

CRITERION

VOL. XVI, NO. 52

INDIANAPOLIS, INDIANA

SEPTEMBER 30, 1977

World Synod of Bishops includes 200 participants

BY JOHN MUTHIG

VATICAN CITY—As the fifth world synod of bishops opens in Vatican City, almost all those involved—the 200 prelates from 100 countries who are members of the synod, the heads of the Roman Curia, catechetical experts in Rome for the meeting, and maybe even Pope Paul VI himself—are scratching their heads wondering what will come out of the month of discussion on catechetics.

Perhaps none of the previous four synods called by Pope Paul has aroused less interest around the Catholic world.

In the United States, for example, where more than six million Catholic children are said to have had no formal religious education, only 49 out of 169 dioceses responded to a Vatican pre-synod questionnaire on religious education.

Much of the reaction to the upcoming synod arises from disillusionment over the synod's strictly consultative function.

The synod can pass no laws or issue no decrees. It can write documents and proposals. But enactment of any synod decisions depends solely on the Pope.

THE LAST SYNOD on evange-

lization, in fact, was unable to pull together enough momentum to draft final recommendations for Pope Paul. Members decided at the last minute to send all their speeches and synod minutes to the Pontiff, who then issued an apostolic exhortation on evangelization. The document aroused little interest.

Some synod veterans actually question whether synods are worth the time and money expended for them.

Yet while the current synod, which will be in session until the end of October, may not produce many new ideas in the field of religious education, it will have unparalleled importance in other areas.

Synods held every three years are one of the few opportunities given to many cardinals living outside of Rome to get to know fellow cardinals.

The month of constant discussion, political maneuvering and social interaction gives cardinals an important chance to ease the field of possible papal candidates in preparation for the next papal election.

REGIONAL AND INTERNATIONAL ties among the world's bishops' conferences are also solidified during synods. Bishops from wealthy nations get the opportunity to learn about hardships faced by the Church in the Third World or in socialist lands.

The synod is also one of the few occasions in which bishops from countries where the Church is persecuted are permitted exit visas to visit the Vatican.

This synod will give Pope Paul the first possibility to present to the world's bishops firsthand the Vatican's position regarding the traditionalist rebellion started by French Archbishop Marcel Lefebvre.

In presenting his case to the bishops, the Pope will also be able to sound out the Church's world leaders on the impact the rebellious French prelate has had in their home areas.

3-year report issued on Retirement Fund

The Chancery Office this week released its report on the three year Archdiocesan Retirement Fund Campaign. The campaign, which ended May 31, 1977, set a goal of \$2 million, but actually received more than \$3.6 million.

Final figures show that \$3,657,117.21 have been collected since the campaign began in 1974.

Detailed report, Page 9

Only 5,255 pledges totaling \$571,536.38 remain unpaid. This amounts to an average \$108.78 per pledge outstanding.

SINCE THE CAMPAIGN'S report at the end of the second year, amounts totaling \$519,051.37 in pledges, gifts and bequests have been received. This includes one large bequest in the amount of \$28,239.56.

Dedication set

NEW ALBANY, IN—Archbishop George Blaskup will dedicate Holy Trinity Heritage Court and Social Ministries Building, E. 7th and Market Sts., at 4 p.m. Sunday, Oct. 2. Judge Paul J. Tegar and Mayor Robert A. Real will be among those participating in the dedication.

The Heritage Court is the former site of Holy Trinity Church destroyed by fire Dec. 29, 1975. The Parish House which still stands will be given over to various community and church-related agencies.

Holy Trinity parishioners, who have directed this project to its completion, see the Court and Ministries Building as Holy Trinity's continuing gift to the community.

THE ARCHDIOCESAN Clergy Plan is in its third year. During the last fiscal year ending June 30, 1977, a total of \$88,800 was paid to 26 priests. As of July 1, 27 priests are drawing monthly benefits in the amount of \$8,100.

In July, letters were sent to all persons whose account showed an unpaid balance. In response to these letters many have indicated they intend to continue making payments on their pledges. Although statements will no longer be mailed out, the Chancery Business Office will continue to receive pledge payments and gifts. All payments and inquiries should be directed to: Harry Dearing, business administrator, Chancery Office, 1350 N. Pennsylvania St., Indianapolis, Ind. 46202.

An audit of both the Lay Employees' and Diocesan Priests' Retirement Plans is being made at the present time and a report will be made in the near future.

Forty-three senators sponsor tax credit plan

BY JIM CASTELLI

WASHINGTON—Forty-three senators have introduced legislation to allow a tax credit of 50% of tuition

Black Catholics collection set this week-end

The sixth annual fund drive for the National Office of Black Catholics will take place on Saturday, Oct. 1, and Sunday, Oct. 2, in more than 60 parishes in the Archdiocese.

ARCHDIOCESAN BLACK Catholics Concerned, in conjunction with the National Office, is responsible for emphasizing programs in the following areas:

- promote, foster and encourage racial and social justice within the Church;
- support and encourage black vocations;
- actively recruit black teachers and administrators for Catholic school systems through such means as educational assistance to black students who want to be teachers and administrators;
- encourage and influence active participation by black Catholic lay persons in the formation and administration of Catholic policies and the development of leadership of black Catholics;
- assist in the creation of Church liturgy that reflects and sustains the heritage of black people.

ABCC HAS ATTEMPTED to carry out the objectives through participation in Desegregation Workshops held in parishes in the Archdiocese. Black seminarians have received financial backing and a vocations workshop was a means to inform young people about career opportunities. The ABCC participates in cultural and sacred music workshops and promotes development among lay people to assume a greater role within the Church.

Mrs. Amanda Strong is fund drive chairperson for the Archdiocese. Mrs. Frederick H. Evans II is speakers bureau chairperson.

costs up to a maximum of \$500 per year per student.

The credit would be available to full-time and part-time students for tuition paid to virtually all accredited schools, colleges and universities—public, private, church-operated, vocational, business and trade schools.

Students at private schools which do not have tax-exempt status because they are racially segregated would not be eligible for the credit. The program would begin in calendar year 1980 and cost \$4.7 billion that year, its sponsors say.

THE TAX CREDIT would be refundable to low-income families who owed less tax than the tuition credit. A family that paid \$500 in tuition and owed only \$300 in tax, for example would receive a \$200 refund.

The bill's main sponsor is Sen. Robert Packwood (R-Ore.). He worked closely in drafting the bill with Father Donald Shea, director of the Ethnic-Catholic Division of the Republican National Committee.

Packwood's chief co-sponsors are Senators Daniel Patrick Moynihan (D-N.Y.) and Richard Schweiker (R-Pa.), who had previously introduced similar bills.

Rep. James Delaney (D-N.Y.) has introduced a less comprehensive tuition tax credit bill in the House. His bill would allow a nonrefundable tax credit for 100% of tuition up to \$250 a year for each student.

Packwood told a news conference he is optimistic about his bill's

passage. A similar bill has passed the Senate before, but has not been brought to a vote in the House.

The Packwood-Moynihan bill's sponsors include 12 of the 18 members of the Senate Finance Committee which has jurisdiction over the bill.

A heavy grassroots lobbying effort is being planned for the House, according to Mr. Edward Spiers, executive director of Citizens for Educational Freedom, a school aid lobby.

A Carter Administration official has opposed tuition tax credits in congressional testimony. But Mr. Spiers says this does not mean the Administration will stick with that position.

The Administration's opposition (Continued on Page 5)

'Music, coffee and conversation'

A place to go where young people can talk! That's the coffee house dream put into reality by an energetic group of young adults at St. Monica parish, Indianapolis.

Twice a month since the middle of August, a group of young men and women has redecorated the cafeteria of St. Monica parish and transformed it into 'Earthen Vessels,' an evening's entertainment of music, coffee, and conversation.

"IT'S AN OPTION," says Laurie Roberts, one of the founders. "We wanted to provide a place for young adults to go to socialize, talk, enjoy some entertainment and refreshments. We wanted it to be an alternative to a singles bar, bad movies, and simply nowhere else to go. And it doesn't cost a lot of money."

Since its inception, the Coffee House has sponsored a music trivia contest and film clips, a hootenanny, and on Oct. 1 will provide a Magic Show with Bruce Buckwalter.

JEFF BRADFORD claims that the entertainment comes from the young adults themselves. "We come up with our own ideas," he says, "and we find that there is willing talent among us."

There is no organization sponsoring the coffee house. Keeping it alive is simply the interest and enthusiasm of some young people who are now



MUSIC, MAESTRO!—Laurie and Ken Roberts and Jeff Bradford get into practice for an evening's entertainment at "Earthen Vessels," a coffee house for young adults age 20-30 held bi-weekly at St. Monica parish, Indianapolis.

hoping to interest others throughout the Indianapolis area.

The idea is more than social, however. By getting young people together, ideas for other get-togethers, programs, meetings, etc. spontaneously crop up.

"We want to provide an open atmosphere for young people to discuss matters of interest to themselves,"

Laurie says. "So we want it to be an honest atmosphere. And we aren't providing any formal religious education, but we hope that our getting together will interest some in wanting to understand their lives better in light of the Gospel."

The Coffee House is open to any young adult, aged 20-30, on the first and third Saturdays of the month. Sessions are held in the St. Monica cafeteria from 8-11 p.m.



BIRTHDAY DOOR—The fourth bronze door of St. Peter's Basilica, a work of Italian sculptor Luciano Minguzzi, is raised into place. The design on the door, which weighs 1200 pounds, is on the theme of good and evil. It was dedicated Sept. 28 in honor of the 80th birthday of Pope Paul VI. On the eve of his birthday, the Pontiff addressed some 80,000 well-wishers in St. Peter's Square following a Mass in the basilica which featured a 10,000-voice choir. [NC photo]

week's news in brief

by no news service

Raps inequities in school aid

WASHINGTON—A U.S. Catholic Conference official urged a congressional subcommittee (Sept. 21) to correct "long standing inequities" that he said prevent children in nonpublic schools from fully participating in federal education programs. At the same hearing, the executive director of the National Coalition for Public Education and Religious Liberty told the lawmakers that the Constitution prohibits government aid to religiously affiliated schools and urged Congress to end parochial school participation in federal programs.

'SOAP' premiere ranks fourth

ABC-TV's controversial new series, "SOAP," placed fourth out of 52 television offerings during the week of its premiere, Sept. 12-18. The new program, which premiered Sept. 13, was criticized before and after its first broadcast by the U.S. Catholic Conference Office of Film and Broadcasting and other religious groups.

names

Archabbot Viktor Damert of the Benedictine congregation of St. Ottilia in Bavaria, Germany, was elected Sept. 22 the new abbot primate of the Benedictine Confederation to succeed Abbot Primate Rembert Weakland, who has been named archbishop of Milwaukee.

Philadelphia's Cardinal John Krol and Archbishop Joseph Bernardin of Cincinnati were welcomed to Budapest Sept. 21 by Cardinal Laszlo Lelaki of Esztergom, six other

Hungarian bishops and by representatives of the Hungarian government, Vatican Radio reported.

Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference (NCCB-USCC), told a meeting of priests, nuns and lay leaders working for Hispanics in the Northeast that the Church will support their efforts to bring inactive Hispanic Catholics back to the practice of their religion.

Magr. Thomas O. Flaherty, who will be consecrated Oct. 2 as new archbishop of Armagh, Ireland's primate, said he thinks the unification of Ireland "would be the most satisfying and fulfilling solution" to the strife that has plagued Northern Ireland.

Bishop William McManus of Fort Wayne-South Bend was admitted to the coronary care unit of St. Joseph Hospital Sept. 23. He said he expected to be back at work within a week.

Score Church news reporting

CHICAGO—A majority of the respondents to a poll by the Chicago Catholic are not satisfied with the way news of the Catholic Church is reported in the general press. Only 11% of the priests, 19% of the Religious and 32% of the laity answered "yes" to the question: "Are you satisfied that the news of the Catholic Church . . . is fairly and adequately covered in the daily newspapers and TV news shows?"

Church aware of human needs

CASTELGANDOLFO, Italy—The Church out-performs by far civil and private welfare organizations in satisfying and anticipating human needs, said Pope Paul VI. "The Church has shown an awareness of human needs yet unparalleled by any other social organization, even though society today has at its disposal marvelous developments," the Pope told his weekly general audience Sept. 21.

Dedication rites shortened

VATICAN CITY—The German bishops have warned church, described by a Vatican official as "the most ostentatious and solemn in the whole liturgy," has been trimmed by the Vatican Congregation of Divine Worship and Sacraments. The former four-hour ceremony was cut in half.

Nun slain at convent door

DAYTON, Ohio—A 35-year-old Sister of Notre Dame de Namur was shot and killed instantly Sept. 19 by a man who came to the back door of St. Agnes convent in Dayton, where she resided. During funeral services Sept. 21 for Sister Donna Blaul, members of her religious order, students and fellow teachers from Chaminade-Julienne High School, and parishioners at St. Agnes church were among those who mourned the former mathematics teacher.

German bishops hit terrorism

VATICAN CITY—The German bishops have warned those who aid terrorists that society cannot be improved by brutality and assassination, Vatican Radio reported Sept. 22. Meeting in Fulda in plenary session, the German bishops issued (Sept. 21) a statement opposing the terrorism that has struck West Germany.

Interfaith 'covenant' signed

CINCINNATI—Two Cincinnati parishes, Nativity Roman Catholic Church and All Saints Episcopal Church, made archdiocesan history as they publicly pledged mutual support, understanding and cooperation through a formal covenant relationship. During the ceremonies, about eight pickets protested the covenant agreement, and called Catholic Archbishop Joseph L. Bernardin of Cincinnati a "traitor" for his ecumenical attitudes.

Pope stresses need for religion

CASTELGANDOLFO, Italy—Without religion our lives are incomplete and "decapitated," Pope Paul VI told thousands attending his weekly general audience (Sept. 14). "We must not live with the illusion that we can build our lives without the help of real religion opened up to us by the Church," said the Pope.

in capsule form

Despite a violent thunderstorm, Pope Paul VI returned to Vatican City from his summer home in Castelgandolfo by helicopter Sept. 22, ending more than two months of a working vacation at the papal summer villa. . . Catholic fundraisers attending the 10th convention of the National Catholic Development Conference (NCDC) held their first public airing of the strongly worded proposed set of "Guidelines for Fund Raising" to come up for adoption at the November meeting of the U.S. bishops in Washington. . . The monastic life, suitably renewed, has lost nothing of its importance in a time of rapid changes like the present, Pope Paul VI told the abbots and conventual priors of the Benedictine Confederation whom he received in audience Sept. 23. . . A report that says Catholic couples' contraceptive practices are virtually indistinguishable from non-Catholics was criticized by the director of the Bishops' Committee for Pro-Life Activities, who said he is optimistic that the Church's stand on family planning will continue to gain adherents. Magr. James T. McHugh was commenting on a study by two Princeton University researchers. . . A group of St. Louis County parents have renewed their legal challenge to public school financing. The parents prove that it is unconstitutional to use tax money to support the schools because they teach a doctrine of "secular humanism," a kind of "religion" that denies the existence of God and makes man "the center of the universe."

Hey, Look Us Over

There's no place in Indiana like VanBibber Lake for those great week-ends, retirement or raising your family.

We have travel trailers including nice camp sites from \$6,400.00 to \$14,000.00.

We have mobile homes including nice shady lots from \$10,500.00 to \$19,000.00.

We have modular homes from \$33,000.00 to \$37,000.00.

All travel trailers, mobile homes and modular homes are connected to our community sewer and water systems. No well or septic worries for you.

Let us show you around and we think you will agree that there's no place like . . .

VanBibber Lake

8 miles northwest of Greencastle
45 miles west of Indianapolis

739-2341 or 739-2281

Educational Planning phase is completed

A 250-page report, which culminates four months of research by more than 120 members of the Archdiocese, was presented to the Archdiocesan Educational Planning Commission (EPC) at a day-long briefing on Saturday, Sept. 24. The report was met with accolades by Charles Redman, chairman of the Commission.

The report was the result of work accomplished by seven task forces concerned with these areas: Adult Catechesis, Childhood Catechesis, Youth and Young Adult Catechesis, Sacramental Catechesis, Catechesis of Persons with Special Needs, Management and Finance of Catholic Education, and Organization and Communication of Catholic Education.

THE REPORT WILL be made available to parishes at a series of briefings during November. In the reports each task force asked three questions of its members: What is the present state of the Archdiocese in this area? Where would we like to be in 1982? How do we get from here to there?

As a culmination of the study, the task forces identified 27 major educational issues on which they proposed action in the Archdiocese.

AT THE CONCLUSION OF the briefing, the EPC voted to request the Archdiocesan board of education to submit the 27 proposals to consultation in each parish and district of the Archdiocese.

The EPC agreed to hold further study of the report of the task forces until they receive the results of the consultation.

The Sept. 24 briefing was conducted by the following members of the Task Force Steering Committee: Fr. Clement Davis, O.S.B., Adult Catechesis; Sr. Anna Rose Lueken, O.S.B., Childhood Catechesis; Sr. Kathleen Desautels, S.P., Youth and Young Adult Catechesis; Fr. James Farrell, Sacramental Catechesis; Sr. Alice Ann RhineSmith, S.P., Catechesis of Persons with Special Needs; John Clancy, Management and Finance of Catholic Education; Sr. Ruth Eileen Dwyer, S.P., Organization and Communication of Catholic Education.

