

ANNUAL COLLECTION

32 parishes to help Black Catholics fund

The third annual collection for Archdiocesan Black Catholics Concerned (ABCC) will be held this week-end in 32 parishes throughout the Archdiocese. The majority of contributions, 90%, will be forwarded to the National Office for Black Catholics (NOBC), with 10% retained here to fund diocesan programs.

Members of the ABCC speakers' bureau and parish contact teams have been actively preparing for the collection since August, appearing before parish councils, finance committees and delivering guest homilies—all in an effort to tell the story of black activities and goals in the Church.

AMONG PROJECTS undertaken this past year by ABCC are:

- the contracting of four race relations seminars with Urban Crisis, Inc., conducted for the benefit of pastors, lay and religious teachers, administrators, principals and others involved with schools. Three seminars have been held to date, the most recent completed this past Tuesday. The last in the series is scheduled for Nov. 18-19 at Alverna Retreat House.
- An all-day vocations seminar and workshop was held July 13 at St. Maur Priory.
- A follow-through race relations workshop was held July 24 at St. Rita's, Indianapolis, and committees are presently formulating positive

action programs resulting from discussions.

- A "kick-off" luncheon was held Aug. 27 to explain the work of ABCC and NOBC to priests of the Archdiocese and to ask their support in the annual fund-raising effort.

- On Sept. 14, a lay leadership training program and workshop was held at St. Rita's for persons interested in working actively in their church. A second such workshop already has been arranged for early next year.

- The organization subsidized a 10-week summer work program at St. Andrew's parish, Indianapolis, for black seminarian Kenneth Taylor.

IN ADDITION, ABCC is presently compiling a bibliography on Black History to be used in Catholic elementary and secondary schools as resource material.

Funding for programs in the Archdiocese has come from Lilly Endowment and the U.S. Bishops' Campaign for Human Development as well as the annual collection.

NOBC, headquartered in Washington, D.C., sponsors a varied year-round program including recruiting of priests and religious; the training of black leadership for Church and community, and the development of continuing education opportunities for laity and religious.

Boards expert to speak

Dr. Mary Angela Harper, Washington, D.C., executive director of the National Association of Boards of Education, will be featured speaker at a workshop for parish education administrators to be held Friday, Oct. 11, at Ladywood-St. Agnes School.

The theme of the workshop is "Challenge of Shared Responsibility." Sessions will focus on the role of parish administrators of education and parish boards of education.

Moderators, in addition to Dr. Harper, will be Father Gerald A. Gettelfinger, Archdiocesan Superintendent of Education; Father Robert Drewes, director of the Department of Religious Education; Dr. Daniel McDevitt, director of the Department of Schools; Sister Judith K. Shanahan, director of the Department of Planning; Sister Mary Margaret Funk, coordinator of Directors of Religious Education; Sister Sharon Sheridan, Schools Consultant; and Sister Melanie Fleming, principal, St. Charles School, Bloomington.



DR. HARPER

The workshop will be held from 9:30 a.m. to 3:30 p.m. The \$5 registration fee includes lunch.

ICC project to begin

INDIANAPOLIS—Robert N. Lynch, president and executive director of the National Committee for Human Life Amendment, will be the keynote speaker at a statewide Orientation Day on Abortion sponsored by the Indiana Catholic Conference (ICC).

The program to be held Friday, Oct. 11, at St. Vincent Hospital, is the kickoff for the ICC broad-based abortion education project designed to reach all Indiana Catholics.

The orientation day will prepare approximately 100 participants to present seminars in their home diocese.

LYNCH, FORMER executive director of the Ohio Catholic Conference, will discuss national efforts to secure a human life amendment which would overturn the U.S. Supreme Court's 1973 decision on abortion. His committee is engaged in educational and political efforts to obtain passage of a pro-life amend-

ment. Included in the orientation will be workshops, audio-visuals, speaker techniques, group discussion and distribution of materials.

WORKSHOP leaders and their topics will be:

Lynch, population and politics; Rev. Edward Malloy, C.S.C., University of Notre Dame theology department, theological aspects; Paul Muller, M.D. medical director, St. Vincent Hospital, biological; Rev. Lawrence Voelker, ICC Diocesan Coordinator and pastor, St. Thomas More, Mooresville, seminar organization; and Mrs. Marilyn Weber and Mrs. Sue Ley, Archdiocesan Catholic Charities, alternatives to abortion.

Other speakers will include Mrs. Sandra Behringer, president, Committee for the Preservation of Life, and Mrs. Valerie Dillon, ICC Director of Research and Communication.

Franciscans to study social issues

OLDENBURG, Ind.—Father Peter J. Henriot, S.J., staff associate of the Washington, D.C., Center of Concern, will be featured speaker during the Social Issues Study Day to be held Saturday, Oct. 12, at the Sisters of St. Francis motherhouse here.

Franciscan Sisters on duty in Missouri, Ohio and Indiana as well as Indiana are expected to attend the program. In addition, invitations have been extended to Sisters serving on Social Issues committees of other religious orders.



Father Henriot, a political scientist specializing in global population policy, will speak on "The Gospel Call to Heal the World." He is a frequent participant in forums promoting Church response to issues of international justice.

Following Father Henriot's talk, study sessions will be held in such areas as Minority Problems, Integrity in Politics, Third World, Social Services in Correctional Institutions, Equal Rights for Women, Right to Life, Migrant Workers, and NETWORK, a political action group for women religious.

Identical programs will be held morning and afternoon, the first beginning at 10:45 a.m.

Respect Life theme begins this week-end

The third annual Respect Life Program, reminding Catholics of the sanctity of all human life, opens in the Archdiocese and the nation on Sunday, Oct. 6.

Objectives of the program, as outlined by the Family Life Division of the U.S. Catholic Conference, are (1) to raise the consciousness of American Catholics regarding ways to promote respect for human life and (2) to motivate people to establish a just social order in which the rights of all persons are assured and protected.

GENERAL recommendations have been made for the number and nature of Respect Life observances, but dioceses are free to adapt the recommendations to local interests and needs. Timing is also flexible.

Here in the Archdiocese, the program is being coordinated by Catholic Charities. Pastors already have been supplied with Respect Life handbooks and posters and suggestions as to how the four subject areas may be emphasized in the parishes. Those subject areas are:

- The Unborn
- Mentally Retarded, Aging, Those in Prisons
- Health Care, Food, Amnesty
- Euthanasia, Gun Control, Poverty

IT IS ANTICIPATED that the parishes will devote at least one week to each division of concern.

"One of the topics, the unborn, has been selected by the Archdiocese as a participating member in the Indiana Catholic Conference, as a year-long priority," said Father Donald Schmidlin, director of Charities.

Throughout the coming months, he added, parishes will be receiving information about the rights of the unborn and about efforts to oppose abortion.

Emergency relief sought for victims

INDIANAPOLIS—An appeal for emergency relief for the victims of the hurricane which struck Honduras will be concluded this week-end by the Hispano-American Association.

Contributions of food, medical supplies and money may be brought to the Hispano-American Center, 617 East North St. through Saturday. Checks should be made out to "Hispano-American Association Honduras Relief Fund."

Several supermarket chains throughout Marion County are cooperating in providing a place for shoppers to leave gifts of non-perishable food items. In addition, the Plainfield, Ind., office of Public Service of Indiana is serving as a drop-off point for contributions.

Many Catholic relief agencies in the United States have launched massive operations to bring emergency aid to the thousands left homeless and destitute in the Central American republic.

15,000 STRANDS FOR MISSIONS

Every month is Rosary Month to Gerths

BY B. H. ACKELMIRE

NORTH VERNON, Ind.—Bernard H. Gerth of North Vernon is devoted to the rosary. Evidence can be produced here in the Archdiocese and as far away as New Guinea. In fact, more than 15,000 exhibits have been introduced as testimony.

The 59-year-old former railroader makes rosaries. The bulk of his handiwork goes to missionary Sisters of the Franciscan Order at Oldenburg. But samples are treasured, too, by children at St. Mary's School here and by a host of friends and acquaintances. His is a labor of love for which he never takes a dime.

Gerth developed his skill 13 years ago, shortly after a tragic train accident resulted in the amputation of both his legs. Always an active person, he found adjusting to life in a wheelchair difficult at best. Finding enough to do with his time was his biggest problem. A daughter, Sister Shirley Gerth, O.S.F., discovered the solution. She tells the story this way:

"ONE EVENING during recreation at the motherhouse, Sister Mary Cephas, the mission procurator, informed me she had a job for Dad—making rosaries for our mission in Papua, New Guinea. On Easter Sunday, 1963, I approached him with the possibility. Mom was thrilled with the idea. Dad only said, 'I won't promise anything.'"

"At that time Sister Martine Mayborg, one of our first Papuan missionaries, had returned home for a visit. She offered to give Dad lessons in rosary making. A month later he had bought a kit and produced his first rosary."

It was the first of many. In the intervening years, much of Gerth's days and many an evening have been spent fashioning attractive, colorful rosaries. And for every 10 that her husband makes, Mrs. Gerth adds one more—following through on a challenge she made back in 1963.

Mrs. Gerth has kept a running total of the number of rosaries her

Sister Shirley and her mother watch a familiar sight—Bernard Gerth at work on another rosary.

Synod hears approval for U.S. young people

BY JAMES C. O'NEILL

concelebrated by Pope Paul VI.

VATICAN CITY—Highlighting American youth's hunger for things religious and the need to reach inactive Catholics in the United States, Cardinal John Krol of Philadelphia was among the first speakers to address the Synod of Bishops from the floor during its third plenary session Sept. 30.

Cardinal Krol was among the first to speak on various practical experiences the Church is facing in preaching the word of God to the contemporary world.

