

PICTURESQUE CEMETERY CHAPEL—A "rededication" of the 98-year-old chapel at St. Joseph's Cemetery, Indianapolis, will take place on All Souls Day, Thursday, Nov. 2, with the scheduling of 11 Masses from 8 a.m. to 6 p.m. The hourly schedule of Masses, to be celebrated by area clergy, will include: 8 a.m., St. Mark's parish; 9 a.m., Father Augustine Sansone; 10 a.m., St. Ann's parish; 11 a.m., Holy Trinity parish; 12 noon, Holy Name parish; 1 p.m., St. Joan of Arc parish; 2

p.m., St. Jude's parish; 3 p.m., St. Barnabas parish; 4 p.m., St. John's parish; 5 p.m., St. Vincent's parish, Logansport; and 6 p.m., Daughters of Isabella. The public is encouraged to attend the All Souls Day observance there. Meanwhile, the traditional All Souls Day services in nearby Holy Cross Cemetery will be held at 2 p.m. Sunday, Oct. 29, at the priests' circle. Services will be conducted by Father John Hartzler, pastor of St. Mark's parish.

Launch effort to keep Cathedral High open

Plans call for trustee board to run school

INDIANAPOLIS—A determined effort is underway to keep Cathedral High School, 54-year-old all-male private school, from closing in June.

A group of alumni and supporters, spearheaded by R. V. Welch, Indianapolis businessman, is formulating a plan which calls for a board of trustees to assume ownership and operation of the school.

Archbishop George J. Biskup has expressed to the group his willingness to cooperate with a viable plan for continued operation after June, 1973.

Rallying of alumni and friends of the school followed immediately the announcement on October 18 that the Brothers of Holy Cross were withdrawing their support at the close of the 1972-73 school year. The withdrawal would effectively close the school unless a new administrative program were implemented.

WITH THE TERMINATION of direction by the Brothers of Holy Cross, Cathedral property reverts to the Archdiocese.

At Criterion press time, the proposed plan for new administration was still being organized. Several features of the plan, however, appear fairly certain. These include:

- the formation of a board of trustees to assume ownership and operation of the school as a private corporation.
- the board would select a principal and work out contracts with faculty.
- the board would be totally responsible for financial obligations and school leadership.
- the board would assume existing debts of the school.
- every effort is being made to arrive at an agreement whereby Holy Cross Brothers will remain as members of the faculty.

THE BROTHERS HAVE been connected with Cathedral since the school was first opened on September 12, 1918 at the corner of 14th and Pennsylvania Sts. During the 1963-64 school year negotiations between the Brothers of Holy Cross and the Archdiocese resulted in the school becoming a private high school under the complete direction of the Midwest Province of the Brothers of Holy Cross. Previously the school had been under diocesan direction, with a diocesan priest serving as superintendent.

Archbishop Biskup last week recognized the long tenure of dedicated service of the Brothers in a public statement.

"For 54 years the Brothers have served the Indianapolis community by staffing a high school, and thousands of young men have received a Christian education because of their dedicated services. On behalf of the entire Catholic community, I wish to express sincere gratitude to the Holy Cross Brothers for these years of service," the Archbishop said.

HE ADDED THAT "much thought and study will be necessary before a decision is reached" regarding future use of the Cathedral facilities.

The threat of closure came in a letter to parents, students and alumni from (Continued on Page 2)



VOL. XII, NO. 5

INDIANAPOLIS, INDIANA, OCTOBER 27, 1972

Cathedral students react to closing announcement

INDIANAPOLIS—It was a scene that has become all too familiar in Catholic schools across the country. Nearly 250 students, still reeling from the announcement that their school might be closed, met to outwit the logic of the realists.

This time the scene was the cafeteria of Cathedral High School, 6:30 p.m., October 19. That morning at an 8:30 assembly the students had heard their principal, Brother Douglas Roach, C.S.C., tell them the Brothers of Holy Cross were withdrawing from the school in June. Present enrollment (540) was considerably below capacity. Projected enrollment was even less promising. A 54 year association was about to be terminated.

DURING THE day, as shock lessened, backbones stiffened. There had to be some alternative, some way to keep the city's oldest—and for many decades its only—all-male Catholic high school open. The thing to do was get the ideas moving. Fast. A brainstorming session was scheduled for that evening and the word was passed.

Almost half the student body showed up, cramping around tables in the center of the cafeteria to sketch out some order of business. They were to divide into groups

of 10 to 15, mixing classes, brainstorm for 45 minutes then regroup for a rundown of proposals.

FIRST, R. V. Welch, Class of '45, had something to say—and they listened, intently, not a sound, not a stir. Welch they knew or had heard of. He had chaired the committee that had raised \$125,000 for the new science wing. Successful builder and developer. Made a stab at the Democrat nomination for Governor earlier in the year. A man with a reputation for getting things done.

"This school is not going to close," Welch said. "There is no financial problem. Money can be gotten and will be gotten."

He talked about the hundreds of Cathedral graduates who were running the businesses and industries of the city, those at the top of their professions or prominent in government.

"You don't know how many men called me today and pledged to keep this school open," he told them. "No other school in this city has so many loyal supporters."

THE CHEERS exploded. They knew what kind of alumni Cathedral had. Many of them were second, even third (Continued on Page 2)

BOWEN, WELSH STATE POSITIONS

Paper quizzes candidates

BY B. H. ACKELMIRE

INDIANAPOLIS—Neither of the two major candidates for Governor supports a change in Indiana's present abortion statutes and both state emphatically they will not sign a bill permitting legalized abortion in the state.

"In no way do I support any change from Indiana's existing 1905 Abortion Law," Dr. Otis R. Bowen, Republican gubernatorial candidate, told The Criterion. "Neither

For complete answers given by gubernatorial candidates to questions asked by The Criterion, please turn to Page 5.

will I propose nor support any legislation which would liberalize Indiana's existing abortion statutes. Further, as Governor, I shall sign no abortion legislation of any type into law."

