

OFFICIAL  
APPOINTMENTS

Effective October 6, 1976

Rev. William Fisher, appointed associate chaplain at St. Francis Hospital, Beech Grove, from pastor of St. Mary parish, Rushville.

Rev. Donald Schmidlin, appointed pastor of St. Mary parish, Rushville, from temporary administrator of Holy Rosary parish, Seelyville, and St. Augustine mission, Fontanet. Holy Rosary parish and St. Augustine mission to be temporarily administered by the clergy of SS. Peter and Paul Cathedral, Indianapolis.

Rev. Harry Monroe, appointed associate pastor of St. Catherine parish, Indianapolis, from associate pastor of St. Andrew parish, Indianapolis.

The above appointments are from the office of the Most Rev. George J. Blaskup, Archbishop of Indianapolis, Rev. Robert Mohrhaus, Chancellor.

September 29, 1976

Providence High plans  
month-long anniversary

CLARKSVILLE, Ind.—Commemorating 25 years of service to the area, Providence High School has designated October as Silver Anniversary Month.

Activities will feature its men and women graduates as well as present students and their parents. Present and past staff members will also be involved in a special gala month of celebrating. The public is invited to participate.

ATHLETIC ACTIVITIES will include five home football games each Friday evening of the month followed by a Hospitality room reception sponsored by the Alumni Association to be held in the school cafeteria. Homecoming will be on October 8th when Providence plays New Albany. Parents' Night at Football will be on October 29th. A Cross Country Invitational "Steeplechase," to be held October 7th, will be another special athletic feature of the month.

The school's Fine Arts department will present nine performances of a

comedy-mystery production entitled "The Bat." These will be presented on the following evenings: October 14, 16, 17, 19, 20, 21, 23, 24 and 27.

The highlight of the month will be an Anniversary Mass scheduled for 4 p.m. on Saturday, October 30, in the high school auditorium.

FR. GERALD Gertelinger, Archdiocesan Superintendent of Education, will be the main celebrant of the Mass joined by members of the clergy in the New Albany Deanery. Msgr. James H. Jansen, Dean of the New Albany District, will preside at the Mass.

Participants in the Liturgy will include Sister Loretta Schafer, Superior General of the Sisters of Providence who formerly owned the high school; James S. Daily, President, New Albany District Board of Catholic Education; and Robert I. Larkin, present Principal of Providence.

The Liturgical service will be followed by a social hour, Dinner and Dance at America's Host Inn, Jeffersonville. Master of Ceremonies for the Dinner will be Providence graduate Charles Jenkins of Radio station WVW.

Featured at the Dinner will be the presentation of awards to ten distinguished alumni who have been voted on by graduates. Music for the Dance will be provided by the Musical Marlin Family. The Marlin boys are Providence graduates.

RESERVATIONS are required for the Dinner-Dance and can be made by calling 945-2538. Cost is \$12.50 per person.

Steering Committee for the Dinner-Dance are alumni of the first graduation class, 1955: Jack and Joan Leutart or Tom and Jo-Ann Andres. John Barrett is coordinator of Anniversary activities at Providence.



FRANCISCAN MILESTONE—Millions of Catholics throughout the world will be joining thousands of Franciscans on Monday, Oct. 4, in observing the 750th anniversary of the death of St. Francis of Assisi. The statue of the saint pictured above has been a landmark on the Marian College campus for many years. As a special tribute to the work of the Order in the Archdiocese of Indianapolis, we are printing on Page 8 a full page of pictures touching on various aspects of the Franciscan apostolate. (Photo by Sister Mary Jonathan Schultz)

Mount St. Francis  
Retreat Center to be  
dedicated Oct. 4th

MT. ST. FRANCIS, Ind.—Archbishop George J. Blaskup will be the principal celebrant at a Mass marking the dedication of the new Retreat Center operated here by the Conventual Franciscans.

The Mass, at which Archbishop Thomas McDonough and Bishop Charles Maloney will be concelebrants, will be held at 7 p.m. Monday, Oct. 4, the 750th anniversary of the death of St. Francis of Assisi.

THE RETREAT CENTER occupies the old Mt. St. Francis Seminary, which was closed last year. Meantime, more than \$175,000 has been spent on extensive remodeling of the buildings.

Religious retreats have been a vital

part of the services offered by the Franciscans here, but with the new Retreat Center, the priests will expand this phase of their apostolate. In addition to the regular retreats for Men, Women, Married Couples and Youth, special groups such as Marriage Encounter and the Cursillo and Charismatic Movements can be accommodated in the modern, air-conditioned facility.

A SPOKESMAN expressed the hope that the new Center "will be conducive to answering the growing needs of the retreat movement in southern Indiana and Kentucky."

Father Fintan Cantwell, O.F.M. Conv., a 1950 graduate of Cathedral High School, is the Retreat Director. Joining him as members of the Preaching Team are Father Arnold Dearing, O.F.M. Conv., and Father Ivan Rohloff, O.F.M. Conv.

Mt. St. Francis operated as a Seminary for some 65 years, beginning in 1910.

Black Catholics  
collection set  
this week-end

Sixty-five parishes in the Archdiocese have committed themselves to participate in this week-end's collection in the Fifth Annual Fund Campaign for the National Office for Black Catholics.

A little over \$14,000 was raised in last year's drive, and Archdiocesan Black Catholics Concerned, sponsors of the campaign on the local level, are hopeful that Catholics will be even more generous in their response to the 1976 appeal.

An estimated 90% of contributions is forwarded to the national office, with the remainder retained for local activities.

"EVEN THOUGH THE drive is essentially the task of black Catholics," a campaign spokesman said, "ABCC urges the support of all persons interested in seeing its program continue to grow and extend its efforts in behalf of Church and community."

Cited as the four top activities of the ABCC are:

- promotion of black vocations to the religious life;
- eradication of racism in the Church;
- development of black culture and

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## OUR NEW LOOK

With this issue the Criterion introduces in its headlines a new, modern typeface—helios bold and helios italic, replacing the basic bodoni, which has been a trademark of the paper for many years. The helios body type has been used in the Criterion for a number of years, and this latest move puts headlines and body type in the same family. The new helios characters are set on a compact unit called the Compugraphic 7200. Its versatility will permit us to use more than 190 separate type faces instead

of the 10 basic faces we were confined to in the past. With the variety of faces we will be able to dress up our display advertising and the over-all make-up of the paper. The new distinctive front page name plate—done in compatible sans serif characters—was designed by Dennis R. Jones, the paper's composition director. We hope that you will like our new look. It reflects our continuing effort to bring you a more interesting, and readable diocesan newspaper.—The Editors.

## Franciscans start year of celebration

BY JOHN MUTHIG

ASSISI, Italy—Two thousand black- and brown-robed Franciscans solemnly opened a year-long celebration marking the 750th anniversary of their founder's death by marching 3.5 miles uphill to pray at the tomb of St. Francis.

Many were saddened that Pope Paul VI did not personally attend the dramatic inauguration of the Franciscan year.

The Pope, however, did address the

gathering in a radio message, urging the Franciscans to "greet and convert the world by announcing, once more and forever, peace and all good things."

MEMBERS OF ALL FOUR branches of the Franciscan order—Friars Minor, Conventuals, Third Order Regular, and Capuchins—began festivities Sept. 28 by walking in procession through the tiny Portiuncula chapel where St. Francis founded his now worldwide order.

The Portiuncula chapel, where crude stones set in place by St. Francis himself are still visible, stands in the center of the huge Renaissance basilica of St. Mary of the Angels.

A few feet from the Portiuncula chapel, participants paused briefly at the chapel of the Transitus where St. Francis died on Oct. 3, 1226.

On the morning of Sept. 29 the thousands of friars, and several hundred Sisters from the more than 400 orders of women claiming ties with St. Francis, went in procession from St. Mary of the Angels up the Umbrian hillside reciting the rosary for world peace.

They stopped briefly at a small plaque marking the spot where the dying St. Francis blessed his beloved Assisi.

When the group reached the enormous monastery and basilica perched on the hill at the edge of the small medieval city, they stopped. There, in the piazza in front of the basilica, the four heads of the large orders and other Franciscan priests concelebrated Mass.

Throughout the day, Franciscan seminarians with blue jeans under their habits knelt side-by-side with elderly bearded Capuchins at the

## Open House

St. Augustine's Home, staffed by the Little Sisters of the Poor, will hold an Open House on Sunday, Oct. 3, in connection with the opening of "Respect Life Week." The public is invited to tour the facility, located at 2345 W. 88th St., from 2 p.m. until 5 p.m. The Little Sisters of the Poor care for the aged without regard to race, creed or national origin.

Archdiocese  
plans to sell  
CYO Stadium

The CYO Field, located at 1800 W. 18th St. in Indianapolis, is being sold by the Archdiocese, the Chancery announced this week.

In connection with the announcement, the Chancery released the following statement from the Indianapolis Catholic Youth Organization:

"Several years ago, the operation of the Athletic Facility on West 18th St., commonly called 'CYO Field,' was at the direction of Archbishop Schulte transferred from the responsibility of the Catholic Youth Organization to Cathedral High School. With the recent move of Cathedral High School from its former location on Meridian Street to property on the far northeast side of the city, Cathedral High School returned the responsibility for the field to the Archdiocese.

"The Catholic Youth Organization was approached by the Archdiocese to assess the Catholic Youth Organization's need for the Stadium and the Community's need for the Stadium and to study other factors involved. A committee was formed from members of the CYO Board of Directors to conduct this study regarding the CYO's possibly reassuming the responsibility of the Stadium.

"The committee developed figures for the restoration of the facility to proper condition at the cost of approximately \$50,000. This money would have to be expended this summer to make the facility secure for use and occupancy. In addition, the continued operation of the facility, from the viewpoint of day-to-day maintenance, would call for an expenditure of approximately \$15,000 annually. This figure would not include the continual repair necessitated by vandalism which has plagued the facility over the last several years.

"The creation of other athletic facilities by parishes and schools, both elementary and secondary, has seen a considerable drop in usage since 1972 by CYO and high school teams. These same facilities are and would be available to the CYO for its total athletic program.

"Over the same years, the CYO has received objections regarding use of the Stadium rather than home fields or

other fields closer to the participating schools or parishes.

"The movement of eight (8) weekly games from the Stadium to neighborhood fields would satisfy these objections.

"The committee made its report at a special meeting of the Board of Directors in July and recommended that the Catholic Youth Organization decline to reassume responsibility for the operation of the facility. The committee based its recommendation on three factors: cost, usage, and schedules.

"The Board of Directors unanimously concurred in the report of the feasibility study committee and directed its Executive Director to advise the Archdiocese that the CYO recommended the facility be sold. The

(Continued on Page 7)

ICC staff  
Associate  
is named

Dr. M. Desmond Ryan of Rensselaer has been named Associate Executive Director of the Indiana Catholic Conference (I.C.C.), statewide coordinating body for the five Catholic dioceses.

Dr. Ryan's appointment was announced this week by Executive Director Raymond Rufo. He said that Dr. Ryan would assist in administration and planning, direction of Conference resource committees, legislative liaison, and Conference representation at local and national meetings.

ON LEAVE FROM St. Joseph's College, Rensselaer, Dr. Ryan has been chairman of that school's Sociology Department since 1960. Author of numerous professional papers, he received the Faculty Award of Excellence in 1969 from the St. Joseph College Student Association.

Dr. Ryan was Director of the I.C.C. Survey of Priests' Attitudes on Social Concerns, and Program Director of the I.C.C. State Delegate Assembly, held at Notre Dame University in March, 1976.

A 1959 graduate of St. Joseph's College, Rensselaer, Ind., Dr. Ryan received a master's degree in 1962 and doctorate in 1967, both in sociology, from Purdue University.