Evangelization is the theme of the synod.

The synod opened formally Sept. 27 with a Mass in the Sistine Chapel

THE SAME DAY, the first plenary session was held in the ultra-modern synod hall to hear reports by the synod's secretary general, Bishop Wladlaw Rubin, on the work of the synod's permanent secretariat. It also heard a panoramic report on the Church's pastoral life by Archbishop Aloisio Lorscheider of Fortaleza, Brazil.

The following day, Pope Paul and the more than 200 cardinals, bishops and heads of religious orders, who make up the synod listened to five specialized reports on the state of the Church in various parts of the world, including a report on North America, Australia and Oceania delivered by Archbishop Joseph Bernardin of Cincinnati.

The synod reassembled on Monday, Sept. 30, to begin hearing the separate interventions (or speeches) delivered by representatives of national bishops' conferences, or of Eastern-rite Churches.

Speaking in the name of the U.S. Conference of Catholic Bishops, Cardinal Krol took issue with the "dismal portrait of youth" painted by some today. While young people are critical and reject "traditional structures of government, of society, of the family and even of the Church," they nevertheless should not be classified "as rebellious, irreligious, or as strangers to Christ and prayer," he said.

The cardinal from Philadelphia cited positive aspects of the attitudes of

young people in the United States today. He pointed to "their present enthusiasm for meditation and for prayer groups," and to the rise in elective courses in academic religious studies, adding:

"How do we account for their desire to seek out gurus, for their interest in the spiritual and even for their recent attraction to experiences that transcend everyday living through their tragic use of drugs?" he asked. "Youth is groping for the elusive, the mysterious and the transcendent."

He also pointed out the "overwhelming interest of youth" in three contemporary movies: "Godspell," "Jesus Christ Superstar" and "The Exorcist."

Volunteer activities such as the Peace Corps, mission volunteers and other programs show the vigor and generosity of youth today, the Cardinal said.

"In our youth there is genuine receptivity for Christ and His Gospel which we cannot ignore. This receptivity calls for a pastoral response."

AS FOR INACTIVE Catholics, Cardinal Krol said: "Since they do not come to us we must effectively go to them."

To do this he suggested two major approaches. One is "through the laity and through lay organizations." The second is "through mass media of communications, which can be ennobled as vehicles for evangelizing all, but especially those who are peripheral or marginal Catholics."

Among the day's speakers, Ar-

(Continued on Page 3)

'Not war of religion'

VATICAN CITY—Cardinal William Conway of Armagh, Northern Ireland, told the Synod of Bishops on Oct. 1 that the troubles being endured in Northern Ireland today are "not a war of religion."

The cardinal praised the religious constancy of the Irish people—stressing that 90% of Irish Catholics go to Mass at least once a month. He also spoke of the "heart-breaking situation" in Northern Ireland that has lasted more than five years.

HE SAID he wanted to assure the Fathers of the synod that the situation there was "not a war of religion" but the result of political and social conflicts.

"The accidents of history" which have resulted, with Catholics being in majority on

one side of the conflict and Protestants on the other, does not reflect religious warfare, he said.

IT IS A singular sign of the times, he added, that "tiny groups of ruthless men can draw a whole population into turmoil." He stressed that those involved in the war are "Very much less than 1% of the population on both sides."

Saying that relations between the Christian Churches in Ireland are very good, the cardinal concluded by asking the synod participants to pray for the Irish people, and he urged them to correct among their own people the "false image" of the Irish people, portrayed as "given to violence" and the equally false image of "a war of religion."

husband has taken to the missionary workshop at Oldenburg. On May of this year it had topped 15,000.

Supplies for the mission-bound rosaries are provided by the Little Portion Club, a group of Oldenburg Sisters. Gerth takes the great variety of beads, lengths of chains, crucifixes and medals and patiently turns them into the finished product. He has become so deft at his avocation that he can turn out more than 10 rosaries a day.

GERTH HIMSELF purchases the

supplies he uses for gifts, such as anniversary mementoes for friends, or presents for children at St. Mary's.

"Dad has made a rosary for every child I have ever taught," Sister Shirley remarked. She is regional CCD coordinator and teaches two religion classes.

Every visitor to the Gerth home on Rural Route 4 is proudly shown a small statue of the Pieta, a token of appreciation from Bishop Firmin M. Schmidt of Mendi, New Guinea, for the thousands of hours of volunteer labor for the missions. There have been, too, numerous letters of thanks from missionary priests.

"Dad also looks forward to the letters and visits from the Sisters who are eyewitnesses to the faith which praying the rosary has brought to hundreds of the natives," Sister Shirley added.

Mr. and Mrs. Gerth suffered another railroad-related tragedy in 1970. A son, Father Robert Gerth, then serving the Lafayette diocese, was killed in a car-train accident. But the couple has known many joys as well. They are the parents of nine children and they know the continuing fulfillment of active days spent in the service of family and Church.



Father Feeney, ex-Jesuit, back in Church

BY OWEN MURPHY

WORCESTER, Mass.—Father Leonard Feeney, a Jesuit priest excommunicated in 1953, and 29 of his followers have been reconciled with the Church, according to Bishop Bernard Flanagan of Worcester.

The priest had been excommunicated for preaching a literal interpretation of the doctrine, "Outside the Church there is no salvation."

On Sept. 26 Bishop Flanagan confirmed rumors that last spring he accepted back into the Church most of the members of Father Feeney's community, the Slaves of the Im-

maculate Heart of Mary, at St. Benedict's Center, Still River, Mass. He also confirmed that Pope Paul VI personally accepted Father Feeney back into the Church two years ago through the intervention of Cardinal Medeiros. (The cardinal, enroute home from Rome, could not be reached immediately for comment. Other archdiocesan sources declined to comment immediately.)

THE GROUP of 23 men and six women who followed Father Feeney "sought and obtained reconciliation earlier this year," Bishop Flanagan said, "after we had submitted their petition to the Sacred Congregation

for the Doctrine of the Faith at the Holy See."

Eighteen members of the community have not been reconciled.

Father Feeney, one of the three priest-brothers, was a teacher and best-selling author while on the faculty of Jesuit-run Boston College. One of his most famous books was a humorous work "Fish on Friday," which poked fun at contemporary Catholic traditions.

IN THE EARLY 1940s Father Feeney became concerned with the religious lives of Catholics attending Harvard University and founded St. Benedict's Center in Cambridge, an intellectual Catholic club.

Famous theologians and Church leaders were in support of Father Feeney's efforts, among them Cardinal John Wright, now prefect of the Vatican's Congregation for the Clergy but then a rising moneysignor in the Boston Archdiocese.

By 1948 Father Feeney placed tremendous stress on membership in the Church and accused officials of Boston College of participation in "a worldwide conspiracy to weaken, or at least to silence, the most fundamental dogma of the Church: outside the Church there is no salvation."

There was a breakdown of communications, and in 1949 then Archbishop Richard Cushing

"silenced" Father Feeney after repeated warnings that his interpretation of the doctrine on salvation was too severe.

Late that year, the Vatican issued a letter aimed at the priest's teaching. It condemned those who did not recognize that persons can be saved who are "united to the Church only by implicit desire."

Center will assist resisters, families

INDIANAPOLIS—A Clemency Information Center is being organized in the Interchurch Center, 1100 West 42nd St., to offer personal and legal counseling to military resisters. The center also hopes to assist families while deserters are being processed at Camp Atterbury near Edinburg, Ind., under President Ford's conditional amnesty program.

Cooperating in the service are the National Council of Churches and a number of local and state church groups, including the Indiana Council of Churches, the Church Federation of Indianapolis and the Indiana Board of Rabbis.

Initial contact can be made with the center by phoning (317) 635-8259 collect from anywhere in the country.

Synod hears approval

(Continued from Page 1)

bishop Samuel Carter of Kingston, Jamaica, made a strong plea for greater ecumenical approaches in evangelization. He suggested that thought be given to "corporate reunion on a regional basis" between other Christian churches and the Roman Catholic Church.

"This would involve married clergy of new Western rites coexisting in the same regions with Latin clergy and the question of a married priesthood would almost necessarily have to be reopened," he said.

Father Constantine Koser, minister general of the Order of Friars Minor (Franciscans), called for greater recognition of the role of women Religious in the work of evangelization.

SPEAKING in the name of major religious superiors attending the synod, Father Koser said women Religious must be associated more fully in the work of the Church. He pointed out their effective participation not only in traditional activities but also in the small communities which are emerging at this time.

A trend toward insistence that the Church universal take into greater account the differences among local churches was noticeable in the speeches of several participants.

Cardinal Joseph Parecattil of Ernakulam in India said little progress in evangelization has been made in India over the past 10 years. The Malabarite cardinal said this was mainly due to the fact that the Church is reaching only the educated class, because it is a religion associated with colonialism and because it has made "little use of the genuine spiritual riches of the country."

The Indian cardinal said those who want to follow Christ should not be obliged to break with the forms of worship and the traditional manifestations of piety to which they are accustomed.

Priest's program

A program with the theme "The Priest as Religious Educator" will be presented for priests of the Archdiocese by Father Nathan Mitchell, O.S.B., of St. Meinrad Archabbey, on Thursday, Oct. 17.

The program will be held from 9:30 a.m. to 3:30 p.m. in the Msgr. Downey Council, K of C, 511 East Thompson Rd., Indianapolis. Cost is \$8, payable with registration or at the door.

Priests are asked to register by mail [131 South Capitol Ave., Indianapolis 46225] or phone, [317] 634-4453, before Oct. 10.

AMOS appeals for migrant aid

INDIANAPOLIS—An emergency transportation program to aid migrant workers return to their homes is being conducted by Associated Migrant Opportunity Services (AMOS), 1100 West 42nd St.