"I do not support a change in Indiana's present abortion statutes. I would not sign a bill permitting legalized abortion in Indiana," said Matthew E. Welsh, Democrat gubernatorial candidate.

THE STATEMENTS were given in answer to a list of identical questions on issues of Catholic interest submitted by The Criterion to both candidates. Topics included, besides abortion, aid to non-public schools, the trend to levy charges for municipal services on tax-exempt properties, and taxation of church properties.

In addition to opposing legislation to legalize abortion, Bowen said he did not favor "and would veto abortion counseling legislation such as the type introduced in the 1972 General Assembly."

Regarding abortion counseling, Welsh said, "Legislation dealing with abortion counseling is a moot point under our present law. A governor



OTIS R. BOWEN

cannot support counseling what is illegal."

On state aid to nonpublic schools, Welsh, who served as Governor from 1961 to 1965, said, "I have consistently favored all possible state aid. Those forms of assistance not in apparent conflict with the Constitution should be funded to their full fiscal limits. Where there are possible conflicts, it is the Governor's job to do the possible and proceed cautiously with the doubtful."

WELSH ADDED, "I will not go through the motions of supporting untenable legislation."

Bowen stated that nonpublic schools "afford a vital quality to Hoosier education that must not be allowed to fade from the scene."

The public "through its elected representatives," he said, "must do all within its constitutional power to assure the continual operation of nonpublic education in the United States."

Both candidates said they favored allowing credits for part of tuition costs against the Indiana Gross Income Tax if such write-offs met the test of constitutionality.

Bowen noted that Indiana was the first state to permit state tax credits for



MATTHEW E. WELSH

contributions to higher education, "so it would seem reasonable to assume that the extension of legislation of a similar nature could be made."

IF FEDERAL legislation on tuition credits is upheld in the courts, Welsh said, "I would favor a similar measure at the state level."

Both candidates view the trend of municipalities to charge tax-exempt properties for city services as part of the overall need for tax restructuring. They were asked if they would support state legislation empowering municipalities to levy charges where necessary.

Until local governments can free themselves from "utter dependency" on the property tax, Bowen said, proposals to charge tax-exempt properties for services "are bound to be advanced."

"I do not support the overuse of the service fee concept," Bowen stated. "but unless the root problem is resolved, I'm afraid that proposals such as these must be given a hard look."

Welsh said that "the critical ground rule" in any tax question is "ability to pay."

"TAX EXEMPTIONS obviously need to (Continued on Page 2)

Retreat plans are cancelled

INDIANAPOLIS—A date conflict with the annual Teachers Institute has forced cancellation of a Leisure Day Retreat for young mothers scheduled for Thursday, Nov. 2, at Fatima Retreat House.

Additional arrangements needed to care for school-age children either at home or at the retreat house posed too many problems, according to Sister Nancy Rosborough.

The popularity of Leisure Day, however, has resulted in a monthly schedule of such retreats beginning in January, Sister Nancy said. The dates, falling on alternate Tuesdays and Thursdays, are January 9, February 8, March 13, April 12, May 8 and June 7.

The retreats, held between 9:30 a.m. and 2 p.m., are designed to give mothers of young children a day of "spiritual relaxation." Adult and high school volunteers baby-sit for pre-school children brought to the retreat house. The fee is \$5, including lunch, with an additional 50 cents charge for children's lunch.

More information may be obtained by phoning Fatima, (317) 545-7081.

Editor on mend

Monsignor Raymond T. Boster, editor of The Criterion and pastor of Little Flower parish, Indianapolis, is expected to be released from Community Hospital "sometime this week-end." His physicians indicated that he has made a "rapid recovery" in the wake of open heart surgery on October 15 to correct an arterial deficiency.

PROBLEM UNDER STUDY

Providence 'solution' in hands of parishes

CLARKSVILLE, Ind.—The continued operation of Our Lady of Providence High School here is presently in the hands of the 18 parishes which comprise the New Albany District Board of Education.

Since the announcement early this month by the Sisters of Providence that the order was divesting itself of ownership of the school for financial reasons, a flurry of activity has taken place.

"Despite the high emotions being generated," commented Father Joseph McNally, president of the district board, "we are confident that a very factual decision will be made."

Father McNally, pastor of Sacred Heart parish, Jeffersonville, served four years as spiritual director at Providence.

THE DISTRICT BOARD (October 12) appointed an Ad Hoc Committee, composed of pastors and laymen from each constituent parish, and charged it with the responsibility of investigating present provisions and feasible alternatives for Catholic secondary education in the area.

Named committee chairman was James Bourne, a lawyer from Our Lady of Perpetual Help parish, New Albany, and a member of the Archdiocesan Board of Education. He is a past president of the Archdiocesan Board.

After its initial meeting (October 17), the committee reported back to the district board (October 19) and offered three resolutions which were adopted. The resolutions stipulated:

—A three-member committee be commissioned by the board to secure an appraisal of Providence High School, to be submitted to the committee on or before November 3.

—The board recommend the presentation to all parishes of committee recommendations and the administration of a preferential ballot in all parishes.

—Formal public hearings be held on the recommendations of the committee.

Archbishop George J. Biskup met with committee members (October 18) and expressed support of their investigations, stressing the importance of the area parishes taking a serious look at possible district purchase of Providence.

AT A SCHEDULED October 31 meeting, the committee will hear reports on accounting and financial data being secured by John Clancy, business manager of the Archdiocesan Office of Education, and the status and alternatives to non-school secondary religious education, provided

by Sister Marie Schroeder, O.S.F., district coordinator for religious education.

Recommendations of the committee will be presented to the district board (November 15), with area parishes scheduled to hear a summary report on Sunday, Nov. 19. A preferential ballot will be given to parishioners on that date.

Formal district board hearings are scheduled the week of November 20, with final board action expected at its November 29 meeting.

Meanwhile, Father McNally indicated his pleasure at the positive response of Sisters of Providence presently serving at the school. Of the 13 nuns on the faculty, he said that he has heard from 12 of them, with definite commitment from 10 to return to Providence if the school remains open.

