

# the CRITERION

Archdiocese of Indianapolis

VOL. XV, NO. 50

INDIANAPOLIS, INDIANA, SEPTEMBER 17, 1976

## CCD prospects appear brighter

BY FR. THOMAS WIDNER

Prospects for out of school religious education programs appear better than ever for the 1976-77 year, according to Father Robert Drewes, assistant superintendent of education in charge of religious education for the Archdiocese.

Religious education, also known as CCD, programs get under way this month beginning with Catechetical Sunday on Sept. 12. Many parishes inaugurate their programs with a formal commissioning of religion teachers, both in-school and out of school, in ceremonies during a Sunday Mass. Such a commission reflects the importance of the catechist in the parish.

THE ANNUAL REPORT of the Office of Catholic Education includes the results of a survey on the state of parish religious education in the Archdiocese compiled this past spring by Sister Gilchrist Conway, S.P. Sister Gilchrist sent a data collection instrument to all parishes in the diocese. Although only 30% of the

instruments have been returned, the number and spread of parishes constitute a valid sample and can be interpreted on a broader basis.

The strengths of religious education programs throughout the diocese are reflected in the following statistics: 70% of parishes provide some kind of adult religious education, 88% provide secondary religious education, and 94% provide elementary religious education. These programs are over and above the operation of a school.

The survey also revealed that, though children in elementary schools receive slightly more than twice as much instruction per week as do CCD students, CCD students are likely to get "twice the teacher attention of elementary school students." Since religious education programs currently emphasize the importance of the person who teaches, this statistic is very vital in the long range effect of religious education.

ANOTHER IMPORTANT item in the survey concerned sacramental preparation. Almost all religious education programs, both in-school and out of school, now emphasize the parent component. That is, the role of the parent in stimulating the child's interest in preparation for and reception of the sacraments of Eucharist, penance, and Confirmation is emphasized. This is looked upon as a positive strength.

One of the principal weaknesses of the survey was its low return. In addition, no financial data is included because of the lack of availability of this information. Some parishes keep no financial records of its programs, and the categories listed on the survey did not always match the parish's categories. Another weakness was the lack of teacher training at the parish level. Only 56% of parish respondents offer such training. Although nearly all texts used in parish programs are diocesan approved, the preference of parishes is for the Sadlier series while a recent diocesan evaluation of religious education curriculum materials indicate that the Benziger Company produces the most adequate religious education material for elementary instruction.

OUT OF SCHOOL RELIGIOUS education programs have become increasingly important in the past few years. Some parishes rely on them exclusively in the absence of schools. Others which have elementary schools have as many enrolled students and potential students as exist in the school. St. Simon parish, Indianapolis, enrolls 650 students in its elementary school, but estimates the potential number to be 2½ times that number.

The number of elementary and secondary school children who are receiving no formal religious education was recently the thrust of a survey conducted for the National Council of Catholic Bishops. The survey revealed that there may be as many as 6.6 million elementary and secondary age children in the United States who are receiving no formal religious education.

### St. Ann, Terre Haute schedules its closing centenary observance

TERRE HAUTE, Ind.—Year-long activities celebrating the 100th anniversary of St. Ann parish here will culminate Sunday, Sept. 19, with an afternoon Mass and a dinner-dance that evening.

The Centennial Mass, at which Archbishop George J. Blakup will be the principal celebrant, will begin at 3 p.m. Concelebrants will include Father Don Rahn, administrator, former pastors and associate pastors as well as sons of the parish who have been ordained.

In addition, invitations have been issued to all priests in the Archdiocese inviting them to participate.

At 6:30 p.m. that evening, a dinner will be held at St. Mary-of-the-Woods College, preceded by a reception one hour earlier. A dance at 9 p.m. will conclude the centenary celebration. James Wynne has served as general chairman of the Centennial Committee, which has mapped plans for the varied activities held throughout the past year.

A special souvenir book is being issued depicting the history of the parish. The book will be available in October and may be purchased through Fred Nation, 2312 N. 10th St. Terre Haute, Ind., 612-466-9164.



AT RETREAT HOUSE OBSERVANCE—Shown above at the Expo Center dinner last Saturday marking the 25th anniversary of Fatima Retreat House, Indianapolis, with Archbishop Fulton J. Sheen, principal speaker, and Archbishop George J. Blakup, host prelate, are Father Kenny

Sweeney, left, present Retreat House director, and Father James D. Moriarty, founding Director. Father Moriarty served in the post for 17 years, and both he and Father Sweeney were among the dinner speakers. [See additional photos on Page 7 and The Tacker on Page 3]

### 'UNWIELDY STRUCTURE'

## Evansville bishop suspends Diocesan Pastoral Council

BY REV. JOSEPH ZILIAK

EVANSVILLE, Ind.—Bishop Francis Shea has suspended the seven-year-old Evansville Pastoral Council, saying the consultative body was "an unwieldy structure" that hampered the work of the Church here.

In a letter to the council's executive committee, Bishop Shea said: "In this radical departure from decisions made in 1969, I realize that some will be disappointed. I am sorry about that. However, I ask you to remember that I really tried to live with this system."

At the same time, the 62-year-old bishop indicated he would consider an alternative to the council. "My feeling is that there must be a system which can produce this welcome and essential exchange of viewpoints," he said.

THE BISHOP SAID that the program which he inherited from his predecessor, Bishop Paul F. LaBoid, demanded consultation "on almost every conceivable subject" and involved "too many meetings scheduled in iron-clad time slots (which) have sapped our energy, tried our patience, drained our enthusiasm and generally become a nuisance to most of us."

The diocesan council, similar to those at the parish level, was com-



BISHOP SHEA

posed of priests, nuns and lay persons representing geographic regions and diocesan organizations. Its purpose was to foster dialogue between the

bishop and Catholics here on subjects of pastoral activity and apostolic work.

Bishop Shea said there was never widespread participation in the council's affairs, resulting in decisions reflecting the views of only "a handful of people."

He said, however, that with a different administrative style the council might have worked. "Please pray that we may find a simpler form with which to work," he said. "This has been allowed for parish councils. I ask the same freedom on the diocesan level."

MSGR. WILLIAM LAUTNER, executive vice-president of the council for two-and-one-half years, said the bishop's action was inevitable.

"Anyone who watched could see the handwriting on the wall," he said. "The original scheme called for large representation. An energetic effort was made. It was an experiment in almost pure democracy."

Father Francis Schroering, a member of the steering committee that created the council, said that changes in the original concept made people feel "they no longer had responsibility in decision making, and they have opted to go elsewhere."

## 'The hijackers were not satisfied'

BY JAMES B. BURKE

PEORIA, Ill.—After a week-long theological seminar in Yonkers, N.Y., Bishop Edward W. O'Rourke of Peoria, who had had only four hours of sleep the night before, looked forward to the chance to sleep on the Sept. 10 evening flight from New York to Chicago.

As the bishop sat down in the coach section of the plane, little did he know that he and the 91 other persons aboard were about to become victims of a 32-hour trans-Atlantic hijacking, the first in the continental United States since 1972.

TWA's flight 355, a Boeing 727, had been airborne for about 30 minutes and was over Elmira, N.Y. The seat belt light was off. The tense moment of take off had passed. Stewardesses were moving up and down the aisles with trays of food.

BISHOP O'ROURKE began to drift in and out of sleep.

"Suddenly, the captain of the plane came on the intercom," said Bishop O'Rourke. "He told us that the plane was under the control of hijackers who were armed, and that under no circumstances was anyone on the plane to attempt to intervene."

Some passengers chuckled in disbelief. Others asked if they had heard right—"hijacking?"

"The reaction of passengers was a marvel," said Bishop O'Rourke. "People were not close to panic. They expressed concern and courtesy to all the other passengers."

The hijackers apparently had assembled their "bombs" in the bathrooms and had communicated their seizure of the plane by a letter to the steward.

The first nonscheduled stop for the plane was in Montreal for refueling. The 727 also landed in Gander, Newfoundland, where in addition to refueling, 33 passengers were allowed

to deplane by the hijackers. Bishop O'Rourke was the second or third

### Haute couture

Read all about Alice Dailey's hilarious adventures on a shopping trip for a new wardrobe. You'll find her "Cornucopia" column on Page 5.



BISHOP O'ROURKE

passenger to be asked by Julianne Busic (the head hijacker's wife) if he wanted to disembark.

"I said no thank you," recalled the bishop. "There were others who had more reason to get off—an old man, a little child, those who were sick. I felt that I might be of spiritual service to the people aboard."

ESCORTED BY ANOTHER jet, the hijacked plane took off from Gander. After a stop in Reykjavik, Iceland, it headed for London but was denied landing privileges by British authorities, so went on to Paris.

During this leg of the skyjacking, Mrs. Busic and the other hijackers moved among the passengers passing out "freedom for Croatia literature" and discussing their views on Croatian independence.

"Julie talked with me for some time about their demands and their movement," said Bishop O'Rourke. "Also during this time I discussed with her and the other hijackers the moral implications of their actions. I tried to express that I felt their methods were not right or effective."

"One of the young men hijackers told me his brother was a priest. I didn't feel it was time to press whether or not he (the hijacker) was a pro-

ting Catholic, but I am fairly sure from the discussions I had with the hijackers that some of them were Catholics.

"Up until we got to Paris things were going fine. There was the fear of the bomb being tripped by accident, but people in the plane were getting used to being around the bombs. The passengers were confident the demands of the hijackers would be met and that we would be set free."

THE HIJACKERS DEMANDED that communiques of their cause be published in several U.S. papers and that leaflets be distributed in certain cities.

When the hijacked plane touched down at Charles de Gaulle Airport in Paris, the situation grew more critical, according to Bishop O'Rourke. "Captain (Dick) Carey, who incidentally did a marvelous job, called me to the cockpit and told me that the situation was much more critical than people thought," said Bishop O'Rourke. "The hijackers were not satisfied."

"The captain asked me to pray for the negotiators, himself and the passengers. He also asked me to pray with and for the whole group."

Over the intercom Bishop O'Rourke relayed the seriousness of the situation to the passengers, "asking all believers to make peace with God and their fellow man." The bishop gave general absolution to all Catholics aboard. Several Catholics had made private confessions earlier in the ordeal.

With the permission of the captain and the hijackers, the bishop went from group to group on the plane talking with people and emphasizing the spiritual importance of the moment.

Shortly after this the hijackers, angered by the failure of the plane's steward to return to the plane after helping a sick passenger off, insisted that the passengers stand together in a circle close to the bomb.

