

# CRITERION

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INDIANAPOLIS, INDIANA

NOVEMBER 11, 1977



AT RESPECT LIFE SEMINAR—Father Paul Marx, O.S.B., guest speaker at last Saturday's seminar at Marian College, examines the current informational Respect Life manual with Valerie Dillon, director of communications for the Indiana Catholic Conference.

## RISING COSTS CITED

## Criterion price will go to \$6.00 January 1st

Individual subscription rate to the Criterion will be increased from \$5 per year to \$6 per year effective January 1, 1978, according to an announcement sent to all pastors this week in the twice monthly mailing from the Chancery Office. The announcement was made by Fr. Thomas Widner, editor.

Increased costs and a deficit budget for the current year prompt the rise. The Criterion projects an \$18,000 deficit in the current budget. That deficit results principally from increased postage and printing costs.

IN JANUARY, 1977, the Criterion increased its size from eight pages to 10. This raised its bill for printing by more than \$300 per week. At that time

## Ask Americans to fast Nov. 17 for Third World

Thousands of Americans will spend Thursday, Nov. 17, going without food to raise money for the people in Africa, Asia and Latin America who are struggling to become self-reliant by growing for themselves the food they need.

The fast, organized by Oxfam-America, an international agency which funds self-help development projects in the Third World, is being sponsored in the Indianapolis area by Brebeuf High School.

Full participation in the fast requires abstinence from solid food during the Fast Day, limiting nourishment to broth, fruit juice, coffee or tea. The day's food money is donated to Oxfam-America. If medical or job reasons prohibit full participation, a cash contribution is still appreciated.

For further information, contact Ted Munz, S.J., at Brebeuf (317) 291-7050. If you participate and wish to contribute, send your contribution to Brebeuf High School, 2801 W. 86 St., Indianapolis, Ind. 46268. It will be forwarded to Oxfam-America in your name.

## Deadlines

Due to the upcoming Thanksgiving holidays, classified advertising deadline for the issue of Nov. 25 will be noon, Wednesday, Nov. 16. Display advertising deadline is noon Thursday, Nov. 17. For the issue of Dec. 2, no advertising will be accepted after noon on Tuesday, Nov. 22.

## Respect Life seminar told abortion evil like 'octopus'

BY RUTH HANLEY

Father Paul Marx, O.S.B., the uncommon priest and doctor of sociology, came to Indianapolis last Saturday—a 30-year veteran of the pro-life battle on four continents and in 30 countries. He bore the standard of the Church and the standard of the expendables of life in twin hands.

He came, straight from the hospital where he had been confined as a result of an auto accident the previous week.

"I thought about not coming," Father Marx said, speaking to the 150 people who came to Marian College for a Respect Life Day hosted by the Catholic Charities Appeal.

The pro-life people looked at his dark glasses, which covered a bruised eye, and listened to why he had come.

HIS MESSAGE was sobering. "Abortion," he said, "is not as many would have you believe—a single issue. Rather, it is an octopus which reaches its tentacles into all aspects of life."

He claimed that it affects proper health care, the economic distribution of goods and the old and weak people vulnerable to disrespect for life. "In fact," he said, "it is useless to speak of problems in other countries if you don't speak of life. Right to life is precisely the right to have other rights."

Fr. Marx characterized Pope Paul VI as the prophet, when in 1968 he defied many theologians and churchmen and spoke out against the pill and against contraception.

In Humanae Vitae, Pope Paul VI said, "To approve of contraception is to put a weapon in the hands of government which will then invade the sanctuary of the home and destroy the freedom of the couple and eventually the family itself."

Although Fr. Marx characterized the pill and the IUD as abortifacients, he said that a "contraception mentality" itself leads to disrespect and irresponsibility about life. "In no country that I know of," he said, "did contraception lessen abortions. Rather, it was proven that abortions increase with the use of contraceptives."

HE SPOKE OF ANOTHER dimension of the problem when he predicted that in eight, 12 or 20 years, the ugliness of long term abortion "will not be evident." Women will themselves be able to dispose of an unborn child with only one pill or through a simple, hygienic personal procedure. "I don't care if you kill at three days or three months. What's the difference? You've ended a life."

Then even if we have a human life amendment, which we must strive for, how will we prevent these microscopic abortions?

What is needed, he said, is to realize that there is no easy way to practice birth control. What we have to do is find a way to protect life and family and the marvelous invention of human sexuality. The remedy is to

educate for marriage—to teach men and women about their fertility and their bodies and to get them to work together. His way is Natural Family Planning. He later gave a workshop on the subject.

Fr. Marx stated, "Our best Natural Family Planning Centers are getting 70 to 80% of their couples who are not Catholic. The reason is that there is still a myth in the Catholic mind that there is an easy way to practice birth control. They should talk to the good Lutherans in Minnesota and they would find that none of the ways of contraception are easy."

Young people, he added, are very pro-life when they hear the facts and are very much interested in Natural Family Planning. They are not interested in getting rigged or doped, but rather through Natural Family Planning are able to accept a baby in advance and are thereby open to God's intervention.

FR. MARX SPOKE OF Natural Family Planning clinics and the success rate of one which took 135 women and taught them how to control their fertility. "There was only one pregnancy," he said. "That is a .7% better than the pill, IUD or anything else."

Thomas Morgan, director for Arch-

diocesan Social Ministries, indicated to the seminar participants that the Archdiocesan Social Ministries staff who planned the Respect Life Day, sponsors Natural Family Planning workshops and has printed materials available.

Charles Ellinger, President of the Board of Archdiocesan Social Ministries, spoke of the programs of the agency to those assembled, naming Birthline, The Simeon Project, Campaign for Human Development, Family Life Apostolate, Alcoholism: Help & Information, Legislative Information Center, Refugee Resettlement, St. Vincent de Paul Society and the Respect Life Commission.

Fr. Lawrence Voelker, Director of Catholic Charities, appealed for help in bringing these programs into parishes and for help in soliciting for the Catholic Charities Appeal which funds them.

"We have to work through the Church, and make of it a warm, caring network of people, not just of individuals, but as a Church which will carry on when individuals move away, retire or grow old," he said.

The remainder of the seminar focused on four workshops around the issues of the aged, euthanasia, food and health care for the poor, Natural Family Planning and abortion and teen pregnancy.

## Change seen in abortion poll

NEW YORK—A poll which showed sizable opposition to Medicaid payments for abortion three months ago now shows a slim plurality of the American people supporting such payments.

The poll found Americans opposed Medicaid abortion payments 55% to 38% on Aug. 1 but supported it by a 47-44% margin on Nov. 1.

A New York Times-CBS poll released Nov. 1 showed 47% of those surveyed favored having the government "help a poor woman with her bills if she wants an abortion." Forty-four percent were opposed.

Another Times-CBS poll released Aug. 1 which asked "Do you think the government should help a poor woman with her medical bills if she wants an abortion?" found 55% opposed such funding, 38% supported it.

## week's news in brief

by nc news service

### Dual Charismatic views seen

ATLANTIC CITY, N.J.—Two opposing views are emerging in the Catholic charismatic renewal on how the movement should relate to the Church and the world, a Jesuit theologian and author told participants at the Eastern General Conference of the Catholic Charismatic Renewal. Father John Haughey said one view holds that existing political, economic and ecclesiastical structures are in danger of collapse. The opposite view, he said, is one tied to the Second Vatican Council and calls for involvement in the world.

### Lefebvre plans U.S. seminary

OYSTER BAY COVE, N.Y.—Dissident Archbishop Marcel Lefebvre said his Priestly Fraternity of St. Pius X will found a seminary in the Midwest which will begin training candidates for the priesthood by October, 1978.

### Cardinal again blasts Reds

ROME—In another blast against the Communist government of Poland, Cardinal Stefan Wyszyński of Warsaw has sharply criticized the day-to-day living conditions of the Polish people and the persecution of independent thinkers. In a pastoral letter the cardinal said that "in no other area do we have as many humiliations, degradations" as in that of obtaining daily food.

### TV protests work: Newhart

CHICAGO—Organized public protest against excesses of sex and violence on television can have an impact on network programming, according to television comedian, Bob Newhart. The star of CBS-TV's "Bob Newhart Show," cited the loss of commercial sponsors by ABC-TV's highly controversial "SOAP" as such a successful grassroots effort.

### Nicaragua bishops to mediate

MANAGUA, Nicaragua—At the request of business and civic leaders, three bishops are preparing to mediate between the government of Gen. Anastasio Somoza and rebel groups that staged armed attacks in mid-October. They are Archbishop Miguel Obando of Managua, Bishop Manuel Salazar of Leon and Bishop Pablo Antonio Vega of Juigalpa.

### Archbishop Capucci cheered

ROME—Melkite-rite Archbishop Hilarion Capucci, released from an Israeli prison through the intervention of Pope Paul VI after serving three years for gunrunning, arrived at Rome's airport Nov. 8 amid cheers of Palestinian students.

### Welfare reform plan 'falls short'

WASHINGTON—"The basic thrust" of the Carter Administration's welfare reform proposal is consistent with U.S. Catholic Conference policy, Archbishop Peter Garaty of Newark, N.J., told a House subcommittee Oct. 31. But, he said, the proposal "falls short" of USCC goals in two important areas—cash benefits are too low and the program does not go far enough in creating new jobs.

### British support apartheid stand

LONDON—The British government fully supports the churches, including the Catholic hierarchy in South Africa, in their stand against apartheid, David Owen, the foreign secretary, said Nov. 4 at a meeting with a delegation from the Justice and Peace Commission of the English and Welsh Bishops' Conference.