HE IS PAST PRESIDENT of the Jasper County Association for the Retarded, and of the St. Joseph College Chapter of the American Association of University Professors. Ryan was chairman of the Social Concerns committee, Lafayette Diocesan Pastoral Council, in 1973-75.

A native of Lake Forest, Ill., Dr. Ryan served in the U.S. Army for two years. He is married and the father of five children.



DR. M. DESMOND RYAN

Knights to sponsor  
Columbus Day rite

The Indianapolis Chapter of the Knights of Columbus will sponsor a patriotic Columbus Day celebration at the World War Memorial Auditorium at 1 p.m., Sunday, October 10.

Open to the general public, the celebration will feature songs, pageantry, and comments in honor of the Republic which had its origins in its discovery by Christopher Columbus. There is no admission charge.

The program will feature an historic flag display; comments from Mayor William H. Hudnut, student orator John McKay and Knights of Columbus State Deputy Francis C. Gallagher; and, the color guard of the 4th Degree K of C. Music will be provided by the Athenaeum Band, the Singing Knights and the Indianapolis Community Choir.

Thomas Haynes will be Master of Ceremonies for the program. Event coordinator is Alfred J. Teare.

'Meet Marian Day'  
program planned

Seminars on financial aid and admissions procedures will highlight the annual "Meet Marian Day" program Sunday, Oct. 3, at Marian College.

Designed for high school juniors, seniors and their parents, the day begins with 1 p.m. registration. The seminars are scheduled at half-hour intervals from 2 to 3:30 p.m.

Other activities will include tours of the 114-acre campus, rehearsal of a children's theatre production, intramural football games and student art exhibits.

Members of the college administration, faculty, staff and student body will be available for informal counseling.









## THE TACKER

## Cream of the crop

BY FRED W. FRIES

Fourteen seniors representing five Archdiocesan secondary schools are among approximately 15,000 students across the country who have been named Semifinalists in the 1977 National Merit Scholarship Program. These students will be eligible to compete for some 3,650 Merit Scholarships to be awarded next spring.

The following students from the Archdiocese were the survivors of the preliminary tests taken in their Junior year: Brebeuf Preparatory School—Gary R. Bauman, Curtie I. Carlson, Francis X. Dillon, Martin A. Gallagher, John D. Lavagnino, Thomas D. Malnes, Dean B. Nelson and Robert E. Pierce; Cathedral High School—Donald W. Jasper; Chateaufort High School—John R. Fagan, Bryan Lillenkamp and John R. McKay; Ladywood-St. Agnes School—Annemarie P. DeSanto; Our Lady of Grace Academy—Beth Pfau. Also named in the National Achievement Scholarship Program for Outstanding Negro Students—a separate competition—was Brian E. Coleman of Brebeuf.

**MILESTONE**—Marian White, a member of St. Andrew's parish, Indianapolis, recently passed her 47th year with Eli Lilly and Company. That milestone makes her the oldest active employee of the world-wide pharmaceutical firm, which is headquartered in the Hoosier capital. She is currently working in the company's Employee Benefits Division.

**EDUCATIONAL FILMS TO BE PREVIEWED**—For those interested in pursuing the possibility of using film as a resource for adult religious education or for discussion groups, the Office of Catholic Education will present a preview of available 16mm films on October 7, from 7-10 p.m. at St. Joan of Arc parish hall, 4217 Central Ave., and again on October 21, from 7-10 p.m. at St. Jude parish hall, 5353 McFarland Road. The preview sessions are open to anyone interested in furthering adult education through the use of films. Rental fee on 16mm films is by yearly subscription or \$5.00 per individual film. The following films will be previewed at the two sessions: Mother Tiger, Gym Period, The Way Home, First Year A.D., Leo Beuerman, Glasshouse, With Just a Little Trust, Right Here Right Now, Walter Fish, Penance, To Be Growing Older, My Main Man, Spirit of God. Discussion guides will be made available. For further information contact Sister Mary Jeanne Pies, 634-4453.

**PLAN ROSE DISTRIBUTION**—The Committee for the Preservation of Life and Concerned Nurses for Life will distribute red roses for a one dollar donation at Indianapolis churches on Respect Life Sunday, October 10. The month of October has been designated as Respect Life Month by the American Bishops. Special liturgies and homilies will be given in Catholic churches on Respect Life Sunday to raise the conscience level concerning the abortion issue. According to Mrs. Margie Schmitz, chairman of Roses for Life, left-over roses will be distributed in maternity wards, and nursing homes in the Indianapolis area. Organizations or persons wishing to order two dozen or more roses for the October 10th observance may do so by calling Mrs. Schmitz at 253-5962. For several years the red rose has been used as a symbol of life by Right to Life groups throughout the country.

**SHURE, AND IT'LL BE A GREAT SHOW**—George Oliver (the Irish Paul Robson) and Christy McEnemey (the Irish Perry Como) are members of the 70-voice Irish Police Force Choir, which will be heard in concert next week at Tilson Music Hall, Terre Haute (under the auspices of Schulte High School) and at Secina High School, Indianapolis. The Secina concert is scheduled for Wednesday, Oct. 6, and the Terre Haute appearance on Thursday, Oct. 7. Both concerts will begin at 8 p.m. The choir, which has won numerous awards in European competition, is staging its 20-day tour of eight U.S. cities as Ireland's contribution to the American Bicentennial. Advance tickets can be ordered by calling Ita Moriarty at 353-1953 or Jim Sullivan at 359-8808. They will also be available at the door for both concerts. Incidentally, there is still need for overnight lodging accommodations. Any family wishing to volunteer should call either Ita or Jim as soon as possible.

**PILGRIMAGE SLATED**—Our Lady of Hope Hospital Guild has scheduled a bus pilgrimage to the Shrine of Our Lady of the Snows in Belleville, Ill., for Saturday and Sunday, Oct. 9 and 10. Anyone interested in joining the group is asked to call Ann Conway, Guild president, at 849-7917 as soon as possible.

**WELL, IT'S LIKE THIS, SON**—Little Matthew Calto, son of Mr. and Mrs. Philip Calto and a second grader at St. Lawrence School, Indianapolis, recently had occasion to visit St. Francis Hospital Center in Beech Grove. While there, he was introduced to Sister Sponsaria, the institution's executive director. The little fellow explained in some detail that he was a Catholic and that he attended St. Lawrence Catholic School. As he turned to leave, he turned to Sister Sponsaria and asked: "By the way, are you a Catholic too?"

**HEBREW TEMPLE PLANS FESTIVAL**—The Indianapolis Hebrew Congregation, 6501 N. Meridian St. will celebrate its 120th anniversary with a gala Jubilee Festival from 1 p.m. to 7 p.m. on Sunday, Oct. 10. The public is invited to spend the day sampling Jewish ethnic foods, enjoying Jewish folk music and joining in a variety of other activities. The culinary highlight of the day will be a dinner featuring Jewish food. The menu will include such Jewish dishes as noodle kugel and carrot talmies. Booths will also provide blintzes, challah, bagels and other traditional Jewish foods throughout the day. The festival coincides with the Jewish holiday of Sukkoth, the harvest festival dating back to ancient times. Tours of the Temple will be available throughout the day. Carnival games will be available for children. A bridge and backgammon tournament, also open to the public, will be held following the festival. Dinner reservations can be made by calling 255-6647.

**WAS IT HAM OR BACON?**—Joseph L. Hanley of Assumption parish, Indianapolis, called us about our reference in last week's column concerning Archbishop Sheen's confrontation many years ago with a "sizzling skillet" microphone and his witty comment to the audience about getting "bacon and eggs at this time of the night." Knowing the popular prelate's "ability to kid himself," Hanley wondered if he didn't say "ham and eggs" instead of "bacon and eggs."

## Sister Eugene, Providence nun, dies at age 71

ST. MARY-OF-THE-WOODS, Ind. — Sister Eugene McDonald, S.P., 71, died Wednesday, Sept. 22. Born in Chicago, Sister Eugene entered the novitiate of the Sisters of Providence in 1927 and made her first profession of vows in 1929. She taught intermediate grades in schools in Indiana and Illinois until 1967 when she retired to the Motherhouse.

The Funeral Mass was held Saturday, Sept. 25, in the Church of the Immaculate Conception. There are no immediate survivors. Two of her sisters, Sister Mary Camillus, S.P., and Sister Veronica Cecile, S.P., preceded her in death.

## Alumni Club to hold social

INDIANAPOLIS — Single adults, ages 21 to 40, are invited to a Mass and informal get-acquainted party sponsored by the Catholic Alumni Club of Indianapolis, Saturday, Oct. 2, at 7:30 p.m. at The Woods Apartment Clubhouse, 59th and Georgetown Road.

The Catholic Alumni Club is an international organization of single Catholic adults, whose purpose is to encourage friendship among people of a similar background through participation in social, religious, athletic, cultural and charitable activities.

For more information, call 251-4444 after 5 p.m.

## St. Jude sets Oktoberfest

INDIANAPOLIS — St. Jude parish will hold an Oktoberfest on Friday, Oct. 8, from 4:30 to 10:30 p.m. in the school cafeteria. A variety of German food is on the menu.

Tickets are now on sale and are redeemable for anything being sold at the Fest. For further information call Diana Feldhake, 688-6864.

## Club to mark anniversary

INDIANAPOLIS — The En-Ant Club will celebrate its 56th birthday with a dinner-dance and reminiscing session on Saturday evening, Oct. 9, at Fatima Council, Knights of Columbus, 1313 S. Post Road. Two of the charter members, Frank A. Miller and John G. O'Connor will be present.

The Club was organized in 1920 as a social group to plan activities consistent with the ideals of Christian young men. No members have been added for over 40 years.

About 40 persons are expected at the club's annual birthday party including widows of deceased members.

## WED 40 YEARS

SPEEDWAY, Ind. — Mr. and Mrs. James T. Keating marked their fortieth wedding anniversary on Sept. 25. Mr. and Mrs. Keating have been residents of Speedway for 39 years and are members of St. Christopher Church.

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**DISCUSS PLANS FOR NATIONAL LITURGY MEETING**—Members of the Archdiocesan Liturgical Commission seem in a relaxed mood following their weekly session at the Chancery mapping out details for the upcoming national meeting of Diocesan Liturgical Commissions to be held at Stouffer's Indianapolis Inn Oct. 11-14. Pictured, left to right, are: Father James Bonke; Msgr. Joseph Brokhage; Father Richard Mueller, Commission chairman; Father Charles Fisher; and Father Albert Ajamie. Another member

of the Commission, Herschel Livingston, was not present for the photo. In connection with the meeting of Church Musicians, convention officials announced that the presentation by Presbyterian musicologists Richard Avery and Donald Marsh on Monday, Oct. 10, will be given at 9:15 a.m. instead of 9:45 a.m., as previously announced. Moreover, a session entitled "Criterion in the Selection of a Hymnal" has been scheduled at 11 a.m. [Photo by Sister Mary Jonathan Schultz]

## Remember them in your prayers

CANNELTON  
† WILLIAM J. HUBER, 73, St. Michael, Sept. 27. Husband of Irene Huber.

INDIANAPOLIS  
† ELIZABETH P. LINDBLOM, 65, St. Roch, Sept. 22. Mother of Donna M. Smith, Janette Arkina, Rita L. Taulman, Annette Lynch, Elaine T. Denzio, Gretchen K. Bernard C. Jr., Eugene J., Raymond K., Ronald F. and Gary L. Lindblom; sister of Pauline Boorman, Helen Worland, Mary Rathz, Ann Pitzer, Albert and Walter Thuer.

† ANNA J. STRACK, 65, Our Lady of Lourdes, Sept. 22. Mother of Dolores Morrison, Roselou Wheatley and William A. Strack; sister of A. E. Lamb.

† PAUL J. PAGE, 66, Holy Rosary, Sept. 23. Father of Marie Pittman, Antoinette Dullaghan, Peter K., Paul F. and David J. Page; brother of Alice Allen.

