The primary right of parents to decide when their children are ready to receive the sacraments was reaffirmed by the U.S. Bishops during their annual meeting in November, 1973.

In a pastoral interpretation, adopted by the meeting, Bishop William Borders (now Archbishop of Baltimore) developed a perspective for the Vatican declaration on First Confession and First Communion released during the summer of 1973.

THE DECLARATION called for an end to "experiments" by the end of the 1972-73 school year and a return to the teaching contained in a 1961 decree issued by Pope Pius X, *Quam Singulari*. The declaration created a great deal of confusion, particularly in those U.S. dioceses (an estimated half of the total number) permitting or even encouraging First Communion before First Confession.

According to Bishop Borders' review of Church teaching, *Quam Singulari* "assumed" the prior reception of Confession but did not demand it. It demanded only that children be admitted to the sacrament of Penance or be absolved "when they request it."

Bishop Borders said children

should be adequately prepared so that they are able to confess when they reach the age of discretion and should be provided opportunities for Confession.

"I think all the variable factors discussed by Bishop Borders are necessary for a proper perspective—the involvement of parents, adequate preparation, the readiness of the child, opportunity—are covered in Archbishop Biskup's letter," Father Drewes said.

COORDINATED WITH the letter from the Chancery, the Department of Religious Education has sent each priest a packet of information designed to aid in implementing a parish program for First Confession. Father Drewes commented that the materials can be used in working with parents, school and CCD teachers,

principals and parish directors of Religious Education.

He added that his department and the Archdiocesan Liturgical Commission are planning inservice programs on Penance to be held next spring. By that time, he noted, the new Rite of Penance should have been introduced in most areas of the country.

The U.S. Bishops are expected to approve the new rite at their meeting in November of this year.

Teacher training

INDIANAPOLIS — Interreligious Consultations, an organization studying problems of common interest to religious groups, has urged that training in human relations be required for certification of future teachers graduating from Indiana colleges and universities.

Fr. Alfred Baltz, Benedictine, dies

ST. MEINRAD, Ind.—The Funeral Liturgy was celebrated on Saturday, Sept. 7, in the Archabbey Church for Father Alfred Baltz, O.S.B., who died in a Nashville, Tenn., hospital on September 4 after an extended illness. Burial was in the Archabbey Cemetery.

Father Alfred's last assignment was as pastor of St. Joseph parish, Dale, where he served since 1958.

For a number of years he served on the faculty of St. Meinrad Minor Seminary and later at Marmion

Military Academy, Aurora, Ill. His pastoral service included a number of parishes in the Evansville diocese. He also worked for three years at St. Michael's Indian Mission in North Dakota.

From 1942 to 1946 Father Alfred was a chaplain in the U.S. Army in the European Theatre.

He is survived by two brothers and two sisters: William and Louis Baltz and Mrs. John Geist, all of Nashville; and Sister Mary Agnes Clare, O.S.F., of Columbus, O.

INDIANAPOLIS
Calendar of Events

SUNDAY, SEPT. 15

Card party in Little Flower auditorium, 13th and Bosart, starting at 2 p.m. Sponsored by Little Flower Auxiliary, Knights of St. John.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Scéna High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

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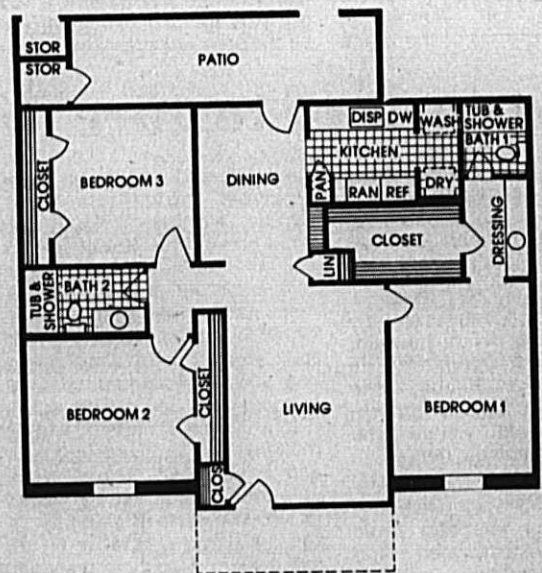
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BEHIND THE NEWS

FROM RELIGIOUS NEWS SERVICE

In a nation committed to separation of church and state, questions of taxation and tax exemption constitute a central point of testing what the doctrine of separation means.

As a general principle, tax exemption for churches has been a firmly established feature of American law. But tax authorities, legislators and courts are constantly faced with the necessity of dealing with controversy over specific applications of the principle.

If places of worship are exempt from property taxes, what about such related properties as residences for clergy, denominational office buildings and publishing houses?

AS INSTITUTIONS enjoying such government services as fire protection and garbage pickup, should churches make some contribution in the nature of fees to pay for these services?

With tax deductible gifts allowed only for groups not substantially involved in political activity, does the government hold the power to restrict

the involvement of churches in public issues?

These and numerous other questions continue to emerge as church and state work out their modus vivendi, and the questions keep Americans reminded that although tax matters often seem dry and technical some of the most crucial issues are decided in the writing and adjudication of tax law.

Tax regulations say a non-profit agency must not devote a "substantial" amount of its activity to lobbying, but the term has never been precisely defined.

This past May the Catholic Diocesan Attorneys Association was told by a former assistant U.S. attorney that a diocese probably could

not be charged with substantial involvement in lobbying as long as less than 5% of its expenditures was spent in this area.

"EVEN IF SUCH expenditures rose to as much as 15% of total expenditures," continued John D. Aldock, now a member of a Washington, D.C., law firm; "the 'substantiality' test as applied by the courts would not result in loss of exempt status."

With the Catholic Church heavily involved in efforts to secure anti-abortion legislation, questions have been raised about the effect of this on its tax exempt status.

"Any attempt to withdraw the tax exemption of the Catholic Church for the expression of

views on abortion or other moral issues would raise very grave questions under the First Amendment," said Aldock.

The Supreme Court ruled in May that Internal Revenue Service revocation of tax exempt status may be made effective immediately even if the organizations affected appeal through the courts. After several years going through the appeal process, the IRS rulings might in some cases be reversed, but the organizations would nonetheless have suffered during the meantime.

IN WRITING the majority decision, Justice Lewis F. Powell, Jr., acknowledged that the "degree of bureaucratic control" given to IRS by existing legislation was "susceptible

to abuse." And he suggested that a change in the law "may well merit consideration" by Congress.

Justice Harry A. Blackmun, the only dissenting justice, wrote that he was "aware of the overwhelming power" of IRS and that the exercise of this power could "endanger the existence of philanthropic organizations."

A related though somewhat different issue arose in the case of the Catholic Worker movement led by Dorothy Day. As a matter of principle she refused even to apply for tax exempt status on the grounds it would mean cooperation with the government. IRS subsequently dropped its action against the movement.

But problems also arise in regard to more traditional churches and religious agencies.

In Washington, D.C., the House of Representatives District Revenue and Finance Subcommittee was considering a proposal earlier this year to ask for a "voluntary service charge" from tax exempt agencies to help finance public services in the District.

WELL-ESTABLISHED LEGAL TRADITION BEING CHALLENGED

Taxing nation's Churches

EDITORIALS

Pardon for Mr. Nixon

President Ford acted with outrageous presumption in granting a "free, full and absolute" pardon to former President Nixon.

