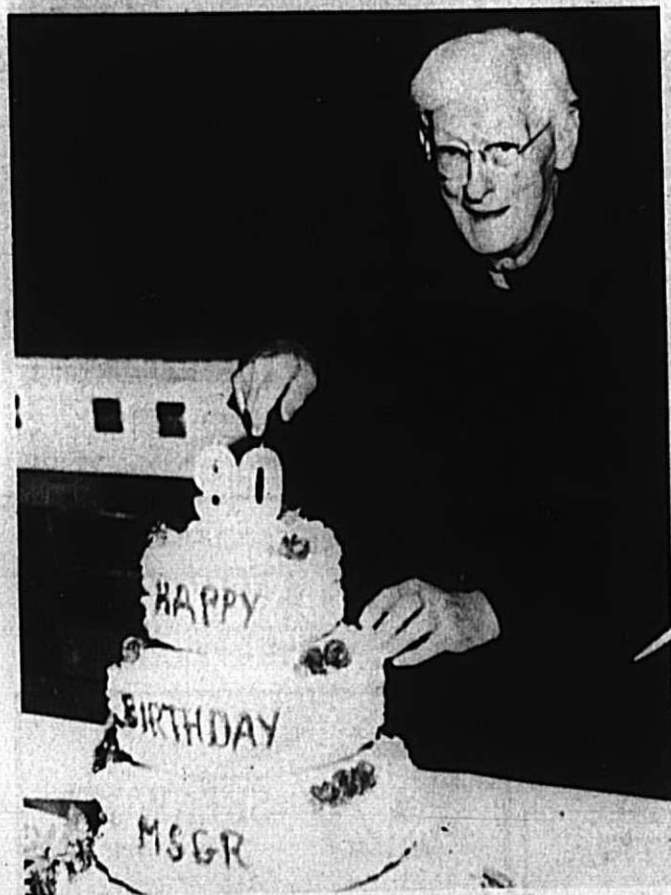


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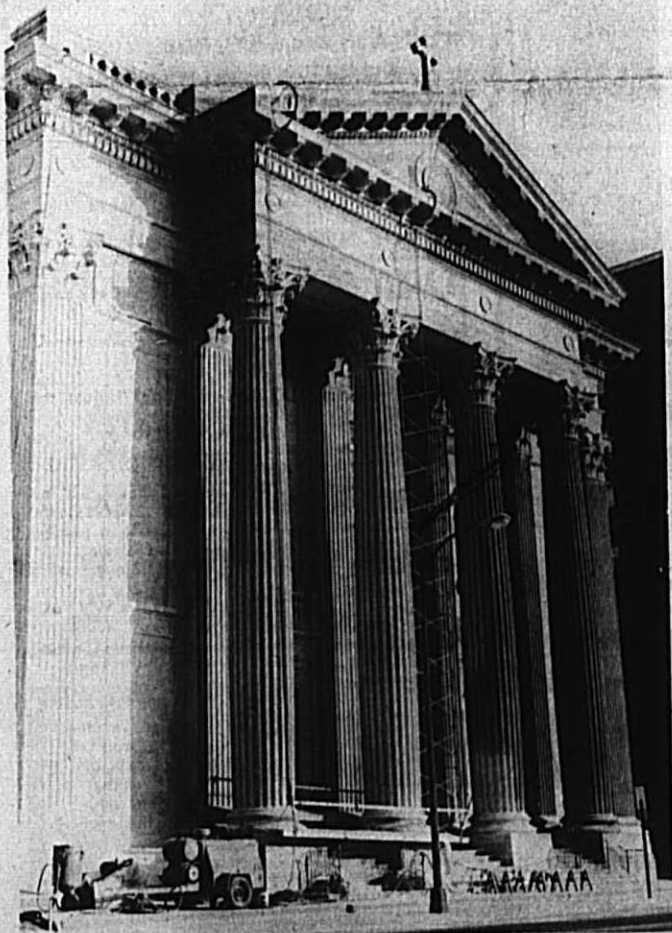
Archdiocese of Indianapolis

VOL. XIV, NO. 7

INDIANAPOLIS, IND., NOV. 15, 1974



NONAGENARIAN—Monsignor Albert Busald, pastor emeritus of St. Philip Neri Church, Indianapolis, is shown above cutting the traditional cake at his 90th birthday celebration last Monday evening. The actual birthday occurred on Sunday. Several hundred parishioners, friends and relatives attended the special Mass of Thanksgiving and the dinner which followed. See The Tacker, Page three.



CATHEDRAL FACE-LIFTING—Sandblasting was underway this past week on the facade of St. Peter and Paul Cathedral as part of an overall refurbishing project of the parish properties which began last spring under the direction of the pastor, Msgr. Cornelius B. Sweeney, V.G. The Cathedral was completed in 1909, but the limestone facade was added in 1936. (Staff photo by Fred W. Fries)

Policy study tops Archdiocesan Board's agenda for Richmond

RICHMOND, Ind.—The Richmond District Board of Education will host the Archdiocesan Board of Education when it meets 7:30 p.m., Tuesday, Nov. 19, at St. Mary School, 118 North

HELP WANTED

St. Lawrence Church, 4850 N. Shadeland Ave., Indianapolis, is in the process of compiling a list of charter members in preparation for the parish's 25th anniversary observance on Sunday, Dec. 8. Since early records are incomplete, charter members are requested to call the rectory, (317) 546-4065, to make sure their name is included. A Mass of Thanksgiving, a pictorial directory and a dance are among celebrations being planned for the silver anniversary event.

Eighth St.

The agenda includes discussion of consultation procedure in educational policy, the Board Evaluation Commission Report, and the abortion education program of the Indiana Catholic Conference. Father Lawrence Voelker, ICC coordinator in the Archdiocese, will explain the abortion education plan.

Following board discussions, there will be an opportunity for questions and comments from the audience. Meetings are open to the public and anyone interested in Catholic education is urged to attend and participate.

Representatives of the Richmond district serving on the Archdiocesan board are Father Kenneth Murphy, St. Rose parish, Knightstown, and Jerry Stawick, St. Anne parish, New Castle.

Don't alibi food crisis, Pope tells Rome conference

BY JOHN MUTHIG

VATICAN CITY—Pope Paul VI told World Food Conference participants that the global food crisis stems from unwillingness to correct maldistribution of the world's resources and from the overconfidence in industrialization.

Pope Paul also warned the approximately 3,000 participants in the conference that the issue of population growth can become an "alibi" used to sidestep the real issues behind the food crisis.

The Pope called efforts to impose restrictive population policies on nations "a new form of warfare." He said such efforts are designed to deprive some countries of their "just share of the earth's goods."

SPEAKING Nov. 9 in the papal audience hall, the Pope told the delegates and observers to the United Nations-sponsored conference that the world is undergoing a "crisis of civilization and of method which shows itself when only the model of society that leads to an industrialized society is considered."

He warned against placing too much confidence in the "automatic nature of purely technical solutions, while fundamental human values are forgotten."

Speaking in French, the Pope cautioned against "the quest for mere economic success deriving from the large profits of industry with a consequent virtual abandonment of the agricultural sector, and the accompanying neglect of its highest human and spiritual values."

In his eight-page address, the Pope also spotlighted a "crisis of solidarity" which "sustains and sometimes accelerates the imbalances between individuals, groups and peoples, a crisis that is unfortunately the result—as is increasingly evident—of the insufficient willingness to contribute to a better distribution of available resources."

HE SAID such distribution should go "especially to the countries that are least well provided for, and to the sectors of mankind that live essentially on an agriculture which is still primitive."

The Pope spoke forcefully against "an irrational and one-sided campaign against demographic growth," which he said could be used as an alibi to avoid real issues in the food crisis.

The Pope said:

"It is inadmissible that those who have control of the wealth and resources of mankind should try to resolve the problem of hunger by forbidding the poor to be born or by leaving to die of hunger children whose parents do not fit into the framework of theoretical plans based on pure hypotheses about the future of mankind."

The Pope asked rhetorically: "Is it (Continued on Page 3)"

Clothing drive at Thanksgiving to be resumed

All churches of the Archdiocese will participate in the Thanksgiving Clothing Collection sponsored by Catholic Relief Services (CRS) for the benefit of millions of poor and needy around the world.

The collection will be conducted from Sunday, Nov. 24, through Saturday, Dec. 7. Father Donald Schmidlin, director of Catholic Charities, is chairman.

The traditional clothing drive has not been held on an Archdiocesan basis for three years. During the interim some individual parishes continued to join the CRS collection or gathered clothes for distribution among the poor here at home. This year, however, every parish is being asked to participate in the CRS-coordinated Thanksgiving project.

ALL CLOTHING goes immediately to the needy overseas or is stored in warehouses throughout the world for rapid distribution when disaster strikes.

The most pressing need is for all types of lightweight clothing. Garments made of cotton, rayon, nylon and polyester are in greatest demand. Men's work clothes, infants' layettes, and children's outfits are particularly welcome.

IN ADDITION, blankets, quilts and comforters are urgently needed to replenish CRS stock. This past September, when Hurricane Fifi devastated the Central American country of Honduras, CRS responded with large shipments of blankets for the homeless. Those shipments, plus others to Cambodia, the African Sahel region, and Cyprus have nearly depleted emergency supplies of blankets.

Catholic families in the Archdiocese are encouraged to support this annual humanitarian effort by cleaning out their closets and sharing usable clothing and bedcovers. Some point in each parish will be designated as a collection center.



AT THE INSTITUTE—Pictured exchanging notes before touring the exhibition hall at the Indiana Catholic Education Institute are, left to right, Sister Karen Byerley, O.S.B., St. Anthony's School, Clarksville; Donald Burkhart, principal, St. Mary's, Rushville; and Joanne Lyons, St. Mary's, Aurora. More than 2,000 educators participated in the two-day meeting held last Thursday and Friday in the Indiana Convention Center.

Chicago bishop tells Education Institute schools must compete

INDIANAPOLIS—Bishop William E. McManus told the Indiana Catholic Education Institute last week that the outlook for state aid to parochial schools is dim and getting dimmer. He ought to know.

The Chicago auxiliary bishop has been involved in Catholic education for 29 years. He has been on the front lines in the battle for public funds since 1945—all the way from bus rides to purchase of services and tax credits.

"Facing today's reality," Bishop McManus told the concluding session of the institute, "I have decided to retire all my speeches about partnership with the public schools."

