



ST. MARY-OF-THE-KNOBS CHURCH, FLOYD COUNTY

LOG CABIN BEGINNING

Oldest parish to celebrate 150 years in Floyd County

FLOYD KNOBS, Ind.—The Sesquicentennial of St. Mary-of-the-Knobs parish here will be observed with a two-day celebration of activities Sunday, Oct. 7, and Monday, Oct. 8.

Two performances of a pageant commemorating the oldest parish in the Archdiocese will be given at 3 and 5 p.m. Sunday, to which the public is invited. Refreshments and souvenirs will be available after each performance.

A "memory lane" pictorial display and items of historical interest will be on view throughout the day. An anniversary dance will be held at 9 p.m. Sunday evening.

ARCHBISHOP GEORGE J. Biskup will celebrate a Mass of Thanksgiving at 12 noon on Monday. Concelebrating will be the pastor, Father Paul Sweeney, native son of the parish and former pastor. The homilist will be Father Charles Banet, C.P.P.S., president of St. Joseph's College, Rensselaer.

Hymns will be sung by the concert choir of Floyd Central High School. The Mass

will also feature the parish choir.

A dinner for the clergy, Religious, civic leaders, parish officers and the school faculty and staff will follow.

Chairman of the Sesquicentennial Committee for the parish is Irvin Stumler.

ST. MARY'S PARISH, located in the scenic knobs of Southern Indiana near New Albany, presently numbers 650 families with more than 2,200 members.

The first 16x24-foot log church was erected in 1823, 11 years before the creation of the old Vincennes Diocese (now the Archdiocese of Indianapolis). The original congregation included the Knobs, New Albany, Jeffersonville and other settlements.

A larger church, erected in 1837, was replaced by the present church, built in 1909. The first log schoolhouse was also built in 1837, followed by a two-story, frame school in 1898. The present school was expanded from its original eight rooms in 1949 to 16 classrooms. For more than 100 years the school has been part of the public school system in Floyd County.

Open House scheduled

INDIANAPOLIS—Alverna Retreat House and Renewal Center will conclude its 25th Anniversary observance with a public open house and reception Sunday, Oct. 7, from 7 to 10 p.m.

Friends of Alverna and those who have participated in its programs during the past are invited to return for the event.

Located at 8140 Spring Mill Road on the former 47-acre estate of the late Hugh McKenna Landon, Alverna has been operated since 1947 by the Franciscan Friars of the St. Louis-Chicago Province. The present staff numbers four priests and five Brothers.

With facilities utilized by both Catholic and Protestant groups of church or community service orientation, Alverna offers a wide variety of programs for human development and Christian growth.

Marian to host Legion of Mary meet Saturday

INDIANAPOLIS—Marian College will host the second Congress of the Indianapolis Comitium of the Legion of Mary on Saturday, Oct. 6. Archbishop George J. Biskup will open the Congress with Mass in the college chapel at 9:30 a.m.

Legion members from throughout the Archdiocese will gather to renew and strengthen their commitment to the spiritual organization, whose purpose is the sanctification of its members by prayer and active cooperation in the Church's work.

Keynote speaker at the Congress will be Father Roland Hautz, Glenmary priest from West Union, O. He has used Legion members in a vacation-time apostolate many years in Virginia, North Carolina and Ohio.

Father James Hoffman, chaplain at St. Vincent Hospital, will speak on the practical and spiritual aspects of visiting and comforting the sick.

"Mary in My Life Today" will be the subject of a talk by Sister Teresa Aloyse Mount, S.P., academic dean at Catholic Seminary Foundation.

Begun in Dublin, Ireland, in 1921, the Legion of Mary is active throughout the world. It is an organization of Catholic men and women of all ages. Information about the Legion is available by calling 283-2703 or 638-4181.



NEWLY-APPOINTED COMMISSION MEMBERS—Archbishop George J. Biskup is shown above with the newly-appointed members of the Board Evaluation Commission, which the Ordinary announced at Tuesday's Archdiocesan Workshop for board officers and members. Commission chairman is Dr. Daniel McDevitt, third from left, associate professor of education at Indiana University-Purdue University, Indianapolis. He is a member of St. Charles parish,

Bloomington. Commission members, from left, are: Frank Clover of American Martyrs parish, Scottsburg; Louis J. Stennoch, Jr., of St. Andrew's parish, Indianapolis; Sister Melanie Fleming, S.P., principal of St. Charles School, Bloomington; Leo J. Rhoda of Nativity parish, Indianapolis; and Father Robert Drewes, co-pastor of St. Bernadette's parish, Indianapolis.

Black Catholics collection set for 26 parishes

Twenty-six parishes of the Archdiocese of Indianapolis will be participating in the special collection to be taken up Sunday, Oct. 7, for the National Office for Black Catholics.

The collection, called Black Catholics Concerned, is being held nationwide in predominantly black parishes and in parishes with some black members.

THE ARCHDIOCESAN fund raising effort is being organized by Archdiocesan Black Catholics Concerned (ABCC), a group designed to promote year-round involvement of black Catholics in the Church. Chairman is Mrs. Frederick Evans II, a member of St. Thomas Aquinas parish, Indianapolis.

Several members of ABCC have been active in addressing various parish councils on the aims of the national and local organizations and will be guest homilists this week-end.

Among the speakers are Father Mario Shaw, O.S.B., Father Clarence Walden, Father John LaBauve, S.V.D., Father William Reese, O.S.B., Father Joseph Bell, O.S.B., and Sister Francesca Thompson, O.S.F.

THE 10 A.M. and 12 noon Masses at St. Thomas Aquinas, Indianapolis, on Sunday will feature liturgical music under the direction of Avon Evans Gillespie, assistant professor of music education at Capital University, Columbus, O. Professor Gillespie will be accompanied by a trio from one of the university choral groups.

Mrs. Evans said that a report on the collection should be ready by Oct. 20. No goal has been set but the organized effort is expected to exceed considerably the \$1,200 collected last year in the seven parishes which participated.

Vetoes national pastoral council

WASHINGTON—Plans for a proposed National Pastoral Council, a national consultative body for the U.S. bishops, have been suspended for the foreseeable future, according to Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops (NCCB) and U.S. Catholic Conference (USCC).

Bishop Rausch said the U.S. bishops' national offices and committees will focus their attention instead on other aspects of the pastoral council movement.

The committee decisions, Bishop Rausch said, came in response to several proposals by the U.S. bishops' Advisory Council, a 60-member consultative body for the USCC and NCCB, which is composed of laity, clergy, Religious and bishops.

BISHOP RAUSCH cited three reasons for the decision to suspend efforts to create a National Pastoral Council in this country:

—"First, the lack of evidence, after three years of study and discussion, of significant public support for the idea.

—"Second, the position of the Vatican's Congregation for the Clergy, which has expressed the view that national pastoral councils would not be opportune structures in the Church at the present time.

—"Third, the fact that other national episcopal conferences which have studied the matter have arrived independently at the conclusion that national pastoral councils are not practicable now."

The Advisory Council has been studying the question of a National Pastoral Council in this country since 1970, when it established a steering committee to do a feasibility study. It reported at the U.S. bishops' meeting in November 1971 that such a council was desirable but not yet feasible—a position that it has maintained since then.



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BOARD PRESIDENT INSTALLED—Archbishop George J. Biskup presents the symbolic gavel of office to John D. Moritz, president of the Lawrenceburg District Board of Catholic Education, during impressive board installation ceremonies held at the conclusion of Tuesday's Archdiocesan Workshop for board officers and members. Moritz is a member of St. Mary's parish, Aurora. Also shown are Father Gerald A. Gettelfinger, second from right, Archdiocesan Superintendent of Education, and Father John R. Belz, pastor of St. James parish, Indianapolis. The ceremonies took place in St. John's Church.

SHARING CHURCH'S EDUCATION MISSION

In-service workshop examines tools needed by 'pioneer' boards

INDIANAPOLIS—The education board is the new pioneer of the U.S. Church, Dr. Mary-Angela Harper told the 150 persons participating in the first in-service workshop for Archdiocesan and District Boards of Education held Tuesday in the Indiana Convention-Exposition Center.

Dr. Harper, president of the National Association of Boards of Education of the National Catholic Educational Association, was featured speaker at the all-day session which was climaxed by an installation liturgy for board officers and members.

Like all pioneers, Dr. Harper said, "boards will be faced with difficult times but they represent the 'shared responsibility' which was the message of Vatican II and is the theme of this workshop."

In addressing the opening meeting, Archbishop George J. Biskup said, "This is a significant date in the history of Catholic education in the Archdiocese of Indianapolis. Together you and I are sharing our common belief in Catholic education and renewing our commitment

to shared responsibility for total education."

ARCHBISHOP BISKUP noted that boards of education had been recommended in the U.S. Bishops' pastoral "To Teach As Jesus Did" as "the best means of coordinating the Church's mission of teaching."

A concern for total religious education, not just in-school education, makes it all the more imperative that the boards operate as effectively as possible, he said. With that view in mind, Archbishop Biskup added, a Commission on Board Evaluation had been appointed to undertake a comprehensive study of the various boards and their functions.

Chairman of the commission is Dr. Daniel McDevitt, associate professor of education at Indiana University-Purdue University at Indianapolis, and a member of St. Charles parish, Bloomington.

Members are, Frank Clover, American Martyrs parish, Scottsburg; Father Robert Drewes, co-pastor of St. Bernadette parish, Indianapolis; Sister Melanie Fleming, S.P., principal of St. Charles School, Bloomington; Leo J. Rhoda, Nativity parish, Indianapolis; and Louis J. Stennoch, Jr., St. Andrew parish, Indianapolis.

The commission will begin work immediately and report monthly. A final report is due March, 1974.

Archbishop Biskup told workshop participants that "the burden of responsibility for policy making rests upon each board and its administrative officer" and that the goal of all policy should be "the best possible total religious education in this Archdiocese."

"POLICY MAKING," Dr. Harper said, "requires a special kind of vision, the ability to dream the impossible dream. It does not need professional competence. Only we who are not professional educators can articulate a community's values, hopes and aspirations."

She advised board members to remain close to the community they represent, to make sure they listen to their constituency. In relation to the professional administrator, Dr. Harper cautioned boardmen to understand the functions of the administrator and then "mind your own business."

She warned administrators that "the fastest way to lose a board or good people on a board is don't let them know what happened to their policy." If nothing else, the administrator should report to his board that nothing has been done regarding a policy decision "and then assure them that something will be done and mean it."

TOUCHING ON a board's relation to the bishop, Dr. Harper stated, "In any new program of shared responsibility, it is important to recognize that at the core is

Respect Life Month Program begins Sunday

The Archdiocese of Indianapolis will observe Respect Life Month from Sunday, Oct. 7 through Sunday, Nov. 4, with special emphasis in the liturgy and various parish-planned projects.

The observance is being held in conjunction with the national program sponsored by the U. S. Bishops.

Described as a Catholic community experience, Respect Life programs will continue intermittently into 1974. However, attention is being centered on the next five Sundays and the specific themes which have been selected for liturgical consideration.

THE DATES and themes are as follows: Oct. 7—The Unborn; Oct. 14—Mentally Retarded; Oct. 21—Missions; Oct. 28—Youth; and Nov. 4—The Aging.

In addition, Respect Life-oriented themes have been recommended for use at appropriate times throughout the year—including Holy Family Sunday, World Peace Day and the Campaign for Human Development Sunday.

To aid pastors and teachers, the Department of Religious Education has prepared a list of audio-visual materials appropriate for use in Respect Life programs. Information regarding available materials may be obtained by contacting the RE department, phone (317) 634-4453 or write 131 South Capitol Ave., Indianapolis 46225.

SPONSORED BY the National Conference of Catholic Bishops' Committee on Population and Pro-Life Activities, the Respect Life program has received a special apostolic blessing from Pope Paul VI.

First conducted as a week observance in 1972, the Respect Life Program this year asks all U. S. Catholics to spend a month in prayer and study focusing on the sanctity of human life.

A Respect Life handbook, an action manual for group projects, was prepared under the auspices of the Bishops' committee and has been widely distributed in dioceses across the country.

Father Donald Schmidlin, director of Catholic Charities, is coordinator of the Archdiocesan observance.

the ordinary, the bishop or pastor, who has authority with respect to preaching and teaching.

"It is the bishop who is canonically or legally responsible. That is where the buck stops. The authority that moves from bishops to boards can only be delegated, derivative, or indirect authority," she said.

The issue of authority in the Church, Dr. Harper acknowledged, "can cause horrendous hang-ups. It is better for boards to proceed, acting as if authority is shared and not being constantly preoccupied with whether it actually is or not. As in most other fields, nothing succeeds like success. A board which is authoritative has authority."

FOLLOWING the opening meeting, the workshop was divided into clinic sessions conducted by Father Gerald A. Gettelfinger, Archdiocesan Director of Education, Sister Judith K. Shanahan, S.P., Executive Secretary of the Plans and Actions Committee of the Archdiocesan Board of Education, and Dr. Harper.

Archbishop Biskup was the principal celebrant at the concluding liturgy held in St. John's Church.

One-day workshops, designed primarily for parish boards of education but similar in content to Tuesday's program, have been scheduled throughout the Archdiocese.

Mte. Cassino Shrine pilgrimage site; services scheduled

ST. MEINRAD, Ind.—The 103rd annual pilgrimages to the Shrine of Our Lady of Monte Cassino near here will be held on each of the Sundays of October, starting Oct. 7.

Services, consisting of a homily, Rosary and other devotional prayers, will begin at 2 p.m., local time.