Unfavorable weather climaxed by early frosts has sharply reduced the earnings of many of the 18,000 farm-workers and their families who entered Indiana to help with the harvest.

"It has been a pretty disastrous season, all the way around," said Father Stephen Hay, who ministers to Spanish-speaking residents of the Archdiocese. Illness and unexpected

expenses have created hardships for many migrants, he said, and as the season ends some families are in need of assistance to return home.

Cash contributions and donations of clothing and blankets are being received this week at the West 42nd Street office and through AMOS volunteers, John Erdmann of R.R. 1, Box 90B, Nashville 47448, and Julian Griggs of 811 Pearl St., No. 3, Columbus 47201.

Checks should be made payable to "AMOS Emergency Relief Fund." Additional information may be had by phoning (317) 925-9809.

Marian plans benefit night

The Indianapolis Chapter of the Marian College Alumni Association will sponsor a benefit roller skating party at the USA Rink, 38th and High School Road, at 7 p.m. Tuesday, Oct. 8.

The event is open to alumni, Marian students, faculty, staff and their families. Single admission is \$1.50 for adults, \$1 for Marian students, 50c for other students, plus a special family ticket for \$5.

FISH FRY SET

INDIANAPOLIS — St. Gabriel's parish will hold its monthly fish fry today, Oct. 4, from 5:30 to 8 p.m. in the school cafeteria at 6000 W. 34th. Fish dinners and sauerkraut with sausage will be served.

NO TACKER

Fred W. Fries is on vacation. His Tacker column will be resumed in the October 11th issue.

INDIANAPOLIS

Calendar of Events

TUESDAY, OCT. 8
Monthly Social in Assumption parish hall, 1117 Blaine Ave., at 6 p.m.

SOCIALS
MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. 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.; Secunia 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.; St. Christopher parish hall, 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.

Sr. Bertilda dies at Oldenburg

OLDENBURG, Ind. — The Mass of Christian Burial was said for Sister Mary Bertilda Nurre, O.S.F., Oct. 2, at the Oldenburg motherhouse, with burial following in the convent cemetery.

Sister Bertilda retired to the motherhouse in 1968 after 54 years of service in Illinois, Indiana, Ohio, Missouri and Montana.

She is survived by two sisters, Miss Gertrude Nurre of St. Bernard, O., and Miss Elizabeth Nurre of Cincinnati.

Sr. Cecilia Rose dies at Woods

ST. MARY-OF-THE-WOODS, Ind. — Funeral Mass was held for Sister Cecilia Rose Gleason, S.P., Tuesday, Oct. 1, at Immaculate Conception Church here.

Sister Cecilia Rose, a native of Peru, Ind., entered the Providence Community in 1911. She taught music in many schools around the Chicago area and St. Mary's in Richmond.

PLAN CARD PARTY

INDIANAPOLIS — The Altar Society of St. Philip Neri parish will sponsor a card party at 8 p.m., Wednesday, Oct. 9, in the Community Room, 550 North Rural St. The public is invited.

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For information on Estate Planning, Annuities, Bequests or Trusts write: Rev. Louis Range, O.S.B., Saint Meinrad Seminary, St. Meinrad, IN 47577

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BEHIND THE NEWS

FROM RELIGIOUS NEWS SERVICE

Twenty-five years ago, the United Nations solemnly affirmed in its Declaration of Human Rights: "No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment."

On Sept. 3, 1974, representatives of all the world's major religions, meeting in Louvain, Belgium for a World Conference on Religion and Peace, adopted a report denouncing the "torture" of political prisoners as "an evil which extends right across the world from Chile to Korea."

Documentation of the sweeping charge comes from human rights agency, Amnesty International, a private London-based organization with more than 30,000 members in 61 countries that seeks freedom for political prisoners around the world.

ACCORDING TO American lawyer James Becket, who helped prepare a worldwide survey of political torture for the organization, "Rulers of the past often openly institutionalized torture to better defend their power and privilege. Their counterparts today

solemnly deny it publicly while they are busily refining the technology of torture and the theory of order without law."

Amnesty International has published a devastating 224-page Report on Torture.

The document, which describes pain-inflicting techniques as virtually "a worldwide phenomenon" practiced "in an effort to retain political power," sets forth allegations and evidence of torture of political prisoners in 64 countries in the last 10 years.

Most of what the report calls a "cancerous growth" of torture has occurred, the agency maintains, in Latin America, spreading to 22 nations there in the 10-year period. Portugal (before the April, 1974,

coup) and Northern Ireland (in 1971) are among the 10 European countries named in the report, as are 14 countries in Africa, 7 in Asia, and 8 in the Middle East.

ALTHOUGH THERE is no accurate count of victims—no nation admits torturing—Amnesty International contends that "uncounted hundreds" of the victims in urban areas are members of legitimate political organizations, trade unions and youth groups, professors, women's leaders, religious figures, lawyers, and journalists.

In rural areas, it says, it is unarmed peasants, villagers, and even children who are caught in the torture net.

The Christian Science Monitor has reported a "brisk international traffic in torture experts and equipment." Tutors of foreign torturers, it says, include several "humanitarian" Western nations: the United States, Britain, France. The government of Pakistan conceded in 1973 that the previous regime had purchased "instruments of torture" in the United States.

"Refinements" in torture techniques, Amnesty International contends in its report, have resulted from technical and medical research designed to develop methods of intensifying pain without causing death or irreversible damage.

In Northern Ireland in 1971, the report says, the British security forces put "sensory deprivation" into action against Irish Republican Army suspects, using electronic noise, tactile obliteration, fatigue and starvation to force nervous systems to "torture themselves."

DR. TIMOTHY SHALLICE of London's National Hospital has traced these methods to a clear line of private

and government-sponsored research that began in the 1950s and intensified after the Korean war. "Torture which was once a craft," says Dr. Shallice, "has become a technology."

Chile, a year after the military coup that overthrew the government of Marxist President Salvador Allende Gossens, is still being accused of systematically torturing political prisoners, despite vigorous official denials.

In early September, 1974, a report issued by the Geneva-based International Commission of Jurists (ICJ) strongly supported a view voiced by a Western diplomat familiar with the Chilean scene that "torture has become institutionalized in Chile."

Amnesty International, in special reports on South Vietnam, Zanzibar and South Korea, accused the authorities in each of engaging in the practice of torture.

When the agency launched its "anti-torture" campaign in late 1973, it said its purpose was to raise "a public outcry throughout the world until torture becomes as unthinkable as slavery."

The record would seem to indicate that that time is not yet: the outcries of revulsion are still being drowned out by the screams and groans of the tortured.

EDITORIALS

Matter of conscience

Perhaps it's because we're right in the thick of things, what with Fort Benjamin Harrison and Camp Atterbury serving as processing sites for President Gerald Ford's conditional amnesty plan and various church groups organizing a national Clemency Information Center in Indianapolis.

Whatever the reasons, we're hearing a lot about the President's program these days—and most of it is negative. The plan doesn't seem to satisfy anybody. The no-amnesty side thinks it is a dangerous national cop-out and the pro-amnesty crowd thinks it is stingy, demeaning treatment of men who deserve better.

The difference of opinion is understandable and not likely to be eliminated. Nor is it necessary that everyone agrees. Reasonable men ought to be able to hold strong, conflicting opinions and still live together.

The ugly talk about yellow streaks and the few ugly incidents that have been reported in Spencer County are regrettable. Regrettable, too, is the hostility that has been surfacing in recent days among some supporters of total amnesty. At times, it seems to border on the irrational.

The editors of this paper yield to no one in their record of prolonged and persistent opposition to the Vietnam war. And we yield to no one in our prolonged and persistent support of conscientious objection and selective conscientious objection to that war.

Yet it is naive and destructive

to insist—as some are now doing—that every deserter, draft evader or resister was compelled by conscience to do what he did. And that he was compelled thus whether he realized it or not and whether he acknowledges it or not. That, in effect, is what some proponents of unconditional amnesty are saying.

For example, a Fort Harrison chaplain stated that his discussions with deserters thus far had led him to believe they are no different than those of any other war, that they deserted not out of any moral compunction but because of some personal, mundane reason or circumstance.

Critics of the President's plan, however, retorted that the deserters are not admitting to objection on the grounds of conscience because they are afraid to or they think it will go easier on them if they don't. Or, as another critic put it, the compulsion of conscience was there, but the deserter just didn't recognize it.

It is one thing to continue to advocate universal, unconditional amnesty. It is another altogether to insinuate that the President's plan is a trap and that innocents are being lured into it before they know what it is all about.

By portraying every Vietnam resister as a victim of his government and his own high principles, amnesty supporters discredit their own cause and jeopardize an admittedly imperfect but reasonable attempt at national reconciliation.

'Feeneyites' return

Patching up old differences was at the heart of another news story this week—one less controversial but noteworthy, for its nostalgia if nothing else.

Bishop Bernard Flanagan of Worcester, Mass., confirmed that Father Leonard Feeney, who was excommunicated in 1953, was reconciled to the Church almost two years ago.

Not only was the 77-year-old former Jesuit back in good graces, but 29 of his followers as well. These are the "Feeneyites" we used to be warned about in the '50s and early '60s, remember, whenever they were in the vicinity propagating ideas and seeking financial assistance.

A brilliant author and lec-

turer, Father Feeney was separated from the Church for his too-strict interpretation of the doctrine of salvation. His excommunication shocked both critics and sympathizers alike and shook the theological world, even the theological world of 1953.

Considering the notoriety of the case, the question arises as to just how Father Feeney's return to the Church could have been kept a secret for two years and why.

