

Colorful rite confers sainthood on the first native-born American

BY JOHN T. MUTHIG

VATICAN CITY—Pope Paul VI, making Mother Elizabeth Seton the first native of the United States to be proclaimed a saint, called her living proof that the United States can produce holiness.

"This most beautiful figure of a holy woman," he told the 15,000 Americans in a crowd estimated at 120,000 in St. Peter's Square for the canonization ceremony, "presents to the world and to history the affirmation of new and authentic riches that are yours: that religious spirituality which your temporal prosperity seemed to obscure and almost make impossible."

"Your land, America, is indeed worthy of receiving into its fertile ground the seed of evangelical holiness."

HE DESCRIBED Mother Seton, foundress of the Sisters of Charity in the United States, as "wholly American." Americans, the Pope said, should be proud of her.

The Pope also referred to Mother Seton's "complete femininity." He described himself as pleased that her canonization on September 14 had fallen within the UN-proclaimed International Women's Year.

He noted that the Women's Year "aims at promoting an awareness incumbent upon all to recognize the true role of women in the world and to contribute to their authentic advancement in society."

At about 10 a.m. Rome time, the Pope, seated before the vast crowd in the strong September sunshine, proclaimed slowly and in a loud voice: "We declare and we define that Blessed Elizabeth Ann Bayley, widow Seton, is a saint, and we inscribe her in the catalogue of the saints, with the mandate that members of the Universal Church should venerate her in the company of the saints with pious devotion."

The crowd burst into applause.

IN A TRIBUTE to the Episcopalian religion in which Mother Seton had been reared, the Pope praised it for "having awakened and fostered the religious sense and Christian sentiment" that showed themselves early in her life.

In the name of the newly proclaimed saint the Pope welcomed four emissaries from the Episcopal Communion in the United States at the canonization ceremonies. He called their presence "a presage of ever-better ecumenical relations."

The Pope delivered his address in English.

Cardinal Jan Willebrands, secretary of the Vatican's Christian Unity Secretariat, read the Gospel at the canonization Mass. This was seen as an added gesture toward non-Catholics.

During the rite of canonization, which began after the Kyrie of the Mass, four women joined the prefect of the Congregation for Saints' Causes in formally asking the Pope to canonize Mother Seton.

DURING THE Mass, Cardinal Lawrence Shehan, former archbishop of Baltimore and one of eight who concelebrated with the Pope became the first priest to mention St. Elizabeth in a canon of the Mass. Mother Seton made her first religious foundation in Baltimore.

Following the Mass, celebrated in almost 80-degree weather, the Pope received officials of Mother Seton's Religious congregations and others connected with the canonization process. They included the two people who were miraculously cured of fatal illnesses through Mother Seton's intercession—Ann O'Neill Hooe of Yonkers, Md., and Carl Kalin of Seven, N.Y.

Seven U.S. cardinals in all, including the highest-ranking U.S. churchman at the Vatican, Cardinal John Wright, prefect of the Congregation for the Clergy, attended the ceremony. About 80 U.S. bishops were present.

Laos missionaries deny charges

first in Rome are part of a group of 29 Italian Oblates expelled by the communists. The other 20 are awaiting transportation in Laos and Thailand.

ITALIAN Oblates have been 18 years in Laos. They had developed successful rural cooperatives, run a leprosy hospital and several clinics in areas without medical resources, and launched several self-help development programs.

Their expulsion order, said the Oblate information service, coincided exactly with the forced exit of other missionaries from neighboring Vietnam.

previous public debate as to the merits of same."

By leaving decisions about program suitability solely to the networks, the plan reinforces the fact that the networks "continue to be answerable to no one but themselves."

The report of the commission is an insult to the public's intelligence and inescapably lends credence to the suspicion that the main function of the FCC is after all to act as a buffer between the networks and public accountability."

The USCC statement described domination by commercial interests as the "core problem" in the area of broadcast industry self-regulation.

Bishop panel supports tight handgun control

BY JIM CASTELLI

WASHINGTON—The social justice arm of the U.S. Catholic Conference (USCC) has called for "effective and courageous action to control handguns, leading to their eventual elimination from our society."

The position was taken in a statement entitled "Handgun Violence: A Threat to Life," issued by the USCC Committee on Social Development and World Peace with the approval of the USCC administrative board.

THE STATEMENT supported "reasonable exceptions" for police, military, security guards and "pistol clubs where guns would be kept on the premises under secure conditions."

"The unlimited freedom to possess and use handguns must give way to the rights of all people to safety and protection against those who misuse these weapons," the statement said.

"Only prohibiting the importation, manufacture, sale, possession and use of handguns, with the exceptions we have cited, will provide a comprehensive response to handgun violence."

The USCC statement comes at a time when observers see the best chance in years of passing fairly tough gun control measures in Congress.

Violence colors land rebellions

BOGOTA, Colombia—The killing of priests and farm workers in the Central American republic of Honduras is not an isolated phenomenon but part of a chain of violence stretching across many other countries, according to the official bulletin of the Latin American Bishops' Council (CELAM).

"Violence reigns and force strikes against those who labor for the cause of the landless peasant," said an editorial signed by Bishop Alfonso Lopez, secretary general of CELAM, which has headquarters here.

The CELAM editorial repeated the call of the Honduran bishops for just punishment of soldiers and large landowners indicted for the massacre in June of two missionary priests, two lay helpers, a rural teacher and 13 farm workers in Olancho. It pointed to a chain of killings elsewhere as far back as 1971.

"BETWEEN THE death of Father Gallego in Panama in similar circumstances, and the fresh graves at Olancho, there is a path of many crosses."

Father Hector Gallego, a young Colombian priest working in Panama, (Continued on Page 6)

National Conference criticizes 'family viewing' plan for TV

WASHINGTON—The U.S. Catholic Conference administrative board has sharply criticized the new network television "family viewing" plan.

The board said that the plan depends on "self-regulation by the broadcast industry" and that the

Editorial, Page 4

networks have not demonstrated a commitment to an "open, accountable, and cooperative process" necessary for effective self-regulation.

The board also questioned whether such a commitment is possible for the networks because of the "impact of commercial pressures upon their program decision-making."

THE FAMILY viewing plan, launched this season by the three major networks, provides that the first hour of "entertainment programming" in prime time, as well as the immediately preceding hour, generally not contain material judged unsuitable for younger family members. "Viewer advisories" are to accompany exceptions.

The family viewing policy is the result of conversations earlier this year between Federal Communications Commission (FCC) chairman Richard Wiley and network officials.

The plan was made public by the FCC in its "Report on the Broadcast of Violent, Indecent and Obscene Material" on February 19.

The USCC statement claimed that the family viewing plan amounts to an industry system of program ratings similar to ratings used for movies and called for a congressional investigation of the TV rating system.

AFTER THE introduction of the movie rating plan, the statement said, there emerged "an attitude on the part of some film producers that 'now that the kids are protected, anything goes.' And in no short order, almost everything did go—including the standards for production."

The USCC board said it has no confidence that the "identical excesses that have occurred in the motion picture medium" will not now occur in television.

The USCC administrative board complained that "neither the networks nor the FCC made any effort to consult the public."

THE USCC BOARD listed a number of specific objections to the family viewing plan:

—While it will cover the period from 7 to 9 p.m. on the East and West coasts, it will apply only from 6 to 8 p.m. in the Midwest and from 5 to 7 p.m. in the Rocky Mountain time zone. The failure to achieve a uniform

BULLETIN

As The Criterion went to press late Wednesday, National Catholic News Service reported that the Senate subcommittee on constitutional amendments, chaired by Sen. Birch Bayh (D-Ind.), voted to reject proposed amendments to restrict abortion. Bayh had announced on Tuesday that he would vote against the proposals.

The subcommittee had conducted hearings during the past two years to consider testimony regarding anti-abortion legislation. Bayh's position on abortion—personally and as chairman of a key committee—was an issue in the 1974 senatorial campaign in Indiana.



Archdiocese of Indianapolis

VOL. XIV, NO. 50

INDIANAPOLIS, INDIANA, SEPTEMBER 19, 1975

Constitution adopted for education boards

A model constitution for boards of education at the Archdiocesan, district, and parish levels was adopted by the Archdiocesan Board of Education at the monthly meeting Tuesday, Sept. 16.

The meeting, held at Sacred Heart parish in Terre Haute, saw Father Kenneth Murphy installed as president of the board for the 1975-1976 year in a special liturgy presided by Father Francis Tuohy, Chancellor of the Archdiocese.

The constitution adopted by the board had been ratified this past week by Archbishop George J. Biskup. According to Father Gerald Gettelfinger, Superintendent of Education, the ratification and adoption represents the end of two years of consultation at all levels.

IN OCTOBER, of 1973, Archbishop Biskup appointed a board evaluation commission to undertake a comprehensive study of the various boards and their functions. This commission headed by Dr. Daniel McDewitt, currently director of the Department of Schools, submitted its report in November, 1974. At that time workshops were set up to effect district and local discussion with a goal toward hammering out a model constitution for all levels of board operations.

In announcing the adoption of the model constitution, Father Gettelfinger emphasized that recommendations for change made by boards at the parish and district levels had been incorporated into the final proposal.

He remarked that the multi-level collaboration marked a significant accomplishment in the Office of Catholic Education's attempt to involve as many people as possible in the evaluation process.

"LOCAL PARISH and district boards," he said, "have the power and control for total religious education in their areas through this constitution. All that is needed is for them to use

it." Moreover, Father Gettelfinger added, the channels now exist for an efficient and workable system of communication from the parish board up to the archdiocesan board and the archbishop for developing total religious education in any given area.

In other business at the meeting, the Office of Catholic Education submitted its annual report for the year 1974-1975. The report again reflects unprecedented accomplishment in that previously there has been no system of accountability between the archdiocesan board and the OCE.

Pope Paul VI ends his working vacation

VATICAN CITY—Pope Paul VI has finished his working vacation in the cooler climate of the hills south of Rome and has returned to Rome.

He arrived from Castelgandolfo Sept. 13, eve of the canonization of Mother Seton, via the helicopter he had been using regularly to commute to his Wednesday general audiences. He had gone to Castelgandolfo on July 17.

Pope Paul has used the aircraft, provided by the Italian Air Force, in order not to disappoint the Holy Year pilgrims and also not to disrupt the very heavy Roman traffic with a motorcade.