"Fresh air in the plane was diminishing," explained Bishop O'Rourke. "If anyone slumped over, the hijackers would yell at him. The hijackers were continually shouting in anger at this time over a bullhorn. After about 40 minutes the passengers were finally allowed to sit down."

"Sometime later they herded them (Continued on Page 3)

## REPORT FROM THE CHANCERY

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

CHANCERY—Archbishop Blakup recently attended several ceremonies for fellow bishops including the ordination of Bishop John N. Wurm, auxiliary bishop of St. Louis, and the anniversary celebration of Bishop Richard H. Ackerman in Covington, Ky. Bishop Ackerman celebrated 50 years as a priest and 20 years as a bishop. . . . Bishops of the five Indiana dioceses met with the major superiors of Religious Communities of Women for their semi-annual meeting on Sept. 1 and 2. . . . Confirmation schedule for the fall has been finalized. Archbishop Blakup has again applied to the Holy See for the renewal of faculties for Father Francis Tuohy, vicar general, and Father Robert Mohrhaus, chancellor, to administer the sacrament. With three ministers available, it is possible to schedule all the administrations of the sacrament in a six weeks period, thus making it possible to delay the first Confirmation date until November. This allows religious education teachers additional time for preparation. . . . Increased mailing costs, more efficient utilization of Chancery secretarial personnel, and the desire for improved communication with priests have resulted in a new mailing procedure to be inaugurated this month. Twice monthly mailings will combine many mailings from the Chancery. . . . Concord Center has notified the Archdiocese that it will not purchase the Kennedy High School Building. Several other agencies who were to be key users of the facility under Concord Center ownership have not found it possible to make a commitment, forcing Concord Center to reject purchase of the property. . . . The Archdiocesan Year Book is being edited. While it is dated Sept. 1, much of the material is not available until that date or later, and typesetting, proof reading, and printing all require time after compilation and editing. Hopefully, the book will be ready for distribution by mid-October. Late filing of parish annual reports is a major handicap.

PRIESTS' SENATE—At its Sept. 7th meeting, the Senate approved a resolution to authorize a study day for priests concerning school desegregation. Father Lawrence Voelker will coordinate the event.

OFFICE OF CATHOLIC EDUCATION—in order to fill the vacancy left by the resignation of two staff members in the Department of Schools, Father Gerald Gettelfinger has hired Sister Joann Hunt, O.S.B., as administrative assistant for that department. A committee of self-nominated principals will be appointed by Father Gettelfinger by Oct. 1 to reorganize the department. . . . Policy 2470 setting in motion long range educational planning in the Archdiocese has been ratified by Archbishop Blakup. The process will be initiated in January, 1977 with the appointment of an Educational Planning Commission. . . . Enrollment figures in schools indicate a continuing decline but at a decreasing rate. Figures were greatly affected by the closing of Ladywood-St. Agnes School. Moreover, the significant decline in enrollment at Terre Haute Schulte (a drop of 127 students) was also a major factor in the decline. It is safe to say that the decline at Schulte is directly related to the announced closing of the school with a reversal of that announcement only two weeks later.

INDIANA CATHOLIC CONFERENCE—The state-wide Advisory Council meets on Sept. 25 to consider the final report on the Priests' Questionnaire conducted last year; a report from the social and moral issues committee (this committee will (Continued on Page 3)

### Pope voices grief at Yugoslav tragedy

CASTELGANDOLFO, Italy—Pope Paul VI has expressed his grief over a major air disaster in Yugoslavia which killed more than 175 people.

In a telegram to Archbishop Franjo Kuharic of Zagreb, papal secretary of state, Cardinal Jean Villot, said that the Pope was "deeply stricken by the news of the major disaster that has caused the loss of so many lives."

A British plane collided head-on with a Yugoslav airliner Sept. 10 near Zagreb, the capital of the Yugoslav Republic of Croatia.

Cardinal Villot said that the Pope was "participating with great emotion in the grief of the hard-tested families of the unfortunate victims."

Most of the dead were West German vacationers returning from a holiday on the Dalmatian coast.

## Respect Life Seminar slated this Saturday

BY SR. MARY JONATHAN SCHULTZ

A Respect Life Seminar will be held Saturday, Sept. 18, at St. Vincent Hospital, Indianapolis, from 10 a.m. until 4 p.m. The seminar is being sponsored jointly by Catholic Charities and the Archdiocesan Pro-Life Committee.

Among those appearing on the day's program are Thomas Morgan, Acting Director of Catholic Charities; Father Lawrence Voelker, Pro-Life Director; Father Stephen Jarrell, of the Archdiocesan Office of Worship; Sister Barbara Ann Zeller, S.P., gerontological consultant; Robert Riegel, clinical psychologist and supervisor of Catholic Social Services; Anthony Logan, of the Executive Board of St. Elizabeth Home; and Mary Nagy, Birth Line Convener for Catholic Charities.

THE RESPECT LIFE PROGRAM is under the direction of the National Conference of Catholic Bishops. The seminar is an outgrowth of this program whereby the Pro-Life Committee and the Birth Line Volunteers of Catholic Charities will attempt to train resource people in the Archdiocese for the Respect Life Programs.

The Program is an on-going one, but it has special thrust on Sunday, October 10, designated as Respect Life Sunday in the Archdiocese. Last year some parishes set aside all of the Sundays in October to cover the full range of life.

Those trained at Saturday's Seminar in the educational, pastoral care, liturgical and political content areas should then be available upon request to implement and assist their parishes in planning programs, officials said.

ACCORDING TO FATHER VOELKER and Mr. Morgan, "The Pro-Life Committee and the Birth Line Volunteers in conjunction with Catholic Charities, recognize the great need of education in all levels of the Church's organizations and membership on the broader Respect Life perspective rather than staying exclusively on the 'anti-abortion' perspective."

Anyone in the Archdiocese interested in this program is invited to attend the Seminar on Saturday. Advance registration is not required.

## Family centered study to begin at the Knobs

FLOYDS KNOBS, Ind.—St. Mary-of-the-Knobs parish is having an Open House for all interested persons to explain the newly adopted family centered religious education program developed by Paulist Press.

The open house will take place on Monday, Sept. 20, in the parish hall from 7:30 to 8:30 p.m. Michael Gable, director of religious education, and Father Paul Sweeney, pastor, will explain the program.









## THE TACKER

## 'Ageless wonder'

BY FRED W. FRIES

At the age of 81, when most people are ensconced in rocking chairs and content to live out the latter years of their retirement, Archbishop Fulton J. Sheen shows no signs of slowing down.

This remarkable man—truly an "ageless wonder"—was in Indianapolis this past week-end to give the feature address at Saturday night's dinner at the Expo Center marking the 25th anniversary of Fatima Retreat House.

THIS WRITER HAS had the privilege of seeing Archbishop Sheen in person perhaps a half-dozen times in the past three decades, dating back to the 1940's, when—as a simple Monsignor—he was a speaker at the Murat Temple on the old Te Deum Forum series. Even then—before television made him an internationally famous personality—his popularity as a speaker was well established, and he had them hanging from the rafters.

For you Criterion readers who weren't privileged to hear him Saturday night, we are happy to attest that the march of time has treated him kindly, that he is as trim and vigorous as ever and that he remains, as he has been for more than 50 years, one of the most powerful and effective orators of his time. And, we hasten to add, he still has them hanging from the rafters!

SPEAKING BEFORE a sell-out dinner crowd of slightly more than 1,500 persons who were willing to plunk down \$15 a head to be present, (there is no telling how many would have come had space been available), the charismatic retired Archbishop of Rochester, N.Y. held his audience—to use a well-worn phrase—in the palm of his hand. Though four speakers of varying locuquacity preceded him to the rostrum, and though he spoke for well over an hour, (all without text or notes, as is his custom), he received the complete attention of his listeners. It is only a slight exaggeration to say that, except for the frequent outbursts of applause or laughter, you could hear the proverbial pin drop in that immense dining hall.

From his comments (a balky microphone delayed his peroration briefly but did not affect his composure in the slightest) it was obvious that he has espoused a conservative philosophy in his twilight years.

This was evident from his opening words, when he included in his introduction a greeting to the "recognizable nuns" in the audience.

Regarding the retreat movement itself, while stressing its value as a spiritual instrument, he pleaded for a return to the "old-fashioned" retreats, which were marked by "silence and recollection."

On the matter of Catholic education, he decried the erosion of "discipline and parental authority" and urged a return to the "essentials."

DURING HIS VISIT to the Hoosier capital



ARCHBISHOP SHEEN . . . a night to remember.

(his first since 1959, when he addressed a crowd of 14,000 at the Coliseum), Archbishop Sheen stayed at Archbishop Bishop's residence on Cold Springs Road.

On Sunday morning he offered the 10:30 a.m. Mass and preached the homily at neighboring St. Michael's Church. (As he travels around the country on speaking engagements, he likes to offer at least one "parish Mass.")

At Saturday night's reception and dinner, he took the time to comply with hundreds of requests for his autograph.

As he finished his talk, he raised his arms and uttered his now familiar prayer: "God love you." The applause was deafening.

It was truly a night to remember.

AROUND AND ABOUT—St. Joseph Council #5290, Knights of Columbus, will hold its annual golf tournament and family picnic at Idlewood Country Club, Pendleton, on Sunday, Oct. 3 . . . The annual Cadette-Senior Girl Scout Camporee will be held Sept. 17-19 at the Dudley Galloway Valley Camps in Brown County . . . Karen M. Moran, a 1974 graduate of Ritter High School, is a freshman student at the Wishard Memorial Hospital School of Nursing . . . Justin Clements is the new Director of Development at Gibault School for Boys . . . Sister Margaret Anne Norris, a member of St. Mary's parish, North Vernon, is Postulant Directress at the convent of the Holy Spirit Missionary Sisters in Techny, Illinois.

Remember them  
in your prayers

**BRAZIL**  
† IRENE J. CARTER, 77, Annunciation, Sept. 11. Mother of Margaret Ewart and Joanne Dowberger, both of Detroit; and sister of Mary Clascuin of Detroit.

**INDIANAPOLIS**  
† NOREEN T. TENNANT, 39, St. Monica, Sept. 8. Wife of James F.; mother of Carol, Karen, Mary, Diana, Michael and John Tennant; daughter of Mr. and Mrs. Albert C. Hall; sister of J. Thomas and Charles A. Hall.

† MARY OBERGFELL, 89, Little Flower, Sept. 10. Mother of Richard R. Obergefell; sister of Helen Ryan, Catherine Monaghan and Beatrice Wilks.