He presumed on the good graces of the American people in exercising one of the rarest privileges of the presidency even though he had occupied that high office barely a month.

He presumed on the conciliatory good will of the Congress by reopening so soon one of the most abrasive chapters of legislative history.

He presumed that the former President could not receive a fair trial in any court in this land and in so doing he has maligned the entire judicial process.

He presumed the guilt of the former President even though no indictment had been brought against Mr. Nixon, no trial had been held and no verdict handed down. Or are we to accept Mr. Nixon's oblique references to poor judgment and bad strategy as the "confession" that the White House is reported to have demanded?

And to top it all off, President Ford presumed all these things despite previous public statements that "the public wouldn't stand for" such a pardon (Vice-Presidential confirmation hearings) and that it was "unwise and untimely" even to consider such an action since no legal process had been undertaken (August 29 news conference).

What was it Mr. Ford said about an open administration, one that would restore the battered credibility of the White

House? Jerald terHorst, the press secretary, gagged on the hypocrisy of it all and resigned.

We suspect that most Americans gagged later on the announcement that President Ford is now examining the possibility of pardoning the entire 48 Watergate defendants. One senator said it best: such a move would be the final cover-up of the cover-up.

As has been frequently emphasized in recent days, the Nixon pardon is critically harmful because it appears to confirm a growing cynicism regarding equality under the law. More and more American citizens are reluctantly concluding that justice is not blind to power and influence. Indeed, those same citizens are now being forced to pad Mr. Nixon's escape from reckoning with lavish gratuities.

Though Mr. Nixon resigned in disgrace he will still receive a \$55,000 annual pension for the rest of his life plus a \$96,000 annual allowance for office expenses to be utilized as he sees fit. In addition, he will receive \$450,000 in "transition funds" to assure a smooth adjustment to private life. As if this weren't enough, President Ford is urging Congress to appropriate an extra lump sum gift of \$249,000 to the ex-President for such niceties as foreign travel.

Judging from the temper of the past few days, we'd say that President Ford has just about pushed his concern for his predecessor to the limit of the public's endurance.

Network of torture

The gap between expressed government policy and political reality appears to be widening, according to a report prepared by 400 delegates from the world's major religions.

Gathered recently at the Catholic University of Louvain, Belgium, for a Conference on Religion and Peace, the delegates condemned government condoned torture and violations of human rights.

Though they specifically criticized only one nation—South Korea—delegates could have compiled a crowded roster without half trying.

The use of torture, particularly as an instrument of religious hatred, seems to have become almost commonplace in our so-called civilized world. Allegations have focused in

such diverse localities as Latin America, the Middle East, Cyprus, Northern Ireland, the Philippines, the Soviet Union and its satellite nations.

Amnesty International (AI), a respected human rights agency based in London, contends that the torture of political prisoners has become accepted practice in more than 30 countries.

In a 224-page study released recently, AI outlined charges and evidence of torture in 84 countries in the last 10 years. Potentially more frightening is the study's detailing of technical and medical research in new techniques of torture.

Methods of intensifying pain without causing death or irreversible damage to victims began in the 1950s, according to the study, and accelerated after the Korean War. Medical and psychiatric knowledge in this area was exploited and enlarged upon. Today a vast amount of data has been accumulated and, again according to the AI study, it circulates—with refinements and addenda—among transgressor nations.

Thus, in this enlightened year of Our Lord 1974, the dark side of mankind operates an international torture network which exchanges expertise and equipment much as a university medical center, say, would corroborate and coordinate research into cancer or heart disease. It would seem that despite our vaunted claims to progress, we have moved a pitifully short distance from the jungle and the cave.



"WHILE YOU WERE ON THE PHONE, I SANG EVERY VERSE OF 'NINETY-NINE BOTTLES OF BEER ON THE WALL!'"

DALE FRANCIS SAYS

Sisters off base in Episcopalian dispute

BY DALE FRANCIS

The National Assembly of Women Religious urged power for women religious. There's nothing wrong with this. These days everyone wants power, so why not the Sisters. It isn't entirely nostalgia that causes me a little pang to note that none of their abundant resolutions seemed to have any relevance to the spiritual; but that's the way it is today, too.

But one exercise of power by the National Assembly of Women Religious was a little puzzling. They sent an official telegram to the bishops of the Episcopal Church, urging them to "affirm and recognize" the ordination of 11 Episcopalian women.

Now I understand that the National Assembly of Women Religious favors ordination for Catholic women—they urged immediate establishment of the right of Catholic women to be ordained to the diaconate—but this has nothing to do with the Episcopal Church.

THE PROBLEM of the 11 women

who were "ordained" by some retired Episcopal Church bishops is an Episcopalian problem. The Episcopal Church bishops took care of it, ruling the ordinations had been invalid.

So far as the Catholic Church is concerned there is no official recognition of the validity of ordinations in the Anglican Church. There have been serious discussions on the question, new understandings are being formed, but the Church still does not recognize the validity of Anglican ordinations.

Therefore, the National Assembly of Women Religious were not only entering into a dispute that was none of their business—they were discussing ordination that even if it were valid in the Anglican Church is not officially recognized as valid by the Catholic Church.

WITHIN THEIR own communion, the bishops of the Episcopal Church acted according to sound principle in ruling the ordinations were not valid. They also acted in a way that preserved the continuing dialogue with the Catholic Church. Had it been ruled the ordinations were valid there would have been created another

barrier between the Catholic Church and the Anglicans.

The Episcopal Church bishops acted according to an understanding of Catholic ordination. Ordination in some churches is not similar to that of the Catholic Church. But what the Episcopal Church emphasized in their decision was that ordination is a call from the community of the Church.

When the retired bishops of the Episcopal Church decided they'd go ahead and "ordain" 11 women, they did so in clear opposition to the entire community of the Episcopal Church. There has been strong support for ordination of women in the Episcopal Church but in their latest convention it was decided not to approve such ordinations. Some said it would come at the next general meeting of the Episcopal Church but it was clear that such ordinations could not possibly come from the Episcopal Church at this time.

THE BISHOPS who went ahead and attempted the ordinations were bishops who could not offer assignments to those they claimed to ordain. They were retired bishops without assignment, without any

active role. They took their action with clear knowledge they were in rebellion against their own communion.

There was never any chance that the bishops of the Episcopal Church would rule that what had been done was valid. It would have created chaos in the Episcopal Church, would have validated rebellion.

WHAT SEEMS strange is that the National Assembly of Women Religious should take a public stand on the issue. First of all, it is strange because it was really none of their business. But what is more disconcerting is that this group of Catholic Sisters should think that rebellion should be proper.

Does this mean they would think it acceptable for some bishop in the Catholic Church to go ahead and ordain women, when the Church clearly does not permit such ordinations? It was an attempt to use the power the Sisters say they want in a manner that was thoughtless. There should be power for all in the Church, although the power is different for those in different positions, but power requires responsibility by those who use it.

Jesuit priest stands by defense of Nixon

BY JERRY FILTEAU

WASHINGTON—For Father John J. McLaughlin the resignation of President Richard M. Nixon was a "wrenching, racking experience."

The Jesuit priest, who was speechwriter for Nixon and one of his staunchest defenders during the last few months before Nixon's resignation, now admits that after the damaging revelations of August 5 he concluded the President should resign.