Fall Confirmation

Archbishop George J. Biskup's Fall Confirmation schedule appears on Page 8 in this issue of The Criterion. The schedule opens on Tuesday, Oct. 7, at St. John the Evangelist, Ellettsburg, and ends on Sunday, Dec. 14, at St. Bernadette, Indianapolis.

Symposium to appraise new education mission

The Archdiocesan Office of Catholic Education and the St. Meinrad School of Theology will co-sponsor a two-day symposium on the question of "What is the Ministry of the Director of Religious Education?"

The symposium, to be held Thursday and Friday, Sept. 25 and 26 at St. Meinrad, will feature the presentation of four papers, each of which will consider the question from a different perspective.

Papers will be presented by Father Bernard Marthaler, O.F.M. Conv., chairman of the religious studies department, Catholic University, and editor of Living Light; Father Joseph McNally, pastor of Sacred Heart parish, Jeffersonville; Father Robert Drewes, Archdiocesan Director of Religious Education and Jackie Kenney, Director of Religious Education (DRE), St. Plus X parish, Indianapolis.

INVITED to participate are seminary supervisors, pastors, DREs, college and diocesan religious education personnel, and personnel directors for religious communities.

Symposium papers will be published at a later date along with recommendations and resolutions.

The program has been coordinated by Sister Mary Margaret Funk, DRE coordinator for the archdiocese, and Father Paul Camp, associate director of field education, St. Meinrad School of Theology.

Sister Mary Margaret noted that DREs have been working in the archdiocese for five years.

"WE NEED to see what our ex-



BY FR. BERARD MARTHALER

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Agreement reached on Baptism

OTTAWA, Canada—Representatives of the Catholic, Anglican, Lutheran, Presbyterian and United Churches have reached an understanding by which one Church will recognize Baptisms conferred according to the established norms of other Churches. A common baptismal certificate, in addition to those already in use, is also foreseen. The study leading to this agreement was initiated by the Joint Working Group of the Canadian Council of Churches and the Canadian Catholic Conference.

NCCW slates annual convention

WASHINGTON—The theme "Spirited Women" has been chosen for the 37th national convention of the National Council of Catholic Women (NCCW) to be held November 7-11 in Portland, Ore. The NCCW is a federation of 9,000 national, state and local organizations of Catholic women. Among convention speakers will be Archbishop Jean Jadot, Apostolic Delegate to the United States, and Dr. Virginia Trotter, assistant secretary for the Department of Health, Education and Welfare. For the second time in the 54-year history of the organization, convention delegates will elect national officers. Previously, officers had been chosen by the board of directors.



Scots oppose religious bigots

EDINBURGH, Scotland—Public outcry against the hooliganism that prevented an Irish Catholic bishop from preaching in St. Giles Protestant cathedral has cut across sectarian lines in Scotland. The moderator of the General Assembly of the Church of Scotland (Presbyterian), the Rev. Dr. James G. Matheson, declared himself saddened by the action of about 20 protestors who drowned out the sermon of Bishop Edward Daly of Londonderry, a guest speaker.

No leftist, says Brazil prelate

LIMA, Peru—Archbishop Helder Camara of Olinda and Recife, Brazil, here to attend a meeting on social justice, rejected charges of being a leftist because of his crusade for the poor in Brazil. "We all have a right hand and a left hand. I am a man of the Second Vatican Council and prompted by the need to follow no other prophet than Christ," he said before joining other participants in the Latin American Bishops' Council meeting on evangelization and social justice. "I believe in just efforts among peoples for the common good," the archbishop said, adding that all men should abide by the United Nations Declaration of Human Rights.



Teachers' strike stalemated

BROOKLYN, N.Y.—A second round of negotiations aimed at resolving a lay teachers' strike against five Brooklyn diocesan high schools failed to produce a settlement as striking teachers rejected a revised diocesan contract proposal. Members of the Lay Faculty Association (LFA), an affiliate of the American Federation of Teachers, AFL-CIO, rejected the revised proposal after meeting with diocesan school officials Sept. 9 at the request of the Federal Mediation and Conciliation Service. No further negotiating sessions have been scheduled, according to a diocesan spokesperson.

Jesuit addresses chaplain meet

WASHINGTON—The ministry of the Catholic chaplain "is to be a sign and agent of the reconciling Christ, to destroy disunity, to restore oneness, harmony, peace," Jesuit Father Walter J. Burghardt told a meeting of Catholic chaplains here. In an address to the annual convention of the National Association of Catholic Chaplains, Father Burghardt, professor of patristic theology at the Catholic University of America, focused on reconciliation, while noting that it is only one image of the mystery of the Church. "The mission of Christ, of the Church," he said, "is to reconcile." Pointing out that "to reconcile is to reunite, to bring back into harmony," Father Burghardt said: "If any one word sums up the 70s, it is disunity. If any one characteristic marks our present, it is cleavage, conflict, division, disharmony."

In capsule form . . .

Eleven denominations will share space in Wisconsin's first ecumenically-owned campus religious center at the University of Wisconsin campus . . . With Pope Paul's appointment of Godefroid Mwambi, 47, as bishop of Pointe-Noire, all three of the Congo's dioceses are led by Congolese bishops . . . Rhode Island's Catholic and Episcopal bishops called for greater cooperation by their memberships, reaffirming the covenant agreements entered into by six pairs of Catholic and Episcopal parishes in 1974.

Blue Cross-Blue Shield Insurance for Catholic teachers in St. Louis has been revised to exclude payment for abortion . . . For the first time in the history of the Benedictine order, founded in the fifth century, abbot presidents from throughout the world are meeting in the United States, near Latrobe, Pa. . . . Cuban Catholics in the United States are donating a chapel for their patron saint, Our Lady of El Cobre, at the National Shrine of the Immaculate Conception in Washington, D.C.

Attorneys for Pennsylvania will appeal directly to the U.S. Supreme Court a Sept. 4 decision by a three-judge federal district court which declared sections of the state's Abortion Control Act unconstitutional . . . The Tennessee Supreme Court, in a 5-to-0 decision, banned snake handling and the drinking of poison in religious services . . . Face to Face, a new quarterly bulletin published by the Anti-Defamation League of B'nai B'rith, will be distributed to Christian and Jewish clergy and educators.

The bishops of Chile have asked the nation's ruling military junta to end the torture of political prisoners and discrimination against those suspected of Marxism . . . There were 1.3 million more Americans with incomes below the poverty level in 1974 than in 1973 . . . The Catholic Order of Foresters has given \$30,000 to the Catholic Communications Foundation.

The Divine Word Society, a missionary order which works in 35 countries, celebrated its 100th birthday . . . The St. Petersburg diocese has issued guidelines for the Charismatic movement in that area . . . The 37th annual meeting of the Canon Law Society of America will be held in San Diego, Calif., October 6-9.

The Little Sisters of the Poor broke ground in St. Paul, Minn., for a new \$5 million, 158-bed home for the elderly poor . . . The national conference of the Holy Childhood Association will be held September 30 in Pittsburgh . . . The Vatican will establish an apostolic nunciature in the Southeast Asian republic of Sri Lanka, formerly known as Ceylon.

Human rights violations hit

WASHINGTON—The president of the U.S. Catholic Conference has strongly protested recent human rights violations in Honduras. Archbishop Joseph L. Bernardin of Cincinnati, the USCC president, also expressed solidarity with those seeking to achieve justice in Honduras and pledged: "We will be sensitive to their comments regarding the role played by our government and by U.S.-based transnational corporations in their country." Such corporations, with resources, and production and marketing outlets in various countries, have often been accused of exploiting both the natural resources and the peoples of underdeveloped nations.



Court upholds abortion ruling

HARTFORD, Conn.—The Connecticut Social Services Department has reinstituted a policy requiring Medicaid recipients to prove medical necessity if they want abortions paid for. A U.S. district court judge had declared the policy illegal last year, but the U.S. Second Circuit Court of Appeals overturned that decision and told the Social Services Department to determine its own policy.

Names . . .

Father Daniel Lyons, newspaper columnist and prominent spokesman for Catholic conservatism, has requested an "indefinite leave" from his order and severed connections with Twin Circle and National Catholic Register newspapers.

Dr. John M. Duggan, former vice-president at Vassar College, was installed as president of St. Mary's College, Notre Dame.

Jesuit Father Bernard J. Lonergan, one of the world's leading theologians, has been appointed professor of theology at Boston College.

Bishop Roger Mahony, auxiliary of Fresno, Calif., was confirmed by the California Senate as chairman of the state Agricultural Labor Relations Board.

Cardinal Maurice Roy of Quebec, Canada, has called for major changes in the world's agricultural policy, including better distribution of land ownership and fair taxes for farmers.

Father Alvaro del Portillo, a native of Madrid, has been elected the second president-general of the international association Opus Dei.

Dr. Edward Kilroy of Fairview Park, Ohio, was elected president of the National Federation of Catholic Physicians Guilds.

Pope Paul has named Msgr. Amedee Proulx, 43, vicar for Religious of the

diocese, auxiliary bishop of Portland.

Father James P. Sinnott, a Maryknoll missionary who was expelled from South Korea last May, was arrested in Washington, D.C., for attempting to pray inside the South Korean embassy.

Dr. Le Thanh Minh Chau, former rector of the University of Hue in South Vietnam, has been appointed assistant to the vice-president at the University of Notre Dame.

Abigail McCarthy, addressing 150 priests in St. Paul, Minn., advocated the ordination of women and passage of the Equal Rights Amendment.

William J. Cox has been named the executive director of the National Committee for a Human Life Amendment, succeeding Robert N. Lynch.

Pope Paul sent a letter of congratulations to French philosopher Etienne Gilson on his 91st birthday and praised him for his long service to the academic world and the Church.

Julia Taft, director of the President's Task Force for Indochina, has praised the

U.S. Catholic Conference for its work in resettling refugees.

Rear Admiral Jeremiah A. Denton, Jr., the Navy's senior POW in Vietnam, received the Celtic Cross Award of the Catholic War Veterans.

Msgr. Harold A. Murray, director of planning for the Newark, N.J., archdiocese, received the first Merit Award given by the National Association of Catholic Chaplains.

The letters and books of the late Emmett J. Culligan, founder of the water treatment business, were presented to the diocesan-run University of San Diego.