## in capsule form

Civilization is at a crossroads and it is up to the Catholic press to help in providing leadership, the president of the Catholic Press Association told a meeting of journalists in Nashville, Tenn. Robert L. Fenton, publisher of the Catholic Digest, said that not only the Church, but the entire world, is wrestling with increasing problems and confusion. . . . The ABC-TV Program Directions will look at the recently completed World Synod of Bishops during a Nov. 13 broadcast entitled "Faith is for Living: Fifth World Synod of Bishops." The program will air from 1 to 1:30 p.m. EST. It was produced by ABC News in cooperation with the Office for Film and Broadcasting of the U.S. Catholic Conference. . . . The Maryland Court of Special Appeals has ruled that working papers used in the 1976 audit of the Pallottine Fathers must be turned over to a Baltimore grand jury. . . . The British government has no plans to drop mandatory religious instruction in schools, according to a government official. Mrs. Shirley Williams, secretary of state for education, made the point during a dialogue with the headmaster of a London comprehensive school Oct. 25. . . . The Maryknoll Sisters are asking Bolivia's military government for guarantees for their work and freedom after one of them, Sister Nancy Connor, was detained and kept in custody without charges for six days. . . . Two committees of the Chamber of Deputies, the lower house of the Italian parliament, approved an article of an abortion bill specifying that a woman in the first three months of pregnancy can request an abortion because of grave danger to her physical or mental health.

## names

Guy Lombardo, who called his band's sound, "the sweetest music this side of heaven," died after heart surgery in a Houston hospital at 75. A Mass of the Resurrection was celebrated for him on Nov. 9 at his parish, Our Holy Redeemer, in Freeport, N.Y. Archbishop Thomas A. Donnellan of Atlanta reaffirmed his support for Israel but stopped short of calling on the Vatican to recognize the Jewish state in an address to members of the American Jewish Committee on Oct. 27. More than 2,500 religious, civic and business leaders at the annual Family of Man dinner in New York heard President Carter praised by UN Ambassador Andrew Young for making the United States the "conscience of mankind." Archbishop Fulton Sheen, retired head of the Rochester, N.Y., diocese, left Lenox Hill Hospital (Nov. 3), appearing fully recovered from open heart surgery performed July 15. Virgil C. Dechant, a 47-year-old businessman and corporate administrator from New Haven, Conn., has been elected to a second one-year term as supreme knight of the Knights of Columbus.

## Catholic religion may lose its priority status in Italy

ROME—The proposed revision of the concordat between the Vatican and Italy specifies that the Catholic religion is no longer the religion of the state.

The proposed concordat revision, sent during the first week of November by Prime Minister Giulio Andreotti to committees of parliament, also provides that priests and Religious with vows are no longer automatically exempt from military service, but must request such exemption.

The Italian court of appeals will also no longer automatically accept sentences of nullity issued by Church marriage courts.

THE PROPOSED revision is the result of almost nine years of negotiations between representatives of Italy and the Vatican. The final text now sent to parliament differs considerably from the preliminary one presented by Andreotti to the lower house of parliament a year ago.

The Italian Senate and Chamber of Deputies must first approve the proposed revision before the final

steps can be taken toward an agreement. The present concordat was signed February 11, 1929, and reaffirmed after World War II.

The first article of the proposed revision states "the Italian Republic, reaffirming the equal liberty of all religious confessions, recognized by its constitution, and the Holy See, taking account of the declarations of the Second Vatican Council concerning relations between the state and religious communities, agree to consider no longer in force the principle of the Catholic religion as the religion of the Italian state, originally called for by the Lateran Treaties." (The Lateran Treaties, also signed in 1929, settled disagreements then outstanding between the Vatican and Italy.)

Article two guarantees religious freedom to citizens "without discrimination of faith and confession."

Clergy and Religious, according to (Continued on Page 2)



## Catholic religion

(Continued from Page 1)  
the revision, no longer have any privilege in cases of criminal proceedings.

Under the revision, the decisions of Church marriage courts are to be treated like those of non-Italian courts. The parties must now request the civil court to ratify the Church court decision.

THE REVISION states that the Church has the right to establish schools and that pupils in them should be treated equally with state school pupils in scholastic matters, including the administration of state exams.

The weekly hour of religious instruction in state schools is retained, but the reason given for it is no longer that the Catholic religion is the religion of the "majority of Italians." Instead, the revision recognizes "the value of religious culture in the formation of the personality of the young, taking account that the principles of the Catholic religion form part of the spiritual patrimony and the historic tradition of the Italian people."

Parents may request exemption of their children from religious instruction and such requests are not to result in any discrimination, the revision states.

### Two Providence nuns die

ST. MARY-OF-THE-WOODS, Ind. — The funeral liturgy for Sister Eileen Walker, S.P., was held here on Monday, Nov. 7, and for Sister Mary Basline Booker, S.P., on Tuesday, Nov. 8. Sister Eileen, a native of Logansport, Ind., entered the Sisters of Providence in 1910. She taught in junior high schools in Chicago and in Archdiocesan schools. She was also a member of the Council of the Sisters of Providence for 12 years. Prior to her retirement in 1971, she served on the staff of the Providence Rest Home in New Albany.

She is survived by a niece, Sister Mary Eather Larkin, S.P., of Greenfield.

Sister Mary Basline was a native of Essex, England, and lived in Chicago prior to entering the Providence community. She taught at St. Mary-of-the-Woods Conservatory of Music, at Immaculate High School, Washington, D.C. and St. Patrick School, Terre Haute.

Surviving are a sister, Mrs. Ursula Klein of St. Petersburg, Fla.; a niece, Sister Catherine Hayes, S.P., of Oklahoma City; and a nephew, Robert Hayes, Cambridge, Md.



**HOLIDAY CRAFTS SALE**—Franciscan Sister Mary Albert Peine bridges the generation gap as she shows first grader, Beth Moning, a boxful of yarn dolls made by Franciscan senior Sisters at Oldenburg. The dolls and many other items will be sold at the Holiday Crafts Sale at the Sisters' activity center on Saturday, Nov. 12, from 9 a.m. to 7:30 p.m. and on Sunday, Nov. 13, from 10 a.m. to 5 p.m.



**HOLIDAY BAZAAR**—The Auxiliary of St. Francis Hospital Center, Beech Grove, will have its annual holiday bazaar in the hospital auditorium on Monday and Tuesday, Nov. 14 and 15, from 10 a.m. to 4 p.m. Getting a preview of items to be sold are (from left): Ruby Thomas, Auxiliary president; Sister Mary Henrita, executive director, and Jackie Henson, co-chairman for the bazaar. Not pictured is co-chairman, Toddy Daly.



**ST. MARY'S CHILD CENTER BENEFIT**—A group of children enrolled in the self-discovery program at St. Mary's Child Center are pictured here with Kathy Meschke, director of the program. The Board of Directors and the Advisory Council of the Center will sponsor the annual dinner-dance for the benefit of the Center at the Indianapolis Athletic Club on Friday, Nov. 18, with cocktails at 6:30 p.m., dinner at 7:30 and dancing from 9 p.m. to midnight. (Photo by Sr. Mary Jonathan Schultz)

### remember them

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|--|---|
| † AULBACH, Clara E., 93, St. Michael, Brookville, Nov. 2.  | † OSBORNE, Florence, 79, St. Michael, Indianapolis, Nov. 2.                 |
| † BAKER, Gertrude Hollis, 88, St. Mary, New Albany, Nov. 5.  | † PETRIEN, Rosetta, 77, 88, Peter and Paul Cathedral, Indianapolis, Nov. 5. |
| † BARNES, Corine A., 80, St. Patrick, Indianapolis, Nov. 5.  | † SNYDER, Lois, 51, St. John the Apostle, Bloomington, Oct. 31.             |
| † BERGMAN, Margaret F., 87, Little Flower, Indianapolis, Nov. 4.   | † TINIO, Maria, Infant, St. John the Apostle, Bloomington, Oct. 28.         |
| † CRUZAN, Rose Marie, Immaculate Heart of Mary, Indianapolis, Nov. 7.  | † TOUT, Kathleen E., St. Martin, Martinsville, Nov. 8.                      |
| † CURFMAN, Mark A., 21, St. Joseph, Indianapolis, Nov. 7.  | † TYNAN, Agnes, 76, St. Thomas Aquinas, Indianapolis, Nov. 7.               |
| † GALLIGAN, Dorothy Rose, 66, St. Augustine, Jeffersonville, Nov. 5.   | † WAGNER, Helen, 65, St. Mary, Indianapolis, Nov. 5.                        |
| † GARCEAU, Dr. George J., Immaculate Heart of Mary, Indianapolis, Nov. 8.                                    |   |
| † HATFIELD, Paul P. (Bill), 56, St. Mary, Navilleton, Oct. 31.   |   |
| † HITT, Paul W., St. Bernadette, Indianapolis, Nov. 4.   |   |
| † HUBER, Myrtle E., 87, St. Christopher, Indianapolis, Nov. 8.   |   |
| † JONES, James B., St. Jude, Indianapolis, Nov. 2.   |   |
| † LUX, Maurice R., 67, St. Joseph, Shelbyville, Oct. 31.   |   |
| † MAY, Sr. Florence St. Alasia, Little Sisters of the Poor, St. Augustine Home Chapel, Indianapolis, Nov. 5. |   |
| † McCABE, Helen O., 81, St. Joseph, Terre Haute, Nov. 4.   |   |
| † McGINTY, Loreta, 83, St. John, Indianapolis, Nov. 5.   |   |
| † McKAIN, Anna D., St. Lawrence, Lawrenceburg, Oct. 18.  |   |
| † MORAN, John C., 85, St. Malachy, Brownsburg, Nov. 8.   |   |
| † NIEDENTHAL, Frank J., 69, St. Michael, Brookville, Nov. 4.   |   |

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**Pregnant**

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### Thanksgiving Poultry Card Party

Sponsored by: St. Vincent de Paul Society

**Sunday, November 20**

Doors Open at 12 Noon for Turkey Raffle Card Party, 2:00 p.m.

