



BISHOP RENE GRACIDA



FATHER RICHARD MCBRIEN



FATHER AIDAN KAVANAGH



MSGR. JOSEPH CHAMPLIN



FATHER GERARD S. SLOAN



FATHER NATHAN MITCHELL

## Archdiocese seeking data on early retirees

The Archdiocesan Retirement Plans Committee is in the process of developing a plan to cover those former lay employees who were employed by the Archdiocese for at least ten years but retired prior to July 1, 1970. The regular lay retirement program covers only those employees who retired after July 1, 1970.

In order to implement this program, it is necessary to take a census of all persons who would qualify. The

committee is therefore sending the following letter to all parishes, missions, schools and institutions of the Archdiocese:

Dear Father:

The implementation of the basic Lay Employees' Retirement Plan of the Archdiocese is now fairly well complete. Benefits are being paid to currently retired eligible employees and funding objectives and investment media have been formally established. Collections under the Retirement Fund Campaign are coming in quite nicely.

As must always be the case in establishing a formal retirement plan, certain parameters of design had to be the plan—certain "hard rules." If you will, because this is a plan of justice rather than of private sector corporate policy, the number of definitions which exclude any

(Continued on Page 7)

### 25th Anniversary

St. Jude parish, Spencer, announces its celebration of 25 years as a parish of the Archdiocese on Oct. 25. Special events are being planned for the occasion. At the moment reservations for a pitch-in dinner to be held Saturday, Oct. 23, are being taken by Father Sam Cury, pastor at the rectory. Phone: (812) 829-3082. Reservations must be made by Oct. 15.

## Marian to dedicate library Oct. 10

INDIANAPOLIS—The formal dedication of the Marian College library will be held Sunday, Oct. 10, at 2 p.m. The \$1.8 million facility, designed by Indianapolis architect Evans Woolen, was completed in 1970.

In recognition of the 125th anniversary of the founding of the Sisters of St. Francis in Oidenburg, who conduct the college, the library will be named the Mother Theresa Hackmeier Memorial Library to honor the founders of the Franciscan community.

During the dedication ceremonies, an honorary doctorate will be awarded Sister Clarence Marie Kavanagh, who served as college librarian from 1942 until August of this year.

Dedication speaker will be Msgr. Francis Reine, Marian president from 1964 to 1968, now pastor of St. Christopher Church in Speedway.

# Roll out welcome mat for nation's liturgists

## Archdiocese will be host to conclave

Archbishop George J. Biskup will officially open the 1976 National Meeting of Diocesan Liturgical Commissions at 3:30 p.m., Monday, October 11. Headquarters for the meeting will be Stouffer's Indianapolis Inn. Mayor William Hudnut will also welcome the delegates at the opening session of the convention.

An estimated 600 members of diocesan liturgical commissions from around the United States, including Alaska, Hawaii and Guam, as well as from Canada, are expected to attend the annual liturgy party. The meeting is co-sponsored by the U.S. Bishops' Committee on the Liturgy, the Federation of Diocesan Liturgical Commissions, and the Liturgical Commission of the Archdiocese of Indianapolis.

THE THEME FOR this year's conference is "Christian and Parish: Rebirth and Renewal." The major talks and workshops will focus on the theological and liturgical understanding of the new Rite of Christian Initiation of Adults, with some possible pastoral insights into the new rite and the pre-requisite renewal of the local parish community.

Keynoting the convention will be Father Richard McBrien, professor of theology at Boston College. He will speak on "The State of the American Church," with specific emphasis being given to the state of the liturgy in the United States at this time.

Father McBrien received the John Courtney Murray Award of the Catholic Theological Society of America earlier this year for his contributions to the Church in the United States. He will speak in the Windsor Ballroom at Stouffer's on Monday, at 8 p.m.

Father Aidan Kavanagh, O.S.B., noted American liturgist and monk of St. Meinrad Archabbey, will speak on Tuesday morning, at 9:45 a.m., on the new Rite of Adult Initiation itself, both background, content and practice. Father Aidan is now professor of liturgics at Yale University.

THE PRINCIPAL Eucharistic liturgy of the convention will be celebrated on Tuesday, at 5:30 p.m., in St. Plus X Church.

Principal celebrant and homilist will be Bishop Rene H. Gracida, of Pensacola-Tallahassee, Florida, and a member of the Bishops' Committee on the Liturgy.

Concelebrants will be members of the Board of Directors of the FDLC, Father Stephen Jarrell, director of the Archdiocesan Office of Worship, and Father Richard Mueller, chairman of the Archdiocesan Liturgical Commission. Charles Gardner will direct the choir and lead the congregational singing.

Following the celebration of the liturgy a dinner for all convention delegates will be held at Stouffer's Inn. Monsignor Joseph Champlin, well-known author, lecturer and columnist, will address the delegates after the dinner on the subject of "Renewing the Parish Community." Msgr. Champlin was recently appointed pastor-in-residence at the North American College in Rome.

On Wednesday morning, at 9:45 a.m., Father Nathan Mitchell, O.S.B., professor of liturgy at St. Meinrad School of Theology, will speak on "Elements in Catechumenate Formation." He will base his remarks on the proposition that preparation of the catechumen is not only informational, but formational as well—a process which involves the entire faith community. Father Nathan is completing work on his doctoral degree in liturgy from the University of Notre Dame.

Father Gerard Sloan, professor of religion at Temple University, will address the final general session of the four-day conclave at 8 p.m., Wednesday evening, on "The Restoration of the Church." He is expected to pinpoint areas for the future renewal of the whole Church. Father Sloan is vice-president of The

(Continued on Page 5)

## Word from the Archbishop

My dear Family in Christ:

God is the source of all life, most importantly all human life. In acceptance of this fact we are bound to honor life in all its stages. In order to give special emphasis to the gift of life from God, the Bishops of the United States have designated October 10th as Respect Life Sunday.

We are asked to increase our efforts in: a renewal of spirituality based on reverence for life; a commitment to service and pastoral care as alternatives to the isolation and despair which cause so many to turn to violence toward life as a solution to problems; and actions to restore legal protection for the right to life.

In the years since the Supreme Court decision of 1973, the number of abortions has risen to over one million per year. Subsequent decisions have struck down the right of parent and spouses. Advocates of permissive abortion seek to provide easy access to abortion through public funds. It is doubtful that a society which allows such violence to life will have the moral strength to solve other problems which threaten life and human rights. It is for this reason that the United States Bishops have called for a Pastoral Plan of action which stresses education, service and action to secure an amendment to the United States Constitution to restore legal protection for the right to life.

On this occasion of Respect Life Sunday, I express the gratitude of the Archdiocese to those working to establish a more effective climate of Respect for Life. I urge all of you to study the legal and moral questions and to participate in actions to bring about greater Respect for Life. The task ahead will require of all of us a patient and disciplined perseverance and a deeper spirituality.

Asking for your prayers and support in this important task, I am

Devotedly yours in Christ,

*George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis

September 27, 1976

## Msgr. Bosler resigns; Fr. Widner new editor

BY FRED W. FRIES  
Managing Editor

Msgr. Raymond T. Bosler has resigned as editor of The Criterion. He submitted his resignation at the Board of Directors' meeting held at the Chancery on Sept. 30.

The Board accepted the resignation "with regret" and confirmed the nomination of Father Thomas Widner as his successor. Father Widner has held the post of Associate Editor since he joined the paper's staff in August, 1975.

At the request of the Board, Msgr. Bosler agreed to remain on the Criterion staff for the time being in an advisory capacity with the title of "Editorial Consultant."

He plans to continue writing his syndicated "Question Box," which appears in more than 30 diocesan papers throughout the country.

MSGR. BOSLER'S RESIGNATION terminates more than 29 years as editor of the Archdiocesan weekly—a record believed to be exceeded by only one other priest editor in the American Catholic press, Msgr. Robert Peters of the Peoria Catholic Post.

For the past 13 years, Msgr. Bosler, who is 61, has combined pastoral responsibilities with his editorial duties. For three years, beginning in 1963, he was pastor of St. Thomas Aquinas Church, Indianapolis, and for the past 10 years he has served as pastor of Little Flower Church, Indianapolis.

In 1973 he underwent open heart

surgery from which he has made a satisfactory recovery.

DURING MSGR. BOSLER'S tenure as editor, the paper was awarded three gold medals in the annual Catholic Press Association competition: two for best editorials and one for excellence in typography and layout.

For several years he was a member of the CPA Board of Directors and served for one year as national treasurer of that organization.

In 1961 the paper was presented a special award by the curators of Lincoln University, Jefferson City, (Continued on Page 7)



MONSIGNOR BOSLER

## Fr. Anthony Weinzapfel dead at 77

YORKVILLE, Ind.—The Funeral Liturgy was celebrated this (Friday) morning in St. Martin's Church here for Father Anthony Weinzapfel, retired priest of the Archdiocese. He died on Oct. 5 at the age of 77.