ANOTHER ENCOURAGING aspect cited by Father McNally is that the enrollment within the past two years of "second generation" Providence students, whose parents attended the 21-year-old school.

"Even though three new public high schools in the area have opened in recent years," he said, "we believe that our early graduates will prove loyal to the school and encourage their youngsters to attend Providence."

Holy Rosary plans monthly services to pray for priests

INDIANAPOLIS—Holy Rosary parish has extended an invitation to all Catholics in the city to join in a monthly public prayer service for priests.

Special Eucharistic devotions will be held at the church, Stevens and East Sts., at 7:30 p.m. on the first Friday of each month, beginning November 3. Devotions will consist of exposition of the Blessed Sacrament, scriptural readings, prayer, reflection and Benediction.

"The purpose of the monthly service will be to obtain divine support for all priests serving in the Archdiocese and for an increase in vocations to the priesthood," said Father William Cleary, pastor.

Holy Rosary parishioners have adopted the encouragement of priestly vocations as their main apostolate. For 17 years the parish has been the site of the Latin School of Indianapolis, Archdiocesan high school seminary.

TV Mass change

The weekly televised Mass on WLW-I, Channel 13, Indianapolis, will change time Sunday, Oct. 29. It will be aired at 8 a.m., rather than 7 a.m., because of the time zone change in Cincinnati, where it originates.

THE TACKER

School matters weigh heavy

BY PAUL G. FOX

Activity abounds on the Catholic education front within the Archdiocese with the future status of two high schools in doubt and a major grade school reorganization being discussed.

Early in the month, the Sisters of Providence announced their intention to sell Our Lady of Providence High School, Clarksville, because of financial pressures on the order.

Last week, the Indianapolis-area was rocked with the announcement that the Brothers of Holy Cross were going to terminate their ownership of 34-year-old Cathedral High School.

And on Indianapolis' southside, parishes are involved in a proposed reorganization which could result in the hiring of a deputy superintendent to administer its elementary schools and the creation of a middle school to serve seven parishes.

In the case of the first and third situation mentioned above, the area district boards of education have the burden of the decision-making and implementation. Since Cathedral is a private school, its future is in the hands of interested alumni and others who are making a concerted effort to insure its continued operation.

The existence of district boards of education, like parish councils, are recent arrivals on the scene. The lines of authority are not as yet clear-set or proven. While the "final authority" remains unmistakably the Ordinary, there is nonetheless an admitted "grey area" concerning the practical decisions necessary to continue the operation of schools in financial jeopardy.

Pastors around the Archdiocese have brought the matter up for discussion at meetings of the Priests' Senate. Whether the Senate will formalize the priests' concern for the schools' financial plight remains to be seen.

Meanwhile, priests and laymen alike are attending a myriad of meetings, some with the tremendous pressure of arriving at decisions before stipulated deadlines.

Everyone wants to do what is best to provide for the religious education of Catholic youth, whether in school or non-school programs. It is not always a question of finances, crucial though it is. It is also a question of values and dedication to achieve the desired goals.

the United Nations' Children's Fund. David Kunst, who was injured in the shooting, notified his family in Minnesota by telephone that while he had not made a definite commitment he would "like to continue." An interview with the brothers while passing through northern Indiana was carried in this paper in the summer of 1970.

NAMES IN THE NEWS—Father Cyprian Davis, O.S.B., professor of church history at St. Meinrad School of Theology, will be a featured speaker at the fall meeting and conference of the Midwest Association of Spiritual Directors this week-end at St. Leonard's College, Dayton. He will speak on "Christian Spirituality through the Ages." Recipient of the Mother Theodore Guerin Medal as an outstanding alumna of St. Mary-of-the-Woods College, named during reunion activities last week-end, was Mrs. Daisy Kenney Broussard, of Colton, Calif. She was a 1936 graduate of the Woods. Miss Margaret Deppen, of Athens, O., was re-elected president of the Woods' Alumnae Association. Re-elected secretary was Miss Jo Ann Reitz, of Evansville.

ONE 'EVANGELIST' TO GO—It was only natural for Mr. and Mrs. Robert Hanley, members of St. James parish, Indianapolis, to name their third son born this week "Luke." He has two older brothers—"Matthew" and "Mark." The Hanleys also have a daughter, Melissa. The three older children attend the parish school.

HOSPITAL PLANS DEDICATION—Otis T. Fitzwater, chairman of the executive committee of Indianapolis Power and Light Co., has been named chairman of the newly-created St. Vincent Hospital Dedication Commission, which is making plans to dedicate the new hospital center in the fall of 1973. The seven-story hospital center is under construction in northwest Indianapolis at 86th Street and Harcourt Road. An eight-story professional building is also under construction there.

TEACHERS' INSTITUTE—Dr. George B. Redfern will keynote the annual Archdiocesan Teachers' Institute next Thursday, Nov. 2, at Chalmers High School, Indianapolis. His topic is "Cooperative Teacher Appraisal—Philosophy, Rationale, Procedure." Goals of the institute are two-fold, according to Father Gerald Gettelinger, Superintendent of Education: 1) Principals might be better equipped to fulfill one of the most difficult responsibilities as an educational leader; 2) Teachers might better understand the meaning of "Teacher Appraisal" or "Teacher Evaluation" so that the efforts of both principal and teacher in evaluation and follow-through will be fruitful to them and beneficial to the students.

INDIANAPOLIS
Calendar
of Events

SATURDAY, OCT. 28
Rummage Sale for the benefit of the Mill Hill Missionary Fathers in old St. Ann's Church, 2850 Holt Road from 9 a.m. until 2:30 p.m.

SUNDAY, OCT. 29
Italian Fiesta, sponsored by the Women's Retreat League of Our Lady of Fatima Retreat House, from 1 to 7 p.m. at the Retreat House, 3333 E. 58th St.