The how, presumably, is because no public notice was given or taken. As to the why, it appears to be due to some sticky financial and legal questions concerning who owns what and how much of the property acquired by Father Feeney's community, officially called the Slaves of the Immaculate Heart of Mary. Eighteen members of the small community remain separated.

One of those back in the Church said the other day that a reaffirmation of allegiance to Church and the Pope had been made but there had been no specific renunciation of the theological contention that caused the break. He said he hoped the controversy could be discussed and settled "within the community of faith, as it should have been 25 years ago." Surely that same sentiment must be shared by every Catholic who remembers the meanness and temper of the Boston heresy case.



"I THINK IT'S ADMIRABLE THAT YOU CAN KEEP YOUR TEMPER WITH THE HIGH PRICES, MRS. MURPHY. BUT I'M WONDERING IF IT'S WORTH IT WHEN YOU BITE YOUR LIP CLEAR THROUGH!"

THE YARDSTICK

Obituary for Chavez movement premature

BY MSGR. GEORGE G. HIGGINS

"Is Chavez Beaten?"

This is the provocative title of a major article on the California farm labor dispute in the Sept. 15 issue of The New York Times magazine. Since it appears in such a prestigious periodical, it will undoubtedly carry a lot of weight. Thus it deserves to be taken seriously.

Winthrop Griffith, author of the article, hedges his bets in answering his own question: Is Chavez beaten? On the one hand, after listing a number of recent developments which might seem to indicate that the tide has turned irreversibly against the United Farm Workers and in favor of the Teamsters, he almost concludes—but not quite—that Chavez has in fact been beaten.

"THE MONEY, the muscle and the organizing skills of the Teamsters," he



says, "were not the only major factors accounting for Chavez's fall (sic). The times and the mood of the nation have changed since Chavez's movement first captivated public attention and sympathy in 1965."

The casual reader would be justified in concluding on the basis of this isolated statement that Griffith thinks it's all over for the United Farm Workers and that nothing remains but to give the organization a decent funeral service and, in due time, to erect a monument in honor of Cesar Chavez and his dedicated constituents.

Later on in the article, however, Griffith, reluctant to sign his name to the UFW's death certificate, says in more measured language that UFW "is down—way down—but not out . . . Perhaps they will win, in some future year when the nation is ready once again to place hope in charismatic leaders of heroic causes."

BEFORE HE IS finished, Griffith wavers a bit and, at the end, seems to be saying again—in hesitant but final

judgment—that the UFW's days are definitely numbered and that it's all over but the shouting.

I met with Griffith very briefly and talked to him by phone once or twice while he was doing the research which eventually led him to this conclusion. He struck me as being a competent reporter who knows his business inside out. Moreover, after reading his article, I am convinced that his sympathies are definitely with the UFW.

I hasten to add, however, that in my opinion his assessment of UFW's prospects for the future is overly pessimistic. I think he grossly underestimates the influence that the AFL-CIO's support of UFW is likely to have in the months ahead. After his article had been set in type, George Meany, president of the AFL-CIO, in one of the toughest speeches I have ever heard him deliver, called upon the Federation and all of its affiliates to increase the support of UFW and of its boycott of lettuce and grapes.

MEANY ALSO served notice on the Teamsters and the growers that the Federation plans to stay in the California farm labor struggle until the workers have achieved the right to self-determination. "We are involved," he said, "and we are going to stay involved until the sour grapes of oppression taste sweet again."

In recent weeks I have spoken at several important labor conventions in different parts of the country. In every case, I found solid support for Chavez' union. A number of unions in Canada and in several European nations are also supporting UFW's boycott all the way.

This kind of labor support—unprecedented in the recent history of the trade union movement—coupled with the support the UFW is receiving from religious and other socially concerned groups is much more significant, in my opinion, than Griffith makes it out to be. In due time—and time is on the side of Chavez' union—the combined support of labor and the other groups referred to above will win the day for UFW.

DALE FRANCIS SAYS

Lessons to be learned from Red Chinese

BY DALE FRANCIS

If you read Ann Landers, then chances are you've followed her articles on what she discovered in Red China. She was greatly impressed by the children, the young people, the standard of morality.

Now there are a great many things that we do not like about Communist China. But I hope that our dislike for the form of the government won't keep us from learning from the Chinese.

There is no juvenile delinquency in China; there are strict standards of honesty and morality; there is concern for others.

You might say that this is the result of a totalitarian system, that the people conform because they are compelled to do so. But if you say this, then you have missed the Chinese lesson.

WHAT ANN LANDERS was reporting didn't come through compulsion but came because the Chinese have not hesitated to teach values to their children and to establish values for all their people.

You don't have to agree with the political philosophy to recognize the lesson that you get what you teach in any society.

About the time I was reading the Ann Landers' articles, I read an article by a priest who was telling us that old familiar story that young people are rejecting the standards of the institutional Church. They no longer accept the teachings on sexual morality or the necessity for attending Mass on Sunday, he said.

But the truth is they have not rejected the teachings, they have just not been taught or they have been taught wrong.

WHEN YOU HAVE something you believe to be true then you teach it as truth. You don't equivocate, you don't hem-and-haw, you proclaim.

Fornication and adultery are wrong. There's no question about this in Catholic morality. Yet for the last few years you've always been able to find equivocators. Not long ago in a Texas diocesan newspaper a priest columnist discussed pre-marital sex and said a distinction had to be drawn between pre-marital and pre-ceremonial sex. For engaged couples, he said, the situation was different. Imagine the stress that puts on young

couples in love in these days of infomercial engagements.

In another diocesan paper, a lay columnist, since in the news because he is the leader of a homosexual organization, advised a young man engaged in a sexual relationship with a girl friend that what was important was whether he was giving and unselfish.

WE ARE TOLD that young people no longer accept the idea of the necessity of attending Mass on Sunday. Why? You know why. They have been taught by some teachers that it is not necessary. They should have been taught that we owe God the love and respect we show in worshipping Him. They should have been taught that Christ's own Church has the right to ask those who make a commitment to His Church to worship on the Sabbath.

We are cheating our young people by failing to proclaim the truths to which we should be committed. I think the problem is not so much in timid teaching as it is in teachers who aren't really committed to the Church.

I know of CCD classes in which the teacher asks the students what they want to talk about. In God's name why would anyone who has the message of Jesus Christ to proclaim, who has the

heritage of the Church founded by Jesus Christ, ask what his students want to talk about. He should be glad for the opportunity to proclaim the teachings of the Church and he should do it as a man convinced and committed.

THERE'S A LOT of talk about methodology. There are those who say—and they say it most often in publications directed to catechists—that you shouldn't be indoctrinating students but helping them to experience.

But when it comes to the truths of the Church, the only way students can experience is if they are taught the basic doctrines of the Church. If you fail to teach—no, teach isn't good enough—to proclaim the truths of the faith, then you can do nothing that is worthwhile.

What Ann Landers discovered in China was that the teaching was direct, unashamedly aimed towards influencing those being taught and because of this it was effective. The Chinese lesson is that if you expect to make the message effective then you have to teach it strongly, without equivocation. Those who possess the heritage of Catholic truth better learn that lesson.

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BY MSGR. R. T. BOSLER

A. Many bishops are embarrassed by the large homes they must live in and a number have moved into ordinary houses. Your problem reminds me of a story told me by my friend Bishop Paul Moore, who now heads the Episcopal Diocese of New York. He complained of the painful experience of rattling around in an enormous Episcopal palace built by John D. Rockefeller for a million dollars back in the days when a dollar was worth something. Bishop Moore said he was told that when people complained to Rockefeller about building such a sumptuous palace for the bishops, John D. responded: "Well, the bishop ought to live like the rest of us."



Duiles observes in his book, "Models of the Church," the Church adjusts its structures and offices to the social environment in which it finds itself. In a class society, the Church tends to become aristocratic and bishops appear as princes of the Church. In a professionally organized society, they are compared with lawyers, doctors and professors. "In a media dominated society," he writes, "they may be forced to assume a more personal and spontaneous style of leadership."

It also should be noted that people tend to spoil their religious leaders. In the "good book" you may remember the description of how the people wanted to make Jesus a king. And in the Epistle of Paul to Philemon, you will discover that St. Paul had wealthy friends who took good care of him. Philemon was a well-to-do Christian of Colossae whom Paul promises to visit: "Get a room ready for me." (v. 22)

22) Yes, there may be some bishops who live too luxuriously, but most of them live very frugal lives in their nice homes. A bishop leads a lonely life, and in these times of changes and many frictions and factions, a most difficult one. I wouldn't begrudge them a few amenities.

Q. Why is the Catholic version of

the Lord's Prayer different from the Protestant, which concludes with "for thine is the kingdom and the power and the glory forever"? If the prayer was from the Lord Himself, it seems it would be the same for both.

A. The Lord's Prayer, as we say it now, is certainly not in the same form it came from the lips of Jesus. There are two versions given in the Gospels. Luke gives a shorter version, which is probably closer to the actual words of Jesus: "Father, hallowed be your name, your kingdom come. Give us

THE CHURCH AND I

Modern man still needs moral standards

BY F. J. SHEED

The Encyclical *Humanae Vitae* raised in many Catholic minds the question whether we need the Church's guidance in any moral question. This matter, so much vaster than the question of contraception, cannot be left as it is. "The moral law is a set of taboos belonging to the pre-Darwin, pre-Freud, pre-Einstein, pre-Hiroshima age." That is the secular orthodoxy of the moment.



The key phrase is Moral Law. For the challenge is directed against a view of the Moral Law which the Church does not hold, and which has no bearing whatever on the one she does hold. It assumes that the Moral Law is a set of practical rules which men have worked out for themselves over the ages—rules which got themselves linked up with religion, grew ossified and are wholly irrelevant to the very new world in which we now live, so that it is high time men made themselves another set.