Admission \$1.25

Sandwiches, Pie, Cake, Coffee and Soft Drinks will be available

Door Prizes — Come Early

**St. Patrick's School Hall**

936 Prospect Street

### In appreciation . . .

*We wish to voice our sincere thanks to all for the prayers and expressions of sympathy on the occasion of the death of*

**Msgr. Victor L. Goossens**

The Mission Office

Rev. James J. Barton

Miss Frances Egold



Two parishioners + 22 adult and 30 teen-age volunteers + 16 Spanish-speaking children + Campaign for Human Development = PEOPLE TOGETHER.

PEOPLE  
TOGETHER  
WITH  
HOPE



A small group of advocates for migrants + University optometry and lab equipment + 17 university volunteers + 357 migrants + parish financial support for eye glasses + Campaign for Human Development = PEOPLE TOGETHER.

**Campaign Collection Sunday**  
**November 20**

**CAMPAIGN FOR HUMAN DEVELOPMENT**





the tacker

## Pouring it on?

BY FRED W. FRIES

Notre Dame's crushing defeat of old rival Georgia Tech last Saturday, 69-14, under the Golden Dome had a few observers accusing Coach Dan Devine of "pouring it on."

Since the Irish were fighting for a possible bowl bid and a high national rating, it is understandable that they would want to do an outstanding job offensively, though Devine did use second, third and even fourth stringers through much of the game—and very effectively, we might add.

THE SHELLACKING administered to the Engineers put us in mind of a lop-sided contest played on October 6, 1916, when the shoe was on the other foot. The score of that historic game was Georgia Tech 222, Cumberland University 0.

The Engineers ran up 63 points in the first quarter. They scored 32 touchdowns and kicked 30 extra points in the game—a respectable season's output for most teams.

There were no first downs during the game, meaning, of course, that Georgia Tech scored a touchdown each time they got possession of the ball.

ACCORDING TO ONE ACCOUNT, one of the Cumberland players felt so humiliated at his team's inept performance that at one point he ran over and joined in the Georgia Tech huddle.

The bizarre proceedings were terminated—mercifully and by mutual agreement—in the middle of the third quarter.

TAKING IT LITERALLY—In show business, it's long been a tradition that if you want to wish someone good luck in a production, you send them the message: "Break a leg." Marge Hilgenberg, veteran member of the Christ the King Players, took the expression too literally: This past week, in a freak accident, she fell and broke a pelvic bone. As a result, she will have to sit out (you'll pardon the expression) this week-end's musical: "Sing Inn . . . And All That Jazz." She is the producer. If the production is anything like others we've seen, it should be a winner.

HERE AND THERE—Father Robert Sidner, a priest of the Toledo diocese, is the new Spiritual Director at St. Meinrad College, succeeding Father Blaise Hittich, O.S.B. Serving as associate is Father Noah Casey, O.S.B., of Indianapolis. . . . Roger Jackson of Tell City and Father David Kahle of French Lick are among Division chairmen chosen at faculty elections held recently at St. Meinrad. . . . Information Booth is the catch name of the new house organ being published at Brebeuf Preparatory School, Indianapolis. . . . Burnett C. Bauer of South Bend was recently re-elected national vice-president of Citizens for Educational Freedom. . . .

SERVES 11 MASSES—Fifteen-year-old Dennis Spalding, son of Mr. and Mrs. James F. Spalding of Holy Name parish, Beech Grove, served as a volunteer altar boy at all 11 Masses on All Souls' Day at St. Joseph Cemetery, Indianapolis. The traditional Masses for the Faithful Departed were offered each hour from 8 a.m. to 6 p.m. This marks the sixth consecutive year that young Spalding, a sophomore at the Latin School, has served the full complement of Masses at the annual observance.

ONE FOR MARK—Last Sunday the Cadet CYO football team from St. Lawrence parish, Indianapolis, lost in the championship game, 12-8, to croastown rival St. Michael. The Eastsiders were playing without their star linebacker, Mark Brinkers, who died the previous Sunday and was buried on November 2—the victim of a mysterious virus infection which reportedly baffled his doctors. His teammates took to the gridiron Sunday afternoon determined to "win one for Mark," but they came up a few points short in what observers described as one of the best played games of the season. To the Brinkers family we extend our sincere condolences and to Mark's teammates congratulations on a valiant, if losing, effort in a game they will never forget.

FOR ART LOVERS—The John Herron School of Art in Indianapolis is hosting its annual Open House today, November 11. Tours will be conducted from 9:30 a.m. until noon and from 1 p.m. until 4 p.m. Works by instructors Robert Egerton and Peg Fierke will be featured.

Tacker Note—We carried the following item in the column a year ago, and a reader has requested that we reprint it.

## 'STILL HUNGRY'

I was hungry, and you formed a humanities club and discussed my hunger. I was imprisoned, and you crept off quietly to your church and prayed for my release.

I was naked, and in your mind you debated the morality of my appearance. I was sick, and you knelt and thanked God for your health.

I was homeless, and you preached to me of the spiritual shelter of the love of God. I was lonely, and you left me alone to pray for me.

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

(Author unknown)

WORST PUN OF THE WEEK—Pastor's homily on parish giving: "Sermon on the (A) Mount."

## NOVEMBER 11

A Monte Carlo Night for adults to benefit the USCO Youth Development Fund will be held at the K of C, 1305 N. Delaware St., Indianapolis, at 7:30 p.m. There is a \$1 admission fee.

## NOVEMBER 12

The Junior CYO of St. Mary parish, Rushville, is sponsoring a fall dance in the Elks Club Ballroom, Rushville, from 7:30 to 10:30 p.m. A single admission is \$1.50 and a couple, \$2.

Catholic Central Home School Association of New Albany will serve its annual turkey dinner from 4:30 to 8 p.m. in the primary school, Eighth and Elm Sts. Games and booths will also be featured.

A rummage sale at Holy Name parish, Beech Grove, is scheduled from 8 a.m. to 3 p.m. in the school cafeteria.

## NOV. 12 &amp; 13

The women of St. Rose parish, Knightstown, will sponsor a bazaar in the church basement from 9 a.m. until 4 p.m. on Saturday and from 11 a.m. until 3 p.m. on Sunday. Turkey and ham dinners will be served.

The Women's Club of St. Monica parish, 6131 Michigan Road, Indianapolis, will hold a Christmas Potpourri in the school hall from 10 a.m. to 7 p.m. on Saturday and 9 a.m. to 1 p.m. on Sunday. Offerings at the event include a flea market, bake sale, boutique and plant sale.

## NOVEMBER 12-17

Programs for Archdiocesan Social Ministries include the following:

—Nov. 12: Church and World Needs Seminar at St. Rita parish, Indianapolis, from 10:30 a.m. to 3:45 p.m.

—Nov. 13: Pre-Cana session at 623 E. North St., Indianapolis, with registration at 12:30 p.m.

—Nov. 14: Simeon Project meeting at St. Patrick rectory, Terre Haute, at 7:30 p.m.

—Nov. 16: Teen marriage

## 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.

training program for the Terre Haute Deanery at the Social Ministries Office, Fifth and Ohio Sts., Terre Haute, at 7:30 p.m.

—Nov. 17: Teen marriage training program for the New Albany Deanery at Our Lady of Perpetual Help parish, New Albany, at 7:30 p.m.

## NOVEMBER 12-18

Father Camillus Barth, C.P., of Springfield, Mass., will conduct a Week of Christian Renewal and Enrichment at St. Louis Church, Batesville. In addition to preaching at all week-end Masses, he will conduct conferences at 9:15 a.m. and 7:30 p.m. daily, Monday through Friday. Persons in area parishes are invited to attend.

## NOVEMBER 13

The parish at St. Joe Hill, four miles northwest of Sellersburg, will have a chicken and ham dinner from 11 a.m. to 5 p.m. Tickets are \$2.50 for adults and 10 cents a year for children under 12.

The monthly meeting of the Catholic Daughters of America will be held at 1:30 p.m. at 1324 N. Pennsylvania St., Indianapolis.

St. Maurice parish, Napoleon, is sponsoring a turkey entertainment at the parish at 7:30 p.m. In addition to the entertainment, turkey sandwiches and a variety of other food will be served.

## NOVEMBER 14

Father Kenny Smith, chaplain at Our Lady of Grace Convent, Beech Grove, will conduct the Fatima Forum at 7:30 p.m. at Fatima Retreat House, Indianapolis.

## NOVEMBER 15

The Newman Guild of Butler University, Indianapolis, will have a dessert-auction meeting at the Morris Butler House at 12:30 p.m.

The Ladies Club of St. Paul parish, Sellersburg, will hold an auction of hand-crafted articles in Father Gootee Hall at 7:30 p.m.

The second quarterly board meeting of the Indianapolis Archdiocesan Council of Catholic Women will be held at 10:30 a.m. at the Lees Inn, Columbus. Reservations may be made by contacting Mrs. Stewart Billings or Mrs. Louis Krieg.

## NOVEMBER 16

The regularly scheduled Leisure Day at Fatima Retreat House, Indianapolis, will be under the direction of Father Kenny Sweeney. Registration is at 9 a.m.

## NOVEMBER 18-20

The Legion of Mary Retreat will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father John LaBauve, pastor of St. Rita parish, will direct the week-end program. For further information, call (317) 545-7881.

## NOVEMBER 19

The Popcorn Players, a children's theatre group from Providence High School, Clarksville, will open their season with the first of 30 performances at Indiana University Southeast. Call Rebecca Reiser at (812) 945-2538 for further information.

A folk music group will entertain at the Earthen Vessels Coffee House at St.

Monica School cafeteria, 6131 Michigan Road, Indianapolis, from 7:30 to 11 p.m. Persons over 18 years of age are welcome.

