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Way clears for House vote on tax credits

WASHINGTON—The House Ways and Means Committee has voted 18-6 for a bill granting tax credits to parents of non-public school children.

The legislation, which would affect parents of about 5 million students in Catholic and other private elementary and secondary schools, grants a tax credit of up to \$200 per pupil for tuition paid to private schools.

THE BILL HAS been strongly supported by Catholic educators as well as by leaders of several Jewish and Protestant school groups. It has been considered the aid method most likely to survive constitutional challenges.

Supporters said they would seek congressional action on the legislation before the adjournment of the Congress. However, there are no indications action will be taken this year.

The bill would cost the federal government \$400 million annually.

THE MEASURE, which would take effect Aug. 1, 1973, would permit taxpayers filing federal income tax returns in 1974 to deduct from their final tax bill 50 per cent of the costs of tuition up to a ceiling of \$200 per year for each child.

There would be no tax credits paid to parents whose children attend private schools that are racially segregated.

Both President Nixon and Democratic presidential candidate Sen. George McGovern have said that they favor tax credits. McGovern did not endorse any specific bill, while Nixon administration officials asked for changes in the bill passed by the committee.

MEANWHILE, IN the first federal court

test of the principle, a New York district court here has issued an opinion favorable to advocates of tax credits for nonpublic school students.

The court ruled two direct nonpublic school aid measures unconstitutional, but refused to grant an injunction against a tax credit measure.

The three-judge court here declared unconstitutional sections of a recently enacted New York law providing direct tuition grants to parents and dispensing state funds for maintenance of nonpublic schools.

However, the court voted 2-1 to permit further argument on the third section of the law granting state income tax benefits to families earning less than \$25,000 annually and paying at least \$50 tuition for each child attending a private school.

ALAN DAVITT, executive director of the New York State Council of Catholic School Superintendents, told NC News Service that his group was "elated that the federal district court has found the tax credit approach acceptable" while it was "disappointed" the court found against the section which would have helped poor parents.

He indicated the court's ruling has "a national impact" in that it dealt with an issue that "has not yet been adjudicated" in the federal court system.

One of the sections ruled unconstitutional would have given a total of \$25 million in direct aid to families with incomes below \$5,000 a year. Another section ruled unconstitutional would have provided \$4 million for school maintenance and repair.

The tax credit section provides up to \$15 million in aid.

FROM 'PLAYLAND' TO 'PRAYLAND'

Hitler's Berchtesgaden is now retreat center

BY FR. LEO E. McFADDEN

BERCHTESGADEN, Germany — The playground of Adolf Hitler—in one of the ironies of the ages—has become the "prayland" of thousands of American servicemen and their dependents.

In the environs of Berchtesgaden, one of many picture-postcard villages of Bavaria located midway between Munich and Innsbruck, the future dictator, freshly sprung from jail in the early 1920s, lived for a time in a peasant's hut halfway up the mountain, some 2,000 feet straight up from the village.

Too poor to stay in the guest house near his hut, Hitler did, however, have the price of a beer, and it was in the drinking hall of the guest house that he wrote segments of Mein Kampf.

In 1936 the guest house was commandeered by Hitler as a resort for Nazi officials.

Hitler was so enamored of the area, one of the most picturesque in the world, that he had constructed several thousand feet higher up the mountain what he called his "aerie in the sky," his famous "eagle's nest," which served as his own vacation spot.

AN EVEN GREATER indication of his love for the area is that from the late 1930s to May 3, 1945, when the 101st Airborne Division arrived in Berchtesgaden, the guest house was being equipped as the underground supreme Nazi headquarters, should anything ever befall Berlin.



Today that guest house—standing 11 stories above the underground bunkers Hitler prepared—and a retreat house down the road serve as spiritual centers for thousands of military personnel each year.

Franciscan Father Ignatius Butler, from Rochester, N.Y., is the genial army chaplain who handles the Catholic retreats for the military and supplies support for large Catholic conventions at the guest house.

"In the retreat house alone we handled exactly 2,222 persons last year," Father Butler told NC News.

"Most of them come wanting to ask questions about the changing Church, but, even more importantly, they want to find themselves," he said.

Catholics can attend a week-end retreat for married couples or a five-day midweek retreat especially designed for the single soldier or airman based in Europe.

The cost to a single person, Father Butler said, is about \$27 for the five-day retreat. In many instances, part or all of that cost will be picked up by the military, he added.

ONE OF THE MOST popular retreats is the one for families at Christmastime. Being in snowland in Bavaria for Midnight Mass might be a selling point for the popularity of this retreat.

Protestants and Jews dependent on the military also make use throughout the year of the centers in Berchtesgaden retreats.

Protestant army chaplains conduct regular retreats of a non-denominational nature. In addition, religious denominations conduct their own retreats, such as that of the Mormons, who attract 2,000 persons to each of their two annual retreats.

FATHER BUTLER said he believes that the retreat movement is becoming popular once again.

"(I think it is) coming back. Of course, it is a new ball game. The old format of 'sit down and listen' is a thing of the past," he said.

"There are no hours during the retreat, for the people want to dialogue among themselves and with the priest about the things that are important in life.

"One thing is sure: no two retreats are alike. But that is what makes each one of them an exciting encounter."

BUSY PACE—Showing no sign of slowing down, Pope Paul VI spent a busy week just prior to his 75th birthday on Sept. 26. At left the pontiff reads a prayer during a solemn Mass in St. Peter's Basilica, his first since returning from his Summer residence at Castelgandolfo. Some 3,000 children from throughout

Italy sang during the Mass. At right, Pope Paul reaches out to touch an African woman and her child during an audience before ending his two-month working vacation at Castelgandolfo. (RNS photo)

Postal rate hike would be trimmed by Udall proposal

WASHINGTON, D.C. — A bill introduced in the House of Representatives here would allow small publications—including non-profit and religious periodicals—to pay only two-thirds of a second-class mailing rate hike scheduled to take effect July 1, 1974.

The bill was introduced by Rep. Morris K. Udall (D-Ariz.), who declared that "newspapers and magazines are too important a communications medium in our society" to run the risk of their being forced out of business by postal increases.

REP. UDALL was one of the strong supporters of Postal Reorganization Act of 1970 under which the postal rate increases of 125 per cent over a five-year period were authorized. To offset the increases, his legislation would permit:

—The first 250,000 copies of any periodical to be mailed at two-thirds the rate. He said this provision is intended to protect "small, opinion-molding" publications.

—The original five-year transition period for the 125 per cent increase, to be extended to 10 years.

—Any future increases in second-class rates to be shared equally by publishers and the government. Also, increased rates already determined for July 1, 1974, for non-profit publications—such as religious magazines and newspapers—would be shared by the government.

EMMETT LUCEY, a Washington attorney for a group of non-profit, religious press associations, said the organizations he represents lean more strongly toward a bill introduced by Sen. Gaylord Nelson (D-Wis.) in July because it attempts to eliminate a per-piece surcharge which is considered detrimental to the religious press.

Lucey, who represents the Catholic Press Association, the Associated Church Press and the Evangelical Press Association, said the Udall bill does not delineate between non-profit and profit-making publications and does not even consider the surcharge.

"We would hope," he said, "that the non-profit publications would receive a better financial 'break' than the profit-making publications."

Nuns to attend 1-day workshop

INDIANAPOLIS — "Prayer in Community" will be the theme of a one-day workshop for women religious, to be held Saturday, Oct. 7, at Marian College. Several hundred religious are expected to attend from the state's five dioceses.

Sister Dolores Dowling, O.S.B., a contemplative nun from the Benedictine Order of Perpetual Help, St. Louis, will be principal speaker. The workshop will also include small group discussions, prayer sessions and liturgy.

Sponsored by the Association of Religious of the Indianapolis Archdiocese (ARIA) and the National Assembly of Women Religious, the workshop will be chaired by Sister Jane Bodine, S.P., and Sister Catherine Livers, S.P.

Post-grad RE group formed

CHICAGO — A federation of directors of religious education departments in Catholic graduate schools has been formed as a means of sharing resources used in the training of religious educators.

Father James O'Leary of Loyola University here, a spokesman for the group, said representatives from 27 U.S. graduate schools met at Loyola September 30 and decided to form a federation.

PARTICIPANTS call the new organization the Association of Directors of Graduate Religious Education Program. A 5-member committee was elected to formulate a constitution and set an agenda.

The members of the committee are all

ELECTRONIC CATHOLICS

New media fraternity aims at professional telling of good news

BY B. H. ACKELMIRE

INDIANAPOLIS — Like the weather, everybody talks about television but nobody does anything about it.

The talk, of course, is largely critical. The broadcast media, and TV in particular, exercise a vast influence on millions. Legislators, educators, church leaders and just plain viewers frequently deplore the quality of that influence. Very infrequently do they seize an opportunity to improve it.

There is in the making, however, an organization whose goal is to work for professionalism among Catholic broadcasters in such a manner that they not only become adept at communicating the message of the Church but also become a dynamic, "quality" influence in the media industry.

THAT ORGANIZATION, to be known as UNDA-USA, has been in the formative stage for more than a year. And its planning largely has been under the direction of an Indianapolis priest, Father Kenny C. Sweeney.

A man of many hats, Father Sweeney is director of Fatima Retreat House, director of the Archdiocese's information center, and president of the Catholic Broadcasters Association, a national association of workers in radio, television and allied fields.

But his latest assignment—as director of the steering committee to form UNDA-USA—has kept him on the road a great deal this past year. He has traveled to many parts of this country and Europe

investigating the need and direction of the new group.

The interviews and discussions, plus the periods of desk work here at home, come to fruition next month when the first general assembly of UNDA-USA is held beginning November 25 in St. Petersburg, Fla.

MORE THAN 100 Catholic broadcasters will convene to approve a constitution and by-laws, elect officers, and get down to the grit of making a working trade fraternity work.

UNDA (a Latin word meaning "wave") isn't exactly new. It is the name of the International Catholic Association for Radio and Television, which has been active for many years in Europe.

The U.S. Catholic Conference has maintained a kind of ex-officio membership, but the organization has never branched out on this side of the Atlantic.

By adopting the same name, the new U.S. organization recognizes the common goals and work of all Church communicators. In time, the national group hopes to operate in close collaboration with UNDA International. First, however, there is the job of establishing an identity here, building membership and consolidating efforts.

CONSOLIDATION is a key word. Father Sweeney says there are many dedicated and talented communicators working for the good of the Church, but their efforts, for the most part, are fragmented and isolated. Some of these same people banded together in the Catholic Broadcasters Association. For various reasons—organizational structure, rationale, etc.—that organization did not meet the criteria for a nationwide fraternity that could have a real impact on the electronics media. Since many of its members are part of the nucleus of UNDA-USA, the CBA will be phased out.

The type of membership being sought for the new organization includes:

- professional broadcasters (commercial and religious program producers, directors, writers, actors and executives);
- religious educators (instructional radio and TV personnel, audio-visual instructors, and allied religious educators, seminary instructors of the spoken and visual word);
- print media personnel allied with radio and TV;
- national and diocesan broadcast directors;
- public relations and advertising professionals;
- and film media personnel.

In addition, the organization hopes to be instrumental in developing a (Continued on Page 3)

Tell City Deanery has new RE center

ST. MARK, Ind.—The St. Bede Center for Religious Education, located at St. Mark's parish here, has been established to serve the religious education needs in the Tell City Deanery.

Father Francis Bryan, director of the Religious Education Department, told 75 teachers and parents at the recent dedication ceremonies that religious education must include information, formation and initiation into the Church.

Funded by the RE Department, the new center will provide resource materials for parishes in Tell City, Siberia, St. Croix, St. Meinrad, Fulda, Bristol, Cannelton, Troy, Leopold, Derby, and Magnet.

Coordinating the center are Sister Mary Lois Hohl, O.S.B., and Sister Mary Margaret Funk, O.S.B.

Irish charges against Britain will be probed

STRASBOURG, France — The European Human Rights Commission (HRC) decided Oct. 1 to conduct full-scale hearings into most of the charges brought in September by the Irish Republic that Britain has used torture, degrading punishment and a wide range of discrimination against Catholics in its administration of Northern Ireland.

The British have staunchly denied the charges in week-long arguments here before the commission.

An HRC statement issued Oct. 1 said the commission decided that "certain parts of the (Irish Republic's) application . . . are inadmissible." But, the communique added, other parts of the Irish Republic's case would be investigated further by the HRC "without in any way prejudging its opinion as to whether or not the complaints concerned showed a violation of the (European Human Rights) convention."

THE COMMISSION said the Irish charge that the deaths attributable to British security forces in August and October of 1971 and in January 1972 amounted to an administrative practice failing to protect the right to life was not admissible.

The deaths would therefore "have to be examined individually and not as examples of a practice, and it would have to be shown by the applicant government that the domestic remedies available in Northern Ireland had been exhausted in each case."

The commission found the Irish had not shown this to be the case and rejected that part of the application.

But the HRC decided to hear charges relating to the methods of interrogation of suspected terrorists jailed without trial or charges.

IT FOUND THAT "the treatment complained of, particularly the methods of interrogation, did constitute an administrative practice."

It also admitted allegations concerning internment without trial carried out under the Special Powers Act of 1922 and regulations made under this act.

But the question of whether or not Britain had exceeded the limits laid down in article 15 of the convention, which deals with a state of public emergency, could not be decided at this state, the HRC said.

The communique said that allegations that the detention and internment powers were carried out with discrimination on the grounds of political opinion were also accepted.

Scouting panel alters requirements for Cub 'Parvuli Dei' emblem

NORTH BRUNSWICK, N.J. — The National Catholic Committee on Scouting, responding to changes in Church practices since Vatican II has modified its requirements to be fulfilled by Cub Scouts seeking the Parvuli Dei (Children of God) emblem.

The committee, in a statement issued here, said the new program for scouts will follow Vatican II philosophies by having "a more family-oriented" approach designed to stress the scout's spiritual development "rather than his spiritual information."

The program, the panel said, will have four steps in which the scout and his parents will consider how scouting and the Church are linked, how the scout can grow in likeness to Christ, how he can take time to care for others like the Good Samaritan, and how the scout can fulfill the traditional promise to do his best.

Entitled the "Parvuli Dei Program, a Christian Family Program for Cubs," the program was accepted at the committee's 22nd biennial conference last spring.

A new booklet of requirements to obtain the emblem was just published this fall and can be obtained at diocesan Scout chaplains' offices or from the Boy Scouts of America, North Brunswick, N.J.

BACK AGAIN!

"Christian Heritage," Magr. John J. Doyle's history of the Catholic Church in Central and Southern Indiana, resumes in this issue of The Criterion. The first installment of Chapter Two, which begins with the story of the British taking control of Canada and part of what was to become the Louisiana Territory, can be found on Page 8.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Chile notes Independence Day

SANTIAGO, Chile—Marxist officials and Christian leaders offered a prayer of thanksgiving for 162 years of independence in Chile and listened to ecumenical calls for true unity. At the Te Deum in the imposing Santiago Cathedral were, along with Cardinal Raúl Silva and Marxist President Salvador Allende, members of his cabinet, diplomats and foreign delegates including the USSR air force commander Marshall Pavel S. Jutajov.



