

INDIANAPOLIS, INDIANA, SEPTEMBER 15, 1972

OFFICIAL **APPOINTMENTS**

Effective August 18, 1972 Rev. Francis Reeves retired as pastor of St. Mary's parish, St. Mary-of-the-Woods.

Effective September 7, 1972

Rev. Bernard Head appointed pastor of St. Thomas More parish, Mooresville, and retaining his assignment at Marian College.

Rev. Donald Schneider appointed Spiritual Director of the Latin School of Indianapolis, and retaining the position as Director of the Catholic Youth Organization with residence at Holy Cross parish, Indianapolis.

Effective September 12, 1972

Rev. Msgr. James P. Galvin appointed administrator of St. Mary's parish, St. Mary-of-the-Woods, and retaining his position as Chaplain of St. Mary-of-the-Woods College and Acting Director of St. Mary's

Four clergy assignments made

nounced the retirement of Father Francis Reeves, 70, from the pastorate of St. Mary's parish, St. Mary-of-the-Woods Village. He had served as pastor there for 15 years.

Appointed administrator of the parish was Msgr. James P. Galvin, 58, who will retain his positions as chaplain of St. Mary-of-the-Woods College and acting director of St. Mary's Child Center, InFather Bernard Head, theology department chairman at Marian College and chairman of the Archdiocesan Priests' Presbytery and Senate, was named pastor of St. Thomas More parish, Mooresville

He will retain his other positions.

New spiritual director at the Latin
School of Indianapolis is Father Donald
Schneider, Director of the Catholic Youth Organization. He will retain that position and residence at Holy Cross parish In-

Abortion referendum ruled in Michigan

LANSING, Mich. - The Michigan Supreme Court has ruled that a constitutional amendment liberalizing the state's 126-year-old abortion law can be placed on the ballot in the state.

By a 5-2 vote on Sept. 9, the court rejected an appeal against the amendment which asserted the amendment's title did not fulfill certain state requirements.

As a result of the court's decision, Michigan voters will vote on the amendment, which allows a licensed doctor to perform an abortion at the request of a patient if she is not more than 20 weeks pregnant and if the operation is performed in a medical facility licensed by the state department of public health.

Under current law a women can obtain an abortion only if a committee of doctors decides her life would be endangered by giving birth.

THE COURT'S decision followed a ruling on Aug. 29 by the state Board of Canvassers approving the wording of the liberalized abortion amendment. Six private citizens had contended in their appeal to the Supreme Court that the title of the Amendment—"A bill to authorize licensed physicians to perform abor-tions"—did not meet the requirement that one object of every legislative proposal be expressed in its title.

rejected by the court have indicated they will not appeal the Supreme Court's ruling. However, the head of a coalition of groups n opposition to the liberalized amendment

proposal in November," said Dr. Richard Jaynes of Detroit, head of a new group called The Voice of the Unborn. "The humanity of the child is the only issue. Nobody has the right to deprive him of his life-not even his mother," Dr. Jaynes

IF THE COALITION'S proposed campaign fails and the amendment is

That court, in statements ostensibly not

The six individuals whose appeal was decision "can or cannot be followed."

has vowed to fight the proposal. "We'll use every possible means available to us to defeat the abortion

approved, a new law would be established that would supersede any court interpretation of present abortion statutes. A court decision bearing upon Michigan's abortion law recently was given by the state court of appeals.

legally binding because they were "obiter dicta" (not directly related to the issue at hand), said the state no longer could prohibit abortions performed by doctors in hospitals if the patient is less than three months pregnant.

The retired Kalamazoo Circuit Judg

who wrote that decision, Wade Van Valkenburg, had said the court of appeals

adult series at three sites An eight-week series of adult education

RE Department schedules

classes will be sponsored by the Religious Education Department in three Archdiocesan locations this fall, according to an announcement this week

Father Francis Bryan, director of the RE Department, will conduct the classes

St. Francis Hospital cornerstone rite set

BEECH GROVE, Ind. - A cornerstone ceremony for the new St. Francis Hospital Center will be held at 4 p.m. Sunday, Sept.

Blessir 1 of the cornerstone will be given by Archbishop George J. Biskup, Bernard W. Schotters, president of the hospital's advisory board, will deliver the address.

The \$13 million building, adding more than 200 patient beds, is scheduled for completion in 1973. The Center consists of

seven floors and a ground level with a total of over 300,000 square feet.

Invited guests include members of the advisory board, medical board, guild officers, and civic and business leaders.

with the assistance of department per-

Locations and dates for the series are:

Indianapolis, Chatard High School-Sunday evenings from 7 to 10 p.m., starting October 8 and continuing through November 26.

Morris. St. Anthony parish —Monday evenings from 7 to 9:30 p.m., starting October 9 and continuing through November 27.

Terre Haute, Schulte High School-Thursday evenings from 7:30 to 10 p.m., starting October 12 and continuing through December 14 (omitting November 2 and

Entitled "Cornerstone '72", the series will explore what it means to be a Catholic today with special emphasis to demonstrate the continuity between the Church of Vatican II and the Church in which most

Registration for the entire eight-week series will be \$5 per person. Information is available from the Religious Education Department, 131 S. Capitol Ave., Indianapolis, IN 46225. Phone (217) 634-4453.



ST. JOHN'S ALUMNAE REUNION—The annual Reunion Mass and Brunch of the St. John's Academy Alumnae will be held Sunday, Sept. 17. Mass will be offered at 11 a.m. in St. John's followed by the brunch at the Indiana Convention Exposition Center across the street. Shown above checking final

arrangements with Dean Phillips, of the Center staff, are Mrs. Joseph Bauman, standing, general chairman, Mrs. Joseph Doyle, right, and Mrs. Jean Carson. More than 250 alumnae are expected to attend. Hosting the reunion will be the Class of 1942.

SUBDIACONATE DROPPED

Pope reforms minor orders

VATICAN CITY — Pope Paul VI has issued two new decrees that eliminate the order of subdeacon, clarify the role of deacons and reform the Church's discipline for tonsure and the minor orders for priesthood candidates.

The minor orders, now called "ministries" have been opened up to laymen as well as candidates for the priesthood and diaconate, but they are still restricted to men and unavailable to

The two documents, apostolic letters issued in the form of motu proprios (issued on the Pope's own initiatives), are dated Aug. 15, 1972, but were for public release on Sept. 14. The decree on tonsure, minor orders and the subdiaconate is called Ministeria Quaedam and the one on the diaconate is Ad Pascendum.

THEY CONTAIN THE following key reforms, which will go into effect Jan. 1,

Tonsure will be replaced by a "a rite of admission for candidates to the diaconate and to the priesthood." The traditional rite of tonsure, a symbolic cutting of the priesthood candidate's hair, has also signified entrance into the clerical state and incardination (attachment to a diocese or religious order). Incardination and the entrance into the clerical state will be joined to the diaconate by the new

The traditional four minor orders will o longer be called "orders," but inistries." The conferring of these ministries will be called "installation," not rdination." Only two of the ministries will be kept for the whole Church-lector (reader) and acolyte (server at the altar).

—Other ministries, 'such as porter, exorcist and catechist, will be available to particular regions under certain circumstances.

—Laymen may be installed into these ministries. "They are no longer . . . reserved to candidates for the sacrament of Orders," said the document on minor orders. However, these ministries will still be closed to women. "In accordance with the venerable tradition of the Church." the decree stated, "installation in the ministries of lector and acolyte is reserved

The subdiaconate, once called the first 'major orders," will no longer conferred. The principal duties of the subdeacon, reading the scriptures and assisting the priest at the altar, have been taken over by the ministries of lector and

-The commitment to celibacy, once made before receiving the subdiaconate, will be made by all priesthood candidates and all unmarried candidates for the permanent diaconate in a special rite preceding ordination to the diaconate.

SEVERAL OF THE changes will not be new to U.S. Catholics. Last year the U.S. bishops received permission to omit the ordination of porters and exorcists among priesthood candidates; the rite of tonsur was replaced by a ceremony of admission to the clerical state and the rite for or daining lectors and acolytes was revised.

Et tu, Codignola!

ROME—A government proposal to make the study of Latin mandatory in Italy's secondary schools has been branded an "absurdity" that would lead to

an "all-embracing clericalism."

Announcement of the proposal has triggered a national debate, with Christian Democrats on one side and Socialists and left-wing circles on the other.
Socialist Senator Tristano Codignola has

characterized the move as "a cultural and educational absurdity" and would, he said, "lead us into the hands of an all-embracing clericalism and a neo-Facist restoration."

A law introduced 10 years ago made Latin studies optional.

At that time a similar rite for blessing lay acolytes and lectors was instituted.

For over a year dioceses in the U.S. have had permission to appoint laymen or women as "extraordinary ministers" of Communion and to install them in a special liturgical ceremony. This ministry is now a part of the office of acolyte.

The principal function of the lector "reading the word of God (except the Gospel) in the liturgical assembly," has been a common function of laymen and women in the U.S. for several years. Laymen in the U.S. have also been performing other duties of the lector

described in the decree: "He is to direct the singing and participation by the faithful; he is to instruct the faithful for the worthy reception of the sacraments. He can also, insofar as necessary, take care of preparing other faithful who by a tem-porary appointment are to read the Sacred Scripture in liturgical celebrations."

The main purpose of the reform, said Pope Paul, is to adapt present practices "to contemporary needs," relating the Church's ministries and orders to their actual functions. He emphasized that the ministries are functional, and that the ministries are functional, and that they should be exercised once they are

AT WORD OF GOD CONGRESS

Emphasize Scripture role in preaching

BY ROBERT RAIMONTO

WASHINGTON-The need to improve preaching through increased emphasis on cripture was proclaimed by participant of the National Congress on the Word of God here from Sept. 5-7. The biblical theme recurred throughou

the three-day conference at Catholic University and the Shrine of the Immaculate Conception The Congress, here. The Congress, which drew about 800 participants from the States and Canada, was subdivided into eight conferences, each of which issued a Abp. Sheen

The conferences were conducted at Catholic University while homilies and speeches were made and eucharistic celebrations held in the National Shrine during the three days of the congress, an event to revitalize preaching in the Catholic Church. Conference reports were issued on the final day of the congress and became the focal point of a meeting at the congress' conclusion

IN ONE ADDRESS Archbishop Sheen told about 1,500 persons that "it is vain to say people are staying away because they don't like us preaching. They are staying away because we are giving a lot of sociological treatment to it, instead of Christ on his cross." The archbishop said, 'We don't have the passion" needed for Father Barnabas Ahern of the

Gregorian University in Rome, told participants: "We who spread the Word must respond to that Word. There is more

'Samaritan Award' to Bishop Dempsey

NEW YORK — Chicago's "ghetto" bishop who heads the U.S. Catholic Church's national anti-poverty campaign was named to receive the 1972 "Good Samaritan Award' of the National Catholic Development Conference. Auxiliary Bishop Michael R. Dempsey of

Chicago, pastor of a West Side inner city parish and vicar general of the nation's largest archdiocese, was honored for his role in directing the Campaign for Human Development aimed at eliminating the root causes of poverty through self-help

The bishop will receive the award Sept 19 during the NCDC's fifth annual con-vention at the Hotel Americana in New York City.

than just spreading Scripture and listening to it. I mean a faith experience of the preacher that is a total, radical human

In its report the preaching and the (Continued on Page 3)

Marion County schools report enrollment dip

The Catholic Office of Education this week reported a nine per cent drop in elementary school enrollment in Marion County, while the high schools had a drop of less than one per cent.

Five grade schools experienced a slight enrollment increase. Three of the five serve two or more parishes—Holy Cross Central, St. Rita-St. Francis de Sales, and St. Monica. Increases were also noted at St. Bernadette and St. Luke Schools.

TOTAL REGISTRATION figure for the Marion County parish schools was 12,323 down from 13,603 the previous year. Not included are kindergartens and St. Mary's

The four parish-supported high schools in Indianapolis reported enrollment gains or unchanged totals over 1971-72 figures.

Chatard, 802, down from 806; Ritter, 650, up from 638; Roncalli, 658, up from 621; and Scecina Memorial, 724, up from 672.

OTHER HIGH school enrollments are: Cathedral, 546, down from 580; Ladywood-St. Agnes, 476, down from 530; Our Lady of Grace, 240, down from 251; St. Mary, 202, down from 205; Brebeuf, 491, up from 484; and Latin School, 120, down from

Schulte High School, Terre Haute, dropped from 416 students to 383. Our Lady of Providence, Clarksville, decreased from 563 to 533. Shawe Memorial, Madison, remained unchanged at 127; and Immaculate Conception Academy, Oldenburg, dropped to 286 from 300.

Enrollment figures from parish schools outside Indianapolis are as yet not com-pletely reported.

Plans complete for 'Music Day' at St. Thomas

INDIANAPOLIS - Three well-known composers and performers will conduct a Regional Liturgical Music Day Workshop on Saturday, Sept. 16, at St. Thomas Aquinas parish.

Sponsored by the Archdiocesan Liturgical Commission, the North American Liturgy Resources publishing firm and St. Thomas Aquinas parish, the program will feature special sessions on music for children, high school students and the entire parish.

Conducting the workshop will be Joe Wise, of Louisville, Father Carey Landry, of the Lafayette (La.) diocese, and Erich Sylvester, of Cincinnati. The three will combine for a joint concert at 8 p.m. Saturday.

Workshop registration will begin at 9 a.m. Registration fee for all sessions, lunch and concert is \$7. Concert tickets will be \$1.50 for adults and \$1.25 for

SCHEDULE LEAFLETS AVAILABLE

Know Your Faith begins school series next week with new theme author

Five broad areas of contemporary secular and religious experience will b explored in the 1972-73 school year series of KNOW YOUR FAITH. The overall theme, "Looking at Life in the Light of Christ," expresses the series goal: engaging the reader in the vital process of in-

tegrating his life of faith with his changing experience. The first set of articles in the series, Personality and the Christian, will

begin in the September 21 issue of The Criterion and Fr. Weitzel run through the November 3 issue. The remainder of the schedule is:

Community and the Christian-November 10-December 21 The Christian and the World-January 5- Respect Life Week

ebruary 16 Jesus Christ and the Christian-February 28-April 6 God and the Christian-April 13-May 25

Each week there will be a theme article and complementary columns on Scripture, Liturgy and Catechetics.

THE INITIAL THEME writer will be Father Eugene Weitzel, C.S.V. who presently teaches in Springfield, Ill. Father Weitzel has a doctorate in Sacred Theology from Catholic University and a master in Education from DePaul University, Chicago. He is the author-dites of five books and devices much time

University, Chicago. He is the authoreditor of five books and devotes much time to directing Day of Recollection programs for Religious, teen-agers and adults.

Father Weitzel's discussions of Personality and the Christian will be backed by contributions from Father Joseph M. Champlin (Liturgy), Father Carl J. Pfeifer, S.J. (Catechetics), Father Quentin Quesnell (Scripture). Rounding out the pages will be Magr. Bosler's

Question Box and Frank Sheed's essays on Christ and contemporary man.

PREPARED BY NC News Service, KNOW YOUR FAITH is reviewed and approved for doctrinal content by a committee of bishops headed by Bishop John Quinn of the Oklahoma City-Tulsa diocese. It is designed for continuous adult formation in the faith and presently is being used in more than 100 dioceses as an at-home "refresher and updater" course or as a text in adult study programs.