## NOVEMBER 19-20

St. Bernadette parish, Indianapolis, is planning a Christmas bazaar from 10 a.m. to 7 p.m. on Saturday and from 8 a.m. to 2 p.m. on Sunday.

## NOVEMBER 20

The St. Vincent de Paul Society of St. Patrick parish, Indianapolis, will sponsor a poultry card party in the parish hall, 936 Prospect St. Special turkey awards will be made beginning at noon and the card party commences at 2 p.m. Admission is \$1.25.

## 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,

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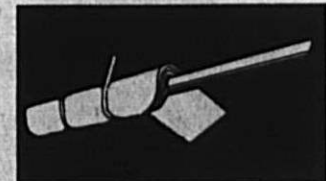
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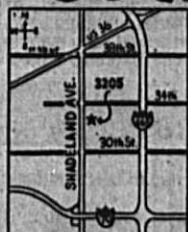
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# editorials

## Moral conscience

The United Nations Security Council has voted unanimously to impose an arms embargo against the Union of South Africa as a response to that nation's racial policies.

To many the action must seem hollow. The UN's vote has no meaning in the concrete carrying out of that action unless nations of the world cooperate. The United States has voluntarily banned arms sales to South Africa since 1963. But even so, South Africa is rather self-sufficient in terms of its own arms production.

Like so many decisions of the United Nations, this one may seem to some to be mere words—the spouting off of diplomats who can't hold down any other kind of job. To those who dismiss the United Nations anyway, this vote carries as much value (perhaps less) as the paper on which it is written.

The government of South Africa may spit in the world's eye. It will go on—at least for the time being. The UN will continue to moralize. It too will go on—hopefully for a long time.

We have witnessed another episode in the saga of the world learning about itself. Men can

do nothing in this world which does not in some way affect other men. The United States began learning that fact the hard way in 1619 when the first slaves stood chained at her shores, and it continued to learn it through 1865 when a Civil War ended, and it continues to learn it today as the denial of civil and human rights still makes headlines.

We forget too easily that governments are made by men and are meant to serve men, not to oppress them. We forget too easily that human beings wear varied colors of skin, and that divine rights are accorded none in particular. We tend to ignore the cruelty that is part of us by forgetting that original sin is still a factor in our development.

The United Nations is not suggesting that a government be toppled. It is simply speaking as a moral conscience to one part of the world. Those same immigrants to the African continent who desired freedom for themselves cannot deny it to others. If South Africa does not clean its own house, it may find someone else doing it for them.—T.W.

# letters

## Praises editorial on care of elderly

To the Editor:

I must comment on the beautiful editorial, "Elderly Exist For Us," (Criterion 10/27/77) by James Fiedler, and what it means to us. It expressed very much the way my family feels about "our ninety-year-old saint."

My sister and I have "lost" both our parents, and both of our husbands' parents have been deceased since they were a child. Perhaps that is why God has left our Grandfather, Carl Dent, for us, and that is the reason we appreciate him so much.

He had pneumonia two years ago and surgery last year. My sister and I had the privilege of caring for him in our homes until he recuperated. We did not change our way of living for him—it was not necessary. We were close enough to each other that he just fit in.

We enjoyed this time with him, and it afforded us the opportunity to get to know him in a mature way that we had never known as children. He has enriched all of our lives and has given us memories we will never forget. This was not a matter of our sacrificing to

care for someone, but it was a time when we mutually shared his return to good health.

With the exception of these "visits," he maintains his own apartment, and what it means to us. It expressed very much the way my family feels about "our ninety-year-old saint."

Our Grandfather lives in reality. He reads the daily newspaper and monthly Reader's Digest, word for word. We talk to him every day, sharing the family's good times and bad times. He is not left out, but included in our every day living. He shares with us the wisdom he has gained through the years. He is important.

I am sure that your editorial writer is absolutely correct when he wrote, "bewilderment and senility are related to loneliness." I hope you have made many people aware of this.

God has richly blessed Papa with a long and useful life, but God has given our family a much greater gift—our Grandfather.

Catherine Burton

Indianapolis

## Scores 'Panama Canal logic'

To the Editor:

An eerie kind of logic emanates from Washington, D.C., and it seems to have affected some of our religious "leaders"—the Panama Canal logic.

A petty two-bit dictator in a little four-bit Banana Republic throws a temper tantrum, waves his hammer-and-sickle, and old Uncle Sam rolls over and says: "Don't just give him the Panama Canal, but pay him to take it off our hands."

Either the Canal is an asset to Panama and to the United States, or it isn't. If it is an asset, why pay someone to take it off our hands? If it is a liability to us, then abandon it to the communists, or to the Devil himself! Why pay them to take it?

We are also told that it is probably

not defensible against a determined saboteur, but we are to defend it against an armed enemy in war. What kind of logic is that?

It all leads me to believe that the United States elected the wrong Carter brother as President—and we have some religious leaders who are equally logical—in the same weird way.

L. A. Arata, M.D.

Shelbyville, Ind.

## 'Doesn't speak for all Sisters'

To the Editor:

In response to Mrs. Joseph (Mary) Collins (Criterion editorial, 10/28/77): I wish to inform her and other readers that when Sisters speak out on issues, they are voicing their own opinions only. They may represent some members of their communities, but in this instance I feel very few of the informed Sisters agree with them.

I feel obliged to write this, as several organizations of women Religious have written in favor of issues, such as ERA, in the past ten years, and in each instance the reader is given the impression they are speaking for all American Women Religious or all Religious in Indiana.

In no instance has the opinion of the individual Religious been sought before such declarations were published. No doubt, we who are Anti-ERA have been silent too long.

Sister Marie Anthony Neff, S.P.  
Providence Convent  
St. Mary-of-the-Woods, Ind.



"TELL FATHER THAT ALL THE CHILDREN IN GRADE FIVE ARE SAYING THE ROSARY FOR HIS ROOT CANAL!"

dale francis says

## Is the 'simple life' coming back?

BY DALE FRANCIS

Our daughter, Marianne, and her husband, Hank, built a new home last year. When I say they built their new home I do not mean this in the way it is sometimes used; that is, had a house built for them. They built it themselves. They did the carpentering, put in the plumbing, the electricity, put in the windows, the doors. They did everything except drill their own well—and for that they brought in a witcher to find the place to drill and a professional driller to put in the well.

What Hank and Marianne have done is a part of an important movement in our society today, a movement towards the simple life. It shows in their life style—in the bread Marianne bakes, the natural foods they eat, the chickens, rabbits and goats they raise.

It shows in the entertainment they seek. They don't even have a television set—they got one from Hank's parents for Christmas one year, but loaned it to an elderly woman who was lonely.

Hank's brother, Squire Fridell, after teaching school and hoping for the big break, is a star of a new NBC-TV series, "Rosetti and Ryan,"—he's Ryan—so Hank, Marianne and their boy, Matt, had to go to a hotel lobby to watch Squire's debut.

WHAT THEY HAVE chosen is the simple life. It's entirely different from dropping out of society that was the non-solution of young people a decade ago. They have in no way dropped out. Hank works with the retarded and handicapped, belongs to the Jaycees. Hank and Marianne play in a band that specializes in the music of the twenties and thirties, plays at senior citizen centers, youth camps and at a park recreation hall.

The return to the simple life is, I believe, where it is at in the late seventies and where it is going to be in the eighties. I suppose a part of the impetus for this movement is in the recognition that the world is facing serious problems, that we are using sources of energy too rapidly, wasting natural resources. Especially in this country we have become casual and careless about things that mean the difference between life and death in other parts of the world.

But I think it is not just the crisis situation that accounts for this movement, but something more basic, more important, more related to human nature, more related to the meaning of personhood that draws people to the simple life.

We in this country live in an affluence that finally crushes the spirit. The more we have, the less we are. What we consider our possessions ultimately possess us. We are deluded into believing that each new modern convenience we add will free us, but instead what we acquire to free us winds up imprisoning us.

Millions of people buy sleek new automobiles with ever greater gadgetry. Then a year or two later they must replace the new with the newest. We are saved from the drudgery of the terrible physical task of rolling down our car windows and when the mechanism falters we are rained upon because there is no way to raise the window manually.

WE ARE FREED from the necessity of shoveling coal or chopping wood by sophisticated systems that heat or cool the home according to the seasons, but when an energy crunch deprives us of the gas, or a storm knocks out the electrical system, we

are left more subject to the elements than we could possibly be without our modern conveniences.

The spirit, smothered by slicken luxury, cries out for its independence. What our affluence has done to us is homogenize our individuality and destroy our independence. The move to the simple life is, to use terminology that is used with a kind of reckless abandon with a variety of meanings, a surge to liberation.

Possessed by our possessions, imprisoned by an ubiquitous affluence, we have a desperate need to break free from the slickened web that has entangled us.

While the movement to the simple

life is derived from the needs of the spirit, it is not yet spiritualized. Yet there are many signs that the influence of the thrust of the movement is affecting the spiritual lives of Catholics. While it is still true that some theological writers manage incomprehensibility and complicate and deprecate the teachings of the Church, there are signs that the people are longing for a return to the basics, are turning to prayer. In a very real sense, the immensely popular charismatic renewal is a return to the simple spiritual life.

Some will see all of this as reactionary, a retreat from modernity, but I think this misses the point. It is not reaction, but affirmation, and there's a difference.

## question box

## Original sin: where do we stand?

BY MSGR. R. T. BOSLER

Q. I keep hearing that there is no such thing as original sin. What is the source of this teaching? Where do priests get those ideas?

A. Regardless of what you hear, the Catholic church holds fast to the doctrine of original sin: that mankind in the beginning turned against God, lost the state of original justice and thus plunged into a state of misery from which God alone could rescue them and did so in His only Son who became man as Jesus the Christ. The doctrine is considered essential for an understanding of the redemption of all mankind in Christ.

