

'Focus on Nonpublic Education Week' set to open this Sunday



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THE LAST ESTATE

Shifting customs, inflation affect even cemeteries

INDIANAPOLIS—Nothing much escapes change these days. Not even cemeteries, it seems.

The familiar marker-strewn graveyard is fast becoming a thing of the past. So, too, is the custom of frequent visits to pray for the deceased, to make sure the gravesite is well-kept and furnished with flowers or plants. Family plots are becoming passe in a mobile society, and inflation affects the cost of dying as well as living.

Because of these factors, Patrick Callinan, General Manager of the Catholic Cemeteries Association of Indianapolis, believes "pre-need" selection and purchase of a gravesite is more advisable than ever. A retired Army colonel who was named to his present post last July, Callinan already has made numerous tours of available sites with families in mourning. For many of them, he says, the trip to the cemetery is their first and it can be a traumatic one. They are confused as to what to look for, what to expect, and what are the procedures and costs.

THOUGH EARLY RECORDS of Holy Cross Cemetery show family plots with a minimum of four grave sites being purchased for as little as \$8, the average single grave today will cost \$175. The least expensive one will be \$100 while a prime location in a newer section of Calvary Cemetery will run approximately \$375.

The Cemeteries Association was established in 1951 to consolidate the management and maintenance of Holy Cross (85 acres) and St. Joseph Cemetery (25 acres), located on adjacent tracts at South Meridian St. and Pleasant Run Parkway, and Calvary (100 acres), located at Troy Avenue and Bluff Road.

There are only a few scattered sites remaining in St. Joseph and Holy Cross, but the purchase of Calvary in 1954 has assured burial ground needs of Catholics in Indianapolis well into the 20th century. That will remain the situation even if Callinan is successful in dispelling the prevalent myth that Catholic cemeteries are reserved exclusively for the burial of baptized Catholics. The new general manager stresses that a wife, husband or any member of the immediate family of a Catholic also can be buried in any of the three cemeteries.

Though there is no pressure to acquire additional land, the association is still concerned with development. Crypts, mausoleums and a cemetery on the populous north or northeast side of Indianapolis all have been discussed and are under consideration by the board of directors, headed by Archbishop George J. Biskup.

At the time a gravesite is purchased the survivors must also decide on a vault, an accessory required by Indiana law. The association will arrange for a concrete vault (\$55) or metal ones are obtainable through the mortuary. The latter can be as formidable as the family wishes and can cost as high as \$2,000.

CHARGES FOR OPENING and closing a grave, formerly \$90, was increased to \$100 on October 1. Planters or containers of specified size and height can be placed

Cemetery Mass

The annual Memorial Mass will be offered at 12 noon on Saturday, Oct. 10, in St. Joseph Cemetery, Indianapolis. Father Brian Kinn, O.F.M., pastor of Sacred Heart parish will be the celebrant. The Mass will be offered at an altar to be constructed at the Priests' Circle. A special remembrance will be made of all those buried in St. Joseph Cemetery.

Related article on Page 9

"Focus on Nonpublic Education Week" gets underway throughout Indiana Sunday, Oct. 11, through the following Sunday, Oct. 18. Highlight of the observance will be an Open House in all Catholic elementary and secondary schools from 1:30 to 3:30 p.m. on October 18.

Lutheran and National Union Christian Schools are joining the five Catholic dioceses in the effort designed to allow the general public an opportunity to see the schools in actual classroom circumstances, and to provide answers to any questions regarding the operation of the facilities.

All students will attend normal classes in the elementary and secondary schools during the Open House. There will also be an area set aside in each school where the public can ask specific questions of the school principal and school board representatives.

THE ARCHDIOCESAN Office of Education is cooperating in the special planning with the Indiana Committee on Nonpublic Schools to inform the public of the contributions of the state's nonpublic schools which each year save taxpayers more than \$75 million in operating costs alone.

The 1971 Indiana General Assembly will be asked to act on a bill which would allocate less than \$100 per student a year during the next two years for the purchase by the state of the secular services provided by the nonpublic schools. The bill was approved by the General Education Study Committee of the legislature in June of this year.

SPECIFICALLY, the bill:

—Provides for the purchase by the State Superintendent of Public Instruction of state-approved pupil educational services from nonpublic schools.

—Defines these as instructional services rendered in nonpublic schools by certified teachers in subjects approved for the public schools of Indiana.

—Specifically states that these pupil educational services shall not include sectarian instruction or devotional religious exercises.

—Further defines a nonpublic school as any not-for-profit elementary or secondary school where any child may legally fulfill the requirements of the compulsory school attendance law and which has and carries out a policy of open enrollment.

—Embraces carefully drawn fiscal, secular, and quality controls. Policy supervision and guidelines for the Act rest with the State Board of Education and implementation of its provisions with the Superintendent of Public Instruction.

—Specifies that fiscal accounting is subject to audit by the State Board of Accounts.

—Further specifies that only those textbooks and instructional materials will be used which are approved by the Textbook Commission of the State Board of Education.

Proposes an annual appropriation of \$10 million for nonpublic education.

This translates into less than \$100 per student for the nearly 113,000 students represented by the Committee on Nonpublic Schools.

A word from the Archbishop

My dear Family in Christ:

October 11 through October 18 has been designated as "Focus on Nonpublic Education Week" throughout Indiana. During this week I ask that each of you join with me in taking a realistic look at the overall picture of Catholic education as it individually and collectively affects us.

Pope Paul VI has called upon us to open up the paths of the future with boldness and firmness through the strengthening of existing educational programs and the development of new ones.

Our present programs include our schools, through which we are able to provide our young people with a well-rounded education second to none. These schools give us an ideal setting for presenting the Good News of Christ to the young. In addition, we have and we are developing programs of religious education for all ages of the people of God.

At this time when the need for religious education is greater than ever before, the tasks are complex and monumental. We need the faith, talents and creativity of every Catholic directed to these educational programs as well as developing programs for the future.

I urge you to take advantage of this week to become informed about the tasks we face in continuing to provide and strengthen programs of religious education for all Catholics. By working together and with the assistance of the Holy Spirit, we can meet these challenges.

Thanking you for your participation in "Focus on Nonpublic Education Week," I am

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup

Archbishop of Indianapolis

Michigan's parochial law upheld

LANSING, Mich.—Michigan's Supreme Court ruled that the state legislature promoted the public welfare in passing the so-called parochial law which provides direct aid to nonpublic school students and teachers.

Moreover, the high court decision, released here Oct. 5, recognized as legally valid.

—The parents' right to send their children to either a public or nonpublic school.

—The legislature's concern to improve the quality of secular education offered in nonpublic schools.

—The legislature's awareness that continued closings of financially pressed nonpublic schools would add to the public schools' financial crisis.

The court's landmark decision held that the parochial law does not conflict with either state or federal church-state prohibitions.

The formal opinion was issued three weeks after the high court announced it had upheld the law by a 4-3 ruling.

Parochial provides aid to nonpublic school students and authorizes the state to pay 50 percent of the salaries of lay teachers instructing secular subjects in nonpublic schools.

IN A MAJORITY opinion written by Justice Thomas M. Kavanagh, the high court said the law meets all of the tests used by the U.S. Supreme Court in previous cases involving the question of public aid for nonpublic school students. The court said the argument is often advanced that the U.S. Supreme Court has ruled that educational benefits for nonpublic schools are unconstitutional.

"The contrary is true for that court has upheld statutes providing textbooks and bus transportation for nonpublic school children, as well as . . . 'released time' for attendance at religious instruction or devotional exercises off the premises of public schools," the court said.

The only cases in which state educational programs have been ruled unconstitutional by the U.S. Supreme Court are those involving religious services in public schools, the majority opinion noted.

The Michigan court applied the Schempp-Allen test, used by the U.S. Supreme Court in several previous cases, to find parochial constitutional.

The Schempp-Allen test states that a law providing public funds for students attending church-related schools must have a "secular legislative purpose and a primary effect that neither advances nor inhibits religion" to be constitutional.

The majority opinion said the legislature "has spoken forthrightly" in chapter two of the school aid act of its purpose to foster, improve and advance the quality of secular education wherever offered, as an integral element of the public welfare.

Since parents have a right to send their children to either a public or nonpublic school, "the state's interest in secular education in those (nonpublic) schools is" (Continued on Page 9)

Fr. Dorraugh dies at age 56

Funeral services for Father William Dorraugh, pastor of St. Joseph's parish, Indianapolis, since 1962, will be held at 10:30 a.m. Friday, Oct. 9, in the parish church.

Archbishop George J. Biskup will celebrate the Funeral Mass with classmates of the deceased priest. The homily will be given by Msgr. James Jansen, V.F., pastor of St. Mary's parish, New Albany. Burial will be in the Priests' Circle of Calvary Cemetery.

Father Dorraugh, 56, died of a heart attack Tuesday afternoon in the parish rectory.

The Linton, Ind., native was ordained in 1939 after seminary studies at St. Meinrad. Early assignments included Sacred Heart parish, Clinton, and Annunciation parish, Brazil.

Following a year as a military chaplain, Father Dorraugh was assigned to St. Charles parish, Bloomington, and Holy Trinity parish, New Albany. He was named administrator of St. Mary's parish, Navilleton, in 1948 and pastor there three years later.

He is survived by three brothers and four sisters, all of Akron, O. They are: Donald, Felix and John Dorraugh, Mrs. Mary Eddy, Mrs. Ruth Collins, Mrs. Sarah Ann Ferzanowski and Mrs. Jean Kelly.



FATHER WILLIAM DORRAUGH



BISHOPS LAUNCH DRIVE AGAINST POVERTY—At a Chicago press conference, Auxiliary Bishop Michael Dempsey of Chicago (at podium) announces a \$50 million fund-raising and educational campaign by the nation's Roman Catholic bishops to "break the hellish circle of poverty" in the U.S. Bishop Dempsey, national director of the Campaign for Human Development, noted that the funds will be used to support a variety of self-help projects. In the foreground are Cardinal John Dearden of Detroit (left), president of the National Conference of Catholic Bishops, and Robert Beusse, director of the U.S. Catholic Conference's Department of Communications. (RNS photo)

Bishops launch huge fund drive for poor

BY DAVID SUTOR

CHICAGO—Amid a barrage of questions about whether it was offered as an alternative to government funding and whether it would involve imposition of Catholic birth control teachings, Auxiliary Bishop Michael R. Dempsey of Chicago announced here (Oct. 1) the Catholic Church's \$50 million dollar campaign to help the poor in America.

Speaking as director of the "Campaign for Human Development," Bishop Dempsey said the effort was aimed at helping the poor people "to help themselves." It would involve the entire Church membership in this country and has been given top priority by the National Conference of Catholic Bishops (NCCB), he pointed out.

A nationwide collection to aid the campaign will be taken up in churches on Nov. 22. According to Bishop Dempsey, if this nation's 50 million Catholics were to contribute a dollar each, the goal would be achieved.

Purpose of the drive, according to Cardinal John Dearden who introduced Bishop Dempsey to the newsmen, is to raise funds and "the changing of hearts."

Cardinal Dearden, archbishop of Detroit, is NCCB president.

Primary thrust of the drive, according to both officials, is to allow the poor to tell the Church what it needs to improve, and then to follow up with action.

ASKED IF THE CAMPAIGN puts the Church in competition with federal government programs or constitutes criticism of its current efforts, Bishop Dempsey said it does not, because the Church drive involves "ethical considerations" and the attempt to change peoples' attitudes toward the poor.

"We feel that the federal government also needs the assistance of churches to help eliminate poverty," he added.

Asked if the drive's proposed self-help projects might involve instructing the poor on Catholic birth control teaching, Bishop Dempsey replied that it would not.

"The Church isn't going to move into poverty areas," he said, "and tell them (poor people) how many children to have. While pointing out that the poor often look on their children 'as part of their riches,' Bishop Dempsey added that stress will be put on parental responsibility for providing adequate child welfare.

The bishop was also asked if his reference to "community schools," in discussing self-help projects, inferred that money would be used to support financially troubled Catholic schools.

Bishop Dempsey replied that the campaign had nothing to do with funding (Continued on Page 8)

Pornography report rapped

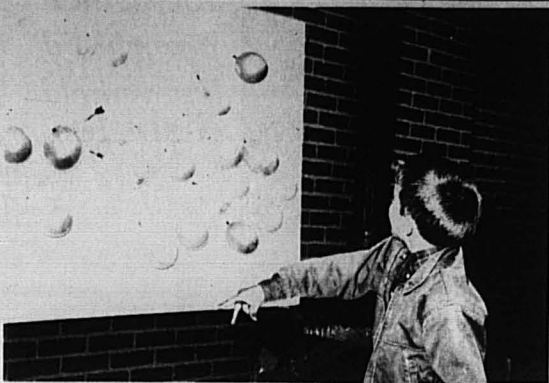
Related articles, Pages 5, 9

CHICAGO—The head of the U.S. Roman Catholic hierarchy asserted that the presidential commission's majority report on pornography is conflicting and inconclusive, and warned that steps must be taken to eliminate the "moral and cultural pollution" of obscenity in this country.

Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops, noted in a statement here that the release of the report by the President's Commission on Obscenity and Pornography focused public attention once more "on this grave social problem."

But, he said, the report presents a "conflicting" picture, combining a number of "responsible and constructive suggestions" with several "radical and potentially dangerous proposals."

IN CHICAGO FOR the opening of a nationwide Catholic Church anti-poverty campaign, Cardinal Dearden observed that several dissenting reports were also written and he pointed to the apparent disagreement over whether prolonged (Continued on Page 9)



AT RUSHVILLE FALL FESTIVAL—Hundreds of Rush County residents and several "outsiders," including The Criterion photographer, attended last Sunday's Fall Festival at St. Mary's parish there. Sponsored by the St. Mary's Guild, the Festival included chicken and ham dinners plus numerous booths and

games for all ages. An example of the children's games, held on the parish grounds, can be seen in the first two photos above. The third photo captures a member of the kitchen cleanup crew at work. Festival chairman was Mrs. John Cain, assisted by Mrs. Frank Wagner, co-chairman. Other key chairmen included: Mrs.



Joseph Clifford, social games; Mrs. Joseph Schroeder, prizes; Mrs. R. L. Coon, Jr., kitchen; and Mrs. David Fry, advertising. St. Mary's pastor is Father James Dooley. Proceeds of the annual Festival will be used to purchase audio-visual needs for the parish school.

WILDERNESS ASSIGNMENT

Taming primitive site for monastic use

BY PAUL G. FOX

Two Benedictine monks from St. Meinrad Archabbey set out this past summer on a pioneering venture, lasting two and one-half years, which could possibly result in establishment of the abbey's third foundation.

The pioneers are Father Basil Mattingly, a native of St. Catherine's parish, Indianapolis, and Father Joseph Mori, originally from Maryland. Former superior of the St. Meinrad community, Father Basil is heading the expeditionary force on the square mile of land with two miles of frontage along the Tennessee River near South Pittsburg, Tenn.