Sister Ann Neale, a member of the Grey Nuns of the Sacred Heart, a specialist in ethical questions relating to medical science, has been named first fulltime director of the secretariat of the U.S. Bishops' Committee for Human Values.

Sen. Jacob Javits (R-N.Y.) will be a guest speaker at the October 19-20 convention of the National Conference of Catholic Charities to be held in Cincinnati.

APARTMENT LIVING

Southwood Cooperative

1, 2, 3 and 4 BEDROOM
TOWNHOUSES AVAILABLE

(All utilities included except electricity)



From \$107
888-8174

Stop 11 Rd. at McFarland

TIFFANY PARK APTS.

One and Two Bedroom Apartments
Two and Three Bedroom Townhouses
Starting at \$150.00

Townhouses with Washer/Dryer Hook-ups

9118 East 38th Place

1 Blk. N. 38th, 1 Blk. E. of Post Road

898-0431

The New

Vermont Street

Apartments

One Bedroom Apartments

416-18 East Vermont St.

Across from St. Mary Church

638-9103 — 283-6558

Owned and Managed by G & N Investment Co.

Patronize Our Advertisers

Landlords!

Landlords Center

Why pay the high cost of advertising? Rent Search has qualified tenants waiting now. No Cost or Obligation

926-1264



as seen through
the eyes
of a
10-year-old...

Cavalier Apartments
solves the problem
of where to live.

A young person's play world,
with two playgrounds... two
swimming pools... a
clubhouse for use of the kids
as well as the adults...

We have the right apartment
for your family's happy
times. Even our rental rates
are family reasonable.

Come see our model apart-

ments. We have a friendly

staff awaiting your arrival.

Daily 9-5, Sunday 12-4.

Cavalier

APARTMENTS

and TOWNHOUSES

Just for the

FUN of it

39th & Pool Road

886-8132

Cardinal Apts.
4005 MEADOWS DR.
FROM \$120.00
1 AND 2-BEDROOM APTS.
Carpeting, Air Conditioning, Swimming Pool.
Convenient Location.
Open 10-8 Daily, Closed Sunday
Hall-Hotel Co., Inc. Agents
542-0168

The New
St. Regis

Apartments

Distinctive Apartments
1 and 2 Bedroom and Efficiencies
Beautiful Garden Roof and 24 Hour Security System
Under Leases

26 E. 14th St.

Across from SS. Peter & Paul Cathedral

(Res. Manager)

(Office)

635-2322

283-6558

Owned and Managed by G & N Investment Co.

no gimmicks!

Just lovely spacious apartments and townhouses—convenient westside location minutes from airport and downtown.

Excellent maintenance—security patrolled

Affordably priced from \$150.00

Just off Rockville Road at I-465
(Exit I-465 at S.R. 36)

Rockshire
Apartments

247-7339

COME SEE US IF YOU'RE TIRED OF PAYING FOR "FREE" EXTRAS

Grand Opening
IMMEDIATE OCCUPANCY

The Boulders & a stone's throw.

A stone's throw from the banks of a languid lake and wildlife in the woods. Clearly, the most exciting and adult apartments in town, close to shopping and the area's most swinging night spots. Dynamically decorated, gourmet kitchens, bodacious baths and terrific terraces.

studio from \$142.
one bedroom from \$180.
two bedroom from \$202.
move in now.

The Boulders & a stone's throw Above the Rest

the LANDMARK

more than words can express...
Glamorous Penthouse Living

from \$240 to \$420

One bedroom plus den to three bedroom plus den with 1 1/2 to 2 1/2 baths. Towering 18 ft. ceilings with 12 ft. high clerestory windows. Choose a breathtaking view overlooking dense woods or water. Original in Indianapolis, an unusual blend of the Ultimate in glamour and comfort.

7400 North Harcourt Road
Indianapolis, Indiana 46240
317-272-4444

Still 'in focus'

YOUTHFUL SCHOLARS—Fourteen

Meet us weekly, monthly, occasional events
1015 Woodbridge Lane 46260

Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Boost to our morale

Mother Seton's canonization gave Americans one of those increasingly rare opportunities to be proud. We can sure use the lift, according to the historian who wrote much of the legislation creating the American Bicentennial Commission.

Eric Goldman, speaking at a DePauw University convocation recently, declared that the country is certainly not in a birthday mood and that the public's morale has sunk to an alltime low.

"Here we are at a bicentennial," he said, "and the country is not standing up and cheering... What do we expect? What are we supposed to sing about at the present time?"

He's right, of course. A plenitude of tragedy and

scandal has deflated our ego and eroded our confidence in ourselves, our leadership, and our institutions. We used to be the world's braggart; now we're the global hangdog. They are equally unattractive poses for a nation so richly blessed.

We've had our bad days of late but the world's oppressed peoples would give anything to share the kind of life that is typical in the United States. The most prestigious tribute to one of our own, St. Elizabeth Seton, should make us resolve to be more mindful of the good that permeates this land and less despairing of its inadequacies. Let's hope the honor of having an American-born saint will give our national spirits—and our bicentennial celebration—a healthy shot in the arm.

—B.H.A.

Hearing the message

In this year of Reconciliation when our Archdiocese is about to begin a series of discussions on justice, it might be well to consider the aims of that program.

One aim is to broaden the individual Catholic's awareness of the meaning of justice in his daily life. Another aim is to listen to the Catholic express his needs for justice at the local level. If reconciliation is to be accomplished, local Church leaders might well emphasize the latter aim.

Much of the frustration which characterized the protest movements of the 1960s was generated because protesters claimed they had no say in running their own lives.

The same claim is made by people who protest the busing programs in Boston and Louisville. It is claimed by Palestinians who live in Israel, Irishmen in Northern Ireland, native blacks in white-ruled African countries. The message that comes through in the 1970s is "why bother to protest?" Polarization seethes until it explodes in the violence of destroying what one cannot change.

The official Catholic Church in Indiana is saying that it is willing to listen to what its people have to say in parishes, in institutions, wherever they come together in Jesus' name. The real need, however, is to listen to the message behind the message. Anyone who hears Catholics today listens to a variety of messages. What is

most significant about the messages is not the content but the feeling behind them.

Our Church may seem to be divided, yet there is less division within the Catholic Church than within most religious bodies or political organizations. There are lines of authority. Division may exist with respect to interpretation of those lines but the lines remain stable.

We are, however, witnessing a difference in the expectations of leadership. We are witnessing a difference in expectations of how one lives as a Catholic. Moreover, we are learning that none of us—clergy, laity, parish, diocese—can live or function in isolation. The greatest challenge the Church has placed before us since Vatican II is to live boldly as a Catholic Christian and meet head-on a world—always hostile to such boldness. We can no longer live and function for the Catholic community alone.

The commitment of the Catholic is to Jesus Christ. It is important that our clergy strongly assist the laity in living up to that commitment. But the laity will not listen to the words of Jesus if the clergy does not listen to the laity and to their fears, frustrations and confusions. The clergy must help the laity to understand, accept, and live with those feelings. If the official Church does this well, then the words of Jesus will be an oasis in the desert of fear.—T.W.

Television's smokescreen

We are gratified by the hard-hitting statement from the United States Catholic Conference exposing the new two-hour "family viewing" time on television for what it is—a smokescreen to protect the industry from the wrath of the public.

The statement from the conference's administrative

board underlines the more outrageous aspects of the policy—the time zone differentials and the viewer "advisories."

Television officials claim it would be too costly to adopt a uniform family viewing slot. Consequently the programming in question is scheduled from 7 to 9 p.m. on the coasts, 6 to 7 p.m. in the Midwest, and 5 to 7 p.m. in the Rocky Mountain region. How's that for serving the public!

Then there's the matter of those viewer advisories which are supposed to warn parents that an unsuitable program is coming up. It is blatantly obvious that the networks have no intention of honoring their commitment to present only family fare or else why would there be a need for the advisories?

Beyond that, the conference fears—and wisely so, we believe—that the broadcasters will exploit the advisories just as movie makers have exploited the "X" rating. If the film mess is any indication, the advisory soon will be used to hype viewer ratings rather than counsel parents to turn off the set.

BY FR. THOMAS WIDNER

The Archbishop of Indianapolis has ordained seven new priests for the archdiocese in the past four months. What will help them to meet the challenge of the diocesan priesthood?

Nothing is so important as their own faith and dependence on God. No other support system can be relied on solely. Beyond that they will need people—their families, friends, parishioners—to encourage them, to love them, to help them. For none of us can be good priests if the people we know do not demand it of us.

There is a scene in the novel "The Once and Future King" by British author T. H. White in which the young man Arthur has discovered a stone in a



village churchyard from which a beautiful sword extends. In a hurry and needing the sword, Arthur pulls it away from the stone with some work and deliberation. As he does, however, Arthur finds himself surrounded by a variety of animals who had become his friends as a boy when Merlin the magician transformed Arthur into different animals so he could better observe human nature.

THESE FRIENDS, these animals, now appear with words of encouragement so that Arthur might win the sword. It is only later that Arthur learns of the sword's legend. The man who would take the sword would be king of England. When he realizes the enormous responsibility this means, Arthur cries and wishes that he had never seen the sword.

There comes a time when a man asks himself "Will I be a man?" as

Arthur had to ask himself "Will I be king?" Arthur did not choose his responsibility. It was demanded of him because of his action. Such is life. Challenges offer themselves and we grow or we die as we attempt to meet or run from them.

The Second Vatican Council tells us that the priest is the one who leads and builds community. Father Eugene Kennedy says that the priest is the one who helps other people open themselves to each other and through this to establish and grow in trusting relationships with one another. We call this service. In serving people, the priest serves Christ. This service includes a complementary suffering in loneliness for the priest which cries out for the support and encouragement of people.

IN THE GOSPEL of John, Christ says that he is true flesh and true

blood. He then offers himself to us as food and drink. The priest is ordained to bring this food and drink for the nourishment of people. The priest is ordained to help the nourished people grow into a community of believers who can build the kingdom of God. Like the animals that encouraged Arthur, priests need people to encourage them. Like the hero Ulysses in Tennyson's poem, the priest should then say, "I am a part of all whom I have met."

Just as the boy Arthur cried and wished that he had never seen the sword in the stone, each of us may at times wish we did not have the responsibilities we do. We priests can become stale if people do not demand that we live up to our responsibilities. Priests can become bitter if people do not care about building the kingdom. We need people to demand us to pray. We need people to encourage us to live.