But man cannot make the fundamental laws of right and wrong for himself, for the almost unbearably simple reason that he did not make himself. As to how anything whatsoever should be handled, if the maker of the thing has spoken, then his must be the final word. The thing must be handled his way, because that is the way he made it to work. If man had made himself, then he would reasonably decide how best to handle himself. But God made man; upon how men should handle themselves morally, he has, in fact, spoken. That is what the Moral Law is.

each day our daily bread. Forgive us our sins for we too forgive all who do us wrong; and subject us not to the trial." (Lk. 11:2-4) Matthew has the longer version which is an elaboration made by the early Church.

Some manuscripts of the New Testament add to Matthew's version the words: "for thine is the kingdom, etc." This was a conclusion to prayer used by the Jews at the time of Christ. We know the Christians of the East added this conclusion when they said the Our Father at divine services from

the "Didache," a first or early second century instruction on what Christians believed and how they worshipped. Some of the Greek scribes who were familiar with this version of the prayer evidently added the conclusion to Matthew's Gospel. Protestant and Catholic Scripture scholars now agree from a study of the better manuscripts that the conclusion was not a part of the original text. Catholic versions of the Bible never contained the words. Protestants know them from the Authorized English Version, but their

Revised Standard Version has taken them from the text and placed them in a footnote.

The custom of adding the words to the Lord's Prayer, you see, is very ancient. The Catholic Church has restored them in the new Mass in the prayers that follow the Our Father. There is no reason, therefore, why we should hesitate to add them when we pray the Our Father privately or when we pray together with Protestants.

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CHANGING THE GUARD—Debby Yovanovich of Holy Trinity parish, Indianapolis, is believed to be the first woman president of a parish council in the Archdiocese. She is shown above with her predecessor in the office, John J. Dugan. Looking on is co-pastor Father Paul Landwerfen. Incidentally, Ms. Yovanovich and Dugan are co-chairmen of the parish homecoming picnic to be held at German Park on Sunday, Oct. 13.

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SIN

SEPARATION OF MAN FROM GOD

BY FR. WALTER BURGHARDT, S.J.

Today I open my analysis of disunity by plumbing the basic rupture: man severed from God. Here, as in so much that follows, I am talking about an uncomfortable monosyllable: I am talking about sin. I do so without apology. And I do so with little embarrassment, if only because that remarkable psychiatrist Karl Menninger has just produced a heady volume entitled "Whatever Became of Sin?" (New York: Hawthorne, 1973). He is not afraid to speak of sin. He does not hesitate to quote the First Epistle of John (1:8): "If we say we have no sin, we deceive ourselves, and the truth is not in us." If a distinguished psychiatrist can confess the fact of sin, an undistinguished theologian dare do no less! I shall say something about the rupture that is sin—specifically how it ruptures man from God; and I shall suggest how man and God are reconciled.



First, then, the rupture that is sin. What is this thing called sin? Let me begin with a strong statement from the Protestant theologian Paul Tillich: "Have the men of our time lost a feeling of the meaning of sin? Do they realize that sin does not mean an immoral act, that 'sin' should never be used in the plural, and that not our sins, but rather our sin is the great, all-pervading problem of our life? To be in the state of sin is to be in the state of separation. Separation may be from one's fellowmen, from one's own true self and/or from his God" (quoted by Menninger, op.cit., pp. 189-90).

I DO NOT AGREE with Tillich that "sin does not mean an immoral act"; at times it does and should. But it remains true that more important than any individual act of sinning is the state of sin, and that this state of sin is a state of separation. Let me spell out these ideas—act, state, separation—from certain insights in the Old Testament, in the New Testament, and in contemporary theology.

In the Old Testament, to sin is not merely to miss the mark, to be deceived, to fall short of a goal; it is not only to be quite human, to fall short of what God and human persons have a right to expect of us. That is all very true; it is what we are all like—we all fall short; but this is altogether negative. Once Israel came to know God, sin was seen as rebellion.

In the Hebrew tradition all men were sinners. That tradition was plithly expressed by the preacher we know as Ecclesiastes in the third century before Christ: "there is no man on earth so just as to do good and never sin" (Eccl 7:20).

The New Testament builds on the Old. Here Luke, Paul, and John are especially insightful. St. Luke's

parable of the prodigal son suggests vividly what it really means to sin. To sin, as the prodigal sinned, is not primarily to squander a father's wealth; to fornicate, as the prodigal fornicated, is no more than a symptom of something more profound.

To sin is to break a bond, to destroy a relationship, to withdraw myself from God my Father and from His love.

FOR ST. JOHN, sin is separation from God. For sin implies that the sinner is enslaved to the devil, that he dwells in darkness, that he is spiritually dead. Sin is the hostility of a man or woman against a God who would save them. Sin, for John, has a frightful facet: I hate God.

Rebellion against God, hostility to God, alienation from God, destruction of covenant between man and God—these biblical insights into sin theologians are constantly trying to recapture, to organize, to deepen.

Four aspects of this theology of sin can be uncommonly fruitful. First, a sin is not merely an individual act about a particular object: I robbed a friend of 50 dollars, I had lustful desires about a woman, I told a needless lie, I shredded a rival's reputation, I killed an enemy in cold blood. These are indeed "sins": I have introduced moral disorder into the world. More importantly, in sinning I am realizing myself as a person; these acts express, give the shape of, who I am. Not always; not any isolated act. It is one thing to tell a lie, another thing to be a liar; one thing to kill, another thing to be a killer. And still it remains true that a sinful act is less important for the disorder it creates than for what it says about me as a person: Who am I? Whom do I love? What is my attitude towards God?

Second, there are situations in life where I am not so much master of my freedom, not so fully aware of myself as a person, that my actions, my sins, engage me as a whole person. In a sense, I say no to God, but not so totally that I cease to love Him. It is not a fully personal no. I do not close myself to God. Call it venial sin, slight sin, even serious sin—whatever you will: It is not the inner core of me that rebels. I do not break the bond that links me to God. The love relationship abides.

THIRD, THERE ARE other "sin situations where I commit myself completely as a person. I am aware of God inviting me to communion with Him; I sense that what I say or do here is crucially important; I am remarkably, thrillingly free—and I say no. It is Adam deciding that he will be as God is; it is David taking Bathsheba and murdering Uriah; it is the prodigal son cutting himself off from his father; it is Judas sacrificing his Saviour for silver; it is Pilate washing his hands of the Christ in whom he finds no crime; it is perhaps Peter swearing by God that he does not know the Man.

This is sin at its most profound, because it is my total self that rebels. Mortal, because it is sin unto death. Not perhaps the ultimate rebellion



This is a portrait of Mohandas Karamchand [Mahatma] Gandhi, father of independence in India, who was assassinated in 1948 as he walked to a meeting where he intended to continue praying for peace in his country. "Mahatma" means "great soul." [NC Photo]

(take Peter or the prodigal), but perilously so (take Judas). Perilously so because in such sin I sin, this total person, free and unfettered. Perilously so, because this sort of sin is what makes me genuinely a sinner. Perilously so, because a covenant has been crushed and I am a stranger to God. How often I say no with such freedom and finality, not even a Jesuit can say, I would think, rarely because "a life which can in short hops go from life to death, then back again to life, and then to death is not life at all" (John W. Glaser, S.J., "Transition between Grace and Sin: Fresh Perspectives," Theological Studies 29 (1968) 262).

Fourth, such sin stems from what the Gospel of John calls "the sin of the world" (Jn 1:29), the virus of evil that entered the world (Paul says) "through one man" (Rom 5:12) that dynamically unfolds itself and tightens its grip on humanity and on the world in an escalating fashion down the ages of history. It is the hidden power which multiplies transgressions in the history of mankind. They are merely its symptoms; it is greater and deeper than all of them.

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How memory of sin leads to repentance

BY SISTER MARY MAHAR, O.S.F.

Do you think that the resurrection of Jesus has anything to do with the slogan "Forgive and forget?"

The strictest court of justice we can ever experience is our memory. Any salvation that comes to us will involve memory-healing also. Memory is the power in us that gives us the strength to reconcile and be reconciled. It was this aspect of man that Jesus seemed to heal almost immediately in his resurrection. Consider Peter. Surely he remembered his betrayal of only three days before. How could he face Jesus again? It was almost inconceivable that Peter, simply repressed his error and forgot it in view of his Lord's resurrection. His error must have gripped his spirit like acid on flesh.

Perhaps it was remembering that he had done wrong that caused Peter's magnificent conversion. He brought his weakness and scar to the Lord for healing. He then did not persecute himself by anguishing over the past. He remembered his sin; we see that in his letters. But he knew that it was forgiven. Far from a lodestone of guilt, his denial made him humble and acceptable.

PSYCHOLOGISTS tell us that we do not forget hurt, experience that may scar us. Our spirit is like a photographic film, impressions are sealed on it. Often it is the past hurts, unhealed and festering (but repressed) in our memories, that make reconciliation impossible. For example, if

we have suffered rejection or disappointment from one we love and have not faced the truth that lies in that event (thus have not brought it to resurrection) we may still be relating to that person by subtle, angry patterns of behavior.

Forgiveness is no more than a token if we have not openly faced the wound that is there. If we think that Jesus' resurrection gives us the power to block hurt by forgetfulness we may be in for trouble. It gives us the power to look at hurt, to see why people hurt us with malice or unwillingly do so. It gives us the power to forgive sin and to be reconciled. It shows us that we are capable of the very sin we condemn in others.

The resurrection of Jesus shows us that each of us has light and darkness in himself. Human life is not a case of getting rid of all darkness; it lingers with us like a brother (Jung).

