

# CRITERION

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INDIANAPOLIS, INDIANA

NOVEMBER 5, 1976

## Revise name, thrust of Catholic Charities

BY FR. THOMAS WIDNER

"Volunteers! They're the key to an effective Archdiocesan program of social ministries."

These words of Father Larry Voelker, newly appointed Archdiocesan director of Catholic Charities, reflect the identity Archbishop Blaskup wants to develop in the diocese's social ministry.

"The need," Father Voelker states, "is for a variety of social ministries to be exercised by people within parishes with a small central staff of professionals for training, assistance and coordination."

SUCH AN IDENTITY has been in process since Catholic Charities began such programs as the Simeon project, Birthline, and others, Father Voelker pointed out, since all depend on the active interest of laymen and laywomen at the parish level. The

Morgan, a Terre Haute native, is a graduate of Indiana University (M.S.W., 1968). He served as Outreach Director for the Monroe County Community Action Program before becoming a caseworker with Catholic Social Services. He was the first executive director of the Indiana Institute on Religion and organized the first



National Conference on Death and Dying held at the University of Notre Dame in 1972. A member of St. Jude parish, Spencer, Morgan is married and has two children.

central office, he added, can only spur that interest by offering advice and consultation.

Since Father Voelker's appointment as director of Catholic Charities, the

office at 1515 S. Meridian St. in Indianapolis has been renamed Archdiocesan Social Ministries. Tom Morgan, formerly associate director of Catholic Charities, has been named Director of Archdiocesan Social Ministries.

"The difference," says Father Voelker, "is that what used to be called Catholic Charities is now a collective title for all agencies which carry out the social ministry of the Archdiocese."

As such, Father Voelker has become the representative of Archbishop Blaskup for the supervision and coordination of all social ministry in the Archdiocese including all social agencies. Father Voelker will thus represent Archbishop Blaskup on the boards of Archdiocesan Social Ministries, Catholic Social Services, St. Elizabeth Home and St. Mary Child Center. Each of these agencies maintains its own board and has its own director.

FATHER VOELKER'S FIRST charge is to direct the reorganization of these structures through the formation of a constitution detailing the accountability of these agencies to Archbishop Blaskup and to each other. An ad hoc committee, to be formed before the end of the year, is to draw up such a constitution and is to be chaired by Father Voelker. The committee will include membership from the boards of these agencies. It will also include other persons whose interest and organizational skills recommend them for the task. Names for the committee will be offered to Archbishop Blaskup for his approval.

According to Father Voelker, Archbishop Blaskup views the new director of Catholic Charities as being "that person through whom the Archbishop exercises his responsibility for the

(Continued on Page 7)

## Teachers hear pleas for justice

More than 3,500 teachers, principals, clergy, Religious and laity attended the Indiana Catholic Education Institute in Indianapolis Oct. 28-30. Under the theme "Justice is the name of God" participants took part in nearly 100 workshops and heard speakers carry out the theme chosen to coincide with the American bishops' bicentennial theme.

Father Alfred McBride, O. Praem., director of the National Forum for Religious Education, told the participants in the institute's opening session that "the yearning for survival is at the bottom of all human needs. It is where all justice and gospel begins. Take care of the survival needs of your students."

SISTER FRANCESCA Thompson, O.S.F., faculty member at Marian College, gave the closing address. She replaced Dorothy Day, editor and publisher of the Catholic Worker, who was unable to attend for health reasons.

Sister Francesca, speaking on "Prejudice and the Apostolate," stated that the Institute's theme could have no stronger or more badly needed application than in the area of race relations.

"Despite the progress that has been made," she said, "the evil of racial prejudice has not been eradicated. The passage of laws will not get the job done. That can come only when we begin to observe the Scriptural admonition: 'Love your neighbor as yourself.'"

She added, "Peace and security and acceptance and liberty are the legitimate desires of the black minority. We blacks have spent our time on Calvary. We deserve now to share in the joys of Mount Tabor."

OTHER SPEAKERS AT THE institute included: Dr. James McGinnis, coordinator of the Peace and Justice

(Continued on Page 5)



'SAINTS ALIVE!'—Principal Michael A. Amrhein and the teaching staff at North Central Catholic Elementary School at Old St. Patrick's in Indianapolis came up with a novel approach to Halloween this year: Instead of having the youngsters dress as goblins and witches, why not have them dress as saints in keeping with the original "All Hallows Eve" theme on the vigil of All Saints? Some of the costumes were a little primitive, but the lesson was unmistakable. The three first graders above and the saints they are depicting are, left to right: Tammy Benedick, Our Blessed Lady; Donny Duval, St. Joseph; and Tommy Duh, St. Thomas. (Photo by Ruth Ann Hanley)

## Honor Providence alumni

CLARKSVILLE—Ten alumni of Providence High School received "Distinguished Alumnus" awards at a dinner-dance here celebrating the 25th anniversary of the high school on Oct. 30.

Among recipients of the awards were John MacLeod, head coach of the Phoenix Suns, NBA basketball team; Sister Ann Margaret O'Hara, S.P., dean of St. Mary-of-the-Woods College; Joan Offinger Smith, director of the Speakers Bureau for Indiana Right to Life; and Jack Leuthert, president of Hiway Press and Clarksville town board member.

Three members of the Providence High School staff also received the award. They were: Dan Atkins, Raymond Day and Father Wilfred Day.

Other recipients were: David Jarboe, Ted Schad, and William Schad, all of New Albany.

Awards were presented by Father Gerald Gettellinger, superintendent of Education of the Archdiocese. Citations were read by Charles Jenkins, general manager of radio station WXXV, Jeffersonville, also a Providence graduate. An honorary alumnus award was presented to Robert Larkin, Providence principal.

Providence High School has graduated nearly 3,800 men and women since its inception in 1951. Until 1973 the school was owned and operated by the Sisters of Providence. It is currently controlled by the parishes of the New Albany deanery through the New Albany District Board of Education.

## Camera highlights of Catholic Education Institute

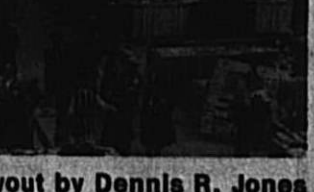
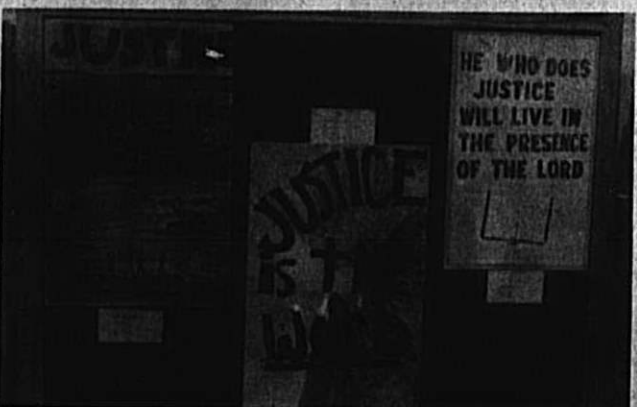
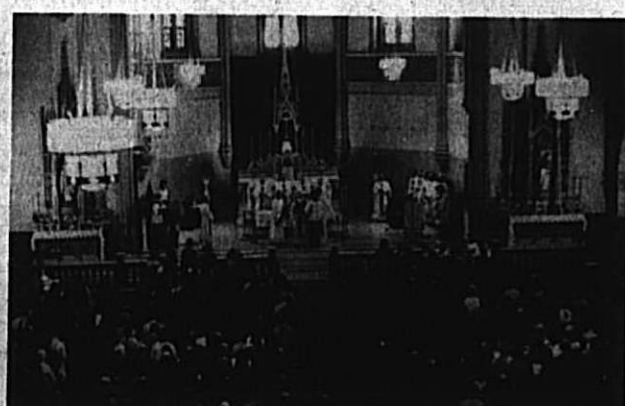


Photo layout by Dennis R. Jones



# Week's News in Brief

BY NC NEWS SERVICE

## Supreme Court denies request

WASHINGTON—The U.S. Supreme Court has turned down a request by a pro-life organization that it review the New Jersey state court decision which allowed Karen Quinlan to be removed from the machines which once sustained her life. The case was brought by the Human Life Amendment Group, who charged that the New Jersey Supreme Court verdict threatened Miss Quinlan's right to life. She was removed from the respirator and is still living, although comatose.

## Bishops, laymen confer in Italy

ROME—Pledging "not to muzzle the opinions of anyone," the Italian bishops opened an historic national conference to "courageously examine" the state of the Church in a radically changing Italy. Nearly 1,300 participants—60% of them laymen—were on hand for the first days of a week-long "examination of conscience." Among themes to be debated by the bishops, priests, religious and laity representing either dioceses, religious orders or Catholic associations, was how to deal with the growing popularity among Catholics of the Italian Communist party.

## In capsule form . .

The People's Peace Award, an alternative to the Nobel Peace Prize, will be presented to Betty Williams and Mairead Corrigan of the Women's Peace Movement in Northern Ireland at a ceremony in Oslo, Norway, Nov. 30 . . . Two priests—the director of cemeteries for the Joliet, Ill., diocese and a chaplain at a nursing home—were censured by the bishop here for endorsing one of two candidates for county coroner . . . Moves are afoot in legislative bodies to prevent the opening of a facility at General Hospital in Louisville that would perform abortions during the second three months of pregnancy. The efforts are aimed at reducing city and Jefferson County appropriations to the hospital . . . Ten U.S. Catholic bishops have contributed a total of \$5,000 needed for the legal expenses of Bishop Donald Montom of Umtali, Rhodesia, sentenced to 10 years in prison for failing to report the presence of terrorists and for inviting others to do the same.