† COURTNEY L. PANYARD, 3, Immaculate Heart, Sept. 10. Daughter of Thomas and Janice Panyard; sister of Amy; granddaughter of Mr. and Mrs. James Panyard and Mr. and Mrs. Fred Dennerline, Jr.; great-granddaughter of Mr. and Mrs. Fred Dennerline, Sr.

† PATRICIA RANDELL, 42, Holy Name, Sept. 13. Sister of Gordon J., Darrell L., and Lloyd E. Randell.

† EDNA M. BUCHANAN, 77, St. Philip Neri, Sept. 13. Sister of Maurice Schmidt, Mary E. Renforth and Dorothy Rale.

† FELIX A. CHILPIS, 60, St. Catherine, Sept. 14. Husband of Margaret E.; father of Mrs. Leslie Koglin, Suzanne Stiles, Jeannine Riley, James and Daniel J. Chilpis; son of Felix S. Chilpis; brother of Thomas J. and Robert H. Chilpis.

† WILLIAM N. LANNAN, 44, St. Anthony, Sept. 14. Husband of Dolores; father of Connie Magwood, Susan, Becky, Donna, Mary, Teresa, Julie, Kathy, John, Tom and Tim Lanna; son of Helen Lannan; brother of Audrey Miras, Joyce Gelas and Thomas Lannan.

**LEOPOLD**  
† EDMUND DUPONT, 72, St. Augustine, Sept. 10. Husband of Harriet Dupont.

**NEW ALBANY**  
† PETER P. GONDER, 91, St. Mary, Sept. 11. Father of Jack, Robert (Shorty), and Dick Gonder, all of New Albany.

† JOHN M. OSBORNE, 55, St. Mary, Sept. 11. Father of Patricia Wilson of Louisville, Ky.; and Alonzo O. Clark of New Albany.

**ROCKVILLE**  
† MARY GROVER, St. Joseph, Sept. 10. Mother of Elizabeth, of Downers Grove, Ill.; Martha Mayes, of Terre Haute; and George Grover, of Rockville; sister of Ann Denbo and Esther Pittman, both of Indianapolis; and Laura Denbo, of Hume, Ill.

**TERRE HAUTE**  
† NORA RAMON CONNER, 85, Sacred Heart, Sept. 11. Mother of Mrs. James O. Keap of Terre Haute.

† GREG CORBIN, 14, Sacred Heart, Sept. 11. Son of Mr. and Mrs. James B. Corbin; brother of Andy, Ted and Joan Corbin, all at home; grandson of Mr. and Mrs. Wayne Corbin, of Brazil; and Mrs. Thelma Hudock, of Terre Haute.

## Report from the Chancery

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report on plans to date for broad dissemination of the U.S. Bishops' positions and on the updating of the Social and Moral Issues booklet for ICC); a report on the Bishops' Pastoral Plan for Pro-Life Activities; and a report on the Spanish-speaking, particularly local involvement concerning migrant workers in Warren, Ind. . . . ICC is locally co-sponsoring workshops on school desegregation, publishing a pro-life newsletter, preparing for the October conference in Detroit, A Call to Action, which nine Archdiocesan delegates are scheduled to attend, preparing an evening of recollection at Fatima Retreat House to foster greater communication, spirituality and support among those concerned with social ministry and social issues, and planning deanery orientations with priests for the model Parish Council Constitution and Guidelines. The orientations will begin an 18-month program to develop working parish councils throughout the Archdiocese.

**CATHOLIC CHARITIES**—New or renewal conferences of the St. Vincent de Paul Society are planned for Holy Trinity, St. Barnabas, St. Francis de Sales, St. Catherine, St. Andrew, and St. Christopher parishes in Indianapolis. The annual national conference will be held in Des Moines, Ia., the last week in September. The annual Mass will be celebrated Sept. 27 at 7:30 p.m. at Holy Spirit Church with Archbishop Bishop as celebrant. The recruiting and training of telephone counselors of the city-wide "Hot Line" is scheduled for September . . . Mary Nagy, center office coordinator of the Birthline program, has set up three training programs for Birthline telephone counselors to begin in October at three area parishes . . . The convening and training of Simeon Project volunteers at Holy Angels, Assumption and Cathedral parishes will begin in October . . . A seminar to train spokesmen for the Respect Life program will be conducted on Sept. 18 from 10 a.m. to 4:30 p.m. at St. Vincent Hospital . . . About 92% of the heads of families of Vietnamese are currently employed. Some 68% remain under-employed and in unskilled jobs. A major effort to improve language skills to bolster employment is being launched with the Department of Health, Education and Welfare.

**VOCATIONS OFFICE**—Eleven men entered St. Meinrad College for the first time this semester. There are 18 theologians attending St. Meinrad School of Theology, the American University at Louvain, Belgium, St. Augustine Seminary in Toronto, Canada, and St. Mary's Seminary in Baltimore, Md. There are 23 collegians attending St. Meinrad College for the Archdiocese. The Latin School has enrolled 85 students . . . The second of five promotional posters will be sent to institutions this month. As a result of the first poster, inquiries

were received from 31 concerning Religious Women, from 23 concerning the priesthood, from 10 concerning the Brotherhood, and from seven concerning the Permanent Diaconate. Responses were made to all inquiries . . . The college vocation team met at St. Mary-of-the-Woods College to finalize its program. Tentative dates for campus renewals are: Oct. 16-18 for St. Mary-of-the-Woods and Rose-Hulman Institute; Dec. 4-8 for the University of Evansville and Indiana State University Southeast; Jan. 22-26 for Indiana University; Feb. 12-16 for Purdue University; March 12-16 for Ball State University. The theme of this year's program is: The College Catholic—What Do You Believe? Specific topics concern prayer, morality, Church, and Scripture . . . Promotional material is presently being prepared by an advertising agency . . . Father Mark Svarczkopf is head of recruitment for the Latin school and will be contacting all schools of the Archdiocese for assistance . . . Sister Nancy Meyer, O.S.F., is planning a day-long program on Religious Women in Ministry for high school seniors. Lesson plans on religious vocations are being sent to principals and directors of religious education. Sister Heidi Marie Krack, O.S.B., is coordinating this project with books being purchased by the Vocations Office.

**CATHOLIC COMMUNICATIONS CENTER**—The office planned the publicity, security and staging for the highly successful 25th anniversary of the Women's Retreat Movement celebration . . . Also planned and staged with the CYO display on Monument Circle in Indianapolis as part of the United Way Exposition . . . Continues to consult and assist

in preparation of press releases and communications regarding the Indiana Catholic Education Conference . . . Coordinates publicity and media coverage of the Columbus Day Bicentennial and Patriotic celebration sponsored by the Knights of Columbus for Sunday, Oct. 10 . . . The office is preparing spot announcements for radio and TV for the promotion of the Mission Sunday collection . . . Coordinating and assisting in the 11th annual Gabriel Awards to be held in Fort Lauderdale, Fla. in December. Charles Schlus is the 1976 Awards Chairman for this event, which recognizes radio and TV networks, local stations, producers of syndicated programs and programs produced and aired on radio and TV stations from throughout North America by local Catholic Communications Offices as well as those of other denominations. This event is sponsored annually by UNDA-USA, the national organization of Catholic Broadcasters and Allied Communicators.

**CATHOLIC HOME AND FOREIGN MISSIONS**—To date a total of \$8,650.71 has been received on behalf of the Society of St. Peter the Apostle. This appeal was sent to 39,679 people from June 7 to June 15 . . . A total of \$2,510 has been received from a special appeal in behalf of the Spanish speaking Apostolate which was sent to all pastors on Aug. 13 . . . Collection of dues of children in the Missionary Childhood Association is in progress . . . All special collections for missionary priests and sisters received to date have been sent to their destinations . . . Items concerning Mission Sunday will be sent in late September and early October.

## 'Hijackers were not satisfied'

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together like animals again, forcing us to stand. This was when the officials outside the plane had arrested Julie.

"It seemed to us all like it was the end. I looked over the passengers. The peace and calm registered on their faces was amazing. Suddenly we were allowed to sit down. Soon afterwards the hijackers told us the bombs were not real and let us feel them."

**IN REGARD TO CHARGES** of some passengers aboard the plane that Bishop O'Rourke was fatalistic in his comments to the passengers, the bishop said: "The captain of the plane was in charge. He explicitly asked me to serve the passengers spiritually. The people making these charges may not be speaking from the point of view that I had. I was not only concerned for the physical well being of the passengers but also their eternal well being."

"If a man is about to die, I feel he has the right to know, so that he can make peace with God."

"If a person is working from this point of view, I think he would see that what I said to the passengers was practical. I feel that the amazing calm that existed among the passengers after I had talked with them shows that what I did worked."

"If I had it to do over again, I am sure there could be some improvements, but I would do essentially the same. Of course, I respect the right of others to think differently."

Bishop O'Rourke was on the hijacked plane only by chance. He had missed his original flight because of a traffic jam.

Returning to Peoria at 11:30 p.m. Sunday night, Sept. 12, Bishop O'Rourke cancelled a scheduled Monday trip to Washington for a meeting of the administrative committee of the National Conference of Catholic Bishops. Apparently undaunted by the hijacking experience, the bishop planned to fly to Washington the next day.

FESTIVAL

Welcome to  
**ST. LOUIS CHURCH**  
Batesville, Ind.

(174 & S.R. 229,  
One hour from Indianapolis)

Country Style  
**CHICKEN & BEEF DINNERS**

10:30-2:00

Adults \$3.00

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## 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

## Dreams and risks

There is a plot to overthrow tyranny on the African continent.

It is called revolution, and it is risky business. It is risky because it involves a people determining for themselves how they can best govern themselves. It is something the people of the United States went through more than 200 years ago. Through distant eyes we worry about revolution because we would like to control the outcome, we would like the people to govern themselves our way.

Freedom is, indeed, a risk. A people's choice may ultimately be directed toward more slavery rather than greater freedom. This happens to individuals. As children grow and mature, they make decisions for themselves which may harm them more

than help them. But children have to learn. Maturity is not a process of having decisions made for you. It is a process of making those decisions for yourself.

South Africa, Namibia, Rhodesia—all are at a definite changing point in their histories. Add Angola. The people of those countries are making decisions which they hope are going to bring them the freedom they do not now enjoy. Liberty in the United States is hopefully an example of liberty to men who are not free. What others see in us will determine their interest in our form of self-government. While we can encourage the people of Africa in their hope and dream of self-determination, we can only strengthen ourselves in our own quest to keep a just society flourishing.—T.W.