For the last two years, he resided with his brother, Father Lawrence Weinzapfel, pastor of St. Martin's parish.

Another Funeral Mass will be held on Saturday at St. Philip Church, Posey County. Father Weinzapfel's home parish. Burial will be in Posey County.

Since 1936, until his retirement, Father Weinzapfel, who was ordained at St. Meinrad in 1927, had done parish work in the Denver Archdiocese. His last assignment was as pastor of Holy Name parish, Fort Logan, Colo.

In addition to Father Lawrence Weinzapfel, other surviving brothers and sisters are Sister Joan, O.S.B., of Seymour; John and George Weinzapfel of Evansville; Alfred Weinzapfel, Clotilda Wannemuehler and Margaret Eickhoff, all of Mt. Vernon; and Marie Bowling of Chicago.

## Center offers fall programs in Terre Haute

In addition to the courses it offers as part of the Religious Studies program, the Terre Haute District Center of Religious Education announces a varied schedule of programs for the fall, according to Father Jeff Godecker, director.

The center is sponsoring Genesis II, the comprehensive, in-depth, multimedia program in human and spiritual development and leadership formation. An introductory film and session will be held at 7:30 p.m. on Tuesday, Oct. 12 at the Community Education Center located at Schulte High School, 2901 Ohio Blvd., Terre Haute.

The third Marriage Encounter weekend for couples is planned for November 12-14 at St. Mary-of-the-Woods College.

Morning coffee and conversation programs for women are planned for November. Family religious education programs are being designed for this winter.

Further information for all programs may be obtained by contacting Father Jeff Godecker, 2901 Ohio Blvd., Terre Haute, Ind. 47803. Phone: (812) 232-8400.

## Arson ruled out

ORLANDO—Fire officials here have decided the blaze that totally destroyed St. Charles' Cathedral here Oct. 1 was accidental. According to Chief Robert M. Illyes of the fire department, the fire began in a fluorescent light fixture.



FATHER WIDNER



# Week's News in Brief

BY NC NEWS SERVICE

## Bishop Lamont given 10 years

LONDON—Bishop Donal Lamont of Umtali, Rhodesia, has been sentenced to 10 years imprisonment for failing to report the presence of terrorists and for inviting others to do the same. According to the BBC (British Broadcasting Corporation), the courtroom in Umtali was packed with Africans who gasped when they heard the sentence. The Vatican daily, L'Osservatore Romano, said the sentence has caused surprise and bitterness in the Church.

## Father Ahern named consultant

VATICAN CITY—U.S. Passionist Father Barnabas M. Ahern has been named a consultant to the Vatican's Doctrinal Congregation. A specialist in scriptural studies, Father Ahern is also a member of the Pope's International Theological Commission. Also named consultants to the Doctrinal Congregation were Conventual Franciscan Father Pietro Tocanel and Redemptorist Father Louis Verecke. The congregation has about 25 consultants, who are called upon for advice in their fields of competence.

## Pope canonizes cloistered nun

VATICAN CITY—In canonizing the foundress of a cloistered order of nuns here Oct. 3, Pope Paul said that the contemplative life was a hard but valid lesson to teach today's "permissive society." Few of the 3,000 cloistered Franciscan Sisters of the Immaculate Conception were present in the vast basilica for the canonization of their foundress, St. Beatrice da Silva. The nuns follow a very strict cloistered rule.

## Accident mars feastday

MONTE SANT'ANGELO, Italy—Worshippers at the shrine of St. Michael marked the archangel's feastday here on Sept. 29 in a climate of uncertainty following the blanketing of a nearby area with a cloud of arsenic. More than a ton of arsenic escaped from a factory near the large town of Manfredonia Sunday, Sept. 26, in Italy's second major chemical-industrial accident within three months.

## In capsule form . .

St. Charles' Cathedral in Orlando, Fla., was totally destroyed by a fire of unknown origin which quickly swept through the structure, built as a "temporary" church in 1957. Fire department officials say the blaze is being investigated and that samples of debris are undergoing tests at state crime laboratories. . . The Rev. John Erb, a Mennonite missionary for 25 years in Buenos Aires, said he has reliable information that his kidnapped daughter Patricia, 19, is alive and well. Although he said the information came from officials at the U.S. embassy who have been in contact with Argentine authorities, he could not identify the captors nor did he know when he could see her again. . . Dioceses across the country have commenced plans to celebrate the Respect Life Program, originated by the nation's Catholic bishops to focus on the problem of abortion and related social issues affecting the family. The program began Oct. 3 and will be observed for periods up to a month, varying from diocese to diocese.

## Names . .

FBI Director Clarence Kelley married Shirley Dykes, a former Sister of the Holy Cross, at St. Margaret's Catholic Church Oct. 2. Mrs. Kelley, a Prince Georges County, Md. school teacher, left the Religious order about six years ago.

Pope Paul VI has appointed Mexico City's Cardinal Miguel Darío Miranda y Gomez to be his personal legate to dedication ceremonies of the new basilica of Our Lady of Guadalupe, the Vatican announced.

Two prominent theologians, German Redemptorist Father Bernard Haering and Dutch Jesuit Father Piet Schoonenberg have been named to Jesuit-run Ford-

ham University's Loyola Chair for the 1976-77 academic year.

Cardinal Lawrence Shehan, retired archbishop of Baltimore, will receive the Gibbons Medal, Catholic University of America's highest honor, on Oct. 23.

## Abortion bill action thwarted

WASHINGTON—Large majorities in both houses of Congress overrode a presidential veto (Sept. 29) of a bill which cut off funds for welfare abortions—but a federal court judge quickly banned enforcement of the anti-abortion measure. Acting in response to a request by the New York City Health and Hospitals Corporation, U.S. District Court Judge John F. Dooling signed a temporary restraining order (Oct. 1) forbidding the cutoff from taking effect.

## Seek backing for school aid

ALBANY, N.Y.—The Catholic school superintendents of New York state have asked the state's highest educational policy-making body to oppose an effort to halt the assignment of public school teachers to provide remedial instruction in parochial schools. In testimony before the New York State Board of Regents in Albany, Father Lawrence Deno, president of the New York State Council of Catholic School Superintendents, asked the board to "speak out" on behalf of educationally disadvantaged non-public school pupils who are aided by the remedial instruction.



**GUILD SETS ANNUAL CARD PARTY**—Pictured above from the left are Mrs. Kenneth Dreyer, Sr., Mrs. Sidney Robertson, Jr., and Mrs. A. Clinton Hudson, the planning committee for the Guardian Angel Guild annual card party, to be held Tuesday, Oct. 12, at 7:30 p.m. at Fatima Council, K of C, 1313 S. Post Road. All funds from the annual party are earmarked for special education classes to help boys and girls on the high school level. The classes are presently being conducted at Seelma High School.

## NOTICE Retired Employees Archdiocese of Indianapolis

The Retirement Plans Committee of the Archdiocese of Indianapolis is attempting to contact all persons who retired prior to July 1, 1970 and who worked for any parish or Archdiocesan institution for 10 years or longer.

If you fit this description or you know someone who does, please complete this coupon and return to the address listed below no later than December 15, 1976.

Retirement Plans Committee  
Archdiocese of Indianapolis  
1350 N. Pennsylvania Street  
Indianapolis, Indiana 46202

Former Employee's

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

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## Newman Guild to host tea

INDIANAPOLIS — The Newman Guild of Butler University will hold its annual "Guest Tea" at Holcomb Garden House Oct. 19 at 1 p.m. The tea honors mothers of the new students, faculty and past presidents of the Guild.

The Instant Theatre Group of Booth Tarkington Civic Theatre will present the entertainment.

## Right to Life banquet set

JEFFERSONVILLE, Ind. — Right to Life of Southern Indiana will sponsor a banquet on Saturday, Oct. 23, at the Knights of Columbus Hall, 221 E. Market Street. Robert G. Marshall, author of Bayonets and Roses, will be the guest speaker.

A social hour begins at 6:30 p.m. followed by the banquet at 7:30 p.m.

## Guild to meet

BEECH GROVE, Ind. — The Ave Maria Guild of St. Paul Hermitage will hold its monthly meeting Tuesday, Oct. 12, at 12:30 p.m. at the Hermitage. The business meeting will follow a dessert luncheon.

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## THE TACKER

## Ach, du lieber!

BY FRED W. FRIES

Why not plan a parish Ordensberufungsbearbeitungsgemeinschaft? That, according to the Information Bulletin of the Oblates of Mary Immaculate in Rome, as reported in an NC news story this week, is a German word with a "sacred and relevant" message for our times. In German, the 39-letter word means "religious vocation workshop."

**GUIDE TO SUNDAY EVENING MASSES**—For the convenience of the occasional Sunday evening Mass-goer and to reduce the barrage of telephone calls to rectories, we are reprinting below the schedule of Sunday evening Masses in the Indianapolis area. Again we urge you to clip it out and post it in a handy place for future reference.

