

THE

CRITERION

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BILLBOARD WITH A MESSAGE—Shown above is one of the 21 pro-life billboards displayed in the greater Indianapolis area under the auspices of the St. Gerard Guild. Pictured below are two of the Guild officers: Margaret Mooney, treasurer, left, and Mary Collins, president. (Photo by Ruth Ann Hanley)

Billboards help the cause

BY RUTH ANN HANLEY

"Life is a gift." We believe it. And now one organization is shouting the message from billboards.

The billboards depict three young children with the central message: "Endangered Species? Choose Life—not Abortion."

Twenty-one billboards bearing the pro-life message have been placed around Indianapolis by the St. Gerard Guild at a cost of \$3,267.

The project was announced at the recent membership tea of that organization. Women from many parishes gathered to share pro-life news and listen to Rev. David Douglass from St. Alphonsus parish, Zionsville.

THE BILLBOARD PROJECT is the largest and latest activity of a largely unheralded group which has as its goal gathering funds for other pro-life organizations.

Indicative of its mounting impact is the fact that in the two short years of

its existence, the St. Gerard Guild has grown from five members to almost 400. It has provided literature, phone ads, and educational equipment, in addition to supporting Birthline volunteer training, and helping with the pro-life booth at the Indiana State Fair.

The billboard project, which coincides with Respect Life Month, is one which "one year ago seemed impossible," according to Mary Collins, president of the Guild from St. Plus parish.

"We're all amateurs in this," according to Margaret Mooney, one of the original five members from St. Plus. "I'm just a housewife myself, but with the pro-life message, we feel it's just a case of people knowing the facts, realizing what abortion really is. Then they will choose life."

"This year," she added, "to support other pro-life organizations, we earned \$6,693 on bake and plant sales,

membership drives, garage sales, and penny raffles, plus a few big donations from four parishes and the Guild of St. Plus X Council, Knights of Columbus."

Father David Douglass carried the theme of "gift of life" throughout his talk.

"God's love brought you into the world, and that's the message you are sent to spread," he told his audience.

"The most important goal is to find a real spirit of God in all areas, not just the abortion one, so that your conscience will be at peace," he added.

DR. DONALD NELSON of St. Luke's Episcopal parish—Republican representative in the Indiana General Assembly—advised both new and old members of the Guild "to be active politically," and to look closely at every piece of legislation and every candidate, "to determine how each will influence life."

Activities planned by the Guild include a Pro-life Liturgy at 8:30 p.m. on Friday, Oct. 15, at St. Plus X Church, Indianapolis.

Speculation sparks liturgy parley

BY FR. THOMAS C. WIDNER

In the midst of between-session gossip concerning the lawsuit filed by a liturgical music publishing company against the Archdiocese of Chicago, the national meeting of the Federation of Diocesan Liturgical Commissions heard speeches and conducted workshops this week on the new Rite of Christian Initiation for Adults.

The meeting, held at Stouffer's Inn in Indianapolis, ended on Thursday, Oct. 13. At Criterion press time, delegates were voting on a proposal put forth by the FDLC board concerning liturgical music copyright laws.

The proposal requested the membership of the FDLC to "strongly support the establishment of a 'not for profit' facilitator so that the rights to copyrighted music, duplicated for congregational use, might be made available through a simplified process at a single address."

THE PROPOSAL WAS viewed as a reaction to the lawsuit filed by Dennis Fitzpatrick, director of the Friends of the English Liturgy (F.E.L.), a music publishing house, against the Archdiocese of Chicago. The lawsuit is attempting to recover damages for instances of copyrighted music allegedly duplicated illegally for parish and congregational use. Such

duplication is common throughout parishes in the United States. F.E.L. has filed the lawsuit against Chicago as a test case. Chicago is the largest diocese in the country.

Delegates meanwhile during the week of meetings heard several prominent liturgists including Msgr. Joseph Champlin, Fr. Aidan Kavanagh, O.S.B., Fr. Nathan Mitchell, O.S.B., Fr. Richard McBrien, and Fr. Gerard Sloyan.

McBrien gave the opening address to the delegates on the state of the American Church. He urged Catholics to take more active roles in the Church.

"The idea that God will sort things out, and all we have to do is sit and wait for things to be sorted out is not a feasible one," he said.

FR. KAVANAGH ADDRESSED the Rite of Initiation itself emphasizing the recognition of the rite as the norm for bringing people into the Church. "We have to cease the indiscriminate baptism of anyone—adult and child," he said, "for sentimental reasons. Being a Christian does not mean living passively on divine welfare."

Fr. Champlin used Avery Dulles' models of the Church to develop a practical discussion concerning a

parish's options in serving its people.

"The Church is an institution," he stressed, "and needs to reflect on its traditions. We especially need a sense of 'ancientness' to see what we are about."

Fr. Mitchell spoke of elements in catechumenate formation and indicated that seriousness in developing an adult catechumenate means seriousness in understanding what it means to be a Christian in a pluralistic world.

Gary school action halted

HAMMOND, Ind.—A federal judge here has temporarily suspended the authority of the National Labor Relations Board (NLRB) over a unionization drive by lay teachers in Gary diocesan schools.

The decision by U.S. District Court Judge Phil McNagney noted that the NLRB may have "exceeded constitutional limits" by ordering union representation elections for some 400 lay teachers in Gary elementary and secondary schools.

McNagney's decision marks the first time a court has blocked the labor board's jurisdiction over unionization efforts in parochial schools.

EARLIER THIS year, federal judges turned down requests by five pastors in Philadelphia and the Gary diocese for court orders barring the NLRB from conducting elections for teachers in those places. The issue is also at the heart of litigation in Chicago, Los Angeles, and Fort Wayne, Ind., where the board has ordered elections.

Some 400 Gary diocesan teachers went to the Polls Oct. 7 to decide whether they wanted the Lay Teachers' Federation (LTF) an affiliate of the

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Vatican foreign policy is a surprise issue in presidential debate

BY JIM CASTELLI

WASHINGTON—The "Vatican's foreign policy became a surprise issue in the Oct. 8th presidential debate on foreign and defense matters between President Gerald Ford and Democratic nominee Jimmy Carter.

The issue was also complicated by Ford's debate comments—called "shocking" and "incredible" by American ethnic leaders—that "there is no Soviet domination of Eastern Europe."

Ford defended a controversial Helsinki agreement on Eastern Europe by noting that the Vatican was one of 35 signers of the agreement.

"I CAN'T UNDER any circumstances believe," Ford said, "that His Holiness the Pope would agree by signing the agreement that the 35 nations have turned over to the Warsaw Pact nations the domination of Eastern Europe."

"It just isn't true, and if Mr. Carter alleges that His Holiness, by signing that has done it, he is totally inaccurate."

"Well, in the first place," Carter replied, "I'm not criticizing His Holiness the Pope. I was talking about Mr. Ford."

"In the case of the Helsinki agreement," Carter said, "it may have been a good agreement at the beginning, but we have failed to enforce the so-called Basket Three part, which insures the right of people to migrate, to join their families, be free, speak out. The Soviet Union is still jamming Radio Free Europe."

RESEARCH SHOWS that both candidates were right. The Vatican did sign the Helsinki agreement, seeing it as a step forward in détente and in guaranteeing human rights.

But human rights—particularly religious liberty—guaranteed in the agreement have not been enforced. The American Catholic Church has protested infringements on religious liberty in two Eastern European countries—Czechoslovakia and Yugoslavia—in the past eight months alone.

Father J. Bryan Hehir, Associate Secretary for International Justice and Peace for the U.S. Catholic Conference, told NC News, "Speaking as an outsider, it seems that one way to interpret the signing of the agreement by the Vatican is in terms of human rights and religious rights in Eastern Europe."

Father Hehir said there was still "an awfully long way to go" in securing those rights.

The Helsinki agreement was signed in August, 1975. Participating nations, including the Soviet Union, agreed to respect each other's borders, to renounce as a general principle the use of force and to provide for the free circulation of ideas, persons and information.

When the agreement was signed, Pope Paul said, "Peace with harmony and fraternity among nations will be given a solemn affirmation at Helsinki, along with pledges of integral and real justice."

But while the Vatican was enthusiastic about the agreement, Vatican Radio said in an editorial that doubts about the effectiveness of the treaty expressed in the press "are unfortunately not without some foundation."

THE EDITORIAL said that the doubts were not due to the content of the document so much as to "the circumstances and the historical, political and social context" of the agreement.

Many American groups and leaders with ties to Eastern European countries charged that the Helsinki agreement in effect acknowledged the Soviet Union's claims over Eastern Europe.

These groups also said the agreement would not effectively protect human rights in Eastern Europe.

In defending the Helsinki agreement, Ford denied that Eastern Europe was dominated by the Soviet Union and reconfirmed that in a followup question, Carter said he

thought Polish, Czech or Hungarian Americans would disagree.

Ford aides argue that what Ford meant to say was that the United States did not recognize Soviet domination of Eastern Europe.

Clarifying his statement two days after the debate, Ford said that when he visited Poland in 1975, Poles he talked to indicated they "don't believe they are going to be forever dominated, if they are, by the Soviet Union."

IN REACTION TO Ford's debate comments:

—Edward Dykja, secretary-general of the Polish Roman Catholic Union, said, "My people fell off their chairs when they heard him."

