

the CRITERION

Archdiocese of Indianapolis

VOL. XIV, NO. 3

INDIANAPOLIS, INDIANA, OCTOBER 18, 1974

Special commission probes Richmond educational needs

RICHMOND, Ind.—An in-depth educational research program was launched this week by this city's three Catholic parishes—St. Andrew, St. Mary and Holy Family.

Pastors of the parishes have charged a Tri-Parish Education Study Commission to make a thorough examination of present and future education needs. Specifically, the commission will seek to answer the question "How can the Catholic community of Richmond best provide for the total Catholic education needs of all its people?"

THE COMMISSION, which is predominantly lay, will be chaired by Robert E. Allen. Members have been chosen on the basis of professional and business backgrounds and special skills relating to the overall project.

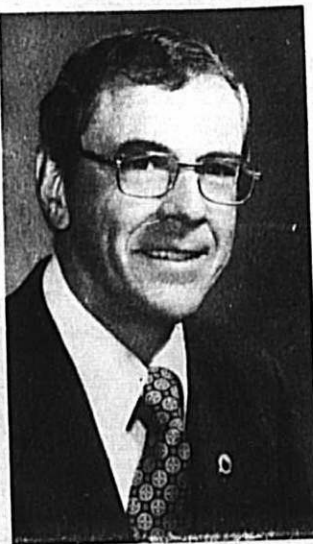
Also serving on the commission are the three local Catholic school principals, a liaison from the Richmond Public Schools, and the three pastors—Father Clifford Vogelsang of St. Andrew, Father Francis Van Bente of St. Mary, and Father Robert Minton of Holy Family.

The commission will function through a group of subcommittees or "task forces." In all, an estimated 50 persons will be actively involved.

FACTS AND recommendations produced by the task forces will be presented to appropriate boards within each parish for their consideration. All decisions will be made by parish boards and councils.

The first general meeting of the commission will be held at Holy Family School on Saturday, Oct. 19, from 9:30 a.m. to 10 p.m. Additional general meetings will be held intermittently during the six months the study is expected to take. Weekly meetings are planned by the individual task forces.

Those involved view the Richmond study as a pilot program which could be instrumental in developing innovations in education here and elsewhere. Preliminary work has been done by Fathers Vogelsang, Van Bente and Minton, with professional guidance given by Sister Judith Shanahan, S.P., of the Archdiocesan Office of Catholic Education.



ROBERT E. ALLEN

Abortion seen as issue in '76 presidential race

INDIANAPOLIS—The abortion issue will face the next Congress and will be an issue during the 1976 presidential race, the executive director of the National Right to Life Committee said here.

Robert Lynch, in an address to the Indiana Catholic Conference (ICC), said the abortion issue "is ripe on the vine." The meeting was held last Friday at the new St. Vincent's Hospital.

Members of the U.S. House and Senate, Lynch said, fear the issue of abortion.

'Fifth Wheeler' group to mark 10th year

The Fifth Wheelers' Club, an organization for Catholic widows and widowers, will mark the tenth anniversary of its founding on Saturday, October 19th.

Members will attend 7:30 p.m. Mass at Christ the King Church and then assemble for dinner and a commemorative program at Larry's Restaurant in Broad Ripple. Past presidents Charles Fisher, Gene Speichinger, Leo Stadtmiller, Bill O'Hara, Bill Bagley, and Dick Bosler will be honored guests. Current president, Ed Hegarty, is now serving his second term in office.

The Fifth Wheelers' Club was founded in 1964 for the purpose of offering moral support and encouragement to Catholics who had lost a partner.

"They all wish it would go away," he said, "because they know that sometime soon they are going to be called to an accounting that will threaten their political lives in ways they know not."

THE SOLUTION to the problem, he said lies in education.

"It is time for the rhetoric to cease and education of Congress to begin," Lynch said. "The teachers must be the religious leaders, lay as well as clerical, among their own constituency."

Noting that the ICC was one of the first Catholic conferences in the country to initiate an educational program, Lynch reminded the delegates from the state's five dioceses that "working through this state Catholic conference in concert and unity with all responsible and reasonable people in the pro-life movement, they can achieve successful results in the next 24 months."

RAY RUFO, executive director of the ICC, said: "There is a great and crying need for information on the subject of abortion from every angle: moral, legal, and cultural."

The ICC's entire future, he said, would be one of education on the grassroots level.

"There is little to be gained if our leaders are informed and the people whom they serve are ignorant of the issues involved," Rufo explained.



AT ABORTION EDUCATION WORKSHOP—Shown at last Friday's abortion education workshop at St. Vincent's Hospital are, left to right: Ray Rufo, executive director of the Indiana Catholic Conference; Robert Lynch, executive director of the National Right to Life Committee, who was the principal speaker; Archbishop George J. Biskup; and Paul Muller, M.D., medical director of St. Vincent Hospital, which hosted the workshop.



AT JAIL MASS—Father Joseph Dooley, co-pastor of St. Thomas Aquinas parish, Indianapolis, is shown above celebrating the monthly Mass offered the last Saturday of each month in the Marlon County Jail. The custom was inaugurated on Aug. 24 with Father Laurence Lynch, police

department chaplain, serving as celebrant. Thirty-one inmates attended the September liturgy compared with only nine the previous month. Father John E. Hartzler, co-pastor of St. Mark's parish, will be the celebrant on Oct. 26. The Mass is offered at 1:30 p.m.

A MISSIONARY'S CHALLENGE

Five dollars a year buys a life

BY PAULA S. JACKSON

"Good morning, I'm Father Colin Kidd," said the gentle-looking 50ish priest.

The parishioners of St. Christopher Church, Speedway, shifted in their seats, preparing for the usual money-for-the-poor talk. We were in for a surprise.

"I've been asked if I'm any relation to the notorious Captain Kidd," laughed Father Kidd. "Of course I am. I'm even in the same business. Unfortunately, I lack Captain Kidd's wicked cutlass. My technique is

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different, because all I have is my little collection basket. Few people are afraid of a basket, so I do a lot of talking."

Father Kidd was making an appeal for his Zulu Mission in South Africa, where he has worked for the last 16 years. Visiting missionaries are a fact of life in the Catholic Church, but speakers like Father Kidd are rare.

"YOU PEOPLE probably have the usual Western misconceptions about Africa," said Father Kidd. "You may have seen my people on television. Many African movies have been filmed at my mission because of its great variety of wild animals and scenery."

"I haven't seen a television in years because we have no electricity at my mission. Since returning to the states, I have seen some African films. Every time I see one of these films with the natives wildly dancing or fiercely chasing some poor white man through the bush, I say to myself, 'There are my parishioners at work!'

"You know, in every one of those films, the natives are always getting restless. They show them polishing their spears, dancing around, and ominously mumbling in Bantu. What they are really saying is, 'Let's get 'em!' but it sounds terribly threatening in Bantu."

Famed composer set for workshop

INDIANAPOLIS—Bernard Huijbers, one of the leading composers of contemporary liturgical music in The Netherlands, will be featured during a music workshop to be held Saturday, Nov. 16, at St. Thomas Aquinas Church, 4600 N. Illinois St.

The workshop will be jointly sponsored by St. Thomas, St. Joan of Arc Church and the Archdiocesan Music Subcommittee. It is expected to be of particular interest to parish music directors and committees, cantors and leaders of song, organists, choir members and other liturgists and musicians.

HUIJBERS is a founding member of the Foundation for the Vernacular Liturgy in Amsterdam. Collaborating with the celebrated Dutch poet Huub Oosterhuis, he has composed hundreds of songs, hymns and psalm-settings which comprise the main body of contemporary liturgical song in many parts of Europe.

During the workshop, Huijbers will concentrate on his adaptation of the Psalms and their use in liturgy. His song forms feature a complementary involvement by the trained choir and the congregation.

WORKSHOP sessions will be held at 11 a.m. and 2 p.m. The fee for the day's program is \$6 per person, with special rates for advance registration and for parish groups.

Interested participants will have an opportunity to sing with a choir directed by Huijbers at Masses on Nov. 16 and 17 at St. Thomas.

Information regarding registration may be had by phoning Lynn Herold, (317) 283-4030.

Editor's Note: We are indebted to Paula Jackson for this special feature highlighting the work of the missions. It is particularly timely in view of the fact that the annual Mission Sunday collection will be taken up at all Masses this week-end. A letter from Archbishop George J. Biskup has urged generous consideration of the appeal. Ms. Jackson, a free lance writer and a member of St. Christopher's, bases her article on a recent visit to the parish by Father Colin Kidd, O.F.M., who has supervised a mission near Bolksrust, South Africa, for 16 years.

Having grabbed our attention, Father Kidd became serious.

"My people have had no rain for six years. Many animals have traveled out of our territory in search of water, and the crops are dead. I am in charge of the children. We operate on a 24-hour survival basis. Through the help of German scientists, we have available a soup containing nutrients which will keep a child alive for 24 hours. The dried soup is flown into the bush country by small planes, and I travel many miles each day to a well for the water to mix with it."

"THE CHILDREN line up by the thousands before daybreak every morning just to wait on their bowl of soup which does not come until 5 p.m. Even after their long wait, we often run out before all of the children are fed. I can see the signs of death on their faces. I know that many of those not fed today will be dead by tomorrow."

Note slight dip in number of U.S. missionaries

WASHINGTON—The number of U.S. Catholic missionaries abroad dropped 273 in the past year, from 7,691 in 1973 to 7,418 in 1974, according to the 1974 Mission Handbook published here.

The handbook is a compilation of mission data published annually by the U.S. Catholic Mission Council (USCMC), the communications and coordination agency on missions for the American bishops, Religious orders, laity and mission agencies.

According to the handbook, the Far East has the greatest number of U.S. missionaries with a total of 1,845. It is followed closely by South America, with 1,716.

OTHER AREAS, in order of numbers, are Africa, 1,121; Oceania, 883; Caribbean Islands, 757; Central America, 752; North America (Alaska, Bermuda, Canada, Greenland), 241; Near East, 60; and Europe, 43.

Most of the U.S. missionaries abroad are members of Religious orders: 3,084 Religious priests, 2,916 Sisters, and 639 Brothers. In addition there are 220 diocesan priests in the foreign missions, 458 lay persons, and 101 seminarians.

The decline of 273 missionaries in the past year is slightly higher than the drop of 246 from 1972 to 1973, but is lower than the drastic drop of over 600 per year from 1968 to 1970.

Among 69 mission-sending Religious priests and Brothers, the Jesuits had the most foreign missionaries—712—followed closely by the Maryknoll Fathers, 673.

THE MARYKNOLL Sisters topped all other groups of Religious women with 538 members in the mission fields.

Almost one-fifth of this year's decline in total number of missionaries was due to a new Maryknoll Sisters' policy of rotating their missionary personnel to bring some home each year for service in mission education and administration at the Maryknoll central offices. Fifty-one Maryknoll Sisters were dropped from the missionary list because of the new policy.