"Our schools are competitors and by all standards that count, our schools are better. There is no hostility in that statement. Public schools are not our enemy. But they are our competitors and they should be—competitors for excellence."

BISHOP MCMANUS spoke at the end of the Nov. 7-8 institute which attracted more than 2,000 educators to the Indiana Convention Center. For the first time, sessions were not limited to teachers but were open to persons involved in Catholic education in any capacity.

Another "first" was the attendance of educators from the other four Indiana dioceses. Though representation from outside the Archdiocese was small, institute planners were encouraged by the response. Plans for the meeting jelled too late to permit adequate promotion, they pointed out, and dates did not coincide with public school institutes.

Attempts are made to coordinate the two conventions for the convenience of those schools depending on public school transportation.

SMALL GROUP sessions, concentrating on special interests or concerns, were held throughout both days. On Thursday evening, participants were entertained by Joe Wise, well-known composer of folk liturgical music, and Erich Sylvester, singer-guitarist and songwriter.

The opening address was given by Father Joseph P. Herard, director of Religious Education for the Archdiocese of Dubuque, Ia., who accused Catholics of having a bad case of "Christian laryngitis."

"Talking about Jesus is a difficult thing for most of us. It's too personal," he said. "Yet we must become able to share Jesus and Jesus-related experiences if we are to become the community of faith that is at the heart of Catholic education."

The concept of the believing community is nothing new, Father Herard noted.

"It goes back to the beginning of the Church. It's what we meant when we used to speak of the Communion of Saints or the Mystical Body of Christ. Vatican II documents speak of the Church as being a community of faith."

IN BUILDING a strong community, he said, we can take lessons from three groups—"Jesus freaks."

ANTI-CATHOLICISM

Did John F. Kennedy and Pope John destroy it or is it still alive and well?

See Page Four

Four appointed to anti-poverty campaign panel

Four new members were recently appointed by Archbishop George J. Biskup to the Archdiocesan Committee for the Campaign for Human Development, (CHD) the committee which reviews and recommends proposals for campaign financing.

Added to the committee were Father Edward Hilderbrand, who serves a special ministry to young people in Richmond; Robert Kurre, St. Mary's parish, Richmond; Mark Goodson, St. Paul parish, Bloomington; and Mrs. Robert (Judy) Enman, St. John the Apostle parish, Bloomington. They began their term on Wednesday, Nov. 13.

Other members of the committee, which is chaired by Father John LaBauve, S.V.D., pastor of St. Rita's parish, Indianapolis, are Father John Beltans, Sister Annette Ressler, O.S.F., Mrs. Joseph Shireman, Matthew Ziegler, Mrs. Doris Parker, Father Clarence Waldon, William Mooney, and Father Donald Schmidlin, director of Catholic Charities.

FATHER SCHMIDLIN is director of the fifth annual CHD collection, which will be held in all parishes during the week-end of Nov. 24.

One-quarter of the proceeds from the collection is retained in the Archdiocese, with the remainder forwarded to the national CHD office. The local money is distributed to Archdiocesan projects or organizations in the form of grants. Recipients are recommended to Archbishop Biskup by the committee.

The 1973 collection totaled \$54,161.77, of which \$40,621.33 went to CHD headquarters in Washington, D.C. Of the \$13,540.44 kept in the Archdiocese, a total of \$12,850 was distributed throughout the year to groups working with the poor.

SEVERAL OF the projects funded by the national office are featured in "Choices," a 10-minute documentary film available to parish groups through the Department of Religious Education, 131 S. Capitol Ave. and the Catholic Charities Office, 1515 S. Meridian St.

Other films and printed materials on poverty in the United States are available at both offices as part of the educational program conducted in conjunction with the CHD collection.

Right to Life affiliates meet here Saturday

INDIANAPOLIS—Indiana Right to Life, Inc. will hold a statewide meeting of representatives of its 23 affiliates here on Saturday, Nov. 16, at the Pilgrim Inn, 4514 N. Emerson.

The Committee for the Preservation of Life, an Indianapolis-based pro-life organization which recently affiliated with the state group, will host the meeting.

"The primary reason for meeting is to assess the status of the new Indiana Congressional delegation in relation to our legislative goal, that is, the passage of a Human Life Amendment. Our pre-election polling of all the candidates indicates that Indiana Congressmen remain overwhelmingly opposed to abortion on demand, and with very few exceptions, have gone on record as being in favor of a constitutional amendment," Mary R. Hunt, Right to Life president, said.

Plans also will be made for sending an Indiana delegation to Washington on January 22, the second anniversary of the abortion decision of the Supreme Court. Last year on that date, more than 20,000 people rallied in Washington to protest the decision.

Bishop Thomas Grady to head Orlando See

WASHINGTON—Auxiliary Bishop Thomas J. Grady of Chicago has been named to head the diocese of Orlando, Fla.

The appointment was announced here Nov. 9 by Archbishop Jean Jadot, apostolic delegate in the United States.

When he moves to Orlando, Bishop Grady, 60, will take over the See left vacant in June when Archbishop William Borders was transferred to Baltimore to succeed retired Cardinal Lawrence Shehan.

Father Richard Lyons dies at the age of 45

INDIANAPOLIS—A concelebrated Funeral Mass was offered in St. Peter and Paul Cathedral Tuesday morning for Father Richard Lyons, who died last Friday in Rochester, Minn., at the age of 45.

Archbishop George J. Biskup was the principal celebrant of the Funeral Liturgy, and Father Richard Smith preached the homily. Burial was in the Priests' Circle at Calvary Cemetery.

FATHER LYONS was on sick leave at the time of his death. His last assignment was at St. Ambrose parish, Seymour.

A native of Indianapolis, Father Lyons completed his seminary studies at St. Meinrad, where he was ordained in 1955. Before his appointment to St. Ambrose, Seymour, he served as associate pastor at the following parishes: Sacred Heart, Jeffersonville; St. Joan of Arc, Indianapolis; St. Augustine, Leopold; St. Mary, North Vernon; St. Francis Xavier, Henryville; and St. Gabriel, Indianapolis.

SURVIVORS INCLUDE three brothers: Father Thomas Lyons, pastor of St. Ann parish, Hamburg; Joseph C. and Donald E. Lyons, both

of Indianapolis; and five sisters, Mrs. Mary Helen Ulrich, Miss Lillian Lyons and Mrs. Joan Dowling, all of Indianapolis; Mrs. Betty Beal of California and Sister Theresa Agnes, Little Sisters of the Poor, Rennes, France.



FATHER RICHARD LYONS

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pope discusses woman's role



VATICAN CITY—Women will preserve and develop their distinct task primarily in the family, Pope Paul VI told the secretary general of the United Nations International Women's Year here. "Since the fundamental and life-giving cell of human society remains the family, according to the very plan of God, women will preserve and develop, principally in the family community, in full corresponsibility with man, her task of welcoming, giving and raising life, in a growing development of its potential powers," the Pope told Helvi Sipilä, an assistant general secretary of the UN.

Court upholds prison religion

WASHINGTON—The Supreme Court has let stand a lower court ruling which recognizes a religion begun by

prison inmates as a proper religion entitled to First Amendment protection. The religion is the Church of the New Song, named to form the acronym Cons. It was founded by Harry W. Threlkett, then an inmate at the federal penitentiary in Atlanta, and now imprisoned in Texas. The Court also refused to hear an appeal from two Iowa inmates who claimed that participation of Protestant and Catholic prison chaplains in parole recommendations was a violation of the First Amendment separation of Church and State.

Anglicans back joint statements

LONDON—The two agreed statements on the Eucharist and on ministry and ordination drawn up by the Anglican and Roman Catholic International Commission of Bishops and theologians have received the firm backing of the General Synod of the Church of England, the democratically elected assembly that is the Church's "parliament." Without any dissenting vote, the synod welcomed the two statements on Nov. 7. It commended them to the study of the Church at large.

Vatican blasts Jesus cover

VATICAN CITY—Vatican's City's weekly photo magazine lambasted a Catholic magazine which ran a front-page drawing of Jesus Christ wearing a business suit and "a certain sophisticated air of long-haired magnificence." L'Osservatore della Domenica said the cover of the new magazine, Jesus, confuses the image of Christ with—if you will pardon us—that of a model for a leading make of men's clothing.

Names . .

Dr. Robert E. Christin, who founded the federal government's Upward Bound Program for disadvantaged high school students, has been named seventh president of Marymount College in Tarrytown, N.Y. Sister Clare Dunn, C.S.J., 39-year-old Tucson teacher, was elected to the Arizona House of Representatives and became the first nun elected to a state legislative office in U.S. history. Dale Francis, former editor and publisher of the National Catholic Register, has joined the staff of Our Sunday Visitor as executive editor. Television comedian Flip Wilson's characterization of "Rev. Leroy" was denounced by delegates to the Tennessee Baptist Missionary Convention meeting in Knoxville. German Jesuit theologian Father Karl Rahner, 70, was presented the 18th Camplon Award of the Catholic Book Club at ceremonies held in New York City.



NOTE ANNIVERSARY—Mr. and Mrs. Albert Ernst marked their 50th anniversary on Oct. 27 with a Mass of Thanksgiving in St. Pius Church, Troy, followed by a family dinner hosted by their children and grandchildren. The couple has three children: Evelyn Crossley of Tell City; Frieda James and Ravilla Lyons, both of Charlestown.

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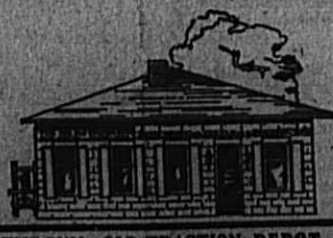
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THE TACKER

Ninety years young

BY FRED W. FRIES

Monsignor Albert Busald, pastor emeritus of St. Philip Neri parish, Indianapolis, celebrated his 90th birthday last Monday.

Research shows that he is only the second priest in the history of what is now the Archdiocese of Indianapolis to reach the status of nonagenarian. The other was the late Father John H. Scheefers, former pastor of St. Mary's Church, Indianapolis, who died in 1965 at the age of 92.

Monsignor Busald's career has spanned the lives of eight Popes and 17 U.S. Presidents, beginning with Grover Cleveland. Incredible as it may seem, during his 65 years as a priest, he has offered the Holy Sacrifice more than 20,000 times.

AFTER CONCELEBRATING Mass on Monday evening in his beloved St. Philip Neri Church, the venerable prelate was the guest of honor at a special testimonial dinner in the parish hall that bears his name. The dinner was topped off with the traditional birthday cake.