WEDNESDAY, NOV. 1
St. Mary's Child Center Preschool Guild will meet at Noble School, 2400 N. Tibbs Ave. at 12 noon.

SATURDAY, NOV. 4
ITALIAN Spaghetti Dinner served from 5 to 9 p.m., in St. Malachy's School hall, 330 N. Green St., Brownsburg.

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.; Seecina 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.

Fr. Urban Habig
dies in West

INDIANAPOLIS — Word has been received here of the death of Father Urban Habig, O.F.M., native of Sacred Heart parish, in Santa Barbara, Calif. Funeral services are scheduled in the Santa Barbara Old Mission Church on Saturday, Oct. 28.

A priest for 61 years, Father Urban celebrated his First Mass in Sacred Heart Church in 1911. He returned here for his 25th, 50th and 60th Jubilee Anniversaries.

His pastorates have included parishes in Minnesota, Oregon and California.

Three kickball
trophies awarded

INDIANAPOLIS — Championship trophies were awarded to three post-season kickball tournament winners this past week.

Holy Name won the "56" League Tourney over St. Matthew in the final 7 to 3. They advanced to the final round after dropping Christ the King, while St. Matthew had to eliminate St. Gabriel and St. Matthew.

The Cadet A champion was Holy Spirit, who defeated St. Simon 6 to 4. In earlier rounds, Holy Spirit beat St. Pius X and St. Mark, while St. Simon dropped St. Matthew and Holy Name.

The Junior tourney winner was St. Roch, winning over Holy Name 14 to 2. St. Roch defeated St. Malachy and Nativity, while Holy Name eliminated St. Christopher and Holy Spirit in advancing to the championship game.



CADET "B" KICKBALL LEAGUE CHAMPIONS—These girls from St. Jude kept the parish's string of kickball titles going this fall by winning the championship of the 1972 CYO Fall Cadet "B" Kickball League. The Southsiders finished the season with a 3-0 mark to capture the title. Shown with the girls is their coach, Mrs. Max Miller (back row, right).



CYO KICKBALL "56" LEAGUE CHAMPIONS—The familiar names keep popping up in the finals of the four CYO kickball league championships, and one of them is Holy Name. This group of girls from the Beech Grove school are the first champions of the 1972 CYO Fall "56" League, a new program which began competition in September. Holy Name defeated St. Matthew, 7-3, in a well-played championship game. The girls entered the play-offs as the Division Three Co-champion, then defeated Christ the King in an opening-round game to advance to the final. The team is coached by Miss Maureen Huser and Mrs. Joseph Pich (back row, middle, left to right).

Launch effort to keep
Cathedral High open

(Continued from Page 1)
Brother Douglas Roach, C.S.C., Cathedral principal. He cited declining enrollment as the reason for the Order's withdrawal.

"The problem is not lack of religious personnel," he said. "Cathedral has 15 religious on its staff. Rather, the problem is the declining enrollment at Cathedral over the past five years. Presently, the school is 220 students below its 760 capacity."

The letter noted that projected enrollment losses in parochial grade schools forecast keener competition among all local Catholic high schools for prospective students.

Moreover, Cathedral's higher tuition, as compared with the tuition at parish-supported schools, automatically eliminates a certain percentage of

prospective enrollees, Brother Douglas said.

CATHEDRAL TUITION is \$475 a year; tuition at the four parish-supported secondary schools is \$325 a year.

Cathedral was founded in 1918 under the direction of Bishop Joseph Chartrand. The main wing of the present structure at 14th and Meridian was completed in 1927, following a building fund drive that collected \$1,063,269 in two weeks' time.

The Depression forced the first tuition charge in 1934. It was set at \$40 a year.

For decades enrollment remained stable—an average of 500 students. Post World War II years, however, brought the peak enrollment to 900. In 1952 a new wing was added to the original building to accommodate the overflow.

WHEN THE Holy Cross Brothers assumed complete direction on July 1, 1964, a \$300,000 improvements program was launched, resulting in the construction of a new science wing.

There are an estimated 5,000 Cathedral alumni in the Indianapolis area. Many evidently retain a special feeling for the school.

"It's unbelievable the number of calls we've had, the amount of pledges of support," said Welch, who is serving as spokesman for the core group of alumni supporters. "Even Mayor (Richard) Lugar called to say he wanted to cooperate in any way he can. There are too many people in this city who want the school kept open to let it close. It won't close."

Students

(Continued from Page 1)

generation "Irish." Then they separated into groups for an hour or so of brain-bending. A few dozen alumni, parents and teachers stood along the walls of the cafeteria or shuffled along the hall outside. Just waiting or talking quietly, munching on bittersweet memories.

Later the suggestions spilled out. First, there was the counsel from seniors. Don't panic. Don't transfer at semester break. Hang in, give the alumni and supporters a chance to work out some plan to stay open. The school has been around a long time. It's not going to die easily.

SPOKESMEN from the various groups ran down the list of recommendations. Each mentioned the need for aggressive recruiting. Make arrangements with the parochial schools for a special day at Cathedral. Bring in eighth-graders for a one-to-one meeting with students. Better publicity for open house, better public relations. More money for a scholarship fund. A guarantee to freshmen that their tuition won't go up during the four years. Pass the hat at home football games.

The ideas shot out like sparks, one igniting another. And, in the process, setting fire to the conviction that the school cannot, will not be closed.

An educational institution must have more than the boundless enthusiasm of youth. But in the Cathedral cafeteria last Thursday night, one got the feeling that sometimes maybe that's enough.—B.H.A.

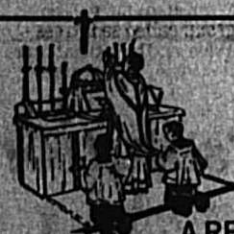
Women to meet in New Albany

NEW ALBANY, Ind.—The second quarterly meeting of the New Albany Deany Council of Catholic Women will be held at Our Lady of Perpetual Help parish here Sunday, Oct. 29, starting at 1:45 p.m.