In recent years theologians have been reexamining the traditional way of presenting the doctrine to determine what is essential in it and how to understand and present it in the light of modern discoveries in anthropology.

TRADITIONALLY, the Church has interpreted Adam as a single individual who, as head of the human race, lost original justice for all his descendants. In recent years, anthropologists have come to the conclusion that humans are not descended from one common couple but from many—polygenism as contrasted with monogenism.

Pope Pius XII, in his encyclical "Humani Generis," taught that "it is in no way apparent how such an opinion (polygenism) can be reconciled" with the Church's teaching that original sin proceeded from the actual sin of one individual Adam. However, in-depth studies of what precisely was defined by the Council of Trent, the clarification by Scripture scholars that the word "adam," a man, in the Genesis story of the fall, was used as a collective noun representing mankind, and several studies by respected

Catholic scholars showing that the famous passage from Romans 5, "Therefore, just as through one man sin entered the world," has been too restrictively interpreted and need not be contrary to polygenism, have convinced several leading theologians, including Karl Rahner, that it is now possible to preserve the essentials of the doctrine of original sin and accept polygenism.

Rahner in 1961 suggested preadamites as a possible explanation. Others think that Adam taken as a collective noun standing for mankind at the beginning of human history can be reconciled with the traditional teaching.

VATICAN COUNCIL II did not settle this issue. In the only reference to original sin, this is what the council said: "Although set by God in a state of rectitude, man, enticed by the evil one, abused his freedom at the very start of history. He lifted himself up against God and sought to attain his goal apart from him. Man finds that he is unable of himself to overcome the assaults of evil successfully so that everyone feels as though bound by chains. But the Lord himself came to free and strengthen man, renewing him inwardly and casting out the 'prince of this world,' who held him in the bondage of sin. For sin brought man to a lower state, forcing him away from the completeness that is his to attain. Attain, of course, with the help of God."

Note the careful use of the collective word "man" and "at the very start of history." Thus the council left the question open for further development, which is going on now.

Q. I heard someone on a radio talk-show phone in and say: "The Catholic Church has a real problem. Priests want to marry, and women want to become priests. If priests were allowed to marry, nothing would prohibit women priests from marrying. With the Catholic Church's policy of

this was one of our more successful efforts. Committee members from 26 parishes in the Archdiocese responded. They came from a good cross section of the diocese, and I think the people themselves responded with a sense of Archdiocesan identity."

Liturgical education, Fr. Jarrell believes, takes so long and requires so much effort. The Institute was a three-part workshop, held one day a month this past year. The interest of Catholics throughout the diocese indicates a strong willingness and readiness for education.

"In the Office of Worship," he explained, "I'm attempting to reorganize structures. Parishes need to broaden their resources, and our office is set up to assist in that effort. So often we rely on the priest to filter information down to the grass roots parish level. Hopefully, we can help the priest among others to use what resources he has at his own parish level and use them well."

THE PARISH LITURGY Institute was but one method. Charles Gardner is available for consultation for parishes wanting to develop their music programs. Gardner has offered workshops in folk liturgical music, private music lessons as well as an organ music workshop, and most recently a cantor training program.

The Office of Worship has developed guidelines for wedding music, a common problem in most parishes.

"Such guidelines, we believe, help a couple to have a broader view of their marriage ceremony," Fr. Jarrell suggested. "After all, when a couple comes to the parish asking to be married, they are doing a public thing. They are involving the Church's worship, and that's not just their own little affair. Many couples don't even know what kind of music is available for their weddings."

Music remains perhaps the single greatest area of interest to people when they consider liturgical worship. Next time we'll consider art and architecture.

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## the word this sunday

By Father Donn Raabe

THIRTY-SECOND SUNDAY IN ORDINARY TIME

"Chaos"

Malachi 3:19-20  
Psalm 98:5-9  
2 Thessalonians 3:7-12  
Luke 21:5-19

As we approach the end of this Church year, our Scripture readings reflect on the end of the world. Jesus told the disciples the destruction of the temple was a sign of the much larger destruction to take place. The Book of Genesis says God made something from nothing—that He brought order and creativity and meaning to the chaos. Jesus is in a sense telling His followers that chaos is still present. It breaks out now and then and wages war against God, goodness and those who choose to belong to God. The cosmic struggle isn't something "out there," just taking place in the "world" or in other people's lives but it's happening in our lives too. As Jesus said, chaos will touch your lives maybe even through the hands of relatives. "But be patient and trust in my love for you." The day will come when those who align themselves with chaos/evil will be utterly destroyed, but the just will be healed and rise to an Eternal Life of order, creativity, meaning and love.

## the criterion

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## cyo

St. Michael recaptures  
Cadet football crown

St. Michael captured the 1977 CYO Cadet Football League championship by edging previously undefeated St. Lawrence, 12-8,

at Roncalli High School last Sunday. The victory enabled

See Tacker, Page 3

110 compete in  
bowling event

About 110 young keggers participated in the annual St. Rita Bowlers last week-end at the Town and Country Lanes in Indianapolis.

Brother Howard Studvant was the official host for the Junior CYO event.

Dan Deak of Holy Name posted the high single game for boys, 176, but Rene Harrison of St. Philip Neri did even better with 211, to take honors among the girls. The two singles winners also took high series honors—Deak with 437 and Rene with 489.

Holy Name took the team trophy with a total of 1,363 pins, nosing out second place finisher St. Lawrence with 1,345 pins.

St. Michael to re-claim the Leo S. Evans Memorial Traveling Trophy.

In the "56" League title game, Mount Carmel scored early in the final period to defeat St. Malachy, 7-0. Mount Carmel running back Kevin Troy scored on a one-yard plunge, and Steve Skok added a one-point conversion.

ST. MICHAEL scored twice in the second period on a one-yard run by Jim Schiedler and again on a 50-yard gallop by Francis Fernandez. Finally, with 2:59 left in the game, Tony Morales connected on a 21-yard pass to Matt Barnes for St. Lawrence's only score. The same two players teamed for the two-point conversion.

In the "56" consolation game, David Marshall ran 47 yards and Steve Wilson added the PAT to lead St. Barnabas to a 7-0 triumph over St. Lawrence.

HOLY SPIRIT beat Immaculate Heart, 17-14, in the Cadet Consolation game. Richard Preston started the scoring for Holy Spirit with a one-yard run as teammate Tim Hoffman added the PAT. Matt Rantl scored twice for Immaculate Heart on runs of three yards and 65 yards. Steve Compton received a pass from Mark Worcester for a two-point Immaculate Heart PAT.

Richard Preston scored his second touchdown on a one-yard run in the fourth quarter. Holy Spirit tacked on two safeties to bring their total to 17.

Forty years ago Bishop Joseph E. Ritter officiated at centennial ceremonies at Holy Family Church, Oldenburg.

Academy sets  
Open House

BEECH GROVE — The annual Open House at Our Lady of Grace Academy, 1402 Southern Ave., will be held Sunday, Nov. 20, from 1:30 p.m. to 4 p.m. Prospective students, their parents and friends are invited to tour the school and meet the faculty.

The Academy, under the administration of the Sisters of St. Benedict with Sister Emily Emmert, principal, is the only Catholic all-girls' school in Marion County. It offers a well-rounded academic program along with a diversified athletic program and other extra-curricular activities.

Interested eighth grade girls may register at the Open House for the entrance examination to be given on Saturday, Feb. 4, 1978.

Thirty years ago Eugene C. Pulliam, publisher of the Indianapolis Star, was the guest speaker on the Benedette Forum in Indianapolis.



BOSCO MEDAL WINNERS—Above are the eight lay youth leaders who were given the St. John Bosco Medal at the annual CYO Banquet at Socca High School. In the front row, left to right, are Mrs. Paul Weber, St. Catherine; Mrs. Richard Kidwell, Holy Name, who received the award for her late husband; and Mrs. Frank Countryman, Immaculate Heart. Second row: Larry Hart, St. Malachy; Brownsburg; John Day, Holy Cross; and Edward J. Fillenwarth, Jr., St. Lawrence. Back row: Richard McCall, Sacred Heart, and Thomas Catton, Holy Spirit.

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dies in West

MOUNT ST. FRANCIS, Ind. — The funeral liturgy was offered for Father Bede Phelps, 63, in the Franciscan Chapel on Monday, Oct. 31. Father Bede died on Oct. 28 at Carlsbad, N.M.

He was ordained in 1941 and specialized in teaching building trades and crafts to natives in underdeveloped areas and countries. He served in areas in southwestern United States, Grand Rapids, Mich., Milwaukee, Wis., and in Africa.

He is survived by three sisters, Barbara Egan of Tacoma, Wash., and Eleanor Horlander and Mrs. Godfrey F. Russman, Sr., both of Louisville.

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## viewing with arnold

## 'Bobby Deerfield' triumph for Al Pacino

BY JAMES W. ARNOLD

"Bobby Deerfield" is the story of the conversion of a young man from death to life—if not in the Christian sense, then agonizingly close to it. The movie is delicately slow going, built stone by stone like an ancient pyramid. But if you dig with patience, you get to the treasure.

Amazingly, it's a film about a recognizably real contemporary man and woman who fall in love. But more amazing is that it challenges the current dominant pop culture image of the hero—cool, detached, professional, unemotional, and above all, macho. That means many things—dominant with women, independent, tough, careful, occasionally violent. (The average high school male could tell you all about it). That's what Formula One race driver Bobby Deerfield (Al Pacino) is like early in the film, and he clearly is a sick man.

HIS LIFE IS a round of races, of which he is becoming increasingly afraid, and empty adulation; a tense, pointless affair with his mistress, and occasional breaks for phony advertising product endorsements. He is divorced; his relatives from his deep past in Newark, N.J., including his mother and brother, are strangers whose demands he tries to avoid. Bobby looks great behind his mirrorlike sunglasses, but he is simply waiting to die officially.