A Word from the Archbishop

My dear Family in Christ:

As you have heard, Pope Paul VI has approved the request of the United States Bishops to permit the distribution of Holy Communion in the hand. The Bishops' Committee on the Liturgy suggested that this optional practice begin on November 20, 1977. However, each local Bishop is free to introduce this option at an earlier or later date.

After consultation with the Archdiocesan Liturgical Commission, I was pleased to establish the week-end of October 1-2, as the effective date for the implementation of the option of Communion in the hand in the Archdiocese of Indianapolis. This earlier date was chosen because of the difficulty in scheduling adequate time for necessary homily instructions nearer the November 20 target date.

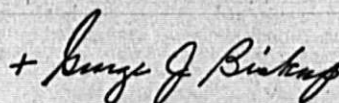
Due to the option of Communion in the hand, you are hearing and will continue to hear homilies on the option and the subject of the Eucharist. You have and you will have opportunity for reading about the practice of Communion in the hand and the Eucharist.

I encourage you to listen and to read because this is a unique opportunity to give ever greater attention to the broad question of our Eucharistic faith and devotion. As we listen and read, our faith in the real presence of Christ in the Eucharist will grow stronger, our worship of Him in the Eucharist will be more genuine, and our devotion to Him in the Eucharist will become more vital.

I would remind you that the practice of Communion in the hand remains the option of the communicant. The priest or minister of Communion does not make the decision as to the manner of reception of Holy Communion. It is the communicant's personal choice.

Please join me in praying that the adoption of the optional practice for the reception of Holy Communion will increase our faith in and reverence for the real presence of Christ in the Eucharist as well as in the community of the Church and in each individual who receives the Eucharistic bread.

Devotedly yours in Christ,



Most Rev. George J. Blaskup
Archbishop of Indianapolis

September 19, 1977

AMPEST

AMBS EXTERMINATING
COMPANY
844-3922

Fleber & Reilly

Insurance Agency, Inc.
R. C. Hayford
"Constant Professional Service"
207 N. Delaware 638-2511
Indianapolis, Ind.



Pregnant?

Let Us Help!

St. Elizabeth's Home

2500 Churchman Ave. 9 a.m. to 4 p.m. 787-3412

OCTOBER

The Month of the Rosary



Featuring the Large Bead

CLASSROOM and FAMILY ROSARY

24 inches long in black or luminous \$2.50

Large cocoa, black or brown unbreakable \$5.00 to \$7.50

Ladies clear or tinted crystal Rosaries \$8.00

Wall Rosary, 5 foot length, black \$7.50

Plus a large selection of Rosaries \$1.00 to \$50.00

Many booklets on the Rosary

Mail Orders Promptly Filled—(Add 4% Indiana Sales Tax and \$1.00 to Cover Postage and Handling)

"We Specialize In Service"

KRIEG BROS. Established 1892.
Catholic Supply House Inc.

(2 blocks South of Monument Circle)

119 S. Meridian St., Indpls. 46225

(Area Code 317) 638-3416 or 638-3417

2313 W. Washington St. 632-9352
Indianapolis, Indiana

USHER
Funeral Home, Inc.

Anna C. Usher Wm. A. Usher
Frank E. Johns

SILK FLOWER CLASSES

The Ancient Art of Hand Rolled Silk Flowers

Classes will begin in October at the

FIVE POINTS CONSERVATION CLUB

4444 5 Point Road

A Series of a 4-Class Course will be taught Every Tuesday—Beginning on Oct. 4 and continuing through Oct. 25.

OCT. 4—IRIS OCT. 11—POPPY
OCT. 18—TIGER LILY OCT. 25—ROSE

Choose a time convenient to your schedule—
9:30 to noon — 9:30 to 1:00 p.m.

COURSE FEE: \$20.00 payable in advance

For Reservations Call
DARLENE WEAKLY, 881-7469 or
EVELYN REED, 787-4818

Ask about our special Club & Organization plan
ENROLLMENT WILL BE LIMITED

MEMORIALS

1 STOP
for

- Markers
- Monuments
- Vases
- Lights
- Candles
- Baskets
- Duplicate Markers

BEVEL MEMORIALS

"Across from Holy Cross Cemetery"
Bluff Rd. at Pleasant Run Pkwy.

788-4228

Grinstainer Funeral Home

Established 1854

SAM H. PRESTON HAROLD D. UNGER FLOYD E. GIBSON
1601 N. New York St. — Indianapolis, Ind. — 632-3374

WELCOME A CHILD INTO YOUR HEART

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

GIVE A CHILD A LITTLE LOVE

You are needed...to act as a Mom or Dad to an orphan in the Holy Land, Lebanon, Ethiopia or India. The cost is very little. The satisfaction is great. More than half of the 1,800,000 refugees in the Holy Land are boys and girls under 16. A great many are orphans. Some barely exist by begging for milk, food, clothing. Others are in the Holy Father's care—supported by the generous friends of Near East Missions . . . You can "adopt" one of these children and guarantee him (or her) three meals a day, a warm bed, love and companionship and preparation to earn his own living. An orphan's support costs only \$14 a month . . . \$168 a year. Send us the first month's support and we will send your "adopted" child's photo. You can write to him or her. The Sister who cares for your child will write to you, if the child cannot write yet. A close bond of love will develop. Please send the coupon with your offering today.

CAN YOU SPARE \$1?

ORPHANS BREAD is the club (dues: \$1 a month) that comes to the rescue when orphans need milk, medicines, clothing. Like to join? Send \$1 every month.

A REMINDER

It's never too late to remember children in your Will. The Holy Father knows where children are the neediest. Simply tell your lawyer our legal title: CATHOLIC NEAR EAST WELFARE ASSOCIATION.

Dear Monsignor Nolan:
ENCLOSED PLEASE FIND \$ _____ "CR"
FOR _____
NAME _____
STREET _____
CITY _____ STATE _____ ZIP CODE _____
Please return coupon with your offering

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION

NEAR EAST MISSIONS
TERENCE CARDINAL COOKE, President
MSGR. JOHN G. NOLAN, National Secretary
Write: CATHOLIC NEAR EAST WELFARE ASSOC.
1011 First Avenue • New York, N.Y. 10022
Telephone: 212/826-1480

the tacker

Confusing, isn't it?

BY FRED W. FRIES

If some of the words which crop up occasionally in this column seem unintelligible, we offer you the following guidelines to aid you in deciphering them. We hope that you don't have to consult the list very often, because we have always attempted to write in clear, easy-to-understand language, though, admittedly, we don't always succeed.

The guidelines, entitled "How to Write Church News," were dreamed up by Jim Bradshaw, managing editor of the Morning Star, official paper of the Lafayette, Louisiana, diocese.

The game is played in this way: Pick a word at random from each column, not necessarily in numerical order, and put them into a sentence.

COLUMN 1: faith-community, spirit-filled, grass-roots, prayer-experience, timeline, mind-boggling.

COLUMN 2: sensitize, conscientize, prioritize, concretize, theologize, utilize.

COLUMN 3: vital, unique, thematic, relevant, creative, pragmatic, operative, basic, innovative, fantastic, effective, dynamic, prophetic.

COLUMN 4: where you're coming from, zero in on; get in touch with, deal with, bottom line, blows my mind, really get into it, consciousness raising.

COLUMN 5: community, vision, scope, input, components, commitment.

COLUMN 6: insight, credibility, feedback, factor, enrichment, outreach, interaction, framework.

COLUMN 7: parameters, focus, exciting, thrust, super, praxis, sharing, context, process, module, problematic.

EXAMPLE: We are seeking to build a faith community that will be innovative in concretizing where we're coming from with a vision of the interaction within the parameters of life.

UNIQUE FIRST COMMUNION—St. Malachy Church in Brownsburg will be the scene of an unique First Communion rite at 12 noon Sunday, October 9. The communicant will be eight-year-old Doug Mader, son of Mr. and Mrs. Paul Mader. Since young Doug is deaf, the music and the prayers of the Mass will be rendered in the sign language. Members of the deaf community are especially invited to participate.

LOCAL TALENT—Lay and clergy leaders from the Archdiocese of Indianapolis will have major roles in the Serra Tri-District Convention to be held in Dayton, O., October 14-16. Raymond Albers former president of the Indianapolis Serra Club and now a resident of the Buckeye State, is the host District Governor and will address the parish on Saturday. On the same day, a women's panel will be moderated by Mrs. Frederick Evans of Indianapolis. Among the panelists will be Sister Ellen Miller, O.F.M., of St. Gabriel parish, Connersville. Principal speaker at the noon luncheon will be Father Martin Peter, co-pastor of St. Thomas Aquinas parish, Indianapolis. The speaker at the final afternoon session will be Thomas Murphy of Indianapolis, former Indiana District Governor and President Elect of Serra International.

HERE AND THERE—Thomas Beck of St. Plus X parish, Indianapolis served as a volunteer worker for the Glenmary Missionaries this past summer in Eastern Kentucky. . . Frank Osanka, a professor at Lewis University, Lockport, Ill., recently received the Outstanding Alumnus Award at Albright School for Boys. . . Brother Bede Cisco, O.S.B., of Little Flower parish, Indianapolis, was among six Benedictine monks who were ordained to the diaconate at St. Meinrad early in September. Archbishop George J. Blasko was the ordaining prelate. . . Fred B. McCashland has been appointed to the post of director of development and long-range planning at Brebeuf Preparatory School, Indianapolis.

SEMIFINALISTS—Seventeen seniors representing five Catholic high schools in the Archdiocese are included on the latest list of Merit Scholarship Semifinalists. They were among some 150,000 students from throughout the country who survived tests administered in their Junior year, and they now become eligible to continue in competition for Merit College Scholarships to be awarded in 1978. Archdiocesan nominees and their respective schools are as follows: Brebeuf Preparatory School: Clarke C. Campbell, Elizabeth Dickinson, Michael Frigge, Scott Potratz, William Potratz, James Ruhlmann, Jeffrey St. Peters and Gregory Wahle; Cathedral High School: Richard Hahn, Jill Hoffman and James Matthews; Chittard High School: Christopher Collison, Colleen Gray, Theresa Henn and Chris Homan; Latin School: David Berg; and Academy of the Immaculate Conception, Oldenburg: Mary B. Moor.

OCTOBER 1

The St. Philip Neri reunion dance will be held in Magr. Busold Hall, Indianapolis, from 9 p.m. to 1 a.m. Open to the public, the admission charge is \$3 per person.

The St. Maur's Ladies Guild is sponsoring an Octoberfest at St. Maur Highwoods Pavilion, 4545 Northwestern Ave., Indianapolis, beginning at 2 p.m. and continuing until midnight. The event features good food and games of all kinds.

St. Monica Parish Council, Indianapolis, is sponsoring an Earthen Vessels Coffee House for young adults from 7:30 to 11 p.m. in the school cafeteria, 6131 Michigan Road. There will be entertainment and refreshments.

The monthly Charismatic Mass will be celebrated at 8 p.m. in the chapel of Clare Hall at Marian College. All interested persons are invited.

OCTOBER 2

The CYO One-Act Play Contest finals will be held at Roncalli High School. Sessions will be held at 1 p.m., 3:30 p.m. and 6 p.m., covering Light Comedy, Drama and Comedy Farce divisions in that order. Six parishes are represented among the eight finalists.

Holy Family parish in Oldenburg (just off I-74 in Franklin County) will present its annual fall festival featuring chicken and beef dinners from 10 a.m. to 1 p.m. A country store and a variety of other booths will offer entertainment.

The Home-School Organization of St. Plus X parish, Indianapolis, will serve a pancake breakfast from 8:30 a.m. until 1 p.m. in Magr. Ross Hall. The public is invited.

OCTOBER 3 & 5

The Gabriel Richard course for developing leadership potential will be offered in a nine-session course at Holy Angels parish, Indianapolis, beginning on Oct. 3 and at Alverna Retreat House, Indianapolis, on Oct. 5. The first session at both sites is

ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office on Monday of the week of publication.

a preview session which is a "no-obligation" one.

For further information call Wayne Haisig, (317) 881-2781, Holy Angels, (317) 928-3324, or Alverna, (317) 257-7338.

OCTOBER 5

A day of recollection for people in Health care ministry will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father George Knab, O.M.I., will speak on "Wholeness and Holiness—Welcoming Jesus to Heal our Hearts, Homes and Community."

The Guardian Angel Guild will have its semi-annual meeting with a Mass at St. Matthew Church, Indianapolis, at 10:30 a.m. The luncheon following the Mass will be at the home of Mrs. Jack Bugher, 6136 Bramshaw Road.

OCTOBER 6

The first quarterly meeting of the Indianapolis North Deanery Council of Catholic Women will be held in the basement of St. Michael Church, 3354 West 30 St. at 10 a.m. Those attending are asked to bring snack lunches. At 1 p.m. Father Robert Klein, chairman of the Priest Senate Committee, will speak on the Teen-age Marriage Policy.

The parishioners of St. Andrew parish, Indianapolis, will hold their annual fall building fund rummage sale in the basement of the social hall. The sale will be in progress from 8 a.m. until 4 p.m. From 5 until 8 p.m. a special "one-a-dollar" sale will be held.

OCTOBER 7-9

A week-end retreat for women will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis.

Continuing Religious Education, will be held at Providence High School in Clarksville in a two-session program—Thursday, Oct. 13, from 7:15 to 10 p.m. and Sunday, Oct. 16, from 12:45 to 5 p.m.

Interested couples are asked to pre-register with their parish priest.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m. **THURSDAY:** St. Catherine's parish hall, 6:30 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. **SATURDAY:** St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. **SUNDAY:** Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

OCTOBER 14

Mater Del Council K of C will hold an Octoberfest at the Council hall from 8:30 p.m. to 12:30 a.m. Admission is \$2 per person. Table reservations must be made by Oct. 11.

OCTOBER 22-23

A religious experience week-end for women, 18 and over, will be held at Our Lady of Grace Convent, Beech Grove from 10 a.m. on Saturday, to 1:30 p.m. on Sunday. The week-end is designed specifically for young women interested in Religious Life.



WED 50 YEARS—Mr. and Mrs. William Torrence of St. Catherine parish, Indianapolis, will celebrate their golden wedding anniversary with a Mass of Thanksgiving at St. Catherine's Church on Wednesday, Oct. 12, at 7 p.m. They were married there on Oct. 12, 1927. Relatives and friends are invited to join them in the Eucharistic celebration. Mr. Torrence and the former Lorina Heldman have one son, Robert Torrence, of Indianapolis.

RELAX!

Let us take care of your leaf problems: Exclusive northside leaf removal service. Broad Ripple Lawn Equipment Call Steve—253-1811

Same Day Service Between Indianapolis, Anderson, Muncie, Hartford City, Ellettsville, Ft. Wayne and Auburn **Renner's Express, INC.** "Pick-Up Today—Deliver Today" 635-7312 1258 S. West St. INDIANAPOLIS, IND.

GRAND OPENING OF OUR **NEW DEPARTMENT** Featuring all types of Weather Instruments

MANY DOOR PRIZES—CLOCKS, BAROMETERS, ETC.

OVER 250 BEAUTIFUL CLOCKS—ALL ON SALE!

LAY-A-WAY NOW FOR CHRISTMAS AT SALE PRICES!

Also—2-YEAR WARRANTY!

CLOCK GALLERY

GRANDFATHER-WALL-MANTLE

STATE-WIDE FREE DELIVERY **597-4973** AND SET-UP

HOURS: Daily 9:00-5:30 Sunday 1:00-5:00

MORGANTOWN, IND.

James A. Bandy Insurance Agency Complete Insurance Service 7800 Shelby Street, Suite 9 Indianapolis, Indiana 46227 882-2284

SCHWINN RALEIGH Sales & Service Everything for the serious cyclist and the fun-loving bike rider... of any age! • Complete line of accessories • All new models • New outboards • Factory trained repair technicians • Parts & supplies • Free literature on bike clubs, trips & activities 3208 Madison Avenue at Euler Indianapolis, Indiana 46227 **786-9244** Hours: 10 AM - 8 PM Mon - Sat Closed Sundays Fun begins at any age.

Supreme bicycle store inc. George Dugan's

SALE! GOING OUT OF BUSINESS TEETER'S PHARMACY, 1601 S. EAST ST.

remember them

† ARTMEIER, Joseph, 69, St. Anne, Hamburg, Sept. 19.
† BRIGGEMAN, Harry M., 60, St. Michael, Cannellton, Sept. 20.
† DIVER, Hilda V., 70, Christ the King, Indianapolis, Sept. 27.
† DIXON, Lynn M., 20, St. Simon, Indianapolis, Sept. 28.
† ENGLE, Julia R., 84, Our Lady of Perpetual Help, Sept. 23.
† GERAGHTY, Norma, Christ the King, Indianapolis, Sept. 27.
† HART, Diamond, St. Gabriel, Connersville, Sept. 22.
† HUGHEY, Emma Frances, 59, Peter and Paul Cathedral, Sept. 24.
† MURRAY, Mary, 80, Little Flower, Indianapolis, Sept. 28.
† REUTER, Robert L., 53, St. Michael, Greenfield, Sept. 22.
† VOREK, Aminta Logan, 72, Sacred Heart, Clinton, Sept. 23.
† WELCH, Jesse D., 60, St. Gabriel, Connersville, Sept. 28.
† ZEUNIK, Joseph A., Sr., Holy Trinity, Indianapolis, Sept. 22.