Following those revelations which showed Nixon's personal involvement in the Watergate coverup at an early date and which led to Nixon's resignation five days later—Father McLaughlin abruptly ended his public defense of Nixon and refused to talk with the press for about three weeks.

"AFTER AUGUST 5 I felt I could serve President Nixon best by my presence and my silence," Father McLaughlin explained.

"He had to stare the beast in the eyes, and he did so—with courage and with fortitude."

Asked whether he now feels he

made a mistake in his strong defense of Nixon, Father McLaughlin said he feels "very much at peace" on the issue.

"My position was based on law, on the evidence, on the Constitution, and on the man," he said. "If the country is embarked on an impeachment course, this is a drastic action. It is a radical surgery to be undertaken only in extreme cases. Part of my function was to ensure that an appropriate degree of difficulty would be entailed in that process."

HE SAID HE personally found the transition of presidential power "a most wrenching, racking experience, but also a rewarding one."

"It showed the tensile strength of this 200-year-old charter for our government called the Constitution."

Father McLaughlin praised the Nixon style as appropriate for its time, but said the nation has entered a new era in which the Ford style is most appropriate.

He described Nixon as "introverted, analytical... one who planned the game."

President Ford, he said, is "action-oriented, a synthesizer; he plays the game."

He said Nixon's style was necessary for "the penetrations of the Soviet Union and China, which could only be

done under the strictest diplomatic confidentiality."

"Now what is called for is candor and energy, healing interaction and good will. President Ford is the man who is fit for this job."

SETTING POLITICAL LIMITS

ST. PAUL, Minn.—The Catholic Church should be concerned with secular political activities but should limit its involvement, according to a Jesuit theologian who is the son of a former secretary of state.

Father Avery Dulles, professor of theology at Woodstock College in Woodstock, N.Y., and the son of John Foster Dulles, the secretary of state under Dwight D. Eisenhower, made his comments during a speech at the recent Jesuit Missions Conference here.

Father Dulles said that the Church in some nations attempts to be more influential than is proper.

CALLING attention to the moral aspects of political issues and encouraging political leaders to develop their own programs, he added, are the proper roles for the Church in the political process.

"It is usually counter-productive," Father Dulles said, "to try to pressure Catholics into favoring particular political solutions as a matter of loyalty to the Church."

"The Church quite properly encourages its members both clerical and lay to carry the concerns of the Gospel into the political order," he said. "In this sense, the Church can and should involve itself politically."

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QUESTION BOX

BY MSGR. R. T. BOSLER

Q. In the Catholic Church we honor and pray to Mary. On whose authority does the Church do this? We Catholics call Mary the mother of God, but was not Mary's role in the New Testament to be a vehicle through which God could come to earth as a man? Jesus was God but he was also a man and in that sense needed a mother, but God has no mother for he always is. I can find nowhere in the Bible where Jesus called Mary Mother but always woman, nor can I find anything about the assumption of Mary.

A. You imply you are a Catholic, but you write as an old-line, fundamental Protestant. I suspect you have been reading some of the old fashioned anti-Catholic pamphlets which are still circulating.

As Catholics we believe the Church, with the help of the Holy Spirit, composed the New Testament and with the guidance of the same Spirit grows in understanding God's revelation contained in the Scriptures, Old and New. The Church is the authority, with the help of the Spirit, that determines what writings are to be considered Scripture and the Church is the authority that develops and passes on the understanding of Scripture. And by Church I do not mean just popes and bishops, but all the members of the Church who contribute to an understanding of revelation.

IT WAS THE COMMON people who raised a mighty uproar against Nestorius in the fifth century when he seemed to deny Mary was the mother

of God and scandalized them with a remark that "God is not a baby two or three months old."

For years the Church had struggled to clarify just how Jesus was both God and man. When did Jesus become God? Was he born a mere man who when he was full grown was taken over by God? If that were the case, then Mary was the mother of the man who became God and could not be called mother of God. But if the Eternal Word "became flesh" in the womb of the virgin and the infant born of Mary was already one with God, then this reality could best be expressed by saying "Mary is the mother of God."

This does not mean that God has a mother or that Mary is a goddess. She is the woman from whom God took his humanity. The title mother of God was chosen by the Church primarily to explain clearly what it believed about

Jesus. The bishops of the Church formally expressed this belief at the Council of Ephesus in 433. This decision is a good example of how the Church gradually develops a fuller understanding of revelation and learns how to express it.

The New Testament nowhere uses the title mother of God, and yet the inspiration for this is contained in the words of Elizabeth to Mary in Luke 1:43-44: "But who am I that the mother of my Lord should come to me? The moment your greeting sounded in my ears, the baby leapt in my womb for joy." And in the whole of the Gospel of John, beginning with: "The Word was God . . . and the Word became flesh."

Very early in the history of the Church the people began to call Mary, "mother of God" and to believe in her assumption into Heaven. All the

honors given her flowed from her privilege of being the woman most closely associated with the God-Man and Savior as his mother. She is "blest among women" and "all ages to come shall call (her) blessed," in the words of Scripture (Lk. 1:42 and 48).

Praying to Mary and believing in her assumption are most ancient Christian practices preserved not only by Roman Catholics but also by all the Eastern Orthodox Churches.

ANOTHER EARLY Christian tradition was the practice of calling Mary the new Eve. The Gospel of John quite obviously has the first chapters of Genesis in mind, for it begins with the first words of the Bible: "In the beginning . . ." Therefore, it is significant that in it Jesus twice refers to Mary as "woman"—at the wedding at Cana and while she stands at the

foot of the cross, the beginning of his public life and the moment he dies for mankind.

It seems quite probable that John has Jesus use the word "woman" instead of "mother" deliberately to point out the connection between her and the woman of the Genesis story, whose son would crush the devil and, therefore, that he is teaching that Mary is the new Eve who cooperates with the new Adam, Christ.

It was the uniqueness of her relationship with her divine Son which led the early Christians to believe that Mary enjoys the fullness of the resurrection with Jesus, and that is what is meant by the assumption. Scriptural thought is behind it all, you see, though no exact texts can be quoted.

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THE CHURCH AND I

Council came—Church will never be the same again

BY F. J. SHEED

As I read the council documents, I am full of admiration. Some may find other topics they would have wished the council to discuss, so indeed would I. But surely they and I can agree that what they have said is immeasurably worth saying. To one who has done some reading on earlier councils, this one is unique. Nor have I any feeling that, with the council dispersed, there is a lack of eagerness to put its decrees into effect. Men grown old in other ways of seeing their Church cannot be simply forced into new, they are entitled to be convinced. And some of those who attack them are not very convincing. In all its history the Church has never changed so much so quickly.

My questioning is of a different sort, whether the council itself was not too late. I am back to the bus for Bootle which we might have missed that war-time Christmas Eve, and the memory of a lot of buses the Church might have caught through the centuries. The changes decreed in the Church's structure, for instance, were vastly valuable. It would have been a marvellously constructed building. The trouble was that too many of the tenants had already moved out.

I HAVE MENTIONED the difference both Trent and Rem Novarum would

have made if they had come before Luther, before Marx, instead of after. I remember vividly the days before the vote on the Decree on Religious Freedom.

We were in Rome at the time, and every day we met the Decree's sole begetter, Father John Courtney Murray. From day to day his hopes shot up and down like a temperature chart. Towards the end he was close to despair. The Controlling Committee, strictly applying the rules, decided that the vote must be postponed.