Martial law stirs up protests

MANILA—The initiation of martial law here stirred protests from a religious group and resulted in the arrest of Father Cornelius Lagerway, a Dutch-born priest accused of producing protest literature. A manifesto of a provincial chapter of the Christians for National Liberation movement in the Philippines criticized the government of President Ferdinand Marcos.



TERRE HAUTE OKTOBERFEST—St. Joseph's parish, Terre Haute, will sponsor an Oktoberfest on Saturday, Oct. 14, at the Knights of Columbus Hall, 9th and Poplar St. German dinner will be served at 6:45 p.m., with dancing to start at 9 p.m. Shown above discussing plans with Father Valentine Jankowski, O.F.M., Conv., pastor, are committee members (from left): Mrs. William Ray, Mrs. Dale Flindley, Miss Margaret McKenzie, Mrs. Alfred Thralls, Mrs. Robert Callahan and Mrs. Thomas Burkett. Advance reservations are necessary for the dinner, but not the dance.

Dialogue ends on hopeful note

MINNEAPOLIS—Citing "common ground" on the question of papal primacy, Catholic and Lutheran theologians have concluded that "it is possible for both loyal Catholics and loyal Lutherans to envision new possibilities of concord" on the long-disputed issue. The statement came at the conclusion of a three-day meeting here, the 15th in a series sponsored by the U.S.A. National Committee of the Lutheran World Federation (LWF) and the Committee of Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops. The discussion centered on "the papacy as a form of ministry to the universal church," and was limited to the question of papal primacy. It did not include consideration of the Catholic dogma of papal infallibility.

Bishop explains abortion stand

DETROIT—Auxiliary Bishop Thomas J. Gumbleton of Detroit has said that he has "no moral difficulty" with Democratic presidential candidate George S. McGovern's stand on abortion. Bishop Gumbleton said that McGovern has declared that if elected president he would not impose a federal abortion law on the country but instead would permit individual states to implement their own abortion regulations. "I have no moral difficulty with it," Bishop Gumbleton said of McGovern's stance. "But I'm against legalizing abortion. We're very actively engaged in trying to fight that here in Michigan." A proposal to ease restrictions on abortion is on the November ballot here.

Pornography debate rocks Britain

LONDON—A British Catholic nobleman and his self-styled Committee of Inquiry into pornography stirred a rousing public debate here with their 520-page report. Norman St. John-Stevens, a Catholic and a Conservative member of Parliament, rejected the committee's demand for a new law on pornography in books, magazines, theater, films and broadcasting. Prof. J.N.D. Anderson, the inquiry committee's vice-chairman, repeatedly emphasized the recommendation that a new law on pornography should replace the current criterion of "does it tend to deprave or corrupt?" with a new yardstick: "an article may be judged obscene if it outrages contemporary standards of decency or humanity accepted by the public at large."

Church-State controversy flares

ASUNCION, Paraguay—The four-year-old battle between the military regime and the Church here continued, this time over the fate of two Catholic political prisoners. The regime of Gen. Alfredo Stroessner, which has been in power for 17 years, says that it is fighting communism, the bishops say the government is making a mockery of the judicial process. As a result of the Church's stand, bishops, religious and laity have been harassed and persecuted. In mid-August two young lawyers, Miguel Angel Gaito and Blanca Florentin, were arrested without charges. High officials promised their prompt release, but the two—both active in the apostolate—remain in prison, along with 150 other political prisoners.

Condemn Dutch catechetical course

AMSTERDAM, The Netherlands—The Vatican has demanded an immediate halt to a controversial experimental catechetical course widely used in more than 20 Dutch secondary schools. A letter demanding the withdrawal of the course was sent to Bishop Johannes Bluyssen of 's-Hertogenbosch and Bishop Henry Ernst of Breda. Critics charged that the course treats many traditional beliefs as legends, that it stresses the view that the Evangelists were not writing history, that it does not cite the privileged position of the Blessed Virgin. Supporters say that it is an attempt to present the faith in terms that young people can understand, emphasizing the need to understand the various ways men express their religious views.

Religious Brothers form a national body

WASHINGTON—Religious Brothers in the United States have formed a national organization intended to improve Religious life and to speak out on social issues. Formation of the National Assembly of Religious Brothers (NARB) resulted from a recent survey of the 10,000 Religious Brothers in the United States. The results showed that 80 percent of the respondents were favorable to forming NARB. For the past 15 years, there has been a loosely knit organization of Brothers from the various orders throughout the country. But at a convention of Brothers in Clarkston, Mich., last Easter, it was decided to formalize the organization and establish a national office. Major Superiors of Men (CMSM), and organizations of diocesan priests, religious and laity. At the Clarkston convention, one observer remarked that he saw no "angry young men" but did see a "forward looking group who are searching for ways to be better able to serve the Church." Brother William told NC News, "We are not fighting anybody. We are not revolutionaries. We are mainly concerned with improving the Religious life of the individual Brother."

THE NATIONAL office has been set up in Wheaton, Md., a suburb of Washington, at Good Counsel High School. NARB's executive secretary Brother William Brown, described NARB as a "grass roots assembly." "Essentially, NARB is a service organization for its members and those they affect by their apostolate," he told NC News Service. "Our main goal is to strengthen the internal development of the lay celibate Religious life." NARB's president, Brother Bonaventure Scully, said that NARB will also take stands on crucial issues facing society.

HE SAID one of the reasons cited for establishing NARB was to have communication and cooperation among Religious Brothers, the National Conference of Catholic Bishops (NCCB), the Conference of



MEDICAL ARTS BUILDING—Construction has begun on a new medical arts building and parking facility at St. Francis Hospital Center in Beech Grove. Shown above is the right of the new hospital center nearing completion is the nine-story, \$3 million structure. The building will include five floors of parking

for 400 cars and three floors for rental office space to 30 physicians. Architects are Bohlen Meyer Gibson and Associates. The general contract was awarded to F. A. Wilhelm Construction Co. Completion is expected by August, 1973.

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TIC TACKER

New face on an old parish

BY PAUL G. FOX

Innovative use of a sprawling, six-building parish complex, erected many years ago, will be on display Sunday, Oct. 8, during an open house at Holy Cross parish, Indianapolis.

Located on the near-eastside, the 77-year-old parish is squarely meeting its potential for the 1970s through analysis of program and facilities for maximum service to the central city area and its residents.

While the parish school is still very much central to the parish apostolate, other needs of its members are not overlooked. Even the school has undergone extensive physical and educational updating, offering a non-graded program to its 215 pupils (an increase of 35 over the previous year).

Open house visitors Sunday will view the former convent and school building, built in the 1890s, now used as a rectory and for other purposes. It now contains a small chapel for the celebration of daily Mass, offices, living quarters, meeting rooms for individual committees of the parish council, a Golden Age Club, Cursillo Movement, religious education classes and a learning center for the school.

Holy Cross pastor Father James Byrne and his associate, Father Donald Schneider, swapped living facilities with the Sisters of Providence before the start of the school year. There are eight nuns, including two who are attending the nearby Indianapolis School of Practical Nursing, residing in the former rectory.

The parish office occupies the rear section of the former rectory, easily accessible to parishioners and visitors.

Extensive remodeling last year updated the separate school building, containing eight classrooms. A small building, once occupied by a caretaker couple, is being used for the school administration center, including an office faculty lounge and workroom.

The Holy Cross gymnasium, a separate building facing Oriental Street, is leased by the city's Department of Parks and Recreation for neighborhood use. The parish continues to use it for physical education and socials.

Central to the entire plant is the handsome parish church now reserved primarily for weekend worship because of its immense size, seating several hundred persons.

If you haven't seen Holy Cross parish facilities recently, come visit on Sunday. In the process, enjoy a luncheon and refreshments. The open house is scheduled from 11:30 a.m. to 2:30 p.m.

Arrive early for the 10:30 a.m. Mass and prepare to spend a little time.

BLESSING OF ROSARY ROSES—St. Mary's Church in beautiful downtown Indianapolis will have its annual Blessing of Rosary Roses Ceremony at 4:30 p.m. Sunday, Oct. 8. Magr. Victor L. Goossens, pastor, said that roses will be distributed to those present. A living rosary procession is planned outdoors if weather permits, followed by the Litany of the Blessed Virgin and Benediction. The Sunday evening Mass will conclude the ceremonies at 5:30 p.m. St. Mary's is located at Vermont and New Jersey Streets.

MILITARY ENDORSEMENT—Marriage Magazine, published by St. Meinrad Archabbey, recently received a fine commendation from the Chief of the Air Force Chaplain Board at Maxwell AFB, Alabama. The family magazine was included in a list of recommended publications to 1,800 active duty and reserve chaplains, designed "to acquaint chaplains with creative ideas and tools for ministry." The commendation was made by Col. (Chap.) Richard D. Miller.

NOW A PAULIST—Leslie Sieg, of Depauw, a member of St. Bernard's parish Frenchtown, recently made his first profession as a member of the Paulist Fathers Community in New York City.

A graduate of St. Meinrad Seminary High School and College, Sieg had completed a special year of spiritual training and formation at the Paulist Novitiate in Oak Ridge, N.J.

As part of his novitiate, he served with the National Council of Churches in the National Parks and with another Paulist co-authored a biblical-environmental study published by Concordia.

Sieg was a campaign coordinator for the late Senator Robert Kennedy in California during 1968 and has been chairman of the Indiana Council of Student Volunteers.

Founded in New York City in 1858 by Father Isaac Hecker, the Paulist Fathers Community was the first society of priests to be established in the U.S. The Paulists place special emphasis upon adapting modern communications techniques to American and Canadian missionary apostolates. They strive in their work to preserve, utilize, and encourage all that is the best in the American and Canadian culture.

New media fraternity aims

(Continued from Page 1)

Urology of communications. Thus, it has extended a special invitation to theologians having a particular interest in the art and theory of mass communications.

Religious educators, according to Father Sweeney, have shown unusual interest in the birth of the new organization. Professional use and development of audio-visual techniques and products are essential to effective religious education, he feels.

THE APPEAL of such educational media, and the lasting impression they make is particularly evident among young people, he notes.

"At Fatima retreats for high school students we have shown series of films, such as Telespots or films made for the Bishops' Campaign for Human Development. The youngsters recognize them, remember having seen them before and 'relate' to them," Father Sweeney said.

Despite popular notions concerning the dominance of TV and films, Father Sweeney believes it is through radio that Christian communicators can best tell the good news.

"Look at the millions of cars on the road day and night, most of them with the radio turned on," he said. "Translator radios are everywhere. They appeal to, and are listened to, by people of all ages."

Moreover, it is through radio that UNDA-USA hopes eventually to be able to

work in South America and Asia. How? By sharing expertise and professionalism with Church communicators in those areas of the Third World, by helping with programming and by training native personnel.

FATHER SWEENEY sees the Church in this country fast adopting the multi-media approach, and he cites in particular the Human Development campaign. The campaign has employed newspapers, radio, TV, motion pictures for classrooms and discussion clubs, posters, and pulpit instruction to get across the story of poverty in the U.S.

"Campaign materials weren't perfect. But they were good and getting better. Some parts of the campaign were excellent. Many experts felt the films, as shown on television, were the best of their kind ever produced," Father Sweeney commented.

Father Sweeney believes the Vatican II decree on The Media of Social Communications and Pope Paul's Pastoral Instruction on the Media, Public Opinion and Human Progress were milestones. "The Church understands that communications is central to the life of man in the modern world and to the mission of the Church."

The first goal of the new organization mentioned in the proposed constitution is "To share the truth and the love of God with all men through the electronic media of communications."

For those wanting in on the action of UNDA-USA, the annual membership fee is \$100 for organizations, \$20 for individuals.



DISCUSS LOURDES FESTIVAL PLANS—Magr. James Hickey, pastor of Our Lady of Lourdes parish, Indianapolis, checks final plans for the annual Fall Festival with Mr. and Mrs. Thomas Yaggi, co-chairmen for the affair, which is scheduled Friday and Saturday, Oct. 20 and 21, in Lyons Hall. Delicious food and a variety of entertainment for young and old will be available both evenings.

INDIANAPOLIS
Calendar
of Events

WEDNESDAY, OCT. 11

Card Party, sponsored by St. Philip Neri Altar Guild, at 8 p.m. in the Community Room, 550 N. Rural.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secunia High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

Rummage sale

INDIANAPOLIS—A giant rummage sale will be held Thursday, Friday and Saturday, Oct. 19, 20 and 21, in St. Andrew's gymnasium, 3923 E. 38th St. Miscellaneous articles and clothing for men, women and children will be sold from 9 a.m. to 5 p.m. each day.

Anyone wishing to donate items for the sale may bring them to the gym on Monday, Tuesday or Wednesday, Oct. 16, 17 and 18.

Pontiff sees
a need for
more faith

VATICAN CITY—Increased faith is the "first and great need of the Church today," Pope Paul VI told an overflow crowd at a general audience last week.

The Pope, at his first regular Wednesday general audience at the Vatican after returning from his summer residence at Castelgandolfo, made no reference to his 75th birthday, which he had passed the day before.

INSTEAD, the Pope stressed the need of greater faith today, saying: "We cannot permit ourselves to be resigned to religious decadence in the contemporary world, its progressive loss of interest in God—to such a point as to declare absurdly His 'death'—or to the habitual loss of interest in our relations with Him."

Secularism, atheism, and the lack of "responsibility for our actions in the face of God, from which he derived moral religious conscience," are the consequences of a "spiritual collapse caused by the lack of faith," the Pope said.

"Faith is necessary," the Pope affirmed, because of a present-day mentality that "places in doubt the general concept of the world and life which the faithful believer must have to fulfill his own way of living."

THE POPE greeted dozens of

Confirmation
Schedule
Fall, 1972

Oct. 8, Sunday, 2 p.m., Starlight; 4 p.m., St. Mary-of-the-Knobs; 7:30 p.m., St. Mary-of-the-Knobs.

Oct. 10, Tuesday, 7:30 p.m., Clinton.

Oct. 17, Tuesday, 7:30 p.m., St. Barnabas, Indianapolis.

Oct. 21, Tuesday, 7:30 p.m., St. Philip Neri, Indianapolis.

Oct. 29, Sunday, 1 p.m., St. Anne, Jennings County; 3 p.m., St. Dennis.

Nov. 5, Sunday, 4 p.m., St. Mary, Richmond; 7:30 p.m., St. Andrew, Richmond.

Nov. 7, Tuesday, 7:30 p.m., St. Pius X, Indianapolis.

Nov. 11, Saturday, 4 p.m., Clarksville; 7:30 p.m., Sacred Heart, Jeffersonville.