A 600-acre tract was bequeathed to "the Catholic Church of Marion County" there in the hopes that some productive use could be made of it. Untended for some years, the tract did not contain any buildings or utilities when the monks arrived last May.

After three months of simple labor under primitive conditions, writes Father Basil, "we have full residence with water and electricity in a bought trailer and a chapel and library in a donated trailer."

"We have a bought pick-up truck and a donated Toyota jeep. We have a borrowed Cub tractor (little 10 h.p. job) and the rest is hand tools. We are completing a 20 x 50 general purpose building (shop, storage and garage), done by ourselves since we couldn't pay wages, and hope to do ourselves rather than hire, except for specialists."

The former paratrooper chaplain who has a doctorate in philosophy from the University of Notre Dame, Father Basil is a rugged individualist from a family of rugged individualists. He has a priest-brother, Father Paul Mattingly, a former Archdiocesan priest now working in the Phoenix diocese, and a Brother-brother, Brother Edwin Mattingly, C.S.C., now teaching ornithology at the University of New Mexico. Two other brothers reside in Indianapolis—Kevin (Scrap) Mattingly and Tom Mattingly.

VARYING SOMEWHAT from usual foundation arrangements from the "mother abbey," the Marian Mission at South Pittsburg will not receive a penny of financial support from St. Meinrad.

"Thus we are left to ourselves to try to establish self-subsistence in the Benedictine way, hopefully by December 8, 1972, when the project will be appraised for eligibility as a priory."

"Since we are to prove our financial independence in that time," Father Basil continues, "we are looking for ways to make the land sustain a small community. But to ever reach that point we welcome the help of friends and benefactors."

"As contributions come in, the necessary implements and capitol investments in the land—fertilizer, impoundments, clearing—and planting—all become more possible and their long-term yield more promising. We don't even have an adequate tractor yet, and think of the work a 'doper' would do in an hour! So every dime we can get we stick in or on the ground."

"Conservation—a new slogan word—fits well the old Benedictine ideals of service of God. Rehabilitation of the woodlands and long-term forestation seem the main goals in reclaiming these derelict acres, the most awe-inspiring and despoiled

by fire, poaching and dumping, prayer and spiritual welfare. As Forestation is a deferred income, the Church everywhere and at all the most—two generations times, foremost is worship, bringing man to God and God to man, with work to bolster

"As witness to something else, we would capture the curiosity wherewithal to tear up the land of our neighbors to carry it to pasture, lime and fertilize, further, to the interior meaning fence—and water, also some (Suhard: our life doesn't make sense until you add the Gospel). Just being here is our project."

THE TECHNICAL SIDE of being what we profess to be the Marian Mission enterprise is should remind any observers of being provided by Father something more in life than the Joseph, who supervised the St. passing."

(Friends of Father Basil and the Mattingly family in St. Meinrad Archabbey farm for many years.)

It is hoped that the Marian Mission might eventually benefit Monte Carlo Nite on a family retreat center Friday, Oct. 16, at 8 p.m. in the retirement area for priests, parish hall. The event is open to all. "But mainly we are here to men and women with no pray—working to pray, working admission charged.)"

Father Basil writes, "to witness to both work and prayer, to be the Benedictine monks we were called to be, and sent by our abbot here to be or become."

"Actually, riches are a waste, at best a risk. Poverty is a luxury best can afford. We provide a meaningful cause for others to identify with. Besides the social welfare of corporal works (for the sole province of religion), there is a real service of

crucified, exalting the redemptive power of His adored Blood, poured out for us on the cross."

St. Catherine died in 1380 and became a saint in 1461. One of her crowning successes for the Church was in persuading Pope Gregory XI to return the Curia from Avignon, France, to Rome.

Pope Paul said that St. Catherine had great love for the papacy, and when she rebuked cardinals, bishops and priests "she always acted in full humility and respect for their dignity."

The Pope also praised her "intense work for reform in the Church."

"But what kind of reform did she seek? Certainly not the overthrow of essential structures, rebellion against the Church pastors, arbitrary innovations in worship and discipline, as some would have today."

For St. Catherine the Pope said, it was "a question first and foremost of interior reform, and then of exterior, but always in communion with and obedience to the legitimate representatives of Christ."

AFTER THE CEREMONY, thousands thronged St. Peter's Square to watch a folk festival of hand music, singing and dancing put on by pilgrims from Tuscany, the province of St. Catherine.

When the Pope appeared at the window of his study for the traditional noon Sunday blessing, the dancers and singers in their colorful regional costumes waved to the Pope, who waved back.

In his noon discourse the Pope noted that it was not only a great day to honor St. Catherine but also the feast day of St. Francis, who is the other patron saint of Italy.

Retreat openings still available

INDIANAPOLIS—Reservations are available for the next four retreats scheduled at Our Lady of Fatima Retreat House, according to the director, Father Kenny C. Sweeney.

Retreat masters will include: Father Timothy Sweeney, O.S.B., of St. Meinrad Archabbey—October 16-18; Father Victor Wright, of St. Leon, October 23-25 for married couples; Father Vincent Tobin, O.S.B., and Father Daniel Buechlein, O.S.B., of St. Meinrad—October 30-November 1 for young men and women; and Father Kenny C. Sweeney, November 6-8.



NAMED CHAIRMAN—Charles E. Stimming, K.S.G., Indianapolis businessman and civic leader, has been named Chairman of the Indianapolis Sesquicentennial Commission. According to George S. Diener, Commission chairman, the design, production and sale of the sesquicentennial medallion will represent a key activity marking the 150th anniversary of the city in 1971. The medallion project will be one of the first among a series of colorful events being scheduled for the sesquicentennial year.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Condemn Brazilian tortures

In OTTAWA, Ontario, the Canadian Catholic Conference (CCC) issued a statement condemning tortures in Brazil and expressing their hopes that the Canadian government would "bring pressure to bear on the Brazilian authorities through various international agencies such as the United Nations." The statement was contained in a letter sent by the CCC to the Brazilian Bishops' Council, expressing solidarity with the latter's stand against tortures. The international affairs committee of the United States Catholic Conference issued a similar statement in May, but this is the first time the Canadian board has met since the Brazilian bishops' declaration of May 27.

Assails abortion policy

In MINERSVILLE, Pa., a bishop assailed a permissive abortion policy taken by the Democratic Party of Pennsylvania. "The pulpit is not the place for politics," Bishop Joseph McShea of Allentown, Pa., acknowledged in his sermon in St. Francis Assisi church here, "but it is a place to teach public morality and to call evil, evil. I beseech you, then, in Christ's name to withhold your support from the party whose candidates are bound by such a deplorable platform item," he added. Voters go to the polls Nov. 3 to elect statewide officials.

Former actress takes vows

In BETHLEHEM, Conn., Dolores Hart, who left the glamor of Hollywood seven years ago after attaining movie stardom, became a cloistered Benedictine nun at Regina Laudis Monastery here. After the ceremony, the former actress, now known as Mother Dolores said she did not leave Hollywood "as a disillusioned person." She said: "I loved the entertainment industry, and there I found the living God in the honest desire of some wonderful and dedicated people and in the keen awareness it gave me of my relationship with persons everywhere."

Dom Helder has a response

In MAINZ, Germany, controversial Brazilian Archbishop Helder Camara said that he does not believe he will receive the Nobel Peace Prize, but that if he did it would be an answer for those in "the privileged class and the government" who "are constantly describing me as a subversive and a communist." The archbishop of Olinda and Recife, Brazil, has been nominated for the peace prize by several international groups.

Bishop Defregger exonerated

In MUNICH, Germany, the Munich prosecutor's office, after examining charges against a German bishop accused of war crimes, concluded that his role in the execution of Italian partisans "was not forbidden under international martial law at the time." Auxiliary Bishop Matthias Defregger of Munich admitted that as an officer in World War II he posted an order for the reprisal shooting of 17 unarmed Italian hostages at Fieletto di Camarda, Italy. But he said that he had made every effort to have the execution order rescinded before passing it on. The Bavarian justice ministry said that investigations of the Munich prosecutor's office showed that the bishop was "innocent under penal law."



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Approve teachers' contract

In PHILADELPHIA, by a vote of 405 to 178, members of the Association of Catholic Teachers which represents about 900 lay teachers in 32 Philadelphia archdiocesan high schools, approved a two-year contract with the archdiocese's secondary school system. The vote came three weeks after tentative agreement was reached between the secondary school system and ACT's negotiating team. The tentative agreement made possible the opening of Philadelphia's Catholic high schools to accommodate more than 58,000 students.

Pope Paul aids war victims

In VATICAN CITY, Pope Paul VI gave \$50,000 to Caritas Internationalis for aid to victims who were caught in the "tragic situation" of the Jordanian conflict. The Pope wrote a letter to Msgr. Jean Rodhain, Caritas director, urging him to use the money on the Pope's behalf "to aid the unfortunate victims of this drama." Thousands were killed, wounded and left homeless as a result of the battle between Arab guerrillas and Jordanian troops.

New bishop is installed

In CROOKSTON, Minn., Bishop Kenneth Joseph Povish, 46, took office as the fifth spiritual head of the 41,000 Catholics in the 61-year-old Crookston diocese. The former Bay City, Mich., pastor received episcopal ordination and was installed (Sept. 29) here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

Stresses need for school aid

In CHICAGO, the chairman of President Nixon's "Panel on Federal Aid to Nonpublic Schools" said that if some form of government aid is not given to private and parochial schools, those institutions would eventually diminish to but a few, offering good education, "but only for the wealthy." Dr. Clarence C. Walton, first lay president of the Catholic University of America, Washington, D.C., made the comments while in Chicago to present board of trustees awards to Cardinal John Cody and Chicago businessman John W. Clarke. The awards were for "outstanding service to Catholic University."

Catholic activists sentenced

In WASHINGTON, three Catholic activists, arrested after a clash with police during an anti-abortion rally here, have received six months suspended jail sentences and placed on three years probation. The defendants, including L. Brent Bozell, 44, editor of *Triumph Magazine*, conservative Catholic monthly, were convicted earlier this month of unlawful entry, destroying private property and assaulting guards and police. Witnesses testified the *Triumph* editor assaulted a police officer with a five-foot wooden cross he was carrying during the demonstration.

Supports private education

In HOUSTON, Texas Gov. Preston Smith told persons attending 70th anniversary ceremonies of St. Thomas High School that private education must not only be preserved but developed. Delivering the keynote address, Smith declared that the dual system of private and public education in Texas must be maintained. He assured that discussion on the state level was underway to get help for private education, which he said was experiencing "a financial squeeze."

Appeals to black Catholics

In CLEVELAND, a black Ohio State University professor called on delegates at a statewide black Catholic lay caucus here to create their own black Catholic Church. A. Donald Bourgeois called for a doctrinally orthodox church injected "with meaning and hope and common life" that would have special relevance for blacks. The black separatist church, he said, "would use all the best that is in Catholic tradition. But we would inject in our Church a sense of celebration."

Pledges support of blacks

In WASHINGTON, Bishop Joseph L. Bernardin, general secretary of the United States Catholic Conference (USCC), said that contrary to charges otherwise, there will be no change in the USCC's continuing "efforts on behalf of the urgent and too long neglected—needs of the black community." In a letter to Rev. J. Meier Rollins Jr., executive director of the National Committee of Black Churches (NCBC), Bishop Bernardin wrote that neither the conference nor its Urban Task Force intend "any change in the frequently expressed determination—to answer black needs: Rollins wrote the bishop in mid-September charging that the conference's assistance to "the white, ethnic working class" had given blacks and browns "secondary priority" at the USCC.

Implements parish council idea

In BUENOS AIRES, Coadjutor Archbishop Juan Carlos Aramburu said that Church funds in the Buenos Aires archdiocese will soon be administered by parish councils made up of priests and laymen. According to the archbishop, the new policy, part of a total economic revamping of the archdiocese, will go into effect in October. "It is more in keeping with the spirit of the Church," the archbishop said.

La Paz prelate speaks out

In LA PAZ, Archbishop Jorge Manrique Hurtado of La Paz said in a pastoral letter read in parishes that the solution for Bolivia's problems lies neither in capitalism nor socialism, but in a new Christian ethic. Archbishop Manrique said that Bolivians must take a new look at their society and reevaluate and revise their relationships with God, with each other, with material possessions and with themselves. The archbishop said greater industrialization would be a boon to Bolivia "only if it is used to bring about a more human existence for every member of our society."

Ask brutality charges probe

In RIO DE JANEIRO, Brazil, despite denials by police that they tortured one of two priests arrested in Sao Luiz, pressure by Church leaders for a thorough federal investigation of the brutality charges is mounting. The priests, Father Jose Antonio Magalhães Monteiro and French Father Xavier Gilles Maupuc, were arrested in August on charges of subversion. They were released Sept. 3 after Archbishop Joao Jose de Mota e Albuquerque of Sao Luiz and 14 other bishops in northeastern Brazil protested the arrests to Minister of Justice Alfredo Buzaid in Brasilia. They also protested "humiliations" of other priests.

Study due process procedure

In CLEVELAND, a procedure for due process in the Cleveland diocese was prepared by the Senate of Priests and given to Bishop Clarence G. Isenmann for his consideration. If approved, it will establish for the first time a manner in which any person in conflict "with the Ordinary of the diocese or any other individual, group or institution exercising administrative authority in the diocese" may be heard fully.

INVITED BY BOTH PARTIES

Denies that bishops' committee 'interfered' in farm dispute

BY SUE CRIBARI

WASHINGTON—Back from six weeks of mediating talks between California farm workers and the Teamsters' Union, Msgr. George Higgins said those who charge a U.S. bishops' committee with interfering in the Salinas Valley farm-labor dispute are "misinformed."

Msgr. Higgins, consultant to the U.S. Bishops' Ad Hoc Committee on Farm Labor and director of the U.S. Catholic Conference (USCC) Urban Life division, said the committee became involved because it was "trusted as an impartial group."

"In every case when we intervened as mediators to help settle the dispute," Msgr. Higgins said, "we were invited in by both parties—in some cases at the insistence initially of the growers."

The USCC official said the bishops' committee is not taking sides in the Salinas dispute. "Our role in the Salinas Valley has been bringing the parties together," he said.

MSGR. HIGGINS WAS joined in his mediation efforts by committee chairman Auxiliary Bishop Joseph F. Donnelly of Hartford, Conn., on hand for about a week. Msgr. Roger Mahoney of Fresno, committee secretary, was also there for a short time.

In addition to attending several private meetings with both sides, committee members helped arrange a settlement between UFWOC and Inter Harvest

Co.—largest area grower—when Inter Harvest left the teamsters.

Msgr. Higgins also helped get three other growers and UFWOC to the bargaining table—again at the request of those concerned, he said. These talks—with the L.H. Delfino Co., Freshpick Foods, Inc., and D'Arrigo Bros. of California—are temporarily stalemated, however.