Leaflets giving a capsule version of the principal theme for each week of the school year series are available at The Criterion, Box 174, Indianapolis 46206. For your copy, just send a stamped, selfaddressed envelope.

observances asked by the Archbishop

Archbishop George J. Biskup has encouraged each parish and institution of the Archdiocese to participate in Respect Life Week, Oct. 1-7, a nationwide observance designed to demonstrate the Church's concern for human life and human dignity. In a letter to pastors last week, Archbishop Biskup said, "Let us all pray to God that our efforts in this regard will stem the tide of forces which threaten human life and dignity in our day."

A handbook outlining goals of the observance and suggested programs for its fulfillment has been mailed to each pastor. The liturgical calendar for Respect Life Week includes the following themes: Sunday, Oct. 1—The Sanctity of Life; Oct. 2—The Unborn Child; Oct. 3—The Aged; Oct. 4—The Poor, Oct. 5—Youth; Oct. 6—Peace; and Oct. 7—The Family.

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

More philosophy study urged

WASHINGTON—Seminaries should spend more time studying philosophy, and the courses should be closely related to other studies, according to the U.S. bishops' Committee on Priestly Formation. The statement suggests that philosophy should be taught over six years of seminary education rather than concentrated courses in the first two years of college. The amount of time spent studying philosophy should be increased from the present requirement of 18 semester hours, according to the statement. The statement also suggested that the philosophy program be integrated with other studies and that the philosophy program should be "coordinated in its parts rather than dependent upon random courses." The continuing education of philosophy teachers was also emphasized.

Common baptismal certificate

LONDON—Britain's major Christian churches, including the Catholic Church, agreed on a common baptismal certificate. The certificate simply states that the person has been baptized with water "in the name of the Father, Son and Holy Spirit." It can be used for both adults and children and carries a list of all the churches that accept its validity. Last year the Catholic bishops of England and Wales announced acceptance in prin-ciple of the Baptism in non-Catholic churches whose baptismal rile is recognized as valid "unless there is prudent doubt in a particular case."

Deplores prayer translations

MILWAUKEE—A Carmelite priest who is a linguist for the Vatican says the Church should not translate its Latin prayers into English and other languages. "It doesn't make sense to try to transform Latin into literal translations," said Father Reginald Foster. "Rather, I think new prayers should be written in English which are more reflective of present day activity." Father Foster won a Vatican contest with an essay on the Apollo 11 moon flight—in Latin—and also translated an account of the Muhammed Ali-Joe Frazier fight—into Latin.

'Abortion Kills, Choose Life'

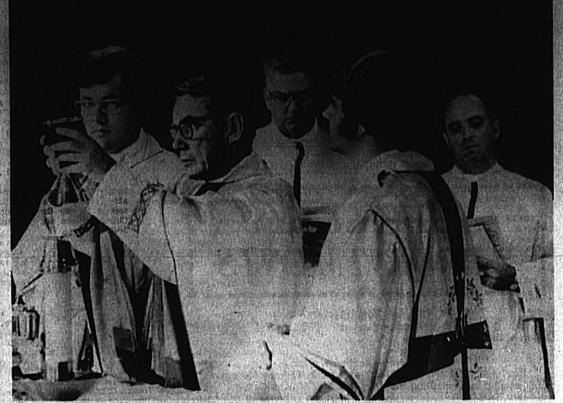
WASHINGTON—Prominent clergymen, youthful activists and folk singers told a cheering crowd in front of the Lincoln Memorial to "choose life." While abortion was the main target of the National Rally for Human Life, the speakers invariably broadened their attacks to include the Vietnam War, cuthanasia, racism, and a wide range of other social injustices. The theme of life came in chants—"L-I-F-E, Give me life—and buttons worn by most of the 700 participants—"Abortion Kills, Choose Life"—and in the frequent folk songs and speeches. Like many of the other speakers, the Rev. Richard Neuhaus compared the struggle against abortion to the struggles against the war and against racial injustice.

Seek to curb Ulster bombings

BELFAST—With talks on Northern Ireland scheduled for September, the Civil Rights Association (CRA) here dispatched a delegation to Dublin to try to curb the bombings and shootings in Ulster by the militant wing of the Irish Republican Army (IRA). They were to try "to impress upon them the revulsion which the majority of people feel at this murderous activity," Dcs O'Hagan, a leading official of CRA, said. The CRA's action now demonstrates the strength of Catholic feeling against the continuing terror campaign. It is this sentiment among Catholics and Catholic leaders that had proven a major impetus toward the talks which could lead to at least an interim blueprint for peace. BELFAST-With talks on Northern Ireland scheduled for

Two war protesters fined

HONOLULU—The "Hickam Two"—a pair of Catholic war protesters accused of pouring blood on military files here—were cach fined \$500 and placed on one year probation. Federal Judge Samuel P. King told James Douglass and James Albertini, that they "are really hurting their cause by their arrogance, their cgotism and extreme language." Before being sentenced, Douglass and Albertini read statements attacking American participation in the Indochina War and condemning alleged trocities against children.



LITURGY AT WORD OF GOD CONGRESS—Archbishop Timothy Manning of Los Angeles is the principal concelebrant at a "Liturgy of the Most Holy Eucharist" opening the National Congress of the Word of God in Washington's National Shrine of

the Immaculate Conception. Immediately behind Archbishop Manning is Bishop Francis R. Shea of Evansville, Ind., and Bishop Joseph L. Bernardin, general secretary of the U.S. Catholic Conference. is at far right. (RNS photo)

National Merit list includes 6 from Archdiocese

Six Catholic high school seniors in the Archdiocese are among 15,000 students to be named semifinalists in the 1973 Brebeuf Preparatory School; National Merit Scholarship Carol S. Josten, Ladywood-competition this week. They St. Agnes School; George A. will compete for some 3,000 Blair and Mark F. Conway, Merit Scholarships to be Schulte

Clarksville

The semifinalists received the highest qualifying scores in tests given in October, 1971, to over one million students corge A. nationwide. They must advance examination, and providing Conway, to finalist standing to be consciously sidered for the Merit complishments and interests.

Indianapolis

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Scholarships to be awarded

Finalists must receive the endorsement of their schools, confirming their high test performance on a second examination, and providing

EVEN TO NONVIOLENT CONFRONTATION

Take stand against oppression, Church in South Pacific told

SUVA, Fiji — Forms of oppression exist in the South Pacific and the Church must oppose them even to the point of nonviolent confrontation, according to a recommendation of the conference on the Church, and the Development, of the Proples of the South Pacific held here.

volved in the world and to take an active part in change so as to build up a community of peace, love, justice, harmony and freedom."

readom."

Treedom."

Dr. Anthony Chullikal of India told, the conference on the Church, and the Development, of the Poples of the South Pacific incipers of the commission in July he told them that their job is to follow up on the 1971 Synod of Bishops' document on world justice.

CEF state convention scheduled for Sept. 16

MARION, Ind. — Dr. Eugene Linse, St. Paul, Minn., national president of Citizens (or Educational Freedom (CWF) and Emile Comar, New Orleans, La., national CEF vice-president and editor of its national paper "Freedom in Education," will be the two main speakers at Indiana's CFF eighth annual State Convention, to be held September 16 at Bennett High School here.

Theme of the convention will be "Equalizing the Educational Tax Burden of Parents and Supporters of Nonpublic School Children." The Convention will kick off a campaign by Indiana (TFF for the passage of a tax credit bill, such as was introduced in the last session, to give aid to parents of nonpublic

ROTH DR. LINEE, who is a professor at Concordia College in St. Paul, and Comar led accessful fights in their states or the passage of tax credit

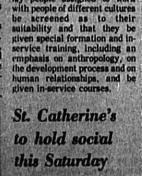
laws that helped equalize the educational financial burden for parents of nonpublic school

pupils.

Also speaking on the program
will be Bishop Raymond J.
Gallagher, board chairman of
the National Catholic Education

CEF IS A non-profit, non-partisan, and non-sectarian organization made up mostly of parents whose purpose is to secure a fair share of the educational tax monies for all students regardless of the school they attend, and the promotion and preservation of the prior right of parents over the state in education. State legislative candidates

State logislative candidates have been invited to attend. Chairman of the convention is Richard Shedlak of Marion, Burnett C. Bauer, South Bend, is state president and Bernard Goyer of Decatur is state rhairman of the Board of Indiana CEF.



IIE EMPHASIZED one thing—that he wanted to see concern for world justice enter into the pastoral dimension of the Church's work," Dr. Chullikal said.

The conference was a sequel to Pope, Paul'a 1970 visit to Australia and the Pacific, It was sponsored by the bishops conferences of the areas comprising the South Pacific region: Australia, New Zealand, Papua-New Guinea, the British Solomon Islands Protectorate, and the Pacific islands (Fiji, Tonga, Tahlti, Gilbert and Ellice Islands, New Hebrides, New Caledonia, American Samoa, Western Samoa, Nauru, Wallis and Futuna Islands, Cook Islands, Niue and Tokelau Islands).

Following the adoption of the

Following the adoption of the

Following the adoption of the statement, representatives of the Councils of Churches of Australia, New Zealand and Melanesia issued a statement calling on their Churches to study the "Suva statement" as a matter of urgency and to cooperate with the Catholic Church to achieve its aims.

table conference asked also relieves and the conference asked also that all priests, religious and lay people assigned to work with people of different cultures

THE

CONFERENCE

INDIANAPOLIS — The Mon's Club of St. Catherine's parish will sponsor a Monte Carlo Night from 8 to 12 p.m. Saturday, Sept. 16. Proceeds of the event, open to men and women, will be used for the parish athletics program. Admission will be 31 per person, which includes refreshments and door prizes. Four season tickets to home football games of the University of Notre Dame will be awarded.

RESUME SOCIALS

INDIANAPOLIS — The weekly Friday Night Socials have been resumed at St. Christopher parish Indianapolis. Food service begins at 6 p.m. with the Social following at 7 p.m.

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Precedent-all lay faculty

Jee Schaedel may not be the only lay principal of a Catholic elementary school in the Archdiocese, but he is the first to direct an all-lay staff of teachers.

The personable 25-year-old Beech Grove native was hired last May by the Education Commission of the St. Roch's Parish council as the school's first lay principal, And he was to be given and added dimension to his job— interviewing and hiring eight of the 10-member full-time faculty. full-time faculty.

THERE WERE ONLY two hold-over teachers THERE WERE ONLY two hold-over teachers from last year's St. Roch's staff, Among those not returning for the fall term were four Sisters of St. Joseph of Corondolet, including the principal. They were withdrawn from the parish school by their community.

Schaedel, a 16-year product of Catholic education, had that experience to draw upon in addition to four years as fifth grade teacher at Holy Name School, the largest in the Archdiocese with about 25 teachers.

chdiocese with about 25 teachers.

He was a 1966 graduate of Chartrand High School (now Roncalli), a member of that school's first graduation class. After obtaining an undergraduate degree from Marian College, he pursued a graduate program in elementary administration at Butler University, He will receive that degree and certification next

not unusual for laymen to seek a principal's license for secondary education (there are six lay principals of Catholic high schools in the Archdiocese), but Schaedel was one of the first elementary teachers to seek such cer-tification with hopes of remaining within the

Archdiocesan system.

As it happens, there are four lay principals in Catholic grade schools this fall as nuns begin to relinquish their traditional administrative roles. The others are William Glennon, second year at Christ the King School, Indianapolis; Mrs. Judith Henderson, first year at St. Susanna's School, Plainfield; and Miss Cecilia Lundstrom, first year at St. Patrick's School, Terre Haute. When interviewed last week. Schaedel was

completing his second week at the principal's desk. He good-naturedly summed up his job as "running errands for the teachers."
St. Roch's has an enrollment of 240 youngsters

in cight grades, a decrease from last spring's 281. There are eight homeroom teachers and two learning center instructors. Seven of the 10 are under 30. There is one other male teacher in addition to the principal. The school employs two part-time teachers for music and physical

cducation and a school secretary.

Schaedel indicated that he has a "free hand" in the running of the school. He answers to the Education Commission, the group that hired him. The parish has the financial responsibility of meeting teachers' salaries and maintenance (about \$60,000). The principal manages the remaining instructional and supply expense from a per pupil charge of \$20 for book rental.

So far, all is well.

September 9 was a busy Saturday in Indy. There was a wide choice of spectator en-tertainment on a beautiful afternoon.

Some 17,600 chose to view the Hoosier Hundred dirt-track race at the State Fairgrounds. Another 10,000 planted themselves on the grass at Bush Stadium for a day-long rock festival.

But the nearly 5,000 people who witnessed a football game at Butler Bowl just had to feel the most satisfied of the entire lot.

It wasn't an ordinary game, but rather a "confrontation" between two groups that sometimes have been at odds.

Of course, we are referring to the first annual "Pigs and Freaks Football Confrontation," held to raise money for the St. Jude Children's Research Hospital in Memphis, Tenn.

THE EVENT WAS co-sponsored by law en-forcement and fire fighter agencies and the Tau Kappa Epsilon Fraternity, which has its national

headquarters in Indy.
Outcome of the hard-fought game was determined long before the opening kickoff. The winner was obviously the nation's children afflicted with the dreaded disease called leukemia. It was incidental then, perhaps that the final score favored the "Freaks"—quarterbacked by

score favored the "Freaks"—quarte based of Indiana University's All-American Harry Gonzo and coached by Butler University's Tony Hinkle. Indianapolis Caps' coach Ken Carpenter put together a creditable squad of police officers, FBI agents and firemen, who managed to shakeup "Gonzo and Company" several times.

The players—the real heroes of the day, with cracked ribs and other bruises—were treated to a special celebration banquet, along with members of the planning committee and visiting dignitaries, held Saturday evening at Magr. Downey Council, Knights of Columbus. The banquet was sponsored by the Indianactic banquet was sponsored by the Indianapolis Chapter of K of C.

ALTHOUGH THE GAME trophy was awarded to the "Freaks." with the hope of stimulating rivalry, promoters next year will have two trophies—because there really is no loser in the

One of the best banquet quips involved a rumor that new candidates to the law enforcement agencies will be specially screened in the future by Ken Carpenter. The "Pigs" are out to square the record next year.

FOOD FOR THOUGHT'-Mrs. Gallagher, a former resident of St. Catherine's parish, Indianapolis, who now makes her home at St. Augustine's Home for the Aged, enjoys writing brief uplifting messages for her friends. She calls her little essays "Food for Thought." With encouragement, she hopes to pen her messages periodically. Bearing this in mind we are providing a small token of encouragement by reprinting her essay entitled "The Virtue of

"There are times when we should keep to ourselves and avoid conversation, when there is no profit in unkind talk or rash talk, or indecent talk. What good is there in wasting time with disputes or boasting?

"True, there are times when light con-versation brings needed relief and necessary recreation, but talk which does not help the speaker or the listener to live a better life is a nameful waste of precious time—time which will never return.

Think before you speak and you will never regret your spoken words, which can never eturn or be recalled. It is easier to stop talking altogether than to stop talking when we should "Love silence and learn to use it well. In silence God will speak to you with less in-

"Personality is the sum total of a person's mental, spiritual and physical traits and habits that distinguish him from all others. It is the factor which more than all others determine whether one is liked or disliked by others."

Thank you, Mrs. Gallagher.