Nov. 19, Sunday, 3 p.m., St. Simon, Indianapolis; 7:30 p.m., St. Therese, Indianapolis.

Nov. 21, Tuesday, 7:30 p.m., Greenwood.

Nov. 25, Sunday, 1 p.m., Oak Forest; 3 p.m., St. Mary-of-the-Rock.

special pilgrimages and groups, but was surprised to find that a number of them were not able to find room in the 6,000-seat audience hall.

Hearing the cheers of one group who had listened to his special welcome over loudspeakers located outside the hall, Pope Paul said: "This is a new and spacious hall but still not large enough. Perhaps we should build another."

Plan celebration at St. Augustine

INDIANAPOLIS—Residents of St. Augustine's Home for the Aged will be treated to an Octoberfest celebration by members of the St. Augustine Guild on Tuesday, Oct. 10.

Guild members will provide carnival booths with games and prizes. Entertainment by the Brebeuf Prep School choir and a visit of the Indianapolis Z-mobile will highlight the event.

General chairman is Mrs. Frank McGrath. Other chairmen will include: Miss Patricia O'Connor and Mrs. Charles Pfeiffer, refreshments, Mrs. James McNulty, carnival booths; Mrs. William Gosh and Mrs. Alvin J. Miller, decorations; and Mrs. Thomas Haddock, publicity.

Dinner meeting

INDIANAPOLIS—The Mother Theodore Circle No. 59, Daughters of Isabella, will hold a dinner meeting Tuesday, Oct. 10, at 6 p.m. in the K of C parlors, 1205 N. Delaware St. Members are asked to bring one of their favorite dishes for a get-together dinner and social hour to be followed by a business meeting at 7:30 p.m. New officers will be installed at this meeting.



Mission Sunday is October 22

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Fish fry set
at St. Gabriel

INDIANAPOLIS—Fish dinners will be served from 5 to 9 p.m., Friday, Oct. 6, in St. Gabriel's parish hall, 6000 W. 34th St. Adults \$1.30, children, 50c.

A la carte selections include hot dogs, coney, fish sandwiches, french fries, cole slaw, macaroni and cheese and dessert. Carry out service will be available.

10-YEAR EMPLOYEE—Mrs. Mary Jane Hartley, chief X-ray technician at St. Francis Hospital Center, Beech Grove, will be honored for 10 years of service at an employee recognition dinner on Thursday, Oct. 12. A member of Holy Name parish, Beech Grove, Mrs. Hartley will be one of 170 hospital employees to be recognized.

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BEHIND THE NEWS

NEW YORK—The author of a book on Catholic Church finances claimed here that if the Church is to "weather its current economic crisis," officials must change their attitude on raising money and overcome what he called a mistrust of fund-raising professionals.

"Perhaps better planning and closer attention to economic truths, not myths, could have averted the crisis. That's not for me to say," James Gollin, author of "Worldly Goods," told delegates to the fifth annual National Catholic Development Conference.

"But one thing does seem clear," he said. "If the Catholic Church is to weather its current economic crisis, turn its corner and go on to thrive, its official attitudes must change. Bishops and chancellors and vicars-general, religious superiors and university presidents must overcome the ancient antipathy of senior churchmen toward the specialists who know—or who can find out—how and where money is to be raised."

AT THE SAME time, Gollin stressed the responsibility of professional development officials to be worthy of the confidence of those they serve. He said the "besetting sin" of professionals was cynicism, both about the cause and the givers themselves.

Where's money coming from? AUTHOR WHO EXPLODED MYTH OF VATICAN WEALTH TELLS CHURCH FUND RAISERS TO CHANGE THEIR ATTITUDES

In his book, Gollin said he found that the Catholic Church, at the international level, is shifting to "charitable economics" in a vast plan to help the "Third World." In the U.S. and elsewhere, however, he said he found that the Church was a plethora of "decentralized" units, many struggling to survive.

The author concluded, in a chapter on the wealth of the U.S. Catholic Church, that it is "perhaps the least efficient investment institution in the country."

He said its wealth neither made it a major economic force nor a lucrative tax source, and that 90 per cent of the Church assets are economically non-productive, while the remaining 10 per cent of liquid

assets are more often than not poorly invested.

GOLLIN HELD that the wealth of the Catholic Church was highly exaggerated, and because of the stubborn myth subscribed to by many Catholics and non-Catholics, "the severity of the economic crisis is underestimated and the consequences are misunderstood."

In his address here, Gollin said one of the most serious shortcomings of the amateur fund-raising campaign is a lack of knowledge about the economic status of the laity who are the potential donors.

"Indeed," he said, "one of the most shocking facts I discovered about managerial life in the Church is how little is known about the Catholic layman; how few surveys or other approaches to such

knowledge have ever been sanctioned; how fearful officialdom seems to be of finding out."

GOLLIN QUESTIONED a statement which he said he "must have heard 100 times from high officials who were defending the bazaar-raffle-bingo methods they used to raise money: 'We're the Church of the poor. We can't ask our people for more money than they're giving.'"

"At the risk of being rude, I must say this is nonsense," he said. "No Church deserves more praise than does the Catholic Church for helping the poor. But the vast majority of the laity in this country is not poor . . ."

However, he said the laity is no longer content (if they ever were) to "pray, pay and obey." He said today's giver or potential donor seems to be anything but "blithely ready to part with his dollars, tax deductible or not."

He said institutions must be prepared to give donors the answers to three recurring questions: "What will my contributions be used for? How can I have some recognition, even some say in the governance of the institutions or the program in return for my support?"

HE URGED institutions of the Church to give prospective donors an opportunity to become involved in the activities of the organization and gain an "inside" view of its operations.

"During the six years of travel and interviewing and research that went into 'Worldly Goods,' I kept making one discovery that startled me," he said, "the discovery that few Catholics really understood the functioning of their own Church."

While stressing the need for professionalism in fund-raising, Gollin had high praise for the "ingenuity and resourcefulness" with which funds are now being raised in many parishes.

It was also "amazing," he held, "to discover that the New York archdiocese . . . earns close to 15 per cent of its income from bingo."

However, "sometimes the ingenuity appeared so ambitious, so contrived, that it was sterile," Gollin observed, and there were some "events and drives in which the means of raising the money seemed to cost more than the value of the money actually raised."

EDITORIALS

POWs and the long road home

Relief over the return last week of the three POWs was marred by political and propagandistic infighting. Neither the anti-war activists or the administration came off smelling like roses. Each side accused the other of exploiting the released prisoners. They were both right.

Each side accused the other of jeopardizing future releases. In that respect we feel both sides are wrong. Any additional release of prisoners before the war is ended will depend wholly on the tactical advantage to the North Vietnamese.

No doubt Hanoi had a field day tuning in to the intra-national squabble over an event that should have been celebrated with unalloyed joy. Further divisiveness among the American people was an extra dividend Hanoi hoped for but had not counted on.

Back home again, Peter Arnett of the Associated Press, who was with the POWs and their anti-war escorts throughout and who was the first news service reporter permitted to cover a running news story in North Vietnam, detailed Hanoi's strategy as he experienced it first-hand: the carefully contrived tour of the bombed-out areas, repeated efforts to back the POWs into a corner with "loaded" questions, the circuitous route home which hopped through sympathetic world capitals. Every move was calculated to wring out the last ounce of propaganda benefit.

The righteousness of the escort group was hard to take, particularly the Copenhagen outburst which accused U.S. officials of total indifference to POWs and the accusation at the New York airport that the prisoners had been released only to be recaptured again by the military.

On the other side, there was no reason for Secretary of Defense Melvin Laird arbitrarily to raise

the spectre of a court martial as he did in a press conference. (Incidentally, is anybody else bugged by the secretary's persistent use of sports jargon when he reports on the war? Laird was referring to the fact that the three released men purportedly had signed or broadcast antiwar and anti-bombing statements during their captivity. But so, purportedly, have other men who were not released. In any case, Laird's purely speculative suggestion conflicted with all previous policy statements made by the Defense Department concerning such cases.

There is no ignoring the growing tension here at home—and, according to reliable reports, within the POW camps—regarding adherence to the military code of conduct. Some prisoners have steadfastly refused to meet with any of the visiting newsmen or antiwar groups so as to avoid even the semblance of collaboration. Others have permitted themselves to be interviewed by such groups visiting Hanoi but have been careful not to say anything against U.S. policy. Still others have at least given the impression they are allowing themselves to be used as propaganda tools.

Impressions, however, can be deceiving and they are all that we at home have to go on. It is neither just nor honorable for any citizen safe and comfortable on this side of the world—and that includes the Secretary of Defense—to sit in pre-judgment, even by implication, on the motives or actions of any of the POWs.

Whatever else was in the mixed bag last week, one happy fact emerged intact. The physical condition of the ex-POWs is much better than expected and treatment of at least the majority of prisoners has been humane in recent years. For that we can all rejoice.—B.H. ACKELMIRE

Taxation and common sense

Tax assessors at the local level of government are more and more covetous of the Churches' goods. They see Church properties as "free loaders" and are continually trying to gnaw away at traditional tax-exempt privileges.

Here in Indianapolis, as in countless other cities, Church properties are being indirectly taxed through fees for municipal services. In other communities, unprecedented efforts are being

made in the direction of outright taxation of all properties, save church buildings themselves.

Just how ridiculous and economically-defeating such moves can be was revealed recently by officials of the Mormon Church in Salt Lake City. For the first time in history, Mormons publicly reported on their extensive aid programs for the needy of all faiths.

The Mormons weren't boasting—though the facts were, indeed, something to boast about. They were, instead, answering Salt Lake County officials who had assessed welfare-affiliated resources the sum of \$88,000 annually.

The property in question consisted of "bishops' storehouses" and farms used in supplying emergency relief for the poor and in supporting an ongoing program of help to the handicapped.

As was clearly shown, the same resources provided \$2 million in direct aid to Salt Lake City poor—aid which otherwise would have had to come from the county and from the pockets of all county



VATICAN LETTER ON LAICIZATION

'Will force priests to lie about reason for resigning'—NFPC head

CHICAGO — The president of the National Federation of Priests' Councils (NFPC) has charged that a Vatican letter on laicization "will force priests to lie about the reasons why they are resigning" and "could force more clandestine marriages" by priests.

Father Frank Bonnike, speaking at NFPC headquarters here, also said the bishops in this country should publicly renounce the letter from the Vatican's Doctrinal Congregation.

Father Bonnike was joined at the news conference here by Father Eugene Kennedy, who headed a U.S. bishops' psychological study of the priesthood.

FATHER KENNEDY declared the congregation's letter conflicted with Pope Paul VI's encyclical on human development (Populorum Progressio) and that there were no indications the pontiff endorsed the congregation's letter.

The letter sent privately to bishops during the summer, had stated that a "simple desire to marry" and "contempt for the sacred law of celibacy" were not sufficient reasons to permit a man to leave the priesthood.

The document was designed to help bishops and superiors of Religious orders

to interpret the norms on laicization established by the congregation in January, 1971.

AT THE NEWS conference, Father Bonnike said:

"It (the letter) will force priests to lie about the reasons why they are resigning, to say they have psychological problems, problems of faith, or conflicts with authority and therefore wish to be dispensed."

He added that "it could force more clandestine marriages" and that "the bishops ought to disown this document publicly."

"Troubled priests are treated as if they are boys rather than as brothers who are professional men in pain," said the priest. "They are spoken of as if they were kids on a Saturday night lark headed for the office of the nearest justice of the peace."

IN HIS comments, Father Kennedy stated: "The authors of this document are people who are obviously unacquainted with Pope Paul VI's own view on human dignity."

The priest, a professor at Loyola University of Chicago, also said the contrast in "absolutely staggering" between the pontiff's encyclical on human development and the letter.

College financial systems ignoring mid-income student

WASHINGTON, D.C.—Officials of six private colleges in the Washington area disclosed that in order to stay "in the black" this year they have had to increase class sizes, drop some programs, and initiate aggressive recruiting programs.

Many officials charged that the Education Amendments of 1972 Act, passed by Congress last Spring, has had the effect of limiting federal education aid for students to those coming from low-income families. This, they contended, has been a blow to middle-class students.

Father Edmund Ryan, S.J., vice-president for education affairs at Jesuit-operated Georgetown University, predicted that this policy could lead to a situation "where the only people able to afford a private college would be the sons and daughters of millionaires and the children of the poor."

THE YARDSTICK

Action at grassroots

BY MSGR. GEORGE G. HIGGINS

For the past three decades (28 years, to be exact) I have served on the staff of the United States Catholic Conference, known until recently as the National Catholic Welfare Conference. I reckon that I have spent at least a third of that time on the road, traveling up, down and across the country several times in any given calendar year.

Even the dullest of ecclesiastical bureaucrats ought to be able to learn something from that sort of experience. What I have learned, among other things, is that the role of a national organization like the U.S. Catholic Conference is, at best, very limited as compared with that of the diocesan or intra-diocesan bodies which the Conference is supposed to be serving.

I have learned, in other words, that, by and large, the real "action" in the Church is out there where the people are and that the role of a national conference—in line with the principle of subsidiarity—is to serve local and regional Church bodies and to supplement—not to supplant—the work that they are doing on their own initiative.

THERE HAVE BEEN times, of course, when the USCC has properly taken the initiative in trying to resolve problems which cut across diocesan or regional boundaries. Over the years that Conference has also been expected to coordinate the efforts of local or regional bodies in a number of crucial areas. Other things being equal, however, there is no substitute for local initiative whether in the Church or any other institution. In

other words, the principle of subsidiarity still stands.

The validity and the importance of this principle was brought home to me very forcefully last week when I was privileged to take part in the annual Assembly of the Texas Catholic Conference, which is made up of the bishops of Texas plus some 200 priests, Religious, and lay people—male and female, young and old—representing all of the dioceses in the state. It was a most impressive three-day meeting. I came away from it more convinced than ever—as a Washington-based bureaucrat—that the principle of subsidiarity makes good sense.

TWO THINGS in particular impressed me about the Texas meeting: (1) The relaxed way in which the bishops, priests and lay people cooperated with one another—in an atmosphere of Texas-style informality—as people equally concerned about and equally entitled to talk about the problems affecting the Church in Texas. Nobody pulled rank, and nobody seemed to have even the slightest trace of a hang-up about his or her status (or lack of same) in the ecclesiastical Establishment.

(2) The over-all theme of the Assembly ("Images of the Church") took me somewhat by surprise. I had mistakenly come to believe that state Catholic Conferences were primarily concerned about a limited number of specifically Catholic issues in the field of state legislation—and this from a rather defensive, parochial point of view. If there are still some state Conferences which fall into this category, the Texas Conference certainly isn't one of them. The agenda of the Texas Assembly was about as broad-gauged as that of any other meeting I have attended in recent years, and the level of the dialogue was, for the most part, highly sophisticated.

