



VOL. XV, NO. 4 INDIANAPOLIS, INDIANA, OCTOBER 24, 1975

72 European bishops urged by Pope Paul to revive unity spirit

ROME—A symposium of 72 European bishops from 23 countries heard Pope Paul VI urge them to work toward European unity by spiritual rather than political efforts.

He received them in audience on October 18, the last day of their five-day meeting here.

The Pope told the symposium of bishops:

"We bishops are not builders of unity at the temporal or political level. The faith we serve is not a political entity. . . . It gives a sense of direction to men's lives, showing them their eternal destiny as children of God. Is this not something of value in these confused times?"

THE POPE spoke of times past when a common faith provided a basis

Archbishop recovering from second operation

Archbishop Bishop continues to improve in St. Vincent Hospital following a second operation this past Tuesday for removal of a self-contained tumor from the right kidney.

The Archbishop was operated on two weeks ago for removal of a self-contained cancerous tumor from a lung.

Recuperation for the Archbishop is expected to include nearly another week in the hospital followed by a six to eight week convalescent period. This latest operation was described as successful with no further surgery required. The prayers of the people are gratefully acknowledged and continue to be requested during the Archbishop's recovery.

Daughters of Isabella Circle notes 60th year

INDIANAPOLIS—The Mother Theodore Circle No. 56, Daughters of Isabella, will observe its 60th anniversary on Saturday, Oct. 25, with a Mass at 5:30 p.m. in St. John's Church, followed by a reception and dinner at the Howard Johnson Motel at West and Washington Sts.

Special entertainment will be provided by the Sylvia Simpson Duo and the Indy Tones, under the direction of Frank Schaler. Loretta Eckstein of Shelbyville, Past State Regent, will be mistress of ceremonies for the evening.

Guests of honor will include Marie Heyer of Breese, Ill., International Regent, and Mary C. Depe of Columbus, Ind., current State Regent. Mary Anne Dolan is general chairman for the Diamond Jubilee observance, and Beulah Centracchio is the president of the Mother Theodore Circle.



MEMBERSHIP DRIVE—The thousands of women in the Archdiocese are the target of a major membership campaign to be launched Sunday, Oct. 26, by the St. John Bosco Guild. Helping prepare materials for distribution in the parishes are Mrs. Gordon (Kathy) Brier, left, treasurer of the guild, and Mrs. Richard (Ellie) Wagner, president. The guild gives financial and spiritual support to the CYO and since 1962 has raised over \$43,000 for programs and facilities. The membership drive is being held in conjunction with National Youth Week.

300 CYO youths plan pilgrimage to the Cathedral

A teen-age pilgrimage to St. Peter and Paul Cathedral will be made Sunday, Oct. 26, by an estimated 300 high school students from CYO units in the Indianapolis area.

The pilgrimage has a two-fold purpose: a demonstration of faith during the Holy Year and a salute to the opening of National Youth Week.

Youth Week was established by the CYO to highlight the contribution young people make to their Church and their community.

The teen-agers will converge on the World War Memorial Plaza in downtown Indianapolis, form a mile-long march north to the Cathedral at 14th and Meridian Sts., and there participate in a special liturgy.

A BAND composed of members from various high school bands in the area will accompany the marchers. Each CYO unit will be represented with a banner proclaiming some aspect of the Holy Year themes of peace and reconciliation.

Before assembling at the plaza, the teen-agers will meet at four sites around the city to take part in biblical readings and song. Participants will gather at 2 p.m. at the following locations:

- West—St. Anthony Church, 379 N. Warman St.
 - South—St. Patrick Church, 950 Prospect St.
 - East—Little Flower Church, 4720 East 13th St.
 - North—St. Joan of Arc Church, 4217 North Central Ave.
- Following services at the four churches, pilgrims will board buses and are expected to arrive at the plaza at 2:45 p.m. The march north to the Cathedral is expected to start at approximately 3 p.m.

THE GROUP will enter the Cathedral to the sound of trumpets and the singing of the Alleluia.

Main celebrant of the Mass will be Father Donald Schneider, director of the CYO. Homilist will be Father Mark Swarczkopf, priest moderator of the CYO unit at St. Lawrence, Indianapolis.

The teen-age pilgrimage is the latest scheduled by Archdiocesan groups observing the Holy Year tradition of visiting the Cathedral and other historic churches and shrines in the area.

Priests to hold annual meeting at Latin School

The annual meeting of the priests of the archdiocese will be held on Thursday, Nov. 20, at the Latin School of Indianapolis.

The day will begin with a concelebrated Mass at 10:30 a.m., with Father Francis Tuohy, Vicar General, as the main celebrant. Mass will be followed by lunch and an afternoon business session.

The theme of this year's meeting is "A Time for Listening To One Another." Having been prepared through previous deanery meetings, the priests will discuss issues relating to the role of the priest, the liturgy, social service, education, parish life, and community relations.

The meeting at the Latin School is intended to develop direction for the Archdiocese in the coming year.

The annual get-together started with the formal organization of the Presbytery and Senate in late 1971. Membership in the Presbytery is held by all priests incardinated in the Archdiocese of Indianapolis. The Senate is the official representative body of the Presbytery.

Pope 'not home' to Gov. Wallace

VATICAN CITY—Pope Paul, pleading shortness of notice and a crowded schedule, turned down a request for an audience from U.S. presidential hopeful George Wallace.

The Alabama governor had asked to be received on either October 17 or 18.

An authoritative Vatican official explained to NC News Service: "The governor's brief stay in Rome, coupled with the lateness of the request for an audience, did not allow any addition to the Holy Father's already crowded schedule."

Wallace came to Rome on a two-week tour of European nations. His trip was seen as part of an attempt to throw light on his qualifications for the U.S. presidency.

Wallace, a Methodist, attended Sunday Mass before leaving Rome for Bonn.

An aide said that Wallace and his wife, a Presbyterian, attended Mass to express their gratitude for medical treatment given Wallace at Holy Cross hospital in Silver Spring, Md. Wallace was taken to the Catholic hospital after the assassination attempt in 1972 which left him paralyzed from the waist down.



ON DCCW PILGRIMAGE—Some 50 women participated in a pilgrimage last Tuesday sponsored by the North Deanery Council of Catholic Women. After a continental breakfast at the home of Mrs. George Bindner, project coordinator, the group traveled by bus and private car to four parishes and three institutions in the Indianapolis area. Criterion photographer Dave Skripsky snapped the photo above as the group made its scheduled stop at St. John's Church.

Diocese supports Quinlans in plea for natural death

BY GERALD M. COSTELLO

MORRISTOWN, N.J.—A chancery official of the Paterson, N.J., diocese has reaffirmed the "approval, sympathy and understanding" of the diocese for the decision of the parents of Karen Ann Quinlan to remove their daughter from a respirator which has kept her alive but comatose for six months.

Msgr. Frank J. Rodimer, diocesan chancellor, made the comment at a press conference held at Assumption Church, not far from the Morris County courthouse where a hearing is being held to determine the fate of the 21-year-old woman.

"The Paterson diocese supports the Quinlans," Msgr. Rodimer said. "Their action has the approval, sympathy and understanding of the diocese."

ASKED WHAT position the diocese would take if the court denies the Quinlans' request to discontinue the "extraordinary means" which have maintained their daughter's life functions, Msgr. Rodimer replied:

"Such a decision wouldn't be offensive to the Church's teaching. There is no obligation on the part of the family and the doctors to take action."

The press conference was called specifically to respond to a wire service story which had inaccurately described as a "Vatican statement" an interview on Vatican Radio in which a physician criticized the Quinlans' position.

A STATEMENT read by Msgr. Rodimer said Dr. Corrado Manni was not speaking for the Vatican when he said in the radio interview that the action requested by the Quinlans could present a "dangerous precedent" in the controversy over euthanasia.

"Dr. Manni's opinion and observation are those of a private individual who is a physician and cannot be construed as a statement of the Vatican, that is, of the Holy See," the Paterson diocesan statement noted.

"Dr. Manni is an anesthesiologist, and his position seems to reflect the

admirable commitment of the medical profession to preserve the life of every individual. He is not speaking as a theologian nor as a pastor of souls."

RESPONDING TO a newsmen's question, Msgr. Rodimer said the Paterson diocese had not communicated directly with the Vatican on the Quinlan matter. Asked what indication there was that the radio interview did not represent a critical Vatican viewpoint, the Paterson chancellor replied:

"The Vatican has easy access to us and if it has disapproved it (Continued on Page 6)

Ratio of priests 96th in nation

What is the ratio of priests to the general population in Indianapolis? According to a recently released study completed by the Glenmary Research Center, there is one priest for every 1,470 people in the archdiocese of Indianapolis.

The national norm stands at one priest for every 1,181 persons, thus making Indianapolis somewhat below the norm. Of the other four dioceses in the state, Fort Wayne-South Bend ranked 35th for a ratio of 806, Evansville ranked 55th with 923, Gary ranked 73rd with 1,096, and Lafayette ranked 125th with 1,963.

In addition to the statistics on the total population, the study showed that on a national average there is one priest for every 858 Catholics. The diocese of St. Cloud, Minn., had the most favorable ratio of priests to population at 362. Juneau, Alaska, diocese had the most favorable ratio of priests to Catholic population at 227. Least favorable diocese to total population was Raleigh, N.C., at 6,827. Least favorable diocese to Catholic population was Brownsville, Texas, at 2,392.

Of the 156 dioceses in the United States, Indianapolis is ranked 96th.

OFFICIAL REMINDER

In the weeks ahead there are two feasts of obligation which occur on Saturday or Monday. (Feast of All Saints, Saturday, Nov. 1, and Feast of the Immaculate Conception, Monday, Dec. 8.)

On such occasions, confusion occurs in evening celebration of Mass when, because of anticipation, both the Sunday and the feastday can be liturgically celebrated. Because of the variety of circumstances throughout the Archdiocese, only at the parish level can this confusion be minimized. However, the following may be of assistance:

- We are bound by the precept of obligation on both feastdays and Sundays. No allowance has been made for dispensing from one or the other.
- No one may fulfill both obligations by attendance at one Mass.
- Liturgically, a choice must be made for either the feastday or Sunday celebration. The people should be informed in advance which liturgy has been chosen for the evening Masses on these days.

Church beatifies four

VATICAN CITY—Pope Paul VI marked World Missionary Sunday by beatifying four missionary workers for the Church outside St. Peter's Basilica.

They were Bishop Charles Joseph Eugene de Mazenod, Father Arnold Janssen, Father Josef Freinademetz and Sister Maria Teresa Ledochowska.

Bishop De Mazenod, Father Janssen and Sister Ledochowska were founders of missionary congregations. Father Freinademetz dedicated 30 years of his life to missionary work in China.

SPEAKING TO more than 100,000 pilgrims in St. Peter's Square during the open-air beatification ceremony on October 19, Pope Paul spoke of the great joy—"yours and ours"—in the beatification.

Bishop De Mazenod, Marcellines, France, founded the Oblates of Mary Immaculate. Father Janssen, a German, founded the Society of the Divine Word. Father Freinademetz was an Austrian-born Divine Word missionary in China. Sister Ledochowska founded the Missionary Sisters of St. Peter Claver.