A Salinas priest, Father Michael Cross of Sacred Heart Parish, criticized from the pulpit committee involvement in the labor dispute.

To outward appearances, it now appears that the Catholic Church has either become a tool of a labor union or the labor union has become a tool of the Catholic Church," said Father Cross, who later crossed UFWOC picket lines to help pick lettuce.

The complete text of Father Cross's sermon was reprinted in the Salinas *California*, daily paper, as a full page ad—paid for by a group calling itself "Special Committee in Support of Father Mike Cross."

Father Cross said the group was composed of concerned Catholics in the Salinas area. The priest was later publicly criticized by Bishop Harry A. Clinch of Monterey. The Monterey diocesan priests' senate issued a statement supporting the bishops' committee.

AFTER SUCCESSFUL unionizing efforts in the San Joaquin Valley, UFWOC began organizing in the Salinas

Valley area where the major money-making crop is lettuce. Tomatoes, artichokes, strawberries and other crops are also grown in the nation's "salad bowl."

But the Teamsters had already negotiated nearly a hundred contracts with area growers, covering their farm workers.

UFWOC leader Cesar Chavez called the agreements "sweetheart contracts," with insufficient benefits for the workers, and wanted them nullified.

In early August, UFWOC and the Teamsters made a pact that UFWOC would represent area farm workers. But only Inter Harvest Co. has signed with UFWOC, after release from its Teamster contract.

Claiming that court-prohibited picketing makes a localized strike ineffective, Chavez has called for a boycott of non-UFWOC lettuce.

Growers and some neutral observers, however, have claimed that the lettuce boycott will be more difficult to implement than the previous boycott of California table grapes. The Salinas controversy, they maintained, is over which union will represent farm workers, rather than the issue which was raised in the San Joaquin Valley—whether farm workers would be unionized at all.

THE BISHOPS' committee also helped mediate the long San Joaquin Valley grape dispute—again under fire from some local critics.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

An informed electorate . . .

In 1920 voters in the state of Michigan rejected by a 2-1 margin a Ku Klux Klan-sponsored amendment to the state constitution which would have required all children to be educated in the public schools. The amendment was a blatant attempt to close every Catholic school in Michigan. Again in 1924, an almost identical proposal was defeated at the polls 3-1.

On November 3 another state constitutional amendment affecting nonpublic schools appears on the Michigan ballot. It would prohibit "public aid to nonpublic schools and students" in such all-encompassing terms that, if approved, the effect would be the same as the old KKK try: the death knell of the Catholic educational system.

Michigan Governor William G. Milliken stated he would vote a resounding "No" after the State Superintendent of Public Instruction informed him that the amendment would do the following: repeal tax exemption of nonpublic school property; ban existing speech correction and remedial reading programs, street crossing guards, health and nursing services and assistance to handicapped nonpublic school children; outlaw all teaching of nonpublic school children in public schools (thus ending all shared-time and driver training programs); ban athletic contests involving nonpublic schools from public

school property, and jeopardize nearly \$60 million in Federal funds now going to both public and nonpublic schools.

The language of Proposal "C" is so broad that every conceivable form of service or assistance, except that of transportation, is forbidden. Thus, it is the terminology not the intent of the amendment that may, well defeat it and will defeat it if reason prevails in Michigan on November 3.

Even sponsors of the amendment, a coalition led by the Methodist Church and the Michigan Education Association, are now disavowing what they call "extreme interpretations" of the proposal. They want to nullify Parochialism, Michigan's \$22 million package of assistance which includes salary supplements to secular teachers of secular subjects, not kill the nonpublic schools, amendment supporters contend. Nonetheless, the proposal's wording, as analyzed by legal experts, would make the coalition palbearers at the biggest funeral in Michigan's history.

Diocesan leadership and the Michigan Catholic Conference are now working hard to get across to all citizens—both those for and against—just what the amendment means. They want a truly INFORMED electorate on November 3. And there is too much at stake to presume that most voters understand the full import of Proposal "C."

. . . and getting across the facts

An informed public also is the keystone of the current campaign to win support for the "purchase of secular services" bill in the 1971 Indiana General Assembly.

"Help Keep Our Schools Open," an attractive, fact-filled brochure prepared by the Committee on Nonpublic Schools, is making an impact on news media, state and local government officials and civic leaders throughout the state.

"Focus on Nonpublic Education Week" October 11-18, climaxed by an open house in all the schools, will permit interested members of the community to visit the schools, see them in operation, question school officials and, in most cases, guest legislators concerning the aid bill.

A brochure to be distributed at

all churches in the state on Sunday, October 11, will give Catholics background facts on school financing and detail the nature and the provisions of the proposed legislation.

"Link," an official publication of the Archdiocesan Office of Education, made its debut this past week in schools and churches and should become what its name implies—a much-needed communications link between the education office and those who contribute to the upkeep of the schools.

No effective effort to win public support for our schools is possible without an informed citizenry, both inside and outside the Church. It is the facts, unalloyed with threat, intimidation or exaggeration, that will serve us best.

McIntire's no-show show

Washington police withstood the onslaught of the Rev. Carl McIntire and his 20,000 "Victory Now" militants and only had to quell a handful of minor scuffles and jail 29 rowdies.

If the star of the show, South Vietnam Vice President Ky, had showed things might have been livelier. But, thanks to pressure exerted by the U.S. State Department, neither Ky nor his wife put in an appearance. Nor did the other 380,000 supporters McIntire predicted would rally round.

Had Ky resisted the pressure—a most unlikely event—the Nixon administration might have suffered grave political and social embarrassment. To a great many Americans Ky symbolizes the vainglorious posturing and corruption of the Saigon regime. He has personally, and on several occasions, sought to sabotage U.S. efforts to secure a negotiated peace. To have permitted this man to mount a platform constructed by a right-wing extremist in clerical garb would have been inviting moral mayhem, if indeed not physical mayhem, as well. All the exacerbating rhetoric of the past four years could have been resurrected at the precise moment when President Nixon, to all

appearances, is engaged in new overtures of peace.

As it turned out, however, Ky got the word and stayed away and left-right confrontation in the nation's capital last week-end was a mere skirmish. Even Ky's address, which was cabled to McIntire, was a "bland greeting rather than the fiery call for a military victory that the committee had expected," according to the New York Times. All the same, we have no doubt the fundamentalist preacher will make as much hay out of the Ky affair as he can, and for as long as he can.

McIntire, who sponsored the U.S. tour of Northern Ireland's rabble-rousing Rev. Ian Paisley, has a penchant for importing mischief-makers, grabbing headlines, and capitalizing on divisions within the Christian community.

Writing in the Indianapolis News recently, Dr. Webb Garrison, pastor of the Central United Methodist Church of Evansville and former pastor of Roberts Park Methodist Church of Indianapolis, said, "The Rev. Mr. McIntire and his kind are cancers in the body that we call the church. Permitted to disseminate his gospel of hatred and division long enough and loud enough, he can do to the church what a cluster of 'wild cells' can do to the body."

A succinct prognosis, Dr. Garrison.

Insanity: Chapter II

"We have been quite aware that it was going to happen sooner or later," a New York obstetrician said recently. The New York Catholic Conference countered with the statement that very little, if anything, was said about such a tragic possibility during debate on the abortion law which was enacted in that state.

Under discussion was a case at Cornell Medical Center in which an attempted abortion resulted in the live birth of one of a pair of twins. The surviving infant died 15 hours after its cruel introduction into a world where a growing segment of "humanitarian" opinion views him as nothing more than an appendix, something to be cut away and

disposed of if he is a problem to the body which harbors him.

The obstetrician who disclosed the abortion "complication" was stumping for a change in the New York statute which would make abortion legal only up to 20 weeks of gestation. He explained that in the case of twins it is often impossible to inject the deadly saline solution into both fetal sacs after a certain period. Thus he was arguing for a more limited time span in which legal abortions could be performed.

The Catholic Conference, on the other hand, was exposing the hypocrisy inherent in much of the pro-abortion propaganda and emphasizing the many "startling

contradictions" now facing medical personnel.

In the case in point, one of the twins was coldly and dispassionately killed in the womb. The surviving twin was treated like a normal birth and everything possible was done to sustain its fragile hold on existence. What madness is it that permits this incomprehensible distinction between the right of two infants carried simultaneously in the same womb?

During its current term the Supreme Court of the United States will take up an appeal of a lower court decision which could overthrow the power of Congress in limiting abortion in the District of Columbia. If the lower court ruling is sustained, then a wholly permissible abortion system will

prevail in the nation's capital. A friend of the court brief has been filed in the case by the U.S. District Court for Northern Illinois representing the rights of the unborn. The brief will detail the body of law which now recognizes the rights of the unborn in both civil and criminal courts.

"In effect, then, the highest court of the land is being asked to rule on whether the traditional protections granted the unborn will stand and whether Congress and state legislatures have the power to interfere in the killing of unborn babies. It is one of the most momentous decisions ever asked of the court and could directly affect the insane rush to legalized murder which threatens to sweep this nation.

YOUR WORLD AND MINE

'Law makers' and 'law breakers'

BY GARY MACEOIN

Contrary to the impression one might pull from casual scanning of newspaper headlines, antisocial activity is not confined to those OTHER "criminal classes." It has just come to light that fifteen members of the United States Congress have been receiving illegal campaign contributions from two shipping companies. They include key members of the House and Senate committees that control annual subsidies of more than \$200 million to U.S. shipping lines.

The two shipping companies were fined \$5,000 each, which hurt them less than the loss of a dime would hurt an average American citizen. The Justice Department not only failed to prosecute any of our fifteen lawmakers but tried successfully to keep their names hidden at the proceedings against the companies. "We have nothing to show," a spokesman said, "that they knew that the contributions were from an illegal source."

IF THAT IS SO, the Justice Department needs some better investigators. A lobbyist for one of the lawmaking companies, now retired, is ready to explain the process: "They would send the check," he said, "and I would invite a Congressman to lunch and hand him the contribution." I am confident that a jury would not believe a Congressman were he to swear that he thought a lobbyist's campaign contribution was out of his own pocket and not on his client's account.

Not are shipping companies and Congressmen the only lawbreakers. According to Robert M. Morgenthau, until recently U.S. Attorney for New York, "foreign secret accounts, . . . to an ever-increasing extent, are now being used by persons holding positions of responsibility and power in the business and financial world to cheat on taxes, to trade in securities in violation of our securities laws, to trade illegally in gold, to perpetrate corporate and other frauds, and to hide the fruits of other white-collar crimes."

Mr. Morgenthau is particularly bitter about the role of U.S. banks in this process.

In the Bahamas alone, he says, 21 branches have been opened or authorized, "far beyond the apparent needs of the tourist trade and the local economy." Opposition to legislation to close loopholes is led by banks whose foreign branches "provide secret numbered accounts to customers who . . . are United States citizens intent on violating United States law."

What Mr. Morgenthau is now saying is

neither more nor less than what a National Crime Commission report said three years ago.

"White-collar crime pervades American society causing enormous harm. The cost of such white-collar crimes as tax and stock fraud, embezzlement, price-fixing, food and drug and antitrust violations runs into billions of dollars. . . . Aside from its dollar cost, white-collar crime damages the nation's social and economic institutions and affects the moral climate of our society . . . tending to erode the moral base of the law and gives other kinds of offenders an opportunity to rationalize their crimes."

As examples of the cost of such crime, the Report said that fraudulent and

deceptive practices in the home repair and improvement field came to between \$500 million and \$1 billion annually. Taxable income to the amount of between \$25 billion and \$40 billion is not reported to the federal government annually. How much muscle the \$10 billion tax on this income could give to foster slum clearance or urban renewal, job training and clean air!

SUCH ABUSES, OF COURSE, continue because of public indifference. Congress is always sensitive to the voter's priorities, especially in election years. If it tolerates white-collar crime, it is because we approve. Our national conscience clings to a different kind of crime, crime which

we hope to restrain by no-knock searches and preventive detention.

It would however be unfortunate, to quote Mr. Morgenthau for the last time, if the war on crime were to be viewed "as solely a war on the crimes of the poor and underprivileged, for there is no faster way of dissipating respect for law and order than creating the impression that the law is only enforced as to certain groups of persons and that others can commit crimes with impunity."

"It is a deplorable fact that in the past, we have tended to treat more sympathetically the businessman guilty of tax fraud or the broker guilty of stock fraud than the poor man guilty of auto theft or hijacking a truck."

THE BLACK VOICE

Viewing the New Haven verdict

BY REV. LAWRENCE E. LUCAS

The trial of Black Panther Lonnie McLucas (no relation—I haven't got the "Mc") had for several weeks occupied much of our nation's press. The outcome of that trial, I think, came as a surprise to many.

This is not a rebash of the gory details of the entire mess which you already know or think you know so well. What I would like to do is simply observe two possible implications of the trial's conclusion. They are not the only ones.

McLucas was found guilty of conspiring to commit murder. This obviously was not the most serious of the charges leveled against him. There is a possibility that he might still face a murder charge connected with the entire incident, unless there is some working belief in double jeopardy.

ONE MAY SEE A VERY optimistic implication. One of the defense counsels said: ". . . it was a fair verdict, a vindication of the American jury system." Many are already expressing the view that the New Haven trial puts the lie to the belief that the American courts are hardly the place where a black man or especially a black revolutionist is going to find justice. They are hoping that this will eliminate or lessen the resentment blacks feel concerning the vindictive police and court treatment they have experienced.

These sincerely believe that the verdict should help to preserve black confidence in the American legal system.

There is another way of observing this verdict that may be less optimistic and far more cautious. It is based on the idea that

one case or one instance doesn't constitute a system. Certainly, the outcome of the case was encouraging. But to suggest that this one case is reflective of the system and that all is well in the courts vis-a-vis black people (and many whites) is something else.

Black people are skeptical about how one safely chosen and bright Negro in a school (Catholic and otherwise) of 500 or more renders a school or institution integrated and immune from criticism.

How a few more black faces on television—in white stereotyped roles—merits the industry a gold star and is an infallible indication of the "tremendous gains of Negroes in the area of employment and what great strides the country is making." How so many companies are getting their showcase "Nigger" as a symbol of liberality and a ticket for further exclusion.

MANY WOULD PREFER to wait awhile before seeing any implications in the New Haven verdict. There are already a number of cases in the trial stage whose results will prove very interesting. Not the least of these is the trial of the so-called Panther 21 or 13 in New York City. In fact, much connection has been made between the alleged events of the two cases.

It must be remembered that a great deal of publicity and interest had been aroused over the McLucas case. One can surely speculate as to what the results would have been if the trial had not been so publicized. What charges, if any, will occur in the handling of the many more unknown cases that daily occur?

It may be that all the New Haven verdict may indicate is that blacks can expect fair treatment in court only when eyes are upon the scene.

We hope and trust not.