LIVING THE QUESTIONS

Priest needs encouragement of his people

DALE FRANCIS SAYS

Learning to 'call things by right name'

BY DALE FRANCIS

When I was a boy my Dad used to tell me I had to get the nomenclature straight. "Call things by their right names," he said. I learned to understand the importance of precision in language early and the more I observe the way things are the more I am convinced a great many difficulties come because of imprecision in language, because people don't get the nomenclature right.

Imprecision in language, using the wrong terminology for things is disastrous because it leads to imprecision in understanding. Imprecision in understanding can lead to the kind of deviations that bring difficulties.

The word "collegiality" has been used imprecisely by many in the Church and this has brought about

some real difficulties and confrontations.

COLLEGIALLY is, of course, a valid and important concept in the Church. There is a College of Bishops. The Dogmatic Constitution on the Church, after explaining members of the College of Bishops exercise their authority with the successor of Peter, goes on to say:

"This collegial union is apparent also in the mutual relations of the individual bishops with particular bishops and with the universal Church. The Roman Pontiff, as the successor of Peter, is the perpetual and visible source and foundation of unity in his particular church, fashioned after the model of the universal Church. In and from such individual churches there comes into being the one and only Catholic Church. For this reason each individual bishop represents his own church, but all of them together in union with the Pope represent the

entire Church joined in the bond of peace, love and unity."

THAT PARAGRAPH indicates the manner in which there is a College of Bishops, each with individual responsibilities and authority, but joined together with the Pope. Therefore, it is proper to speak of the collegiality of bishops.

But unfortunately the word "collegiality" has come to be used imprecisely. We hear talk of the collegiality of the bishops with priests, with the laity. When the word is used in this way it not only creates false impressions but false expectations.

In the precise meaning of the word there is no collegial relationship of the hierarchy with either the priesthood or the laity. It is true as the Dogmatic Constitution on the Church says, that priests are united with the bishop in "sacerdotal dignity" but as the same document carefully states, they do not possess the highest degree of the priesthood and they are dependent on the bishops in the exercise of their power.

BECAUSE WE are all members of the Body of Christ, because we are all called to carry on the mission of the Church, the laity and the bishop are united in this way. But our functions, our responsibilities, our authority differ.

The Second Vatican Council called upon the bishops to come to knowledge of priests and laity, to seek consultation with them, to understand their needs, to listen to them, to be in a special way united with those priests who "constitute one priesthood with their bishop."

But while bishops form with their fellow bishops and the Pope one College of Bishops, there is not the same collegiality of relationship between bishops and priests and people. There is a distinction in function, responsibility and authority. To speak of this relationship as collegial is to be imprecise and from this imprecision there comes false expectations.

IF PRIESTS and people are led to believe their relationship with their bishop is collegial, then they are likely to expect that their views should hold equal weight with that of the bishop.

It is important that a bishop be given the advantage of consultation with both his priests and the people. This enlarges his vision, improves the service he can offer. It is good when structures are formed that allow a bishop to learn from priests, Religious

and laity. But the difficulty comes if those who are consulted misunderstand their function and equate consultation with a decision. Sometimes, as was the case when Pope Paul issued *Humanae Vitae*, the decision that must be made may well be in direct opposition to the recommendation of those who have been consulted.

IF THOSE who are brought into consultation understand their own role, they will not be distressed if the decision made by the authority differs from their recommendation. But if they come to think of themselves in a collegial relationship with the bishop then they may expect their recommendations will direct the decision.

A bishop is a bishop. It is not a position of rule but service, not so much of authority as responsibility. He must make decisions in the light of responsibility to the whole. It is inevitable that his decisions may conflict with what individuals or groups of individuals may wish, but he finally must act in the lonely isolation of his own conscience.

Irish faithful to weekly Mass

DUBLIN, Ireland—A full 91% of adult Catholics in the Republic of Ireland attend Mass at least once a week, according to a survey of religious practice conducted by the research and development unit of the Irish Bishops' Conference.

And almost a quarter of Irish Catholics—24%—attend Mass more than once a week.

The findings, published in the September issue of *Intercom*, the bulletin of the Catholic Communications Institute of Ireland, are based on interviews with a random sample of 2,499 lay Catholics aged 18 and over.

Of male Catholics, 88.4% attend Mass at least once a week; of females 93.3%. Married people (93.4%) are more likely than single (87.2%) to go to Mass weekly, as are farmers (93.4%) compared with unskilled manual workers (85.7%).

About two-thirds—65.6%—receive Communion at least once a month, with 91.9% receiving Communion at least once a year. Almost half—46.5%—go to Confession at least once a month and 89.8% at least once a year.

LETTERS TO EDITOR

'Lost' and 'Found' in Brookville's parish

To the Editor:

I would like to reply to "Sign me 'Lost'" (9-12-75) of Brookville, Ind. I, too, am a member of Brookville's parish and would like to ask "Lost," a few pertinent questions and give a few personal observations.

There are not different interpretations of the law for those who keep themselves informed and up-to-date on the Church's teachings through reading and/or study. Our Church is still One, Holy and Apostolic.

As for the priest whose leaving was a blessing, is "Lost" unaware of the fact that priests are still human. Therefore, some are good and some misguided. Still, they are priests and deserve respect for the ability they have to bestow God's blessings on us.

As for their human side, the teachings of our religion state, "Judge not lest you be judged" and "How can you love God whom you cannot see if

you do not love your brother whom you can see?"

In regard to the questions and confusion, we had discussion groups for adults which were discontinued due to lack of interest. Did you attend these or were you too busy? And what of the programs offered by the Archdiocesan Office of Religious Education? Do you bother to attend these in the role of an interested adult who wishes to learn more or would you rather sit back and cry "neglect"? If you took the time and trouble to ask the proper parties, I know they would do all they could to answer your questions.

As for the "final vote" on all suggestions, isn't a scapegoat necessary in order to fix the blame in every situation? The fact that our children skip Mass and the sacraments can also be traced to the world we live in, not to mention the example of their parents who do not attend Mass or are among those who leave early.

I know many teen-agers in this parish who are active in parish life, attend Mass, receive the sacraments, and stay until the Mass is over.

I feel that you not only need help but also sympathy because you have allowed yourself to become cut off from your parish for some reason. My family and I will pray that you find the way back to involvement with and understanding of your Church.

We are proud to be members of our parish.

Sign me "Active, Informed and Found" Brookville, Ind.

Mrs. Cole remembers three-hour liturgies

To the Editor:

I am writing in answer to the letter regarding "Children at Mass" in your Letters to the Editor section (9-12-75).

My parents are Orthodox and their liturgies (Masses) are roughly three hours long. When I was young and attended church there before I changed to Catholicism, I remember all too well having to sit and be still without the added help of toys. That was for three hours not just one.

I was brought up believing that church was a holy place of worship. A place to pray and a place to ask forgiveness. It is not just another place to play.

My daughter is only four and she has no real trouble realizing the difference between God's house and a large playroom.

I don't feel one hour's time to be still is asking too much.

Mrs. Duncan [Mary] Cole
Detroit, Mich.



"THANKS FOR THE RIDE, DAD—HAVE A NICE GAME OF GOL-L-L-F!"

The CRITERION

124 W. Georgia, P.O. Box 174
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$5.00 per year
15c per copy

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

Editor, Rev. Magr. Raymond T. Bosler;
Associate Editors, B. H. Ackelmir, Fr.
Thomas Widner; Managing Editor, Fred
W. Fries; Circulation, Agnes Johnson;
Advertising, David Skripaky, Marguerite
Derry.

Published Weekly Except Last Week
in December.

Postmaster: Please return PS Forms
3579 to the Office of Publication.



© 1975, Universal Press Syndicate

Business and Service Directory

BUSINESS SERVICES

Are you a responsible individual? 21 years or older? A desire to work for a national company? Have your own transportation? Part-time or full-time.

**For appointment call:
Mr. Rouse—257-7438**

Even the priests who were pastors or in special ministries before, although they had felt high levels of job satisfaction in their previous work, indicated that in team ministry they find their work more satisfying and at least as challenging.

IN AUGUST this year the National Catholic Reporter (NCR), an independent Catholic weekly published in Kansas City, Mo., began a series of articles on the charismatic movement by Rick Casey. In his second article Casey focused on the "problems" of True House which, he said, provoked concern among other charismatic

(Continued on Page 6)

639-6559
**Carrico Home
Improvement Co.**

Are you a responsible individual? 21 years or older? A desire to work for a national company? Have your own transportation? Part-time or full-time.

**For appointment call:
Mr. Rouse—257-7438**

THE PATRIARCHS

MOSES

BY STEVE LANDREGAN

Central to Jewish and Christian belief is the saving intervention of God in the history of man. The New Testament witnesses to God's ultimate intervention, the incarnation, the act of God becoming a man, to save all men.

In the Old Testament, God's great act of intervention is the Exodus, the series of events by which He rescued the Israelites from oppression in Egypt so that they might receive the fullness of the promises He had made to their ancestors.

The Book of Deuteronomy succinctly describes this central fact of the Old Testament: "My father was a wandering Aramean who went down to Egypt with a small household and lived there as an alien. But there he became a nation great, strong and numerous. When the Egyptians



maltreated and oppressed us, imposing hard labor upon us, we cried to the Lord, the God of our fathers, and he heard our cry and saw our affliction, our toll and our oppression. He brought us out of Egypt with his strong hand and outstretched arm, with terrifying power, with signs and wonders" (Dt. 26:5-8).

THE CENTRALITY of the Exodus lies in the fact that in it the Israelites find the beginning of their nationhood, the roots of their religious practices and the basis for their certainty that God fulfills His promises.

At the center of the Exodus event is Moses, the Hebrew child, rescued from death and reared as an Egyptian prince by the daughter of the Pharaoh (Ex 2).

Driven from Egypt into exile because of his intervention on behalf of a mistreated Hebrew he receives the call of God to lead the Israelites out from the land of their oppression.

In the call of Moses, God reveals from the burning bush that He has heard the cries of the children of Israel and identifies Himself as "the God of Abraham, the God of Isaac and the God of Jacob," who is mindful of His covenant with the Patriarchs.