## Tell City priests share more than a rectory

BY FR. THOMAS WIDNER

It can be very enlightening to a priest to see his fellow priests at work. Rarely do we have the opportunity to view each other at work, and if we do, we are usually embarrassed by it. Sometimes we are embarrassed for ourselves and what we are not doing, and at other times we are embarrassed for our fellow priests who may not be doing anything.

I recently visited the co-pastors of the Tell City area. Father Richard Lawler, Father Joseph Kern, and Father David Coats share a unique structure that will undoubtedly be more prevalent in the coming years in the Archdiocese. The three men have responsibility for three parishes in Perry County—St. Paul in Tell City, St. Michael in Cannelton, and St. Plus in Troy. St. Paul has the largest congregation. Indeed, it is listed in the Archdiocesan year book as the fifth largest parish in the entire Arch-

diocese. These men serve a combined total of more than 5,000 parishioners.

What is of special interest to other priests is the fact that in the Tell City set-up, all three men reside at St. Paul parish. Besides eliminating the need for three separate rectories, it offers the priests the companionship and support that is often missing to priests who live alone in rectories. The three parishes are within five miles of one another. Therefore, the servicing of parishioners is not a difficult task.

While visiting the priests, I caught the end of a meeting of a newly formed Youth Commission in St. Paul parish. Father Dave Coats met with a very interested group of 10 adults and teenagers who were attempting to whip up adult enthusiasm for youth activities. Their problem, as is often the case in many parishes, is not simply getting the youth interested in parish activities, but in getting adults interested in working with youth.

As Father Coats was trying to point out, the parish didn't need parents as chaperones for dances and outings so

much as it simply needed adults other than parents to be available to spend some time with the youth during their activities.

"Many times," Father Coats said, "kids in the parish just like seeing an adult around who pays attention to them, who cares about them. Someone to just be there. And it doesn't always have to be a parent."

After the meeting, I sat in the rectory living room with the three priests and watched and listened as they talked over some of the day's activities. Father Coats spoke of the Youth Commission meeting, and it was most impressive the way Father Lawler and Father Kern listened to Father Coats and how the three of them shared not only anxieties and frustrations, but also their hopes and achievements. Any large parish will host a multitude of issues and problems. The priests who have to serve such parishes need constant support. The need is no different from any man's whose work is a challenge.

Some minor objections were apparently raised at one time when the

co-pastorate arrangement was set up in the Tell City area since it did not mean a resident priest in all three parishes and since the three priests rotate responsibilities in the three parishes. The arrangement is truly spiritually and mentally beneficial for the priests, however. With the decline in vocations, such arrangements will not only exist more, but will be helpful in strengthening the morale of priests.

A layman I once knew in a parish in which I served told me he didn't think most people in a parish appreciated their priests enough to thank them for what they did or to praise them for good sermons, good works, etc. I don't know if everyone in Tell City, Cannelton, and Troy can fully appreciate the co-pastorate which has been set up there. But among priests of the diocese, such an arrangement is not only desirable but necessary. The loneliness of the priesthood calls for support from fellow priests. And that can best be achieved by consolidating some rectories so that priests can learn to share with one another the insights of ministry and faith in the Lord Jesus.

## THE YARDSTICK

## Proposition 14 seeks to guarantee rights

BY MSGR. GEORGE G. HIGGINS

In 1935, after years of labor strife, the U.S. Congress adopted the National Labor Relations Act guaranteeing the right of both craft and industrial workers to organize, vote for the union of their choice, and bargain collectively with their employers. Farm workers were specifically excluded from that law at the urging of rural legislators whose votes were needed to pass the NLRA. Farm workers have been denied the basic right to vote for the union of their choice for more than 40 years.

On May 5, 1975, labor and grower representatives and key legislators met with Governor Edmund (Jerry) Brown, Jr. to hammer out a compromise version of a collective bargaining law for California farm workers.

During the final negotiating session, the Governor connected his phone to loud speakers in his office and put in a call to Cesar Chavez, president of the United Farm Workers (UFW), because the growers insisted on knowing whether the UFW leader would accept the compromise law. Chavez agreed to the compromise and promised that the UFW would abide by its terms. The growers made the same commitment.

By late May, 1975, all parties (growers, UFW, etc.) had agreed to the provisions of the California Agricultural Labor Relations Act (ALRA). The Act passed the California Assembly 64-10 and the Senate 31-7. Gov. Brown signed it into law on June 5, 1975. Chavez immediately began a 1,000-mile march to explain the law to farm workers. Strikes halted. Chain store boycotts stopped. By Feb. 6, 1976, over 350 secret ballot elections had been held. The UFW won a clear majority despite the fact that many grape and lettuce growers were openly campaigning for the Teamsters.

At that point the Agricultural Labor Relations Board (ALRB) ran out of money, and the growers demanded changes in the law as the price for providing additional funds. The Governor reminded them that the law was a delicate compromise which they had supported.

He also argued that it was too soon to amend a law that was only five months old. The growers and their friends in the legislature persisted in opposing ALRB's budget. As a result, on Feb. 6, 1976, secret ballot elections for farm workers stopped.

By late March the legislature still had not provided funds for the Board. This forced the UFW to take a different tack. In 28 days in April, UFW and its supporters throughout the state gathered 728,000 California voter signatures to put the labor law on the general election ballot. On Nov. 2, 1976, the people of California will decide whether farm workers have the right to vote for the union of their choice.

THE FARM WORKER INITIATIVE (Proposition 14) has a simple objective: to guarantee to farm workers

Nielsen company tabulates this information which it then sells, for large amounts of money, to the ABC, NBC and CBS television networks. Based on the programs you watch, the ratings are established and the networks make their semi-annual programming decisions and changes.

Many feel it's absurd that television fare for a nation of 214 million souls should be based on so small a sample. Absurd or not, each of the 1,200 families plays a vital role in determining what programs remain on the air for any period of time. If you are a Nielsen family, your viewing habits (Continued on Page 5)

both the right and the opportunity to vote in secret ballot elections for the union of their choice. The Initiative calls on the legislature to provide the necessary funds to operate the law. It cancels the existing ALRA and substitutes the language of a new Act. The Initiative, if adopted, can only be amended by a vote of the people of the state.

The Initiative is substantially the same as the present farm labor law, but adds several new items, the principal one being that the so-called access rule adopted by the ALRB in September, 1975, would be grafted on the law itself. The access rule is designed to protect the right of workers to hear about the issues involved in a union representation election.

The ALRB promulgated the rule because it discovered that many

farm workers live in company housing, or in isolated labor camps, or in barns or sheds on company property.

The growers had access to the workers day and night. Without an access rule, they were able to invite the Teamsters into the fields and call on rural sheriffs to arrest UFW organizers, thus denying the workers the right to hear from all sides in the election. The California State Supreme Court affirmed the access rule, and Justice William Rehnquist, acting on behalf of the U.S. Supreme Court, refused to set the rule aside.

Proposition 14 is strongly endorsed by organized labor, other than the Teamsters, but is generally opposed by growers and agribusiness. The growers argue that Proposition 14 is no longer needed since the legislature has now provided funds for ALRB.

## DALE FRANCIS SAYS

## Faith conditions world response

BY DALE FRANCIS

There has been more talk than usual this year about what is called the Catholic vote. I suspect that there is no such thing.

Yet, while there is no monolithic Catholic vote, there are ways that being a Catholic should influence our political views. If we really understand our religious faith, then we cannot think of it as being only spiritual, but as a faith that conditions our response to the whole world.

Some say the bishops of the Church should not comment on questions in the secular realm, but limit themselves only to spiritual matters. If the bishops were to do this, then they would not be faithful to their obligation as leaders of the Church. Because we are individuals living in the world, our faith properly must influence all our actions in the world.

IN THE EXISTING situation in the United States, the Church must not intervene in strictly partisan politics. Archbishop Joseph L. Bernardin, president of the National Conference of Catholic Bishops, has made clear that the bishops will not take stands for political candidates or for a political party.

It does not follow, however, that the Catholic Church should not express satisfaction or dissatisfaction with stands taken by political candidates and political parties. This is not involvement with partisan politics, but with political issues.

A good example of this kind of involvement is the concern which the U.S. bishops have shown on the question of legalized abortion. They have clearly endorsed a constitutional amendment to protect human life from conception. They have not hesitated to express dissatisfaction with those who do not support what the bishops believe to be the only means for halting the evil of rampant legalized abortion.

But although these are Catholic bishops taking a stand against legalized abortion, this is not a Catholic issue, but a human rights issue. The position is supported by many people of all religious faiths and of no religious faith at all. Nor—and this seems to me a tragic fact—are all Catholics supporting this solution to the problem of legalized abortion.

There are Catholics in political life, even a priest congressman among them, who do not support a constitutional amendment to protect unborn life. Since the issue of protection of the infant in the womb is supported by many people of diverse religious backgrounds and not supported by all who are Catholics, it

cannot be called a Catholic issue. But it is a moral issue on which the bishops are agreed and, I am convinced, an issue on which Catholics should be agreed—not because the bishops direct the votes of Catholics but because a Catholic should by his commitment to justice recognize this is a vital issue.

Some have protested the question of legalized abortion has been treated as if it were the only issue by which candidates should be judged. It is not the only issue, of course, and support of the pro-life position does not automatically validate a candidate. A candidate who might support a pro-life constitutional amendment but at the same time approve of discrimination on the basis of race could not be supported by a Catholic who understands the moral imperatives of his faith. Such a candidate would be supporting the human rights of the unborn while opposing the human rights of others and Catholics could not accept this. The concern for human life that makes us opposed to abortion must make us concerned for all human life.

IN THE WEEKS AHEAD we will be choosing congressmen and senators, state legislators and governors, and we will be choosing a President. We cannot help but be influenced by the implications of our religious faith. We will not vote as a political bloc, seeking advantage for the Catholic Church or for Catholics. Rather, we must by our faith be concerned with moral issues which involve the rights and dignity of individuals.

We must be concerned with racial justice, both in domestic and foreign policy; we must be concerned with the right of individuals to work and to receive income sufficient to meet their needs; we must be concerned with the right to housing and health care, with the rights of the poor and of the elderly. We must be committed to peace—peace with justice, for any other peace is not peace at all. And because it is an issue that concerns the right to life, we must be committed to finding a way to end the terrible evil of legalized abortion. There is no Catholic vote, but by our concern for justice, we cannot help but be influenced by being Catholic.



"DO YOU KNOW WHAT I WISH, CHARLIE? I WISH PEOPLE WOULD STOP GROWING THINGS!"

## LETTERS TO THE EDITOR

### Kudos to Dale Francis

To the Editor:

Just wanted to take a minute out of my schedule to commend Dale Francis on his article "Death reminds people of life's shortness" in the Aug. 6 issue of the Criterion.