## Names . .

Msgr. Thomas G. Fahy, 64, Seton Hall University president, died, apparently of a heart attack, suffered during overnight Oct. 25-27. He had been president of the South Orange, N.J., University since 1970, having served on the university campus since his ordination in 1947. Bishop Jan Zareba of Wloclawek, Poland, has said that no request of his to construct new churches or to repair old ones has been approved by Poland's Communist government during the past year. Indian Prime Minister Indira Gandhi has admitted that some people were killed when police fired on villagers protesting against compulsory sterilization in a predominantly Moslem region of Uttar Pradesh state.

## Traditionalist ordains again

ECONE, Switzerland—Traditionalist Archbishop Marcel Lefebvre ordained 12 deacons and a subdeacon here Oct. 31, in what may be one more step towards a complete break with the Catholic Church. He reportedly plans to ordain the deacons to the priesthood next June.

## Argentine Bible disputed

BUENOS AIRES—The Argentine Bishops' Conference said a Latin American edition of the Bible "is substantially right," but ordered a supplement to explain some controversial footnotes. Some of the bishops had objected individually to the footnotes and several pictures and their captions, which the churchmen considered "politically oriented." Other bishops had praised the edition, called Biblia Latinoamericana, saying the text was correct and the notes only opened the eyes to "unpleasant" conditions of social injustice.

## Abortion amendment 'dubious'

WASHINGTON—The future of the Hyde amendment, barring use of federal funds to pay for abortions, remains clouded after two federal court judges issued conflicting rulings in courtrooms here and in New York. Without addressing the merits of an attempt to have the amendment ruled unconstitutional, Judge John Sirica upheld the ban. But Judge John F. Dooling ordered the government to provide funds for abortions "on the same basis as . . . reimbursement for pregnancy and childbirth related services."

## Serra undergoing growth

ARLINGTON, Va.—Serra International is undergoing a "healthy and encouraging growth, especially in Latin America," in its work of promoting religious vocations, according to a top official in a speech delivered here. Addressing a regional meeting of 25 Serra clubs in Washington, Maryland, Virginia and North Carolina, John A. Donahue, executive director, reported that 42 clubs have been formed in Brazil in recent years, with another 84 being formed.

## Marian announces Homecoming plans

Visiting parents will open up the traditional Homecoming activities at the Allison Mansion, while the Homecoming Queen will be crowned Sunday afternoon during the Intramural football championship game. Marian's Drum and Bugle Corps will perform at halftime. The following week's Homecoming calendar includes a parade and opening basketball game, student dinner-dance at the Indianapolis Athletic Club, and alumni dinner-dance at Msgr. Downey Council, Knights of Columbus.

## St. Simon hosts lecture

INDIANAPOLIS — St. Simon Church is sponsoring a "Celebration of Community" lecture and workshop at 7:30 p.m. Thursday, Nov. 11, in Feltman Hall. Father Albert Ajamie, pastor of St. Monica's Church and a member of the Archdiocesan Liturgical Commission, will be the speaker. This program is a follow-up to a series of special programs at St. Simon's during the past year—commitment dinners, IOC listening sessions, and a mission. The public is encouraged to attend, especially those involved and interested in music and liturgy. For more information, call Alverna, 257-7338.

## Workshop

INDIANAPOLIS — Father Maury Smith, O.F.M., will be the facilitator for the Synthesis Workshop at Alverna Retreat House on the week-end of Nov. 12-14. The workshop is a model resulting from nine years of research and practice by Father Maury in the area of humanistic psychology and spiritual theology. For more information, call Alverna, 257-7338.

## 'Every classroom is something special'

"Every classroom and every school we visit give us something special to see," said Richard McSweeney, chief executive officer and director of research and planning for the Catholic Education Commission of Western Australia, as he summed up a recent tour of Holy Cross School, Indianapolis.

McSweeney and his wife, Margaret, are spending three months in the United States on a ten-city tour in which he is studying educational institutions and meeting administrators looking for "innovations in education."

Sister Adele Beacham, Holy Cross principal, explained to him the non-graded program and let him observe first-hand the program which she initiated five years ago for grades one through eight.

On his Indianapolis visit, McSweeney also visited Holy Angels, All Saints and Central Catholic Middle School, located at St. Catherine's parish.

A FORMER secondary teacher, McSweeney holds both a master's degree and doctorate from the University of Queensland. He hopes to return to Australia with ideas that can be incorporated into the inter-diocesan programs he administers for 33,000 students in 160 schools in the five dioceses of New Zealand.

"The non-graded school is not entirely new in educational circles," he was quick to point out as he toured the clean and bright facilities at Holy Cross, "but seeing it working well is quite impressive."

Sister Adele noted that the

non-graded program is now into its fifth year and is beginning to stabilize both for the teaching staff and the pupils.

Interesting to McSweeney was the name of the school's parent-teacher group: "People Interested in Children," which shortens to P.I.C. The "P" stands for people instead of parents, since the group includes faculty and any other interested member of the community involved in the school or who is interested in children, Sister Adele explained.

Mrs. McSweeney, a nursing instructor, has taken some side trips to hospitals while touring this country, but she takes special interest in the health facilities at each school where she and her husband visit.

The trip was financed jointly by the Australian and American governments through a joint Australian-American Education Foundation.

IN INDIANAPOLIS, the

## Primary teacher dies at Woods

ST. MARY-OF-THE-WOODS, Ind. — Sister Catherine Veronica Masterson, S.P., 56, died Saturday, Oct. 30, at the Sisters' Infirmary. A native of Boston, Mass., she entered the Sisters of Providence in 1939 and made her first profession of vows in 1941.

Sister Catherine Veronica was a primary teacher and taught in schools in Indiana, Illinois, Oklahoma City, and Wilson, N.C. She also spent some time with the Sisters at Good Shepherd Convent, Evansville, and Annunziata Convent, St. Louis.

Funeral services were held Tuesday, Nov. 2, in the Church of the Immaculate Conception.

Survivors include one sister, Mrs. Mary Marinar, and two brothers, James E. and John R. Masterson, all of Westchester, Ill.

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## Fall Confirmation Schedule

Sunday, Nov. 7	2:00 p.m.	French Lick
	4:30 p.m.	Paoli
Tuesday, Nov. 9	7:30 p.m.	Brownsburg
Thursday, Nov. 11	7:30 p.m.	St. Ann, Terre Haute
Sunday, Nov. 14	2:00 p.m.	Corydon
	4:30 p.m.	New Middletown and St. Peter, Harrison Co.
	2:00 p.m.	Salem
	4:30 p.m.	Scottsburg
Tuesday, Nov. 16	7:30 p.m.	St. Mary, Richmond
Thursday, Nov. 18	7:30 p.m.	Little Flower, Indianapolis
Sunday, Nov. 21	2:00 p.m.	Lanesville
	5:00 p.m.	St. Mary-of-the-Knobs
	2:00 p.m.	Charlestown
	5:00 p.m.	Clarksville
Tuesday, Nov. 23	7:30 p.m.	St. Plus X, Indianapolis
	7:30 p.m.	St. Nicholas, Ripley Co.
Tuesday, Nov. 30	7:30 p.m.	St. Philip Nerl, Indianapolis
Thursday, Dec. 2	7:30 p.m.	St. Barnabas, Indianapolis
Sunday, Dec. 5	2:00 p.m.	St. Augustine, Jeffersonville
	5:00 p.m.	Sacred Heart, Jeffersonville
	2:00 p.m.	St. Andrew, Richmond
	5:00 p.m.	Holy Family, Richmond
Thursday, Dec. 9	7:30 p.m.	Greenwood
Sunday, Dec. 12	2:00 p.m.	Holy Name, Beech Grove
	5:00 p.m.	St. Jude, Indianapolis
	2:00 p.m.	St. Anne, Jennings Co.
	4:30 p.m.	St. Joseph, Jennings Co.



AT HOLY CROSS COMMUNITY FETE—These two preschoolers were among scores of youngsters from the Near Eastside who took part at a special Halloween Party held last week-end in Holy Cross Community Center. The party, which featured the traditional haunted house, was attended by neighborhood children of all faiths. Father James Byrne, Holy Cross pastor, is the president of the Near Eastside community organization. (Photo and story by Joan S. Bey)

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Jennie Hauersperger  
Rev. William Knapp  
Reuben E. LaLiberte  
Mildred McGrayel  
Mary J. Melville  
Mary E. Owens  
Julia Shalcross  
Mary E. Stirtzel  
Ada M. Wright

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## THE TACKER

## Serves her right

BY FRED W. FRIES

Two of this writer's pet irritations involve the telephone: Secretaries who say—"May I say who is calling?" and those who answer a call with a phone number.

A business acquaintance of ours who shares the same peeves handled the situation adroitly one Monday morning after a particularly trying week-end.

He placed a call, and instead of a cheery "Good morning," all he got from the other end of the line was: "357-9804."

"May I speak to Mr. Clark?" our slightly upset friend asked the secretary at the other end.

"May I say who is calling?" came the inevitable response.

"257-9803" was the remarkably controlled reply.