The Catholic Medical Mission Board topped the list of lay mission groups with 146 persons abroad. Boston led American dioceses with 24 archdiocesan priests in mission fields.

Providence nuns sell 107 acres of Ladywood tract

INDIANAPOLIS—The Sisters of Providence of St. Mary-of-the-Woods have sold 107 acres of the Ladywood-St. Agnes School property for development into luxury residences and a shopping center. The property was purchased by a group of businessmen headed by Robert V. Welch for a reported \$1 million.

"The sale concerns surplus property," Mother Mary Pius Regnier, S.P., superior-general of the Order, emphasized "and does not affect in any way the educational existence and continuance of Ladywood-St. Agnes School."

LOCATED on the city's east side, the private girls' school is a merger of Ladywood, a day-boarding school, and St. Agnes Academy, formerly located at 14th and Meridian Sts. Present enrollment is 428 students.

A substantial area of approximately 32 acres—including the present campus—has been retained for the school and for expansion of facilities considered feasible in the future, according to Mother Mary Pius.

INCLUDED in the purchase is the historic 32-room manor house which was the center of the 220-acre Stoughton Fletcher estate purchased in 1926 by the Sisters.

The sale to the Welch group is not the first reduction of the original acreage. In 1928, the Sisters gave six acres to the city of Indianapolis for the extension of Fall Creek Blvd. Parcels were sold in later years to the Archdiocese for the site of Fatima Retreat House, to Humble Oil Co. and others.

Welch, a prominent Catholic lay man, is chairman of the board of directors which operates Cathedral High School, a Catholic high school for boys.

Proceeds from the sale, according to a spokesman for the Sisters, will be used to help retire the Congregation's debt, a substantial part of which was incurred during the Ladywood expansion program in the 1960s.

Synod debates needs of regional cultures

BY JOHN MUTHIG

VATICAN CITY—Five principal concerns, including adaptation of the Church to local cultures and a link between evangelization and human liberation, emerged during the Synod of Bishops' second week of debate. Cardinal Karol Wojtyla of Cracow, Poland, briefing bishops about to divide into a dozen language groups to discuss debate on the synod floor during the week of Oct. 7, gave the summary Oct. 14 on behalf of the synod's secretariat. That week had been devoted to theological aspects of evangelization.

The five topics, according to Cardinal Wojtyla, were: A need for "indigenization," or adaptation by the Church to various regional cultures, enunciated principally by African bishops;

CONCERN AMONG bishops from the Near East and Far East for stepped-up dialogue with the world's great non-Christian religions;

A link between human liberation and evangelization efforts, as addressed mainly by Latin American prelates;

Implications of secularization and the consumer culture for the churches of the industrialized west;

The problem of "programmatic atheism," or the total denial of the Gospel or of religion in general, in certain contemporary societies.

The synod's 12 small language groups are aiming to hammer out several pages of practical pastoral proposals on evangelization which the synod can present to Pope Paul VI.

Technically the synod's workload is divided in two parts: an exchange of experiences on evangelization in various countries and a discussion of evangelization from a theological perspective.

In reality, however, two distinct tracks of discussion are distinguishable. Several synod participants have questioned privately whether it is possible in the contemporary church to theologize

separately from consideration of the pastoral situation in which the Church finds itself today.

DURING THE SYNOD'S second week, work was completed on the first phase—the exchange of experiences. The 12 language groups presented reports on their discussions. But most of these reports seemed to fall short of the brief, specific and concrete "proposals of a pastoral nature" which the synod general secretariat has been looking for.

Highlights of the week's speeches included an intervention by Archbishop Joseph Bernardin of Cincinnati on the industrialized world's role in a theology of liberation. According to Archbishop Bernardin, the churches of the prosperous countries must form Christian communities with a conscience capable of examining world political and economic systems against the principles of the Gospel. Following that examination, the Christian community should open up public discussion on international systems, the archbishop said.

Birthright program volunteers sought

INDIANAPOLIS—Catholic Charities of the Archdiocese of Indianapolis will convene an informational meeting to recruit volunteers for participation in a Birthright training program. The meeting will be held at St. Elizabeth's Home, 2500 Churchman Ave., on Monday, Oct. 21 at 7:30 p.m.

Volunteers recruited at this meeting will undergo training enabling them to give referral, counseling, and follow-up assistance to women in a crisis or unwanted pregnancy who contact the toll free number of the Birthright LIFELINE phone. The service offers help and information to encourage women to follow through with their pregnancy.

The staff of Catholic Charities convenes, trains, and supervises volunteers in similar programs throughout the archdiocese. Anyone interested is welcome to attend the informational meeting on Oct. 21 or phone Sue Ley, (317) 634-1913.

Assignment for Sister

VATICAN CITY—In priest-poor places, why not permit nuns to be official Church witnesses to the sacrament of Matrimony, a Latin American bishop asked the Synod of Bishops Oct. 8.

Bishop Roman Arrieta Villalobos of Tilaran, Costa Rica, said that priests are often absent for over a month from some villages. In those places, he noted, the Church says that a couple can validly marry in the presence of two witnesses, even if there is no priest-witness.

In cases where "the extraordinary is the ordinary," Bishop Arrieta asked, why not let nuns take the place of priests?

The bishop observed that a number of places where nuns are taking over the pastoral ministry grows daily. The people have great confidence in them, he added.

He asserted that the 150,000 women Religious in Latin America should be given "more encouragement and responsibility," as well as new types of training to suit their duties.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Bishops reaffirm Church teaching Abortion refusal law signed

ADELAIDE, Australia—Australia's Catholic bishops have restated their support for Pope Paul VI's teaching on birth control, in view of the continuing difficulty many people have in accepting that teaching. But in a pastoral statement released here, the bishops said priests should show understanding toward Catholics who conscientiously find the teaching hard to accept. A Catholic who in good conscience finds himself at variance with the teaching "would certainly not have cut himself off from the Church," the bishops said.

Cardinal urges Boston peace

BOSTON—Cardinal Humberto Medeiros of Boston, in a pastoral letter on the violence here sparked by court-ordered busing for school integration, has urged all citizens to speak up in opposition to violence. Areas of Boston, the cardinal said, "appear to be lands without love." The cardinal appealed "to the responsible public authorities to take the measures that are necessary to protect all our citizens." Condemning all acts of violence, he said: "Especially odious are those who have used these difficult days to expose their own bitterness and ill will toward others. I remind them that the judgment of God will not be set aside nor His wrath turned away. Attacks on the basic brotherhood of man cannot be accepted by the Christian conscience."



Abortion refusal law signed

TRENTON, N.J.—A bill allowing medical personnel and hospitals to refuse to perform abortions was signed into law by New Jersey Gov. Brendan T. Byrne, who expressed some doubt about the constitutionality of certain sections of the bill. He said that he expected the provision relating to institutions to be challenged in the courts but added his belief that the provision concerning individuals is constitutional.

Names . .

Cardinal Terence Cooke of New York, 53, has been confined to his residence with malaria after returning from a trip to the drought-stricken areas of West Africa.

The ordination of Bishop Kenneth A. Angell, new auxiliary bishop of Providence, R.I., was broadcast live on television and radio to an estimated audience of 140,000.

Archbishop Coleman F. Carroll of Miami will be awarded the 1974

Humanitarian Award from the International B'nai B'rith Foundation.

Father Theodore Foley, superior general of the Passionists, died in Rome at the age of 61.

John W. McCormack of Boston, former Speaker of the U.S. House of Representatives, urged 350 delegates to the first New England Pro-Life Conference to "keep fighting for the right to life."

Brian McNaught, declared homosexual, was fired by the (Detroit) Michigan Catholic for staying away from his job to stage a protest fast.

Dr. Robert Haddad, professor of religion at Smith College, Northampton, Mass., was elected the first lay president of the Orthodox Theological Society in America.

Father Edward J. Schramm of Wellston, Mo., was appointed national secretary of Marriage Encounter, which is moving its national headquarters from New York City to St. Louis.

Bishop Raymond W. Lessard of Savannah, Ga., will conduct the annual retreat for the executive board of the National Federation of Priests' Councils to be held Dec. 2-3 at St. Leo's Abbey, St. Leo, Fla.

In capsule form . . .

Seven West German dioceses have stirred up controversy by purchasing control of a conservative Catholic weekly three years after the German bishops refused financial support to a falling liberal Catholic weekly . . . The name of the Diocese of Wheeling, W. Va., has been changed to the Diocese of Wheeling-Charleston to reflect a recent change in the boundaries making the whole state part of the diocese . . . The National Federation of Priests' Councils has compiled a detailed set of guidelines for the participation of councils in the selection of their bishops which will be published shortly, according to the NFPC monthly newspaper.

St. Anthony Dining Room, operated by the Franciscans in San Francisco, served its 12 millionth free meal to the needy . . . World membership of the Seventh-day Adventists increased 139,974 in the past year to the present total of more than 2.4 million . . . The Catholic bishops of Uganda urged Catholics to fight against irresponsible parenthood but rejected artificial contraception as a means of easing the population problem.

A group of Moslems prayed for the first time in seven centuries at the famous Cordoba, Spain, mosque, a Catholic cathedral since 1263 . . . A Charismatic Priests' Council has been formed in Denver, Colo., to help integrate charismatic Catholics into parish life . . . The "one effective force for human rights" in Chile seems to be the inter-Church peace committee led by Cardinal Raul Silva, Anglican Archbishop Michael Ramsey of Canterbury observed on his return to London from a visit to Latin America.



OKTOBERFEST PLANNED—St. Catherine's Altar Society will hold an Oktoberfest on Saturday, Oct. 26, in St. Catherine's Father Busaid Hall at 1109 E. Tabor, beginning at 9 p.m. German cuisine, beer and dancing is what the evening promises. Advance tickets are \$2, or \$2.50 per person at the door. Committee members shown above are: Pat Claussen (left) and Margaret Ball.

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THE TACKER

Archbishop Sheen still has old charisma

BY FRED W. FRIES

We hope that you Criterion readers have been tuning in on the new Archbishop Sheen television program: What Now, America?

After viewing the first two segments of the 13-week series, this columnist's opinion is that the good Archbishop has not lost a single iota of the dynamism (charisma, if you will) that he displayed two decades ago when his program was a Tuesday-night ritual in millions of households.

The hallmark of his genius is that this time the old spellbinder is captivating his audience with a minimum of props. Gone are the flowing episcopal robes and the colorful sets of yesteryear. Now he wears a simple black clerical suit, and his only prop is a blackboard.

The angel who used to clean his blackboard during the commercials on his earlier program has been reincarnated (you'll pardon the expression) for his current series.

His social and religious message still comes through strong and crystal clear, with, of course, an entirely updated frame of reference. There are still the flashes of wit and humor and the gracious nuances which only a Fulton Sheen can give the spoken word.

Readers, if you've passed up the program so far on the theory that "What Now, America" can only be a "last hurrah" for a doddering ecclesiastic approaching his senility (he's 79, you know), you are in for—as they say—a rude awakening. The program is as fresh and up-to-date as next week's Senate hearings.