† MARIE M. STONE, 71, Our Lady of Greenwood, Sept. 27. Wife of Ralph; mother of Mary Harris, Nancy Linne, Carl and Attilio Stone; sister of Agnes Denzio, Rose Ciccone, Lena Boys, Clara Maza, Asunda Bruce and Felix Mastropolo.

† HELEN P. OSTHEIMER, 80, Little Flower, Sept. 27. Sister of Clotilde Zinsner and Josephine Ostheimer.

† WILLIAM J. FRIES, 87, Sacred Heart, Sept. 28. Husband of Pauline; father of Thelma Lockhart; brother of Margaret Lambirth.

† PAUL P. HARROLD, 68, St. Joseph, Sept. 29. Brother of Mary Silnes.

† MARY KERINS, 69, St. Paul Hermitage Chapel, Sept. 29. No immediate survivors.

† MARY A. KIRSCH, 56, St. Philip Neri, Sept. 29. Daughter of Margaret Kirsch.

† GRETCHEN F. RATHZ, 77, St. Joan of Arc, Sept. 30. Wife of C. Francis, Sr.; mother of C. Francis, Jr. and Ernest F. Rathz.

LAWRENCEBURG  
† JOSEPHINE STRASSBURGER, 95, St. Lawrence, Aug. 30. Two nephews, Gerald and Joseph Strassburger, both of Greensburg; and a niece, Gertrude Oden of Port Arthur, Tex., survive.

NAVILLETON  
† CHARLES F. MEYER, Sr., 77, St. Mary, Sept. 22. Husband of Essie; father of Charles F. Meyer, Jr., and Caroline Robinson, both of Louisville; and Jane Woodside of Easton, Conn.

OSGOOD  
† OTTO F. MOELLER, 77, St. John the Baptist, Sept. 8. Husband of Gertrude V.; father of Mary Ruth Bettice of Balesville; Rita Ann King of Oldenburg; and Carl F. Moeller of Managua, Nicaragua; brother of Sister Sylvia Moeller, O.S.F.; Loretta Scheldier of Greensburg; William C., of St. Paul, Ind.; and Henry J. Moeller of Hemet, Calif.

SHELBYVILLE  
† CLARA ELLEN BOGEMAN, 81,

St. Joseph, Sept. 26. Mother of Juanita Sigman of Trafalgar; Rose Mary Geise of Arlington, Ind.; Barbara Harmon of Shelbyville; Janice Jones of Englestown, N.J.; and Thomas Bogeman of Shelby County; sister of Alonzo Hamilton of Shelbyville.

STARLIGHT  
† KENNETH E. STUMLER, 42, St. John, Sept. 21. Husband of Judy; father of Gregory, Bryan, Cynthia, Robyn, and Renee Stumler, all of Borden; son of Mr. and Mrs. Elmer Stumler of Borden.

TELL CITY  
† MARK W. MARCHAL, 82, St. Paul, Sept. 27. Husband of Clara; father of Alvada Laffin, Regina Kleeman and Delores Niehaus, all of Tell City; brother of Minnie Weatherholt of Cannelton.

TERRE HAUTE  
† EVA COORDES HAGAN, 79, St. Patrick, Sept. 25. Sister of Paul Coordes of Indianapolis.

† PAUL J. PAGE, 66, Holy Rosary, Sept. 23. Father of Marie Pittman, Antoinette Dullaghan, Peter K., Paul F. and David J. Page; brother of Alice Allen.

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† MARY KERINS, 69, St. Paul Hermitage Chapel, Sept. 29. No immediate survivors.

† MARY A. KIRSCH, 56, St. Philip Neri, Sept. 29. Daughter of Margaret Kirsch.

† GRETCHEN F. RATHZ, 77, St. Joan of Arc, Sept. 30. Wife of C. Francis, Sr.; mother of C. Francis, Jr. and Ernest F. Rathz.

LAWRENCEBURG  
† JOSEPHINE STRASSBURGER, 95, St. Lawrence, Aug. 30. Two nephews, Gerald and Joseph Strassburger, both of Greensburg; and a niece, Gertrude Oden of Port Arthur, Tex., survive.

NAVILLETON  
† CHARLES F. MEYER, Sr., 77, St. Mary, Sept. 22. Husband of Essie; father of Charles F. Meyer, Jr., and Caroline Robinson, both of Louisville; and Jane Woodside of Easton, Conn.

OSGOOD  
† OTTO F. MOELLER, 77, St. John the Baptist, Sept. 8. Husband of Gertrude V.; father of Mary Ruth Bettice of Balesville; Rita Ann King of Oldenburg; and Carl F. Moeller of Managua, Nicaragua; brother of Sister Sylvia Moeller, O.S.F.; Loretta Scheldier of Greensburg; William C., of St. Paul, Ind.; and Henry J. Moeller of Hemet, Calif.

SHELBYVILLE  
† CLARA ELLEN BOGEMAN, 81,

St. Joseph, Sept. 26. Mother of Juanita Sigman of Trafalgar; Rose Mary Geise of Arlington, Ind.; Barbara Harmon of Shelbyville; Janice Jones of Englestown, N.J.; and Thomas Bogeman of Shelby County; sister of Alonzo Hamilton of Shelbyville.

STARLIGHT  
† KENNETH E. STUMLER, 42, St. John, Sept. 21. Husband of Judy; father of Gregory, Bryan, Cynthia, Robyn, and Renee Stumler, all of Borden; son of Mr. and Mrs. Elmer Stumler of Borden.

TELL CITY  
† MARK W. MARCHAL, 82, St. Paul, Sept. 27. Husband of Clara; father of Alvada Laffin, Regina Kleeman and Delores Niehaus, all of Tell City; brother of Minnie Weatherholt of Cannelton.

TERRE HAUTE  
† EVA COORDES HAGAN, 79, St. Patrick, Sept. 25. Sister of Paul Coordes of Indianapolis.

## Series slated at Holy Name

BEECH GROVE, Ind. — Holy Name parish is sponsoring a four-week series of lectures in the school cafeteria beginning Tuesday, Oct. 5, and continuing through Tuesday, Oct. 26. The lectures will begin at 7:30 p.m.

Scriptural in content, the series will deal with morality, sin and forgiveness according to the new rite. Father John Schoettelkotte, co-pastor of Our Lady of the Greenwood Church, will present the lectures.

The series is open to all interested persons, and there is no admission charge.

## Little Sisters re-elect head

SAINT-PERN, France — The general chapter of the Little Sisters of the Poor, meeting here at their motherhouse, has reelected French Sister Marie Antoinette of the Trinity as superior general of the congregation.

Today there are 4,850 members in 31 countries on five continents. They care for the aged, the poor, the neglected and the sick.

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## Commentary

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

### Franciscan spirit

On this 750th anniversary of the death of St. Francis, we honor the men and women of today who have dedicated their lives in the spirit of his life. The service they have rendered in the Archdiocese over the years has added greatly to the spiritual life of people throughout southern Indiana. A group we especially do not wish to overlook are those who join with the Franciscan religious in the Third Order. Composed of lay persons who

benefit by the privileges and duties of the spirit of St. Francis, the Third Order has witnessed and promoted the growth in holiness of countless thousands. The challenge of living by the mind and hope of St. Francis cannot be easily accomplished in the modern world, and the men and women who strive to do so offer many of us a hope and a grace that cannot be duplicated. Congratulations to all Franciscans!—T.W.

### Listen and act

"Speak Up! We're still listening!"

That resounding phrase recalls the weeks of discussions which occurred last fall when people throughout the Archdiocese met in their parishes to participate in the bishops' Bicentennial program, "Liberty and Justice For All." In the Archdiocese of Indianapolis that program took the form of a series of discussions in which men and women tried to identify needs found in the Catholic Church in Indiana.

That was step one. Step two was a diocesan-wide gathering to appraise the results of those sessions at a meeting in Bloomington in January. Step three was a final state-wide meeting at the University of Notre Dame.

The national collection of information and recommendations will occur in Detroit in late October. Billed "A Call to Action," the three-day meeting climaxes a nearly two year

project by the Bishops which attempts to come to grips with the Church in America today. From this October meeting will come a five-year program of action for the American Church. Since the meeting at Notre Dame last February, delegates from that conference have been taking back to the local level the concerns voiced at the state level. Recommendations for action throughout the state on the parish level were made as a direct result of the input brought from the parish level at which the discussions began.

We encourage all Catholics to inform themselves and watch with eagerness the results of the Detroit meeting. Nine delegates from the Archdiocese will be in attendance. They will be representing the needs and concerns of the Church here. Joined together with men and women from throughout the country, we believe they will set into motion the revitalization of the Church in America.—T.W.

BY FR. THOMAS WIDNER

Vision and style—these two attributes readily define the quality of leadership exercised by a pastor. Because our religious faith looks to the future, because it lives in the hope of life after death, because it accepts the promise of the coming of the kingdom of God, it must in its everyday working out of people's lives instill in men and women a vision of hope in the resurrected Lord. In the everyday working out of people's lives, religious faith must take on a style in its leadership that addresses the deepest yearnings of men and women.

Something of the particular vision and style of Archbishop Biskup came to light in an informal conversation with members of the Archdiocesan board of education at their September meeting. Mrs. Caye Poorman, president of the board, had asked the Archbishop to be present for an open forum. The result was an amiable exchange of thoughts and ideas. The feeling generated by the exchange was a confidence among the board members that their work is supported and encouraged by the Archbishop.

Indicating that he does not attend board meetings of diocesan organizations as a matter of policy, Archbishop Biskup said that he does respond to occasional requests like Mrs. Poorman's.

"The problem," he says, "is that in board meetings and the like where decisions are being made, people ask you, 'Archbishop, what do you think?' I believe a discussion of the issues by the members of the board is better than my telling my preferences. I am not always sure what is needed of my presence."

ARCHBISHOP BISKUP'S problem is a common pastoral one. Even at the district and parish level, the interjection by the pastor of what I think can keep members of boards and parish councils from freely exercising their responsibilities as members of those organizations. In other words, having a pastor or a bishop make a decision without the discussion and input of parishioners takes away the duty those parishioners have to deal with the issues themselves.

Shared responsibility is a concept to which Archbishop Biskup firmly adheres.

"Shared responsibility," he says, "is not giving the complete responsibility for action to others. It is not possible for me to give that entire responsibility for education to the Archdiocesan board, for example. I share that responsibility with you. I do not give it over to you."

The process of shared responsibility involves the initiative of the layman in generating solutions to problems that directly affect him. Through channels such as the boards of education, the layman has a nearly inexhaustible structure in which to work to accomplish his needs. The Archbishop's role is to ultimately ratify the work of the layman. In doing so he places a vote of confidence in the layman who is the one who must live with the decisions and solutions developed by these structures.

"The greatest single problem I see in the process," states the Archbishop, "is parochialism. People tend to think only of their particular parish. They do not always see that they belong to a community of parishes which is the Archdiocese. People must not only be concerned about themselves, but also of others and other parishes."

"Loyalty to one's parish is a fine thing. But a group like the Archdiocesan board must have a sense of the needs of the whole Archdiocese in education. The members must have a knowledge of the whole Archdiocese. I can respect the loyalty of individuals to their parishes, but people cannot isolate themselves from one another."

An important facet of the board apostolate is making other people conscious of the whole Archdiocese."

SUCH AN APOSTOLATE is true not only of Archdiocesan board members but also of district board members.

J. D. Moritz, board representative from the Lawrenceburg district, asked Archbishop Biskup about the needs in growing areas of the Archdiocese. The method of shared responsibility was reflected in the Archbishop's comments. Indicating the diocese's awareness of growth occurring in the greater Cincinnati and Louisville areas in particular, Archbishop Biskup turned the question around and asked Moritz for suggestions.