**WE TIP OUR HAT**—Tacker tips his hat to fourteen-year-old Dennis Spalding, freshman at the Latin School and son of Mr. and Mrs. James F. Spalding of Holy Name parish, Beech Grove, who served as a volunteer altar boy at all 11 Masses offered at St. Joseph Cemetery chapel on All Souls Day. The traditional Masses for the Souls of the Faithful Departed were held each hour from 8 a.m. until 8 p.m.

**VOLUNTEERS NEEDED**—St. Mary's Child Center can use volunteers in its work with children of all ages. The Child Center deals with the child who has difficulty learning or relating with others. Interested volunteers may call St. Mary's Child Center, 635-1491, or Barbara Brown, 283-5001.

**NATIONAL RECOGNITION**—The National Council for Accreditation of Teacher Education (NCATE) has accepted the application of Marian College for membership. Accreditation by NCATE of Marian's teacher education program brings national recognition to the college and assures Marian teacher education graduates reciprocal teaching certificates in some 30 states. Recognition is retroactive to include 1976 Marian graduates. The college has programs in secondary, elementary, special and early childhood education for teachers.

**CRITERION VISITOR**—Father Charles Walsh, retired priest of the Archdiocese now residing in Arizona, stopped in the Criterion office a couple of weeks ago. He was back in Indiana to attend the funeral of an old friend, Father Anthony Weinzapfel, at St. Martin's, Yorkville, where he himself served as pastor for some 14 years before his retirement. Father Walsh, who is 81, appears hale and hearty and is still showing color travel slides—an avocation he adopted many years ago. He asked to be remembered to his many friends in the Hoosier state.

**MEMORIES**—Herbert and Josephine Hermes, members of St. Mary Church, Greensburg, recently observed their 65th wedding anniversary. The parish bulletin carried the following interesting insight on the couple's wedding: "Sixty-five years ago the city of Greensburg was quarantined with diphtheria. When Herbert and Josephine arrived at the church door, a policeman allowed only the bride and groom, four witnesses, a server and a nun into the church. The people who came to the wedding stood on the north side of the railroad tracks."

## Remember them in your prayers

## CANNELTON

† IRENE A. HUBER, 64, St. Michael, Oct. 29. Sister of Verna May and Eva Danhauser, both of Cannelton; Virgil Busam and Margie Nease, both of St. Augustine, Fla.

## CLARKSVILLE

† RANDALL L. (Pete) JOHNSON, Sr., 42, St. Anthony, Oct. 27. Father of Claude E. and Randall L. Johnson, Jr., both of Clarksville; and Darlene Brown of Jeffersonville; son of Francis Bain of Clarksville; and Claude Johnson of Ferdinand, Ind.

## CLINTON

† AGNES STANISHA, 66, Sacred Heart, Oct. 29. Mother of Joseph of Clinton; and John of Chicago.

## CONNEERSVILLE

† RUTH S. HACKMAN, 62, St. Gabriel, Oct. 30. No immediate survivors.

## INDIANAPOLIS

† GRACE R. LITZELMAN, 59, St. Anthony, Oct. 25. Wife of Joseph; mother of Faith M. Perry; sister of Adelaide McCasland; Eleanor Tate, Dorothea Wooley, Paul and Charles Langbein.

## ANTHONY MINATEL

† ANTHONY MINATEL, 87, Holy Name, Oct. 28. Father of Rose M. Egan, Joseph P., Roy A. and Mario Minatel; brother of Giuseppe and Dominic Minatel.

## ALVIN J. WELLS

† ALVIN J. WELLS, 68, Our Lady of Lourdes, Oct. 28. Father of Rose M. Wolfe and Brenda Bauer; brother of William Wells.

## THELMA L. SCANLON

† THELMA L. SCANLON, 68, Christ the King, Oct. 27. Wife of Ralph M.; mother of Sheila China, Mary Sheek, Anne O'Hara, Madge Mullen and Stephen Scanlon.

## ALBERT L. CIACCIO

† ALBERT L. CIACCIO, 4, St. Barnabas, Oct. 28. Son of Albert and Althea Ciaccio; brother of Amy L. Ciaccio; grandson of Frances Ciaccio, and Mr. and Mrs. Cyril Tall.

## MARIE M. MILLER

† MARIE M. MILLER, 81, Little Flower, Oct. 28. Mother of Kathryn M. Michaels; sister of Hazel Kiefer, Irene Hennessey and LaVonn Mueller.

## ANDREW G. ESCHENBACH

† ANDREW G. ESCHENBACH, 64, Sacred Heart, Oct. 29. Father of Andrea Hurley and William J. Eschenbach.

## JANET R. BRADSHAW

† JANET R. BRADSHAW, 28, St. Philip, Oct. 29. Wife of Ralph; mother of James E. and M. Bradshaw; daughter of James McHugh; sister of Angela and Anthony McHugh.

## FRANCES A. SCHELLI

† FRANCES A. SCHELLI, 76, St. Patrick, Oct. 29. Mother of John Schelli; sister of Mary McNulty.

## ALICE B. EARLY

† ALICE B. EARLY, 81, St. Katherine, Oct. 29. Mother of James and Franklin D. Early.

## VINCE H. WORTHINGTON

† VINCE H. WORTHINGTON, 57, Sacred Heart, Oct. 30. Son of Bertha Worthington; brother of Ethel Huser, Madeline Bear, Violet Hawley, Norma Butler, Dolores Gray and Lawrence R. Worthington.

## EDWARD DUGAN

† EDWARD DUGAN, 59, St. Roch, Oct. 30. Husband of Marjorie; father of Timothy, Steven, Dennis and Michael Dugan; son of Caroline Dugan; brother of Bertha Beck and Lawrence Dugan.

## IRENE R. KELLY

† IRENE R. KELLY, 80, St. John, Oct. 30. No immediate survivors.

## ROBERT C. ZODERER

† ROBERT C. ZODERER, 48, Sacred Heart, Nov. 1. Husband of Mary Alice; father of Barbara, Jean, Rosemary, Kathy, Arthur, Paul, Frank, Joseph and Carl Zoderer; son of Mary Zoderer; brother of Mrs. Joseph H. Leppert and Father Paul Zoderer, O.F.M.

## EULA M. MCCAULEY

† EULA M. MCCAULEY, 85, St. Patrick, Nov. 2. Wife of Charles.

† sister of Gertrude L. Brothers, Stella Lyon and Nell Bledsoe.

† EDITH EDWARDS, 94, St. Augustine Home Chapel, Nov. 2. Mother of William R. and Francis Edwards.

† MAUDE GAILLARD, 85, Holy Angels, Oct. 23. Mother of Harold Kenau and George Kenau.

## LANESVILLE

† MARY M. OTTERSBECH, 55, St. Mary, Oct. 25. Wife of Leo E. Ottersbach; mother of Betsy Ann Finger of San Francisco, Calif.; Susette Maria Lang, of Valley Station, Ky.; Marion Lee Ottersbach of Lexington, Ky.; and Barrie Ottersbach of Elizabeth.

## NAVILTON

† GUSTAVE T. BECHT, 60, St. Mary, Oct. 27. Husband of Loretta; father of Francis Becht of Jacksonville, Fla.; Earl Becht of New Albany; Leonard Becht of Louisville, Ky.; James Becht of Palmyra; Henry and Jude Becht, Florence Pence, Cecilia Hanfolt, and Rose Banet, all of Georgetown; Marie Coffman of Corydon; and Shirley Frederick of Henryville.

## NEW ALBANY

† BERNICE L. FARNSEY, 63, Kraft Funeral Home, Nov. 1. Mother of Bruce C. Farnsey of New Albany; stepmother of Frances Nease of New Middletown; and Betty Baker of New Albany.

## HENRIETTA M. HAMMER

† HENRIETTA M. HAMMER, 90, St. Mary, Oct. 27. No immediate survivors.

## WILLIAM E. SANDERS

† WILLIAM E. SANDERS, 62, St. Mary, Nov. 2. Brother of Frank and Leslie Sanders and Louise Sanders, all of New Albany.

## LAWRENCE SCHNEIDER

† LAWRENCE SCHNEIDER, 81, Elizabeth, Oct. 29.

## WILLIAM J. MARKET

† WILLIAM J. MARKET, 83, St. Elizabeth, Nov. 2. Husband of Mary M.; father of Helen Coronel of Indianapolis; Stanley C. of Milton; and Lowell P. of Brookville; brother of August of Evansville; Mrs. Elmer Adler of Wadsworth; and Cecilia Kolb of Evansville.

## ST. JOSEPH HILL

† HENRIETTA S. BICKEL, 67, St. Joseph, Oct. 27. Wife of Adolph J. Bickel; mother of Kenneth J. Bickel and Carol Popp, both of St. Joseph Hill; and Brenda Wilkerson of New Albany.

## ROSE MARGARET BECHER

† ROSE MARGARET BECHER, 80, St. Meinrad, Oct. 28. Mother of Edwin of Ferdinand; John of Dale; St. Leonard; Gertrude of St. Meinrad; Mrs. Jerome Graman of St. Meinrad; Mrs. James Seldi of St. Henry; Cyndie Haas of Schnelville; and Mrs. Chester Altman of Ferdinand; sister of Mary Riesberg of Manchester, Iowa; and Frances Robling of Edgewood, Iowa.