Tune in next week, and we feel sure that you'll never miss another episode. If you like the program, why not drop a note to the station which carries it in your area (in Indianapolis, it's Channel 20) and compliment them.

RETIRED CITIZENS' PROGRAM WELL RECEIVED—We are happy to report that the series for retired citizens being conducted in the Oldenburg area is drawing a gratifying response. About 75 persons attended the first three sessions, according to Sister Marie Adelaide Speler, O.S.F., project director. Highlighting each program is a speaker from the Marian College humanities departments. The talk is followed by a discussion period and refreshments. Entertainment is provided by one of the four participating towns: Oldenburg, Enochsburg, Hamburg and St. Mary-of-the-Rock. Meeting place is the Immaculate Conception Academy Recreation Center. Remaining sessions include a presentation by Indianapolis attorney Thomas Murphy on "Estate Planning—After-Death-What About Your Property?" scheduled for Wednesday, Oct. 23, and a final "Evaluation Session" on Saturday, Nov. 2. The program was made possible through matching grant funds from the Indiana Committee for the Humanities.

WOMEN COUNCIL PRESIDENTS—Our chauvinistic assumption a few weeks ago that the election of Debby Yovanovich as president of the parish council at Holy Trinity parish, Indianapolis, was an Archdiocesan precedent drew another rebuttal this week. This one comes from St. Lawrence parish, Lawrenceburg, where Mrs. Joseph (Avis) Walser was named acting president of the parish council in October, 1973. A second woman, Mrs. William (Georgia) Krider, succeeded her in the office in December, 1973, and was reelected in July, 1974. Which raises the question: Did St. Lawrence of Lawrenceburg have the first woman parish council president in the Archdiocese? We're still accepting entries.

TIP OF THE HAT—Tacker tips his battered Stetson this week to the Father Tom Club of Secenia High School. With all the "bad-mouthing" that teen-agers are subject to these days, it is refreshing to recount some of the socially-oriented projects on the Father Tom Club calendar: 1) On Oct. 12, the youngsters participated in a special Mass in St. Joseph's Cemetery chapel; 2) Recently the members took part in both the March of Dimes Walkathon and the St. Jude's Hospital drive; 3) A Canned Food Campaign for St. Augustine Home is planned prior to the Christmas holidays. In addition to these specific projects, members make regular visits to patients in Community Hospital and the Eastside nursing homes. Congratulations to Secenia's Father Tom Club for extending religion outside the classroom into the community at large.

HERE AND THERE—Father John LaBauve, pastor of St. Rita's parish, is participating in the second annual Recognition Program for Foster Grandparents being held this (Friday) noon at the Catholic Community Center. . . . Arthur B. Richter, M.D. has contributed \$10,000 to set up a lectureship in cardiology at St. Vincent Hospital. . . . Sister Georgiana Tersteegge, S.P., area chairman of French at St. Mary-of-the-Woods College, recently received accreditation as a professional translator. . . . Thomas Murphy defeated James Loughery, 6-0, 6-1, on Oct. 6 to win the Indianapolis Serra Club tennis championship, then hosted a pitch-in "victory" dinner in his Riley Center apartment. . . .

AN APPEAL—Does anyone out there have a statue of St. Therese the Little Flower which they would like to donate to Holy Cross Church, Indianapolis, to replace one which is badly deteriorated? Ideally, the statue should measure from three to four feet in height. Any response should be channeled to Mary Schmidt at 637-2964.

Woods to observe 134th anniversary Oct. 22

ST. MARY-OF-THE-WOODS, Ind.—The formal opening of the new Diorama Room at St. Mary-of-the-Woods will celebrate the 134th anniversary of the founding of the Sisters of Providence on Tuesday, Oct. 22.

Archbishop George C. Biskup of Indianapolis, on campus for his annual visit with the Sisters, will officiate at the opening.

The room houses the 12 dioramas which depict the community's founding and early history. Originally planned as a permanent memorial to Mother Theodore Guerin, foundress, the dioramas were first completed in 1940 for the community's centenary.

THEY HAVE BEEN renovated, given a new and more spacious location and equipped with a sound and light narration of the story they portray.

The three-dimensional diorama is a comparatively modern art form. Its particular charm lies in the skillful use

of forced perspective to blend painting, modeling, lighting, and construction into a life-like miniature scene. The diorama is housed in a semi-domed case viewed from one side; indirect lighting comes from the case.

Archbishop Biskup will offer a special Mass of Thanksgiving and visit with the Sisters and patients at Providence Infirmary.

HE WILL ALSO be the guest that evening at a special Foundation Day dinner and program planned and organized by the Saint Mary-of-the-Woods College students.

Near the new Diorama Room in Foley Hall, a companion "Mother Theodore Room" containing memorabilia of the foundress is also being completed. Among souvenirs to be housed there are the chapel, watch, and many other personal items of the foundress. Early furnishings also will be included: her desk and

chair, the tabernacle from the first small chapel of the early Sisters; and a rare organ used in the early days of the Saint Mary Female Institute, forebear of today's St. Mary-of-the-Woods College.

A NEW DIORAMA booklet has been issued in conjunction with the formal opening.

Nine years of planning, organization, and research by the late Sister Ignatia Braheny went into the original diorama project. The first diorama was made and onated by M. Henri Marchand; the others were the work of Gregory Kamka of Chicago.

Researchers and artists constructed the scenes mainly from the comments and descriptions of Mother Theodore in her letters, journals, and community annals. Buildings and many of the figures and landscapes were copied from sketches and photographs preserved through the years.



FATHER MANCINI

St. Jude Novena to open Sunday

INDIANAPOLIS — The annual Solemn Novena in honor of St. Jude will be held at St. Jude Church, 5353 McFarland Road, from Sunday, Oct. 20 through Monday Oct. 28.

Conducting the 7:30 p.m. nightly services this year will be Father Robert Mancini, O.F.M., superior of St. Mary's Friary, Columbiana, O. A former teacher at Cardinal Mooney High School, Youngstown, O., Father Mancini has conducted retreats and days of recollection throughout the Midwest.

Services will consist of Mass, homily and special novena prayers. There will also be opportunity for confession. A solemn closing is scheduled for the final night.

Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

INDIANAPOLIS

Calendar of Events

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m. **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.; Secenia 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

Remember them in your prayers

BROOKVILLE
† MRS. HOWARD ROBINSON, 61, St. Michael, Oct. 14. Wife of Howard; mother of Leslie Brown of Brookville; sister of Alice Hile of Cincinnati and Evelyn Runnebaum of Norwood, O.

DERBY
† LUELLA HARPE, 85, St. Mary, Oct. 17. Mother of Mary Roberts of Annandale, Va.; Frances Brohm of Louisville, Ky.; and Charles Harpe of Indianapolis. Sister of Martha Baysinger of Richmond, with whom she made her home; Edna Manning, also of Richmond; and Forrest Manning of Magnet.

GREENSBURG
† ROY OAKLEY, St. Mary, Oct. 7. No immediate survivors.

INDIANAPOLIS
† MARY MARSELLA, 91, Immaculate Heart, Oct. 9. Mother of Jack Marsella and Antoinette Reiner; sister of Anna Tosto and Josephine Galo.

† ROBERT L. BLACKBURN, 48 St. Rita's, Oct. 9. Husband of Clara M.; father of Yvonne Hughes; son of Annette Burney.

† CHARLES CARR, 64, Sacred Heart, Oct. 11. Husband of Marie; brother of John and Michael Carr, Bridget McCloskey and Annie Cannon.

† WILLIAM G. PRICE, 46, St. Mark's, Oct. 11. Father of John M., William, Julia, Beth and Jenny Price; son of Mrs. Adolph Price; brother of Bernard Price, Mary C. Kisobsky and Elizabeth Besse.

† HUGH F. PHELAN, 70, St. Roch's, Oct. 12. Husband of Louise E.; father of Hugh Phelan, Rose M. Gill, Patricia Brehob, Rita Boyle and Mary J. Brewer; brother of Arthur J. Phelan.

† REBECCA L. KREMP, 57, St. Lawrence, Oct. 12. Wife of Richard F.; mother of Dr. Richard E., Dr. Stanley M. and John Kremp and Martha A. Begley; daughter of Mr. and Mrs. Oscar H. Sparks; sister of Jack Sparks, Lois Frazee and Mrs. Stanley Sparks.

† ALICE B. HARTMANN, 80, St. Luke's, Oct. 12. Mother of Fred J. Hartmann, Mrs. Robert Craig, Mrs. Thomas Duane and Mrs. Gary Russell; sister of Florence Skillman.

† JOHN H. HARMON, 57, St. Ann's, Oct. 15. Husband of Mary L.; father of Jay H., Mark T., Kevin P. and Diane K. Harmon; brother of Joseph P. Harmon, Mrs. R. J. Weldon and Mrs. P. H. O'Connor.

† JOHN W. MCCOY, 59, Holy Spirit, Oct. 15. Brother of Daniel A. McCoy, Dorothy Glick, Lillian Walker and Alice Foster.

JEFFERSONVILLE
† ROBERT DUFFY, 92, St. Augustine, Sept. 30. Brother of Neil Duffy of Jeffersonville.

† MARY NANZ, 94, St. Augustine, Oct. 10. Wife of Clyde; mother of Chester of New Albany, Charles of Clarksville, and Mrs. Edward Zornman of Jeffersonville.

† JOHN W. DOLAN, 53, St. Augustine, Oct. 11. Brother of Paul of Clarksville; Frank of New Albany; Carl of Jeffersonville; and Virginia DeWitt, also of Jeffersonville.

MADISON
† ALBERT E. STUCKER, 78, St. Michael, Oct. 5. Husband of Mary; father of Mary D. Gerken of Richmond; John A. Stucker of Huntville, Ala.; and William E. Stucker of Madison.

NAVILLETON
† HERMAN J. NAVILLETON, 76, St. Mary, Oct. 8. Husband of Josephine; father of Herman, Jr., Earl and Eugene; Naomi Brockman of Bradford; and Elizabeth Blessing. A brother and two sisters also survive.

NEW ALBANY
† RITA M. RUDY, 52, St. Mary, Oct. 2. No immediate survivors.

† NAOMI HESS, 72, St. Mary, Oct. 9. Grandchildren survive.

† ORVILLE E. BARR, Sr., 77, Holy Family, Oct. 12. Husband of Alma; father of Orville E. Barr, Jr., of Floyd's Knobs; Irene Hammer, also of Floyd's Knobs; and Mildred Herbst of New Albany.

† LYNN ANNE GOHMANN, 5, St. Mary, Oct. 12. Daughter of Mr. and Mrs. Martin T. Gohmann; sister of Donald, Thomas and Gretchen, all at home; granddaughter of Ethel Gohmann and Lucille Pace, both of New Albany.

RICHMOND
† MRS. CHARLES HOFHEINZ, 96, St. Andrew, Oct. 14. Grandchildren and great-grandchildren survive.