Pope Paul told those present for the beatification Mass: "This new, splendid event of the Holy Year was deliberately set for Mission Sunday."

"AND THIS event is being emphasized here today in a special way by the presence of numerous missionary bishops, who have spent their lives in the service of the Church, and of 400 catechists from mission countries. Today the Church is united in prayer and in generous fervor for the missionary cause."

A few minutes after the end of the beatification ceremony, Pope Paul spoke to the crowds in St. Peter's Square from the balcony of his private study:

New Lansing bishop

WASHINGTON—Pope Paul VI has transferred Bishop Kenneth J. Povish of Crookston, Minn., to the Lansing, Mich., diocese.

Bishop Povish, 51, succeeds Bishop Alexander M. Zaleski of Lansing, who died May 15.

Group asks ban be reconsidered

BOSTON—The Federation of Diocesan Liturgical Commissions voted here to recommend that the U.S. bishops reconsider Communion in the hand.

The FDLC delegates approved the recommendation at the conclusion of a four-day convention in which representatives of diocesan commissions in 50 states compared notes on the state of the liturgy in their communities.

The controversy surrounding the communion in the hand method was muted in 1973 when the U.S. bishops defeated a motion to ask the Vatican to let the United States introduce Communion in the hand.

The practice is allowed only in countries which have the Vatican's permission after a formal request is made by a two-thirds majority of a country's bishops.

Charities join forces for 'Thankful Giving'

WASHINGTON—A resolution introduced in the House and Senate calls for adding a voluntary practice of "Thankful Giving" to the national observance of Thanksgiving.

In introducing the resolution in the Senate, Sen. Hubert Humphrey (D-Minn.) said a number of organizations, including U.S. Catholic Relief Services, CARE and Church World Service, had set up a joint mailing address for donations: Thanksgiving, Box 68, Washington, D.C. 20044.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Church leaders make appeal

ENGLEWOOD—Leaders of Catholic, Orthodox, Protestant and Moslem religious groups in the United States with ties to the Middle East appealed here to the president, prime minister, political and religious leaders of Lebanon to stop the "horrible and shameful massacre" there. The appeal was made at a meeting called by Antiochian Orthodox Metropolitan Philip Saliba, primate of the Antiochian Orthodox Christian archdiocese of North America, at the archdiocese's headquarters here. It came as the fighting between left-wing Moslem and right-wing Christian factions in Lebanon continued. The conflict has taken more than 2,500 lives since April.

Bishop urges full employment

CHICAGO—Terming the current high level of unemployment "unacceptable" and its social costs "intolerable," the chairman of the U.S. Catholic Conference Committee of Social Development and World Peace has called for "an effective national commitment to full employment." The committee chairman, Bishop Joseph McNicholas of Springfield, Ill., called for "sound and creative programs of public service employment to relieve joblessness and meet the important social needs of our people." He made his comments in testimony at the first of a series of regional hearings on full employment conducted by the Joint Economic Committee of Congress.

Sisters form new community

CHICAGO—A group of 90 Sisters has branched off from its parent community, the Sisters of Christian Charity, to form a new community to be named Sisters of the Living Word. Members of the new community said they feel that operating in a smaller group offers greater freedom of movement and more flexibility in meeting the needs of the people of God. Cardinal John Cody has received temporary approval from the Vatican Congregation for Religious to establish the new community.

In capsule form . . .

The U.S. Catholic Conference expects to place half of the estimated 20,000 Indochina refugees remaining to be resettled . . . The Federation of Catholic Teachers, the largest union of lay teachers in New York schools, has unanimously rejected a contract offer from the Archdiocese . . . The Priests' Senate of the Brownsville diocese is on record as opposing legislation penalizing employers who knowingly hire illegal aliens.

Anglican priests in Sydney, Australia, were told they could not perform an exorcism without first receiving the approval of their archbishop . . . An Institute for the Arts has been established in the Washington archdiocese to "reaffirm the Church's traditional patronage of the arts," according to the Chancery . . . Lilly Endowment, Inc., has awarded a \$62,409 grant to the Family Research Center at Brigham Young University to conduct studies in moral development and ethical reasoning in children.

The Rural Life Office of the Kansas City archdiocese is sponsoring a tour of the Republic of China by 22 Kansas farmers . . . A national day of reconciliation between homosexual Catholics and the Church has been scheduled for November 16 by Dignity, an association of homosexuals . . . A five-day meeting organized by the Vatican Congregation for the Evangelization of Peoples attracted 485 catechists from all parts of the world.

The Catholic League for Religious and Civil Rights has urged U.S. Jews to show greater sensitivity to the Catholic position on government aid to nonpublic schools . . . The National Council of Catholic Laity has withdrawn one of its publications from circulation after criticism by several bishops . . . Emigration to other countries is a right, not a privilege, Canadian bishops told a committee of Parliament considering new legislation on migration.

Tax causing membership decline

BONN, West Germany—A survey recently conducted by Catholic authorities in Frankfurt reveals that the majority of those who leave the Church do so because of the high church taxes here. West Germans registered with a particular denomination face a "church tax" amounting to 10% of their personal income tax. Of those questioned, half named the high tax rate as the primary reason for leaving the Church, while a fourth voiced personal objections to church policy and a fourth said they simply lacked faith.

Group raps Philippine bishops

MANILA, The Philippines—The underground Civil Liberties Union (CLU) has described the majority of Catholic bishops in this country as subservient to the martial law regime of President Ferdinand E. Marcos. The census of the bishops was contained in a 100-page pamphlet assessing three years of martial law in the Philippines. The pamphlet was clandestinely distributed Oct. 1 and has since enjoyed the status of a best-seller.

Educators hear Brazil prelate

MINNEAPOLIS—Archbishop Helder Pessoa Camara of Olinda-Recife, Brazil, told an audience here that the best way Americans can celebrate their nation's bicentennial is to become a "brother country" to the Third World of developing nations as "an effective example of liberty and justice for all." The 66-year-old archbishop, an internationally known spokesman for social justice, told about 5,000 educators attending the Upper Midwest Catholic Education Congress that the "United States must not spare any sacrifice so that political independence of the Third World may be completed."

New abortion policy considered

WASHINGTON—The Department of Health Education and Welfare is considering allowing states the option of funding abortions through Medicaid as a means of family planning. The proposal would reverse earlier proposed regulations which specifically excluded abortion from family planning coverage. The federal government reimburses states for family planning services to those eligible for Medicaid at a rate of 90% of costs. The original HEW regulations, issued in December, 1974, allowed states to be reimbursed for abortions performed on Medicaid patients at the rate for medical services, between 50 and 75%, varying from state to state.

Uruguayan pastoral postponed

MONTEVIDEO, Uruguay—The Interior ministry has asked the bishops of Uruguay to withhold publication of a pastoral letter they wrote urging amnesty for political prisoners and calling for reconciliation among Uruguayans. The bishops postponed publication of the document but sent a delegation to President Juan Maria Bordaberry in efforts to clear up the issue. The pastoral letter was to be read Sunday, Oct. 12, in all 215 parishes in this nation of 2.7 million Catholics.

Names . . .

Jesuit Father R.J. Henle has resigned as president of Georgetown University effective June 30. John W. McDewitt was elected to a 13th term as

supreme knight of the Knights of Columbus.

Mgr. Richard J. Schuler of St. Paul, Minn., has been named editor of Sacred Music, the quarterly journal of the Church Music Association of America.

Cardinal Antonio Ribeiro of Lisbon was elected president of the Portuguese Bishops' Conference.

Dr. Everett Ross Clinchy, 78, first president of the National Conference of Christians and Jews in this country, has been honored with the annual brotherhood award of the conference's Canadian counterpart.

The first "Friend of the Anti-Defamation League" award to be given by B'nai B'rith of Cincinnati will be received by Archbishop Joseph L. Bernardini.

The Vatican has learned that French Benedictine Father Jean Badre, who had been working in Cambodia, was killed by the Khmer Rouge in early May after the Reds took over the country.

U.S. District Judge John J. Sirica of Watergate trial fame has received the top alumni award of the Catholic University of America.

William Phelps Thompson, chief administrative officer of the United Presbyterian Church, was elected president of the National Council of Churches.

Marian invites high schoolers to visit campus

More than 100 high school juniors and seniors are expected to attend a campus visit program Oct. 31-Nov. 2 at Marian College.

Sponsored by the Admissions Center, the students are invited to attend college classes on Friday, participate in a career development workshop on Saturday and meet administrators and faculty.

Overnight accommodations in campus dormitories and cafeteria service are free to all participants.

Reservations can be made by calling the admissions office, 924-3291, Ext. 218, 219.

Located at 3200 Cold Spring Road near Riverside Park, the Marian campus includes 22 buildings on 114 acres. Total enrollment of the Catholic liberal arts college is 801 students.



HALLOWEEN HIJINKS—The PIC Association (People Interested in Children) and the CYO of Holy Cross will sponsor a Halloween Carnival for students of the parish school and youngsters of the surrounding neighborhood on Friday, Oct. 31, in the school gym. A variety of games and entertainment will be offered from 7:30 to 9:30 p.m. Pictured, left to right, above are four members of the project committee—Marty Hammans, CYO president; Donna Raine, PIC project chairman; Bill Hammans, CYO vice-president; and "Superman" Tony Russell, third grade student, in front.

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THE TACKER

We tip our hat

BY FRED W. FRIES

Tacker tips his battered hat this week to Father John Minto and the good folks of SS. Peter and Paul Cathedral parish for printing in the parish bulletin the names and addresses of more than 80 shut-ins (including those in nursing homes) all of whom reside (with three or four exceptions) within the parish boundaries.

The list was provided in connection with National Shut-In Day (Oct. 19) with the suggestion that able-bodied parishioners use it to visit shut-ins and to express their concern "for the sick, the incapacitated and the elderly."

A thoughtful gesture, Cathedral!

FOR WOMEN ONLY—Mrs. Leo Keesterman of Brookville is accepting reservations for the convention of the National Council of Catholic Women, to be held next month in Portland, Ore. Here are a few of the topics which will be treated at this year's parley in case some of you ladies are still undecided about attending: "Parish Councils," "Divorced Catholics," "Alcoholism in Women," "Education Values," "World Hunger," "The Art of Listening," "Emphasis on Prayer," "Natural Family Planning," and "Making Votes Count." A note to Mrs. Keesterman at R.R. 5, Brookville, 47012 (telephone 612-623-2557) will still get you on the reservation list.

AROUND AND ABOUT—Father James Byrne, pastor of Holy Cross parish, Indianapolis, was recently elected president of NESCO (Near-East Side Community Organization) . . . Senior Terri Cermele of Cincinnati and Junior Paula Nugent of Shelbyville, students at Immaculate Conception Academy, Oldenburg, are members of a 200-voice All-State Choir which is performing in Indianapolis today (Oct. 24) in connection with the Indiana Music Educators Association Convention . . . Sister Mary de Paul Schweitzer, O.S.F., chairman of the Marian College Art Department, is among outstanding artists throughout the country who have been chosen to participate in the National Art Auction held each year in November. Sister Mary de Paul's selected work is an acrylic on canvas entitled "Glory."