JAMES H. DREW Corporation Indianapolis, Ind.

Weber Meat Co. "Purveyors of Fine Meats" Breaded Fish Portions For Fish Fries Beech Grove, Indiana 787-1391

RAYMOND F. FOX MICHAEL J. FOX D. BRUCE FOX FOX Insurance Agency Area 317, 925-1456 3656 Washington Blvd. Indianapolis, Ind. 46205

BECKER ROOFING CO. ROOFING—SIDING GUTTERING "Above everything else, you need a good Roof" • Free Estimates • 2902 W. Michigan St. 636-0666 Jim Giblin, Owner

Annual Turkey Supper Sunday, October 9

Serving 12 noon to 8 p.m. (E.S.T.)

★ Booths ★ Entertainment ★ Country Store

Adults — \$3.00 Children Under 12 — \$1.50

St. Mary-of-the-Rock Church (Oldenburg—Brookville Road) R.R. 2, Batesville, Indiana 65 miles SE of Indianapolis take I-74 to Sunman-Milan exit (follow signs)

In Your Charity—Pray for these Souls who were buried during the month of August in our Cemeteries

Holy Cross
Hall, Martha A.
Carr, Ann
Moye, Dorothy F.
O'Gara, Margaret
Billies, Elizabeth J.
Dugan, Calla K.
Curran, Ruth H.
Natalie, Bert S.
Cinco, Infant Joni
Crawford, Jack
Laidlaw, Mary A.
Lelia Penna, Mary R.
Enat, Edwin H.
O'Grady, Jeremiah J.
Gallagher, Joseph P., Sr.
Washburn, James H.
Finn, Vincent J.
Patterson, John A.
Blum, Ruth A.
Giles, Joseph T.
Jennings, Perry L.
Becker, Edward J.
Cline, Margaret C.

Warren, Frances H.
Dugan, Caroline

St. Joseph
Hallerman, Hildagarda
Boughton, Mary A.
Basting, Harold John
Emrick, Mary E.
Featherlight, Ella M.
Pavell, Mary
Schmitt, Fred H.
Marchand, Infant Girt
Holderth, Edward H.
Hittel, Margaret L.
Mahler, Henry A.
Stanfield, Ina M.
Frelie, Julia

Calvary
Douglas, Glenn M.
Webb, Mary M.
Crandall, Sophia
Dugger, Ethel M.

McKenna Henry J.
Lawhorn, Marie C.
Dugger, Roy A.
Putnam, John T., Jr.
Horn, Charles W.
Gibson, Stella E.
Roell, Frieda
Lantz, Thomas P.
Held, George V.
Riley, Eva V.

Calvary Mausoleum
Wade, Lucy B.
Sheahan, John Francis
Dinn, Catherine M.
Keezag, Julia R.
Sullivan, Daniel J.
Morris, Infant Daniel
Hannigan, Joseph D.
Miron, Philip
Hurley, Leo T.
Hurley, Mary A.
Stellmack, Charles F.
Dwyer, Edmund J.

Catholic Cemeteries Assoc. of Indpls. 2445 So. Meridian St. Indianapolis, Indiana 784-4439

Elsye Mahern is looking for a limited number of distributors for Slimlife—a health food weight loss program. Full or part-time.

Write: 721 East Drive Woodruff Place, Indianapolis, or call: 1-317-268-0358.

KEYSTONE RADIATOR SERVICE Heater Cores & All Radiators Pick-up & Delivery Service DEWEY HACKMAN • RUSS SCOTT 2223 E. 44th St. (Building C) Business Phone: 542-1133 After 5 P.M.: 257-8042 OPEN 8:00 A.M.—5:00 P.M.

Step into the College Picture AT SAINT MARY-OF-THE-WOODS

through WED

The Women's External Degree (WED) program offers many opportunities for a woman to fulfill her educational goals. Saint Mary-of-the-Woods College near Terre Haute, Indiana, a four year, accredited liberal arts college for women, has developed a program for adult women who wish to continue their education by pursuing college level work at home.

WED FEATURES:

- Study in the home and local community with only a short three day period required each six months at the College.
- Academic programs individually designed to meet the students' interests.
- A unique form of independent study under the guidance of a faculty advisor.
- Advanced placement for various professions such as secretarial, nursing, banking, etc.
- College credit for skills and knowledge acquired in pursuing a job, vocation or hobby.
- Admission at regular intervals throughout the year.
- BACHELOR OF ARTS & BACHELOR OF SCIENCE DEGREES

Admission to WED is open to women 25 years of age or older with some college credit completed. However, women not meeting these requirements are encouraged to apply and will be considered on an individual basis.

For more information write:

WED Office: SAINT MARY-OF-THE-WOODS COLLEGE Saint Mary-of-the-Woods, Indiana 47876



"TELL ME HOW IN THE WORLD HE COULD WRITE A SERMON AROUND THE FONZ!"

editorials

Approval of the people?

The recent investigation into the activities of the U.S. Budget Director has received a certain level of attention from the public and a great deal more from the press. We can only guess as to how much of the truth we will ever hear, and that kind of guesswork is comparatively unfruitful. Far more meaningful are some observations and thoughts regarding the investigation itself or the process of retracing a path that was supposedly already covered.

A man's name was submitted for a high level position, and there was an investigation which resulted in approval. A few months later the entire matter was re-opened, with charges and counter-charges. Did the President really not know anything about Bert Lance's activities and dealings? It would seem that the President, in light of multiple campaign promises, would have made doubly certain to surround himself with those persons who had manifested the highest type of moral character.

Either possibility is cause for mistrust. Either the President did know and proceeded with the appointment, or the President did not know and did not take the necessary steps to research his appointees. Even if the President did not know the record, the appointee himself did know that record.

Was he confident that such a record would go unnoticed or did he presume that his own record had prepared him well to handle a national office? How could an investigation be carried out and yet miss all the "evidence" being revealed now? Was the investigation only a farce? Was "evidence" simply not known, was it ignored, or was it suppressed? And what powers have pulled what strings to bring the whole question back into focus now? Did our national conscience suddenly become so tender as to call for

justice and honesty throughout the land? Or, did our leaders undergo some transformation that has resulted in a wholesale reform of public morals?

Are these the reasons for the investigation now? Or is there some other power play unfolding under the masquerade of a public hearing carried on at the taxpayers' expense?

Another aspect of the investigation that is so heart-warming is the religious observance of party lines. Once the party affiliation of the committee member is known, so also is it known what the nature of his questions will be, what the attitude toward the answers will be, and what the evaluations of the subject matter will be.

Change a few names, retreat in time a few years, and Watergate has returned, perhaps not in all its ramifications, but certainly in the quality of its moral judgments and in its concern for honesty and equality of treatment of both deeds and persons.

It is a strange kind of morality and justice that covers our land. At one time, there was the belief that there was a right and a wrong, and that the action itself was a factor that was somehow to be considered when talking of right and wrong. Now, if we remember Watergate, and if we carefully attend to what is occurring before us, we discern a quite different belief: It is not the action itself that is important, but the person who performs the action.

Maybe this is what personal morality really means. If the person is important, influential, and wealthy, then it is to follow that his actions are to be accepted. Apparently, the only real evil within such a personal morality code is getting caught by other important people who have even more influence.

The recent investigation comes off as a nauseating re-run of Watergate: the same game, the same facade, the same deception. But who is really being deceived? We voiced the proper tones of indignation after Watergate and assured ourselves that such would not happen again. We are now witnessing, within a few short years, the very same kind of thing—a climate of "personal morality."

For this kind of climate to exist, it must have at least the silent endorsement of all of us. After all, no government can long exist without the support and approval of the governed. We, the people, must approve both the form of government and its manner of operation. If we really want changes, they will occur.

—William I. Brown

BY REV. THOMAS C. WIDNER

Fr. Edward McLaughlin died suddenly September 21. One effect his death had was to make every clergyman wonder who his replacement would be. You see, we have become very crass about such losses in recent years. With each death or resignation from the priesthood, fewer priests stand in line to replace the departed.

Father McLaughlin's death was unexpected. He was active and apparently in good health. As a statistic, he would have filled his role as pastor of St. Joseph parish, Shelbyville, several more years before his retirement. But now the Priests' Personnel Board and the Archbishop must scramble and find a new pastor for a parish which is large enough to need two priests serving it.

A rule of thumb more or less loosely followed by the Personnel Board is to assign a priest on the basis of one for every 1,600 people. I say more or less, because that does not hold true in the case of every parish in the diocese. Some parishes do not have more than two or three hundred people while others have more than four thousand.

BUT STATISTICS CAN be ominous especially when there is a reality to support them. Magr. Joseph Brokhage, Priests' Personnel Director, and Fr. Michael Welch, Archdiocesan Vocation Director, are putting together a report for the Priests' Senate regarding present and future priest personnel needs in this Archdiocese. According to one piece of information in that report, the diocese projects losing 57 priests through death, retirement and resignation in the time period 1977-1987. At the same time, the report forecasts the ordination of 30 priests in the same period. That amounts to a net loss of 27 priests over the next ten years.

In practical terms, this means at least the following—there will be more and more smaller parishes being served by fewer resident pastors. These parishes will be served in groups of two or three by a single priest. Larger parishes will be served by one or two resident priests at best. The Archdiocese now boasts 199

active priests. In ten years that number is expected to decline to 172.

Some believe that there is not really a shortage of priests, that there simply needs to be better distribution. Statistically that is probably true. There are, however, human factors which involve the placement of priests which do not depend on simple statistics alone.

For all that, priests should now be educating the laity to take greater responsibility for their parishes and to be more responsible for the sacramental and spiritual growth of people. The unwillingness of some

members of the laity to adjust to liturgical and other changes in the Church is only hurting the laity who need to be served.

The priest can no longer serve people as he once did. He cannot be expected to be sitting in the rectory waiting for the phone to ring and out on Communion calls at one and the same time. He cannot be expected to answer the door to the rectory when he is away on a sick call. Most of all, he cannot pay for the upkeep of buildings which his parishioners won't keep up because many of them assume that he has a blank check with unlimited funds on deposit at the chancery.

IT IS TIME the Church in this Arch-

diocese did more than wring hands over the losses and the lack of numbers. Laity will not have parishes in the future if they are unwilling to take part in ministries to which they have a baptismal right.

The worst sin I believe the laity can commit regarding the clergy is taking the priest for granted.

Sooner or later the Church (bishop, priests, laity) is going to have to confront itself with its own inner division. The Church cannot give its attention to the spiritual needs of its people when it is giving all its attention to the pettiness of those who simply want to feel comfortable with their own selfish idea of what the Church is rather than our Lord's.

living the questions

Watch out for the next ten years!

dale francis says

Laity knows the role of a priest

BY DALE FRANCIS

Some of the worst anti-clericals I know are priests. They are a small but noisy contingent who in their writings and in their talks suggest that priests are a dying breed, who insist that priests are hardly relevant in a Church which is approaching the age of the laity.

This is nonsense, but in this day there's no shortage of nonsense. With all the babble, it really is no wonder that some priests, having been informed that they are a dying species, might have encountered an identity crisis trying to figure out who they are. It isn't unknown that some who have put it all together then forget where they put it.

BUT MOST PRIESTS don't have this problem. They not only know who they are, but they know why they are who they are. If you listen too much to some of the disident voices in the Church, if you key your ear to the whine, you can get a mistaken impression of the reality.

The laity understand better than

ever the role lay people must play in the mission of the Church. They even understand what is being talked about when there is discussion of the priesthood of all the faithful. But the laity are able to make the distinctions. The laity know that a priest is a priest. What's important for priests to know is that the laity have a deep appreciation for priests.

Magr. Marcel Uyenbroeck, a Belgian priest who is secretary of the Pontifical Council for the Laity said recently that there is "a new relationship between the clergy and the laity" bringing about "more collaboration" which is taking place "more fraternally and with greater mutual respect."

That's probably true, and it seems likely that the new relationship is derived from a changed situation. There was a time, not too long ago, when the priest was the best educated man in the parish. He was recognized not only as the pastor, but also as someone of superior education.

But the Catholic people have been moving socially upward in the last quarter century. Where once the Catholic people were predominantly of the working class, they are now the

executives, the professionals and in no other religious, cultural or ethnic division in society, except for the Jews, are the young people likely to go to the universities.

Once the priest was recognized as having a special superiority because he was a better educated person as well as being a priest, but that situation no longer exists. Even in theological matters there are many of the laity who have sufficient knowledge of theology to discuss questions with priests on terms of some equality.

AS THE CATHOLIC people became upwardly mobile in society, they ceased to look on the priest as the wise man who could offer special guidance in all things. Where once the pastor made all the decisions in the parish from construction of new buildings to disbursement of parish funds—and was expected to do so by the people—there are now parishioners better qualified to evaluate mundane matters and willing to play roles in such decisions. Wise pastors, recognizing their own limitations and the special knowledge of some of their parishioners, have utilized the experience of the people.

That has brought about what Magr. Uyenbroeck described as "more collaboration" taking place "more fraternally and with greater mutual respect."

But I think it is important that it be understood—especially that it be understood by priests—that the Catholic people have a great respect for them as priests. It is a respect that is offered to all priests, but in a special way to priests the people recognize as men of deep faith and prayer and as priests who want most of all to serve God and the people.

You sometimes meet priests who want to be pals, who say "Call me Bill," who want to be known as one of the fellows. Surely the intention is good; it is an effort to be closer to the people so the priest may help them more. But it is not in familiarity that the priest gains the greatest respect, but in a recognition that he is a man who cares about people and who has a deep love of Christ.

And these are the priests we have. They are like all men—individuals, with weaknesses and strengths—but in this nation we are blessed with good priests, priests of faith and prayer, priests who care about people. It just seems a good time to let priests know that we recognize this and that we appreciate them.

letters

Religious Provincial thanks Criterion for coverage

To the Editor:

Thank you for the coverage in the *Criterion* of the recent National Assembly of the Leadership Conference of Women Religious (LCWR) held in Chicago in late August.

As perhaps you know, this conference is the official representation of the superiors of women religious in the United States with the Sacred

Congregation in Rome. Each of the Superiors General, Provincials and their assistants in the Archdiocese hold membership either nationally or regionally (Region VII, Michigan and Indiana) or both.

Without doubt we find this membership a vital force in religious life since we carry to the Conference our own lived experience, share this actuality with religious women of

many other congregations and in turn receive revitalization and a futuristic thrust which emerges from the deep, prayerful reflection which gives furtherance to the Conference.

Again, thank you for highlighting our story. It is gratifying since a couple of years ago when I asked for coverage I had received the response that the *Criterion* carried only what was of general interest. I feel that for many Catholics in the Archdiocese the present and future life of women religious serving here is of interest.

Sister Mary Maxine Telpen, S.P.
Provincial

Chairperson, Region VII
Leadership Conference
of Women Religious

Christ is a dream come true ideally, we must all become priests in a renewed approach to Christ.

Sellersburg, Ind.

John W. Eckert

Indianapolis

'We should not blame one another'

To the Editor:

We should not blame one another for the disenchantment in our Church today. We must all make a just effort to grow. To most of us, our Church is our soul. In the past few years, while soul-searching, we have found others sympathetic to our needs for most of us have experienced the same.

Our Church is seasoning after Vatican II, and we have been invited to a living partnership with Christ. We are all the Church and no priest, bishop, or Pope can make us lose our faith. Faith is lost by self-abandonment, and there is no merit in blaming Vatican II or the clergy.

Our Church has enjoyed much exposure through the press and other media. We are overflowing at the moment, and we all must do some catching up. The romance some of us once had with our Church must now take on a structure of cunning vitality.

As for other religions, all Christians believe in Christ. We are born into a particular Christian family, and we should think kindly concerning our differences, and we can unite or join in the Spirit in search of our salvation.

ABCC 'grateful'

To the Editor:

I just want to take this opportunity to thank you for the excellent coverage you gave Archdiocesan Black Catholics Concerned (ABCC) in the write-up from the Bishop Howze affair, and also, the pictures were just excellent. I have heard nothing but compliments about the report. I want you to know that we deeply appreciate the coverage.