## SUSIE PFEIFFER

† SUSIE PFEIFFER, 85, St. Paul, Oct. 30. Wife of George; mother of Josephine Steinberger of Cannelton; and Lorine Grulick of Tell City; sister of Paul Schaefer of Tell City; Joseph and Ed Schaefer of Tulsa; and Robert Schaefer of Evansville.

## NORA LONG

† NORA LONG, 89, St. Mary, Oct. 28. Mother of Mrs. Robert Carroll of Shelbyville; and Sister Lavonne Long of Indianapolis.



**LAY MISSIONER GOES TO HONDURAS**—Donna Rusterholz, St. Charles parish, Bloomington, is shown above in the Archdiocesan Mission Office in Indianapolis, prior to her recent departure for Honduras to begin work at Mission Honduras, a Franciscan foundation directed by Father Emil Cook, O.F.M. Looking over an Honduran artifact above are Father James Barton, left, Propagation of the Faith Director; Mgr. Victor L. Goossens, who held the Director's post for more than a quarter of a century and has agreed to serve as Associate Director for the rest of the calendar year; and Mike Gable, Religious Education Director at St. Mary-of-the-Knobs parish, who serves as U.S. contact for Mission Honduras. Gable is seeking two-year volunteers for work in the mission field, and can be contacted at St. Mary-of-the-Knobs, Ind.

## Siberia sets Turkey Shoot

**SIBERIA, Ind.** — The Men's Sodality of St. Martin's parish will hold a Turkey Shoot on the church grounds Sunday, Nov. 7, beginning at 11 a.m.

During the day members of St. Ann's Society will serve chili, hamburgers and hot dogs and a variety of homemade cakes and pies.

Father Larry Richardt, pastor, and his parishioners extend an invitation to the public to attend.

## Card Party set

**INDIANAPOLIS** — The public is invited to the monthly Card Party in the community room of St. Philip Neri parish on Wednesday, Nov. 10, at 8 p.m. The Alter Society of the parish sponsors the event.

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## Joint meeting

**INDIANAPOLIS** — Our Lady of Every Day, Madonna and Mother Theodore Circles of the Daughters of Isabella will hold a joint meeting Tuesday, Nov. 9, at 8 p.m. in the K of C Hall, 1302 N. Delaware St.

A Memorial Mass for deceased members will be celebrated by Father John Minto, chaplain. A pitch-in dinner and formal initiation of new members will follow the Mass.

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Dec. 5	Fr. Richard Terrill	St. Philip Neri, Indianapolis
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Dec. 19	Fr. James Keefner	St. Roch, Indianapolis
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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.

### Sunday integrity

A delegate to the national meeting of diocesan liturgical commissions held recently in Indianapolis made a strong appeal at that conference for the bishops to "maintain the integrity of Sunday worship."

What the delegate referred to was the proliferation of "theme" Sundays which, in his mind, detracted from the purity of congregational attention toward the Eucharist. All the Sundays of October, for example, had been designated as "Respect Life" Sundays. During October one also heard the annual appeal for Mission Sunday. November will remind us of the Thanksgiving Clothing Drive and the Campaign for Human Development.

The problem is not the worth of these causes or others as well. The problem is that pastors are asked to preach on these subjects, and when they do, the ordinary Sunday readings often are ignored. Instead of having the Gospel related to everyday life, a congregation often has the Gospel applied toward a rationale for contributing to a certain collection or for espousing a particular political or social view.

That should not be the case, for in most instances pastors have available to them material to aid them in relating the theme to the Sunday readings. One might question, however, whether or not these themes actually enhance the Sunday readings or twist them around to say something in some group's self-interest.

It should be said that the Scriptures ought to enable us to

turn outward from our reflections into activity. Hearing the parable of the Good Samaritan, for example, and reflecting upon it ought to inspire us to act. One should be as open as the Samaritan was. It does not necessarily mean that the parable of the Good Samaritan ought to be the occasion of contributing a few extra dollars to this or that charity.

Using the Sunday homily to appeal for a specific cause, worthy as it may be, does not seem to be in the best interests of good liturgy. It might be suggested that we have failed to explore alternative means of educating Catholics about themes we hear in such appeals. It was quite normal for the first Christians to leave offerings for charity when they celebrated the Eucharist. It is quite another thing, of course, to expect to be hit for this or that special interest and find that special interest not in context with the nature and mood of a specific Sunday liturgy.

It would seem that pastors could more diligently study the relation between a theme Sunday and the Sunday readings before simply reading supportive letters from the Archbishop without comment. But it would also seem that the hierarchical Church (which insisted that the homily be drawn from the readings) might study alternative means of reaching Catholics about needs of the Church which cannot be understood, much less solved in a single Sunday homily.

—T.W.

## What Catholics don't know about social sin

BY FR. THOMAS WIDNER

Sin, we observed last week, is more than simply breaking a set of rules. Like a person who decides that Mr. X and Mr. Y but not Mr. Z will be his friends, a sinner is one who decides that he wants to steal someone else's property (rather than take care of his own), tell a lie (rather than the truth), hurt another's feelings (rather than compliment him), etc.

Sin is destroying a relationship. The relationship is ultimately with God, but it is achieved by destroying a relationship with someone here on earth.

How do I know when something is a sin? Of course, the experience of the Church over centuries offers us one means of answering that. People do tend to commit the same sins over and over each generation. What was sin for people in the tenth century is probably still sinful. So it is possible to list some kinds of sins. Jesus does that in the Scriptures. In fact, he lists certain sins as excluding some from His

kingdom. So there can be no doubt about the sinfulness of certain things.

THAT CERTAINLY RAISES the modern problem. Many will suggest that they haven't sinned because they aren't aware of any sin. In discussing the loss of the sense of sin, Dr. Menninger includes this concept. One reason we have lost the sense of sin is because we have talked ourselves out of it.

It is certainly true that few would ever sin if they really saw sin for the evil it is. Sin is only committed when it is attractive. So we do find ourselves compromising and discovering ways of subjectively lessening our own responsibility in sin. Sin is something for which I am personally responsible. One who is not responsible for himself cannot sin. If as many people were not responsible for themselves as make that claim, we'd have a nation of robots.

So sin has a lot to do with the way we see ourselves. Indeed, not seeing ourselves as God sees us may in itself be sinful. For seeing ourselves as God sees us means honesty and openness. Having too great or too little a notion

of our own worth can be sinful. Following through and not seeing the worth of others complicates the sinfulness.

ANOTHER EVIL IS WHAT we call "social sin." Strangely misunderstood or ignored by today's Catholic, social sin is perhaps the oldest and most familiar sin in Scripture and in Church writing. Indeed, the sin of Adam and Eve is social for its effects reached to the whole of the human race. The prophets preached against social sin.

Yahweh says this: . . . they [Israel] have sold the virtuous man for silver and the poor man for a pair of sandals. . . . they trample on the heads of ordinary people and push the poor out of their path. . . . [Amos 2:8].

Simply stated, social sin is sin which is committed against the group rather than the individual although its effect is on each individual within the group.

Social sin literally overwhelms us because it renders individuals helpless. An example is the

helplessness individuals felt when caught up in the maelstrom which the social sins of political and government corruption produced in the Watergate scandal.

Social sin is also involved in the commercial exploitation committed in some underdeveloped countries of the world by corporations from the developed nations. The sin is not that big power gains new investments, but that big power refuses to take responsibility for the effect its investments will have on the nation in which its investments occur.

SOCIAL AWARENESS and social justice exist in the recognition of limitations. There is only so much to go around to so many. Social sin involves manipulating resources so that some have more than others in such a way that some starve, are unable to clothe themselves, etc. Social sin occurs when individuals and nations are unable to exercise any control over themselves.

The question for each individual Christian is how individual selfishness adds up so that it contributes to social sin on a larger scale.

DALE FRANCIS SAYS

## Reflections on a dubious theological decision

BY DALE FRANCIS

There were some surprises in the reaction in the Catholic press to the Episcopal decision to ordain women. There were editorial writers who suggested the decision in the Episcopal Church in the United States meant that the Catholic Church needed to re-examine the Catholic position. One editorial writer spoke of the "decisive action" in the Episcopal Church.

The ordination of women for Catholics is a theological issue. Theological issues cannot be decided by a majority vote. Therefore, the very manner in which the decision was made in the Episcopal Church is alien to our understanding of how theological issues are to be resolved.

A decision on a theological issue made in this way does not have any relevance to the Catholic Church.

But really, it is not possible to refer to the Episcopal decision as "decisive." It was made by a narrow margin; it left the Episcopal Church with an internal division—one Episcopal leader called it "an internal schism." The Episcopal Church is grievously wounded by an action that many believe was both maneuvered and forced.

THREE YEARS AGO, the House of Delegates voted against the ordination of women. This is the legislative body that represents the people and the clergy. Even then a majority of bishops favored ordination of women but because the decision required the approval of both Houses, they never voted.

This year the order of voting was changed, the House of Bishops voted

first. It was a maneuver the pro-ordination advocates wanted. When the House of Bishops voted in favor of ordination of women, the House of Delegates was placed in a position in which a vote against ordination would have been in direct opposition to the view expressed by the bishops. Further, some bishops had publicly stated that even if the decision was against ordination of women they would go ahead and ordain women.

It seems almost certain that this exerted a pressure on the House of Delegates. Passage of the measure required 57 votes in the House of Delegates, the measure received 80 votes. Had the House of Delegates voted first as it had three years ago, if some bishops had not threatened to proceed with ordinations no matter what was decided, it does seem possible the House of Delegates would not have given the ordination of women a majority.