The great reconcilers of our race have been people of great understanding about themselves. For reconciliation is more than manipulation of people's motives so that everyone is happy in the end.

Reconciliation means conflict, breaking open our own inner tombs in the light of the truth or the resurrection, understanding that we must be gentle with ourselves, as well as others, when we sin. Francis of Assisi and Gandhi were two such men of great peacemaking qualities; both of them suffered crises of self-

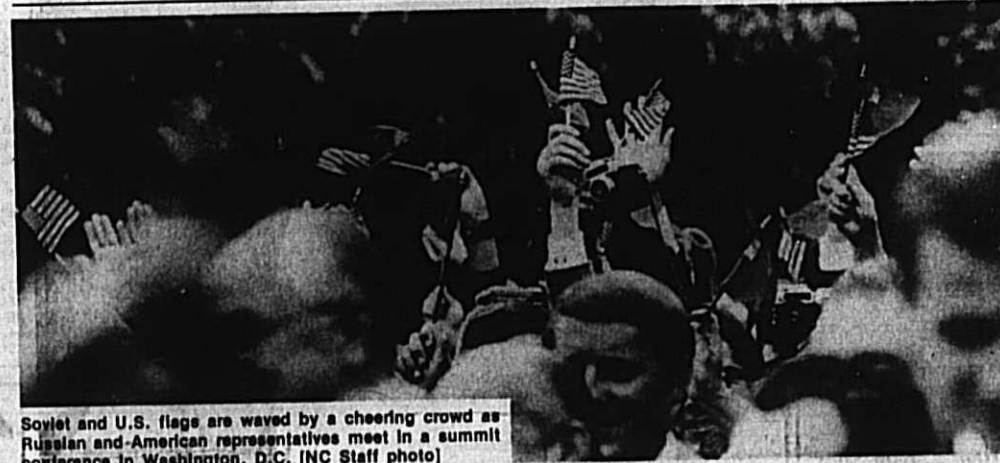
acceptance. They came out of these crises healed and understanding of man's basic glory and also his capacity to do evil.

THERE IS SIMILARITY between the Old Testament story of Jacob's wounding and the New Testament account of Jesus' resurrection. Jacob struggled with God as enormous persons usually do. He came off "wounded" and knew that if he remembered his wound it would be a source of healing for him. He received a new name, "Israel," which meant one who struggled with God. He built up a people for he knew how to reconcile, having once been unable to do so in his own personal life.

Jesus in his human consciousness struggled with the Father's will during his last hours. He bore the wound of all humanity in its search for justice and peace. He came off wounded unto death and received a new name, "Lord," for he was to build up mankind as a people. He kept his wounds to show us how valuable the truth is that comes through them.

Reconcilers are such great people for they genuinely gather others but never at the expense of truth. Perhaps that is why sometimes they do not seem to be peacemakers at the cultural level. They cannot exist comfortably in societies where injustice between classes goes on unexamined. Like Jesus, they want remembering, not forgetting, as the foundation of their work for peace.

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Soviet and U.S. flags are waved by a cheering crowd as Russian and American representatives meet in a summit conference in Washington, D.C. [NC Staff photo]

Where does the Creator fit into the picture?

BY JOHN J. McHALE

The accent of the moment is on relationships—our dealings with others, how we interact with our husbands, our wives, our friends, our associates, society at large. The one relationship, the most important and the one from which all the others follow, is our relationship with God Himself. Reconciliation, repairing a severed relationship, is an old-fashioned Latin term that is impregnated with deep meaning. Today we prefer to use superficial counterparts like detente, mutual coexistence, modus vivendi. Reconciliation goes to the very heart of our nature. In the intention of the Holy Father, it is to be the theme for the coming 1975 Holy Year.



loyal of the Master surrounded by youngsters. We also know what a traumatic experience it is for a child to be torn from his parents, even for a brief moment. The whole world collapses into terror and meaninglessness. The child who may have done something wrong is immediately conscious that his mother and father may have lost their love for him. He is, in childish terms, on the very brink of a complete breakdown until, tears streaming abundantly from his eyes, he runs to his parents, says he is sorry and promises that he will never, never hurt them again.

PERHAPS THIS PARALLEL is what God means when He tells us to be like

little children. He wants us—casting aside our pride, our hangups, our sophistication, our petty apprehensions—to come to Him in all innocence so He can take us in His arms and we can then be reconciled with Him, never again to let our relationship be severed or disrupted. Sin makes us less than God's friend. For those conscious of God's presence, spiritual separation can make life unbearable and breath intolerable.

How do we reconcile ourselves with God? First we take a hard look at our life and all its circumstances. What are we aiming for? Where does the Creator fit in? "Know thyself"—the old adage of Socrates is the beginning

step. Then, convinced that we are in possession of ourselves with all our spots and wrinkles, we cry out like the poor publican for help from the Lord: "Be merciful to me, O Lord, for I am a sinner." If we do but make the honest effort, God will respond and we will be at peace.

The idealism inherent in such recommendations is quite obvious, but "a man's reach should exceed his grasp." If the Holy Year of Reconciliation simply plants the seed for a new consciousness of our closeness to our Maker, life will then take on a completely new sense of exuberance, fulfillment, and ecstasy.

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CHURCH AND LITURGY

More qualities of a parish leader

BY FR. JOSEPH M. CHAMPLIN

Last week we discussed two qualities—vision and courage—required of those who exercise leadership roles in the parish.

It should be noted, however, that these and the characteristics which will be considered below apply not only to "church" persons or positions, but to others as well. Any individual who by election, appointment or natural development holds the responsibility of leading people (e.g., class officer, personnel director, parent), would do well to cultivate such traits.



SCIENTIFIC SENSITIVITY. There are obviously two aspects of this particular attribute. First, it demands on the part of the leader a certain openness to the feelings of those under his or her direction. Secondly, it presupposes that the way in which one seeks to discover the constituents' attitudes will be orderly, objective and not based on hearsay, surface impressions or the articulate objections of a vocal minority.

I find most people do not expect leaders always to follow their suggestions—they know this is not possible from a realistic viewpoint. Nevertheless, these same persons want to be heard, want serious consideration given to their thoughts, their recommendations, their attitudes.

Leaders generally convey such openness in many non-verbal ways. People sense instinctively this person

wants to hear what you have to say. That recognition comes out in phrases like: "He really is open" or "You can talk to her" or "They listened to us."

Deft posing of questions helps. The manner we make an inquiry often implies the kind of answer we want.

Consider, for example, these three possibilities: "How do you like the changes in the Church since Vatican II?" "What changes in the Church haven't you liked since Vatican II?" "How do you feel about the changes in the Church since Vatican II?" The first two questions are looking for certain types of responses—positive ones, then negative replies. The last welcomes either. The final method will more likely bring an honest expression of opinion.

Anonymity also facilitates the procedure. My public school religious education class students normally will not tell me the year's course was most unsatisfactory either in person or even on a slip of paper. If their names must be appended to it. But give them an anonymous questionnaire, indicate your wish to learn their frank evaluation, and watch out!

A senior pupil wrote that my presentations were "lousy," the worst class was the first one, the best session, the last one and the main thing learned throughout the year was how to cope with boredom.

Such sensitivity, however, should also be scientific. Leaders need to distinguish between complaints of the few, especially those who find

problems with every development, and objections of the many, who in effect tell us that we moved too fast or in the wrong direction.

In this criticism the tip of an iceberg or an isolated piece of ice floating down the river? If it is the former, we must adjust our program; if the latter, we listen intently, sympathetically but cautiously continue forward.

Overall response of the senior class, to illustrate, rated the religion course "terrific" or "good" (24 out of 27), despite the solo "lousy" evaluation noted above.

THICK-SKINNED. Most persons want to be loved by all, enjoy universal approval, gain 100% acceptance. Wise leaders know those are but utopian dreams.

If one close follower betrayed Jesus, another denied Him and the rest ran away at His darkest moment, today's less talented, less holy leader must also expect opposition from many and rejection by some.

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He has smitten me to my knees.
I am defenseless utterly
Naked I wait
Thy love's uplifted stroke.

One of the most powerful passages and lessons in Scripture is Christ's gentle reminder that we must become as little children to enter the kingdom. We all recall vividly the ancient por-

CYO Field at Chatard to be dedicated Sunday

Edward J. Fillenwarth, Jr., president of the CYO board of directors, announced plans to dedicate and bless CYO North Field at 3 p.m. on Sunday, Oct. 6 at Chatard High School.

The official name of the field will be Ray Katzenberger, Jr., CYO North Field, K of C Council #3433. Since 1967, the St. Plus X Knights of Columbus has donated \$32,000 for the maintenance of the area.

In 1973, a committee appointed by Grand Knight Bud Dick, consisting of Past Grand Knights Herb Kinney, Bob Brinkman, Greg Theising, and Frank Duffy chose the name in honor of a K of C member who lost his life in Vietnam.

KATZENBERGER was posthumously awarded the Purple Heart, the Bronze Star for Valor and the Bronze

Star for Heroism. He participated in and coached St. Joan of Arc CYO athletic programs.

CYO Director Bill Kuntz said, "We are extremely grateful and indebted to Grand Knight Mike Hornak and the St. Plus X K of C for their financial and moral support in this endeavor."

ACCORDING to Fillenwarth, a short festive dedication is planned. The agenda includes: the National Anthem, Chatard High School Band, and Knights of Columbus Honor Guard; introductory remarks and blessing the field by Father Donald E. Schneider, CYO director, and Father Stephen Jarrell, chaplain, St. Plus X K of C Council.

Remarks will be made by Michael Hornak, Grand Knight, St. Plus X K of C Council #3433; Frank J. Duffy, trustee, St. Plus X K of C Council #3433; Stephen Noone, principal, Chatard High School; and Fillenwarth.