A somewhat reluctant Moses is instructed to bring the Israelites out of Egypt and slavery and to the mountain where Moses' call occurs. God also reveals the name of Yahweh as His personal name. The name, derived from the ancient Hebrew form of the verb "to be" is significant because it not only reveals the person of God but also reveals His character. It is variously translated as "I am" and "He who is." The name Yahweh becomes so sacred to the Israelites that it is never pronounced.

A Pharaoh, who is less than enthusiastic about losing his Hebrew laborers, refuses to permit them to leave Egypt. His intransigence continues in the face of a series of plagues called upon the Egyptians by Moses and his brother Aaron.

THE PLAGUES, which for the most part are natural phenomena known to the Egyptians, nonetheless become supernatural manifestations because of their intensity, the fact that they appear and disappear at the call of Moses, and that only the Egyptians and their stock are afflicted, not the Hebrews.

The final plague, the death of the firstborn (Ex 11) claims the life of the Pharaoh's son and causes him to release the Israelites who have become such a curse to the Egyptians.

God's final act of deliverance on behalf of the Israelites occurs when Pharaoh, regretting his action, leads his charioteers in an attempt to recapture the fleeing slaves.

It is not known for certain where the final event in the Exodus occurred. The Hebrew words that have traditionally been translated "Red Sea" actually mean "reed sea" which could be either a proper name or a description.

There are many lakes and marshes in the isthmus of Suez that could have been the site and it is not impossible that the northern tip of the Gulf of Suez, an extension of the Red Sea, was the place.

In any event the earliest tradition (Ex 14:21) reveals that as the Pharaoh's chariots closed in "then Moses stretched out his hand over the sea, and the Lord swept the sea with a strong east wind throughout the night and so turned it into dry land."

Whether it was a marshy lake or the Gulf of Suez, the Israelites were provided with an escape route that was denied to their pursuers when the water returned at the command of Moses (Ex 14:27).

THE ISRAELITES were never to forget the intervention of Yahweh on their behalf and would commemorate the event by the annual Passover feast which recalls the Exodus as their supernatural birth as a nation, the People of God.

From the Exodus Moses leads his people to Sinai, the Holy Mountain, where Yahweh is to enter into a covenant with the people He has saved.



Moses prepares to lead his people to freedom from the rule of the Egyptians in the second part of a CBS television series called "Moses—the Lawgiver," starring Burt Lancaster in the title role. The programs were aired in June and July. [NC photo courtesy CBS]

'Exodus' has elements of adventure story

BY FR. AUGUSTINE HENNESSY, C.P.

The People of God, as we now call ourselves, are a pilgrim people. We grow up into godliness amidst the rigors of exile. We have not yet arrived at our promised land. So, in the meantime, we have to get tranquil in a world where we seem, at times, to be wandering somewhat aimlessly in a wasteland. Our God of many promises sometimes seems too far away to be real. Consequently, we are tempted to grumble about His way of doing things.

Nobody can read the inspired words of "Exodus" without admiration for its author's sense of the dramatic. As we turn its sacred pages, we find all the elements of an adventure story: the enslavement of good people, the hard-heartedness of a tyrant, a meek man's reluctant acceptance of leadership, the painful pedagogy of plagues, the triumph of weakness over strength, the superficiality of the masses, the anguish of the true believer. And perhaps surprisingly, we find the touchiness of God about His own honor.

WE READ THAT WHEN the Israelites came into the desert of Sin on the 15th day of the second month after their departure from Egypt, "the whole community grumbled against Moses and Aaron." They were bewildered and scared by the rigors of the wilderness. "Would that we had died at the Lord's hand in the land of Egypt," they said, "as we sat by our fleishpots and ate our fill of bread! But you had to lead us into this desert to make the whole community die of famine" (Exodus 16:12).

God heard their grumbling and took pity on their childishness. The Lord spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them: In the evening twilight you shall eat flesh, and in the morning you shall have your fill of bread, so that you may know that I, the Lord, am

your God." (Exodus 16:12)

Grumbling is a typically adolescent tactic for getting attention. It is a defense reaction against the insecurity of not being fully grown. It fits very snugly into the survival kit of an adolescent who suspects that there is a cosmic conspiracy against his right to be happy, comfortable, and uninterrupted at play.

GRUMBLING LOOKS innocent enough until we see it as a hazard to hope in the heart of an adult pilgrim. Then all of a sudden it becomes very close to looking like implicit despair. Grumbling can be a kind of disbelief in God's presence in His own world. It laments the rigors of exile—so petulantly that it indirectly accuses the Lord of being unmindful of His covenant. No wonder the inspired writer imagined a touchiness in God about the discourtesy of grumblers. It looks as if God had to work dramatic wonders to placate His grumbling pilgrims and then underline His gesture as if to say, "There now; see, I told you so!"

Most of us, like the Israelites in the desert, have a little strain of the grumbler in our makeup. This may disappoint us, but it should not surprise us.

After all, we are still pilgrims, and nobody gets completely comfortable in a wilderness. There is a very human tendency in all of us to look for superhuman leaders to whom we can utter the imperious cry: "Take us out of the wilderness."

Even our loving Father, God, does not escape our petulance. At least we want Him to be more visible and tangible and more obviously present than His own plan for dramatic entrances. A pillar of cloud by day or a pillar of fire by night would do. But not the awful loneliness of being scared in a wilderness.

But our Father insists on being trusted as a Father. He wants us to believe Him when He says: "All things are yours, whether it be . . . the world, or life, or death, or the present, or the future: all these are yours, and you are Christ's, and Christ is God's." (I Cor. 3:22)

© 1975, NC News Service

THE WORD THIS SUNDAY

By Indianapolis area priests

TWENTY-FIFTH SUNDAY OF THE YEAR

"The extravagance of God"

Isaiah 55:6-9
Philippians 1:20-24, 27
Matthew 20:1-16

The Good News today is almost too good to be true. We humans aren't generous with one another, so we don't expect God to be either. But he is, no matter who we are or how we have lived. His thoughts are not ours. His ways are not ours. Does the way I live and treat others reflect my gratitude of God's extravagant generosity to me?

Hails summer training plan for deacons

BY FR. JOSEPH CHAMPLIN

Some persons, like Moses, seem to be born leaders. Others are placed in leadership positions and appear to learn or grow as they fulfill the tasks required of them.

It is basically unfair and unwise, however, to prepare individuals for a life-long future of leading others without extensive theoretical and practical preparation.

Twenty years ago I left the seminary with eight years of theory and theology behind me, but with almost no practical experience and very few pastoral suggestions as a guide.

When I walked into the Cathedral rectory on that February morning I had never baptized a child, never preached before a congregation of lay persons, never visited a home on census call, never seen books containing the official sacramental records.

Fortunately, generous and experienced priests took this young, enthusiastic, but extremely green priest under their wings and gave him a crash "how to do it" course in pastoral ministry.



TODAY'S SEMINARIANS are more fortunate. In our parish, for example, they receive diaconate during Holy Week, return to the seminary for continued study and week-end parish work, then come home for a summer of supervised training in assigned parishes.

Each deacon works under the guidance of a priest, who is his supervisor. In the specific parish, this priest-supervisor is expected to sit down at least once a week with the trainee and discuss the past seven days' experience with him.

The supervisor has been prepared for these responsibilities by a series of preliminary sessions outlining the what and how of his duties and continues to learn about them through a mid-point evaluation meeting with fellow supervisors.

This three-month training program benefits both the deacon and the host parish. People hear a different voice from the pulpit; priests learn about the latest teachings and techniques from one close to the academic scene; parishioners are inspired by the presence and visits of an earnest young man filled with ideals and hopes for the future.

But the deacon probably reaps the greater reward. He gains countless practical experiences, meets a variety of people and comes to know first hand what are the joys and sorrows of a priest's life.

CONSIDER SOME OF the activities our deacon at Holy Family has worked through in his brief May-August stay:

—Taken Holy Communion to a dozen sick persons confined to homes in the city and out in the country.

—Preached every three weeks at all the Masses and received each time written criticisms of his homilies from four representative, but anonymous (to him) lay persons, including a high school student.

—Assumed responsibility for our baptismal program, which meant visiting homes of the parents, conducting the Friday night instructional program, and celebrating the Baptisms on Sunday afternoon.

—Organized and led a three-day pilgrimage to shrines in Canada for 40 parishioners, mainly older persons who would not otherwise have had such an opportunity.

—Censured 50-100 homes, particularly of First Communion children.

—Called upon the sick in our local hospital and nursing homes on a regularly scheduled basis.

—Assisted at weddings and funerals, including rehearsals, wakes and cemetery services.

—Made entries in all the official record books of the parish.

—Handled the complicated Mass stipend account during my partner's vacation.

—Worked in our Vacation with Christ two-week summer school of religion for children in grades 1-6.

—Conducted Communion services when needed.

His growing, learning days as a leader are not over. But as a priest, he will walk into the rectory of his first appointment much less green than I did, more experienced and more confident.

© 1975, NC News Service



Two documents cite 'techniques' for Biblical study

BY FR. JOSEPH JENSEN

Another important Church document concerning literary criticism is the 1964 "Instruction on the Historical Truth of the Gospels." It states that unless the exegete (one who interprets text) "pays attention to all those factors which have a bearing on the origin and composition of the Gospels" (explicit mention is made of textual criticism, literary criticism, and form criticism) "and makes due use of the acceptable findings of modern research, he will fall in his duty."

More recent is the address of Pope Paul VI to the Pontifical Biblical Commission on March 14, 1974, which refers to the official encouragement given to various types of literary criticism.

The Pope speaks of the attention now given to the historical development of a text and to the linguistic and cultural complex to which it belongs. Even the "plurality of theologies" recall, he says, "the choral symphony of the living community, with its multiple voices which all profess faith in the one mystery."

MANY OF THE techniques referred to were originally developed by scholars whose systems contained elements unacceptable to Catholics. For example, one of the most influential of the form critics is Rudolf Bultmann, a Protestant scholar who rejects the New Testament miracles. It is not true, as some popular polemicists tend to suppose, that any Catholic writers of note or even many Protestant scholars follow Bultmann uncritically.

(For critiques of various aspects of his thought, see R. E. Brown, "The Gospel Miracles," The Jerome Biblical Commentary, 78:109-130; J. L. McKenzie, "Bultmann and the Bible," in Vital Concepts of the Bible, 121-152; V. Taylor, "The Formation of the Gospel Tradition.")