St. Christopher	5:30 p.m.
St. Francis de Sales	5:00 p.m.
St. Gabriel	6:00 p.m.
St. John	5:30 p.m.
St. Mary	5:20 p.m.
St. Michael	5:30 p.m.
St. Rita	6:00 p.m.
St. Roch	6:30 p.m.
St. Thomas	6:00 p.m.
Our Lady of Greenwood	5:00 p.m.

"I WAS HUNGRY"—I was hungry, and you formed a humanities club and discussed my hunger.

I was imprisoned, and you crept off quietly to your church and prayed for my release.

I was naked, and in your mind you debated the morality of my appearance.

I was sick, and you knelt and thanked God for your health.

I was homeless, and you preached to me of the spiritual shelter of the love of God.

I was lonely, and you left me alone to pray for me.

You seem so holy, so close to God. But I'm still very hungry and lonely and cold. (Author unknown)

**NEW PUBLISHING SERVICE**—The Pratt Printing Company of Indianapolis, printers of the Criterion for the past 10 years, has announced a new publishing service "for Christian writers and evangelists." The service, as outlined by Arthur Pratt, company president includes: "Editorial work on manuscripts, art work for covers as well as complete typesetting, printing and binding of books." The service also provides warehousing of books and tracts and also distribution to some 2,500 Christian bookstores, according to Mr. Pratt. Interested writers or evangelists may contact Mr. Pratt at the Pratt Printing Co., 225 N. New Jersey St., Indianapolis, Ind., 46204.

## Remember them in your prayers

**CLARKSVILLE**  
† CHARLES E. SACREY, 60, St. Anthony, Oct. 4. Husband of Helen; father of Robert M. Sacrey of New Albany.

**FLOYDS KNOBS**  
† HILDA BECHT, 58, St. Mary-of-the-Knobs, Oct. 2. Wife of Charles E. Becht, Sr. Mother of Dr. James Becht, D.V.M., of Lafayette; Charles E. Becht, Jr., Retta Andrea, Jeanette Becht, Betty Walker, Judy Kruer, and Patricia Becht, all of Floyds Knobs.

**INDIANAPOLIS**  
† BERNARD P. SUMMERS, 60, St. Catherine, Sept. 30. Father of Rosemary A. Clark.

† HENRY J. HURRLE, 73, Our Lady of Greenwood, Sept. 30. Husband of Evelyn F.; father of Joseph, Louis, David and John. Hurrie; stepfather of Juanita Sampson, Judith Carey, Brenda Parvel and William Short; brother of Marguerite Huck and William Hurrie.

† JOSEPH HUBERT SULLIVAN, 79, St. Anthony, Oct. 1. Husband of Elsie; father of Sheila Balod.

† HUGO M. SANDER, 73, Sacred Heart, Oct. 2. Husband of Helen; father of Ardella M. Daunhauser, Katie Klem, Margaret A. Goldsby, David M. Sander; stepfather of Mary Butler, Margie Cahill, Helen

Ferguson, Ben, Gerald and George R. Schuster; brother of Katie Klem and Clara Benninger, Frank and Albert Bender.

† JOHN M. FITZGERALD, Sr., 79, Holy Cross, Oct. 2. Father of Maryann Sullivan, Dorothy Walsenberger and John M. Fitzgerald, Jr.; brother of Neil Hodel.

† ROY A. SCHMALTZ, 73, St. Patrick, Oct. 4. Husband of Margaret M.; father of Mrs. Harold Niehaus and Norman R. Schmaltz; brother of Mrs. Edward Klein, Mrs. Drue Goss, Herbert and Robert Schmaltz.

† MEL A. OLVEY, 70, Little Flower parish, Sept. 15. Husband of Pearl Mary; father of Mary Ann Olvey.

**MADISON**  
† LORETTA C. MORROW, 73, St. Michael, Sept. 28. No immediate survivors.

**NEW ALBANY**  
† VINCENT W. KLEIN, Sr., 69, Holy Family, Sept. 28. Husband of Frieda; father of Vincent W. Klein, Jr. of Clarksville; Angela Nolan of New Albany; and Janice Klein of Indianapolis.

† WILLIAM M. KELLEY, Jr., 56, Holy Family, Sept. 28. Husband of Ruth; father of Pat Kelley, Peggy Schaffer, and Sally Kelley, all of New Albany; Fred and Mike Kelley, both of Georgetown; Becky Knotts of Floyds Knobs; and Jeanne Jacobs of Jeffersonville; son of Mary Kelley of New Albany.

**NEW MIDDLETOWN**  
† FAYE S. McPHILLIPS, 69, Most Precious Blood, Sept. 30. Sister of Owen Shewmaker of Georgetown; Jean Geewell of New Albany; and Juanita Elbert of Louisville, Ky.

**TELL CITY**  
† RUTH ANN SOMMER, 49, St. Paul, Oct. 2. Wife of Joseph; mother of Daniel of Derby and Carl of Cannelton; sister of Earl, Carroll and Donald Hearst and Wilhelmina Perryman, all of Tell City.

† STANLEY B. AUSTIN, 61, St. Paul, Oct. 2. Husband of Virginia; father of John of Indianapolis; Stanley, Jr., and Stephen at home; Sharon Gutierrez of Omaha; Anna Snyder of Evansville; and Patricia Sprinkle of Leopold; brother of Leon and Paul Austin of New Albany; Thomas of Charlestown; Louise Embry of Clarksville; and Ada Duncan of Elizabeth, Ind.

Indianapolis  
CALENDAR  
OF EVENTS

**SATURDAY, OCT. 9**  
Spaghetti Dinner, St. Mark Church Hall, 5 p.m. to 8 p.m. Open to the public.

**WEDNESDAY, OCT. 13**  
Luncheon-Card Party in St. Mark's parish hall, Edgewood and Highway 31S. Luncheon at 11:30 a.m., cards at 12:30 p.m. Public invited.

**SOCIALS**  
**MONDAY:** St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secunia High School Cafeteria, 6 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** K of C Council #437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip parish hall at 3 p.m.

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## Turkey supper

**BATESVILLE, Ind.** — St. Mary-of-the-Rock Church will hold its annual Turkey Supper Sunday, Oct. 10. Serving will be from 2 to 8 p.m. (E.S.T.). Meal prices are \$2.75 for adults and \$1.25 for children under 12. Booths, entertainment, and the country store will be features of the social. Father Joseph Klee is the pastor.

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**PLAN CARD PARTY AND BAKE SALE**—Members of the Daughters of Isabella are finalizing plans for a card party and bake sale on Saturday, Oct. 16, at 1:30 p.m., at the Knights of Columbus Hall, 13th and Delaware. This is a joint effort of the three Indianapolis D-I Clubs. Three members of the committee shown above are, from left, Mrs. Mary Arszman, Mrs. Beulah Centracchio and Mrs. Theresa Walters. Funds from the party are designated for St. Elizabeth Home, the Daughters' primary charity. Tickets for the card party are \$1.25. Call Mrs. Mary Hickey, 356-3746, or Mrs. Zola Jones, 547-5840, for further information.

## St. Thomas begins lecture series

**INDIANAPOLIS** — A three-part program entitled "The Question of Abortion: Decision '78" will begin Sunday, Oct. 10, at St. Thomas parish community room from 8:45 a.m. to 9:45 a.m. The program is designed to help voters deal with the abortion issue in relation to the November elections.

Session one, "The Issue of Abortion as Part of the Pro-Life Movement," is under the direction of Father Martin Peter, co-pastor of St. Thomas parish. On Oct. 17, Ed Delaney, an Indianapolis attorney will deal with "The Legal and Political Aspects

## Open house

**INDIANAPOLIS** — All high school girls are invited to visit the St. Monica Convent, 7276 Highland Road, for an open house Sunday, Oct. 10, from 2 p.m. to 5 p.m.

A slide/tape presentation on the Sisters of St. Francis will be given at 3 p.m. Refreshments will be served.

## Our Lady of Grace plans vocation week-end

**BEECH GROVE, Ind.** — The Benedictine Sisters of Our Lady of Grace Convent will sponsor a vocation week-end for girls who are seniors in high school or

older on Saturday and Sunday, Oct. 23 and 24.

The week-end is aimed at giving young women a deeper understanding of Benedictine religious life. It will open at 10 a.m. on Saturday with a get-acquainted hour and close

with the Eucharistic celebration and dinner at noon on Sunday.

There is no fee for the week-end. For further information call the Convent at 787-3287 or write "Vocation Week-end," 1402 Southern Avenue, Beech Grove, 46007.

## Card party set

**BEECH GROVE, Ind.** — The annual Fall Card Party sponsored by the Ave Maria Guild of St. Paul Hermitage will be held at the Student Center of Our Lady of Grace Academy on Sunday, Oct. 17 at 2 p.m. The public is invited to attend.