Speakers and topics will include: Oct. 7, Father Vincent Tobin, O.S.B., "Mary: Behold, I Make All Things New;" Oct. 14, Father Maurus Ohligslager, O.S.B., "Mary: Model of Prayer;" Oct. 21, Father Mel Patton, O.S.B., "Our Lady: Our Model of Holiness;" and Oct. 28, Father Joseph Alexander, O.S.B., "The Survival of Mary."

Archabbot Gabriel Verkamp, O.S.B., of St. Meinrad Archabbey, has indicated that the October pilgrimages will serve to honor Mary and her Shrine and also be a tribute to those pilgrims who have come faithfully through the years.

During October, Mass will be offered at the Shrine (located one mile east of the Archabbey on U.S. 460-Indiana 62) at 7 a.m. on Tuesdays and Thursdays. Mass is offered year-round on Saturdays at 7 a.m.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

School aid still target

WASHINGTON—Supporters of federal aid to parents of nonpublic school children, dealt a setback by the June U.S. Supreme Court rulings against various forms of state aid, are looking for new forms of aid. Citizens Relief for Education by Income Tax (CREDIT) has a research team "trying to find some structure that would perhaps satisfy the concepts in the June decision." CREDIT has been studying the effect of the decisions on tax credit legislation, and a spokesman said the decisions "would doom any legislation for the current session" of Congress.

Says WCC too secular

DUBUQUE, Ia.—Archbishop Iakovos, the Greek Orthodox primate of North and South America, accused the World Council of Churches of slipping into a "secular ecumenism" which hurts its basic goal of Christian unity. Archbishop Iakovos, who served as a WCC president, said here he was echoing the concern of Orthodox Patriarch Demetrios I of Constantinople over WCC involvement "in all social issues at the expense of the theological and ecclesiological ones."

Want more government aid

PARIS—Catholic education officials and the National Union of Associations of Parents of Private School Pupils are seeking an increase in state aid to private schools, 90 per cent of which are Catholic. The financial aid sought includes: increasing the aid granted on a per-pupil basis to private secondary schools, payment of an educational allowance for children who attend primary schools, and the right to have teachers participate in a government program providing funds for continuing education.

Convicted of shoplifting

GLEN BURNIE, Md.—Elizabeth McAlister Berrigan, former nun and wife of former priest Philip Berrigan, pleaded guilty to the charge of shoplifting here. Mrs. Berrigan and former nun Judith Lefemina, who was also charged with shoplifting, were given 10-day suspended sentences, \$100 fines, and placed on probation for one year.

Paper accused of distortion

ANN ARBOR, Mich.—The president of the Michigan Federation of Priests' Councils complained to the Catholic Press Association that The Wanderer, a conservative national Catholic weekly defamed the Catholic bishops, priests and people of Michigan. Father Charles E. Irvin, said he made the complaint after A. J. Matt, Jr., of the Wanderer refused to retract statements made in a series of articles on the Church in Michigan. Matt told NC News that the articles which spoke of "schism" in the state were a "fair assessment."

Gives birth control okay

TORONTO, Canada—A priest-columnist for the Catholic Register of the Toronto archdiocese has said that "for the time being at least Catholics may use artificial contraception in perfectly good faith." Father Joseph M. Killoran said that the traditional teaching, reaffirmed in Pope Paul's 1968 encyclical Humanae Vitae, is "very seriously in doubt." He said that "in light of the widespread thinking and practice of loyal and conscientious Catholics" the Church must review the entire matter of birth control.

Ask Holy Year ecumenism

GENEVA—A World Council of Churches official suggested that non-Catholics participate in the 1975 Holy Year announced by Pope Paul VI. The Rev. Lukas Vischer, president of the WCC Faith and Order Commission, said that for Protestants to participate, Pope Paul should abstain from any dogmatic declaration unacceptable to them. Also, there should be no plenary indulgence granted, and anything suggesting a return to the Catholic Church by Protestants should be rejected.

To direct communications

VATICAN CITY—Msgr. Andrew Deskur was named president of the Pontifical Commission for Social Communications, replacing the late Archbishop Edward Heston. Msgr. Deskur, a 49-year-old Pole, was secretary of the communications commission at the time of his nomination Sept. 25, and had been an official of the commission under Archbishop Heston.

Stress need to adapt Church

TAIPEI, Taiwan—East Asian bishops agreed at a meeting here on the need for adaptation of the Church to the culture of the region. Chinese, Korean, Japanese and Vietnamese bishops attended the meeting. Korean Cardinal Stephen Kim said that the Church "should make a conscious and enlightened effort to assume and integrate those values and religious currents of thought that have informed the life of our countries." Otherwise, he said "the Christian message will not cease to be an idiom foreign to our cultural soil."

Marriage main topic as canon lawyers convene

WASHINGTON — Over 400 experts on canon law are expected to converge on this city for the 35th annual meeting of the Canon Law Society of America on Oct. 15. They will face issues related to marriage, the changing attitudes and procedures in the Church on matrimony, and the future of their own professional involvement in the Church's marriage laws.

One highlight of the meeting is expected in the report of the Tribunal Assistance Committee, commissioned two years ago to come up with ways of improving the system for deciding annulments in the Catholic Church.

The Canon Law Society of America is a professional society of over 1,200 Church lawyers, most of whom are priests. Many serve as chancellors, tribunal officials or in other capacities.

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Three Providence nuns to take final vows

Three Sisters of Providence in the Archdiocese will take the perpetual vows of poverty, celibacy and obedience next Sunday, Oct. 7.

Sister Beverly Ann Hawkins will make her permanent commitment at St. Mary-of-the-Woods in the campus Church of the Immaculate Conception at 10 a.m. Sister Mary Mundy and Sister Sally Ann Thomas will jointly make their permanent

commitment at St. Anthony Church, Indianapolis, at 1 p.m. Sister Beverly Ann is dean of residence halls at St. Mary-of-the-Woods College and assistant professor in psychology there. She holds a bachelor's degree in human relations from Hanover College and a master's degree in education from Southern Illinois University. Prior to her entrance into the Providence Congregation, she was on the

staff of Indiana State University.

Both Sister Mary and Sister Sally Ann are teachers at All Saints School, Indianapolis, with residence at St. Anthony's. Both received their bachelor's degree in elementary education at St. Mary-of-the-Woods College.

The three are among the 19 Sisters of Providence recently

approved by their Congregation to take perpetual vows, following the preparatory tertian program. Under the general direction of the Congregation's Director of Christian Development, the program is designed "to deepen commitment to the Church, to re-dedicate one's service to the people of God, and to strengthen identification with one's Congregation."

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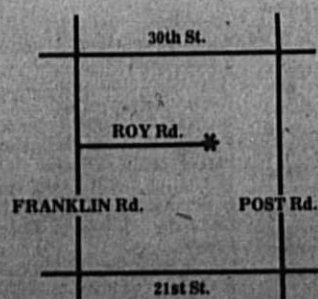
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THE TACKER

'Operation Concern' set at Woods

BY PAUL G. FOX

The popularity of a booth staffed during the recent Indiana State Fair by retired Sisters of Providence has resulted in a Homecoming Day being planned at the St. Mary-of-the-Woods motherhouse of the congregation.

Many Sisters met "old girls" and their families at the booths of hand-crafted items on display at the Fair. Questions were asked about other Sisters by visitors who wanted to know of former teachers or friends who once taught in their parish schools.

With this impetus, plans were developed for a Homecoming Day, to be held Sunday, Oct. 14, for all friends and students, past and present, throughout the state.

A special Mass will be held at 12 noon in the campus Church of the Immaculate Conception for the Sisters and their visitors, followed by a "bring your own" family picnic on campus. Coffee and soft drinks will be provided for all.

An information center will be set up in Owens Hall to answer inquiries about or for contacting particular Sisters in residence at the motherhouse.

Tours of the campus will be scheduled at intervals throughout the afternoon. "Many 'home-Sisters' are looking forward to showing off the southern Indiana autumn beauty of the grounds to their guests," according to Sister Miriam Joseph Cahill, S.P., local superior at the Woods. "We have the welcome sign out."

Volunteer contact persons will provide further information and assist in any needed transportation arrangements. Indianapolis-area contacts are: Cecilia Sherfick, 283-3970, and Teresa Fanning, 255-2615. In the Bloomington area contact: Sister Lucille Lechner, 336-2902. In New Albany, Sister Ann Clare Lancaster, 944-7550, and Terre Haute—Sister Brendan Harvey, 232-1298.

The project is known as "Operation Concern."

DESSERT-DIALOGUE RESUMES—Under the chairmanship of Mr. and Mrs. Earl Lynn of St. Mark's parish, Indianapolis, another season of Dessert-Dialogue programs will resume Sunday, Oct. 7, and continue monthly through March of 1974.

Father Robert Ross, S.J., chaplain-intern at St. Vincent Hospital, will keynote the first dessert-dialogue at 7 p.m. Sunday, Oct. 7, in Brebeuf Preparatory School. Subject will be "Joy," as frequently mentioned by St. Paul. (The "dessert choice" is described in Paul's advice to Timothy.)

Woods alumnae plan meeting, buffet supper

INDIANAPOLIS — The Indianapolis area alumnae of St. Mary-of-the-Woods College will meet at 6:30 p.m. Wednesday, Oct. 10, in the home of Mrs. Raymond Dean. A buffet supper will be served following the business meeting.

The agenda for the business meeting will include a report on the College Recruitment Program by Mrs. Michael Douglas and a presentation of "Adventures in Attitudes," a self development program, by Mrs. Dean. Planned activities for the year will also be discussed.

Club officers include: Mrs. James Oeffinger, president; Mrs. John Schneider, secretary; Miss Mary Ann Murphy, vice president and Mrs. James Mullinaro, treasurer.

Future meetings dates will include: November 18, day of renewal and dialogue at Ladywood-St. Agnes High School February 13, Wednesday evening dinner with guest speaker; and March 24, a full day with Father Keith Hoesy of Hartford City.

Participation is on a membership basis. Annual membership is \$2 per person and \$3 per couple. Dessert and dinner are extra. Interested persons may contact the Lynns at 786-5381 or Mr. and Mrs. Thomas Maxwell, 787-0448.

EIGHTH GRADE RETREAT—A vocation retreat is planned for eighth grade boys throughout the Archdiocese the week-end of October 12-14 at Camp Rancho Framassa in Brown County. Organized by the Latin School, interested boys or parents may contact their parish priest, school principal of Father Harold L. Knueven at the Latin School, 638-4478. (He promises to have Sunday afternoon "football stars" home in time for their games.)

HERE AND THERE—Brother Bonaventure Foley, C.S.C., one-time faculty member at Cathedral High School, Indianapolis, recently observed his 50th Jubilee of religious profession. Now superior at the Holy Cross Brothers Center on the campus of Holy Cross Junior College, Notre Dame, Brother Bonaventure taught at Cathedral from 1928 to 1934. ... Carol A. Glenn, a senior at Ladywood-St. Agnes High School, Indianapolis, is one of 1,400 semifinalists in the 10th National Achievement Scholarship Program for Outstanding Negro Students, as announced this week by the National Merit Scholarship Corporation. About 250 of the students will win Achievement Scholarships in the spring. ... Bishop Chartrand Council, Knights of Columbus, Tell City, is sponsoring K of C ads in the Tell City News in cooperation with the national organization advertisements carried in leading magazines and newspapers. Spearheading the project are James Hartz, Leonard Reckelhoff Charles Luecke and C.W. Schultz.

RUMMAGE HELPS TO BUILD—The church building fund of St. Andrew's parish, Indianapolis, will be \$1,500 richer if the quota is met by workers and patrons of the parish's giant Rummage Sale, planned for Thursday, Friday and Saturday, Oct. 11-13. Items may be donated anytime between Sunday and Wednesday. (It is hoped that donors will return the following week-end to buy the items back.)

INDIANAPOLIS

Calendar of Events

FRIDAY, OCT. 5

Fish Fry from 5:30 to 8:30 p.m., St. Gabriel's parish hall, 6000 W. 34th St. Fish dinners, coney and ala carte selections. Carry out service.

SUNDAY, OCT. 7

St. Roch's Annual Fall Card Party, 2 p.m. in the school hall, 3603 S. Meridian St. All games played and prizes awarded. Adults \$1.25, children, 50 cents.

Two Card Parties at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine. All games played.

WEDNESDAY, OCT. 10

Luncheon-Card Party, St. Mark's parish hall, Edgewood and Road 31 South. Luncheon at 11:30 a.m., card games at 12:30 p.m.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secena High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; Speedway, 7 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Festival set at St. Simon

INDIANAPOLIS — "Fall Fest '73" is the theme of the October 12-13 indoor festival planned by St. Simon's parish, 8400 Roy Road.

Chili supper will be served each evening, starting at 5:30 p.m. Other attractions include games and booths.

Bill Bockway is general chairman of the event, assisted by: John Dureen, John Birdsell, Dave Nowicki, John Striwe, Dick Kuehr, Jim Thais and Max Baldrige.

URGES U.S. RETAIN HISTORIC CROWN

America meets Mindszenty

BY JERRY FILTEAU

NORTH BRUNSWICK, N.J.—Cardinal Jozsef Mindszenty, exiled primate of Hungary, in an exclusive interview with NC News here spoke of his memoirs, his imprisonment in Hungary, and his wish that St. Stephen's crown, the symbol of authority in Hungary, be preserved for "all Hungarians."

The aging prelate was bent with his 81 years, many in prison or exile, but his voice was strong and lively, and his piercing blue eyes commanded attention as he spoke.