"That you bring the subject up," said the Archbishop, "makes me say, what do you suggest? You can appreciate the problem better than I can since you live in the affected area."

Moritz responded by describing the influx of Catholic families in Ohio and Switzerland counties. The only Catholic institution serving these areas is a mission church at Vevay.

"What about encouraging priests to spend some of their vacation time here?" he asked. "This is a resort area and just having priests around walking through the towns would be something. What about a Religious Sister being available to begin a library or some kind of teaching? What about purchasing property in the area for a future church?"

ARCHBISHOP BISKUP NOTED two problems in this regard. One is the lack of available personnel. The other is the difficulty of convincing priests that the area would be a good place to take their vacations.

In summing up his own views about the work of the Archdiocesan board, Archbishop Biskup repeated his pleasure with the response given toward Total Catholic Education in the diocese.

"The priority, of course, is religious education, not just education," he stated. "And I am especially grateful to all board members whose loyalty, desire to serve, participation, and willingness to serve has been productive."

WHEN ASKED IF he would put the weight of his office behind the efforts of the board to see that all parishes are involved in the goals of shared responsibility, Archbishop Biskup answered affirmatively.

"If a particular problem has been brought through channels that exist for solving the problem and the problem still exists once all other avenues have been exhausted, then, yes, I must step in. The processes which are set up must first be observed, however. We can't make exceptions. If solutions can be made without my stepping in, those involved are much happier. People discover that they have made their own decisions affecting their own lives and parishes."

DALE FRANCIS SAYS

### Decisions among Episcopalians

BY DALE FRANCIS

The Episcopal Church in the United States has voted to ordain women. This is the business of Episcopalians. You'll find no criticism from this Catholic of what Episcopalians choose to do within their own organization.

But the decision is of interest to Catholics. It clearly demonstrates the attitude of the majority of Episcopalians towards the cause of unity with the Catholic Church. There has seemed to have been progress in talks between Catholics and Anglicans. But in an exchange of letters with the Archbishop of Canterbury, Pope Paul stated clearly that a decision by the Anglican Church to ordain women would introduce into the dialogue "an element of grave difficulty."

It is quite obvious that a majority of the delegates at the general conference in Minneapolis did not hesitate to introduce this "element of grave difficulty" that now will separate us further. But this was their choice, this was a chopping of priorities, and it is good to know the reality.

I HOPE THAT no Episcopalians were misled by two fringe Catholic organizations that were present, urging a vote in favor of ordination of women. Priests for a Free Ministry and

the Women's Ordination Conference represent neither the leadership of the Catholic Church nor the mainstream of Catholic thinking. There was a grossness in their intrusion into the affairs of another religious body, but there was an arrogance in their seeking to represent Catholics when none know better than the leaders of these organizations that they represent neither the teaching authority or the view of the people in the Catholic Church.

If what happened at Minneapolis is to be understood, then we must realize that many Episcopalians are both disturbed and dismayed by this historic decision. There were 61 of the 156 Episcopalian bishops who voted against ordination of women. The House of Delegates, which includes both clergy and laity, was even more equally divided. But the decision was made by the majority, it is irreversible and the Anglicans have moved outside the Catholic tradition. They have separated themselves from not only the Catholic Church but from the Orthodox Church.

If we stand only as observers, knowing the decision was rightly made by the Episcopalians themselves, there are things we can learn from the experience of the Episcopal Church on this question.

No one doubts that there is a vocal group within the Catholic Church demanding ordination of women. No one should doubt that the position of the Catholic Church has been made clear. Pope Paul in a letter to the Archbishop of Canterbury said concerning the question: "Your Grace is, of course, well aware of the Catholic Church's position on this question. She holds that it is not admissible to ordain women to the priesthood, for very fundamental reasons. These reasons include: the example recorded in the Sacred Scriptures of Christ choosing His Apostles only from among men; the constant practice of the Church, which has imitated Christ in choosing only men;

and her living teaching authority which has consistently held that the exclusion of women from the priesthood is in accordance with God's plan for His Church."

IT WAS NOT long ago that most Episcopalians held this same view. It is instructive to learn how the situation was changed. First of all, there was a move within the Episcopal Church to ordain women as deacons. Those who wanted the ordination of women used this as a tactic to move towards what they never denied was their ultimate goal. Some within the Episcopal Church reluctantly accepted this with the thought it was at least granting those women who sought ordination to the priesthood some recognition and under the mistaken belief that this might satisfy them.

What it did was bring about the ordination of women to the diaconate, eliminating some of the arguments against ordination since these women were already ordained. But most importantly, it placed these ordained deacons just one step from the priesthood. It was only necessary then to find some bishops within the Episcopal Church who would ordain them. They found bishops among the retired, those without diocesan assignment, and against the discipline of the Episcopal Church, 11 women deacons were ordained priests. While there were protests that the ordinations were illicit, the ordination of women was accomplished, and the eventual decision was almost forced to come.

In the Catholic Church today there are those who are saying that while we aren't going to ordain women to the priesthood, we should ordain them as deacons. The Women's Ordination Conference has publicly praised those women who were illicitly ordained in the Episcopal Church. The aim is the same, the tactic sought is a tactic already used. The question is whether we will learn from the experience of the Episcopal Church.

### Letters to the Editor

#### Charles Burkhardt: 'Life is a challenge to find the divine'

To the Editor:

I have been following your "pro-life" discussion with great interest, but find myself becoming increasingly enraged that the St. Gerard Guild is always outraged. It's as if they find it impossible to address a stance which is not directly opposed to them. As if

any attempt to approach this thorny problem in a multi-faceted, concerned and careful way is, by that fact, suspect. Their endless chant of "Life is life is life . . ." is found wanting. For while it may be of use to a grammarian, it hardly serves as an adequate battlecry for a world which grapples to discover its humanity as intensely as it struggles to live. Life is, indeed, the given, but given humanly, and even then challenged to find therein the divine.

One has the lingering impression that the "broad implications of legalized abortion" they conjure up are only slightly worse than the broad implications of their own unilateral stance.

I have heard the screams of old

#### Archbishop Sheen 'breath of fresh air'

To the Editor:

I heard Archbishop Sheen speak at the Expo Center—together with the letter writer signed "name withheld." The Archbishop was like a breath of fresh air—a ray of sunshine. I thought he was so great I told everyone who cared to listen. He was "telling it like it is." If that disturbs "name withheld," so be it.

The Church is divided—there are those teaching a very self-centered theology and those teaching a God-centered theology. The Pope recently directed his remarks to the problem. For anyone to take an ostrich-like posture is unrealistic.

Archbishop Sheen was recounting an actual incident—the Sisters who sold their crosses. It was not in bad taste and sour—the deed and its significance are sour. When Christ gets in their way—they have lost their way.

I do not want to go back to the 30's and 40's or any other time in history. I firmly believe "you can't go home again." From all I have read and know I would not want to live at any other time than right now. I am, however, more fortunate than the wife of the physician—mother of ten—who will live the rest of her life with the results of bad advice and false philosophies taught her children in Catholic institutions. I have many, many friends who are in her same situation.

"Name withheld" seems to have missed the point entirely. Archbishop Sheen was showing us "The Way."

Indianapolis

Ruth Murphy

people begging to die, but held in suspended vegetation by some mechanical monster which robs them of the chance to make of their death (and/or lives) that which a Christian might hope to be—a fully conscious self-surrender to that which is beyond sight but firmly within faith.

Let them righteously announce unqualified longevity for the mentally ill, but remind them that the echo of that promise rebounds weakly from the walled fortresses where society keeps them safely protected from the human contact that might heal them.

Let them proclaim unmitigated birthright to tens of millions and let them rejoice, deceived by the life-like sounds of loveless, lonely, walking skeletons.

Can they really be so naive as to appeal to the African primitives' inspiring abhorrence of abortion and ignore the equally primitive South American tribes which kill their deformed.

I have seen the deluge of pictures and have been adequately drowned in their shame. But I want to hear an end of the endless recourse to chromosomes, because I know that there lies a truth within humanity deeper than biological arguments deeper than life itself. A meaning which stretches within, yes, but also beyond the senseless beginnings, confused wanderings and mysterious

#### Why oppose a constitutional amendment?

To the Editor:

How can Christians, worthy of the name, assist abortion on demand? How can a "new born Christian" conscientiously lead a party willing to allow the taking of nearly one million lives a year? Yet, Jimmy Carter leads the Democratic Party whose platform says there should be no constitutional amendment to ban abortion on demand!

Busing children miles away from their own neighborhood is failing its avowed purpose. Have not the over-

whelming majority of citizens expressed their opinion against this? Yet, Jimmy Carter leads the Democratic party whose platform says there should be no constitutional amendment outlawing busing!

Is a non-denominational prayer in a public school room once a day so wrong? Again, the overwhelming majority of Americans have expressed their opinion in favor of this. Yet, Jimmy Carter leads a Democratic party which opposes public school prayer! The Democratic party stands for NOT challenging these laws in a proper and legal manner. Why? Why are the Democrats in opposition to the majority of Americans on busing and school prayer? Why is the Democratic party opposed to amending laws that flout the will of the majority?

Jimmy Carter can smile and explain, and explain and smile, but these facts will not go away. What say you, Benjamin Franklin? Have we lost our republic? One wishes he were alive today so he could answer that one.

Indianapolis

Charles Burkhardt



"That's right, Father, I made MEMBER MISSION SUNDAY, OCTOBER 24."

Indianapolis

A. Senterville



"HOW'D YOUR WIFE FEEL ABOUT YOUR SUNDAY GOLF BEFORE SHE BECAME AN EPISCOPAL PRIEST?"

#### The CRITERION

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

# Who can perform baptism of Spirit?

BY MSGR. R. T. BOSLER

Q. Would you explain the baptism of the Holy Spirit? I heard on a religious program about a nun baptizing a non-Catholic in the baptism of the Holy Spirit. Who can perform this baptism?

A. The baptism of the Holy Spirit is what pentecostals call the experience they go through which they think is similar to what happened on Pentecost (Acts 2) when the apostles and disciples received the Holy Spirit and were changed from timid, bewildered followers of Jesus into enthusiastic, fearless preachers of the Gospel—some of them given the gift of tongues and other special gifts.

For evangelical pentecostals, who do not look upon the baptism with water as a sacrament, this experience

is an initiation into a whole new life. For Catholic pentecostals it is the sudden realization of the full meaning of their own sacramental baptism and the presence of Jesus within them. It is the experience of the person and work of the Holy Spirit in the life of the Church who makes faith in Jesus something real and vital. (This is a description taken from "Catholic Pentecostals," by Kevin and Dorothy Ranaghan, published by Paulist Press, New York, N.Y.)

The baptism of the Holy Spirit can come upon a person in many ways: when alone at prayer; more often when praying with others. It is at their prayer meetings that the pentecostals beg for the coming of the Holy Spirit upon those who have not yet received the gift. Hands are imposed upon the head of the one who seeks the gift, and it is usually during this ceremony that the baptism of the Spirit occurs. What the nun you referred to did, doubtless, was to impose hands upon someone and pray for the Spirit to

come. She was not attempting to "perform" a baptism, because this is not a sacrament.

Evangelical pentecostals have been fundamentalists who interpreted the Bible literally and were at odds with organized religion. Catholic pentecostals have, for the most part, made efforts to keep up with modern biblical scholarship and remained loyal members of the Church, growing in their appreciation of Mass and the sacraments and leading more prayerful and devoted lives than before their experience.

It is worthy of note that Protestant pentecostals tend to leave their organized church and join one of the pentecostal sects, whereas Catholic pentecostals, so far, have remained faithful to their original belief and grown in appreciation of Catholicism. The evangelical pentecostals have become ecumenical-minded and some of them take part in the prayer meetings of Catholics.

Q. If, as you stated recently, sociopathic personalities are incapable of married life and, therefore, deserve to have their marriages dissolved, does the Church do anything to prevent these people from contracting another marriage? Does she permit them to partake of the sacrament of matrimony again? Does she inform the prospective mate of their inability?