FROM THE OTHER SIDE

'Panhandle' pastor visits old haunts

BY ALVIN F. KLOTZ

Occasionally I return to one of my old haunts. Most Protestant groups from ministers returning to former parishes, something I assume that we share with Roman Catholic priests. At least one ought not return to perform ministerial functions unless it is by agreement with the present pastor. But an infrequent visit is okay. At least, that's what I keep telling myself.

Recently I was visiting in the upper Texas panhandle. For six years, in the early fifties, I was an honest-to-goodness country pastor in this area. The country has many things to commend it. People are friendly and for all of the urbanizing that has happened to the community in the past 15 years, much of that friendliness is maintained. It has taken me a little time to get accustomed to the fact that nearly everyone I meet on the highway waves at me. I was once accustomed to it, but the throng and press of life east of the Mississippi has made me forget that this kind of friendliness exists.

WE CAME TO THE panhandle in 1949. The area had just had a fantastic series of wheat crops, and the economy was booming. But the time of prosperity was short-lived. The folly of dependence on one basic crop became increasingly evident with repeated failures in the fifties. I remember counseling with more than one farmer about the course of his future in agriculture. The net result was the development of deep well irrigation projects. Since the land was extremely level, it lent itself beautifully to watering by artificial means. Now there are innumerable wells and the consequent possibility of more diversified agriculture. Milo maize, a sorghum type crop with massive heads of grain, is now one of the principal crops.

The economy took a further boost in

the mid-fifties, just as I moved away, in fact, with the discovery of a large oil and gas deposit in the area. Many of the members of the parish I had served were fortunate in sharing in this bonanza. Many of them have had to get used to oil royalty checks each month in fairly significant amounts. Quite a different picture from the days of repeated crop failure that was my experience here.

Of course, the real question is one of what this does to persons who came through the dust bowl days of the thirties and the later ups and downs of the economy to their present good fortune. Really, they are a very unspoiled lot and have remained the very down-to-earth people that I knew earlier.

THE CHURCH IS CHANGING here, though, just as it is in other areas of the country. Once rigidly white Anglo-Saxon and Protestant, the religious community is showing signs of ferment. While there is no black population, the area is challenged by a strong influx of Mexican Americans. The Roman Catholic parish, which was getting a very cautious start in my years here, has grown to a flourishing situation. This has not been easy since religious prejudice here has been as strong as the ethnic pressures in some communities.

One of the potent influences for change will undoubtedly be the emerging group of youth. They are the fourth generation, actually, since the area was that recently settled. Most of the first generation are now some, or at best are very aged. The second generation remained very conservative, probably because of their first-hand acquaintance with the hardships of taming the great expanses. Many of the third generation went off to college and experienced some freeing in the process.

The fourth generation is already emerging as a perplexing challenge to the elders. A large share of them are college educated and view the conservatism of the past with something akin to disdain. So one of America's frontiers can look to an interesting future!



"YOUR WIFE THINKS YOU MAY HAVE A PROBLEM, MR. JENKINS."

Pornography Report—what it recommends

BY JOHN MAHER

WASHINGTON—Three blocks away from a downtown District of Columbia street where a number of "skin shops" purvey a plethora of sex-oriented books, magazines and movies, the President's Commission on Obscenity and Pornography published its recommendations for a nationwide sex education effort and for legislation on the sale of sexually explicit materials.

The majority report, supported by 12 of the commission's 18 members was released at a news conference at the Federal Building. It was severely criticized, however, in a minority report

by a Jesuit priest, a Catholic lawyer and a Methodist minister, all members of the commission. Eleven commissioners signed a variety of separate statements filed with the majority report. Two commission members called for lifting all obscenity prohibitions.

RABBI IRVING LEHRMAN, a commission member from Miami Beach, said the commission studies were too short and recommended taking no action on them now. He said a new commission should be established to undertake an in-depth analysis for at least five years.

Provided for by Congress in 1967, the

18-man commission, after a two-year study costing \$2 million, recommended: —"That federal, state, and local legislation should not seek to interfere with the right of adults who wish to do so to read, obtain or view explicit sexual materials."

—"Legislative regulations upon the sale of materials to young persons who do not have the consent of their parents..."

—"Legislation to protect persons from having sexual materials thrust upon them without their consent through the mails or through open public display..."

—"That federal, state and local legislation prohibiting the sale, exhibition, or distribution of sexual materials to consenting adults should be repealed."

The commission recommendations on prohibiting sale or commercial display to young persons of sexually explicit material were restricted to pictorial material. The commission said an attempt to define prohibited textual materials for young persons with the same degree of specificity as pictorial materials would not be advisable.

Besides its recommendations concerning legislation dealing with sexually explicit materials, the commission recommended "that a massive sex education effort be launched."

This effort, the commission said, should be aimed at contributing to "healthy attitudes and orientations to sexual relationships so as to provide a sound foundation for our society's basic institutions of marriage and family."

—"It should be aimed at achieving an acceptance of sex as a normal and natural part of life and of oneself as a sexual being."

—"It should not aim for orthodoxy; rather it should be designed to allow for a pluralism of values."

—"It should be based on facts and encompass not only biological and physiological information but also social, psychological and religious information."

FOR THE SEX EDUCATION effort, the commission recommended special attention to the training "of those who will have central places in the legitimate communication channels—parents, country, yet so much was left undone."

But as an Egyptian peasant once said to me: "Before Nasser, men treated us like dogs, and, indeed, we thought of ourselves as dogs. He said to us: 'My brothers, rise up on your own feet. Lift your heads. You are men.' Nasser gave us hope and pride, and that is more important than gold in the pocket."

WHAT OF THE FUTURE? Only time will tell what will be the outcome of the power struggle that is sure to take place. The prospect of peace in the Middle East is surely dim now. Nasser was the only Arab leader who commanded enough respect to dare to enter peace talks with Israel. And now he is gone.

It would indeed be tragic if his recent moderate policy were to be changed. Nasser's death finds the Soviet Union firmly entrenched in Egypt with a tremendous military investment. It is not clear whether anyone will be able to control that Russian presence the way Nasser did. Fortunately, atheistic communism and Islam are incompatible, and religion so dominates Arab life that it certainly cannot be replaced in a matter of years.

Nasser's passing will be mourned throughout Arab lands. The eyes of the world are on Cairo and the developments yet to take place there.

teachers, physicians, clergy, social services workers, etc."

The effort, the commission said, should be aimed at all segments of society, adults as well as children and adolescents, with differentiation so that individuals receive content appropriate to their age, sex and circumstances.

The effort would require the cooperation of private and public organizations at local, regional and national levels with appropriate funding, the commission said.

At the news conference, Dean William B. Lockhart of the University of Minnesota Law School, chairman of the commission, made public an 882-page volume containing the 622-page majority report and 252 pages of separate statements by commission members.

Strongest dissent from the majority report came from Father Morton A. Hill, S.J., president of Morality in Media, Inc., of New York City; Dr. W. C. Link, a Methodist minister of Nashville, Tenn.; and Charles H. Keating Jr., a Cincinnati, Ohio, lawyer who is a Catholic layman and founder of the anti-pornographic Citizens for Decent Literature.

The three called the majority report "a Magna Carta for the pornography" and charged that it was "slanted and biased in favor of protecting the business of obscenity and pornography which the commission was mandated by the Congress to regulate."

They maintained that the majority report "is a shoddy piece of scholarship that will be quoted ad nauseam by cultural polluters and their attorneys within society."

THEIR DISSENT included a critique of the commission's behavioral research and of its legal findings as well as a detailed analysis of obscenity case law. They recommended a new definition or test for obscenity and federal, state and local laws to control dissemination of pornography.

Keating also published separately a dissent in which he charged that the "runaway commission" had produced a majority report whose recommendations were "shocking and anarchistic."

At the news conference, Lockhart strongly defended the commission report, stating his own views and supporting both against charges made by Keating and Father Hill.

Lockhart—an elder of the First Christian Church, Minneapolis, Minn., and a teacher in the church's Sunday school, said at least two thirds of the

commissioners had concurred in all the commission's recommendations and that 16 commissioners concurred in the sex education recommendation.

Denying that he entered the study with permissive views or, that he "brainwashed" the commissioners, Lockhart told newsmen: "You'll find that the commissioners are strong, hard-headed people..."

"As to the charge that I have permissive views, I believe that I have been considered by many in the constitutional law field... as middle-of-the-road to conservative," he said. "The material the Commission studied was 'personally offensive' to him."

Lockhart said that at the time of his appointment to the commission his view was that there should be control over the sale of sexually explicit material to adults. "I changed my views on adult control in the face of overwhelming evidence" found by the commission, he said.

The majority report said: "Extensive empirical investigation, both by the commission and by others, provides no evidence that exposure to or use of explicit sexual materials play a significant role in the causation of social or individual harms such as crime, delinquency, sexual or nonsexual deviancy or severe emotional disturbances."

"Empirical investigation thus supports the opinion of a substantial majority of persons professionally engaged in the treatment of deviancy, delinquency and antisocial behavior that exposure to sexually explicit materials has no harmful causal role in these areas."

FATHER HILL, speaking after Lockhart at the news conference, said many studies had shown that there is a connection between exposure to sexually explicit materials and antisocial behavior, but that this had not been brought out in the majority report.

The dissent of Father Hill, Dr. Link and Keating cited a critique of the commission's behavioral research by Dr. Victor B. Cline, University of Utah psychologist and specialist in social science research methodology and statistics.

Dr. Cline found the commission guilty of "manipulation of statistics" and flawed reporting of data. He said that any law student or other reader of the legal panel report "will find data which have been systematically marshalled to favor one point of view. Key data giving opposing evidence are excluded."

Earlier, at a House postal subcommittee hearing, Cline testified that the conclusions of the commission were an "Alice in Wonderland type of distortion of the actual evidence" against pornography.

Lockhart admitted at the news conference that during one study, 36 percent of convicted sex offenders questioned said pornographic materials had had an effect on them. He said no weight had been given to the responses because they were "self-serving."

He said the "best test of this research is whether it will stand the test of critical scrutiny by scientists."

Keating, the only President Nixon appointee on the commission, said that if Nixon had appointed all the members, the commission would have produced different results.

Denying that he had been consulted by anyone in the Johnson administration on the makeup of the commission or that either the Johnson or Nixon administrations had exerted pressure on the commission, Lockhart said: "I knew whatever we recommended would become involved in politics. I think everyone in government has to be his own conscience in this area."

In Salt Lake City, after the report was made public, Vice President Spiro T. Agnew denounced it and said: "Its views do not represent the thinking of the Nixon administration. This commission was not named by President Nixon... As long as Richard Nixon is President, Main Street is not going to turn into Smut Alley."

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NASSER

BY DONALD L. MAGNETTI, S.J.

(Editor's Note: Father Magnetti, who holds a doctorate in Near Eastern Studies from the Johns Hopkins University and has worked in the Middle East for several years, now teaches in New York. Here he highlights and analyzes the career of the late Egyptian president.)

President Gamal Abdel Nasser died only two days after he had brought together in Cairo King Hussein of Jordan and Yasser Arafat, head of the PFLP (Popular Front for the Liberation of Palestine).

As many as 15,000 persons may have been killed and wounded in Jordan. Nasser was involved in trying to end the carnage when fatally stricken by a heart attack.

History might call the 52-year-old Egyptian president a demagogue—perhaps he was one—but history cannot say that Nasser did not live his whole life for his people.

Politically, he may have been a child, but he tried to grow up. Indeed, to the Egyptian man in the street, Nasser was looked upon more as an older brother than as a father.

EIGHTEEN YEARS AGO, Mohammed Naguib, Nasser, Anwar Sadat and other young officers led the revolt that sent the corrupt government of King Farouk into exile. Within two years, it was clear that Naguib's government was floundering, and the 36-year-old Nasser took over the reins.

In his book "The Philosophy of Revolution," Nasser wrote of his thoughts in those early days. He said he considered himself inept and unfit to lead the country but there was no one else. He wrote that he distrusted and could not understand politics and politicians.

This, in fact, may have been responsible for his failures and his successes.

At first glance, his failures far outnumbered his successes. Nasser's speeches and actions brought about two devastating wars with Israel within 11 years. Thousands died in those wars, and not one inch of Palestinian territory was regained.

His death sees Israel in control of Gaza and all of Sinai, and the Suez Canal closed. Yet in 1967, when he sought to resign after the humiliating defeat of the Six-day War, Egyptians rioted in the streets until he agreed to remain in the office of president.

WHAT TYPE OF MAN was he? He could be cordial and charming in personal conversation, yet vitriolic in public speeches. He prided himself on his perfect English, which he studied for at least an hour every day. He could be both hurt and amused by the severe criticism of the Western press.

The Arab poor loved him, but like educated generally thought of him with contempt. He was not highly educated, but he saw the importance of education and it is now possible for every Egyptian child to go to school.

He courted the West, yet did not hesitate to turn to the East for help when he felt the West, still considered his country and his people as things to be played with and bargained for. Although he turned to the East, in a way, he controlled the East.

Egypt today is by no means a Russian satellite. If anything, Russia has been used. Soviet advisers and technicians do not mix with Egyptian society, and the communist party is still outlawed in the country.

Gamal Nasser was an Arab—proud of his culture, his history and his religion. He was an Egyptian—convinced that his country must take the initiative in the Arab world.

History will probably remember him as a failure. He alone could begin to unite the Arab world but he did not. Much could have been accomplished for his people.



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KNOW YOUR FAITH

Teaching people about Christ

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

One of my happiest experiences in religious education was a year of discussions about the Bible with four Catholic couples in a small midwestern town. We began with a

reading of the Acts of the Apostles. The discussion following their private study of Acts was enthusiastic and lively. Although all were graduates of Catholic high school or college none had ever read through the Acts of the Apostles. They found in Acts a kind of book they did not suspect was in the Bible.

The next book I suggested was the Gospel of Mark. I asked them to sit down and read Mark's brief Gospel from beginning to end—something none of them had ever done even in college scripture courses. When we gathered for our meeting, in contrast to the

enthusiasm of the previous week's discussion on Acts, they were embarrassingly silent. A few polite remarks were made, but none seemed eager to get into a serious discussion of the Gospel and the whole atmosphere was tense.

Finally I asked what the problem was. I asked why after last week's exciting discussion they were so quiet and embarrassed about discussing Mark's Gospel. After more moments of tense silence one of the women finally said, "Father, after reading Mark I don't like Jesus anymore!" Others nodded that they shared similar feelings.

SO I QUESTIONED them further. "Why don't you like Jesus after reading the Gospel of Mark? What did you learn that has changed your feelings?" Several reasons were quickly expressed. One of the men said he was surprised and shocked to read that Jesus really became angry and used very strong language. The women

were more disturbed by the fact that Mark tells of Jesus speaking with prostitutes. All of them found Jesus' apparent coolness toward Mary disconcerting. On the whole they found reading Mark's Gospel a troubling experience.