YOUR WORLD AND MINE

South African ceiling

BY GARY MacEOIN

Last week a neighbor called. I had known her for several years as a mother, wife, an editor in a major publishing house, and a concerned citizen. I was only mildly surprised when she presented herself in yet another role as a member of the International Grail Movement. This is an organization of Catholic women committed to new structures of life based on the Gospel.

Her reason for telling me this was that she hoped I might be able to help Anna Hope. Anna is a South African, a Grail member, and a political suspect in her homeland. She holds a master's degree in adult education from Boston University and she has taught for several years in Uganda and in South Africa.

Anna is currently Director of Group Work for the Christian Institute of South Africa, one of the many religious organizations which is being harassed and restricted by the South African government. But Anna's offense is not simply association with the Christian Institute. She is doubly suspect because of her pioneering methods of education.

WHEN STUDYING in Boston, Anne became interested in the approach to teaching adults to read and write developed by a Brazilian educator for use with peasants in his homeland. This calls for active participation of the learners with the teacher in a program which not only makes them literate but encourages them to take responsibility to shape their lives. Group discussion and analysis lead to self-reliance and self-determination.

The South African government favors some education for black Africans, the amount required to enable them to perform the low-level jobs assigned to them in

the economy. But it insists on paternalistic methods calculated to keep trained blacks "in their place." Anything leading to self-reliance and a desire of self-determination is anathema.

AS AN EXPRESSION of its disapproval, the government has refused re-entry to South Africa to a colleague of Anne Hope, an American girl named Sally Timmel, formerly a Peace Corps volunteer. It has also confiscated Anne's passport. This measure is a warning of official displeasure, often a preliminary to restriction on internal movement, house arrest or imprisonment without trial. What Anne's friends now fear is that she is marked for further harassment and intimidation.

At my friend's request, I asked several people if anything could be done on her behalf. My inquiries led me to Rev. Mr. Don Morton, a South African Methodist pastor, a refugee from his country because of his outspoken opposition to apartheid, now with the ecumenical commission on Southern Africa of the National Council of Churches in New York.

MR. MORTON was familiar with Anne Hope's activities and thinks highly of them. As to what can be done, he was not too encouraging. American public opinion could make a difference, probably a decisive difference, he believes, but Americans are apathetic about the denial of human rights, the steady deterioration of the condition of the black majority of South Africans.

Then he added something which shocked me and which pushed me to write this column. Some of the Protestant churches in the United States are showing some concern. But the Church which could really make a difference, the Catholic Church, is so far not matching their efforts. "Please," he urged, "please talk to your fellow Catholics." And that is what I am doing.

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Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE
CHAPTER TWO

By the Capitulation of Montreal on 8 September, 1760, Great Britain gained possession of Canada. By the Treaty of Paris, signed on 10 February, 1763, all of Louisiana east of the Mississippi River also came under British rule. Louisiana west of the river France had ceded to Spain in the secret treaty of Fontainebleau, signed 3 November 1762, though it would be years before an officer of the Spanish king came to govern it.

The British organized their new empire into four provinces: Quebec, Grenada, East Florida and West Florida. In compliance with treaties previously entered into with Indian tribes, they set aside as an Indian reserve the vast territory bounded by the Ohio and Mississippi Rivers and the Great Lakes, part of which had been in Canada and part in Louisiana, prohibiting settlement by American colonists and permitting only licensed fur traders to enter it. The Indians, however, did not take kindly to the transfer from one European king to another of the land they looked on as theirs.

Inspired by the preaching of a Prophet of the Delaware tribe, who proclaimed a doctrine containing elements of his tribal religion and of Christianity, and organized under the leadership of Pontiac, a chief of the Ottawas, for two years the tribes waged a war that prevented any British officer from taking possession of this land.

"The English government," as one writer has said, "had no more authority in Indiana and Illinois than it had in China."

ON 15 APRIL, 1765, Drouet de Richardville, whom Louis St. Ange had appointed the previous May to command at Vincennes, died. His successor was another resident of long standing, Nicholas Chappard. Whether he was also appointed by St. Ange, still in command at Fort Chartres, or was chosen by the people, no one seems to know, but he did exercise authority until his death in 1768.

There must have been quite a stir in the town on 15 June, 1765, when a party of Kickapoo and Mascouten Indians marched in, bringing with them as prisoners of war several British officials they had captured in a skirmish on the Ohio River a few days earlier. The chief of the officials was George Croghan, Deputy Commissioner of Indian Affairs.

Croghan had come to Pennsylvania from Ireland in 1741. He had made a fortune in the fur trade, largely through his influence among the Indians by virtue of his knowledge of their customs and their languages and his willingness to share their life and to deal with them fairly. He had lost most of his fortune when the French by force of arms compelled him to give up his operations in what is now Ohio, which they claimed as their territory. Thereafter he had gained new wealth by speculation in land and hoped to extend activities into this land now under British rule.

His friendship with the Indians made him a natural choice for the office he held. It also was the reason for his being sent to Fort Chartres to negotiate with Pontiac for the coming of a British officer to take over the command of this land.

Croghan was on his way to Fort Chartres when the Indians captured him. Almost immediately his captors came to doubt the wisdom of their action, for they discovered that the Indians in his party were not, as they had believed, members of hostile tribes, but Shawnees and Delawares, their friends. They became even more remorseful when the Piankeshaws at Vincennes berated them and warned them that they would suffer vengeance.

Nonetheless, after two days they went on with their prisoners, whom they treated with more indulgence, to Oulatanon, where several tribes resided. Here

Croghan met some friends of his fur-trading days, who welcomed him and set him free, apologizing for the excessive zeal of the young braves who had attacked him.

ACCOMPANIED BY the leaders of the Oulatanon tribes, Croghan resumed his journey to Fort Chartres, but soon had the good fortune of meeting Pontiac, who was on his way back home. Pontiac had met with rebuffs from St. Ange, whom he had urged to join him in resistance to the British, and from the French Governor in New Orleans, to whom he had sent emissaries for the same purpose.

Discouraged by these failures and recognizing the futility of further resistance, he was ready to make peace. With Croghan and the other Indian leaders he went on to Oulatanon, where a truce was negotiated that brought the war to an end. The peace was formalized later at Detroit and at Niagara, but it was at Oulatanon that organized warfare ended.

Upon receiving from Croghan the news of the truce, Captain Edward Sterling, who was waiting at Fort Pitt, set out with his company for Fort Chartres, where on 10 October he received the surrender of the Illinois country from Louis St. Ange.

In his carefully-kept journal of the trip, Croghan had but little good to say of the French people he met. Of Vincennes he wrote:

The French inhabitants hereabouts are an idle lazy people a parcel of Renegades from Canada and are much worse than the Indians. They took a secret pleasure at our Misfortune and the moment we arrived they came to the Indians exchanging Trifles for their valuable plunder. As the Savages took from me a considerable Quantity of Gold and Silver in Specie the French Traders extorted 10 half-Johannes from them for one pound of Vermillion.

Of Fort Miami, where his party spent a few days on the way from Oulatanon to Detroit, he had much the same story:

All the French residing here are a lazy indolent People fond of Breeding Mischief and Spiriting up the Indians against the English and should not be suffered to remain here.

One should not take these animadversions too seriously. After all, Croghan was hardly two days at Vincennes, during which he wrote a letter to St. Ange, had "some little apparel made up," and purchased on credit several horses for his trip to Oulatanon. Of the 400 inhabitants he could not have met many besides the traders, whose easy acquisition of his half-Johannes he would hardly have viewed with equanimity. That the French were not grieved at Croghan's discomfiture is pretty certain; it could have only been their native courtesy that led them to make a secret of their feelings.

The hostility between Croghan and the French was of long standing. The posts at Miami, Oulatanon, and Vincennes had been established with the very purpose of guarding against what the French regarded as the encroachments of the English traders on their lands, the destruction by the French of the British Fort Pickawillany, near the site of Piqua, Ohio, on 21 June, 1751, had dealt a severe blow to Croghan's fur-trading operations.

Moreover, the presence of the French settlements constituted an obstacle to Croghan's enterprise in gaining possession of land. Perhaps one can discern the canny businessman in his judgment that the French "should by no means be suffered to remain here."

One would not be far wrong in saying that Croghan's mind was made up before he ever came to the Wabash.

(To be continued)

Divided diocesan clergy 'must accept diversity' among peers

HUNTINGTON, N.Y.—Priests attending a two-day theology and ministry workshop here were urged to "accept diversity of emphasis" and even "conversion" to other views so as to develop strong mutual cooperation "desperately needed in a frighteningly divided diocesan clergy."

The discussion leaders pointed to the "urgency" of mutual esteem and support among all priests, especially those working together in parishes.

The workshop was sponsored by Bishop Francis J. Mugavero of Brooklyn, N.Y., and brought together a cross section of clergy—young, old, anxious, optimistic, weary, enthusiastic, conservative, moderate and progressive. The sessions were aimed at de-polarizing the diocesan clergy.

LEADERS IN THE discussions were

Communion in hand

NEW ROCHELLE, N.Y. — Catholics United for the Faith (CUF) has asked the bishops of the United States that "Communion in the hand be again rejected and that the rejection be, this time, firm and (for some years) final."

Auxiliary Bishop Thomas Grady of Chicago, who is chairman of the U.S. Bishops Committee on Priestly Formation; Msgr. James Coffey, rector of the Immaculate Conception seminary, and Father George Regan, C.M., who teaches theology at St. John's University, Jamaica, N.Y.

New concepts developed at Vatican II were cited by the discussion leaders as models for priestly "pluralism" and "conversion." For priests, this would include acknowledgment of a variety of ministerial interests and emphases and stress the need for patient, prayerful consideration of views which appear to conflict with one's own.

Msgr. Coffey noted that Vatican II prelates and scholars fashioned definitions "of the one, true Church of Christ" which "eliminated offensive, polemical and triumphalist expressions in favor of more ecumenical images."

HE SAID THE Council deliberately avoided a "triumphalist posture" and recognized Catholic shortcomings and authentic Christian developments in other Churches. The priest indicated this was a major departure from the Catholic Church "substantialist" view ignoring Christ's presence in other Churches.

Observing that no less than four "once

WHEN EVIL STALKS THE WORLD

Many ask why modern Churches don't give the Devil his due

"There are two equal and opposite errors into which our race can fall about the devils," said the late C. S. Lewis in the preface to his classic meditation on the wiles and stratagems of evil spirits, "The Screwtape Letters."

"One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors and hail a materialist or a magician with the same delight."

The charge has been made that, although some of the historic Churches have preserved formulae or ritual references to Satan and demons, these Churches have tended to ignore or pay little attention to either.

"IN THE MAINLINE Churches," says the Rev. David H. C. Read, minister of the Madison Avenue Presbyterian church in New York City, "both angels and devils have evaporated from our consciousness. They disappeared into a little box 'labeled 'primitive superstitions'."

Father Charles Angell, Catholic priest-editor of The Lamp, a Christian Unity magazine, editorializes in the June, 1972, issue of the journal: "Perhaps Christians have been too hasty in modern times to dismiss the devil as merely an exotic element of medieval lore, or a theatrical ingredient of 1930 horror movies."

But now the lid is off. Satan is back in the news. And, as Dr. Read says, "the Churches have now to reach into the deeper dimensions of the faith to meet the challenge of the powers of darkness."

Pope Paul VI referred obliquely to this challenge in a sermon at Mass in St. Peter's Basilica on June 29, commemorating his coronation nine years earlier:

"It was believed that after the (Second Vatican) Council there would be a day of sunshine in the history of the Church. There came instead a day of clouds, storm and darkness, of search and uncertainty."

THIS CAME about, the pontiff said, "through an adverse power; his name is the devil."

"We believe," he continued, "in some preternatural thing that has come into the

Youth Masses don't attract target group

WASHINGTON — The youth Masses which "many a parish bulletin announces with pride" do not really reach young people, according to an article in Liturgy, the monthly journal of the Liturgical Conference here.

"The congregation is most often made up of young married people in their late 20s and 30s," wrote Roy Portier. "The 'folk Mass'—a liturgy which is distinguishable from others in the parish by the fact that the four organ hymns are replaced by four guitar hymns—has little to do with the religious needs of high school and college-age youth."

PORTIER, a theologian and musician, said that the way of approaching life and religion among young people has gradually changed over the past decade. "If you want to know where young people are, listen to their music, all of it," he said. According to Portier, American youth can no longer be classified by one label: "There are Woodstock Nations and Jesus people and just plain straight 'pink carnation and a pick-up truck' all-American ple."

"Any music, if it is good music, can be liturgical music," Portier said.

HE SUGGESTED that young people's most basic religious needs are for "community or intimacy" and for a "total felt experience."

"This doesn't necessarily mean a purely emotional high," he said. "But if the ritual appeals to the total person as a humanly attractive experience, it will include the element of the emotional high."

suspect images" of the Church were incorporated into Council decrees, Father Regan said this eventuality "might serve to catalogue the new emphases in priestly ministry presently on the scene which occasion much distress and conflict among priests."

THEY ADDED that when priests in the same rectory espouse different views, "clashes are inevitable."

The two priests said this situation "presents frustrating problems to young deacons and priests entering rectories with new insights and values. They called on their listeners to seek a "new willingness" to accept diversity of ministerial emphasis and perhaps even be "converted" to another's viewpoint.

Bishop Grady stressed the need for "support systems" to lessen loneliness and discouragement among priests and recommended partnership programs between seminary faculties and parish clergy to provide a method of helpful transition for new priests from seminary to rectory.

world precisely to disturb, to suffocate the fruits of the ecumenical council."

England is experiencing such a recrudescence of witchcraft, demonology, and other occult dabbling that a joint Anglican-Roman Catholic commission recently recommended that each diocese appoint an official exorcist to drive out demons.

Anglican Bishop Robert Mortimer of Exeter, who convened the commission, explains in his foreword to the commission's report why the subject of exorcism has arisen.

"In Western countries today," he says, "the widespread apostasy from the Christian Faith, accompanied by an increasing recourse to black magic and occult practices, is revealing the presence and power of evil forces and the contaminating influence of an evil atmosphere in particular places and environments."

IN THE United States, Anton Szandor La Vey's The Satanic Bible sets the tone for a leading brand of Satanism. His "Bible"—and the Church of Satan he founded in San Francisco in 1966—offers a mirror image of most beliefs and ethics of traditional Christianity.

He and his followers invoke Satan not as a "supernatural" being but as a symbol of man's self-gratifying ego, which, according to students of the movement, is really what they worship. In fact, say these observers, the group looks down on anyone who actually believes in the "supernatural," evil or good.

"The most insidious contribution to evil (by La Vey's followers)," according to a special Time magazine report (June 19, 1972), "is their resolute commitment to man's animal nature, stripped of any spiritual dimension or thought of self-sacrifice."