In discussing the composition of the Old Testament [the New Testament will be discussed later] we will utilize a division which is somewhat over-simplified but nonetheless useful, namely, into historical, prophetic, and wisdom books. We will discuss each of these groups separately.

That our division is oversimplified becomes apparent as soon as we look closely into what must be included in the category of "historical books." Here would fall the Pentateuch (the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy) which attempts to tell the origins of the human race and of Israel from creation to the initial stages of the conquest of the Promised Land; Joshua and Judges, which tell of Israel's settlement in Canaan; 1-2 Samuel and 1-2 Kings, which trace Israel's story through the days of Samuel, Saul, David, and the whole period of the monarchy to the time of its destruction and the beginning of the Babylonian captivity; Ezra and Nehemiah, which tell of the difficulties encountered as the Jews attempted to establish themselves again after the Babylonian exile; 1-2 Maccabees, which tell of the struggle of the Jews against an oppressive occupying power that attempted to

force a pagan culture upon them; and books such as Tobit and Judith, which are stories intended to edify and inspire trust in God rather than to relate historical events.

BEFORE GETTING DOWN to cases, we must say a word about traditional circles. Without some knowledge of them, it is impossible to speak of the development of a people's traditions. A traditional circle is a group within which traditions are formulated and/or collected, preserved, and transmitted.

The group will generally formulate or select materials that correspond to its own interests and will impress something of its own character in the transmission of them. Examples of traditional circles would be clans, groups of priests, the scribes and wise men of the royal court, prophets living in community, and levites responsible for liturgy and administering covenant law.

The liturgy itself exercised a strong influence in the formation of Israel's traditions. An event experienced is not yet a narrative; it needs to be formulated in words by an individual who speaks for the community. Important occasions for such formulations were provided by the liturgy, e.g., covenant renewal ceremonies; at such times the Lord's mighty deeds in delivering Israel were celebrated. These formulations tended to be poetic and hymnic in style, and their beginnings must go back to the day Israel left Egypt. The later prose narratives probably drew much from the earlier lyrical accounts.

© 1975, NC News Service

© 1975, NC News Service

Violence colors land rebellions

(Continued from Page 1)

was seized in June, 1971, by agents of landholders in Veraguas province and was never heard from again. He had worked with farm workers in farm cooperatives that were weakening the monopoly of the large landowners.

ANOTHER COLOMBIAN priest, Father Ivan Betancourt, and American Conventual Franciscan Father Jerome Cypher, were killed in Olancho by soldiers and landholders trying to stop a cross-country march of Honduran farm workers demanding land.

Two lay helpers were killed with the priests, while the farm workers were killed during raids on their union's headquarters.

The "path of crosses" between the

two events go from Chile and Bolivia in the south to the Dominican Republic in the Caribbean:

• In Chile, following a land-reform program introduced by former Marxist President Salvador Allende, the military who deposed him two years ago turned the lands back to the large landholders. Armed violence left many farmworkers dead.

• In Bolivia the military government suppressed a revolt of farm workers and students at Cochabamba over the issue of land tenure in January 1974. Almost 100 were killed. Reports on the massacre by a Catholic group led to its suppression and several missionaries were expelled in the following months.

• At Riobamba, Ecuador, soldiers

wounded several Indian farmworkers and killed one of them, Lazaro Condo, last November. They also arrested an ailing rural pastor and the vicar general of Riobamba.

IN ADDITION to Honduras, two other Central American military governments have been involved in fatal violence against the farmworkers.

In Nicaragua 20 farm worker hostages were executed in June for allegedly aiding guerrillas of a national liberation front.

In El Salvador, soldiers allegedly pursuing "bandits and subversives" killed in December six farmworkers at San Vicente. Another six, including young boys, were killed by soldiers in Santiago de Maria in July.

• In the Dominican Republic, government agents expelled in the spring of 1974 some 1,500 campesinos of the Christian Land League, who had occupied lands assigned under a tenure reform law.

• The Agrarian Council in Mexico, an independent union of farmers, said six farmworkers were killed in land disputes with owners at Veracruz and Hidalgo states in August.

The CELAM editorial condemned "destructive, institutionalized violence of capitalism; noisy, brutal violence of guerrilla warfare; calculated and systematic violence of communism, as well as the repressive violence of military regimes."

Charismatics charge 'distortion'

(Continued from Page 5)

leaders and eventually led to the community's dissolution.

In a statement to NCR and news services, eight former True House members said: "We believe that the reporting about True House has presented a distorted image of the community and misrepresented it. We also believe that the importance of True House and what happened in it have been exaggerated and unjustly and uncharitably made into a public

scandal."

The group admitted that "pastoral ministry was at times wrongly exercised" in the community, but charged that the NCR report attributed "inordinate importance" to the breakthrough ministry and other problems.

Arthur Jones, executive editor of NCR, defended Casey's series as a balanced investigation into both the good and bad aspects of the Catholic charismatic movement.



DISCOVERY DAY—Eighth graders at St. Roch's School, Indianapolis, last Friday participated in a CYO-sponsored Discovery Day program held at St. Maur's Theological Center. In its third year, the spiritually-oriented program tries to help participants recognize and develop the qualities of Christian leadership. Shown (top left) conferring as the program began are Father Ivan Hughes, O.S.B., St. Maur's; Miss Linda Kleeman, volunteer adult leader; Father Michael Carr, pastor of St. Andrew's, Indianapolis, spiritual director for the day; and Sister Ellen Miller, O.S.F., who directs the program for the CYO. Youngsters pictured in the photo top right are practicing one of the pleasant requirements—getting to know each other better. Middle photos show St. Roch principal Joseph Schaedel (left) and eighth grade teacher Ron Tellman (right) discussing aspects of leadership with groups of students. Important parts of the program were the liturgy celebrated by Father Carr (bottom left) and periods of quiet concentration (bottom right). The CYO expects to conduct 20 Discovery Days this school year. [Criterion photos by Dave Skripsky]

ALCOA Aluminum

1/4 Century Serving Central Indiana

FRANK CASEY DAN CASEY

KOOL VENT BANK RATES AVAILABLE Call Day or Night 784-4458 3147 Shelby Street

Patronize Our Advertisers

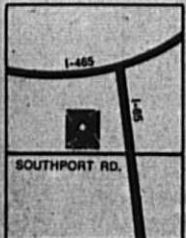
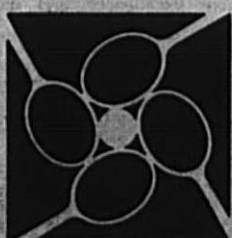
RACQUETS FOUR

SIGN UP NOW

Tennis or Raquet Ball

- Clinics
- Leagues
- Ladders
- Mixed Doubles

Winter Program Begins
Week of September 29th.



4002 SOUTHPORT RD.
783-5411

Rowland Leverenz
Tennis Pro/Manager

CYO NOTES

Junior Touch Football coaches will meet Monday night at 7:30 p.m. at the CYO Office. All coaches, or a representative should attend.

Cadet Girls' Basketball entry blanks have been mailed. They are due no later than Oct. 10.

Kickball rosters, eligibility

PLAN FIESTA

INDIANAPOLIS — The Fifth Wheelers, Catholic organization for widows and widowers, will sponsor a Fiesta Mexicana on Saturday evening, Sept. 20, at the Patternmakers Hall, 1520 E. Riverdale Dr. Persons interested in joining the Fifth Wheelers organization should contact John O'Connor at 357-3258.

blanks and participation fees are due today, Friday, Sept. 19, at the CYO Office. Girls in the Cadet and "66" leagues must have physicals.

Nomination forms for the St. John Bosco Medal have been mailed to Pastors and Priest Moderators.

Those attending the

National CYO Convention in San Antonio must have their balance of the convention fees in the CYO Office no later than Monday, Sept. 22.

CARD PARTY SET

INDIANAPOLIS — The Little Flower Auxiliary, Knights of St. John, will sponsor a card party at 2 p.m. Sunday, Sept. 28, in the Little Flower auditorium, 14th and Bosart St. The public is invited.

2313 W. Washington St. 632-9352
Indianapolis, Indiana

USHER
Funeral Home, Inc.

Anna C. Usher Wm. A. Usher
Frank E. Johns

Remember them in your prayers

CHARLESTOWN
† CATHERINE CONNELLY BARD, 75, St. Michael, Sept. 12. Mother of George R. Bard of Olisco; Roy Bard of Louisville, Ky.; Martin B. Bard of Jeffersonville; and Dorothy M. Mikasell of Glasgow, Ky.

FLOYDS KNOBS
† LEONA R. BATH POFF, 62, St. Mary-of-the-Knobs, Sept. 15. Wife of Charles Edward Poff; mother of Sandy Schmitt of Sellersburg; Donna Winn of Floyd's Knobs; and Connie Bledsoe of Pekin.

GREENWOOD
† DENNIS F. WILSON, 44, Our Lady of Greenwood, Sept. 13. Father of Daniel and Janet D. Wilson and Diana Jones; son of Mrs. Phyllis E. Wilson.

INDIANAPOLIS
† LOUIS J. WENDLING, Sr., 80, St. James the Greater, Sept. 10. Husband of Beatrice L.; father of Louis J. Jr. and Donald L. Wendling and Mrs. George Jennings; brother of Alphonse and Herman Wendling.

† JAMES L. BOWLEN, Jr., 53, Little Flower, Sept. 11. Husband of Patricia; father of Mark J. and Neal J. Bowlen and Linda Royer; brother of Maria Smith, Betty Reilly, Rosemary Jennings, and Joan Humbles.

† HONORA M. O'NEILL, 71, St. Barnabas, Sept. 12. Sister of Anna M. and Frederick A. O'Neill, Callista M. Kethcart, Gertrude Fox, Paula M. Doering and Cathryn O. Crouch.

† ANTHONY G. ZAEPEL, 80, St. Barnabas, Sept. 12. Father of Robert A. Zaepele and Mildred Brown.

† JOHANNA CASTRO, 98, SS.

Peter and Paul Cathedral, Sept. 13. Sister of Rose Tiesenburg.

† CLARE BEASLEY, 43, Our Lady of Lourdes, Sept. 13. Wife of Ronald L.; mother of Jay and Tod Beasley; daughter of Mr. and Mrs. John Vestal.