His bliss was something to see when Pope Paul overruled the Committee and the vote was taken. I felt it would have been cruel even to whisper by feeling that the Decree would have been earth-shaking if only it had come when Catholics anywhere had power to persecute: as it was who cared? I was speaking shortly after in Hyde Park and had to listen to hecklers mocking the Church for deciding that religious persecution was wrong—in a day when not only had she no power to inflict it but she herself was already suffering it behind the Iron Curtain.

I FOUND AN EXCUSE to take myself to Rome during each of the council's sessions, celebrating the Golden Jubilee of my first Communion at the council Mass in St. Peter's. At dinner, tables and street corner cafes I heard inside stories far more interesting than anything that actually happened. I wouldn't have missed any of it, enjoyed most of it,

but not often did I come away cheerful. From end to end of the council I met no optimism, just the feeling that in the long run the Church would come through, a trust in the Lord which had more than an edge of bleakness.

But the council's documents were not bleak. They make no reference to the vast numbers of Catholics, (young ones especially, the parents of the next generation) who had already fallen away, at least from Mass and the Sacraments. The sexual revolution was already far advanced, already eating into Catholic life, but it is not mentioned. The explosion within the Church in its full violence only happened when the council was near its end, but the signs of its coming were there, were everywhere in fact save in the council's documents.

Apparently the Bishops had decided not to diagnose the Church's ills, but to write prescriptions for their healing. To change the metaphor, the documents were blue-prints of a

new and desirable structure. You do not draw warning in blue-prints. But, of course, blue-prints do not build; you cannot live in them.

To return to Father Courtney Murray. Whenever I went to Washington we used to lunch together at the Mayflower. I wonder what the Pilgrim Fathers would have thought of the pair of us. He had been forbidden to write his theories on the ideal Church-State relation. I suggested that he might write not on the ideal, but on what the relation should be given the existent religious pluralism of the United States. The resultant book, *We Hold These Truths*, went deeply both into the Faith and into the American Constitution. It was no mere theorizing. It was a great personal triumph. At Vatican II the Declaration on Religious Liberty was a great personal triumph, too. Not many men have scored two such. But he told me that on his return from Rome his Jesuit students regarded him, and treated him, as "old hat." And this was

symbolic of what the whole council meant to great numbers—it too was already "old hat."

BUT DOES THIS MEAN that I thought that the council was a waste of effort, that I saw no hope for the Church? Actually it meant only that I was applying human measures, knowing perfectly well that the Church lives by another rhythm than the human.

All our calculations can be shattered by the action of the Spirit. We have the prayer, "Send forth thy Spirit and our hearts shall be created, and thou shalt renew the face of the earth." In other words the Spirit renews the earth by renewing men's hearts. And I see the council as a renewing of hearts almost without parallel.

But it would be foolish to pretend that just now the situation of the Church looks full of stable, testable hope.

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Catholic Women urge Washington expand food aid

OMAHA, Neb.—The general assembly of the National Council of Catholic Women, meeting here Sept. 5-7, recommended that the United States take the leadership in building a world food reserve and expand its own food aid programs to the underdeveloped nations.

The assembly attracted 200 province directors, moderators and diocesan representatives from across the country. Attending from the Archdiocese of Indianapolis were Mrs. Wayne Tolen of Richmond and Mrs. Valerie Dillon of Indianapolis. Also present was Miss Hilda Woehman, Fort Wayne, province director.

Mrs. Dillon co-chaired a program on a human life amendment to the U.S. Constitution.

Statements approved by the assembly included support for the canonization of Mother Seton; endorsement of the theme of International Women's Year; recommendation that an education program in the natural method of family planning be undertaken; and support for the establishment of a national blood bank service using only "donated" blood.

According to Mrs. Tolen, many members of the Archdiocese participate in blood bank donation drives and, in some instances, whole parishes are enlisted.



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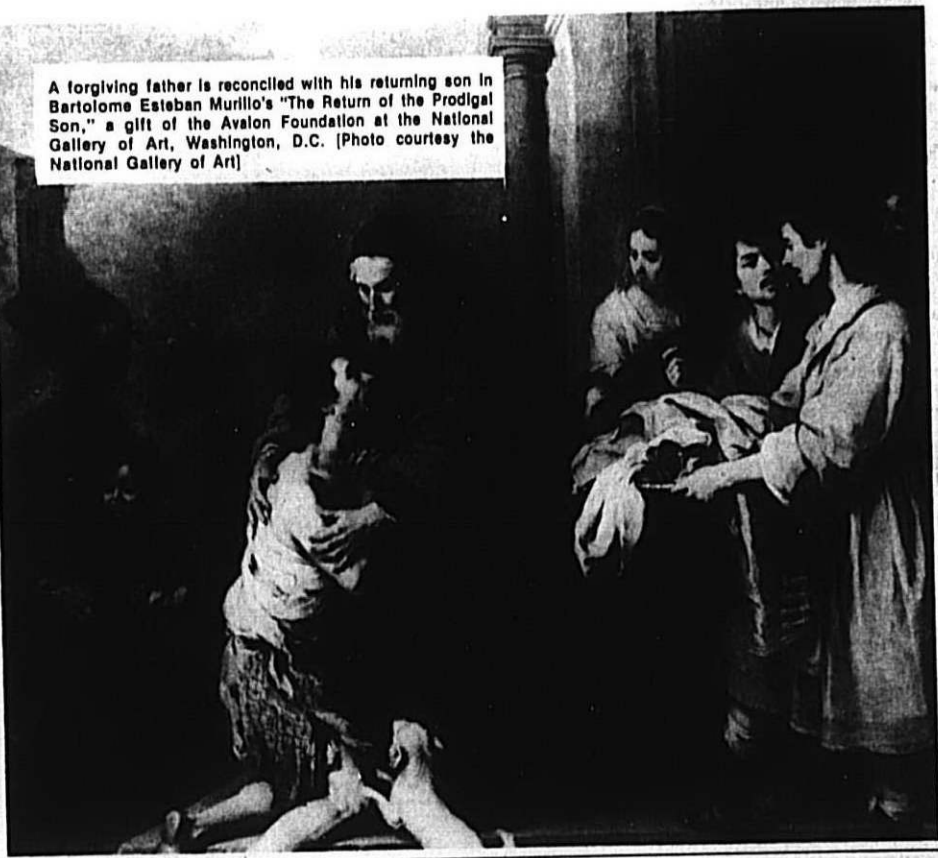
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PARKING IN REAR

RECONCILIATION

A forgiving father is reconciled with his returning son in Bartolome Estaban Murillo's "The Return of the Prodigal Son," a gift of the Avalon Foundation at the National Gallery of Art, Washington, D.C. (Photo courtesy the National Gallery of Art)