When asked about the "amnesty" granted by the current "Hungarian government" shortly after his departure to Rome in September, 1971, the cardinal



EMOTION-FILLED ARRIVAL—A Hungarian-American woman kisses the episcopal ring of Cardinal Jozsef Mindszenty during the exiled Hungarian Primate's arrival at Kennedy Airport in New York. The cardinal paid a brief visit to New York City and went to New Jersey to dedicate a renovated church (RNS Photo).

Thousands greet Hungarian prelate during U.S. visit

NEW BRUNSWICK, N.J.—Cardinal Jozsef Mindszenty, the 81-year-old exiled primate of Hungary, drew a crowd of 5,000 at the dedication of St. Ladislaus Hungarian national church here Sept. 30, the highlight of his five-day stay in the United States.

During the Mass, the cardinal distributed Communion for more than 10 minutes to those inside the church. Several priests went outside to distribute to the crowds who had stood patiently throughout the two-hour ceremony, unable to get into the small church or into the basement where Mass was shown on closed-circuit television.

Two days earlier, the cardinal arrived in New York City, ending a 10-day tour of Canada. He was greeted at John F. Kennedy airport by 3,000 people singing the Hungarian national anthem. Among those welcoming him was New York's Cardinal Terence Cooke.

interrupted the question and, switching from his native Hungarian, he bypassed the interpreter and spoke vehemently in English:

"Hungarian 'government' does not exist. There is no constitution, and government is belonging to the constitution."

"ASKED IF THE term 'regime' would be more appropriate, he replied again in English, 'It is good. 'Regime' ... it is good."

The cardinal spoke of his seven years in solitary confinement before he was freed in the 1956 uprising as "not just imprisonment, but the worst kind of imprisonment, the very worst kind."

The greatest need for Catholics in Hungary today, he said, is "human rights and religious freedom."

Of the need for priests in Hungary, he said, "this is the internal affair of the priests and of the Church. And we do not ask this from the authorities, because they are diminishing rather than increasing the number of priests."

He described the situation in Hungary since he has left as "deteriorated," and said this was also true of the "outside world."

"All the bad things that have happened all over the world" since his trial and imprisonment, he said, "prove that my position was right."

TALKING ABOUT St. Stephen's crown, the aging prelate spoke passionately of the "one-and-a-half million Hungarians" who for one reason or another live outside the present borders of Hungary.

The crown, which dates back to the year 1000 in the reign of St. Stephen, first king of Hungary, has been held in the United States, reportedly in a military fort, since the end of World War II.

Cardinal Mindszenty confirmed reports that he has written to President Nixon asking the United States not to return the crown to the present Hungarian regime.

"I have personally written several times

to the President, both from my asylum in the embassy and since," he said. When the 1956 uprising in Hungary was crushed, the cardinal, who had been freed from prison by the revolutionaries, fled to the American embassy in Budapest, where he remained until he left Hungary in 1971.

THE CARDINAL thanked "both houses of Congress ... for what they have done on behalf of Hungary with respect to the crown," a reference to numerous statements by congressmen opposing the return of the crown to Hungary at this time.

He said he has "received several assurances" from persons, high officials who were writing on behalf of the President, that the United States position has not changed as regards the crown.

The Hungarian primate made an eloquent plea that the crown should not be returned to the present Hungarian regime.

"The crown belongs to all Hungarians," he said, "and to speak of returning the crown to one part of Hungary, which is within its present tranquil frontiers, is to deny the right to the crown of Hungarians who live outside these frontiers, who have been artificially disjointed from Hungarian territory."

He said he was referring "to those territories which are neighboring Hungary but do not belong to Hungary proper today, and to the one-and-a-half million

Hungarians all around the world, who also have a right to this crown.

"ESPECIALLY," he said, "to the one-and-a-half million Hungarians outside the boundaries—which comprise some of the best elements of the intelligentsia and intellectuals—but also from all walks of life and social sectors. They are the ones who perhaps, because they live in freedom, most appreciate the historical significance of Hungary and the historical significance of the crown."

"One of the greatest Hungarians, Istvan Szechenyi, 19th century political leader, has said that 'blind is the nation which lacks cultured minds.'"

Originally scheduled to make an extensive tour through the United States this year, the Hungarian primate cancelled the trip but kept a promise he had made to visit New Brunswick, N.J., for the dedication of St. Ladislaus Roman Catholic Church, a church for Hungarians in the area.

He said he would make a full visit to the United States next year. "If God is willing."

One of the reasons for cancelling this year's trip, he said, is that he is working now on his memoirs.

Speaking of his right to publish his memoirs, the cardinal said, "I build on a trust in human rights—which are also my rights. If I have no human rights, no one else has human rights either."

New text explains sacrament

WASHINGTON—"The Anointing of the Sick is the most misunderstood and neglected of sacraments" according to a new study text published by the U.S. Bishops' Committee on the Liturgy.

The booklet discusses Pope Paul VI's instruction reforming the Anointing of the Sick and suggests ways of educating Catholics to a better understanding of the sacrament.

Citing the need for "a radical change in pastoral practice which must be accompanied by a massive effort of catechesis (religious education)," the liturgy committee emphasizes that the restored sacrament is for all those who are seriously ill, not just for those in danger of death.

THE COMMITTEE also points out that "the rites for the sick, which in the past have so often suffered from isolation, must be associated with the total healing ministry of Christ as continued in His body, the Church." Care and concern for the sick is the responsibility of the whole Christian community, the committee says.

While asserting that Pope Paul's instruction on the anointing and pastoral care of the sick is "one of the most far-reaching of all the liturgical reforms of the Second Vatican Council," the committee adds:

"But all this will have little impact unless the pastoral implementation of the revised rites is accompanied by a catechetical effort comparable to the encouragement Pius X gave to frequent Communion at the beginning of the century."

THE BOOKLET, entitled "Study Text 2: Anointing and the Pastoral Care of the Sick," gives the text of Pope Paul's instruction on the sacrament, the historical, theological and pastoral background for the reform of the sacrament, and suggestions for liturgy and music in the rite of anointing.

It is available through the Bishops' Committee on the Liturgy at the U.S. Catholic Conference, 1312 Massachusetts Ave. N.W., Washington, D.C.

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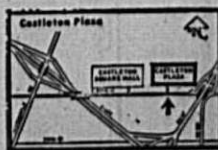
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BY TAMMY TANAKA

BEHIND THE NEWS

NEW YORK—Prayer—and religious instruction in public schools, as suggested by the Catholic Conference—continue to be most controversial issues in the United States. What is the situation in other countries?

Random checks of public educational systems in 15 countries, including Britain, Canada, USSR and the People's Republic of China, indicate that not one of these countries actually has laws banning prayer in the public schools.

However, according to the unwritten cultural norms or the mood of each country, some have prayers and some do not. The same can generally be said for religious education.

IN COUNTRIES having a "state" religion such as England (Anglican), Italy (Catholic) or Sweden (Lutheran), there is a tendency to teach religion in public schools as part of the regular curriculum. Sometimes the instruction is "non-denominational." At other times it is the religion of the majority.

In either case, there are provisions for excusing students who do not wish to participate and for allowing clergymen of minority religions to teach their own

members.

Canada's school laws allow prayer and religious instruction in public schools. Since education is under provincial jurisdiction, prayer and religious instruction are an "open thing," subject to the desires of the provincial governments, local school districts or individual schools and classroom teachers.

Even in countries in which religion is not being taught today, there appears to be no law actually prohibiting it.

A representative of the Soviet Consulate here said students in the USSR sometimes open the school day with physical exercise "to awaken the students," but there is no other morning ceremony.

A REPRESENTATIVE of the People's Republic of China said Chinese schools across the country would have varying patterns for starting the school day. Some might begin with exercise and the singing of songs; others would go directly into classwork.

No, Communist China does not have a law prohibiting prayers in public schools—but it is just not done, the Chinese official said. Why don't they have prayers and religious instruction? His response was a terse question: "Why do you have to have prayers?"

In Italy, a Catholic country, Catholicism is taught as part of the regular school curriculum. Non-Catholics may be excused from the classes. Prayers are optional.

A Brazilian representative said "there is no law forbidding prayer or religious instruction in our government schools. But in reality it is not done. Religion is not on our curriculum and there are no prayers said in the schools."

SIMILARLY, in Israel, prayers and religious instruction are generally not part of the program in the "national" schools, an Israeli representative said here.

There are no prayers or religious education in public schools of Japan—mainly because Japanese religion tends to be so closely tied to the culture that it has never been isolated as a special field of study in schools, according to a consular representative.

A West German representative said, "We have no law forbidding religious instruction or prayer—thank heaven for

that!"

"In Egypt, we don't have prayers in public schools, but we have religious classes to make children aware of the good things of life," an Egyptian representative said.

"We basically teach the Ten Commandments," he added. "We teach the concept of what God said, bringing in viewpoints of various religions. For example, if today's lesson is about 'don't kill,' we might study what the Koran says about it, what the Bible says, what the Torah says."

IN GREAT BRITAIN, children attending government schools receive religious instruction of a "non-denominational Christian nature" according to an agreed syllabus. They also take part in a "daily corporate act of worship," usually in the form of a morning school assembly where there may be prayers, the singing of songs and Bible reading.

In Switzerland, there are generally no prayers said in public schools. However, Catholic or Protestant instruction may be given one or two hours a week in the schools, on a "non-compulsory" basis.

EDITORIALS

National Respect Life Month

Last year it was a week long observance. This year the nationwide Respect Life program will last a month, beginning Sunday, Oct. 7, and stretching into early November. The extension is indicative both of success and tragic failure. Success in that last year's program was enthusiastically participated in by every diocese in the country. Failure in that this nation appears to be moving inexorably toward a purely utilitarian view of life, as demonstrated by the U. S. Supreme Court's ruling on abortion.

Since the January 22 ruling there has been an undercurrent of feeling that a kind of battle line has been drawn for all Catholics. At issue is life itself—whether it really is something sacred ignited by God or mere biological happenstance dependent on individual and societal needs. Clearly the two schools of thought are diametrically opposed.

What we are witnessing today is the challenging of a basic moral tenet, the sanctioning of national policies that five years ago were viewed as clearly illegal and 10 years ago as unthinkable. What not too long ago was stamped as morally reprehensible is now touted as socially desirable.

The unborn are being destroyed in the womb because, we are told, it is better to be dead than to be

unwanted, a proposition not hard to sell in a society with a mania for deodorants and mouthwashes. One, of course, can be unwanted outside the womb as well. The subtle terrorism of expediency already clouds the fate of the senile, the incurable, the grossly incapacitated. More and more we are asked to consider the "quality" of life, to judge its worth, its effectiveness in selective terms.

On the contrary, what the Respect Life program is all about is life itself—life unqualified. The annual program of the U. S. Bishops hopes to nourish in all of us a deep regard, an instinctive caring for life. More, the Bishops would have us exercise a protective attitude toward those living brothers who are less strong, less able to fend for themselves, those who are the defendants, so to speak, in the case against life.

Beginning Sunday, churches in the archdiocese will be holding special services and activities as part of the Respect Life program. What Catholics will be emphasizing over and over in the coming weeks is the fact that life itself is innately sacred. Not sacred if it's healthy, wanted and convenient, but sacred in and of itself. It is a simple credo but one from which we dare not shrink if we lay claim to being members of the Body of Christ.

Christmas but no creche

A ridiculous extreme in secular purism was reached the other day when the U. S. Court of Appeals for the District of Columbia ordered the government to get the Nativity scene out of the traditional Pageant of Peace or get out of the Christmas pageant business.

A three-judge federal panel ruled that the creche erected for the last 19 years on national park land between the White House and the Washington Monument constituted "excessive entanglement" of government and religion.

In a 51-page opinion that must surely be a classic in constitutional nit-picking, the court gave the government three alternatives: get rid of the Nativity scene, sever all the ties with the pageant, or draw up strict rules wherein government participation and the display of the Nativity scene might be resolved.

As things stand now, the court ruled, the government is sponsoring a particular religious belief or, at the very least, giving the appearance that it is. And with civil libertarians and Christmas, appearances have become all important. Thus more and more public schools and other public institutions are called to task for holiday activities that smack however innocently of religious significance. Even the Post Office, which continues to reproduce classic visions of Virgin and Babe, emphasizes that the OFFICIAL Christmas stamp is that innocuous one with the reindeers.

Indeed the government-sanctioned Christmas is well on its way to being a disengaged, disemboweled holiday with nothing more to recommend it than time away from the job. All that remains is to take Christ out of Christmas, literally, and somebody's probably got a law suit filed on that, too.

'Got what we deserve' from Supreme Court

HUNTINGTON, Ind.—"Catholics got what they deserve when the Supreme Court struck down tax credits and tuition grants" for parents with children in nonpublic schools, according to a Catholic educator.

Jesuit Father Virgil Blum, president of the Catholic League for Religious and Civil Rights and professor of political science at Marquette University, said that "radical changes in Catholic attitudes" are necessary to induce the Supreme Court to change its June decision on school aid.

The blame for the decisions must be placed on the Catholic, Father Blum said, because "no minority people in America have ever won full freedom and equality without fighting for it."



"WHAT OTHER EXPERIENCE HAVE YOU HAD IN THE RELIGIOUS FIELD BESIDES BUYING MONKS' BREAD REGULARLY?"

LETTERS TO THE EDITOR

Says boycott backers want elemental justice for all farm workers

To the Editor:

I doubt whether the Churches are being "fooled" by the United Farm Workers or Cesar Chavez. Many Church groups traveled to California this summer to see for themselves before deciding to endorse boycotts of lettuce and grapes. But one doesn't have to go that far to find deplorable living conditions. They can be seen in migrant labor camps here in the state of Indiana.