Among the concelebrants at the Mass was his cousin Father Carl Busald. Another cousin, Father Omer Eisenman, could not attend the liturgy, but was present at the dinner. Also attending the celebration were the nonagenarian's sister, Sister Albert Marie, O.S.F., who is presently residing at Little Flower Convent, Indianapolis, as well as several relatives from the Cincinnati area.

Long known as a "priest's priest" among his fellow clergymen, Monsignor Busald still offers Mass each morning in the chapel at St. Paul Hermitage, his retirement home. Father Athanasius Ballard, O.S.B., chaplain at the Hermitage, informs us that, weather permitting, he still takes a "constitutional" walk around the grounds every morning and afternoon.

SINCE HIS EYESIGHT is failing, he is no longer able to read with any degree of comfort, but Father Athanasius and other priest friends read his mail to him.

May we suggest that readers drop him a note or a Christmas card during the holiday weeks ahead. You can be sure that the gesture will be appreciated. The address is St. Paul Hermitage, 501 N. 17th St., Beech Grove, Ind., 46107.

FROM CLASSROOM TO CONGRESS—Young David Evans, newly-elected 6th District Congressman, who defeated long-time Republican incumbent William Bray, in the November 5th balloting, was a teacher at St. Andrew's grade school, Indianapolis, prior to taking a leave of absence to run for office. Earlier in his teaching career, Congressman-elect Evans, who has served as Extraordinary Minister of the Eucharist in his parish church of St. Roch, also taught at St. Ann's grade school, Indianapolis.

ATTENTION, NURSES—A Refresher Course for registered nurses who have been away from nursing for five years or more is being offered by St. Francis Hospital, Beech Grove. There is no tuition charge for the eight-week course beginning Monday, Jan. 6, 1975. Sessions will be held Monday through Thursday from 9 a.m. to 3 p.m. The classes will be conducted by the hospital's Department of Staff Education. Nurses interested in the program are asked to call 783-8151 for an appointment.

SCHACHTE FAMILY VOICES ITS THANKS—The family of Police Officer Robert Schachte, who was killed in line of duty three weeks ago while making a routine traffic investigation, has asked us to express their thanks and appreciation to the hundreds of persons who helped them in their bereavement. The message reads as follows:

"We wish to express our gratitude to the great number of people involved in the memorial services provided for our son, husband, and brother Bob. Without this participation on their part, even more problems would have been created. We have intended to contact each on a personal basis, where possible, to thank them. But we are sure that many are unknown to us and would want no recognition for their part, as they felt our loss as deeply as we do. To those who were inconvenienced by the long cortege through the city, our sincere apologies. We wish to thank His Honor, the Mayor, the Chief of Police, Bob's brothers in blue, especially those of the Edward Sector, the police chaplains, the Fire Department, Lieutenant Flack for his undivided attention to Dorothy's needs, the Usher and Johns Families, the clergy of Holy Trinity, the housekeeper, the U.S. Marine Corps and all of our friends and neighbors for all of their good deeds done for us in the time of our sorrow.

THE SCHACHTE FAMILY."

MEDIA APPEAL—Four members of the Archdiocesan Committee for the Campaign for Human Development will make radio and television appearances next week to boost the annual collection, Nov. 24, and to explain the workings of the anti-poverty campaign. William Mooney will be interviewed on the Jim Gerard Show, 12 noon, Monday, Nov. 18, Channel 6; Father John LaBauve, chairman, will be heard on Radio Station WXLW's Carolyn Churchman program, 9:30 a.m., Friday, Nov. 22; Father John Beltans will be on Indy Today, 9 a.m., Friday, Nov. 22, Channel 8; and Father Donald Schmidlin will appear on the Aware program, 11:30 a.m., Sunday, Nov. 24, Channel 6.

FOR TEEN-AGE GIRLS—Our Lady of Grace Convent in Beech Grove is planning what they call a Religious Experience Week-End for young ladies aged 16 and older. Scheduled for Saturday and Sunday, Nov. 23 and 24, the project is designed to provide a low-key, relaxed contact with convent life. And, believe it or not, the whole deal is free, meals included. If you girls would like further details, drop a note to: Week-End Committee, Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove, Ind., 46107, or, better yet, call 787-3287.

ANOTHER ENTRY—We have another entry in the Women Parish Council Sweepstakes: Mrs. Leo Kesterman served in the office at St. Peter parish, Brookville, during the 1972-73 term. Incidentally, she is currently serving as treasurer of the Archdiocesan Council of Catholic Women.



FATIMA SPEAKER—Father Lawrence Moran will direct an Evening of Praise and Thanksgiving to be held Monday, Nov. 25, at Fatima Retreat House. Reservations for the event, which is open to both men and women, may be made by phoning 545-7681.

Catholic Alumni to hold party

INDIANAPOLIS — The Catholic Alumni Club will hold an informal party from 8 p.m. to midnight, Saturday, Nov. 16, at the Chateau Le Mans Clubhouse, 42nd and Post Rd.

Especially invited are new and prospective members. The club is a social and service organization of single college graduates who are practicing Catholics. Membership, however, is not limited to college graduates.

Newly-elected officers, who take over Dec. 1, are Monte Jines, president; Ralph Suntum, men's vice-president; Henrietta Godich, women's vice-president; Bill Yudi, treasurer; Jane Perry, recording secretary; and Mary Schmalz, corresponding secretary.

Additional information regarding the club may be had by phoning Alice Morton, 897-3704.

INDIANAPOLIS
Calendar
of Events

SATURDAY, NOV. 23
Social at St. Gabriel school cafeteria, 6000 West 34th St., beginning at 7:30 p.m. Door prizes.

SUNDAY, NOV. 24
Card Party sponsored by Little Flower Auxiliary, Knights of St. John, in Little Flower auditorium, 13th and Bosart, 2 p.m.

SOCIALS

MONDAY: St. Ann, 8:30 p.m.; Our Lady of Lourdes, 8:30 p.m. TUESDAY: St. Bernadette, 8:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 8:30 p.m.

THURSDAY: St. Catherine's parish hall at 8:30 p.m.; Scecina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 8:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. SATURDAY: Knights of Columbus, Council No. 437, 8 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 8 p.m.; St. Philip Neri parish hall at 5 p.m.

Father Raabe to be speaker

INDIANAPOLIS — Father Donn Raabe, associate pastor of Little Flower parish, will direct a Leisure Day program for young mothers on Tuesday, Nov. 19, at Fatima Retreat House. The theme of the 9 a.m. to 2 p.m. program will be "The Religious Dimension of the Housewife." There will be conferences, open discussions and the celebration of the Eucharist. Adult and teen-age baby sitters will care for pre-schoolers accompanying their mother. Additional information may be had by phoning 545-7681.

Don't alibi food crisis, Pope tells parley

(Continued from Page 1)
not a form of warfare to impose a restrictive demographic policy on nations, to ensure that they will not claim their just share of the earth's goods?"

THE POPE, who was greeted with subdued applause before and after the speech, made several other major points. Among them were:

- A world fund, drawn mainly from reduced arms expenditures, should be created to combat the world hunger problems;
- Some "serious errors of orientation" on the part of wealthy and technologically advanced nations must be corrected to lessen the gap between the world's 'haves' and 'have nots';
- Developing nations

must re-emphasize agriculture;

- Wealthy nations must "break with a consumption which is excessive."

The Pope, seated before a tapestry of the Resurrection, called for a "radical revision of the underestimation by the modern world of the importance of agriculture."

production." He called for a "positive will not to waste thoughtlessly" the world's goods.

The Pope said Jesus Christ gave an "excellent lesson in thrift" when he ordered that the fragments of loaves and fishes be collected after He fed several thousand persons.

Dinner-Concert

INDIANAPOLIS — The Indianapolis chapter of the St. Mary-of-the-Woods College Alumnae Club will present the college Madrigals in a benefit Dinner-Concert at 6:30 p.m. Saturday, Nov. 23, in the Hook's Trophy Room, 2800 Enterprise St.

Proceeds will go into the Bernice Brennan Smith Scholarship Fund. Reservations, which are due Nov. 17, are being taken by Mrs. Richard L. Wellman.

D of I Circle plans pitch-in

INDIANAPOLIS — The Indianapolis Club of Church, Business and Professional Women will join members of the Mother Theodore Circle, Daughters of Isabella at 6 p.m. today (Nov. 15) in the Knights of Columbus Hall, 13th and Delaware Sts. Members are asked to bring their favorite dish to this pitch-in affair.

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Campaign Collection Sunday, November 24

CAMPAIGN FOR
HUMAN DEVELOPMENT

Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Scrapping over food

One bright spot in the gloom of present and impending food shortage is the news that normal autumn rains are falling in the parched regions of Africa's sub-Sahara. A fair, if not abundant, harvest is expected in the weeks to come.

Moreover, if the prolonged drought can be further abated by rains next year and for a few more years after that, some semblance of normality may be restored to the ravaged peoples of such countries as Niger, Mali, Chad and Mauritania.

That normality, of course, is nothing to be envied, consisting as it does—even in the best of times—of existing on the edge of want. Thus, when natural disaster of any kind strikes, victims by the thousands fall with the first punch. In a way, they are the lucky ones. The unlucky ones take a long time to die. In droughts, that may mean suffering years of severe malnutrition until they fall prey to disease.

So the news from the African Sahel is promising; tentative, yes, but still containing a glimmer of hope that the luxury of subsistence may be reclaimed. And along with the crop forecasts, there is relief of another kind. It comes in the form of a good word for the United States—a novelty these days, what with the drumfire of criticism rolling forth from the United Nations-sponsored world food conference.

The past week or more in Rome, we have been ripped up one side and down the other by friends and enemies alike. We have been denounced for our gluttony and our selfishness. Not unexpectedly, we have become the tight-fisted villain of a scenario we ourselves commissioned.

But that is in Rome. In parts of Africa, it is a different story. Henry Kamm, writing in the New York Times on Nov. 10 about a two-month tour of the seven Sahelian nations, reported another view of the United States.

Lest we forget, it is the

United States that has been the principal donor of food and other assistance to Africa's drought-stricken regions. But that should come as no surprise since the United States in the past decade has supplied an estimated 85% of the food needs of the underdeveloped world. Somehow, that simple fact has been overlooked in recent weeks, except in some of the places visited by Kamm.