We discussed this quite openly. It gradually became clear that they had become comfortable with an idea of Jesus that was much more middle-class, white American, than that portrayed by Mark. They also admitted that they were much more comfortable thinking of Jesus as God than as man. When pressed, they admitted that they never honestly took seriously the fact that Jesus was fully human, with ordinary human feelings and experiences. They found it hard to think of Jesus experiencing temptation as other men are tempted. It was difficult to grasp that He really did suffer and die, even though they professed this in the Creed. And they doubted that He made mistakes or had to study in order to learn.

I suggested that we next read the Gospel of Luke in the same way and discuss it. The discussion this session was much more relaxed.

Luke, they found, portrayed Jesus in a gentler fashion than Mark did. We then went on to read and discuss other selections from various parts of the Scriptures, and gradually learned much more about the personality and work of Jesus of Nazareth.

I HAVE SPENT TIME recalling this experience because it illustrates how persons can be taught an orthodox Catholic doctrine, in this case the Incarnation, and still not appreciate concretely what it implies. The adults in my discussion group were good Catholics, intelligent and well educated in Catholic schools. They firmly believed in the Incarnation, the fact that the Son of God became man for our salvation. However, they were embarrassed at Mark's account of just how human Jesus is.

During many centuries, for a variety of reasons rooted in complex historical circumstances, Catholic religious education tended to stress so strongly the divinity of Jesus, that His humanness was often not given proper emphasis. Religious education texts today attempt to present a better balance.

Without denying or "watering down" the doctrine of Jesus' divinity, that He is truly God, they recognize the traditional, biblical insight that it is precisely through His humanity that His divinity is revealed. The richness and depth of God's love are made visible and tangible in the gentle yet strong

compassion of Jesus for His fellow man.

THE MORE RECENT religion texts or "catechisms" try to help young Catholics as well as Catholic adults come into contact with Jesus as presented in the Gospels, a man like us in everything except sin. The Gospels show us a man who could cry at the death of a friend and tremble with fear in His bravest moments, a man whose courage and strength were clothed in a gentle tenderness that attracted even the anxious. He struggled with temptations and grappled to make the right decisions. He was a man of penetrating insight and deep emotion, a teacher who attracted others because of the strong, gentle manner in which He spoke with authority. His understanding and compassion were so deep and sensitive that they called up the best in those he loved. His honesty was respected even by His enemies.

His powers of forgiveness were as strong as His hatred of sin and hypocrisy. He knew fear, anxiety and doubt as well as courage and confidence. As Pilate stated, He is "the man." No one Gospel, not all the Gospels together, can fully portray the humanness of Jesus. But one and all proclaim that in Him, a man like us, can be seen the graciousness of God. Jesus Himself says that really to see Him is to see the Father, and that no one comes to the Father except through Him, a man more fully human than any of us, His brothers.

DISCUSSION QUESTIONS:

1. Is it easier for you to think of Jesus as God than as man? Why?
2. How will a fuller understanding of the humanness of Jesus help us understand the Gospels better?



Even without a formal study of the life of Christ, a young child can be drawn by prayer to His gentle tenderness which attracts even those who are anxious during tribulations. (NC Photo by Robert Hirschfeld.)

Who is Christ?

BY FR. CARL J. PETER

The disciples of Jesus acknowledge one Lord, one Faith, and one Baptism. This has never implied, however, that they have but one Christology. Indeed, from the very earliest days, as the New Testament bears witness, there has been a variety of ways of understanding the words, deeds, and role of Jesus Christ.

The Synoptic Gospels, for example, do not unequivocally assert that He existed prior to His human conception in the Virgin Mary. But for the Gospel of John (17:5), the opposite is true. There Jesus prays to His Father, with whom He says He existed before the world came to be. What the first three Gospels do not speak of explicitly, the fourth does. There is no contradiction between the silence regarding the preexistence of Jesus on the one hand and its clear assertion on the other. But one can hardly fail to note a difference in the way Jesus is presented for our understanding and belief in these various accounts dealing with Him.

ANOTHER ILLUSTRATION of pluralism in Christology within the unity of the one Christian Faith is found in Saint Paul's portrayal of Jesus as the second Adam (Romans 5:14). This locates the redemptive activity of the Lord in a particular context, one the rest of the New Testament would not supply by itself. Conversely, Jesus is frequently described in the Gospels as using the title Son of Man to refer to Himself. This designates His unpretentious style of life (Mark 10:45), the power of forgiveness He exercises while yet on earth (Mark 2:10), and His future role of Judge (Mt. 25:31-46).

But with Saint Paul things are somewhat different. He too believes that Jesus will come again as the Lord, before whom all must appear to render an account of their works. But it is not of the Son of Man that he speaks in this sense and on the other hand he is by his own admission very little concerned with the life of Jesus prior to the crucifixion and resurrection (2 Cor. 5:16).

There are, in short, many titles used to describe Jesus in the New Testament. Each gives rise to its own kind of mental image or picture of the One so designated. It is the same Jesus in all but His presentation differs notably from one to the other. Because the Faith of the New Testament in and about Jesus is one, some assessments of His Person are clearly excluded by it (e.g., that He is simply another teacher of the Law or a prophet not differing in a basic and fundamental way from any other). But an attempt to understand further who it is that this one faith is directed toward, who is believed in it, and what is believed about Him—that is a Christology and in the New Testament there are many of these.

FOR HIS FOLLOWERS now as well, believing involves a confession of Jesus Christ, the same yesterday, today, and forever. But as with other ages (the Schools of Antioch and Alexandria in the fifth century are good examples), this one too must bring its own distinctive

contribution to efforts to understand who it is that calls for such an absolute faith commitment.

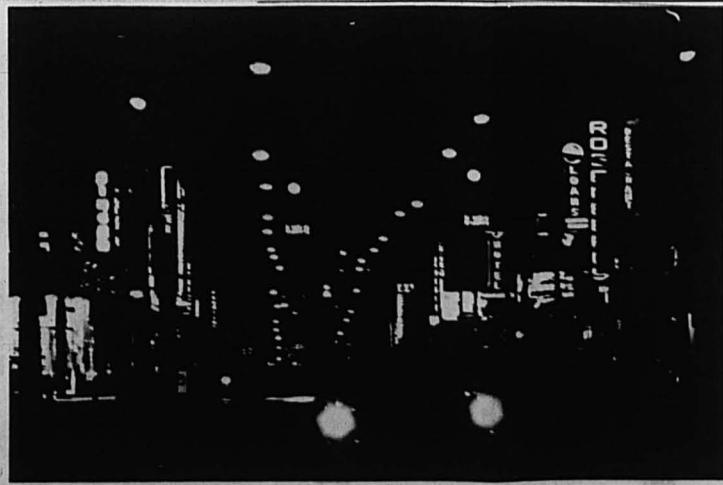
In this regard, one of the most remarkable things, humanly speaking, about Jesus Christ is man's inability to domesticate Him. He has a way of breaking out of any finite category constructed to pin Him down once and for all. Contemporary biblical scholarship has shown what sort of history one ought not to look for in the Gospels. But it has also confirmed the existence of a Jesus who called men and women to a new life of service to others in the love of the Triune God and who rested His claim to their discipleship in a confident call to faith in His lordship over human existence.

Who do men say the Son of Man is? Each generation of Christians must answer in its own way, but in the one faith that He of whom they ask will ever transcend their efforts to categorize Him definitively. Whether men realize it or not, in this life one question underlies all others: "What or Who is God?" The believing Christian sees this question transposed ever again into another: "Who is Jesus Christ?"

Faith establishes an identity between the answers to these questions (leaving room, however, for a true humanity in Jesus as well as the divinity with His Father and Spirit): Christology in every generation is an attempt to make that identity speak eloquently to Christian and non-Christian alike for the good of all men.

DISCUSSION QUESTIONS:

1. What do the Gospels say about the existence of Jesus Christ? How do the Gospels agree and differ on Jesus' existence?
2. How would you answer the question, "Who is God?"



Out of the patterns of traditional beliefs, trailing down the ages, like late-night city lights, the contemporary Christian must fashion his own personal understanding of Christ's Divinity. (NC Photo by Frank Hoy.)

QUESTION BOX

Girl creates an 'ecumenical mess'

BY MSGR. R. T. BOSLER

Q. Please write in your paper telling Mom and Dad to let me out of jail. I am a little Jewish girl. I did something wrong. My chum likewise. We know better. We went to a Lutheran church. They were going up for Holy Communion. We did likewise. Dad's bookkeeper saw us.

He took us home and told Dad. I got a spanking. Mom took my Star of David off of me, called me a traitor. I can't see TV or listen to a radio for one month—can't talk on the phone. Have to stay in the yard.



Mom's housekeeper is a Catholic and takes the Catholic paper. So she said: "Write to the Father, see what he says." I'm going to run away from home—then no temple on Holy Days. Bet you won't write this in the paper.

A: How much you bet? Not much, I guess, for you are obviously quite young or the bookkeeper wouldn't have taken you home. But you are old enough to have gotten yourself into quite an ecumenical mess. I sympathize with your parents, but I think they are making a mistake in reacting the way they are. You meant no harm by what you did.

You are too young yet to understand what religion means in the lives of those who are sincere believers. The religious faith of your parents is what gives meaning to their lives; it is the support of their morals and cultural values; it may very well be what they hold most important in life, even though by their actions and by what they say they do not show it. They know, what you cannot possibly appreciate yet, how difficult it is for a minority group to preserve its identity. They have struggled to preserve their identity as Jews and they don't want you to lose what cost them so much.

Tell them now that you understand better why they were disturbed and maybe they'll let you out of "jail" sooner. And tell them "the father" says that by their severe reaction to what you did they are turning you against religion and giving the impression they are insecure in their own belief.

Q. Is it an accepted practice now, with the new ways, to give Communion to non-Catholic parents of brides and grooms, also to non-Catholic parents of first communicants, and if so, why?

A. No, the practice is not yet accepted. But to be honest, I must admit that there are priests and many faithful who think the Eucharist should be shared on these special occasions which do promote unity.

Even under present law, the Church does permit Protestants to receive the sacraments in certain special circumstances. The Secretariat for Promoting Christian Unity in 1967 issued a directory on ecumenical practice which included instructions on sharing the

sacraments with the separated brethren other than the Orthodox. It stated clearly that since the celebration of the sacraments implies oneness in faith, worship and life of the community, "where the unity of sacramental faith is deficient, the participation of the separated brethren with Catholics, especially in the sacraments of the Eucharist, Penance and Anointing of the Sick is forbidden."

"Nevertheless," the directory adds, "since the sacraments are both signs of unity and sources of grace, the Church can for adequate reasons allow access to those sacraments to a separated brother. This may be permitted in danger of death or in urgent need (during persecution, in prisons) if the separated brother has no access to a minister of his own communion and spontaneously asks a Catholic priest for the sacraments—so long as he declares a faith in these sacraments in harmony with that of the Church and is rightly disposed. In other cases the judge of this urgent necessity must be the diocesan bishop or the episcopal conference."

In the light of this, I think that an individual bishop or an episcopal conference could in specific cases permit a non-Catholic parent at the first Communion of his Catholic child or at the wedding Mass of his son or daughter to receive Holy Communion, provided he or she professed a belief in the Eucharist in harmony with that of the Catholic Church. I do not think that any individual parish priest has the right to make such a decision.

Q. Did Martin Luther die in the state of grace? I heard he died a Catholic again.

A. Luther never thought of himself as anything other than a Catholic. He came to the conclusion that the Pope had left the Catholic Church, and far as we know, held fast to that conviction until he died.

Though we may disagree with his conclusions, we have no reason to doubt Luther's sincerity and that he dedicated himself to the truth as he saw it with a tenacity and a courage rarely equaled in history. Whether he died in the state of grace, God alone knows, but if he didn't, most of us mediocre, timid Christians had better begin to fear and tremble.

SCRIPTURE TODAY

Golden Rule comes from Old Testament

BY FR. WALTER M. ABBOTT, S.J.

The letter from James, someone has said, is "the book of Wisdom of the New Testament." We call it a letter, and it has been considered from early Christian times as a "catholic epistle," that is, a letter for general or universal circulation. However, it is really not a letter at all. It is, like the Old Testament Book of Wisdom, a little treatise on ethics.

I like an expression I read somewhere, that the epistle of James is "the first Christian examination of conscience," but it is only fair to note how Jewish the little book is. Note the many references to "the Law," and quotations from the Old Testament, including the Golden Rule, "Love your neighbor as yourself" (2:8). I have often found that Christians are surprised to learn that the Golden Rule comes from the Old Testament and was not an original contribution of Jesus.

FROM TIME TO TIME some scholars have argued that the letter from James is really a Jewish text which some Christian lightly touched up to make it a document of the Church. It has been pointed

out that there are only three explicitly Christian references in the book: 1:1, with mention of "the Lord Jesus Christ," 2:1, referring to "our Lord Jesus Christ, the Lord of glory," and 5:14, referring to "the church elders." The reference to Job near the end of the book (5:11) has inclined some to think that the author perhaps had the development of that Old Testament book in mind, as well as the Book of Wisdom, and therefore this little book of the New Testament may be an example of very early Christian preaching on Old Testament texts.

Some of those who hold that the letter from James is not the oldest of the New Testament epistles but among the last to be written have tried to show that it is full of allusions to Christ's teaching as set forth in the Synoptic Gospels. They claim that words and phrases which most scholars see as echoes of Old Testament passages are really taken from various parts of the books that make up what we call the New Testament.

Of course, if the letter from James was not written about the middle of the first century, but towards the end, one would expect a more highly developed Christology. In a very real sense, the whole argument about the Christology of James centers around the interpretation of verses 16-18 in the very first chapter,

which speak about "every good gift" coming down from "God, the Creator of the heavenly lights," who "brought us into being through the word of truth, so that we should occupy first place among all his creatures."

When I read those verses, I take them to be a reference to what is described in the first part of the Book of Genesis at the beginning of the Old Testament. Those who think the letter from James is a late first-century book (and still more those who think it was written in the second or third century) see in those verses much more than a reference to man's creation. They see the New Testament doctrine of redemption and its consequences for our spiritual life.

IF YOU SEE THOSE verses containing an allusion to the resurrection of Christ, you will very likely then suddenly see the whole first chapter, with its urging that we consider trials and testing as sources of joy, an expression of the eschatological certainty which is based upon the resurrection of Jesus. You will very likely end up concluding that the Christology of James is a wisdom Christology in which Christ is the one who has gone through suffering to glory and made it possible for us to do likewise. You will then have seen in the letter of James practically the full flowering of Christology that can be seen in the letter of Paul.

Take a look at almost any part of Paul's letters, however, and I think you will agree with me that the letter from James simply does not have that full, ardent concentration on Christ which is so characteristic of the other New Testament letters. Those who think that it does have worked too hard to find it so; where they think they have found it they have really created it. I think it makes much more sense to see the letter from James as the work of a very early Christian Bishop, a Jew writing for his Jewish Christian brethren and keeping the style of the only Scriptures that existed then, the books of the Old Testament.