HERE AND THERE-Msgr. Charles Ross, pastor of St. Pius X parish, Indianapolis, reported that last Friday evening's benefit social for 17-year old Tom Greenawalt raised \$3,500 for the youth's medical expenses. A senior at Chatard High School, Tom had both kidneys removed last summer because of disease and must depend upon a dialysis machine until a kidney transplant becomes available. His father kidney transplant becomes available. His taner donated a kidney this past June, but complications forced surgeons to remove it in August..., The Divine Litturgy of the Melkite Rite will be offered at 4 p.m. Sunday, Sept. 17, in Little Flower Church, Indianapolis. It is celebrated on the third Sunday of each month by Father Albert Ajamie, pastor of St. Rose of Lima Canto. Pranklin who is a birtinal priest.

parish, Franklin, who is a bi-ritual priest. . . . WTTV, Channel 4, Bloomington-Indianapolis, will re-broadcast the Merv Griffin Special on Monday, Sept. 18, at 8 p.m. This program, originally carried several months ago, features a originally carried several months ago, features a 90-minute discussion of "The Changing Church" by three priests and three former priests who have married. The panel includes Father Emery Tang, O.F.M., Father Ellwood Kleser, C.S.R., Father Kenneth Roberts, James Kavanaugh, Robert Duryea and Ronald Bassett. It is a provocative presentation. . . There was a "special guest" at last Sunday's 50th Wedding Anniversary oren bouse for Mr. and Mrs. Louis Anniversary open house for Mr. and Mrs. Louis R. Swain, former Indianapolis residents now living in Carmel. Mrs. Dalsy Dee Swain, 96-year-old mother of the jubilarian, was present to enjoy the festivities. This is no doubt some sort of record achievement.

NAMES IN THE NEWS - Nicholas A. Purichia, assistant professor of biology at Marian College, was recently awarded a doctorate in developmental biology from the University of Cincinnati. Son of Mr. and Mrs. Angele Purichia, he attended Washington High School, Indiana State University and Miami University of Ohio. . . Best wishes to Mr. and Mrs. Bernard Sifferlen members of Our Lady of Lourdes parish, Indianapolis, on the occasion of their 25th Wedding Anniversary next Wed-

Chilean diocese asks lower rates for 'free' calls

SANTIAGO, Chile — Among thousands of people who use protests against the sharp rise in living costs here since a Marxist government came to not have one" said Father Marxist government came to power two years ago is one by the Santiago archdiocese pleading for lower phone rates.

The plea is not for the sake of the archdiocese's 190 parishes.

"We are speaking for the sake of nationalized Chile's telephone company. Higher rates imposed shortly afterwards cut sharply The plea is not for the sake of the archdiocese's 190 parishes.

into parish budgets, according to Father Herrera. He asked the government to lower rates on phones used collectively by parishioners.

Ten years ago Archbishop Paul J. Hallinam commended students, parents, teachers, priests and public efficials for making possible the peaceful integration of Atlanté arch-diocesan Catholic schools.

Hebrew-speaking Catholics invited to join enclave

CINCINNATI — An American
Benedictine priest of CatholicJewish parentage has the
"uncommon mission" of serving Hebrew-speaking
Catholics in Israel while trying
to bridge the gap between
Catholic belief and Jewish
reality there.

reality there.

The founder of the Community of the Shekinah (Hebrew for Spirit of God), Father Isaac Jacob, O.S.B., formerly of St. Vincent's Archabbey, Latrobe, Pa., is also seeking to help the Catholic Church reclaim some of its

Jewish heritage.

The priest, who studied two years at Hebrew Union College in Cincinnati before going to Israel, claimed that Jewish heritage was lost because of Greek influences on early

Christianity.
Outlining his aims in a newsletter received here, Father Isaac—he took the name at ordination-said his Community of the Shekinah will become a permanent effort of laymen and clergy in Israel, serving as a pastoral resource Hebrew-speaking Catholics who have been living in Israel

"These Catholics, spouses and children of mixed marriages between Christians and Jews, face a great spiritual need, since the existing Church conducts its services in Arabic the language of the centuries-old Catholic community," the priest said.

INDIANAPOLIS

Calendar of Events

SUNDAY, SEPT. 17 Card Party sponsored by St.
John Auxiliary, Knights of St,
John, at 2 p.m. in Little Flower
parish auditorium, 14th and

SOCIALS TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURS hall at 6:30 p.m.; Scecina High School Cafeteria, 6 p.m. PRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Francis de Sales, 6 p.m. SUNDAY: Car-dinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community

Card party set in New Albany

NEW ALBANY, Ind. - The Altar. Society of St. Mary's parish will sponsor a Dessert Card Party at 7:30 p.m., Wednesday, Sept. 27, at the Knights of Columbus Hall.

Mrs. Marvin Day is general chairman, assisted by Miss Irene Goebel. The public is invited.

Blessing given

MACAO - Non-Christian starting to stop off here to have their civil marriages solemnly blessed before the altar of a Catholic church—an ecumenical ceremony increasingly practiced in Japan. "To receive the blessing of

God is to live in peace and love," one couple said. Precedent was set last Oc-tober when Bishop Paulo Tavares of Macao at the request of Bishop Paul Shinichia Itonoga of Kagoshima, Japan, gave permission for the first such blessing ceremony to be

Emphasize Scripture

(Continued from Page 1)
liturgy conference, one of the best attended, said "effectiveness in preaching depends on the interior life of the preacher—his spiritual life, his intellectual life and his perceptions of the real world today." real world today."

The conference's study also said "prepared homily materials, if used superficially, may be transparently phony; such aids, if absorbed and made interior, may be of real assistance."

Father Frederick R. McManus, liturgy expert of the National Conference of Catholic Bishops, had told the conference he had "no easy answer" to the question of the best method of preaching. The Scriptures, he said, are "a kind of control. They are the answer for a preacher who is trying not to inject too much of his own bias into his public proclamations."

THE REPORT OF the Bible conference, according to its chairman, Archbishop John F. Wealon of Hartford, Conn., declared "that every homily and sermon must be an organic development from Sacred Scripture, an extension of God's biblical word to our times."

Father Eugene H. Maly told the conference that so-called "signs of the times" of any age "must all be read in the context of this story (of Christ's life), or they are not signs that point to the kingdom (of

The conference on preaching and priestly ministry suggested that "sermon

helps or sermon books should be avoided.
One should rather preach from the conviction of his own faith." The conference also stated "daily Scripture reading is a must for effective preaching" and that "the priest must realize that the words of the library are as important as the words. the liturgy are as important as the words composed by the preacher."

In a talk to the preaching and conversion conference, Father Joseph Connors, executive secretary of the U.S. Catholic Mission Council, said "the preacher's task in our time is more than ever a task of effective primary evangelization."
However, he said, "this task is one for which our homiletic tradition and current training have only poorly prepared us."

AT THE PREACHING and ecumenism conference Dr. T. A. Raedeke, executive director of the largely Protestant evangelical organization, "Key 73," said his organization wants "to confront the people of our continent—more fully and more forcefully—with the gospel of Jesus

The ecumenical conference's report noted that some discess are already involved in "Key 73" and urged "in-creased Catholic participation." The study also said Catholics and Protestants "could share source materials used for sermon preparation."

The report of the preaching and communications conference cited the need for improved training of the clergy in the art

young of our nation."

At the conference on social development, Magr. George C, Higgins, secretar of research for the U.S. Catholic Conference, commended Father John Burks coordinator of the congress, and Fathe Jordan Aumann, editor of The Priesmagazine, for "warning against the danger of politicizing the Gospel messag and converting the Sunday homily into partisan, tub-thumping harangue,"

HE ADDED THAT the pulpit "is not the proper forum in which to pontificate on complicated and highly controversial political and socio-economic issues."

complicated and highly controversial political and socio-economic issues."

At the same conference, however, Bishop Walter Curtis of Bridgeport, Conn., contended "aocial development issues should be more frequent as the subject matter for sermons." The conference report itself stated that greatly increased preaching and teaching is required to meet racism, poverty and, generally, the problems of social justice."

At a news conference, Father Burke said the congress emphasized the need for more evangelical preaching—to make conversions—and catechetical preaching—to bring those converted closer to God.

"It's not just a two-minute homily in church," he asserted, "A whole new world of preaching must be developed in the

Priest guitarist at St. Barnabas

INDIANAPOLIS - St., are asked to bring their own Barnabas parish will sponsor a cushions or pillows. Chairs will "Cushion Party" at 8 p.m. be provided, along with refresh-Friday, Sept. 15.

Father Carey Landry, priest of the Lafayette (La.) diocese, a noted composer and folk singer.

Thirty years ago a monthly supper dance was inaugurated for servicemen at Council 437, Knights of Columbus, under the sponsorship of the National Catholic Community Council.

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BEHIND NEWS

EDITORIALS

BY MARY KAY WILLIAMS

who unscrambled the secret of the sub-stance of genes.

His vision is troubling a lot of other people too—sociologists, philosophers, lawyers, theologians, and doctors. They see the advancements in genetics, reproduction, and the whole field of human experimentation as profoundly affecting the future of the family, of parenthood, and of human life as we know it now.

As parishes all over America are preparing for Respect Life Week October 1-7, the time is ripe for this kind of reflection.

ONE OF THE concerns of Respect Life Week is the family. Groups will be asked to "focus on the family as the perduring social agency where the individual person is born and nurtured." But science is telling us that the family is not the only place where a child might be conceived or might be how.

invasion of family integrity may

LAST OF A SERIES

Genetics in a changing culture

follow from experiments with ar-tificial fertilization, embryo trans-plantation, artificial wombs and placentas, and an asexual process of reproduction called cloning.

Recent controversy has been centering chiefly around artificial fertilization, or test-tube baby experiments as they're often called. This is, in part, due to the fact that the scientific community feels very close to dramatic breakthroughs in this

close to dramatic breakthroughs in this area. But it is also due to the very nature of their research, and the ethical and social obligations of their discoveries.

Artificial fertilization takes place in the laboratory using the extracted egg and sperm of the mother and father or "donor parents." After a short period of growth, it is believed that the embryo could be transplanted to any one of three places: the mother's womb, an artificial womb, or

"surrogate mother" who would allow her body to be used to bring somebody else's

THESE ARE FOSSIBLE variations of sexual reproduction, but another area deserves equal attention. This is the area of asexual reproduction or cloning. It's often called "carbon-copy peopling" or "xeroxed breeding."

Cloning comes from a Greek word "klon" which means twig, slip or cutting. It is a process which involves removing the nucleus of an unfertilized egg, replacing it with the nucleus of another cell from the same body, and then activating the new combination so it begins to divide as if it had been fertilized normally. The result is an offspring exactly like the parent. So far cloning has been successful with frogs.

A growing question about human

reproduction experimentation is: What happens to the mistakes? Who takes responsibility for them? They wouldn't be just intellectual mistakes, errors of calculation. The mistakes errors of calculation. The house of the

"The child-to-be is not a volunteer," asserts Dr. Paul Ramsey, Princeton's Professor of Religion. Therefore be has called for a halt to test-tube baby research, considering it as "unethical medical experimentation on possible future human beings."

Ramsey says that scientists are not able to "exclude the possibility that they will do irreparable damage to the child-to-be." His conclusion is that they "cannot morally proceed to their first ostensibly successful achievement of the results they seek, since they cannot assuredly preclude all damages."

THE DAMAGE that Ramsey refers to is not only the possibility of physical im-pairments, but also psychic disorders, personality and behavioral defects.

Scientists may affer assurance that they will perfect their research first with animals, then proceed to man. But it's argued that successful physical results with monkeys would still leave the question of psychological damage to man.

In addition, there is the concern about future generations. Suppose a test-tube baby was physically and mentally healthy, who could be sure that his or her children would not inherit some abnormal condition because of the fertilization procedures which spawned their ancestors?

Again, suppose a test-tube baby were been physically and mentally healthy and a longitudinal study showed that all the descendants were born the same. Would that have made the initial human experimentation any

Pragmatic ethics might say yes. It would judge an act or an experiment like

BY MSGR. GEORGE G. HIGGINS

cessfully.

In the midst of this ethical tension, there emerges a point of agreement. It resurrects an old windom which, while it does not solve the problem, has a real application. A familiar way of stating it is that knowledge can be used for good, or evil. More specifically, one could say that human reproduction sessarch can be motivated by humans and therapeutic goals, but the same techniques that make these goals realizable can be used for ends which are questionable or are obviously

these goals realizable can be used for such which are questionable or are obviously unworthy of man.

To illustrate with some examples:
Artificial insemination and artificial fertilization can both be methods of treating infertility. They can enable a childless couple to have a family. But these methods can also greatly confuse parenthood, and convert the "sanctuary of the family into nothing more than a the family into nothing more than a biological laboratory," as Pius XII once remarked.

The creation of an artificial womb could save the lives of habies born too prematurely to survive on their own. But the artificial womb could also make human nurturing and the child-bearing function of motherhood ob-

same genetic research which utes to the possibility of cloning

TO THOSE who say: There are some things we could know but ought not to learn. Others might answer: How can we unlearn what we already know?

Some propose: Limit progress in sensitive areas until the social and ethical consciousness of the public can catch up. Others question: How do we know other countries would also be limiting their research. Power belongs to who gets there first. One group cries: Don't play God. Another responds: We are honoring God by using the intellectual curiosity He gave us.

These are not elidist concerns. They need widespread airing. Dilemmas like these can best be approached in the open-drawing all of us into a public debate. And a good time to start is Respect Life Week.

Influencing opinion in the pews

The dew was still on the con-troversial Presidential Comtroversial Presidential Com-mission on Population report when the U.S. Bishops met in convention this spring. Ex-pectedly, the Bishops denounced the major recommendations of the commission: legalized abor-tion and free access of minors to contraceptive information and devices. They went further. They designated October 1-7 as Respect Life Week to be observed in all parishes throughout the country. parishes throughout the country.

The week, now close at hand, has as one of its major considerations the giving of moral witness in a secular world. The witness in a secular world. The Bishops are hoping that all the people of the Church—priests, Religious and laity alike—will convincingly impress their beliefs on public debate and policy.

We do not fault the Bishops for trying to influence public thinking. The Church has a most serious obligation to persuade

serious obligation to persuade serious obligation to persuade legislators and government officials that respect, even reverence, for life is one of the first-principles of a civilized society. We wonder, however, if it is not of much greater importance at this time to influence thinking

among the people of the Church.

It is clear, for instance, that there is a "Church" position on abortion. That there is a "Catholic" position on abortion is becoming increasingly debatable. Substantial evidence indicates that "Catholic" thinking is anything but cohesive or informed on this most vital of issues. Health officials in the State of

New York have rejected arguments that abortion is a

We're a little fed up with social apologists who say society should encourage rock festivals such as that held recently at Bull Island

because they represent the younger generation's search for spiritual values.

What kind of spiritual values

event punctuated with a haze drugs; obscenity and, all too frequently, death? Rock festivals have caught on hecause proposition and the same caught on

Rock festivals have caught on because promoters make money on them, because they provide an accessible, compact market for dope peddlers and because thousands of crazy kids have an instinct for gathering in crowds large enough to defy local authorities—the better to indulge their passion without fear of being hassled.

moral question among Catholics. According to their records, more than half of all women being aborted in that state claim to be Catholics.

Moreover, a recent Gallup Poll revealed that 56 per cent of Catholic respondents believe abortion to be a matter between a woman and her doctor. The conclusion: it is a purely medical

Msgr. James T. McHugh, director of the Division of Family Life of the U.S. Catholic Conference, may quarrel—and rightly so—with the generality and vagueness of the Gallup conclusion. But there can be no quibbling with the fact that there are a great many Catholics who are either ignorant of, confused about or unconvinced by the Church's statements on the sanctity of human life. What kind of "witness" is that

exposed by New York officials and Gallop poll statisticians? It is hardly the kind of witness destined to have an impact on a society bombarded with the more appealing and more convenient rationale of self-interest.