(Mrs.) Amanda Strong,
President, ABCC

Indianapolis



SALVAGE OR SALVATION—Many passers-by take notice of the striking resemblance to the three crosses of Calvary which appear to be rising out of the rubble of a building being demolished in downtown Cleveland. The old Sup-

plementary Education Center, an abandoned warehouse most recently used for classrooms by Cleveland State University, is being torn down for a street-widening project. (NC photo by Sigmund J. Mikolajczyk)

the criterion

124 W. Georgia, P.O. Box 174
Indianapolis, IN 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

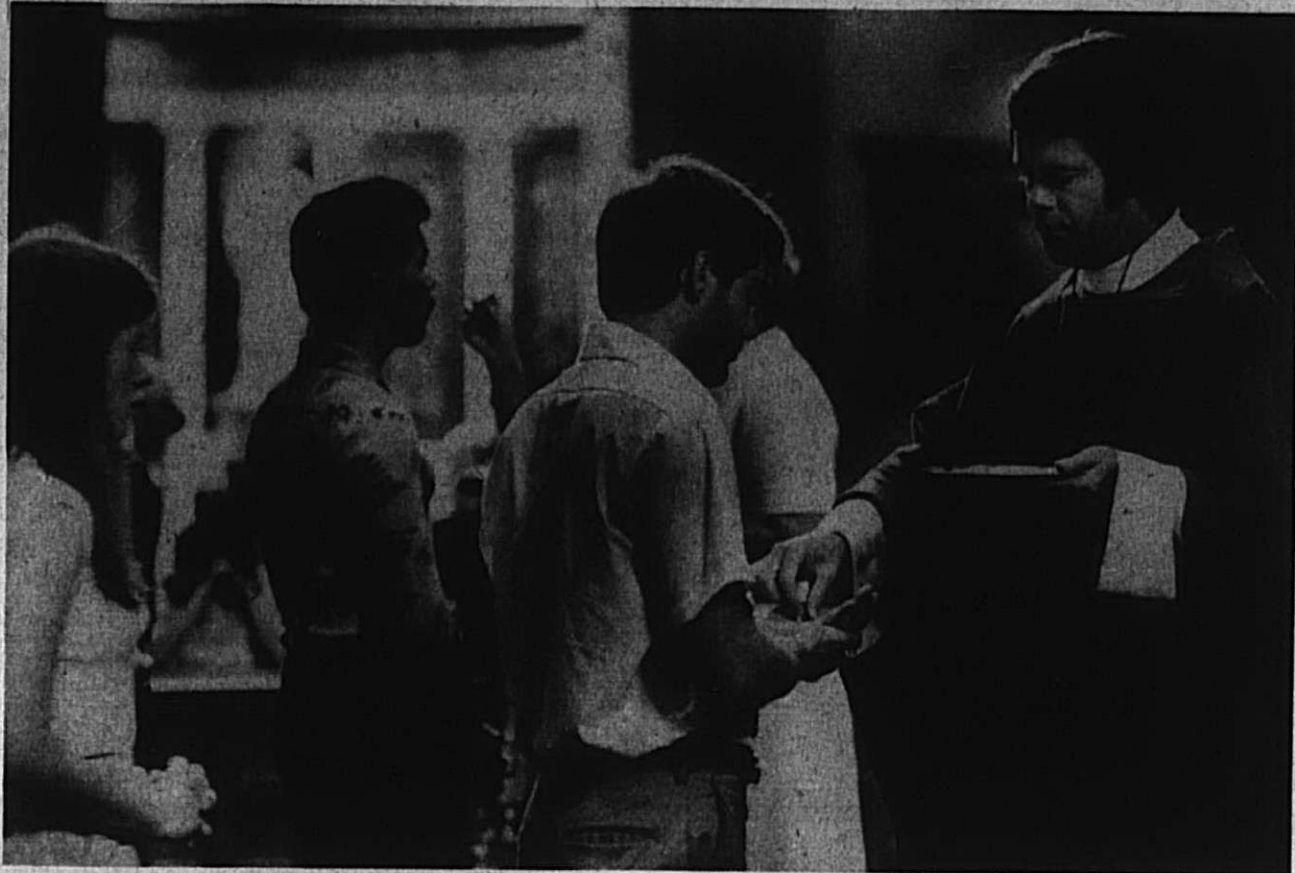
Price: \$5.00 per year
15¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, IN

Editor, Fr. Thomas C. Widner; Managing
Editor, Fred W. Fries; News Editor,
Sister Mary Jonathan Schultz, O.S.B.;
Circulation, Agnes Johnson; Ad-
vertising, Marguerite Derry.

Published Weekly Except Last Week
in December

Postmaster: Please return PS Form
3576 to the Office of Publication.



NEW WAY—Father William L. Pitt distributes Communion in the hand at the Sacred Heart Cathedral in Richmond, Va. The Richmond diocese on Sept. 4 became one of the first in the nation to adopt the new optional way to receive

Communion. Most dioceses will begin the new practice on Nov. 20, the Feast of Christ the King. In the Archdiocese the practice will begin this week-end. (NC photo by Gary Burns)

SYNOD OF BISHOPS

Role of evangelization again to be highlight

BY REV. DONALD W. WUERL

Last of a series

To grasp the purpose, the goal and also the challenge of the present synod we have to relate it to the work of the 1974 synod on evangelization. A fundamental contribution of the 1974 synod was to underline that evangelization remains an integral part of the faith-life of the Church. It pointed out that all evangelization is essentially the continuation of the mission of Christ which was and remains the revelation by Him of His Father. In this the whole process of evangelization is found.

The synod concerned itself with the various models of evangelization. In the end, its document emphasized that the Christian mission and witness is unique and so unlike anything that preceded it that it will necessarily be a wider concept and reality than any individual culture that receives it. This is one of the more important contributions of that meeting. Certainly the same problems of adaptation will surface in the present synod's discussions on catechetics. The question will again be, "What model to use?"

THE CONTRIBUTION OF the synod was to point out that any model used

Father Donald Wuerl, a priest of the Pittsburgh diocese, works at the Vatican Congregation for the Clergy. The congregation, headed by American Cardinal John Wright, is in charge of catechetical matters, as well as many issues involving priests. Father Wuerl is co-author of the best-selling "The Teaching of Christ: A Catholic Catechism for Adults," which has been translated into seven languages. The English edition is in its fifth printing and has sold 150,000 copies. Father Wuerl has been in Rome for all the synods.

In evangelization—any adaptation or indigenization of the Gospel message—must be aware of the radical nature of the Gospel and its uniqueness. There can be no model or adaptation of the Gospel that can make the word of God conform completely to any particular culture or thought pattern. The Gospel is a radical challenge to all men and therefore in some aspects remains always a stumbling block to this world's ideas, ideals, patterns and acceptable models.

The Gospel is the same for all men. Any adaptation of the message of Christ must be made in the light of the radical uniqueness of Christ's word and the inability of any one racial, social or cultural milieu to explain adequately the challenge that is Christ.

Catholic doctrine cannot be divided up and changed according to continents and cultures (cf. Pope Paul's speech at the closing of the 1974 synod). The Pope pointed out in this regard that "the content of the faith is either Catholic or it is not. All of us have received the faith of a constant tradition: Peter and Paul did not transform it or adapt it to the Jewish, Greek or Roman world; but they watched vigilantly over its authenticity and over the truths of its single message presented in a diversity of languages." (Acts)

The catechetical dilemma that faces this synod is what precisely are the elements and models of a catechetical system that will help the person who believes in Christ to know better the Lord and all His teaching.

For this reason no small part of the working paper concerns itself with what precisely we want to pass on in our catechetics. What are the elements that increase the faith-life of a believer?

There is no longer any question that there are many elements with equal priority that must be considered if we want to talk about growth in the faith. One of these elements is content.

To believe is to know something about God. To know God is to share His life. Catechetics is concerned with the truths of faith and the life we receive through our participation in the truth. True, this is only one aspect of the life-giving revelation Christ came to bring us, but it remains an essential element of the problem today of catechetics—instruction in the faith.

WHEN ONE WITNESSES the faith and wishes to instruct others in it, he must be aware that he is participating not only in the revelation of the truth but also in the transmission of life-giving truth. In this sense to witness to the Gospel . . . to instruct in the faith . . . to catechize, is a unique spiritual adventure. Witness in this sense means to make the faith known to others.

At this point the catechist is not just one more worker in the Church but is identified as a life-giving line from Christ to the believer. The catechist teaches the faith. The catechist opens to the new believer or better instructed believer a whole new world, the realm of truth. The catechist brings the life that comes from knowing God. In all of this, the catechist is a witness to supernatural facts that we call "content."

Whatever models the synod will use in its discussion of catechetics and how to better catechize the content element will remain an important part of the model. Looking back at the synod on evangelization, we can already find some of the elements that will come into the discussion on catechetics in October, 1977. Two of these will be the manner in which the content of the faith is presented and the fundamental uniqueness of that faith-message that transcends all local, cultural, racial and social divisions.

LETTERS WELCOME

The Criterion welcomes letters to the editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, Ind. 46208.

Reconciling Church identity, public money

BY JIM CASTELLI

WASHINGTON—How can a Church organization that gets almost half of its money from government retain its Church identity?

That was the question posed by Father Donald Dunn of Denver in his first address as president of the National Conference of Catholic Charities (NCCC). And neither Father Dunn nor anyone else at the NCCC annual meeting in mid-September seemed to have any easy answers.

Catholic Charities is the largest voluntary social service network in the United States, with almost 900 diocesan, local and institutional members involved in adoption, child care, care for the elderly and a host of family services.

OVER THE YEARS, Catholic Charities has become a virtual partner with government in a number of social programs. The NCCC isn't shying away from this relationship—in its new policy statement on the family, it

explicitly called for more government "purchase of services" contracts for family services with agencies such as Catholic Charities.

But Charities agencies have become more and more concerned with the implications of their relationship with government for their identity as Church agencies and their ability to deliver services. Last year, the NCCC set up a Committee on Pluralism in the Delivery of Services to study this kind of question.

The pluralism committee surveyed NCCC agencies and received replies from 157 central, local and institutional agencies in 99 dioceses in 42 states and the District of Columbia. The results of that survey, plus the annual Catholic Charities survey of its members, helps spell out the dimensions of the situation.

Forty-five percent of Catholic Charities income—or \$142,428,954—comes from national, state and local governments. This makes government the largest single source of income for

Charities nationally and for many individual agencies. The bulk of purchase of services contracts come in adoption, counseling, residential care and family services. State programs and the federal Title XX social service program are most frequently cited as the source of funds.

ACCORDING TO THE pluralism committee survey, 34 agencies receive more than half of their operation expenses from government and 17 agencies—13% of those surveyed—received more than three-quarters of their operating expenses from the government. In dollar terms, 14 agencies received more than \$1 million from government and seven received more than \$2 million in 1976.

Catholic Charities recognizes that accepting public funds implies accepting certain obligations. But there is no clear understanding of just what those obligations are.

A report issued by the pluralism committee attempts to find some answers. For one thing, the committee said, "in effecting public policy, the sectarian agency certainly has the obligation to be open for a public audit."

But both of those areas have presented problems to at least some Charities agencies. Financial accountability is not a great problem, the committee suggested, but accountability also includes the responsibility to explain just how an agency constitutes "Church."

The committee comments illustrate this problem. First, the committee asked, "Does the delivery to services created and monitored according to public policy subject the sectarian agency to the same constraints as a public agency?"

Second, the committee said, "an agency cannot aim to be Church-related and entitled to the rights of religion under the First Amendment and on the other hand, act as if it were

a private, nonprofit, nonsectarian body."

CATHOLIC CHARITIES agencies which receive public funds must agree to provide a written "affirmative action" policy concerning both the hiring of and provision of service to racial and religious minorities, women, the elderly and the handicapped, according to Msgr. Lawrence Corcoran, NCCC executive director. (Charities agencies are allowed to specify that key positions must be filled by Catholics.)

The pluralism committee's survey, however, suggests that some agencies may not be in compliance with these requirements. Many of the agencies surveyed said they did not have written affirmative action policies.

Msgr. Corcoran said failure to have a written policy could result in a cut-off of public funds. But, he said, the survey results do not mean that any particular agency is not in compliance. In any event, the NCCC conference passed a resolution calling on all agencies to issue such policies. The chairman of the pluralism committee, Father Thomas Harvey of Pittsburgh, outlined some other problems created for Charities agencies by government ties in a report to a meeting of agency directors just before the national meeting.

LARGE AGENCIES are primarily concerned with being able to continue their work, he said. A major problem in this area is the threat of legal challenges—on the grounds of the constitutional separation of church and state—to the channeling of public funds through Church agencies. Eight agencies reported actual legal challenges and 14 saw "potential" challenges, he said.

Smaller agencies, Father Harvey said, want more expertise and middle management training in obtaining government grants and in coping with government red tape and regulations. The pluralism committee will continue to study the issues raised in this year's report. It will be busy, because the questions it raised this year about the entanglement of Church and state in social service delivery this year are tough ones.

Pope urges stronger spiritual formation

BY JOHN MAHER

VATICAN CITY—Pope Paul VI stressed the need to form modern apostles by encouraging them to contemplate Christ the savior and to avoid becoming too immersed in the world.

Receiving in audience Cardinal Francois Marty of Paris and the bishops of the Paris region (Sept. 24), the Pope noted that their report had emphasized the growth of unbelief in their area, both among teen-agers and among those in their 40s.

"What is the cause of it?" the Pope asked. "The theoretical question of the agreement between the truths of faith on the one hand and the truths of reason or science on the other is not to be minimized."

"But," he said, "isn't the determining cause the growing difficulty of harmonizing attitudes of faith and the style of life brought about by modern culture? It is often the materialistic and permissive life that alienates from the faith."

CALLING THE CRITICAL situation caused by this growth of unbelief an immense challenge, the Pope urged Catholics to get to know their unbelief or indifferent brothers better. "Then they can dialogue with them and travel together the long road in quest of a more human world, where man may no longer be disfigured by badly controlled in-

dustrial progress or be content to accumulate riches or pleasures, but be concerned about the quality of relations and the meaning of life, and attend to justice and peace for others."

The Church must "offer specific possibilities for meeting Jesus Christ and serving Him in His brothers," he said. As examples he cited places for contemplation, small communities for prayer and discussion, parishes, religious communities known as such, educational and charitable services, centers of religious culture.

The Pope praised the Paris area bishops for efforts in their

dioceses to assist the 1.5 million foreign workers in the area and the students from all over the world.

"But," he added, "habituation to these foreign crowds, even indifference perhaps, risks demobilizing Christians and people of good will, so much the more because a small number of migrants gives the impression to hurried observers of a certain material success, while the majority still live in modest conditions or sometimes in poverty."

The Pope encouraged the bishops to continue efforts to welcome foreigners, particularly workers.

43 senators sponsor tax credit plan

(Continued from Page 1)
referred to the present budget year, he said.

HE SAID CARTER had said during the 1976 presidential campaign that he supported constitutional forms of aid to parochial schools. The Packwood-Moynihan bill is one such form of aid, Msgr. Splers said.

Packwood and Moynihan said their bill would save "diversity" in American education by keeping nonpublic schools, colleges and universities alive.

Packwood estimated that 80% of the tax credit would be applied to higher education tuition and 20% toward elementary and secondary school tuition. Three-quarters of the elementary and secondary school tuition—15% of the total—would go to students in parochial schools, he said.

The Supreme Court is likely to support this bill, Packwood said, because "the court never has had a case just like this one, a law passed by the federal Congress."

Laws have been ruled unconstitutional in the past because "the bulk of aid went to one religious group," Catholic schools, Packwood said. He said this would not be the case with his bill.

"This is no more the establishment of religion than being able to deduct giving to a church," he said. "I'm not afraid to use the word 'Catholic' schools," Moynihan said.

"It's not a bad word," he said he was concerned with "preserving a dual system of education that has provided many opportunities and which we think

we're going to lose."

"Diversity in education has been a blind spot for American liberalism," he said, "and if we lose it, we're not going to get it back."



CRY FOR FREEDOM—Some 5,000 Cubans march through the little Havana section of Miami to protest what they call U.S. State Department policies toward their native Cuba.

They paraded for four miles in 90-degree heat to call attention to their cause. (NC photo)

the word this sunday

By Father Donn Raabe

TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

"In its own time"

Habakkuk 1:2-3; 2:2-4
Psalm 95:1-2, 6-9
2 Timothy 1:6-8, 13-14
Luke 17:5-10

What is asked of us by God? I think that is the question of today's Gospel. Jesus says we are called to do what is meant for us to do. We are called to believe, to trust, it seems to be natural for humans to believe. There seems to be a natural power there, but we don't seem to be in touch with it. All the reason why Jesus says that if we were in touch with our deepest selves and with God, we would have mind-over-matter power (like His healing power which the Apostles were also to have later). It's something we need to keep working at. We need to keep in touch with the possibility, the "vision," of the first reading, and work at it. It all comes in its own time if we faithfully do not give up believing and trusting in God's love no matter how devastating our life circumstances may be.

question box

BY MSQR. R. T. BOSLER

Q. Why do you think the Holy Spirit does not move more quickly to guide the leaders of the Church? For example, why did it take so long for the Church in El Salvador to stand up for the rights of the poor? Or why in the past in some Catholic countries did bishops disown young priests who got into trouble with the government because they battled for the poor?



A. I might answer by explaining how bishops feel they must uphold civil order and work along with governments, following policies and practices that are un-Christian for the sake of maintaining the stability the Church needs to function properly.

I might answer by saying that though individual bishops may fail to struggle for social justice, the popes and many national hierarchies have

led the way in proclaiming and promoting social justice. But the only honest answer I can give is that the leaders of the Church are human beings, victims—like everyone else—of the prejudices, the false ideas accepted as truth and the ignorance inherited from those who taught them. They are normal humans with the faults and weaknesses common to sinful humanity. They are also free, and God respects that freedom.