## Seminar set

**INDIANAPOLIS** — Adults and teen-agers are invited to attend a "Life of the Spirit" seminar at St. Simon parish Friday, Oct. 15. The meeting will begin at 7 p.m.

A special feature of the festival is the "Annie Oakley" shoot for women only at 2 p.m. and 3 p.m. There will be a variety of

## Turkey shoot is scheduled

**SELLERSBURG, Ind.** — St. Joseph Hill parish on State Road 60 near Sellersburg in Clark County will hold its 18th annual Turkey Shoot and Fall Festival on the church grounds Sunday, Oct. 17, beginning at 11 a.m.

other festival attractions. Father Tom Stumph, pastor, and his parishioners extend an invitation to the public to attend.

## Plan card party

**INDIANAPOLIS** — The St. Philip Neri Altar Society will sponsor a card party at 7:30 p.m. Wednesday, Oct. 13, in the community room. The public is invited.

Annual  
Turkey Supper

Sunday, October 10

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Dall, George D.  
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Radican, Victoria  
Gootes, Mary Thelma  
Harold, Paul P.

Kirsch, Mary Ann  
Kerina, Mary  
Summers, Bernard P.

## St. Joseph

Huth, Russell P.  
Chippis, Felix A.  
Pattmann, Ruth E.  
Page, Paul J.  
Stone, Marie M.  
Ostheimer, Helen P.  
Fries, William J.  
Hurrie, Henry J.  
Mitto, Ruth A.

## Calvary

Phelan, Louise E.

Nichols, Paul S., Sr.  
Stamer, Herman J.  
Heldt, Eugene J.  
Kirsch, Edward J.  
Marney, Ada L.  
Obergefell, Mary E.  
Duennes, Cecelia  
Lannan, William N.  
Gold, Joseph C.  
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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.

### Respect for what?

What does it mean to respect life?

Is it a "Right to Die" bill signed into law by the governor of the state of California? Is it myriad signatures signed by Catholics in parishes on Respect Life Sunday stating one's opposition to abortion on demand?

We think it may be best represented by the thousands of women who have formed peace rallies in northern Ireland to demand an end to the fighting in that nation. It is ironic and sad that their lives are threatened because they plead for peace. It seems as though one has to risk one's life in order to appreciate the meaning of it.

Two leaders of that movement have come to the United States to appeal for an end to the contributions of money from this country which buy arms for the continued

fighting in northern Ireland. They had to make their appeal on a taped television program from New Orleans when they wanted to make it to the large Irish-American community in Buffalo. They could not go to Buffalo because of threats to their lives there.

Those who cannot fathom their appeal for peace in Northern Ireland cannot be expected to fathom an appeal for an end to abortion on demand, an appeal for the aged, indeed, any appeal which presumes the principle of life paramount over all other human endeavor. It is not simply an argument for the existence of any kind of life that is given, nor is it an argument for a meaningful life in the purely humane sense of the word. The argument for a principle of life is one predicated on the existence of human life as a unique gift of God unlike no other found in the universe.

The anticipation of scientists and others to hopefully find some form of life on the planet Mars has quickly dissipated as continued tests indicate its apparent absence. Man on earth may well be on the road to discovering his own specialness, his own uniqueness in the universe. Perhaps he may then realize how precious is the gift of life given to him.

But that gift only appears to be appreciated in the wake of death and at the risk of death. For mankind now seems bent on demanding its rights and has apparently forgotten that it has but one right—the right to live according to the will of God. Man's assistance in controlling that right is a gift, but he is likewise continually faced with the possibility of abusing that right. Rights notwithstanding, man could well learn to exercise responsibility for what he continues to abuse rather than demand the right to abuse himself more.—T.W.

BY FR. THOMAS WIDNER

Few people outside the rural areas have the slightest notion of the impact of Spanish-Americans within the Archdiocese. Lack of awareness of the presence of hundreds of migrants in the Hoosier state each year indicates the kind of isolation to which modern man is so susceptible.

The migrants come principally from Texas to help in harvesting the crops grown on the farms of Indiana.

Generally, from June until the growing season is over, these migrants settle in camps which offer less than adequate living conditions. Their wages are almost always intolerable. Until Americans became aware of the plight of migrant workers in California through the grape and lettuce boycotts, few had ever realized that such conditions still existed in the United States.

THE LAWRENCEBURG deanery has been aware for some years of the problems of migrants in their own area. For example, parishes here provided a clothing shop at St. Nicholas parish, Sunman, and also CCD classes for the children of migrant workers. To implement these projects has not been an easy task since the vast majority of migrants do not speak English.

Something new has developed during this past year through the efforts of the Council of Catholic Women in the deanery.

The Council brought to the attention of the Lawrenceburg deanery board the possibility of a day care center for

the children of migrant mothers who work all day in the fields and have had to take their children with them. Presentations were made by Jean Uher, former Indiana liaison for the Texas Migrant Council, a Federally funded non-profit organization out of Laredo, Texas, which operates day care centers in seven states during the migrant season.

Father Steve Hay, Archdiocesan migrant minister, brought Mrs. Uher to the deanery through his own contacts with TMC. Through these contacts came the offer by St. Peter parish, Franklin County, to use its school building as the center for the project.

St. Peter's closed its school in 1968, and since then it has only been used for periodic parish functions. Father Dave Senefeld, present pastor, says that the building's use for the center does entail some problems, however.

"FOR THE LAST COUPLE of weeks of the day care program," he says, "we need the building for our own CCD programs. Otherwise, the property is available. The only other problem we now have is providing adequate storage for the equipment for the day care center."

TMC hired Charlotte Wittekind, a Brookville native, to direct the center. Charlotte had spent two terms in the Peace Corps in Guatemala, and her fluency in Spanish was a big factor in her selection. Father Senefeld expressed his total delight with her work.

"She has been one of the major reasons for the program's being accepted in the parish," he said.

The center cares for children up to

age three. It was to handle 43 children maximum. But during the past summer another Federal day care program for children aged 3-6 ran out of funds, and St. Peter's and Charlotte found themselves taking care of 20 extra children.

"We don't have a consistency in the number of children we take care of," Charlotte says, "because the migrants have to move where the work is. When there is no more work for them in one place, they leave. So we never really know from day to day who will be with us and who will not."

THE PROGRAM WAS launched with volunteers under the guidance of Mrs. Leo Kesterman, president of the Archdiocesan Council of Catholic Women and a member of St. Peter's parish, and Mrs. Janet Schwallie, the deanery chairman for the migrant program. Mrs. Kesterman was a consultant for the program. But the work quickly became too much for volunteers to handle. TMC now pays a 12-member staff, made up of other migrant women, to help care for the children.

The growing season is over in Franklin County, and the migrants have moved back to Texas for the winter. St. Peter's hopes to operate the program again next year. Mrs. Kesterman and Mrs. Schwallie believe that it will begin more smoothly in 1977, but they felt overwhelmed by the initial red-tape one had to work through.

As for Miss Wittekind, she will be moving on to a full-time job elsewhere. A new director has been requested of TMC.

"I had heard about the day care center and came looking for a job to

see me through the summer. I'm an RN, and I thought I was coming to do part-time nursing," she said.

Instead she wound up in the director's job. From the reaction of Father Senefeld and the parishioners of St. Peter's, they couldn't have found a better one.



Charlotte Wittekind stands beside a volunteer and some of the charges at the day care center for children of migrant workers conducted at St. Peter parish school, Franklin county.

## Welcome

We welcome all delegates to the national meeting of Diocesan Liturgical Commissions taking place in Indianapolis Oct. 11-14. Our hope is theirs—that the meeting will bring a rebirth and renewal for the liturgy of the American Church.

While the nature of the meetings and discussions will be somewhat theoretical and pedantic, we hope that the members of the commissions (which represent the liturgical policy-making bodies for many dioceses) keep their feet on the ground by recognizing the needs of American Catholics. The role of the commissions is not to engage in intellectual semantics, but to bring people closer to the living Christ in the liturgy. Encouragement and hope—we trust in the abilities and good will of the participants.—T.W.

## Letters to the Editor

### 'Concerned parent' seeks support against TV programming

To the Editor:

The following is a letter I wrote to the manager of WRTV-Channel 6. Similar letters were addressed to NBC and the FCC. I intend to write more to the sponsors of the TV Show, "Best Sellers." I am sending it to you in an effort to encourage others to speak out against indecency on TV. I feel so alone in my efforts for better programming.

Gentlemen:

"You know, before I even start this letter, I feel as if I'm banging my head against a brick wall. Do you know why? Because mine is probably the only letter you are receiving today not raving about 'Captains and the Kings'

('Best Sellers' Thursday, 8 p.m.). I'm one in a thousand!

"I objected to the back of a nude woman being shown in my living room. I'm kinda old fashioned that way. I have eight kids, and I try to teach them dumb things like sex is for marriage, you don't get rid of babies you don't want, etc. I even go so far as to tell them that looking at pictures of nude women, even if pleasurable, is a temptation to resist because self-denial and purity (yes, old-fashioned purity) are all part of the tough job of working our way to heaven.