STARLIGHT
† WILLIAM BOESING, 66, St. John, Oct. 14. Husband of Elizabeth; father of William, Jr. of Floyd's Knobs; Joseph of New Albany.

Fall Festival

SPENCER, Ind. — St. Jude's Church will hold the Annual Fall Festival on the church grounds on Sunday, Oct. 20. Activities will open at noon. Father Joseph Miller, pastor, invites old and new friends of St. Jude's to come and enjoy the festival.

Back in the Spotlight



These and other selected works of Archbishop Fulton J. Sheen are available NOW at:

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Silver Wedding

INDIANAPOLIS — Mr. and Mrs. Walter C. Brandt will mark their 25th wedding anniversary at 5 p.m. Saturday, Nov. 9, with a Mass of Thanksgiving in Little Flower Church. They were wed in St. Andrew's Church on Nov. 12, 1949.

The jubilarians are the parents of Charles Brandt and Mrs. Harry Cummings, both of Indianapolis, and the grandparents of Chris Cummings.

Solemn Novena to St. Jude

October 20-28

7:30 p.m. Every Evening — Devotions and Mass

ST. JUDE CHURCH

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Speaker: Father Robert Mancini, O.F.M.

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BEHIND THE NEWS

FROM RELIGIOUS NEWS SERVICE

The nation's economy—and the world's—has become a priority concern of religious leaders and Church agencies as they view the growing inflationary crisis in terms of injustice, exploitation and "profiteering" at the expense of the poor.

Simultaneously, there is heightened Church attention to world food shortages, the energy crisis and the subsequent rising costs affecting all aspects of Church involvement—including maintenance of congregations, social and charitable services, education, health care, overseas missions and many other areas of religious outreach.

Then, too, there is a growing call by Church leaders to their memberships to follow a simpler, more austere lifestyle. Some churchmen see a "positive" value in the economic situation for that reason.

INCREASING NUMBERS of spokesmen for religious groups and Church-related agencies are addressing themselves to the problem of

halting the inflationary spiral and righting the economy for fear that greater evils, starvation, depressions and civil discord could result.

A problem for religion as well as other sectors of society, inflation is drawing a variety of comments—and not many of them are optimistic at this time.

In the U.S., religious reaction to the world's economic problems is directed primarily toward the needs of the poor, the unemployed, the aging, the handicapped and the disadvantaged—where the "extra-heavy burden" of inflation always rests.

But there is also concern for the starving and potentially-starving people in many areas of the Third World, where the tragedy of

deprivation is compounded by gross violations of basic human rights.

PUTTING THE question into broad perspective, United Nations Under Secretary Bradford Morse recently pointed to a world economic system which lavishes 75% of its resources on 25% of the population.

Citing the growing shortages of food and essential commodities which threaten the existence of millions, he told a meeting of the National Conference of Catholic Charities:

"It is tragic indeed that, for more than half of mankind, the pain of hunger and the shadow of famine are factors of life. Skyrocketing commodity prices—of food and energy supplies in particular—will make the poor even poorer."

Anglican Archbishop Michael Ramsey of Canterbury, in remarks before the Church of England's General Synod, linked the grim economic situation in Britain to the world scene and spoke to the need for austerity.

POPE PAUL HAS urged Catholics to refrain from unnecessary consumption. He urged Catholics to try to understand "The moral and civil advantages of austerity." He said that one advantage was an increase in charity toward those less fortunate, especially the poor and suffering.

A survey of Houston, Tex., churches in August stressed that the inflation rate which is eroding family and business budgets is also eroding Church budgets.

With respect to "big business" and its effect on the economy, Church agencies have been keeping close watch and seeking to make corporations more "socially responsible."

For the past several years, national agencies of Protestant denominations in the U.S. have challenged corporations through stockholder resolutions on various issues related to social justice. Catholic orders and dioceses have more recently joined the movement.

SEVERAL CHURCHMEN, including Msgr. Lawrence Corcoran, executive secretary of the National Conference of Catholic Charities, and Dr. Arnold Mickelson, general secretary of the American Lutheran Church, took part in President Ford's economic "summit conference" in late September.

Prior to the "summit," Msgr. Corcoran told a U.S. Department of Health, Education and Welfare hearing that the nation's "first priority" in the fight against inflation must be steps to alleviate the plight of the poor and low income families.

He went on to urge more public service employment by the government, reductions in the defense budget, space budget and highway expenditures; the closing of tax loopholes in upper income brackets, the lowering of interest rates on housing loans, and food price reductions that would not hurt the small farmer, with the brunt being borne by agri-business and the non-farm sector.

EDITORIALS

Trouble in family

Nobody seemed to approve of the law. Not Mayor Kevin White, who called it "lousy" but urged compliance. Not President Ford, who said he wouldn't demand enforcement and turned down the Massachusetts governor's request for federal troops. And certainly not the overwhelming majority of students and their parents.

If proof were still needed that urban Catholics are on the front lines of social change, it can be found in abundance in South Boston where a bitter school integration controversy has engulfed residents for weeks.

South Boston, as we are repeatedly informed, is predominantly Irish. In anybody's language that translates Catholic. So it is understandable that Cardinal Humberto Medeiros and numerous priests and nuns have been prominent in urging a peaceful acceptance of the court order that has mandated the busing of black students into once all-white schools.

Unfortunately, it is also understandable that their pleas have fallen on nearly deaf ears.

Msgr. Geno Baroni, founding director of the U.S. Bishops' National Center for Urban Ethnic Affairs, and others like him have predicted just such reaction. They have warned of the conflict of opinions and interests that too often characterizes relations between urban Catholics and Church leadership in times of social crisis.

The alienation is in part a legacy of the religious elitism of the 1960s when the names bigot and racist were too freely bestowed on the working class urban Catholic. It was a time of unprecedented change in the Church and the city. Traditional Catholic culture and identity were being challenged by many of those same persons to whom the man in the pew was looking for reassurance and understanding.

Rightly or wrongly, too many urban Catholics concluded they had been deserted by religious leaders, their needs ignored and their sensibilities stepped on. They felt they were the ones who were paying the most for social change and they were getting nothing in return but sermonizing.

In a pastoral letter urging acceptance of the law, Cardinal Medeiros said violence was indefensible. The bitter hatred that is rampant in parts of Boston these days is also indefensible. Unfortunately it is not without precedent. Nor is it the first time that Catholics have demonstrated polarization in a time of crisis that begs for unity and a common determination.

South Boston underscores the necessity for working harder and with greater understanding at repairing the rifts in the Catholic community. We will not be in a position to promote the brotherhood of all men until we eliminate the hostility and resentment that corrodes our own kinship in faith.

Annual mission appeal

We urge the generous support of our readers for the annual Mission Sunday collection to be held this weekend in all churches of the Archdiocese.

As Archbishop Blakup noted this past week, Mission Sunday "is the one day of the year when the entire Church reflects upon its missionary nature and responds to the spiritual and material needs" of the missions.

Those needs are greater and more pressing than ever. Famine and pestilence threaten millions in Africa and Asia. In many areas of Latin America, the seeds of development have produced only a greater exploitation of the poor and the weak.

Just as it did 2,000 years ago, spreading the gospel often requires service of a material

nature as well. Christ preached, but He also fed the hungry and healed the sick. As Catholics, we have the obligation of following in His footsteps. Only a few really do. Most of us commit ourselves indirectly through doughty surrogates such as Father Kidd, the Franciscan missionary featured in Paula Jackson's story on Page 1.

The least that is demanded of us, then, is that we support our stand-ins on mission duty round the world. The time to do it is this week-end. The way is with a generous heart and a ready wallet.



"SAY, GOOD LUCK ON YOUR FIRST TIME AS A READER AT MASS, DADDY!"

DALE FRANCIS SAYS

Suffering the little children

BY DALE FRANCIS

When Father Frank Fortkamp wrote an article that proposed banning babies and other small children from Mass, he created a storm of controversy. This may very well have been his intention.

Chances are you, like me, had an instant reaction. My own was to remember what Our Lord had said about allowing the little children to come to Him. The reaction of some others was total agreement with the expressed views of Father Fortkamp.

Since the time of my first reaction, I have received dozens of letters from people expressing their own views. Some agreed with Father Fortkamp, some did not. By exposing myself to the views of others, I've come to the conclusion that there are arguments on both sides of the question. I'd like to discuss these arguments.

I BRING TO this discussion a personal viewpoint that is probably fairly unique. First of all, I have been the father of little children and so can draw on this experience. Second, I am not now the father of small children so I can view the situation from that experience.

Finally, since before I became a Catholic I was a pastor myself, I know something of the problem of preaching when little children are

making noise.

But if my experience is fairly unique, I'm afraid it is not entirely relevant for another reason. There is no way that infants or little children could ever bother me. I not only love little children but the sound of a little child always makes me happy unless, of course, the crying comes from pain or illness. I am never disturbed by infants and little children. I will never be disturbed by infants or little children. So for all the variety of my experience, it doesn't really apply.

THERE ARE good and sincere men who are greatly distracted while trying to give a sermon over the sound of children. There are people who do find children a distraction to their own efforts to worship. People are different and I recognize that the arguments against bringing children to Mass have some real validity.

The real answer to these arguments, it seems to me, is for parents to be sensitive to them. When, during a homily, an infant starts crying or a child becomes noisy, then sensitive parents will take them to the vestibule of the church until the homily is completed. When during Mass children become a distraction, then parents should bring them under control or take them into the vestibule again.

But I don't believe in severe discipline of children who may be restless at Mass. They should not come to feel that church is a place of punishment.

BUT IF I believe parents should be sensitive to the feelings of others who may be distracted by children, I believe very much that church is a place for little children to be. I think they should, from earliest childhood, be given a sense of belonging to the community of the Church, a happy feeling that this is where they belong.

I remember once on a Pacific Island seeing children at play in a cathedral, running about, genuflecting when they went before the Blessed Sacrament but playing much as they would play at home. The bishop's office was off the church and from time to time they would run in, kiss the ring of the bishop, run out again. The children were obviously at home.

THAT'S GOOD and that's the way it should be. We should have an ease and naturalness in church, a feeling that we are where we should be. If going to Mass is the joy it should be for adults, then this will be passed on to children as they observe their parents at prayer.

So, let little children, infants and pre-school children come to Mass. Let parents be sensitive to the feelings of others and not allow them to distract others. But let those who might tend to be distracted be forgiving of little children. Their distractions are innocent and they are very dear to Our Lord in their innocence and we should be not just tolerant but loving in our attitude toward them.

Study predicts vocations crisis far from over

ST. LOUIS—A very real crisis in religious vocations still exists in the United States and its total impact will not be felt for another five to 10 years.

That was one of the major findings of a University of Notre Dame study on religious vocations presented here at the 11th annual convention of the National Conference of Diocesan Vocation Directors.

Dr. Carroll W. Tageson, who authored the study along with Dr. John P. Koval and Dr. William E. Bartlett, said the crisis is one of a "loss of manpower"—a quantitative crisis.

HE SAID THAT the study does not try to measure whether at the same time there has developed a "qualitative crisis."