"The United States gave us more substantial help than we expected," an official of the Mauritanian government told the Times correspondent. "It agreeably surprised a population force-fed on anti-imperialist propaganda."

The United States has contributed more than 40% of the food received by Mauritania in the last two years, more than 70% of the food received by Mali.

"Maybe the amount of help given does not satisfy the people of the United States," Mali's defense minister told Kamm, "but as far as the Government of Mali is concerned, I affirm that it could not be better."

The president of Niger described the assistance of the Arab world as "infinitesimal compared with the United States and the European community." A high Senegalese official remarked that "the Communist powers have done almost nothing in the drought crisis and allow themselves an easy conscience by saying that the West, not they, was responsible for the results of colonialism."

So it went with Kamm, in country after country. The officials were not always appreciative of American help, by any means. Our motives and our politics were questioned. Nonetheless, at every turn there was a realistic acceptance of the fact that, in time of trouble, it is the United States, more than any other nation, that can be counted on for help.

That same realism is conspicuous by its absence at the world food conference in Rome.

Retorts from a columnist who disagrees

BY MSGR. GEORGE G. HIGGINS

Three recent items in the Catholic press raised certain questions which I should like to air, for purposes of discussion, in a single column.

The first item was a National Catholic News Service report on a speech delivered in San Diego, Calif., by Father Virgil Blum, S.J., president of the Catholic League for Religious and Civil Rights. "Most Catholics," Father Blum told a convention of Catholic school administrators, "are politically simplistic. They vote for the party, not the issues. Therefore the Democratic party and the AFL-CIO can 'twist a broken bone into the flesh' of Catholics without loss of votes."

I am not sure I understand what Father Blum was driving at in his pointed reference to the AFL-CIO. Presumably he meant to suggest that the federation's position on aid to parochial schools reflects a spirit of anti-Catholicism on the part of its leadership. Since the president and many of the top officers of the

federation are themselves members of the Catholic faith, I am somewhat perplexed by this unsubstantiated allegation. That is to say, it's one thing to disagree with the AFL-CIO on aid to parochial schools or any other public issue, but something else again to accuse its leadership—without a shred of verifiable evidence—of being anti-Catholic.

THIS KIND of off-the-cuff rhetoric tends to suggest that the people in charge of the Catholic League for Religious and Civil Rights may be suffering from a bit of a Catholic inferiority complex. I hope I am wrong, but in any event, I have no intention of associating myself with the league until it comes up with a more precise definition of what it means by anti-Catholicism and shows a greater willingness to dialogue with the "opposition" on controversial public issues before raising the specter of religious bigotry.

The second item is a paragraph in the National Catholic Reporter's 10th anniversary editorial. On the whole, it was excellent but, in my opinion, the concluding paragraph was rather corny. It reads: "Before we left New York for Rome, we (the editor of NCR)

made our regular pilgrimage to St. Patrick's Cathedral. In the back on the way out, we noted two money collection boxes. One read, 'for the upkeep of the Cathedral.' The other, 'For the poor of the world.' You know, I believe, where we put our money."

INSTEAD OF trying to explain in simple declarative sentences why this rhetorical flourish struck me as being rather stuffy and self-righteous, let me recast the paragraph to read: "A few weeks ago, upon my return from Rome (where the editor of NCR was also sojourning following his annual pilgrimage to St. Patrick's Cathedral; I found in my mail two letters which called for an immediate soul-searching reply. One read: 'Your subscription to NCR has expired. Kindly remit \$12 by check or money order at your convenience.' The other read: 'Millions of people are starving in the Sahara. In your charity, could you spare a contribution of \$12 to alleviate their plight? You know, I believe, where we sent our money.' Enough said?"

THE LAST of the three items I should like to discuss is Father Andrew Greeley's characteristically

thought-provoking article, "The Next Ten Years." In the same 10th anniversary issue of the National Catholic Reporter, Father Greeley predicts that within 10 years there will be an increase in the number of "communal Catholics" in the United States. He describes them as people who care little about the Church as an institution, but are committed to Catholicism and to understanding it as experienced in this country.

I have no particular reason to disagree with Father Greeley's prediction. Purely for purposes of discussion, however, I should like to raise one question about his article. If I have understood the article correctly, Father Greeley's "communal Catholics" are very highly educated. He says they are all professionally competent and that the ones he knows are "journalists, writers, politicians, administrators, research scholars or some improbable combination of these roles."

My question is: How typical of the American Catholic community are these "professionally competent" communal Catholics? My own guess (and it's only a guess) is that they represent a small percentage of the Catholic population in this country.

DALE FRANCIS SAYS

You make difference in poverty campaign

BY DALE FRANCIS

The slogan of the Campaign for Human Development is "You Make the Difference." That's really true. In the valuable service that the campaign gives in the nation, you are the one who makes it possible. The officials are "only stewards of the money you offer. If you give, they can carry on the work. Without you, nothing is possible. You really do make the difference."

A couple of years ago there was a small hassle raised by some people who said that the Campaign had made grants to organizations that held positions opposed to those held by the Church. For example, some organizations that were helped, it was charged, favored abortion.

Now you must understand this charge. No one ever charged that the Campaign aided projects that were in support of abortion or other positions in opposition to the teachings of the

Church. Those who make the grants are careful to make certain this does not happen. The charge was that help went to projects of organizations that might in other projects support things not in harmony with the teachings of the Church.

THERE MAY HAVE been some validity in these charges, although the incidents would have been rare. The Campaign exercises real care in making its allocations. The money you give never goes to projects that are in any way in conflict with your religious convictions. The Campaign can and does make certain of this.

What it can not possibly do is to query each organization and its leaders on all their personal positions on matters unrelated to the project for which the grant is made. It may sometimes happen that a perfectly acceptable project is supported and the organization has views unrelated to the project that would not be acceptable. But even these situations are rare. The fact is that when you give to the Campaign for Human Development you will be helping projects carefully chosen to make

certain they will help people help themselves.

In the last three years I have carefully gone over the allocations made by the Campaign. What impresses most is the tremendous breadth of the grants. They have gone to people of all races, all nationality groups, even all religions—for there is no religious test in making the grants. They are given to those whose needs are greatest and the prospects for meeting those needs are best.

WHAT'S MORE, those grants have covered every part of the nation. They have gone to organizations in urban areas and rural areas. They have gone to projects for children and for the elderly. They have gone to programs for training parents, for educating the unschooled, for rehabilitation, for bringing a community water when it has no central supply.

I don't know that every project helped has worked out perfectly. I would expect that there have been failures. But what I can say for a certainty is that the Campaign has acted responsibly in the stewardship of the money you give it and it has

made the scope of its help the broadest possible.

So we come to the question of why you should give. One thing I've heard most often is that some people can't figure why Catholics should be doing this. After all, they say, we pay taxes and the government is helping people.

BUT the government is not helping the kind of organizations that the Campaign helps. The government is too big, too impersonal and it can't be worried about whether or not 50 families in a little town have an inadequate water supply. The Campaign helps people who otherwise would have no help.

You don't need to be told, of course, that we as Catholics are called by our very faith to serve others. Our Lord said that as we help the least of those among us we help Him. We as Catholics must live a life of prayer, must seek always to come closer to Him. But if our lives as Catholics are only on the spiritual level, they are not fully Catholic. We must always help others. Whether they are of our faith or of our race or of our nationality does not matter. We must show our love for Jesus by our love for others.

SETBACKS IN THE SUPREME COURT

Anti-Catholicism: how much of a problem?

This is the first of a three-part series on anti-Catholicism written by two members of the staff of the Florida Catholic and distributed by National Catholic News Service.

BY RAY ARMSTRONG AND HENRY LIBERSAT

Anti-Catholicism—Is it on the rise or a dead issue?

The question was raised recently in an article in Catholic Trends, a publication of NC News Service. It has also been getting rather nervous responses from nationally syndicated Catholic writers during the past few months.

Catholic Trends quotes Michael Novak writing in Commonweal, June 28, as saying, "Anti-Catholic sentiment is once again on the increase; the ancient and traditional nativism has never died and has not faded away."

THE HOSTILITY focuses on what he calls the "Catholic agenda," which, in the mid-70s, has among its concerns

even these elements are paid for by the congregation and it seems proper the individual offerings ought to have nearly an equal place with the symbolic offering.

I think it should be remembered that many of these weekly gifts are made at a very substantial sacrifice by some families or individuals. While immediately stuffing the collection into money bags or whisking it off to the sacristy may show a proper disdain for the material world (or protection thereof) it does not say much for the spiritual motivation of the people who gave the money.

Also, it is just not good psychology to suggest, by this abrupt removal from the framework of the liturgy, that this personal giving is not very important after all. People do not give generously when they feel their gift is slighted.

In this same vein, I also feel that it is liturgically unacceptable for the priest to plunge ahead with the Mass before the ushers have had time to return to the altar with the collection. Here again, this seems to be a denigration of what the people have given.

I agree with a priest, who when discussing this matter, said to me, that down playing the contributions of parishioners during the Mass is a holdover from the days before Vatican II, when our Catholic people were expected only to pay up and shut up.

George B. DeKalt

Bloomington, Ind.

aid to private schools and pro-life legislation. The rejection of these issues by Congress and the Supreme Court has, according to Novak, frustrated Catholics beyond measure.

Some will view one of the most recent rulings by the United States Supreme Court, holding that states need not provide school buses for private school pupils, as an anti-Catholic tremor.

The court's decision seems to fall but little short of praising Missouri's "high wall" of Church-state separation, which the court stated was sufficient reason for denying public safety benefits to private school children.

In his dissenting opinion Justice Byron White suggested the possibility that the state may indeed be in the process of becoming an adversary of religion.

One who sees anti-Catholic hostility in rulings of the high court is Jesuit Father Virgil Blum, professor of political science at Marquette University, Milwaukee, and a founder of the Catholic League for Religious and Civil Rights.

The "child benefit theory" under which the court has operated for 40 years is being phased out, Father Blum says. That theory maintains that the government can directly aid the school child or the parents without aiding the school the child attends.

FATHER BLUM contends that the Nyquist case (1973) and the Lemon case (1971) were crucial in bringing about the demise of this theory.

In Nyquist, the court used a religious test to come to its conclusion: "Economic benefits flow primarily to parents of children attending sectarian schools."

In Lemon, according to Father Blum, the court, noting that Catholics operated most of the county's Church-related schools, said that Catholics may not exercise their right to seek educational benefits because of the potential religious division it would cause.