The Bishops somehow will have to make it unflichingly clear to their divided flock that there can be no equivocation on the principle of the sanctity of life. Either Catholics accept that principle or they have no right to call them-selves Catholic. There are no gray areas in which the conscience may roam. This, it seems to us, is of far greater necessity at this time than any effort to influence the public sector.

—B, H. ACKELMIRE



Homily for a suicide helps explain Church's openness to new facts, understanding

EDITOR'S NOTE: Suicide, once called EDITOR'S NOTE: Suicide, once called the "unforgivable sin" by those who knew little of psychiatry and perhaps even less of God's unbounded mercy, still causes confusion among many Catholics. They question both the right and the appropriateness of a Funeral Mass and burial in consecrated ground. We believe the homily printed here may help clear up some misunderstandings and explain the Church's attitude in the tragic and often inexplicable circumstances of selfinexplicable circumstances of selfinflicted death. The homily was preached by Father Donald Schmidlin, pastor of St. Patrick's parish, Indianapolis, recently in another local parish church. In the text we have changed only the Christian name of the deceased—a 26-year-old woman.

Ours today is a task of sadness. All of us Ours today is a task of sadness. All of us find ourselves torn apart with many emotions. We fight to accept the reality of Helen's early and tragic death. We try to understand, but no real understanding comes. "Hope will not leave us disappointed," says St. Paul, but here we are faced with the loss of hope, at least for a desperate moment, and we ourselves are tempted to give up hope. But beneath it all, our sorrow is overwhelming and our frustration is at the finality of the action. Our ultimate task today, however, is to go on living and somehow to look up through our tears and see the ever-present loving kindness of our God. Once we put her remains in the earth, we are no longer responsible for her; we can no longer influence her, except by our prayers; we can no longer directly help her.

What we can and must do is put her in the hands of God. And this is the God Jesus told us about. The God of loving kindness. The God whose patience knows no limits. The God whose creative power expresses itself in His love so that when He loves us He recreates us, He cleanses us, He redeems us. So we give her up to Him.

WE, EACH OF US, need to listen

WE, EACH OF US, need to listen carefully to the words of Jesus; "Judge not, and you shall not be judged." We know that it is wrong to take one's life. Christian tradition is quite firm about that. But we also know that many things are wrong and that we ourselves have sinned, not in the same way, but in countless ways which are serious and not to be taken lightly. Knowing than that we are sinners, if we expect forgiveness from our God we must learn to forgive others and also we must

but we may not condemn the sinner.

Thus we are grateful to live in a Church which at this time in its life takes a merciful and kind attitude in this situation. Time was when people did not understand and when they did not practice this command of Jesus—judge not and you shall not be judged—and Christian burial was refused.

The change has come not just as a result of leniency on the part of the Church, not just as a desire not to be difficult in a difficult time, but also because we have come to realize that we do not understand

we ALSO ENOW the fidelity of God. God's love for us is not fickle. It does not depend upon our doing the right thing. If we sin, God sees right on loving us. If we fall, God's love does not cease. We must strive with all our might and mien to do what is right. But when we fall, God's love can still cure us. God's love can still reach us, even if we feel cut off from Him.

Jesus Himself experienced that kind of anguish when He hung upon the cross. He cried out in tones of desperate pain, "My God, my God, why have you forsaken me?" And yet God had not forsaken Him. God was with Him. But at that moment, He did not feel God's presence; He experienced only anguish. Jesus was willing to accept that kind of death so that we might be redeemed by it and be able to receive from and through Him the bright promise of everiasting life.

There is one other feeling that gnaws at us; it is a feeling of guilt. Each of us who knew and loved Helen must wonder. What did I do wrong? How did I fail her? What could I have done to prevent her death? These are strong feelings. They have, to some extent, some basis in reality.

NONE OF US is ever capable of loving without fail. As long as we are in this valley of tears, we cannot escape our own faults. What we must strive to do, however, is first of all not to exaggerate

determined is by economic and sociological factors rather than by Catholician is other words, religion has little to do with it."

Obviously we will know more about this matter came the ides of November. Meanwhile I find it rather offensive that both political parties are making such a crass appeal to Catholics, as Catholics. What do they think we are—a bunch of political body?

I say "both parties" advisedly. I do so with appliagies to Magr. Maurovich who argues that while the Republicans are obviously making a desperate pitch for the so-called Catholic wate, "this is in sharp contrast to the thinking of the McGovern contrast to the thinking of the McGovern campaign strategists. They believe that there is no appeal to bloc votes any more. The McGovern men believe that the next President will be elected by a 'new con-stituency for change'—a non-ideological conglomerate of individual voters, fed up with the follows of statements!"

conglomerate of individual voters, fed up with the failures of government."

From the little I know of the Washington scene, I would have to disagree with Magr. Maurovich in this regard. While it is true that the Republican pitch for the so-called Catholic vote has been more widely publicized, the fact is that the Democratis and the little in constraint of the the are also belatedly preparing to get into the

Don't be surprised to read within the near future that they, too, have set up a so-called Catholic task force. It's even possible that this task force will include ng its consultants at least one priest presumably will have the thankless who present the counteract the influence (if any) of his better known counterpart in the Republican camp. Anyone who is foolish camph to take on this assignment will have only bisself to blame if he falls

LETTER TO EDITOR

Fr. Deery's spirit captured in story

To the Editor:

Assucere thank you for the way in which you noted the death of Father Albert Deery.

It strikes me as appropriate that the notice concerning a priest's death neither be showed into the bottom left hand corner of the front page (as if it were an imposition on your journalistic endeavor), nor be written in such a way that the main thrust of his life appears to have been moving from one anonymous assignment to mother (as if anonymity were the only final blessing which could be charitably conferred).

You have finally portrayed a priest in death assumeone whose life need not be quickly hidden. Hundreds around the Archdiscese will thank you for capturing something of the spirit of the man who had a memory, not only for those who, like this writer, did not know him.

Thank you again.

Rev. Charles Burkhart Indianapalis

The CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206 Official Newspaper of the chdiocese of Indianapolis

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The feel-good generation The festivals have become the epitome of the feel-good generation. Sex, marijuana, the hard stuff—anything goes as long as it makes you feel good. Some kids get to feeling so good it kills them. Others blow out their brains and their bodies without making a single contribution to the bet-

world.

Any supposedly intelligent authority who sees the average rock festival as a search for God needs to have his eyes, and his thinking, examined.—B.H.A.

terment of themselves or the

Yale historian sees American faith as casualty of Sixties

LOS ANGELES—"The American faith" which commanded the respect of nearly all Americans through the first half of this century died in the 1900s.

So said Sydney E. Ahlstrom, historian and director of graduate studies in the Yale University Department of Religious Studies, in an address to the International Congress of Learned Societies in the Field of Religiou. The congress is a gathering of about 2,000 American and foreign scholars.

learn not to judge others. We may have heard it often but the old adage is true: we may condemn the sin, and indeed we must, but we may not condemn the sinner.

and know all that we thought we knew. We see now a little more clearly than we once did into the distress of the person suffering with anxiety. We recognize more the forcing power of emotional pain. And so we are brought to our kness in helplessness and we can only turn to the loving and all-knowing God and depend in faith upon His mercy and goodness.

THE YARDSTICK

What Catholic vote?

In a recent column I asked the question:
Is there really such a thing in the United
States as an identifiably "Catholic vote"—
or is it simply a political myth? While not
claiming to have anything like a definitive
answer to this question, I
said I would be willing to
bet that the results of the
November election would
reveal that the so-called
"Catholic vote," if it
exists at all, has more to
do with ethnic, cultural,
economic, geographical
and other related factors

and other related factors
than it has to do with
religion itself.

Six weeks later I am still of this
opinion—only more so.

Some of my associates have suggested
that this puts me at odds with Father
Andrew Greeley who recently wrote that
"Catholics are going to decide the 1972
election." I think my associates are
misreading Greeley's column. The fact is
that, far from being at odds with one
another on this issue, Greeley and I are
saying substantially the same thing.
In other words, I am inclined to agree

in other words, I am inclined to agree with Greeley when he says that Catholics will decide the 1972 election—or, in any event, will have much to do with its final outcome. My only point is that if some 13 per cent of Catholic voters (Father Greeley's tentative figure) do, in fact, Greeley's tentative figure) do, in fact, switch their vote to the Republican ticket in North their vote to the

in November, this will have more to do with a variety of factors other than religion as such.

Two other Catholic writers—Father John Sheerin, C.S.P., former editor of The Catholic World, and Msgr. Francis Maurovich, editor of the Oakland, Calif., diocesan paper—have argued in recent weeks that the so-called "Catholic vote" is a political myth with little or no foundation in fact.

Father Sheeria puts it very bluntly:
"The Catholic vote is a fable about as credible as the fable of Pope Joan," Magr., Maurovich is hardly less emphatic. He says that "Most people agree... that the

them. We must not assume more responsibility than we have. We must strive to grapple with the truth. If in that truth we find some guilt, then we must first turn to God and confidently ask His forgiveness. Then we must go on about the business of life striving to love God and our neighbor as best we can. It is in struggling to live well that we shall find our ultimate answer.

to live well that we mail find our ultimate answer.

And so now we turn with confidence to God the mercifiel and good Father and we offer again to Him that same sacrifice and meal that Jesus offered to us as His farewell gift. In this holy meal we come into contact with Him for whom death was a victory which led to resurrection. Let us hope and pray that He will extend that same everlasting life to our sister Helen, who rests in the hands of God.

Rev. Donald L. Schmidlin August 27, 1972.

Indianapolis

Respect due objections of those 'spiritually. orphaned' by new liturgy

regards cooperative liturgical prayer

THE NEW RITE, he said, is the work of

fering," he added.
Many persons, he said, feel "spiritually orphaned" by the passing of the Latin

THE BENEDICTINE priest said also

that the flexibility of the new liturgy allows the priest much more opportunity to im-pose his own personality "to an inordinate degree" in the celebration of the Mass.

"Most people are trying to do their best within the structures they are in, but we must realize there is room for im-provement," the Benedictine said. "By the

very nature of Catholicism we cannot rest content with some Catholics feeling

alienated from other Catholics nor with

some people for whom the Mass rite is something alien to themselves.

Catholic if we dismiss the deeply felt pain

of some merely because they are 'con-servative' or 'progressive'—because we are all one in Christ."

We cannot consider ourselves as

LONDON—A call for a hard new look at the liturgy was made here by Benedictine Father David Bird.

Objections to the new liturgy by con-servative Catholics, he wrote in the Catholic Herald, a national weekly, should be treated with at least the same amount of ecumenical care extended to the various ideas of non-Catholics, Otherwise, he said, people lay themselves open to charges of

hypocrisy.

Liturgy is an art form and without artistic merit it cannot adequately do its job, the Benedictine liturgist said.

"Perhaps inevitably we have had neither the time nor the talent to match the beauty and the poetry of the old Latin liturgy. The fact that the English version was composed by a committee and that it is a translation means that the English is stilted and rather unreal

"WHEN THE English Mass is read straight through in a low Mass it lacks dramatic inspiration to a degree unusual in the days of the Latin Mass. . . . The

present service does not give the im-pression that priest and people are being taken up with Christ into the presence of God the Father. Too often it seems to be a fixed dialogue between priest and people in which the priest has far too large a share in the conversation.

"The Church seems to be going through an externally imposed dark night of the senses for which many are not prepared."

Father Bird said he thinks that the liturgists who composed the new rites may have overestimated the resources of many priests and of the average parish as

Even 'friends' doubt necessity for school aid

PHILADELPHIA — "Even if we stand on our heads," the Philadelphia arch-diocese cannot seem to "convince some of our friends" that adequate funds are not available to keep diocesan schools affont, Cardinal John Krol told an assembly of 250 THE NEW RITE, he said, is the work of scholars. They were theologically within the best Catholic tradition and made use of insights that came from the work of the best Catholic theologians, he said, but they emphasized various aspects of the cucharistic mystery that are current among intellectuals but not among the sajority of ordinary people.

The rite, he said, was then "imposed" on the rest of the Church by national hishops' conferences on set dates decided by themselves and often the people were not properly prepared for the changes, Father Bird said. "This has caused much suffering." he added.

pastors.
"There's a constant kind of impression that, somehow or other, there are spigots or valves where the archdiocese (can find) money," the cardinal

said.
The remarks were made at a session held to inform pasters of im-plications of the recently

conducted Gurash total Catholic school deficit of \$55 million over the next three years.
The National Association of the Laity in

mid-July termed the Gurash Report
"deceptive" and said the schools could be saved by increased contributions by

CARDINAL KROL said that he'd be "happy to get back to voluntary con-tributions" as the source of school revenue. But, he added, "when you come to the point where you can't pay salaries, you don't make a decision. It's already made for you."

"The report shows," he said, "it's no longer business as usual." While "longrange" assistance must come from the government, the cardinal said that imnediate help must be sought in the business community.

Speaking about tax credit bills now before Congress, the cardinal said "There's little hope of activity in this

YOUR WORLD AND MINE Irish future bleak

"We have to face the fact that there are political situations with which we have to live, because there is no solution for them; and one such is Northern Ireland." That is the conclusion reached by American sociologist Richard Rose in an excellent—and very expensive—study he whiched last water.

overnment Without After three months of observation and discussion in all parts of Ireland and England, I

treland and England, I am tempted to agree with him. However, I am basically more optimistic. I fear the conflict will remain violent, perhaps more violent than anything yet experienced, for some years. But I am convinced a long-term solution is in the making, and I am hopeful it will be substantially implemented within 10 or 15

I have two major reasons for short-term pessimism. One is the failure of the British efforts to nersuade the Catholic minority that it no longer needs the IRA to protect it. The other is the failure of the Beputhic of Ireland to persuade the Protestant majority that it would be treated fairly in a

FOR AT LEAST a generation, up to 1900, the grassroots support for the IRA—as its own leaders acknowledged officially—was minimal. The IRA was welcomed and sheltered only after the Catholic ghettos had been attacked by Orange mobs. But even today very few support its campaign of bombing. They have to tolerate it as the price of protection.

To persuade the Catholic people that they no longer need IRA protection will take more than words. The British will force them to disband their paramilitary forces, and create a non-partissan police forces, and create a non-partisan police force. They will have to repeal the Special Powers Act which allows internment without charge or trial, and set up a commission form of government with constitutional protection for the rights of

I BELIEVE THAT William Whitelaw, the British plenipotentiary in Northern

Ireland recognizes the legitimacy of these demands. But he is also aware of the military and political cost of imposing them. If a thousand IRA men can survive against half the entire British infantry against hair the cities brisis would be strength, how many soldiers would be needed to deal with 50,000 UDA? And even if gassed and bombed into submission, how could a million sullen Protestants be legst

in line?

This stalemate might continue indefinitely, as it has gone on for hundreds of years, were it not for one major new factor. This is the British decision to unload what has become a major liability and no longer provides counter-belancing economic or strategic benefits. For the first time all British parties are agreed on this. While the IRA campaign hinders a solution by hardening the Orange resistance, it increases the pressure of British public opinion to get out.

The Orangemen are hard-beneficial

The Orangemen are hard-headed businessmen, and I believe that Whitelaw will ultimately convince them that the best of the available alternatives realistically, the only one is in-corporation into a united Ireland.