FOR MUSIC LOVERS—Charles Gardner, executive secretary of the Archdiocesan Liturgical Music Subcommittee and long-time music director of Little Flower Church, will present an organ recital at 4 p.m. Sunday, Nov. 2, at Zion United Church of Christ, 416 E. North St. The recital, which is in partial fulfillment of requirements for a Master of Music degree from Butler University, will include selections by Pachelbel, Bach, Mozart, Widor, Franck, Preston, Langlais and Monnikendam. There is, of course, no admission charge. Gardner is a student of organist Mallory Bransford.

CHANGE IN TIME FOR TV MASS—Beginning Sunday, Oct. 26, the TV Mass carried on WLWI-TV, Channel 13, will be seen one hour later—at 7:30 a.m. instead of 6:30 a.m. due to the switch from Daylight Saving Time to Eastern Standard Time in Cincinnati, where the program originates. Outside the Channel 13 viewing area, readers are asked to check their local TV logs to see if the change is applicable.

ASSUMPTION HOMECOMING—Assumption Church invites friends and former members of the parish to its 2nd Annual Homecoming on Sunday, Oct. 26. The 81-year-old parish has scheduled a Mass of Thanksgiving at 11 a.m., and a buffet lunch at noon, followed by games and reunion activities.

RIGHT-TO-LIFE RESOLUTION—State Senator Burnie Bauer of South Bend introduced a resolution urging a human life amendment to the Constitution at the final session of the First National Conference of State Legislators held recently in Philadelphia. The resolution was withdrawn from consideration by voice vote. However, Bauer's efforts were applauded by Philadelphia Cardinal John Kroll in a note urging the Indiana lawmaker to "keep pitching" for the right to life.

FOR YOUNG ORATORS—A bicentennial theme was announced this week as the topic for the 1976 Indiana Knights of Columbus Public Speaking Contest: "After 200 Years—America, As It is and As It Should Be." The contest, which is open to all high school students in Indiana, boasts scholarships totaling almost \$2,000. Details can be obtained from speech teachers or by contacting Contest Chairman Joseph Petry, c/o Out Lady of Fatima Council #3228, Knights of Columbus, 1313 S. Post Road, Indianapolis, Ind., 46239, telephone 897-1577. Contest applications will be available in early December, with an entry deadline of Feb. 1, 1976.

DATE SET FOR CHILD CENTER BENEFIT BALL—The 13th Annual Charity Ball for the benefit of the St. Mary's Child Center will be held on Tuesday, Nov. 11, at the Indianapolis Athletic Club. A 6:30 p.m. reception will be followed by dinner at 7:30 and dancing from 9 p.m. until midnight. Co-chairmen for the affair will be Edgar S. Joseph (846-8941 or 924-6161) and Mrs. Thomas McInty (783-7088).

GIFT TO HOSPITAL—The lobby of St. Vincent Hospital has been donated as a memorial to Charles Staton Drake, former Indianapolis business leader. The gift was made to the St. Vincent Hospital Foundation by Margaret C. Mattingly, Mr. Drake's widow, who is a member of the hospital's Advisory Board.

† Remember them in your prayers

CLARKSVILLE
† THOMAS M. GRUBBS, 50, St. Anthony, Oct. 18. Husband of Eva; father of Christine Grubbs and Barbara Harrison, both of Clarksville; and Karen Grubbs of Jeffersonville; brother of Thelma Anderson of New Albany.

COLUMBUS
† MARK A. HILL, 20, St. Bartholomew. Son of Margaret Heath Hill; brother of James of Edinburg; Michael of Akron, O.; and Kevin, a Purdue University student.

DOVER
† FRANK A. ANDWAN, 69, St. John the Baptist. Husband of Estelle; father of Anita Tatz, Joan Rennekamp, Jean Seaver and Larry Andwan.

ENOCHSBURG
† ANNA VOLK, 81, St. John, Oct. 18. Wife of William; sister of Joseph Volk, Catherine Kinker and Rose Wessling.

† ALBERT HUBER, 65, St. John, Oct. 20. Brother of Juliana, Urban, Lawrence and Arthur Huber.

INDIANAPOLIS
† NICHOLAS P. AUGUSTINE, 80, Holy Spirit, Oct. 14. Husband of Lena V. Augustine.

† MARGARET C. ADAM, 75, St. Christopher, Oct. 17. Mother of Leonora McLaughlin and Margaret A. Giovannozzi; sister of Rose Snow, Cecelia Hart, Helen Smith and Dorothy Layton.

† JOHN J. PEARSON, 46, St. Plus X, Oct. 17. Husband of Ruth M.; father of Paul F., David M., Mary E., John K. and Lara R. Pearson; stepfather of Sheryl M., Lisa D. and Alan E. Hunter; brother of James F. and Paul E. Pearson.

† JAMES E. JOHNSON, 77, St. Rita, Oct. 18. Husband of Lorraine; father of Annie Harris, Rosetta Russell and Ivan H. Johnson; stepfather of Earl A. Arthur L. and Dorothy M. Baldon.

† CECILIA M. FARRELL, 74, St. Philip Neri, Oct. 18. Mother of Connie Hill, William, Edward and Robert Farrell; sister of Kathleen, Lester and Earl Middleton.

† EMMA M. GRAU, 82, St. Philip Neri, Oct. 18. Wife of John W.; mother of William J. Grau; sister of Mrs. W. W. Hall and Anna Snyder.

† HERMAN H. VANBENTEN, 82, Holy Name, Oct. 18. Father of Father Francis VanBenten, pastor of St. Mary's, Richmond; John J. VanBenten, Sister M. Lucia, O.S.F., Helen V. Pretti and Theresa M. Gibbons; brother of Helen V. Been.

† GEORGE H. DESCH, 69, St. Francis de Sales, Oct. 20. Husband of Calie; brother of Helen Cornwell and Harold J. Desch.

† Word has been received of the death of Mary Ellen Raitano, 69, of San Jose, Calif., sister of Mrs. Francis Raitano and Alfred Noll, both of Indianapolis. Also surviving are a husband, Arthur, a son, daughter and six grandchildren.

JEFFERSONVILLE
† ELEANORA M. RIDER OAKES, 57, St. Augustine, Oct. 18. Wife of William; mother of Mary J. McAtee of Jeffersonville.

INDIANAPOLIS
Calendar
of Events

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 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.; Sceelna 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:** K of C Council #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.

NEW ALBANY
† BERTHA WILLMAN CUNNINGHAM, 82, Holy Trinity, Oct. 17. Mother of Margaret Hopper of New Albany.

OLDENBURG
† JOHN L. KLEIN, 66, Holy Family, Oct. 18. Brother of Mrs. James Cleland of Richmond; Mrs. Henry Bechtel of Sunman; and Joseph Klein of Rushville.

RICHMOND
† AUGUST F. CALVELAGE, 75, St. Andrew, Oct. 14. Husband of Mabel; brother of Mrs. Raymond Bertach of Pompano Beach, Fla.

TERRE HAUTE
† ELIZABETH HOFF, 82, Sacred Heart, Oct. 15. Two nephews and a niece survive, Sister Mary Roger, S.P., of St. Mary-of-the-Woods.

† AGNES PADGETT, 69, St. Joseph, Oct. 18. Mother of Ellen Rose McWilliams of Roswell, Ga.; and Louisa Ferry of Terre Haute.

† JULIA POLLOCK, 82, Sacred Heart, Oct. 15.

† CLAUDE L. JACKSON, 77, St. Patrick, Oct. 20. Father of Betty of Terre Haute; and Claude of Greensburg; brother of Ethel Green of Lyford, Ind.

† BROTHER CHARLES FRANCIS BLAVAT, C.S.C., Gibault Chapel, Oct. 10. He was a teacher at Gibault School for Boys. Brother of Mrs. James Stowe of Palestine, Ill.; and Jerry, James and William Blavat, all of South Milwaukee, Wis.

TELL CITY
† MARY HENZE, 72, St. Paul, Oct. 22. Mother of Bernadette Evard of Tell City; Margie Elder of Owensboro, Ky.; Geraldine Grass and Louise Vaughn, both of Phoenix, Ariz. Sister of Oakley and Dudley Mann, both of New York City; Genetta Smiley of Tell City and Beale Jackson of Owensboro.

Brebeuf plans
Open House

INDIANAPOLIS—Brebeuf Preparatory School will host its annual Open House for prospective students, parents and friends on Sunday, Nov. 2, from 11 a.m. to 4 p.m.

As people tour the school, they will see new teaching techniques, demonstrations by departments, and displays in science, social studies, and mathematics. Participants in extracurricular activities will also demonstrate their club or sports skills.

Brebeuf is located at 2801 West 86th St. A college preparatory school for grades nine through twelve, it is open to young men of all faiths.

Prospective students may take the entrance examination by making an appointment through the principal's office. (291-7050)

Richmond plans Pre-Cana meetings

RICHMOND, Ind.—The fall session of pre-marriage instructions for the Richmond area will be held on two consecutive Sundays, Nov. 9 and 16, at the YMI. The Pre-Cana sessions are held twice a year for Catholic

High School
nights set
next month

INDIANAPOLIS—North District Principals will host High School Night on Tuesday, Nov. 4, at St. Joan of Arc School, and Wednesday, Nov. 5, at St. Matthew School. Programs for both evenings will begin at 7:30 p.m.

Participating schools will be Latin School, Chataud, Brebeuf, Cathedral, St. Mary's, Ladywood-St. Agnes, all of Indianapolis, and the Academy of the Immaculate Conception, Oldenburg.

Representatives from the schools will be present to meet seventh and eighth grade students and their parents and to answer questions.

Although the program is sponsored primarily for schools in the North District, students in other districts are welcome.

Parents group
slates meeting

INDIANAPOLIS—Two authorities in the field of learning disabilities will address a meeting of the PIC Association at 8 p.m., Thursday, Nov. 6, at Holy Cross School, Oriental and Ohio Sts.

Speakers will be Dr. Patricia A. Cook and Nancy E. O'Dell, administrators of the Association for Children. The meeting is open to the public.

PIC is an organization of parents and friends of Holy Cross school.

Card Party set

INDIANAPOLIS—St. Catherine's Altar Society will sponsor its annual Fall Card Party at 2 p.m. Sunday, Nov. 9, in Father Busald Hall, Shelby and Tabor Sts. All games will be played, and blind taffies will be accepted. There will be bunco for children.

Lunch will be served, and a social hour will follow.

Twenty-five years ago more than 50,000 persons attended a Family Prayer Rally conducted by Father Patrick Peyton in the World War Memorial Plaza in downtown Indianapolis.



GOLDEN JUBILARIANS—Mr. and Mrs. Raymond Grossman of Batesville marked their 50th wedding anniversary with a Mass of Thanksgiving and a reception on Oct. 25. They are the parents of Leroy Grossman and Rosalie Gels, both of Batesville.

Greenwood sets
Supper, Boutique
Sunday, Nov. 2nd

GREENWOOD, Ind.—A Spaghetti Supper will be held in Our Lady of Greenwood School from 1 p.m. until 5 p.m. on Sunday, Nov. 2. The school is located at 335 S. Meridian St. in Greenwood.

Price for the full-course Italian supper is \$2.50 for adults and \$1.50 for youngsters.

In connection with the annual supper, the Mothers' Club will sponsor a Christmas Boutique featuring a variety of hand-crafted gift items.