First of all, I was born in Arizona of a farm working family and I started working in the fields when I was 10. Many of the children working in the fields were younger than I. Many people are unaware that such a thing as child labor still exists; the law prohibiting this is not enforced in the fields.

Do you think a man is "power hungry" if he himself is from a farm working family and has done farm work most of his life and is now trying to better the living and working conditions of his fellow workers and their families?

Chavez started United Farm Workers Union because he has seen and felt the suffering of the farm worker; he thought it was time that they should get an even break like any other worker. The farm worker is also tired of feeding the nation and not earning enough to be able to feed his own family.

The majority of grape and lettuce growers are big and rich, not like the small farmers here in Indiana and elsewhere, but big enough to own land in California and Arizona and rich enough to pay their workers at least a minimum wage. The dime per hour per worker that the grower pays the UFW goes into the medical plan for union members.

Farm workers are not being forced to join the union. In every farm that the union has had a contract, an election has been held and the majority of workers wanted to be represented by UFW because they themselves would have say in the running of it.

Farm workers need such things as dignity, job security, simple things like clean drinking water and toilet facilities in the fields, protection from poisonous pesticides. They need hope that their children will not have to work in the fields in order to help earn enough money to

support the family. The UFW is interested in getting decent rights and benefits for the farm workers. All the good people that are joining the boycott realize the true goal of the UFW and therefore support it.

The high price charged for lettuce and grapes this year was due to a bad crop because of bad weather, not because of the boycott as many, like the Farm Bureau, would have consumers think. The growers and supermarkets upped the price of the produce and passed it along to the consumer. The farm workers' wages did not go up because the price of grapes and lettuce went up.

Farm workers on non-union farms receive lower wages than those on farms having a UFW contract and the U. S. Department of Labor has determined that if the wages of farm workers on non-union farms were doubled, which would be more than what farm workers get on farms with a UFW contract, the price of a head of lettuce should go up one-half to one cent per head to the consumer.

The Indianapolis Star and News has chosen to take a side and has printed only a distorted, one-sided view of this issue. I thank The Criterion and other small newspapers for giving an unbiased coverage of this issue.

Indianapolis

Seymour reader sends questions for judges

To the Editor:

Some "Questions for Those Five Supreme Court Justices:"

Who gave you the right to legalize Abortion, and all that it implies? Not God, whose laws you willingly taunt, Nor selfish women, whose cause you flaunt!

Doesn't our great Constitution call for the right to life for one and all? Do you favor a declining nation Rather than greater population? Was it expedient for you To declare infanticide untrue? Are you so wise that you can scorn The right of children to be born? (On your black record will be engraved The names of innocents you could have saved!)

Now that you've consigned to some rank tomb

The human life in a mother's womb, Consider that all whose lives adorn This world of ours had to be born;

THE YARDSTICK

Politicking on farm

BY MSGR. GEORGE G. HIGGINS

A.H. Raskin, a veteran labor reporter now serving in a top position on the editorial staff of the New York Times, is not one to hand out compliments to the American labor movement unless he thinks they are warranted by the facts. To the contrary, he seems to pride himself on being critical of organized labor for its own good.

For this reason, it was all the more remarkable that Raskin unexpectedly went out of his way in his Labor Day piece in the Times to say so many nice things about the labor movement.

To be sure, he carefully hedged his compliments with qualified adjectives but, on the whole, his State of the Unions message was all that labor could have asked for and considerably more, I suspect, than it had dared to hope for, given Raskin's reputation as an uncompromising critic of the movement.

"Selfishness and venality within labor," he said in his Labor Day column, "have taken no holiday, and the right of individual dissent is something to extol in Labor Day statements, not to practice in most union halls. Yet, with all that, the frozen front is melting. Fresh winds are rustling through the cobwebbed House of Labor."



THAT'S NOT THE sort of statement that the labor movement will be tempted to quote out of context to its own advantage. It's much too critical and much too carefully worded for that. On the other hand, it's a compliment of sorts—perhaps the highest compliment that Raskin has paid to organized labor in recent years.

Raskin, when he got down to specifics, applauded the AFL-CIO—and, in a more personal vein, President George Meany, for coming to the help of "workers at the foot of the economic ladder, workers from whom the federation never expects to collect anything worth talking about in union dues."

More specifically, he singled out the help that the AFL-CIO is giving to the United Farm Workers Union in its struggle for recognition in California. The UFW, he said, "would long ago have been obliterated... were it not for Mr. Meany's sheltering arm. All the consumer boycotts of grapes and lettuce would have availed nothing if the rocklike AFL-CIO chief had not leaned on the Teamsters."

THAT NEEDED to be said, and I am glad that Raskin said it so emphatically. Hopefully his well deserved compliment to Meany and the AFL-CIO will help to counteract some of the snide criticism being directed at both by certain groups in and out of the labor movement who seem to think that it's stylish to caricature George Meany as a reactionary hardhat and to make light of labor's contribution to the cause of social justice.

One such group—a politically motivated caucus within the American Federation of Teachers—is using some pretty dirty tactics to undermine Meany's reputation as a progressive labor leader. At the recent AFT convention in Washington, the leaders of this caucus—who didn't have the decency to identify themselves—anonymous circulated a mimeographed newsletter charging that Meany is in the process of selling out the United Farm Workers Union in a nefarious deal with the Teamsters. More specifically, this propaganda leaflet alleged that "Meany is attempting to make a top level deal with Fitzsimmons. The most recent proposal is for a dividing of territory."

THAT'S A COMPLETELY false accusation. The anonymous AFT delegates who made the accusation must have had their own fish to fry. My guess is that the real target of their criticism is not Meany, but their competitors for office in the AFT. To undermine their competitors, they will apparently use any means at their disposal—including libelous statements about George Meany.

In my opinion, they are making a serious mistake in this regard. They obviously have a perfect right to try to gain political control of the AFT, but they ought to leave George Meany and the UFW out of it. This business of pretending that they are the real friends of the Farm Workers and that George Meany is an enemy of the UFW is the shoddiest kind of propaganda.

I might add that I find it hard to conceal my contempt for any group that would stoop so low as to play political games with the farm worker issue. With friends like that, the UFW doesn't need any enemies.

happen to the service man who refused to do it? In a nation of plenty our Congress has to beg to get a decent welfare program available to those who need it. Who needs it? The children need it. Christ loved the children. It seems as though our society couldn't care less about the young and innocent. Our bank balance means more than brotherhood.

Through our television sets we are exposed to murder every night. It is a common theme for the detective stories. The majority doesn't seem to mind. But an equally intimate love scene will meet a loud protest. Is murder to be seen and realistic passion to be hidden? It seems so. I question those values.

We boast of Nationalism. We claim to be the most powerful nation in the world. We maintain our military capability at great financial expense. If other nations agree with us on political ideology, we protect them. Those nations that don't agree with us are our enemies. They are made up of people who don't think, act or feel as we do. With this attitude we proceed to drop tons of bombs on Asians.

The majority of Americans never take (Continued on Page 5)

The CRITERION

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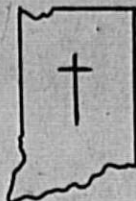
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Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

CHAPTER FIVE

BY MSGR. JOHN J. DOYLE

Another treaty was at this time under negotiation. In April 1794, President Washington had dispatched John Jay to London to settle the conflicts between Great Britain and the United States. On 19 November, a treaty was concluded, whereby the king of Great Britain agreed to withdraw by 1 June 1796 his troops from all posts within the boundary of the United States as set by the treaty of 1783.

To the Indians, weakened by the devastation of their towns and fields, defeated in battle, and disillusioned by the failure of the commander of Fort Miami to give them shelter, the news of Jay's Treaty brought conviction that further resistance would be futile.

After protracted haggling, in which Little Turtle displayed diplomatic skill to match his generalship, on 3 August 1795, the Treaty of Greenville was signed by General Wayne and representatives of 12 tribes, whereby most of the present Ohio and a wedge of southeastern Indiana was ceded to the United States.

In addition, the tribes yielded to the United States the land about Vincennes which the Piankeshaws had granted to the people there, the 150,000 acres of southern Indiana given by Virginia to George Rogers Clark and his soldiers and 16 other tracts for forts, generally six miles square.

As a consequence of this treaty, migration into the ceded area, which had been going on for some time, was greatly accelerated. In like manner, there began a slow movement of the Indians to the lands beyond the Mississippi.

In April 1795, while Wayne and the Indians were dickering over the treaty, Father Flageet left Vincennes, and a few days later his successor arrived there.

Strictly speaking, John Francis Rivet was not the pastor's successor. He came with a commission from the Secretary of War to be a missionary for the civilization and education of the Indians.

At the same time, another French priest, Pierre Janin, went to Kaskaskia with a similar appointment. In contrast to Father Rivet, who would remain until his death nearly nine years later, he would within a year become disheartened at the meager results of his efforts and yield to the lure of an assured income from the Spanish king and cross the Mississippi.

Father Rivet did not lack offers of more rewarding charges, but only once, when there appeared to be an opportunity to return to France, did he show an inclination to leave Vincennes.

THE ANNUAL salary of the missionaries was \$200. The War Department was usually late in making the quarterly payments, sometimes by more than a year, and the missionary had to borrow at interest to tide him over. Some payments were in paper money, which the merchants accepted only at a discount.

Once his pay was so late in coming that Father Rivet had to beg alms of Captain Pasture, the commandant of the fort. In fact, the salary was not so niggardly as it appears, for the purchasing power of the dollar was from five to ten times that to today's dollar. Even the territorial judges, who with the governor were the supreme authority of the Territory, received only \$800.

But Father Rivet had extraordinary expenses. He was unable to learn the Algonquian language and had to employ an interpreter at a dollar a day. After Janin's departure he felt himself to be in duty bound to visit the Indians at Kaskaskia once a year, a trip that cost him \$80, for which he was unable to induce the War Department to reimburse him.

The missionary's commission did not designate his place of residence. It was because Flageet's departure had left the parish without a priest and

because nowhere else could Rivet have found shelter that he settled at Vincennes. As with Wayne in 1793, it was a case of Hobson's Choice. For more than a year both priest and people expected Flageet to return. So it was that Father Rivet styled himself: "Missionary to the savages and exercising the functions of the holy ministry in the parish of St. Francis Xavier."

John Francis Rivet was a native of the Western Hemisphere, having been born on the island of Martinique in 1757. His rearing was entirely European, however, for at an early age he was taken to live with relatives at Brive in France. He was ordained a priest at Limoges on 25 May 1781, and became at once a teacher of rhetoric at the local college, where he made a name for himself as lecturer, preacher, and editor of a literary journal. One of his lectures drew especial praise for the knowledge it displayed "of the course of empires and the causes of the revolutions they have undergone." One may wonder whether the young priest had any foreboding of the revolution his country was about to undergo.

HE PREACHED THE Advent sermons in the Limoges cathedral in 1789, at the very time the National Assembly in Paris was preparing the decrees that would put an end to his preaching in France. We are not told the subject of these sermons.

When the Civil Constitution of the Clergy was put into effect, Rivet with his colleagues, finding the oath it required at variance with his faith, refused to take it, and was banished to Spain. Finding revolutionary ideology in the ascendancy there also, he came to Baltimore in December 1794 and offered his services to Bishop Carroll.

A few years earlier the bishop had suggested to the new government the sending of priests among the Indians to teach them the ways of European civilization, as the French kings had employed missionaries to foster the In-

LETTERS TO THE EDITOR

(Continued from Page 4)

the time to approve or disapprove the military actions of our government. We never really think about it in terms of Christianity. When did Christ give us the right to wage war on our fellow man? How can Christians kill in the name of Christ? When did Christ approve of seeking political power? Wouldn't a true Christian always be politically dominated?

I have tried to discuss these subjects with my fellow workers. I find that there is no real concern. I have been called a radical, a Communist and neurotic. The

people I see every day would rather talk about their new car, the party they attended last week or what's wrong with blacks.

I am waiting for our American hypocrisy to be addressed from the pulpit. It is frustrating to hear the Gospel read and then talked around. While it's true that some people may get up and leave, those who would stay would truly hear the word of Christ.

Richard P. Monroe, Jr.
New Albany, Ind.

Doctors who perform abortions provoke protest

To the Editor:

The Right to Life of Southern Indiana, a non-sectarian, non-profit organization committed to opposing abortion, on September 29 conducted a "March for Life" outside Clark County Memorial Hospital in Jeffersonville.

We hoped to focus attention on the fact that a few doctors have been performing non-therapeutic abortions at the hospital since the January 22 Supreme Court ruling this year which opened the door to abor-

dians' friendship.

At first the proposal found little favor, but as the war dragged on the officials came to believe that the bishop's idea might have some merit and that there might be a better way than fighting to gain their ends. They then appointed Rivet and Janin to be missionaries to the Wabash and Illinois Indians.

Father Rivet reached Vincennes about the beginning of May 1795. His first entry in the church register was of a baptism on 3 May. Father Flageet had just left, for his last entry was made on 23 April. The new priest was 40 years of age, six years older than his predecessor. Like Flageet at his coming, he had been but a few months in the country and knew hardly any English. Flageet, also, he had been a teacher since his ordination and had no experience as a parish priest.

Unlike Flageet, however, he was much given to writing and has left a record of his experiences in long letters to the bishop, in a journal, and in many comments in the register. His very signature to his letters gives us an inkling of his character: he usually signed his letters, Le pauvre missionnaire, The poor missionary.

tion-on-demand.