WHEN THEY LOOK at the Republic to the south, however, what they see is far from appealing to them. The per capita gross national product is far lower than their own, the per capita spending on health, welfare and education less than half their level.

Even more disturbing to them is the relationship of the Roman Catholic Church to the state and to society. This is a Church little affected by Vatican Council II, lining comfortably with the state's archaic capitalist structures, still thinking of

· reaction

analysis

background

enism on the capitulation of heretic

The distorted notion of ecu particularly important because it provid the formula for a similar distortion in t political sphere. The average citizen of the Republic, as well as its leaders, thinks that partition will be ended by incorporation of Northern Ireland into their state as it now is, with symbols, conventions, att

and moral presuppositions which the Orangemen find repugnant.

There is lots of talk about a "new Ireland" but resistance to any effort to create it. Until this changes, the outlook for a solution in Northern Ireland will remain gloomy.

Nuns urged 'take politics seriously'

CHICAGO - As a way of involvin themselves in decisions that affect their lives, Roman Catholic nuns were urged to "ake politics seriously" and participate in the coming November elections.

Sisters Uniting, a group compased of representatives of six national organizations, resolved during their meeting here to encourage Sisters to "become better informed" and they cited the need for each one to make a critical analysis of the nation's political picture.

A spokeswoman said the group was echoing the words of Pope Paul "to take

politics seriously at its different levels is to affirm the duty of every person to recognize the concrete reality and value of the freedom of choice that is offered, to seek to bring about both the good of the city, and of the nation, and of mankind."

Sider Huiting is no umbrella group.

Sisters Uniting is an umbrella group which attempts to coordinate nums national activities. Members are the Leadership Conference of Women Religious, National Sister Formation Conference, the National Sisters Vocation Conference, and the Association of Con-

CURB POLITICAL PASSIONS

Cardinal warns Chileans of holocaust of revolution

SANTIAGO, Chile - Cardinal Raul Silva of Santiago warned fellow Chileans to curb political passions or face "the apocalyptic specter of fratricidal war."

The cardinal compared present tensions with the warlike climate following warlike climate following the assassination in October 1970 of the army commander Gen. Rene Schneider.

"We must bury hate before hate destroys our nation," Cardinal Silva said at that time.

THE ASSASSINATION was later traced to rightists seeking to throw the con into chaos, and prevent the confirmation by congress of Marxist Salvador Allende as president of Chile. Allende followers are w celebrating the second anniversary of

"I am talking in the midst of a critical situation, in an effort to soothe passions and bring people back to their senses," Cardinal Silva said.

"We want to avoid the horrible disgrace of a fratricidal war, with its sequence of destruction and hunger the length and breadth of our land." ALLENDE IS having increasing dif-ficulties both with the opposition and with the extreme left. There have been several armed clashes, particularly in connection with land reform and housing. There have been a few deaths, and many wor

The talk of armed revolt, more and more frequent these days, is fed in part by the general discontent with the consequences of some economic moves, Massive land reform resulted in a sharp scarcity of

basic foods. The state has taken over m foreign and Chilean-owned industry and banking, causing some unemploys Inflation is hitting hard.

Cardinal Silva, who has welcomed much of the social reforms of the Allende go ernment as a means to ease the plight of the poor, said that while the Church fosters change for the sake of social justice, it strongly warns against the "immense damage of violence and armed

Brazilian bishops attack military regime, charge poor are repressed, Church restricted

from western and central Brazil have sharply attacked the military regime headed by General Emilio Garrastam Medici. RIO DE JANIERO - Sixteen b

"Arbitrary arrests and impris are still occurring (in Brazil), together with widespread disrespect for the law, particularly where the rights of students, workers, and farmers are involved," the bishops said in a joint declaration. "The climate of suspicion and personal in-security is fast becoming insupportable."

The 16 bishops are the latest clerics to

join in a growing number of high Church officials calling for an end to the repressive practices of the military regime. The declaration, made available to the press here by the National Comference of Brazilian Bishops, includes a sharp blast against state interference in

Church matters. The bishops charge that the great majority of the Brazilian people are not participating in the benefits of the nation's

economic boom. They express special concern for the plight of rural workers whom they call "the victims of the voracious creed of the large-landowners."

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BY DR. LAWRENCE LOSONCY

The Archdiocese of Bosts began stressing the "teachable in connection with its sacrar religious education programs had disclosed that buptism wakes, weddings, First Commonfirmation, engagements, as of children seem to be time many of us become more reflet the meaning of life, more to of children seem to be times at which many of us become more reflective about the meaning of life, more the logically sensitive, more disposed to ask what life is about. What startled the religious education office most of all, however, was the response to an anointing in one parish.

It seems the paster was over eighty years old and not feeling well. He decided one Sunday to be anointed with a few of the others in his parish who were sick or old. During the sermon time the anoisting was done in front of the whole done in front of the whole congregation, with a brief commentary. Everyone joined in the responses and prayers.

SUNDAY LITURGY that morning became calechesis towards the other end of life, towards the final journey. It also became a community reflection on the importance of comforting the sick, consoling the lonely, and reconciling the allenated. By the following Sanday the pastor had received eighty more requests for anointing: That second Sanday the parish witnessed the largest mass anointing the area had ever experienced. People had begun to appreciate the meaning of a sacrament.

The life cycle is what we all experience, from birth to death, or as some now say, "from womb to tomb." For each of us there are key experiences, treasured moments, inescapable sorrows along the way. Even though these are intensely personal, they are experienced by all or most humans. That is why the sacraments speak to all people, because they relate to

When the Holy Father enters St. Peter's during a solemn ceresnesy, the crowd customarily claps. For years American visitors in Rome were startled, even upset by this noisy, shouting reaction of a congregation to the pope's arrival.

After all, many of us were trained in a school of silence, reminded by signs that lichy, talkative altar boys must be silent not only in church around the altar, but also before Mass began in the sacristy. Moreover, the Sunday service itself was almost totally a quiet ceremony, at least from the layman's point of view. We came to worship Christ in the tabernacle and to listen or gaze reverently, but silently during the sacred action of our Encharist.

Do you think most Catholics from the United States today would still feel uncomfortable or irritated when exposed to the Roman way of greeting Pupe Paul VI? I doubt it. We now seem to have opened up a bit in our liturgies around the country. There are spoken responses and congregational singing and hymen or laywomen reading from the lectern. We experience, too, on occasion, the congregation breaking into applause as an expression of joy, support, appreciation or assent.

BY FR. JOSEPH CHAMPLEN

WORSHIP AND THE WORLD

Applause in church

sometimes in order



The parish community can give great; support to each of its members as they face new challenges during their journey through the valleys and peaks of life. (NC drawing by Eric Smith)

peak life experiences, because they take account of the life cycle, because they occur during our most "teachable moments," whether we are participant or observer, recipient or minister.

have surprised me during the past few weeks. Without prompting and at different points in the liturgy, they have responded with applause. It has been neither thun-derous nor universal, but still significant and enthusiastic.

and enthusisstic.

One outburst came at the presentation of gifts after the choir had finished a particularly bouncy, cheerful tune by Father Jack Miffleton, the priest composer from Virginia. They applauded at two other Masses following soles sung during the Thanksgiving after Communion. On another Sunday, the congregation clapped after a young barbershop quartet completed several numbers before Mass.

I must say this reaction was a pleasant surprise, a response really hoped for during the past year. As one man mentioned, "Lots of time in church I really feel like clapping after a great sermon or some

like clapping after a great sermon or some fine music, but it has always seemed

wrong to do so."

It seems to me that applause of this nature really is active participation, really contributes to the individual's and to the congregation's involvement in the litungy. In addition, if we wish to stress the celebration notion of worship, then, we should expect joyful, spentaneous clapping on particular occasions as part of that development.

When a pastor in Forida rec When a pastor in Forida recently effered a marriage renewal Mass for people married fifty years or more in his parish, he found 650 couples in the charch! His parish offers parties for the elderly at Thanksgiving and Christmas, wedding liturgies to celebrate amniversaries and special services such as help with social security and retirement problems. Counseling is a big need, too. This is being sensitive to the life cycle.

A CLUSTER OF parishes in the Denver, Colorado, area work together with Know Your Falth, the diocesan newspaper program which presents the material you are reading right now. One particular objective of this program is to bridge the generation gap. Parents know what their children are being taught, older people know what is happening; warious writers also reflect older times in the Church or help keep young people acquainted with the heritage and traditions which older people take for granted. A CLUSTER OF parishes in the De

Where Know Your Faith is being used extensively, as in Denver, people have noticed that readership increases among all age groups but especially among teenagers. This is yet another sign of increasing sensitivity to the life cycle, an acknowledgement, that people in our creasing sensitivity to the life cycle, an acknowledgement that people in our parishes are different ages and, therefore, do have different needs and experiences. Reflection upon the life cycle and upon the theory of teachable moments has led many to realize the importance of communication between generations. nication between ge

MONSIGNOR GENO Baroni, in reference to current ethnic needs, makes the point in other ways. He notes that for many years we thought uniformity to be the ideal; we worked for the melting pot, we played down diversity. Now we realize that diversity and difference mean richness. From mixed traditions come enriched understanding and a deeper sensitivity to the worth of each person. Again, this means a growing Again, this means a growing acknowledgement that people are dif-

Whether it be the life cycle, the generations, or the ethnic heritages, our dioceses and parishes are beginning to minister to their people in light of today's needs and today's situations. This will mean new life for people, the beginning of redemption. So it has ever been in parishes for centuries and centuries. So it will ever

(Copyright 1972, NC News Service)

we-do-it-folks" kind of thing is not what I have in mind. That parallels the well-intentioned, but misled celebrant who pushes hard and grows angry or impatient because everyone will not smile, laugh and

be joyful.

Man is not a computer. A happy joy and approving enthusiasm cannot be programmed; it flows from the heart. So, too, the applause which externalizes these inner feelings must begin precisely where they are, from within one's being.

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BY DOLORES CURRAN

Once, after my talk to parents, a mother said, "My daughter can't receive First

"Why not?" I asked, thinking perhaps she didn't understand the significance or had some handicap. But that wasn't it

"She hasn't had a nun yet," was the mother's answer. "She can't receive Communion until she's had a nun, can

A SHOOME

Whether we laugh org cry over this level of mentality, it is with us. We so successfully programmed parents in the past to believe that only nuns and priests could teach religion that this conditioning still haunts us. Parents come to think that volunteer CCD teachers are second best, used only because there's a "Sister shortage." Worse, parents are coming to think that they are third best, often brought in to prepare their children for the Sacraments simply because there's

no one else to do it.

This kind of thinking dooms parish parent programs before they start.
Today's Catholic parent has such a low self-image as religion teacher that it's almost non-existent. When I work with parents, I spend a greater share of time destroying those old barriers to confidence than I do in teaching them how to teach than I do in teaching them how to teach. Until we destroy those barriers, we might as well forget exhortations, duties, and all se other things we use to motivate

THE PARISH SHOULD begin by teaching parents why they are the natur educators, showing them, from the pulpit, that they are in a better position to un-derstand and help their children than a pastor who doesn't have intimate contact with hundreds of children. Old barriers to

with hundreds of children. Old barriers to confidence can be destroyed publicly: the "I can't teach" barrier, the "bootleg" barriers, etc., (enumerated in "Tell Us That We Can," PACE St. Mary's College, Winona, Minn, 1970).

More important, we need to destroy the idea that only Catholic Religious can really teach religion. We can't laugh off this hangup. Parents grew up believing that along with ordination and religious life came some kind of magic power that enabled Father and Sister to successfully plant religion in children's minds. "I can't teach religion," they apologize. "I'm just a

parent, not a nun or a priest or anyone like that. . . ." So, let's ordain parents. We don't have to

So, let's ordain parents. We don't nave to call it that, of course, but let's set up some kind of ceremony for parents in which we bless them for a special apostolate in teaching religious values at home. This has all kinds of possibilities but it should not become a sacramental assembly line, i.e., "All those parents who haven't been blessed come to the church Friday at

7:30," etc.

Rather this blessing should be the culmination of a parish or diocesan effort to create true parent educators. It should come at the close of a course or series of homilies or whatever and it should include nomines of whatever and it should include a voluntary promise by parents to take on rather than push off the religious responsibility of their children. I know, we all pretend this takes place at

baptism but the very parents who are so insistent their children be baptized are those who are equally insistent that the Church assume responsibility for the

children's religious future.

Can only the Sisters teach religion? Parish parent teaching programs often are harmed by the mentality which thinks that "only Sisters and priests could teach religion." (NC photo)

WE ADULT CATHOLICS never really make a commitment to our faith. Our confirmation ceremony doesn't begin to approach in seriousness the Jewish Bar Mitzvah ceremony. We must offer Catholic parents the opportunity to become mature and responsible. If they are hung up on the old idea that "Father raises my kids best," then we have to give them some of those

"special powers" they think Father has.
Parents have these graces, of course,
but they don't know it. I don't know all the
ready objections to such a liturgy but if we can have blessings of the yearbooks by bishops and blessings of the snowmobiles

bishops and blessings of the snowmobiles by monsignori, I don't see why we can't have blessings of the parents by pastors. And, wouldn't it be beautiful if the liturgy ended with, "Go in peace as true first and foremost educators of your children."

(Copyright 1972, NC News Service)

Most people tend to grow under weight of demands

BY FR. AL MeBRIDE.

In his book, "The Effective Executive," Peter Drucker writes about the need for self-development: "We know very little about self-development. But we do know one thing: People in general grow ac-cording to the demands they make on them-

ised w

selves. They grow ac-cording to what they consider to be achievement and attainment. If they demand very little of themselves, they will remain stunted.

If they demand a good deal of themselves, they will grow to giant stature.

will grow to giant stature."

What is true for the secular businessman, is even more true of the religious person. Liturgical and biblical life never ceases to urge the highest possible personal achievement. It could hardly be otherwise, since God is absolutely shameless about making the profoundest demands on people.

GOD MAKES SUCH radical demands because he has the highest hopes and most unabashed ideals about what we can become. And he knows, just as secular wisdom does, that heroic demand is the normal technique for releasing the greatest potential in people. Meek demands yield stunted people. Galvanic demands produce a race of giants.

The covenant statements of the bible are the summary of the kinds of demands that God makes on us. These are found in Deuteronomy 5 and 6; Matthew 5, 6, and 7; John 15.

The Deuteronomy text contains the classic demands of the ten commandments and the summons to love which Jesus would cite later on as the greatest commandment. These radical and universal norms about worship, fidelity to parents, respect for life, sex, property and our neighbor's reputation are the persistent guidelines of decent and civilized behavior and the start of any kind of serious demand upon oneself.

amass earthly fortunes—what would happen to Swiss banks? Don't be anxious about your food and fashion—what would

happen to tranquilizers?
Those who would live by demands as tough as these would not only know what it is like to know the fulness of human potential, they would also come as close as one can to the ideal of earthly happiness. This is the message of the beatitudes. HAPPY ARE THEY who live by Christ's coverage and demand covenant and demand.

THE THIRD LOCUS of God's radical demand is found in the last supper discourse of Jesus, especially in chapter 15 where Jesus tells of his new com-mandment that we have love one for the other. A survey was once taken in which the people were asked what they would say to the world if they had a thirty-second spot to speak to the entire universe. Practically everyone said they would ask for a universal attempt to make love a reality in every human heart. Christ's final demand of love is the ultimate solution to the problems that batter the human spirit and make tragedy the substance of daily lives.