"They had been leaning toward Ford because he's been making tremen-

dous overtures to the Polish-American community, but now... It's a toss-up between Ford and Carter. There's no question but what he said could hurt him in November."

—Aloysius Mazewski, national chairman of the Polish-American Congress, said Ford's remarks "will cause great harm for him, certainly for the moment."

"Our people usually do vote Democratic," Mazewski said, "but we were aware that many of them were not enthusiastic about Carter and were going to vote for President Ford. I think many of them will go back to the Democratic side now."

—Victor Vikenins, chairman of the Captive Nations committee, said, "There are no free nation countries in Eastern Europe, and the President should be the first to know that."

Nine will participate in Detroit conference

Nine representatives from the Archdiocese of Indianapolis will be among the 1,200 delegates attending the U.S. Bishops' bicentennial conference, "A Call to Action" to be held at Cobo Hall in Detroit on Oct. 21-23.

The conference is the culmination of a two-year project which, in the Archdiocese of Indianapolis, was called "Speak Up! I'm Listening" and in which thousands of Catholics participated. The results of the conference in Detroit will be the basis of the proposed U.S. Church's five-year plan for social action.

EIGHT OF THE NINE delegates from the Archdiocese had been named at press time. They are: Archbishop George Biskup; Fr. Larry Voelker, diocesan coordinator for the conference; Fr. Gerald Gettelfinger, Archdiocesan superintendent of Education; Sr. Mary Margaret Funk, representative for Religious women; Sr. Ellen Kehoe, eighth grade teacher at St. Thomas Aquinas school, Indianapolis; Mrs. Leo Kesterman, Archdiocesan president of the Council of Catholic Women; and J. Larry Osborne and Mrs. Amanda Strong, representatives from the Indiana Catholic Conference Advisory Council.

Osborne and Strong were elected by delegates attending the State Delegate Assembly at the University of Notre Dame in March, 1976.

Delegates will discuss the vote on recommendations contained in eight working papers on the topics of Church, work, personhood, neighborhood, nationhood, humankind, family, and ethnicity and race.

The papers were condensed by the National Conference of Catholic Bishops' committee for the bicentennial from testimony by individual Catholics in parish and regional consultations over the past two years.

THE PAPERS, mailed to the delegates in mid-September, discuss family life, resistance to the arms race and the spread of nuclear weapons, programs to combat discrimination on the basis of age and sex, the moral dimensions of political issues, as well as several recommendations on justice within the Church.

Those recommendations call for due process in disputes, affirmation of the right of Church employees to unionize and greater representation of women and racial and ethnic groups at all levels of policy and decision-making in the Church.

On education, delegates will be asked for a vote of confidence in Catholic schools. Parents, teachers and pastors will be urged to cooperate

in religious education programs. And a strong recommendation is made for continuing education programs for priests, nuns and lay persons.

A working paper on the family recommends Church support for family values through educational programs, social activities and professional counseling services. It challenges families to participate in a family-to-family ministry, calls for the building of coalitions among families to influence public policy, and recommends a more compassionate attitude toward the divorced and remarried.

SOME RECOMMENDATIONS deal with internal Church matters. The delegates will be urged to promote the

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Nominations sought for Commission

Nominations to an Educational Planning Commission to be appointed by Archbishop Biskup in January, 1977, are being sought by the Archdiocesan board of education, according to Mrs. Caye Poorman, president.

The commission, chosen from the Archdiocesan community at large, will be made up of 24 members. It will direct and coordinate the phases of the Archdiocesan Educational Planning Process, which was approved recently by the Archdiocesan board.

"WE WANT THE commission to be representative of the diversity and talent of our Archdiocese," Mrs. Poorman said in a letter dated Oct. 13 to all pastors, Archdiocesan board members, Religious communities, parish and district board presidents, agency heads, elementary and secondary principals, and directors and coordinators of religious education. A nomination blank appears on page 2 in this issue of the Criterion.

As an ad hoc committee of the Archdiocesan board, the Planning Commission will be accountable to the board for its work. The nominations will be presented to Archbishop Biskup by a vote of the board and the appointment to the commission will be for a two-year term.

BOTH THE NAMING of an Educational Planning Commission to direct and coordinate long-range educational planning and the move to establish a nominating committee for Archdiocesan board membership were authorized in separate resolutions at a board meeting on Oct. 12.

Sister Judith Shanahan, director of the Department of Planning of the Office of Catholic Education, will serve as executive secretary of the board.

3,000 signed up for Institute

An Archdiocesan Education Office spokesman reported Wednesday afternoon that more than 3,000 paid registrations have been received for the biennial Indiana Catholic Education Institute to be held in Indianapolis Oct. 28 and 29. "We are gunning for 4,000," the spokesman added. This would be double the number who attended the inaugural Institute held in 1974. Registrations are still being taken at the Archdiocesan Office of Education, 128 W. Georgia St., Indianapolis, telephone 634-4453. They will also be available at the Convention Center, where the parley is being held. The individual registration fee is \$10.

Cemetery Mass

The monthly Mass for the Faithful Departed will be offered at 2 p.m. Wednesday, Oct. 20, at St. Joseph Chapel, St. Joseph Cemetery, Indianapolis. This will be the last such Mass for the current year. Father John Sclera will be the celebrant. Final plans are being drawn up for the annual observance of All Saints Day, when 11 Masses will be offered in the St. Joseph Chapel.

Week's News in Brief

BY NC NEWS SERVICE

Good News Bible off the press

LONDON—The Good News Bible was published here Oct. 11, over a month in advance of the U.S. edition that is due Dec. 1. The New Testament portion of the work, which has been in print for 10 years, has already sold 50 million copies. The Good News version, the work of the American Bible Society, is an attempt to put the Bible into simple but well-written English.



CELEBRATE GOLDEN ANNIVERSARY—Mr. and Mrs. Primo Bernardon observed their golden wedding anniversary with a Mass of Thanksgiving at Christ the King Church, Indianapolis, on Oct. 9. Mr. and Mrs. Bernardon are both natives of Italy and were married in Cavasso Nuovo, Italy. Mrs. Bernardon is the former Vittoria Marmal. They have two children, Berto Bernardon and Mrs. Marcello Graffitti, both of Indianapolis.

Ford, Carter back school aid

DAYTON, Ohio—Both President Gerald Ford and Democratic presidential nominee Jimmy Carter expressed support for government aid for students in parochial schools in messages printed in the October issue of Today's Catholic Teacher.

Discusses Hearst conversion

SAN FRANCISCO, Calif.—Patricia Hearst's conversion to the Episcopalianism from Roman Catholicism was described by an Episcopal priest as a "very private matter," but not a "denial of the Catholic Church." Father Edward J. Dumke, assistant priest at Trinity Cathedral in Sacramento, talked to the press about Miss Hearst's acceptance of membership in the Episcopal church. He said he regularly gives Miss Hearst Communion at the federal correctional facility in Pleasanton, where she has been held after being sentenced to seven years for her part in a San Francisco bank robbery.

Czech Reds tighten screws

VATICAN CITY—Vatican Radio reported Oct. 3 that government pressure on parents has totally eliminated formal religious instruction in several cities in the Slovakia region of Czechoslovakia.

Filipino bishops file protest

ROME—Fourteen Filipino bishops have protested the upcoming national referendum on martial law in the Philippines as a "vicious farce" and a "mockery of the dignity" of Filipinos. In a communique received here, the bishops called martial law "a regime of coercion and fear, of institutionalized deception and manipulation." The bishops claimed that the Oct. 16 referendum on the fate of martial law is apparently going to be held under "oppressive circumstances."

Scores Chilean dictatorship

ROME—A leftist Catholic weekly here has quoted Cardinal Raul Silva of Santiago, Chile, as saying that the Chilean government is a "dictatorship modeled on Nazism." The weekly Com-Nuovi Tempi said that the quote was from an interview given by Cardinal Silva to Norwegian Evangelical Pastor Torgeir Havgar.

Waldheim raps Lamont sentence

UNITED NATIONS, N.Y.—United Nations Secretary General Kurt Waldheim objected to the sentencing of Bishop Donald Lamont of Umtali, Rhodesia, saying it "is not conducive to a peaceful settlement" in that country. Waldheim expressed his "deep regrets" Oct. 6 over this act by "the illegal regime" of Prime Minister Ian Smith. Bishop Lamont, a Carmelite born in Northern Ireland, was sentenced to 10 years at hard labor for failure to report the presence of black anti-Smith guerrillas and for "inciting" others to do the same.



RENOVATED FULDA CHURCH—Above is the interior of St. Boniface Church, Fulda, which has been completely renovated during the past year, principally with volunteer labor provided by the parishioners. The renovation will be marked with a Mass at 3:30 p.m. Sunday, Oct. 17, at which Archbishop George J. Blakup will be the principal celebrant. A covered dish supper for visiting clergy and members of the parish will be held after the Mass at the Sportsman Club. The present church was completed in 1865. Father Alan McIntosh, O.S.B., is the present pastor.

In capsule form . . .