Five football games are scheduled for CYO North Field on Sunday. Kuntz has invited all coaches and priest moderators to attend the dedication ceremony with their players in uniform.

CYO NOTES

Entry blanks for Boys' Basketball Leagues have been mailed. They should be returned to the CYO Office by Oct. 23.

Youth Week plans being finalized

As Youth Week nears, the CYO Office is busy planning ceremonies and activities.

St. Joan of Arc will host the Communion Supper at the downtown Knights of Columbus on Sunday, Oct. 27. The charge will be \$1.75.

St. Catherine's CYO Youth Council again will host the Square Dance and Halloween Party on Monday, Oct. 28 and Holy Cross will host the Baking Contest and Dance at the eastside parish on Sunday, Nov. 3.

Plans are being finalized for the CYO Banquet, Wednesday, Oct. 23 at Scecina Memorial High School. William S. Sahm, Jr., president of the National CYO Federation will be guest speaker.

St. John Bosco Medal recipients and the CYO of the Year Award winner will be named at the banquet.

CHEERLEADERS BENEFIT

INDIANAPOLIS — The 8th grade cheerleaders at Little Flower School will sponsor a garage sale Saturday, Oct. 5, and Sunday, Oct. 6, at 1509 North Butler Ave. The sale, continuing until 5 p.m. both days, will feature clothes, toys and miscellaneous items. Proceeds will help buy uniforms for the girls.

CYO STANDINGS

FOOTBALL

JUNIOR TOUCH FOOTBALL

DIVISION I—St. Christopher 2-0; St. Monica 2-0; St. Malachy 1-0; St. Gabriel 1-1; St. Michael 0-1; St. Joan of Arc 0-2; Immaculate Heart 0-2.

DIVISION II—Holy Spirit 2-0; St. Mark 2-0; St. Barnabas 1-0; St. Simon 1-1; St. Andrew 0-1; St. Catherine 0-2; St. Thomas More 0-2.

"56" LEAGUE

DIVISION I—St. Michael 3-0; Dad's Club 3-0; St. Monica 2-1; All Saints 1-2; St. Gabriel 1-2; St. Thomas 1-2; St. Malachy 1-2; St. Christopher 0-3.

DIVISION II—St. Luke 3-0; St. Plus X 3-0; Immaculate Heart 2-1; St. Andrew 1-2; St. Matthew 1-2; Mount Carmel 1-2; Christ the King 1-2; St. Joan of Arc 0-3.

DIVISION III—St. Bernadette 3-0; St. Ann 2-0; St. Barnabas 2-0; St. Roch 2-1; Nativity 0-3; St. Mark 0-3; South Central Catholic 0-3.

DIVISION IV—Holy Name 3-0; St. Jude 3-0; St. Simon 3-0; Little Flower 1-2; Our Lady of Lourdes 1-2; St. Philip Neri 1-2; Holy Spirit 0-3; St. Lawrence 0-3.

CADET LEAGUE

DIVISION I—St. Jude 4-0; St. Simon 3-1; South Central Catholic 2-1; Holy Spirit 2-2; St. Michael 1-2; Noly Name 0-3; St. Lawrence 0-4.

DIVISION II—St. Philip Neri 4-0; Christ the King 3-1; St. Plus X 2-1; St. Barnabas 2-1; St. Matthew 2-2; St. Andrew 0-3; Little Flower 0-4.

DIVISION III—St. Rita 4-0; St. Roch 3-1; Our Lady of Lourdes 2-1; St. Gabriel 1-2; St. Malachy 1-3; Mount Carmel 1-3; St. Monica 0-3.

DIVISION IV—Immaculate Heart 3-0; St. Christopher 3-0; Nativity 2-1; St. Bernadette 2-1; All Saints 1-1.

2; St. Mark 1-2; St. Luke 0-3; Our Lady of Greenwood 0-3.

"54" "B" LEAGUE
DIVISION I—Christ the King 2-0; St. Michael 1-1; St. Plus X 1-1; St. Simon 1-1; Little Flower 1-1; St. Barnabas 0-2.

KICKBALL
CADET "A" LEAGUE
DIVISION I—St. Gabriel 6-0; St. Malachy 5-0; St. Michael 4-1; All Saints 3-2; St. Monica 2-3; St. Thomas 1-4; Holy Trinity 0-4; St. Christopher 0-5.

DIVISION II—St. Andrew 5-0; St. Matthew 4-0; Immaculate Heart 3-2; St. Plus X 3-1; Christ the King 2-2; Mount Carmel 1-3; St. Joan of Arc 1-4; St. Lawrence 0-4; St. Luke 0-4.

DIVISION III—Holy Name 6-0; St. Barnabas 4-1; St. Jude 4-2; St. Mark 3-2; St. Roch 2-3; South Central (White) 2-4; Our Lady of Greenwood 1-4; South Central (Blue) 0-4.

DIVISION IV—Little Flower 4-0; Holy Spirit 4-1; Our Lady of Lourdes 3-1; Nativity 3-1; St. Simon 2-2; St. Philip Neri 1-2; St. Rita 1-3; St. Bernadette 1-4; Holy Cross 0-5.

CADET "B" LEAGUE
DIVISION I—St. Barnabas 5-0; St. Jude 4-1; Little Flower 4-1; Immaculate Heart "A" 3-2; Holy Spirit 3-2; Immaculate Heart "B" 2-3; St. Philip Neri 2-3; Our Lady of Lourdes 1-4; St. Simon 1-4.

"58" LEAGUE
DIVISION I—Immaculate Heart of Mary 5-0; St. Gabriel 4-1; St. Michael 4-1; Mount Carmel 4-1; St. Monica 3-2; St. Luke 2-3; St. Malachy 2-3; St. Christopher 1-4; All Saints 0-5; St. Joan of Arc 0-5.

DIVISION II—St. Bernadette 4-1; St. Plus X 4-1; Little Flower "A" 4-1; Holy Spirit 3-2; Nativity 3-2; Christ the King 3-2; St. Andrew 3-2; St. Lawrence 3-2; Our Lady of Lourdes 1-4; St. Matthew 1-4; St. Philip Neri 1-4; St. Simon 0-5.

DIVISION III—Holy Name 5-0; St. Roch 4-1; St. Mark 3-1; St. Barnabas 3-4; South Central (White) 2-2; South Central (Blue) 2-2; St. Jude (Red) 2-3; Little Flower "B" 2-3; St. Barnabas 0-5; St. Jude (Gold) 0-5.

JUNIOR KICKBALL
DIVISION I—St. Malachy 5-0; St. Luke 4-0; Immaculate Heart 3-1; St. Gabriel 3-1; St. Joan of Arc 3-1; St. Ann 2-1; St. Christopher 2-3; St. Michael 0-3; St. Thomas More 0-3.

DIVISION II—St. Plus X 5-0; St. Simon 5-0; Holy Spirit 4-1; Christ the King 2-2; St. Little Flower (Gold) 2-3; St. Matthew 2-3; St. Philip Neri 0-5.

DIVISION III—Nativity 5-0; St. Jude 5-0; Holy Name 5-0; Little Flower (Blue) 3-2; St. James 3-2; St. Bernadette 2-3; St. Barnabas 1-4; St. Catherine 1-4; St. Mark 1-4; St. Roch 0-5.

Boxing rivals to meet on Saturday

Coach Collon "Champ" Chaney's CYO Multi-Site Boxing Team travels to Cincinnati tomorrow Oct. 5, for a 12 bout card at Emmanuel Center.

A re-match between Fenton Johnson and Cincinnati's Roosevelt Green highlight the card. The two boxers fought last summer at the Outdoor Boxing Show to a split decision. Green was awarded the win.

Two other matches receive special attention. Indianapolis boxers Nathaniel Perry and Ronald Stubbs will fight Mark Barnes and James Gause, respectively.

In action last Friday, Sept. 27, the CYO defeated the Dayton Boxing Club 6-4. CYO winners were: Tony Gray, 85; Randy Royal, 85; Jim Elkins, 139; Ralleghe Searcy, 178; David Rawson, 155; and Kim Howard, 120.

GUILD TO MEET

INDIANAPOLIS — The Ave Maria Guild will hold a luncheon meeting Tuesday, Oct. 8, in St. Paul Hermitage. Mrs. C. E. Baas will preside.

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VIEWING WITH ARNOLD

'Gambler' is devastating



BY JAMES W. ARNOLD

"The Gambler" is "Guys and Dolls" set (literally) to Mahler's First Symphony. Damon Runyon done as Shakespeare. It's the movies' first real attempt at a cautionary tale about gambling fever, nearly 30 years after the breakthrough on alcoholism in "The Lost Weekend."

Like its boozy cousins (including "I'll Cry Tomorrow" and "Days of Wine and Roses"), this new flick about a New York City professor (James Caan) who can't stop betting is about as cheery as a rainy day in Philadelphia. We ride with the hero all the way to the

bottom. But the moral impact is devastating. Perhaps it could've been even more powerful without Caan, who is miscast. But then nobody would come to see it.

IRONICALLY, "The Gambler," directed by the prestigious Englishman Karel Reisz, has been released on the heels of another gaming film, "California Split," and the public is likely to be confused. "Split" is a black comedy about the betting lifestyle, the kooks who follow it, and the fantasies it can never fulfill even for the very lucky. "The Gambler" is a tragedy of a man who seems compelled to lose, to debase himself. It's the more difficult film to bring off, and the less pleasant.