When God sets out to make demands on the batter seems to be a seed to be a

When God sets out to make demands on us, he is no small spirited challenger. He wants world records of wholesome and hearty human beings, sold on the need to have spirit expansion in its fullest sense. The world's demands are mean spirited, tightening hearts. Turn rather to God and his soul satisfying call to the very best in human potential.

(Copyright 1972, NC News Service)

God's demands are radical!

BY JOAN HEIDER



as goes a bit too far. Or perhaps not? (NC

QUESTION BOX

Church's stand on capital punishment?

BY MSGR. R. T. BOSLER

My aunt is very liberal and I have Q. My aust is very liberal and I have found that the only way I can convince her that what I say might be true is to give proof—quote "chapter and verse," as the old saying goes. Could you tell me what, according to both Scripture and dogma, the Church's leaching is on capital punishment. In Holy Mother Church for or against it and upon what does she buttress her nosition?

A. You and your liberal aunt must settle your argument between yourselves ut any definitive

help from Holy Mother Church or the Bible. The Old Testament imposed the death pen-alty for many crimes other then murder, in-cluding idolatry and sorcery. The eye-for-eye notion of justice prevailed. "If injury ensues, you shall give life for life, eye for eye, tooth for tooth, hand for hand." (Ex. 21:23-24)

If you are familiar with the Gospel, you know that Jesus opposed this law: "You have heard that it was said, 'An eye for an anyone strikes you on the right cheek, turn to him the other also." (Mt. 5:38-39)

St. Paul taught that God uses civil authority to punish the evil. The ruler, he authority to punish the evil. The ruler, he said, "is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrong doer." (Rom. 13:4)

It must be admitted that Christians have paid more attention to this text than to the words of Jesus. St. Augustine, com-menting on the text, defended severity for the sake of order and the common good, but argued that Christians should strive to temper the sternness of civil rulers. But Augustine's advice was ignored as Augustine's navice was ignored as Christendom preferred the severity of the Old Law-in fact, going way beyond it, in England for example, when the death penalty was imposed for petty theft.

The Church felt that it could not inflict the death penalty but did turn heretics over to the civil rulers to be put to death. Theologians, with few exceptions until this century, have upheld capital punishment. But this does not mean that the Church is officially committed to upholding capital ent as a necessary means for preserving law and order. The trend today, in the Church as in society, is

Times have changed. As Vatican Council II saw it: "The living conditions of modern man have been so profoundly changed in their social and cultural dimensions, that we can speak of a new age in human history." Modern man is aware of an obligation to look for better, more humane ways of eliminating crime; he is more sensitive to the feelings of others, more determined to avoid punishing an innocent man. I guess we could say that a liberal is one who is more aware of these changes.

Q. On the Feast of the Assumption ou paster told a story about Mary in his sermon. He said that she was in her 70's when she died. She had been buried for three days when Thomas (the doubting tle) came late for the funeral. He wanted to see the body of Jesus' mother, so the rest of the disciples opened the tomb. Instead of her body they found some illies in the tomb and they concluded that she was assumed into heaven body and soul. I have not come across this story in reading the Bible. I would like to know if this story is defined doctrine or one of those apocryphal stories that we are not sure

A. The only thing defined about the Assumption is the following from Pope Pius XII's 1950 decree of promulgation:

virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory," You will notice that it is not defined that Mary died. There is still some controversy among theologians whether Our Lady died before her body was glorified. The pope did not

The story your pastor told seemed to have kept you awake, but it was surely hot intended to be taken seriously. Christian how the Assumption took place. There is nothing in the Bible describing it, yet Pope Pius XII insisted in his decree that the the ancient belief in the Assumption, He most intimately joined to her divine Son and as always sharing His lot." He declared that through the centuries Christians have seen Mary as the new Eve, who shared intimately the victory of Christ, the new Adam, over sin and hence, concluded that she also must share in the

Q. I would like to know why my nephew, who is Catholic, and his wife cannot get their marriage blessed in the Catl Church. She wants very much to be a Catholic. They have three children bap-tized Catholic. She was married to a Baptist who didn't want children. She had her marriage annulled on this account, His

DINING FARE

mother spoke to several priests about their situation but they go so far and then sever respond further. She has a witness as to him not wanting children.

A. Your nephew's wife must present a petition to the marriage tribunal of the diocese in which she lives, asking for a declaration of nullity on the grounds that her former husband excluded the right to have children. If no priest can be found to help her draw up the petition, she should write to the Chancery Office and ask for assistance. She will need to submit the addresses of her former husband and all the persons who might know something about the marriage. about the marriage.

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eye and a tooth for a tooth.' But I say to you, do not resist one who is evil. But if against the death penalty.

WHAT DIFFERENCE DOES JESUS MAKE?

There are no consolation prizes

BY F. J. SHEED

The word "fool" is to be found in Scripture a couple of bundred times. But to the best of my memory we meet "You fool" only twice.

Paul levels it at those who waste time

Paul levels it at those who waste time wondering what the resurrected body will be like, not having the sense to realize that they have nothing to go on since the difference from the one we now have will be as great as between seed and tree (I Corinthing ISW). Limesting thians 15.36). I imagine that such people, though they may have been

making themselves a nuisance to Paul, would at any time have been only a handful. But Luke (12.20) records a parable in which, although it is

about a rich man, Jesus has most of us pinned to the dissecting table. This particular man, "having much goods laid up to last for many years," decided that he could "take his ease, eat, drink and be merry." Christ's hearers had read something similar but not quite the same. Isaiah tells of men who said, "Let us eat and drink for tomorrow we die." The man in the parable had forgotten those last three words. Jesus has God say to him,
"You fool, this night your soul shall be
required of you." How many of us live in the awareness that we are at any instant within a split second of death?

IT IS A PRINCIPAL point of Christ's insistence that life on earth matters primarily because of where it leads. This does not diminish its importance but increases it. Everything we do here on earth goes towards the making of the self which at death will enter the next stage, the stage which will know no end. The trouble is that we devote so much energy to our un-

Life, Jesus reminds us, is not a com-petition with prizes for the winners, consolation prizes for the losers. We are in consolation prizes for the losers. We are in competition with no one, in conflict only with ourselves. Failure is deadly serious, and "deadly" is not pulpit rhetoric, to frighten into virtue. "Fire" is Jesus' word, He gives us even less detail about it than about the joy of heaven. Clearly it is a metaphor, but whatever the reality it stands for, in some way or other there is desolation in it.

The grim-sounding phrase used of Judas on his death—"He went to his own place"—applies in fact to everyone of us, place?—appares in fact to everyone of us, saint and sinner. What decides our own place? What we love—God and our fellow men on one side, self to their, exclusion on the other. If the self we have made for ourselves on earth refuses love, then it enters the next stage self-sterilize. It has chosen self, self is what it gets eternally, and self is incapable of satisfying it: it has needs which only God can meet, the God it refuses. Jesus' word "Depart from me" is the essence of their desolation, as of Satan's. He gives no hint of the devil as a satisfy of the left of the self is left of the self torturer of the lost. Demons and pitchforks and such are Dante. The refusal of God and men's own futility without him add up to enough without these lurid trimmings.

WE MAY PAUSE upon a question which seems to have troubled medieval men very little, but haunts us. How can the very little, but hauses us. Now can the saved be in perfect bliss, how indeed can God be infinitely happy, knowing that human beings are in continuing misery? We have not been told. There is only speculation, some of it making the saints sub-human, some of it making God a monster. Two facts are certain—that Jesus loved men as no other man ever has, and that God is love. If we arrive at any answer to the problem of eternal refusal which cannot be reconciled with love, or which cannot be reconcised with love, or with anything men can recognize as love, what have we gained? Only a form of words. The answer lies in man. We had better look closer at ourselves.

Jesus has made clear that eternal loss is always a failure of love in men. He has drawn together and given as basic com-mandments two verses of Deuteronomy love God, love your neighbor as yourself. He calls them first and second, but for actual living his emphasis in on the

love-not the soul's mystical union with God but "that a man lay down his life for his friend." Similarly the failures he names for condemnation do not concern we treat other men-not giving food or

drink or clothing or comfort in distress, leading others into sin, showing no mercy refusing to forgive.

This has been a gloomy column. For our consolation we remember how determined Jesus is to save us if we give him the slightest opportunity.

Joan Heider

(Continued from Page 6) association that is provided in family life, the faith of the younger members of the family will be strengthened through the good example of the life experiences of the adults. Or it will be weakened through the bad experience in Christian living given by

IT IS THROUGH this interaction of faith between the children and adults within a family that the adult members of the family gain their responsibility to become actively involved in the religious formation of their children.

The basic requirement for this active involvement is two-fold: There must be a sincere interest in and concern for the development of Christian attitudes and values in the young members of the family. This interest and concern must be supplemented with the parents being constantly better formed, through personal contact with God, and better informed (through continuing study) religious educators

BOTH ELEMENTS are necessary: both need to be worked at. It is not always easy to stress right attitudes in the home when much of society is saying the opposite. It is not easy to give up some social event to attend a religious formation session. However, neither was it easy for Jesus, our model educator, to teach us love by

If the family will continue to shirk its religious education duty in the present as it has in the past. America's Catholic youth of today will be the non-believers of tomorrow. There no longer is the packaged deal, the tuition bill, to make up for the family's deficit.

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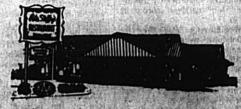
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NEW GUILD OFFICERS — Mrs. Henry K. Engel, above left, is the new president of the St. John Bosco Guild which aids the CYO with its fund-raising projects. Shown above discussing a series of district activities for this year are other officers, from

left: Mrs. Joseph Ritter, treasurer; Mrs. Robert Madden, secretary; Mrs. John Grande, president-elect; and Mrs. Joseph Kennelly, vice-president.

CYO grid season opens this Sunday

2,000 players will see action by Sunday as the 52nd season of Catholic grade school football competition gets into high gear will full schedules in Cadet and

"56" Leagues. Last Saturday, CYO officials reported that 1,973 appeared at the traditional weigh-in held at the CYO Office, with new players reporting daily for weighing. Additional players can be added to team rosters, provided that the proper procedures are observed.

KEY GAMES scheduled Sunday will involve these

Defending Cadet League champion St. Barnabas, which has moved from Division III to Division II, will open its season against St. Catherine's at 2 p.m. on the Msgr. Downey No. 2 field. Also moving into Division II is St. Rita's, last year's runnerup in Division III, who play St. Philip Neri at 2:30 p.m. on the CYO Stadium No. 2 field.

Division I defending cham-

pion and league runnerup Holy Spirit opens against St. Pius X, which moved from Division II,

Jude's meeting Little Flower at CYO Stadium No. 1 3:45 p.m.

IN DIVISION III, it will be St. Martin's and St. Mark's at CYO Stadium No. 2, 2:30 p.m., and St. Luke's and St. Monica's at St. Luke won the Division IV championship last year, but has

championship last year, out has now moved to Division III.

Nativity will host St.
Christopher's at 2 p.m. in top Division IV action Sunday. St.
Thomas, Aquinas has dropped from the league, causing a "bye" for all scheduled opponents throughout the

opening day Sunday, defending league co-champion St. Michael's meets Division I rival St. Thomas Aquinas at Ritter

No. 2, 12 noon.

the Bluff Recreation Center, 12

St. Simon's Division IV

Ellenberger, 12:30 p.m. Coaches are reminded to hone scores to the CYO Office

FOLLOWING is the complete schedule of Sunday's games in

CADET LEAGUE
Division 1—Holy Name and St.
Simon at Roncalli H. S., 3:30 p.m.;
St. Jude and Little Flower at CYO
Stadium No. 1, 3:45 p.m.; Holy Spirit
and St. Plus X at CYO Stadium No.
2, 3:45 p.m.; St. Andrew and St.
Michael at Ritter H. S., 3:30 p.m.; St.
Lawrence (bye),
Division II—St. Joan of Arc and
Christ the King at CYO North No. 1,
2:30 p.m.; St. Rita and St. Philip
Neri at CYO Stadium No. 1,
2:30 p.m.; St. Rita and St. Philip
Neri at CYO Stadium No. 1,
2:30 p.m.; St. Matthew and Immaculate

Neri at CYO Stadium No. 1, 2:30 p.m.; St. Matthew and Immaculate Heart at CYO North No. 2, 2:30 p.m.; St. Barnabas and St. Catherine at Msgr. Downey No. 2, 2 p.m.; St. Gabriel (bye).

Division III—St. Martin and St.

Division III—St. Martin and St. Mark at CYO Stadium No. 2, 2:30 p.m.; Our Lady of Lourdes and St. Roch at Bluff Road, 3 p.m.; St. Malachy at Mt. Carmel, 3:30 p.m.; St. Luke and St. Monica at CYO Stadium No. 1, 1:15 p.m.
Division IV—St. Patrick-Sacred Heart and St. Bernadette at Msgr. Downey No. 2, 3:30 p.m.; All Saints at St. James, 3 p.m.; St. Christopher at Nativity, 2 p.m.; Our Lady of Greenwood (bye).

"54" LEAGUE Simon's Division IV
r and league co-champion Gabriel at CYO Stadium No. 1, 12

FASHION AT THE VATICAN

BY EVA-MARIA JUNG

VATICAN CITY - The Vatvarican ciry — The var-ican's latest contribution to fashion—the long black rain-coats loaned to scantily dressed visitors to St. Peter's Basilica may not win any awards for

But to residents here who have watched the changing fashion rules in the Vatican over the years, the new sombre black robes are in keeping with the Vatican's conservative, and pragmatic, attitudes toward

Customs and rules about women's clothing in the Vatican have always lagged behind fashion in the rest of the world. However when necessary, of-ficials have been amenable to changes within limits.

In the early days, women who shopped in the Vatican City markets, visited Church offices or studied in the Vatican museums were required to wear dresses of "proper" length with high necklines, long sleeves and long stockings.

The few women who lived in the Vatican, mostly nuns and housekeepers, by nature and profession wore long dark

AT FIRST, women were not admitted to the Vatican library at all. Later, they were allowed in a separate reading room.

Finally, they were free to use the general reading room, under the condition that they were covered from the neck beyond the knees.

For papal audiences, women were required to dress in black from head to foot.

In St. Peter's Basilica, they were required to cover their head with a black or white veil a handkerchiefmust cover their head in

War II, clothing, especially hosiery, became very scarce in Italy. Yet the Vatican did not allow women to pass its gates without long stockings even on the hottest summer day.

When the Allies took over Rome, the military women soon followed. Some were in uniform with short sleeves and short or no stockings. The Vatican guards did not dare oppose

FOR A WHILE women were required to cover their shoulders if they appeared in sleeveless dresses in Vatican museums. But finally the museums gave up and let women come in with their sleeveless dresses.

In St. Peter's, long pants for women were banned until this year. Short ones are still taboo. Everyone may attend general papal audiences, dressed as they wish in dark or bright colors as long as they are "decently" clothed.

However, when miniskirts and hotpants hit the streets last year, the Vatican said "stop!" A nun was appointed to stand

in the only entrance to St. Peter's Basilica and screen out men with dresses shorter It proved to be an exhausting

Approve subsidy

CHRISTCHURCH, New Zea land — A subsidy to help sup-port full-time hospital chaplains has been approved by the New Zealand government for the first time.