The Board of Trustees of the hospital has gone on record as being opposed to these non-therapeutic abortions and has adopted stringent guidelines. These guidelines limit the performance of abortions to staff physicians with privileges in obstetrical and gynecological surgery. The Board also limited abortions to women pregnant in the first trimester, (the first three months.)

Why are these few doctors involved in abortion-on-demand? Can't they make better use of their abilities to save life rather than destroy innocent human life? We feel that the time and money spent on abortions could be put to better use by advising women concerning the alternatives to abortion. Let women see that it is an act of love to give up a baby for adoption to loving parents. We ask for better social services, medical services, and government intervention by the adoption of the proposed Human Life Amendment, guaranteeing the right to life

- opinion
- reaction
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- background

of all from the moment of conception to natural death.

All operating technicians and nurses of Clark County Memorial Hospital signed a statement in May indicating they would not participate in abortion unless the woman's life was endangered. To these we say, "Thanks." To the doctors involved, we ask, "Why?"

(Mrs.) Michele McRae
President
Right to Life of Southern Ind.
Jeffersonville, Ind.

Viet prisons 'not so bad'

LUCERNE, Switzerland — A Swiss Catholic relief official said that he had found conditions in South Vietnam jails not as bad as some recent reports seemed to indicate.

The official, Msgr. Peter Kuhn, former director of Swiss Catholic Charities and now director of Medico International, said that on a recent visit to South Vietnam he had visited Saigon's central jail, and had conversed freely and unsupervised with many of the 8,500 prisoners housed there.

THE PRIEST said that at a Vietcong prisoners' camp at Tah-hiep that houses 550 he had found "good order above the

average."

A prison chaplain in Saigon, however, told Msgr. Kuhn undernourishment and lack of medical provisions are a problem. Msgr. Kuhn said that half a pound of rice is given to each prisoner daily.

The Swiss priest said that, on the strength of government statistics, there are now 41 jails with a total of 33,995 prisoners in South Vietnam. He said he considers reports of 200,000 prisoners exaggerated.

The plight of refugees and unemployment, he said, are now the most pressing problems in South Vietnam.

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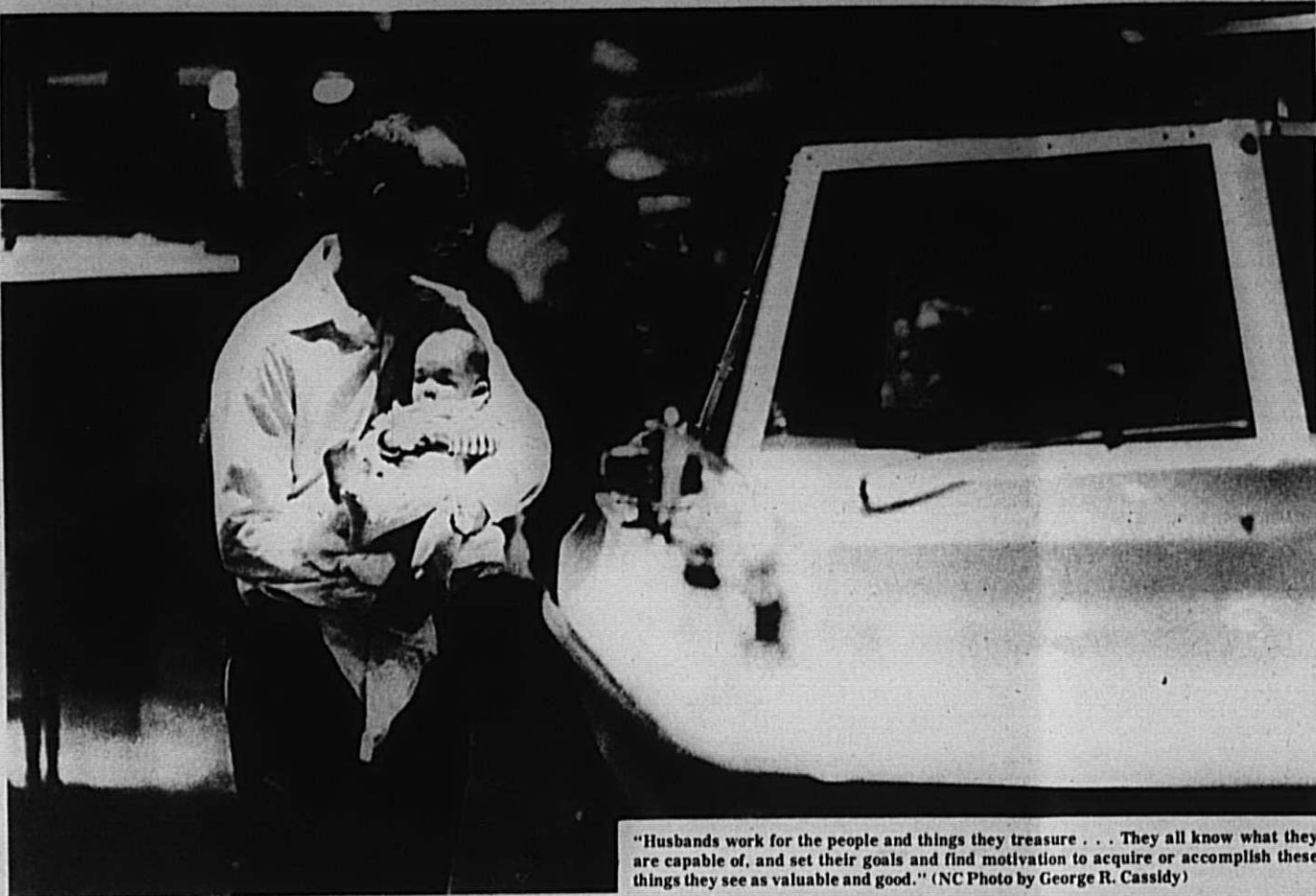
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"Husbands work for the people and things they treasure . . . They all know what they are capable of, and set their goals and find motivation to acquire or accomplish these things they see as valuable and good." (NC Photo by George R. Cassidy)

THEME ARTICLE

Values move people to action

BY DR. THOMAS FRANCOEUR

In this series so far we have considered the self-image from which we operate, that source of energy that arises from confidence in ourselves. Personal goals were then considered in their relation to self-image and the heights of achievement and being we aim for and reach. We heard Christ assuring us of our worth and urging us on to the creativity that at times seems to be the "impossible dream."

A boy may work hard to save for a motor for his model plane. A girl is motivated to buy a dress for a dance. Husbands work for the people and things they treasure, and mothers and wives for the people they love and give their lives of service to. They all know

what they are capable of, and set their goals and find motivation to acquire or accomplish these things they see as valuable and good. This point occupies our attention here.

IT IS VERY NATURAL for man to see value in things, people and events, but these values are not fixed, neither are they naturally ordered. If a boy tries to work out his life, study for a profession, get exercise, eat well, read good material, in that order, it is not a chance occurrence but the result of insight and thought and experience. And this kind of ordering comes neither easily nor quickly. We spend our lives clarifying and adjusting.

Our nature tells us what is important; it also allows us at times to take the line of least resistance. Christ always cut to the core of things and spoke directly with sobering demands: "Sell all you own, give it to the poor, follow me." "Be like the

good Samaritan." "Do not store up treasures in your barns."

This brings questions to our minds. Do I have to? Is there an easier way?

LITURGY

Guidelines in the care of the sick

BY FR. JOSEPH M. CHAMPLIN

I frequently visit the local hospital around 9 p.m. At that time my rectory appointments are over, the patients' visitors have left and the sick begin to settle down for a night's rest.

On one of those visitations a troubled elderly woman spoke of "being a burden" to her family. After weeks of hospitalization, she happily looked forward to the return home but still dreaded the prospect of inconveniencing her children.

Always a typical giving mother, it is now her turn to become a receiver. Always self-reliant, a hard worker, serving others, she must now adjust to the prospect of being served, not working, becoming dependent.

In a word, this sick mother and grandmother needs to learn that one of the highest, most demanding forms of love, especially for a normally independent individual, is to let yourself be loved and waited upon.

THIS CAN PROVE difficult in our work-and-productivity-oriented society which leaves an ill or elderly person like our parishioner unconsciously feeling valueless.

It is for those who care about her to show that, on the contrary, she does count, does possess dignity and worth. They love her for what she is, not for what she has done for them in the past.

The revised "Rite of Anointing and Pastoral Care of the Sick," soon to be introduced throughout the United States, contains some beautiful guidelines for

Do I have to neglect or avoid lesser goods, lesser values? Is it all life and giving and no fun or relaxation?

This is not what nature dictates nor what Christ suggests. We really need good cars, comfortable homes, chewing gum and hair tonic. It's simply a matter of putting things in their place, and this not because of laws but because our hearts are happiest when first things are first.

This is a religious fact in the broadest sense, in the sense of man's awareness of a loving Father, his awareness of deep value of individual lives, of this life's direction towards tender, mutually supporting community.

What we see as good-will invariably moves us to action. If this action is to be authentic to the mind of Christ, it must come from a vision of the fundamental values of life, its sources and purposes.

THESE CHRIST underlined without ever being a killjoy. He enjoyed eating with his friends, celebrating with them, helping them enjoy a full life. He also loved them so much that he constantly urged them to ponder on values and meanings and purposes that they might find happiness in life.

A sense of values is a recipe for happiness because it means not only being focused on the essentials. It also means being involved in an ongoing pondering and consideration so that like the pilot we may continually correct our course and avoid the dangers and losses of distraction and error. This ongoing pondering may be called many things. It essentially is our total prayer life.

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Christian clergy and laity which touch upon this matter.

Article 33 of the introduction reads: "It is thus fitting that all baptized Christians share in this ministry of mutual charity within the body of Christ: by fighting against disease, by love shown to the sick, and by celebrating the sacraments of the sick."

The next paragraph stresses and details the special responsibilities a sick person's family and friends bear on their shoulders:

"It is their task to strengthen the sick with words of faith and by praying with them, to commend them to the Lord who suffered and is glorified, and to urge the sick to unite themselves willingly with the passion and death of Christ for the good of God's people."

These directions represent the natural outgrowth of St. Paul's words (1 Corinthians 12:26): "If one member suffers, all the members suffer with it; if one member is honored, all the members share its joy."

THIS RENEWED LITURGY for the ill, when properly executed, should give the sick Christian great reassurance. It tells that anxious individual:

"We love you. We want you healthy again, back with us in Church for Mass. We are praying right now with and for you, hoping this will come true. But if that is not to be, know your sufferings have value. They, like Christ's, benefit the pilgrim Church on earth and the suffering persons in purgatory."

Rubricated directives urge those who prepare liturgies for the sick to bring out this communal or community aspect of the sacrament.

Next week we will describe how a small parish in Virginia did that one Sunday afternoon.

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LANDS OF THE BIBLE

Shrine of the Book built to protect treasured Scrolls

BY STEVE LANDREGAN

In lands where a Crusader structure built over 1,000 years ago is considered new, one built in the last decade would seemingly have little interest to the student of biblical antiquities. Not so, the Shrine of the Book.

This striking, contemporary structure in the new city of Jerusalem was built to house and preserve one of Israel's greatest national treasures . . . the Dead Sea Scrolls.

In order to understand the singular importance to modern Israelis of the Dead Sea Scrolls and the other scrolls enshrined in this unusual building one must grasp the relationship of these antiquities of 2,000 years ago to the present State of Israel.

Shulamith Schwartz Nardi, author of "The Shrine of the Book and its Scrolls," sums up this relationship by stating: "For the people of Israel, they have made audible the voices of long dead kinsmen—other Jews who lived and worked in the Land of Israel two millennia ago, loved and studied the Scriptures, cherished a dream of a perfect society based on a cooperative mode of living, used the Hebrew language to express the whole span of human experience, from lyrical sorrow to political and military concepts."



the Isaiah scroll, the best preserved of the Qumran collection.

Until recently, the Isaiah was displayed in the case which was built for it. However, in spite of special humidity controls the document began to show signs of deterioration and has now been replaced by a photographic copy.

BENEATH THE ISAIAH exhibit are several simulated caves containing antiquities from the Qumran caves as well as other caves in the same area.

The Shrine of the Book is as beautiful as it is functional. Its treasures are not only the treasures of Israel but of the world. It is a fitting sanctuary for these priceless links with our common heritage.

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PARISH LIFE

Metaphors may give startling view of parish

BY JAMES J. PHILLIPS

An interesting way to get a fresh look at something familiar is to play a game called MAKING METAPHORS. The rules of the game are simple.

1. Liken the thing you are considering to something—anything—else, eg. Our parish is like a

2. Let your imagination run free and come up with as many metaphors as possible

3. Do not take yourself or your metaphors too seriously and do not take offense at the metaphors of others. The game is designed to open up new doors of thought, not to give the last or best word on the subject.

Here are some metaphors of the parish that others have given in the course of playing this game.

A (or our) parish is like: Noah's Ark: well equipped, well organized, safe, but unable to control where it is going.

A herd of sheep, with one person deciding all of the whats, wheres, whens, and hows.

A herd of goats: same as above except no one is paying attention.

An amoeba (one-celled animal). It has a clearly defined nucleus, shifting borders and does not do much but eat and drift around.

A business that deals in services: It is organized, has certain procedures, and provides services. Its effectiveness is measured by how many people use the service and how well the books balance.

A franchised service organization: same as above except that each local unit is franchised by the main office.

A large family. It has a father. The more energetic children do most of the work, and the children love each other but

(Continued on Page 7)

CATECHETICS

How do we measure value of the Mass?

BY FR. CARL J. PFEIFER, S.J.