I, too, am a firm believer in expressing one's feelings to those people whose love and friendship we cherish most. After all, what good does it do them or us after they are laid to rest to say the nice things.

I was so impressed with Mr.

Francis' column that I sat down and read it out loud to my four sons, ranging in age from 6 to 11. Although some of it did not apply to them just yet, there was, indeed, a lot that they were truly able to identify with.

We cited examples in their own lives whereby they could put into practice some of Mr. Francis' very worthwhile and meaningful comments.

I have shared the column with much enthusiasm with others and just thought he deserved a pat on the back for writing such an excellent article. Mr. Francis stated very clearly and very simply what we, as Christians, should strive to attain.

Mrs. S. R. W.

Indianapolis

### Gardners experience 'rebirth' in marriage

To the Editor:

We were prompted to write this letter after reading Father Tom Widner's column concerning the Marriage Encounter movement in the August 20 issue of *The Criterion*. We made an encounter week-end recently at Alvera Retreat House under the direction of Central Indiana Marriage Encounter. Even though we have always considered our marriage to be a good one, we experienced a true "rebirth" in our relationship during our encounter.

We were also extremely impressed by the way in which the presentations on our week-end renewed the realization of our living membership in the Church and our appreciation for the sacrament of marriage which we have received.

We think that the Church in Indianapolis is very blessed to have a group like Central Indiana Marriage Encounter as a renewing force within it. We also urge all couples who are really concerned about the enrichment of their marriage and their place in the Church to find out more about Marriage Encounter.

Charlie and Dianne Gardner  
Indianapolis

### 'Be selective in TV watching,' says Taylor

Editor's Note—The following is an open letter to an "A.C. Nielsen" family who might be living in the Archdiocese. The writer was for 13 years an executive in the Program Practices Department at the CBS Television Network studios in Hollywood.

To the Editor:

Your real name is probably not Nielsen—unless by extraordinary coincidence. You may not even be a family; some of you are single. But we know you're out there, and in a moment, we have a favor to ask.

You are one of approximately 1,200 "Nielsen" families in the United States. Collectively, you are spokesmen for 69.6 million households in the country which have television sets. Each of you represents about 58,000 of those television homes!

A meter is attached to your TV set by the A.C. Nielsen Co. of Chicago. It records the time the set is on and the channel to which it's tuned. The

## The CRITERION

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Official Newspaper of the  
Archdiocese of Indianapolis

Phone (317) 636-4531

Price: \$6.00 per year  
15¢ per copy

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

Editor, Rev. Msgr. Raymond T. Boster;  
Associate Editor, Fr. Thomas Widner;  
Managing Editor, Fred W. Price; Cir-  
culation—Arlene Johnson; Advertising,  
Marguerite Derry.

Published Weekly Except Last Week  
in December.

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



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**QUESTION BOX**  
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BY MSGR. R. T. BOSLER

Q. What guidance, along with prayer, can you give a female college freshman who feels God is calling her to the holy priesthood?

A. However much I am convinced the Church one day will ordain women to the priesthood, I cannot encourage you to hope to see the day when it happens. But if you want to be optimistic in spite of my pessimistic prediction, prepare yourself to become a religious education coordinator and preferably become a Religious and wait until the day you are around fifty, for it is from that age bracket, I suspect, that the first woman to be ordained will be selected.

As for your feeling that you are



called to the priesthood, I must in all fairness to you point out that the internal, personal conviction of the individual is not enough; there can be no certainty of a vocation to the priesthood until the Church calls a candidate. Of course, the Spirit "breathes where He will," so that if many young women begin to feel called to the priesthood and express their desires to their bishops, the possibility of the ordination of women to the priesthood might become a little more probable.

Q. What does "poor in spirit" refer to in the Beatitudes?

A. You are referring to Matthew's version of the Beatitudes: "How blest are the poor in spirit; the reign of God is theirs." Matthew modified the form of the Beatitudes to make them general principles. Originally they were, many Biblical scholars believe, addressed directly to the hearer as in

Luke's version: "Bless are you poor; the reign of God is yours." The full force of the words of Jesus come through clearer in Luke, who immediately after the Beatitudes quotes Jesus as saying: "But woe to you rich, for your consolation is now" (Lk. 6:20-24).

These are powerful words. They take the accepted standards of society and turn them upside down. The people Jesus calls happy the world would call miserable; and the people Jesus calls miserable the world considers happy and successful.

Matthew's phrase, "poor in spirit," does not mean those who, although wealthy, are spiritually detached from their wealth, but like Luke's "poor," refers to the poor class, which made up the vast majority of the population of the Greek-Roman world. Matthew's "poor in spirit" emphasizes the lowly condition of the poor, whose poverty did not allow them the self-confidence and assertiveness of the wealthy.

We who live in an affluent society tend to play down the harshness of the Gospel words concerning the wealthy. "It is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of heaven." Strong words, indeed, which fortunately are followed by these: "His listeners asked him: 'Who, then, can be saved?' to which he replied, 'Things that are impossible for men are possible for God.'"

Q. I was six months pregnant when I got married. My son is now 14-years-old and I know he is going to find out one of these days. Should I tell him, and if so, how do I go about it?

A. When and if he marries in the Church, he will have to obtain a baptismal record. That will be time enough for him to find out, and by that time he will be better able to understand how such things happen. I wouldn't say anything until he asks.

Q. I regularly read your column and often raise my eyebrows at your responses; they seem so often at

## LETTERS WELCOME

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.

Sam J. Taylor

Thousand Oaks, Calif.

## LETTERS TO THE EDITOR

### Open letter to 'A.C. Nielsen'

(Continued from Page 4)

and those of the other Nielsen make the choices for the remaining 69,698,800 households who have absolutely no say in the matter!

As we begin the 1976-77 television season, about 420 of you will become Nielsen families for the first time. The company changes 35% of the sample each year. New or old, the identity of a Nielsen household is a closely guarded secret. Yet, we do know something about you. You are a cross-section of America: of many national origins, of varied religious and ethnic backgrounds, of myriad financial and occupational strata. Some are married, some are divorced; some have large families, many are childless. Old and young, you are spread across the length and breadth of our land.

Here's the favor we would ask. Please be selective in the programs you watch. Commercial television in this country is exactly that: its operation is primarily profit-motivated. While broadcasters are licensed by the federal government to serve the public interest, there are many who feel such service is diminishing each year and, indeed, that television is now performing a disservice.

The Nielsen company installs the meter on your TV set, but it doesn't tell you what to watch. Remember, you and your 1,199 counterparts have the power to cancel programs which debase our Judeo-Christian heritage, and to retain those which enlighten our minds.

Do us that favor. Be selective!

### Indianapolis

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variance with the teachings of the Church. Recently you answered a question about receiving Communion while knowingly in a state of serious sin. You said one would be justified because of embarrassment before one's spouse or children." If the mere avoidance of embarrassment is sufficient justification for sacrilegious

Communion when and where does one draw the line?

A. There was nothing new or original about my answer. I was merely giving the commonly accepted opinion of moral theologians who wrote long before the recent changes. There is no question of remaining in a state of serious sin or sacrilegious

Communion. I explained that a person in such a situation makes a sincere act of contrition with the intention of reconciliation as soon as possible. This contrition brings God's forgiveness immediately.

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## CORNUCOPIA

## No future in haute couture

BY ALICE DAILEY

Haute couture has always been elusive for me; something like trying to pick up watermelon seeds with your fingers.

If I shop for a spring outfit one day after Easter, the stores are pushing shorts and swimsuits. By July, when my blood has warmed up enough for such things, they've dragged out fur-trimmed coats. And when I'm hitting the post-Christmas sales, enchanting pastels, "a must for your cruise in southern waters," are being displayed. The Bahamas, Aruba and Haiti may be beckoning, but the closest I'll get to southern waters in winter will be a shower in the basement.

DETERMINING TO climb another

rung on the fashion ladder, I headed the edict of Yves Whatever and Dino de Lollypop. They decreed that dresses are in, so that became priority number one. Successfully dodging the "May I help you?" person at one of the local department stores, I headed straight for the dresses. All mangy. In short shrift "May I Help You?" was back again.

"We have a special on pantsuits."

"I want a dress."

"Oh. Something in the layered look that's so good?" Who needs layers when nature has already provided me built-ins?

"No. Something simple, please."

"We have all of these," she ran her hand over the creations just viewed. They all looked like an artist may have cleaned his paint brushes on them.

"How about a jumpsuit? Here's a smart one, and that's genuine pillow ticking."

"You don't understand," I said

gently. "This is not for changing my oil or tires; it's for my social affairs—both of them." A light dawned.

"LIKE THIS?" She produced a slinky thing with half the middle cut away. "There's only one thing wrong. Sonny is missing."

"Pardon?"

"You know, like Sonny as in Cher."

"Oh. Too revealing? What about this? It's so demure it could even go to church."

"This" was a Mata Hari type thing with a heavy, swinging cape that would surely unseat any aisle parishioner. I made one last try.

"You don't have anything like maybe, pretty?"

"What about black?" she asked desperately. "You do know that black is back?" I didn't even know it had been away.

"Never mind," I told her. "I've got two or three black jobs in my closet. One of 'em's even trimmed with monkey fur."

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## ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

# PRESENCE OF GOD

BY DEACON STEVE LANDREGAN

Remember when you first met your husband or wife? Maybe it was at a party, or in a classroom, or at church. With us it was at a swimming party. Twenty-five years ago.

What was it that first attracted you? Probably something like her eyes, or his broad shoulders, or perhaps an appealing smile. Chances are that it was something external that had the effect of making you want to learn more about this person.

While you were dating, during that period that used to be called courtship, your husband or wife-to-be gradually revealed more about him or her real self to you. You learned about his fears, his likes and dislikes, but you learned only as much as he or she wanted you to know about the real inner person that was behind the beautiful eyes or broad shoulders.

AFTER MARRIAGE, AS LOVE developed and trust increased, you each began to lower the last defenses until, ideally, you became truly one in flesh through becoming one in heart and mind.

All this is by way of showing that revelation is the stuff of life. Each day we are involved in revealing to others and having others reveal to us.

God uses the ways of men to reach men's minds and hearts. And this is the key to understanding Divine Revelation. God speaks to us where we are in a manner that we can understand.

Our first contact with God's self-revelation is in the world around us. The existence of a power greater than man was evident to the most primitive men from the beauty and mystery of nature. The miracle of reproduction, of life and death, of the fertility of man, animals and the plant life that provided men with berries, fruit and grain, caused our ancestors to recognize a divine power in nature. In the presence of such natural revelation, man understandably

fashioned and worshipped fertility gods.