Jesuit martyr John Ogilvie, cruelly tortured and hanged in his native Scotland in 1615, will be solemnly canonized in St. Peter's Basilica Oct. 17. The priest will be the first Scotsman to be canonized in 700 years. . . . Some 70,000 pilgrims walked 80 miles to the national shrine of Our Lady of Lujan to pray for peace and unity in Argentina. . . . Religion may "indeed be the glue that holds democracy together," said Dr. George H. Gallup, Jr., of the American Institute of Public Opinion at a meeting of area clergy and leaders in religious education. . . . The U.S. Supreme Court has declined to reconsider its July 2 decision upholding the constitutionality of the death penalty for murder. . . . Three persons protesting nuclear armament Oct. 5 were arrested in front of the White House by U.S. Park police for demonstrating without a permit, police said. Three other demonstrators, including a Canadian nun, left the scene after police ordered them to do so and were not arrested.

Names . . .

Incarate Word Sister M. Columkille Colbert, a pioneer educator in Texas and president of Incarnate Word College from 1923 to 1960, died in San Antonio at the age of 92. Jesuit Father William C. McInnes, president of the University of San Francisco since 1972, has resigned after a dispute with the board of trustees. Lutheran Bishop Helmut Frenz, refused re-entry into Chile last year for his role in aiding political prisoners, has become an official of Amnesty International, a London-based international organization concerned with human rights.

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No 30	Whole Wheel Mild Cheese (about 3 lbs)	\$ 6.50
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Lena looks to a missionary . . . for guidance . . . education . . . help. She knocks with confidence, knowing the missionary won't fail her.

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MISSION
SUNDAY
OCTOBER 24

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Catholic Home and Foreign Missions

136 West Georgia St., Indianapolis, Ind. 46225



"Ask and you shall receive, seek and you shall find; knock and it shall be opened to you." Taught by a Missionary that God listens and cares, the Oriental mother brings her troubles before the Altar. (What solace can people find who know nothing of God's love?) The Mission Church is indeed a place to pray . . . to hope . . . to knock.



To know that Christ died and rose again is the first step toward the knowledge that we too face a very real resurrection to eternal life. In reciting the final prayers for the deceased, Father affirms this most hopeful of truths for the grieving family.

THE TACKER

It's a boy!

BY FRED W. FRIES

Sister Mary Jonathan Schultz, O.S.B., genial news editor and photographer for the Criterion, played the Good Samaritan role at Tuesday's dinner at Stouffer's Inn for the National Meeting of Diocesan Liturgical Commissions.

As everyone was finishing dessert, a visiting priest at the table expressed his "beg-your-pardons" to go down to the lobby to purchase an after-dinner cigar.

"I happen to have one," Sister Mary Jonathan intervened, extracting from her purse not a Tiparillo, but a full-length Dutch Masters President.

The visitor did a double take until Sister explained that the Criterion compositor's wife had a new baby a few days before, and this was her first chance to give away the traditional stogie she had received.

Incidentally, both Mrs. Dennis Jones and Jonathan David are doing fine.

HIGH SCHOOL BRIEFING—"High School Night" has been scheduled for parishes in the Indianapolis North District on Tuesday, Oct. 19, at St. Luke School and on Wednesday, Oct. 20, at St. Andrew School. The program, beginning at 7:30 p.m., is arranged to give parents and their junior high school children the opportunity to acquaint themselves with the high schools in the area. Representatives from the high schools will give 20 to 30-minute presentations on their respective schools. Represented at St. Luke will be Brebeuf, Cathedral, Chastard, Scelcina, Latin School, St. Mary Academy and Marian Heights Academy, a girls' boarding school at Ferdinand, Ind. All except St. Mary's and Marian Heights will be represented at the St. Andrew's session.

LOURDES PILGRIMS—Two Benedictine Sisters from Our Lady of Grace Convent, Beech Grove—Prioress Mary Philip Selb and former Prioress Mary Robert Palmer—recently returned from a pilgrimage to Lourdes, France. Father Jerome Palmer of St. Meinrad, brother of Sister Mary Robert, was the pilgrimage director. Among the pilgrims were Mr. and Mrs. Charles Gettelfinger of St. Michael parish, Bradford.

Leisure Day scheduled Oct. 20 at Fatima

INDIANAPOLIS—"Leisure: Time or Trouble" will be the theme of a Leisure Day, Wednesday, Oct. 20, at Fatima Retreat House, Sister Luke

Crawford, S.P., will direct the day for young mothers and all interested women. Beginning at 9 a.m. and concluding at 2 p.m., the Leisure Day includes babysitting service at Fatima for children five years and under.

Women's Retreats at Fatima in October begin on Friday evenings and conclude by 3 p.m. on Sunday. For Oct. 15-17, the priest director will be Father John

Emge; Oct. 24-26, Father James Lex. For information, call Fatima Retreat House, 545-7881.

Dance Scheduled

INDIANAPOLIS—The Altar Society of St. Roch parish will sponsor a '50's Dance on Saturday, Oct. 23, in the school hall from 8:30 p.m. to 12:30 a.m. WIBC D.J. Nat Humphreys will host the dance.

AUTHOR IDENTIFIED—In last week's column we printed a touching meditation entitled "I was Hungry," but the source from which we reprinted the item did not indicate the authorship. Early this week, however, we received a note from Father Don Rahl, pastor of St. Ann Church, Terre Haute, who was kind enough to send a copy of the complete text. The meditation is entitled "Listen, Christian," and the author is Bob Rowland. It appeared in "Witness Intermediate," under the date of March 31, 1968. Since our version last week was truncated, we are printing the entire text below in case readers would like to clip it out for future reference.

LISTEN, CHRISTIAN

I was hungry, and you formed a humanities club and discussed my hunger. Thank you.

I was imprisoned, and you crept off quietly to your chapel in the cellar 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.

So where have your prayers gone? What have they done? What does it profit a man to page through his book of prayers when the rest of the world is crying for his help?

—Bob Rowland

AROUND AND ABOUT—Father Daniel Buechlein, O.S.B., was recently appointed to a second five-year term as president of St. Meinrad School of Theology. . . . The Sacrament of Anointing of the Sick will be administered at 2:30 p.m. Sunday, Oct. 17, at St. Lawrence Church, Indianapolis. The ceremony is open to all. . . . A Yoga Workshop has been scheduled at Alverna Retreat House for Saturday, Oct. 23. Lorrie Trueblood, 253-7302, has the details.

Remember them in your prayers

BATESVILLE

† CARL J. FEHLINGER, 68, St. Louis, Oct. 4; Husband of Marie; father of Marcia Fehlinger and Richard Fehlinger, both of Clermont; Stephen of Indianapolis; and Larry of Ma, Pa.

BRAZIL

† W. NEIL JONES, 48, Annapolis, Oct. 8. No listed survivors.

BROOKVILLE

† DOROTHY WOLFE, St. Michael, Oct. 9. Mother of Mary Ann McCreary of Laurel; sister of Albert Gals of Bronx, N.Y.; Robert Baudendistel of Denver; and Agnes Mullaney of Cincinnati.

CAMBRIDGE CITY

† JULIA MAE FIELDS, 65, St. Elizabeth, Oct. 11. Wife of Randolph; sister of Thomas Duffey of Park Hills, Ky.; Frank Duffey of Cincinnati; Catherine Feldman of Newport, Ky.; and Gertrude Duffey of Cambridge City.

CHARLESTOWN

† GRACE (Buddy) WAMPLER, 43, St. Michael, Oct. 6. Wife of Charles H. Wampler; mother of Nina Sue Wampler of Birmingham, Ala.; and Deborah N. Krueger of Louisville, Ky.; daughter of Chester Melser of Louisville, Ky.; and Betty Melser of Charlestown.

CLINTON

† ARTHUR L. VIETTI, 63, Sacred Heart, Oct. 12. Brother of Claude of Clinton; Pete of St. Petersburg, Fla.; and Marguerite Ricouds of Rosedale.

† DEANNE GIORDANO, 15, Sacred Heart, Oct. 12. Daughter of Mr. and Mrs. Eugene Giordano; sister of Jacqueline and Pamela, both at home; granddaughter of Mr. and Mrs. Charles Pupilli of Lafayette.

CORYDON

† PAUL L. AKRIDGE, 47, St. Joseph, Oct. 4. Husband of Josephine; father of Paul K. David, Paul K. Akridge, all of Corydon; brother of Lillie Mary Angell of Henryville.

FLOYDS KNOBS

† SHARON L. D. MISSI, 23, St. Mary-of-the-Knobs, Oct. 9. Wife of Marvin L. Missi, Jr.; daughter of Mr. and Mrs. Charles E. Davis of Floyds Knobs.

† EVA M. GIML, 47, St. Luke, Oct. 5. Sister of Eli Giml.

† ROBERT P. HOLLAND, 44, St. Jude, Oct. 7. Husband of Mildred; father of Robert M. and Patrick R. Holland; brother of Nellie Jones, Alice Miller, Harry, Isaac, Robert and Joseph Holland; stepfather of Sharon Trent, Rita Steyer, Theresa, Paula and Margie Herbert.

† MURIEL CARR, 54, St. Patrick, Oct. 7. Mother of Lana Tarter, Ricki Warren, Thil Cartwright and Donald Carr; sister of Elaine Ribble.

† JENNIFER A. HOLLAND, 3, St. Barnabas, Oct. 8. Daughter of Mr. and Mrs. John F. Holloran; sister of Donna, John, Jr., Timothy and Christopher Holloran; granddaughter of Mathilda M. Holloran and Mr. and Mrs. John J. Kirch.

† ANTONIS POKULIS, 85, St. Thomas, Oct. 9. Husband of Helena; brother of John Pokulis.