I had just finished what I thought was a rather good presentation on the Mass. My high school students seemed reasonably interested. One of the major points I was trying to make was how important the Mass is for Catholics.

When the class was over, the energetic teenagers quickly left. One remained behind. When we were alone, this high school boy told me with all seriousness, "Father, the Mass may be that important to you, but it just doesn't mean that much to us. There are too many other things that seem more important than going to Mass."

He was not rebelling. He was being honest. In a way he may even have been expressing a wish that the Mass might mean more to him. He was open to explore the value of the Mass. But he admitted that, even though he knew well the Church's teachings about the Mass, it just didn't mean all that much to him and his friends.

THAT EXPERIENCE brought home to me a distinction that has serious implications for the religious educator—parent, teacher or priest. Some 15 or 20 years ago two of America's leading theologians, Gerald Kelley and John Ford, both Jesuit priests, described two kinds of knowledge.

One kind of knowledge is intellectual, true, accurate, even scientific: "conceptual" knowledge. I have this kind of knowledge of religion if I know, for example, the ten commandments, the names of the seven sacraments, the meaning of transubstantiation. Certainly, accurate conceptual knowledge is an important goal of religious education.

The second type of knowledge they called "evaluative knowledge." Such knowledge affects my sense of values, my judgment of what is important to me. I have this kind of knowledge if my understanding of the Mass leads me to value the Mass as important enough to go to

regularly. I have evaluative knowledge of the commandments if I try to model my lifestyle after them because I appreciate what the commandments single out as important. Ultimately it is this kind of evaluative knowledge that is the primary concern of religious education.

Gerald Vann, a great Dominican religious educator, described this kind of knowledge more than a decade ago. He calls it "love-knowledge."

"This knowledge, then, is love-knowledge: not a cold, academic apprehension of truths but an assimilation, an affinity, a living and loving union with the truth who is also goodness and beauty and light and life and love." This is what the Bible means by the word "know."

WHILE THOSE WE educate have a right to learn the facts and truths of their tradition on the level of objective, "conceptual," knowledge, they also have a right to a more personal "evaluative" response to what the Church considers important. Enabling others to grow in a Christian sense of values is a serious objective of religious education. It is however a delicate task, blending respect for the other's freedom with one's own desire to share one's own values and convictions.

Fortunately today religious educators have the very helpful advances in techniques of value clarification (see Sidney Simon, *Values Clarification*) to help them do what the Vatican Council II urges:

"This holy Synod likewise affirms that children and the young people have a right to be encouraged to weigh moral values with an upright conscience, and to embrace them by personal choice, and to know and love God more adequately." (Education, 1)

As religious educators in home or school we want our youngsters to learn not only the concepts of Catholic doctrine, but to appreciate the values of their Christian heritage. We want them not only to grasp the meaning of the Mass, but to value it as important in their lives.

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A display case made to resemble the handle of a scroll contains a photographic replica of the Scroll of Isaiah in Jerusalem's Shrine of the Book. (NC Photo courtesy Israel Government Tourist Office)

QUESTION BOX

On what grounds would priest refuse to baptize?

BY MSGR. R. T. BOSLER

Q. When my son's little girl was to be baptized, he and his wife went to see the priest. Father refused to baptize the child. Why? The Daddy couldn't promise he would attend Mass every Sunday. My son always gave his share to the church and attended Mass when he could. He wouldn't lie; so the priest flatly refused to baptize his baby. Now he doesn't attend any service. I was hurt real bad. I drifted to another religion and took my younger children with me. Why should a priest refuse to baptize a baby? Isn't she an individual who should be given a chance?



A. Someone has said that the greatest proof for the claims of the Catholic Church is that it still exists in spite of all the mistakes and failures of popes, bishops and priests that should have destroyed it

long ago.

I hope the priest misunderstood the meaning of your son's answer, for he was wrong. In the baptismal rite for infants, the parents are asked to promise that they will bring up the child in the Catholic faith, but that does not include a promise to attend Mass every Sunday; which no priest has a right to demand from parents as a requisite for the baptism of their children. In the large cities of France and Italy it is doubtful that more than 17 per cent of the men attend Mass regularly. There would be very few babies baptized in those countries, if there were many priests there like the one who has shaken the faith of your family.

You do not give all the details. Your son's wife may not be Catholic and your son may have appeared so weak in his faith that the priest thought there was no hope that the child would be raised as a Catholic. It is a pity that you did not seek out another priest and explain his situation.

Since you still read a Catholic paper, you may want to reconsider your action. Why let the mistake of one priest turn you from the Church you once loved?

upon himself as "bishop in matters external," since historically the Roman emperors considered themselves high priests. But the bishops themselves did not look upon the emperor as government head of the Church. Bishop Hosius of Cordoba and the delegates of the Pope actually presided.

The Church during the days when the emperors were persecuting Christians already had its own organization and leaders, who looked to the bishop of Rome as the most important patriarch. It was many years after Constantine when the city he had built became a rival of Rome that the patriarch of Constantinople began to challenge the position of Rome.

Your other problem arises from a misunderstanding of the teaching of the Church. Jesus is true God and true man. As man he is like us in every way except for sin. As man he is less than the Father; as man before the resurrection he experienced all the human passions; he was tempted, and seemingly his greatest temptation was to escape the ignominy of the crucifixion. Arius, it seems, denied that Jesus had a human soul. He wasn't wrong because the bishops voted against him. The bishops voted against him because he was mistaken about Jesus. As time went on Arius's views actually were supported by the emperors and leading people, so much so that it seemed to be the

prevailing form of Christianity. But the bishops kept coming back together for councils and repeating and strengthening and enlarging the teaching of the Council of Nicea.

Q. The Church permits divorced people who remarry to receive the sacraments if they live together as brother and sister. Why then should a middle-aged person separated because of an intolerable situation having developed (no divorce or remarriage involved) be denied the sacraments while regularly attending Mass and otherwise observing church regulations?

A. If there are serious reasons for the

separation, then there is no reason why you should be denied the sacraments. If you are convinced that you have no choice other than the present arrangement, you are doing nothing sinful and need no one's permission to receive Communion.

Q. I would like to know if on Saturday you go to a funeral Mass at 11 a.m. or a 2 p.m. wedding Mass, this would count for your Sunday obligation.

A. The anticipated Sunday Mass must be the Mass to be celebrated on the Sunday. A Saturday funeral or wedding Mass would not fulfill this requirement.

(Copyright 1973)

Parish Life

(Continued from Page 6)

sometimes fight among themselves.

A city: membership is determined by geography. Its task is to provide essential services such as education and a place to worship.

Others: a streetcar (on one track), an airplane (above it all), Humpty Dumpty (still trying to put it together again); a human being (diverse parts each with its own role), a child, (same as a human being but not yet coordinated).

Some of the above metaphors are complimentary. Some are not. Some point the way to desirable goals. Others point to real or imagined faults. That is good. If we are looking at the parish: what it is and what it can become, we need all kinds of input.

Try the game yourself with your friends—or older children. It might open up some valuable doors.

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THE CHURCH AND I

College of Cardinals study in contrasts

BY F. J. SHEED

I have noted that Cardinal Cushing would not, like Cardinal Spellman, have wanted his biography written in his lifetime; I can't imagine his thinking it worth writing at any time. The two men were different, and naturally they differed. But there was reconciliation at the end. Cardinal Cushing built a High School in Boston, named it after Cardinal Spellman, and asked his distinguished colleague to perform the opening ceremony. Here is a snippet of a conversation I had with Cardinal Cushing just afterwards:

"Do you know what Cardinal Spellman said to me?"

"How could I?"

"He asked me who I thought would get New York when he died. Why should he care? I don't care who gets Boston after me."

But then New York was a diocese in which each new Archbishop was the man people felt his predecessor would have chosen—until Spellman himself, that is.



THERE NEVER WAS a man in public office who cared less about his public image than Cardinal Cushing. Every year he hired a theatre and had a party for the old men and women of Boston. On one occasion he partnered an old lady in an Irish reel. Television caught the moment. Pius XII saw the film. That, one was told, was why he was not made a cardinal till John XXIII arrived. I imagine John saw the film too. I heard the Cardinal say at a public dinner that he could not understand Latin. He offered to pay for a translation system at the Vatican Council similar to the one at the United Nations where by pressing a button you can have the speeches in the language you want. This being refused, he simply went home, not pretending to understand.

His one vast weakness lay in his public speaking: his voice was ugly, his sentences were shapeless, and he never knew when to stop. Privately he was a master of the terse phrase. Soon after his appointment he summoned a meeting of his clergy to announce changes. Some of the older clergy objected; Cardinal O'Connell would not have liked this change or that. He stood it as long as he could, then he said: "Cardinal O'Connell is dead. I saw him die." I was sitting in his room when

someone telephoned to ask him to do something or other. "Come and ask me that to my face," he said, and hung up.

At a Commencement at Newton College he said to the graduating girls: "If any of you gets engaged to a rich Catholic, introduce him to me."

NATURALLY he needed money; he used it so generously. At his death his private fortune totalled only a few dollars. He appealed to his fellow bishops to spare priests for work in Latin America, and urged his own clergy to offer themselves. I could go on and on about him. I resist the temptation. After all, I have met other Cardinals.

During the War I had to pass through Lisbon more than once. I was introduced to the Patriarch of Lisbon, Cardinal Cerifera. We spoke in French. I had learned French in Australia without meeting a Frenchman, just as I learned Latin without meeting an ancient Roman. The one language is almost as "dead" to me as the other. I get no enjoyment out of spoken French. But Cardinal Cerifera spoke French no better than I, so we got along famously.

He was a great reader of Chesterton, he told me, and he delighted in the personal

stories I was able to tell him. I was fascinated by one thing he said: Portuguese men did not go much to Mass, because like all Latin men they were concerned about their dignity, and did not want to be seen in Church with a lot of women and children. He thought the known fact that the Dictator, Salazar, was a daily communicant might change their attitude. I have never had an opportunity to check on whether or not it did.

BY THE MENTION of the Cushing suggestion of a translation system at Vatican II, I am reminded of Cardinal Pizzardo. At the Lay Congress in Rome around 1950 they had one. During Cardinal Pizzardo's speech a delegate arose on the platform to complain that the English translation was not coming through. He had not realized that the Cardinal thought he was talking English.

I conclude this glance at Cardinals with a pleasing story. The Chairman introducing me to an audience in Boston concluded, "The next time I introduce our speaker, I hope it will be as Frank Cardinal Sheed." The audience was naturally amused. My own opening words were: "Frank Cardinal Sheed will never appear on this platform without Maisie Cardinal Ward."

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DISCUSS GUILD BENEFIT—Mrs. Chester Thomas, second from right, director of the corrective reading program for the Catholic Office of Education, displays student aids to members of the Guardian Angel Guild planning a benefit card party next Wednesday, Oct. 10. The event will be held at 7:30 p.m. in the Indianapolis Athletic Club. Shown from left above are: Mrs. David A. Steckbeck of St. Pius X parish, northeast area chairman; Mrs. K. Clay Smith of St. Luke parish, special gifts chairman; and Mrs. Alfred J. Hoffman of Holy Spirit parish, third vice-president of the Guild. Mrs. Thomas is a member of St. Susanna parish, Plainfield. The Guild will sponsor the first in a series of volunteer workshops from 9 to 11:30 p.m. Thursday, Oct. 11, in the media room of Sacred Heart School, 1500 Union St.

CYO NOTES

Final deadline for entries in the Cadet Girls Basketball League is Oct. 22. Boys basketball deadline in all six leagues is Oct. 24.

Highlights of the Youth Week observance:

CYO Banquet, Wednesday, Oct. 24, 6:30 p.m., Secina Memorial High School. Letters and tickets have been distributed to all parishes.

Communion Supper, Sunday, Oct. 28, 6 p.m., Mass, St. Pius X Church. Speaker at the Chili Supper will be Thomas Cisco, member of the Public Relations Committee of the CYO Board of Directors.

Halloween Party and Square Dance, Monday, Oct. 29, 7:30 p.m., St. Catherine's parish. Mrs. Paul Weber is chairman. **Cadet Hobby Show, Tuesday, Oct. 30, 6:30 to 9 p.m., Little Flower parish.** Prizes will be announced at 8:30 p.m.

Baking Contest and DJ Dance, Sunday, Nov. 4, Holy Spirit parish. Judging will take place during the afternoon. Doors open at 7 p.m., with awards announced at 7:30 p.m., followed by the record dance.

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Division I—St. Malachy 4-0; St. Gabriel 4-1; St. Monica 3-1; St. Christopher 2-1; St. Michael 2-2; St. Thomas 1-2; All Saints 2-3; Holy Trinity 1-4; St. Martin 0-5.
Division II—Christ the King 5-0; St. Matthew 4-1; St. Pius X 3-1; St. Andrew 3-1; St. Lawrence 2-2; Immaculate Heart 2-4; St. Joan of Arc 1-3; St. Luke 1-4; Mount Carmel 0-5.
Division III—St. Jude 5-0; St. Mark 5-0; Holy Name 4-1; St. Barnabas 3-2; St. Patrick 2-3; St. James 2-3; St. Roch 2-3; St. Catherine 1-4; Our Lady of Greenwood 1-4; Sacred Heart 0-5.
Division IV—Holy Spirit 5-0; St. Simon 4-0; St. Joseph 3-0; Our Lady of Lourdes 3-2; Little Flower 2-2; St. Rita 1-3; St. Bernadette 1-4; St. Philip Neri 0-4; Holy Cross 0-4.