Do such judicial decisions indicate an anti-Catholic bias in America? Or might they provide the basis for a new attack on the "Catholic agenda?"

The views of several prominent Catholic, Jewish and Protestant observers across the country were sought in an effort to answer this question.

THOSE WHO hold that the fears are unfounded maintain that whatever anti-Catholicism exists is but a residue from past generations.

Respondents who see something rather more sinister on the horizon point to the recent Xerox Corp. booklet, "Population Control," which charges the Catholic Church with crimes against humanity and with dooming many "to a life of misery and suffering" by its stand against artificial birth control measures.

Before assessing the responses, it is worthwhile to take a brief look at "nativism" as it has appeared in our history.

Nativism in its broadest form is understood as an intense dislike for a given minority on the ground of its foreign connections. Those who are different—by virtue of language, customs or religious affiliation—have been viewed as a threat to those with roots deep in the American soil.

Historians agree that nativism is a twisted patriotism, one based on a denial of freedom, an unthinking conformity. It is the very antithesis of the American dream which is that ability to amalgamate all men's talents and thus overcome any challenge.

Catholics became an always available target because of their indisputable allegiance to the Pope; blacks because of their skin color; Poles, Chicanos and Irish because of their culture.

THERE WERE outbreaks of nativism in the 1830s because of the "Awful Disclosures of Maria Monk," a book about sexual perversions in convents; in the 1840s, due to the immigration of over a million Irish to our shores; in the 1850s, with the rise of the Know

(Continued on Page 5)

LETTERS TO EDITOR

Questions political savvy of liberals

To the Editor:

Dean Shaffer in a Letter to the Editor of Nov. 1, points out that the Catholics have "an unerring instinct for (political) failure," and then proves the point by his own letter.

Now that Sen. Bayh is safely back in office for another six years, I wonder how quick he is going to be in acting on all the promises he made to his liberal Catholic friends to do something about abortion?

Of course, it was a major element of the Bayh campaign to defuse, as much as possible, the pro-life sentiment which exists among Catholics and Protestants (yes, Dean Shaffer, even Protestants). On the basis of the election we can see that he did a masterful job, fooling Catholics into thinking that it was possible to be pro-ERA (which is anti-life by implication) and pro-life at the same time.

I can't say much for Lugar, who probably ran the most inept political campaign since Roubidoux. He never made pro-life an issue which is one

reason why he is still mayor. Yet, in the issue of the right to life of the unborn he was the better candidate.

A serious question must be faced by all of the liberal Catholics who think so highly of people like Bayh and the social democratic philosophy: If the killing of the unborn continues and the Constitution is too cumbersome to amend, where does that leave you and the precious "system" of the welfare-state which you believe in? Up the creek without a paddle, I'd say.

Blaming the mess on the pro-life movement is no good, but liberals will have to make some sort of excuse.

Tim Hunter

Indianapolis

Says liturgy slights people's offering

To the Editor:

An avid fan and admirer of Msgr. Bosler's "The Question Box," I read in The Criterion (Nov. 1) his response to a question from a reader who felt that the Offertory collection should be taken up to the altar rather than be stuffed into money bags in the back of the church.

I thought that the reply was certainly adequate, but I have felt for a long time that this matter merits much deeper study than it has had in the past. Indeed, I feel that it is worthy of being included in the various liturgical reforms under consideration by the Archdiocesan Liturgical Commission. Many Catholic lay persons share the feeling with me that there is a need for an upgrading in the liturgy of this very real offering of the people. In most Protestant traditions, it plays a far more active role in the service, the minister himself often accepting the monetary gifts of the people from the ushers. Some even place these offerings on the altar and a prayer of thanksgiving is recited.

While the bread and wine symbolize what we offer to God, in actuality,

The CRITERION

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QUESTION
BOX

What happened to old-time Catholic?

BY MSGR. R. T. BOSLER

Q. Referring to your discussion of all the different kinds of Catholics, conservative and progressive, isn't it interesting that until 1962 there was only one kind? There is another one not mentioned by you: the true, original Catholic who no longer attends the New Catholic Protestant Church. The Church Christ instituted was everything for them and still is. The modern, progressive, humanist, man-made variety of today is for that type of person, as it was for Martin Luther! And how welcome they are to it. You are able to say what you please in your column, as are the apostolic [sic] Bishops, with no rebuttal. Now let's see if you will print this letter, unchanged, in your column. I desire no reply to a question, just a chance to be heard. So many cowards are afraid to print the truth now.



The Orthodox has held so tenaciously to tradition, and yet no other has changed more in structure and the manner of explaining what was revealed in Jesus Christ than the Roman Catholic Church, as she became identified with the Roman Empire, then Feudalism, the Renaissance and Monarchy. Each change was a traumatic experience for those who lived through it and usually spawned splinter groups who broke away from mother Church because she seemed no longer the same. We are going through the experience today, as the Church at last is slowly adapting to the democratic way of life. The Church that emerges will not look, think or act like the Church of the Middle Ages or of the 18th century. There is no life without change and growth. Vatican II and its aftermath is

satisfying proof that the old Church is alive.

It is not correct to say that until 1962 there was only one kind of Catholic. There have always been progressive and conservative thinkers in the Church, and progressive popes have succeeded conservative ones. There have always been several theologies and strong theological differences in the Church, and these surface during general councils. There were vast theological differences at the Council of Trent; practically all of whose decisions were compromises. The same was true of Vatican Council I and II.

Those of us who grew up in the first half of this century lived in an unusual period of Church history, when a strict censorship was imposed on theologians and biblical scholars because of the heresy of modernism, which was considered by Rome an enormous threat to Christianity. As this was gradually lifted and theological and biblical speculation was again encouraged, the way was prepared for Vatican Council II.

THE CHURCH AND I

What's life all about?

BY F. J. SHEED

We cannot be content to wonder why Christ chose to entrust to men the gifts of Truth and Life by which we are to walk the Way which is himself, and leave it at that. We must look long and hard at the gifts. They are ours for the taking. But do we see any point in taking them? Truth, for instance. Men have died for it. What were they dying for? Would we ourselves think it worth dying for?

I have urged, ad nauseam I fear, the intense practicality of the question: What is life all about? If a man does not know why he is here or where he is supposed to be going, then he can only play his life by ear. The obviousness of this seems fairly to glare at me. Yet people look at me as if I insisting upon it were some odd obsession of my own. Certainly I never hear anyone else ask it; even the existentialists I know are not sure.

(Continued on Page 6)

Q. According to the Bible, drunkenness is sinful. Why then do Catholic organizations (the Knights of Columbus in particular) sponsor activities such as New Year's Eve parties where alcohol is readily available and so-called "good" Catholics drink heavily to the point of intoxication?

A. According to the same Bible, Jesus changed water into wine at a wedding party where the guests seemingly had already freely imbibed, "for the wine was running low." Drinking to excess may be sinful, yet alcoholic beverages in themselves are not forbidden but are some of the pleasant aids God has given us to make life more bearable. Many church organizations sponsor New Year parties because people want a place to celebrate where there will be fewer excesses. Excesses there are going to be, for alcohol is a problem for many people. We are not going to eliminate this problem by forbidding the use of alcohol to everyone, but by teaching our children how to drink and warning them that some can be as allergic to alcohol as others are to penicillin.

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Our Lady of Grace Open House set Sunday

BEECH GROVE, Ind. — The annual Open House at Our Lady of Grace Academy, Beech Grove, is set for Sunday, Nov. 17, from 1:30 to 4:30 p.m. Prospective high school students, their parents and friends are invited to attend.

The Academy is a private all-girls' school under the administration of the Sisters of St. Benedict. Our Lady of Grace Convent, Sister Louise Hoelzel is principal. The present enrollment is 261. Beginning with the 1975-76 school year the school will be open to day students only. There will be

no boarding facilities.

Both vocational and college preparatory curricula are offered at Our Lady of Grace. The school has a first-class commission from the Indiana State Department of Education. It is also a member of the IHSAA.

The 28-member faculty is comprised of the Sisters of St. Benedict, one priest, and 12 lay teachers.

To be admitted to the Academy, a prospective student must take an entrance examination. The examination will be given on Saturday, February 1, 1975. This examination will be a week earlier than that given by other schools in the area because of a conflict with the Academy's annual Spaghetti Social on February 9. Students may register

Sunday to take the examination.

Academy students will conduct visitors on tours of the school during the three-hour Open House. Faculty members will be available to discuss educational programs and opportunities with visitors. At the conclusion of the tours, refreshments will be served in the cafeteria.

For further information, call the school office between 8 a.m. and 4:30 p.m., at 786-1798.

CHILI SUPPER

INDIANAPOLIS — The Parents Club of St. Ann's School will sponsor a Chili Supper on Saturday, Nov. 16, from 5 p.m. to 9 p.m. The school is located at 2839 S. McClure St.

Anti-Catholicism

(Continued from Page 4)

Nothing political party. During the 1880s some Americans began to recognize the power in the hands of Irish political bosses and the potential power of Catholic-led labor unions. Reaction was swift on the part of the nativists who formed the American Protective Association (APA), a vicious anti-Catholic political organization. The APA ascribed the Panic of 1893 to papal plots.

The chief nativist outbursts in the 20th century led

to harsh immigration laws which still stand and the rise of the Ku Klux Klan and such splinter groups as the American Nazi Party, the John Birch Society and the White Citizens Councils of the South during the 1960s. Perhaps overt anti-Catholicism is past. Perhaps the presence of Pope John XXIII and the election of John F. Kennedy ended it; but perhaps they only produced a temporary euphoria and a subsequent dropping of defenses by Catholics.

NEXT: The Experts Speak

Guest Tea

INDIANAPOLIS — The Newman Guild of Butler University will sponsor its annual Guest Tea at 1 p.m. Tuesday, Nov. 19, in the Holcomb Garden House.

Honored at the tea will be past presidents of the Guild and the mothers of new students. Mrs. Carl W. Little, Guild president, will serve as principal hostess. Speaker will be Jim Mathis of Channel 6, WRTV.

Play scheduled

INDIANAPOLIS — Roncalli High School will present "The Miracle Worker" at 8 p.m. Friday and Saturday, Nov. 15 and 16. Senior Diane Stumpf plays the role of Helen Keller.

Indianapolis

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RECONCILIATION BETWEEN MAN AND NATURE

PART ONE

BY FR. WALTER BURGHARDT, S.J.