† ARTHUR M. SLINGER, 76, St. Lawrence, Oct. 9. Husband of Edith M.; father of Margaret R. Gentry, Dorothy J. Hagner, Arthur M. and Charles R. Slinger; brother of Josephine Slinger and Helen Linder.

† JOHN RANEY, 66, St. Lawrence.

Blood program workshop slated

INDIANAPOLIS—Volunteer Blood Program Chairmen have been alerted to a workshop to be held at 10 a.m. Tuesday, Oct. 19, at the Volunteer Services Building, 2844 N. Pennsylvania St.

Those attending will have an opportunity to exchange ideas and to prepare for On-Site blood drawings which may be scheduled in the near future.

Plastic donor cards can be picked up at the workshop. Details can be obtained by calling Debbie Burch, 784-8079.

OUR CREDENTIALS

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Oct. 11. Father of Marjorie Stevens.

† SARAH L. CRAWFORD, 68, St. Philip, Oct. 12. Wife of Dr. John A.; stepmother of Andrea, Susan, John, Wesley and Charles Crawford; sister of Father Thomas Jones, O.S.C. of Phoenix; and Elizabeth A. Jones.

† CHESTER J. CIESLAK, 64, Holy Spirit, Oct. 12. Husband of Mary A.; father of Arlene Wood, Carolyn, James, Gerald, Thomas and Rev. Daniel Cieslak; brother of Mrs. Eugene Bock, Mrs. Sanfer Schumaker, and Leonard Cieslak; son of Marie Cieslak.

† JOHN R. O'CONNOR, 68, Little Flower, Oct. 14. Brother of Patrick and Vincent O'Connor.

NEW ALBANY

† MARY T. DEARING, 72, St. Mary, Oct. 6. Mother of T.C. Dearing of Norfolk, Va.; George T. and Rita A. Dearing, both of New Albany; Mrs. Eugene Timmons of Homestead, Fla.; and Mrs. J.W. Elkin of Floyds Knobs.

RICHMOND

† KENNETH E. DRISKILL, 58, St. Andrew, Oct. 8. Husband of Dolores; father of Daniel of Milton; Frederick of Cambridge City; Roberta Jones of Fountain City; Nancy DesCombes of Connersville; Joyce Wilsday of Richmond; Christina and Karen Driskill, both at home; brother of Cheltz of Grand Rapids, Mich.; Francis of New Castle; James of Richmond; Lavinia Luce and Sylvia Rhodes, both of Muncie; Marcella Tucker of Winchester; Aline Steele of Lynn; and Margaret Downing of Tampa, Fla.

ST. MEINRAD

† JOSEPH DOHRER, 87, St. Meinrad, Oct. 9. Brother of Frances Connelly of Flagstaff, Ariz.

TELL CITY

† WILLIAM (Jack) MELTON, 62, St. Paul, Oct. 8. Husband of Anna; father of Richard of Sandridge, Ind.; Michael of Cannelton; and Thomas of Tell City; son of Dorothy Melton of Columbia, S.C.; brother of Margaret Wilkerson of Columbia, S.C.

† THERESA M. MARCHAL, 60, St. Paul, Oct. 8. Sister of Roman Gesser of Tell City.

TERRE HAUTE

† RUTH E. WAGENHAUSER, 74, St. Benedict, Oct. 12. Wife of August J.

Chatard sets 'Platter Party'

INDIANAPOLIS—A "Platter Party" will be held at Chatard High School cafeteria Saturday, Oct. 16, from 9 p.m. until midnight.

The dance is sponsored by the Trinity Club of Chatard's Parent-Faculty Organization. Ron Hofer, disc jockey, will provide the music.



BLESSING OF THE PETS—Father Carmen Petrone, associate pastor at immaculate Heart parish, blessed the pets of the school children in a ceremony on the school's playground Monday, Oct. 4, the feast of St. Francis of Assisi. The pets ranged in size from a sheep dog to a cricket. The program was the outgrowth of Respect Life Month as a visual means of impressing upon the children the goodness of God and His love for all creatures.

St. Jude plans Annual Novena

Social Slated

INDIANAPOLIS—"Putting on Christ" will be the theme for the annual solemn Novena in honor of St. Jude the Apostle to be held at St. Jude Church, 5353 McFarland Road, Oct. 20-28.

Father Matthew Brozovic, O.F.M., of Holy Family Priory, Pittsburgh, will be this year's Novena preacher.

Mass and special Novena prayers will be held each evening at 7:30 p.m. Father Matthew has an extensive background in

conducting missions and retreats.

Father William Morley invites the public to join the parish in the nightly Novena devotions.

INDIANAPOLIS—St. Bridget parish will sponsor its annual Social on Sunday, Oct. 17, in the parish hall. Dinner will be served beginning at 4 p.m. Entertainment for all ages.

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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.

Justice for whom?

The Indiana Catholic Education Institute has chosen as its theme "Justice is the Name of God." The Archdiocese is about to launch a three-year program of long range educational planning. These two facts tie together what may be the greatest need in Catholic education today. The only real injustice that needs to be corrected in Catholic education is the injustice done to the Church and to God Himself.

Faith in a just and merciful God must be passed on through the people who live by it. In each generation the weakness or strength of parents' faith will determine largely the weakness or strength of their children's faith. A school can reaffirm and support this. Catholic schools which do not reaffirm and strengthen the Catholic faith of the Church are not only unnecessary, they are actually weakening the power of Christ in the world.

There are some obvious signs of this weakening. As long as there are Catholic schools, religious men and women must be part of them. A strong and faithful laity who teach and administer the school is vital, but priests and nuns cannot escape the responsibility their influence carries in the day-to-day operation of a school. Priests and nuns offer their lives in the faith of Christ in a way not possible for laymen. The visibility of the faith of clergy and Religious is thus absolutely necessary for the young person growing in faith. A school without their presence to some degree is weak.

Moreover, schools which

leave aside the religious education program as either the strict domain of the clergy and Religious or a program that will take care of itself do the Christian life a severe injustice. It is so vital that teachers and administrators in Catholic schools be hired among other reasons on the basis of the strength of their own faith life. The pre-requisite is not being Roman Catholic; the pre-requisite is being a person for whom faith in Christ is an essential and fundamental part of living. Each man is going to be at different levels in growth and understanding of this. But Catholic schools cannot afford to hire and pay teachers and administrators for whom faith is a confusion to be tested on teen-agers or a coat that is put on and taken off at leisure.

Teaching in a Catholic school is not just a job. We should not look at the available market of teachers as a hope for obtaining cheap labor. We also cannot continue to operate schools for people who use them as a means of running away from social responsibilities and as havens from social ills. Catholic schools which offer prestige to segments of society are likewise an injustice.

The hope of an education institute is that educators will look at themselves and attempt to strengthen not only their teaching abilities but also their own struggles in faith. Catholic educators can never forget their primary role as educators. They are continuing the message of Jesus Christ in a hostile world. For that they must be first of all believers in a saving God and an eternal kingdom.—T.W.

Apartheid

The continuing racial crisis in Africa appears "foreign" to most Americans. We would not like to draw comparisons or be reminded of our own crises in this regard. We would not like to have it pointed out that racism continues to be a problem for us too. We can point to our successes, but we would like to forget the failures.

One means of shutting our eyes to our own problem is to mask it as something other than what it is. And in understanding the African plight we sidestep the basic issue by harping on another, important aspect of the issue, but not the primary one. In other words, to avoid dealing with the basic problem of the freedom of oppressed individuals, we are tempted to get wrapped up in the so-called "Red" threat to Africa.

Perhaps because the racial policy in South Africa is so unique, we fail to comprehend the scope of the enslavement involved. The policy is called apartheid. Whether or not it is more diabolical than the system of slavery devised by people in the United States in its past is an academic question. The fact is that it is a diabolical system. The restrictions it enforces on

native populations reveals the insecurities of the white European population which strives to control it.

Apartheid, for example, includes the following oppressive regulations: 1) No native African may have his wife and children residing in the same house with him unless they have government permits to do so; 2) No native African male may reside anywhere in the country without a permit; 3) At any time and without warrant, police may enter and search the premises of any African youth under the age of 18 if the policeman suspects the youth of committing the criminal offense of residing with his father without the required permit to do so.

Those are but three regulations under present South African law. Their obvious goal is to destroy family structure. In effect, the law denies a very basic right to life. The technique of the government is called "divide and conquer." Its aim is to keep one group in society in submission to another group. A Christian may live in ignorance of such a law, but the Christian may not be excused from its evil.

The white South African population can only be pitied. Their future is non-existent. They are guilty of refusing to some men the natural rights which are theirs. That issue is complicated by the prospect of rebellions which would bring more slavery rather than less. But the principal issue cannot be forgotten. Changing the law is an obvious necessity. That South Africa can do it peacefully is questionable. That Americans, who have the experience of accepting moral guilt for slavery, can be supportive and helpful is a duty and a responsibility. But are we able to allow South Africa to deal with its own problems freely and without our own prejudices?—T.W.

BY MSGR. GEORGE G. HIGGINS

What is the attitude of organized labor with regard to profit sharing? I recently had occasion to look into this question in preparation for a paper I have been asked to deliver on



"Profit Sharing and Industrial Morality." I was told by one well-informed labor bureaucrat that "We have nothing directly on profit sharing, but unofficially we are leery and I am personally against it."