Besides La Vey's, there are other darker, more malevolent "underground" Satanist groups. Marcello Truzzi of Florida's New College at Sarasota observes that one variety of this underground Satanism consists primarily of sex clubs that embellish their orgies with Satanist rituals.

A larger variety, he says, are the drug-oriented cults, whose members improvise their Satanism as they go along.

In case anyone is inclined to laugh all this off as no more than undergraduate fun and games, one has only to remember some sobering items, such as the grisly ritual murders of Hollywood actress Sharon Tate and her friends, and the evidence of Satanism in action that has accompanied other hideous crimes in recent days.

"IT MAY WELL be that our neglect of the reality of the satanic in the New Testament is a contributing cause in its re-emergence beyond the limits of the Churches," says Dr. Read.

What is the New Testament witness to Satan and the powers of darkness?

The word "satan" or "devil" has as its basic meaning an "accuser" in a court of law. More generally it indicates an adversary. It is part of traditional Christian belief that evil angels were originally created in a state of goodness by God, but fell from grace because of their rebellion,

and have functioned as adversaries of the human race.

IN ADDITION to being called "adversary," Satan himself is described as "deceiver of the whole world" (Rev. 12:9) and "the prince of the power of the air" (Eph. 2:2).

In the Gospel of St. John, he is called "the evil one," "the father of lies," "a murderer from the beginning," and "the prince of this world."

The question arises to what extent the New Testament employs the language and imagery of mythology to personify evil. Some Biblical scholars think that such popular language implies no dogmatic or philosophical affirmation of cosmic personal forces of evil.

Sees 'overkill' in drug battle

DALLAS—The man who started one of the best-known Christian drug rehabilitation programs in the country feels that the clergy is over-emphasizing the drug problem today.

"We are focusing too much attention on teen-age drug abusers," said the Rev. David Wilkerson, the Assemblies of God clergyman who founded Teen Challenge in Brooklyn, N.Y., 14 years ago.

WILKERSON'S work has been widely publicized through his books and the film, "The Cross and the Switchblade," starring Pat Boone. Today, Teen Challenge has more than 50 centers across the United States and in five foreign countries.

In an interview with Louis Moore of the Houston Chronicle, the preacher said that because of what he sees as an over-emphasis on the drug problem, "we've got a whole new breed of teen-agers coming up who are being overlooked by the Church. He placed the blame for this on "preachers

like me and counselors at schools" for over-emphasizing the treatment of youths having drug problems.

Wilkerson said that he saw signs of "overkill" when teen-agers who had never tried drugs began approaching him and claiming to have drug problems.

"I BELIEVE 50 per cent of the kids between 14 and 16 who claim they have used drugs have not had more than one drag on one joint (a marijuana cigarette)," he said. "They're scared to death to try it."

He said that "in every single crusade now I am warning about 'a generation of forgotten teen-agers' we are developing. These are kids who tell themselves they had best 'go out and get a hang-up' so they can be a part of all that is happening today. Personally, I have changed my approach and am focusing a lot of attention on these 'goodniks' before they go bad."

Vocations up, Mass attendance holding in Poland, editor says

WASHINGTON — "The Catholic Church is still strong" in Poland, where "church attendance and religious practice are higher than in western Europe," the director of a Polish Catholic weekly said here.

The director, Jerry Turowicz, of Tygodnik Powszechny, which he described as the Polish equivalent of Commonweal, is visiting the United States for a month on a tour funded by U. S. State Department.

"The number of vocations continues to be better than in western Europe," Turowicz said. "The seminaries in several dioceses are full and the more popular religious orders have a considerable number of vocations. There is no crisis of priestly vocations yet."

TUROWICZ SAID that liturgical reform has been implemented and is "generally well accepted," but he added that "some intellectuals feel that the post-conciliar renewal is too slow. There is some hidden tension, but it is not as strong as in Europe or America."

There are problems, however, Turowicz said, in the relationships between the

Church and the Polish government. The government imposes restrictions on the circulation of Catholic publications. Turowicz said that the circulation of his paper is 40,000 and could be more if the government would allow the printing of more copies.

THE PAPER'S freedom to express dissent concerning government policies depends on the issue, he said. On some subjects, dissent is possible, on others it is not. There is prior censorship in Poland, he pointed out. Everything that is to be printed must be submitted to government censors before publication.

As an example of progress, Turowicz pointed to the increasing number of permissions given by the government in the past three years for building new churches, needed because of population growth and shifts to cities.

But difficulties with regard to religious instruction, to the taxes paid by Catholic institutions, to the military service of seminarians and other matters, remain, he said.

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BY FR. EUGENE J. WEITZEL, C.S.V.

Freedom is the quality or the state of being free. It is, for the individual as well as the group, the absence of necessity or constraint in choice or action. It is liberation from slavery or restraint from the power of another.



Personal external freedom is the absence of restraint or coercion, but, more significantly, personal freedom is the fullness of being.

While we primarily will be concerned with personal freedom here, we cannot completely ignore the role of community in freedom, since community freedom affects personal freedom. Since we can speak of both the ecclesiastical and the secular or political community, it seems appropriate to say a few words about the role of freedom in each.

OBVIOUSLY, FREEDOM and obedience must co-exist in the Church. In fact, it is to the advantage of all segments of the Church, including those in authority, to respect the freedom of individuals and groups to express their opinions. In 1950, Pius XII observed that there must be a "public opinion" in the Church that is

FREEDOM

An essential for human dignity and happiness

entitled to scope and tolerance, for this is "the birthright of any normal human society."

Certainly, the personal freedom of every individual would be endangered if the political community were not free to continue in existence. Within the community there must exist that degree of freedom which is necessary to assure that individuals as well as groups can play an effective role in organizing the life of the

political community for the attainment of the common good.

Every time we experience freedom, whether it be personal or communal, we move in the direction of self-perfection and self-actualization. Each experience of freedom helps us realize that man's freedom of choice is the basis of all moral responsibility and the prerequisite for all (temporal and eternal) forms of reward and punishment. This is true even for the

freeing, redeeming actions of Jesus Christ who freely, suffered and died for us.

CHRIST'S FREEING, redemptive suffering and death did not guarantee external freedom—the freedom which gives man the opportunity to lead his life according to his own discretion—for all men, but it did expand our freedom of will by providing a new freedom. This religious freedom gained from Christ's redeeming

act is called Christian freedom. The effects of Christian freedom are fourfold and include:

1. Freedom from sin. Christian freedom frees man from the sin of Adam and from the slavery that arises from personal transgressions as well.
2. Freedom from eternal death. Had Christ not freely redeemed us we were destined to die not only physically but spiritually since death is the wages of

sin (Rom. 6:23). This is not to say, however, that the individual can not still be lost if his faith is not accompanied by good works, for death will only be completely destroyed at the end of time.

3. Freedom from the rule of Satan. Because Christ three times resisted temptation and because of his redemptive death on the cross, Satan lost much of his influence in human affairs.

4. Freedom from the dominance of the flesh. Though our mortal bodies still fight in us against the spirit and must be mortified, Christ's free redemptive actions enable us to become a temple of the Holy Spirit and to share in his resurrection (Rom. 8:11).

Though those who lived before Christ understood the importance of freedom and regarded it as "a fine and splendid possession, both for the individual and for the state" (Socrates), it is impossible to grasp its full significance unless we reflect upon it in terms of Christ's freeing redemptive actions, which alone make freedom fully intelligible.

This is so because an understanding of the freedom which Christ obtained for us effects a deeper appreciation of the splendor of all forms of human freedom which are, indeed, reflections of God's absolute freedom.

CATECHETICS

Christians are called to life of freedom

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

We were sitting around a crackling fire. The sun had set and stars already dotted the black sky. Four couples and I were discussing the meaning and purpose of life. Their 11 children were already packed off to bed.

From the first chapters of the Bible (Genesis 1-2) I suggested that man was created by God to be free, free to love. These two chapters of Genesis indicate that God gave man dominion over everything in the entire world, not as an isolated individual, but as a person whose life and growth is achieved in relation with others. It was not good for man to be alone. God made man to live with others.

I pointed out that the marvelous imagery of the biblical story indicates that from God's viewpoint man is created to become fully free, with dominion over all that can enslave him. His freedom grows to the extent that he loves and is loved. In this capacity for freely giving of self in love man images God himself whose supreme freedom is motivated solely by love.

THE COUPLES reacted immediately to this analysis of the biblical story about the meaning of human existence. Aside from problems and questions regarding the

stories in the first two chapters of Genesis, there was consternation at the idea that God made man to be free. That the meaning of a person's life so sharply focused on freedom disturbed my friends.

One of the men scoffed that the best thing for him to do then, to be really free and a better person, would be to forget his job, wife, and children, catch a plane for Florida and bask on the beach. Admitting that this was an attractive thought at times, he did not consider it an example of personal growth. Another said that my idea sounded like an excuse to make life easier, to legitimize escape from difficult situations.

One of the wives said the idea of being free from laundry, dishes, cooking and cleaning sounded great, but she thought her life found meaning precisely in doing those tasks for her family. Through much laughter and serious discussion we grappled for several hours with the meaning of freedom in one's life from the perspective of Christian growth and holiness. What gradually came clear was that the word "freedom" means different things to different people, with the most common being that "freedom" means freedom "from" things that are difficult or unpleasant. To say that "freedom" is at the core of Christian life appears at first glance to be opting for an easy way out of life's challenges, an invitation to shirk responsibility.

THE EXPERIENCE was enlightening for all of us. It brought into sharp perspective some of the misunderstandings that arise through words, the large "communications gap" that can exist even though people use the same language. We came to realize that the notion of freedom is central to so much of contemporary thought, yet the meaning of freedom is understood differently and feelings about freedom span a broad spectrum from fear to frivolity.

After our feelings had been aired, and our thoughts clarified, we looked at other passages of the Bible and the Documents of the Second Vatican Council. St. Paul, for example, for example, points out to the Christians of Galatia: "My brothers, remember that you have been called to live in freedom . . . Out of love, place yourselves at one another's service" (Gal. 5:13). He carefully points out in that passage that freedom is not giving in to the free "reign of the flesh," that is to the pull of selfishness and irresponsibility.

The freedom Paul says Christians are called to is freedom from sin, from enslavement to selfish desire that leads one to ignore or reject one's true good, the good of others, and the call of God. This freedom is ultimately a freedom from whatever causes human diminishment and death. But Paul's emphasis is more on what freedom is for, namely to enable one to place himself at the service of others in love. The Christian is called to a freedom that makes possible true love—of self, of others, of God. According to St. Paul, the Holy Spirit's presence and activity can be discerned wherever there is genuine freedom: "Where the Spirit of the Lord is, there is freedom" (2 Cor. 3:18).

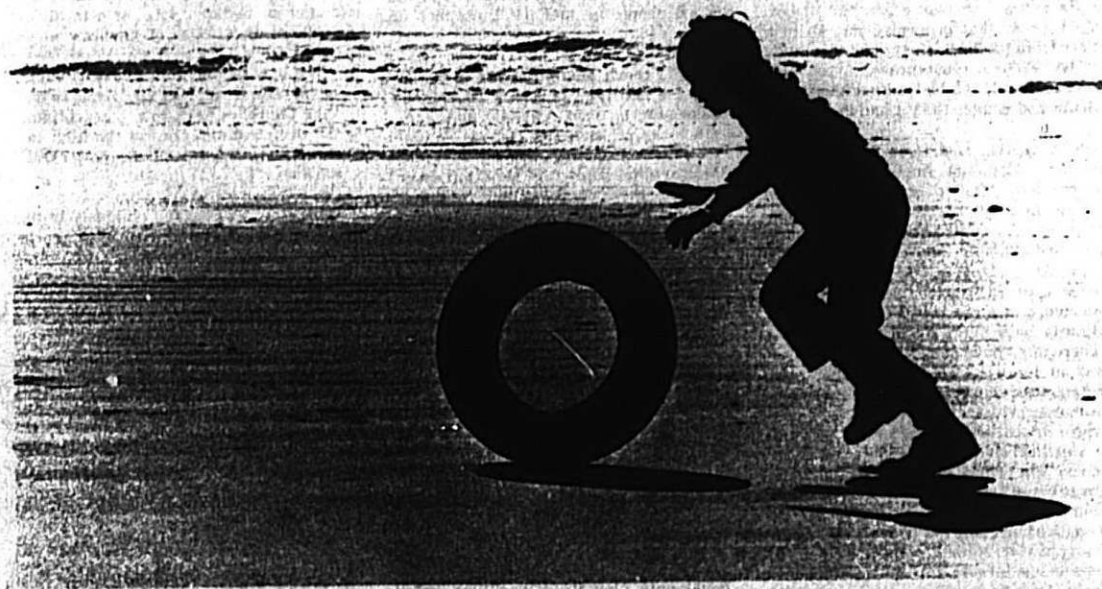
Building on the biblical insights into man's freedom, the Second Vatican Council affirms that "authentic freedom is an exceptional sign of the divine image within man" (Church in World, 17). The text is clearly referring to the first chapters of Genesis, which my friends and I were discussing. In a later passage the Council teaches that "the gospel announces and proclaims the freedom of the sons of God" (Church in World, 41).

AS WE CONSIDERED our experience in the light of the Bible and the teachings of the Council that evening around the fire, we realized that we were just beginning to penetrate something of the mystery of human freedom which is the image of God in man. We recognized that true freedom as the Bible and Christian tradition uses it is synonymous not with escape or anarchy, but with responsibility and mature commitment.

As St. Paul clearly taught, authentic freedom equips a person for love and service. Such a notion implies that, in Paul's words, "Everyone should bear his own responsibility" (Gal. 6:5). To grow in freedom, means to grow in responsibility, the capacity to genuinely love.

In that sense one task of religious education at home or school is to enable persons to become truly free (See General Catechetical Directory, Nos. 4, 41, 71).

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"Every time we experience freedom . . . we move in the direction of self-perfection and self-actualization." In the photo

above a child propels a circle—a symbol of perfection. (NC News Service photo)

SCRIPTURE

The endless quest for freedom

BY FR. QUENTIN QUESNELL, S.J.

"Here is the one who will inherit everything. Let us kill him and then we will have his inheritance!" (Matthew 21, 38).

We want so badly to be free. Aware that we are not, we look around for someone or something that we can blame for our lack of freedom.

If only we could be rid of this one person. If only such and such a law did not exist. If only we had the money—or the time—or the skill. Get the obstacles out of our road, smash the chains that bind us, kill the masters who oppress us—and we will be free.

But we won't be. And we aren't, now. We know it, because we've tried these ways before and they didn't work. No sooner did we get rid of one oppressor than another took its place.

We finally conclude, if we're wise, that the reason we're not free is that there's something wrong with us. Until we get that fixed, get ourselves straightened out, feel our own insides mended and healed, we never will be free.

REAL FREEDOM doesn't depend on other people. It doesn't depend on what we have or don't have. Freedom is within. The tenants in the gospel story, who have leased a very profitable vineyard, don't want to give it back to its owner or even pay what they owe in rent.