Yet there are many similarities, including a scene in which a main character bets on himself in a game of playground basketball. (The difference is revealing: In "Split," Elliott Gould cons the adolescent players and wins easily. In "Gambler," Caan bets \$10 against the kids' 10 cents, and loses.) This, however, needs to be said. "Split" goes down painlessly, but I doubt if most viewers will get its message. "Gambler" is terrifying, and its meaning is clear and haunting.

When we first meet Caan, he is unshaven and

scroungy, pyramiding losses in Paul Sorvino's gambling parlor to an awesome \$44,000, which he knows he cannot pay. Then director Reisz leads us through a series of discoveries. Caan is (surprise) not an average hustler but an English professor. (We see him lecturing on Dostoevsky.) He goes to a hospital, where his mother (Jacqueline Brouckes) turns out to be a doctor. She is shocked at his situation, and won't lend him money. He goes to an elegant birthday luncheon, which turns out to be for his grandfather (Morris Carnovsky), an immigrant who built his business into a fortune. He can't borrow from him, either, because he is a proud old Jew who thinks his grandson is a scholar, a man of character and virtue.

OF COURSE he does get the cash eventually, but it is no answer. As the mother, who is a genuine moral force in this film, says, "Unless you come to terms with why you're doing this, no money will get you out." His obsession drives him on. He bets the debt money on some "sure" football games and loses. Now and then Fortune allows him to recoup (most notably on a trip to Las Vegas), but each time he blows it, always with the knowledge of the horrible revenge the enforcers mete out to wethers. What's that you're saying, Dr. Freud? It's as if he wants them to punish him.

To hold off the inevitable, Caan destroys every relationship he has—with his mother, girl friend (Lauren Hutton) and a young black basketball star in his class, whom he bribes to shave points. To observers of the old talkie movies, the pattern of self-destruction is clear. But at the end Caan is

capable of a moral gesture: he deliberately brings on himself the punishment he has both feared and desired. The self-knowledge, acceptance of guilt and retribution, completes the tragic cycle.

All this may seem heavy, even Greek-art, (Reisz, with Lindsay Anderson, was an intellectual guru of the British New Wave in the 1950's, and later made "Saturday Night and Sunday Morning" and "Isadora"). But its effect is diluted, partly by Caan, who walks coolly through the part with all the Jewish intellectual angst of Don Meredith, and partly by Runyonesque humor. Sorvino and the other bookies and hoods are nice guys, making with small talk and wisecracks in between breaking arms and rearranging the faces of deadbeats with broken bottles. Even Caan's darkest moment has its funny aspect. He loses his last bet when Jerry West of the Lakers misses three straight free throws, and Spencer Haywood makes a wild shot from the corner at the buzzer. Incredible.

THE SPORTS stuff is sloppily handled, although Britisher Reisz apparently had technical help. The basketball broadcast has no crowd noise, and the fixed game looks fake. It's also held before a casual crowd in a small gym, where no college team worth betting on has played since Kareem Jabbar was surviving on peanut butter sandwiches. Why does it all happen? Is gambling, for some people, a disease like alcoholism? James Toback's script could be more enlightening. Caan occasionally suggests a kind of masochism akin to a death wish—he enjoys the tough bets, he is turned on by the "threat of losing." Perhaps it's his way of

showing his relatives he isn't really "a nice Jewish boy."

But the best hint may come in his lecture on Dostoevsky, when he talks of the writer's preference for "desire over reason" as a means of coping with life. The poet, he says, is like the basketball player who shoots from beyond his range because he "knows" it's going in. The trouble is, most of the time he is wrong.

The loser at gambling is a kind of mystical thrill-seeker who fails to learn from experience. (Rating not available)



"IT WON'T HURT A BIT"—Father Harry F. Hoover, pastor, assures Marsha Schuler (left) everything's under control as she prepares to donate a pint of blood during an on-site "drawing" held recently in the St. Joan of Arc parish center. Fifty-three pints were given on Sept. 20 as the parish activated a Donor Club designed to cover emergency blood needs of all parishioners. At right is a member of the staff of Central Indiana Regional Blood Center, which supervised the drawing. Several parishes and groups such as the Archdiocesan Council of Catholic Women and the Knights of Columbus sponsor blood donor programs.

Turkey Supper

BATESVILLE, Ind. — St. Mary-of-the-Rock parish, located between Oldenburg and Brookville, will hold its annual Turkey Supper Sunday, Oct. 13, in the school cafeteria. The serving runs from 2 to 8 p.m., with continuous entertainment and games. Adult dinners are \$2.50 and children's portions, under 12, are \$1.

RUMMAGE SALE

INDIANAPOLIS — Assumption Church, 1117 Blaine, will sponsor a rummage sale in the parish hall on Friday and Saturday, Oct. 11-12, beginning at 10 a.m. both days.

The week's TV network films

CHARLEY VARRICK (1973) (NBC, Saturday, Oct. 5). What action director Don Siegel can do with a good script and violence that is not merely gratuitous. Walter Matthau is cast against type as a small-time bank-robbler who gets syndicate money by mistake, and has to dodge the vengeful Mob as well as the FBI. Slick, tough stuff for mature admirers of the gangster genre.

LAST PICTURE SHOW (1971) (ABC, Sunday, Oct. 6). Peter Bogdanovich's version of the Poignance of Growing Up in an insensitive World, set in the Texas Panhandle of the 1950's. This gloomy black-and-white flick creditably explores the dusty despair of the crude high school seniors and the shriveled spirits of the lonely adults. But it covers familiar territory without much distinction, and it is empty, empty, empty. A much-honored film, for mature viewers.

SALT AND PEPPER (1968) (NBC, Monday, Oct. 7). Sammy Davis and Peter Lawford tried to get something going with this mystery-comedy about two guys who own a London nightclub and get ludicrously involved in a series of murders. But the movie is a bomb. Not recommended.

THE GOOD GUYS AND THE BAD GUYS (1969) (CBS, Thursday, Oct. 10). Still another in But Kennedy's endless spoofs ("Support Your Local Sheriff," "Dirty Dingus Magee") of movie westerns, which range from pleasant to awful. This one is closer to pleasant, mainly because of the interesting cast. It not only introduces David Carradine, but includes such nice movie people as his father John, Robert Mitchum, George Kennedy, Lois Nettleton, Marie Windsor and Martin Balsam. Tolerable entertainment, mainly for cowboy buffs.

Remember them in your prayers

CLARKSVILLE
† ROBERT W. BIR, 50, St. Anthony's, Sept. 21. Husband of Mary Ellen; father of Robert R. Bir; son of Mrs. Frances Bir. Two sisters also survive.

COLUMBUS
† FRANCIS J. HILL, St. Bartholomew's, Sept. 28. Husband of Margaret; father of James of Edinburg; Michael of Akron, O.; Kevin and Mark, both of Columbus; also survived by two brothers and three sisters.

INDIANAPOLIS
† GERTRAUDE M. DAY, 55, St. Roch's, Sept. 24. Wife of Harold R.; mother of Harold Day, Norma J. Richards and Judith Wright; sister of Wesley Vickers, Betty Hueston and Patricia McQueen; daughter of Celeste Brand.

† THELMA G. SCHNEIDER, 72, St. Pius X, Sept. 25. Sister of James L., Joseph A. and M. Robert Mannix.

† KATHERINE FON, 85, Holy Trinity, Sept. 27. Mother of Henry and Robert Fon, Dorothy Hill, Clara Koehl and Martha Conkle; sister of Kristinia Ivencio.

† WILLIAM H. SCHOPPER, Sr., 74, St. Francis de Sales, Sept. 27. Husband of Margaret E.; father of William H. Jr. and Philip J. Schopper, Sharon Mathis and Janis M. Lawson; brother of Frances and Emma Schopper and Mary Macchia.

† MARY A. BOOKER, 88, St. Philip Neri, Sept. 28. Mother of Ernestine M., William A., Norbert J. and Mary L. Booker and Rose M. Smith.

† MARVIN J. CRAIG, 66, St. Peter and Paul Cathedral, Sept. 30. Husband of Myrtle M.; father of Freda Stewart and Marlene Littleton; brother of Burt Craig.

† MARGARET C. OLLIS, 84, St.

Lawrence, Oct. 1. Stepmother of Ernest Ollis and Golda Riggs.

† FRED S. CLEMENTS, 69, St.

Rita's, Oct. 1. Brother of Virginia K. Williams, Aloysius Clements and Mary Estil.

LEOPOLD
† GERVAASE HAGMAN, St. Augustine, Sept. 20. Husband of Mary; father of Darrell of Leopold; Ronnie of Branchville; Jerry and John, both of Mt. Pleasant; and Mrs. Donald Gibson also of Mt. Pleasant; brother of Jake Hagman of Leopold.

MAGNET
† FRANK GOFFINET, St. Mary's, Oct. 1. Husband of Edna; father of Larry Goffinet of Tell City and Mrs. Betty Scheler of Magnet; brother of Fred, Earl and Alvin, all of Magnet, Mrs. Stella Damin and Mrs. Ellen Damin, both of Leopold, and Mrs. Florence Richards of Magnet.

RICHMOND
† CATHERINE RECKERS, 91, St. Andrew's, Sept. 30.

TELL CITY
† RALPH J. HANLOH, 43, St. Paul's, Oct. 1. Husband of Leanne; father of Tell City; brother of Betty Snyder, Janice Pruitt and Larry Hanloh, all of Tell City and Patty Weber of Jasper.

TERRE HAUTE
† RUTH FLAK, 52, Sacred Heart, Sept. 28.

† ELIZABETH KAIRNS, 100, St. Joseph's, Sept. 28.

WESTTERRE HAUTE
† RITA ANN SOMSKY, St. Margaret Mary's, Sept. 30. Wife of Mike; mother of Ann and Mary, both living at home; daughter of Mrs. Helen Nash of New Lexington, O.

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