Reports will be given on the Provincial CCW Convention held last month at Purdue University.

Entertainment will be provided by 12 Benedictine Sisters of Immaculate Conception Convent, Ferdinand. Deany president is Mrs. Louis Schellenberger, who will conduct the meeting.

Fifty years ago more than 100 new members were received in initiation ceremonies conducted by Circle 44, Daughters of Isabella.

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PARENTS... we think you should know as much about DRUGS as the average PUSHER

Sometime soon you'll want to talk with your teenagers about drugs. The sooner the better. We hope this page gives you something to start talking about. Because we want you to get to your kids before somebody else does.

THE OPIATES

When most people refer to "narcotics" this group of drugs is what they are talking about. Opiates are used medically as pain killers. On the street they cause pain for the user and society in general.

Opium

a white powder from the unripe seeds of the poppy plant. Opium can be eaten, but it is usually smoked in an opium pipe.

Morphine

is extracted from opium. It is one of the strongest medically used pain killers, and is strongly addictive.

Heroin

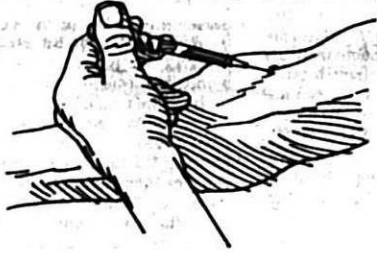
this strongly addictive drug is prepared from morphine. Outlawed even from medical use, heroin is the most commonly used drug among addicts. It can be sniffed, injected under the skin, or into a vein. Street slang for heroin includes "scag", "smack", "H", or "junk".

"On the Nod"

or nodding. The state produced by opiates. Like being suspended on the edge of sleep.

Mainline

or "to shoot up" - injecting a drug into a vein.



"A Hit"

street slang for an injection of drugs.

Works

the apparatus for injecting a drug. May include a needle, and a bottle cap or spoon for dissolving the powdered drug.

A Fix

one injection of opiates, usually heroin.

Junk

heroin, so named because it is never pure as sold on the street.

Junkie

an opiate addict.

Skin Popping

to inject a drug under the skin.

A Bag

packet of drugs, or a single dose of an opiate. Amount of the drug in the bag is denoted by price, a nickel bag (\$5), a dime bag (\$10).



"Cold Turkey"

describes the withdrawal that occurs after repeated opiate use. The addict can become irritable, fidgety, perspiration increases, there is a lack of appetite. The main problem in discontinuing opiate use is not getting off the drug, it's staying off.

Track

scars on the skin left from the repeated injection of opiates.

Overdose

cause of over 200 teenage deaths in New York City last year. Death is caused because the part of the brain that controls breathing becomes paralyzed.

Addiction

physical dependence on a drug, so that when the drug is taken repeatedly, and stopped suddenly, physical withdrawal occurs.

THE STIMULANTS

These drugs stimulate the system, or make a person more lively. While they are not physically addictive like the opiates, they produce a psychological dependence or craving.

Amphetamines

these stimulants are taken in tablet or capsule form, or injected into the blood stream. Among the widely used amphetamines are:
Dexedrine - or "dex" or "dexies".
Benzedrine - or "bennies".
Methedrine - or "speed" or "crystal meth".
Biphetamine - or "footballs".



Speed Freak

person who repeatedly takes amphetamines or "speed", usually intravenously.

Mental Effects of "Speed"

amphetamines produce a decreased sense of fatigue, increased confidence, talkativeness, restlessness, and an increased feeling of alertness. As dosage increases amphetamines can produce irritability, distrust of people, hallucinations, and amphetamine psychosis.

Amphetamine Psychosis

a serious mental illness caused by overdoses or continued use of amphetamines. The person loses contact with reality, is convinced that others are out to harm him. The most frightening part - this psychosis sometimes continues long after person has stopped taking the drug.

Rush

the brief heightened state of exhilaration at the beginning of a high.

Crashing

withdrawal from amphetamines, the swift descent from an amphetamine high to severe lows of depression.

Cocaine

another kind of stimulant, derived from cocoa leaves. It is sniffed as a white powder, or liquefied and injected into a vein. It produces a fast and powerful feeling of elation. Cocaine does not produce physical dependence (addiction), but does produce a strong psychological craving.

Coke

street slang for cocaine.

PSYCHEDELICS

The medical classification of all mind altering substances. "Psychedelics" change a person's perception of his surroundings.

Hallucinogens

Those psychedelics which cause hallucinations.

LSD

probably the most powerful psychedelic. Reactions to LSD are extremely unpredictable. Distortions in time and space. Brighter colors. Vivid sounds. Feelings of strangeness. A sense of beauty in common objects. Sometimes fear and panic. Sometimes even psychosis.



Flashback

a user can be thrown back into the LSD experience months after the original use of the drug. Other possible risks of LSD, which are being thoroughly researched, include brain damage and chromosome breakage.

Acid

a slang term for LSD. A frequent LSD user is an "acid head".

Drop

to take any drug orally. LSD is usually dissolved in water, and may be placed on a sugar cube. The term is to "drop acid".

DMT

a powerful psychedelic prepared in the laboratory as a powder or liquid. It is usually injected into the vein or smoked along with marijuana or in cigarettes.

Psilocybin

this psychedelic comes from a mushroom. It is less potent than LSD and takes a larger dose to get the effect.

Peyote

from the peyote cactus, causes pronounced visual effects. It is used in a religious ritual by some Southwestern U.S. and Mexican Indians and its use in these rituals is legal.

Mescaline

"mesc" is the common name for this drug which also comes from the peyote cactus. Stronger than peyote itself, mescaline also causes vivid visual impressions.

DOM

called STP by users. The effects of STP can last for two or three days.

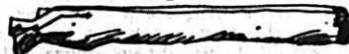
Marihuana

the crushed and chopped leaves and flowers from the hemp plant. Sometimes smoked in cigarette form. Sometimes smoked in pipes. Reactions can be: a giddy feeling like drunkenness; changes in perception and mood; feelings of well-being or fear; and possibly hallucinations. Slang terms for marihuana are "grass" or "pot".