"I don't condemn you for showing the series. It's going to be a huge success. A little sex to spice it up draws a bigger audience. The dollar signs are quite obvious. The complaint of a housewife is very insignificant against such odds.

"Do you have kids? Did your wife let them see the show? Did she object to the bedroom scene? Did she write any letters?

"Now I must confess. I didn't plop myself down in front of the TV at 8

p.m. on the dot to see the one-minute flash of "Parental Discretion Advised." If it was there, I missed it. Sorry about that—we had unexpected company. I should have sent them home and done my motherly duty.

"I check every program in the morning paper every day and tell them what channel is approved. It was presumptuous of me to assume pornography would not be brought into my home via TV.

"Now see what I mean about the brick wall? You are going to continue showing the series, NBC is going to write and tell me about the raving reviews and the FCC is going to send me a copy of their code (as they did when I complained about the rape scene in "Born Innocent" several years ago). And this letter? It will go in the waste basket. Who cares what a prudish, 39-year-old housewife says? Convince me that somebody cares. I'm discouraged!"

Indianapolis

A Concerned Parent

### Mrs. Carrier: 'NCCW works for women'

To the Editor:

Every Catholic woman in the Archdiocese is an ex officio member of the National Council of Catholic Women.

### 'Eye-catching'

To the Editor:

This morning's mail brought my copy of *The Criterion* with its "new look." It is very "eye-catching" and I was overjoyed to see the familiar statue of St. Francis featured on the front page and page eight devoted to the endeavors of the Franciscans in the Archdiocese.

Sister Carol Ann Munchel, our Communications Director, is on "Cloud 9." You have, indeed, brought joy to all of us Franciscans, and we thank you for helping spread the message.

May the Lord continue to bless you and your endeavors!

Mother Miriam Clare Heskamp  
Superior General  
Sisters of St. Francis

Oldenburg, Ind.

Most of the parish women's clubs pay substantial dues to this organization. What a pity they do not reap the benefits of this organization, making each person better informed of current problems from a Catholic viewpoint! Last Thursday (Sept. 23) I attended the quarterly meeting of the Indianapolis North Deanery of NCCW and was rewarded with excellent presentations by knowledgeable women discussing ERA, abortion, marriage encounter, community involvement, and volunteerism. There is much to offer, but when only a handful of women respond, there is much wasted.

I sincerely urge the women in this area to take advantage of these educational programs by sending as many representatives as possible to all future meetings.

The next gathering will be December 2 at Veterans Hospital on Cold Springs Road, when the women present a chalice to be used at the chapel there. Do attend, ladies—you'll be glad you did!

Indianapolis

Mary D. Carrier

Issue of Commentary.

A symposium of this kind, which can best be described as an intellectual smorgasbord, is not meant to be gulped in one sitting. In my own case, I decided that reading 64 essays alphabetically from beginning to end would be extremely boring. So, like a kid in a candy store or like most adults at a smorgasbord, I decided to pick and choose in no special order.

MY RANDOM SAMPLING suggests that many, if not most of the respondents are dissatisfied with the way terms like liberal and conservative are being used today. Typical of many similar responses is this one by James Finn, editor of *Worldview*: "Only a fool or a deliberate obfuscator inspired by the Father of All Lies could be satisfied with the way the terms liberal and conservative are being used today. Because the situation is so messy, it's difficult to know what point of entry to make into the swampland of public political discourse."

I share Mr. Finn's sense of frustration. He is clearly right in saying that using terms like liberal or conservative as either-or political designations no longer

makes any sense. But what to do about it?

Psychiatrist Robert Coles (who deserves a Nobel prize for his masterful series of books on children and the American working class) has come up with a sensible answer. In his own response, he says that millions of Americans cannot be categorized as being either liberal or conservative. They are both liberal and conservative. Moreover, as Coles points out, they can be—or at least appear to be—wildly inconsistent in their political leanings.

Coles illustrates by quoting excerpts from a conversation he had recently with a North Carolina textile worker. This man is anti-union and is still, at heart, a segregationist of sorts. Though he is a registered Democrat, he voted for North Carolina's conservative Sen. Helms and for Richard Nixon in 1972. In short, he is, by his own definition, a conservative, which means to him "being loyal to your own beliefs, which you learned from your parents and your minister, and which you want to hand down to your children."

ON THE OTHER HAND, this same man can be quite "liberal" on a number of social and economic issues and will, upon occasion, react to controversial issues like a committed populist.

"Why shouldn't the workers, like myself, get a better deal?" he said to Professor Coles. "Why shouldn't we own some of those factories—instead of those stockholders, who never come near this place, and soak up all the profits that we make, sweating and sweating, the long hours of sweating?"

His political inconsistency may be distasteful or even repulsive to die-in-the-wool conservatives and ideological liberals, but, like it or not, his name is legion in the United

States. I agree with Coles when he says that "the successful American political leader (successful in getting elected and pushing through a particular program) is the one who knows how to appraise those honorable as well as self-serving convictions, those decent as well as corrupt ambiguities, pay them all heed, work around them and through them—rather than treat them with moral outrage, with the logician's horror, the intellectual's impatience or disdain."

Hubert Humphrey, one of the best and also one of the most maligned liberals in recent American history and a wonderfully wholesome human being, makes the same point in his recent autobiography, "The Education of a Public Man: My Life and Politics."

Humphrey reminds us that compromise is not a dirty word and that in a democratic, pluralistic society, legislation ought to be a compromise of different points of view, of different interests. "The purveyors of perfection (as they define it at any given moment)," he points out, "are dangerous when they hold a majority so strong that they are unyielding and move self-righteously to dominate."

Humphrey emphasizes that there are times, of course, when it is better to lose than to be partially successful, but he goes on to say that "to make losing a habit in the name of moral principle or liberal convictions is to fail to govern and to demonstrate the incapacity to persuade and convince, and to develop a majority . . . It is better to gain a foot than to stand still, even when you seek to gain a mile."

This kind of both-and political realism has had a bad press in recent years, but, to me at least, it still makes a lot of sense.

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### Drowned out

To the Editor:

Why sing hymns in church? The answer I have always regarded is that the singing of hymns is a method of praising God in Honor or Praise or Reconciliation or Thanksgiving or other sincere devotion.

It is discouraging when one wants to take part in public worship joining the others of the community to have all the voices drowned out by an over-zealous organist who pulls out all the stops, abetted by the trumpet blasts of an instrumentalist showing off his prowess of long years of practice.

Why try to sing as a spiritual body when all effort is lost in the bedlam of noise?

Perhaps those over-ambitious liturgists may learn from the speakers at the Liturgical Commission meeting to be held in Indianapolis Oct. 11-14. Worship at our local churches is getting more discouraging by the day. Is this the end of common participation where one may pour out what is in his heart to God in simple song? Is there none who can set us right?

Indianapolis

J. Earl Owens

### 'Accept our thanks'

To the Editor:

On behalf of the tertiaries of the Third Order of St. Francis in New Albany, please accept our thanks for your editorial in the October 1 *Criterion* offering your congratulations to the three Franciscan Orders on the occasion of the 750th anniversary of the death of the "little poor man of Assisi," which we celebrate today.

Your kind words are a source of encouragement to continue our efforts in developing maturity in our spiritual lives, and through our apostolates, to show Jesus Christ living and working in the midst of the world.

Victor W. Soergel  
Prefect  
Third Order of St. Francis  
New Albany, Ind.



## The Criterion

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## ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

# MYSTERY: AN INSULT TO OUR MINDS?

BY FR. JOHN J. CASTELOT

Obviously the Bible tells us a great deal about God. Strange as it may seem, it is necessary to point out that it does not tell us everything about Him. Its pages contain His self-revelation, but it is a revelation that is indirect, gradual, partial. His people come to know Him in their history, worship, in nature, but St. Paul's words apply to them as well as to us: "Now we see indistinctly, as in a mirror; then we shall see face to face. My knowledge is imperfect now; then I shall know even as I am known" (1 Cor 13, 12).



The Scriptures often give another impression, as when they tell us that Moses spoke to God "face to face" (Ex 33, 11). And they record long conversations between God and Noah and the patriarchs and the prophets "as

one man speaks to another" (Ibid). They know, of course, that God was not a man and that no human being could speak to Him in this fashion. These conversations are literary fictions composed to express the intimacy with God which these men enjoyed and also to interpret the action of divine providence in their lives.

In this regard, it is interesting to trace the development of Biblical theological language. The earliest strata speak of God in human terms picturing Him dealing directly with His creatures.

Gradually this changes. God communicates with people, yes, but now through "angels" or dreams. His transcendence or "otherness," which was realized from the beginning, is now finding more adequate expression, and continues until it reaches a peak in books like Ezekiel,

Job, Second Isaiah (40-55), and Wisdom. In fact, it became practically an axiom as time went on that no one could see God and live. The great prophet Isaiah had a vision near the beginning of his career in which he saw a majestic figure enthroned in the temple. He identified the figure as the Lord, and his reaction was characteristic:

"WOE IS ME, I AM doomed! For I am a man of unclean lips, living among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!" (Is 6, 5).