CADET FOOTBALL LEAGUE
Division I—St. Michael 3-0; St. Andrew 2-1; St. Jude 2-1; St. Simon 2-1; Holy Name 1-2; St. Lawrence 1-2; Little Flower 1-2; Holy Spirit 0-3.
Division II—Christ the King 3-0; St. Philip Neri 3-0; St. Pius X 3-0; St. Catherine 1-2; St. Gabriel 1-2; St. Matthew 1-5; Immaculate Heart 0-3; St. Barnabas 0-3.
Division III—St. Patrick-Sacred Heart 0-5.

CADET KICKBALL LEAGUE
Division I—Immaculate Heart 5-0; Holy Spirit 4-1; Little Flower 4-1; St. Pius X 3-2; St. Simon 2-2; St. Jude 2-2; Our Lady of Lourdes 2-3; St. Joan of Arc 1-3; St. Michael 1-4; St. Andrew 0-5.
Division II—St. Philip Neri 5-0; Little Flower 5-0; St. Matthew 4-1; St. Andrew 4-1; Nativity 3-2; St. Lawrence 2-3; St. Pius X 2-3; Christ the King 1-3; Our Lady of Lourdes 1-4; St. Bernadette 1-4; Holy Spirit 1-4; St. Simon 0-4.
Division III—St. Roch 5-0; St. Jude (Red) 4-1; St. Barnabas 4-1; St. Mark 3-2; St. Jude (Gold) 3-2; Holy Name 2-2; Sacred Heart 2-3; St. Catherine 1-3; Our Lady of Greenwood 0-5; St. James 0-5.

JUNIOR KICKBALL LEAGUE
Division I—St. Malachy 5-0; Immaculate Heart 2-0; St. Luke 4-1; St. Gabriel 3-1; St. Christopher 2-2; St. Michael 2-2; St. Joan of Arc 2-3; Holy Trinity 1-4; St. Ann 1-4; Mount Carmel 0-5.
Division II—St. Pius X 4-0; Little Flower 4-1; St. Andrew 3-2; St. Matthew 3-2; St. Simon 3-2; Our Lady of Lourdes 2-2; Christ the King 2-3; Holy Spirit 2-3; St. Bernadette 1-1.

LEAGUE STANDINGS

4: St. Lawrence 0-5.
Division III—St. Jude 5-0; Holy Name 3-2; St. Barnabas 3-2; St. James 3-2; St. Mark 3-2; St. Roch 3-2; Nativity 3-2; St. Catherine 2-3; Sacred Heart 0-5; Our Lady of Greenwood 0-5.

CADET FOOTBALL LEAGUE
Division I—St. Michael 3-0; St. Andrew 2-1; St. Jude 2-1; St. Simon 2-1; Holy Name 1-2; St. Lawrence 1-2; Little Flower 1-2; Holy Spirit 0-3.
Division II—Christ the King 3-0; St. Philip Neri 3-0; St. Pius X 3-0; St. Catherine 1-2; St. Gabriel 1-2; St. Matthew 1-5; Immaculate Heart 0-3; St. Barnabas 0-3.
Division III—St. Patrick-Sacred Heart 0-5.

Heart-St. James 3-0; Mount Carmel 3-0; St. Rita 2-1; St. Malachy 2-1; Our Lady of Lourdes 1-2; St. Monica 1-2; St. Joan of Arc 0-3; St. Martin 0-3.
Division IV—St. Bernadette 3-0; St. Christopher 3-0; St. Luke 2-1; St. Roch 2-1; Nativity 1-2; St. Mark 1-2; All Saints 0-3; Our Lady of Greenwood 0-3.

"54" FOOTBALL LEAGUE
Division I—St. Michael 3-0; St. Ann 2-1; St. Christopher 2-1; St. Malachy 2-1; St. Gabriel 1-2; St. Thomas 1-2; All Saints 0-3.
Division II—Immaculate Heart 3-0; St. Matthew 3-0; Christ the King 2-0; St. Matthew 3-0; Christ the King 2-0.

1: Mount Carmel 2-1; St. Luke 1-2; St. Pius X 1-2; St. Andrew 0-3; St. Joan of Arc 0-3.
Division III—St. Barnabas 3-0; St. Bernadette 3-0; St. Catherine 2-1; St. Roch 2-1; Nativity 1-2; St. James 1-2; St. Mark 0-3; St. Patrick-Sacred Heart 0-3.
Division IV—St. Jude 3-0; St. Philip Neri 3-0; Holy Spirit 2-1; St. Simon 2-1; Our Lady of Lourdes 1-2; St. Lawrence 1-2; Holy Name 0-3; Little Flower 0-3.

JUNIOR TOUCH FOOTBALL
Division I—St. Christopher 2-0; Immaculate Heart 1-1; St. Michael 1-1; St. Malachy 1-1; St. Joan of Arc 2-1.
Division II—Sacred Heart 2-0; St. Andrew 2-0; Holy Spirit 1-1; St. Barnabas 0-2; St. Mark 0-2.

Urges boycott

DUBLIN — The English priest who charged earlier this year that Portuguese troops have been systematically slaughtering Africans in Mozambique has urged Irish Catholics to boycott the Fatima shrine in Portugal while that country continues its war against black African guerrillas in Mozambique.

Father Adrian Hastings, in a talk here, said that the massacres which he reported have revealed to the world, as never before, the oppression and cruelty in Portuguese colonialism.

He also urged that Ireland receive Portuguese political refugees and army deserters.

Communion in the hand

KANSAS CITY, Mo. — Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., urged Catholics in his diocese to receive Communion on the tongue rather than in the hand "for the sake of preserving community and avoiding wonderment and cultivating obedience."

In his regular weekly column "Pastoral Reflections" in the Catholic Key to the News, the diocese's weekly paper published here, Bishop Helmsing pointed out that while Communion in the hand is allowed in other countries, it is not allowed in the United States because the U.S. bishops have not asked permission for the change.

bishops of the United States," he said, "If and when the bishops prudently judge that the practice should be adopted in the United States, it will become lawful. Then everybody's liberty will be respected."

D of I officers to be installed

INDIANAPOLIS — Joint installation of two Daughters of Isabella Circles is scheduled at 7:30 p.m. Tuesday, Oct. 9, at Mater Dei Council, Knights of Columbus, 1305 N. Delaware St. State Regent Mrs. Velma Szakacs will install new officers of Mother Theodore and Our Lady of Everyday Circles, assisted by Msgr. Cornelius B. Sweeney, V.G., state chaplain. The event will be preceded by a 6 p.m. covered-dish dinner. Hostesses will be Josephine DeCroes and Beulah Centracchio.

Party planned

GREENWOOD, Ind. — The Altar Guild of Our Lady of Greenwood parish will sponsor a dessert-smorgasbord Card Party at 7:30 p.m. Thursday, Oct. 11, in the school auditorium. Tickets are \$1.50.

"NO DOUBT, the matter will be discussed in the future by the

Twenty years ago the new St. James Church-School was dedicated on Indianapolis fast-growing southside.

Marian College adds seven to faculty

INDIANAPOLIS — Seven full-time faculty members, including a department chairman and two directors of special projects, have been added to the Marian College faculty.

In addition, two other department chairmen and two new division chairmen have been announced, according to Sister M. Norma Rocklage, O.S.F., academic dean. Sister Sarah Page, O.S.F., has been named chairman of the art department with the title of assistant professor or art. She succeeds Sister Mary Jane Peine, O.S.F., who has retired but will remain on the college staff.

A MARIAN GRADUATE. Sister Sarah received a master

of education degree from Xavier University and is a doctoral candidate at Indiana University.

Dennis Clark is the new director of the Wetlands Ecological Laboratory and assistant professor of biology. He received his undergraduate and doctoral degrees from Indiana State University.

Sister Marie Angele Thomas, O.S.F., will head a new certification program for teachers of the mentally retarded and have the title of assistant professor of education.

She is a Marian alumna. Twenty years ago Patriarch Angelo Roncalli of Venice (the future Pope John XXIII) was presented the Red Hat of a cardinal by Pope Pius XII, his predecessor as Supreme Pontiff.

received a master of special education degree from St. Louis University and has completed her doctorate in special education administration at Indiana University. Sister Marie Angele is a certified director of special education.

OTHER NEW faculty members include:

Sister Terese Marie Boersig, O.S.F., assistant professor of mathematics, has a doctorate in mathematics education from Purdue University.

Willard Engelmann, instructor in philosophy, holds degrees from Nazareth Hall and Marquette University, where he is presently a doctoral student. James Paul, band and corps director and instructor in music, has undergraduate and graduate degrees from Northern Illinois University.

Brother Benedict Wengler, O.S.F., assistant professor of sociology, has a master's degree from a Columbia University and is a doctoral candidate at Fordham University.

TWO VETERAN faculty members have been named department chairmen.

Sister Florence Marie Rose, O.S.F., succeeds Sister Gertrude Marie Zieroff, O.S.F., as chairman of the mathematics department. Sister Gertrude Marie has retired but remains on the Marian staff.

Sister Margaretta Black, O.S.F., has succeeded Sister Mary Edgar Meyer, O.S.F., as chairman of the modern and classical languages department.

New division chairmen include Sister Vivian Rose Morshauser, O.S.F., replacing

Sister Rosemary Schroeder, O.S.F., as chairman of the humanities division, and Miss Mary Malatesta, who succeeds Miss Mary Haugh as chairman of the social sciences division.

Remaining as chairman of the natural sciences division is Sister Marie Bernard Witte, O.S.F.

Retirement topic for Religious

BEECH GROVE, Ind. — Thirty-five representatives of all active religious communities of women in the state will meet October 6 and 7 at Our Lady of Grace Convent here to discuss retirement programs and second apostolates for Religious.

Participants are members of IDEAS (Indiana Directors of Enrichment Association for Sisters), a new organization for religious women.

Planning committee members include: Sister Barbara Ann Zeller, S.P., of the Sisters of Providence; Sister Madeleine Adamczyk, S.S.J., of the Sisters of St. Joseph of the Third Order of St. Francis; and Sister Freida Scheesele, O.S.B., of the Benedictine Sisters of Our Lady of Grace Convent.

The two-day program will feature films, liturgies, committee reports of retirement plans for Religious, and ideas on recreation for the retired. Proposed organizational bylaws and procedures for electing officers of the group will also be discussed.

Registration will begin at 9 a.m. Saturday, Oct. 6, and conclude with noon luncheon Sunday, Oct. 7.

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MONTE CASSINO CHAPEL—Above is the sanctuary of the historic Shrine of Our Lady of Monte Cassino at St. Meinrad, where the semi-annual Marian devotions again will be held on the Sundays of October.

Richmond DCCW plan workshop for Oct. 30

RICHMOND, Ind. — A one-day workshop for members of the Richmond Deaneary Council of Catholic Women will be held Tuesday, Oct. 30, at Holy Family parish here.

Discussion groups will be led

CACD aids 2,500 needy

ST. MEINRAD, Ind.—The students of St. Meinrad College, through their social action program, Cooperative Action for Community Development, Inc. (CACD Inc.), have begun their eighth year of serving the poor and disadvantaged people of Southern Indiana.

More than 175 of the college's 233 students will volunteer more than 500 hours weekly in an attempt to assist more than 2,500 persons in Crawford, Dubois, Perry, Spencer and Warrick Counties.

The CACD program encompasses six basic areas: the Scouting Advisory Committee works to further the development of young men through the Scouting program; the Mentally and Physically Handicapped Committee aids these people to take their rightful place in today's society; the Better Education and School Assistance Committee engages in remedial teaching and tutoring for slow learners; the Branchville Job Corps Committee endeavors to aid the Corpsmen in their social and educational development; the Neighborhood Centers Committee provides an educational-recreational program for children aged 6-13 in Troy, Tasswell, and Tell City; and Project Respond, a state-funded program, provides assistance to the elderly and senior citizens of the area.

The purpose of CACD Inc. is to seek to enrich the quality of human life in the areas surrounding St. Meinrad through service to any individuals and groups in need. It also strives to cooperate with various communities and community organizations.

by the Archdiocesan Council commission chairmen, assisted by the following DCCW chairmen:

International Affairs—Mrs. Stanley Wiwi of St. Bridget parish, Liberty; Community Affairs—Mrs. Charles Feld of Holy Family parish; Church Community—Mrs. John Dehner of St. Mary parish; Organizational Services—Mrs. George Stragand of St. Mary parish.

Registration will begin at 9:30 a.m., followed by a brief business meeting. Mass will be offered at 12:15 p.m.

Workshop reservations should be made through each deanery parish and forwarded to the deanery president, Mrs. William Markley.

Other deanery officers include: Mrs. Robert Eschback, vice-president; Mrs. John Connell, treasurer; Mrs. Ron Oberle, secretary; and Mrs. Don Copeland, auditor.



JOHN E. ETLING

Appointed to Charities post

TERRE HAUTE, Ind. — John E. Etling has been appointed part-time coordinator of Catholic Charities programs in the Terre Haute area. He will continue his present position as art teacher at Concannon Junior High School.

A graduate of Indiana State University, where he received a master's degree, Etling is president of the Wabash Valley Central Labor Council and active in civic and community affairs.

He, his wife and nine children are members of St. Patrick's parish.

H. MOM

OVIEDO, Spain—Dominican Sister Angelica Garcia was visited during her 25th anniversary in the order here by seven children, 20 grandchildren and four great-grandchildren. She entered the convent when she became a widow after 40 years of marriage. "Should I be born again, I would come again to the convent," she said.