Some of those who have researched this subject more carefully than I have been able to do have concluded that labor's lack of interest in profit sharing is based on its opposition to incentive plans or on the fear that profit sharing will be used as a device to undermine trade unionism and to thwart the development of genuine collective bargaining. I suspect that that's only half the story, and not the most important half at that.

IN OTHER WORDS, I HAVE the impression—which I cannot clearly

articulate, even if I could claim to speak for organized labor on this issue—that the underlying difficulty is that profit sharing, from labor's point of view, may have been oversold, whether consciously or not.

Rightly or wrongly, organized labor seems to have roughly the same attitude toward profit sharing as it has toward European-style co-determination or co-management—and for basically the same reasons.

I have never read an official or even an unofficial labor statement on the specific subject of profit sharing in this particular context, but I have read many such statements on co-determination or co-management, the most recent being a major address delivered in May of this year by Thomas Donahue, George Meany's Administrative Assistant, at an international conference in Montreal on industrial and labor relations.

Donahue said, among other things, "We do not seek to be a partner in management—to be, most likely, the junior partner in success and the senior partner in failure. We do not want to blur in any way the distinction between the respective roles of management and labor in the plant.

We guard our independence fiercely—independent of government, independent of any political party and independent of management.

Similarly, we guard our strength and our militance and when we bargain, we bargain on all issues—whether they are mandatory subjects for bargaining under our laws or not—because realistically, they are all on the table. And we probably bargain on as many, if not more, issues than the number we might have any impact on as members of a Board of Directors."

In summary, Donahue says that "U.S. collective bargaining will be, as it always has been, contemptuous of textbook formulas and definitions." While he never explicitly says that profit sharing falls within this category, I suspect that he might be inclined to do so if the question were put to him directly.

THE CASUAL READER of Donahue's Montreal paper might be tempted to read into it a philosophy of labor-management conflict basically incompatible, now and forever, with any type of co-determination or co-management and with any type of

profit-sharing plan. I think that would be stretching Donahue's point too far.

What I hear him saying is that, for the time being and for the foreseeable future, organized labor, for pragmatic and realistic reasons, is going to stick to a flexible and aggressive type of collective bargaining on any and all issues and is not interested in theoretically restructuring the present wage system or the present system of labor-management relations. In this respect, he is undoubtedly speaking not only for himself, but for the mainstream of the labor movement.

He and his associates in the movement may be right or may be wrong. For my limited purposes in this column, that's beside the point. The point is that if profit sharing regarded, not as a panacea, but as one pragmatic means of improving upon our present system of labor-management relations, is to win the day, those who are promoting it will have to enter into a long-term dialogue with organized labor with the hope, at the minimum, of clearing the air and at the maximum, of coming to an understanding.

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THE YARDSTICK

Is organized labor against profit sharing?

DALE FRANCIS SAYS

'Nobody's listening; everybody's shouting'

BY DALE FRANCIS

Because I believed abortion should and would become an issue in the 1976 presidential campaign, I had hoped that from the campaign there would come a better understanding.

But that's not what is happening. Abortion is an issue, but there is no understanding. The trouble is nobody's listening, everybody's shouting. When I say nobody's listening, I mean those who favor the pro-life cause as well as those who do not. The fault lies with both sides, but because we are the ones who must convince others of the justice of our position, we are the real losers in the development of an impasse that polarizes the question.

I understand our reaction. It is an emotional reaction, the news media says. And why shouldn't it be? When you understand abortion for what it really is—the killing of innocent human life—then how can you be anything but emotional about that? And yet, because our purpose must be to end this evil, we must persuade others. You can't do that by shouting at them.

Some of the pro-life reaction has been unjust. It is true that Jimmy Carter does not favor the constitutional amendment to protect human life from conception that most of us believe is the only feasible solution. It is valid to contend that he does not understand the basic issue; it is valid to make his position on the issue decisive in determining your vote. But it is wrong to make the jump from Carter's rejection of a human life amendment to the charge that he is in favor of murdering unborn infants—as one demonstrator's sign shown on the television news said.

THE TRUTH IS THAT neither of the presidential candidates supports what seems to most who favor the pro-life cause to be a solution.

Gerald Ford's support for an amendment that would return the question of abortion to the states would only bring us back to the chaotic situation that existed before the Supreme Court decision opened the floodgates. It would complicate the situation, but it would not solve it. Yet, because his solution fails to meet the needs of the situation, there is no reason to doubt the sincerity of the President as there is no reason to doubt the sincerity of his opponent. Neither is pro-abortion, but neither seems really to understand the reality of the situation.

If we who are pro-life have fallen into the fault of being too shrill, of attempting to shout people into agreeing with us, we aren't the only ones who aren't listening. Those who are willing that abortion should continue never really hear what we are saying.

The real difference between us is in how we see the infant in the womb. We see the unborn infant as a real human person. What other way can the infant in the womb be viewed? We ask. Science tells us that at the instant of conception all the qualitative determining factors are already present—the sex, the pigmentation of the skin, the color of the eyes, the texture of the hair. Unless illness, accident or act of man intervenes, that life already begun will continue only with quantitative changes, the same life through pregnancy, infancy, childhood, adolescence, youth, maturity, old age. It is life in continuum; the life in the womb is human life as surely as the life outside the womb after birth is human life. It is so clear, how can anyone fail to see it?

But there are those who do not see it. Clear as it is to us, there are those who simply cannot adjust their minds to the concept of the existence of human life until after birth. We speak again

and again, trying by logic, by scientific fact, to make others understand. But they are not listening. It is not that they are evil people willing to have human life destroyed if they knew it was human life. It is just that they don't understand.

The Los Angeles Times editorialized recently on the subject. What is involved in the question of abortion, the editorial writer said, is a question of human rights. Exactly! That is what it is! You read on, and you discover The Times is speaking of the right of the mother to destroy her unborn child.

The infant, the editorial said, has rights only when it is viable, able to live outside the womb. And you realize that they just don't understand.

THERE'S THE PROBLEM, getting people to understand that what we are talking about is the reality of human life in the womb. One columnist wrote that abortion is not forced on anyone. He was thinking only of the women who may or may not choose abortion. It just doesn't occur to him that the very essence of the problem is that abortion is always forced on someone—the infant who is destroyed. The trouble is that he just doesn't understand that infant is

"someone."

When we speak of abortion on demand, we are not heard. One woman columnist thought it meant only when abortion was requested. An evil accelerates, and we hear now of abortions that are chosen because the mother has learned the sex of the child—and she wanted a boy and the baby is a girl—and we fairly scream the warning of what is happening to our people and nobody hears us.

Nobody is listening. We often are not listening enough to understand that those who oppose our cause are not evil but people who don't understand. They don't listen to us and unborn babies die.

Letters to the Editor

True worship: 'the fruit of a heart made right with God'

To the Editor: I have heard complaints made to children, as well as to adults, on their lack of singing and their response during Mass.

Response at Mass or true worship anywhere is the fruit of a heart made right with God. One cannot respond (and rightly so) if inside they're in knots about their own sinfulness.

We are told to worship God in "spirit and in truth." (John 4:24) If our spirit is depressed, it certainly won't be joyful.

We cannot love and worship someone we do not know in our hearts. In order to know our Father and our Savior Jesus, we must talk to Him daily. In our own plain conversation. You cannot get to know anyone unless you spend time with them.

With Jesus, this means prayers (conversational) and Scripture daily. God knows our problems. He wants us to acknowledge that He knows them. Our Father loves us personally with an eternal love, enough to send Jesus, His only Son, to die for our sinfulness.

Could we send our son to die for someone? His love is real, and it's personal. We must get to know Him personally in prayer and Scripture in order to love Him and praise Him with

our hearts, mind and strength, and our voices, as well.

His joy wells up in us and praise and real worship come forth as a response

to a living reality of the person of Jesus in our lives.

Theresa LaRoche
Indianapolis

Urges support of pro-life candidates

To the Editor:

There are a few Catholics who indicate that we must not vote for a candidate on one issue. However, if the lives of all Catholics were threatened because certain individuals were legally allowed to kill us, we would only vote for those candidates who would stop such slaughter.

In fact, we would not support candidates, who are otherwise highly qualified, if they refused to vote for legislation to protect our lives.

We would realize that a fruitful economy, good medical care, economic justice and excellent education are useless if we do not have the most basic right—the right to life. Thus, why should a few Catholics criticize those who only vote for pro-life candidates? Are these few individuals so selfish that they place less value on the lives of the handicapped, the disadvantaged, the elderly and the unborn than on their own lives?

We must demand proper moral standards from our elected officials.

Only those morally upright officials, who support a human life amendment, deserve our votes.

Jeremy Jackson
Silver Spring, Md.

LETTERS WELCOME

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

Applauds Criterion's Franciscan coverage

To the Editor:

I don't know when I EVER felt so proud to be a Franciscan in the Indianapolis Archdiocese as I did upon seeing our Congregation so prominently featured in the current issue of the Criterion!

Your new format is very attractive and adds much readability to the paper. St. Francis had a high respect for the written word; was a frequent correspondent; and urged his followers to "make copies of his letters and send them out immediately!" He would be pleased to have us reminded, as you so beautifully did, to be instruments of the Lord's peace. Thank you!

Sister Carol Ann Munchel
Director of Communications
Sisters of St. Francis
Oldenburg, Ind.