Joint

a marihuana cigarette.



Roach

the butt end of a joint.

Stoned

describes the intoxicating effect of marihuana, or really any drug, or alcohol.

Hashish

called "hash". Also prepared from the flowering tops of the hemp plant. Hashish is smoked in a pipe or taken orally, and is more powerful than marihuana.

THC

tetra hydro cannabinal. Purified extract of the resin of the hemp plant. Also made in the laboratory. It is thought to be the substance in marihuana and hashish that causes the mind altering effects of these substances.

Trip

a name for the reaction that is caused by a psychedelic drug. A bummer is an unpleasant or frightening trip.

Head

someone who uses drugs frequently.

THE DEPRESSANTS

The category of drugs that depresses the functions of the brain.

"Downs"

street slang for depressants.

Alcohol

ethyl alcohol, a depressant because it slows the functions of the brain that control thinking and coordination. In high doses it produces drowsiness and sleep. Alcohol is an addictive drug, since after prolonged or continued use, it can cause physical dependence (alcoholism), and when discontinued, causes withdrawal symptoms at least as serious as the other addictive drugs.

Barbiturates

these drugs are in the group called sedatives - medicines to make you sleepy. Barbiturates are taken in capsule or tablet form. They cause physical dependence (addiction), and after repeated use, physical withdrawal does occur when these drugs are discontinued. Among the common commercial names for barbiturates are:
Secobarbital or "red devils"
Nembutal or "yellow jackets"
Amytal or "blue heavens"
or "blue devils"
Luminal or "purple hearts"
Tuinal or "rainbows"
or "double trouble"



Barbiturate Overdose

more people in the United States die as a result of an overdose of barbiturates (usually suicide) than of any other single substance.

Intoxication

sedative or tranquilizer intoxication is similar in its symptoms to alcohol intoxication. Driving while intoxicated can be extremely dangerous, and is thought to cause at least 25,000 traffic fatalities a year.

Tranquillizers

drugs that calm tension and anxiety. These drugs do not cause sleep except in high doses. Tranquillizers are taken in capsule or tablet form. Some common commercial names for tranquillizers are: Equanil, Miltown, Librium, and Valium.

INHALANTS

Among substances which are inhaled and produce a high are: glue, gasoline, lighter fluid, and refrigerants. Continued inhaling has been reported to cause severe anemia, liver damage, brain damage, and death.

Prepared as a public service for the BOSTON GLOBE in consultation with David C. Lewis, M.D. Dr. Lewis is the author of *The Drug Experience: Data for Decision-Making*, a course for schools and community groups, published by CSCS, Inc., Boston.

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BEHIND THE NEWS

LONDON—English and Welsh Catholics want:

- Priests to be more approachable and to visit the homes of parishioners more often;
- More of a role for the laity in parishes;
- Greater involvement of parishes in community programs and ecumenical action;
- Priests to promote smaller group activities and Masses in homes.

Those are a few of the ideas voiced in a survey published recently by the Laity Commission of the English and Welsh bishops.

THE REPORT on the survey, "The Church: Joint Venture of Priests and Laity," summarizes what a representative number of committed Catholics think about their priests. It says that the opinions expressed in it are likely to be "what the future body of committed Catholics will be thinking five to ten years hence."

The Laity Commission published the report to stimulate discussion among Catholics about one of the key factors in the work of renewing the life of the Church. "There can be no progress with renewal," says the report, "unless priests and laity work together." The report

analyzes the present state of cooperation between priests and laity and points to possible reforms.

THE REPORT says that "Catholics now form the second largest religious group in England and Wales following the Church of England (Anglican). One surprising feature of the report is the similarity of the substance of the replies, regardless of the geographical location of the group, the age group, the sex or degree of education.

"The findings can not be regarded," the report said, "as being statistically representative of the 5.5 millions declared Catholics in England and Wales, or of the

OPINION TODAY, 10 YEARS HENCE

How parishioners in Britain see themselves, their priests

1.75 millions Mass-goers. But the consistency of the answers suggests that the findings represent the views of those committed Catholics who are deeply concerned about their Church and its future."

REPLIES to the survey questions, summarized in what the report calls a "qualitative analysis," said:

- Laymen feel that Vatican II has yet had too little impact on the Church in England and Wales. Many of the clergy have failed to respond to it. There was too much "make haste slowly."
- There is an urgent need for lay formation. People do not want to be told what

to do. They want to be helped, stimulated and encouraged. The laity want the Gospels related to their everyday life, and living.

- Loyalty to a geographical parish is declining and people are beginning to "shop around" for Sunday Mass, to find one liturgically in tune with them.

- There is a need for more house and neighborhood Masses.

- Almost all of the lay people seemed to feel that their priests are not prepared to share responsibility with and to trust the laity.

- The traditional way of life of priests tends to make them isolated and inbred.

They seem to have only priestly friends.

- Priests do not realize that the laity has become well educated—often better educated than they.
- The laity feels that pastors are often too autocratic with their curates—and with the laity.
- Parishes and dioceses should be much smaller.

THE QUESTION of celibacy was discussed in surprising depth and very objectively. Most groups separated the logical discussion from their personal likes and dislikes. Most groups also gave the pro's and con's for a married clergy. The basic analysis of all the groups was virtually identical.

Of the replies on the question of celibacy:

- 83 per cent were definitely in favor of optional celibacy;

- 13 per cent were in favor of optional celibacy, but with personal qualifications or misgivings;

- 11 per cent represented what might be called a "qualified retention of celibacy," meaning that they would like to see celibacy retained, but thought that ultimately it would have to be abolished.

- 23 per cent were against married priests.