When we think of theology, the "science of God," we think automatically of neat systems of definition, division, distinction, speculation. Well, that is the kind of theology with which we are most familiar, the product of great minds formed, like ours, by the heritage of "Western," Greek modes of thought. The men who produced the books of the Bible belonged to another, quite

different, culture. Their thought patterns were not Western but Greek; they were Eastern, Semitic. They were not speculative, philosophical in the abstract sense of the term; they were practical, functional, concrete, picturesque. That is why there are so many stories in the Bible; they preferred the story to the abstract proposition. They were interested not so much in what something or someone was as in what something or someone did. Consequently, and, perhaps strangely from our viewpoint, in spite of all they had to say about God, they never attempted to give us a definition of Him such as you might find in a modern theology manual or catechism.

They did not tell us who or what He was; they told us how He acted. They did not say that He actually was a king or a father or a shepherd or any of the beautiful images they applied to Him. They did say that in their experience He acted like a king, a father, a savior, a shepherd, a loving husband, and so.

THEY THOUGHT AND WROTE this way, not only because these were their thought patterns, unsophisticated, unspeculative, but also because they knew deep down that God could not be captured in a definition. He is completely "other," a mystery. All of their figures of speech were feeble, human attempts to reflect different facets of the mystery which He is. When the author of Psalm 8 contemplates the wonders of creation, he cannot even finish the sentence: "When I behold your heavens, the work of your fingers, the moon and stars which you set in place—What is man that you should be mindful of him, or the son of man that you should care for him?" (4-5).

And centuries later, St. Paul, quoting a series of Old Testament texts, cries out: "How deep are the riches and the wisdom and the knowledge of God! How inscrutable his judgments, how unsearchable his ways! For 'who has known the mind of the Lord? Or who has been his counselor? Who has given him anything so as to deserve return?' (Rom 11, 33-35).

However, if the Scriptures make it clear that God is a profound mystery, they also make it abundantly clear that He has entered human history and touched human minds and hearts. And, in spite of the mystery, countless men and women have felt His touch, heard His voice, accepted His challenge. The Bible is a revelation of the mystery of God; it is also a thrilling record of humanity's often heroic response to that revelation, that challenge, that invitation.

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## THE WORD THIS SUNDAY

By Father Donn Raabe

### TWENTY-EIGHTH SUNDAY OF THE YEAR

"Jesus the Radical"

Wisdom 7:7-11  
Psalm 90:12-17  
Hebrews 4:12-13  
Mark 10:17-30

When Jesus told them "how hard it is for a rich person to enter the Kingdom of Heaven," the apostles' eyes must have bugged out. They had to work hard for a living and probably romanticized about "greener grass on the other side of the fence." The common dream probably went: "Oh, to be rich! Having money saves you from misery and worry. If anybody can make it into heaven, the wealthy should be able to. After all, they do so well here on earth!" Jesus dropped the floor out from under that common dream of past and present and calls for radical living: to know, as the Psalm says, that our lives are passing. It means taking a good hard look at where I am sinking my roots. Am I rooted in what will pass or in what will last? What are my secret motives? The Book of Wisdom (Hebrews) speaks about living life deeply and well, lovingly and with sense—that is what is



"Scripture says of God that He comes knocking at man's door and enters only when the door is opened to Him from within," Eugene S. Geissler writes. "Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me" (Rv. 3,20). This is also the place of man's unsatisfiable loneliness unless satisfied by God Himself." (NC photo)

## God comes to those who answer His knock

BY EUGENE S. GEISLER

Many things can be a mystery to us because of our ignorance, and it is easy to say, "It's a mystery to me!" We might say it about a math formula, a scientific equation, about the immensity of the world. Still, all such things are not true mysteries because they are something knowable by man, and it is not too much to say that someday all the secrets of the world will be known by man.

Even beyond inanimate things, there is much about plant and animal life that is wondrous and mysterious, but not true mystery. Are simple life and movement a mystery? Is animal life a mystery? The cunning of a fox, the flight of an eagle, a lion on the prowl, a huge whale tenderly caring for its young—are these mysteries? We marvel at these marvelous things, but we don't quite want to say that man will never understand them.

IT IS ONLY WHEN we get to persons and especially to that element of persons that is in the image and likeness of God that we rightly approach true mystery. Still, the mystery element in each person is perhaps only a small area—a place where nobody else enters, a secret place where man's spirit dwells. This small true-mystery area man shares with God and nobody else and, even with God, only by invitation. That is why the Scripture says of God that He comes knocking at man's door and enters only when the door is opened to Him from within: "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me" (Rv 3:20). This is also the place of man's unsatisfiable loneliness unless satisfied by God himself.

True mystery enters human life only where God touches it, when the Spirit of God is invited into the inner chamber of man's spirit. God does not interfere with man's mind and will. He does not even interfere with man's spirit except that as a matter of gift, man's spirit is given to long for the presence of God.

Once I walked down a road all afternoon with a man and at the end of the road, we sat down on a platform and continued talking till dark. Did I know him better at the end of the day? Not really, I thought. It is always that way? Perhaps the real mystery that we are incommunicable.

On another level, I have walked many years with my wife. At first we talked a lot because there was so

most fulfilling and lasting, even if you're down to your last dime. Jesus' way is scary because it demands a radical dependence on God and a sharing with the needy. Do I trust God will uphold me no matter what, or am I seeking it away only for myself?

much to tell each other about ourselves. Then for a long time we talked less about ourselves, preoccupied with the "necessary" things of life.

One day we stopped short and admitted to each other that we really didn't know each other very well. Now we are talking more again, and because we have reached down in ourselves, we are getting to know both each other and God better. Still, in those areas of the spirit where God touches us alone and individually, each remains considerably unknown and unknowable. Where there is this touch of true mystery we remain separated, except in God.

AND HOW DOES MAN ACT, how should he act, in the presence of the mystery of God in himself and in others? How should he act in the very presence of God Himself? What is man's most appropriate reaction before the mystery of God when he recognizes it?

Man's response before true mystery is twofold: prayer and/or silence. The prayer is one of praise and thanks, spontaneous and repetitious. Man also tends to be silent before the mystery of God. This too is a prayer, the prayer of silence.

The Bible and the liturgy are easy examples of praise and thanks before God. The psalms are full of thanks and praise to the Lord, repeated again and again.

David had encountered the mystery of God and was conscious of it all his life, and this consciousness bubbled forth repetitiously: O God, my God, how wonderful you are! O God, my God, how wonderful your works!

The same with St. Paul who also had encountered directly the mystery of God: How unsearchable his judgments! How ineffable his way! Praise be to the God and Father of our Lord Jesus Christ! And everyone knows how the Church never tires of saying: Holy, Holy, Holy! And Alleluia, Alleluia, Alleluia! Neither did David or Paul, nor the Church now, entertain any expectancies of exhausting the mystery of God before which they could only repeat themselves in humble praise and thanks.

Think of the times in your life when you spontaneously broke forth in praise and thanks to God. They were important moments in your life. God was near.

The prayer of silence is also an authentic and appropriate response to the mystery of God. People in the East know this response much better than we in the West.

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## God calls us to goodness

BY DEACON STEVE LANDREGAN

"What we utter is God's wisdom: a mysterious, a hidden wisdom. God planned it before all ages for our glory. None of the rulers of this age knew the mystery; if they had known it, they would never have crucified the Lord of glory. Of the wisdom it is written: 'Eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him.' Yet God has revealed this wisdom to us through the Spirit. The Spirit scrutinizes all matters, even the deep



things of God." This excerpt from Paul's First Epistle to the Corinthians (2, 7-10a) stimulates us to ask: What is spirit? What is mystery?

The spirit that calls us to goodness is God. But we cannot touch Him; we cannot see Him. Nor can we touch the spirit that is the intelligent part of each of us. Things we can neither see nor touch nor understand, yet we know they exist, we call mystery. Spirit—God's and our own—then, is mystery. And so to live with even our own spirit is to live constantly with the mystery.

BUT A UNIQUE QUALITY of human beings is to search for meaning and reason to those things not understood. Mystery challenges us to

reach beyond . . . to seek to unravel the complexities of life, to comprehend the incomprehensible. Challenge intrigues us, beckons us, helps us grow. It never insults us. Rather it recognizes our ability to reason.

Centuries ago, God called Abraham to have faith in Him when He told him to leave his father's house and go to a strange land. And He promised that "All the communities of the earth shall find themselves blessing you" (Gn. 12, 1-3).