THE HOLY SPIRIT guides the Church, people as well as the leaders, so that the revelation of God made known in Christ will be handed down and gradually better understood from generation to generation. All the implications of that revelation were not understood at once and will not be fully grasped until the final triumph of Christ.

St. Paul believed that we humans are all one in Christ so that in the Church no distinctions are made between slave or freeman, male or

female, yet he felt no obligation to denounce the slavery of his day. The Church would not recognize that the institution of slavery was incompatible with the Bible's insistence upon the dignity of man until almost our own times.

JESUS PROMISED to be with his followers until the end of the world. He was with his apostles, too, but one betrayed him, one denied him, and the rest, with the possible exception of John, hid themselves to save their skins when he was arrested. How come the presence of Christ is not more effective in his apostles and in his Church? Well, how come it's taken a million, maybe many millions of years for the human race to reach its present stage?

Read the Old Testament with a good commentary or in a Bible with introductions to each book, which let you know approximately when the words you are reading were written, and notice how long and with how many setbacks it took the chosen

people to arrive at the pure notion of the divinity and the high concept of morality God gradually revealed through them.

God does not overwhelm us humans with His presence; seemingly He wants us to work out our destiny pretty much alone with the revelation and the ordinary graces He gives us. Occasionally He may interrupt the order of things to give the human family a push, as in the case, perhaps, of the man who invented the wheel or an Einstein, but certainly in the Old Testament heroes and most obviously and uniquely in the humanity of Christ.

In the history of the Church, God has given special religious experiences to certain individuals through whom He awakens the leaders to evils Christians have not recognized and improvements that must be made.

People like St. Francis of Assisi, St. Bernard, St. Catherine of Siena, who prevailed upon the pope to leave the luxury of the French Riviera and return to what was then the squalor of Rome, and a St. Peter Claver, one among the many unheralded persons who shamed Christians into recognizing the evils of slavery and

racism.

Why does God work through lowly members of the Church instead of the leaders? I suppose for the same reason He chose the Jews rather than the highly civilized Babylonians—so that it would be more obvious that God was at work in a special way. I am not saying that we have had no saintly and deeply Christian popes and bishops. Had it not been for the leaders who recognized and implemented the inspirations that came from below, these might have amounted to nothing.

Q. Is perjury always a serious sin? On the bottom of the income tax forms, where a signature is required, are the words "under penalties of perjury, etc." Does this mean that everyone who leaves off even a small amount of their income commits a mortal sin?

A. No, perjury is not always a serious sin; it depends upon how much others are harmed by the perjury. The civil government does not intend to bind under any religious obligation. The tax form simply reminds you that if you are found

guilty of lying about your income, you can be tried in a civil court and sentenced to fines or jail according to the amount you have hidden.

There were theologians who considered this merely a penal law which one breaks at one's own risk of punishment by the state without committing any sin. However, today this notion of a merely penal law is not generally accepted, for regardless of the intent of the lawmakers, each individual citizen has an obligation to work for the common good.

Pope John XXIII in "Pacem in Terris" taught that "human society can be neither well-ordered nor prosperous without the presence of those who, invested with legal authority, preserve its institutions and do all that is necessary to sponsor actively the interest of all its members. And they derive their authority from God . . . Governmental authority, therefore, is a postulate of the moral order and derives from God." It would seem to flow from this that one who believes in God would accept the respecting of civil laws a moral and religious obligation.

© 1977, Universal Press Syndicate

Clergy Teen Marriage workshops open

A series of seven workshops are being held for priests and deacons in preparation for the January 1978 implementation of a Teen-age Marriage Policy for the Archdiocese of Indianapolis.

The workshops are being conducted in sites throughout the 39-county archdiocese by members of the Marriage Policy Com-

mittee of the Priests' Senate. They are working sessions designed to familiarize the clergy with the materials and process to be used in preparing teen-agers who seek to be married in the Churches of the Archdiocese of Indianapolis.

THE TEEN-AGE Marriage Policy was developed in response to the need for

priests to have additional help in judging if teen-age couples are ready and able to take on the serious commitments and responsibilities that a good marriage requires.

According to Church law, each priest has the responsibility for preparing those who seek to have him officiate at their wedding. Initial emphasis has been placed on teen-age marriages since national studies show that nearly 70% of these marriages break down. This is due, in part, to a lessening of the understanding and meaning of marital fidelity, especially among the youth.

The policy and its procedures encourage those involved in proposed teen-age marriage to take their time and properly prepare themselves to enter such an important union.

THE TEEN-AGE Marriage Policy procedure, which will be the subject of the clergy workshops, requires that the priest use some simple psychological interviewing techniques with teens who seek to be married and their parents. The policy gives the priest the option of also calling on the assistance of professional counselors and specially trained lay couples if he feels it necessary.

The next phase of preparation for the January 1978 implementation of the teen marriage policy will be a series of homilies, on the policy and marriage in general. This educational portion of the program will be given during the week-end Masses in each of the Catholic Churches in the Archdiocese of Indianapolis during the months of October and November.

Clergy growth program now in interview stage

Some 150 priests are being interviewed as the second step in the development of the Spiritual Growth program for the Catholic clergy of the Archdiocese of Indianapolis.

The series of confidential interviews are a follow-up to two three-day workshops which began the program last June. The Spiritual Growth program was begun by the Priests' Senate of the Archdiocese, and follows a format developed by Father Vincent Dwyer of the University of Notre Dame's Center for Human Development.

EACH PRIEST is being personally interviewed by a member of the staff of the Human Development Center. The staff member meets with each clergyman for 30 minutes to discuss the results of various psychological tests which were taken earlier in the summer. The interviews, which are being conducted at St. Paul's Catholic Center in Bloomington, will include an interpretation of the test results and comments of the priest who participated in

the program. The tests and their interpretations are the basis from which Fr. Dwyer's group will establish a profile of the spiritual, intellectual and psychological growth of the priests who serve the 39-county Archdiocese of Indianapolis. The report of this archdiocesan profile will be made at a meeting of the priests at the Monsignor Downey Council of the Knights of Columbus in Indianapolis on Nov. 3.

THE PROFILE will be used by Father Hilary Ottensmeyer, O.S.B., Archdiocesan Director of Priestly Spirituality, as the basis for the design and use of clergy educational and formational programs in the future development of the Spiritual Growth Program. He will also set up thoroughly trained support groups throughout the archdiocese for carrying out the program. Father Hilary and the support personnel will be in direct contact with each priest for the purpose of developing his individual educational and spiritual direction.

St. Vincent Annual Fall Dinner

Sunday, October 9

11 a.m.-2 p.m.

Adults—\$3.50 Under 12—\$1.25

2 — \$100 Awards
2 — Quilts
2 — \$50 Awards

• DONATIONS •

\$1.00 Per Ticket or \$5.00 Per Book

St. Vincent Church,
Shelby CountyEast St. Rd. 421 & St. Rd. 244
at I-74 Exit

Classified

Photography

PHOTOS BY JIMMY MACK
Weddings a Specialty
Portraits—Group—Fashion—Etc.
Call 257-8613 or 255-1495

Mortgages

SECOND MORTGAGES ON REAL ESTATE—\$3,500.00 to \$30,000.00, no points, no brokerage fee, no commissions, no prepayment penalty, up to 10 years to pay. Fast, courteous and confidential loan to fulfill all your needs. Generally in 5 days or less to qualified home owners. Call or write to: First Investment Co., 3455 Shelby St., Indianapolis, Ind. 46227 or phone: 1-317-786-0481 for application.

Homes for Sale

ST. SIMON AREA—4 BR., 2 story in mint cond., DR, covered patio, gas grill, fenced yard. Loads of storage. 12x24 gar., heated-insulated. Bus to St. Simon stops at door. 3671 Richard (South of 38th-West of Franklin). Century 21, Marshall Rtrs., 482-2348—Patt, 482-2280.

RACCOON LAKE AND U.S. 36, Parke County, IN. Beautiful, rolling, wooded sites. Now available, new 2 bedroom and 3 bedroom homes. Financing available, 10% down. We custom build anywhere. Many extras. Shown by appointment. WON'T LAST LONG. REAL BUY. (317) 568-6555.

Help Wanted

CASHIER—Must be bondable. Apply in person. Indiana Currency Exchange, 18th & Pennsylvania.

Instruction

RAMEY TENNIS ACADEMY, 5637 W. 80th. Private and group lessons for children and adults. Lane rentals and ball machine practice beginning Sept. 12. No membership required. Call 298-7865.

Child Care

TOTTENDERS

Adult Baby Sitters
Vacation and Maternity Service
Also Elderly Convalescent Care
HOUR — DAY — WEEK
352-0702

Miscellaneous

Can Goods and Usable Men's Clothes Including Work Clothes Always Welcome at Tailor House, 1424 Central, Ph. 635-1192.

Classified Coupon

Write your own classified ad on this coupon and send it to us with your payment. A one-time classified ad can be obtained for 55 cents per line (4 words per line, minimum 4 lines).

Special Rates:

(By mail only with this coupon)

These rates apply to individuals only, not for commercial advertising in any form.

2 weeks — 4 lines — \$4
3 weeks — 4 lines — \$6
4 weeks — 4 lines — \$8

Each additional line, or fraction thereof:
50 cents per line, per week.

Please print your ad below with ONE WORD TO EACH SPACE including the phone number and/or address you want in your ad. All classified advertising must be pre-paid.

COPY (4 words per line):

DEADLINE: Thursday noon before week of publication. Cancellations accepted to Monday noon but without refund. The Criterion is not responsible for errors beyond first publication of an ad.

YOUR NAME _____

YOUR ADDRESS _____

CITY _____ PHONE _____

Enclose payment and mail to:

CLASSIFIED AD DEPT., THE CRITERION
124 W. Georgia St., P.O. Box 174, Indpls., IN 46206

Indianapolis Service Directory

FAIRFIELD NURSING HOME
3630 Central Ave.
No charge for Medicaid Patients
Private Patients
\$18.50 daily
Visit our almost new modern home.
Mr. Carter — 925-2316

COOMER ROOFING CO.
• ROOFS AND OUTRIGS REPAIRED •
NEW ROOFS—GUTTERS
Bonded and Insured
636-7261

General Hauling
Yard—Garage—Attic
Clean-up and
Light Moving
Call: 247-0962

BILL CIRIELLO SAYS
DON'T FUSS, CALL US!
Wm. J. Ciriello Plumbing Co.
702 Main St., Beech Grove
787-5391
24 Hour Emergency Service

Joe's Plumbing
Sewer & Drain Openings
Plumbing Repairs
• 24 Hour Service •
356-2735

Ayres
Full Service Exterminators
• Use your Ayres Charge Credit Terms Available
• Ask about our Termite Protection Plan
• No Charge for Estimates
262-3355

SPIVEY Construction, Inc.
341 E. TROY AVE.
Attics Finished
New Rooms Added
Gutters — Plumbing
Garages — Furnaces
Complete Job
ST. 6-4337
ST. 4-1942
CALL FOR FREE ESTIMATE

FENCE CO.
Our Specialty—Chain-Link Fences
We also do Fence Repair
786-6368 days 784-5479 eves

Home Wiring
ALL TYPES OF ELECTRICAL SERVICE
• 60 & 100 AMP SERVICE
• RANGE & DRYER OUTLETS
• AIR COND. WIRING
• REWIRING & REPAIRING
• ELECTRIC HEAT
• BURGLAR ALARMS
J. C. ELECTRIC CO.
South & East North & West
787-4485—253-1142

YOU WILL LIKE
SO'S
TEMPORARY WORK
Register now for interesting and varied temporary office assignments. No fee. Immediate openings for all office skills if you have experience.
• Secretaries
• Typists
• Key punch
• Clerical
• Bookkeepers
Please call 635-1546 or come in from 9 to 3.
Standby
OFFICE SERVICE, INC.
130 E. Washington St.

RUSCO
Storm Windows and Doors
Free Estimates
Replacement Windows
Awning Windows
Porch Enclosures
Siding - Jalousies
Roofing - Gutters
We Repair All Makes Storm Sash
639-6559
Carrie Home Improvement Co.
2508 W. Mich., Indpls.

BORTLEIN HEATING SERVICE
SALES — SINCE 1943 — INSTALLATION
FURNACE REPAIRS & CLEANING
ALL MAKES & MODELS
2033 S. MERIDIAN
CITY & COUNTY SERVICE
DAY OR NIGHT **786-2892**

Assumption
Waddy Hayden's
PKG. LIQUOR STORE
OPEN
9 a.m. to 10 p.m.—Mon. thru Thurs.
9 a.m. to 11 p.m.—Fri. and Sat.
2101 W. Morris St. 632-5714

Christ the King
"Buy the Best for Less"
at
Richards Market Basket
2350 E. 32nd St. of Keystone 321-0943

FARMER'S Jewelry and Gift Shop
Accused and Bulwer Watches
Cross Pens, Gifts, Keys Made
U.S. Post Office 30
Remember Loved Ones With Gift Cards
Keystone Plaza—2350 E. Keystone
Phone 235-0970

Holy Angels
BRAUN & SCHOTT MARKET
1164 W. 30th St. 726-4043
★ Fine Meats ★
Quality Fruits and Vegetables

Mt. Carmel
USA Government Graded Choice and Prime Meats in Our Specialty
O'Malley Food Markets
2 Convenient Locations
18040 N. College 344-2341
1339 S. Range Line Rd. Indianapolis Carmel

Sacred Heart
MILLER'S REGAL MARKET
"Serving the Southside Since 1900"
Terrace at Madison Ave.

Patronize Our Advertisers

St. Ann
WALTER'S PHARMACY
Cor. Main St. & Farwell
244-9000
• QUALITY DRUGS •
• EXPERT PRESCRIPTIONISTS •

Patronize Our Advertisers

St. Andrew
WHALEY MARATHON SERVICE
STATE SAFETY INSPECTION
4101 N. Keystone Ave. Ph. 644-0022

St. Catherine
AERO
TERMITE & PEST CONTROL
"STATEWIDE"
786-0456
1729 SHELBY

St. Christopher
ROSNER PHARMACY
THE REXALL DRUG STORE
8th and Main
PHONE 344-2341
FREE PRESCRIPTION DELIVERY

St. John
JOHNSON LUGGAGE & PURSE REPAIR
• REPAIR ALL LEATHER GOODS, COATS, BAGS •
513 Illinois Bldg. 431-4883

St. Jude
HEIDENREICH
We Phone Flowers Anywhere
3229 Madison Ave. 787-7341
Member St. Jude
"THE TELEPHONE FLORIST"

ORME'S
Carpets and Interiors
LINOLEUM—HARDWARE—TILES
CUSTOM FLOOR DESIGN
6505 S. Meridian St. ST 6-1471

St. Mark
We Love To Serve You
ASSOCIATED SERVICE
Deep Rock Products
4951 Madison 794-0644

St. Lawrence
Jolly Foods Super Market
8450 North Emerson
Open 8 a.m. to 10 p.m.
Featuring Choice Beef, Fresh Fish From the Coast and Imported Foods

St. Lawrence
SHADELAND INTERIORS
— Featuring Fine Furniture —
— Decorative Accessories —
— Custom Draperies —
— Wallcoverings —
— Carpet — Linoleum —
WM. EVANS
4707 N. SHADELAND
(Across from Church)
542-8884

St. Philip Neri
Wolfe Shell Service Station
1040 E. Michigan
Exp. Lub. — Tire-Battery
Serv. — Wash — Simons
• SERVICE CALLS •
302-9967

JORDAN Funeral Home
"Home of Personal Service"
2428 E. 10th St. 638-4304
John R. Sowers, Owner 638-4305

St. Roch
Locker Meats a Specialty
• CUSTOM CUT MEATS •
• OPEN 8 A.M. TO 8 P.M. •
PLENTY OF PARKING SPACE
Buck's Quality Foods
Meridian at Troy Ave.