EDITORIALS

Time for taking stock, taking heart

For reasons inexplicable to those familiar with the school situation, there are a great many persons who refuse to believe there really is a crisis in Catholic education. These skeptics continue to insist that the mergers, closures, and general retrenchment are all part of a hoax manufactured to obtain public aid. As Cardinal Krol of Philadelphia said recently, "Even some of our friends don't believe things are as bad as they are."

Well, we presume skepticism went down for a full count in the Archdiocese of Indianapolis when, within a period of less than two weeks, Religious orders at Providence High School in Clarksville and Cathedral High School in Indianapolis announced they were ceasing operation of the schools.

Despite the stated intentions of administrators' strong, positive alternatives are being investigated and it may well be that both schools will continue operation under new leadership. Only time will tell. At this point, however, it is encouraging, to say the least, that many Catholics here are anything but resigned to the gloomy announcements. They are at work exploring ways to keep the schools going. For that, we can all take heart.

In Clarksville, where the Sisters of Providence said finances

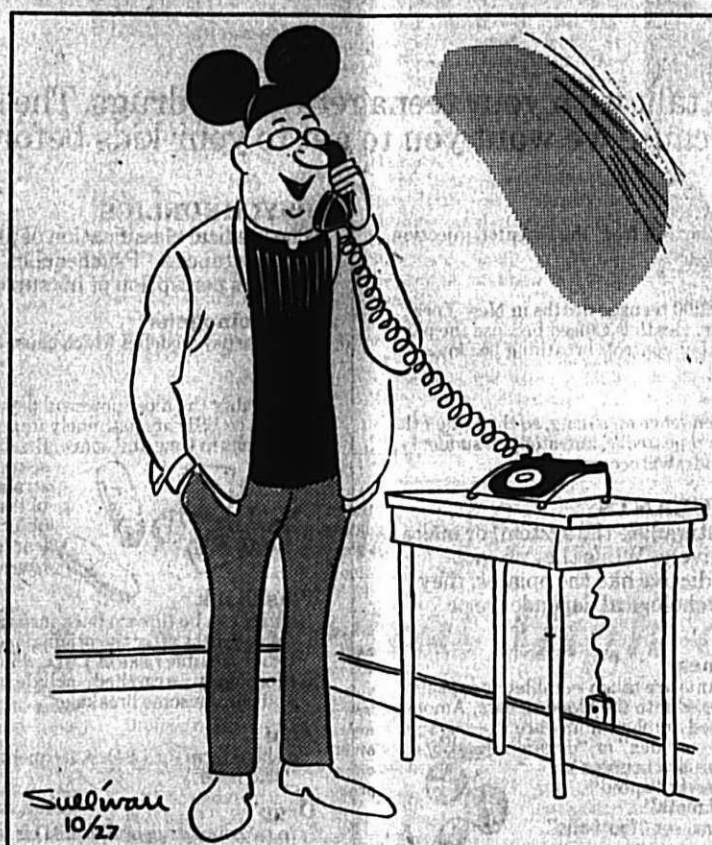
dictated the sale of Providence High School, representatives of 18 parishes in the New Albany district are probing the possibilities of assuming ownership and operation. The situation there is complex. Hundreds of details must be analyzed and the strength of long-range commitment thoroughly assessed. Whatever the ultimate decision, it will not be an easy one.

The situation at Cathedral High School appears, at this moment, definitely encouraging. A core of determined, enthusiastic supporters has stated without equivocation that the all-male high school will remain open. They maintain that declining enrollment—cited as the main factor in the proposed closing—can be turned around with an aggressive recruitment program.

Among supporters are alumni prominent in Indianapolis' business and professional communities. Theirs, however, is more than a sentimental attachment to the 54-year-old school. They insist the city needs Cathedral as much as Cathedral needs the city and they won't settle for one without the other.

Recent weeks have been a time for a sober facing up to reality. Maybe that's what it takes to make us realize what our schools really mean to us.

—B. H. ACKELMIRE



"I'M STAYING HOME FOR THE TRICK-OR-TREATERS TONIGHT, JIM!"

YOUR WORLD AND MINE

The poor get poorer

BY GARY MacEON

When a country's population grows without any corresponding expansion of that country's wealth, it is hardly surprising if political and social instability result. This is today happening in most parts of the world, and the usual response is to place a lid on discontent by giving more power and authority to the police and military.

One area in which this trend is particularly visible is Central America, a region long known for its extremes of wealth and poverty. Nicaragua, for example, a small country the size of New York State, experienced a population growth of nearly 40 per cent in the past decade, and its projected growth during the current decade is close to 45 per cent.

PER CAPITA gross national product in Nicaragua is currently about \$350 a year, as compared with about \$3,700 in the United States, while the cost of living in Managua, the capital, is nearly as high as in New York. It is unlikely that economic expansion during the 1970s will keep up with the projected growth of population. Even if it does, the distribution of the additional wealth will be so unequal that by 1980 a few Nicaraguans will be wealthier than at present, while most will be far poorer.

The alarming projections resulting from this trend were the subject of a talk at the national university by the recently named head of the country's bishops, Archbishop Orlando of Managua. His choice of subject and his frankness in treating it were alike surprising in a country in which the church has generally tended to identify with the regime in power. That regime, incidentally, has not changed since Anastasio Somoza seized control in 1936.

SPEAKING OF the visible growth of violence in Nicaragua and elsewhere, Archbishop Orlando made this comment: "It is easy to condemn violence," he said, "but we first have to recognize it in all its dimensions and then condemn it at all levels. The first move toward violence does not as a rule come from the poor and the oppressed. It comes rather from those who exercise power and who have under their command the forces designed to serve a clearly defined established order. Revolution seems to be unavoidable if we want to participate in making the masses

of the people free."

Like many Latin American countries, Nicaragua has a guerrilla movement. It is known as the Sandinist Liberation Movement after General Augusto Sandino, leader of a guerrilla campaign against the U.S. Marines who occupied the country from 1914 to 1933. Sandino laid down his arms when the Marines left, but the following year he was treacherously slain by Somoza's henchmen.