Asking Abraham to leave his father's house and go to an unknown land was a bizarre request in ancient times. God's promise, too, was as bizarre as His command. Yet, even though Abraham could reason none of it out, he did as God commanded. He did not even question. He had that wonderful thing called faith—another mystery. It is something that cannot be touched nor does it have a visible form, nor do we understand its magnetic pull upon our spirits. It simply is. Yet it is human for us to seek understanding of the faith within us. And somehow we know that if we are to realize our full human potential, we must nurture this intangible faith so that we can grow. We long for its full bloom, yet we know, too, its nature will not be understood until our rebirth in eternity.

ALL THIS MYSTERY is a constant reminder of our humanness, of our creatureliness, of the fact that in spite of the dominion we exercise over creatures, ultimately we must admit our inability to fully understand this mysterious, hidden wisdom that is God's.

Mystery, then is not myth; it is reality. The incomprehensible exists, and ultimately, we must admit its existence as permanently incomprehensible.

For the Christian, mystery is the invitation to faith. And faith can only exist in the presence of the uncertain, that which is known incompletely. Where there is absolute knowledge and comprehension, there is no need for faith.

All the mysteries in this life flow from the primary mystery of the incomprehensibility of God. The mysteries with which every person grapples—existence, evil, suffering, death and salvation—all have their roots in the primary mystery.

The unbeliever suffers from an inability to accept the reality of the mystery of God. He is, however, equally unable to accept the reality of the mystery of his own creatureliness.

Jesus did not come to proclaim an end to God's incomprehensibility. He came to call men to acknowledge the mystery of their own creatureliness and to recognize their need for redemption. He came to proclaim God's incomprehensible love that became incarnate in order that men and women might be redeemed.

Faith is our response to the mystery of God's love and the mystery of our creatureliness. It is the grace of God that enables us to respond in faith and to accept God's incomprehensibility as a mystery to be lived with rather than an enigma to be unravelled.

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## Silence still has place in liturgy of the Mass

BY FR. JOSEPH M. CHAMPLIN

When I first offered Mass over 20 years ago I stood at a massive marble altar with my back to the congregation, prayed in the Latin language, and occasionally turned toward the people. They generally remained silent.

A few whispered the proper Latin responses, some privately read the Mass texts from small weekly or large daily missals, others fingered rosary beads, still others just knelt or sat and gazed at the sacred mystery being re-enacted before them in the sanctuary.

I am not anxious to return to those days of quiet liturgies and mostly silent worshippers. The Church's desire for active participation in word, song and deed has my enthusiastic support. However, I am also not about to criticize severely or reject totally what was done in those 1940-50 years. People then did pray at Mass and an atmosphere of reverence, awe and mystery tended to prevail.

IN REFORMING CATHOLIC worship, the Vatican II Fathers stated: "To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalms, hymns, as well as actions, gestures and bodily attitudes. And at the proper time a reverent silence should be observed." (Article 30).

Note the last sentence: "And at the proper time a reverent silence should be observed."

Unfortunately, as so often occurs in human history, the pendulum swings from one extreme to the other. During the last decade, liturgies, at least in the United States, seemed to have moved from a "silent Mass" stage to the "noisy Mass" era.

Many planners and executors of Eucharistic worship appear to have overreacted and become anxious to fill each second of every Mass with something spoken, sung or done. When an interval of silence inadvertently

develops, they grow uneasy and rush to remedy the situation.

This certainly is not the mind of the Church as expressed in the Roman Missal produced according to the directives of the Second Vatican Council.

Its General Instruction very clearly notes: "Silence should be observed at designated times as part of the celebration."

That paragraph 23 then pinpoints some of the suitable occasions. "Its character will depend on the time it occurs in the particular celebration. At the penitential rite and again after the invitation to pray, each one should become recollected; at the conclusion of a reading or the homily, each one meditates briefly on what he has heard; after Communion, he praises God in his heart and prays."

I FIND FREQUENTLY THAT lectors completely disregard this point after the first scriptural reading. As soon as the reader declares, "This is the word of the Lord," he or she immediately takes up the responsorial psalm. At Holy Family, we encourage the lector to recite at this point the Our Father quietly and then move on. It works effectively to slow down the celebration and to provide the desired period of silent reflection.

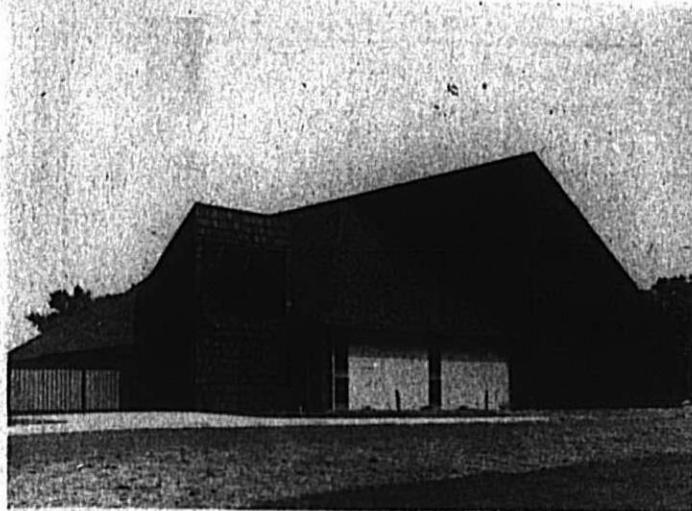
The Mass rubrics rather clearly demonstrate how a silent pause fits into the opening prayer or collect.

"Next the priest invites the people to pray, and together they spend some moments in silence so they may realize that they are in God's presence and may make their petitions. The priest then says the prayer which is called the opening prayer or collect." (Paragraph 32).

Some celebrants I have observed likewise either omit the silent pause or so abbreviate the silence it has little meaning. The period for silent prayer and reflection should not be too extensive, but long enough for the congregation to understand what the hesitation is for and to use the pause accordingly.

One point is certain: proper periods of silence in Mass are essential for recapturing that sense of mystery experienced in the 1940s and 1950s.





## Msgr. Bosler resigns as editor

(Continued from Page 1)

Mo., "for pioneer work in the promotion of racial justice and significant contributions to better human relations."

During the Second Vatican Council, Msgr. Bosler was one of a select group of priests who served as "periti," or experts, who assisted the bishops in their deliberations. While in Rome, he filed a weekly report on council developments for the Criterion and other Catholic papers.

Among individual awards received by Msgr. Bosler during his years as editor was the Stephen Wise Award of the American Jewish Congress and the City of Hope Good Citizenship Award. In 1966 he was selected as "Man of the Year" by the B'nai B'rith Lodge of Indianapolis. The following year he received an honorary Doctorate of Theology from Christian Theological Seminary.

**THE NEW EDITOR**, Father Thomas Widner, who is 34, is a graduate of Secina High School and Marian College, where he earned his Bachelor's degree in English.

He attended St. Mary Seminary, St. Mary, Ky., in 1964-65 and Kenrick Seminary and St. Louis University School of Divinity from 1965 to 1969. He did graduate work at the University of Notre Dame, where he was awarded a Master's Degree in English in 1969.

He served as co-pastor of St. Andrew parish, Indianapolis, before being assigned to the Criterion staff.

**SEVERAL OTHER** staff changes at the Criterion were announced this week. David Skipsky, former Advertising Director and News Photographer, has left the paper to accept a position with a Chicago advertising agency. Named to succeed

him as Advertising Director, was Ms. Marguerite Roberts Derry, an Advertising Associate with the paper for the past seven years.

Also announced was the appointment of Sister Mary Jonathan Schultz, O.S.B., a member of the community at Our Lady of Grace, to the post of News Editor and Photographer. Prior to entering the religious life, she worked for 11 years in the newsroom of the Tel City News.

## Liturgists

(Continued from Page 5)

Committee will sponsor a meeting for Church Musicians. This will begin on Sunday, Oct. 10, at 8 p.m., with a talk by Father Nathan Mitchell, O.S.B., entitled "Whither Gothic Church Music?"

Rev. Richard Avery and Donald Marsh, Presbyterian musicologists from New York, will address the church musicians at 9:15 a.m. Monday. They will speak on "New Ways with Old Music." The final session of the musicians meeting will discuss "Criteria in the Selection of a Hymnal."

Attendance at the convention is open to all interested persons. Registration will be available at the door. Fee is \$35.00 for the whole convention, including the Music Meeting. Fee for individual major talks is \$5.00 per session, excluding the dinner on Tuesday.

Members of the Executive Planning Committee for the National Meeting are: Father Richard Mueller, general chairman; Father Albert Ajamie, liturgies chairman; Father James Bonke, program and publicity chairman; Father Charles Fisher, arrangements chairman; Msgr. Joseph Brokhage, secretary; and Herschel Livingston, treasurer. Father Stephen Jarrell has planned the artistic arrangements for the meeting.