† MAXINE M. BRITTON, 57, St. Gabriel, Sept. 15. Wife of Charles O.; mother of Mary A. Metallic, Kay, Norman, John and Robert Britton; daughter of Naomi Baskerville; sister of Robert, Samuel, Michael, Donovan and Albert Baskerville, Mary Maled, Helen Lukasick, Charlotte Semich, Nancy Reichle and Dorothy Lehr.

JEFFERSONVILLE
† JAMES A. FLOOD, Sr., 75, St. Augustine, Sept. 15. Father of James A. Flood, Jr. of Jeffersonville.

NEW ALBANY
† GENEVIEVE BISCOPINK, 81, Holy Family, Sept. 10. No immediate survivors.

† KATHRYN E. CONNELL, 73, Holy

Trinity, Sept. 13. No immediate survivors.

† GRANT THOMAS PYLE, Infant, Our Lady of Perpetual Help, Sept. 13. Son of Mr. and Mrs. Bruce Pyle of New Albany; brother of Ward and Scott Pyle, both at home; grandson of Mr. and Mrs. Herbert Pyle of Seymour; and Mr. and Mrs. Edgar Jenkins of Highland, Wis.; great-grandson of Mrs. Anna Pyle of Evansville; and Mrs. L. E. Cassidy of Tell City.

TERRE HAUTE
† LOUISE M. WELCH, 66, St. Patrick, Sept. 11.

† FRANCES B. GROVES, 82, St. Ann, Sept. 15. Mother of Regina M. McCoskey; grandmother of Kay Isle of Hartford, Conn.; aunt of Sister Consuelo Burtch, S.P., of St. Mary-of-the-Woods; and Josephine and Mary Burtch, both of Vandalia, Ill.

† JOSEPH THELEN, 50, St. Margaret Mary, Sept. 17. Husband of Martha; father of Michael with the U.S. Air Force; Martha of Terre Haute and Marie Flak of Milwaukee, Wisc. Son of Helen Doyle and brother of Michael Thelen, both of Milwaukee.

For the engaged

NEW ALBANY, Ind. — A Pre-Cana Conference for Engaged Couples, co-sponsored by Catholic Charities and the Aquinas Center, will be held at Providence High School in Clarksville in a two-day program—Thursday, Sept. 25, from 7:15 to 10 p.m. and the following Sunday, Sept. 28, from 12:45 to 5:30 p.m. Interested couples are asked to pre-register with their parish priests.

PLAN FISH FRY

INDIANAPOLIS — A fish fry, sponsored by the Men's Club of Little Flower parish, will be held in the school hall on Friday, Sept. 26 with serving time from 5 until 8 p.m. Parking available in the rear of 1401 N. Bosart. All are invited.

Thompson's
Quality "Chok'd"
ICE CREAM
and
Dairy Products

Martinsville

Hayes Pharmacy, Inc.
Gene Hayes John Thomas
"Prescription Specialists"
Martinsville Mooresville

Brookville

PEPSI-COLA
Pepsi
Pours
It On!

Plainfield

The FIRST NATIONAL BANK and Trust Company of Plainfield
"A Good Bank to Grow With"

Shelbyville

Tippecanoe Press, Inc.
Printers—Stationers
392-1154

Franklin

Central L. & M. Supply Co., Inc.

Complete Line Quality Building Materials
159 Cincinnati St. 734-7126

New Albany

DAY LUMBER CO.
• Lumber
• Millwork
15th & Shelby St. 944-8457

Dr. Marvin F. Dugan
Optometrist
133 E. Spring St. New Albany 945-0023

Greenwood

N|B|G
NATIONAL BANK OF GREENWOOD
Personal Service Bank
Member F.D.I.C.

KELLY CHEVROLET
Greenwood, Ind. 681-9371

PATRONIZE OUR ADVERTISERS

Columbus

Vetter's
Home Entertainment Center
2523 Central 372-7833

Gene's Bakery and Delicatessen
Special Cakes & Pastries
525 Washington St. 379-4828
1762 25th St. 372-5311

BEHLER
PONTIAC—GMC TRUCK
3060 N. National Rd. (B12) 372-3725

For MEN'S and BOYS' CLOTHING
In Columbus... See
Dell Bros.
416 Wash. St. (Downtown)
Also 25th St. Shopping Center

Brownsburg

BROWNSBURG HARDWARE INC.
Tools and Glider Parts
Speed Bore Appliances
Brownsburg Shopping Center
852-4587

Miriam's Town Shop
Miriam Has A Dress For You
For Every Occasion
8 E. Main Brownsburg

Aurora

CHRISMAN'S Clothing, Inc.

Aurora, Ind. 924-1747

Savage Appliances

Your General Electric Dealer
214 Main St. 924-2452

New Castle

Bank Number Three
Organized in 1873
THE CITIZENS STATE BANK
NEW CASTLE, IND.

Dr. Joseph B. Kernel
OPTOMETRIST
114 S. 15th St. JA 9-0505

Greensburg

Oliger-Pearson FUNERAL HOME
Mrs. Howard J. Pearson
222 N. Franklin Ph. 642-8573

J.H. Porter & Sons
Funeral Home
"Catholic centered funeral services"
Tom Porter is a dedicated Funeral Director
Phone 682-1921

Connersville

DR. D. L. MacDANIEL DR. RICHARD WIENER
OPTOMETRISTS
Contact Lenses
Office Hours:
Mon. thru Fri. 9-12 and 1-5
Sat. 9-12
325 Eastern Ave. 825-5141

Gray Sales Company
Chrysler—Plymouth—Valiant
Sales and Service
600 Western Ave. 825-4131

Tell City

SPORTSMAN'S DELIGHT
Live Bait, Tackle & Guns
Sporting Goods
24 Hr. Service
743 12th St. 547-2235
(Call at home after hours)

TELL CITY NATIONAL BANK
"Drive-In Banking Service"
FREE PARKING

FISCHER'S
Furniture and Appliances
"Frigidaire and Maytag Distributor"
710 Main St. K1 7-3351

Patronize Our Advertisers

Terre Haute

For Complete Building Material Needs See...
Powell-Stephenson Lumber
2723 So. 7th St. 235-4243

Hahn Shoes INC.
"Folks Trust Us"
21 - 23 Meadows Center

2 LOCATIONS
11TH & LOCUST STS. & HONEY CREEK SQUARE
GREAT 50% Open 10 Hours a Day 7 Days a Week
More Than The Price Is Right

PEPSI POURS IT ON

Eldred Van & Storage Co., Inc.
547 N. 13th St. 232-8296
"LOCAL • LONG-DISTANCE OVERSEAS • STORAGE"
ACCURATE ESTIMATES WITHOUT OBLIGATION
Authorized Agents For
United Van Lines

VIEWING WITH ARNOLD

An old favorite returns

BY JAMES W. ARNOLD

The return of "Singin' in the Rain" is almost too good to be true, a reward to movie buffs comparable to a tax rebate. This 1952 Gene Kelly-Debbie Reynolds comedy-musical, made unpretentiously at the height of the great MGM musical period, appeals equally to film-art highbrows, nostalgia freaks, and the tired businessman (or woman). If a good movie is what makes you feel good, then "Singin'" is a good movie—by that criterion, maybe even the best.

Its basic lovable quality is its joy-of-living exuberance, so typical of dancer Kelly and director Stanley Donen, who went on to make "Seven Brides for Seven Brothers," "Funny Face," "Charade" and (most recently) "The Little Prince." Everybody in it is pretty, upbeat, smart and funny. The usual corny slapdash musical plot is less of a drag because the movie is really about the hectic period in Hollywood in the Twenties when the medium was converting from silent to sound, offering Donen and writers Betty Comden and Adolph Green a chance to satirize producers, actors, fans, gossip columnists, and both the old and new

methods of making movies.

KELLY PLAYS a hammy silent star of the swash-buckling Fairbanks type who finds he can save his career by switching to the singing and dancing sound musicals. But his co-idol, blonde Jean Hagen, is about as talentless as the waitress in "Nashville," and is even worse talking than she is silent. As the script puts it, "She's a triple-threat. She can't sing, she can't dance, and she can't act."

So the idea is to substitute the voice of Kelly's girl friend, an unknown ingenue hopeful (Miss Reynolds). There is no need to underline the sticky complications, especially when Miss Hagen gets greedy and threatens to ruin the studio unless Debbie sings for her "forever." Thus we get a glimpse of the stupidity and viciousness of Hollywood, though in comic terms. The Hagen character is a "star" who makes the mistake of believing her publicity buildup.

BUT ALL THIS is only an excuse for a series of bofo comedy and musical numbers. (The songs are mostly pop standards—"You Were Meant for Me," "Broadway Melody," "Good

Mornin'," etc.) There is a delicious spoof of the Fairbanks athletic-romantic style and the subtitled silent melodramas; a witty rehearsal where the actors learn to cope with microphones; a hilarious preview in which the dubbed soundtrack goes out-of-synch; a sendup of the elaborately choreographed Busby Berkeley-type musicals of the Thirties, the stage styles of the Twenties (burlesque, vaudeville and Ziegfeld), and the classy super-productions that had dominated the Forties. The last includes one of the more memorable and imaginative film ballets ever performed by Kelly and his beautiful partner, Cyd Charisse. Intriguingly, for charity's sake, it also spoofs an old movie plot, the gangster film "Scarface."

This is not even to mention the film's classic scenes, which turned out to be highlights in last year's "That's Entertainment": Donald O'Connor's energetic song-dance of "Make 'Em Laugh," using several movie sets as comic props, and Kelly's magnificent "Singin' in the Rain" dance, in which he turns an umbrella, a cobblestoned street and tons of water into a lyric tribute to the crazy delights of falling-in-love.

Unconsciously commenting on its own period, this utterly romantic flick is made with an absolute lack of eroticism, except (as they did it in those days) in the

Charisse ballet. The entire mood of attraction is conveyed by song and dance, and the inevitable smooch at the end. You may think that's great, or perhaps that it's phony. In either case, it's touchingly innocent, and shows how far

the movies have traveled in 23 years.

THE EARLY 1950's was not a sophisticated movie period, and the excellence and wit of "Singin'" was not especially typical. It is less a relic of a Golden Age than a

The week's TV network films

THE STONE KILLER (1973) (NBC, Saturday, Sept. 20): More Bronson violence, this time as a tough Los Angeles cop trying to bust an interclass Mafia assassination plot masterminded by Martin Balsam. Cops and killers are virtually indistinguishable, and the whole world seems to be going down the drain. Directed by Michael Winner ("Death Wish"). Not recommended.