The loss of priest manpower through resignations is a concern, "but the real problem is the drop in the number of entrants into the diocesan and religious seminaries as far as the priesthood is concerned," Dr. Tageson said.

He said that statistics show the most significant drop has occurred during the past seven years, with the number of entrants into the seminaries having dropped 60% in that period.

The consequences of that drop are going to be felt in the next five to 10 years, as these men move on through the seminary system, stay or leave, he said. "It will be at that time particularly that the manpower crunch will be felt," he emphasized.

DR. TAGESON said that the Religious communities are "hurting more than the diocesan priesthood because they have lost significantly more numbers, not so much from the priesthood as from the (Religious) Brothers and Sisters."

Those two latter groups "have lost a greater number of people and have also been hurt by the lack of the number of people coming to them.

One study indicates their loss may be more than 80%," he told about 170 diocesan vocation directors.

Dr. Koval, presenting part of the 111-page study that deals with understanding the vocation crisis, said that the parish structure and the educational structure were once two fundamental supportive systems for vocations, but that now "the social structure for this has broken down. There is no longer a funneling process; the Catholic school is less an influence now."

IN ADDITION, Dr. Koval said, "In the Catholic sub-culture there was the question of the ideology, values and beliefs that were part of the rearing process and experiences of all of us. Fundamentally, it was a protective system. The ideologies were supportive of a way of thinking of the priesthood in terms of what you were going to do for the rest of your life, and any other comparative scheme of

reference failed in any way to measure up to the one glorious possibility that you would become a priest.

"This was taken on as a reality for young people and the system supported that reality."

Another element that he said supported Catholic vocations in the past but that is less effective today is the "whole inter-personal support system, really a triad it seems to me, of women Religious in the grade school in particular, and of parents and clergy who had very close contact with young people in our society."

Dr. Koval explained that the "early identification system" no longer exists. He said that roughly one-third of present priests entered the seminary when they were 13 or 14 years old, but "changes in society have decreased the likelihood that males will choose the priesthood as a vocation at such an early age."

LETTERS TO EDITOR

Bishop salutes efforts of North Vernon man

To the Editor:

Many people who have never left American soil deserve the title of missionary because of active cooperation in the work of foreign missions. Such an individual is Mr. Bernard Gerth of North Vernon, Ind. His cooperation with the missionaries of the Diocese of Mendi, Papua, New Guinea, where the Franciscan Sisters of Oldenburg and the Capuchin Friars of Pittsburgh are working, is beyond calculation.

Praises editorial

To the Editor:

I can't find words to thank you adequately for your splendid editorial, "Easing Up" (9-27-74).

It will bring comfort and gladness to thousands of households.

Keep up your splendid leadership in this field!

(Fr. John A. O'Brien)

Notre Dame, Ind.

Since Mr. Gerth became acquainted with the work and needs of the missions several years ago, he devoted his time and efforts in making rosaries for our Papua, New Guinea converts and catechumens. He just completed his 15,000th for the mission.

Since most of our Catholics and catechumens are illiterate, the rosary is understandably the "prayerbook" for our people. Of course, it is popular also with those who are literate. Even before their reception into the Church through Baptism, the catechumens learn to pray the rosary. It is, and has been, very popular throughout this Mission.

Frequently through the day one finds catechumens and Catholics kneeling before the Blessed Sacrament speaking to their God through the rosary. We are convinced that many a catechumen receives the grace of conversion through the praying of the rosary. In many stations, where services can be held only rarely, people gather daily towards evening to pray the rosary in common.

Only God knows how much Mr. Bernard Gerth's rosaries contribute to the bringing of genuine faith to our people. The Capuchin Friars and the Franciscan Sisters are grateful for the rosaries, which are a visible proof of Mr. Bernard Gerth's love for the missionary Church.

Firmin M. Schmidt, O.F.M. Cap.
Bishop of Mendi
Papua, New Guinea

Editor's Note: A story telling of Mr. Gerth's rosary-making avocation appeared in The Criterion on Oct. 4.

Terre Haute reader defends Nixon claim

To the Editor:

Senators and Congressmen are playing a dangerous game with the documents and tapes that belong to former President Nixon.

Because Presidents are paid with money which in turn comes from the taxpayer, Congress is now trying to set up a law whereby everything in the way of records, tapes, documents, notes, etc., that former President Nixon amassed can be claimed by eminent domain and belongs to the government. This has never been done before and if the people allow this to happen it will be one of the dirtiest tricks in history and will have far reaching effects.

If Congress gets by with this trick they then have an open door to confiscate everything we the people own, our homes, stocks, money, or what have you simply by claiming that it is the government's right of eminent domain, thus making the dictatorship of government the owner, and the people the servants of those in government. Think about it.

They want to make this one shot deal to claim former President Nixon's papers and tapes, but remember Mr. Nixon is now Mr. Citizen just as you and I, and if they can do it to him they can do it to you.

The old story that he was paid out of taxpayers' money doesn't wash because every Senator and Congressman is paid out of the same till—the taxpayers' money, and what do these Senators and Congressmen do with their time? As a whole they collect millions of dollars for speeches, etc., while being paid by the taxpayer for their time; thus I submit that these millions that they are collecting belong to the taxpayer and should be turned over to the federal treasury. That is, if the government represents the people and they can claim eminent domain on the Nixon files.

President Ford and former President Nixon with legal advice came to a fair and just agreement in regards to the documents and tapes so that all parties involved could have proper access to them. Tell your representatives to leave it there.

Norman Engert
Terre Haute, Ind.

The CRITERION

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Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Boaler;
Associate Editor, B. H. Ackemire;
Managing Editor, Fred W. Fries; Circulation, Agnes Johnson; Advertising, David Shippey, Marguerite Derry.

Published Weekly Except Last Week
in December.

Postmaster: Please return PS Form
3576 to the Office of Publication.

Q.A.Q.A.Q.A.Q.A.Q.A.Q.
QUESTION
BOX
Q.A.Q.A.Q.A.Q.A.Q.A.Q.

Reader cites Fatima message about hell

BY MSQR. R. T. BOSLER

Q. In a recent discussion of hell, you expressed grave personal doubt that any souls were actually sent there, due to the emphasis on the mercy of God, rather than his justice. You said that we really have no way of knowing if in actual fact any souls are in hell. I would remind you that our Blessed Mother told the children at Fatima that many souls are sent to hell because of sins of the flesh.



A. You are one among many who have quoted the message of Fatima against my observations about hell. Before commenting on this message, I should like to make it clear that I do not deny the existence of hell. I have tried to get across the point that as the Church has developed her understanding of the revelation made to us through Jesus Christ—and modern Biblical scholarship has advanced this rapidly—theologians and, I think, the people themselves have come to realize that the mercy and love of the God who wants to be called Father

was hidden and distorted by the fire-and-brimstone type of spirituality preached for so long from Christian pulpits. I honestly do admit that I have doubts that many people could be in hell, granting the powerfulness of the salvific will of God, but I also must state that this is a personal opinion at odds with great theologians. To these I submit humbly and to the teaching of the Church, which again I say has declared that souls can be eternally lost but never has declared that any are, not even Judas. The message of Fatima I do not consider persuasive.

Whatever happened at Fatima, the messages given were merely private revelations, not to be used as a measure or determination of what we must believe. Theologians and Church authorities have been uneasy about some of the messages the Fatima children attributed to Our Lady. Many of them have been colored by the imaginations of the children and these, moreover, have been distorted and exaggerated by some of the promoters of the Fatima devotion. Cardinal Ottaviani of the old Holy Office had to warn against the sensationalism surrounding the promotion of Fatima, and so did the

officials in charge of the shrine.

Our Holy Father, Pope Paul, in his beautiful exhortation on the Marian Cult may have had this in mind when he warned of "vain credulity" concerning some devotions to the Blessed Virgin and pleaded that "study of the sources of Revelation and attention to the documents of the Magisterium will prevail over the exaggerated search for novelties or extraordinary phenomena." The Fatima message is not a source of revelation; it is an extraordinary phenomenon, which, though it may in part be authentic, must be judged in the light of Scripture and the developing tradition of the Church.

Q. Our pastor gave a sermon one Sunday on St. Joan of Arc, saying if you don't know what to do, figure out the will of God as close as you can and follow it. Recently I heard that St. Joan was removed from the calendar of saints. Does the rule still hold?

A. The rule is an expression of plain common sense—a commodity, by the way, St. Joan had plenty of. St. Joan was not removed from the calendar of saints. A number of saints were removed from the universal calendar of saints, when it was revised to place more emphasis on the mysteries of faith and the liturgical seasons of the year. This meant that their feasts are not to be observed everywhere in the

world; it does not mean they were downgraded in importance. The feast of St. Joan of Arc was never in the universal calendar. It did and still does occupy an important place in the church calendars of France and French speaking territories.

Q. What did our Lord mean when he said: "Ask and you shall receive"? We have been begging for rain but get none.

A. You are not praying to God; you are praying to an idol—made to your own image and likeness who wants what you want. When we pray, we must approach God with humility, like

a child with complete trust, believing we will receive what is best for us. So, the saying of Jesus means: Ask and you will receive what is good for you. Our prayer must be like that of Jesus in the garden during his agony: "Father, if it is your will, take this cup from me; yet not my will but yours be done." (Lk. 22:42) God's answer was the strength to accept the passion and then the glorious resurrection.

We must not expect God to work miracles and interfere with the working of nature, but ask for the strength to accept what happens and that good come from it.

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Five dollars a year

(Continued from Page 1)
large organizations. The money I raise goes directly back to my mission to buy more soup for the children."

FATHER KIDD feels that the Christian concept is quickly grasped by his people. "The African people are beautifully literal. When I tell them that Christ is their Father, Christ literally becomes their Father. When I tell them that they are brothers, they look at the men around them as much loved members of a wonderful new family."

"The Africans are already a communal people. They live in small villages of 20 to 30 mud huts, formed in a circle. They eat their one meal together in the evening. This is when I make my rounds. Gathered together, we talk in Bantu. We discuss the human being, the animal world, the earth, the universe, and, finally, how all of these are related and unified in Christ. Their colorful perception of all around them is indeed beautiful."

"I was asked by a former colleague at Cambridge University what I have to show for my years in Africa. I realized that he was asking what I had built there."

"The Western mind seems to measure success by the number of buildings erected. Well, all I have built in my 16 years in Africa, are two mud huts and, believe me, that's nothing, as they can be built in a day."

"In Africa, success is not measured as it is here. Success is keeping alive from day to day; surviving starvation which takes two-thirds of all human life. Cancer and heart disease are minor killers in comparison to starvation."

"THESE PEOPLE in Africa may seem remote and unimportant as you deal with your immediate problems, but remember, if one human life is considered cheap, humanity becomes cheap. When I look into the eyes of my children, hand them their soup, and keep them alive for one more day, I see an image of Christ. A work of Christ, the Supreme Artist, is preserved for one more day on this earth. What better way can we honor any artist than by preserving the beautiful works that he has created?"