Others stood on the shore and contemplated the endless sea or reflected upon the infinite vastness of the sky and saw the creative power as being the sun, or the moon and fashioned and worshipped sky gods.

IT IS EASY FOR US to understand early man's reaction to God's self-revelation in nature for we share his feelings of awe and wonder as we enjoy a magnificent sunset or a night sky punctuated with numberless stars.

Just as a Renoir or a Van Gogh reveals the existence of an intelligent being behind the work of art, but tells the viewer nothing about the nature of that intelligence, God's self-revelation in nature does little more than witness to the presence of a divine creative power. For all its wonder and beauty, creation tells us nothing about the nature of God.

Because God wants men to know Him as He really is and because within each man He has implanted a hunger to know God and a need to worship Him, God goes beyond the witness of nature to reveal Himself more completely to us.

As our children grew up there were 55 kids on our block. Sometimes it was pretty chaotic, but we discovered one thing early, the best way to reach the whole bunch was to start with one. If, for instance, my wife baked a fresh batch of cookies and we opened the front door and revealed the fact to any one of the 55, almost miraculously the remaining 54 would show up at the back door with grubby hands hopefully extended.

God, wishing to spread the Word about the great gift of love He had for all His children chose one, not the best, nor the worst, but just one of the gang to spread the Word.

Thus a single tribe, one among many, Abraham and his children became the special means of God revealing His love and desires to all the others.

God manifested Himself in the life and history of Abraham's children. He

spoke to them through prophets and through prophets and through His actions on their behalf. He made a covenant with them, and inspired them to commit to writing all that He had said and done so that they and others might know Him as He really is.

BUT EACH OF US HAS A WAY of seeking things through the prism of selfishness and not so surprisingly Abraham's children, like their ancestors, sometimes understood God as they wanted to and not as He really was.

But just as a lover will go to great lengths to reveal his love to the beloved, God finally revealed Himself fully in the human life of Jesus, who, as God and man, is the fullness of God's self-revelation.

"To see Jesus is to see His Father (John 14:9). For this reason Jesus perfected revelation by fulfilling it through His whole work of making Himself present and manifesting Himself: through His words and deeds, His signs and wonders, but especially through His death and glorious resurrection from the dead and final sending of the Spirit of truth." These words taken from the Second Vatican Council's Constitution on Divine Revelation contain the answer to how God speaks to each of us today.

God speaks to each of us through Jesus. Through His words and deeds, His signs and wonders, His death and resurrection and through His Holy Spirit, the Spirit of truth.

Jesus speaks to us today because He is alive in His Word, in His church, the community that is His Saving Presence, in the World, all of which, through His Spirit within us reveal to us the fullness of God's love and fulfill our basic hunger to know Him and to worship Him.

As any lover would, God speaks to us where we are in a manner that we can understand so that we can become one in heart and mind with Him.

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"Saints, as Francis of Assisi, are enfleshed models of how God's revelation works," Mary Maher writes. They have the power in their own beauty to call us or reveal us to ourselves. This statue of St. Francis stands in the Cathedral at Toledo, Spain. [NC photo]

## Self-revelation poses difficulty for many

BY MARY MAHER

I co-lead groups in which members are involved in the search for clearer identity for themselves. Often, as I sit in the groups, I am keenly aware of how difficult it is for most of these well people to reveal themselves. Revelation of how we genuinely feel comes so hard and yet, if it is done in the context of love and concern, it is so freeing.

SAINTS, AS FRANCIS of Assisi, are enfleshed models of how God's revelation "works." They have the power in their own beauty to call us or reveal us to ourselves. They are like God's revelation which invites us to be as the Lord made us.

A poem by Galway Kinnell, recently published in the New Yorker, expresses how Francis of Assisi touched things in such a way that they revealed themselves as if energized from within:

"Though sometimes it's necessary to reach a thing  
It's loveliness,  
to put a hand on the brow  
of the flower  
and tell it in words  
and in touch,  
It is lovely  
until it flowers again  
from within, of  
self-blessing."

One way of experiencing other persons is through feeling secure in their presence. Words alone don't make up revelation. I have a friend who is very non-verbal and yet there are times when I think I know her more than others from whom I've heard reams of words.

We experience God's revelation as settling us in His world, and in the relationships where we can grow. We experience God revealing Himself in the healing presence which others bring us. Such was and is the base of the Judeo-Christian tradition: God acts in history—my history, our history together, relational history, not textbooks of history. Sometimes the hard test of faith is to experience Him in our history, whether it is the death of one close to us or Hitler's act of genocide.

YET WE CANNOT DENY that God's revelation is very concrete and among us. Jesus' claim was to be the revelation of who God as Father is. He came among us. I recall reading books when I was younger which seemed to indicate God's nature as necessarily whipping around the world spreading out His glory to overpower us. That may be true, I do not know.

I know that I have difficulty imagining God as spectacular, but then I don't like Barnum and Bailey either.

One sure image prevails of God's revelation. It is called "light" by John's Gospel. Light allows us to see but it also allows us to know where we go and how we go. It warms and gives us the strength to experience ourselves as well-being, as good. God's

revelation reveals us to ourselves. Sometimes the light of knowing certain things about ourselves seems dark—we don't like to know unpleasant things. Other times we experience "peak moments" of our goodness, our own glory.

Revelation is very near us. It is so near that we may simply need to relax and to take a look at God's story being told in our own.

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## THE WORD THIS SUNDAY

By Father Donn Raabe

TWENTY-FIFTH SUNDAY OF THE YEAR

"The Lord Upholds My Life"

Wisdom 2:12, 17-20  
Psalms 54:3-4, 5-6, 8  
James 3:16, 4:3  
Mark 9:30-37

Death had been on Jesus' mind lately. According to Mark, He had mentioned it to His followers a few days before the Transfiguration. Today's Gospel account picks up after that with another statement about it. It's the beginning of the end, and He sees it long before the others (they're worried about who's first among them). It's almost like He's living out the first reading—how the clash with unjust men will lead to His death. So the Transfiguration was a crucial event for Jesus Himself, not just for the apostles' faith in his divinity, as we so often interpret it. Facing death, He needed to know beyond a doubt that what He felt at His baptism when it all started was true—that He was the Father's beloved son. He needed to know again that no matter what happened to Him, the Father would "defend Him and deliver Him from the hand of His foes" and that "God will take care of Him" (first reading), or in the words of the psalmist: "the Lord upholds my life." There are days when you and I are uncluttered by all our games of getting ahead, etc. In those times of simplicity with childlike insight we see through to the end. Especially at those times, we need to know His arms are around us and that He loves us so much.

## Opening rites seek to stir up 'sleepy' attitudes

BY FR. JOSEPH M. CHAMPLIN

We come to church for Mass in various moods: sometimes tired and sleepy, usually preoccupied with personal concerns, and often quite isolated from or unaware of those others who have gathered for the same purpose.

The Introductory Rites of our revised Eucharistic liturgy seek to deal with these attitudes. Those ceremonies attempt to stir us up, to lead us gently from our daily preoccupations into an atmosphere of prayer and to form out of separated individuals a worshipping community.

For years I have spent the 15 minutes prior to Mass either standing out in front of church or walking from pew to pew greeting parishioners. This is a fatiguing and occasionally awkward task, but the labor bears rich fruit in many ways. It lifts people out of their isolation and can give them a warm sense of belonging.

But the priest or parish helper who does this type of welcoming should exercise a certain reserve or care in that function.

FROM THE FIRST CHRISTIAN days those pre-Mass moments have been opportunities for the faithful to become recollected, to leave aside their noisy, busy, troubled worlds and to grow in awareness of God's special presence at the celebration. An early church law in Egypt, for example, directed the psalms to be recited while the faithful arrived; in our day, private or public recitation of the rosary, the reading of devotional prayers, or just quiet reflection serves a parallel purpose.

The greeter, then, must have a delicate touch, working to build a community, but not intruding much on those precious minutes of intimate, silent, highly personal, preparatory prayer.

However, the Introductory Rites do have their purpose "to make the assembled people a unified community." The Eucharist is a communal celebration and group worship.

The entrance song helps achieve that goal. Its function, again to quote the Roman Missal's General Introduction, is "to open the celebration, deepen the unity of the people, introduce them to the mystery of the season or feast, and accompany the procession" (Articles 24-25).

Catholic and Protestant music directors would do well to get together on this matter. We Catholics generally sing too few verses for the hymn to achieve its community and theme developing effect; Protestant worship contrariwise normally insists on every verse, even to the point of the congregation's exhaustion.

A celebrant's "Good morning, everyone," after his reverent kiss of the altar and the congregation's comfortable response to that greeting likewise aids in generating a community feeling. At Holy Family we also now and then invite the congregation to introduce themselves to their neighbors in the pews.

THE GROUP OF PEOPLE gathered for worship, nevertheless, is more than a mere secular assembly or a purely human group.

The Sign of the Cross, that most renowned symbol of our faith and of the Trinity, begins the formal liturgy and is immediately followed by a scriptural greeting.

The latter either speaks to the people as St. Paul did to the Christians in Corinth or follows a common formula taken from Old Testament times (Ruth 2, 4). That phrase, "The Lord be with you," aptly declares God is truly present in this family of believers assembled in his name. (Matt. 18, 20; 28, 20).

"This greeting and the people's response manifest the mystery of the Church that is gathered together" [General Introduction, article 28].

Such a transition from the noisy world through quiet prayer to a communal spirit and the sense of our Lord's presence requires some time. It also presupposes a prayerful approach and a belief in the sacred or transcendent.

A priest with those qualities who processes down the full center aisle, reverences the altar with care, welcomes his people warmly and greets them with a message of faith will have well prepared the congregation for God's Word and Body which follow.

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## Insight of faith needed to interpret God's history

BY FR. JOHN J. CASTELOT

God revealed Himself in the history of His people. It is so easy to say that—and so true—but just what does it mean? How was this history a revelation of God?

Well, all by itself it wasn't. It needed men with the insight of faith to interpret it, to see the hand of God guiding it and, humanly speaking, to see God reacting to it. It needed men graced with prophetic inspiration, men who could translate the divine action into meaningful words.

The history of God's people was hardly spectacular. Israel was just another tiny Mediterranean country, occasionally enjoying its brief moments of peace and relative prosperity. Most of the time it was subject to powerful empires: Assyria, Babylonia, Persia, Greece, Rome.