The final decision, however, was a forced one. In 1970, the Episcopal Church in the United States voted to accept ordination of women as deaconesses. The decision was made to offer the diaconate in the hope it would satisfy those who urge ordination to the priesthood. But it was a tactic on the part of the advocates of ordination to the priesthood. From the diaconate, it was possible to find some compliant bishops who were willing to ordain women to the priesthood despite the fact it was not permitted in the Episcopal Church. The ordinations were illicit but the women were ordained.

Therefore, the convention in Minneapolis was faced with the fact that there were already women priests in the Episcopal Church. They were illicitly ordained but they were ordained and their presence presented real problems for Episcopalians. One of those illicitly ordained women told an interviewer on ABC television that this "forced" the decision to accept ordination of women. She was probably right.

ANY REAL UNDERSTANDING of the Episcopal decision must recognize that it wounded the Episcopal Church. There are Episcopalians, among them 38 bishops, who hold the decision invalid. The distress reaches all levels in the Episcopal Church.

The suggestion that a decision that

has brought about such division and dissension in the Episcopal Church means the Catholic Church should consider making the same decision seems to me totally irrational.

Not that I doubt that the Episcopal decision will encourage the advocates of ordination of women in the Catholic Church to step up their propaganda drive. In an almost unbelievable example of insensitivity, there were Catholic priests and Catholic nuns at Minneapolis, lobbying among Episcopalians to get them to accept ordination of women.

Canon Albert DuBois, a distinguished Episcopal churchman and national coordinator of Episcopalians United, an organization of half a million Episcopalians, has made a formal protest to Pope Paul against this intrusion by Catholic clergy and Religious into the internal affairs of the Episcopal Church.

Canon DuBois is right, of course. It was wrong. But the Pope can do little about it. These are not people who listen to him. He has said again and again the issue is not under question. Women cannot be ordained in the Catholic Church. But the propagandists for ordination of women have no intention of listening to him. They will continue to push for their aim to bring about the ordination of women. Having observed the tactic in the Episcopal Church, they are likely now to push for ordination to the diaconate, but their ultimate aim is not that, but the ordination of women to the priesthood.

IN THE MIDST OF ALL of this, a Catholic bishop discussing ordination of women said it is "an unresolved question in the Catholic Church." Is it? There is the clear constant practice of the Church. There is the clear statement from the successor of Peter. In what way is it unresolved? Even if it were a matter of ecclesiastical discipline—which it is not—it would not be proper to speak of it as unresolved. For example, the Mass in the vernacular is capable of change but it would not be proper to refer to it as an unresolved issue. What the Church sets as ecclesiastical discipline is at this moment resolved. Even more, however, it is simply a misunderstanding to speak of an issue that is theological as "unresolved."

## Cautious optimism marks editors' reactions

BY NC NEWS SERVICE

Catholic editors are taking a generally upbeat view of the recently concluded "Call to Action" conference which brought 1,340 delegates to Detroit with the aim of hammering out a five-year plan of social action for the Church.

There was a background note of caution running through most comment, however, and no sweeping endorsement of the several hundred resolutions that came out of the three-day conference was made.

One exception to the general note of approval was sounded by Dale Francis, executive editor of the nationally circulated weekly, Our Sunday Visitor, who said the assembly was procedurally flawed from the outset.

"First of all," Francis said, "despite all the claims made for this meeting, it was not a representative assembly." He characterized the gathering as consisting "of those who represented minority interests."

ACCORDING TO FRANCIS, "The lobbyists for special causes, the special pleaders, the activists who have no concern for authority in the Church and want only to further their own disruptive proposals, were there in force."

He urged the bishops to disregard any recommendations "in conflict with the magisterium (teaching authority) of the Church and unrepresentative of the people," next the bishops act on the proposals when spring.

An editorial in The Advocate, the Newark, N.J., archdiocesan paper, termed the gathering "a vigorous and sincere call for justice in our Catholic community," and "a call for change where the support of such a priority

transcends existing law and teaching."

FATHER JOSEPH ZILIAK, editor of the Evansville, Ind. diocesan paper, The Message, pointed out that many of the resolutions were far from controversial. Others, such as endorsement of the Equal Rights Amendment, "involve more than a swift and exciting yes vote at Detroit."

"The ideal, inspired Church was at work in Detroit," he went on. "It will be interesting to follow the progress of these wishes as they meet the harsh glare of the day's light."

Another priest-editor, Father Owen F. Camplon of Nashville's Tennessee Register, summed the meeting up as "a highly useful precedent in the continuing process of consultation in the Church in this country."

He criticized the conference for ignoring or shortchanging rural life, the environment, and for "an almost hostile reaction not only against militarism but against military personnel."

An editorial in the Catholic Virginian, Richmond's diocesan weekly, wondered whether the documents would get a serious reading, and asked what the bishops will do "with the hot topics."

Editor Charles Mahon predicted that a lot of the recommendations will be ignored.

"For instance," he wrote, "what's the likelihood that a hierarchy that choked over Communism in the hand will 'initiate dialogue with Rome to change the present discipline . . . to allow women to be ordained to the diaconate and the priesthood?'"

"But if the bishops don't take this and other such questions seriously, and demonstrate good faith," he went on, "then it's another sock to the old battered credibility. And we can all ask: 'If they don't like peanut butter, why'd they make the sandwich?'"

FATHER EDMOND BLIVEN, editorial page editor of the Portland, Ore., Catholic Sentinel, wrote that he

believes the conference's "effectiveness will depend on the determination of the participants . . . to continue the process begun in Detroit."

"I hope," he wrote, "that the 'Call to Action' will be just that, a challenge to the entire Catholic community to begin to listen effectively to the injustices in America which, in the words of the Baltimore Catechism, 'cry out to Heaven for vengeance.'"

Gerard E. Sherry, editor of San Francisco's archdiocesan weekly, The Monitor, wrote: "Alas, some of the decisions approved at the Detroit conference do not seem to us to have been realistic, especially those concerning divorced Catholics, homosexuals, the right of conscience, and women priests. It is not that we are necessarily against the concerns expressed in these and other resolutions—rather, it lies in the practicality of achieving in a foreseeable future the terms of the resolutions."

## Letters to the Editor

### Fr. Alan defends 'renovation' of St. Boniface Church

To the Editor:

I read most thoroughly and very carefully the entire Archdiocesan norms for church art and architecture. In the "renovation" of St. Boniface Church, every effort was made to comply with those norms; however when one has the responsibility of the position of pastor, in addition to "official norms" the pastor must keep in mind three vital elements: (1) what is pastorally practical from his people's point of view; (2) what is architecturally and structurally possible in his particular church; (3) what financial limits his parish is capable of reaching and supporting.

### Global Prayer Scope

To the Editor:

We are offering the Global Prayer Scope to include in our petitions before the Blessed Sacrament the needy of the whole world and your friends whom you think would be interested. In this way giving all people of all creeds an opportunity to include their petitions to be prayed for in our Perpetual Exposition Chapel where the Sister Adorers pray night and day, remembering your petitions. Send us your petitions.

Mail to: Sister Germaine McCauley, Owens Hall, St. Mary-of-the-Woods, Ind. 47876

Sister Germaine McCauley, S.P. St. Mary-of-the-Woods, Ind.

Along with the archdiocesan norms these three factors were a vital part of the planning and work of the "renovation" of St. Boniface Church.

To judge the total appearance and practicality of a church from a 3 x 3 black and white photo of 1/4 of the church is at very best a most limited viewpoint.

I recall it was Jesus Christ, our Divine Saviour, who said: "Be you perfect as your Heavenly Father is perfect." Yet today, October 26, 1976, I see in myself and others much imperfection. Pope Leo XIII wrote in his encyclical "Rerum Novarum" on May 15, 1891 the principle: every man has the right to own private property; yet today, Oct. 27, 1976, I see men in many countries denied this basic human right. Pope Pius XI wrote in his encyclical "Casti Connubii" on December 31, 1930 that marriage is sacred; faithfulness and indissolubility are inherent goods of marriage; yet today, Oct. 26, 1976, I see rampant divorce, unfaithfulness, and abortion in this and many other countries.

Pope John XXIII wrote in his encyclical "Pacem in Terris" on April 11 1963 that "each nation however small or large has a mutual obligation in Justice and Charity to labor for the universal common good of all nations; yet today, Oct. 26, 1976, I see much selfishness among many

nations including the United States of America.

Would that all our work reached the ideal! Would to God that we were all perfect! But thanks be to God we are not perfect—for then if all were perfect, there would have been no need for an Incarnate God, would there?"

Father Alan McIntosh, O.S.B. Fulda, Ind.

### Smith disagrees with Bosco article

To the Editor:

I do not agree with male-female concepts Antoinette Bosco speaks of in her Oct. 22 Know Your Faith article, "How should we refer to God?"

Jesus, true God and true man, referred to God as His Father and also as our Father. God does not change. His truth does not change. God, in the person of Jesus, established the Father image. No person can change God's teaching, even if it does conflict with their concept of sex-role equality. It is not an impossible obstacle. "Things that are impossible for men are possible for God" (Lk 18:27).

If all fathers and families followed the example Jesus taught about this Loving Authority, Praise the Lord! William Smith West Terre Haute, Ind.



"WHAT'S YOUR PARISH COUNCIL UP TO THESE DAYS?"