Recently the social philosopher and psychoanalyst Erich Fromm was interviewed by a New York newspaper. He had come to this country in the early 1930s, an exile from Hitler's Germany, hopes high for life and work in a vibrant America. Forty years later, he fears for his adopted country. "The United States is not yet entirely in hell. There is a very small chance of avoiding it, but I am not an optimist."



Why this gloom? One reason is what Fromm calls our "unrestrained industrialism." After World War II, America's industrial machine spewed an endless flow of motor cars and pleasure boats, refrigerators and air conditioners, barbecue pits and heated swimming pools. Such incredible excess of material things, Fromm claims, (the machine process) has minimized man, made his own life seem unimportant to him. "We have grown soft from it at a sacrifice of, what shall I call it, the soul." And, on the whole, we "have accepted the logic of machinery, which is to demonstrate how machinery works. The ultimate purpose of making a gun is to fire it."

IN CONSEQUENCE, "America has become the world's most destructive society." Not only have we bombed Vietnam back to the Bronze Age. "Our society is also internally destructive."

Pollution goes on

In the last decade or so, a million people have been killed in highway accidents. We produce cars with built-in obsolescence. Knowing the possible dangers, we continue to pollute the environment. And we subsidize violence on the screen—movies in which human life is depicted as brutish and cheap" (cf. New York Times, Dec. 15, 1973, p. 33).

I have analyzed three ruptures that call for reconciliation: rupture between man and God, within man himself, between man and man. Now I take up a fourth facet of human disunity, a rupture Dr. Fromm has in mind, the rupture between man and nature, between man and things. I shall probe two problems: (1) what

this rupture does to us, and (2) what this rupture asks of us.

First, then, what is this rupture between man and nature? By "nature" I mean all that is not man or God. Till recently, you and I have pretty much taken nature, things, for granted. There they were—air and ocean, coal and natural gas, aluminum and oil, steel and salmon, wheat and milk and eggs, cars and boats and planes, drugs and electric lights—there they all were, in their natural state or the fruit of American know-how, at our disposal now and forever.

Oh yes, much of it was hostile, had to be subdued; some of it belonged to others, had to be carried enslaved across continents; but when the chips

Ingenuity scores

were down, nothing could resist American ingenuity. What we wanted we could have.

One tradition even boasted that such consistent success, such material prosperity, was a sign of God's election: we are a chosen people. All enemies would fall before our blessed might; not only ensouled peoples but the soulless soil, the bowels of the earth and the limits of outer space.

SUDDENLY ALL THAT changed. No longer could we take nature for granted. Each day a new headline horrified us, terrified us: "Last Pocket of Clear Air in United States Disappears"; "World Oxygen Level Threatened by Pesticides"; "Air Pollution Will Require Breathing Helmets by 1985"; "World Losing Water Pollution Battle Despite Stepped-up Control Efforts"; "Chemical Fertilizers Called Threat to Water Resources"; "Millions Face Threat of Starvation"; "World Food Supplies Seen Running out by Year 2000"; "Experts Say Human Race May Have Only 35 Years Left" (cf. Karl Menninger, *Whatever Became of Sin?* p. 121).

In fear, we looked at nature with new eyes, fresh awareness. I looked at human excrement pouring into the Hudson River, and I smelled not waste but death. I breathed deeply, coughed, and no longer found humor in the joke: "When does the snow get dirty in New York City? At 10 thousand feet."

I read that autos occupy more space in America than do people, and I felt

strangled. I saw a tree felled in a few short moments, and I remembered that the tree had been centuries ago-growing. I watched the Arab-Israeli crisis unfold, and realized that this winter our children and our aged might be cold, might freeze. I saw a lady look wistfully at chuck beef in a market, and the ceaseless surge in living costs became more than a statistic. I heard that, to power western cities, Navajo land would be strip-mined, and I thought of the horror that is Appalachia.

APPALACHIA . . . Is it possible that Appalachia is, in miniature, America in the year 2000? "Every year Americans junk 7 million cars, 48 billion cans, 20 million tons of paper. Our industries pour out 165 million tons of waste and belch 172 million tons of fumes and smoke into the sky. We provide 50% of the world's industrial pollution. An average of 3,000 acres of oxygen-producing earth a day (1,000,000 a year) fall beneath concrete and blacktop. The average American puts 1,500 pounds of pollutants into the atmosphere each year. Furthermore, there is no end in sight" (Richard A. McCormick, S.J., "Notes on Moral Theology: April-September, 1970," *Theological Studies* 32 (1971) 97).

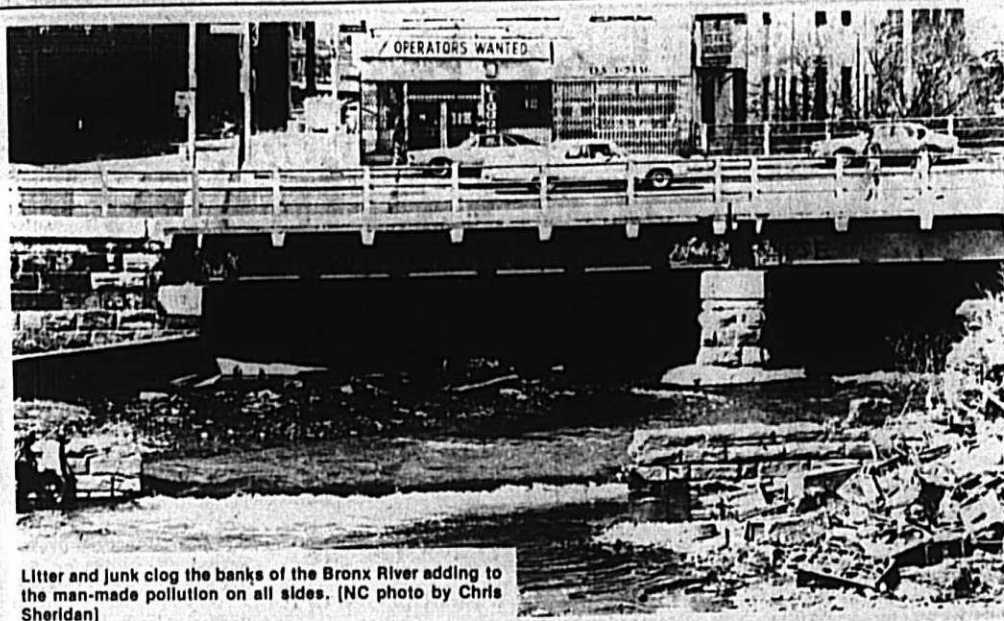
In all these facts and figures, what I find frightening is that we are enlarging the enemy that exists between man and his earth. It is as if we began with the curse of God in Genesis, "Cursed is the ground

Nature strikes back

because of you" (Gen 3:17), experienced how reluctant nature often is to serve us, vowed that with our know-how and our power we rational creatures would enslave the irrational, and then carried our vow relentlessly to its logical conclusion.

We have conquered the earth; it is subject, or soon will be, to our every will and whim. Only . . . the slave has turned on his master; cold reason is no longer in control; out of the nonhuman we have fashioned a monster, and the monster threatens to strangle us. The rupture that sin spawned, hostility between man and his environment, is reaching the point of no return. I can only hope that you are as frightened as I am.

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Litter and junk clog the banks of the Bronx River adding to the man-made pollution on all sides. (NC photo by Chris Sheridan)

'Old George' had a point

BY FR. PAUL F. PALMER, S.J.

"Old George" was a man of culture in the root meaning of the word, but the only thing polished about him was the top of his head. A farmer, the only thing that he couldn't cultivate or grow was hair.

Well read, but only in the Bible and in the Baltimore Catechism which he began to memorize from the day he asked to be received into the Church. George was a natural philosopher. "Now you take this modern farming," he began, "these big tractors with their ploughs dig too deep, they scar the earth. In the old days the man with his horse and plow, they caressed the earth."

"Caress the earth," what a lovely expression coming from an old man whose back was bent from laboring in the fields from the day he had left an orphanage to become a hired hand. But the word "caress" reminded me of a talk given by a learned colleague and fellow contributor to these pages, Father Walter Burghardt. The Latin word "colere" from which we derive such English words as cultivate, culture, cult or worship, is the word used by the Latin Bible to describe Adam's task of "cultivating" the earth.

AS FATHER BURGHARDT expressed it, Adam's vocation was to "cultivate" his garden, to "cherish" his woman, and to "worship" his God, all variable translations of the single word "colere." Common to all three translations is the idea of reverence. A man of reverence is a man of culture, and "Old George" like Adam before the Fall was all of that. I believe it was Chesterton who said: "Satan is Satan because he is irreverent."

The world today is faced with an ecological crisis, but I am beginning to wonder whether the crisis is not basically theological. When people use religion without being religious, when people use the bodies of others without really loving anybody, when people subdue nature to their selfish use and in doing so abuse it, are they not lacking in reverence?

The book of Genesis tells us that part of the penalty visited upon man, as the result of Adam's rebellion against God, would be the refusal of the earth to yield willingly and graciously to the will of man. "Cursed is the ground because of you; in toil you shall eat of it all the days of your life. . . . In the sweat of your face you shall eat bread until you return to the ground" (Gen. 3:17, 19).

THIS STRANGE SHARING of nature, in the sin of the first man, and its consequences for both nature and man, is developed by the Apostle Paul into a theology of redemption or reconciliation that encompasses both

in fact—which strikes me most about mankind according to Proust."

Proust apart, putrescence apart, it is not a bad picture of mankind today—a gaping hole, "chasm and emptiness," God not necessarily denied but not adverted to.

A universe ultimately meaningless can be mapped by science, its meaninglessness rationalized as philosophy. Science, philosophy, ideology are three ways of playing life by ear; for neither the philosopher nor the political reformer even pretends to know why the universe exists or where the road of life leads, and the scientist actually builds his system out of not knowing.

Christ, and only he, throws light upon life's whole meaning. But a Christian can settle into a routine—of truths not denied, sins repented, Mass attended, sacraments frequented—without a thought of life's whole meaning, or of the luxury of living in the light. The pious coma in which we tend to read or hear Scripture can spread its protective cover over the whole of our life in Christ. Yet every so often down in the plety something stirs. No grace could be more actual than the stirring. It would be a shame merely to wait until it passes off.

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man and his world. "The Father has manifested His mercy by reconciling the world to Himself in Christ," "making peace through the blood of His cross with all that is on earth or in the heavens" (cf. 2 Cor. 5:18; Col. 1:20).