Inwardly it was torn by dissension, civil war, intrigue, assassination. Its kings were for the most part a sorry lot, leading their people eventually to exile and near extinction. It would be sheer fantasy to imagine that neighboring nations ever even dreamed that they were dealing with the chosen people of God.

But the Israelites were convinced that was just what they were. Why? Because there were men in their midst with the divinely given insight to penetrate beneath the shabbiness and see the divine meaning of it all.

AN ISRAELITE PROPHET was not primarily or even most importantly one who predicted the future. He was, quite simply, one empowered to speak or to write from God's point of view.

Most of the prophets whose sermons have come down to us were concerned almost exclusively with the contemporary scene: Amos and Hosea with the dismal situation which led shortly to the fall of the Northern

Kingdom; Isaiah with the obstinacy of King Ahaz which brought Judah under the heel of Assyria; Jeremiah with the myopia and weakness of kings who insisted on a suicidal course of action for their people; Ezekiel with the tragedy of the exile.

These prophets were concerned immediately with what we may call "history in the making." At the beginning of their careers they were favored with extraordinary religious experiences known commonly as inaugural visions (see Isaiah 6; Jeremiah 1; Ezekiel 1). The result of these experiences was an unshakable conviction of being sent to speak the Word of the Lord, to give His viewpoint on what was happening. Also they were given, not precisely a "message," a detailed program, but a deep intuition of some facet of divine nature. Against this background they were able to judge events and persons from God's point of view—and so to preach.

In their preaching, which expresses God's judgment and becomes thereby His Word, they tell us a great deal about God Himself.

It is their inspired reaction to "history in the making" through which God reveals Himself in history—rather indirectly, but then how could it have been otherwise? Thus the vehement denunciation by Amos of the incredible social injustice of his day reveals God as a God of justice, one who is deeply concerned with the poor, the oppressed, the disadvantaged, one who cannot countenance injustice, oppression, callous indifference to human misery.

The very moving book of Hosea, in which God is portrayed as heartbroken by the infidelity of His people, yet waiting with open arms for their return, reveals Him as a God of love and eager forgiveness, but one who cannot shut His eyes to infidelity, idolatry. Thus does God reveal Himself in history through the agency

of these inspired men of the Word: not in coldly spelled out statements, but functionally, dramatically.

THERE WERE OTHER PROPHETIC figures also; they did not preach about the present but wrote about the past. They took the raw data of Israel's history, a sad history as we have seen, and interpreted it from God's point of view, thus becoming in their own way instruments of God's self-revelation in history. The prophets used the spoken word; they used the written word. Looking back from the disaster of exile, they fashioned a history which amounted to a national examination of conscience. Why are we here—we, God's people?

Over and over again we were unfaithful to His covenant with us. He loved us, He made us His own, He gave us a land. He gave us everything, and we turned our backs on Him. We are here only because God is a loving God, a generous God, a Father, a Spouse, a King, a Judge: all of this and much more is revealed in the history of the people as interpreted by men endowed with the prophetic insight to penetrate cold events and to recognize God revealing Himself through them.

Were it not for their inspired understanding and writing, this poignant lament of Yahweh in the book of Hosea might have been tragically final:

When Israel was a child I loved him,  
out of Egypt I called my son.

The more I called them,  
the farther they went from me, . . .

Yet it was I  
who taught Ephraim to walk,  
who took them in my arms;

I drew them with human cords,  
with bands of love;

I fostered them like one  
who raises an infant to his cheeks;

Yet, though I stooped  
to feed my child,  
they did not know that I was their  
healer (11: 1-4).

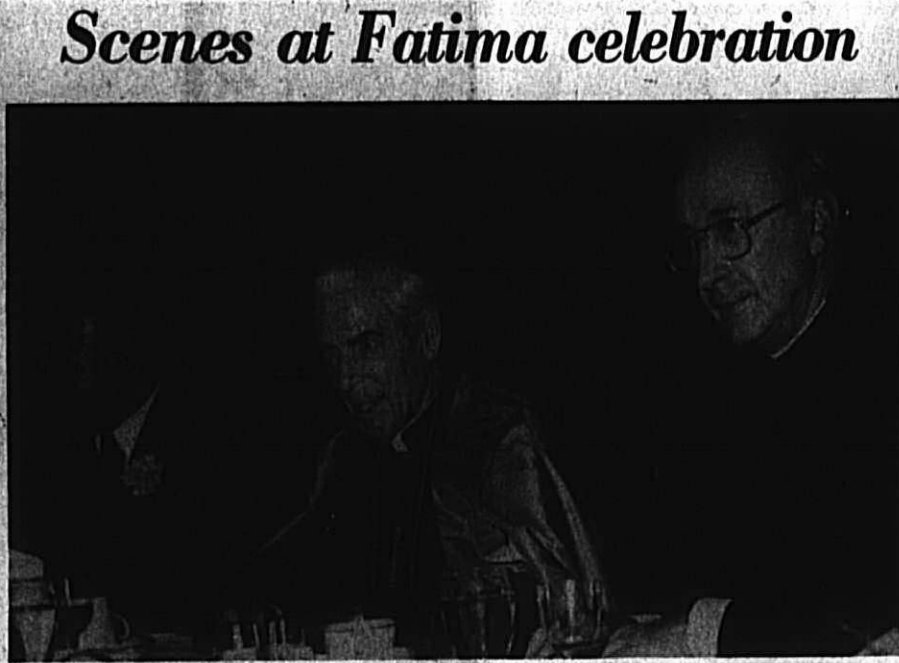
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## Scenes at Fatima celebration

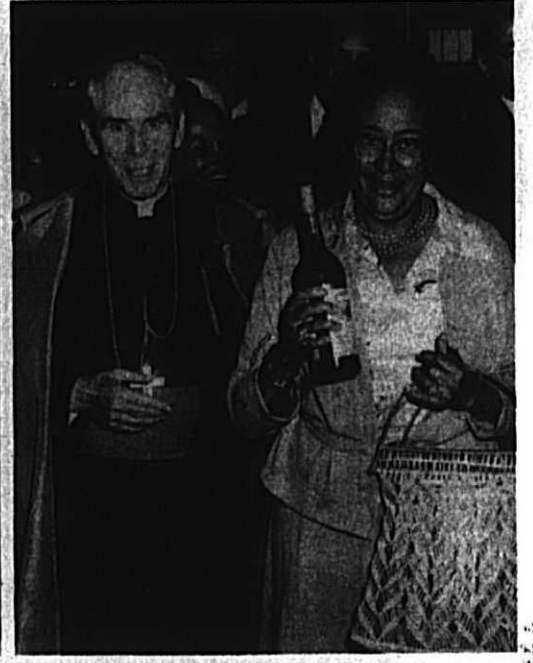


Last Saturday's observance of the 25th anniversary of Fatima Retreat House began with an evening Mass of Thanksgiving in St. John Church at which Archbishop George J. Biskup was the principal celebrant. Because of the overflow crowd, another Mass was offered in a corridor of the Expo Center across the street. In the photo at the



left, is Father Philip Marquard, O.F.M., homilist at the Mass. Archbishop Fulton J. Sheen, guest speaker at the Expo Center dinner which followed the Mass, is shown in the center photo at the speakers' table. At his left is Father Kenny Sweeney, Fatima Retreat House Director, and at his right, Glenn O'Connor, one of the readers at the Mass and a

member of the arrangements committee for the overall celebration. In the third photo Mrs. Archie Smith of SS. Peter and Paul Cathedral parish holds a bottle of wine which the Archbishop snatched from a nearby table during the Expo Center reception and presented to her when she informed him that a daughter of the Smiths is serving as a



missionary in a bush hospital in Uganda. "You deserve a prize," was the prelate's comment. Mrs. Smith answered wistfully that she plans to keep the bottle as a keepsake until her daughter returns for a home visit in 1977. (Photos by Bill Kruger and Sister Mary Jonathan Schultz)

## CYO gridders are off and running

BY DENNY SOUTHERLAND

CYO football kicked off the 1978 season with the Jamboree last Saturday and the opening day of league competition on Sunday.

Twenty-five Cadet teams and 28 "56" League teams competed at various sites in Sunday's openers.

Six undefeated teams meet this coming Sunday, Sept. 19, in three Inter-Divisional Cadet games. Central Catholic plays St. Joan of Arc/St. Andrew at St. Andrew at 2:30 p.m., while St. Jude opposes St.

Philip Nerl and St. Simon plays St. Plus X at Roncalli at 1:15 p.m. and 2:30 p.m., respectively.

Key Division Four games pit All Saints and St. Monica at 2:45 p.m. and Immaculate Heart of Mary and St. Luke at Brebeuf at 2:45 p.m.

In "56" Division One, St. Michael and St. Christopher, both of whom survived opening day action, clash at Thatcher Park at 12:30 p.m. From Division Two, unbeaten St. Plus X and St. Luke meet at Brebeuf at 1:30 p.m.

Division Three pits St. Jude and St. Mark playing at Roncalli at 12 noon. Both were big winners last week.

**LAST SATURDAY**, a bumper crowd of more than 5,000 football fans and players attended the 1978

CYO Football Jamboree at CYO Stadium.

Fifty-one CYO Cadet and "56" teams played in the annual kick-off of the 1978 season. Teams in the two CYO Leagues represented either the Cowboys or Steelers for Saturday's Jamboree. The final score was, Cowboys, 68, Steelers 55.

Team scoring went as follows:

**Steelers' Scoring:**  
Shoppa, St. Malachy, 52 yard run, Shoppa PAT; Schmidt, Holy Name, 22 yard run, Goode, PAT; Glover, St. Philip Nerl, 36 yard run, point failed; Dietrick, St. Plus X, one yard run, Dietrick PAT; Hornack, Immaculate Heart of Mary, five yard run, PAT failed; Mundy, Holy Spirit, 10 yard run, Mundy PAT; Our Lady of Greenwood, five yard run, Magee pass to McCormack, PAT.

**Cowboys' Scoring:**  
Chapel, St. Malachy, recovered fumble in end zone, point failed; Thomas, St. Monica, 45 yard run, point failed; Laur, Our Lady of Lourdes, 20 yard run, Laur PAT; Redfern, All Saints, 75 yard pass to Ivy, Ivy, PAT; Ivy, All Saints, four yard run, Redfern pass to Ivy, PAT; Young, Central Catholic, 86 yard run, Kennedy pass to Cothron, PAT; Johnson, St. Andrew-St. Joan of Arc, 85

yard run, PAT failed; Deal, St. Simon, one yard run, PAT failed; Myers, St. Matthew, nine yard run, Bosco, PAT; Nicholas, Our Lady of Mount Carmel, 10 yard run.