Suddenly into this dreary glamorous existence (almost a case study from People magazine) comes a strangely abrasive young Italian aristocrat (Marthe Keller). She begins chipping away at the cast-in-bronze facade. He has a "feminine touch" at the wheel. He is cruel to his friends. He is a predictable, conventional lover. He is never spontaneous or

creative or surprising. He doesn't know the value, or mystery, or magic of life. When he invites her for a week-end in the country, she isn't sure he could keep her interested for a whole week-end.

There's something more here than just Boy Meets Girl Who Is Hard to Get. The girl knows something about the gift of life because she's about to lose it—as victim of one of those nameless but incurable movie diseases.

When Bobby finds out, he resolves to change: "I want to be something more than your boring friend." So okay, she says, still unconvinced, "Surprise me." Whereupon Pacino-as-Bobby does something he's never done since childhood, the weirdest movie highlight scene of 1977: a funny-sad impersonation of Mae West. As she says, "It's a beginning."

"DEERFIELD" is basically a kind of cross "Love Story" (the diseased romance at its simplest and most maudlin) and "La Strada" (the same at its most metaphysical and profound, in which the dying woman restores the brute to his humanity). But it has to be seen and heard to be appreciated. Based on a novel by Erich Maria Remarque ("All Quiet on the Western Front"), the script by Alvin Sargent, who also adapted "Julia," is a literate and equal verbal tussle between adult male and female. Producer-director Sydney Pollack gives the relationship time to germinate, so that its blossoming is truly a thing of beauty. And he sets up a series of symbolic actions—Pacino will not perform them at first, then he does, in situations that are moving and perfectly played—that make this easily Pollack's best film since "Jeremiah

Johnson."

One of them is the Mae West bit. Another is the telling of a long fascinatingly embroidered tail story about his childhood. There are the dark glasses, which Pacino claims he wears to avoid being mobbed as a celebrity. In a great scene, Keller bets he won't even be recognized—and he isn't until she starts yelling and drawing attention to him. Other symbols are neatly tied to the theme: a collection of family snapshots (human relationship), balloons (freedom), a Frenchman Henri Decae magician's violin that seems to play by itself in midair (the mystery in life). Perhaps the most touching moment comes when the formerly fake-tough hero stops during a jog to sit with a humble

friar tending his garden: "I just wanna be with somebody."

NOT A RACING film at all, "Deerfield" is almost entirely interior: the story of a miraculous change of character, a gift of life from someone about to die. And since Bobby is a sort of prototype for our times, the change has deeper significance. So much so that the ending has to be perceived as happy rather than sad. Yet the film is visually a joy, with superb camera work by the great Frenchman Henri Decae ("The 400 Blows"), ranging from spectacular European locales to the most tender private moments.

The chief weakness, oddly, is actress Keller, who may visually recall Garbo but

lacks the charisma that would give her difficult character the power it needs. Her Swiss accent is also often impenetrable, and that hurts, since she has about three times as much dialogue as Pacino. It's a memorable role for Pacino, allowing him to explore both the hard and soft sides of his personality. The death scene, shot entirely with the camera on his face, is subtle, masterful and devastating.

"Deerfield" is obviously a movie about big things: how to live, how to die, what is of value, what isn't. It's not a complete treatise on these subjects, but it's a decent attempt. It's the kind of film you wish you'd made, the book you wish you'd written. [Rating: A-3 — unobjectionable for adults]



IN CHRIST THE KING PLAY—The Drama Club of Christ the King parish will present its fall production, "Sing Inn . . . And All That Jazz," a hilarious variety show, on Friday and Saturday, Nov. 11 and 12, at 8:30 p.m. in the grade school auditorium. Pictured above are four of the "characters" left to right: Ann Fallon, Theresa Jones, Ed Flynn and Karen Swikheimer. For tickets call Toni Stuhldreher, 251-7120, or Liz Hofmeister, 255-5267.

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## this week's tv films

THE GODFATHER (1972-1974) (NBC, Saturday through Tuesday, Nov. 12-15): This is the specially edited nine-hour version of Francis Ford Coppola's two theatrical epics tracing the history of the Mafia's fictional Corleone family. The story is now told in chronological order, scenes have been added that did not make the original versions, and presumably the roughest sex and violence have been edited. This is a first in the history of the checked relationship between the film and TV industries, and could conceivably be one of the major TV events of the year, a sort of Sicilian "Roots."

BUTCH CASSIDY AND THE SUNDANCE KID (1969) (ABC, Saturday, Nov. 12): George Roy Hill's classy, good-natured western romanticizes the careers and ultimate last stand of real

desperadoes, the infamous Hole in the Wall gang. If you don't take it as reliable history or orthodox moral statement, it's stylishly amiable entertainment. With Paul Newman, Robert Redford and Katharine Ross, and the music of Burt Bacharach. Satisfactory for adults and mature youth.

THE POSEIDON ADVENTURE (1972) (ABC, Sunday, Nov. 13): Irwin Allen's schlock film about a giant ocean liner upside-down in the middle of the Mediterranean with the survivors struggling to get "up" to the bottom of the ship. The mix includes DeMille spectacle, a dash of Ingmar Bergman symbolism and theology, and vast amounts of Mickey Mouse. A ludicrous fun movie that, like a diamond ring in a crackerjack box won't stand too much scrutiny. Satisfactory for all but very young children.

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# Twentieth century catechist

By Father Walter J. Schmitz, S.S.

He was a quiet, humble man who loved the simple things in life. Yet he was a tower of strength when the situation demanded strength; he was forceful and positive about his views, and kind at the same time. This man will go down in 20th-century Church history as one of the finest priests and catechists of our time. His name was Joseph Burns Collins.

Born near the turn of the century in Waseca, Minn., Father Joe's devout Catholic parents passed on to him their

## Profile for today

high ideals and principles. He decided early in his youth that he wanted to become a priest. He pursued philosophical and theological studies in Rome and was ordained there on May 17, 1924 at the age of 27.

After his ordination, Father Collins returned to the States and taught for a few years in his native Minnesota. Then he went to Johns Hopkins University in Baltimore for graduate studies in English. During these years of research, he resided at St. Mary's Seminary, the first seminary in the United States, operated by the Fathers of St. Sulpice.

THE LIFESTYLE and work of the

Sulpician Fathers left such a strong impression and impact on Father Collins that he sought the permission of his bishop to join them and dedicate his priestly life and work to the training of candidates for the priesthood. This was the special work of the Sulpician Fathers, but what appealed to Father Collins was the simplicity of their way of life. The late Archbishop Curley of Baltimore described these followers of Father Olier as "perpetual seminarians." This life was typically suited to Father Collins.

Father Joe's first assignment was to the Sulpician Seminary (now Theological College) at The Catholic University of America where he spent the remainder of his priestly life. Since he had earned a doctorate in Sacred Theology, he was chosen to teach moral theology along with catechetics which became his first love.

His days were full as his love for catechetical work and projects grew and he became more and more deeply involved in the Confraternity of Christian Doctrine on the national and international level. Few men have I known to be so dedicated and tireless and at the same time unassuming. With all his various commitments he found time to write articles, pamphlets and even books.

Many of his books were on the spiritual life which reflected his reading depth as well as the nature of his reading. He was strongly influenced and impressed by the Spiritual Exercises of St. Ignatius which, in fact, had a greater



Father Joseph Collins

impact on his own spirituality than did the French School of Spirituality for which the Sulpicians were known. No day was too occupied that he could not find time to visit the chapel before the Blessed Sacrament.

ONE COULD find him every evening in the chapel reciting his beads.

Every night after dinner, unless impeded by weather, an appointment or meeting, he took at least a half-hour walk. Often he met friends or a colleague along the way and stopped to chat a few minutes. He enjoyed golfing and periodically took a one-day fishing trip. His family ties remained deep throughout his lifetime and he always went to the annual family gathering. Both recreation and business frequently took him to Europe. He learned to love the opera when he was a seminarian in Rome. This, too, remained with him, so

he often attended performances in Europe as well as Washington. Perhaps this was the beginning of his interest in the harmonica. At clerical gatherings when things got a bit dull, Father Joe would quietly slip his harmonica from his coat pocket and soon the room was filled with song.

No matter how heavy his schedule or how late he retired, Father Collins celebrated daily Mass at seven o'clock in the Lourdes Chapel at the National Shrine of the Immaculate Conception. Nothing interfered with this nor with a suitable preparation and an appropriate thanksgiving for this privilege.

On Jan. 23, 1975, Father Joe went to his eternal reward. This talented, very human, deeply spiritual, completely and tirelessly dedicated priest has left an indelible mark in the field of catechetics.

1977 by NC News Service

# Christian education in the Middle Ages

By Father Alfred McBride, O.Praem.

We owe the beginning of the Church's involvement in Christian education to two Christian laymen in the sixth century: Cassiodorus and Boethius. As the secular schools crumbled and closed, these men raised the question about Christian education and schools to promote it. They saw that the first need was to have the major body of classical knowledge translated into Latin, so that the knowledge could be preserved and passed on.

Boethius translated the complete works of Aristotle and Plato. Monks and laymen, like human printing presses, made numerous copies of these translations. Cassiodorus founded and financed a manuscript copying center. Not only the works of Boethius, but also most of the standard classic texts were carefully copied. Cassiodorus further established a course of studies, based on Augustine's vision of how to tie all secular learning to a Christian value system.

The work of these two laymen was taken over by Bishop Isidore who created a learning center at Seville. The scholars arranged an enormous body of knowledge into an educational system that would survive the Dark Ages and become the basis for the curriculum of the medieval universities. The system included the seven liberal arts: grammar,

rhetoric, logic, mathematics, geometry, music and astronomy. To this was added the study of the Bible, medicine, law and Church institutions. A method was adapted from Augustine to relate all this to God.