It is in the context of nature's redemption that Paul can say: "We know that the whole creation has been groaning in travail together until now" (Rom. 8:22), and speak of a restoration in which God "will unite all things in Christ, things in heaven and things on earth" (Eph. 1:10).

The agony of nature is deeper today than it was when Paul wrote. Our streams and rivers and oceans are choking for want of oxygen; large areas of our land have been strip-mined of their adornment; our skies have been turned into smog, obscuring or blotting out the sun; while the very air we breathe is the bearer of toxic pollutants that suffocate rather than sustain all life.

Man is still battling those never-ending conflicts with nature

BY GERARD A. POTTEBAUM

Has a day passed when you haven't talked about the weather? At least thought about it? Even with our air-conditioned summers and insulated winters, we still find ourselves watching the TV weather report, complete with frontal systems, pollution index, barometric pressures, and what the coldest or hottest day this has been in recorded history.

The weather is one of those lowest-common denominator experiences. When there's nothing else to talk about with someone, you can always dig into your fund of useless information about the weather. But is it all really so useless and dull? Or, as they say when humor is scarce, is the rain really a dry subject? What can be said which has not been told about the weather?

The weather report can be seen as a kind of flickering awareness we still sustain that somehow we have to get along with mother nature. Or, put another way, the weather report is a kind of minimal daily interest we sustain in the natural environment.

WE'VE CREATED manmade, controlled environments in which we don't feel the bite of cold, the blister of heat. We've devised ways of "dealing with the elements." We don't have to spend half our waking hours chopping wood to fuel the fire for a warm home. Our heat is automatic—a gas or electricity. We may pray for rain, but we know that the solution rests in such action as lobbying for the Army Engineer Corps to build the kind of water sheds that enable us to control the water supply needed to ensure abundant crops. You don't have to be a farmer to know how important such controls are to the cost of living.

Man has come a long way in reconciling the conflicts he has sustained with nature throughout history. But the struggle is far from ended. For every force there is generated an equal and opposite force. For every conflict that is resolved there is generated an equal and opposite conflict. We've created controllable environments, but in so doing we have created new forms of destruction.

WHERE IN THE CITY or suburbs can you go to see the stars that light the night and awaken man's sense of awe? Either the air is thick with fumes or too many lights (to discourage muggings) dim your view. How far does a person have to travel to find quiet? We've piped sound everywhere. Where does one go to enjoy natural scenic views? The space has been rented to billboard boasts . . . about the good life. And when you manage to find your way out into the wilderness, you stumble onto military outposts which you know house radar or missiles . . . protection at the price

of more destruction. Man cannot escape the struggle to live in harmony with nature. Every day must have some weather.

In the face of this on-going struggle, we might profit from some advice offered by a Sioux Indian in the book "Lame Deer Seeker of Visions" (Simon & Schuster, New York): "Let's sit down here, all of us, on the open prairie, where we can't see a highway or a fence. Let's have no blankets to sit on, but feel the ground with our bodies, the earth, the yielding shrubs. Let's have the grass for a mattress, experiencing its sharpness and its softness. Let us become like stones, plants, and trees. Let us be animals, think and feel like animals."

"Listen to the air. You can hear it, feel it, smell it, taste it. Woniya wakan—the holy air—which renews all by its breath. Woniya, woniya wakan-spirit, life, breath, renewal—it means all that. Woniya—we sit together, don't touch, but something is there; we feel it between us, as a presence. A good way to start thinking about nature, talk about it. Rather talk to it, talk to the rivers, to the lakes, to the winds as to our relatives."

THE SPIRIT OF THE Indian is like that of the Israelites who in the desert followed the cloud. The cloud offered them relief from the sun, but what's more it offered them a sense of a sacred presence. They believed that the cloud was a sign of the presence of God.

The next time we watch the weatherman's radar track the clouds for us via television, it might be worthwhile for us to wonder what sense of presence do we feel. What effort can we make in seeking reconciliation with nature, harmony with our environment?

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Dominion vs. Stewardship

BY RUSSELL SHAW

The proper relationship between man and nature, in God's plan, is sketched briefly but clearly in the first chapter of the Book of Genesis.

"Then God said: 'Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground.' . . . God blessed them, saying: 'Be fertile and multiply; fill the earth and subdue it.'"

The human race is meant to have "dominion" over nature, to "subdue" it and place it at the service of human purposes. Such dominion, however, is not absolute. It is not limited only by human ingenuity and prowess. Rather, it is conditioned by a second concept—the idea of stewardship.

Human beings rule and control nature as God's representatives. In exercising their dominion over nature, they are accountable both to God and to one another. When this principle of stewardship is lost sight of, man's dominion is in danger of becoming tyrannical and abusive—as in many ways it has become today.

DISCLOSURES OF environmental abuse, prophecies of doom concerning the depletion of natural resources—these and other reflections of the fact that all is not well in contemporary man's relationship with nature have become the stock in trade of journalism. Even so it is possible to wonder how much impact they have had on the minds and hearts of most Americans.

Our richness tends to insulate us. Only when we are pinched ourselves do we awaken to realities which dominate the lives of millions of people the world over. In the winter of 1973 rising gasoline prices and long lines at the pumps sensitized Americans to the fact that the world's supply of petroleum is not limitless. When the lines disappeared, however, most lapsed back into their customary complacency.

Not many Americans grasp the implications of the fact that this country dominates the world's most precious resource: food. While millions in sub-Saharan Africa and other parts of the world face the threat of imminent starvation, Americans struggle with a national crisis of overweight. The possibility of a paradoxical connection between the two things occurs to very few.

THE PROBLEM IS NOT limited to Americans. By drastically increasing the price of oil, the oil-producing countries created a desperate situation for the poor nations of the world, forcing them to cut back on development plans in order to pay the skyrocketing bill for the oil they need. The only operative principle seems to be: Charge what the market will bear.

Do resources like food and oil "belong" to particular nations and peoples in an exclusive sense? Is this what it means to exercise "dominion" over nature?

If dominion means cornering the market—yes. If it means stewardship—accountability to God and to other human beings—the answer is no.

Stewardship and accountability have implications not only for the present inhabitants of the world, but also for the unborn and for future generations. Here, too, the current record leaves much to be desired.

THE SUBDUING OF nature has now reached the point at which, for the

first time in history, the extermination of the human race by all-out nuclear war is a real possibility. Yet the response of the superpowers is to haggle suspiciously over limited arms control—not disarmament—while developing new weapons. At the same time other ambitious nations begin to edge their way into the nuclear club, impelled by the consideration that a first-class power today needs nuclear weapons at its disposal.

Something is wrong somewhere. In the contemporary world human beings have extended their dominion over nature to an unprecedented degree. Yet they have done so with little reference to their responsibility to other members of the human race—present and future—and with little visible sense of accountability to God.

Dominion divorced from stewardship can be a nightmare. Man's fulfillment of the biblical command to subdue nature to human purposes stands in danger of becoming a catastrophic mockery. If it does, the joke ultimately may be on us.

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What's life all about?

(Continued from Page 5)

ficiently interested in existence to ask what accounts for it.

If having heard the question, a man says he does not care why he's here or what follows death, one's temptation is to say, "Neither does a cow." The temptation must be resisted. If he really doesn't care what life means, it's his privilege—a very stunting privilege, blocking maturity, but definitely his. It is not a crime to be mentally retarded.

BUT THERE IS another reason for leaving the cow out of the conversation—namely, that a man does not always mean what he says. Long ago in Sydney I said something (I've forgotten what) that saddened a communist. To soothe him a friend said, "Don't take it so seriously. Sheed didn't mean what he said." The communist answered, "Sheed doesn't even mean what he thinks." However about me, it is a fairly common human condition not to mean in depth what one thinks.

The college student who sings, and smiles as he sings, Why was I born so beautiful? Why was I born at all?

is not, of course, actually asking

either question. If one pressed him on the second, he might shrug away the question as no concern of his. But the shrug may not be the last word, so to speak. There might well be a need—half-felt or barely felt but there—for something better than the surface of things: the widespread interest in astrology, in the occult, in demonism, must mean something like that. H. G. Wells' street Arab is not the only one "in love with unimaginable god-desses"—and these are not always, or only, the lovely ladies of Mohammed's Paradise.

THE FADS OF THE day, like the philosophies of the day, are all efforts to fill the gaps left by the fading out of Christ's revelation. The fading may mean revelation totally rejected; it may mean its shadowy survival in consecrated phrases with no vital equivalents, words from which the blood has been siphoned out. Either way the man is in peril of living towards nothing in particular, a half-hope. In God and Mammon Francois Mauriac writes: "What stands out most vividly for me in the colossal and putrescent work of Proust is the image of a gaping hole, the sensation of infinite absence, and it is this chasm and emptiness—the absence of God,

know
your
faith



CHRISTMAS BAZAAR SLATED—St. Roch's Altar Society will hold its annual Christmas Bazaar Nov. 23-24, from 10 a.m. till 6 p.m. on Saturday, and from 11 a.m. till 5 p.m. on Sunday at the parish hall, 3800 S. Meridian. Pictured above with several handcrafted items to be featured at the bazaar are, left to right: Ann Smack, Rosemary Heldtberger and Pat Heidenreich.

St. Pius X, St. Simon capture grid crowns

BY DENNY SOUTHERLAND

Three St. Pius X first-half touchdowns were all the northlanders needed to edge rival St. Rita, 18-13, for the Cadet Football championship last Sunday at CYO Field.

St. Simon's Larry Jacob ran 25 yards to lead his squad to a 13-7 come-from-behind victory over St. Michael in the "56" League little game.

Jacob also scampered 15

yards for a first quarter touchdown while adding the PAT to the final touchdown. St. Michael's score came on an 11-yard Pat Metallic to Bob Kestler pass. Kestler added the PAT.

TOM CALLIGNON ran 11 yards for one touchdown and passed 29 yards to Mike Weimer for another score in the St. Pius X Cadet win. Mark Walker scooted 25 yards with a pass interception to round out St. Pius X scoring.

Scatback Stephen Beatty weaved 57 yards for St. Rita's first score then tossed a six-yard pass to Brad Buchanan late in the game for the final score. Buchanan then added the PAT.

St. Jude walloped St. Christopher, 28-7, to capture third place in the Cadet consolation game. In the "56" League consolation

game, St. Luke had little trouble beating St. Barnabas, 27-6.