L. R. Adams-Schneider, minister of health, said the obedience to the order of St. subsidy was granted "in Paul the Apostle that women recognition of the therapeutic Catholic especially, is not must cover their head in value of the chaplaincy sereasy."

task. After a few weeks the nun had to be replaced by Vatican security service and caretakers

THE REGULATION on the miniskirts resulted in violent reactions from tourists. Some apparently did not see the difference between St. Peter's and a beach or other sightseeing spot. Others were simply disappointed that they had to leave Rome without seeing the basilica, which is regarded as one of the greatest works of art

and piety. somewhat re The Vatican authorities of a poncho.

Faithful to the command of the Gospel to "clothe the naked" and never send off someone who knocks at your door, they invited visitors who were not properly dressed to rent a coat for a nominal

The coats made of plastic, are described as "evidently leftovers from some old stock of raincoats made for the use of seminaries or convents." They are black and hooded, somewhat resembling a smock

Demands of Christian life hard, Pope says

 The demands of the Christian life have become more difficult to meet in today's morally in-different world, Pope Paul VI told thousands of visitors at a weekly general audience Sept.

Pope Paul explored the theme of man and morality that he has been discussing at his weekly audiences for most of the

"WE ARE IN a period of laxity, protest and indifference to the moral code," the Pope said. "Liberty," he added, "is invoked not to be free to do good, as it should be in the normal way, but to be free not to do good.'

He said that "the Church meets in today's world much difference and hostility to the exercise of its ministry as a moral guide and pastoral teacher . . . Yes, Christian life, and that of the

Increasing secularization and

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CASTELGANDOLFO, Italy the exclusion of religion from principal causes of this moral crisis the Pope said. "Atheism claims for itself dominion over morality," he continued, and thus deprives man of the assistance "of faith and of the mysterious but real influence of loving divine aid."

> BUT IT CAN be objected, he pointed out, that Christ was full "pity and indulgence for our weaknesses" and came to save sinners. "All this is very true," Pope Paul said, "and we are assured that our salvation is easy not difficult, if we enter into the divine design, adapt to its conditions, accept its assistance, share its spirit and listen to its teachings.

But Christ also called men to follow His example and to take up the Cross, he stressed. Authentic Christian life cannot be understood if one is "wholly intent on abolishing strength, penance, and sacrifice and being satisfied with comfort and

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Coaches are reminded by the CYO Office to phone scores to the provided numbers the same evenings of the games. Deadline for rosters, eligibility blanks and participation fees is Friday, Sept. 15. Thursday, Sept. 21, is the last day for schedule changes because of conflicts.

Weekly standings will be arried in The Criterion but no scores because of space

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Encouraged by 4,000 spectators and ideal weather, the last Sunday witnessed a parade of nearly 2000 players compete in five and one-half hours of preliminary grid activity.

Although the "56" League

ompetition for the first time. The Cadet teams scored only five TDs.
Divided into "Dolphins"

(East) and Cowboys (West), the Jamboree was officially won by the "Dolphins" by a score of 62 Registering TDs for the 'Dolphins' were the following

All Saints Cadet, St. James "56", St. Pius X "56", All Saints "56" (twice), Immaculate Heart "56", St. Simon's '56" and Christ the King "56". Scoring for the "Cowboys"

Scoring for the "Cowboys" were:

St. Patrick-Sacred Heart
"56", St. Barnabas Cadet, St.
Malachy Cadet, Little Flower
Cadet, St. Philip Neri "56" and
Our Lady of Greenwood "56".

A total of 34 teams played sixminute "quarters" during the
Jamboree.

Members of the West and
Central Districts of the St. John
Bosco Guild sponsored a
Family-Fun Festival
throughout the day, with profits
aiding the Guild activities.

CYO Stadium No. 1, 1:15 p.m.

IN THE "56" LEAGUE full

H.S., 12:30 p.m.
Division II defending champion St. Pius X opens against St. Rita's at CYO North

Defending Division III champion St. Roch's is scheduled to meet Nativity at

CYO PUBLICATION Booklet helps youth understand politics

challenges and responsibilities of participation in the political process" is the goal of a new booklet published by the National Catholic Youth Organization (CYO) Federation

The booklet was prepared for Youth Week-an annual ecumenical observance planned this year for October 29 to November 5. The theme of the week is "social Development Through Christian Political

A workbook of projects and A workbook of projects and information related to the theme, the CYO booklet is tilled "Come, My Friends," from a Tennyson poem which continues: "Tis not too late to seek a newer world."

EXCERPTS from speeches given at the national CYO convention last fall are also included in the booklet. "Over the troubled water of today, youth can build a bridge to tomorrow where peace and love can replace the sickness of our present world." says a passage by Cardinal Terence Cooke of New York.

The booklet includes tips to celp young people sort out their own attitudes on social problems, and it stresses the mportance of being adequately aformed.

WASHINGTON - Helping "One of the basic steps in of information," the booklet says. "Listen to your community, What are its basic assumptions? Which of these should be supported or ex pressed in your life? What should be questioned changed?

THE CYO BOOKLET also contains political advice from the League of Women Voters and other citizens' groups.

"If you are wondering whether or not it is really worthwhile to communicate your views to your own senator or representative in Congress," says the league, "consider this fact: Others who disagree with you are doing so constantly."

Another section suggests
Bible readings and religious
songs "to remind its of who we
are and why we should be about
this business of seeking a new
world."

The CYO Federation prepared the booklet in collaboration with officials of the Christian Church (Disciples of Christ), Episcopal Church, Lutieran Church in America, Moravian Church in America, United Church of Christ, United Methodist Church and United Presbyterian Church U.S.A. The groups also sponsor the Youth Week observance.

noon; St. Christopher at St. Luke, 3:45 p.m.; St. Ann and St. Malor at Decatur Central H.S., 12:30 p.m.; St. Michael and St. Thomas at Ritter H.S., 12:30 p.m. Division II—St. Andrew at Mt. Carmel, 1:30 p.m.; St. Matthew and Christ the King at CYO North No. 1, 12:30 p.m.; St. Rita and St. Plus Xa CYO North No. 2, 12:noon; St. Joan of Arc and Immaculate Heart at CYO Stadium No. 2, 12 noon. Division III—Nativity and St. Roch at Bluff Road, 12 noon; St. Jan St. Roch at Bluff Road, 12 noon; St. Janes and St. Parick-Sacred Heart at CYO Stadium No. 2, 1:15 p.m.; St. Calherine and St. Bernadetie val Msgr. Downey No. 2, 12 noon. Division IV—Little Flower and Holy Name at Roncalli H.S., 2; D.m.; St. Philip Neri and Our Lady of Lourdes at Brookside No. 1, 12:30 p.m.; St. Lawrence and St. Simon at Ellenberger, 12:30 p.m.; Holy Spirit and St. Jude at Brookside No. 1, 2

CYO NOTES

the Archdiocesan Cadet Hobby Show is Monday, Sept. 25. Ribbons and full information for parish school competition will be sent by the CYO upon receipt of the request. The annual event will be held October 30 at Little Flower parish Indianapolis.

Twelve teams are entered in the Junior Boys Football League at the present. Deadline has been extended until today (Friday) for late entries. The season will begin September 24 or in early October.

Cadet Girls Basketball

Kickball loops

INDIANAPOLIS — Activity in the fall kickball program will be underway this week-end for all 109 teams entered in the four leagues. The final lineup reveals 33 Junior teams, 37 Cadet A, 10 Cadet B and 29 "56"

began yesterday, while Cadet A teams will start today. Juniors open their season on Sunday. Coaches are reminded by the

services to youth will be given during Youth Week activities. HOLY ANGELS

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PREPARE MOCK TURTLE SOUP - A principal feature of the Fall Festival at St. Louis parish. Batesville, on Sunday, Sept. 17, is "mock" turtle soup. Shown above encouraging a "mock" turtle to become soup are the festival chairmen, Gene Fullenkamp, Jerry Becker and Jim Hausman. Chicken and beef dinners will be served bourly from 11 a.m. to 2 p.m., with the cafeteria supper starting at 4 p.m. Dinner reservations are advised by calling (812) 931-3204. Batesville is one hour from Indianapolis off Interstate 71 on Indiana 229.

Bishop puts ban

on long hair and

beards for clergy

LAFAYETTE, La.-Priests

in the Lafayette diocese have

been ordered to wear clerical clothes and "to abstain from

wearing long hair—down to the shoulders."

The order came from Bishop Maurice Schexnayder in a letter

telling priests in the diocese to be moderate in their personal

grooming. He also objected to

grooming. He also objected to beards and mustaches. The bishop said, "In the United States, the wearing of a beard is forbidden by the law of

however, local Ordinaries can dispense from this law." Bishop

Schexnayder pointed out "No one has the dispensation in this

diocese." The law also states "All clerics should observe

simplicity in the wearing of their hair."

emphasized that priests who have been dispensed from their

priestly vows are not permitted

to teach religion in Catholic

He quoted a Vatican directive

which specifies, he said, that laicized priests are forbidden

"to hold the office of director of

a Catholic school, or the office

of teacher of religion in any

particular cases the local Or-

dinary may permit a laicized

- Celebration of Unity" will be the theme of a one-day

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by St. Lawrence parish on

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scripture scholar:

Ernest Collamari, doctoral Agnes School.

Saturday Sept. 23.

workshop will include:

priest to do so provided no scandal or surprise is to be

schools or CCD classes

Bishop Schexnayder also

Second Plenary Council of Baltimore. In particular cases,



PLAN RUSHVILLE FALL FESTIVAL - The annual Fall Festival at St. Mary's parish. Rushville, will be held Sunday. Sept. 17. Family-style chicken and ham dinners will be served on the hour from 11 a.m. to 2 p.m. Tickets are \$2 adults and \$1 children under 12. Dinner reservations are available by calling (317) 932-2139 or (317) 932-2313. The festival will also include afternoon lunch, booths, games and prizes. Shown above with Mrs. Clarence Laker, kitchen chairman (second from right) are parish workers (From left): Mrs. Andy Bedel, Mrs. Alfred Blankman, Mrs. Marvin Hoeing (co-chairman), Mrs. Bud Kramer and Mrs. Justin Schroeder, festival chairman. St. Mary's pastor is Father William Fisher.

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SOUTHERN INDIANA PARTICIPATING

'Kentuckiana Metroversity' expands college resources

LOUISVILLE - The resources of two Catholic colleges here will be greatly expanded this fall—at no extra costs to students-by "Kentuckiana Metrover-

As a result of the six-school cooperative program, students at Bellarmine and Spalding colleges, and at other Louisville area schools, will select their courses from more than 1,000 offerings-and at no extra

They will also have more than one million library books to use—also for no extra cost and with no added ad-

THESE ARE SOME of the opportunities that have been made available to students. This cooperation means the student can buy a lot more with the same dollar, ording to Dr. John Ford, coordinator of Kentuckiana Metroversity.

The name of the program combines several words: Kentucky and Indiana for "Kentuckiana," and metropolitan and university for "metroversity."

Metroversity is described in formal education language as a consortium of six Kentucky and Indiana colleges and universities: Bellarmine, Spalding, the University of Louisville, Indiana

FRANKLIN COUNTY
DWARD ROSFELD , 85, St.
Peter's, Sept. 6. Sister of Mrs.
Rose Schuman of St. Leon

INDIANAPOLIS

MARGARET C. SMITH. 69, 51 Bernadette Church, Sept. 6. Wife of Leo A., Etepmother of Leo A., James, Edward J. and Frances Smith. sister of Edward J., Ruth

JAMES M. NOLAN, 61, Our Lady of

JAMES M. NOLAN, 61, Our Lady of Lourdes Church, Sept. 7. Husband of Marguerite, lather of Michael J., Thomas Q., Mathew J., Richard J. Nolan, Ann Simmons, Mary Beter and Kay Bratton, brother of Helen Lewis and Mrs. B. G. Nichols.

TERESA A. SILCOX. 15, St. Thomas

Aguinas Church, Sept. 6. Daughter of Mr. and Mrs. Kenneth E. Silcox, sister of Christopher, James,

Gregory, John, Sheryl and Toni Silcox.

MARJORIE L. HARTZLER, 57, St.
John Church, Sept. 9. Wife of John
T.; mother of Thomas, Sally Hart
zler and Alice A. Prather.

MARY F. KIDWELL, 75, 51. Martin Church, Martinsville, Sept. 9 Mother of Willard, Lawrence Kid well, Mary Carpenter, Beatrice Hiles and Patricia Engledow.

LUCILLE F. ABEL, 61, 51 James Church, Sept 9 Mother of Ed mund, Wallace, Beverly, Carol Abel and Dolores Waugh, daughter of Mr. and Mrs. Hubert J. Nally, sister of Hubert A. Nally and Louise Abel

MARY A. YARBROUGH 24, St. Michael Church, Sept. 12, Daughter of Mr and Mrs. Fred D. Yarbrough; sister of Fred D., Gary

secretary of the Archdiocesan Liturgical Commission; Sister

Gilchrist Conway, S.P., adult education coordinator for the

Phillips, S.P., of Ladywood-St.

included in the workshop.

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INDIANAPOLIS - "Liturgy Charles Gardner, executive

Saturday Sept. 23. Religious Education Depart-Resource personnel for the ment; and Sister Maureen

candidate in systematic theology at the University of dependence of lectors, cantors,

Ciferni, doctoral candidate in organists, choir members,

liturgy at Notre Dame; Patrick guitarists, and ushers will be

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and Kathryn Gaughan.

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University Southeast in Jefferson, Louisville Presbyterian Seminary and the Southern Baptist Theological Seminary.

While these schools have different tuition rates, an agreement has been students can take courses at any school for the cost they pay at their home school.

Ford says that 1,700 to 1,800 courses are made available to students under this arrangement. There are "some duplicate" courses, he said, but "you can give a lot of students more opportunities than with what you've got" at any one school.

Under the cooperative library program, any student can borrow books from a Metroversity school library or the Louisville Free Public Library.

BELLARMINE HAS about 70,000 books in its library and Spalding has about 100,000. The library program, Ford said, has increased the "library potential" of these schools to over one million books. A recent study showed that "less than two per cent of the books" in all the libraries in the program were duplicates. Ford

Metroversity also tries to initiate "educational experiments." A new pro-RICHMOND

ADELINE SULPRIZIO. 68, S1
Andrew's, Sept 13 Mother of Rose
Turner. Fountain City. Marie
Maurer. Richmond. Joseph
Giammarco, Philadelphia, and Paul
Sulprizio. Frankturt. Germany
Stepmother of Al Sulprizio. Gene
Sulprizio and Richard Sulprizio, all
of California Sister of Mary Sinni of
Philadelphia

Donna, Eileen and Jeanne WILLIAM G GAMSTETTER 72, St. Church, Sept. 12

Barnabas Church, Sept Brother of Anna Wink

OHIO K. SNIDER, Christ the King Church. Sept. 13 Sister of Elizabeth I. Snider

IRENE D. KISE, 73, St. Paul Her-mitage Chapel, Sept. 14. Mother of Albert. S. Kise and Dorothy. K. Willoughby, sister of Margaret King and Osceola. Fiscus.

JOSEPH P. ZIMMER, 55. Holy Spirit Church, Sept. 14. Husband of Marquerite C., tather of Joseph P. Zimmer, Jr., brother of Ralph J. Zimmer, Hilda Koelling, Rosemary Massa and Angela P. Peterson.