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## ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

# WHERE IS GOD IN TURMOIL OF HISTORY?

BY FR. JOHN J. CASTELOT

It was the firm faith-conviction of the Biblical preachers and writers that God is active in human history. Indeed, for them He is the Lord of history, directing the affairs of nations, usually through human agents. Thus, His commission to Jeremiah is expressed in these terms:



"... a prophet to the nations I appointed you. This day I set you over nations and kingdoms. To root up and to tear down, to destroy and to demolish, to build and to plant" (Jer. 1, 5, 10).

This conviction rested, not on a speculative process of reasoning, but on the experience of the people, especially in their marvelous liberation from bondage in Egypt which was the prelude to their national existence. The faith of their inspired spokesmen saw in this an act of God—the act of God; in fact, the model and pledge of all such saving interventions in the future.

Their national existence, however, was stormy, and they looked forward with ardent longing to the day when Yahweh, their King, would definitely establish His kingdom, His reign, His rule. It would be a time of peace, prosperity, freedom from harassment by stronger, pagan nations.

THEIR HOPES WERE TIED in tightly with the royal line of David, especially after God's assurance, through Nathan, that the Davidic dynasty would last forever (2 Sm. 7, 12 ff.). The King, consequently, was regarded as a sacred person, Yahweh's visible representative among His people, for it was He who was their true King. The earthly king was His anointed one (in Hebrew: *messiah*).

And yet, it was not the future king who was the direct object of their hope; it was the kingdom which he would be instrumental in establishing. Even the great oracle of Nathan, in which the king was proclaimed God's 'son,' made him subordinate to the Kingdom: "I will be a father to him,

and he shall be my son to me. And if he does wrong, I will correct him with the rod of men and with human chastisements; but I will not withdraw my favor from him as I withdrew it from your predecessor, Saul, whom I removed from my presence. Your house and your kingdom shall endure forever before me; your throne shall stand firm forever" (2 Sm. 7, 14-16).

Centuries later, on the occasion of the birth of a royal prince, Isaiah gave voice to his hopes in these confident words:

"For a child is born to us, a son is given us; upon his shoulder dominion rests. They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace. His dominion is vast and forever peaceful, from David's throne, and over his kingdom, which he confirms and sustains. By judgment and justice, both now and forever" (Is. 9, 5-6).

Coming closer to the Christian era, we find the same hope expressed in the Book of Daniel (165 B.C.):

As the visions during the night continued, I saw One like a son of man coming, on the clouds of heaven; When he reached the Ancient One and was presented before him, He received dominion, glory, and kingship; nations and peoples of every language serve him. His dominion is an everlasting dominion that shall not be taken away, his kingship shall not be destroyed. (Dn 7, 13-14).

IT IS NOT SURPRISING that when Jesus came to proclaim the Good News, He did so in terms of the nearness of God's reign or rule: "After John's arrest, Jesus appeared in Galilee proclaiming the Good News of God: 'This is the time of fulfillment. The reign of God is at hand!'" (Mk. 1, 14-15).

This was the dominant theme of His preaching and it recurs constantly in the Gospels, as in this summary verse from Luke: "After this, he journeyed through towns and villages preaching and proclaiming the good news of the Kingdom of God" (Lk. 3, 1). Actually, there is a growing preference for 'reign' or 'rule' rather than 'kingdom' as the translation of the Greek word *basileia*. 'Kingdom' suggested something static, structured, regal, bureaucratic. But Jesus preached a reign or rule of God in the hearts of men that was active, dynamic, personal. As he told Pilate:

"My kingdom does not belong to this world..."

As it is my kingdom is not here... It is you who say I am a king. The reason I was born, the reason why I came into the world, is to testify to the truth" (Jn. 18, 36-37).

As the first century wore on, there was a tendency in some circles to interpret God's reign in terms of the Church. This comes through in the Gospel of Matthew, one of whose central themes is the Kingdom, and the only Gospel in which the word "church" appears (just twice as against over 100 references to the reign in the synoptic Gospels).

But this was a late development; Matthew was written between 80 and 100 A.D. And even here, there is no question of identifying the reign with the Church. They are related, yes, but not identical. And so we pray every day, as Jesus himself taught us to pray: "Thy kingdom come!"

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## God's Kingdom 'at hand'

BY DEACON STEVE LANDREGAN

The Gospel proclaims "The Kingdom of God is at hand!"

A world beset by petty tyrants, senseless terrorism, and scandals and corruption that have toppled governments and rocked thrones asks in desperation "Dear God, where are You?"

Where is God in the turmoil of history? What happened to the kingdom proclaimed by Jesus as "at hand?" Central to the teachings of Jesus is the Kingdom of God or Kingdom of Heaven.

There are not many kingdoms left in the world today, but there are enough so that the term has a definite meaning to most of us. A kingdom is a political realm. It has laws, boundaries, citizens and, of course, a king.

When Jesus began His ministry, there were many who had just such a kingdom in mind. Those who listened to Jesus' preaching included some to whom His proclamation of the Kingdom meant freedom from the rule of Rome. Others saw it as meaning the restoration of Israel as a worldly power. Still others saw it as the pronouncement of the imminent end of the world.

THE PETTY TYRANTS, senseless terrorism and scandals and corruption of our own time all had their counterparts in the time of Jesus, and many who heard Jesus' proclamation with hope in their hearts were those



Jeremiah's commission from God is quoted by Father John Castelot: "A prophet to the nations I appointed you... This day I set you over nations and kingdoms. To root up and to tear down, to destroy and to demolish, to build up and to plant." A thoughtful Jeremiah is depicted by Michelangelo in the Sistine Chapel. (NC photo)

who had prayed fervently, "Dear God, where are You?"

For Jesus, however, the kingdom was none of these. The Kingdom He preached was not a political realm; it was not based on revolution; it had no temporal rulers, no legions. Its realm was human experience and it was founded on a new relationship between God and man.

Jesus' kingdom did promise the peace and freedom from fear and anxiety that many sought in a worldly kingdom. But they were not to be obtained by citizenship in any nation or by taking an oath of loyalty to any earthly sovereign.

The peace of the kingdom proclaimed by Jesus could be obtained only by an inner change of heart, a turning around of selfish lifestyles, a willingness to seek security, not in the things of the world, but in the person of Jesus. "Repent and believe in the gospel!"

The impatience of human nature probably was partially to blame for the many who heard the proclamations of Jesus and could not accept it. It just didn't measure up to their worldly expectations. So they turned away and went back to their prayer, "Dear God, where are You?"

Today the Jesus that preached has become the Jesus that is preached. The message is the same: "Repent and believe in the gospel!"

MEN AND WOMEN TODAY hear the proclamation but many say, "Do something God! Change the world. Give us peace and freedom from fear."

And God's response through Jesus is the same: "Change your hearts. Believe in Me!" Some do, and they find God's peace in the turmoil of history. Others turn away sadly and go back to their prayer, "Dear God, where are You?"

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## God as mirrored in His creatures

BY ANGELA M. SCHREIBER

Little Kathy held her golden-haired doll close. It was a special moment. Kathy had a new doll that was her very own—a doll that she could take to bed with her at night, a doll she could hold in her arms whenever she wanted to. She said over and over again, "I'll never let you go." And wherever Kathy

went that day, her beautiful doll was with her.

Today, we associate all our children with many toys. But there are still little ones who are "have nots." Kathy lives in a home for handicapped children. She is crippled. And her parents are dead.

I MET KATHY A couple of weeks ago when I visited a home for crippled children. As I watched her happiness, a story about an elderly couple that I had read in the Washington Post several weeks ago flashed through my mind.

"Who sent Kathy the doll?" I asked the nurse. She said she did not know, but that it had undoubtedly been donated.

The story I remembered was about a man and his wife—both in their 80s—who spend their time collecting discarded dolls, repairing them and outfitting them with new clothes. Perhaps Kathy's doll had come from them, I thought.

When I got home, I looked through clippings that I save. Unfortunately I could not find that one. But their story is strong in my memory.

They are not affluent. The only income they have is their social security—very little money to spread around during a time of inflation. Their home is badly in need of repair and paint.

Yet they wake up each morning looking forward to a new day. Happier people couldn't be found. He enjoys making old dolls look new, and she puts the finishing touches on them with new clothes made from sewing scraps. Word traveled through their neighborhood that they're in the market for discarded dolls and sewing materials. They take the rejuvenated dolls to the Crippled Children's Society, to homes for the retarded, to hospitals.

A HAPPIER COUPLE couldn't be found anywhere. While they have little in the way of this world's goods, they don't feel deprived. Quite to the contrary, in their twilight years they are giving what they have to others who are less fortunate. Their gift is their talent and time—themselves.

## God reflects goodness in small events

BY REV. JOHN A. GEIGER

Editor's Note—This week Father John A. Geiger joins the NC KNOW YOUR FAITH writer roster. Father Geiger grew up in Logan, Ohio, a small city 50 miles southeast of the State capital. He was ordained to the priesthood for the Diocese of Columbus in 1957 and joined the staff of The Catholic Times in 1967. He is managing editor of this diocesan newspaper and associate pastor of St. Michael parish in suburban Worthington.

I returned from vacation recently filled with the charm and beauty of the Ohio River Valley.

My itinerary included stays in Cincinnati, Gallipolis and Marietta where a nephew, a brother and an aunt live. I believe I selected the right order of association with my family's generations.