CHRISTIAN SCHOOLS did not

## "The brooding cocoon out of which those stunning butterflies emerged"

suddenly develop from this, but the basis for schools and education was laid. Over the next several centuries the monks all over Europe patiently copied out the library and methods systematized at Seville. Why did these monks just copy and not create new works? Why was education so static? Most likely because the work of establishing a stable agriculture, converting tribal systems to inherited Roman forms of law, history, management, finance, and lastly, the intensive catechesis of a newly evangelized population left little time for intellectual speculation and creative endeavor.

Of course art flourished, though creative education did not. Look at the splendor of illuminated manuscripts, ivory crosses, jeweled relic cases, and the

unforgettable stone art of Ireland. The Celtic crosses remain as Gospels in stone, spiritual feasts for the eyes and trainers of the spirit.

As time developed the first Christian schools then were either in monasteries or attached to the local cathedral. The copying went on and the main form of

education was transmission of what had been copied. One of the odd twists of this history is that the possibility of Christian education, started by two laymen, was subsequently available only to monks and priests. The result produced a cleavage between clerics and laity that was to cause mischief later on.

The Frankish emperor Charlemagne noted how the education of the laity was not keeping pace with the clergy. He brought in an English scholar, Alcuin, to remedy this deficiency. It would in fact take several more centuries to achieve this ideal to any notable degree. Still, credit must be given to the perceptiveness of Charlemagne and the efforts to equalize educational advantages for the Christian laity.

ONE THING that slowed the pace was the insistence on Latin as the preferred language for education. The language of the people was different and where it had been similar to Latin, it was diverging. Latin was useful to an international Church which could simplify its lines of communication thereby. But to local peoples, proud of their own tongue, or at least amiably accustomed to it, there seemed to be no pressing need to know Latin.

Not only did the court of Charlemagne awaken the laity to its need for education, it also saw the need to begin correcting the inevitable, inadvertent errors creeping into the transmitted texts, due to sleepy monks, poor lighting or predictable distraction. We still have a letter signed by Charlemagne and Alcuin insisting on the creation of amended texts that would be faithful to the originals.

In our age of speedy communications and sudden awareness of everything everywhere at once, it is almost impossible now to sense the torturous slowness that characterized these earlier periods. The marvel is that they accomplished so much anyhow. Time enough for the High Middle Ages and the Renaissance. This was the brooding cocoon out of which those stunning butterflies emerged.

1977 by NC News Service



# History's first minister of education

By Father John J. Castelot

St. Patrick brought Christianity to Ireland and established a church structure based on monastic models. His spiritual sons, the Irish monks, later went to the continent to re-Christianize and recivilize Europe. History plays strange tricks. The saint who had such a difficult time preparing himself academically for his mission sparked a movement of broad intellectual renaissance.

The Irish monks prided themselves on their learning, rightly so, and they brought that learning to a Europe that

## Profile in history

had sunk into general illiteracy in the years following the barbarian takeover. Even the clergy was, to an alarming extent, semi-literate. It is difficult to imagine Europe, home of the great universities, cradle of modern Western civilization, as being almost completely unschooled. But it was in the seventh and eighth centuries. Many of the great centers of learning were founded by zealous Irish missionaries who were just as eager to promote intellectual pursuits as to encourage Christian living.

England was the scene of a parallel scholastic activity. Its scholars, like the famous Venerable Bede, were not especially original, but they did preserve and hand on the wisdom of the past, particularly the great patristic tradition. One such scholar, in the line of Bede, was Alcuin, who was to exert a powerful influence on the revival and progress of learning in Europe. Born about 732 near York, he devoted his whole life to learning and teaching. He entered the Cathedral School at York as a pupil of Aelbert, master of studies, and spent 50 years there, succeeding his master as head of the school in 778.

A TRIP TO Italy brought about a dramatic change in his career. He was to remain a scholar, but now his scholarship was to reach out to a whole continent. At Parma he met Charlemagne, King of the Franks, who invited him to direct his palace school at Aachen (Aix-la-Chapelle), a lively center of intellectual activity.

From this point on his career is intimately connected with that of Charlemagne. This sovereign, who enjoyed the favor of the papacy and became master of all of Europe by his defeat of the Saxons and the Lombards, was crowned emperor of the Holy Roman Empire in a surprise move by Pope Leo III during the Christmas services in Rome, in the year 800.

The new emperor had been and continued to be a vigorous promoter of education throughout his domain, and Alcuin was his right-hand man, history's first Minister of Education. Strangely — or perhaps not so strangely, in view of the prevailing atmosphere of the times — Charlemagne was conspicuously less enthusiastic about learning. Historians are still trying to unravel his marital entanglements; he seems to have had about nine wives and an unspecified number of mistresses. And for reasons which only a psychiatrist would presume to fathom, he forbade his two daughters to marry. This forced them into illicit

unions of which he was certainly but unconcernedly aware. Bertha had two children by Angilbert, the lay Abbot of St. Rignier and her sister followed a similar course.

**CHARLES THE Great** (Charlemagne) had as much trouble outgrowing his barbarian background as Constantine the Great had in breaking with his Roman paganism. On one occasion he presided over the beheading of four thousand rebellious Saxons, and his method of Christianizing the Saxon people was to give them their choice of Baptism or death — a procedure against which Alcuin protested vehemently.

Still, his efforts in the area of education sowed the seeds of a real renaissance of both learning and morality, and laid the foundation for the growth of stable and influential intellectual centers throughout Europe. Alcuin was his chief architect in this project, and under his direction a system reasonably close to universal education emerged and was in

fact imposed by imperial decree. If Alcuin had spent the greater part of his life as a bookworm, he was not to finish his life as one. His involvement in court affairs led inevitably to political and diplomatic activity. Indeed, there is good reason to believe that he played a key role in the events leading up to Charlemagne's coronation as Emperor in 800.

In 796, he resigned his position at the court to become abbot of the great monastery of St. Martin at Tours. Here he died in 804, but not before he had made the abbey even more famous as a center from which radiated learning of all sorts. His writings are not spectacular; the only really original works are his letters and some poetry. Perhaps his most lasting monument was the Roman Missal, which he compiled from existing liturgies. But his influence was deeper and more far-reaching than can be measured by specific contributions. It lives on in the great intellectual traditions of our Western civilization.

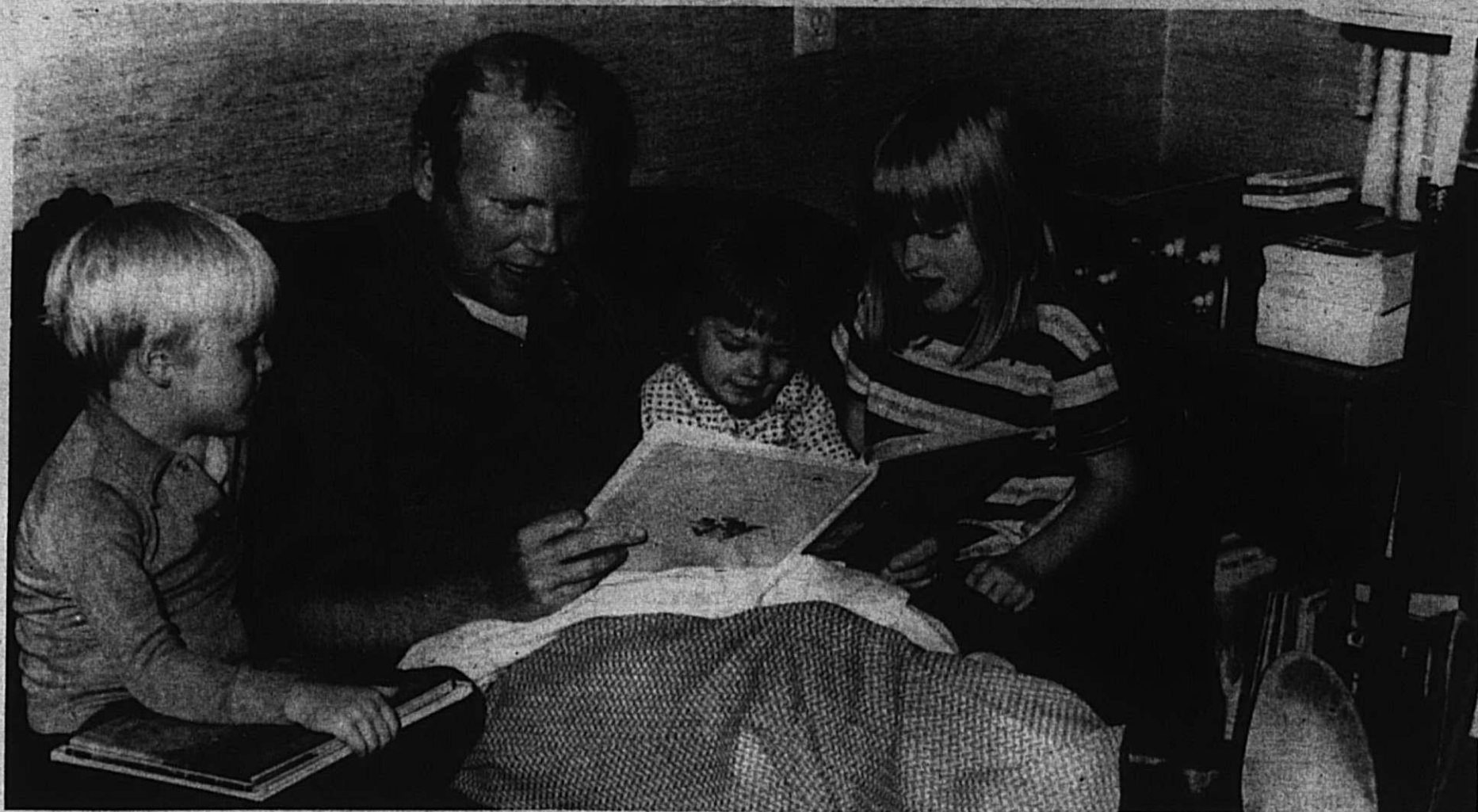
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Alcuin, Father John J. Castelot writes, "was to exert a powerful influence on the revival and progress of learning in Europe. Born about 732 near York, he devoted his whole life to learning and teaching. He entered the Cathedral School at York as a pupil of Albert, master of studies, and spent 50 years there, succeeding his master as head of the school in 778.