They find the owner is an obstacle to their freedom to do what they want and have what they desire. The debt they owe him oppresses them. The agents he sends to collect the debt are a threat to their security and freedom.

Finally he sends his very own son. But the tenants don't see the son as a sign of the owner's personal care and concern. All they can see in him is "the one who will inherit everything. Let us kill him and then we will have his inheritance. Then we will have what we want, no one will interfere with us anymore, and at last we will be satisfied, our worries will be over, and we will be free!"

Will they? We know the answer already. The only freedom they could possibly find that way is a freedom dependent on possession of that property. The next time a threat to that property appears—someone more powerful than themselves, perhaps one of their own number who turns on the rest or cheats them, an invading army, a fire, a drought, a flood—whatever endangers their possession of

that property will threaten their freedom again. They are not really free. They are slaves of their desires and of the possessions that help satisfy them.

THE FREE MAN in the story is the son whom they killed. We know him as the one who died to make us free. Christ is the son of the owner of the vineyard. He gave his life to blaze the trail to freedom.

But see how he did it. He did it by giving his life away. He exposed himself, out of love, to the violence and hate of his unfree fellow men. He didn't come to fight over the vineyard or for anything else. So there wasn't a thing they could do to him that could make him afraid—not with that paralyzing fear which inhibits action; not with a fear that could make him bound and unfree.

Christ carried his freedom within himself. It was a freedom based in the solid security that God rules the world and God is our loving father. What more could he need? "Foxes have lairs and the birds in the sky have nests, but the Son of Man has nowhere to lay his head." "Your

father knows all that you need." "Seek first his kingdom over you, his way of holiness, and all these things will be given you besides."

HE BELIEVED THIS and lived it, and so he could say: "I lay down my life to take it up again. No one takes it from me; I lay it down freely." So he could tell his followers the secret of freedom: "Blessed are the poor in spirit . . . the sorrowing . . . the lowly . . . Offer no resistance to injury. When a person strikes you on the right cheek, turn and offer him the other. If anyone wants to go to law over your shirt, hand him your coat as well."

That is freedom. St. James writes: "Where do the conflicts and disputes among you originate? Is it not your inner cravings that make war within your members? What you desire you do not obtain, and so you resort to murder. You envy and you cannot acquire, so you quarrel and fight." But "It was for liberty that Christ freed us." "If the son frees you, you will really be free."

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WHAT DIFFERENCE DOES JESUS MAKE?

Enjoying luxury of faith means knowing where we're going, why

BY F. J. SHEED

We have been considering the sheer luxury of living mentally in the world unveiled to us by Christ Our Lord. In Trinity and Incarnation that luxury is at its most joy-giving, with luxury's ultimate perfection in the untroubled certainty that we shall never have come to the end of our growing in it.

But at the lower level of daily life there is luxury for us, of a quieter kind, in knowing the shape and purpose of life as a whole and of our own place and meaning in it. As the Irish song has it, "I know where I'm going, and I know who's going with me." Who? Christ and the saints, of course.

YOU WILL FIND people who will sneer back at you: "If that's what you mean by luxury, you're welcome to it." But what alternative have they? Contemporary man, we are told, is in search of his

identity, who he is, what he is, why he matters.

Leaving out divine revelation, begun in the Old Testament and completed by Christ, all he can know of himself is that he emerged from the boom of matter, (to the pleasure or horror of his parents who had similarly emerged a while before); that he remains above the surface of matter for a while, only to be re-merged in it—all this in a universe which has emerged from nothingness, unmeant, unpurposed.

As I said in an earlier column, "He must pursue his search for identity in the dark, until the dark swallows him as it has swallowed the myriads of men before him." The Christian knows that the human race is here because a God of infinite knowledge and love and power willed it so, that man's goal is to attain the fullness of his manhood in a fullness of union with that same God; whether he himself attains it or not depends on what he, with God's aid, makes of himself.

IT IS A LUXURY too to have been told by our Maker the rules for the right run. (Continued on Page 7)

"As St. Paul clearly taught, authentic freedom equips a person for love and service." (NC photo by Richard Lee)

LITURGY

Do you still make private church visits?

BY FR. JOSEPH M. CHAMPLIN

Veteran travelers who change planes and airlines at Boston's International Airport find an unfamiliar word in the directional signs they follow from one end of the sprawling structure to the other. "American, National, Allegheny, Chapel."

The arrows take you to and past Our Lady of the Airways Chapel located in the central terminal building. Those in charge there offer seven Sunday Masses for Americans on the go and a daily 8 a.m. Eucharist. Perhaps more importantly, however, the chapel itself makes the Church visibly present in this busy center and gives many an opportunity to step aside, rest for awhile and pray to Christ in the tabernacle.

Last summer I had a two hour connection between Air New England and Allegheny Airlines, walked by the attractive chapel, then decided to stop and make a "visit." During my 45 minute stay, probably a half dozen people entered for a few moments and moved on. A few apparently looked in out of curiosity (not a bad form of modern evangelization), but most either fingered their beads, lit a votive candle, or simply sat in silent reflective prayer.

THIS EXPERIENCE served as another confirmation of a truth I learned while a young boy and still believe strongly now in my early 40s—the positive devotional value of such private encounters with the reserved eucharistic Lord. It is a practice which, unfortunately in my view, may have been somewhat neglected over the past decade.

In our praiseworthy rush to counteract extreme individualistic piety we may have crushed a long-established and valuable tradition. To spend hours before the tabernacle in church and walk away oblivious of men's needs in the world outside leaves much to be desired; but to immerse oneself totally in social action with no time for personal prayer scarcely represents a better alternative. Both fail to strike the needed happy balance. St. Therese of Lisieux certainly would not approve of the first approach; Mother Teresa of Calcutta would hardly endorse the second.

SIMILARLY, commitment to community worship and concern about the liturgy in no way conflicts with a sound appreciation for private prayer before the Blessed Sacrament. These, on the contrary, complement one another. The priest who meditates quietly in front of the tabernacle before Mass will unquestionably celebrate the Eucharist more perfectly later at the altar. Persons who drop into church for a few minutes at odd times throughout the day may well be back for the eucharistic celebration which in fact makes such personal devotion possible.

The 1967 Instruction on Eucharistic Worship speaks in Part III about "The Worship of the Eucharist as Permanent Sacrament." Two points bear repeating in view of today's developments.

Private devotion to the Blessed



"Commitment to community worship and concern about the liturgy in no way conflicts with a sound appreciation for private prayer before the Blessed Sacrament." (NC photo)

Sacrament should flow from and lead to the sacred liturgy. "When the faithful adore Christ present in the sacrament, they should remember that this presence derives from the sacrifice and is directed toward both sacramental and spiritual Communion. . . . These devotions must harmonize with the liturgy, be in some way derived from it and lead the people toward the liturgy as to something which of its nature is far superior to these devotions."

PERSONAL PRAYER before the tabernacle, although a later development in the Church, nevertheless represents a sound and solid part of Catholic tradition. "The reservation of the sacred species for the sick . . . led to the praiseworthy

custom of adoring the heavenly food which is preserved in churches. The practice of adoration has a valid and firm foundation especially since belief in the real presence of the Lord has as its natural consequence the external and public manifestation of that belief."

The Church always insists on complete freedom for the human heart—freedom, for example, to choose our own confessor and freedom to pray in our own way. Enthusiastic liturgists need not limit that freedom, but ought to encourage it. For the person who kneels regularly before the tabernacle should rather naturally wish to join others when a priest leads them in breaking the sacred bread.

(Copyright 1972, NC News Service)

Enjoying luxury of faith

(Continued from Page 6)

ning of ourselves just as the similarly strict rules given by Ford or Chrysler for the running of our automobiles are preferable to our having to work it all out for ourselves by trial and error. Only stupidity lies in ignoring their instructions; a more calamitous stupidity lies in ignoring God's. We do, indeed, break down and sin—which means grabbing immediate satisfaction and damning the consequences: even then, to quote myself again, there is a kind of gloomy luxury in knowing what the consequences might be. When the effort to stay on the road to our goal costs us even agonizingly, we know what gain to set against the agony.

Every man is free to evaluate all this as he likes. To me it is luxury. Without it I should not know how to live my life intelligently, or help others to live theirs. I could only play it by ear (and I have already spoken of the poverty of playing it by ear). Knowing it, we still have the battle of life to fight. The practical problems of living are no easier to solve. Bodily pain, psychological pain, may make revealed truth as hard to delight in as they would make great music. The clutching, evading self has still to be coped with. But in any battle it makes a difference to know what the war is about. In the battle of life it makes a vast difference to know what we ourselves are.

We began this series with Matthew Arnold's description of himself, and modern man,

Wandering between two worlds,
one dead, the other powerless to be
born.

A first difficulty in the way of the new world trying to get itself born is the want of agreement about what man is. Christians think of him as a union of matter and

spirit; there are those who see him as matter only, but developing; those to whom he is spirit only, with his body no more than a temporary disfigurement, those to whom he is a replaceable spare part in the collective machine; and a vast number who have no views on the matter being satisfied to know a man when they see one—that is they know what a man looks like but not what he is.

A LIVABLE SOCIAL order depends upon agreement as to how men should be treated: this will depend upon what value men are seen as having and what their rights are seen to be, simply as men; and this will depend upon the view held of what man is. With men divided five ways about that, no agreement is possible. And society must (to return to my bete noire) play it by ear: and nothing in the world around us suggests that, in this area, the ear is worth a row of beans.

The one clearly stateable view is the Christian view—that man is a union of matter and spirit; that he is made in the image of God and meant for everlasting union with him; and that Christ died for him. However he may have been damaged by his own sins or society's maltreatment, this is the reality of every man from time's beginning. It is the one definition which makes every man an object of reverence—and all history shows that what we do not reverence we will certainly desecrate.

I forget who said "Give me the luxuries, I can dispense with the necessities." Think over the "luxuries" I have listed in these two columns—Trinity, Incarnation, Church, Mystical Body and the rest, which would you dismiss as non-necessities? Anyhow, luxuries or necessities, I should be desolated to lose any of them. "I am easily satisfied with the best." I cannot think of a better quotation with which to end this series, indeed to summarize it.

QUESTION BOX

Priest errs in depriving nuptial guests reception of Eucharist

BY MSGR. R. T. BOSLER

Q. Recently my daughter and her husband were invited to the wedding of their friend's daughter. The young lady was a convert to Catholicism, making her first communion the day of her marriage. She asked the attending priest if the day could be kept strictly for her, not letting any of the guests receive communion. She wanted to be the only recipient. The priest went along with her wishes and made an announcement that no one could receive communion.

In my mind, it is like asking guests to a banquet and telling them not to come to the table. My question: Does a priest have a right to refuse people communion at a nuptial Mass upon request of the bride?

A. The priest was probably bending over backward to keep the girl happy on her wedding day. Let's give him the benefit of the doubt and say that he acted in good faith. But what he did was wrong.

He not only had no right to give in to the girl's request, he missed an opportunity to teach her a fundamental lesson about the faith. The purpose of the Eucharist is the unity of the Church. The girl's first communion was the solemn moment when she was expressing her union with the Church—and the people attending her wedding were the Church for her.

Q. Priests in our diocese differ in the manner of distributing communion. Are the laity allowed to take the Host in their hands and to drink from the chalice?

A. By general law the giving of the chalice to the laity is permitted and encouraged on many special occasions. The local bishop may permit this on weekdays. How much this opportunity is used will depend upon the disposition of the pastor in most parishes or upon the influence of the parish liturgy committee, where such exists.

The bishops of Canada have obtained permission to place the hosts in the hands of the communicants who want to receive that way. Most European nations have the same permission. The U.S. bishops have not yet obtained the permission. In U.S. cities near Canada there are individual priests who on their own are assuming permission to follow the Canadian and European practice, and the same thing, I am told, happens in localities not a little removed from Canada. The majority of the U.S. bishops voted to seek permission, but since it was not the two-thirds majority required, the permission was not sought. The chances for an increase in the majority soon are quite good.

Q. I will phrase my twofold question in this manner: From homosexual to saint, possible? From homosexual to normal living male possible?

A. A true, inborn homosexual has an enormously heavy cross to bear. If, with the grace of God, that will not be denied him, he heroically lives up to the Christian moral code and directs his sexual energy into charity for others, he can become a saint.

Your other question is beyond my competence; it should be directed to medical experts. I am told by psychiatrists that a number of young people pass through a homosexual phase of life without permanent ill effect. These can become normal living males. But they say that inborn homosexuals are rarely helped. If you have problems, get psychiatric help while you are still young.

Q. I will be 18 in a couple of months and I've already been dating a married man. I know I've done wrong, but I'm wondering if I've committed a mortal sin. What does the Catholic Church think of this? Is it as wrong as I've been thinking it is? Now I'm really lost.

A. Your are not lost, because God who is a loving Father will forgive any sin. It's very unlikely that you were guilty of a serious sin, for you did not realize the danger and seriousness of your action. But



you were foolish and are going to get into a peck of trouble if you see this man again. A married man who dates a girl your age is no good. If you have learned this lesson from what you did, you can turn a serious mistake into a big profit.

Q. As a Catholic over 60 years of age, I received my religious indoctrination from the Baltimore Catechism, which apparently is no longer in general use. I understand that some of the thoughts expressed in that book are not now regarded to be an expression of Church doctrine since Vatican II. Am I correct in my understanding, and if so, to what book or books can I refer in order to update my knowledge of current teaching of the Church relating to Christian Doctrine?

A. The Baltimore Catechism was an adequate expression of the teaching of the Church for its day. However, it gives a limited, legalistic definition of the Church that does not reflect the rich descriptions of the Church found in the documents of Vatican Council II.

I recommend you read "A New Catechism" with supplement (the so-called Dutch catechism with imprimatur) published by Herder and Herder, New York, and "Christ Among Us" by Anthony J. Wilhelm, C.S.P., published by Newman Press, New York and Toronto.

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Grid season at half-way point

As the football season reaches its half-way point the list of division unbeaten in each league continues to shrink.

Following are the key games of division leaders for Sunday, Oct. 8:

"56" League Division I—St. Christopher (5-0) plays St. Thomas Aquinas (0-4) at Eagle Creek, 12 noon; Division II—St. Pius X (3-0) meets Christ the

King (2-1) at CYO North (Chattard) No. 1, 12:30 p.m.; Division III—St. Roch (3-0) and St. Bernadette (2-1) meet at CYO Stadium No. 2, 1:15 p.m., while St. James (0-3) hosts St. Barnabas (3-0), 12:30 p.m.

In Division IV, St. Philip Neri (3-0) and Holy Spirit (2-1) square off at Brookside No. 1, 12:30 p.m., while St. Simon (3-0) meets Our Lady of Lourdes (1-

2) at Ellenberger, 12:30 p.m.