Father Kidd said money has tremendous value in Africa. "Five dollars will keep a child alive for 12 months."

Father Kidd concluded by telling us of an encounter with a banker when he attempted to get a loan for his mission. "You are a bad risk," said the banker. "Come back when you can produce something worth the risk. Now, if you were representing an oil producing nation, you could get a loan."

Unfortunately, Father Kidd represents a nation which produces only hungry people. Fortunately he swings a loaded basket. The collection at St. Christopher's contained quite a few large bills.

Christ knew the hearts of men, knew how instinctively and gluttonously we love ourselves. Reforming political and social structures without healing the individual selves—that indeed is putting a bandaid on a cancerous world. The bandaid is good and must be used. I mean that we must work for social and political structures that will keep human selfishness more effectively in check; but unless some way is found of working on the cancer itself the new structures will still be cancerous.

We must heal individual suffering, as Jesus continually did. But healing the body does not of itself heal the heart. After curing the paralyzed man at the pool by the Sheepgate, he told him, "Sin no more or some worse thing will happen to you."

Jesus could be moved to instant compassion by men's suffering. But the cancer in the human heart was that he had come to cure. And the first step in the cure was to see reality—God, man, life—as it actually is: "The truth will make you free." But the world he showed men was so new, they could not be quickly at home in it. Its two key rules were to love God with every fiber of their being, to love other men as they loved themselves.

ABOUT THEIR observance of the first, they might have deceived themselves without much difficulty. But the second poses direct challenges to self every hour of the day. To see it as a law of the real world is only a beginning. We still need the strength to live by it.

And it was to give us the gifts of truth and life in union with God that he came: that men might receive them till the end of time he entrusted them to



THE CHURCH AND I

'Like putting bandaid on cancerous world'

BY F. J. SHEED

his Church. It was to teach about time and eternity, it was to baptize—baptism being the way to rebirth, birth into Christ's own life—it was to give men his flesh and blood for the food of that life in them. This is the Church's primary function as it was his.

If one sees no value in revealed truth or sacrament and has no belief in life after death, then the Church and its founder must equally be dismissed as distracting men from the world's real needs. But, in fact, Christ and his Church have brought more healing to the world's evils than any other agency whatever—precisely because he founded it to work directly on the cancer.

IN THE BEGINNING the new Church no more attacked conquest or exploitation than did its founder. Three hundred years later, we find Augustine saying that a great empire was a great robbery. A century or so after that, only the Christian Bishops defended what we now call civil rights against the new barbarian rulers. In another century or so the monks were saving what could be saved of Europe's civilization. But the Church's teaching that in Christ there was no distinction of race or sex or social condition but all were one in Christ was at work from the beginning. Paul could call upon Philemon to treat Onesimus as a beloved brother. Cicero had spoken of

religious rites which could be desecrated by the presence of slaves. In Christ's Church no such idea was possible. By 219, a slave had risen to be Pope, the great Callistus.

So Jesus gave no blueprint for an ideal political order, not even a thumbnail sketch, not so much as a hint of the shape such an order might take, only that whoever had to run it must be the servant of all the rest. He had not come to do things for men that they could do, or learn to do, for themselves. They must still work out their own social structures, more or less intelligently, more or less idealistically, with perfection highly improbable. Utopia, we constantly remind ourselves, is Greek for Nowhere.

"THE BEST LAID schemes of mice and men," says Robert Burns, "gang aft agley," which is a Scottish way of saying they tend to go haywire. There may be defects of intelligence in the planning. There will certainly be defects of idealism in the functioning—a clutching at personal satisfaction, an evading of troubling duty. The clutching, evading self is the cancer at the center of all human effort.

It is a truism that no skill in cookery can make a good omelet out of bad eggs. That no skill in sociology can make a good society out of bad men is

equally true, but too often ignored to be a truism. It is a mark of their unsophistication that hardly any of the great system-makers seem to have given a thought to it.

MARX, AS WE HAVE seen, assumed that when the Classless Society arrived men would be as incapable of acting anti-socially as bees in a beehive. But as some humorist (Voltaire, likely enough) has noted, the first bee did not eat forbidden honey; no bee is slothful, no bee is self-important. And it is a very rare man who has no tinge of either. Most of us are heavily stained with both—to say nothing of anger, envy, lust and gluttony. It was of the essence of Christ's wisdom that he never forgot it. The whole of his effort was for the healing of the individual self; his concentration upon that was at the very heart of his practicality. He came, he said, to bring men two gifts—truth (John 18:37) and life (John 10:10)—truth that they might see the reality of God and themselves, life that they might live at the level of seen reality.

It was to bring these two gifts that he had come into the world: through his Church he will give them to men till the world ends (Matthew 28:18). If we do not see them as he saw them we shall make no sense of him or of the Church.



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RECONCILIATION WITHIN MAN HIMSELF

BY FR. WALTER BURGHARDT, S.J.

In St. Paul's letter to the Christians of Rome there is a remarkable chapter in which the Apostle reveals his inner conflict, the rupture that rends him within, the schizophrenia that makes two persons of him: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate . . . It is no longer I that do it, but sin which dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body death?" (Rom 7:15-24).



one: the model for our imaging of God is the Man who is Image with a capital I: God's Son in flesh. He is God's perfect likeness—at once God's blinding revelation of Himself and God's clarifying revelation of what we should be. In fact, as far back as the second century, the first Christian theologian, Bishop Irenaeus of Lyons, claimed that the first man to be made, Adam, was made not simply "in the image of God, but in the image of Christ to come. Even then, at the dawn of human creation, Christ was all-important in God's plan for man. Not as an afterthought, an appendage, an epilogue, a remedy for sin. No. Even apart from sin, as Irenaeus seems to have sensed it, God would have come to us in human flesh, because even apart from sin He was the model for our humanness.

THAT IS WHY, Irenaeus proclaims, the first man was fashioned as he was: not only human flesh and human spirit, but flesh and spirit made genuinely human because pervaded and transformed by the Spirit of God, the Holy Spirit. This was the first man because this was to be the Second Man; this was Adam because this was to be Christ.

Here you have man at his most human, his most Christlike: man strikingly one, not only with God but within himself, because ruled by the principle of oneness, the Holy Spirit. Flesh in harmony with spirit, spirit in harmony with Holy Spirit. Flesh in harmony with spirit, spirit in harmony with Holy Spirit. Sin ruptures that oneness—the very first sin and every sin where my whole free self rebels. Sin ruptures my oneness because the Holy Spirit is no longer there and I am at war with myself. In St. Paul's terms, "I do not do what I want, I do the very thing I hate . . . I can will what is right, I cannot do it."

EFFECTS OF SIN

The Fathers of the Church saw this problem of sin-as-rupture in terms of man-as-image. Many of them were puzzled: Does sin destroy God's image in man or disfigure it? Obliterate it utterly, or merely mar it? The problem is not artificial. On the one hand, the Holy Spirit is no longer within me; I am not now Spirit-led, I am Spiritless; and so I am no longer Christlike, no longer the image of God a Christian ought to be. On the other hand, sin, for all its destructive power, cannot so loose the bonds which link man to God that sinful man is simply Godless. The third-century theologian Origen saw this acutely and expressed it vividly: "It is the Son of God who painted (the image of the heavenly) on man. And because the painter is so remarkable, His image can be obscured . . . It cannot be destroyed . . . for it remains always the image of God, even though you may put over it the image of the earthy" (Homily 13 on Genesis 4). The point is: even severed from God, the sinner belongs to God; despite his no to God, God still calls to him; earth-bound in fact, he is Godward in destiny.

PRECISELY HERE lies sin's schizophrenia: I am inwardly split, torn, rent. In day-to-day living, I am no longer linked to God by love; I have shouted a rebellious, definitive, covenant-rupturing no to Him. And at the same time my whole person cries out for Him. Silently yes, mutely indeed; but none the less really. More tragic because unrecognized; a more

profound frustration because only my rebellion is audible, and the core cry of my heart for my God is muted within the depths of who I am.

TOTAL REJECTION

This is when sin cuts most sharply, splits the Christian person in two: when my response to the covenant call of a loving God is an absolute no that stems from my total self in complete freedom. But this sort of rejection is hardly our everyday experience. My own schizophrenia; I suspect, parallels the experience of most Christians. I do not hurl at God a definitive no; I do not really reject Him; at bottom, when all is said and done, I love Him; and so, in harmony with the promise of Christ, God loves me and lives within me: Father, Son, and Holy Spirit are tabernacled in me. But I do not live out the logic of that dynamic divine presence; I play games with God. I neither embrace Him totally nor repulse Him completely—and that is a dangerous line to walk, a perilous tightrope.

IT WAS the ceaseless sin of the Israelites as denounced by the Lord through Jeremiah: "You have played the harlot with many lovers; and would you return to me?" (Jer 3:1). It is the recurring sin of Christians whenever we try to serve two masters. I compromise. I crawl to the edge of sin-unto-death . . . but not quite over. And so you have that endless catalog of "venial" sins—I disobeyed, I lied, I gossiped, I cursed, I got angry, I drank too much, I stole—repeated so often that I question my own sincerity. You have that smaller list of "serious" sins—from lust for another's flesh to lust for another's life—which are not "unto death" for me only because I did not quite know what I was doing. And most importantly, you have that set of sins impossible to catalog—sins of "omission"—impossible to catalog because in each instance I did . . . nothing. A child was starving, and I closed my eyes; napalm fired human flesh, and I said nothing; public officials betrayed their sacred trust, and I thought "Everybody does it"; a stranger asked a smile, and I never gave it.

Christian schizophrenia as I see it, sin's inner rupture as I experience it, is rarely a clear no to a God who will not let me go. Rather, I am rent within, inwardly divided, because I compromise, come to terms with two masters, do not live the life that burns and yearns within me.

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CATECHETICS

Eternal conflict

BY FR. CARL J. PFEIFER

One of my favorite comic strips is "Peanuts." I like Charlie Brown, Lucy and the rest of the "Peanuts" gang because they are so real, so much like you and me. When I laugh at or with them, I know that I am laughing at my own human foibles. Charlie and his friends normally unmask some deeper dimension of everyone's daily experience.

One particular incident I recall shows Linus and Lucy standing by a wooden fence. Lucy is drawing a heart on the fence. The left side is black, the right side is white. She says to her friend, "This, Linus, is a picture of the human heart. One side is filled with hate and the other side is filled with love . . ."