WHAT STANDS OUT FOR me is his preoccupation with prayer, the experience of a life of prayer, the efficacy of prayer. He was obviously a pastor in tune with the daily spiritual life and needs of his people. He was very much aware that his primary troubles, he mentions trials and temptations, fights and quarrels (chapter 4), and he urges "patient endurance under suffering" (5:10).

The references are not just generic. It can be argued, from the letter's several references to rich and poor, that James was intervening to defend the rights of the poor who were being oppressed, not by shopkeepers but by men with really big business investments—importers, landowners, industrialists of the day, and what might be called international men. This, I think, is what the letter from James is really all about.

DISCUSSION QUESTIONS:

1. What are the three explicitly Christian references in the Book of James? Why are they referred to as "Christian?"
2. Why is it thought that the Book of James was written during the first century?



In the column below, Father Joseph Champlin indicates that the new Baptism rite—pictured above in an RNS photo—could appropriately be carried out at the Sunday Mass.

WORSHIP AND THE WORLD

Baptism during Sunday Mass

BY FR. JOSEPH M. CHAMPLIN

Father Donald Krebs graduated from Notre Dame in the early fifties, studied at the seminary in St. Paul and serves now as a priest of the Crookston, Minn., diocese.

Pastor of St. Joseph's Church in Middle River, he shepherds a tiny flock and leads them at worship in the handsome church with its excellent pipe organ. An active member of the diocesan liturgy and music commission, Father Krebs, like many of today's priests, feels a need for constant, personal updating in theology. This pushes him to spend several weeks during the summer at St. John's in Collegeville studying Sacred Scripture, liturgy and other related subjects.

These refresher courses help. When this pastor returns to his rural parish, he finds himself more aware of current developments and in a better position to introduce the latest liturgical reforms—like baptizing within Mass.

The revised rite for infant baptism suggests: "On Sunday, baptism may be celebrated even during Mass, so that the entire community may be present and the necessary relationship between baptism and eucharist may be clearly seen, but this should not be done too often." (Number 9).

THIS SIMPLY CARRIES to a logical conclusion the notion that baptism is basically a service of initiation, a welcoming of child (or adult) into the Christian community, into the Church. The introduction to Christian Initiation reiterates the thought with these words: "In the actual celebration, the people of God (represented not only by the parents, godparents and relatives, but also, as far as possible, by friends, neighbors, and some members of the local church) should take an active part. Thus they will show their common faith

and express their joy as the newly baptized are received into the community of the Church." (Article 7).

There are not a great number of baptisms at St. Joseph's, perhaps a dozen each year. This makes it possible to baptize every infant (with the exception of cases where parents, especially the mother, might be embarrassed) within the context of a Sunday Eucharist. The reaction to this innovation, begun after the Palm Sunday implementation date, seems very positive. Parents naturally enjoy "showing off" the gift of life they have received and their signing of this child at the rite of welcome in particular impresses those in the congregation. Parishioners likewise appear to accept favorably the new procedure. They sing up something of a storm for the occasion and their response to various prayers makes it clear this celebration is a community event.

THE REFORMED RITUAL reminds us that "the faith in which the children are baptized is not the private possession of the individual family, but is the common treasure of the whole Church of Christ." (Number 4). We see this truth acted out, as it were, immediately before the baptism proper when celebrant and congregation assent to the profession of faith. The priest says: "This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord." And lend their support to his words with an "Amen." Father Krebs finds his parishioners understand well the significance of this part of the ceremony and truly do express their faith with a strong, united "Amen."

In our contemporary concern about time, one might worry over the added moments required to include baptism at Mass. The fear is unfounded. At St. Joseph's a eucharistic liturgy which incorporates within it this rite of Christian initiation lasts but five minutes longer than the regular Sunday service. The celebrant there

observes directives in the official text which outline that combined rite.

According to these guidelines, the reception of children replaces the greeting and penitential rite; a liturgy of the Word with reading, homily, general intercessions, but no Creed follows the opening prayer; the celebration of baptism itself begins at the prayer of exorcism and continues through to, but excluding, the concluding rite; the celebrant resumes Mass at the preparation of gifts and, for the final blessing, may use one of the solemn baptismal benedictions.

THE MINNESOTA PASTOR, after several experiences with baptism at Mass, stopped providing companion booklets for the congregation. He found that these pamphlets, far from facilitating the people's understanding of the ceremony, actually interfered with parishioners' participation in the celebration. Their noses were buried in the books, their eyes fixed on the printed page instead of upon the living event before them. He found that a brief explanation, a few words of prompting elicited much better responses. Father Krebs believes that the service itself does the explaining; the ritual, in his view, should be so designed that it is self-explanatory.

That thinking rests on a solid foundation. The council Fathers decreed that the reformed liturgical rites should be "short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation." (Article 34).

DISCUSSION QUESTIONS:

1. What does the revised rite of Baptism say about baptism during Sunday Mass?
2. What does the revised rite of Baptism say about the faith-relationship of the newly baptized child to the rest of the Christian community?

WHAT DIFFERENCE DOES JESUS MAKE?

What is the point?

BY FRANK SHEED

I was talking to several hundred first and second year boys and girls from the Catholic high schools of a town whose name is irrelevant. I put a question mark on obeying the law of the Church, is there any point in going to Mass?

We talked back and forth for 40 minutes, but they could not think of any. They had all lived through eight years in the parochial schools and a year or so in high school, but not one of them could think of anything gained by going to Mass, or anything lost by staying away. And they were honestly trying. They and I were having a real conversation. They were a friendly group, obviously preferring me to whatever class I was keeping them from; even the boy who called what went on at the altar a lot of flummery bore no ill will to me personally. Some of the group had a devotion to the Mass, but they were no more able than the rest to say what point there might be in it. Nobody mentioned Christ till I did. Nobody mentioned Communion either. They knew that you can receive it outside Mass, just as you can go to Mass without receiving it; yet I thought its non-mention odd. It was the Mass they were interested in—but from one angle only: why did they have to go on Sunday? There was not much profit in discussing that, I felt, till they saw some point in going at all. So to that I applied myself.

THE APOSTLES' CREED says that Christ is in heaven sitting at the right hand of the Father, and I asked what he is DOING there—sitting is not much of an occupation. The Epistle to the Hebrews says in Chapter 9 that he entered Heaven "on our behalf," which means that he is doing something there FOR US. What is it? From most there was no effort at an answer; what could it possibly matter? In some there was a feeling out for the answer but no more. In no audience young or old has anyone ever quoted the phrase of the seventh chapter of that same Epistle: "He lives on to make intercession for us."

In heaven Christ offers himself—once slain, now forever living—to God the Father that men individually may receive the Redemption he won for our race. At Mass the same Christ (through the priest

he empowers) offers the same self (really present by the Consecration) to the same heavenly Father, for the same purpose. The Mass is Calvary as Christ now offers it to his Father; and we are given the privilege of joining with Christ in the offering.

The response to this of the group was of two sorts. Those with a devotion to the Mass were glad, it made the Mass so much more than a "commemorative meal" (surely the most heart-cooling phrase ever invented by cool-hearted men for this ultimate co-operation between Christ and men). But most, I think, were wholly unmoved, and for a reason of horrifying simplicity: Christ Our Lord is no longer sufficiently real to them.

HE IS A NAME, A WORD, an echo from long past. Redemption is hardly even a word, just ten letters. They do not deny Christ, but he is not alive to them. Life as they are involved in it presses in on them inescapably: from Christ they feel no pressure. Life attracts them, frightens them, delights them. Christ has it in him to attract and frighten and delight, as all the Christian centuries have shown; the lives of individuals and of whole societies have been changed by him, but only when he is known. Too often he is "learned" as one item in a religious syllabus, the pupil getting him as part of a package deal—Christ, his teachings, commands, Church, sacraments—offered as a whole, and increasingly in our day rejected as a whole.

I said at the beginning that the name of the town is irrelevant. It would be rude to say that its name is Legion; but certainly I have had roughly the same experience all over the English speaking world, in halls and under the open sky, talking with Catholics and Protestants and interfaith groups. The religious fact of the moment is what we may call the fading or dimming of Christ in men who sincerely believe in him. Christ is not denied but not much adverted to, not seen as living, present, functioning here and now, not seen as making any noticeable difference. After a talk I gave in Madras, the CATHOLIC WEEKLY there called this fading "Sheed's Disease"—as it might be Parkinson's—because I had isolated and diagnosed it.

What the Christ who actually was has to give to our own exploding social and ecclesial order is the subject of these columns.

KNOW YOUR FAITH

KEY GAMES SLATED

Favorites emerge in football races

INDIANAPOLIS—Key games in the Cadet and "56" Football League involving

Final plans mapped for Youth Week

Final plans for the Archdiocese observance of Youth Week (Oct. 25 to November 1) were announced this week by CVO officials. Theme will be a quotation from President Kennedy: "Peace cannot exist in a world half armed and hungry."

St. Rita's Church will be the site for the opening Mass at 9:30 a.m. Sunday, Oct. 25, followed by the Communion Breakfast.

On that evening a Junior CVO dance will be held from 7:30 to 10:30 p.m. at Msgr. Downey Council Knights of Columbus, U.S. 31 South at Thompson Rd. Music will be provided by "The Reformation." Admission is \$1.25.

The Cadet Hobby Show will be scheduled on Monday, Oct. 26, from 6:30 to 9:30 p.m. in the Little Flower parish gymnasium, 13th and Bosart Ave. Parish entrants may set up their displays after 5 p.m. Sunday. Baked goods may be brought Monday from 10 a.m. to noon. Contest judging will take place from 2 to 4:30 p.m. Awards will be announced at 8:30 p.m. Admission is free.

Highlight of the Youth Week observance is the Junior CVO Awards Banquet, to be held Wednesday, Oct. 28, at Secunia Memorial High School. The banquet will feature the presentation of the St. John Bosco Medals to outstanding adult youth leaders and the winner of the CVO of the Year Award.

Our Lady of Lourdes parish will host the Junior Baking Contest and closing dance on Sunday, Nov. 1. Baked goods may be brought to the hall from 11:30 a.m. to 2 p.m., with judging scheduled from 2 to 5 p.m. Awards will be announced at 7:30 p.m. and followed by the dance.

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SCORES

SCHEDULE FOR SUNDAY, OCT. 11
"56" League

DIVISION 1—All Saints vs. St. Monica at Max Bahr, 12:30 p.m.; St. Michael vs. St. Gabriel at St. Michael, 1:00 p.m.; St. Thomas vs. St. Malachi at Brownwood H.S., 12:30 p.m.; St. Luke vs. St. Christopher at St. Christopher, 1:00 p.m.

DIVISION 2—Our Lady of Lourdes vs. St. Catherine at Msgr. Downey No. 1, 12:30 p.m.; St. Bernard vs. St. Roch at Msgr. Downey No. 2, 12:30 p.m.; St. Mary vs. St. Joseph at St. Joseph, 1:00 p.m.

DIVISION 3—St. Andrew vs. St. Michael at CVO No. 2, 3:45 p.m.; St. Lawrence vs. St. Lawrence, 3:30 p.m.; St. Andrew vs. Mount Carmel at Mount Carmel, 3:30 p.m.; St. Peter vs. St. Matthew at CVO No. 1, 12:30 p.m.

DIVISION 4—St. Simon vs. Our Lady of Lourdes at St. Simon, 12:30 p.m.; St. Jude vs. Holy Name at St. Jude, 1:00 p.m.; St. Philip Neri at Creston Jr. High, 1:00 p.m.; Little Flower, bye.

DIVISION 5—St. Rita vs. St. Michael at CVO No. 2, 3:45 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.

DIVISION 6—St. Rita vs. Holy Name at CVO No. 1, 12:30 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.

DIVISION 7—St. Rita vs. Holy Name at CVO No. 1, 12:30 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.

DIVISION 8—St. Rita vs. Holy Name at CVO No. 1, 12:30 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.

DIVISION 9—St. Rita vs. Holy Name at CVO No. 1, 12:30 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.

DIVISION 10—St. Rita vs. Holy Name at CVO No. 1, 12:30 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.

DIVISION 11—St. Rita vs. Holy Name at CVO No. 1, 12:30 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.

DIVISION 12—St. Rita vs. Holy Name at CVO No. 1, 12:30 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.

DIVISION 13—St. Rita vs. Holy Name at CVO No. 1, 12:30 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.

DIVISION 14—St. Rita vs. Holy Name at CVO No. 1, 12:30 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.

DIVISION 15—St. Rita vs. Holy Name at CVO No. 1, 12:30 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.

DIVISION 16—St. Rita vs. Holy Name at CVO No. 1, 12:30 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.

DIVISION 17—St. Rita vs. Holy Name at CVO No. 1, 12:30 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.

DIVISION 18—St. Rita vs. Holy Name at CVO No. 1, 12:30 p.m.; St. Rita vs. St. Rita, 3:30 p.m.; St. Ann vs. St. Ann, 3:30 p.m.; St. James vs. St. James, 3:30 p.m.



COLLEGE COUNSELOR—Father Edward J. O'Brien, S.J., assistant to the president of Xavier University, Cincinnati, will be available for college counseling from 2 to 4 p.m. Sunday, Oct. 18, in the Southeast Room of the Indiana War Memorial Building, Indianapolis. Sponsored annually by the Xavier Dads Club, the event is open to high school juniors and seniors and their parents at no charge.

CYO NOTES

Entry blanks for the annual Junior CVO-Criterion Quiz Contest will be mailed this week from the CVO office. Deadline for return is November 6. The contest, which uses materials from pages of The Criterion, will begin November 29 or December 6.

Deadline for entries in the Junior CVO Baking Contest, the traditional closing activity for the Youth Week observance, is October 29. The event will be held November 1 at Our Lady of Lourdes parish.

Information on the six CVO-sponsored basketball leagues are also in the hands of parish youth leaders. Entries for all leagues are due October 30.

Junior Kickball League action is to be completed by next week, followed by playoffs. Cadet B League play is finished and Cadet A play will be concluded by October 16.

Bishops launch fund drive

(Continued from Page 1)
parochial schools. He said the "community school" concept referred to "is not a Catholic school."

Asked why the campaign was being conducted by a national body instead of by local groups, Bishop Dempsey said that the drive is part of the Church's movement "toward providing help nationally."

Problems, he said, are becoming increasingly difficult to solve "locally" anymore. He added that "when there is a problem in one corner of the country, it usually affects people throughout the country."

He also commented that "Catholics are just beginning to understand their strength as a national group."

A request will be made, Bishop Dempsey said, for a national committee to assist in setting campaign priorities and goals. "Hopefully," he said, "it will work with the poor without promoting our own moral ethic on them."

BISHOP DEMPSEY, who has succeeded for 28 years with the poor in inner city

Chicago, said the campaign is a commitment by Catholics to "break the hellish circle of poverty."

"The vision and hearing of all this nation's people can no longer be clouded or dimmed with propositions based on suppositions of what we think would be good for the poor. It is the poor who are not ill-disposed so much as they are misinformed or informed."