St. Simon
VICTOR PHARMACY
Free Prescription Delivery
1057 E. 35th St. 897-3990

ARCHDIOCESAN RETIREMENT FUND THREE-YEAR FINANCIAL REPORT

ARCHDIOCESAN RETIREMENT FUND CAMPAIGN			
Status as of June 30, 1977			
	13 Months Ended 6/30/77	Campaign To Date 6/30/77	
Gross Pledges—beginning of Period	1,154,452.24	4,568,469.89	
Additional Pledges, gifts & bequests	40,210.81	69,408.35	
	1,194,663.05	4,637,878.24	
Pledges Cancelled (Original amount \$394,671.06)	104,115.30	209,224.69	
Net Pledges & Gifts	1,090,547.75	4,428,653.55	
Amount received	519,051.37	3,857,117.21	
Balance of Pledges outstanding	571,496.38	571,536.34	
Number of Pledges			
Pledges Outstanding Beginning of Period	11,745	28,235	
Gifts & Bequests	52	348	
Total Pledges, Gifts & Bequests	11,797	28,583	
Less:			
Pledges cancelled	1,276	2,038	
Pledges, Gifts & Bequests Completed	5,266	21,290	
Net Pledges Outstanding	5,255	5,255	
Pledges Cancelled			
Reason	13 Mos.	To Date	
Moved out of Diocese	49	234	8,018.03
Moved—Left no forwarding address	331	508	32,071.08
Died	32	92	5,486.70
Financial	140	316	17,924.89
Other Reasons	33	138	3,644.48
No Reason	691	750	38,970.12
	1,276	2,038	104,115.30

ARCHDIOCESAN RETIREMENT FUND CAMPAIGN			
FINANCIAL STATEMENT			
For the Period Ended June 30, 1977			
	Previous 13 Months	Campaign To Date	
Income			
Payments received on pledges and gifts (net after deduction for dishonored checks)	\$ 519,051.37	\$3,857,117.21	
Investment Income:			
Dividends on Donated Stock	132.50	211.99	
Gain on Sale of Donated Stock	(3,786.62)	(2,940.06)	
Interest on U. S. Treasury Bills	12,376.92	234,733.02	
Total Investment Income	8,722.80	232,004.95	
Total Income Received	527,774.17	4,089,122.16	
Disposition of Total Income Received			
Invested in U. S. Treasury Bills (Maturity Values: \$340,000 at Cost)	(337,263.00)	-0-	
Donated Securities	(4,300.00)	2,575.00	
Cash in Bank 6/30/77	242,942.23	247,118.41	
Total Funds	(98,620.77)	249,693.41	
Less Accounts Payable -	(222,256.63)	(227,373.68)	
Total Funds Available	(320,877.40)	22,319.73	
Retirement Fund Disbursements -			
Schedule A	848,651.57	4,066,802.43	
Total Disposition of Total Income Received	527,774.17	4,089,122.16	

ARCHDIOCESAN RETIREMENT FUND CAMPAIGN			
SCHEDULE A - DISBURSEMENT STATEMENT			
For the Period Ended June 30, 1977			
	Previous 13 Months	Campaign To Date	
Priests-Diocesan (Continental Assurance-For Deposits)	81,000.00	1,246,000.00	
Lay Employees' Plan (AFPM)	213,000.00	1,683,000.00	
Order Priests			
Order of St. Benedict-St. Malinrad	21,375.00	42,750.00	
Order of Friars Minor Franciscan-Cinc. Ohio	25,750.00	51,500.00	
Order of Friars Minor Franciscan-St. Louis, MO.	29,875.00	59,750.00	
Order of Friars Conventual Franciscan-Mount St. Francis, Inc.	32,500.00	65,000.00	
Oblate of Mary Immaculate, Boston, Mass.	15,125.00	30,250.00	
Society of Divine Word, Techny, Ill.	375.00	750.00	
Total	125,000.00	250,000.00	
Brothers			
Congregation of Holy Cross	21,000.00	21,000.00	
Sisters			
Sisters of Providence	156,000.00	312,000.00	
Sisters of St. Francis	80,700.00	161,400.00	
Sisters of St. Benedict	35,100.00	70,200.00	
Sisters of St. Joseph of Carondelet	17,700.00	35,400.00	
Ursuline Sisters	6,900.00	13,800.00	
Dominican Sisters	3,600.00	7,200.00	
Sisters of St. Benedict-Ferdinand	6,225.00	12,450.00	
Total	306,225.00	606,225.00	
Chancery			
For lump sum distributions to employees who retired prior to 7/1/70	65,152.00	65,152.00	
Administration			
Computer Service	12,881.67	64,125.93	
Salaries	8,847.77	54,650.43	
Printing	1,925.53	20,933.99	
Postage and Shipping	11,445.90	43,208.18	
Xerox	77.06	2,548.53	
Lock Box	1,342.74	6,601.78	
Office Equipment and Repairs	-0-	795.11	
Office Supplies	703.50	1,605.94	
Professional Services - Pension Engineers	-0-	360.00	
Buffet Lunch for Priests	-0-	535.50	
Total	37,274.57	195,425.43	
Total Disbursements	848,651.57	4,066,802.43	

* Agreed past service liability paid in full.



CLASS C WINNER—Pictured here is the group from Roncalli High School, Indianapolis, judged the Class C Sweepstakes winner in the 1977 CYO Open Marching Band Contest, held at Lebanon High School, on September 24. Pictured (left to right) are William F. Perkins, Vice-President, Hook Drugs, Inc.; Barbara Lawler; Tom Noone; Chris Shewman; Julie Ruhanna and Fr. Donald E. Schneider, Archdiocesan CYO Moderator. Roncalli's band is under the direction of Bernard J. Welmer.

Three parishes co-sponsor series of programs on family

Three northside Indianapolis parishes are co-sponsoring a series of programs concerning the family the second Wednesday of each month beginning Oct. 12 and continuing through May 10.

Sponsored by Adult Religious Education Assembly (A.R.E.A.), the cooperative program is being sponsored jointly by Immaculate Heart of Mary, St. Joan of Arc, and St. Thomas Aquinas parishes.

Titled "A family, like a man, is not ready made..." the program derives its name from a quotation by Michel Quoist.

"WE ARE attempting to stimulate thought about the development of the person within the family," explained Matt Hayes, St. Thomas director of religious education. "This development occurs in meeting various challenges of life. Our initial feedback about the scope and flow of the program has been very favorable."

The structure of the program reflects the emphasis found in *To Teach As Jesus Did* and the National Catechetical Directory. It offers a concrete model for implementing proposed policies now under consideration by the Educational Planning Commission and the Archdiocesan Board of Education.

In the areas of adult formation and family life education.

THE SERIES will open Wednesday, Oct. 14, with "What's Happening to the Family Today?" Dr. Robert Riegel, Ph.D., supervisor of Family Counseling Services at Catholic Social Services, will speak. The initial program will be held in the Community Room of St. Thomas parish, 46th and Illinois Sts. from 8-9:30 p.m., with future programs scheduled at the other participating parishes on a rotating basis.

Future topics include: "Early Childhood: I'm A Person Too, Only Little"; "Teens—Where Do We Fit In?"; "Marriage—Mom, Dad... the Kids"; "Divorce, Family and the Church"; "The Parent—Alone"; "Middle Age—Don't Panic!"; "Later Years—Sour Grapes or Sweet Wine."

Marie Tibbs new Birthline director

"Contrary to certain modern trends—we are here to challenge people who ask our advice, to help them grow and reach their own potential," is the way Rev. Lawrence W. Voelker, Director of Catholic Charities summed up Birthline's answer to the modern sexual dilemma.

At a meeting Monday at the Archdiocesan Social Ministries Office to install Marie Tibbs as the new Archdiocesan Birthline Coordinator, Father Voelker called on telephone volunteers to "challenge people to grow and reach their own potential. He said, 'there really are no gray areas on the abortion issue, some moral decisions take courage and others even take heroic courage.' Telephone volunteers who handle crisis pregnancies were asked to show these possibilities in a cynical world."

Mary Collins, president of the St. Gerard Guild,

Thompson's
Quality "Chkd"
ICE CREAM
and
Dairy Products

Connersville
Gray
Sales Company
Chrysler—Plymouth—Valiant
Sales and Service
606 Western Ave. 825-4131

New Albany
Dr.
Marvin F. Dugan
Optometrist
133 E. Spring St.
945-0023 New Albany

Plainfield
The FIRST
NATIONAL
BANK and
Trust Company
of Plainfield
"A Good Bank to Grow With"

Martinsville
Hayes Pharmacy,
Inc.
Gene Hayes John Thomas
"Prescription Specialists"
Martinsville Mooresville

Brookville
Pepsi-Cola
Pepsi Pours
It On!

Edinburg
EDINBURG
CLEANERS
"Your Clothes Best Friend"
Art and Annie
121 E. Maincross
526-2820

Greenwood
N/B/G
NATIONAL BANK
OF GREENWOOD
Personal Service Bank
Member F.D.I.C.

KELLY
CHEVROLET
Greenwood, Ind. 681-9371
PATRONIZE
OUR
ADVERTISERS

CYO Chesterton H.S. judged top band

The Chesterton High School Trojan Guards of Chesterton, Ind., emerged over 42 other high schools as Grand Sweepstakes and Class "A" champions last Saturday in the third annual CYO Indiana Open Marching Band Festival held at Lebanon Senior High School.

The 155-member Chesterton contingent, directed by Al Castronovo, was also awarded the overall percussion award in the competition co-sponsored by the Catholic Youth Organization and the Hook Drugs, Inc.

membership and greatest experience to small bands from schools with limited competitive background.

In addition to Chesterton, the other five Class sweepstakes winners were: Class "B," Indianapolis Northwest; Class "C," Indianapolis Roncalli; Class "AA," Muncie Central; Class "BB," Evansville Memorial; and Class "CC," North Bullitt of Shepherdsburg, Ky.

ADDITIONAL AWARDS for Field Inspection were presented to winners in each class of competition. An over-all award was given to each of the six non-instrumental Auxiliary groups.

Presenting the awards were: Mr. William F. Perkins, Director of Advertising for Hook Drugs, Inc. and Father Donald E. Schneider, of the Catholic Youth Organization of the Archdiocese of Indianapolis.

NEARLY 4,000 bandmen from throughout Indiana and Kentucky braved threatening weather to compete in the largest single site band extravaganza ever held in Indiana. The Festival recognized champions in six categories for bands ranging from those with the largest

KICKBALL STANDINGS

JUNIOR KICKBALL (Through September 25)		Our Lady of Lourdes 5-0; St. Philip Neri 4-1; Little Flower 3-2; St. Simon 2-4; St. Lawrence 1-4; St. Bernadette 0-4.	
DIVISION I—St. Malachi 5-0; Mt. Carmel 5-0; St. Gabriel 3-1; St. Christopher 1-3; St. Michael 1-3; St. Luke 1-4.		CADET "B" (Through September 22)	
DIVISION II—St. Joan of Arc 5-0; St. Lawrence 3-1; St. Andrew 3-1; St. Matthew 2-2.		DIVISION I—Immaculate Heart 4-1; St. Simon 2-3; St. Lawrence "A" 1-3; Holy Spirit 1-4; Our Lady of Lourdes 1-4; St. Andrew 1-4.	
DIVISION III—Holy Name 4-0; St. Jude 3-0; Little Flower 3-1; St. Roch 2-2; Our Lady of Lourdes 1-2; St. Catherine 1-2.		DIVISION II—Little Flower "A" 5-0; St. Matthew 4-0; Christ the King 4-1; St. Simon 2-3; St. Lawrence "A" 1-3; Holy Spirit 1-4; Our Lady of Lourdes 1-4; St. Andrew 1-4.	
CADET "A" (Through September 28)		DIVISION III—St. Jude 5-0; Nativity 4-0; St. Barnabas "A" 4-1; Holy Name 2-2; St. Mark 2-3; Central Catholic 1-3; St. Roch 1-4; St. Philip Neri 0-4; Our Lady of Greenwood 0-5.	
DIVISION I—Central Catholic 5-1; St. Gabriel 4-2; St. Luke 4-2; St. Monica 3-3; St. Christopher 2-3; St. Malachi 2-3; St. Michael 0-5.		DIVISION IV—Little Flower "B" 4-0; Immaculate Heart "B" 3-1; St. Jude "B" 3-0; Mt. Carmel "B" 0-2; St. Barnabas "B" 0-3; St. Lawrence "B" 0-3.	
DIVISION II—Immaculate Heart 5-0; Mt. Carmel 4-1; St. Matthew 3-1; Christ the King 1-3; St. Plus X 1-3; St. Joan of Arc 1-4; St. Andrew 1-4.		DIVISION III—Holy Name 4-0; St. Mark 4-1; Nativity 3-2; St. Jude 2-3; St. Roch 1-2; Our Lady of Green- wood 0-3; St. Barnabas 0-4.	
DIVISION III—Holy Name 4-0; St. Mark 4-1; Nativity 3-2; St. Jude 2-3; St. Roch 1-2; Our Lady of Green- wood 0-3; St. Barnabas 0-4.		DIVISION IV—Holy Spirit 6-0;	

Greensburg
Porters-
Oliger-Pearson
FURNERAL HOME
Thomas Porter, Director
302 N. Franklin 663-2192

Milan
CHRIS VOL
MOTORS, INC.
Chevrolet—Pontiac
Olds—Buick—Cadillac
Chevrolet & GMC Trucks
MILAN, INDIANA
Phone
Office 3791—Service 3891

Tell City
FISCHER'S
Furniture and Appliances
Frigidaire and Maytag
"Authorized Distributor"
718 Main St. KI 7-2351

TELL CITY
NATIONAL BANK
"Drive-In Banking Service"
FREE PARKING

Columbus
Vetter's
2523 Central 372-7833

Patronize Our
Advertisers

Terre Haute
Hahn Shoes
INC.
"Folks Trust Us"
21 - 23 Meadows Center

PEPSI
POURS
IT ON



IN TV MOVIE—Susan Dey plays Rowena Harper, a disturbed young mother whose treatment of her daughter, Mary Jane, played by Natasha Ryan, ends in tragedy in "Mary Jane Harper Cried Last Night," a new movie to be aired Wednesday, Oct. 5, on the CBS Television Network. Child abuse is the theme of this film. [NC photo from CBS]

entertainment

viewing with arnold

'Rolling Thunder' repulsive film

BY JAMES W. ARNOLD

"Rolling Thunder" is a new movie that seems to be squeezing in at the end of one cycle and the beginning of another, with one foot, so to speak, on each wheel.

It's a film we've awaited with some trepidation, since it was supposed to be so violent that it had to be passed from one distributor (20th Century) to a less reputable one (American International). It's violent all right, especially in spirit and tone, but it could've been worse if an X rating had been acceptable.

Basically it's a vigilante revenge movie, the kind where something horrible is done to the hero and/or his loved ones early on, and he eventually does something horrible to the bad guys, outside the niceties of the law. This is a soul-crunching genre, since it usually involves violence of a sadistic and degenerate type, and also casually violates both letter and spirit of human law and Christian principle. The genre seemed to peak in 1974 with "Death Wish," but still staggers on, in the "Dirty Harry" and "Walking Tall" series and even in female versions ("Lipstick," "Carrie").

Devane is an Air Force major who returns to San Antonio in 1973 as a hero after seven years in a Hanoi prison. At his airport reception, he tells the crowd, "The whole experience has made a better man, a better American, a better officer out of me." The rest of the film, on its better, more serious level, is an ironic comment on that line.

We don't know whether the qualities that allowed the major to endure abuse and torture without breaking will help him in normal civilian life, but they sure do in the horrors that the movie has arranged for him.

He gets a cram course in contemporary morality. His wife has a boy friend and wants a divorce; his young son is a stranger to him. The young blonde (Linda Haynes) who wore his POW bracelet during his years of captivity propositions him. The city gives him a red Cadillac convertible and a box of silver dollars (one for each day as a POW), then four sleazy thugs invade his home to steal them. When he won't tell where the money is (flashbacks to Vietnam: he's been

programmed not to give in), the torture escalates until his hand is forced into a kitchen garbage disposer. (Yuk). His wife and son are killed, and he is left for dead.

WHAT FOLLOWS is mostly the routine revenge bit. The major recovers and forages into the Mexican border town pits, aided by the blonde and an ex-POW pal (Tommy Lee Jones), and eventually wipes out the culprits.

The climax is an elaborate but somewhat disappointingly staged shootout in a Juarez brothel. If anything about the situation reminds you of "Taxi Driver," it's no surprise. Both films were written by Paul Schrader, a talented but single-minded UCLA film grad who shares the delusion of his heroes that people are rotten. But the Devane character, who admits he's emotionally dead (except for the capacity to endure pain and to hate), is even less interesting than Robert De Niro's lonely and morally outraged Manhattan cabbie.

Yet there are intriguing aspects to his basically repulsive film. Devane is equipped with a mechanical hook, which he sharpens and uses as a weapon for terror and revenge. This symbolic use can be compared to the famous hook used to arouse pity and compassion in the post-World War II movie, "Best Years of Our Lives." The use of Mexicans as nasty, animalistic villains continues a trend that suggests either that Latins have arrived (they are secure enough to play hate-and-fear objects) or that they are weak as an ethnic pressure group.

MOST OF ALL, Schrader and director John Flynn make a confused statement about the effect of war and cruelty on men's psyches. In

one respect, Devane and Jones are almost numb, beyond not only suffering but all human feelings. In another, in their cool rage they seem almost noble avengers, decked out in their uniforms, ribbons and dogtags, the only ones in a luxury-sopped society capable of direct action against evil. We certainly seem expected to feel elated at their final bloody "victory."

Schrader believes, I'm afraid, that these scared men are really heroes unappreciated by a decadent society, and that their almost ritualistically disciplined search-and-destroy mission is an admirably exhilarating tactic against criminal scum. In any case Viet issues remain to be probed; so far, we have only more mayhem aimed at the lowest box-office dollar. [Rating not yet available]

Ex-teacher dies at age of 80

ST. MARY-OF-THE-WOODS, Ind. — Funeral services for Sister Mary Agnes Prendergast, S.P., 80, were held at Providence Convent Monday, Sept. 27. She died Friday, Sept. 23.

Survivors include one brother, Harold Prendergast, and a niece, Mrs. John O'Brien, both of Oak Park, Ill.

A French and English teacher, Sister Mary Agnes taught in high schools in Indiana, Illinois and Washington, D.C. In the Archdiocese she taught at St. Agnes Academy, Indianapolis, and Providence High School, Clarksville.