Says youth needs help of Church

HOLLYWOOD, Fla. —

"Whether they know it or not, young people want from the Church what the Church has to offer, and they want it desperately," delegates to the 15th National Conference on Youth Ministry were told here.

Mgr. Thomas J. Leonard, director of the Division of Youth Activities of the U.S. Catholic Conference (USCC), warned the delegates that if young people do not get what they need from the Church, they will turn to "Eastern mysticism, drugs, alcohol, or other substitutes."

Young people, he noted, are complaining to the Church less and crying for help more.

"These cries for help are not rejections of the Church," he explained, "but affirmations of the Church on a most basic level."

Fogarty.

† MARGARET KORD, 66, St. Anthony's, Nov. 12. Mother of Carl, William and John Kord, Mary Stamm and Margaret Pyatt.

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Touch League champ crowned

St. Andrew disposed of Holy Spirit, 14-0, last Thursday, and then beat St. Mark, 7-0, in overtime Sunday morning. The eventual champions needed four overtimes to beat St. Monica, 14-7, in Thursday night's game. Sunday morning, they defeated St. Christopher, 14-0.

Following the Cadet and "56" action at the CYO Stadium Sunday, St. Malachy and St. Andrew battled for the Junior Touch Football Championship.

St. Malachy edged the St. Andrew team, 19-7, for the crown. Both teams played two semi-final games before reaching the finals.

Dance slated

INDIANAPOLIS — "An Evening of Nostalgia" is the theme for the St. Joan of Arc parish dance to be held Saturday, Nov. 23, in the social hall.

The Women's Club is sponsoring the affair, with Edna Dill serving as chairman. Mary Slener is in charge of tickets.

† Remember them in your prayers

INDIANAPOLIS

† WILLIAM R. SPRINGER, 16, Holy Name, Nov. 4. Son of Maurice and Regina Springer; brother of Bob, Ed and Tom Springer and Barbara Lance; grandson of Mr. and Mrs. Grover Willoughby.

† LLOYD W. SMITH, 75, St. Roch's, Nov. 5. Husband of Margaret M.; father of John E. and Winifred B. Smith and Dorothy Hollingsworth; brother of Roy J. Smith and Myrtle Beard.

† ERNEST A. CHERRY, 71, St. Mary's, Nov. 6. Husband of Helen E.; father of Frederick Cherry, Elizabeth Komlanc, Rita A. Komlanc and Patricia Applegate; brother of Harry Cherry and Mary Harrington.

† DOROTHY A. ALFREY, 55, Holy Name, Nov. 6. Mother of Donald L. and Gilbert L. Alfrey and Pauline Thomas; daughter of Lilly Lohman; sister of Roy and Richard Lohman; Norma McMillan, Leslie L. Shepard and Velma Williams.

† ELMER A. GRIBBEN, 85, St. Patrick's, Nov. 7. Father of Margaret C., Carl W. and Joseph D. Gribben; Mary Manning and Elvera Pein; stepfather of Ralph Kastner; brother of Lawrence and Forest Gribben.

† HENRY J. GEMBON, 86, Little Flower, Nov. 7. Father of Ellen J. Newhart.

† CHARLES F. HENN, 34, St. Simon's, Nov. 9. Husband of Vicki; father of Christopher C., Robert F., Lisa M., and Laura G. Henn; son of Esther Henn; brother of Michael L., James S., and John A. Henn and Mary T. Hull; grandson of Helen Kelly.

† CHARLES A. RUHL, 69, Christ the King, Nov. 9. Husband of Ann T.; son of Mary Backus.

† EDWARD J. SCHLUDECKER, 73, St. Barnabas, Nov. 11. Husband of Esther; father of John, Edward and Father Andre, O.F.M., and Mary L. Denton; brother of Charles and Lawrence Schludecker, Beatrice Wendling, Marianna Scherrer and Dolores Mangold.

† HELEN M. REIDY, 88, Peter and Paul Cathedral, Nov. 13. Sister of Mrs. James (Ann) O'Brien, Mrs. Frank (Betty) Lintville and Mrs. Charles (Kathryn) Becherl.

† CATHERINE MAHAN, 66, St. Anthony's, Nov. 11. Aunt of John

RICHMOND

† WILLIAM E. ELLIS, 80, St. Mary, Nov. 11. Husband of Helen; father of Mary Ann Rannels of Richmond; Catherine Sellers of Dunkirk; Joan Barr of Buford, S.C.; and Jane Ellis of Kokomo; brother of Joseph of New Paris, O.; James of Richmond; Elizabeth Wilberding of Indianapolis; and Margaret Vaught of Cincinnati.

CYO NOTES

St. Rita's Bowling Tournament has been changed from November 16 and 17 to November 23 and 24. A conflict at the bowling lanes necessitated the change.

The annual pre-season basketball coaches' meeting is scheduled for Monday, November 25 at Chatarel High School in the cafeteria. A coaches' clinic will follow in the gymnasium.

Parishes entered in the Criterion Quiz should begin preparing for the contest.

The issues to be used in the first round are those of November 8, November 15, and November 22.

Youth Council President Tom McNulty announces that the next deanery meeting will be Monday, November 18 at 7:30 p.m. in the CYO Office. There is a heavy agenda.

A meeting of all CYO basketball officials will be next Tuesday, November 19, at 7:30 p.m. in the CYO Office. All officials are urged to attend.

□ Forty years ago Miss Claribel Rattaman, a graduate of St. Mary-of-the-Woods College was named president of the University of Cincinnati Law School.

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VIEWING WITH ARNOLD

Strange but interesting film



BY JAMES W. ARNOLD

"The Crazy World of Julius Vrooder" is very nearly as good as it sounds—a comedy about a psychiatric Vietnam vet (Timothy

Bottoms), his nurse girlfriend (Barbara Seagull) and buddies at a VA hospital in Los Angeles. Its one appealing quality is its oddballness, especially when most current films seem

made with cookie cutters, with an eye on TV revenue and a sweaty palm on the box-office cash register.

The point is that Vrooder, who went bananas when the Army gave him a medal for killing a couple of VC civilians he was really trying to save, is a lot saner than the Establishment, represented by the army, the hospital, and (later) the police and telephone company. (He has managed to construct a fully appointed, and highly symbolic, private bunker in a small forest near the hospital, surrounded by the manic San Diego Freeway; the telephone people are vindictive because he's plugged into a public phone and cheating them out of a dime a week).

ALL THIS SOUNDS a little too 1960's-ish, a bit of "Catch-22" and a smidgin of "M.A.S.H." There is also a dash of David Rabe's "Sticks and Bones," since the crazy ex-GI is also rejected by his stereotyped middle-class parents, who are afraid of

him, and his kid sister, who doesn't want to be distracted from rock on the radio.

It's dated, all right, but the pacifist message probably can't be repeated too often. The real trouble is that director Arthur Hiller (he's best known for "Love Story" but did a similar black comedy, "The Hospital," a few seasons back) and writer Daryl Henry haven't found many ways to put fresh jokes or insights into the material.

ITS MOST impressive achievement is the companionship between Vrooder and two VA relics from previous wars, Corky from World War I (George Marshall) and Splint from World War II (Albert Salmi). What was the last buddy film you saw where the pals were aged 80, 50 and 25? This reuniting of male generations demonstrates a common attitude toward the horror and waste of war, and is especially touching in the sequence where Corky dies. He is buried in the forest ("Bury me somewhere alone, not in the vets' cemetery

... I've been anonymous enough in life"). And as Splint blows a soft "Over There" on his bugle, all the vets in the hospital stop their activity, and listen in the silence and the wind.

The moment is enhanced knowing that actor Marshall is a venerable Hollywood director, who made over 400 movies dating back to the early days with Mack Sennett.

A strange film, and sometimes inept. But it isn't held together by disasters and rapes, and it has an idea or two. (Rating not available)



PLAN SECINA CARD PARTY—"Turkey in the Straw" is the theme of the annual card party sponsored by the Secina High School Boosters Club. The affair will be held at 8 p.m., Wednesday, Nov. 20, in the cafeteria. Major prizes to be awarded are \$100 in cash and a Turkey Dinner-Basket including the traditional gobbler. Shown, left to right, above are: Pat Catton, co-chairman; Ginny Andrews, decorations chairman; and Beulah Logan, co-chairman. Admission is \$1.50.

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The week's TV network films

THE STALKING MOON (1969) (CBS, Friday, Nov. 15): A brutal, almost mystical Apache warrior pursues his white wife (Eva Marie Saint) and son after they are liberated and seek the protection of a kind frontier scout (Gregory Peck). An intelligent Robert Mulligan film that may be taken on several levels, beautifully shot in Nevada's Valley of Fire State Park. Satisfactory for adults and most youngsters age 10 or older.

THE GODFATHER (1972) (NBC, in two parts, Saturday-Monday, Nov. 16-18): An ordinary gangster film you may have heard of, classed up by Brando's acting, Nino Rota's music, and a special Rembrandt look provided by director Francis Ford Coppola. There is also lots of violence, as authority passes from one generation to the next in a Mafia family. The question is: who cares? Not recommended.

WHERE EAGLES DARE (1969) (ABC, Saturday, Nov. 16): One of the few films that probably has more killings per minute than "The Godfather." An orgy of murder and demolition in some of Europe's most photogenic scenery (Bavaria), starring the world's best and worst actors (Richard Burton, Clint Eastwood) and thousands of German extras who die with gusto all over the screen. Not recommended.

HIGH PLAINS DRIFTER (1973) (ABC, Sunday, Nov. 17): To complete a perfect

week-end of mayhem, Clint Eastwood directs himself in this brutal and grisly western in which the hero commits three murders and one rape in the first 20 minutes as an appetizer. Anyone for a picnic at an execution? Not recommended.

C.C. AND COMPANY (1970) (CBS, Friday, Nov. 22): There is some camp value in this motorcycle-action flick starring those twin paragons of American maleness and femaleness, Joe Namath and Ann-Margaret. But small-fry admirers of Broadway Joe should be spared enduring this conventional Show Biz rip-off. Not recommended.

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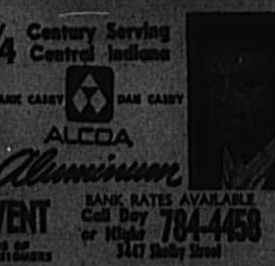
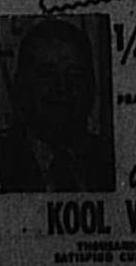
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