Bishop Dempsey said the campaign "is to be a feeding of facts and a dispelling of myths about the poor and their wants to the majority of persons in our society who are not ill-disposed so much as they are misinformed or informed."

The self-help funds, he pointed out, will be used to organize the poor economically and politically with their own communities. In addition, they will go to helping the poor to "move and assimilate themselves" into the mainstream of American society.

Among suggested projects that funds could be used for included non-profit housing corporations, community nurseries, capital for industrial

development and job training and placement programs; monies for day-care centers, care for the aged, and rehabilitation from drug addiction.

Top priority, the bishop said, will go to those projects "not presently funded through other institutions or agencies" or those in need of more money that isn't presently available.

THE CAMPAIGN, Bishop Dempsey pointed out, "is not intended to relieve the government of its responsibilities to the poor anymore than it is meant to replace or duplicate existing welfare or charities programs. One of the intended effects is to spur the government to faster action and progress on alleviating what should be the major concern of our time."

Bishop Dempsey said that of funds collected, "one dollar out of every \$4 raised" may be retained in the diocese in which it is collected to aid the poor in helping themselves.

"Three dollars out of every \$4 will go to the national office for disbursement to areas and programs where the need is greatest."

Providence High Several women set style show to attend parley from Archdiocese and card party

CLARKSVILLE, Ind.—The Providence High School Student Theatre will open its theatre season with a three week-end run of "The Diary of Anne Frank."

The tragic story of the Jewish family forced into hiding during World War II will open in the Providence "Little Theatre" on Thursday, Oct. 22. It will be presented in stylized, intimate theatre setting, under the direction of Raymond Day.

Occupying a converted classroom, the "Little Theatre" was first used last fall for nine performances of "The Glass Menagerie." Other productions this year will include a musical and a series of one-act plays for the student body.

Two classes in applied theatre are conducted daily in the

MINNEAPOLIS—Several representatives from the Archdiocese of Indianapolis will have roles at the 50th Jubilee National Council of Catholic Women here October 12-16.

Mrs. Russell M. Wilson, of Clinton, will complete a four-year term as national director from the Province of Indianapolis. She will be succeeded by Mrs. J. R. Miller, of Thornton, as the representative for the five Hoosier dioceses.

Miss Edith Tighe, of New Albany, will serve as a discussion leader for the National Commission session on October 15. She is chairman of the International Affairs Commission of the Archdiocese of Catholic Women.

ACCW President, Mrs. Louis J. Kosman, of Indianapolis, will serve as a member of the convention elections committee.

College Night set at Secunia Tuesday, Oct. 20

INDIANAPOLIS—Catholic high school juniors Schulte Mothers Club, Thursday, and seniors, and their parents, Oct. 15, at the school. Schulte mothers and students will serve as models.

Mrs. Richard Cronin and Mrs. Secunia Memorial High School, John Haley are co-chairmen. The 5000 Nowland Ave. public is invited.

Dance slated in Richmond

RICHMOND, Ind.—The Holy Family Women's Club will sponsor a fall dance, "Mexican Fiesta," on Saturday, Oct. 17, in separate sessions during the parish hall. Rita Morris and her orchestra will play from 9 p.m. until midnight.

Cochairmen are Mrs. Richard Jeffers and Mrs. Calvin Secunia. Tickets are available from the ticket chairman, Mrs. George Rosser or from any club member. Tickets are \$3 a couple. The public is invited.

"During this week 30 years ago, President Franklin D. Roosevelt issued a letter to Most Rev. Nuncio Giovanni D'Ercole, O.F.M., of El Paso, that 'only a spiritual awakening can save the world.'"

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TIC TACKER

For whom the chimes toll

BY PAUL G. FOX

A new clock and Westminster-type chimes will be installed in the tower of ST. MICHAEL'S CHURCH, Cannelton, a long-time landmark which overlooks the Ohio River in the Perry County community.

An inspection of the needed repairs to the clock resulted in an engineer's recommendation to replace it.

FATHER JOHN BANKOWSKI, St. Michael's pastor, told the Cannelton City Council recently that the parish would purchase a new clock, but asked the Council to purchase the chimes and the mechanism to run them.

Tentative approval for the project was given by the Council to the tune of about \$2,000. The additional funds needed (about \$700) will hopefully be provided by civic-minded individuals and groups there.

So it appears that St. Michael's, and Cannelton, will soon have its clock restored—with chimes.

MASS SCHEDULE FOR FESTIVAL PATRONS—FATHER LAWRENCE MORAN, pastor of ST. JOSEPH'S PARISH, Rockville, and IMMACULATE CONCEPTION MISSION, Montezuma, reports that the week-end Mass schedules there will be revised to accommodate visitors to the Parke County Covered Bridge Festival. The two-week event annually draws nearly 250,000 persons to the area. Masses at St. Joseph's on Saturdays, October 10 and 17, will be at 5:15, 7 and 8:30 p.m. and on Sundays, October 11 and 18, at 8 and 11 a.m. In addition, a 9:30 a.m. Mass will be offered at the Montezuma mission on both Sundays. The expanded schedule should allow Catholic visitors to fulfill their Mass obligation conveniently.

VOTE AGAINST CLASS SUSPENSION—Students and faculty at the University of Notre Dame and nearby St. Mary's College last week voted to turn down a proposed November election recess by a wide

margin in a referendum. The proposal, which would have suspended classes between October 24 and November 4 with makeup sessions later in the semester, lost by a vote of 382 to 61 cast by the combined faculties and 3,200 to 1,027 by the combined student bodies. The percentage of eligible faculty members voting was 52 per cent, and 47 per cent of the students. Purpose of the proposal was to release students to campaign for candidates of their choice.

MARIAN STUDENTS IN GUATEMALA—One of the more interesting experiences of area students studying abroad this past summer involved eight MARIAN COLLEGE students and their instructor in Guatemala. For several weeks this summer SISTER MARY EDGAR MEYER, O.S.F., Spanish department chairman, and the eight were guests of the Universidad Rafael Landivar, a Jesuit institution near Guatemala City.

The university allowed the students to attend any classes they chose for audit, focusing on courses dealing with culture, literature and history. Each student lived in the home of a Guatemalan family.

The students, all girls, spent considerable time touring and in some phase of local social action work. One of their projects was to establish a planned teaching program for the Sociedad Protectora del Nino, which cares for 81 children between the ages of two and six daily.

Sister Mary Edgar served as coordinator for the students, meeting with them in the evenings to share the day's experiences and helping them arrange tour plans. She also found time for research on a critical analysis of the Guatemalan short story—gathering stories and anthologies—and helping nuns at the Colegio de la Asuncion, a college prep school for girls, to perfect their English.

Nine or 10 Guatemalan students will spend six or seven weeks at Marian College this fall and winter, expected to arrive in mid-November.

Pornography report rapped

(Continued from Page 1)
exposure to pornographic materials leads to anti-social behavior.
"Acknowledging this disagreement, one must still conclude that a common sense view of the matter suggests that, at least in some cases, such exposure is a causal factor in anti-social acts," he said. "Certainly, lacking conclusive evidence to the contrary, society would be ill-advised to act on any other assumption."

The cardinal stressed that commercialized pornography, which

exploits for monetary gain morbid attitudes towards a "sacred area of human life," does have a "debasing influence on individual and social attitudes towards sexuality."

He charged that pornography and obscenity de-personalize and cheapen sexuality and complicate the task of the individual who is seeking personal maturity.

"JUST AS SOCIETY is now acting to combat pollution of the physical environment," said Cardinal Dearden, "so it must take steps to prevent the moral and cultural pollution caused by obscenity."

Noting the distinction made in the report between the effects of pornography on children and adults, he agreed that society has a "most serious" obligation to create stringent safeguards for the young.

But he termed "unrealistic" the report's call for relaxation of obscenity laws affecting adults, asking, "What protection is to be provided the adult who, not wishing to be exposed to pornographic materials himself, may yet be victimized by anti-social acts of someone who has been so exposed?"

"What safeguards are people to have from the potentially debasing impact of pornography on social mores and attitudes towards sexuality?"

"Acknowledging that the question of legislation to safeguard families against 'pandering appeals' of smut peddlers is

Cemeteries

(Continued from Page 1)
promotion, or send salaried canvassing door to door, as do many of the secular and for-profit cemeteries. But, Callinan emphasizes, families can save themselves grief and financial worry by knowing what to expect and by making plans when they are not upset and pushed by the need to act immediately.

MOREOVER, THEY WILL be appraised of cemetery regulations regarding such things as monuments and markers. Flush, or ground level, markers are now a requirement in most cemeteries. They permit the scenic expanse and uncluttered view that is the "new look." But, more important, they make for easier, less expensive maintenance. Moving around the traditional upright markers in a time-consuming chore and a headache to cemetery supervisors whose biggest problem is still the hiring and keeping of maintenance personnel. The association has an inventory of about \$50,000 in equipment and an average of 20 maintenance employees working under Edward Ahau, superintendent of grounds.

Even without the edict on flush markers, the sometimes grand monuments of another era are rarely erected even on large family plots where they are still permitted. More modest markers are used and not many families bother to place or provide for elaborate plantings. The annual Decoration Day visit is still observed by many families but the flowers that once were an integral part of the holiday have become relatively insignificant.

And the dead? They lie even more peacefully, undisturbed as they are by the trampling of loved ones who live in a age when visiting the cemetery is no longer considered a gesture of love or remembrance. (By B.H.A.)

Parochialism

(Continued from Page 1)
a legitimate legislative concern," the court said.

DISCUSSING THE second part of the Schemp-Allen test, the court said parochialism does not give the state any new powers or nonpublic schools any new duties.

Nonpublic schools "have long been subject to state inspection and control over nonsectarian aspects of their existence," the court said. It cited 12 state laws with which nonpublic schools must comply—teacher certification, building and safety standards, attendance reports, courses of study and others.

The court said the administration of parochialism would not involve "any unnecessary or excessive government entanglement" in religion and thus "the primary effect of this legislation neither advances nor inhibits religion."

The last paragraph of the court's opinion made it clear that it would not rule on the validity of submission to the people of an amendment of our constitution or of "of construction or application of any such future amendment."

It was an obvious reference to a constitutional amendment that would prohibit any form of public aid to nonpublic schools which will be on the Nov. 3 ballot.

Pope again notes authority attacks

VATICAN CITY—Addressing an international group of Benedictine abbots here, Pope Paul once again warned of attacks against papal authority from those within the Catholic Church, deprecating such activity as "facile and deleterious."

At the same time, Pope Paul extolled the delegation of abbots for safeguarding the elements of monastic life, especially its prerogatives and duties, while at the same time endeavoring to harmonize Christian tradition with the renewal asked by Vatican II.

Referring to some fundamental points of Benedictine spirituality, he stressed the authority of the abbot, the Pope said "these virtues are to be stressed more than the vain spilling of facile and deleterious opinions which set out to overthrow authority."

Pope Paul received delegates attending the Congress of Abbots of the Benedictine Federation, as well as observers from other Christian religious attending the Benedictine meeting. One agenda subject was concerned with the problems of ecumenism.

Cursillo set

MOORESVILLE, Ind.—St. Thomas More parish will host Cursillo Nov. 26 Oct. 15 to Oct. 18, marking the first time a cursillo has been moved from Alverna Retreat House into a parish church.

Sixteen candidates from St. Thomas More, along with several candidates from other parishes, are scheduled to make the cursillo.

Rod Hughes will serve as rector and Father Herman Briggeman, pastor, will serve as spiritual director.

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INDIANAPOLIS

Calendar of Events

SATURDAY, OCT. 10
MISCELLANEOUS CARD PARTY at 8 p.m. in St. Ann's school hall, 2839 S. McClure St.

SUNDAY, OCT. 11
THE THIRD ORDER OF MT. CAMEL will meet at 1:30 p.m. at the Carmelite Monastery.

CARD PARTY, sponsored by St. Patrick's Women's Club, in the school hall, 950 Prospect St., at 2 p.m.

FRIDAY, OCT. 16
CARD PARTY and WHITE ELEPHANT SOCIAL at 8 p.m. in St. Thomas Aquinas parish hall, 46th and Illinois.

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secunia High School cafeteria at 5 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph C of C Club rooms, at 8:30 p.m.; St. Christopher, 8:30 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.

*During this week 10 years ago, St. Michael's parish, Charlestown, celebrated its centennial.

State Chief Justice to be speaker

INDIANAPOLIS—Donald H. Walls will discuss Unigov as part Hunter, Chief Justice of the of Marlan's adult lecture series Indiana Supreme Court, will on Urban Government.

He will discuss the duties of the major offices on the November election ballot on Monday, October 12, at 8:15 p.m. in the Marian College Student Activity Center.

His presentation also will include an explanation of the proposed Constitutional Amendment to lengthen the terms of office of Secretary, Treasurer and Auditor of State. On Wednesday, at 8:15 p.m. also in the Student Activity Center, Deputy Mayor John W.

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Anti-obscenity bill passed, 10-3

INDIANAPOLIS—The City-Council Council, with 10-3 vote, passed a controversial new anti-obscenity ordinance this past Monday evening.

The vote was taken after the three-member Public Safety Committee recommended passage. A public hearing on the measure was sponsored by the committee the previous Monday.

A motion to delay action on the ordinance for one month was defeated by the Council by a 7-6 vote.

Councilman William A. Leak, chairman of the Public Safety Committee, told the Council that he thought the proposal was "a good ordinance and enforceable. It's time for this Council to stand up and be counted," he said.

Council members who voted against the ordinance included Beurt R. DeVass, Rozelle Boyd and Donald McPherson.

Aimed primarily at halting the forthcoming stage production of "Hair," scheduled to open October 19 at the Circle Theatre, it is not known whether the ordinance will be effective.

Leak said he thought the production could be stopped, but the City Corporation Counsel Harold H. Kohlmyer, Jr., indicated that the ordinance "probably would not halt production of the musical."

*During this week 30 years ago, Bishop Joseph E. Ritter urged the people of the Indianapolis Diocese to give to the Community Fund drive, describing it as a "deserving and praiseworthy cause."

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The Social Action Committee of the Priests' Association presents a Workshop on THE CONSCIENTIOUS OBJECTOR

Saturday, Oct. 17, 1:30 p.m.
Cathedral High School
14th and N. Meridian St.
Indianapolis

Speakers:
Dr. Gordon Zahn
Ed Sherman
Fr. Dan Berrigan (tape)

7 p.m. session
OPEN TO PUBLIC

Catholics and Conscientious Objection

IN PHILIPPINES

Bishop, 20 priests, nun have 'hats in the ring'

BY GENARO V. ONG, JR.

MANILA—At a time when the candidacy of Catholic priests for political office has caused controversy in the United States, a Catholic bishop, about 20 priests and at least one nun are among the 2,450 candidates for seats in the Philippine constitutional convention next June.

Their names appear in the list compiled by the Commission on Elections, charged with preparing for the election of delegates Nov. 10.