A. Marriages of sociopathic persons are declared invalid so that the other party may be free to marry. If the sociopathic party subsequently presents himself or herself to a priest seeking another marriage, a declaration of the nullity of the first marriage would have to be presented. The priest would then know what he had to deal with. He certainly would inform the intended of the situation and, unless the party could present statements from psychiatrists that the personality defect had been improved enough to make a marriage commitment possible, the priest would have to refuse to witness the marriage. There can be a possibility that a sociopathic person can live with an extremely strong and dedicated person; so the possibility of another marriage cannot be ruled out altogether.

Q. I have something causing me great concern. In 1951 at the age of 51, my mother remarried before a judge,

while my father was still living. My father died in 1957. My mother's husband was married several times. Even though he and my mother live under the same roof, they no longer live as man and wife. They are both in their seventies. Is there any way that my mother can again receive the sacraments and still live in the same

house with this man? She attends Mass every Sunday.

A. Your mother should discuss with her pastor the possibility of obtaining permission from the bishop to receive Communion. The bishop can grant such a permission.

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## REGISTRATION FORM FOR NATIONAL LITURGY MEETING

Archdiocesan Liturgical Commission  
Convention Committee  
1350 N. Pennsylvania Street  
Indianapolis, Indiana 46202

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- ☐ Enclosed \$35.00 registration for National Liturgy Meeting  
☐ Enclosed \$10.00 registration for Music Meeting only (Oct. 10-11)  
☐ Enclosed (\$\_\_\_\_) for following GENERAL SESSIONS (\$5.00 each)  
☐ Monday, Oct. 11, 8:00 p.m.  
☐ Tuesday, Oct. 12, 9:45 a.m.  
☐ Wednesday, Oct. 13, 9:45 a.m.  
☐ Wednesday, Oct. 13, 8:00 p.m.

## St. Ann, Terre Haute, given grant

TERRE HAUTE, Ind.—St. Ann parochial school is one of two elementary schools here designated to receive a \$60,000 integrated arts grant. The other is Rio Grande School.

The grant was made possible through the Arts in Education program—a cooperative venture of the Indiana Arts Commission and the Indiana Department of Public Instruction with the support of the National Endowment for the Arts and the U.S. Office of Education.

MRS. PATRICK CERRA, principal of St. Ann School, and Rudy Jacobsen, principal of Rio Grande School, will serve as coordinators of the program for the two schools. The grant includes the selection of three demonstration sites in Indiana: Bloomington, Bedford, and Terre Haute.

The grant also provides for a curriculum specialist Frank Messina of Massachusetts, and three artists-in-residence, Bob Marasco, film maker from Columbus, Ind.; Katherine Ahern, film maker from Newton, Mass.; and John Marsh, potter from Rockville, Ind.

"We applied," said Mrs. Cerra, "because we believed that the goals and objectives of this program were the essence of the educational approach at our school." To have the opportunity of discovering where we go from here and of what importance

our success has for the community, in educational terms, motivated our desire to become part of this project. We feel strongly that the open and personalized approach at St. Ann and Rio Grande, plus the use of the arts to

enhance the academic areas, will provide us with some interesting programs, innovative curriculum and research data that could be of long-range importance, not only to us but also to the entire school system."

## Black Catholics collection set

(Continued from Page 1)

worship and

• development of black lay leadership in the Church.

MEMBERS OF THE ABCC Speakers Bureau have been and will continue in the coming weeks to promote their organization by addressing church groups and serving as guest homilists.

Among the members of the Speakers Bureau are: Rev. Arthur Kelly, S.V.D., Associate Pastor of St. Rita Church; Rev. Clarence Waldon, Pastor of Holy Angels Church; Rev. Alvin Fong Ben, O.S.B., Formation Director at St. Maur Theological Center; and Rev. Ivan Hughes, O.S.B., Director of the St. Maur Theological Center and Secretary-Treasurer of the Catholic Seminary Foundation.

Also Sister Frances Thompson, O.S.F., Assistant Professor of Theatre and Drama at Marian College and "Special Gifts" Chairman; Joseph

Smith, Director of the Human Relations Consortium; Alvin Bynum, Assistant Dean IUPUI; Mrs. Frederick H. Evans, III, Speaker's Bureau Chairman; Mrs. Willie Strong, President of ABCC and Co-Chairman of the fund drive; Ms. Karen Stewart; Mrs. Alton Guyton, Public Relations Officer of the Indianapolis Group; Mrs. Doris Parker, Recruitment Director at IVY Tech; Darryl Holland; and Mrs. Frederick H. Evans, II, Area and Fund Drive Chairman for the Indianapolis Archdiocese of BCC and NOBC.

THE DISTRICT CAPTAINS and Co-Captains for the Campaign include: Lyn Tender, West District; Ms. Sharon Evans and Mrs. Gerald Harkness, South District; Mrs. David Kemp and Ms. Virginia Davis, North District; Mrs. Searcy Greenwell and Ms. Karen Stewart, Central District; Mrs. Ester Johnson, Mrs. Doris Parker and Frederick H. Evans, III, East District. Mrs. Carl Barnett is Communications Chairman.

## Indianapolis Parish Shopping List

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## ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

# HOW CAN MAN RELATE TO A PERFECT GOD?

BY DEACON STEVE LANDREGAN

How do you describe God?

I found the following description in the Theological Dictionary edited by theologians Karl Rahner and Herbert Vorgrimler.

"Christian philosophy and theology conceive God in terms of the analogy of being as absolutely holy, supreme, exalted above the world, personal, absolutely necessary, uncaused, existing of himself, and therefore the eternal and infinitely perfect being, who has created everything else out of nothing."

Sort of boggles the mind, doesn't it? For most of us who see our feet of clay whenever we put our shoes on, it is pretty difficult to identify with or even conceive of a being that is infinitely perfect.

LET'S FACE IT. To be perfectly honest, it is impossible for men and women to adequately describe God.

God is inexpressible.

The reaction of people to the recognition of this inexpressibility of God has been varied.

Israelites emphasized the holiness of God to which they responded with awe. The name Yahweh, which God gave to Moses (Exodus 3, 13-14), was considered so holy that it was never pronounced.

Philosophers describe God as being "wholly other" which simply means that he is totally different and distinct from humanity. The ancient pagans of Greece and Rome accepted the idea of a supreme being through the natural revelation of creation, the cycles of nature and the order of the universe.

Pagan mythology also reflected the basic human drive to transcend the limitations of human nature with stories of men who sought and obtained immortality through the favor of the gods.

Infinite perfection was not an attribute of most of the gods of pagan mythology whose legends reflect all the human passions.

It is precisely here that the Divine revelation to the Israelites raises the human understanding of divinity above pagan gods and goddesses who used and abused their divine powers to satisfy human lusts and saw men as expendable accidents of creation to be used as slaves and playthings.

The history of man is marked by two forces moving inevitably toward one another, both of Divine origin: God's self-communication of His divinity and man's call to transcend his humanity.

GOD'S SELF-COMMUNICATION revealed to men that "wholly otherness" viewed through the prism of humanity was distorted into a vision of a ruthless, unloving, cruel and vengeful super-human potentate.

Only in Jesus, the fullness of God's self-communication, could man understand that infinite perfection is, in human terms, infinitely unselfish love, that to be perfect as God is perfect is to be compassionate as God is compassionate (Cf Matthew 5, 48 and Luke 6, 36).

The twin forces of God's self-communication and man's call to transcendence meet in Jesus who is at the same time God's ultimate self-communication and the ultimate means by which man can transcend his humanity.

God the Father calls us to perfection; Jesus, God the Son, reveals and personifies perfection; and the Holy Spirit enables us to achieve perfection.

How do you describe God? He is infinitely perfect, uncaused, absolutely holy and incomprehensible, and we will spend a lifetime contemplating the mystery of His wholly otherness, and never completely penetrate the veil.

To know God we do not need to penetrate the veil of incomprehensibility; we merely need to respond to Jesus' call to repent and believe in the Good News because the Good News is that in Jesus we can not only know God but also can share in His life.

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From the earliest accounts of the Bible, Father John J. Castellet writes, "God is expressed in human terms, very much involved in the lives of His people. Before He expels Adam and Eve from the garden, God makes clothes for them. Then Cain, after the horrible crime of fratricide, is

worried that he himself might be killed in his wanderings. The Lord said to him, 'If anyone kills Cain, Cain shall be avenged sevenfold.' (Gn 4:15)." In this painting by Brother Eric deSaussure, God calls to Cain following the murder of Abel. (NC photo)

## God's self-revelation unfolded gradually over history's course

BY FR. JOHN J. CASTELOT

An important thing to remember about God's self-revelation is that it was gradual, progressive, not instantaneous, complete once for all.

There is more than a little evidence that the patriarchs, beginning with Abraham, were not pure monotheists.

In the classical sense of the term, they may have given their allegiance to one supreme God above all other gods, but those other gods were there all the same, and not as empty abstractions. The Israelites did not live in a cultural vacuum. Abraham was a polytheist to begin with, and his descendants spent centuries in an Egypt which knew many gods. And when, after the Exodus, their descendants took over the land of Canaan, they settled into a culture which was hardly congenial to pure Yahwism.

THE CANAAN RELIGION, like those of many ancient world peoples, was a nature religion. An agricultural people, the Canaanites depended upon and lived in awe of nature's forces, especially those of fertility.

Upon these forces depended the fruitfulness of their fields, flocks, herds, families. And so, in an effort to control them and appease adverse forces, they deified them, made them gods, worshiped them. The sexual antics of these mythical gods were looked upon as sources of fertility; the liturgy of the times called for imitation of these antics at the shrines dedicated to Baal and his consort, Asherah.

The Israelites, entering suddenly upon a new mode of existence, the agricultural, found this an all too practical religion, and the struggle between Baalism and Yahwism was long and bitter. The prophets were the champions of Yahweh, of course, but it was close to a losing battle over the centuries, at least until the crisis of the Babylonian Exile.

Be all this as it may, the God presented to us by the inspired authors of the Bible is the God they knew. It was only natural that they should present Him as the God of Abraham and Isaac and Jacob and all the rest.

But that is another question. Our point today is that the God of the Bible

is not a personified force of nature. He is a person, with all the term implies. Poets can personify the sun, moon, stars, wind, and address them in glowing terms; they cannot make them persons. The ancients could personify the forces of nature, deify them even and worship them; they could not make them persons.

NO ONE MADE THE GOD of the Bible a person. He revealed Himself, gradually, as a person, interested in His people and ruling all by His power. This is evident from the first page of the Bible to the last.

The earliest account of creation, the Yahwist (Gn 2, 4b-3, 24), is a charming story, with God pictured in very human form, planting a garden, making a mud-man, directing a parade of animals for the man to name and to realize his loneliness, putting the man to sleep, extracting a rib (?), fashioning a helpmate for the man, walking in the garden and conversing familiarly with his children.

A charming story indeed, and even naive in the eyes of the pseudo-sophisticated. But it is not really naive or ridiculously primitive. This was simply the way people of that time chose to express profound truths, truths which we of a later age express more abstractly, more technically. We say God is a person; they showed Him acting like a person, warm, interested, involved; in control, to be sure, but not despotic; concerned, rather.

This divine concern shines all through the Yahwist narrative. After the fall of our first parents, as the story goes, God must punish them and the tempter. But in almost the same breath as His condemnation of the unhappy trio comes a promise of the ultimate victory of humanity over the forces of evil (Gn 3, 15). An especially touching note is the following.

Before He expels the man and the woman from the garden, God makes clothes for them so that they won't catch cold in the world outside.