The architectural firm of Brandt, DeLap and Niece designed the new St. Andrew Church in Indianapolis, which was dedicated on September 12. Brother Mel Meyer, Marianist liturgical artist from St. Louis, executed the interior. The first picture shows the bell tower sculpture at the left, abstractly depicting the call of St. Andrew. The metal cross, at the right, is divided into quarters, and is symbolic of the crosses that one bears in life. The unique altar, in the second picture, is a round tabernacle slab set on three round pedestals symbolizing the Trinity. The stands are frescoed. The third picture reveals the full sanctuary

featuring the tabernacle behind the altar at the left, a wooden box set in a frescoed container. The door of the tabernacle is made of nails and punctured-out taps of steel casings. The chandelier above the altar is constructed of shell casings, supported by a continuous chain. The plaster sculpture of the Resurrected Christ at right is set in a macrame tapestry from floor to ceiling. The frescoed baptismal font at far right is topped by a wrought iron sculpture of a rooster crowing new life. The font stands before the organ whose speakers are hidden behind the macrame tapestry. (Photos by Dennis R. Jones)

## Youth Week plans set

BY DENNY SOUTHERLAND

Plans are being completed for the Archdiocesan observance of National Youth Week, October 24-October 31.

St. Malachy, Brownsburg, will host the monthly Youth Mass, on Sunday, Oct. 24, as the week opens on a spiritual note.

On Monday, Oct. 25,

CYOers turn their attention to the week's social and recreational aspects. St. Catherine parish is hosting the traditional Halloween Party and Square Dance that evening. Mrs. Paul Weber will call the Square Dance.

**THE ANNUAL CYO** Awards Banquet will be held Tuesday, Oct. 26, at Secina High School.

Speakers for the gala event will include Deputy Mayor Michael A. Carroll and CYO Board President, Philip J. Wilhelm.

Archbishop George J. Biskup will present the coveted St. John Bosco

Medal to adult volunteers in the CYO program as well as the "CYO of the Year" award presented to the top parish CYO unit.

**ON SUNDAY**, Oct. 31, St. Andrew parish hosts the 1976 Baking Contest and Dance. Information regarding this event has been mailed to Priest and Adult Moderators.

The Communion Supper on the Feast of Christ the King, Sunday, Nov. 21, at Holy Spirit Church, has been designated as a special sequel to the Youth Week observance.

## CYO NOTES

Kickball action swings into the final two weeks of play-off competition. Most Division titles have been decided and play moves into the championship series next week. The Cadet "A" title game is slated next Tuesday, Oct. 12, at Christ the King at 4:30 p.m. The "56" championship game is scheduled Friday, Oct. 15, at 4:30 p.m. at St. James, while the Junior championship will be decided Sunday, Oct. 17, in a 2 p.m. game at Little Flower.

Priests are asked to return their nominations for the St. John Bosco Medal to the CYO Office by Friday, October 8.

Cadet Girls' Basketball coaches will meet in the CYO Office Thursday, Oct. 14, at 7:30 p.m. All teams must be represented.

Boys' Basketball entries are due in the CYO Office by Wednesday, Oct. 20.

## No Standings

Last-minute space problems in this week's Criterion made it necessary to omit the CYO league standings. They will be resumed in next week's paper.

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## VIEWING WITH ARNOLD

## 'Clockmaker' is rare film

BY JAMES W. ARNOLD

The simplemindedness and juvenile mentality of the American movie industry sometimes are best revealed by contrast, and there is no better case in point than the current unpretentious French import, "The Clockmaker," which has for all its apparent lack of guile won the French equivalent of the Oscar for best film.

Its subjects are political radicalism, violence, the gap between the activist young and the complacent middle-aged. Throw in the duplicity of the mass media and police brutality. What is the young generation coming to? Why are they fomenting revolution, planting bombs, shooting people? Even the questions sound unreal in the USA, where things have been quiet since the Sixties, except for the weirdos like the SLA. On college campuses, kids are joining fraternities and getting drunk, just as their grandparents did. But in Europe the turmoil continues, and so do the questions.

IN ANY CASE, American movies on these problems emphasize the schlock. They are full of sex, violence and noisy rhetoric. (About a half-dozen cheap ripoffs were made on the Patty Hearst case). "The Clockmaker" is more concerned with human understanding than with blood and sensationalism. Its approach to all the issues is indirect, gentle, yet not evasive. It's a film about violence that doesn't become part of the problem.

The clockmaker of the title is a tradesman in provincial Lyon, played by quietly ordinary-looking, fiftyish Philippe Noiret, a widower

who is told by police one morning that his adult son has committed a murder and has fled with a girl friend. (We soon learn that the motive is political). He is stunned. He is unable to reconcile this information with anything he knows about his son. He cannot understand. Saddened, he feels that he has failed as a father, that he is not loved.

The rest of the movie follows Noiret through the lonely agony of the investigation, the exploitation by reporters, the waiting until his son is arrested, their painful reunion and attempts at dialog, and finally the trial (in which the son refuses to cop a plea for a lighter sentence) and imprisonment. The audience sees everything from Noiret's viewpoint, and it's a kind of detective story (the film is based on a Georges Simenon novel) as hero and audience together learn the what and why of the crime, and make their final moral judgments.

POLITICALLY, of course, the movie argues that the son's act deserves

sympathy. If not justification, because the victim was a brute, a "special factory cop" who helped the company tyrannize the workers and was conveniently evil in nearly every way. The father begins to understand his son's motives and to see his act as an extension of his own values and humanity. Working class father and radical son are reconciled, but is the father who is enlightened, who changes, who sees what he did not see before. The film probably represents sym-

bolically the hope of the Left for brotherhood and union between old and young. "I stand by my son," says Noiret at the trial, "in complete solidarity."

But that's only to state with total bluntness a theme that writer-director Bertrand Tavernier builds with subtlety and compassion. Much of the film, in fact, describes the growing friendship between Noiret and a sensitive police inspector (Jean Rochefort) of about the same age, who has his own problems as a father. "If you don't understand your own kids," he says, "you try other people's." Through this likeable fellow, we also get at the burdens of police work from several angles. E.g., his son can't accompany him on his job, as the clockmaker's did. Trying to reassure Noiret that his son won't be hurt by cops "unless he is an Arab or has long hair," he goes on to describe how he sometimes hits suspects with phone books to avoid leaving bruises.

THE ONLY MOMENT of actual violence occurs when a couple of toughs from the factory break the clockmaker's shop windows, and he pursues them and beats them up. More typical of the film's style is a long, very touching sequence where father and son finally meet in handcuffs into an airport waiting room, and their long flight back to Lyon. We're completely in touch with a wide range of feelings, though not a word is spoken among father, son, girl and police.

## Prayer Day

INDIANAPOLIS — The monthly Charismatic Day of Prayer will be held at St. Monica parish Sunday, Oct. 10, with registration at 12:30 p.m.

Father Michael O'Connor will celebrate the Mass, and the program speaker will be Tom Gryniewicz, a prayer group co-ordinator from Ann Arbor, Mich.

There will be no shared meal at this gathering. The public is invited to attend.

## The week's TV network films

BRANNIGAN (1975) (CBS, Friday, Oct. 8): John Wayne at his tough cop, right-wing worst, as a sock-it-to-'em Chicago detective sent on a mission to England, where he teaches the refined British some good old American gutter morals. The more you really understand law, and what it means, the more you'll hate this movie. Not recommended.

SSSSSS (1973) (NBC, Saturday, Oct. 9): This is kind of the ultimate in campy-creepy-crawly horror films, about a Mad Scientist trying to change young men into snakes to preserve intelligent life when the earth's ecology goes haywire. What about intelligent life now? Strother ("What we got here is a failure to communicate") Martin is notable as the villain. Not recommended.

JESUS CHRIST SUPERSTAR (1973) (NBC, Monday, Oct. 11): Norman Jewison's desperately inventive film of the occasionally exciting, often insipid rock musical about Christ. There are a ton of things wrong with this show, ranging from bad music to bad taste, but mostly its image of Jesus as a confused human being is not a concept a Christian can live with. Understanding the humanity of Christ is not a major modern need. The issue is His divinity. If Jesus was only a nice, brave man, the lights in the universe go out. Satisfactory for theatrical interest only, or for jewlers who start theologically at zero. Otherwise, not recommended.

## Legion of Mary to meet Oct. 10

INDIANAPOLIS — The regular monthly meeting of the Indianapolis Council of the Legion of Mary will be held Sunday, Oct. 10, at 2 p.m. in the rectory of St. Peter and Paul Cathedral. All members are urged to attend.

Father Henry Brown, recently appointed Archdiocesan Director of the Legion of Mary, will be present for the meeting.

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SCOUT BAR-B-QUE—Boy Scout Roger Rudolf at right is shown presenting tickets to Mayor Elton H. Geshwiler for the annual Bar-B-Que at Holy Name Cafeteria in Beech Grove on Saturday, Oct. 9, from 4 p.m. to 9 p.m. The event is sponsored by Boy Scout Troop 108. Tickets, now on sale, are \$1.75 for adults and \$1 for children. John Sullivan at the left is chairman for the event.

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