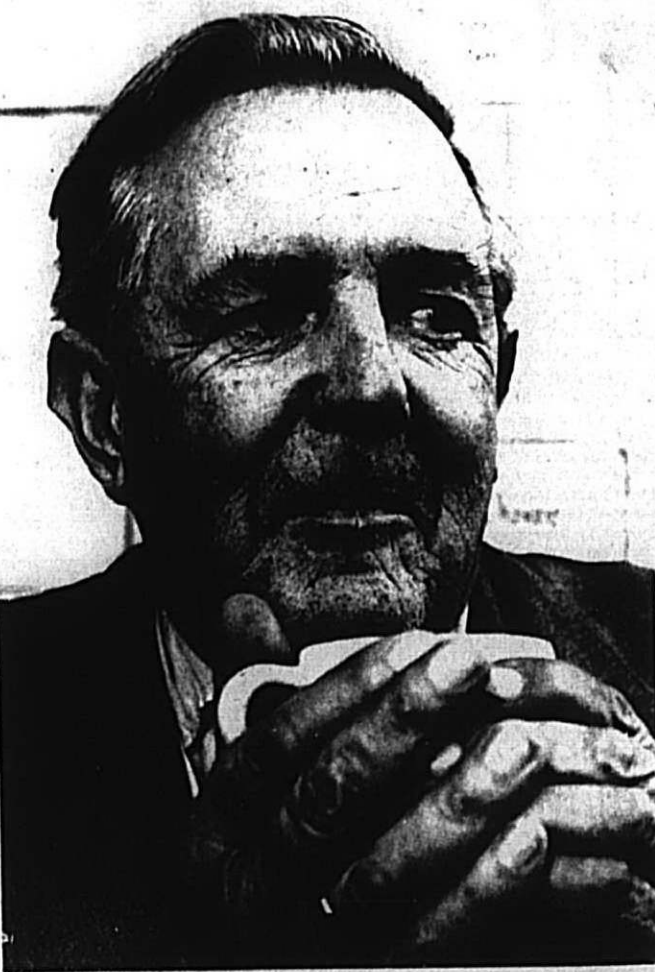
Linus listens with interest, so Lucy goes on with her lecture. "These are the two forces which are constantly at war with each other." At that, his tongue hanging out, his face contorted in pain, Linus grasps his stomach and moans, "I think I know just what you mean . . . I can feel them fighting."

AS I ENJOY the cartoon, I become conscious of the inner pull between love and hate in my own heart. I feel it at some times more strongly than at others, but I know that even in peaceful moments, my being is deeply divided.

Lucy's lecture and drawing remind me of St. Paul's brief autobiographical note in one of his letters. "I cannot even understand my own actions. I do not want to do but what I hate . . . What happens is that I do, not the good I will to do, but the evil I do not intend." (Rom 7:15-19)

What Paul experienced, we all experience. We are all torn between inner forces of good and evil, love and hate. Each of us needs an inner reconciliation, an inward healing, an internal bonding.

What can religious educators—parents, catechists, parish priests, bishops—do to encourage that reconciliation? My experience suggests at least two important strategies, on two different levels. One is to enable people to give words



An old man alone in a San Francisco food distribution center looks as if he needs the smile of friendship. (NC photo copyright The Monitor, San Francisco)

Personal peace

BY JOHN J. MCCHALE

The battle for selfhood begins within, deep within, our very person. If we want to be at peace with God, we have to start with ourselves. We are our own worst enemies: "The Cross that our own hands fashion is the heaviest Cross of all."

We all know man is made in the image of God. This affirmation, trite though it might seem to us after so much endless repetition, means simply that all of us are reflections, mirrors of the Godhead—one, holy, supremely happy. As God is, so are we meant to be.

But are we? And if not, what has happened?

God's image has been torn by the

war within ourselves, our dissatisfaction, our struggle for things and values of little importance, our concern with success and comfort and the material. Wrapped up in ourselves, we find our spirit disturbed. There is a malaise that affects our mind. Everything is going well outwardly, yet something is missing. The harmony and the tranquility that should be ours seem to be so elusive.

TO LAUNCH OURSELVES into the Eternal Other, all systems have to be in perfect working order. We have to make certain above all that we are in good spiritual condition. Body and soul, the ancient dichotomy that has caused so much misinterpretation, have to function as an integrated unit. We have to WILL to be one, an entity, a whole person. Anything that divides us or, in psychiatric jargon, makes us split personalities has to be eliminated. Otherwise we will never become reflections of God Himself.

To take a concrete example, if life to us means little more than getting and receiving, if money is our only idol, we find the inner self somehow out of harmony with our ideals. "If you would be my disciple, go sell all you have," the Gospel says, "and follow me." These are strong words but the import is clear that ATTACHMENT to wealth is a hindrance to union with God. First we have to sign a peace treaty with our warring instincts, whatever form they might take, and then we can approach the throne of the Lord.

THE SPECTRE OF SIN invariably occupies the center of the stage whenever we speak of reconciliation. If this world were the Garden of Eden, then sin would be an impossibility. Our problem is that we have begun to look upon sin as excess baggage for 1970 man. The fact that the noted psychiatrist, Dr. Karl Menninger, has entitled his recent, excellent book, "Whatever Has Happened to Sin?", is proof enough that the subject has been long forgotten.

Sin is doing something wrong to God, to others, to ourselves, shaking our head knowingly, as Satan did, at what we know in our heart of hearts to be a misdeed. Sin is also the breaking of a relationship with God Himself. We set our minds against Him, do our will regardless of the cost. The cost is high.

We are torn within and the fabric of our spiritual lives is completely in shreds. This is the reason why the Holy Year theme of reconciliation strikes at the very essence of human life. It is not a passing, meaningless piece of ecclesiastical jargon but a deep-seated, penetrating concept, chosen carefully and designedly. If we simply try to accept it at its full worth, our planet would become a new world overnight.

"The Last Western," a current novel (which incidentally is to be highly recommended for its moving version of the church of the future), provides a dramatic example of reconciliation in action. The new Pope, sometime in the year 2000, sets up L-Day (Love Day presumably), in which 24 hours are to be given over exclusively to mending personal fences and offenses. Everyone is to forgive his brother and stop warring with him, just for one day.

The idea itself, simple, idealistic, visionary though it is, has breathtaking significance. What happens in the novel is one thing; what could happen in the real world offers a thrilling prospect: It is a sublime ideal to aim for, precisely what the Holy Father is suggesting. If we try it, we may like it!

Community given stamp of leader

BY FR. JOSEPH M. CHAMPLIN

Different leaders stamp their own styles on the communities they serve. The people of St. Michael's parish in Central Square would certainly agree with that statement. During the past decade the several hundred Catholic families who reside in this small Upstate New York village have watched and worked with three very fine, but very different pastors. Each one has his unique talents, each one, his own approach and each one has influenced the parish in distinct ways.



Father John Costello came to St. Michael's about a dozen years after ordination and began his first pastorate. At that time the establishment of parish councils and the process of greater lay involvement in church decision-making were unfamiliar, largely untried and sometimes threatening movements for both clergy and laity.

CENTRAL SQUARE'S youthful priest set out with determination to incorporate these elements into the operating procedures of his parish. Within a few years he had accomplished that task. St. Michael's people slowly began to think in terms of a council, committees, meetings and shared decision-making.

Our bishop then transferred Father Costello to a large, inner-city parish and replaced him with Father Adam Smalley.

Father Smalley, as we have noted in previous articles, is a particularly gifted musician and creative liturgist. He discovered his predecessor had not only organized the parish council with its various functioning committees, but also had laid a solid foundation for the liturgical renewal of St. Michael's. The new pastor built his own program on that base.

BEFORE MANY MONTHS elapsed, there were hymnals in every pew, a projection screen behind the altar (with concealing drape when not in use), and sufficient microphones around the sanctuary for the musicians who regularly played at Sunday worship. Throughout the year parishioners came to expect carefully planned and innovative liturgies, particularly on occasions like Thanksgiving, Advent, Lent.

His time for a change came, too. Father Smalley moved to a bigger, suburban parish and Father John Morse gladly accepted the Bishop's invitation to serve as the new shepherd of St. Michael's.

Throughout his days as a curate, Father Morse had worked enthusiastically with the young, started a Sing Out group and gave special attention to religious education activities. That background and interest naturally carried over into his first pastorate at Central Square.

He quickly realized the nearly 1,000 public school children of this parish needed a central facility for their released time religion classes. The modest weekly collection could hardly finance such a project. However, through some alert maneuvers and courageous appeals for assistance, he initiated an amazingly successful weekly bingo game.

Proceeds from that enterprise made construction possible and St. Michael's now has a multi-purpose center which serves both its own religious education courses and a really imaginative community service program for senior citizens. The pride and caring, sharing spirit engendered by these cooperative efforts should be obvious.

WE COULD SAY that Father Costello emphasized the institutional and community concepts of the Church and parish; Father Smalley, the sacramental; Father Morse, the Church and parish as herald and servant.

Yet none of the priests neglected any of those aspects. Father Costello spent time on religious education programs; Father Smalley worked with the parish council; Father Morse recognized the importance of Sunday liturgies.

But each man's pastorate took a slightly different direction, moved the parishioners in a distinct way and created a unique atmosphere among the people.

They complemented one another and attracted or appealed to disparate segments of the parish. Thus over a 10-year period the entire worshipping community at St. Michael's has grown and developed together.

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Two kickball tilts slated

Two tournament kickball games are scheduled for tonight. The Cadet "A" League play-off finals is set at Christ the King at 4:30 p.m. The Cadet "B" post-season tournament winds up tonight at St. James also at 4:30. Participants will not be known pending the results of Thursday night action.

Play-off tournaments for the "56" and Junior Leagues begin next Monday and Tuesday, respectively.

All Cadet "A" and "B" Divisions are completed. Cadet "A" Division champions are: St. Malachy (7-0), St. Plus X (7-1), Holy Name (7-0) and Little Flower (7-1). Undeclared St. Barnabas (9-0) won the only division in the Cadet "B" League.

The championship game for the "56" League is scheduled for Little Flower next Thursday at 4:30 p.m. The Junior League championship game is Sunday, October 27, at 2 p.m. at Little Flower.

PRINCIPALS TO MEET

INDIANAPOLIS — Richard Nuttall, assistant superintendent of Indianapolis Public Schools, and Sister Elaine Kohn, S.P., coordinator of Central Catholic Education Complex, will address a meeting of the Principals' Association of the Archdiocese on Monday, Oct. 28, at the Sherwood Country Club.



DESSERT CARD PARTY SLATED—The Christian Mothers and Women's Club at St. Mary-of-the-Knobs, Floyd's Knobs, will sponsor the annual Dessert Card Party at 7:30 p.m. Oct. 23. Checking over some of the handmade items to be given away are, left to right: Sue Kochert, president; Roseann Peay, secretary; Mary Didat, vice-president; and Shirley Koopman, chairman. Doris Buechler, treasurer, was not present for the picture.

Sahm is Banquet speaker

CYO National Federation President William S. Sahm, Jr., addresses the annual CYO Banquet next Wednesday at Secina High School as the keynote.

Archbishop George J. Biskup will be the honored guest. More than 900 are expected to attend.

Highlighting the evening is the annual presentation of the St. John Bosco Medals. Archbishop Biskup will make the presentation. The "CYO of the Year"

trophy also will be presented. St. Catherine's parish has held the trophy for the last two years.

Youth Week activities follow next week. They include: Communion Supper October 27; Square Dance & Halloween Party, October 28; and the Baking Contest, November 3.