Then Cain, after the horrible crime of fratricide, is terrified that people (?) may kill him in his wanderings. But "Not so!" the Lord said to him. "If anyone kills Cain, Cain shall be avenged sevenfold." So the Lord put a mark on Cain, lest anyone should kill him at sight (Gn 4, 15).

This simply sets the tone for a constant theme in the Scriptures: God is a person (one who knows and loves and cares), powerfully interested in His people. Just think of the Exodus from Egypt, the sending of the prophets, the restoration from the Babylonian Exile, and, above all, the incarnation of the Son of God.

"Yes, God so loved the world that he gave his only Son, that whoever believes in him may not die but may have eternal life. God did not send the Son into the world to condemn the world but that the world might be saved through him" (Jn 3:16-17).

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## How can a parish be a caring community?

BY MSGR. JOSEPH M. CHAMPLIN

The letter which follows illustrates what I consider to be one of the major challenges facing the Church today: How do we transform usually huge, often impersonal parish congregations into communities of truly interested, warm and caring Christian believers?

"For the past two years I have been attending a small non-denominational church in addition to going to Mass. I have discovered what it is like to talk about Christ, to share Him with other human beings. I have grown much closer to God through this non-Catholic Christian fellowship.

"I find this sense of community in some Catholic circles. I have seen it at retreats and in Catholic college centers. Yet it is not present in Sunday Mass—which is the first place it should be. As a community of believers, we are to strengthen each other in our common belief. Yet I feel and see no common bond with the people I sit next to on Sunday. We do not encourage each other verbally.

"I SEE THIS COMMUNITY developing in charismatic Catholic groups. Yet I hesitate to get involved in this. God's Spirit is much broader. He does much more than speak in tongues. Besides I think I need more emphasis on the greatest gift God has given me—Love. '1 Cor 13 love.' before I want to go into the others.

"I believe in the beginnings of the Catholic Church—in how she has been handed down in her doctrines. It is the local parish—the majority of Catholic people—I no longer have as much faith in. I see these people on Friday or Saturday night using our Lord's name in every other sentence. And they certainly aren't speaking in favor of Him! I ask God to show me how I am to have faith and trust in these fellow Catholics I sit next to. Are these really God's chosen people? Is the Catholic Church teaching them what God can do for them? Are we

simply talking about love and not being love?

"In the non-denominational church I do not believe in their doctrine—yet I do believe in the people there. They are living every day for Christ—He isn't with them only on Sundays.

"When God shows me which of these last two areas—doctrine or honesty and fellowship—a church family is supposed to be strongest in, my decision will be made. Till then I continue to search and pray for the strength God gives."

The Church proposes as an ideal what my torn and distressed correspondent seeks to find in practice at Catholic parishes. Article 62 of the Roman Missal's Introduction, for example, states:

"In the celebration of Mass the faithful form a holy people, a chosen race, a royal priesthood: they give thanks to the Father and offer the victim not only through the hands of the priest but also with him, and they learn to offer themselves. They should make this clear by their deep sense of religion and their charity to everyone who shares in the celebration."

An attitudinal change and increased awareness on the part of individual Catholics ultimately seems the answer.

"CHARITY TO EVERYONE who shares in the celebration" is merely a different, more technical way of describing people who truly care about others in the parish, who speak to them before and after Mass, who pray from the heart during the liturgy and who later eagerly volunteer to serve those in any kind of need. For such persons, their Sunday worship carries over into everyday living.

Division of mammoth parishes into more manageable units, however, also appears highly desirable, even critically necessary. It is very questionable, if the kind of personally concerned Christians sought for by this letter writer would be evident and dominant in our extremely large churches.

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## A hope burning brightly

BY ANGELA M. SCHREIBER

Clear, cool water—blue sky rarely captured even with an artist's brush—soft breeze that rustled the leaves—clean air unpolluted by man's thoughtless touches upon the earth—people wading in the river, their faces revealing the joy of the moment we shared with one another, with our Creator. The very water was special—the River Jordan. The land—Israel—

the Lord's chosen land. The place He picked from all the earth to be born, to live His life, to climax His revelation.

No wonder, I thought, that this small part of earth was His choice. Like a patchwork quilt, Israel seems to have a little part of all the beauty of the world—lush, tropical foliage; gentle rolling hills; barren, sweeping desert; beautiful in its majesty and silence; great mountains, rugged and rocky, rising to the sky; the calm lake waters of the Sea of Galilee; the Mediterranean Sea, powerful, sometimes wild, sometimes rolling rhythmically, the sun making the white caps glisten like jewels against deep blue; summer heat to warm His creatures, cool evenings for refreshment. And an occasional snow bathes Bethlehem on a crisp, winter day.

A PANORAMIC VIEW OF THE perfection of creation. Yet I longed for more—I longed to see Christ, to touch Him, to hear Him. Christ—the core of all perfection. And I envied those who lived in His time and knew Him. Yet there is still the whisper of His presence that lingers in His native land—Indefinable, compelling, magnetic.

But there is something else in this land too—a history of the disunity between man and man—ruins that reach back through the centuries telling their story of wars, destruction and breakdowns of civilizations. And today as one sees young soldiers carrying guns, one realizes that man has not yet come to really understand Christ's message of peace and love. Again, in Israel one sees the world in capsule form as His chosen people strive to keep their promised land.

History tells us, too, that hope has burned brightly in Israel throughout the centuries. The journey begins with Abraham's arrival in Negeb and takes us through the centuries to Bethlehem where Christ was born. We travel the roads where His Word was spoken and walk the Via Dolorosa to His crucifixion, tomb and finally His triumphant resurrection.

And after the resurrection, we begin a new journey with Paul. We follow him to Corinth, Ephesus, Asia Minor, Philippi as he lights the flame of Christianity in other lands. As century after century passes, new lights are enkindled by new apostles, the flames grow in brilliance; Christianity spreads and continues reaching so that, finally, it may cover all of God's world.

Some four hundred years ago, a zealous missionary lit the flame in India—Francis Xavier, the Apostle of the Indies. From this Christian seed came a modern-day apostle of Christ.

A FEW NIGHTS AGO, THE SOUND of her voice over my television caught my attention. I stopped my household chores to listen and watch. Her face was strong, yet gentle; intelligence and alertness showed in her eyes. She

was beauty. Yet physically she does not meet the usual standards for beauty. She is not young. Her features are neither dainty nor, especially regular. But the zealotness that burns bright within her makes her astoundingly beautiful. She is Mother Teresa of Calcutta.

When she was asked why she chose

(Continued on Page 9)

## THE WORD THIS SUNDAY

By Father Donn Raabe

TWENTY-SEVENTH SUNDAY OF THE YEAR

"Marriage/Divorce"

Genesis 2:18-24  
Psalm 128:1-6  
Hebrews 2:9-11  
Mark 10:2-16

To love faithfully is hard for us humans. To be faithful to friend or spouse is hard, involves self-discipline and suffering. To be loved faithfully is hard for the other (to not be given up on especially when we've been hurtful and pretty mean is a gift we should never take for granted). Jesus reminds us that though Moses made certain adjustments in the marriage law because of the level of development of the people then, we should not now aim for the former level of understanding and living but for the ideal which God makes possible to live. If one aims for the bare minimum then when things get rough, as they normally do, it's easier to chuck it all. Trying to live the ideal within the limitations of the real is the constant struggle . . . to not give up. We see it in Jesus (Hebrews). What God has joined is real and possible even if you feel like giving up especially when the giving seems one-sided. Sometimes what God has joined is temporarily or permanently shattered by sin—usually by infidelity of heart (physical infidelity is the acting out of what's going on inside). And sometimes what has been joined, God never had a part in and so just naturally unravels—painfully. In it all the struggle is to not give up and no matter what, to know He has not given up on you.

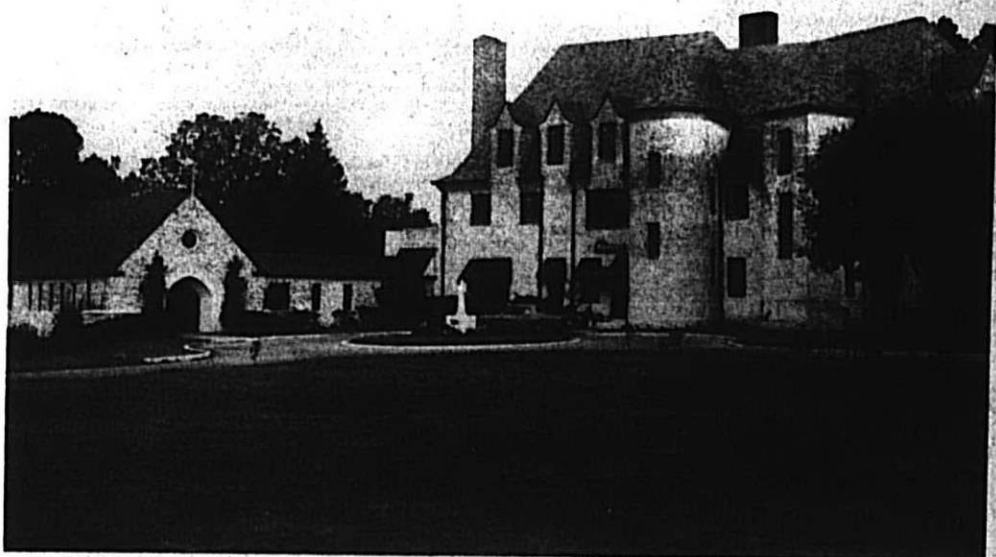






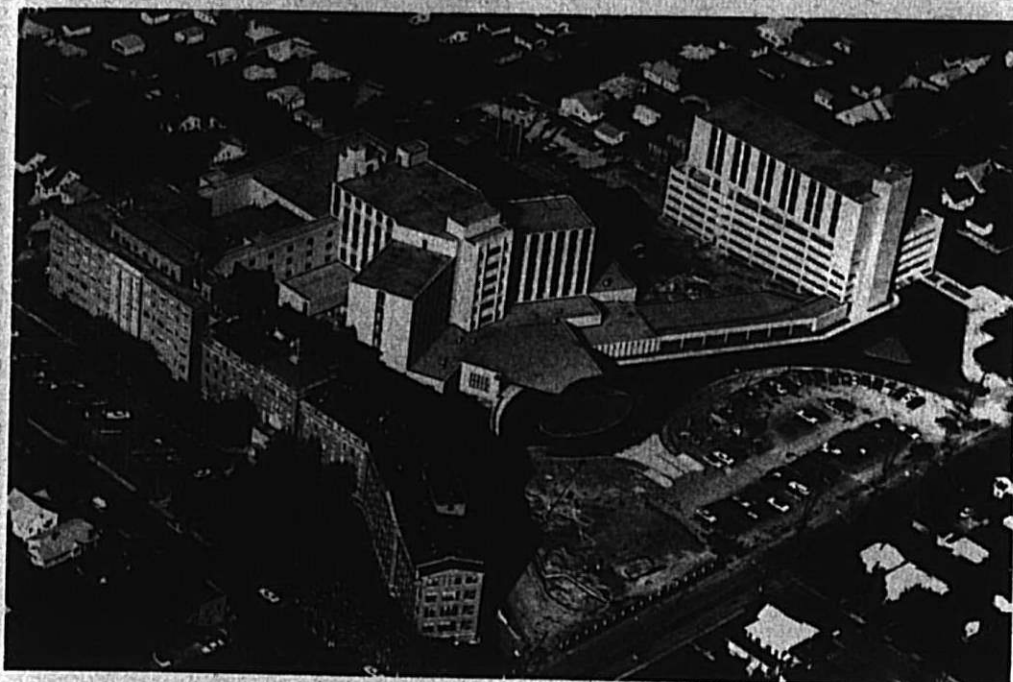


# 'Lord, we are instruments of your peace'



In 1948 the Franciscan Friars of the St. Louis province established the Alverna Retreat House for men at this stately French chateau on the Indianapolis north side. Under the direction of Father Philip Marquard the retreat house flourished in its early years. A new wing constructed in 1955 made it possible for the retreat house to accommodate more than 60 at one time. The chapel at the left

was built in 1954. Father Anton Braun is current administrative director. Father Maury Smith serves as program director with Father Martin Wolter acting as retreat director. A variety of programs in addition to retreats are offered by the Franciscans at Alverna for both men and women.