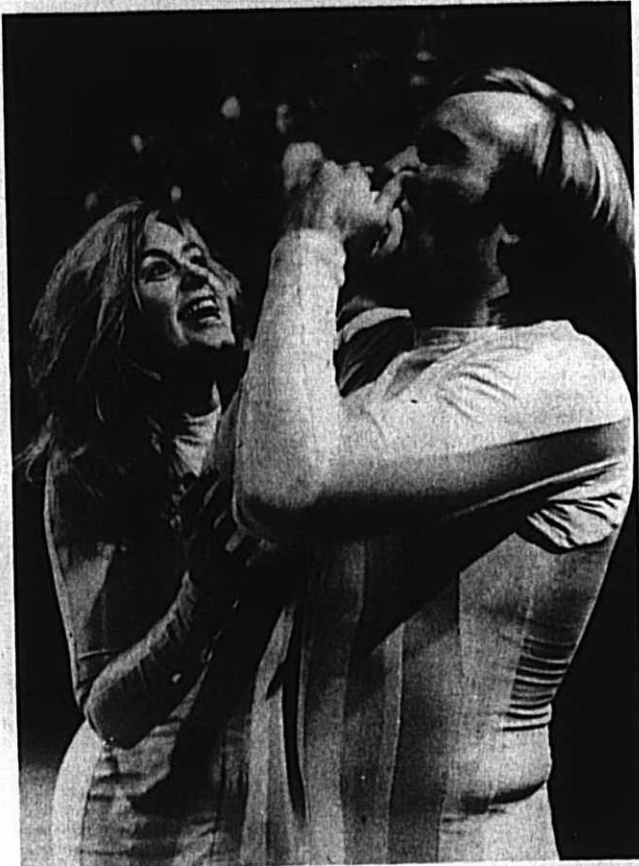
BY FR. WALTER BURGHARDT, S.J.

In the autumn of the year 57, St. Paul penned these enraptured lines to the Christian of Corinth: "If anyone is in Christ, he is a new creation; the old has passed away; behold, the new has come! All this is from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation. That is, God was in Christ reconciling the world to Himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making His appeal through us. We beseech you on behalf of Christ, be reconciled to God" (2 Cor 5:17-20).



On May 9 of 1973, Pope Paul proclaimed a Holy Year for 1975. For its inspiration, the Holy Year of Catholicism reaches back to the Jubilee Year of the Jews: The land rested, property was restored, slaves were freed. The distinctive theme for 1975, as Paul VI saw it, was frightfully urgent. He summed it up in St. Paul's trumpet call: reconciliation.

To reconcile is to reunite, to bring back to harmony. Reconciliation implies, therefore, that division has taken place, separation, rupture. Two realities, two persons, two peoples are at odds, do not relate as they should. North Vietnamese and South Vietnamese, Christian and Jew, black and white, wife and husband—the examples are legion. There is discord, disunity, disharmony; oneness has been ruptured.



Adam, encouraged by Eve, takes the deadly bite of the forbidden fruit in this medieval-type morality play by the Milwaukee Repertory Theater. (NC photo by Jack Hamilton)

though the things we see and hear and touch and taste and smell were divorced from the God who fashioned them—and, more frightening still, hostile to the men and women who use them. To survive this earth, we must subdue this earth.

A cold war rages between those who have and those who have not, between the powerful and the powerless, between employer and employee, between white and black, between atheist and believer, between Protestant and Catholic, even at times between man and the woman who is one flesh with him.

A terrifying feature of our times, from the human ashes in Dachau through the living corpses in Calcutta to the whispered words of hate in suburban New York, is "man's inhumanity to man." Like the pagans of St. Paul's day, men and women whose law of life would be love have turned "ruthless, faithless, pitiless" (Rom 1:31).

FOURTH, ALL THESE disunities—man and nature, man himself, man and man—are but a symptom, and in great measure an effect of the most tragic disunity of all: the rupture between man and God. At this instant, there are literally millions of men and women who say in their hearts "There is no God." There are millions more who say in their hearts "There is a God," yet exile Him effectively from their everyday living. And there are the uncounted millions whose experience of God is an experience of absence: God does not seem to be there.

They simply do not find Him in crib or creation, on a cross or in His human images, in the proclaimed Word or "where two or three are gathered" in His name. He does not seem to be there.

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CATECHETICS

Lesson in Ireland

BY FR. CARL J. PFEIFER

A recent edition of CBS' "60 Minutes" contained a mini-documentary on life and death in a small town in Northern Ireland. The town has suffered intensely from years of sporadic violence. The 20-minute TV visit showed bombed out stores, banks, and homes.

There were scenes of deserted streets. People locked themselves up in their homes and lived in fear. On Friday they ventured out into the stores and markets. Armed soldiers patrolled each street. Individuals were searched. The wife of a man shot down in cold blood told of her son's fearful nightmares. The town doctor spoke of the sufferings of young and old. A gloomy teen-age dance revealed the pain of living in that small rural town.



The town was torn by hate. Catholics hated Protestants. Protestants hated Catholics. Dozens of men, women, and children had been killed. Protestants killed Catholics who, in turn, killed Protestants. And the process repeated itself over and over.

MUCH OF THE documentary was familiar to anyone watching the evening news over the past several years. What was striking about this short documentary on the "troubles" of Northern Ireland was that no one of the townspeople was ever identified as "Catholic" or "Protestant." The viewer had no way of knowing who was on which side.

In interviews the unidentified Catholics or Protestants spoke with the same Irish brogue. The sufferings were equally painful, no matter what the sufferer's religious or political identification. The Irish citizens, whether Catholic or Protestant,

looked, sounded, and suffered the same.

It was a deliberate television technique. The TV camera showed both sides without identifying either so that the viewer became aware that both sides in this prolonged hatred needed reconciliation.

Neither could absolve itself and condemn the "enemy." The real enemy of that small Irish town was within the hearts of all its citizens.

As I reflected upon this presentation, I marvelled at how subtly it made so profound a point. The point it made extends beyond that Irish town. Who needs reconciliation? Everyone. You do. I do. Reconciliation within oneself, with nature, with one's fellow man, with God.

THE PROGRAM REMINDED me of one of the most touching, challenging stories in the Gospels. Jesus was sitting in the Temple one day. A group of religious leaders self-righteously dragged an embarrassed woman up to Him. They made her stand before Jesus and loudly accused her of adultery. SHE was a sinner. THEY, of course, were good men, concerned about the law of Moses. SHE was an adulteress. THEY were upholders of traditional morality.

Jesus' response to them and to the woman are profoundly unsettling. First he was silent, stooping down to write in the sand. Then he looked up and quietly challenged the accusers: "Let him who is without sin cast the first stone." To their credit the Scribes and Pharisees got the point and one by one retreated into safe anonymity among the crowds. Jesus forgave the woman with a caution not to sin again.

Who needs reconciliation? Each of us does. Jesus dramatically pointed this out also in His story of the Pharisee and the Tax Gatherer. Both needed reconciliation. The Tax Gatherer knew it. The Pharisee could not admit it.

Each of us is part adulterer and part upholder of morality. We share the mentality of the Pharisee and that of the Publican. At our best we are like St. Paul, who wanted to do good, but often fell far short. We desire to love, but secretly hate. We wish to share, but are subtly selfish. Our hearts are mixtures of light and darkness, good and evil. Anyone claiming to be without sin, by that very fact reveals the hidden depths of his sinfulness.

AS WE CATHOLICS move into the Holy Year of Reconciliation, we need to examine not just the "troubles" of Northern Ireland or the daily news reports of crime and hatred, but our own hearts. Our first task is to discover the "log in our own eye" before becoming irate at the "splinter" in another's eye.

Perhaps we could each turn a camera's documentary eye on our own hearts after the subtle, probing fashion of the mini-documentary on the Irish town. By refusing to name anyone as "friend" or "foe," it could unmask the deeper cancer that eats away not only at a distant Irish town but at the spirit of each individual human being. Who needs reconciliation? We all do.