DEADLINES

For information of correspondents and advertisers—deadline for all news copy for the Criterion is noon Tuesday of the week of publication. Photos must be in the Criterion office by noon Monday of the week of publication. Advertising copy must be submitted by noon Friday of the previous week of publication. Advertising office closes at noon on Friday.



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ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

DO WE REALLY NEED GOD'S MERCY?

BY REV. JOHN J. CASTELOT

A few years ago the author of an article on original sin remarked that the Bible is a record of salvation history, not damnation history. What surprised me was not the statement itself, but the fact that it had to be made. Still, it is true that many people, with only a superficial or even distorted knowledge of Scriptures, think of them in terms of sin and punishment. Conscious of their sinfulness, they live in terror (hatred) of a God who is waiting to get even with them. Burdened with



guilt, they look upon misfortune as a sign of God's anger.

The Bible, beginning with the story of man's fall from God's favor, says a great deal about human sinfulness. It does so, however, not to grind us into despair, but to give us hope. It tells us again and again that our God is loving, merciful and saving—a God whose purpose is not to condemn but to redeem.

TAKE THE CASE OF THE GREAT King David, from whose line the Messiah would one day come. Favored by God in many ways, he committed adultery with his next-door neighbor, then had her husband murdered. The author of the account, with muted understatement, tells us

that "the Lord was displeased with what David had done" (2 Sm., 11-27).

Yet, powerful king though he was, when reproached by the prophet Nathan, he confessed humbly, "I have sinned against the Lord." Nathan answered David, "The Lord on his part has forgiven your sin; you shall not die" (2 Sm. 12, 13).

David proceeded to do what amounted to public penance—rather amazing, given his position and prestige. He could rest assured of God's forgiveness, but his sin brought about its own punishment. It marked a turning point in his brilliant career, and the rest of his life was marked by misfortune and heartbreak.

"Ah! God was still punishing him." Not so. God does not "punish"; He forgives and saves. It is our sins which carry within them the seeds of their own punishment. But that is another question.

The psalms are filled with conviction of the need for forgiveness and confidence that God's mercy is ever at hand. The classic example must surely be Ps 51 (or 50 in older Catholic editions), the famous Miserere, which you will find well worth rereading. Another beautiful psalm of this type is Ps 130 ("Out of the depths"). These verses express our theme quite exactly: If you, O Lord, mark iniquities, Lord who can stand? But with you is forgiveness, that you may be revered (3-4).

THE PROPHETS, TOO, for all their fiery denunciations of the people's sins, constantly call them back to God's mercy. At the beginning of the Book of Isaiah, we read this moving plea: Come now, let us set things right, says the Lord: Though your sins be like scarlet, they may become white as snow; Though they be crimson red, they may become white as wool (1, 18).

An earlier prophet, Hosea, stressed this theme so much that he is known as the prophet of divine love. And so, even the God of the Old Testament, who has often been caricatured as a hard, vindictive Judge and a sort of Lord High Executioner, turns out to be a loving, merciful God, willing and eager to forgive.

This divine eagerness to forgive, to save, is perhaps the central theme of the New Testament. The theme is stated at the beginning of the Gospel of Matthew.

Joseph is hesitant to accept his mysteriously pregnant fiancée and the angel reassures him: "Joseph, son of David, have no fear about taking Mary as your wife. It is by the Holy Spirit that she has conceived this child. She is to have a son and you are to name him Jesus, because he will save his people from their sins" (Mt. 1, 20-21). The very name of Jesus sums up His mission as merciful savior, who came not to condemn but to forgive.

In parable after parable, divine mercy is stressed. This is especially true of the Gospel of Luke, whom Dante called "the chronicler of the gentleness of Christ." He has preserved many examples of Jesus' attitude to sinners not mentioned by the other evangelists. Only he, for instance, tells us of Jesus' forgiveness of His executioners and of the penitent thief on the next cross. Only he has preserved for us the parable of the Prodigal Son (the Forgiving Father), and how much the poorer we should be without that!

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God's mercy is a free gift to man

BY DEACON STEVE LANDREGAN

As we view God through the prism of our own humanity, an inevitable distortion occurs. There is no place more evident than when we reflect upon God's mercy.

A French playwright makes the point well in a play when he depicts the Last Judgment. The righteous are assembled at the gate of heaven awaiting their moment of victory.

As they wait for the gate to swing open to permit their triumphal entry, a rumor starts circulating among the crowd. The rumor suggests that God has forgiven all men. Hell is to be abolished and only heaven will remain.

"That's not just," one cries.

"After all I went through to get to heaven," another complains.

SOON, THE CROWD'S surprise

turns to resentment and, then, to fury. They begin cursing God. At that very instant they are damned.

The playwright shows that the righteous condemned themselves because they had seen God's great act of mercy through the prism of their own selfishness and condemned it. They had forgotten Jesus' promise that "Blessed are they who show mercy; mercy shall be theirs" (Mt. 5, 7).

God's mercy is not deserved by any creature. His mercy comes to each of us as a free gift. Had God's justice not been tempered by His mercy, there might not have been a Jesus Christ or a redemption.

We recall in the Sacred Liturgy that in justice God condemned man, and in mercy He redeemed him. We become truly aware of the mercy of God when by God's grace we become aware of our own sinfulness. God's mercy does not in any sense defeat or reduce His justice. It transcends it and turns the sinner into a just man... a man made just by God's mercy.



Steve Landregan writes, "Jesus' ministry is a ministry of mercy, a ministry to the lost sheep of Israel, a ministry to the outcasts and derelicts. His is the ministry that takes the sinner who is deserving of God's justice and justifies him, so that he becomes the beneficiary of God's mercy." Jesus illustrated the mercy of God on sinners in the parable of the Pharisee and the Publican as depicted in this 19th-century woodcut by John Everett Millais. [NC photo]

As God forgives, so should we

BY ANGELA M. SCHREIBER

"If you had put your shoes where they belonged, you'd have no problem finding them," I said impatiently to my 11-year-old daughter this morning.

"We're never going to be on time if you can't move faster," my husband remarked to me with irritation as he passed by.

"Well, if you'd help her find her shoes, maybe we'd make it," I retorted. "Furthermore, if you'd call me a half hour earlier, life in the mornings might be a little easier."

AND SO IT WENT THIS MORNING. By the time the three of us got in the car, we had all displayed enough temper to know it was best to keep quiet.

Then when I got to the office, I saw the first notation on my calendar—write an article about mercy—do we need it?

My immediate response to the question was: When don't we need mercy? And I took time out to think seriously about this morning and our constant need for mercy.

For three of us (little Angela had protested loudly to my chastisement), the day had begun with a common human failure—TEMPER. But before the day is over, each of us will have experienced something good, too. I already know the good experience for me—it's that reminder on my calendar. It has made me stop and think.

THE MERCY OF GOD is a golden thread woven through the tapestry of salvation history. References to God's mercy, His compassion and fidelity to His covenant, far outbalance the Old Testament references to His wrath.

Jesus' ministry is a ministry of mercy, a ministry to "the lost sheep of Israel, a ministry to the outcasts and derelicts." His is the ministry that takes the sinner who is deserving of God's justice and justifies him, so that he becomes the beneficiary of God's mercy.

As Christians, we are called to be merciful as the Father is merciful, to have compassion in our heart for our neighbor. The mercy we show to others is a response to God's mercy... it is a sharing of the mercy He has shown to us.

We acknowledge our own ministry to mediate the mercy of God when in the Lord's prayer we call upon the Father to show us mercy to the degree that we show mercy to others. We must, indeed, view mercy through the prism of God's unselfish love rather than through the prism of our own selfishness.

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Length can ruin good invocation

BY MSGR. JOSEPH M. CHAMPLIN

At an ecumenical graduation service a few years back one of the clergymen introduced his benediction in the usual manner: "Let us pray."

We all stood, bowed our heads and prepared to listen in a reverent spirit for this concluding prayer of the ceremony. My colleague's invocation, however, became more of a sermon. It went on and on and on.

I strongly disapprove of clergy in the sanctuary looking at their watches within the course of a liturgy and attempt to resist that impulse myself when serving as a celebrant. But as his benediction continued, my legs grew weary and my restless mind wandered. I finally yielded to the temptation. A swift and concealed glance at my watch (head still bowed), indicated the prayer was now into its seventh minute.

THIS EVENT REMINDED me of the late Cardinal Cushing's invocation at the inaugural of President John F. Kennedy. That prayer likewise seemed interminable, and I believe only a fire in the lectern brought the oration to a halt.

In our multi-media age with television such a dominant means of communication and entertainment, visual images generally tell the story; words usually but accompany the pictures and tend to hold secondary importance.

During the televised "Statio Orbis" concluding Mass of the recent Eucharistic Congress, for example, the cameras began to look for other scenes of interest—the crowd, flashbacks, the President—while Cardinal Knox delivered his homily. Straight talk on TV lacks the power to sustain interest. Words, words, words and the viewer flips to another program; the same could be true of those who worship—their minds may switch to another channel when the liturgy becomes too wordy.

This is one of the dangers in spontaneous, extemporaneous public prayer on the part of celebrants or leaders of worship. It takes careful preparation to speak succinctly, to use a minimum of words, to say much with a few, well chosen phrases. Otherwise, we normally are very verbose.