Fifty years ago John K. Ruckelshaus, Indianapolis city attorney, was the guest speaker for the Knights of Columbus Luncheon Club at the Spink-Arms Hotel in downtown Indianapolis.

from the uscc film and broadcasting office

Documentary to tell Panama story

The Panama Canal is situated in a strip of territory fifty miles long by ten miles wide over which the United States has exercised sovereignty since 1903. This fall the Senate will decide whether to ratify the terms of a new agreement between Panama and the U.S. which would gradually turn over control of the Canal Zone to Panama in a transition to be completed by the year 2000.

There has been considerable rhetoric recently about this question, perhaps with too little concrete knowledge of exactly what

the Canal Zone is and how it operates. Providing this background and infusing it with some invaluable insight is the three-hour documentary, *Canal Zone*, airing Friday, Oct. 7, at 9 p.m. on PBS channels.

THE FILM BEGINS with the passage of a Japanese freighter through the Canal, a trip taking about eight hours. The Canal is in effect a "gigantic aquatic bridge" conveying ships over the mountainous terrain by an efficient system of locks.

Next, we listen to the

Governor of the Zone briefing some visitors about the high cost of running the Canal and its budgetary problems caused by declining ship traffic and increasing inflation. This is by way of introduction for the rest of the film which focuses on the daily life of the American residents who run the Canal and govern the Zone.

The film looks at such activities as a Boy Scout meeting, a high school graduation, a church service, a marriage counseling session, a ladies club fashion show—the same variety of life and people to be found anywhere the American flag flies. And yet it is different because this is an American outpost in a foreign land. When a student recites the Gettysburg Address, the meaning of "this hallowed ground" takes on another dimension. Although the weapons are not obvious, this is life within the shelter of an armed camp, and the military presence is everywhere. A nurse explains to parents that child abuse here is three times the national average because the Zone is a "high stress area."

THIS IS Frederick Wiseman's annual film for PBS and like all his others, it was shot in black and white,

has no narration, and offers no commentary except for the visuals themselves. Wiseman, in other words, shows us what he saw, but it is up to us to interpret their meaning and, indeed, whether they are an objective representation of reality.

One might question whether it is entirely fair to present a judge extolling the virtues of the Zone "where people can walk in safety at night" and then cut to a crowded local jail where all the inmates are blacks or Panamanians. The chief criticism of the film is, however, that it's too objective, that its view never gets beyond that of the outsider. Its chief virtue is that it does not get emotionally involved in the direct issue of whether we should continue to control this territory. Instead, it indirectly points out the essential quandary for Americans by showing Panamanians as the Zone's menial workers, marginal figures in the film's background whose silent presence continually reminds us that they are the Zone's original owners.

If you want to understand the human dimensions of the political debate over the Canal in the Senate this fall, Wiseman's film is required viewing.

'Death' special rescheduled

NBC Television Network—Religious Special: "On Death and Dying" (repeat)—NBC will rebroadcast an hour-long monologue by Dr. Elisabeth Kubler-Ross about her work in helping terminally-ill patients face death unafraid and at peace with the understanding support of family and hospital. The talk was filmed in Dr. Ross' home in a Chicago suburb.

She speaks by describing the five stages of dying (denial, anger, bargaining, depression and acceptance), develops our understanding of the verbal and the symbolic manner in which the dying express their fears and anxieties, and concludes with her special concern for dying children and their families.

In speaking of what she has learned from her experience with those who face the end of their mortal lives, Dr. Ross uses common, everyday language, shunning the professional and technical jargon which itself contributes to the average person's fear of death. Her words offer understanding and insight into a painful subject which affects us all. Through this in-depth interview, the viewer will discover the unique

professional dedication and human compassion of Dr. Ross.

This program was produced and directed by Martin Hoade; the Executive Producer was Doris Ann, and the program was produced in cooperation with the USCC Office for Film and Broadcasting. (It was originally broadcast by NBC on 11/24/74.)

Observance set by Third Order

INDIANAPOLIS — The Indiana Region of Lay Franciscans of the Sacred Heart Tertiary Province will celebrate Franciscan Day at Sacred Heart Church, 1530 Union St., on Sunday, Oct. 2.

The program will begin with the Mass in honor of St. Francis at 10:30 a.m. A noon luncheon will follow.

During the afternoon, discussions and a brief business meeting will be held. The day will close with the solemn commemoration of the Transitus of St. Francis at 3 p.m.

Interested persons are invited to attend.

this week's tv films

THE REIVERS (1970) (NBC, Saturday, Oct. 1, postponed from Sept. 24): The beautiful, delightful and touching film version of William Faulkner's last novel, about a couple of likeable household handymen (Steve McQueen, Rupert Crosse) who take the family's youngest son on a trip to Memphis, lose the family car, and have to win it back in a hopeless horse race. Superbly written, acted and directed, with strong and deep moral values, despite rascally adventures in a Memphis bawdy house. Recommended for adults and mature youth.

PAPILLON (1973) (CBS,

Thursday Oct. 6): Probably the most expensive (\$13 million) prison-escape movie in history, it is mostly 2½ hours of physical cruelty and violent action—pointless suffering in a meaningless universe—with little of the redeeming positive qualities of such films as "Cool Hand Luke" or "The Fixer." Steve McQueen is the French criminal sentenced in the 1920's to the brutal Guiana prison colonies, and Dustin Hoffman is the timid counterfeiter who ultimately joins him to try an "impossible" escape. A competent but depressing film, mainly for action and violence-oriented adults.

feeney mortuaries

Our Family
Serving Your Family
Since 1916

Feeney Mortuaries
Indianapolis

Feeney-Kirby Dorsey-Feeney
1901 North Meridian 3925 East New York

Feeney-Hornak
71st at Keystone
923-4504



Harry Feeney



Mike Hornak



Mike Feeney

CRITERION READERS:

AMERICANS SPENT TWO BILLION DOLLARS FOR CANDY IN ONE YEAR'S TIME!

HOW MUCH OF THAT MONEY DID YOU SPEND? AND HOW MUCH DID YOU GIVE THE "MISSIONS" FOR THE SALVATION OF SOULS DURING THE SAME PERIOD OF TIME?

MISSION SUNDAY
OCTOBER 23

AMERICANS SPENT TWO HUNDRED FIFTY MILLION DOLLARS FOR HAIR COLORING DURING ONE YEAR'S TIME!

HOW MUCH OF THIS WAS YOUR MONEY? HOW SMALL BY COMPARISON WAS THE AMOUNT YOU GAVE ALL YEAR TO SPREAD THE CHRISTIAN FAITH?

CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST., INDIANAPOLIS, IND. 46225

St. Ambrose: man of the hour

By Father John J. Castelot

The life of St. Ambrose spanned the greater part of the turbulent fourth century and his career was deeply affected by that turbulence. He was born about 340 at Treves (somewhat east of modern Paris) and died as bishop of Milan on Apr. 4, 397. How he got from Treves to Milan is a fascinating story.

His father was a Roman aristocrat and held the highest post in the empire: Pretorian Prefect of the Gauls, in supreme command of Britain, Gaul, and Spain. After his death his three children went to Rome, where Ambrose and his brother were given an excellent education in the liberal arts (including Greek) and law. They had already received a thorough Christian instruction in what was probably a strict household but, in accordance

with fairly general custom, were not baptized.

BOTH BACKGROUND and training pointed them toward careers in civil service, with Ambrose being appointed governor of Liguria and Aemilia, with headquarters at Milan, which was the imperial capital at the time. He soon distinguished himself as an administrator and a man of sterling character. It was at this point that the turmoil in the Church changed the whole course of his life. At least a few words are necessary to explain this complicated situation, which had split Christendom wide open.

A heresy had arisen in the east at the beginning of the century. It was known as Arianism and amounted to a denial of the divinity of Christ, a denial that the Son was of the same nature as the Father. No merely academic dispute, it divided bishops and their congregations and led to rioting, violence, and general public disorder.

The emperor, Constantine, decided to call a general council; it took place at Nicea in 325, with the result that Arianism was condemned and Arius excommunicated. However, many of the bishops who took part, mostly easterners, were not really convinced, and they started a scandalous campaign against the truly Catholic bishops and succeeded even in winning Constantine to their side. There followed 50 years of confusion, incredible intrigue and violence.

It had really been an eastern affair, but by subtle and devious routes made its way into Europe. During the residence of Ambrose at Milan, the bishop was an Arian. When he died, it was almost certain that riots would ensue in the election of his successor. Would he be Arian or Catholic?

Foreseeing this, Ambrose decided personally to police the election proceedings. A child's voice came from the crowd — or so the story goes — acclaiming Ambrose himself as the new bishop, and he was accepted by both sides.

HE WAS STILL not baptized, but within a few days he accepted Baptism, priesthood, and the episcopate. His many qualifications made him an admirable choice: integrity of character, long experience in government and diplomacy, and strong Catholic convictions. Man of the hour he was, and it was an extremely tense and bitter hour. An aristocrat and ruler himself, he was not about to be overawed by imperial aristocracy, even the highest.

Conflict was not long in coming, and from it emerged the first clear statement of relations between Church and State, a statement which was to remain basic for centuries.

The Empress-Mother, herself an Arian and also living at Milan, could not intimidate him. When the pagan element, still strong in Rome, insisted on the restoration of the idol of Victory to the Senate House and appealed to her for support, Ambrose insisted that that was a religious matter and hence outside the jurisdiction of the state.

SOME TIME later the Arians of Milan demanded that they be given one of the churches of the city; the bishop refused. He was reminded that all things were in the emperor's power. Ambrose agreed, but countered that there were exceptions, namely, what belonged to God. In a subsequent sermon, he

pointed out to his people that "palaces are within the jurisdiction of the emperor, but churches within that of the bishop." The affair dragged on, and out of the dispute came his bold assertion: "The emperor is within the Church, and not above the Church."

An especially dramatic incident involved the emperor Theodosius, who was, all in all, a rather good Catholic. But on one occasion, in reprisal for the murder of an imperial official at Thessalonica, he ordered the massacre of 1,700 people. Ambrose was horrified, admonished the emperor privately and then in a public sermon at which

Theodosius was present. When he came down from the pulpit, the emperor blocked his path, but the bishop refused to continue with the liturgy until he got a promise of public confession and penance. Theodosius backed down.

The sermons of Ambrose were famous, fearless denunciations of evil. But he was not a hard-hearted moralist. He loved people, and on becoming a bishop, sold all his possessions and gave the proceeds to the poor. In sum, he was a model pastor, a preacher, a staunch defender of the truth and of the rights of the Church.

© 1977 by NC News Service

The Fathers in dialogue with their people

By Father Alfred McBride, O. Praem.

Words are like rubber bands. They possess their limp obvious meaning. They also boast of other meanings when stretched to their full usage. Take the word "doctrine." To most of us doctrine refers to theology. In this sense doctrine becomes the official theology of the Church. There it stands in one, enclosed meaning.

But stretch it a little bit, put it into the mouth of a pastor who loves his people. Now doctrine becomes the spiritual teaching that warms the heart and helps the listeners desire God. These two meanings of doctrine — theological and pastoral — are brotherly, friendly and not contradictory.

EACH MEANING serves a need. On the lips of a theologian, doctrine is the subject of intellectual ordering. On the lips of a preacher, doctrine is the subject of spiritual growth. Throughout most of Christian history, this "separation of powers" has been the accepted way.

But in the fourth century Church, the age of the Fathers such as Augustine, Chrysostom and Cyril of Jerusalem, doctrine was not so easily sliced up. Perhaps it is no error of history that these giants are remembered neither as theologians nor pastors (though they were both), but as Fathers. Like the heavenly Father, they were interested in the total relationship between people and God.

So much of the theology of the Fathers was delivered in sermons, given right in the midst of the people. Augustine, for example, would not have been physically distant from the people like a modern preacher installed in a pulpit above a seated congregation. It was just the opposite. The people stood and the preacher sat. In his cathedral at Hippo, Augustine sat in the Bishops chair and the people clustered around him.

THE FIRST row would have met the bishop at eye level about five yards from his presence. Augustine knew many of the people were unfamiliar with the background of what he had to say, so he brightened and illustrated the material with stories, jingles, rhymed phrases and puns. He must have had what the Irish call the "gift of gab," for he spoke without notes or text in a remarkable flow.

He knew that people identify with an

excited person. Augustine was not ashamed to show his feelings and display excitement. He poured out his deep-felt yearnings for peace and love and his concern for fear and guilt. The crowd responded in kind, often with shouts and even with groans and frequently with laughter. They felt free to interrupt him with questions and remarks. The sermon was a community growth experience in faith and love.

Not that all his preaching (or that of any of the other Fathers) was always an emotional event. Augustine knew his biggest role was not to stir up emotion, but to distribute food for soul and body. The Fathers' secret of preaching success was to tie the Breaking of the Bread to the Feeding of the Multitudes.

As a little boy, Augustine had stolen some pears to share with his young friends. As a bishop he was still giving, though now with the freely granted treasures of God.

THE CHURCH fathers were intensely personal in their capacity to link the theological and pastoral meanings of doctrine together. They placed themselves in the midst of their congregations, appealed to the people's affection and loyalty for them, showed sensitivity to the people's needs and hopes. Long before the late 20th century had rediscovered this old truth, the Fathers realized that the Person is the Message.

This is not to say that the message isn't the message too, but it lies inert unless brought to life by a living faith witness stirring up a dialogue of love in the presence of Christ. The issues dealt with were down to earth. In those smaller communities, the average Catholic was quick to note the land grabber, drunkard, usurer, fornicator and exemplars of infidelity. Just as today, they were galled by how much sinners got away with their sinning.

The sermons of the Fathers are a fascinating mixture of extolling God's forgiving graciousness and the reality of sin and the need for reform. It was perhaps their total vision that made them especially great. They did not ignore sin, nor the saving grace of Christ. They had a natural appreciation of the psychology of their people. As we might say today, "They had it all together."

Not a bad ideal for us either.

© 1977 by NC News Service



'He strikes fire from the pulpit'

By Father Vincent J. Nugent, C.M.

Archbishop Sheen has been likened to Paul of Tarsus, Ambrose of Milan, Augustine of Hippo. The tribute paid is not merely to fervor and zeal, but principally to clarity, incisiveness and appeal.

Some hint of his future evangelical role is revealed in an event of his early life. As a boy Fulton would make up little talks along spiritual lines. These he would learn by heart. Like every proud mother in the company of relatives, she would ask her son to say his little piece.

At these times he was all earnestness facing now this part of his audience, now that, using gestures and facial expressions to get across his ideas. There was clear evidence of composure and power to command attention that characterized his later life in preaching and lecturing.

HIS FORMAL education began in America and was finished in Europe, particularly in Louvain, Belgium. A keen desire to probe and understand the philosophical currents basic to an understanding of the trends in modern thought was evident in his early writings. For this reason he was hailed as "the new Catholic Philosopher of the age."

Now in his 83rd year, he has authored 62 books. For 22 years he preached to a national audience on NBC's Catholic Hour. In 1952 he became a prime-time celebrity with his "Life Is Worth Living" program on national television. At the same time, he carried out

the arduous duties as National Director of the Society for the Propagation of the Faith, edited two magazines, wrote two nationally-syndicated newspaper columns, and personally instructed thousands of souls interested in the Catholic Church.

His audience was, and to a great extent today, is worldwide and incalculable. Time permitting, he accepts invitations to preach in Europe, Asia, Oceania and Latin America. His voice has been carried to the uttermost parts of the universe by radio, short-wave, television, films, cassettes and the printed word. His specific contribution to evangelization in our time he describes as "the Electronic Gospel." He regards his daily mail, which is enormous, as a special form of apostolic work, which he performs eagerly.

EARLY IN HIS career Archbishop Sheen began an intensive study of sacred Scripture. His personal library attests to this. He encourages his audiences to read and reflect on the Word of God and make use of sound commentaries to absorb the totality and depth of the divine message. His favorite commentary is the 30-volume work by a non-Catholic, William Barclay of Edinburgh, because he "reveals Christ rather than scholarship."

His kinship with St. Paul is evident in the theme: "The only knowledge I claimed to have was about Jesus, and only about him as the crucified Christ." (1 Cor. 2:2) The tragedy of our time, he contends, is divorce, and the greatest of all divorces is that of Christ from His cross! Our Western world has divorced Christ from His cross, while Communism takes up the cross without Christ.

What meaning does he see in the cross? "It is the supreme example of sacrificial love, since Christ died for us. It also means the necessity of introducing self-discipline into our personal lives."

EVERYWHERE he goes, Archbishop Sheen is immediately recognized, and people invariably quote to him some theme he developed and how

deeply it affected their lives or of someone in their family.

Once, while he was on national television, he paused and smilingly said: "I feel it is time that I pay tribute to my four writers - Matthew, Mark, Luke and John."

How does Archbishop Sheen go about preparing talks, sermons, lectures? The process usually involves five steps.

1. ON HIS KNEES: For the past 58 years his first act each day is the Holy Hour before the Tabernacle of the Lord. At home in his private chapel, or travelling, contemplation is given top priority. It is in this environment that the initial development of a theme emerges. The priest, he maintains, who does not keep near the fires of the Tabernacle can strike no sparks from the pulpit!