Wisdom really does come with age if you play it right and let yourself grow with experience. But growth simply doesn't occur unless you approach each day as an opportunity to learn.

I'M NOT SURE WHETHER I learned while I relaxed or relaxed while I learned, but I certainly did both of them together on this trip. And I came home with a new sense of heritage and my share in it. That in itself is a reassuring lesson.

Aunt Carol helped me digest the lesson and savored every word of my narrative about my own generation and the next. Then we went together to visit the graves of my great-grandparents, Lyman and Amanda Phillips, in Marietta's gracious old Oak Grove Cemetery.

With the information I obtained from my aunt, from old grave stones and from records kept by Aunt Bernice, whom the two of us visited in Charleston, W. Va., I have a lot of material for a family history.

The real story of a family or a people never emerges only from a list of names and dates, however. It resides in the memory of struggle and success or failure, and includes the in-spite-of as well as the because-of.

It might even include talk about family pets. At one time Aunt Carol lived on a farm and often had more cats than she wanted. So she was amused by my account of feline multiplication in my brother's house. While I was there, I slept in the same room with 13-month-old Jeremy, a mother cat named Mittens and her five kittens.

A BLACK CAT NAMED MAX, which slept elsewhere in the house or (Continued on Page 7)

## THE WORD THIS SUNDAY

By Father Donn Raabe

THIRTY-SECOND SUNDAY OF THE YEAR

"God takes care of His own"

I Kings 17:19-18  
Psalm 146:7-10  
Hebrews 9:24-28  
Mark 12:38-44

There's an interesting interplay happening in today's readings. It involves the frequent theme of "who's first?" This time we see Jesus chastizing the spiritual leaders for maneuvering into tidy spots and tidy sums at the expense of others. In the name of religion they have become the financial wizards and shyster lawyers of their day. Jesus contrasts them with the poor widow who puts those worse off than herself first. The psalm says: "God takes care of His own," and the widows of today's readings put that faith into practice. The starving widow of the first reading was confronted by the hungry man of God, Elijah, who said, "Feed me first and then you and your son." (Why do so many men of God seem to come off that way? ed.) She believed, and God took care of His own. The reading from Hebrews reinforces the message by pointing out that the whole thrust of Jesus' life was and still is "you first" not "me first." Those men of God and others of God who pour themselves out for others first must reveal God who takes care of his own. The rest are hypocrites!

## New Mass rich in divine dialogue

BY MSGR. JOSEPH M. CHAMPLIN

The Mass before Vatican II contained readings from sacred Scripture, but the selections varied little or not at all from day to day and from year to year.

That lack of variety prompted the Council Fathers to publish this directive in the "Constitution on the Sacred Liturgy":

"The treasures of the Bible are to be opened up more lavishly so that a richer fare may be provided for the faithful at the table of God's Word. In this way a more representative part of the sacred Scriptures will be read to the people in the course of a prescribed number of years." (Article 5).

The scholars who executed this recommendation did a masterful piece of work. Proof rests in the fact that many non-Roman Catholic Christian churches have adopted in substance the revised lectionary of Biblical texts for their own congregations.

THE DAILY MASS over a three-year period will thus have excerpts from almost all Old and New Testament books. In addition, major texts and Gospel passages are repeated more frequently, usually on an annual basis.

The readings have been arranged according to somewhat involved

principles. Ordinary Sundays throughout the year are on a three-year basis; week-day celebrations during that season follow a two-year cycle; Advent, Lent and Easter Scriptures appear, practically speaking, in the liturgy annually.

Such a richer inclusion of Biblical texts within official worship has this as its purpose: "Hence, in order to achieve the restoration, progress, and adaptation of the sacred liturgy it is essential to promote that sweet and living love for sacred Scripture to which the venerable tradition of Eastern and Western rites give testimony." (Article 24).

These Scriptural texts, assembled together in one book, provide not only a richer fare of reading for public worship, but also a readily available collection of inspired passages for personal prayer.

Cardinal Suenens, in his recent publication, "A New Pentecost?" encourages believers to use the lectionary as a resource for daily meditation. He sees the Holy Spirit's guidance behind the gathering of those many excerpts and thus expects prayerful reflection on these texts will produce abundant spiritual fruit.

A HELPFUL PROCEDURE is to keep a relatively inexpensive daily and Sunday missal near your reading chair or bed. Before retiring, peruse tomorrow's assigned passages and pick out a sentence or two which seem

to evoke some kind of response within you.

The next day find a few moments and a place where you can be quiet and undisturbed, take out the missal or lectionary and stir up your awareness that this is God's Word, that Jesus will now be speaking to you, that the Holy Spirit wishes to touch your heart through these phrases.

Then read the Biblical excerpts over again, slowly and reflectively. Next, go back and read them once more, but this time pause at any passage which moves your inner self. Pause, taste, reflect, pray. If a certain section strikes you, simply turn it over and over in your mind.

Those lines selected in advance the evening before usually will hold the greatest attractiveness during this prayer and will linger on afterwards during the working day.

Many who have written on prayer and the inner life urge concerned Christians to jot down these favorite passages in a personal journal for future use.

Persons who practice that daily Scriptural dialogue with God will discover how it enhances both their private prayer and the day's Eucharist. The Mass's readings take on a deeper meaning when prepared the night before and prayed over beforehand.

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# Grid finals scheduled for Sunday

## CYO NOTES

BY DENNY SOUTHERLAND

Four teams compete this Sunday at CYO Stadium for the "56" and Cadet Football League championships at 2:30 p.m. and 3:45 p.m., respectively.

Defending Champion St. Pius X meets St. Jude for the "56" League title. Both teams are undefeated. Two unbeaten teams also clash for the Cadet crown—St. Simon and St. Luke.

At 12 noon, St. Malachy and Little Flower play for the

"56" consolation award, and Our Lady of Lourdes vies with St. Philip Neri at 1:15 p.m. in the Cadet consolation tilt.

LAST SUNDAY, St. Jude needed an overtime to beat St. Malachy, 12-6, in a "56" semifinal. St. Pius X scored a fourth quarter touchdown to beat Little Flower, 6-0, to fill the remaining "56" League Play-off slot.

St. Simon held on to an 18-6 lead to nip Eastside rival, Our Lady of Lourdes, in the opening Cadet Play-off

game. St. Luke scored a second quarter touchdown and played a tough defensive game to eliminate St. Philip Neri, 8-0.

FOLLOWING THE 3:45 p.m. Cadet Championship game, St. Malachy (6-1)

plays St. Barnabas (5-1) for the Junior Touch Football title, also at the CYO Stadium. Both are Division Champions.

St. Barnabas captured the "56 B" Football crown by defeating St. Luke, 7-0, last week.

Entry blanks should be returned to Brother Howard Studvant, O.S.B., for the 1978 St. Rita Bowling Tournament by Tuesday, Nov. 9.

Reservations must be made for the 1978 Communion Supper at Holy Spirit, Sunday, Nov. 21, by Nov. 18. The dinner will cost \$1.75. More information will follow.

## STANDINGS

### GIRLS' BASKETBALL

(As of Oct. 31)

DIVISION I—Christ the King 4-0; St. Michael "A" 4-0; All Saints 2-2; Immaculate Heart "A" 2-2; St. Thomas 2-2; Holy Angels 1-3; St. Joan of Arc 1-3; St. Christopher 0-4.

DIVISION II—St. Simon "A" 3-0; St. Matthew 2-1; Mt. Carmel 2-1; Little Flower 2-2; St. Lawrence 1-2; St. Pius X "A" 1-2; Immaculate Heart "B" 0-3.

DIVISION III—Holy Spirit 4-0; St. Jude 4-0; St. Mark 3-1; St. Andrew 2-2; St. Philip Neri 1-1; Our Lady of Lourdes "A" 1-3; St. Barnabas "A" 1-3; Central Catholic 0-4.

DIVISION IV—Little Flower "B" 4-0; St. Pius X "B" 3-0; St. Michael "B" 3-1; St. Simon "B" 3-1; Christ the King "B" 1-3; St. Barnabas "B" 1-3; Immaculate Heart of Mary "C" 0-3; Our Lady of Lourdes "B" 0-4.



**BOSCO MEDAL WINNERS**—Above are shown the nine volunteer youth workers who received the St. John Bosco Medal at last week's CYO Banquet. Pictured, left to right, front row, are: James B. McKenzie, Holy Name; Mary Jane Deery, Our Lady of Lourdes; Roselle Darragh, Holy Spirit; and Robert McQuinn, St. Christopher. Middle row: James Scharfenberger, St. Michael; Sally Engel, St. Joan of Arc; and Anthony Corsaro, Jr., St. Catherine. Back row: Paul Deery, Our Lady of Lourdes, and James Richardson, St. Ann.

## RESULTS OF CYO BAKING CONTEST

Over-All Winner: Terry Leffler, Holy Trinity, Potica Bread.

Cakes: Lisa Brown, St. Michael, Italian Cream Cake; Jane Althoff, St. Malachy, Chocolate Cheese Cake; Phyllis Texterman, St. Malachy, Chocolate Spice Cake; Cindy Deckart, St. Malachy, Waldorf Astoria; Colleen Heslon, St. Malachy, Williamsburg Orange; Jerry Deery, Our Lady of Lourdes, Grandma's Devil Food.

Pie: Janet Gliblin, St. Ann, Pecan Pie; Paul Fulton, St. Christopher, Apple Pie.