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Criterion Comment

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

—Pope Paul VI

Dirty business

A sinister element has infiltrated the world of pornography, making the dirty business an even more potent threat to social decency.

An investigation by the New York Times recently has exposed the wholesale influence and control of pornographic movies by organized crime.

There is hard evidence that Mafia members and their stooges have a near hammerlock on the ownership and distribution of such movies. And because they are reaping such huge profits they are enlarging their sights and making a strong bid to gain control of the production and distribution of legitimate films. One law enforcement official predicts they will have succeeded within three years.

All of which knocks into a cocked hat the assumption that pornography is an insignificant fraction of the entertainment business and that it exists in a small, cheap netherworld peopled only by creeps. The awful truth is that pornography is a fantastically successful business with ever increasing products and outlets.

Adult or X-rated movies, for example, are no longer limited to rundown movie houses on Skid Row. They play in the newest, largest, and most luxurious theaters in cities and suburbs. And they gross record profits from the attendance of the so-called best people in town.

In addition, the liberalization of city, state and national

obscenity laws has spawned hundreds of pornographic newspapers and periodicals in the past year alone. According to the New York Times, organized crime is involved in the distribution of every single one.

We recall again the parade of sociologists who rushed to testify in recent years before courts, legislatures, city councils and the like on the effects of obscenity. Almost without exception, their stock argument was that pornography is a neutral entity, with no effect one way or another on the quality of life and ought not to be restricted in any way. Moreover, they contended, the public will soon get bored and pornography will die a quick death for lack of an audience.

For the most part, the courts and the legislatures heeded the opinions of the "experts." Today, for all intents and purposes, there are no laws governing obscenity of any type.

Have the forbidden fruit theories of the sociologists been realized? Far from it. The United States has become the world's foremost purveyor of filth, the greedy components of organized crime are waging a deadly campaign for control of the billion dollar traffic and the average citizen, wherever he turns, is assaulted with smut that would make the devil blush.

What we need is a war on this kind of neutrality.—B.H.A.

No need for cheers

Presidential hopeful Sargent Shriver appears naive at best for labeling as a remarkable example of détente the Soviet Union's offer to increase the number of American priests assigned to serve the U.S. diplomatic community in Moscow.

Shriver, fresh from a business trip to Moscow, said Soviet officials might accept as many as four or five priests in Moscow and maybe even another one at the new U.S. mission at Leningrad.

Well, bully for the Reds! Tolerating the presence of a few more U.S. priests may be Shriver's idea of a magnanimous gesture of international goodwill, but we don't share his enthusiasm. If the Reds really want to show what good guys they are, they can lift some of the repressive restrictions on their own priests and on the Church as a whole.

More than 5 million Eastern-rite Catholics in communist countries are suffering more for their faith today than they did 10 years ago, the Vatican's Congregation for Eastern-Rite Churches reported recently.

In an exhaustive 800-page survey issued last May, the congregation said that Catholics in Albania, the Soviet Union and Rumania no longer have even a single bishop at

their disposal.

Since 1967, all religious organizations—including the Catholic and Orthodox Churches—have been suppressed in Albania.

In Rumania, according to the survey, there were more than 1.5 million Eastern-rite Catholics when they were made to join the Orthodox Church. Six bishops went to prison rather than renounce their union with Rome. All six died there.

The survey also records the persecution of more than 3.5 million Eastern-rite Catholics in the Soviet Ukraine, the imprisonment of their bishops and the forced end to their union with Rome in 1948.

In the light of facts such as these, we consider the willingness to accommodate a handful of American priests in Moscow inconsequential. And Shriver's exaggerated emphasis on the concession an exercise in foolishness.—B.H.A.

Television as educator

PHILADELPHIA—Novelist James Michener, whose facility with the written word has brought him fame and fortune, told a gathering of Catholic teachers here that he expects 70% of the nation's children will receive their education via television in the future.

Speaking at the annual Philadelphia archdiocesan Teachers' Institute at Convention Hall, Michener said, however, that the remaining 30% who continue to be taught in classical Socratic form will be the ones who formulate our nation's ideals and bind the country together.

HE PREDICTED that "whole groups of people won't read much" and will learn "brilliantly . . . but superficially. I'm afraid. I expect that leaders will come from the 70%, charismatic people."

"The job of speculation, of philosophical determining, of deciding what is morally right and wrong, will be done by the 30% who are hammering out ideas in the Socratic methods," Michener said.

"Teachers will have the responsibility of bringing the 70% as far along as possible, but their main responsibility will be to bring the 30% along as brilliantly as possible."

Michener, a non-Catholic, said he has followed "with great attention" the efforts to keep nonpublic schools open. But he said he sees crises in

BY FR. THOMAS WIDNER

When are we going to close down some of our Catholic schools? Not that they aren't doing a good job. Some of them are doing an excellent job. Almost all of them are financially sound, however, and we can no longer afford them. It's not because we can no longer afford them financially that makes me encourage closing some, but because we can no longer afford them spiritually.

There was a time when Catholic schools served to preserve the faith of the immigrant and to integrate him into American society. We accomplished those purposes. Then as time and development permitted we sharpened our academic status. But we didn't have any reason for keeping schools. We cannot compete with public schools because we don't have the money and, besides, why do we need to maintain a competitive school



system? So we went a step further and developed the school as "alternative."

WHAT DO WE have in an alternative school? I do not think it is one which creates an incubator environment for the protection of children from the social problems of living. Rather, I think an alternative school system will develop a moral and religious foundation so that those problems may be tackled. I am not generally encouraged by the attitudes of many parents in their reasons for wanting their children in Catholic schools.

So why can't we spiritually afford Catholic schools?

Because there is a crying need for Catholics to reach out to the hurting and bitter or lost and confused adults who neither support nor have any interest in a school. These are the majority of people in any given parish.

The work of the Church has always been and continues to be missionary. And real missionary work needs to be done where Catholic schools are strongest. That is because a parish's

resources—personnel and money—generally all go into the school. The result often is that the only activity in a parish is connected with the school.

THE PARISH which fails to deal in some way with parishioners other than grade school children is failing. If we put as much time and money into adults as we do children, we could convert the world.

The value placed on the Catholic school in this Archdiocese is immense. Our past priority in establishing parishes was to build a school and not think of building a church until the school debt was paid. That has affected our concerns about the place of the parish, the parish liturgy, and religious education in general. Many priests and many people even ask what good a parish is without a school. Small wonder that Church renewal is slow.

But the essential reason why we can no longer spiritually afford all Catholic schools is because we can no longer act as if religion and faith are matters crucial to children and indifferent to

adult members of the Church.

MANY OF THE adults in our parishes today who are lost and hurting are victims of Catholic schools which failed to help them develop a mature and lasting faith. We do not need to keep schools which thwart people's searching or deny their doubts. We do need those schools which will encourage growing in faith. We don't need schools which exist only to pursue academic or athletic competition. We do need schools whose main reason for existing is their need to profess Jesus Christ.

More than any school system, however, we need men and women of faith who will reach out to human beings in pain. This is not the sole work of the clergy or Religious either. The Catholic layman has greater opportunity through his own example. As long as any of us persist in dealing in spiritual inanities rather than facing up to our relationship with God and with one another, we can accomplish little and look forward only to a future of spiritual inertia.

LIVING THE QUESTIONS

Can we afford spiritual cost of schools?

DALE FRANCIS SAYS

Women priests no longer topic for debate

BY DALE FRANCIS

Women are not to be ordained to the priesthood. This is the teaching of the Church. This has been affirmed in a statement by Archbishop Joseph L. Bernardin, his statement authorized by the administrative committee of the National Conference of Catholic Bishops, which he heads as president.

There is no ambiguity in the statement. The theological principle is clearly stated. Nor should anyone suppose this is an isolated statement of one national conference of bishops. You may be certain the Catholic Bishops of the United States determined this is the clear teaching of the universal Church before issuing the statement.

That the clarifying statement was necessary, particularly in the United States, could not be doubted by anyone who has observed how many have campaigned actively for the ordination of women.



will be in clear contradiction of the Magisterium of the Church.

BUT IT IS important, in reporting what the Church in the United States has said through its bishops, to make clear what it did not mean.

Those who have asked for the ordination of women have not done so out of any desire to rebel against the Church. They have been motivated by a desire to help the Church, to bring to the Church whatever might serve the Church. The request has not derived from the ambition of women to gain control of positions of authority but from the honest desire to serve Christ more fully.

Nor is there anything in the teaching of the Church on this issue that suggests that women are in any way inferior to men. No one doubts that

women would have the capability of serving as priests and pastors and fulfilling the task in every way.

It is simply as Pope Paul said earlier in the year when he spoke to the Committee for the International Women's Year: "Although women do not receive the call to the apostolate of the Twelve and therefore to the ordained ministries, they are none the less invited to follow Christ as disciples and co-workers."

ARCHBISHOP BERNARDIN'S statement emphasized what the Pope had said about the need for women to play an active role in the Church. The statement said, "Women are called today to a greater leadership role in the Church; their contributions are needed in the decision-making process at the parochial, diocesan, national and universal levels. The

Church has grown more aware of the variety of ministries open to women; in a very special way they are called to collaborate with all other segments of the Church in the essential work of evangelization. The Church will suffer, indeed it will be betrayed, if women are given only a secondary place in its life and mission."

Some women may still say that denied the priesthood they are in a secondary place but this is a misunderstanding of the Church, of the episcopacy and priesthood. We are all called to the carrying out of the mission of the Church, we are none in secondary positions. We only have different functions but all are of first importance.

"On this issue the Church has spoken, let us all listen and devote ourselves entirely to serving the fullest the mission of the Church."

Irish at top of money heap

CHICAGO—The latest results in the U.S. income race, says a new study, are: Jews first, Irish Catholics second, Italian Catholics third.

"Catholics are much more financially successful in American society than most observers—including many Catholics—would have been prepared to expect," the study said.

In fourth and fifth places among white Americans, according to the study, are German Catholics and Polish Catholics. Only in sixth place are the Episcopalians, the group that in American folk wisdom has traditionally been considered the core of the WASP (White Anglo-Saxon Protestant) money elite.

THE NEW STUDY, entitled "Ethnicity, Denomination, and Inequality," was carried out by a team of researchers at the Chicago-based National Opinion Research Center (NORC), under the direction of Father Andrew Greeley. It was designed to discover whether there are indications of discrimination against some whites because of religion or ethnic origin.

The study found that Jews and Irish Catholics have the highest levels of educational achievement, but it found that Catholics are under-represented at the highest levels of professional, business and academic life.

The NORC study, which was done for the Ford Foundation, was based on a composite sample of nearly 18,000 Americans put together from 12 separate representative national surveys.

Non-white and Spanish-speaking populations were excluded from the surveys, Father Greeley said, because much better data on them are available in the data banks and reports of the U.S. Bureau of the Census, and because there were too few non-Baptist blacks or non-Catholic Spanish-speaking to make significant racial-religious or ethnic-religious comparisons.

BUT THE NEW study, he said, is the largest ever used to examine religion, ethnicity and inequality.

"Unless the U.S. census could ask a religious question or funding agencies would make available grants for extensive research on ethnic diversity, the present data are the best we are ever likely to have," he said.