FAMILY LIFE

Why reconciliation is a family need

BY DOLORES CURRAN

For years we have been trying to internalize the great church themes in the home so parents and children can understand them and let them shine forth at the breakfast table. It isn't always easy because some of the themes are so lofty.

Reconciliation, however, is different. It is part and parcel of that descriptive family word we hear so often today—hassle. Every hassle involves reconciliation of some sort. To spin off from Father Burghardt's fine explanation elsewhere on these pages, the four major ruptures calling for reconciliation are as present in the family room as they are in the streets or in the U.N. We just tend to write them off as family problems and hope we can overlook or outgrow them.

The pity is that although the ruptures themselves are easily forgotten, the need for reconciliation goes unmet and builds in the person until he lives in constant disunity with himself. Result? Thousands of people walking around with unresolved resentments and voids from childhood, problems that could have been met and reconciled if parents had been able to encourage reconciliation in the home. Just a cursory glance at such popular books as "Primal Scream" and "Games People Play" attests to this need for unity within each of us.

IN APPLYING the four ruptures to the home, the first, disunity between man and nature, evidences itself in a family's reliance upon things rather than upon persons. Parents readily understand Father Burghardt's statement, "The very wealth of our world threatens to strangle us." We see it in our children's misuse of toys, clothing, and food. Everything is disposable and dispensable to them, including people. Vandalism is no

longer a lower-class problem but an upper-class diversion. Television stimulates the appetite for more things: "Use it up. Throw it out. Buy more."

The second disunity, within man himself, appears in the restlessness of family members. Never has a culture been so over-stimulated and under-satisfied. We're seeing a growing desire for quiet, peace, and solitude—a longing for a return to pastoral life. Why? Dazed by media and glutted with plastic, today's children prize those rare moments when loved ones are totally absorbed in one another. "I like being sick," a seven-year-old confides, "Mom sits by my bed and we just talk."

THE THIRD DISUNITY, between man and man, seems most costly. How do we present religion as a healing and loving process when our children watch on the six o'clock news bombs bursting over Belfast or Tel Aviv in defense of "my God"? Or hear one faction of our Church accuse the other of heresy? Or one parent complain to another about what's going on in the Church today? Our adult failure at reconciliation costs dearly when our children view religion as one more hassle.

The fourth disunity, between man and God, is most noticeable in homes where God is absent or there only on week-ends. Today's family needs its spiritual Father as much as its physical one. The peace and harmony we seek is in God. Our purpose for living is in God. The celebrations, the hope, the trust we so desperately need all evolve from sharing brotherhood under one Father.

If that Father is missing, then our family circle is forever incomplete. We feel the pain of disunity and we spend a lifetime searching to fill the void. We call this search a hassle and that brings us back to reconciliation. Or God . . . depending on how long we want to search.

FOUR MAJOR RUPTURES call for reconciliation. These ruptures I shall analyze at some length; but first I shall set the stage for the four acts to come, sketch the problem as one fairly fallible theologian sees it. I begin where we are, leap back to the beginning, move forward to the midpoint of history, return to today.

If there is any one word that sums up the 1970s, I suggest it is disunity. If there is any one characteristic that marks our present, it is cleavage, conflict, division, disharmony. This absence of unity, of oneness—ultimately, of love—confronts us on four levels: between man and nature; within man himself; between man and man; between man and God.

In the first place, there is disunity, rupture, between man and nature. By "nature" I mean all that is not man or God. The problem is complex (as I shall detail later), but it has come to a focus, has come to haunt us in ecology. The land we have ploughed and plundered, the chemicals that feed our life and heal us, the air we breathe and the ground we walk on, the very wealth of our world threatens to strangle us. In consequence, it is more and more difficult to discover God in His creation, hard to touch God through the things of God. It is as

BY FR. JOHN J. CASTELO

Who needs reconciliation? The scriptural answer to this question is unequivocal: everyone! We may safely take the teaching of St. Paul as representative of the Biblical doctrine. While he treats the question repeatedly and from several different angles, nowhere does he do so more dramatically than in his letter to the Romans.

The central thesis of the first part of this letter can be summed up in the words of 3:23-24: "All men have sinned and are deprived of the glory of God. All men are now undeservedly justified by the gift of God, through the redemption wrought in Christ Jesus."

These verses serve as a sort of transition between what has preceded and what is to follow. And what has preceded has been a masterful, if chilling, survey of the human scene.

IT BEGINS WITH a frightening assessment of the helplessness and hopelessness of paganism: "The wrath of God is being revealed from heaven against the irreverent and perverse spirit of men who, in this perversion of theirs, hinder the truth . . . they claimed to be wise but turned into fools instead; they exchanged the glory of the immortal God for images representing mortal man, birds, beasts, and snakes. In consequence, God delivered them up in their lusts to unclean practices; they

engaged in the mutual degradation of their bodies, these men who exchanged the truth of God for a lie and worshiped and served the creature rather than the Creator.

"They are filled with every kind of wickedness: maliciousness, greed, ill will, envy, murder, bickering, deceit, craftiness. They are gossips and slanderers, they hate God, are insolent, haughty, boastful, ingenious in their wrongdoing and rebellious toward their parents. One sees in them men without conscience, without loyalty, without affection, without pity. They know God's just decree that all who do such things deserve death; yet they not only do them but approve them in others" (Rom 1:18, 22-25, 29-32).

PAUL THEN TURNS to a consideration of what is, in his worldview, the rest of humanity: his fellow Jews. He approaches the matter very subtly, but with increasing boldness and clarity as in 2:17-14. His conclusion follows in 3:9-11, 19b-20: "Well, then, do we find ourselves in a position of superiority? Not entirely. We have already brought the charge against Jews and Greeks alike that they are under the domination of sin. It is as Scripture says: 'There is no just man, not even one; there is no one who understands, no one in search of God.' . . . This means that every mouth is silenced and the whole world stands convicted before God, since no one will be justified in God's sight through observance of the law; the law does nothing but point out what is sinful."

All of this is designed to lead up to the inescapable conclusion that all of humanity is in desperate need of reconciliation, a reconciliation that can be effected—has been effected—only by Christ.

This being the case, who needs reconciliation now? Non-Christians? Smug effrontiers! The answer remains the same: everyone. It is indisputably true that Christ has reconciled mankind to God and that, through faith in him, we benefit from his

salvific activity and are at peace. But there is nothing automatic about the process, no instant salvation. Faith is an intensely personal commitment made by a free agent. There is no grace that is ever forced into a clenched fist.

Precisely because reconciliation is an ongoing process and precisely because we are free, we are all in constant need of reconciliation. Freedom is a precious, gloriously humanizing but terrible privilege. Its misuse brought about alienation to begin with; it can still do so, even after reconciliation, and the experience of every human being bears sad witness to this fact.

IN HIS FIRST LETTER to the Corinthians, Paul issues a stern warning. He recalls the extraordinary favors which God showered upon his people in the Exodus-event, and then continues: ". . . yet we know that God was not pleased with most of them, for they were struck down in the desert. These things happened as an example to keep us from wicked desires such as theirs . . . they have been written as a warning to us, upon whom the end of the ages has come. For all these reasons, let anyone who thinks he is standing upright watch out lest he fall!" (10:5-6, 11b-12).