EXECUTIVE DIRECTOR—Sister Mary Shawn Copeland, O.P., has been appointed executive director of the National Black Sisters' Conference. A member of the Dominican Sisters of Adrian, Mich., Sister Mary Shawn moved into her new position following the resignation of Sister M. Martin dePorres Grey, R.S.M., who headed the conference as president and executive director from its inception in 1968. The 26-year-old Detroit native is a member of the board of directors of the National Office for Black Catholics. (RNS photo)

COMMEMORATIVE STAMP
WEST BERLIN — The West German government has issued a commemorative stamp in honor of Father Maximilian Kolbe, a Polish Franciscan priest who gave his life to save a fellow inmate of the Nazi concentration camp at Auschwitz in 1941.

Remember them in your prayers

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JAMES A. MIDDLETON, 69, St. Anthony's, Sept. 29. Husband of Elizabeth; father of James P. Middleton of Memphis; Arthur Middleton of Tell City and Mrs. John V. Vissing of Clarksville.

INDIANAPOLIS
MARGARET MARY SKELLEY, 68, St. Philip Neri, Sept. 26. Mother of Ann Riedy, Katherine Luker, Margaret Matula, Joan Wilson, Martha Kane, Paula Cecil, David W. and James Paul Skelley; sister of Cecelia, Julia, Mary, Helen, Nora and John Morlary and Mrs. Edward Mills.

ANNE L. MURPHY, 84, St. Mary's, Sept. 26. Aunt of Mrs. Macrina Benefiel.

WALTER L. BUSHEY, Sr., 75, St. Gabriel's, Sept. 27. Father of Mrs. Roy Bridges, Walter L. Bushey, Jr. and Robert Bushey.

CLOYD A. RUFF, 84, St. Peter and Paul Cathedral, Sept. 28. Uncle of John W. Garley.

RUSSELL T. PERKINS, 79, St. Bernadette's, Sept. 29. Husband of Catherine; brother of Mrs. Marcella Fugate.

MARGARET SHAUGHNESSY, 68, Our Lady of Lourdes, Oct. 2. Cousin of Mrs. Helen Preston Dorsey.

OCIA HALL, 67, St. Mary's, Oct. 2. Mother of Louise VanWegen.

JAMES A. HEIDELBERGER, 84, St. Mark's, Oct. 3. Father of Genevieve Uhl and Kendall H. Heidelberg; brother of Mary Laudick and Frank H. Heidelberg.

JEFFERSONVILLE
CLIFFORD CARL BEAL, 21, St. Augustine, Sept. 29. Son of Mr. and Mrs. Roy Beal of Jeffersonville.

NEW ALBANY
STANTON R. WELCH, 80, Our Lady of Perpetual Help, Sept. 24. Brother of Earl Welch of New Albany.

JOSEPH PATRICK PIERS, 49, St. Mary's, Sept. 25. Husband of Rosanne; father of Christian Piers of Oskosh, Wis.; Thomas Piers of Rice Lake, Wis.; Kevin Piers of Normal, Ill.; and Shawn Piers of Henry, Ill.; son of Mrs. Edith Gill Piers of Jeffersonville.

TELL CITY
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Cogley exits

SANTA BARBARA, Calif. — John Cogley, former executive editor of Commonweal, formally joined the Episcopal Church in a ceremony here Sept. 26, according to the National Catholic Reporter (NCR).

Cogley was executive editor of Commonweal, a lay-edited Catholic magazine, from 1949 to 1955. He is a former religious affairs editor of the New York Times and new editor of The Center magazine, the publication of the Center for the Study of Democratic Institutions, a "think tank" here.

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BATESVILLE — The Turkey Supper served annually at St. Mary-of-the-Rock parish will be held Sunday, Oct. 14. Cafeteria serving is scheduled from 1 to 8 p.m., E.S.T. Children under 12, \$1, adults \$2.

Other attractions include booths, entertainment and for the third year the Country Store.

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Conens to mark Golden Wedding

TELL CITY, Ind. — Mr. and Mrs. Otto R. Conen will celebrate their Golden Wedding anniversary Saturday, Oct. 13, with a Mass of Thanksgiving at 10:30 a.m. in St. Paul's church. Following the Mass a family dinner will be served at Mullis Tourist home in Ferdinand.

The jubilarians are the parents of Mrs. J. Floyd (Bernice) Brown of Kokomo and Robert Conen of Tell City. There are six grandchildren and five great-grandchildren.

The couple's children will host a reception for their parents from 2:30 to 4:30 p.m. in St. Paul's dining room. Friends and relatives are invited. No formal invitations are being sent.

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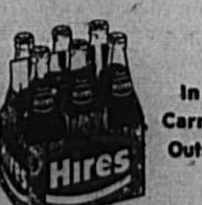
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VIEWING WITH ARNOLD

'Lucky Man' unlucky for viewers

BY JAMES W. ARNOLD

Crooks finally get some decent and humane treatment in "The Friends of Eddie Coyle," a sober and subtle movie about small-time Catholic ethnic hoods in Boston. (Parochial school memories and confession references keep slipping into their conversation.)

Even classy gangland films like "The Godfather" have tended not to reassure us about the humanity of criminals, who are seen as pussycats when fixing spaghetti in the kitchen but as explosive animals in the streets. Now oddly, in the middle of a national paranoia about law and order, comes "Coyle," which is not so much sympathetic as compassionate.



It describes the lower middle class criminal strata, and suggests that things are just as tough and pressured and tedious there as elsewhere in our society. It cracks an old stereotype. Its prime achievement is to make us see, for one of the few times in any of the hundreds of American gangster movies, the grinding hopelessness of the job. The mask of false glamor is stripped away, and beneath it is another suffering human.

THE HERO, Coyle, is played by veteran Robert Mitchum in another simple, touching, matter-of-fact performance, recalling his unhappy working-class ex-con in "Going Home." Coyle is a lifetime crook (no sentimental excuses here) who is about to take a two-year rap on a liquor-smuggling charge because he has followed the code and protected a syndicate-connected associate. But he is aging and tired, his wife and

three kids need him, and he wants "out" of the whole business. His only hope is to help the feds, but it's not in their interest to let a knowledgeable informer off the hook once they've got him.

The risks multiply, and eventually Eddie is rubbed out without much fuss on a dark street. So much for the hopes of the little guy to get all his bills paid this side of the grave.

There are many ironies in the film, which producer Paul Monash scripted from Massachusetts prosecutor George V. Higgins' much-praised 1972 novel. Coyle is actually killed for an informing job he didn't have time to do. The hired gunman (folksy regular guy Peter Boyle) who murders him had sold out first because he was hard-pressed for cash. (All these crooks are too proud to go on welfare). Since Boyle was also the guy the hero was taking the jail term to protect, he profits all round from Eddie's misery. Wheeling and dealing, trust and abuse of trust, are part of the trade.

ONLY THE villain and the federal agent, whose interests overlap, seem really unpleasant people. The others pursue their ill-gotten goods with smooth professionalism and no desire to hurt people. (Though sometimes they do). There is a young merchant in illegal guns (Steven Keats) who has simply carried the skills of the ambitious businessman one step farther, and a trio of hostage-taking bank robbers who scrupulously keep their word until a foolish junior bank executive tries to play hero. It's a dangerous game they play—for others as well as themselves—but their rules are not those of the jungle. On the other hand, the educated officer (young Richard Jordan) lies to Coyle and uses him.

The movie is directed in low-key by Peter Yates, whose cops-and-robbers experience is much more flamboyant ("Bullitt," "The Hot Rock"). Here he opts for understated realism, rather than a banquet of sleazy

violence, maintaining interest with a steady flow of scenes in which blood-letting is always a possibility. The climactic murder is not even directly seen, and occurs after a friendly trip to a Boston hockey game where, as the crowd lustily cheers a near-riot on the ice, the underworld violence is seen in a larger perspective.

THE PURPOSE of "Coyle" is not to plead for the sin, but for the sinner. It has the good sense not to push too hard, and in fact is so short on sentimentality it will strike some as a tidy but

very cold film.

No way it will keep potential criminals out of the rackets; you'd have no more luck showing a potential stockbroker a movie about the Crash of 1929. But "Coyle" is useful in giving us a closer look at a man we seldom see in real life, except from the distance of a jury box, or (as some middle-class characters in the film do) on the other side of a gun and the words, "This is a holdup. Don't nobody do nothing foolish, and nobody will get hurt." (Rating—A-3—unobjectionable for adults)

The week's TV network films

THE WRECKING CREW

(1969) (CBS, Friday, Oct. 5); More juvenilia with Matt Helm and his bevy of cuties (Somner, Tate, Kwan, Louise), with a good actor (Nigel Green) thrown in as super-villain. Vulgar, gaudy and in the accepted Dean Martin self-spoofing comic-strip style. Not recommended.

SUPPORT YOUR LOCAL SHERIFF

(1969) (NBC, Saturday, Oct. 6): A good-natured kind of western "Laugh-In," a series of medium-funny verbal and sight gags on sheriff movie clichés, only dimly connected by plot. The script is better than the execution. Star James Garner gets crafty help from Joan Hackett, Walter Brennan and Jack Elam. Satisfactory entertainment for all but the most discriminating.

HANG 'EM HIGH

(1968) (ABC, Sunday, Oct. 7): Clint Eastwood's first American-

made western has a surprising amount of class: a moderately intelligent and compassionate study of the dilemmas of law enforcement and justice in the Oklahoma Territory. The supporting cast is excellent, even the bad guys behave like real human beings, and there is a memorable mass hanging that is perceptive American sociology. Satisfactory for adults and mature youth, a must for western fans.

YOU'LL LIKE MY MOTHER

(1972) (NBC, Monday, Oct. 8): A horror-film with a lot of trendy gimmicks: a pregnant heroine, a sinister older woman in a spooky house, a retarded benevolent girl, and possibly a rapist prowling around. Predictable but interesting, especially because of the Minnesota winter locales. With Patty Duke, Rosemary Murphy and Richard Thomas. Satisfactory melodrama, mainly for adults.

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Bishops advised to delay joining National Council of Churches

WASHINGTON — A committee of the U.S. bishops' Advisory Council has recommended "postponement" of a decision on Catholic membership in the National Council of Churches.

A spokesman for the U.S. Catholic Conference told NC News that the committee has produced a "significant report." He added, however, that suggestions not to join the NCC should not be taken to mean that the cause for ecumenism has been slowed. He said that ecumenists are aware there is more to ecumenism than seeking membership into an organization.

generally in favor of postponing membership in the NCC, at least for the triennium that began Jan. 1, 1973, a USCC spokesman told NC News Service.

THE REPORT was passed on by the Advisory Council to the NCCB Administrative Committee which has taken no formal action, Bishop James S. Rausch USCC-NCCB general secretary said.

The U.S. Bishops will not take any formal action on the question of joining the NCC until

the NCCB Ecumenical and Interreligious Affairs Committee makes a final report to the bishops.

Bishop Rausch, said that the committee of the Advisory Council noted that "the importance of the decision concerning membership demands a much more thorough consideration than the Catholic Church has hitherto received." Bishop Rausch said the committee went on to urge that the matter be "systematically studied" by diocesan pastoral councils.

NO ROOM FOR MASS

NEWARK, N.J. — There's a spanking-new \$500 million international airport in operation here. But unlike most other metropolitan airports, there's no place for travellers to meditate or for workers and travellers alike to participate in Mass on Sundays and holy days.

Mass was said regularly on those days at the old airport terminal up to Sept. 23, the airport being serviced by priests from nearby St. James parish.

But in that cramped, old building there was no room for a special chapel and so Mass was said in the Newarker Restaurant on an upper level of the terminal.

MASS HAS BEEN said there regularly since 1955, when permission for the services was requested by employees of United Airlines.

When planning began for the new facility—which actually involves three terminals, two of

which are now in operation—Father Joseph J. Jaremczuk, pastor of St. James, asked airport officials to incorporate a chapel into the design.

The request was ignored and Father Jaremczuk, who celebrated the last restaurant Mass, said he plans to approach Joseph L. Vanacore, the airport manager, once more in the hopes that a place for meditation for travellers can be provided, since not all the space in the new terminals is yet taken.

THE AIRPORT is operated by the New York-New Jersey Port Authority, which also operates Kennedy and LaGuardia airports. Some nine million people a year are expected to use the new facility.

As for the resumption of Masses, Father Jaremczuk said that will depend on the initiative of airport personnel since the Masses were initially scheduled at their request.



PRESENTS \$500,000 TO COLLEGE—William B. Currie, above center, retired Indianapolis orthodontist, recently presented a \$500,000 gift to St. Joseph's College, Rensselaer, as part of the campus redevelopment fund. Shown accepting the gift are Father Charles Banet, C.P.P.S., college president, and Charles Halleck, former Indiana Congressman, who is campaign chairman. Dr. Currie, a retired U.S. Army Colonel, has two sons who are graduates of St. Joseph's College. The gift, representing the value of a coin collection maintained by Dr. Currie, is the largest individual gift in the college's history.

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Pope says modern layman is capable of heroic virtues

VATICAN CITY — The modern layman is capable of "superlative, heroic virtues" even though the world proclaims him "freed from the obligation of the higher principles of religion and faith," Pope Paul VI told thousands gathered in St. Peter's Square Sept. 23.

The previous day, the Pope has received directors of Italian Catholic Action and expressed his "admiration and support" for lay people who organize to help their fellow men.

The Church views positively the role of the layman, the Pope said, in his Sunday talk, although the "current opinion" of the world suggests that man has no obligations.

The Church, the Pope said, sees man as the possessor of "superlative and heroic virtues."

Lay activity, the Pope said, whether through an organization or through individual effort, "is able to infuse the living spirit of the Gospel into society."

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