According to the study, the representative sample of Jews had an annual average family income of \$13,340 in 1974. For Irish Catholics, the figure was \$12,428; for Italian Catholics, \$11,748; for German Catholics, \$11,632; for Polish Catholics, \$11,298; and for Episcopalians, \$11,032.

OTHER MAJOR religious or religious-ethnic groups, in descending order of income, were Presbyterians, Slavic Catholics,

British Protestants, French Catholics, Methodists, German Protestants, Lutherans, Scandinavian Protestants, "American" Protestants (Protestants who no longer consider themselves part of an ethnic group), Irish Protestant, and (at the bottom, with an average family income of \$9,963) Baptists.

The higher income ratings of several Catholic ethnic groups could not be attributed to their concentration in higher-income northern urban areas as has been suggested in the past, Father Greeley said, because the relative standings of the groups remained the same when the poorer populations from the South were excluded from the data.

ACCORDING to the study, Jews have an average of 14 years of education, Irish Catholics have an average of 12.5 years, and Polish and Italian Catholics are at the national average of 11.1 years.

"Irish Catholics," they wrote, "have the best education and the best income of any gentile group in the country. Still, in cities in the north, British Protestants have a higher rate of occupational mobility than do Irish Catholics—they get higher prestige jobs than do Irish Catholics with the same education."

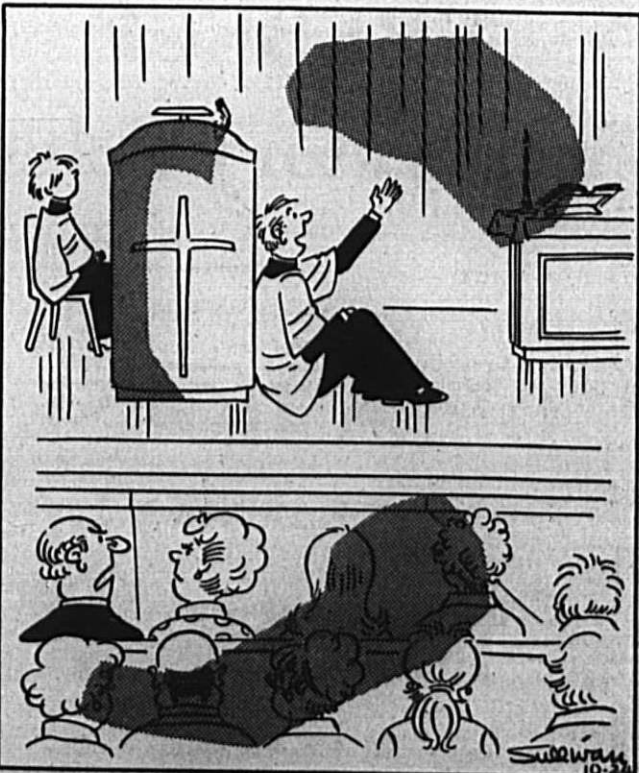
The NORC team concluded, therefore, that Catholics are under-represented at the highest levels of professional, business, and academic life.

The data on Italian Catholics, the study said, showed an even stronger disparity between education and income on the one hand, and ability to enter certain occupations or achieve prestigious positions on the other.

"THE QUESTION must be raised," said NORC, "whether there is discrimination against these . . . groups at the upper echelons of the occupational strata, subtle and perhaps not all that harmful among the Irish, but rather blatant against southern and eastern European Catholics."

Father Greeley told NC News that the new study effectively destroys the notion that the Catholic Church in this country is primarily a Church of poor immigrants.

Asked for his personal interpretation of the study's conclusions, he said that many Catholics had come to this country in search of economic opportunity, "and they worked like hell, and their children worked like hell, and they got it."



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The CRITERION

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QUESTION BOX

BY MSQR. R. T. BOSLER

Q. In the early history of the Catholic Church were there not deaconesses as implied by Romans 16? Do you approve of female priests?

A. Not only Romans 16:1, but also 1 Timothy 3:11 seems to refer to deaconesses. In the early Church there were, indeed, deaconesses, more in the Eastern Church than in the West. The deaconesses had an important part to play in the baptism of women when it was administered by immersion. They became less necessary when baptism by infusion (pouring) became the custom. In the Eastern



Maronite Church as late as 1736 deaconesses were ordained for monasteries of women. Whether such ordinations were considered to confer sacramental powers is not clear.

Though the pope and the U.S. bishops have recently come out strongly against the ordaining of women as priests, the last word has not yet been spoken. I have yet to read any convincing theological argument against ordaining women as priests. This may not be the time for such ordinations, but there are no convincing reasons, in my opinion, that the opportune time may not come. The position of women in society is changing so rapidly. The Church now allows women lectors and extraordinary ministers. Who knows what is yet to come? At the end of Vatican Council II there was a story

going around among the bishops: In Vatican Council III the bishops will bring their wives. In Vatican IV the bishops will bring their husbands. Impossible? Who knows?

Q. Does the Catholic Church still teach that it is a serious sin for a person to leave the Catholic Church and join another church, a sin which can be forgiven only if one returned to the Church?

A. To leave the Church you believe Christ wants you to belong to because you find its teachings too hard to follow, or to gain an advantage for yourself, such as marriage with someone who will accept you only if you give up your faith or an advancement socially or in your job, would certainly be a denial of faith. The Church still considers this a

serious sin of apostasy. However, God alone can judge the person who leaves the Catholic Church to join some other Christian body.

I think we can say that persons who do this find in the other church what they should have found in the Catholic Church had they been properly taught or had the local Catholic community in which they grew up fully represented Christ. Those who leave the Catholic Church for another do not leave the Catholic Church as she truly is but a false notion of the Church absorbed from a faulty notion portrayed in their home or local Catholic community.

The Catholic Church after Vatican Council II still maintains that the fullness of unity with Christ's Church is held by those who are united with the Pope as successor of Peter, but also admits that those who do not accept this full unity are partially united with the Catholic Church

through baptism and the acceptance of the Sacred Scriptures and that the Holy Spirit has used them as a means of salvation because of this unity. We can therefore conclude that Catholics who leave their Church for another may find Catholic truth in another Christian body which they failed to recognize before because of the faulty way the Church was presented to them in their home or community.

Q. Recently I witnessed the profession of faith and the reception of the Sacrament of Confirmation by two young women during the course of Mass. The rite of Confirmation was administered by the priest who celebrated the Mass. I know that special permission is granted to converts to be confirmed in this manner, but could they not have been confirmed by a bishop in the regular confirmation ceremony? Do converts

have to be confirmed this way now? Aren't adults presented any more to bishops for confirmation?

A. Of course adults may still be confirmed by bishops. The practice now varies from diocese to diocese. Since the sacrament of confirmation with baptism and the reception of the Eucharist for the first time constitutes the full initiation into the Church, it seems fitting that in the case of adults the three sacraments be received at the same time—as was the practice in the early Church. And, a practical reason why bishops delegate priests to give the sacrament of confirmation to their converts is to make certain that these do actually receive the sacrament. Because of the mobility of the society in which we live, converts in the recent past have sometimes not found opportunities for confirmation.

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Concern for divorced Catholics reflected by new local group

BY FR. THOMAS WIDNER

One of the major pastoral concerns today is the plight of the separated, divorced and remarried Catholic. Sometimes considered an unwelcome member of parish congregations, he is organizing now as many other minorities have organized in our country.

A group known as Separated, Divorced and Remarried Catholics (they originally called themselves Divorced Catholics) meets the second Tuesday of each month at Catholic Social Services in Indianapolis.

The organization, composed of Catholics who have experienced broken marriages, serves to support their desire to remain practicing Catholics.

IN THE FALL of 1974, David and Julie Fisher of Indianapolis attended the national convention for divorced, separated and remarried Catholics in Boston. They returned with an enthusiasm for beginning a local group. Contacting Dr. Robert Riegel of Catholic Social Services, the couple was able eventually to gather together other interested persons and the Indianapolis Divorced Catholics organization was founded.

"We really had tremendous response from people," said Fisher, "and in our first year of meeting we brought together anywhere from 10 to 40 people at our monthly meetings."

The highlight of the year was a regional meeting held in July which attracted some 80 people from throughout the Archdiocese. This meeting featured Father James Young, Boston, a Paulist priest who is chaplain of the national organization, and Sister Paula Rippe, a divorce counselor for a group of parishes in the St. Paul-Minneapolis area.

AT THEIR monthly meetings the Divorced Catholics have offered a variety of practical programs to help members deal with such concerns as criminal offenses against women, parent effectiveness, etc. One meeting presented four local priests in a question and answer period on Church teaching and pastoral practice.

David and Julie Fisher typify the membership. Julie was a single Catholic who had met David, a divorcee. They married six years ago following much discussion and counseling. Julie was aware that marrying a divorced man would cut her off from the sacraments and it was not without pain that her decision was made. David was a Protestant interested in becoming Catholic. They live today happily but in the hope that they may be accepted in full communion with the Church.

The problem of the divorced Catholic results, of course, from Church teaching regarding the indissolubility of marriage. The point of rupture occurs when a divorced person remarries. Until that time a divorced person is not technically cut off from the Church.

Recently there has been much discussion regarding the possibility of change in Church discipline as

embodied in the Code of Canon Law. In a paper delivered this past month to the American Canon Law Society, Father Richard McCormick, S.J., offered the proposition that the Church could change the discipline and permit some remarried Catholics to receive the sacraments without endangering the doctrine of Indissolubility.

THE PASTORAL problem, however, most affects the divorced person. Members of the Indianapolis group expressed a variety of responses as to how clergy dealt with them during their difficulties.

Many felt the clergy had helped them weather the ordeal and provided them with needed spiritual and emotional direction. Others had feelings of being "turned off" by individual clergymen. One woman was told in Confession that if she were to marry a divorced man she would be unable to bear children.

The experience of many divorced Catholics is that they are rejected more by fellow Catholics than by the clergy. Wounded by tragedy, the divorced person needs acceptance. Very often he or she finds only rejection. A favorite image of the divorced Catholic is the Samaritan woman Jesus met at the well. She was divorced five times but Jesus patiently healed and comforted her.

Indianapolis Divorced Catholics is growing. In the past several months parish groups have been set up at Assumption and Holy Spirit. Other groups are being

formed at St. Thomas and St. Barnabas.

"There are more core people than we had in the beginning," said Fisher. "Our main problem is effective structure and organization."

MORE THAN anything else Fisher feels divorced persons need a pastor to talk to them, to accept them.

"The divorced are asking questions and not getting answers. In some cases they are turned out of Church, some are reluctant to be in Church if they are going to Church at all."

Fisher feels the divorced need spiritual help first and then legal help. "Some members of our group are ready to involve themselves in encouraging change of Church law—we are not asking 'amnesty' for the divorced."

A PROBLEM Fisher feels exists with many of those who come to the meetings is that they are looking for a magic solution to their spiritual and emotional problems. Some who don't find it don't return.

"We have had some very hostile people come one time only, people who obviously were turned off by an experience with either clergymen or their friends. They look to the Church for an answer the Church can't give right now."

Acceptance is what the group is able to offer the divorced person now—acceptance as human beings who know pain and who want to transcend that pain by a continuing faith in Jesus Christ. The Church is likely to hear much more from them.