This admonition is echoed resoundingly at the end of the apostolic era in the first letter of John: "If we say, 'We are free of the guilt of sin,' we deceive ourselves . . . But if we acknowledge our sins, he who is just can be trusted to forgive our sins and cleanse us from every wrong. If we say, 'We have never sinned,' we make him a liar and his words find no place in us. My little ones, I am writing this to keep you from sin. But if anyone should sin, we have, in the presence of the Father, Jesus Christ, an intercessor who is just!" (1:8-2:1).

Who needs reconciliation? Everyone! When? Always! But thanks to God—to repeat the assurance of the Beloved Disciple—"If anyone should sin, we have, in the presence of the Father, Jesus Christ, an intercessor who is just" (See Heb 4:14-16).

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Kickball event won by St. Jude

St. Jude's Junior girls defeated St. Plus X, 15-10, in the championship game of the 1974 St. Jude Invitational Kickball Tournament.

Eight parish teams participated in the annual three-day double elimination event, Sept. 6, 7, and 8.

St. Jude finished the tournament undefeated.

Lisa Countryman, St. Plus X, won the Sportsmanship Trophy, and Bobbi Nevitt, St. Jude, was presented the Most Valuable Player Award.

Mike Bowman, Larry Dillman, Helen Kesterson, and Lee Johnson were volunteer umpires.

CYO NOTES

Youth Council President Tom McNulty reminds all members of the Council meeting Monday, Sept. 16, at 7:30 p.m. in the CYO Office. Important fall activities will be discussed.

Entry blanks for the CYO Hobby Show will be sent to all parishes next week. The CYO Office urges all moderators to return the completed form as soon as possible.

CYO Director Father Donald Schneider announces a meeting of the Priest's Advisory Board on Thursday, Sept. 26, at 8 p.m. in the CYO Office.

St. John Bosco Guild President Lou Ann Steinmetz reminds all Board members of the meeting Thursday, Sept. 19, at 10 a.m. in the CYO Office.

5,500 fans attend annual Jamboree

BY DENNY SOUTHERLAND

Crashing helmets, snow cones, victory, cheers and defeat all played key roles in last Sunday's CYO Football Jamboree at the CYO Stadium.

An estimated 5,500 fans saw the Vikings defeat the Dolphins in a high-scoring contest, 51-31. Actual league play began last Wednesday for the Cadet League and begins next Sunday for the "56" League.

Along with the excitement of the day-long football games, another highlight of the day was the awarding of bicycles and footballs sponsored by the St. John

Bosco Guild. Guild President Lou Ann Steinmetz said the project grossed nearly \$1,500.

Vince Lohman won the grand prize, a tandem bicycle. John Andrews won the second prize, a ten speed bicycle. Winners of official CYO footballs were: Jim Irvine, J. Lockhart, Tim Delehanty, Mary Radz and Doug Myers.

Official CYO photographer Tom Revard was also busy taking formal 1974 pictures of all teams and cheerleaders for the St. John Bosco Guild. Any team not present for the picture should contact the CYO Office immediately.

Composes poem on camp life

Fourteen-year-old Lori Hadlock of Camby, Ind. composed the following poem at CYO Camp Rancho Framasa this summer. The CYO Office would like to share it with Criterion readers.

I cried long moments tonight; not tears of loneliness or fear, but of happiness and freedom I have never known before.

They told me I'd be all alone tonight, but what do they know? God and all his creations are here!

It's so beautiful. It's a sacred experience I'll treasure forever. The beauty of my atmosphere is astounding.

I don't think I can put into words what my heart is feeling except to say I love God and the world he gave us; and I love people most of all.

You know, I could die now, and care less. I have a piece of heaven with me.

Good night, world!

Good night, world!

AID UGANDA PARISH

NOTRE DAME, Ind. — A grant of \$500 to an educational project in a parish in the east African nation of Uganda was made here by the Justice and Peace Commission of the Indiana Province of the Holy Cross Fathers.

Twenty years ago dedication was held for the new St. Michael's church and school in Greenfield.

Observe 'Grandparents Day'

DOYLESTOWN, Ohio—Thanks to a group of fifth-graders in a Catholic parish school here, Doylestown had its first official "Grandparents' Day."

Proclaimed by Mayor Cedric H. Paullin, himself the grandfather of seven, the day came about because the fifth-graders at SS. Peter and Paul School circulated petitions last spring asking that the second Sunday of August be designated as a special day for grandparents.

The mayor called the petitions "one of the nicest things to happen to me in all the years (almost 15) that I have been mayor of Doylestown."

Father Robert E. Berichon, pastor of SS. Peter and Paul, announced the special day in the parish bulletin several weeks prior to the occasion. And at Masses, grandparents, children and grandchildren joined in bearing gifts to the altar and grandparents were included in prayers to the faithful.

And in homes throughout Doylestown, children and grandchildren gathered to honor that special couple or person.

Father Berichon, like Mayor Paullin, had high praise for the kindness and thoughtfulness of the children who were responsible for the day of special recognition.

FESTIVAL GUIDE

St. Gabriel, Connersville (Fall Festival)—September 14-15.

St. Louis, Batesville, (Festival and Country Style Dinners)—September 15.

St. Lawrence, Lawrenceburg (Septemberfest)—Sept. 21 and 22.

New Albany area retreat slated

NEW ALBANY, Ind. — Women of the New Albany Deanery have been invited to make a week-end retreat at Fatima Retreat House, Indianapolis, from September 20-22. Father Lawrence Moran, pastor of St. Joseph's, Rockville, will conduct the retreat.

A bus will leave East Eighth and Elm Sts., New Albany, at 5:15 p.m., Friday, Sept. 20, for those wishing to travel in a group.

Reservations and information may be had by contacting any of the following women: In New Albany, Margaret Richard (phone 945-6724), Mrs. Walter Lincoln (944-6327), and Miss Ruth Broecker (945-7427); in Clarksville, Mrs. Henry Minta (283-8553); in Jeffersonville, Mrs. Henry Striby (282-2378).

Festival on tap at Connersville

CONNERSVILLE, Ind. — St. Gabriel's parish will hold its first Fall Festival on Saturday and Sunday, Sept. 14 and 15.

Two Hoosier favorites, chicken and noodles and fried chicken, will be menu features with serving scheduled for 4 to 6 p.m. on Saturday and for 11 a.m. to 2 p.m. on Sunday.

Festival activities will begin at 9 a.m. on Saturday and 11 a.m. on Sunday.

A variety of booths and entertainment for young and old will be available. One of the display attractions will be an Antique Train.

The pastor, Father John Minta, extends an invitation to former parishioners of St. Gabriel, to join the festival festivities. Rita Mueller is serving as general chairman.

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VIEWING WITH ARNOLD

Film examines ghetto gangs



BY JAMES W. ARNOLD

"Wanna know something?" says the tough racist cop to black youth Sonny Carson during the crunch moment in the new movie, "The Education of Sonny Carson." "Your kind oughta be locked up from the day you are born."

"Wanna know something?" answers Sonny. "We are."

That's the point, all right, in this often brutal but artful flick about growing-up-black in the Brooklyn ghetto, based on the book by the real-life Sonny Carson, who has managed to defeat the jungle, if not all its bitterness, en route to becoming Mwina Imiri Abubadika. The movie has some elements of the get-Whitey, black exploitation film, but it is also almost a social documentary on street

gang culture, told with impressive sensitivity and class, if not depth. It's a wild mixture, as if an old Warner Brothers gangster film director had set out to do a black version of "West Side Story" without losing the "Super-Fly" audience.