MEANWHILE, Cadet League Division I action has St. Andrew (4-0) facing St. Simon (3-1) at CYO Stadium No. 1, 3:45 p.m. Division II, St. Philip (5-0) and Christ the King (2-1) meet at CYO North (Chattard) No. 2, 2:30 p.m. In a schedule change, the St. Joan of Arc-St. Rita game has been moved to CYO Stadium No. 1, 12:45 p.m.

Division III, St. Monica (2-0) and St. Mark (1-2) play at Roncalli, 2 p.m., while St. Malachy (3-0) meets St. Roch (2-1) at Bluff Road, 3 p.m.

In Division IV action, St. Patrick-Sacred Heart (3-0) plays St. James (1-2) at CYO Stadium No. 1, 2:30 p.m., while Our Lady of Greenwood (3-0) meets St. Christopher (1-2) at CYO Stadium No. 1, 1:15 p.m.

SCHEDULE OF GAMES SUNDAY, OCT. 8 "56" League

Division I—All Saints and St. Monica at Max Bahr, 12 noon; St. Christopher and St. Thomas at Eagle Creek, 12 noon; St. Gabriel and St. Ann at CYO Stadium No. 2, 12 noon; St. Michael and St. Malachy at Ritter H.S., 12:30 p.m.; St. Luke (bye).

Division II—St. Carmel and Immaculate Heart at CYO North, No. 2, 12:30 p.m.; St. Joan of Arc and St. Matthew, 1:30 p.m.; Christ the King and St. Pius X at CYO North, No. 1, 12:30 p.m.

Division III—St. Andrew and St. Rita at CYO Stadium No. 1, 12 noon; St. Carmel and Immaculate Heart at CYO North, No. 2, 12:30 p.m.; St. Joan of Arc and St. Matthew, 1:30 p.m.; Christ the King and St. Pius X at CYO North, No. 1, 12:30 p.m.

Division IV—St. Patrick-Sacred Heart at Mativity, 12:30 p.m.; St. Roch and St. Bernadette at CYO Stadium No. 2, 1:15 p.m.; St. Mark and St. Catherine at St. Mary's, 12:30 p.m.; St. James, 12:30 p.m.

Division IV—Little Flower and St. Lawrence at Secunia H.S., 12:30 p.m.; Holy Name and St. Jude at Roncalli H.S., 12:30 p.m.; St. Philip Neri and Holy Spirit at Brookside No. 1, 12:30 p.m.; St. Simon and Our Lady of Lourdes, Ellenberger, 12:30 p.m.

Cadet League
Division I—Holy Name and St. Michael at Ritter H.S., 2:30 p.m.; St. Jude and St. Pius X at CYO North, No. 1, 2:30 p.m.; St. Andrew and St. Simon at CYO Stadium No. 1, 3:45 p.m.; Little Flower and St. Lawrence at CYO Stadium No. 2, 2:30 p.m.; Holy Spirit (bye).

Division II—St. Joan of Arc and St. Rita at CYO Stadium No. 1, 12:45 p.m.; Christ the King and St. Philip Neri at CYO North, No. 2, 2:30 p.m.; St. Matthew and St. Barnabas at Roncalli H.S., 3:30 p.m.; St. Gabriel and St. Catherine at CYO Stadium No. 2, 3:45 p.m.; Immaculate Heart (bye).

Division III—St. Martin at All Saints, 12:30 p.m.

St. Meinrad to hold Parents' Week-End

ST. MEINRAD, Ind.—The annual Parents' Week-end at St. Meinrad College here October 7-8 is expected to attract more than 250 parents.

Purpose of the event is to give the parents an opportunity to meet administration and faculty members on an informal basis to help evaluate the atmosphere in which their sons are preparing for the priesthood.

Registration is scheduled from 1 to 6 p.m. Saturday in the St. Jude Guest House. A 4 p.m. Mass will be offered in the college chapel, followed by a buffet dinner in the college dining hall.

A panel presentation on various aspects of the college program will be given at 7:15 p.m. in the St. Bede Theatre. Panelists will be Father Hilary Ottensmeyer, O.S.B., president; Father Vincent Tobin, O.S.B., spiritual director; Father Gregory Chamberlin,

O.S.B., dean of men; Michael Pugh, recruitment coordinator; and Michael Schoenhof, student body president.

Other week-end activities will include a parent-faculty reception, entertainment, Sunday morning Mass in the Archabbey Church and concluding banquet.

St. Meinrad opens annual program to aid the poor

ST. MEINRAD, Ind.—St. Meinrad College students have initiated their seventh year of service to the poor and disadvantaged of Southern Indiana.

Cooperative Action for Community Development (CADC), the students' social action program supported by a \$9,000 grant from the State of Indiana, involves 150 volunteers who devote more than 300 hours weekly to the needy of Perry, Spencer, Dubois and Crawford Counties.

Problems of the aged will receive primary attention this year as members of the direct services committee will visit and provide recreational activities for the nursing homes and shut-ins of the area. Improved physical and occupational therapy programs in the nursing homes are also planned.

Five other areas will also receive students' attention: aiding the mentally and physically handicapped, remedial teaching, scouting advisory, Branchville Job Corps Center and neighborhood centers, and the Big Brother and youth programs.



RECOLLECTION SPEAKER—Father Charles Hughes, president of the Glenmary Home Missioners, Cincinnati, will conduct a Day of Recollection for the North Vernon Deanery Council of Catholic Women on Sunday, Oct. 15. The spiritual program will be held from 10 a.m. to 3 p.m. in St. Patrick's Church, Madison. Reservations for the program may be made with Mrs. Dale Britton, 645 Highland Dr., Madison, IN 47258.

CYO NOTES

Deadline of October 13 is approaching for the Cadet Girls Basketball League. The six boys' leagues have until October 27 to sign up.

Information will be mailed next week by St. Rita's parish on the Junior Bowling Tourney to be sponsored by its Junior CYO.

The annual Junior CYO-Criterion Quiz Contest rules and other information were distributed this week. Entries are due November 6, with the contest to begin December 1.

Entry information for the Junior Baking Contest, the concluding activity in Youth Week this fall, has been mailed.

Carmel, 3 p.m.; St. Mark and St. Monica at Roncalli H.S., 2 p.m.; Our Lady of Lourdes and St. Luke at Ellenberger, 2:30 p.m.; St. Roch and St. Malachy at Bluff Road, 3 p.m.

Division IV—All Saints and Mativity at Max Bahr, 3 p.m.; St. Patrick-Sacred Heart and St. James at CYO Stadium No. 1, 2:30 p.m.; St. Christopher and Our Lady of Greenwood at CYO Stadium No. 1, 1:15 p.m.; St. Bernadette (bye).

CYO Youth Week schedule announced

The CYO Office this week announced final plans for the Archdiocesan observance of Youth Week October 29 to November 5.

Previewing the Youth Week schedule will be the traditional awards and recognition banquet for Junior CYO members and adult volunteers. It will be held Wednesday evening, Oct. 25, at Secunia Memorial High School.

Highlights of the evening will be the presentation of the St. John Bosco Awards to adult volunteers, and the CYO-of-the-Year Awards. Principal speaker will be Thomas R. Keating, columnist for the Indianapolis Star and previous recipient of the St. John Bosco honor. Archbishop George J. Bishop will also be in attendance.

Tickets to the banquet have been made available to each parish. The reservation deadline is October 20.

The traditional Youth Week opening event will take place

Sunday, Oct. 29, at St. Barnabas parish. Mass will be offered at 6 p.m., followed by supper in the parish hall. Tickets will be available next week.

A NEW activity has been scheduled for the Junior CYO. St. Catherine's parish will host a Halloween Costume Party and Square Dance on Monday evening, Oct. 30. Admission will be 50 cents and prizes will be awarded for costumes.

The Cadet Hobby Show will take place the same evening at Little Flower parish. Twenty parishes will participate in local preliminary shows leading up to the Archdiocesan event. The show will be open to the public from 6:30 to 8:30 p.m., with awards to be announced at 8:30 p.m.

YOUTH WEEK will close on Sunday, Nov. 5, with the annual Junior Baking Contest and Dance, set at Our Lady of Lourdes parish. Awards will be announced at 7:30 p.m., followed by dancing to "The Light Touch" winner of the "best of show" award at the summer Junior CYO Talent Contest.

Meanwhile, all parishes have received Youth Week posters and other materials for parish observances.

PLAN PARISH PICNIC

RICHMOND, Ind.—The annual Holy Family parish picnic will be held on the parish grounds Sunday, Oct. 15. A pitch-dinner will be served at 12:30 p.m.

STANDINGS

CADET LEAGUE

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

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

CADET B

Division I—St. Jude 5-0; Immaculate Heart 4-0; Holy Spirit 4-1; St. Barnabas 3-2; Little Flower 3-2; St. Simon 2-3; St. Michael 1-4; Christ the King 0-4; St. Joan of Arc 0-5.

"56" LEAGUE

Division I—St. Malachy 5-0; St. Monica 4-0; St. Gabriel 3-2; St. Joan of Arc 3-2; Holy Trinity 2-2; All Saints 2-3; St. Michael 1-4; St. Ann 1-4; St. Christopher 1-4.
Division II—St. Pius X 5-0; Christ the King 4-1; Little Flower 4-1; Our Lady of Lourdes 3-2; St. Philip Neri 2-3; Holy Spirit 1-3; St. Andrew 1-4; St. Lawrence 1-4; St. Carmel 0-5.
Division III—Nativity 5-0; St. Roch 4-0; St. Mark 3-1; Holy Name 2-1; Sacred Heart 1-2; St. Jude 1-2; St. Bernadette 1-3; St. James 1-4; St. Catherine 0-5.

JUNIOR LEAGUE

Division I—St. Malachy 4-0; St. Christopher 3-0; St. Gabriel 3-1; St. Ann 2-2; St. Michael 2-3; St. Martin 0-4; St. Monica 0-4.
Division II—St. Pius X 4-0; Christ the King 3-1; St. Matthew 3-1; St. Andrew 3-2; St. Lawrence "A" 3-2; St. Carmel 1-3; Immaculate Heart 0-4; St. Joan of Arc 0-4.
Division III—St. James 4-0; St. Roch 4-0; St. Mark 3-1; Holy Name 2-1; St. Catherine 2-3; St. Barnabas 1-4; St. Jude 1-4; Sacred Heart 0-4.
Division IV—Nativity 5-0; Our Lady of Lourdes 2-0; Little Flower 4-1; Holy Spirit 3-1; St. Lawrence "B" 2-2; St. Simon 2-2; St. Philip Neri 1-3; St. Bernadette 0-3; St. Rita 0-5.

CARD PARTY SET

INDIANAPOLIS—St. Roch's parish will sponsor a benefit card party at 2 p.m., Sunday, Oct. 8, in the church hall located at S. Meridian and Summer Sts. All games will be played and door prizes will be awarded. There will also be games for children.

Indianapolis Parish Shopping List

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BENEDICTINE PRINCIPALS—Benedictine principals of parochial schools in the Archdiocese met last week-end at St. Joseph's School, Corydon, to review teacher appraisal and current concerns of school administrators. Shown above, from left, are: Sister Marie Olliger, of St. Barnabas School, Indianapolis; Sister Mary Edwin Wuerz, of St. Ambrose School, Seymour; Sister Ann Janette Gettelinger, of St. Pius X School, Indianapolis; Sister Mary Benedict Livers, of St. Joseph's School, Corydon; Sister Louise Hoeg, of Our Lady of Grace Academy, Beech Grove; Sister Rachel Best, of St. Columba School, Columbus; Sister Elvira Dethy, of St. Bartholomew School, Columbus; and Sister Anna Rose Lucken, of St. Anthony School, Clarksville.

Anthony Siefert to note jubilee

BATESVILLE, Ind.—Mr. and Mrs. Anthony Siefert, 409 Park Ave., will observe their Golden Wedding Anniversary with a Mass of Thanksgiving at 9:30 a.m., EST, Sunday, Oct. 8, in St. Louis Church. Mr. and Mrs. Siefert were married Oct. 4, 1922, at Holy Family Church, Oldenburg.

Friends and relatives are invited to an open house honoring the jubiliarians at the Knights of St. John hall, 111 Vine St., Batesville. The couple requests no gifts.

Mr. and Mrs. Siefert are the parents of Mrs. Joseph C. (Joan) Fritsch, Mrs. Leonard (Arvilla) Prickel, Mrs. Arthur (Dorothy) Harmeier, Mrs. Elmer (Marcia) Belter, John and Jerome Siefert, all of the Batesville community. There are 19 grandchildren and four great-grandchildren.

Recital slated in New Albany

NEW ALBANY, Ind.—Organist Norman Selby, doctoral student at the University of Cincinnati, will present a recital in Our Lady of Perpetual Help Church here at 8 p.m. Sunday, Oct. 8.

The concert will consist of 11 chorale preludes by J.S. Bach. Five of the preludes are based on plainsong (chant) melodies and another on a psalm.

Selby is organist at the Southminster Presbyterian Church in Dayton, O. He has served as organist and choir director for various churches in Virginia, North Carolina and New York, and a military chapel in Long Binh, Vietnam.

Ten years ago Pope John XXIII paid signal tribute to Archbishop Paul C. Schulte on the occasion of his 25th anniversary as a Bishop, by elevating him to the rank of Assistant to the Papal Throne.

Shelbyville couple is wed 65 years

SHELBYVILLE, Ind.—The oldest couple with continuous membership in St. Joseph's parish here recently observed their 65th Wedding Anniversary.

Mr. and Mrs. Joseph Hirschauer, parents of six children, 25 grandchildren and 31 great-grandchildren, noted their anniversary with a Mass of Thanksgiving on August 28.

They are the parents of Mrs. Margaret Woods, Flat Rock, Mrs. Marie Fehlinger Batesville, Mrs. Frances Warren, Indianapolis; Mrs. Mary Agnes McDermott, Covington, Ky.; Paul and J. Richard Hirschauer, Shelbyville.

Dinner-Dance set

TERRE HAUTE, Ind.—St. Joseph's parish will sponsor an Oktoberfest Dinner-Dance at the Mother Theodore Council, Knights of Columbus, Saturday, Oct. 14.

Dinner will be served at 6:30 p.m., with dancing to begin at 9 p.m. The Marrafas will provide the music.

Tickets are \$4 per person and may be purchased at the door. Tickets for the dance only are \$1.50 each. Dinner reservations are available by calling Mrs. Anne Burkett, 235-4120.

Remember them in your prayers

CLARKSVILLE
IRVIN J. PETRI, 67, St. Anthony, Sept. 29. Husband of Pearl; father of Mrs. Berna Elliott, Mrs. Deane Richey, Charles and James Petri, all of Scottsburg; Mrs. Mildred Sutt and Ervin R. Petri, both of Jeffersonville; Mrs. Margaret Gibson, of Germany; Donald and Robert Petri both of Lafayette.