Nurses' study reveals strength of religion

NEW YORK—The views of U.S. nurses on death, euthanasia and abortion are strongly determined by the strength of their religious beliefs, according to an informal study by Nursing '75 magazine here.

"Although beliefs vary from one individual to the next, we found distinct trends," Nursing '75 said. "In general, the more religious a nurse is, the more comfortable she is with the notion of death, and yet the more likely she is to oppose taking away life in others (actively or passively) or in herself, through suicide."

Reports of the survey results appear in a three-part series in the August, September and October issues of Nursing '75, which describes itself as the "world's largest nursing journal."

INVOLVED IN the survey were 15,430 nurses. Respondents included Protestants, 51%; Catholics 35%; Jews, 2%; "other religions", 6%, and "none" 6%.

In their self-rating of religiosity, 12% said they were "very religious," 55% "moderately religious," 23% "slightly religious," 9% "not at all religious" and 1% "anti-religious."

On the abortion issue, 88% of all respondents approved abortion if the pregnancy endangers the mother's health; 78% approved if the woman had been raped; and 73% approved in cases when a child may be deformed.

The study found that "the nursing profession is deeply divided in feelings about the moral value of abortions. The split occurs along religion lines."

Catholic nurses were found most likely to disapprove of abortions for any reason—but "very religious" Protestant nurses were just as opposed to abortions.

OF NURSES described as "very religious," 70% supported the rights of a fetus at conception, with an additional 19% supporting the rights of a fetus when viable.

Concerning the patients' "right to die," the majority of nurses supported the patients' right to refuse treatment. The withholding of all life-supporting treatment for dying patients who don't want it was supported by 73% of respondents and opposed by 1%.

However, only 17% were in favor of active euthanasia or mercy killing for patients who request it, and 36% were opposed. Most had mixed reactions.

Concerning capital punishment, 31% of respondents were in favor, 31% were "slightly in favor," 18% "slightly against," and 22% were against.

Ryan to speak on Middle East

INDIANAPOLIS—Father Joseph Ryan, S.J., who has spent more than 20 years in the Middle East, will speak at 8 p.m., Tuesday, Oct. 28, at St. George Orthodox Church, 4020 North Sherman Dr.

Father Ryan's appearance is being sponsored by the Central Indiana Chapter, National Association of Arab Americans. There will be no charge for admission.

THE TOPIC OF HIS lecture will be "Middle East Crisis." A question and answer period will follow his talk.

Father Ryan is currently a resident member of the Center for the Study of the Modern Arab World at St. Joseph's University in Beirut, Lebanon.

Father Ryan is on record as being opposed to sending 200 U.S. civilian technicians to the Sinai desert as part of an Egyptian-Israeli accord.

IN AN INTERVIEW last week with the Albany, N.Y., diocesan newspaper, he termed U.S. support "too abundant in arms and money for so small a withdrawal" on the part of Israeli forces. He termed the stationing of U.S. technicians at early-warning system posts "disturbing" and said "it is impossible to understand why we had to accept that requirement."

Father Ryan will be in Indianapolis three days October 27-29, and will appear on several radio and television programs. He will address Marian College students at 12:30 p.m., Monday, Oct. 27.

Education board holds workshop

INDIANAPOLIS—The Central District Board of Education will sponsor an all-day catechetical workshop directed by Father Johannes Hofinger, S.J., on Saturday, Nov. 8, at the St. Maur Theological Center, 4545 Northwestern Ave.

Workshop sessions will be held from 10 a.m. until 4 p.m., with registration beginning at 9 a.m. Advance registration is \$5, \$7 at the door. Lunch is not included.

Father Hofinger has done extensive writing on modern catechetics and frequently conducts conferences on catechetical renewal.

Reservations may be made by writing Central District Board of Catholic Education, c/o Religious Education Office, 4545 Northwestern Ave., Indianapolis 46208. Checks should be made payable to Ministry of the Word Workshop.

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OLD TESTAMENT

Solomon

BY FR. JOHN J. CASTELOT, S.S.

David, the able warrior king, had succeeded in suppressing all of Israel's enemies. Solomon profited by the situation to build up his country from within. The first book of Kings opens with an account of his glittering reign. He was admirably fitted for the task which faced him. A wizard at administration, his astuteness in this regard won him an imperishable reputation for wisdom. Under his direction, a united Israel reached the peak of its glory. But for all his wisdom, he was limited in vision, and the means he employed to develop his country, while immediately and spectacularly successful, eventually boomeranged and brought about a situation which was little short of ruinous.

Solomon was not exactly a chip off the old block. He was not a soldier; fortunately for him, he did not have to be. He lacked his warm-hearted father's sincere feeling for his people; on the contrary, he alienated them slowly but surely. He was an administrator, a builder, and a businessman. His own palace was the last word in oriental luxury, and the temple, which replaced the portable tabernacle, was the glory of Israel. It has been suggested, however, and with some probability, that the latter was meant to be a sort of "Royal Chapel," and adjunct to the palace. Be that as it may, it did actually become the center of Israel's religious life, the proud symbol of the true religion, the official locale for the worship of Yahweh. At the same time, however, he erected shrines to pagan gods for the convenience of his non-Israelite concubines.

ON THE ADMINISTRATIVE level, the king divided the country into 12 districts and appointed men to run them, thus giving birth to a bureaucracy. He established diplomatic relations with foreign countries—his marriage to the daughter of Pharaoh of Egypt was a stroke of genius—and instituted a flourishing program of international trade. In the latter venture he entered into a partnership of sorts with Hiram, king of Tyre, an important Mediterranean port.

Solomon's copper refineries at Ezion-Geber (at the head of the Gulf of Aqabah) were discovered in 1938. While there was little danger from foreign enemies during his reign, he was wise enough to carry out an extensive preparedness program. Cavalry and chariot detachments manned all the strategic spots, and the garrison at Megiddo, overlooking the vast Plain of Megiddo, has been excavated and is remarkably intact: hitching posts, stalls, feed troughs are all there for the visitor to see.

Peace and prosperity, two camels in every garage—if you happened to belong to the moneyed aristocracy or bureaucracy. But, of course, very few did, and this made for restlessness and discontent.

Things had changed too quickly: from tents to houses to estates. Overnight sharply disparate classes had sprung into being: a few rich and many poor, and the poor were understandably far from happy about the situation. To facilitate his far-flung building program, the king had conscripted forced labor—from all the tribes but Judah: a fatal error. Exorbitant taxes were necessary if he was to support himself and his huge harem in the style to which neighboring potentates were accustomed.

THERE IS SOMETHING sharply ironical in the picture of a king of Israel married to a daughter of the Pharaoh and imposing upon his own people the forced labor to which the building program of the pharaohs had subjected them, and from which they had escaped, two centuries before. The smoldering resentment of the people was ready to blaze into a social

crisis of fiery proportions. The old tribal rivalries were beginning to reassert themselves; the northerners, especially, balked at being practically enslaved by a Judean king who made no secret of his favoritism among members of his own tribe. Around the 24th year of his reign, an Ephraimite by the name of Jeroboam, with the backing of the prophet Ahijah, instigated a rebellion.

It failed, but he managed to escape to Egypt, there to bide his time. This was a storm cloud on the horizon. It cast a disturbing shadow on the glitter of the capital of the United Kingdom, and the lightning which was soon to flash from it would split that kingdom

in two and begin a process of disintegration destined to end in the ruin of both North and South. Solomon had brought Israel to the heights, but in such a way as to give it its initial push into the depths.

For all his pompous declaration of loyalty to Yahweh, for all his showy supplications for wisdom in the government of his people, he was not what one would call a godly king. The inspired authors who documented his reign were reassuringly frank in their appraisal of his character, but they did give him credit for his material contributions to the growth of his realm.

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Greatness of people measured by variety

BY FR. PETER J. HENRIOT, S.J.

What makes a nation great? Not magnificent buildings or monuments in the capital city. Not flourishing business operations at home or abroad. Not mighty armies or armaments. Not even high culture or arts. Only one thing makes a nation great—its people. This is such a simple lesson and yet it has frequently been forgotten in history. As the story of Solomon and his kingship illustrates so well, an effort to make a nation great is doomed to failure if the most important resource, its people, is neglected.

We need to apply this lesson here in the United States as we move toward celebrating the Bicentennial of our nation's Founding.

We have become the nation we are today because of our people. Our future rests not with our economic prosperity nor our military might, but only with the character of the men and women who make up our citizen body.

THE MOST NOTICEABLE feature about our people is our great diversity. The coins we carry in our pocket tell us this message very clearly: "e pluribus unum," from many, one. From many different sections of a continent, one unified country. From many different nationalities and racial backgrounds, one united people. But unity, of course, does not mean uniformity. And therefore we need to celebrate in a particular way the diversity of the various heritages which make up this nation of ours.

The majority of our people came to this country as immigrants from Europe. Besides descendants from the original French and English colonial settlers, we are Italian-Americans, German-Americans, Irish-Americans, Polish-Americans, and other Eastern European-Americans. Enriching us with many non-European traditions are many Asian-Americans. Black Americans from Africa, both as slaves and as free people, have enriched our economy and culture. Spanish-speaking Americans, long-time settlers in the southwestern part of our country, are a growing part of our population. And, of course, the Native American—the Indian—was here long before any others came to these shores.

There is a sociological theory which refers to the United States as a great "melting pot." According to this theory, everyone gets thrown into the pot and comes out pretty much the same. All sharp distinctions, all unique characteristics, fade away.

As a matter of historical fact, however, this process has not occurred in the United States—and we can be thankful for that! The various ethnic and racial groups which make up the rich diversity of our nation have managed—often with great effort—to survive any "melting pot" operation. And in recent years, these groups have become increasingly aware and proud of their heritages. All of us need to recognize the special contributions which different groups have made and continue to make to our nation.

YES, WE HAVE MUCH to be proud of in the United States. But we cannot sit back complacently and overlook our own faults. There is some similarity in our time to Solomon's time. We, too, have grown rapidly. We have become a wealthy nation. But in the midst of our prosperous land, there are people who are desperately poor.

And modern technology has spread a picture of the entire world before us. In conscience, we must add the poor of the rest of the world to our own burden.

We have witnessed racial unrest, drugs, political corruption in our own country. Modern media informs us that these problems are worldwide. Added to this is a continued search for peace among the nations of the world.

Never has the call for Christian

witness been more clear. How can we answer this call? What can you, one person, do alone?

You can begin by taking a good look in your own neighborhood and the areas surrounding you, in your parish. Do you see people in need?

You can search your own soul and answer a pertinent question: "Do I have prejudices against people who are different from myself?" If you do, the chances are that your prejudices spring from a lack of knowledge. This Bicentennial period is a good time to become more familiar with the true greatness of our people celebrating the rich diversity of our backgrounds and heritages. Some excellent information and resources can be obtained from the National Center for Urban Ethnic Affairs, 4408 Eight Street, N.E., Washington, D.C. 20017; the National Office for Black Catholics, 734 15th Street, N.W., Washington, D.C. 20005; and the Spanish Secretariat of the U.S. Catholic Conference, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005.

You can take an active interest in politics. Know what a candidate stands for. Stand by your convictions and, if necessary, let your voice be heard.