SERPICO (1973) (ABC, Sunday, Sept. 21): Sidney Lumet's rather simple-minded and conventional film of the essentially factual account of how an honest cop discovered widespread corruption in New York's police force, and how his failure to join the hustle won him hatred instead of respect. Serpico's genuine heroism and Al Pacino's sympathetic portrayal are the main assets. There will have to be a lot of TV bleeps, since half the original film dialog was in four-letter words. Satisfactory for

mature viewers.

CONRAK (1974) (CBS, Thursday, Sept. 25): A first-class teacher movie about an idealistic young man (Jon Voight) who both teaches and learns from a group of neglected black children on an island off the Carolina coast. A true story with an ambiguous ending, uplifting, and beautifully acted and photographed in Georgia. Directed by Martin Ritt ("Sounder"). Recommended for all ages.

CURRENT RECOMMENDED FILMS (listed in the order in which they were reviewed here):

The Great Waldo Pepper (A-2), Alice Doesn't Live Here Anymore (A-4), The Four Musketeers (A-3), Tommy (A-4), A Woman Under the Influence (A-3), At Long Last Love (A-3), A Brief Vacation (A-3), The Passenger (A-3), The Other Side of the Mountain (A-2), The Wind and the Lion (B), The Return of the Pink Panther (A-2), Nashville (A-4), Singin' in the Rain (A-1).

Famed deaf-blind poet to appear at Marian

Deaf-blind poet, educator and global traveler, Dr. Richard Kinney, and his biographer, Lynn M. Crist, will share an "Evening of Rainbows" in a program open to the public at Marian College at 7:30 p.m. Tuesday, Sept. 30.

Episodes from "Through the Rain and Rainbow," Crist's biography of Dr. Kinney, will provide numerous topics for reflection, humor and dialog by the two men, both of whom are published poets and teachers.

Dr. Kinney, totally deaf and blind for more than a quarter-century, is president of the Hadley School for the Blind in Winnetka, Ill., a correspondence school with 4,000 students and ten overseas offices.

behalf of the blind and deaf-blind around the world.

Crist is a professor of English at Mount Union College, Alliance, Ohio, the school from which Dr. Kinney was graduated with honors in 1954 as the third deaf-blind person to earn a college degree at that time.

Marian College invites the public, especially the handicapped, the blind, and the deaf to this unique program of inspiration, insight, and entertainment. An interpreter will be present for the deaf in the audience. Aides will be provided to assist the handicapped.

Co-sponsoring the event with the college are the Indianapolis Star Blind Fund, the Indiana Association of Workers for the Blind, Lions Clubs of Indianapolis, and the Mental Health Association.

JAMES H. DREW Corporation
Indianapolis, Ind.

TEN LITTLE INDIANS DAY SCHOOLS

Enroll Now
Space available in following locations:
8405 East 47th St.
547-1122
9700 East 30th St.
(In Burnham Abbey Complex)
897-9888
NURSERY SCHOOL
KINDERGARTEN
DAY CARE
4 A.M. to 4 P.M., ages 3 to 6
FULL OR PART TIME

case of where, once, nearly everyone did everything right. The film ages splendidly, except perhaps for its sentimental ending, which may have been intended to fit the rest of the campy tone. Its only serious cinematic flaw is the reliance on sets and interiors. We've since been spoiled by the explosion into real locales of such musicals as "West Side Story," "Sound of Music," "Godspell," "Superstar" and others.

Be sure to see "Singin'" this time around. For once, everyone can agree with critic Pauline Kael. It is "just about the best Hollywood musical of all-time." [Rating—A-1: unobjectionable for all]

Wm. Weber & Sons
"Purveyors of Fine Meats"
Beech Grove, Indiana
787-1391
Breaded Fish Portions For Fish Fries

RAYMOND F. FOX
MICHAEL J. FOX
D. BRUCE FOX
FOX Insurance Agency
Area 317, 925-1456
3656 Washington Blvd.
Indianapolis, Ind. 46205

SINGLE? CATHOLIC?
(Age 21 to 40)
Interested in meeting others through social events and community affairs.
Call: 546-4928
CATHOLIC ALUMNI CLUB

ED SHOOPMAN, Auctioneer
Member Ind. Auctioneers Assoc.
Graduate of Reisch College of Auctioneering
359-2502

Afraid You're Going Deaf?

A few offer of special interest to those who hear but do not understand words has been announced by Belton. A non-operating model of the smallest Belton aid ever made will be given absolutely free to anyone requesting it.
Send for this non-operating model now. Wear it in the privacy of your own home to see how tiny hearing help can be. It's yours to keep, free. The actual aid weighs less than a third of an ounce, and it's all at our level, in one unit. No wires lead from body to head.
These models are free, so we suggest you write for yours now, again, we repeat, there is no cost, and certainly no obligation. Thousands have already been mailed, so write today.
G. A. VAN HOOSE
BELTONE HEARING AID SERVICE
119 N. Park St., 1196 Constitution Bldg.
Phone 625-3116

"Help Us To Help Others"

Please Accept Our Apologies.

We Have Been Forced to Remove Several Collection Boxes Due to Circumstances Beyond Our Control.

Call Us For Pick-Up At Your Home

We Need Useable Clothing and Household Items.

CATHOLIC SALVAGE
632-3155

CONFIRMATION SCHEDULE

Oct. 7, Tuesday, 7:30 p.m., Enochsburg.	p.m., Holy Family, Richmond.
Oct. 12, Sunday, 2 p.m., Universal; 5 p.m., Clinton.	Nov. 11, Tuesday, 7:30 p.m., Brownsburg.
Oct. 18, Thursday, 7:30 p.m., St. Barnabas.	Nov. 16, Sunday, 2 p.m., Clarksville; 5 p.m., Sacred Heart, Jeffersonville.
Oct. 19, Sunday, 2 p.m., St. Dennis; 5 p.m., Napoleon.	Nov. 23, Sunday, 2 p.m., Starlight; 5 p.m., St. Mary-of-the-Knobs.
Oct. 21, Tuesday, 7:30 p.m., St. Pius X.	Dec. 2, Tuesday, 7:30 p.m., Greenwood.
Oct. 26, Sunday, 1 p.m., Oak Forest; 3:30 p.m., St. Mary-of-the-Rock.	Dec. 4, Thursday, 7:30 p.m., Holy Name, Beech Grove.
Oct. 30, Thursday, 7:30 p.m., Little Flower, Indianapolis.	Dec. 7, Sunday, 2 p.m., Sacred Heart, Terre Haute.
Nov. 2, Sunday, 2 p.m., St. Andrew, Richmond; 5 p.m., St. Mary, Richmond.	Dec. 9, Tuesday, 7:30 p.m., St. Jude, Indianapolis.
Nov. 4, Tuesday, 7:30 p.m., St. Bernadette, Indianapolis.	Dec. 14, Sunday, 2 p.m., St. Bernadette, Indianapolis.

DO IT YOURSELF AND SAVE!

UPHOLSTERY FABRIC

... by the yard or by the roll.

Select from over 1200 Rolls of Upholstery Fabric and Save 40% or More. Foam Cut to Order While You Wait.

OPEN DAILY 8-5:30, FRIDAY NITES 'til 8 p.m., SATURDAY 10-4
UNITED UPHOLSTERY Co.
3815 E. 10th ST. (SHERMAN & E. 10th) 353-2126

feeney mortuaries

PRESENT YOUR PARISH ACTIVITIES
These announcements are made free of charge. To list your event, phone or bring the notice 2 weeks in advance to the Mortuary or Phone 923-4504

Holy Name FISH FRY and SOCIAL
Friday, September 19 — 4 to 10 p.m.
Dinner — Adults \$1.50 — Children \$1.00
Carry-Outs

St. Mary's RUMMAGE SALE
Friday and Saturday, September 26 and 27
10 a.m. to 4 p.m.
Church Yard — 317 N. New Jersey (Rear)

Little Flower Auxiliary Knights of St. John CARD PARTY
Sunday, September 29 — 2 p.m.
Little Flower Auditorium — 14th and Bosart
Public Invited

Feeney Mortuaries
Indianapolis

Feeney-Kirby Dorsey-Feeney
1901 North Meridian 3925 East New York

Feeney-Hornak
71st at Keystone
923-4504



Harry Feeney



Mike Hornak



Mike Feeney

IN ADDITION TO his duties at the school, Dr. Kinney has traveled extensively for the U.S. Department of State in

WOMEN TO MEET

INDIANAPOLIS — The fall quarterly meeting of the South Deanery Council of Catholic Women will be held 7:30 p.m., Tuesday, Sept. 23, at St. Mark Church, 6040 S. East St.

BECKER ROOFING CO.
ROOFING — SIDING
GUTTERING

"Above everything else, you need a good roof!"
• Free Estimates •
2902 W. Michigan St.
638-0668
Jim Giblin, Owner

"KIDS BACK IN SCHOOL!"

NOW IS A GREAT TIME TO PAINT-UP AND FIX-UP BEFORE THE COLD WEATHER AND HOLIDAY SEASONS BEGIN!

B&M Construction Co.

Complete Home Repair and Remodeling Co.
Offers:

ROOFING—2 WEEKS ONLY... FOR 33¢ sq. ft.
PAINTING—SIDING—BATH & KITCHEN REBUILDING
CARPETING—TILE FLOORS—GARAGES AND ROOM ADDITIONS
CONCRETE AND PLASTERING SERVICES
DOORS—CEILING TEXTURIZING—STORM WINDOWS—STORM DOORS

LICENSED—BONDED—INSURED

CALL NOW FOR FREE ESTIMATE!
546-6740

Monsignor Goossens Says:

The way to put the missions in your will is to call your lawyer for an appointment—

Then tell him how much you want to give to the missions—

Then tell him to word it this way—

I give . . . etc. . . . to the Society for The PROPAGATION OF THE FAITH, Inc., 136 West Georgia Street, Indianapolis, Indiana, the sum of \$ for its corporate purposes.

CATHOLIC HOME AND FOREIGN MISSIONS

MSGR. VICTOR L. GOOSSENS, DIRECTOR

136 WEST GEORGIA ST.

INDIANAPOLIS, IND. 46225