SONNY, PLAYED with Sidney Poitier emotional strength by young Rony Clanton, is a junk collector's son who gets busted at age 13 for burglarizing a grocery store, and is sent to a reformatory by an angry judge. He spends the rest of his adolescence toughing it out against equally angry prison guards, cops and ghetto gang types.

He is initiated into the Lords (who make the "Lords of Flatbush" look like ice-cream salesmen), introduced to mild drugs and not-so mild rumbles with the hated

Hawks. When a buddy is killed, Sonny robs a messenger boy to buy flowers for the funeral, and draws a one-to-three term in prison. Surviving that somehow, he returns to find his girl hooked on heroin and most of his old friends dead, "strung out or sent up."

Compared to Sonny's "education," the old School of Hard Knocks was like a week-end in Las Vegas. But instead of going out and shooting people, he tosses his old gang medal in the gutter and resolves to change his life for the better. The unforgeable flaw in the film is that we don't know why. What was it that saved Sonny and didn't save the others? Presumably, it had something to do with character, intelligence, strength of will. But all those have led others to darker choices and drearier ends. Maybe Sonny doesn't know why, either.

Few films have so carefully examined ghetto gangs, their styles, psychology and language. (The "patois" is bound to jar outsiders, but the rhythm of black street talk is so completely and lovingly caught that it sneaks up on you, and becomes as charming as the dialect of New England or Georgia. Why do white kids emulate black slang today? Because it sounds good, that's why).

THE RUMBLER is just rumbles, but director Michael Campus is particularly perceptive in getting down the preliminaries: the kids psyching themselves up, individually and in groups, something like cheering sections at a basketball

game, sometimes like ritual Samurai wrestlers. For journalistic observation alone, two sequences are exceptional: a street parade with marching bands and the uniformed rival gangs, chanting and jiving, and a funeral parlor sermon (by Ram John Holder) that wrings the last ounce of sweat, anguish and guilt from the mourners.

The one unforgettable scene (Campus likes it so well he shows the whole thing later in flashback) is of Sonny's pals imagining, no holds barred, "what they wanna be" when they are older. Each kid, in closeup, takes his own adolescent fantasy trip—captain of the Queen Mary, flying a plane to the sun, being the greatest dancer in history. It's a setup, of course, since we can guess the sad truth of their futures. But the way these youths look and sound, at that moment, is terribly moving. We're reminded again that the best moments in films are often simple. And, of course, affluent viewers can't help but realize that this indeed is one of the worst crimes against the oppressed: we have aborted their dreams.

Unfortunately, "Sonny Carson" matches most of its social truth with slanted melodrama. The few whites aboard are relentlessly stereotyped, ranging from the police to a gross prison psychiatrist and the stuffy middle-class parole board. Many such people exist, but it seems too much for Sonny to meet them all in one film.

A SCENE in which a psychotic cop beats the hero almost literally to a pulp stretches credibility and

seems aesthetically and even didactically pointless. In contrast, little else in the film is sensationalized. The only sex reference and relationship is as modest, genuine and graceful as anything in "Sounder."

The movie also has moments of visual poetry (one especially striking shot of Sonny and his girl on the ferry, passing the Statue of Liberty at sunset), and some well-performed original music, covering the gamut from lyric to gospel and soul-rock. But the key to its modest success is its willingness to explore ghetto culture without milking it for a rip-off dollar. That's how all the trouble began. [Rating—B: objectionable in part for all]

Guild to open activities year

INDIANAPOLIS — A luncheon meeting on Wednesday, Sept. 18, will open the eighth activities year for the St. Augustine's Guild. Mrs. John Powell is the chairman.

New officers for the organization include Mrs. Carl Reis, president; Mrs. A. J. Carnagli, vice-president; Mrs. Thomas Hasbrook, corresponding secretary; Mrs. Harry Hineman, recording secretary; and Mrs. Raymond Rickelman, treasurer.

The Guild is a service organization for the Little Sisters of the Poor and the residents of St. Augustine's Home.

Fifty years ago Bishop Denis O'Donoghue of Louisville, a native of Daviess County, Ind., and former pastor of St. Patrick Church, Indianapolis, retired for reasons of health.



MUNCHING ON MEMORIES—Pictured in front of the Indiana Convention Center, site of the brunch, are members of the committee planning the 15th annual Mass-Brunch of the alumnae of St. John Academy to be held Sunday, Sept. 15. Shown left to right are Marjorie Mansfield Mattson, Ione Jones Bush, and Mary Beas, all members of the Class of 1938, which is hosting the get-together. The alumnae will attend 11 a.m. Mass at St. John's Church before the 12:30 a.m. brunch.

The week's TV network films

FIDDLER ON THE ROOF (1971) (ABC, Sunday, Sept. 15): Norman Jewison's astonishingly beautiful adaptation of the musical based on Sholom Aleichem's stories is one of the rare cases of religious humanism in cinema in the last decade. It is about everything that is important to people of all times and ages, and works splendidly within the limitations of the musical comedy form. If there is one TV film to see this year, this is the one. Highly recommended for all.

WHAT'S THE MATTER WITH HELEN? (1971) (NBC, Monday, Sept. 16): This weird flick is a crazy mixture of campy horror (a la "Baby Jane") and 1930's Hollywood nostalgia, as a couple of very sick ladies (Shelley Winters, Debbie Reynolds) open a dancing school for starlets. The director (Curtis Harrington) is a master of fright, but the line between the terrifying and the ridiculous is frequently crossed. Interesting for

strong-stomached fans of yore and gore.

SUPPORT YOUR LOCAL FIGHTER (1971) (CBS, Thursday, Sept. 19): This is Burt Kennedy's follow-up to "Support Your Local Sheriff," and it suffers from sequel trouble. James Garner is a nervous bridegroom mistaken for a gunslinger, and nothing that happens after that is too surprising. The town is called Purgatory, and that's where the viewer is, too. Harmless, routine entertainment.

WILLARD (1971) (CBS, Friday, Sept. 20): The pitter-patter of little feet around Willard's house is that of about 500 rats, led by a critter named Ben who is charming enough to have his own series. This has become a classic of put-on, creepy-crawly horror, but it makes you wonder what the world's coming to, Martha. The trapped humans include Bruce Davison, Elsa Lanchester and Ernest Borgnine. Strictly in desperation.

'Lose weight for Christ'

BUFFALO, N.Y.—Lose weight for Christ, a Trappist priest told the Retreats International recent convention at Canisius College here.

"You can't have as much energy to work even for Him if you're grossly overweight, which makes you tired and slows down your muscles and takes a toll on your heart. To lose weight for a Christian is to better function for Him."

He said we have reached a point of spiritual dilemma, with so many priests, laymen and Religious "out of shape," scientifically and physically.

Father Dwyer is currently a teacher at St. Mary's College in Winona, Minn.

Schedule workshop on adult education

A workshop on adult education will be held for the benefit of directors of religious education and chairmen of parish adult education committees from 9:30 a.m. to 4 p.m., Friday, Sept. 27, in St. Matthew's Religion Room, 4100 East 56th St., Indianapolis.

The session will be directed by Sister Gilchrist Conway, S.P., president of the Division of Continuing Education, National Catholic Education Association. Sister Gilchrist will survey trends in adult education and help participants evaluate their individual programs of adult education. Those planning to attend are asked to bring copies of their parish programs.

No pre-registration is required but there will be a \$5 fee charged for the session. Lunch will be provided.



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