The list of what you can do could go on and on. Only one question remains: Will you answer God's call?

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Quinlans

(Continued from Page 1)
would have made a point to tell us."

The trial entered its third day Wednesday, Oct. 22, with Mrs. Julie Quinlan, Karen's mother, due to take the stand. She had to leave the courtroom briefly on Tuesday during testimony which described the young woman's physical condition in graphic detail.

In other testimony on Tuesday, Joseph Quinlan, the father, told a hushed and crowded courtroom that he wished the respirator could be turned off so that he "could place Karen's body and soul in the hands of the gentle and loving Lord."

THE WORD THIS SUNDAY

By Indianapolis area priests

THIRTIETH SUNDAY OF THE YEAR

"God and Neighbor"

Exodus 22:20-26
1 Thessalonians 1:5-10
Matthew 22:34-40

As Christians we live "in Christ." Through grace we participate in his life and his relationship with the Father. It is grace which justifies and saves us and enables us to do God's will and love our neighbor. The commandments of the Old and New Law are empty precepts without this grace of the Holy Spirit. Do I realize that I am meant to first respond to the Holy Spirit and that then the commandments can be seen as guideposts against which I can check my actions?



WISDOM OF SOLOMON—The best known example of the wisdom of Solomon, his decision in the dispute between the two women who both claimed the same baby, is recorded in this 19th century engraving from Paul Gustave Dore's *The Bible*, illustrated. [NC sketch]

Courage borne out of pain

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

Joan lay paralyzed in a hospital bed that looked more like an instrument of torture. Her head was pulled back by heavily weighted ropes. Her legs were stretched with other weights. Young, bright, pretty, she lay motionless, aware that she would probably never be able to move again.

When I met Joan on my rounds as temporary hospital chaplain, she had been paralyzed for over three months. About 10 weeks before, her small car was demolished in a serious accident on an Illinois highway. She was rushed to the closest hospital. That is where I came to know her.

Joan had been married hardly a year. She and her husband had an apartment in New Jersey where they both worked. When it became clear the extent and seriousness of her injuries, her husband quit his job, moved to Illinois, found a room near the hospital and a part-time job.

GEORGE SPENT EVERY evening at the hospital. When I came by each evening, the two were always close together. George sat on a chair by the bed and held his wife's hand as he read to her. I noticed that he was always reading the same book of the Bible, the letter of Paul to the Romans.

I was touched by their love, by the constancy of George's affection for a

lovely young woman whose accident had paralyzed her body and their lives. I was touched by how the two of them were coping with a terrifying tragedy. I was moved by Joan's peace in the midst of what must have been a dreadful daily torture.

One evening George and I ate supper together in the hospital cafeteria. He told me how hard the whole experience was for him.

He confided that if it were not for the Bible, he could not find reason or courage to go on. It was the nightly sharing with Joan the profound words of St. Paul in the eighth chapter of the Letter to the Romans that they both found hope. Paul's words of hope, his expressions of total confidence that nothing could separate one from God's love, helped George and Joan make some sense out of what seemed so senseless a situation. The Bible helped them find a way to live in what appeared a death-dealing experience.

THOSE TWO YOUNG people taught me something I've never forgotten, something that has helped me in my own life as well as in my work as a religious educator. They showed me that the Bible must be read in relation to one's life. They taught me that the Bible is really about the mystery of daily experience. It is not a book of theories. It is a book about experience. It needs to be read as it was written, as an interpretation of life's meaning in the light of God's reality.

For Joan and George, St. Paul was talking about their lives and what

sense there can be in a senseless, tragic accident. Paul was helping them discover the hand of a caring God present to help them face the results of an awful accident. As they read each evening the two found meaning, courage, hope because of Paul's words. They also began to understand the Bible in a new way because of their suffering.

So the Bible is meant to be read and understood. Day-to-day experiences—sorrow, joy, birth, death, suffering, pleasure, work, play, love, hate, freedom, sin—can help us grasp the meaning of the Bible because the Bible is about day-to-day living.

Familiarity with the Bible, read in relation to life, can be a great help in finding one's way through the confusing, shadowy paths of life.

For example, the story of Abraham is about MY faith, that of Moses and the exodus is about OUR struggle for freedom. The story of David's sin is about sin in all of our lives. Adam and Eve are you and me. What Jesus says about blindness is about my own lack of vision and insight.

Therefore the key to understanding the Bible is to approach it in direct relation to daily life. Life helps us grasp the meaning of the Bible. The Bible helps us penetrate the mystery of life. For that awareness I thank a young paralyzed woman and her faithful husband.

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Marriage encountered with love

BY FR. JOSEPH M. CHAMPLIN

One of these week-ends I probably will make a Marriage Encounter. With about 20 of our couples in the parish who have recently completed this obviously plus experience urging and praying me on, it will be difficult not to do so.

However, I would like to share my pre-Marriage Encounter observations with readers who may have never heard of the movement or who are turned off by the "hugging and kissing" of encountered couples or who feel interested, but apprehensive about the 44-hour week-end event.

From what I have observed the encounter is to make good marriages better, not to save sour unions or work miracles for emotionally troubled persons; couples will not understand what the week-end is unless they experience it themselves; participants return almost universally positive and highly enthusiastic about their encounter; couples manifest a sudden and profound growth in love for others, interest in the parish, joy in their hearts.

The latter points, particularly this new concern for others and willingness to serve, speak rather convincingly to me. Joy and a swift surge of emotional enthusiasm are, of course, good signs, but often they

fade fast and lack staying power. Unselfish love, on the other hand, is a sure sign of God's presence in a person or movement.

IN THE PAST FEW years I have witnessed several remarkable incidents of that self-giving spirit among encountered couples.

I met after 17 years the first couple whose marriage ceremony I had performed as a young priest. They were and are delightful persons, but the husband was never a particularly faithful Catholic nor the wife much of a practicing Protestant. Marriage encounter changed that and they drove 40 miles with their family on a Sunday afternoon to tell me this.

—On a trip to Philadelphia's Malvern Retreat House for a next day lecture, I stopped at a restaurant for a quick dinner alone. Several happy couples and a priest spotted the unknown cleric sitting by himself and invited me over for dinner.

THEY HAD JUST concluded "giving" an encounter and, again, I heard testimony of persons alienated from the Church now reconciled and active in it. Afterwards (following the usual warm embraces) one couple, despite inconvenience, drove me to the retreat house and later wrote this columnist a beautiful letter about our meeting.

—At an information night in our parish, an out-of-town husband spoke quietly to me of how he made his first confession in eight years during a

week-end encounter.

—One of our couples with 10 children were anxious to make an encounter, but understandably concerned about care of the boys and girls for those Friday-Sunday hours.

No problem. An encountered couple from a nearby city with five of their own took the 10 and, aided by others, hosted them for the entire week-end.

Love begets love. Upon their return our newly encountered, visibly changed and highly enthusiastic parents of 10, a few week-ends later, hosted another family of youngsters while their dad and mom made the week-end.

—Tom, have you noticed any difference in your parents since they made the week-end encounter? My fifth-grade altar boy smiled, nodded yes, and replied they were much friendlier.

—Archbishop Whealon of Hartford, following his own encounter week-end wrote: "Marriage Encounter is a powerful spiritual and human experience, deserving highest recommendation to couples of all ages, to priests and religious. It is also a force—I hope and pray—to be reckoned with in parish life of the future."

Solomon asked God only for an understanding heart. He received that from the Lord and much more besides.

Couples approaching a Marriage Encounter who make a similar request, apparently likewise receive that and much more besides.

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your
faith



Eight receive Bosco medals

Eight adults—seven men and one woman—received the coveted St. John Bosco Medal for outstanding contributions to youth at the 23rd Annual CYO Banquet at Secelna High School Wednesday evening.

The CYO of the Year trophy was awarded to St.

Catherine parish, Indianapolis, for the fourth consecutive year. Making the award presentations was Father Robert Mohrhaus, Archdiocesan Chancellor, in the absence of Archbishop George J. Blakup, who is in St. Vincent Hospital

recovering from surgery.

ST. JOHN BOSCO Medal winners were: Joseph K. Schiewer, St. Bernadette parish; Charles J. Hart, St. Malachy parish, Brownsburg; Miss Catherine Jones, Our Lady of Lourdes parish; James J. Louzon, Holy Name parish, Beech Grove; Thomas F. Spellacy, St. Michael parish; William B. Bruno, St. Christopher parish; Thomas A. Joyce, Little Flower parish; and George L. Killinger, St. Michael parish.

CYO Director Father

Donald Schneider read the citations for the recipients pointing out in each case the long-term contributions made to the youth program in their respective parishes and/or on the deanery or Archdiocesan level. More than 900 persons attended the CYO Banquet, which traditionally kicks off the local observance of National Youth Week.

DEPUTY MAYOR Michael A. Carroll represented Mayor Richard Lugar as one of the special guests. Edward Fillenwarth, Jr., president of the CYO Board of Directors,

presented the annual report from the Board.

In addition to St. Catherine's "CYO of the Year" award, other parish citations included: Class "A" Champion, Our Lady of Lourdes, and Class "B" Champion, St. Thomas More, Mooresville. Outstanding Achievement plaques went to St. Malachy, Brownsburg, Our Lady of Lourdes, and St. Christopher. Receiving certificates for Distinguished Participation were Holy Spirit, St. Thomas More and St. Joan of Arc. St. Lawrence parish was presented the plaque as the Most Improved Unit in the CYO program.

Bill Kuntz, CYO executive director, will serve as master of ceremonies at the awards banquet.

CYOers to journey to Texas convention

Father Donald E. Schneider will head a contingent of 136 persons from the Archdiocese who will attend the National CYO convention in San Antonio, Tex., Oct. 30-Nov. 2.

A major concern of the group will be the campaign of Greg Gallo of St. Charles parish, Bloomington, for a seat on the National CYO Executive Council. Greg, a freshman at the University of Dayton, was the 1975 recipient of the Roger Graham Memorial Award.

CURRENT president of the council is William S. Sahm, Jr., a member of Immaculate Heart parish, Indianapolis, and a Junior at the University of Notre Dame.

Youth leaders assisting Father Schneider at the convention will be Vince Roberts, Archdiocesan

Youth Council President, and Ed Loughery, Indianapolis Deanery Youth Council President.

About two-thirds of the large local delegation will travel to San Antonio by chartered plane, the remainder by chartered bus.

THE CONVENTION is expected to draw some 3,000 teen-agers and young adults from across the country. Theme for the event is "Revolution '76... Youth Shaping a Human Future."

The annual "For God and Youth" award will be presented to entertainer Vikki Carr.

Delegates will concentrate on six main subject areas: the family, rights of personhood, ministry, schools, Christian witness, and human environment.

St. Jude wins kickball title

St. Jude's Cadet "A" Kickball squad captured the Fall League title last Monday by defeating Little Flower, 13-3, at the St. James diamond.

Barb Henniger's Southsiders represented the runner-up position from Division Three. They were tied with Holy Name, but won a play-off game.

Little Flower, coached by Theresa Pfau, shared the Division Four crown with St. Simon.

Other play-off games are being contested this week. St. Malachy and Holy Name played for the Junior League championship last Wednesday. The Cadet "B" Tournament and the "56"

play-offs were played Thursday. Results were not available by press time.