In October, 1908, Bishop Francis Silas Chatard authorized the Sisters of St. Francis of the Perpetual Adoration, Mishawaka, Ind., to found a hospital in the new community of Beech Grove. In 1908 two Sisters arrived to supervise its construction. The cornerstone was laid in June 1913, and the building was dedicated on July 5, 1914. In that first year, 63 patients were received, and in its first full year 347.

The original building had 75 beds and was considered a fully modern hospital with complete medical and surgical services, operating room, x-ray and laboratory facilities, pharmacy and emergency room. With the most recent addition of an eight-story center and a medical arts building, St. Francis Hospital now has a capacity of 500 beds.



Father Basil Heiser, left, and Father Albert Leis, shown at Mt. St. Francis in 1960, have close ties with the Archdiocese. A native of Terre Haute, Father Basil was minister-general of the Friars Minor Conventuals in Rome from 1960 until 1972. Father Albert was rector of the seminary at Mount St. Francis during the early 1950's and was elected provincial of the order in 1960. Father Basil continues to reside in Rome while Father Albert makes his home at Mount St. Francis.



Franciscan missionary Bishop Henry Pinger has resided in Indianapolis since 1958. Serving as chaplain to the Little Sisters of the Poor, Bishop Pinger is the former bishop of the diocese of Chowtsun, Shantung province, China. Interred by the Japanese in World War II, he was jailed by the Chinese Communists on charges of espionage and promoting the Legion of Mary in 1951. Exiled in 1956, he came to Indianapolis at the invitation of Archbishop Schulte.

## Diversity marks Franciscan apostolate in Archdiocese

The Franciscan Order has long been identified with the Archdiocese of Indianapolis and represents a diversified apostolate.

Headquarters for clergy of Our Lady of Consolation province of the Friars Minor Conventual are located at Mt. St. Francis, near New Albany. These friars administer St. Anthony parish, Clarksville, and St. Benedict and St. Joseph parishes, Terre Haute.

CLERGY OF THE ST. JOHN the Baptist province, Cincinnati, of the Order of Friars Minor staff the Holy Family Novitiate and Parish in Oldenburg as well as St. Louis parish, Batesville.

Sacred Heart province, St. Louis, of the Order of Friars Minor is represented at Alverna Retreat House and Sacred Heart and St. Roch parishes in Indianapolis.

MOTHERHOUSE OF THE SISTERS of the Third Order of St. Francis is located at Oldenburg. In addition to Marian College, they staff some 33 elementary and secondary schools in the Archdiocese.

The Sisters of St. Francis of Perpetual Adoration, who staff and operate St. Francis Hospital, Beech Grove, have their motherhouse in Mishawaka, Ind.



Sister Alacque Burger is a nurse at the infirmary in the Oldenburg Motherhouse. This is but one of the ministries engaged in by the Franciscan nuns whose headquarters are located at Oldenburg. The nearly 700-member community was founded by Sister Theresa Hackmeyer, a Viennese nun, who at age 24 in 1851 arrived in southeastern Indiana to begin a congregation of women to service the German immigrants of the area.



Sister Jean Michael Saunty is shown with a class of catechism students in the Franciscan mission at Papua, New Guinea. The Oldenburg Sisters established the mission at the request of the Franciscan Capuchin Fathers in 1960. Four Sisters began the mission—the first foreign mission for the Oldenburg Franciscans since a mission on the Chinese mainland was closed in the years following World War II.



Sister Carol Ann Munchel teaches a religion lesson with the help of "Jerry" to residents of Muscatatuck State Hospital for the Mentally Retarded in Butlerville, Ind. Sister Agnes Mary Tegenkamp plays the organ in the background. The principal work of the Oldenburg Franciscans in the Archdiocese of Indianapolis has been the teaching apostolate.



Franciscans gathered for the formal dedication of the new St. Francis Hospital Center, Beech Grove, in 1973. Shown above with Don Hamachek, administrator, right, are, from left, Sister Stephanie Hvizdos, provincial of the Mishawaka Franciscans; Father Brian Kirm, pastor of Sacred Heart parish, Indianapolis; Sister Annette Frank, director of nursing; and Sister Sponsaria Doerger, hospital executive director.



A newly professed class of novices poses outside the Holy Family Novitiate at Oldenburg. St. John the Baptist province [Cincinnati] of the Order of Friars Minor conducts the novitiate under the direction of Father Joseph Rayes. Four priests and two Brothers staff the house. Friars from the Cincinnati province of Franciscans operate two parishes in southeastern Indiana in addition to the novitiate.



The Marian College campus extends over 114 wooded acres in northwest Indianapolis. Built on a combination of the estates of three developers of the Indianapolis Motor Speedway—James Allison, Carl Fisher, and Frank Wheeler—the college was founded in 1937 by the Sisters of

St. Francis, Oldenburg, as a Catholic women's college. It opened its doors that fall at the Allison mansion (building at far lower right) to 24 students and 16 instructors. A small institution by design, the college today enrolls over 800 students and is co-educational.



In 1910 the Conventual Franciscans of the Province of Our Lady of Consolation established a minor seminary for the early training of boys who would later study for the priesthood at Mount St. Francis, Ind. This photo, taken around 1960, shows some of the buildings and students at

that time. The cornerstone of the chapel building was laid in 1925 and the two-wing building at left was completed in 1950. The seminary was closed in 1975. New retreat facilities in the old buildings will be dedicated on this year's feast of St. Francis. [Story on Page One]



# St. Vincent's is host to pro-life meeting

"The concern of America's anti-abortionists has grown in precise ratio to the ease and availability of abortions," Thomas Gephardt, Associate Editor, Cincinnati Enquirer, Sept. 12, 1976.

BY RUTH ANN HANLEY

Archdiocesan pro-life forces would agree with this statement. "Pro-life people are those who want to do something," according to Father Lawrence Voelker, Archdiocesan pro-life director, who spoke to a day-long meeting of parish representatives held on Sept. 18 at St. Vincent Hospital, Indianapolis. Throughout the day's talks, panels and slide show, concrete approaches emerged.

Education was the thrust of all panelists and speakers. "On the abortion issue," Father Voelker stated, "the more facts people know about the development of the fetus, the more conservative they become on this question."

Mary Nagy, Catholic Charities Birthline convener agreed that "so many young people simply don't know what happens in pregnancy. To them gestation is just another big word."

PRO-LIFE ACTIVITY has accelerated since the 1973 Supreme Court decision to permit abortions. According to Father Voelker that ruling "said in effect that the state can exercise no interest at all in protecting the life of the unborn . . . Up to this time, we believed as a nation that if it

was alive and human, it deserved our protection. Now this is not enough. A person has got to have a (so-called) meaningful life."

Father Voelker stated that although many try to minimize the importance of this issue, it is the central one for today.

"If the Church can't act as a unified community of concern on this question, it is doubtful it will be able to do so on any of the other issues," he said.

Can human life be valueless? Who's calling the tune? Your Church or your

culture? According to Ray Rufo, Director of the Indiana Catholic Conference, the Bishops of the United States have unequivocally rejected the law of the land as exemplified in the 1973 ruling on abortion. He said that this is the first time in history they have done so. And he defended their right to "inject into public debate a moral point of view."

Sister Barbara Ann Zeller, S.P., gerontological consultant, called abortion merely the tip of the euthanasia iceberg. "Twenty-six states have legislation pending on

euthanasia," she said, "and in five years mercy killing will be a reality unless we can prevent it. Imagine the effect on our society which has traditionally shown care and attention to the helpless. Imagine the distrust which will fall on the medical profession."

AT THE SEPTEMBER 18 MEETING representatives from 19 parishes became acquainted with pro-life activities of St. Elizabeth's Home, Catholic Social Services, Birthline, the Simeon Project, the Saint Gerard Guild, and the Indiana Catholic Conference. They received a copy of the Right to Life, an educational presentation by the National Conference of Catholic Bishops. They were invited to borrow the slide and voice presentation, entitled Choose Life, which they saw during the afternoon; and to purchase fact sheets on fetal development to distribute in their parishes.

The hope was that, after seeing the slide presentation and listening to the speakers and panel, many in the

audience would return to their respective parishes as resource persons.

"We need you to go back to your parishes with the pro-life story," said Father Voelker. "It's the type of thing anyone can do. We have speakers available for large presentations, but we hope you will be willing to educate yourselves to talk to a few, to the parish council perhaps. Even one to one."

ROBERT RIEGEL, supervisor of Catholic Social Services, explained that in talking to people with problems, the professional approach is to be non-judgmental. "You really don't know what a person can do," he

said. "You have to be willing to forgive seventy times seven."

Father Voelker would use this same approach in discussing abortion, euthanasia, and capital punishment with the opposition. "It is up to us to be educated to the facts," he said. "What we need is a self-disciplined approach."

Thomas Morgan, of Catholic Charities, which co-sponsored the meeting with the Archdiocesan Pro-life Committee, closed the meeting with a plea that we be confident of the rightness of our own position. "Rather than being afraid to be labeled Catholic," he said, "be glad that we have the tradition and background that has shown us the value of life."

## A hope burning brightly

(Continued from Page 6)

to devote her life to helping others, she replied, "It is Christ's way. He lived among us so that we would learn from Him how to live. He said that each time we ministered to one of His children, we were touching Him." She continued, "I remember a very old woman dying in the streets of Calcutta. I brought her to the hospital and we did what we could to make her as comfortable as possible—spiritually and physically. A few minutes before she died, she thanked me. Her eyes at that instant were those of Christ." She smiled, "What more could one ask for in this life than that? This is the kind of commitment I had to make. But, you know, each individual has to make his own

commitment that is suitable for him. Our religious community reaches to those outside. Lay people, too, give their time and talents to those who need them. All people everywhere are a part of the mystical body. When you help someone else in any way, if you really look, you, too, will see Christ."

Indeed, Christ's presence is not only found in Israel. It is all around us everywhere. And when we feel it from time to time, it is so compelling that we must reach to draw closer. We are awed by our brief encounters; sometimes we're even a bit afraid. But each instance reveals a little more of God's perfection.

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## Seek volunteers for Birthline

Catholic Charities Birthline, a non-political, non-sectarian service organization to help women with problem pregnancies, has scheduled four training sessions for volunteer workers at St. Barnabas parish, 500 W. Hill Valley Drive, Indianapolis.

The schedule is as follows: October 14, 7:30 p.m., Medical; October 28, 7:30 p.m., Community Resources (panel); November 11, 7:30 p.m., Legal; November 18, 7:30 p.m., Phone Counseling.

Further information can be obtained by calling Birthline, 635-4808, or Catholic Charities, 634-1913.



AT PRO-LIFE SESSION—Pictured above at the Pro-life meeting held on Sept. 18 at St. Vincent Hospital are, left to right: Ruth Hall of St. Ambrose parish, Seymour; Thomas Morgan of the Archdiocesan Catholic Charities staff; James Schmitz of the Committee for the Preservation of Life; and Father Lawrence Voelker, Archdiocesan Pro-life Director and recently appointed Director of Catholic Charities. (Photo by Ruth Ann Hanley)

## Pope Paul marks 79th birthday

BY JOHN MUTHIG

VATICAN CITY — Pope Paul VI, who began his 80th year Sept. 26, has experienced in the last 12 months the heights and depths of what being Pope is all about.

There is no doubt that Pope Paul at age 79 is still very much in control of what goes on behind the Vatican's walls.