Boxers score

Coach Collon "Champ" Chaney's CYO Multi-Site Boxing team continued to dominate the area boxing picture as they won five of nine bouts at Muncie last Friday.

Teams from around Indiana and Ohio participated in the Boxing Show. CYO winners were: Ronald Baxter, 60 pounds; Tony Gray, 80 pounds; Percy Johnson, 119 pounds; Donald Stubbs, 132 pounds; and Jim Elkins, 139 pounds.

Sr. Helen Agatha Bourke dies

ST. MARY-OF-THE-WOODS, Ind. — A Funeral Mass was offered here Wednesday for Sister Helen Agatha Bourke, S.P., who died at St. Anthony Hospital Sunday. She was 87.

A native of Chicago, she served for nearly 50 years as clerk and receptionist at St. Mary-of-the-Woods College. She is survived by three sisters: Sister Mary Paula, R.S.M., of Chicago; Grace Kelleher of Albuquerque; and Agatha Bourke of Chicago.

Confirmation Schedule Fall 1974

Oct. 20, Sunday, 2 p.m., New Marion; 5 p.m., Osgood.

Oct. 21, Monday, 7:30 p.m., St. Mary-of-the-Woods Village.

Oct. 24, Thursday, 7:30 p.m., St. Plus X, Indianapolis.

Oct. 29, Tuesday, 7:30 p.m., Little Flower, Indianapolis.

Nov. 3, Sunday, 2 p.m., St. Leon; 5 p.m., Yorkville.

Nov. 10, Sunday, 2 p.m., Frenchtown and Milltown; 5 p.m., St. Mary-of-the-Knobs.

Nov. 24, Sunday, 2 p.m., St. Andrew, Richmond; 5 p.m., St. Mary, Richmond.

Dec. 1, Sunday, 1:30 p.m., Clarksville; 5 p.m., Sacred Heart, Jeffersonville.

Dec. 3, Tuesday, 7:30 p.m., Edinburg.

Dec. 5, Thursday, 7:30 p.m., Greenwood.

Dec. 10, Tuesday, 7:30 p.m., St. Philip Neri, Indianapolis.

CYO NOTES

Youth Council meets Monday, October 21, at 7:30 p.m. in the CYO Office.

A meeting for the Cadet Girls' Basketball Coaches will be held on October 22 at 7:30 p.m. in the CYO Office.

The deadline for turning in the entry blanks for Boys' Basketball is October 23.

The orders for football team pictures should be turned into the CYO Office no later than Friday, November 1. Orders should be placed through coaches.

The entry deadline for the CYO Baking Contest is October 31.

No standings

Because of mechanical problems, the CYO league standings are not included in this issue of The Criterion. They will be resumed in next week's issue.

Mission Social Plan Festival, Turkey Shoot

OLDENBURG, Ind. — Mission Sunday means Mission Social to the girls at Immaculate Conception Academy. On October 20, from 1 to 5 p.m. in the Academy gymnasium "Missions Around the World" will be the featured theme of booths offering stuffed animals, cake, home-made candy, and a variety of other items. Games will be played.

A color television set will be given away.

The activity is sponsored by the Academy Mission Club, which will channel the proceeds to needy missionaries.

ST. JOSEPH, Ind. — St. Joseph Hill parish will sponsor its 16th Annual Turkey Shoot and Fall Festival on Sunday, Oct. 20. Lunch will be served in the new parish hall beginning at 11 a.m.

Handmade quilts and a barrel of groceries will be among the awards to be given away at the picnic. Entertainment will be provided for young and old.

The parish is located in Clark County approximately one mile west of State Road 60 near Sellersburg.

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Cathedral High School, 1959.

Marian College, A.B., 1963;

Secondary School Teacher's Certificate, 1966.

Indiana University Indianapolis Law School, J.D., 1968.

VOTE 15-B

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VIEWING WITH ARNOLD

Prototype of a hustler

BY JAMES W. ARNOLD

"The Apprenticeship of Duddy Kravitz" is a penetrating description of the early struggles that helped form the character of a freewheeling Jewish businessman. It was a war that left its scars. The film might easily be titled, "What Did You Do in the War, Duddy?"

This Canadian production, winner of the top award at the Berlin Film Festival, is based on the 1959 novel by Mordecai Richler that drew outraged protests from Jewish groups on the grounds of stirring up anti-Semitism. Duddy is the prototype of a stereotype: the unscrupulous, materialistic hustler who scratches and cheats his way to a position of money power, and makes his enemies pay.

In his wake is a litter of human wreckage. Duddy and those he loves also pay. But his tragedy is that either he

never realizes it, or he repressed the knowledge. He is compelled, in any case, to go on breaking the eggs to make the omelet.

ALTHOUGH DUDDY is Jewish, he doesn't have to be. There is really nothing in this film about his 19th and 20th years that couldn't happen to other kids who are poor, unloved, clever and energetic. It's just that the ethnic context provides certain options for Duddy, while others are more likely for an Italian, a black, an Irishman, a WASP. (Cf. "Mean Streets," "Sonny Carson," "Gatsby," etc.) The central conflict, in fact, is between Duddy and other Jews who neither understand or approve his obsessions.

Duddy is another embodiment of the ruthless achiever in a capitalist society, and he is a commonplace in films (even British ones, like "Room at the Top") as well as in

reality. He is the guy who somehow misses all the messages in life, except the ones about happiness being provided by Things You Can Buy. Since he always starts from scratch, since he's always (so to speak) buying on margin, he lives constantly on the edge of the abyss. He is tempted to shortcuts, and has a tendency to be paranoid—there may be another Duddy right behind him. So there's no rest, even when he has it Made.

The reason, he insists, is to give good things to those he loves. Because he hustles, his children won't have to. But Duddies have always said this. It never works. The real reason is that he has to prove he is better than the moralists and intellectuals who scorn him. Riffing? Of course. But the system encourages his development, and in a weird way, he benefits us all, providing jobs and tax revenue and goodies we lacked before. As Duddy exults, "I'm a bleep-bleep public benefactor!"

bustled his way to riches. (He is, it turns out, a gangster in the drug trade). His kindly grandfather has another ideal: "A man without land is nobody." There is a definite moment when Duddy puts this all together. On a sun-drenched picnic with his girl friend, Duddy sees a beautiful unspoiled lake. He sees it as an investment, the idea that will make him rich.

The film is the story of how he gets the lake, but loses the love of those most important to him—the girl

(Quebec actress Micheline Lanctot), his grandfather (Zee Scooler, the old rabbi of "Fiddler"), and a simple-minded young epileptic (Randy Quaid) who is

crippled in one of Duddy's trucks. But at the end Duddy is a Success, and over the credits we hear his father proudly describing his rags-to-riches tale just as he had earlier described the myth of his friend, the "boy wonder" who was really a crook.

THIS HARDLY suggests the film's richness. There is a marvelous episode at a summer resort, where Duddy as a dining hall waiter harassed by the greedy vacationers learns the value of a bribe. He signs up a

boozy Marxist movie director (Denholm Elliott). In a scheme to make home movies of Bar Mitzvahs. Their whole relationship is a witty spoof of the eternal battle between the crass entrepreneur and impractical, idealistic artist. One of the Bar Mitzvah movies—an Eisensteinian montage of arty cuts from the synagogue to puberty rites in Africa and Nazi war films, sets to Beethoven's Fifth, is the film's comic highlight.

"Duddy's" flaws are due

mostly to over-verbal efforts to stick to the novel and cram everything in. Not only are there loose ends, but others are tied so quickly you miss them.

The problems, however, are tolerable. The film teems with insight, and Duddy Kravitz is important to understand. In his various ethnic incarnations, he is the Craftsman of the Gospels. He runs the business of the world. (Rating—A-4: unobjectionable for adults with reservations)



The week's TV network films

GUNS OF NAVARONE

(1961) (ABC, Friday, Oct. 18): An elite group of super-commandos smuggle themselves onto a Greek island to demolish the local Nazis and two superguns commanding a key channel. This is Carl Foreman's classic and ultra-violent tribute to vast violence as a means to an end. For all its questionable social-moral truth, it is exciting cinema. The big human guns are Gregory Peck, Anthony Quinn and David Niven. Satisfactory entertainment for mature viewers who can tolerate noise and gore.

THE MECHANIC

(1972) (NBC, Saturday, Oct. 19): An earlier collaboration between the makers of "Death Wish"—director Michael Winner and actor Charles Bronson—in which Bronson is an aging professional killer who suddenly finds himself pursued by his prize student (Jan-Michael Vincent). The action and suspense are great, but the moral tone is savage. Strictly for fans of mayhem.

RAGE

(1972) (Sunday, Oct. 20, ABC): George C. Scott carries out spectacularly violent vengeance against an army base in Arizona where nerve gas experiments have resulted in the death of his son and his herd of sheep. The situation is uncomfortably real, but the characters are cardboard, and the use of

weapons as a protest against weapons tends to undermine the desired message. Scott himself directs. Not recommended.

THE CANDIDATE

(1972) (NBC, Monday, Oct. 21): Jeremy Larner's intelligent and relevant indictment of the New Politics, in which image manipulation is more important than a politician's substance. Robert Redford is the young idealist who, in winning, becomes as bad as the rascals he has turned out. The film is full of perceptive detail, virtually an education in the current system of election politics on the Senatorial level, and its skill and brains make most previous political movies look like Mickey Mouse. Highly recommended for all but young children.

THE CHEYENNE SOCIAL CLUB

(1970) (CBS, Thursday, Oct. 24): A slightly decadent western, directed by Gene Kelly, in which two veteran cowpokes (James Stewart, Henry Fonda) find that they have inherited a house-of-ill-fame (which is pretty much what has happened to the western movie genre itself). The wranglers find that the town (as well as the girls) are dead-set against reform. It's all mostly for laughs, including the inevitable shoot-out at the end. Essentially a long raunchy joke, not recommended.

THE UNIQUE thing about

"Apprenticeship" is that scenarist Richler and director Ted Kotcheff have done all this digging into what causes a man like Duddy. They also allow him to emerge as complex, not as an evil person but as a struggling guy who is stunted and warped. They are aided by a wide-ranging emotional performance by young Richard Dreyfuss, who was just a bit too Show Biz and East Coast con man to be credible as the hero of "American Graffiti." Here, he fits more snugly, from his frenetic energy and nervous scratching to his snide vulgarity and moments of quiet heartbreak.

In 1948, Duddy is the second son of a St. Urbain Street cab driver in Montreal. His brother is being sent through medical school, but nobody has plans for Duddy. He is the sort of people don't like, pushy, loud, uncool. (There are some achievers—was Nixon one?—that people instinctively dislike. They are too obviously ambitious). His father (Jack Warden) holds up one ideal of success—an old friend who has

DINNER SLATED

INDIANAPOLIS — St. Mark's parish will sponsor a P.T.S. Spaghetti Dinner on Saturday, Oct. 26, in the church basement at Edgewood Drive and U.S. 31. Serving will be from 5:30 to 8:30 p.m.

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