STANDINGS

CADET FOOTBALL

(As of Oct. 21)

DIVISION I—Central Catholic 7-0; St. Jude 5-2; St. Philip Neri 4-2; St. Simon 4-3; St. Michael 3-4; Holy Spirit 1-6; Holy Name 0-8.

DIVISION II—Christ the King 7-0; St. Matthew 6-1; St. Pius X 5-2; St. Barnabas 3-4; St. Lawrence 2-5; SA/SJA 1-6; Little Flower 0-7.

DIVISION III—St. Roch 7-0; St. Malachy 5-1; Our Lady of Lourdes 4-3; St. Gabriel 2-4; St. Monica 2-4; St. Rita 2-4; Mount Carmel 0-7.

DIVISION IV—Nativity 7-0; Immaculate Heart 5-2; St. Ber-

nadette 5-2; St. Luke 5-2; St. Christopher 2-5; Our Lady of Greenwood 2-5; All Saints 1-6; St. Mark 1-6.

"56" FOOTBALL

(As of Oct. 21)

DIVISION I—St. Gabriel 6-0; St. Michael 4-2; St. Malachy 4-2; St. Christopher 3-3; All Saints 1-5; St. Monica 0-8.

DIVISION II—St. Pius X 6-0; Christ the King 4-2; Immaculate Heart 4-2; St. Matthew 3-3; St. Luke 2-3; SA/SJA 1-4; Mount Carmel 0-5.

DIVISION III—St. Barnabas 5-0; Central Catholic 4-1; St. Jude 3-3; St. Roch 2-4; Nativity 2-4; St. Mark 1-4; St. Ann 1-4.

DIVISION IV—St. Lawrence 6-0; Little Flower 6-0; Holy Name 4-2; Holy Spirit 2-3; Our Lady of Lourdes 1-5; St. Philip Neri 1-5; St. Simon 1-5.

"56 B" FOOTBALL

(As of Oct. 21)

DIVISION I—St. Luke 4-0; Christ the King 3-1; St. Pius X 2-1; St. Matthew 1-2; St. Michael 1-3.

DIVISION II—St. Barnabas 4-1; Little Flower 3-2; Holy Name 1-4; St. Simon 0-5.

CYO NOTES

Girls' Basketball coaches will meet next Tuesday, Oct. 28, at 7:30 p.m. at the CYO Office.

Junior level CYO members are reminded of the Halloween Square Dance and Costume Party on Monday, Oct. 27, at St. Catherine parish. Admission will be \$1 at the door. Door prizes will be presented.

Entries in the Junior Baking Contest are due no later than Thursday, Nov. 6, in the CYO Office.

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VIEWING WITH ARNOLD

Film raises some questions

BY JAMES W. ARNOLD

The difference between the movies and reality, fairly obvious in the old Hollywood days, is becoming a matter of conjecture. As humorist Art Buchwald put it recently, "I'm not sure whether or not I saw Patty Hearst on Walter Cronkite or on 'The Streets of San Francisco'... Who writes the news shows; who writes the crime dramas? Are they the same people?"

"Three Days of the Condor," the first really anti-CIA film released in America by a major studio, raises exactly that kind of doubt. While the papers are full of half-fact, half-suspicion about the U.S. Central Intelligence Agency's spidery involvement in dart-gun warfare, exotic poisons, and assassination plots, foreign and domestic, the movie concocts a hard-nosed, realistic yarn about a guy

who stumbles on a CIA plot to invade the Middle East oilfields. The irony is that the hero also works for the CIA, but his only reward is to be marked by the "company" for assassination.

"CONDOR" is a sincere, if somewhat expensive, effort to be a thinking man's thriller. It combines the old spy-movie situation of the confused amateur, involved against his will, battling the high-level professionals on their own turf, with a lot of contemporary paranoia (who is plotting against whom?). Add also a dash of the passing headlines—oil, official lies, secret conspiracies—and a spoonful of John Le Carré ("Spy Who Came In From the Cold") cynicism. The result may not be the equivalent of a meal at Maxim's, but it's a cut above the Holiday Inn—which, incidentally, is one of the New York locales, along with the Guggenheim museum

and the World Trade Center.

The hero is Robert Redford, rescued from his roles in the sentimental past ("Gatsby," "Waldo Pepper") and thrust into the perplexing reality of Now, perhaps as a warmup for his Watergate film, "All the President's Men." He is cast, improbably, as a bookish, non-conformist intellectual with a mod image (we see him riding a motorcycle to work in the posh East Sixties), employed by a small CIA think tank whose purpose is to read, and try to make imaginative patterns of everything published in the

world. Redford has never been a spy, but just from reading, he is an expert. He knows all the tricks, like an ice-bullet that melts in its victim without leaving a trace. He's clearly going to need all his brains, because as the film opens everyone in his unit is killed while he is out to lunch.

HE TRIES to get back under CIA protection, but people keep trying to murder him. Director Sydney Pollack (last film with Redford: "The Way We Were") nicely captures the paranoid feeling: to the fleeing hero,

everyone in the city is a potential hit man. In desperation, he kidnaps a complete stranger (Faye Dunaway) and forces her to hide him. At first, like any sensible New Yorker, she thinks he's crazy. (Sure you work for the CIA, and now the CIA is trying to kill you). But finally they join forces, and move toward a happy ending through a web tangled by such classy spy types as Cliff Robertson, Max Von Sydow and John Houseman.

"Condor" is impressive on several levels. It works as melodrama. It may sound silly to say so, but its violence is sensitive: one is constantly aware of the human and moral dimensions. The idea of the single, very smart individual, who thinks for himself and is therefore unpredictable, going against the computerized giant, whose efficiency has become almost boring; makes an intriguing theme. And the script, adapted from James Grady's novel, works hard on character. E.g., Dunaway is not just an available female. She's an art photographer with an impatient boyfriend in Vermont and a full set of believable hangups to go with the moody photos on her wall.

BEST OF ALL, "Condor" offers no pat solutions. The end, like the beginning, remains disturbingly ambiguous. Some questions raised are familiar but still

pointed, like the moral status of the villain-assassin (Von Sydow), who is so thoroughly detached and gentle that he seems like any other Holiday Inn guest.

Other questions are fresh and unsettling. E.g., when Redford makes the required speech chastising the CIA for taking the law into its own hands, the agency man replies: "Wait till the crunch. When the cars don't run, the appliances don't work, and homes are cold for the lack of heat. The people won't want us to ask. They'll just want us to get it for them."

Who said that? A character in a movie? Somebody testifying before Congress? The guy down the street itching for the Marines to land in Saudi Arabia? A presidential adviser? What is real, and what is only a movie? [Rating: A-3—unobjectionable for adults]

Officers elected for Right to Life

JEFFERSONVILLE, Ind. — Right to Life of Southern Indiana, Inc. has elected the following officers to serve the 1975-76 term: president, Monica Graf; president-elect, Ann Recceur; vice-president, Alma Graf; recording secretary, Sheryl LaMaster; corresponding secretary, Darlene Kaufer; and treasurer, Liz Day.

Serving on the board of directors are Joe Bosco, Michele McRae, Peggy Richards, Kathy DeGeorge and Betty Harlowe.



PLAN ST. ROCH BAZAAR—The Altar Society of St. Roch parish, Indianapolis, will sponsor its annual Holiday Bazaar on Saturday and Sunday, Nov. 1 and 2, in the school hall, 3600 S. Meridian St., beginning at 11 a.m. both days. Chili will be served on Saturday and coffee and doughnuts on Sunday. A variety of booths will be available. Shown above, left to right, are: Rosie Heidelberg, co-chairman, Catherine Styring, publicity, and Pat Heidenreich, co-chairman.

The week's TV network films

SOUNDER (1972) (ABC, Friday, Oct. 24): Martin Ritt's luminous, crunchingly original film about a black Louisiana family's troubles during the Depression. It's filled with love of family and place, and the images are so lovely and real you want to hang them on your wall. With Cicely Tyson, Paul Winfield, Kevin Hooks. Highly recommended for viewers of all ages.

THE MIDNIGHT MAN (1974) (NBC, Saturday, Oct. 25): A coed is murdered in a small Southern college town, and in unraveling the case, ex-cop (and also ex-con) Burt Lancaster uncovers more sexual oddities and hangups than Kraft-Ebbing dreamed of. Routine melodrama, perversely spiced up. Not recommended.

THE FRENCH CONNECTION (1971) (CBS, Thursday, Oct. 30): William Friedkin's stomach-churning predecessor to "The Exorcist," an adult chase film in which the cop hero is as much a professional brute

as the drug-peddlers he pursues. Often very unpleasant, but real, thoughtful, and very exciting. Recommended for mature viewers.

CURRENT RECOMMENDED FILMS (listed in the order in which they were reviewed here):

The Other Side of the Mountain (A-2), The Wind and the Lion (A-3), The Return of the Pink Panther (A-2), Nashville (A-4), Singin' in the Rain (A-1), Farewell My Lovely (A-3), Smile (B).

Pre-Cana meet at Lawrenceburg

AURORA, Ind. — The Lawrenceburg Deanery Board of Education will sponsor a Pre-Cana Conference for engaged couples on Sunday, Oct. 26, at St. Mary's School. Registration will begin at 1 p.m. (EST). Among speakers will be Father Harold Ripberger, host pastor; Father Louis Schumacher, pastor, St. Michael's, Brookville; Father John Turnbull, O.F.M., pastor, St. Louis, Batesville; Mr. and Mrs. Henry Pictor and Mr. and Mrs. J. D. Moritz of St. Mary's.

The program will include a videotaped talk by Dr. Paul Haas, Cincinnati.

WE REGRET

The name of a son, Elbert (Al) Grannan of Indianapolis was omitted in a story last week concerning the 50th wedding anniversary of Mr. and Mrs. Victor A. Grannan. We regret the oversight.

Gosh all hemlock!

AVEZZANO, Italy—A group of Catholics has sent the bishop of this city an "ecological S.O.S." concerning an "invasion" of the poisonous plant that killed Socrates: Hemlock.

"Behold, fields, meadows, forests, hedges, ditches, roadsides, railroad tracks, vegetable gardens and flower gardens are threatened, invaded by an ugly disgusting plant," the group wrote to Bishop Vittorio Ottaviani of Avezano, about 70 miles east of Rome.

Even cemeteries are threatened, they added.

"Directions must be given immediately to pastors, and to custodians of cemeteries so that they can at least defend these cemeteries against the spreading invasion," the letter said.

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English lessons at Marian for Saudi Arabians

INDIANAPOLIS—A group of 30 young men from Saudi Arabia arrived on the Marian College campus last week to begin a six to nine month English language training program to enable them to enroll in American colleges and universities.

The secondary school graduates, from 18 to 21 years of age, reside in Doyle Hall and will attend special language classes about 30 hours each week on campus.

CLASSES WILL be conducted by the English Language Services (ELS), a division of Washington Educational Research Associates, Inc., of Santa Monica, Cal., under contract to the government of Saudi Arabia with the assistance of the U.S. Department of State.

Marian is one of several colleges throughout the country selected as centers to train about 1,000 Saudi Arabian students entering the U.S. this fall.

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