I am not referring here to non-liturgical prayer gatherings which have grown rapidly in recent years. More extensive and subjective praying out loud in those specialized circumstances may well have power and impact. Instead, these observations apply to official worship; e.g., the rituals for Mass and the sacraments, or to generalized public services, like the graduation event mentioned earlier.

The Roman Missal, especially in its prayers or orations, usually follows that pattern of paucity in word use. The "collects" are brief, the phrases few and universal in scope.

IN THEORY, THE CONGREGATION has been invited to pray silently and very personally for a short period of time. Then, the celebrant, speaking in their name, collects or sums up the many individual, private intentions and presents them to the Father through Jesus our mediator in the Holy Spirit. A short, concise, objective prayer can do that; a lengthy, subjective oration tends to take the congregation in a different direction.

The opening prayer for this year's 29th Sunday in Ordinary Time illustrates the Missal's brevity:

Almighty and ever-living God, our source of power and inspiration, give us strength and joy in serving you as followers of Christ, who lives and reigns with you and the Holy Spirit, one God, forever and ever.

The alternative opening prayer for that Sunday is more expansive, but still reflects the same principles of succinctness:

"Lord our God, Father of all, you guard us under the shadow of your wings and search into the depths of our hearts. Remove the blindness that cannot know you and relieve the fear that would hide us from your sight. We ask this through Christ our Lord. Amen."

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THE WORD THIS SUNDAY

By Father Donn Raabe

TWENTY-EIGHTH SUNDAY OF THE YEAR

"We have put our hope in you"

Isaiah 53:10-11
Psalms 33:4-5, 18-22
Hebrews 4:14-16
Mark 10:35-45

Being helpless is something we avoid like the plague. We are vulnerable, but we don't like to think about it. We fight that feeling and try to make it go away. Life is full of joys, but the feeling of not being in control of our destiny haunts us. "We have put our hope in you," as the Psalm says, stares vulnerability in the face with the faith that Jesus knows what it's all about, that he understands us and will uphold us in time of need (Hebrews). He cannot assure us of fame or fortune, only of sharing what he had to go through—sometimes a terrible aloneness, yet believing that suffering for the sake of others was worth it (first reading). The people who most deeply speak to our hearts, and that's real authority, are not those who are in it for what they can get out of it but those who seem to forget the price to self so that others may grow and come to deeper life. They are the ones who have "put their hope in Him."



PLAN FALL CARD PARTY—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, Beech Grove, on Sunday, Oct. 17, at 2 p.m. The committee in charge of arrangements includes, from left, Mary Kirch, Eleanor Reimer, president of the Guild, and Lucille Zickler.

Key tilts highlight grid slate

BY DENNY SOUTHERLAND

Key games spotlight week-end action, as Indianapolis' Deane's CYO football teams play their second to last games of the season Sunday.

In Cadet Division I, unbeaten St. Simon meets once-beaten St. Michael at Roncalli High School at 3:45 p.m.

On the "56" level, undefeated St. Christopher travels to Mt. Carmel to play the once-beaten Northsiders at 1:30 p.m. in the interdivisional battle.

Two unbeaten teams meet at St. Barnabas, Sunday, in a Division III game at 1 p.m. St. Barnabas hosts St. Jude with both schools sporting 5-0 marks.

Division champions start play-off action Sunday, Oct. 31, with the championship and consolation games slated for Sunday, Nov. 7 at the CYO Stadium.

CYO kickball finals opened

Division Champion St. Jude and Division runner-up Holy Spirit met last Tuesday at Christ the King for the CYO Cadet "A" League kickball title. Results were not available at Criterion deadline.

Today, Friday, Oct. 15, two "56" teams meet at St. James at 4:30 p.m. for their league crown. Eight teams began competition in the play-offs last Tuesday. They were: Immaculate Heart, St. Mark, St. Plus X "A," St. Plus X "B," Holy Name, St. Luke, St. Jude and St. Lawrence.

Next Sunday, Oct. 17, two Junior teams will meet for the title at Little Flower at 2 p.m. The six teams competing for the championship are: St. Malachi, Holy Spirit, St. Matthew, St. Roch, Holy Name and St. Luke.

Franciscan nun dies at age 49

OLDENBURG, Ind. — Mass of Christian Burial for Sister Phyllis Marie Martin, O.S.F., 49, was held at the Convent of the Immaculate Conception on Friday, Oct. 8.

Sister Phyllis Marie, formerly known as Sister Mary Otto, spent six years teaching on the Crow Indian reservation in Montana. She also taught in schools in the Archdiocese and in Ohio.

A brother, Father Urban Paul Martin, a Glenmary missionary, was killed in an automobile accident two months after his ordination in 1952.

Survivors include the parents, Mr. and Mrs. Otto Martin of Hamilton, Ohio; and two brothers, Donald Martin of Brook Park, Ohio; and Francis Martin of Avon, Ohio.

CYO STANDINGS

CADET KICKBALL

FINAL
DIVISION I—St. Gabriel 6-0, Champion; St. Malachi 6-2, Runner-up; St. Michael 6-2; St. Monica 4-4; All Saints 3-8; St. Christopher 2-8; St. Susanna 2-8.
DIVISION II—Immaculate Heart 6-2, Champion; St. Luke 5-2, Runner-up; Mt. Carmel 5-3; St. Andrew 4-4; St. Plus X 4-4; St. Joan of Arc 1-7; Christ the King 0-8.
DIVISION III—St. Jude 7-1, Champion; Holy Name 5-3, Runner-up; St. Mark 5-3; Central Catholic 5-3; St. Barnabas 4-4; Nativity 4-4; Our Lady of Greenwood 2-8; St. Roch 1-7.
DIVISION IV—Little Flower 6-0, Champion; Holy Spirit 7-1, Runner-up; St. Simon 6-2; St. Lawrence 5-3; Our Lady of Lourdes 3-5; St. Philip Neri 3-5; Holy Cross 1-7.

CADET "B" KICKBALL

(As of Oct. 7)
DIVISION I—Holy Spirit 9-0; St. Jude 8-1; Little Flower 4-4; Immaculate Heart 3-5; St. Lawrence 1-8; Our Lady of Lourdes 0-9.

"56" KICKBALL

FINAL
DIVISION I—Immaculate Heart 9-0, Champion; St. Luke 8-1, Runner-up; St. Malachi 7-2; Mt. Carmel 5-3; St. Gabriel 5-4; St. Michael 5-4; St. Joan of Arc 2-4; St. Monica 1-7.
DIVISION II—St. Plus X 8-0, Champion; St. Lawrence 7-2, Runner-up; Holy Spirit 6-3; Little Flower 6-3; Christ the King 5-4; Our Lady of Lourdes 5-4; St. Matthew 4-5; St. Simon 2-7.
DIVISION III—Holy Name 9-0, Champion; St. Mark 7-2, Runner-up; Nativity 7-2; St. Barnabas 6-3; St. Jude 6-3; Central Catholic 4-5; St. Roch 3-8; Our Lady of Greenwood 2-7.
DIVISION IV—St. Jude 8-0; Champion; St. Plus X 6-2, Runner-up; Immaculate Heart 6-2; St. Matthew 5-3; Little Flower 4-4; Mt. Carmel 2-8; St. Barnabas 1-7; St. Michael 0-8.

JUNIOR KICKBALL

FINAL
DIVISION I—St. Malachi 8-0, Champion; Mt. Carmel 6-2, Runner-

up; St. Luke 6-2; St. Michael 4-4; Holy Trinity 3-2; St. Gabriel 2-8; Immaculate Heart 2-8; St. Christopher 1-8.
DIVISION II—St. Matthew 7-1, Champion; Holy Spirit 7-1, Runner-up; Our Lady of Lourdes 6-2; Little Flower 5-3; St. Lawrence 4-4; St. Andrew 2-8; St. Philip Neri 1-7.
DIVISION III—Holy Name 9-0, Champion; St. Roch 8-1, Runner-up; St. Catherine 5-3; St. Barnabas 5-3; St. Jude 5-3; Assumption 5-5.

CADET FOOTBALL

(As of Oct. 10)
DIVISION I—St. Simon 6-0; Central Catholic 5-1; St. Michael 5-1; Holy Name 2-3; Christ the King 2-4; St. Jude 1-5; Little Flower 1-8.
DIVISION II—St. Philip Neri 5-1; St. Joan of Arc 4-1; Andrew 3-3; St. Matthew 3-3; St. Plus X 3-3; St. Barnabas 2-4; St. Lawrence 0-4.
DIVISION III—Our Lady of Lourdes 5-0; Mt. Carmel 3-2; St. Gabriel 3-2; St. Malachi 3-2; Holy Spirit 0-5; St. Rita 0-5.
DIVISION IV—St. Luke 5-0; Immaculate Heart 4-1; All Saints 3-2; St. Monica 3-2; St. Mark 1-4; Nativity 0-5.