MILDRED B. McKEAND, 75, 51
Bernadette Church, Sept. 14
Wife of Wallace O. Mother of
Robert, Jerry and Mrs. Raymond
McSumak, sister of Ernest, Bessie
and Marguerite Hummel

FRANKLIN COUNTY
MARTIN BELVITY, SR., 88, 51
Mary's, Sept. 5. Father of Martin,
Jr., Clark and Oscar, all of New
Albany, Margie Krebs, New
Albany, and Olga Lee, Ponta Gorda,
Fla. Brother of Corrine Zipp, New
Albany

JOHN M WALTER, 69, Holy Trinity, Sept 9, Father of Robert Powell, Cleveland, Frank Powell, New Albany, Mrs. Ted Tighe, New Albany, and Mrs. Thomas Million, Columbus, Mr. Powell held several posts with the Knights of Columbus, including that of Indiana state deputy.

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Another, which is entering its second year, is the Youth Arts Center. Inner-city children ages six to 13 are taught music. dents assisting in the instruction.

Vatican beefing up security in museums

VATICAN CITY-Radar, ultrasonic waves, magnetic fields and closed-circuit television are now being used to guard art treasures housed in the sprawling Vatican

new protection system, already installed in many parts of the museums, has been ordered by the administrative office of the Vatican Museum to supplement the corps of guards already on duty in the miles of halls and galleries.

The corps of museum guards has been increased by 30 per cent in the past six months and will soon total 100 men.

Museum officials have been studying the problem of providing greater protection for some time, even before the famous Pieta statue of Michelangelo was damaged in St. Peter's Basilica early this summer.

TERRE HAUTE
IRETTA W. CRAWFORD. 64,
Sacred Heart, Sept. 11 Wile of
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by nearly 30 area churches, professional and civic associations, will be officially launched during a meeting planned Wednesday, Sept. 20. The meeting will be at 7:30 p.m. in the Clarksville Junior High School cafeteria. Speaker will be Dr. Joseph

'Commitment' series to begin

in Clarksville CLARKSVILLE. Ind.

Maloney, director of the In-stitute of Community Development, Louisville. The topic will be "The Dynamics of

Interested persons are invited to attend. Five subsequent group meetings are also

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Joseph's. Sept 11 Husband of
Ethel lather of Wildrod Whalen.
Jettersonville. Joe Whalen.
Sellersburg. and Mrs Norma
Burgan. Clarksville

TELL CITY
CHARLES SABELHAUS, 34, 51.
Paul's, Sept 10 Son of Mvs. Viola
Sabelhaus, Tell City Brother of
Norbert, Lloyd and Frank, Jr., all of
Tell City, Robert of Cannellon, Paul
Kenneth of Colcotiville: Mrs. Anna

Anna Labhart, Mrs. Elizabeth Evans and Mrs. Clara Litherland, all of Tell City, and Mrs. Rose Brumfield of Cannelton Half brother of Eugene

Sabelhaus, Tell City: Cecil Sabelhaus, Huntsville, Ala., Hyacinth Jarboe of Indianapolis; and Mrs. Frieda Rienhart of

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UNDERWENT THREE TRANSPLANTS

Newly-ordained priest gives thanks for restored sight

MILWAUKEE - As Father Thomas Bielawa offered his first Mass at Holy Redeemer church here, he must have included a special prayer of thanksgiving-for restoration of his eyesight

member of the Society of the Divine Savior, he was ordained in Silver Spring, Md. recently about two years behind

His eye problem was discovered in high school days, and in 1959 he was treated by a Milwaukee eye specialist and the problem was diagnosed as kerataconis, a disorder of unknown cause in which the cornea tissue is weakened

SINCE THEN he has had many anxious moments and periods of acute discomfort Rather than discuss the long ordeal, which included three transplants, Father Bielawa perfers to talk about the urgent need for eye donors. He hopes suggested he contact Dr. John transplant possible." sight problems of others may be improved

"Many people have had an eye transplant," he explained Fewer have had three of them as I have But what I learned about my doctor and the International Eye Foundation, and how important it is to donate eyes or eye tissue, is something else again

Father Bielawa said that kerataconis affects the shape of the eye. It becomes more like a cone that round and causes distorted vision The corea tissue gradually weakens and normal pressure causes the eye to bulge

When the young seminarian transferred to Washington, D.C. for college and theology studies at the Catholic University of America and St Paul's

Harry King Jr., a prominent eve specialist

In 1968 Dr. King decided a transplant would be wise since the cornea of the right eye was thinning out and might tear

THE FIRST operation on the eye was performed in July, but it was not successful An allergic reaction from medication caused cloudiness and vision was extremely poor

Dr. King operated again on the right eye in November, 1968, and the result was satisfactory By March, 1971, the condition of the left eye worsened and a operation necessary

'This time there was a serious shortage of eye tissue available and I had to wait almost three months," Father Bielawa recalled "I was in Dr King's office one day for a checkup and the same story – no

Just as he was about to leave, word came that the necessary tissue had been obtained. Within a short time he was at a hospital and the operation progressed as planned. With the use of contact lenses his eyesight has been restored.

The 30-year-old priest hopes the success of his eve surgery will be encouraging to others having sight problems and urges those with good eyesight to consider donating their eyes

Noting that prospective lonors can make such donors arrangements through a doctor and an eye bank, Father Bielawa added, "giving God's gift of sight to another after death is simple

Five dioceses terminate 'good conscience' process

WASHINGTON - Five of eight dioceses believed to have had "good conscience" marriage procedures said they have suspended the practice following a Vatican statement barring dioceses from initiating practices it said were "contrary to current discipline

Of the remaining three dioceses two said "good conscience" cases had not arisen in the past year while one diocese could not be reached for comment on the controversy that has crupted in the Church in recent weeks

The five dioceses which said they had stopped "good conscience" cases were Portland Ore, Baton Rouge, La, Boise, Idaho. Seattle Wash, and Birmingham. Ala The two which disclosed no such cases had occurred in the past year were Baker, Ore and Helena, Mont. The diocese which could not be reached for comment

was Pueblo, Colo In "good conscience" cases some divorced and remarried Catholics were permitted to return to the sacraments if they believed in 'good conscience' their first marriage was in valid

ONE CHURCH source said the Portland diocese had 400 "good conscience" cases, while a spokesman for the Boise diocese said it had "about 70 or 80" cases Spokesman for the other dioceses declined to specify the number of cases they had handled.

"good conscience" marriage procedure controversy arose when Bishop Robert E. Tracy of Baton louge disclosed in June that his diocese had initiated the resulting practice The resulting publicity apparently prompted the statement by the Vatican on the issue

IN AUGUST, Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops, said that the Holy See wanted dioceses to halt practices "contrary to current discipline" pending a study on the "good conscience" issue by the Vatican and the pastoral research committee of the National Conference of

Cardinal Krol said, however that "it would be rash to conclude that a study must necessarily lead to change of principles or procedure or that

Reader's Digest to make movies

HOLLYWOOD In an at tempt to counter the "sex and violence" films which are currently flooding the U.S. heaters, the Reader's Digest will begin producing family which reflect

"wholesome" American life In cooperation with United Artists, the Digest has begun production on a \$2.4 million musical version of "Tom " the first in a series of 'tamily oriented' movies

A spokesman for the Digest and the magazine teels that allons of Americans are fired being made today

"There is a vast family audience that is being alienated by the type of movies available today." the spokesman said

Movie officials here noted that the Digest's venture into family movie making follows a similar move by the American Baptist Convention. distributed "The Cross and the Switchblade," the story of a counster who ministered among New York youth gangs

the statement was not aimed at problem found in the entire the practices of specific Church."

a study precludes the reaf- dioceses, asserting, "The firmation of current problem is not local to any one discipline." The cardinal said diocese or nation. It is a





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VIEWING WITH ARNOLD

bizarre concoction

BY JAMES W. ARNOLD

The film of Kurt Vonnegut's "Slaughterhouse-Five" comes out a slightly different kind of stew than the novel-still a bizarre concoction, but with more familiar anti-military and anti-Main Street Establishment languplain

book is more complex, funnier and better. Vonnegut, you recall, is the lough, witty science-fiction writer who has become a favorite of the young for several

age, it is a wildly cerebral

and stimulat-

ing movie up to

reasons: a clear concrete style, **Orientation** set for volunteers

at Child Center INDIANAPOLIS - The Pre-School guild of St. Mary's Child Center will hold an orientation program for volunteers on Wednesday, Sept. 20, at Msgr Downey Council, Knights of Columbus, 511 E. Thompson Rd.

Conducting the program will be Miss Mary Margaret Cunningham, pre-school therapist, William Logan, assistant preschool therapist, and Mrs. David Klinkose, language therapist.

Volunteers will also have the opportunity of taking tuberculosis tests and signing for schedule of service.

Officers of the Pre-School Guild are: Mrs. David Kemp, president; Mrs. Roman Kil, president-elect, Mrs. James P. Kervan, vice-president; Mrs. Thomas Kenter, secretary; and Mrs. Philip Martin, treasurer.

idealism, materialism and killing your enemy) and a lively, unorthodox imagination

"Slaughterhouse," as he tells was his try at a big war novel, at somehow purging his horrific personal experience of living through (as an American POW) the 1945 fire-bombing of Dresden, which ranks in the massacre category with Hiroshima. He had tried to get it down for 20 years, without success. Finally, it came out

(Vonnegut promised himself his war script would have no roles for Sinatra or John Wayne, and thank heaven, he

HIS HERO, Billy Pilgrim, is a in tasteful decorum, with another kidnaped earthling, a deliciously dumb starlet from sexy Hollywood movies.

a darkly comic skepticism and writer Stephen Geller and and all events, good and bad, about conventional values (like director George Roy Hill, using the creative skills of top editor Dede Allen, have little trouble adapting it. (Hill has become a prestige director since "Butch 'assidy," and the idea here, of present and future past.

predictably weird

kind of schlemiel-a likeable simpleton who in America lives a typical, comically empty life. small-town optometrist, he marries the boss' fat daughter (a squeaky female out of Thurber) and becomes rich. He is elected head of the Lions Club, spawns a daughter as empty-headed as her mother and a long-haired delinquent son who gets super-straightened out as a Green Beret sergeant in Vietnam. Billy also has a lively fantasy life (or is he really a time-traveler?), which alternately takes him back to wartime miseries in Germany and into outer space to the planet Tralfamadore. There, kept in a glass-domed zoo furnished by Sears and Roebuck, he philosophizes with the invisible natives and mates,

The book tells the war story in straight time sequence, skip-ping to events in America and outer space by a kind of nonlinear free association. It is basically a movie technique,

irrevocably linked, very much recalls the art films of Alain THE PROBLEM is that the skillful Vonnegut could make his theme both deep and

reasonably clear. The events in America put Dresden in con text, especially in the novel's brilliant social-moral satirical detail, and the planet discussions help to examine human tragicomic absurdities with some objectivity. In the film it doesn't work that way The separate locales over whelm us with their own messages and the giant jigsaw doesn't ever quite come

Yet Vonnegut's strong sense of irony, of men as the playthings of a whimsical fate, does dominate the movie. In the war narrative, the fate of Billy (Michael Sachs) is intertwined with two opposite types-Lazzaro (Ron Leibman), the hostile, foul-mouthed paranoiac, for whom the sweetest thing in life is revenge, and Derby (Eugene Roch, of the dishwasher commercials), the kindly middle-aged high school teacher who is Mr. Decent. These men are marvelous distillations of every war movie GI in history). In the end, virtue doesn't seem to matter. Derby is destroyed with the people of Dresden, and the mad Lazzaro survives to carry out his will to

If the film is unable to quite convey the horror of Dresden "after," a lyric passage shows the poignant beauty and humanity of the city "before." Then there are the welldisciplined British prisoners lipping it like refugees from 'River Kwai"), contrasted with the grubby Americans and

AT HOME. Billy, early victimized by Mom and Dad, is a and bad (and always ludicrous) seem to happen. He has as little suggests some culpability in Billy: he offers to pay off a cop to keep his vandalizing son out of court). He finds himself married to his wife. When he is young children almost miraculously preserved in a plane crash—death comes to his convention-bound friends as they drunkenly barber-shop harmonize—his spouse is killed en route to the hospital in a wildly improbable binge of auto

How does one live in such a trick-playing universe? The Tralfamadorians tell Billy their secret, that time is an illusion,

BISHOP DIES AT72 MONTCLAIR, N.J. — Bishop James A. McNulty of Buffalo died September 4 at St. Vincent's Hospital here at the age of 72. Bishop McNulty was hospitalized July 10 after he suffered a severe stroke while vicilities relatives here. visiting relatives here.

keeps re-visiting the good, and avoids the bad moments. A stoic philosophy, it doesn't work for Like all of us, remembers everything. Even that is not without value Perhaps, since Vonnegut has helped us remember Dresden. we won't let it happen again

forever, like the peaks and

seen from the air. The wise man

The week's TV network films

TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to late changes)

THE PROFESSIONALS (1966) (CBS, Thursday, Sept. 21): An adult western, full of violence, dirty words, Meaning and Message. Writer-director Richard Brooks turns a classic (rescuing-the-femalecaptive) into an ironic fable on war, morality, and truth that finally gets ludicrous. Some dubious values are expressed but much of the film is dazrlingly photographed against the craggy wastes of the deep southwest, and there is some rood hard action. Acceptable for action fans, but too rough for

VALLEY OF THE DOLLS (1967) (CBS, Friday, Sept. 22): The incredible Jacqueline Susann novel made absolutely straight-faced into a classic of soap-opera camp. The good things are mostly over after Dionne Warwick sings the title song. But there is a nice moment when Patty Duke flushes Susan Hayward's wig the ladies-room john. Mostly for adult masochists.

IN THE HEAT OF THE

NIGHT (1967) (NBC, Saturday, Sept. 16): Norman Jewison's Oscar-winner (beautifully hotographed by Haskell Wexler) about a bright black detective from Philadelphia zombie to whom things, good assigned to a murder case in a small redneck Mississippi town. The film is a parable about black-white relations and to do with his son becoming a black-white relations and gung-ho Green Beret as he did Southern problems, and seems with his becoming a hoodlum a bit too pat, although the (Unlike Vonnegut, the movie mystery has its exciting moments. The acting, headed by Sidney Poitier, Rod Steiger and Lee Grant is dazzling. Recommended for all but very

GOLDFINGER (1964) (ABC), Sunday, Sept. 17): The quin-tessential James Bond, the first real hit of the series and the one that started the endless secret agent fad. A stylish comic-strip, of course, but it feeds on and nourishes the appetite for its plentiful sex and violence. Calculated, expertly, for the 14-year-old-mind. Not recom-

WITH SIX YOU GET EGGROLL (1968) (NBC, Monday, Sept. 18): Doris Day and Brian Keith in a family comedy: so what else is new? This one is right at home on TV, and none of the problems of kids, suburbs, widows and widowers is to be confused with the real world. Not recom-

MORTUARIES

PRESENT YOUR PARISH ACTIVITIES These announcements are made free of charge. To list your event, phone or bring the notice 2 weeks in advance to the Mortuary or Phone 923-4504

St. Mary Parish, Rushville Sunday, September 17, 1972 Serving each hour from 11 a.m. to 2 p.m. Chicken and Ham Dinners Fr. Carey Landry, singer, guitarist and composer

Annual FALL FESTIVAL

Admission \$1.00 per person Little Flower Auxiliary Knights of St. John CARD PARTY

Public Invited

will entertain at St. Barnabas School Hall

Fri., Sept. 15 - 8 p.m.

Newman Gulld Butler University Sept. Meeting Tuesday, Sept. 19—12 o'clock Tabernacle Presbyterian Church—418 E. 34th St.

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