2. RESEARCH: He is an omnivorous but selective reader. His apartment is a veritable library; his books are his friends. He thus keeps his finger on the pulse of intellectual and religious currents in America and throughout the world. Reading quickly and analytically, he marks key passages for use or com-

ment. In this way he saturates himself with ideas and developments.

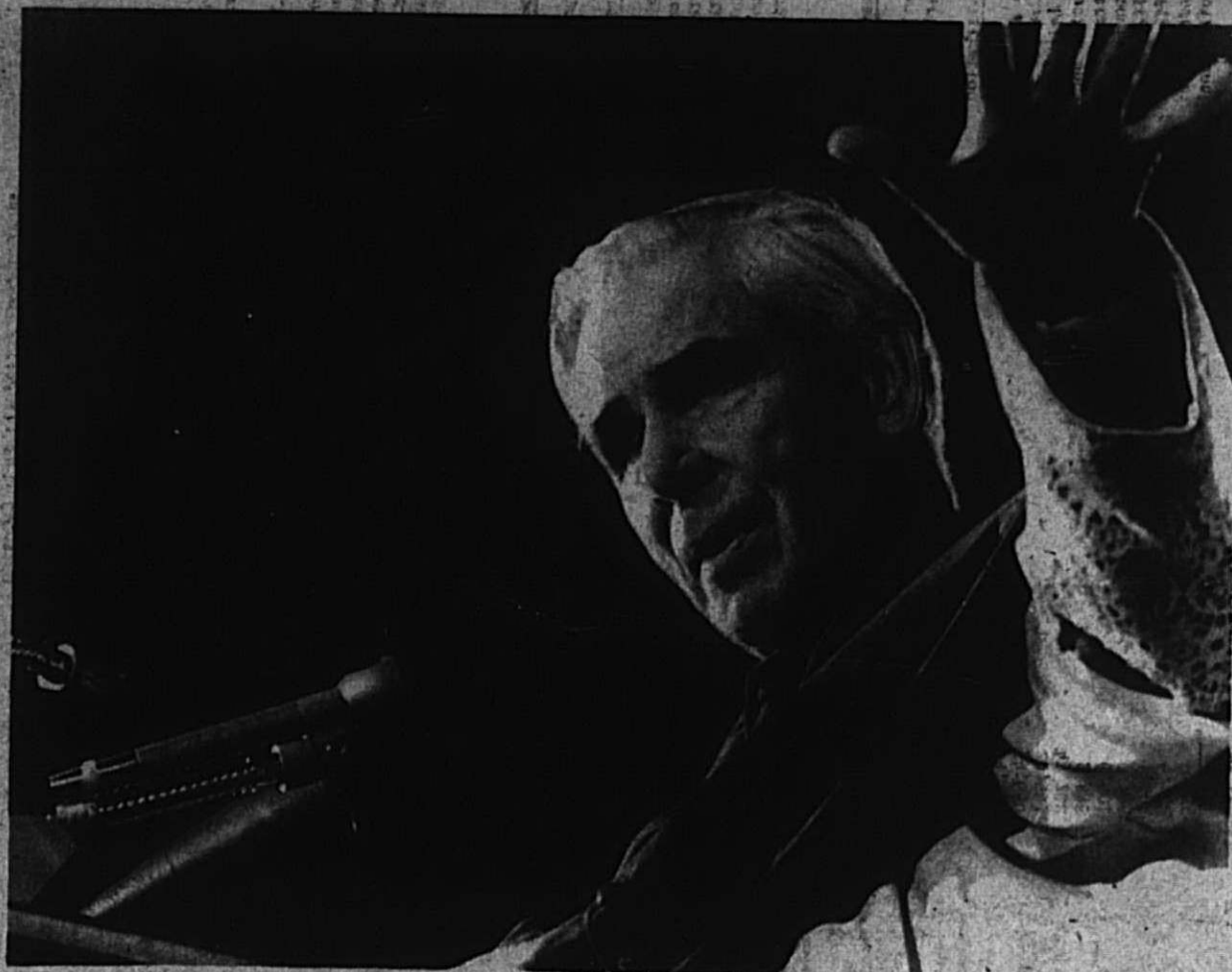
3. HIS AUDIENCE: Each talk is precious and personal. All his thinking is related to the particular group to whom he will speak. He starts with "people as they are" and relates to their problems and background. He will never confuse theology with sociology or psychology. The Gospel today, he often remarks, is too often reduced in some quarters to psychological approaches, sociological counting and healing.

4. CLARITY: He proceeds to break down the abstract and make it as clear as possible. He is impatient with those who quote a textbook definition over and over, or use terminology that confuses. If one is truly intellectual, he maintains, then one must be able to give examples of what he knows. We never understand anything, he contends, until we can give an example.

5. OUTLINE: His outline of a lecture, talk or sermon consists of a small library card on which he has written five or six words. He commits to memory the sequence of the words, and then proceeds to deliver a 45 - 50 minute discourse. This is his procedure in a TV studio, at a Eucharistic Congress, in cathedrals, or retreats. He never, never reads from a manuscript or notes. Humorously, he often says: Glory be to God, if I can't remember it, how can I expect them to remember it!

Archbishop Sheen readily acknowledges his God-given gifts, natural and supernatural. The good Lord, he confesses, has opened up many doors and provided many settings for his evangelization of the world. Only the mind which humbles itself before the truth it wishes to impart can pass that knowledge on to other minds. This he learned from the Lord Himself "who taught in simple parables and homely examples drawn from sheep and goats and lilies of the field, from patches on worn clothing and wine in new bottles."

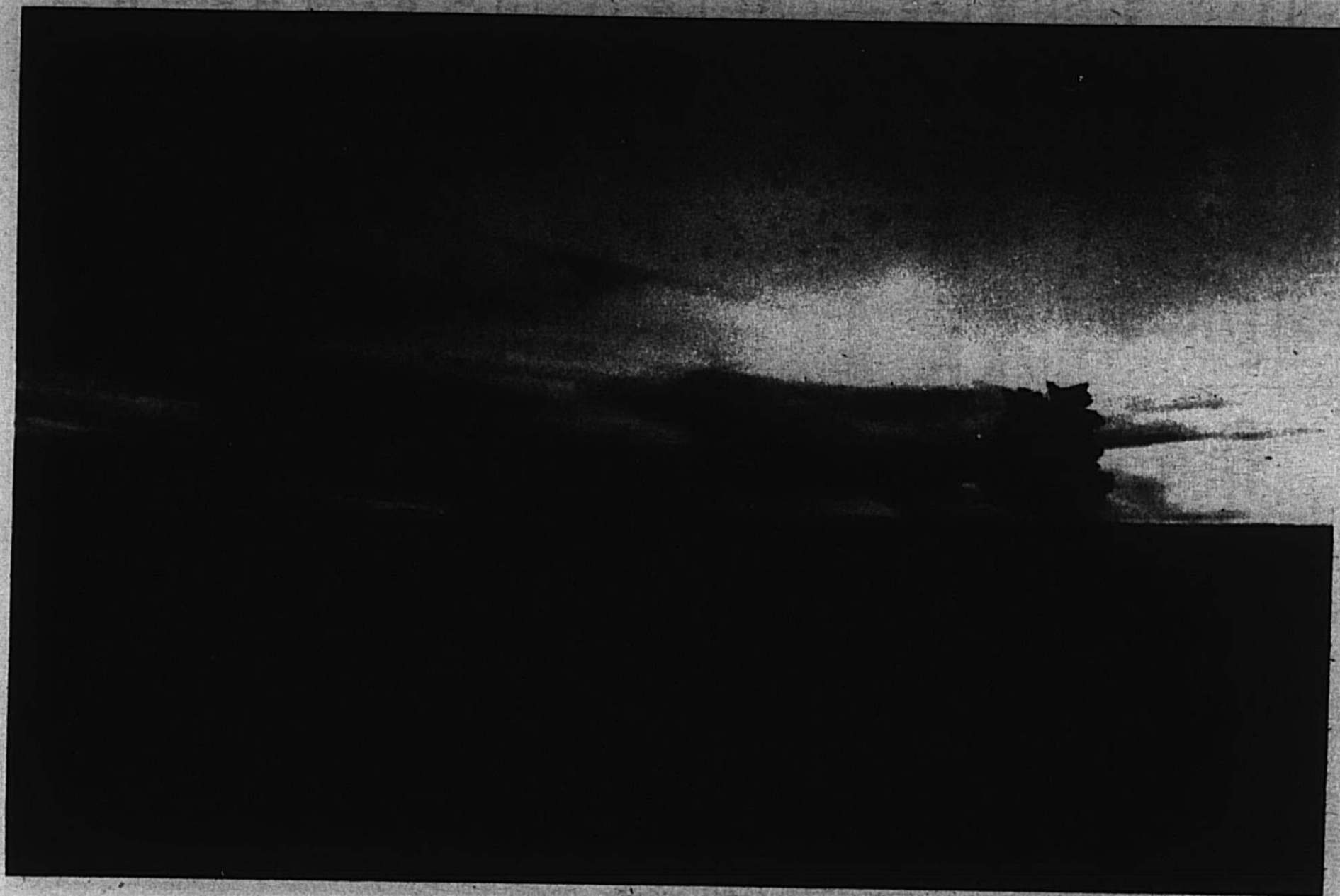
© 1977 by NC News Service



Archbishop Fulton J. Sheen

Journey into Light — Laity Finds Its Voice — Quotation from "To Live in Christ Jesus," A Pastoral Reflection on the Moral Life; National Conference of Catholic Bishops; 1976; United States Catholic Conference; Washington, D.C.

"Following the teaching and example of Christ in the family of the Church, we become more like Him and more perfect as the Father's children and people. Christ brings us the life of the Father and fills our lives with the Spirit. So our best answer in face of the challenges we encounter in living the Christian life is this: 'In Him who is the source of my strength, I have strength for everything.'"



Listening demands quiet within

By Father Joseph M. Champlin

Blue Cloud Abbey is a Benedictine monastery located on a knoll in north-eastern South Dakota overlooking vast plains crossed with fields of alfalfa, wheat, oats and other farm products.

It was named after a faithful Christian Sioux Indian, with the blue cloud, considered a cloud of blessing, bringing moisture to these Dakota farmlands. The monks originally came to this lovely spot as missionaries who would both offer their customary daily praise to God and labor among the Indians in that region.

Beautiful, peaceful and quiet are words which well describe the surroundings. The large tower bell and a Milwaukee Road freight train passing nearby will break the silence now and then. But generally a retreatant can sit in any spot and listen to birds sing away, fish jump in the lake, cattle moan, and even leaves rustle with the strong, persistent, but gentle breeze.

A ROCK radio station shattered that stillness one morning for me. The monks have opened their man-made lake for the public on certain weekdays. Two teenagers had come early that day for a swim and some sun, bringing with them the portable radio regularly found at all beaches. The loud music, frequent advertisements, on-the-hour news and station breaks pretty well drowned out nature's softer sounds.

While reflecting on the experience, I wondered how many people today never

get an opportunity really to listen to the marvelous music of God's creation, how many never can hear birds chirp because of the noises we make.

To listen to others and to hear their words likewise requires a certain quiet stillness within us. If we talk all the time or create loud noises inside our minds and hearts, then another's message simply will not get through.

HERE IS A pragmatic illustration of this point.

The input of parishioners can prove very helpful for Sunday homilies, especially on special occasions such as Mother's or Father's Day.

An unmarried preacher may prepare a reasonably powerful sermon for those festive weekends, if he reflects on his own past family background or spends prayerful reflection time on the subject.

However, his illustrations and practical principles will hit home harder and be much more relatable if he seeks the assistance of several lay persons in the parish.

That procedure requires neither a complex structure nor long and normally unavailable hours.

IT SIMPLY means requesting help from three or four people, telling them in advance the topic for that weekend homily, then setting up an acceptable evening and meeting place, usually a few days prior to the Sunday.

The essential ingredient, nevertheless, remains a willingness and ability to listen. Those few hours are not for the preacher

to speak, but instead to hear the ideas, attitudes, examples and suggestions of his volunteers. If they sense he is truly listening, their comments normally flow freely, particularly on familiar or comfortable subjects.

He may have to prime the pump and

stimulate discussion in the beginning. But when they know the theme or topic, these lay persons will usually come prepared with abundant material. His task later is to sort out that information and weave the concepts into a unified homily.

© 1977 by NC News Service

Discussion questions

1. In recent years, how has the Church emphasized the dignity and mission of lay persons?

2. How do lay people share in "the priestly, prophetic, and kingly office of Christ...?"

3. What is the vocation of lay people?

4. In the "Dogmatic Constitution on the Church," read no. 35; in the "Pastoral Constitution on the Church in the Modern World," read nos. 47 through 52. What do these passages tell you about the laity? Discuss.

5. Discuss this statement: "The laity can only find their voice in the Church and fulfill their vocation by a deeply Christian life, one nourished by the liturgy and the Eucharist and by the Word of God." How can you personally apply these principles to your own life?

6. What does the word, "doctrine" mean? What does it mean from the theologian? From the preacher?

7. In the fourth century, what method was used in preaching? What made the

sermon a community growth experience in faith and love?

8. Why were the early Church Fathers great?

9. What was the world that St. Ambrose was born into like?

10. Why was the Council at Nicea called? Who called it?

11. How did Ambrose come to be elected bishop of Milan according to popular tradition?

12. Why was Ambrose an excellent choice?

13. What statement is Ambrose especially remembered for?

14. Discuss this statement by Archbishop Fulton Sheen: "The tragedy of our time is divorce, and the greatest of all divorces is that of Christ from His Cross."

15. Do you feel that sincere, dynamic, eloquent preaching is necessary today? Discuss.

© 1977 by NC News Service

**KNOW
YOUR
FAITH**

THE BIBLE

Journey into Light

a special section to help the people of God grow in their faith

Tanzania: President Nyerere's battle with poverty

By Father John Civile

Tanzania, a British territory in East Africa until its independence in 1961, ranks among the 25 poorest countries of the world. Its 15 million citizens living in an area more than twice the size of California, have an average per capita income that is only one-fortieth that of the United States.

What distinguishes Tanzania is that it has rejected the "trickle down" economic development theory of its colonizers and instead has chosen a course of development along the traditional tribal values of "familyhood," or in Swahili, "ujamaa." Because of this we have something to learn from one of the developing countries.



President Nyerere

THE INSPIRATION for this return to ujamaa is mainly the influence of Julius Nyerere, now in his fourth elected term as President. In traditional society, Nyerere maintains, the individual and the families were rich or poor according to whether the whole tribe was rich or poor. Nobody starved, either of food or human dignity, because he lacked personal wealth; he could depend on the wealth possessed by the community of which he was a member.

It is from this cultural heritage that Tanzanian ujamaa socialism is developed which is unlike European socialism born from the class conflict following the Agrarian and Industrial Revolution.

In stressing the traditional roots, Nyerere is recalling to mind the good qualities of the past in order to regain the former attitude of mind which was weakened by colonial domination. Some of these qualities are: Everyone was a worker; there was a sense of security and hospitality; everyone was expected to share what he had; there was no land exploitation, no loiterers or idlers; and no one amassed wealth for his own benefit.

But traditional tribal life was also poor. And Nyerere is quick to point out that there is no dignity in a life of extreme poverty, crippling disease and ignorance. To overcome this poverty the Tanzanian government, working on the assumption that all the people are equal, has chartered a course of development aimed at providing the basics of food, shelter, medical service, education and political freedom for all its people. Specific policies include the elimination of exploitation, self-reliance and the establishment of ujamaa villages.

THE ELIMINATION of exploitation means that the government does not

want the country to develop by means of an entrepreneurial class of one or two percent who would control the wealth and political power. Self-reliance is the recognition that for Tanzania to be free, it must develop itself by its own agriculture with a minimum of string-attached aid from other governments or multinationals.

The ujamaa village program is the realization that the government cannot provide basic services to subsistent farmers scattered throughout the country. To date there are some 7,600 villages averaging 1,700 people each.

Nyerere himself serves an example to his people. Often pictured working in the fields alongside of peasant farmers, he lives a simple life-style on an income less than \$500 a month. With a credibility beyond approach, he has lectured priests and bishops on the need to avoid pomp and identify more closely with the poor.

EVEN FRIENDS of ujamaa want to know if it will work. Any evaluation must



A girl grinds corn into flour in Tanzania...
among the poorest countries in the world

keep in mind various factors. Tanzania has its own history of 120 tribes living for many years in a British territory, which means there was little economic help from England. Per capita GNP figures do not tell how the wealth is distributed.

Economic progress must be weighed against social progress. (Nyerere does not want Tanzania to become a future Brazil.) It is even harder to measure the dignity of a person which comes from living in a country in which he has control over his own destiny and no one's wealth shames him.

In a 1977 report Nyerere wrote on the attitude of the people: "There is now a general recognition that it is wrong for some people to live in luxury while others are destitute." Perhaps the ujamaa policies of this small, poor country can teach us something about the quality of life, the dignity of the person and the need to overcome an individualistic ethic with one that stresses responsibility toward others.

1977 by NC News Service