"56" FOOTBALL

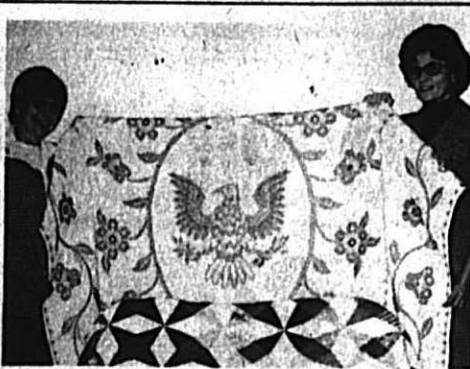
(As of Oct. 10)
DIVISION I—St. Christopher 5-0; St. Malachi 5-0; St. Gabriel 2-3; St. Monica 2-3; St. Michael 2-3; Holy Angels 1-4; All Saints 0-5.
DIVISION II—St. Plus X 5-0; Mt. Carmel 4-1; St. Luke 3-2; St. Matthew 3-2; Christ the King 2-3; Immaculate Heart 2-3; St. Barnabas 0-5.
DIVISION III—St. Barnabas 5-0; St. Jude 5-0; St. Mark 2-3; Holy Name 2-3; St. Roch 2-3; Our Lady of Greenwood 1-4; Nativity 0-5.
DIVISION IV—Little Flower 5-0; St. Lawrence 4-1; Central Catholic 3-2; Holy Spirit 2-3; St. Simon 2-3; St. Philip Neri 1-4; Our Lady of Lourdes 0-5.

"56" FOOTBALL

(As of Oct. 9)
DIVISION I—St. Luke 4-0; St. Barnabas 4-0; Little Flower 2-2; St. Simon 2-2; Christ the King 1-3; St. Matthew 0-4.

TOUCH FOOTBALL

(As of Oct. 10)
DIVISION I—St. Barnabas 3-0; St. Andrew 2-1; St. Simon 1-2.
DIVISION II—St. Malachi 4-0; St. Gabriel 3-1; St. Michael 2-2; St. Joan of Arc 1-3; St. Monica 1-3; Holy Name 0-4.



BRADFORD FESTIVAL—Mrs. Lucille Fessel, left, and Mrs. Doris Nash display the two quilts to be given away at their parish festival Sunday, Oct. 17. Included at the event will be a chicken dinner served in St. Michael's new parish hall at Bradford as well as a turkey shoot.



TO MARK 65TH ANNIVERSARY—Mr. and Mrs. Joseph Walz will celebrate their 65th wedding anniversary on Sunday, Oct. 24, with a Mass of Celebration at 11 a.m. at St. Paul Church, Sellersburg. A reception will follow from noon until 2 p.m. in the church recreation hall. Friends and relatives are invited. The couple requests that gifts be omitted.

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OBSERVE GOLDEN WEDDING—Mr. and Mrs. Cornelius E. Howe of Indianapolis celebrated their golden wedding anniversary with a dinner for members of their immediate family on Saturday, Oct. 9. Mrs. Howe is the former Marie Flynn. They are members of St. James parish. Their children include Clarence and Edward Howe of Beech Grove, Louis Howe of Greenwood, and Neal Howe of Indianapolis.

Guild Luncheon

INDIANAPOLIS — The St. Vincent Hospital Guild will hold a get-acquainted luncheon for 24 new members on Friday, Oct. 15, at the Meridian Hills Country Club. Co-chairmen of the luncheon are Mrs. William D. Cairns and Mrs. Ralph E. Dudley.

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CYO NOTES

CYO Girls' Basketball schedules were distributed at the coaches meeting, Thursday, Oct. 14. The season begins Wednesday, Oct. 20.

Entry blanks for all Boys' Basketball Leagues are due Wednesday, Oct. 20.

Anyone interested in officiating, either Girls' or Boys' Basketball should call the CYO Office, 632-9311, immediately.

Entries for the Junior St. Rita Bowling Tournament have been mailed and are due Tuesday, Nov. 9.

Entries for the Junior Criterion Quiz Contest have been mailed and are due Monday, Nov. 1.

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VIEWING WITH ARNOLD

The violence is incredible

BY JAMES W. ARNOLD

Schlock movies can be either fun or depressing, depending on the kind of junk they are trying to sell and its effect on your psyche and nerve-ends. But they are most discouraging when they are whipped together by



RETREAT DIRECTOR—Father James Lax, priest of the Evansville diocese, will direct the women's retreat at Fatima Retreat House Oct. 22-24. Father Lax's theme will be "Hunger for Life, Liberty and Pursuit of Happiness." The retreat opens at 7:30 p.m. Friday, Oct. 22, and closes at 3 p.m. on Sunday. For further information, call Fatima Retreat House, 545-7681.

slumming geniuses who ought to know better and are capable of producing the cinematic equivalent of "War and Peace" or "The Rites of Spring."

Such is the case with "Marathon Man," a grotesque thriller built on the formula plot of the meek-mannered fellow who gets involved with international intrigue, violence, shifty double agents and nasty ex-Nazis.

The film is almost a joke on the industry and the current state of taste, because of its singleminded attempts to outshock and outgross its presumably jaded audience. Okay, so you like "The Exorcist," "Godfather" and "Jaws"? You dig blood, horror, cruelty, cynicism? Here it is, pal, in spades. Right in the mouth—literally in the teeth, as it turns out.

DUSTIN HOFFMAN is a Columbia doctoral student whose chief misfortune is having a sleek rich brother (Roy Scheider) who is apparently an oil executive. He really works for the government in some sleazy clandestine enterprise involving cooperation with the "most wanted" war criminal still breathing. The arrangement gets messed up, Scheider is stabbed but manages to stagger to Dusty's flat before bleeding

to death on the rug. The Nazi thinks the bewildered Hoffman knows something and kidnaps him.

The heavy happens to be a dentist—he started his fortune by extracting the gold from the teeth of concentration camp victims—and goes to work on our hero's mouth without benefit of novocaine. It's a little boy's dentist's office nightmare come to life. The actor who aims that drill right into the camera is Lord Laurence Olivier, and he makes Crest irrelevant.

If grinding on a cavity doesn't provoke you, other random delights include a fiery double car crash into an oil truck (close-up on burning bodies), a bombing, a Central Park mugging, a bloody attempted garroting, a snapped neck, a near-drowning in a bathtub, a pedestrian creamed by a car, a throat-slashing, a shootout that ends with four bodies floored in one room like haddock, and a corny finale in which the villain, insane with greed, accidentally kills himself in a fall down a spiral staircase while pursuing a suitcase filled with ill-gotten diamonds. There are also more dirty words than you would expect in a debate between the Jets and the Sharks.

ALL THIS HAS been dreamed up, probably in ten minutes or so, by noted writer William Goldman (last film: "All the President's Men"), and put together with unrestrained glee by noted director John Schlesinger, who once had the talent to do "Midnight Cowboy."

One can only surmise that Schlesinger, stung by the negative reaction to his arty "Day of the Locust," decided to demonstrate that he could run a demolition derby as well as anybody. Even the

D-I unit sets meeting, Mass

INDIANAPOLIS — Our Lady of Every Day Circle, Daughters of Isabella, will meet Monday, Oct. 18, at 7:45 p.m. in St. James parish hall.

On Wednesday, Oct. 20, Circle members, their husband and friends are invited to attend a Mass in the Marian College Chapel. Father Francis Bryan, Circle chaplain, will celebrate the Mass at 7 p.m.

A dinner will follow at the Iron Skillet Restaurant.

Ten years ago parishioners of Holy Name parish, Beech Grove, presented a station wagon to the Sisters of St. Francis, who teach at the parish school.

"good" technical stuff approaches parody—dreamy flashbacks to childhood memories, a half-dozen instances of a camera panning the objects and photos in a room, a tricky bit with a bomb in a baby carriage (the doll's eyes open just before the explosion), and a sinister soccer ball that mysteriously bounces into view on a lonely night street (recalling a famous moment in "Odd Man Out").

As in most thrillers, the plot details are unfathomable, although they will remind you of several other recent movies, especially "Ode to a Greek" and "Three Days of the Condor."

All the blood is given fake significance by the fact that Hoffman is a Jew who hasn't forgotten the tyrannies of the past—his professor-father was an innocent suicide victim in the McCarthy purges of the Fifties. He lives on a moral level

while everybody else in the film—government agents, girl friend, Jewish diamond merchants, even a passing cabbie—has sold out to what's-in-it-for-me expediency. The moral tone isn't so much low as invisible. Even Hoffman's survival is based on violence, a little sadism and lots of luck. In such a world, a happy ending isn't much comfort.

A final upbeat note. The title comes from the fact that Hoffman is a determined jogger, which may have symbolic meaning but otherwise no vital connection to the story. The important thing is that the running sequences are amusing and well done, even to Hoffman's mental images of Olympic hero Abebe Bikila winning the marathon. In better days, of course, Schlesinger directed the marathon sequence in "Visions of Eight," the fine documentary on the 1972 Munich games. Four years later, he seems out of breath. (Rating not available)



AT RETREAT CENTER DEDICATION—Archbishop George J. Biskup concelebrates the Mass marking the dedication of the new Retreat Center at Mt. St. Francis, Ind. The ceremony was held on Oct. 4, the 750th anniversary of the death of St. Francis of Assisi.

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Newman Guild GUEST TEA
Tuesday, October 19 — 1 p.m.
Honoring: Mothers of New Students, Past President and Faculty of Butler Holcomb House

Catholics United For The Faith
St. Michael the Archangel
CHAPTER MEETING
Thursday, October 21 — 7:30 p.m.
815 N. Linwood Ave., 358-4531

St. Augustine Guild OKTOBERFEST
Wednesday, October 20 — 1:30-4:30 p.m.
Guests or Residents of St. Augustine Home
St. Augustine Home, 2345 W. 88th St.

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October 20-28

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

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