**WINNERS IN THE** St. John Bosco Guild awards at the Jamboree were: Chris Schenk, ten-speed bicycle and \$25.00; and Bill Drago, ten-speed bicycle.

In addition official CYO footballs went to Mary McGlinley, John McGinty, Tom McHugh, John C. Webster and R. A. Warwick.

### CYO NOTES

Youth Council President Maria Cantwell announces the next meeting for Monday, Sept. 20, at 7:30 p.m. In the CYO Office. Plans will be made for Youth Week.

All Junior Touch Football coaches will meet in the CYO Office next Tuesday, Sept. 21, at 7:30 p.m. Per the CYO Priest's Advisory Board, no team will be allowed entry into the league without the attendance at this meeting of both the team coach and the team referee.

Entry blanks have been mailed to Priest Moderators and parish Athletic Directors for the 1978 Cadet Girls' Basketball League. The entry deadline is Friday, Oct. 1.

Nomination forms have been mailed to Pastors and Priest Moderators, only, for the CYO St. John Bosco Medal. They must be returned to the CYO Office by Friday, Oct. 8.

### Serenity Retreat

INDIANAPOLIS — A Serenity Retreat for women alcoholics or those whose lives are affected by the alcohol problem will be held at Fatima Retreat House this week-end, Sept. 17 to 19. A women's general retreat is scheduled for Sept. 24 to 26, with Father Louis Range, O.S.B., of St. Meinrad Archabbey directing the retreat. Women from Indianapolis parishes of St. Jude, St. James, St. Mark, St. Barnabas and Nativity are invited to attend.

If there is room available, women from other parishes are welcome to attend. Interested persons should call the Retreat House.

### FESTIVAL GUIDE

St. Margaret Mary, Terre Haute (Fall Festival)—Sept. 17, 18, and 19.

St. Louis, Batesville (Festival)—Sept. 19.

St. Nicholas, Sunman, (Turtle soup supper and fish fry)—Sept. 24.

D of I, Shelbyville (Spaghetti Dinner)—Sept. 25.

St. Lawrence, Lawrenceburg (Chicken and Beef Dinners)—Sept. 28.

### PROFESSION RITE

INDIANAPOLIS — Lay Franciscans of the Holy Stigmata Fraternity will meet at 8 p.m. Monday, Sept. 20, at Alverna Retreat House. During the Mass those tertiaries who have completed their novitiate will make their profession as Lay Franciscans. Guests are welcomed.

### Dinner slated at Lawrenceburg

LAWRENCEBURG, Ind. — St. Lawrence School P.T.O. is sponsoring a Chicken and Beef Dinner Sunday, Sept. 28, from noon until 7 p.m. (E.D.T.)

Serving will be family style with adult tickets selling at \$2; and children's, at \$1.50.

### Newman Guild to hold luncheon

INDIANAPOLIS — The Board of Directors and Officers of the Newman Guild of Butler University will be hostesses for a salad luncheon on Tuesday, Sept. 21, at 12 noon at the Newman Center.

Lawrence M. Bowman will present a review on "The History of Indianapolis."

Mrs. Helen Jackson is the newly-elected president of the Guild.

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## VIEWING WITH ARNOLD

## Humanoid robots are back

BY JAMES W. ARNOLD

The humanoid robots from "Westworld" are back, this time as pawns in a Mad Scientist's scheme, not so much to take over the world as to make it safe for amusement parks.

"Futureworld" is the title of this sequel, made by a new production team with no apparent help from (or credit to) original writer-director Michael Crichton. In the tradition of sci-fi or horror film sequels, there is reference to the original disaster, when robot cowboy gunman Yul Brynner and his pals went haywire and began to shoot the customers. But presumably the park of

Delos has now been fully repaired and the bugs worked out of the system. We're once again ready to explore the provocative possibilities of an ultimate adult Disneyland in which the rich can pursue any pleasure without guilt, because the only "victims," though they look like people, are machines.

UNFORTUNATELY, nothing very enlightening or profound occurs on this trip either. If anything, the frame story for "Futureworld" is considerably less sophisticated, relying on the ancient Mad Scientist formula instead of the intriguing idea of a malfunction of the robots themselves, some bizarre step toward human status. The new plot is routinely tacked together, written and for the most part acted—the key exception being Blythe Danner as a very lively, attractive and functional heroine. But the movie is not easily dismissed as junk. The idea remains potent, fascinating and not too far-fetched; the technical production is slickly dazzling (with the help of scenes shot at NASA and other Houston locations); and several sequences are genuinely inventive and outrageous movie fun.

The film grabs the coattails of the investigative reporter-as-hero trend and sends columnist Peter Fonda and TV newscaster Danner to see if things are really in shape at Delos, which is now being operated by smooth PR man Arthur Hill and Strangelovian

scientist John Ryan. Fonda is really a nifty-gritty investigator. What he mostly does is go down to the basement and the boiler room and explore tunnels, looking for clues (or perhaps leaks in the plumbing).

MEANWHILE, they join as guests in the fun-and-games fantasy trip to Futureworld, landing after a simulated blastoff in a starship that looks suspiciously like Las Vegas, with cocktails, gambling, and swamy tourists ogling the local sex objects. Fonda and Danner play chess with pieces that look like real miniature knights and horses in combat (we're told they're holograms), and an arcade boxing game in which the fighters are life-size people-robots. Others go space-walking or skiing on Mars (on red snow) or jousting in Medieval World or joining the dancing nymphs in Roman World. Most

amusing is a Russian communist general who gets himself sent back to a luxurious Tsarist ball.

In director Richard Helton's most ambitious passage, Ms. Danner has a dream recorded on videotape. Who should turn up as her dreamboat but old gunfighter Brynner with his twinkling robot eyes. After a lot of arty rushing about in slow motion through empty rooms and corridors, he rescues her from a gang of evil scientists and whisks her into a mildly kinky boudoir scene. It's kind of a mixture of Fellini, Freud and Helen Gurley Brown.

Anyway, the gimmick is that the bad guy plans to replace all the world's leaders, including star reporters Fonda and Danner, with robot duplicates programmed for peace and common sense. (That may not be a bad idea.) The intriguing outcome, imaginatively staged by Helton, is that both stars have chases and shootouts with their own doubles. Thus, even after one of each pair has been killed, you don't know which one. Confusing? Of course, but resolved in a spirit of good-natured fun.



AT UNITED WAY EXPOSITION—Above are Mrs. Theresa Maxwell and Mrs. Jan Ash at the booth of St. Elizabeth's Home, which was among some 30 agencies represented at last Friday's Second Annual United Way Exposition on Monument Circle in Indianapolis. The Exposition launched the 1978 Fund Campaign for which Frank E. McKinney is serving as general chairman. Goal of the drive is over \$11 million. Other Catholic United Fund agencies represented at the Exposition included: the CYO, Catholic Social Services and St. Mary's Child Center. (Photo by Sister Mary Jonathan Schultz)



PLAN CHRYSANTHEMUM BALL—Mrs. Chester A. Stayton, Jr. is general chairperson for the 1978 St. Francis Hospital Center Chrysanthemum Benefit Ball to be held Saturday, October 16 at the Indianapolis Athletic Club. She visited with Sister M. Sponsaria, executive director of the Beech Grove Hospital, and Don D. Hamachek, administrator, during the organizational meeting held recently at her home. Proceeds from the benefit are earmarked for an additional image intensifier for the hospital's Surgical Suite.

## The week's TV network films

**SLITHER** (1973) (CBS, Friday, Sept. 17): Interesting chiefly as the first film of director Howard Zieff, who did all those great Alka-Seltzer TV commercials of the early 1970's. This is a zany comedy about a bunch of ordinary Middle Americans wheeling about in vans in northern California pursuing a missing cache of embezzled money. Sometimes it's funny, but mostly it just misses. Peter Boyle and Louise Lasser appear as a "typical" ordinary couple. Satisfactory entertainment for adults and mature youth.

**CHARLEY VARRICK** (1973) (NBC, Saturday, Sept. 18): A film that shows what action director Don Siegel can do with a good script and violence that is not merely gratuitous. Walter Matthau is cast against type as a small-time bank robber who gets Syndicate money by mistake, and has to dodge the vengeful Mob as well as the FBI. Slick, tough movie for mature admirers of the gangster genre.

**HERCULES UNCHAINED** (1960) (NBC, Sunday, Sept. 19): The second in the campy, Italian-made film series about the ancient

Greek Hero, in which musclebound Steve Reeves has big scenes defeating an evil giant and then battling a trio of tigers. More trivial than the original, and somewhat less fun.

**SKY TERROR** (1972) (ABC, Sunday, Sept. 19): Called "Skyjacked" in its original theatrical run, this is a mindless but mildly diverting film about a madman who hijacks Charlton Heston's 707 jet and forces it to penetrate Russian air space with disastrous results. The good cast is forced to munch on a pabulum script, and most of the detail on skyjacking has been severely outdated by real events. Satisfactory entertainment for those who don't care too much.

**AIRPORT '75** (1974) (NBC, Monday, Sept. 20): The sequel to "Airport," this is about a mammoth 747 staggering over the mountains to Salt Lake with a hole in the cockpit and several more in the story. Stewardess Karen Black is in charge, with some help from (who else?) Charlton Heston, and the passengers include wonderful old-timers like Myrna Loy and Gloria Swanson. Schlock, but much less overbearing and complicated than Ross Hunter's 1970 original.

## Lady of Grace slates workshop

INDIANAPOLIS — Father Richard Rohr, O.F.M., Youth Retreat Director of the Archdiocese of Cincinnati, will direct a one-day workshop on "Christian Community" at the Student Center, Our Lady of Grace Academy, Beech Grove, on Saturday, Sept. 25.

The program from 9 a.m. until 4 p.m., is under the auspices of the Association of Religious of the Indianapolis Archdiocese (ARIA). The Liturgy of the Eucharist will be held at 11 a.m.

Participants should "brown bag" their lunches. Drinks will be available at the Center.

The fee for ARIA members is \$1; non-members, \$1.50. Lay participants are invited. Pre-registrations should be sent to Sister Margaret Horney, 3200 Cold Spring Road, Indianapolis, 46222.

**WALKING TALL, PART 2** (1975) (ABC, Friday, Sept. 24): Tennessee Sheriff Buford Pusser gets even with the bad guys who ambushed him at the end of the original film. This sequel is much less violent and lawless than the original, and Bo Svenson (as Pusser) adds a human dimension that Joe Don Baker never quite achieved. Satisfactory but heavy crime melodrama for mature viewers.

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