But it is equally clear that the man who returned to Rome from Castelgandolfo in mid-September is older than the one who left the city last July—and much older than the Pope who directed the triumphant Holy Year in 1975.

The last 12 months of the Pope's life culminated with a simple birthday celebration here Sept. 26. (The Pope prefers to celebrate his feastday, St. John the Baptist, June 24). The celebration was even more austere than usual since the Pope's "usher," prelate of the antechamber Magr. Oddone Tacoli, had died several days before at age 56.

IT WAS PROBABLY the death of this close associate that prompted the Pope to tell pilgrims in St. Peter's Square at noon on his birthday that "we have already reached the vespers of our day on earth."

Last year at this time, the Pope was in high spirits as he celebrated the crowning moment of any pontificate—the Holy Year.

And if the Holy Year is the summit of a pontificate, September in Holy Year is the pinnacle of the celebration.

Last September crowds of over 200,000 jammed St. Peter's Square at twilight one Wednesday to pay tribute to Pope Paul, the center of the jubilee celebration.

Since September, however, the Holy Year has ended and several hard battles have been fought.

Pope Paul is very sensitive to public opinion, and the public crises of the Church become for him personal crosses.

So just as the exultant Holy Year air seemed to rejuvenate the Pope, the turmoil of recent months seems to have aged him.

The most painful crisis for Pope Paul has been the near schism of traditionalist Archbishop Marcel Lefebvre.

Unity in the church has been the constant preoccupation of Pope Paul VI, whose first encyclical letter,

Ecclesiam Suam (His Church), in 1964 was on the Church in changing times.

THEN THERE WAS the real schism in Spain, of last January which is being continued today by a group of illicitly ordained bishops promoting an alleged apparition of Mary. The "apparition" has been officially condemned by Church authorities.

From Italy came several stunning defeats for the policies of Pope Paul.

Last winter hundreds of thousands of Italians signed petitions aimed at abolishing Italy's tough anti-abortion laws.

And in June, more than 12.5 million Italians—most of them at least nominal Catholics—ignored the clear directives of the Pope and voted for Communists in parliamentary elections.

That same month the people of the Pope's own diocese sent a leftist leadership to Rome's city hall.

The Church and the papacy have actually weathered this stormy year well.

Archbishop Lefebvre has been a media sensation, but there has been no stampede toward the rebel archbishop's cause by conservative Catholics.

IN ITALY Catholic parliamentarians were able last spring to halt passage of liberalized abortion legislation (although chances are slim that they can pull off a repeat performance this autumn).

And although the Italian communists chalked up record election gains, the Catholic party, the Christian Democrats, did not suffer the crippling losses which many had forecast.

A small schismatic group is operating in Spain, but the Vietnamese archbishop who initiated the schism by ordaining a handful of bishops illicitly has repented and been reconciled to the Church.

But these battles have been taxing. And even the Pope's closest collaborators admit that the Pope has aged noticeably.

They stress, however, that the Pope is suffering from no major physical problems, except for arthritis in the knees, which makes walking very painful for him, especially in the morning.

Mentally the Pope remains sharp and his memory for even small details continues to astound visitors.

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hundreds of other purposes it now cannot afford.

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## VIEWING WITH ARNOLD

## 'Provocative, pessimistic'

BY JAMES W. ARNOLD

According to Darwin, the fittest survive, and the fittest are those who best adapt to the environment. In terms of morals, that would suggest that the future belongs to conformists and pragmatists, not to folks who stand by their principles against the tide.

The theory is highly debatable, for scientists as well as religionists, but it's an intriguing side issue in a couple of this year's most highly regarded movies. In Lina Wertmüller's "Seven Beauties," the leading character is a sleazy but likeable rascal who learns early that idealism is the road to a short and difficult life. Personal survival becomes his only goal. And he does survive all the horrors of World War II by doing all that must be done, no matter how humiliating or despicable. Meanwhile, a

lot of idealists are killed. At the end it's the man for whom life is the highest value who lives, and whose children populate the world.

FROM A MORAL perspective, Wertmüller's thesis could be called "the survival of the unfittest." Taken seriously, it's not an optimistic view of where humanity is headed. There is an added irony. If it's to be a dog-eat-dog world, who'd want to live in it? The answer: only dogs and fools. Ingmar Bergman, in his latest film, "Face to Face," is also predictably pessimistic. (A happy ending for Bergman is a hesitant suicide). The story is about a psychiatrist (Liv Ullmann) who has a mental breakdown, apparently because a traumatic rape attempt breaks down her defenses and unleashes all the fears and anxieties previously controlled by her facade of middle class respectability. Since (as it turns out) nothing very unusual or terrible has ever

happened to her, aside from her parents' death in an accident when she was a child, Bergman seems to suggest that healthy survival is unlikely for anyone—especially one who tries to live a life of restraint and control in a menacing world.

In short, we are all programmed to be unhappy, and there isn't much anyone can do about it, least of all the science of psychiatry. Who would want to live in such a hopeless world, peopled by "emotional cripples groping at each other"? Only the insane or the insensitive.

BUT THE GLOOMY Swede, as he sometimes does, offers a touch of hope. When Ms. Ullmann, having failed at the obvious option (suicide), eventually recovers and finds the courage to go back to work, she is partly inspired by the love that her aged grandparents have for each other—"old people in their togetherness slowly approaching their moment of

parting . . . for a moment I understood that love embraces everything, even death." Perhaps the key to survival is love, in the deepest sense of friendship and compassion tested by time.

One is in doubt as to where Wertmüller really stands. The theory that her hero Pasquallino (played by

Giancarlo Giannini) will inherit the earth is made explicit in the film by a Nazi—the decadent survive because they are "subhumans without dreams or ideals." The Italian director may not entirely buy that, but she is clearly angry at the irony that stupid, non-involved, non-political people manage to cope with

the chaos their non-involvement causes. The life they preserve for themselves is rotten and meaningless. Or is perhaps "life" the only thing that has meaning?

WE CAN TAKE some comfort in the fact that Wertmüller is apparently mistaken on the basis of the evidence, at least in regard to concentration camps. Most studies of the Nazi death camps suggest that those who were selfishly out for themselves perished. Survival depended on social bonding, interchange, collective resistance, and maintaining dignity and a moral sense of good and evil. The "fittest" were those who clung to the best; not the worst, in the human spirit.

There is also the possibility that the world's Pasquallinos are rejected by their children. Kids are a long way from being stamped replicas of their parents.

A final note: Bergman's film is provocative, but not up to his best standards, with most of the skill in Ullmann's acting rather than Ingmar's tedious nightmare sequences. There is nothing new in its ideas. Wertmüller's movie is unpredictable, vigorous and (amazingly) funny, based on the humor of the absurd and outrageous. The litmus test: if you like Fellini, you'll be open to Wertmüller. Otherwise, be content with survival. (Rating: A-3—unobjectionable for adults)



OPEN HOUSE OF PRAYER—Shown above are the four core members of the Sisters of St. Francis, Oldenburg, who recently opened House of Resurrection located in Resurrection parish, Cincinnati. This house of prayer was established with the purpose of strengthening the Sisters' life of prayer and community living. The four Sisters presently at House of Resurrection are, from left, Sisters Verliann Major, Suzanne Campbell, Barbara Leonhard and Elna Stemann. Eventually, the Sisters will open their home to other Oldenburg Franciscans for extended periods of prayer and solitude.

## The week's TV network films

PAPER MOON (1970) (CBS, Friday, Oct. 1): Peter Bogdanovich's likeable and often visually lovely film, done in the style of the road movies of the Thirties, about a couple of con-persons, perhaps father and daughter, who find love as they work the rural Bible Belt. With Ryan and Tatum O'Neal, Madeline Kahn. Recommended for adults and mature youth.

BREAKOUT (1975) (NBC, Saturday, Oct. 2): An unpretentious action film in which Charles Bronson, as an out-of-work pilot, kindly agrees to fly a political prisoner out of a Mexican jail. The bad guys include John Huston and the CIA. Since this film was made its plot has had several real-life variations. Satisfactory light entertainment for adults and mature youth.

EARTHQUAKE (1974) (NBC, second part, Sunday, Oct. 2): A terribly dumb schlock movie in which an earthquake and practically every other disaster known to man hits a bunch of totally uninteresting characters in Los Angeles. The special effects are the best thing in this disaster, and they consume a total of only 15 minutes, so be careful when you go to the refrigerator. Not recommended.

THE WAY WE WERE (1973) (ABC, Sunday, Oct. 3): This is really a failed drama about two extreme types (a liberal activist, a lazy and talented conformist) who are put forth as representatives of the generation that came to college in the 1930's. They also fall in love, and the film founders somewhere between Significance and Romantic Nostalgia, never quite achieving either. Barbra Streisand and Robert Redford are at least nice to look at. An only occasionally interesting soap opera.

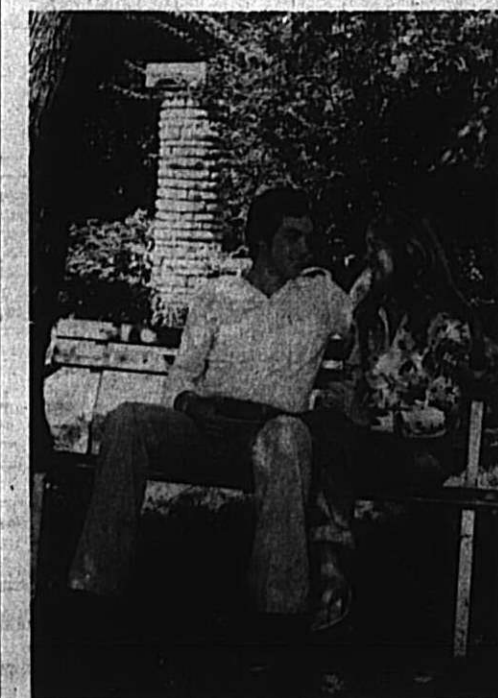
NEVER GIVE AN INCH (1971) (NBC, Monday, Oct. 4): (In theatrical release, this

film was titled "Sometimes a Great Notion"). This movie has a few surprises, including usual liberals Paul Newman and Henry Fonda cast in John Wayne and Walter Brennan parts as hardbitten Oregon loggers who refuse to join a union strike because of their old-fashioned independent principles. The cast (Lee Remick, Michael Sarrazin) is good and deep, and there is some fine detail on the logger's life, but the plot runs out of suspense and credibility early. Interesting failure, mainly for adults.

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## October pilgrimage planned

ST. MEINRAD, Ind. — The monks of St. Meinrad Arch-abbey will again sponsor the semi-annual pilgrimage to the shrine of Our Lady of Monte Cassino on each of the five Sundays of October beginning on October 3. The

45-minute services will begin at 2 p.m. (E.S.T. or C.D.T.). Here is a listing of the priests who will speak on each of the Sundays in October and the title of their respective homilies: October 3, Father Sebastian Leonard, O.S.B., "Mary, Model of Prayer"; October 10, Father Hilary Ottensmeyer, O.S.B., "Mary, Model of Devotion"; October 17, Father Damian Schmelz, O.S.B., "Mary: Woman, Wife, and Mother"; October 24, Father Meinrad Brune, O.S.B., "Mary, Model of Humility"; and October 31, Father Cyril Vrablic, O.S.B., "Mary: The Creator's Masterpiece." Father Marion Walsh, O.S.B., is Pilgrimage Coordinator.

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The program is non-denominational but Christian in its orientation. It begins at 7:30 p.m. on Friday, Oct. 8, and concludes Sunday at 3 p.m.

For more information, contact Alverna, phone 257-7339.

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**Third Order of St. Francis  
MEETING**  
Sunday, October 3 — 1 p.m.  
Sacred Heart Church, Indianapolis

**Scocina High School  
MONTE CARLO NIGHT**  
Saturday, October 9 — 7:30 p.m.  
\$1.00 Admission

**Catholic Alumni Club  
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