Bishop Manuel Salvador, 45, of the Palo diocese is listed as a candidate in the fourth district of Cebu, his native province.

AMONG THE PRIEST candidates is Jesuit Father Pacifico A. Ortiz, 56, who resigned his post as president of Ateneo de Manila University to run in the second district of Rizal province, which includes Quezon City. Father Ortiz was the personal chaplain of the late President Manuel L. Quezon and is a former regent of the Ateneo law school.

The nun is Sacred Heart Sister Sonia S. Aldeguer, 34, a lawyer and dean of (secretarial and office management) at the Lyceum of the Philippines, a secular university here. She belongs to a politically prominent family in Iloilo province, where she is running for one of the two seats in the fifth district.

A total of 320 delegates will be elected Nov. 10 to represent the country's 110 congressional

districts at the constitutional convention—the first to be held since the present constitution was drafted in 1934, when the Philippines was still a dependency of the United States.

The present constitution, closely patterned after that of the United States, was carried over after the Philippines became independent in 1946.

Whether or not priests should run for seats in the convention and participate in the writing of the new constitution has been discussed in the local press.

THE OBJECTION commonly brought up against having priests as candidates is that they have a "built-in advantage" over other candidates in a country where 84 percent of the people are Catholics. Some fears were expressed that the convention might be dominated by clerics.

Last April, Cardinal Rufino J. Santos of Manila, categorically denied that the bishops of the Philippines were planning to field priest candidates in the coming election of delegates. He did not rule out the possibility, however, that individual priests would run on their own.

At a meeting of the Philippine Bishops' Conference in Baguio City last July, Bishop Mariano G. Gaviola, secretary general of the bishops' conference, told newsmen the bishops felt "priests should really not be running as candidates [for the constitutional convention], but we cannot help but recognize their rights as citizens of the country."

"Our advice is that they should exercise utmost prudence," Bishop Gaviola said.



MARIAN ALUMNI OFFICERS—New officers of the Marian College Alumni Association met recently on the campus to plan activities for the current 1970-71 college year. Elected by fellow alumni throughout the nation, and all from Indianapolis, are (from left): Thomas E. Ego, president; Leonora Adam, second vice president; Mrs. James Roussel, secretary; and Ronald Strange, first vice president. Strange automatically will assume the presidency next year.



CARD PARTY AT CATHEDRAL—"Around the World" is the theme of the Card Party to be sponsored by the Cathedral High School Mothers Club, to be held Thursday, Oct. 22, in the high school auditorium. Mrs. Robert Shirley, above center, is general chairman, assisted by Mrs. Hugh G. Baker, co-chairman. Also shown are Mrs. John Leahy, left, door prize chairman, and Mrs. James Schroeder, ticket chairman. Tickets are available from Mothers Club members or at the door. Blind tallies will be accepted.

Remember them in your prayers

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PEARL C. DAUNHAUER, 57, St. Michael's, Oct. 3. Son of Mrs. Edith Dauner of Cannelton; brother of Carl Daunhauser of Cannelton.

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JOHN T. KANE, 82, St. Joan of Arc, Oct. 1. Husband of Jessie M.; father of John R. Paul J. Robert E. and Joseph T. Kane and Mrs. Thomas Conny brother of Catherine Jobst.

MADDALENA T. MILLER, 76, St. Patrick's, Oct. 1. Wife of Martin L. Sr., mother of Martin L. Jr. and Robert Miller. Vivian Hittie, Rosemary Newton, Shirley Pettit and Virginia Neuge, sister of Herman Kober.

MARGARET L. HOLZWORTH, 51, St. John's, Oct. 2. Wife of Albert T.; sister of John, Martin, David, William, Joseph and Hanna Holzworth.

MARGARET E. FERGUSON, 57, St. Catherine's, Oct. 3. Mother of Joseph E. Ferguson; sister of Ralph Watson and Mrs. James Davis.

CLARENCE A. KIDWELL, 74, St. Joseph's, Oct. 3. Son of Mr. and Mrs. J. Smith.

Little Flower, Oct. 3. Husband of Ida; father of Ronald Kidwell and Rosemary Eaton brother of Arnold, Preston and Arthur Kidwell.

FRANZ MAYER, 62, St. Roch's, Oct. 3. Husband of Brigitta; brother of Franziska Mayer, Maria Kaufman and Carol Schurr.

ELIZABETH REED WALKER, 51, St. Joseph's, Oct. 3. Mother of John Walker, sister of Nancy R. Vickers and Reed S. Waterfield.

GERTRUDE RUSSELL, 90, Little Sisters of the Poor Chapel, Oct. 5. A sister survives.

CARDOLYN M. OHOLOROGG, 79, St. Barnabas, Oct. 5. Mother of Walter J., Edward, Robert and William Oholorogg. Rosemary Krieshauser, Catherine Janowitz, Rita Clements and Ruth Bailey, sister of William and Frank Osterman, Adel Bettic, Cecilia Mooge, and Rose Gore.

CHARLES J. SCHULER, 87, St. Francis, Sept. 30. Father of Robert C. Schuler of Royal Oak, Mich., and Norman (Dutch) Schuler of Henryville. Three brothers also survive.

TERRE HAUTE
JAMES R. LYON, 87, St. Joseph's, Oct. 5.

FRIEDA C. TERHOFST, 70, St. Joseph's, Oct. 6. Sister of Helen Hirschman, of Terre Haute and Ann Lind of Russell Point, Mo.

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VIEWING WITH ARNOLD

'Angel Levine' unique film

BY JAMES W. ARNOLD



Suddenly amid the despair and the raucous cynicism appears a serious film of faith. "The Angel Levine," which belongs in an increasingly rare category with "Pawnee," "Cool Hand Luke," "The Heart Is a Lonely Hunter" and even "Midnight Cowboy" as an effort to understand and elevate human suffering.

The film is probably not as good as its predecessors. It is occasionally so indirect as not only to miss its target but to leave many viewers in doubt as to what the target is. At times it is a clumsy marriage between sensitive realism and the "angel film" genre—a movie, most popular in the 1940's, that was usually about an unlikely spirit returning to perform one last good deed, and generally settled on an artistic level somewhere between "Carrousel" and "Angels in the Outfield."

But when "Levine" is good it knocks you right through the ceiling, and once or twice that is a reasonable reason for any theatrical evening.

THIS UNLIKELY ANGEL is a Jewish Negro hoodlum (played in an impressive range of moods by Harry Belafonte), who comes back to help an aged and suffering Jewish tailor (Zero Mostel), a religious man whose long line of major troubles have put him on the edge of despair.

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LIVING ROSARY AT K OF C The traditional outdoor Living Rosary, sponsored by Msgr. Downey Council Knights of Columbus, Indianapolis, was held last Sunday afternoon on the Council grounds. Members of the Council and their families participated in the religious service, dedicated to the sick and deceased members of the Council. Father Harold L. Kneuev,

Council chaplain, is shown above with (from left) Sir Knight Virgil Rohngan, George W. Carico, Joseph A. Kiefer, Jr. (partially hidden), Stephen Papesh and Robert J. Cook. Also participating was the Msgr. Downey Choral Group, directed by Joseph Rathz.

Marian announces theatre season

INDIANAPOLIS—Marian College's theatre season, opening Friday, Oct. 24, with "Celebration," under the direction of drama instructor plays and musicals including a Jack O'Hara, the musical will be repeat of last season's highly repeated next evening successful "Celebration," the "Celebration" is a ritual battle story of a drug addict and one presentation from the "theatre of the absurd."

St. Pius X sets anniversary ball

INDIANAPOLIS—The George Nicoloff Orchestra will play for the "Crystal Ball" noting the fifteenth anniversary of St. Pius an intense, realistic look at a dress event, will be held at St. Pius X K of C on Friday, Oct. 23, beginning at 9 p.m. Tickets are \$5 a couple.

Mrs. William Sondermann and Mrs. Joseph Lafontaine are co-chairmen of the dance experience includes work as a committee. Other committee members are: Mrs. Paul plus experience in radio and collages, decorations; Mrs. television as an announcer, Leonard Delephant, tickets and writer and television personality. Mrs. Fletcher Preuss, publicity. Currently, he is a member of the

resident company of the Black Curtain Dinner Theater.

The Jeanette McDonald and Nelson Eddy era will "live" again February 26, 27 and 28 on the near westside campus when Johnson directs students in the contemporary spoof on operettas, "Little Mary Sunshine." The play was written by Rick Besoyan.

From the 1930's the scene will go further back in time March 26, 27 and 28 with "Miles Gloriosus" by Plautus. Under O'Hara's direction, nimble witted slaves manipulate their masters, a braggart soldier gets his "due," and further disguises, intrigues and complicated counterplots tell a slapstick tale of lovers divided in ancient Rome.

St. Jude Novena to open Oct. 20

INDIANAPOLIS—The annual Solemn Novena to St. Jude, patron of impossible causes, will be held at St. Jude's Church, 5353 McFarland Rd., from Tuesday, Oct. 20, through Wednesday, Oct. 28.

Conducting the 7:30 p.m. nightly services will be Father Matthew R. Brozovic, O.F.M., director of the Seven Dolores Shrine Retreat House, Valparaiso.

Services will consist of Mass, homily and special novena prayers. A solemn closing is scheduled for the concluding night.

A native of Dearborn Heights, Mich., Father Brozovic was ordained in 1956 after theology studies at Cedar Lake, Ind., and West Chicago, Ill. He is a member of the Franciscan Fathers' Custody of the Most Holy Savior and serves as one of four consultants on its administration board.



FR. MATTHEW BROZOVIC, O.F.M.

THE SEASON WILL close May 14, 15 and 16 with two plays each evening, under O'Hara's direction, "The Dumbwaiter" and Samuel Beckett's "Act Without Words." "The Dumbwaiter" by Harold Pinter, can be considered absurd or highly naturalistic. The plot involves two members of a mysterious "organization" who receive their orders from a mechanical dumbwaiter.

All Marian College presentations begin at 8 p.m. in the college auditorium, 3200 Cold Spring Road. Tickets may be purchased in advance or at the door.

Marian College launches alumni fund campaign

INDIANAPOLIS—John Burkert, Jr., and the new officers of the Marian College Alumni Association launched the second annual alumni fund drive on Wednesday in hopes of securing 100 per cent participation by the 3,000 alumni.

Burkert, general chairman of the drive, which has a supporting committee of 50 in Indianapolis alone, explained in a letter, "Our goal this year is total participation by all alumni. In small and relatively young corporations and foundations look at the percentage of alumni participation in considering the awarding of grants."

Last year's drive produced 30 per cent participation, which is considered a very high performance rating by the American Alumni Council.

Proceeds from the annual alumni drive are used to purchase books and equipment for the library, departmental educational aids, and to supplement college operational funds for maintenance and renovation of existing facilities.

HIT DRUG ABUSE

MONROE, N.Y.—Jesuits of the New York Province, nearly 1,300 strong, have launched an all-out war on drug abuse. About 100 members of the Society of Jesus are attending a four-day conference at the Gonzaga Retreat House here to learn more about drug abuse and what they can do to prevent it.

"During this week 10 years ago, Pope John's action setting up a Secretariate for Christian Unity was described by an official of the Holy Office as the 'Magna Carta' in the field of Catholic-Protestant relations."

List of 40 English Martyrs

VATICAN CITY—The 40 Martyrs of England and Wales who will be canonized in St. Peter's Basilica Oct. 25 are:

John Almond, Edmund Arrowsmith, Ambrose Barlow, John Boste, Alexander Briant, Edmund Campion, Margaret Clitherow, Philip Evans, Thomas Garnet, Edmund Jennings;

Richard Gwyn, John Houghton, Philip Howard, John Jones, John Kemble, Luke Kirby, Robert Lawrence, David Lewis, Ann Line, John Lloyd;

Cuthbert Mayne, Henry Morse, Nicholas Owen, John Paine, Polydore Pladen, John Plessington, Richard Reynolds, John Rigby, John Roberts;

Alban Roe, Ralph Sherwin, Robert Southwell, John Southworth, John Stone, John Wall, Henry Walpole, Margaret Ward, Augustine Webster, Swithun Wells, and Eustace White.

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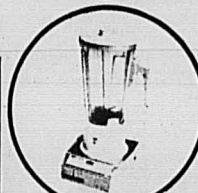
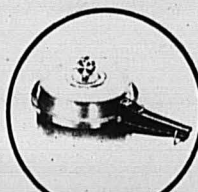
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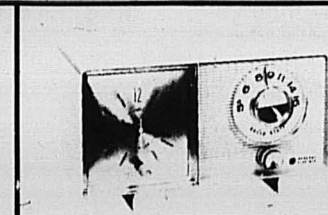
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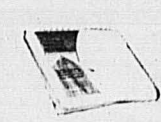
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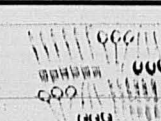
#10 THERMAL BLANKET \$250 deposit required



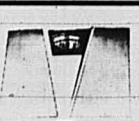
#11 PHOTO ALBUM \$250 deposit required



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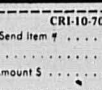
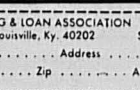
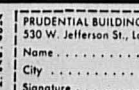
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SS. Peter & Paul Cathedral	5:15 P.M.
Assumption	5:30 P.M.
Holy Angels	7:00 P.M.
Holy Cross	5:15 P.M.
Holy Name	6:30 P.M.
Holy Rosary	5:30 P.M.
Holy Spirit	5:30 P.M.
Holy Trinity	5:30 P.M.
Immaculate Heart	5:30 P.M.
Nativity	7:00 P.M.
Our Lady of Lourdes	5:00 P.M.
Christ The King	5:00 P.M.
Sacred Heart	7:00 P.M.
St. Andrew	5:30 P.M.
St. Ann	7:30 P.M.
St. Anthony	7:00 P.M.
St. Barnabas	7:00 P.M.
St. Catherine	7:00 P.M.
St. Christopher	5:30 P.M.
St. Francis De Sales	5:00 P.M.
St. Gabriel	6:00 P.M.
St. James the Greater	6:30 P.M.
St. Joan of Arc	5:30 P.M.
St. John	5:30 P.M.
St. Joseph	6:30 P.M.
St. Jude	7:30 P.M.
St. Lawrence	5:30 P.M.
St. Luke	5:15 P.M.
St. Mark	5:00 P.M.
St. Mary	5:30 P.M. & 7:30 P.M.
St. Matthew	5:30 P.M.
St. Michael	7:30 P.M.
St. Monica	6:00 P.M.
St. Patrick	5:30 P.M.
St. Philip Neri	5:00 P.M. & 7:30 P.M.
St. Pius X	5:30 P.M. & 7:00 P.M.
St. Rita	5:00 P.M.
St. Roch	6:30 P.M.
St. Simon	7:00 P.M.
St. Theresa	6:00 P.M.
St. Thomas Aquinas	5:30 P.M.

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