CONNEERSVILLE
KEHL GRAHAM, 43, St. Gabriel's, Sept. 26. Husband of Mary Ruth; father of William Graham of Connersville; Mrs. Lowell Hyer of Indianapolis; Mrs. Wayne West of Cambridge City and Mrs. Nevil Harris of Champaign, Ill.; brother of Mrs. Alred Weller of Connersville.

JAMES R. MAY, 77, St. Gabriel's, Sept. 30. Husband of Hilda; father of Joseph May of Grand Rapids, Mich.; Ralph May of Connersville; Jerome May of Clearwater, Fla. and Mrs. Norman Morris of Morristown; brother of Samuel May of Connersville; Rev. Clarence May of Madison. Mrs. Kathryn Wilson of Glenwood and Mrs. Ethel Fry of New Castle.

INDIANAPOLIS
ELIZABETH J. HILDBERG, 81, Immaculate Heart, Sept. 27. Mother of Mrs. Ramona C. Jarman, Joseph C. and Bernard H. Hildberg; sister of Sister Mary Melchior, O.S.B.

FRANCIS C. CAREW, 75, St. Peter and Paul Cathedral, Sept. 27. Husband of Alma; father of Mrs. John Laurie, brother of Helen L. Carew, Mrs. Mary Keating and Mrs. Joseph S. Rosatke.

LILLIAN M. SCHNEIDER, 82, Our Lady of Lourdes, Sept. 27. Mother of Clyde A. Schneider and Rose Davis; sister of John Arney and Pearl Speer.

MARY E. MCMAHON, 74, St. Joan of Arc, Sept. 28. Sister of Brother Miles, O.F.M., Patsy McMahon, Teresa F. Laffey and Ann V. Adams.

EMILY M. HOLT, 35, St. Patrick's, Sept. 28. Mother of Timothy W. Demaris J. and Cindy G. Holt; daughter of John S. Sr. and Florence Holt; granddaughter of Emily P. Miller, sister of John S. Jr. and James C. Roell; Barbara A. Cox, Carol J. Campbell and Roberta P. English.

JOHN A. ROYSE, Sr., 74, St. Luke's, Sept. 29. Husband of Gertrude C.; father of John A. Royse, Jr.; brother of Catherine Grant.

MICHAEL C. MCGARVEY, 28, Little Flower, Sept. 29. Husband of Kathleen E.; father of Matthew and Holly McGarvey; son of Mrs. and Mrs. Sam McGarvey; brother of Samuel C., Mark, Rebecca.

Margaret and Jennie McGarvey and Deanna Frost; grandson of Clara Cooker.

ALOIZA VARPASALLETIS, 84, St. Peter and Paul Cathedral, Sept. 30. Husband of Juliana; father of Janis, Andreis, Latvia, and Vitalis Varpasalletis. Anna Memluk and Genieve Plass; brother of Antons Varpasalletis.

MARY A. HENSLEY, 71, St. Jude's, Sept. 30. Mother of Robert H. Hensley, Mildred Sedam, Mary J. Adams, Norma Rice and Helen Schmid; sister of Paul, Harry and Albert Setz; Clara and Frances Nees.

NANCY K. KING, 57, St. Ann's, Oct. 2. Wife of Vincent; daughter of

Turkey Shoot, annual Festival are scheduled

SELLERSBURG, Ind.—The 15th annual Turkey Shoot and Fall Festival at St. Joseph's parish, St. Joseph's Hill, will be held Sunday, Oct. 15.

Festival attractions will include booths for all ages with cakes, stuffed animals, candy, quilts, linens and pillowcases. An "Annie Oakley" shoot for women only will be held at 2 and 3 p.m. Lunch will be served in the new parish hall starting at 11 a.m.

St. Joseph's Hill is located one mile west of State Road 60 or eight miles north of New Albany off State Road 111. Pastor is Father Edmund Banet.

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ROSE P. MCGINNIS, 77, St. James the Greater, Oct. 3. Sister of Theresa Teipen.

MARY P. LUZAR, 74, Holy Trinity, Oct. 3. Wife of George; mother of Mrs. Phillip Bay and Mrs. Herbert Bay; sister of Paul Plapisha.

WILLIAM L. CONWAY, 58, St. Francis de Sales, Oct. 4. Brother of Ann M. Conway and Jessie A. Williams.

MAUREEN E. BEA, 58, Little Flower, Oct. 4. Mother of Richard J. and L. Dan Bea, Marjorie A. Nicholson, Julia Harless and Cynthia Freeman; sister of William Bell.

NEWALBANY
MARQUETTE M. QUINKERT, 73, Holy Trinity, Sept. 27. Wife of John E.; mother of Sister Joann of Indianapolis; Brother Dennis Quinkert of Boston; James Patrick Quinkert and Mrs. Dolores Day, both of Lanesville.

LEONA LIBARI, 75, Holy Family, Sept. 27. Wife of Samuel; father of Joseph W. Courtney of Palmyra; Thomas S. Courtney of Jeffersonville; George A. Courtney of Floyd's Knobs; William Stanley Courtney of Lanesville and Mrs. Everett Moore of Shively; brother of

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BESSIE R. SLATTERY, 72, St. Mary's, Sept. 30. Sister of Mrs. Martha Hatfield of Fenton, Mich.; Mrs. Marjorie Davis of Granada Hills, Calif.; Mrs. Ethel Mae Knowles of Iowa; Mrs. Barbara Reese of Lynn; Harold Wicksham of Leona Valley, Calif.; Mrs. Mabel Jackson of Lynn; Mrs. Pauline Stevenson and Russell Wicksham, both of Carlos.

TELL CITY
RUPERT C. FISCHER, 81, St. Paul, Sept. 30. Husband of Olive; father of Stanley, LeRoy and Randall.

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VIEWING WITH ARNOLD

Great movie scenes of the past

BY JAMES W. ARNOLD

OK, so you look in the paper, and the rundown of movies playing locally isn't so hot. "Super Fly," "Swingin' Pussycats," "Nudes, Inc.," "Everything You Always Wanted to Know About Sex," "Marvellous." It's time to think about something positive, like all the memorable scenes flicks have given us in the past.

It's easy to argue about whether a movie, as a whole, is worth remembering. But few will debate the art or impact of certain segments, whether they lasted 10 seconds or 10 minutes.

Some passages, obvious classics, would appear near the top of everyone's list. The massacre on the Odessa steps from "Potemkin" is probably

the single most famous sequence in movie history. Not far behind is the revelation of Rosebud at the end of "Citizen Kane." On the spectacular side were the chariot race in "Ben-Hur," the chases in "Bullitt" and "French Connection," the creation of life in the "Frankenstein" monster, and the trip beyond Jupiter in "2001."

IF THERE HAVE been few really good religious films there have been outstanding moments. "Song of Bernadette" was at times mediocre and sentimental, but there were scenes between Jennifer Jones and Charles Bickford, Lee Cobb and Vincent Price that I've remembered practically by heart. The "every pebble has its purpose" scene in "La Strada" is recalled often, and the Visit of the Magi was one of several unforgettable passages in "Gospel According to Matthew."

Or the powerful anti-abortion

sequences (outside a religious context) in "Alfie" and "Love With a Proper Stranger." Or the arrival of DePaul in the plague-ridden village in "Monsieur Vincent." And how about the remarkable ending of "Whistle Down the Wind," after the arrest of the fugitive mistaken for Jesus, when the late-arriving little girl is told not to cry—that "He" will come again?

For sheer drama: The taxicab dialogue between Brando and Steiger in "On the Waterfront." The confrontation in the thunderstorm in "Shane," when Jack Palance kills Elisha Cook, and Shane's farewell to the little boy, surely one of the great endings in film history. Among other brilliant endings: the cast dancing in a circle around the ringmaster-director (Fellini's "8½"); the freeze-frame as the heroine catches the butterfly in "Elvira Madigan"; the arrival of the balloons from every corner of Paris to carry away the grieving child-hero of "The Red Balloon"; the desperate search for the missing gold dust ("Treasure of the Sierra Madre"), with Walter Huston's cathartic burst of laughter; the zoom-lens "bombing" of New York ("Fall Safe"); and Gloria Swanson's magnificent mad exit past the camera ("Sunset Boulevard").

DIRECTORS also work very hard on beginnings; the first five minutes, as a rule, are the best in every film. One I'll never forget is in "The Killers" (1946 version), when Bill Conrad and Charles McGraw arrive in the small-town diner at night. Still another offbeat, perhaps nostalgic choice: the return of Dean Jagger as an aging veteran to the deserted airfield in "12 O'Clock High."

Many of the great scenes are, logically enough, burned on our memories by great film-makers. A few from Bergman:

the nightmare in "Wild Strawberries"; the dance of death, the arrival of the penitents and the burning of the witch in "Seventh Seal." From Fellini: the orgy in "La Dolce Vita," the discovery of the retarded child in "La Strada," and the eerie scene with the magician-hypnotist in "Cabiria." From Antonioni: the superb film-developing sequence in "Blow-Up," one of the finest half-dozen passages in all cinema. From Kubrick: the crucified hero's farewell to wife and child in "Spartacus." From Ford: the bulldozer eviction ("Grapes of Wrath") and the long brawl between Wayne and McLaglen ("The Quiet Man"). From Carol Reed: the stunning rediscovery of Harry Lime, as

the cat slinks up to the feet of Orson Welles in "The Third Man."

Even in a preliminary list, who could possibly omit the fatal slow-motion ambush of "Bonnie and Clyde"; the sudden opening of the ghostly doors in "The Uninvited"; the long boom shot of the wounded in Atlanta ("Gone With the Wind"); the emergence of the body from the bathtub in "Diabolique"; the startling cemetery appearance of the convict on "Great Expectations"; the egg-eating sequence in "Cool Hand Luke," or that strange game the hero

can't win in "Last Year at Marienbad"?

IT IS IN pondering such scenes (among hundreds of possible choices) that we come to realize the delights provided over the years by movies, whether American or foreign, arty or crassly commercial. Today's flicks are clearly not "better than ever" but even they have had moments worthy of nomination: (among others) Barbara Harris' audition in "Harry Kellerman," Arlo Guthrie's army physical in "Alice's Restaurant," the imaginative endings of "Silent Running" and "Garden of the Finzi-Continis."

Poets are remembered for lines rather than poems, and maybe that's the way to remember films, too. There are enough magical images in the memory to outlast the current plague of X-ratings.

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REFRESHMENTS

The week's TV network films

MAROOINED (1970) (NBC, Saturday, Oct. 7): It is difficult to make the outer-space rescue of marooned astronauts routine and unimaginative potboiler stuff, but director John Sturges manages to do it. Gregory Peck, Lee Grant, Gene Hackman and huge amounts of special effects are wasted in a film that lacks both depth and poetry. Much less exciting than a live space-shot: not recommended.

EL DORADO (1967) (ABC, Sunday, Oct. 8): One of the last of the old-fashioned heroic westerns, with Howard Hawks directing Wayne and Mitchum, tinged with humor, affirmation of the spirit of adventure, and melancholy. But it's a studio job, with a trite plot, characters and dialogue. The joy is in seeing the old pro cowboys hit the saddle one more time. Satisfactory, but mostly for western buffs.

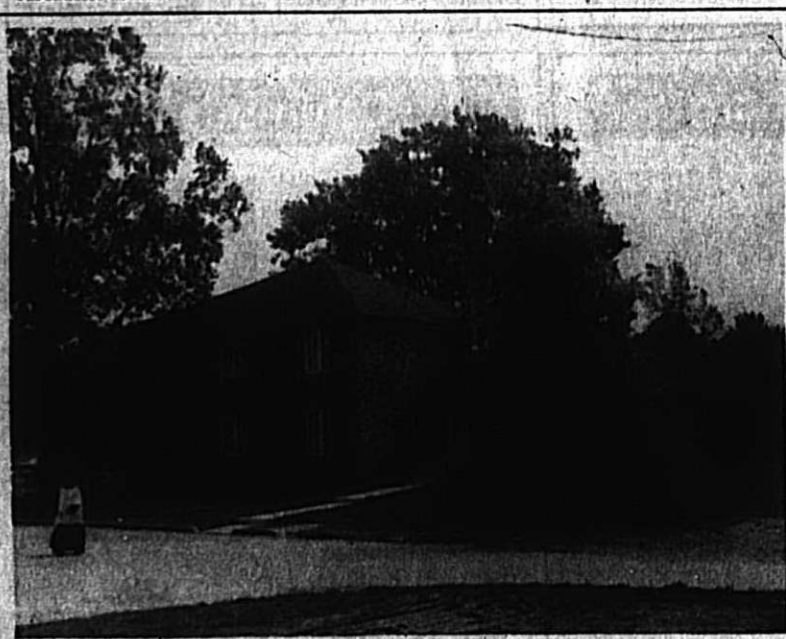
FIRECREEK (1968) (NBC, Monday, Oct. 9): James Stewart takes a turn as the peaceful sheriff who finally shows his top and shoots it out with a nasty outlaw gang terrorizing a town. (Early on, he is too busy with his wife, who is having labor pains). Henry Fonda is cast against type as the villain. A solid cast and good direction give a journeyman western respectable style. Satisfactory for action fans.

MARLOWE (1969) (CBS, Thursday, Oct. 12): An ill-fated attempt to revivify the Raymond Chandler style and wise-cracking private eye of 1940's Los Angeles. James Garner is not quite tough enough and the anachronisms are obvious, but Carroll O'Connor and Rita Moreno add a good deal of class. Better than the Thursday night competition.

THEY CALL ME MISTER TIBBS (1970) (CBS, Friday, Oct. 13): A pretty solid action detective flick, the sequel to "In the Heat of the Night," with Sidney Poitier's cool detective solving a murder in picturesque San Francisco. This film has no racial aspects, and takes a major step in describing realistically a cop's problems with wife and children. Satisfactory for adults and mature youth.



GOLDEN JUBILIARIES—Sister Francis Mary McNamara, C.K.J., left, and Sister Mary Gaudencia McNamara, R.G.S., will observe their 50th Jubilee of Religious life with a Mass of Thanksgiving at 5:30 p.m. Sunday, Oct. 15, in St. John's Church Indianapolis. Daughters of the late Mr. and Mrs. Frank E. McNamara, they will also be feted with a public reception from 2 to 4 p.m. in the Sacred Heart parish hall, 1500 Union St. Sister Mary Gaudencia entered the Religious of the Good Shepherd Convent in 1920, making her first profession two years later. Sister Francis Mary entered the Sisters of St. Joseph of Carondelet in 1922.



ST. JUDE'S OPEN HOUSE—The newly-completed rectory and parish activities building at St. Jude's parish, Indianapolis, will be open for inspection from 2 to 6 p.m. Sunday, Oct. 8. Contained in the structure are living quarters for the co-pastors, Father William Morley and Father Gerald Burkert, an office wing and full basement with parish meeting rooms and small kitchen. The entire parish was involved in the construction project with donated materials and labor used whenever possible. There was no general contractor.

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