# Building family togetherness



By Father Joseph M. Champlin

"The family that prays together, stays together." That wise slogan, coined by Father Peyton for his rosary crusade a few decades ago, still appears occasionally on bumper stickers or billboard posters.

It might be expanded in this fashion: "The family that eats or works or plays together, stays together."

But how do you pray, eat or play together with your family and, as a part-time nurse, work the afternoon shift several days a week or, as a district sales manager, leave every Monday morning on a four-day jet jaunt to several states throughout the East coast?

In those cases you obviously cannot always share as an entire family each occasion when you pray or play. Regrettable as this may be, it does push husband and wife, mother and father to make the most of those situations when family activity is possible.

**HERE ARE A** few illustrations gathered from the life experiences of several couples close to me:

**Prayer at meals.** Any type of grace before eating is praiseworthy, including a silent pause or a memorized formula. However, the procedure by which all join hands and alternately speak spontaneous words of petition or thanks involves the entire family more actively and intimately.

**Worship as a family.** We offer at our parish a variety of options during Mass for parents with young children — a babysitting service, nursery school for youngsters ages 4-5, crying room.

Last year in Rome, Italy, I celebrated Mass each Sunday for a cluster of English-speaking families in which the boys and girls gathered separately for their own liturgy of the Word. During the

presentation of the gifts, they processed into the central auditorium and joined the adults for the liturgy of the Eucharist.

**THESE ARE NOT** bad options or poor practices, but I question the wisdom of any one becoming an every-Sunday pattern. It seems to me there ought to be regular opportunities when the whole family sits together, sings together, listens together, in brief, when they pray together at weekend liturgies.

One family used to split for separate Masses. Now they participate at the same Eucharist, listen closely to the homily and frequently express their personal reactions afterwards over Sunday breakfast or dinner.

**Dining out.** Another family has discovered eating at a special restaurant (more formal than a MacDonalds, Burger King, or the like) to be a particularly satisfying activity. The excitement about a new place and the conversation about a different menu seems to draw all members into the action. "What does this word mean, Dad?" "May I try that, Mom?" "Ann Marie, would you let me try some of your soup?" Naturally, those events could be severely limited by budgetary considerations.

This doesn't mean home meals cannot be a real family activity, but this couple finds routine, fights and absent members often diminish the positive effects of eating at the house.

**PICNICS.** These outings, not with other friends or relatives, but limited to the nuclear unit itself, offers an opportunity to deepen or rebuild family closeness sometimes weakened by the pull of parents' jobs or children's activities.

**Excursions.** Hershey's Park in Pennsylvania exemplifies the kinds of often untapped resources available for relatively inexpensive family entertainment and education. An eight-dollar per person

admission charge there paves the way for a full day of free entrance to a rich variety of activities. The whole family can thus stroll through beautiful gardens or ride roller coasters without the divisions caused by a close scrutiny of one's limited allowance and each item's price tag, the difficulty sometimes connected with events like a county or state fair.

**Sacramental preparation programs.** The desired goal and increasingly common practice of religious education today seeks to involve parents thoroughly in preparing their children for first reception

of the sacraments. The old question and answer catechism and the memorization of many formulas generally and gradually have been replaced by texts geared to the youngster's level which engage both dad and mom at home with their child.

While absent fathers or mothers may unavoidably miss some of the training sessions, the bulk of the task can be accomplished at home at a time suitable for the parent regardless of how much or often he or she may be away at work or off on a trip.

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## Discussion questions

1. Discuss this statement: "Because of these changes (cultural changes and changes in family life) we can no longer assume that the majority of children who come for religious instruction have the benefit of informal faith traditioning at home."

2. Do you feel that your children are learning doctrine as well as the humanistic in a Catholic school setting or CCD program? Discuss.

3. How can you help pass on your religious tradition to your children? Discuss.

4. What adult discussion groups or religion classes are there in your parish? Discuss the possibility of becoming a part of one of these groups if you are not already involved.

5. Who were the two sixth-century laymen who began the Church's involvement in Christian education? What were their main contributions?

6. What was the system that evolved at the learning center at Seville?

7. Why did education become static for

several centuries after this breakthrough?

8. During this period, the clergy were the educated. The Frankish emperor Charlemagne noted that the education of the laity had not kept pace with the clergy. Who did he bring in to remedy this deficiency?

9. How did Alcuin become the first minister of education? What was Alcuin's background?

10. What kind of man was Charlemagne?

11. What effect did Alcuin's work have on the history of education? What published work is he remembered for?

12. Do you feel that the development of catechesis is important today? What qualities do you think a good catechist should possess? Discuss.

13. What do you do in a religious way together as a family?

14. If you belong to one of those families who find it difficult to find time to spend with religious activities, discuss how you might remedy the situation.



# Ivan Mestrovic -- a modern master

By Charles B. Vukovich

Life attitudes, behaviorists tell us, are determined in the first few years of a child's life. How important for rearing a genius, as well as a normal child, that the home be loving, caring, just, moral and inspired with ideals. Into a family of deep religious conviction and community spirit in Croatia, Austria — now Yugoslavia — Ivan Mestrovic, world famous sculptor, was born (1883).

He was bred on the Bible and the national epic poems of Croatia's legendary heroes who fought for a unified, independent Yugoslavia. His father, a mason

## Profile for today

who carved rustic stone decorations in doorways and monuments gave him his artistic means of communication. By the time he was 13 years old, he had learned all the art he could from his father.

Recognized as a talent in his locality, he studied in Split — apprenticed to a stone mason. His fame as a master sculptor spread and a Viennese industrialist sponsored him to enter the Vienna Academy. Because he lacked formal education, he was tutored before admission. There he became one of the forces behind the secessionists and exhibited with them in Vienna where Rodin is quoted as saying, "... among the sculptors, your Mestrovic is greater than I am." A life-long friendship of mutual respect began — both sculptors had chosen not to follow the academic realism or classicism of the time.

**FROM 1914-1941** Mestrovic was preoccupied with nationalistic art and the unity of the South Slavs. During this time he exhibited extensively in England, Europe and the United States, gaining an international reputation.

In the period 1916-1917, Tashamira, his God-daughter tells us how her mother, a famous author, gathered signatures of national leaders of the Slav States and delivered them in Rome to Mestrovic — a member of the Yugoslav Committee on National Independence — for presentation to the League of Nations, urging independence. When this was ratified by Austria, Yugoslavia became a united independent state — his dream came true in 1929.

In Split, Mestrovic designed a church with cloister to accommodate 30 wood reliefs depicting the Life of Christ. These were begun in 1917 and completed in 1953. These carvings are considered the most deeply-felt wood carvings since the Renaissance. He worked in sweeping designs, bending his figures to fit — simple forms giving powerful patterns. While well rooted in

traditional art, he is very much a part of his age — the age of modern masters who broke with realism and classicism to experiment with more vital approaches. This new attitude was especially well suited to his temperament and personal conviction — to national heroism and religious contemplation.

**AFTER IMPRISONMENT** for pro-Allied sympathies, in 1941 he went to Rome and Venice, working on commissions and sketches for his monumental "Pieta." He then fled to Switzerland until war's end. He refused Tito's invitation to return to Yugoslavia citing Communism's lack of freedom.

In 1947 Malvina Hoffman, sculptress, arranged with Syracuse University for the Mestrovic family to come to America. He worked at the university until 1955, devoting his energies mainly to portraits and religious figures whose content surpassed that of his earlier works. They were productive years — over a hundred sculptures.

Syracuse is the hometown of Father Theodore M. Hesburg, C.S.C., University of Notre Dame president. During one of his visits there in the 1950s, Father Hesburg met Mestrovic. Mestrovic told Father Hesburg that he intended to stay in America as a citizen and would like to give his remaining years to religious art in a religious atmosphere. He joined Notre Dame and worked there until his death in 1962.

**WORK!** His drive: tired students and assistants — working from 9:00 a.m. until dark on up to eight sculptures in various stages of completions and in various techniques: plaster, clay, bronze, wood, stone. "Work while you still can and as much as you can, until the end of your working days which are not far off," was his philosophy.

**HIS DESIRE** to see his Rome "Pieta" in a religious setting led to its installation "on loan" in Sacred Heart Church, Notre Dame. The Mestrovic humor: "loan" ... after approximately six tons of marble sculpture was moved after nine years of honored position at the Metropolitan Museum of Art, New York; reinforcement of church floor, tearing down a wall and reconstruction ... "loan!"

Lines written on his 50th birthday express his lifelong attitude: "I have never been of the opinion that art must serve any conception or system which is hostile to the spirit and to the ideals of the artist's own people, nor have I ever held that true art could be created without the artist's personal conviction. Moreover, a work of art, unless it reflects in part the artist's own life, his feelings and his beliefs, will never create a vivid picture of the lives of others."

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Sculptor Ivan Mestrovic was born into a family of deep religious conviction and community spirit in Croatia, Austria, now Yugoslavia. Charles B. Vukovich writes: "By his parents he was bred on the Bible and the national epic poems of Croatia's legendary heroes who fought for a unified and independent Yugoslavia." After working on commissions and sketches for his monumental "Pieta" in Rome and Venice, during World War II, he and his masterpiece eventually found their way to the University of Notre Dame where the "Pieta" still stands in Sacred Heart Church.