Quick Breads: Charlotte Norris, Our Lady of Lourdes, Sourcream Cake; Joe Cross, St. Malachy, Zucchini Bread; Vicki Fallowfield, St. Malachy, Aunt Alma's Coffee Cake.

Yeast Bread and Rolls: Laura Sarjent, Holy Spirit, Coconut Coffee Ring; Brenda Lay, St. Ann, E-Z Bake Rolls; Alice Zerr, St. Malachy, Swedish Tea Ring.

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# Catholic Charities reorganization

(Continued from Page 1)

programs and policies of agencies involved in social ministry.

"The present board of Catholic Charities will retain responsibility for directing and supervising programs and services now provided by the Office of Catholic Charities with the exception of the responsibility for the annual Catholic Charities appeal and allocating the funds received," he added.

Hence, the present board of Catholic Charities has become the board of Archdiocesan Social Ministries. A new board of Catholic Charities will eventually be established to be more broadly representative of the Archdiocese. It will include a representative from each of the present board member agencies.

WHAT WILL THIS new Board of Catholic Charities do?

Father Voelker briefly explained that this board will "establish policy, coordinate all programs and services of social ministry in the Archdiocese, conduct the annual Catholic Charities appeal, and establish accountability procedures between member agencies and the Archbishop, and among member agencies."

The biggest change, then, is relational. It reflects the desire of Archbishop Blasko to be more intimately involved in social ministry, according to Father Voelker, and also helps to define the work of agencies. Activities such as the upcoming Thanksgiving Clothing Drive and the Campaign for Human Development will still fall under the scope of Arch-

diocesan Social Ministries.

Father Voelker has the task of coordinating each agency with Archbishop Blasko on one level and on another level link those agencies with the concerns, programs and goals of the larger church community as represented by the Indiana Catholic Conference, the United States Catholic Conference, and the National Conference of Catholic Bishops.

"We are changing a structure," Father Voelker says, "but the real strength of the programs involved will continue to come from the parish level. I can't stress enough the need for people to become involved in this work. St. Vincent de Paul needs you, Birthline needs you, the Simon project needs you—none of these things can work without the interest of the people."

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**God reflects**  
 (Continued from Page 6)  
 perhaps roamed the neighborhood at night, came from a litter which Mittens bore earlier this year.  
 Talk about cats can't be serious, of course. But who ever claimed that everything in life is serious? There are plenty of things in life that may make you want to crawl into bed and nurse your ulcer. So talk about cats may be helpful at times, especially when a mother and her older offspring have the habit of drinking water from the goldfish bowl in the kitchen.  
 Of course, my aunt was as horrified by talk about the speed of my brother's boat as she was amused by the tale about the cat. Both of them told something about a personality in current family history.  
 We don't learn the story of either a person's quest or his roots unless we're willing to learn about his idiosyncrasies.  
 That's why the story of God's people contains the memory of many small events. The events fit together only when people with faith see how their destiny emerges from all the experiences of life.  
 We learn about the goodness God has shared with us in everything we do. But the vision of goodness really comes into sharp focus when there is a loving exchange between people.  
**Festival on tap**  
 NEW ALBANY, Ind. — The Catholic Central Home-School Association will sponsor its annual Turkey Dinner and Festival Saturday, Nov. 13, from 4:30 p.m. to 8 p.m. The event will be held at the Primary Building at Eighth and Elm Streets.  
 Dinner tickets are \$2.75 for adults and ninth grade students; \$1.25 for first to eighth grade children; and 50 cents for pre-school youngsters.

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VIEWING WITH ARNOLD

# More fun than a laundry

BY JAMES W. ARNOLD

"Car Wash" is certainly the most original and unique film currently on the circuit, and perhaps a little bit more than that. It's funny, at least much of the time, and humane, and it explores a whole new domain of contemporary life.

"Car Wash" does for the modern, mechanized automobile laundry (for most of us, happily, just a way-station on the road of life) what "The Hustler" did for the pool hall and "American Graffiti" for the drive-in hamburger stand. It gives sympathetic attention to something we all know

exists, but unfortunately consider beneath artistic concern, and finds that, by golly, warm and wonderful human beings exist there, too. In its crazy way, the movie may even be a bit too sentimental, but its rewards make it tolerable.

THE FLICK IS A kind of "Nashville" writ small, a pastiche of characters and mostly comic/satirical incidents blustering through a "typical" day at the De Luxe Car Wash in downtown Los Angeles.

All of the action is set to the constant background rhythm of an AM radio station, with its noisy disc jockeys, soul-rock music, inane commercials and mad mix of news and interviews. Director Michael ("Cooley High") Schultz's pace is frantic, marvelously edited almost at the speed of a Buster Keaton comedy. But amid all of the hijinks and slapstick, there is room for a more slowly developing poignance.

Most of our attention is on the attendants, the mostly young men who scrape out a living by doing the vacuuming, cleaning and polishing, while simultaneously enjoying and feuding with each other, the customers and the passing urban scene. They seem to have an awful lot of fun at their menial task, and give to car-washing the high hilarity movies in the past have given to schools, hospitals, jails and fighting in wars. Since most of the guys are black—there are also a few random whites, Latinos and Indians—the mix provides a microcosm of typical minority problems and concerns. It's funny and sad, hopeful and hopeless, often at the same time.

AMONG THE characters, all of whom manage to get impressive attention in a very fast 97 minutes, are: ex-con (Ivan Dixon) trying to support his family, a sullen black militant, a flamboyant homosexual, a dropout whose girl wants him to go back to school, an ambitious song-and-dance team who do everything in unison, and a young man who fantasizes himself as a comic book superhero called The Fly. Also on hand are the harassed Jewish proprietor, who is bashfully trying to start an affair with the chubby cashier; the boss' son, a college-type Maoist who is trying to propagandize the down-

trodden workers, and a hooker who uses the ladies' room as a boudoir and base of operations.

While these types spin around each other in infinite variety (e.g., The Fly is trying to date a local waitress and also win concert tickets in a call-in radio contest), outsiders provide the counterpoint. There is a redneck cabbie (George Carlin) looking for a tall black girl with blonde hair, a stuffy suburban lady with a kid who keeps throwing up, a neighborhood urchin who uses the lot as a skateboard rink, a customer with a huge ferocious dog in the back seat and another totally encased in a plaster cast. Perhaps the most significant outsiders are comics Richard Pryor, as a super-rich ghetto preacher who arrives in a solid gold Rolls limo (the license plates read "TITHE"), and frazzled Professor Irwin Corey, whom the washers logically mistake for a Mad Bomber wanted by the police.

The humor leans heavily in the direction of bathrooms and bodily functions, and the brah style of "Car Wash" is obviously intended for viewers who don't bruise easily. But there is a lovable unpredictability to the nonsense. E.g., the boss complains about the noisy music, changes the station to violins, and the washers

literally go into slow motion. Or, during lunch hour, a washer takes wicked pleasure in jostling butter patties onto the soul-food shop ceiling. Later, one of those patties falls at just the right moment.

MOST OF ALL, the movie makes us care about all these poor folks—who are much more real than imaginary—instead of just serving them up as clowns. There is the fat guy who gives up his precious transistor radio for a moment of bliss with the hooker, though he knows it's a waste, and the country boy whose quarrel with his wife turns slowly from farce to tragedy. There is a touching groping for understanding between the ex-con and the boss, whose kindness eventually overcomes his greed and fear.

And as night falls, and the "after dark" DJ takes over the soundtrack, and everybody else swaggers home, the hooker remains, pacing and waiting for the human contact that never comes. As a movie, "Car Wash" is not quite respectable in the middle-class way, but it moves—in all senses of the word "move." It's a wacky, surprisingly deft celebration of life in a context of pain and frustration. (Rating: A-3—unobjectionable for adults)



OLDENBURG PLANS HOLIDAY SALE—Sister Albert Marie Busald, O.S.F., holds a yarn doll, one of scores of handmade items which will be offered at the annual Oldenburg Holiday Sale on Saturday, Nov. 6, from 9 a.m. to 9 p.m. The sale will be held in the Activity Center, and proceeds will go to the Sisters' retirement fund. Items made by the retired Sisters can be ordered at any time by contacting Sister Mary Albert Peine at Oldenburg. (Photo by Sister Carol Ann Munchel)

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GASLIGHT GAITIES—The St. John Bosco Guilds of the east and southside in Indianapolis will join forces for an evening of continuous entertainment Saturday, Nov. 6, from 9 p.m. until 12 midnight at Roncalli High School. Gaslight Gaities will feature a melodrama, a sing-along, a barbershop quartet and a dance band that will be playing throughout the evening. Shown in a scene from the melodrama are Bernie Price and Ross McCormick while barbershopper Tom Catton looks on. Bill Bruno and Dan Fahy are co-directors of the program. Tickets are \$3. The CYO will benefit from the evening's proceeds. (Photo by Sister Mary Jonathan Schultz)



ANNUAL BAZAAR—Mrs. Charlene Harper, Mrs. Mary Lou Hornak and Mrs. Estella Miller display some of the items that will be featured at the Annual Bazaar of Immaculate Heart of Mary parish on Friday, Nov. 12, from 10 a.m. to 7 p.m. and Saturday, Nov. 13, from 10 a.m. to 1 p.m. Feature items include handcrafted wood items from men of the parish, plants, holiday gift items, handmade knit sweaters and afghans along with other interesting offerings.

## Rummage

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