FAR FROM repudiating the guerrillas, Archbishop Orlando quoted at length from a recent joint pastoral of the Nicaraguan bishops. "The revolutionary ferment, the guerrilla," he asserted, "is simply the outcry of a people who have come to see their condition and seek to break out of the molds in which they are trapped. It is a cry that cannot be silenced."

In such circumstances the task of the Christian is clear, the archbishop concluded. "It is possible to suppress these aspirations by force," he said, "but the movement continues to grow and the old systems are starting to show cracks in their structures. Sincere men, including convinced Christians, must understand that it is their duty to work in the direction of this change, not to try to hold it back."

Urges 'solicitude' for divorced persons

LOS ANGELES — Los Angeles Archbishop Timothy Manning asked his priests to show "the tender solicitude of the Church" to divorced and separated people.

In a letter addressed to the priests of his archdiocese, Archbishop Manning cited statistics showing that "nearly 44 per cent of all marriages in the United States are falling apart."

"There is a vast multitude of separated married people," the archbishop said. "In nearly all instances there is one innocent party. We find here a heroic adherence of loyalty to the Church and her laws, a grave burden of sacrifice in raising children deprived of one parent."

"What is sorrowful," he said, "is the coldness and rejection of pastors of souls who turn to other more rewarding tasks of their ministry."

The archbishop asked the priests for "an awakening of knowledge and concern for these members of our flock" and asked them to encourage organizations designed to help divorced or separated men and women.

THE YARDSTICK

Affirmative change

BY MSGR. GEORGE G. HIGGINS

On September 14—a little less than a month before the 10th anniversary of the Second Vatican Council—the Bishops of Ireland addressed a Pastoral Letter to their priests and people entitled "Change in the Church."

I was impressed by the positive and rather optimistic tone of the pastoral. It starts from the premise that "change is a part of human life" and that the extraordinarily rapid speed of change in our own generation is the price we must expect to pay for the skills we have learned in developing the world around us.

The pastoral also notes that it was only to be expected that the Church, like every other institution in modern society, would be affected by the phenomenon of rapid change and that Catholics from all walks of life would be drawn into the debate about its meaning for the future of religion.

THE IRISH Bishops recognize, of course, that this can be an unsettling experience, but "if we think about it," they observed, "maybe it is no harm that people should have their attitudes questioned and challenged. Some measure of routine is a condition of the Christian life, as it is of all life: but mechanical routine can be a deadly enemy. We do not get life in terms of that kind of security."

"Nowadays, we must be prepared to suffer from the pace of change, from the extent of the questioning, from the fact that we are all drawn into a discussion we are often badly prepared for. It is the special cross of the Christian today, but also his special privilege. True, a Christian can expect to find peace and rest in his Lord, but on this side of heaven he should not expect it as a permanent state."

THIS STRIKES me as being a sound pastoral reaction to the phenomenon of change in the life of the Church. Since rapid change, even in the area of religion, is—whether we like it or not—a fact of life, it makes good sense for Church leaders to try to prepare their people to cope with it as mature Christians instead of wasting their time and energy lamenting the inevitable as men who have lost their



nerve, so to speak, and have given up on Providence.

This is not to say that change for the sake of change is either necessary or desirable. Much less that confusion for its own sake is something to be welcomed or even tolerated. However, change—more rapid and more far-reaching change than the Church has ever experienced in the past—is most certainly to be expected and very probably would have come to pass if Vatican II had never been convened.

THE COUNCIL did not generate the phenomenon of rapid change in the Church but merely coincided with it, validated it, gave it a certain impetus and, even more importantly, a certain theological and pastoral respectability. Rapid change would have come into the Church with or without a council, but with this all-important difference: In the absence of a council, it probably would have come largely in protest against the real or alleged inadequacies of Catholic thought and pastoral practice and not in response to an orderly study of theological and biblical sources and a systematic reappraisal of the Church's needs and opportunities.

The council, in other words, was the providential safety valve that made it possible—or so it seems to many observers—to forestall a disastrous explosion in the life of the Church.

AS IT IS, many Catholics—and many sympathetic non-Catholics as well—seem to think the council, far from serving as a safety valve, did release and may even have fused or ignited a disastrous explosion. Be that as it may, the council Fathers themselves, unlike Alvin Toffler, author of "Future Shock," did not look upon the contemporary phenomenon of "profound and rapid change" either in the Church or in society generally as a sickness or disease.

On the contrary, they welcomed it, although with cautious reservations. Indeed it might even be said that the council Fathers would have been contradicting their own theology—which, by that time, had already been stated in the Constitution on the Church—if, when they got around to discussing the Church in the modern world, they had suddenly reversed themselves and started wringing their hands at the troublesome thought that the Church might be facing a prolonged period of constant change, confusion and uncertainty.

Revive liberalism by 'reversing engines of change,' Novak says

RIVER FOREST, Ill.—The United States should have a Christian Democratic Party and the Church should "reverse the engines" of change, according to philosopher Michael Novak.

Novak told a Rosary College audience here that the present Democratic Left has failed because it was based on the "ideologies of an educated super-culture."

A new Christian political party would be based on families and neighborhoods, according to Novak, the author of "The Rise of the Unmeltable Ethnics."

NOVAK'S PLATFORM for the new party includes improvement of family and neighborhood life, respect for the traditions of black and white ethnic groups, an economic system that protects the environment and the rights of workers, and a global vision of society.

"We could use a legion of young men and women committed to living poorly and in prayer, and skilled in law and politics and organization," Novak said. "We could then launch political movements of great potency and significance."

"Every effective politics is based in mysticism," he pointed out, and added that "without contemplation, no practical politics is practical."

EFFORTS to humanize the Church

were "noble, necessary and immensely fruitful," Novak said, "but now we must reverse engines and try once more to make it a distinctively Christian, distinctively Catholic influence in the world."

He called for a rebirth of liberalism, which he defined as "a tradition within which human beings set out to explore the dimensions of being fully human," and for "a rebirth of Catholicism, with a return to poverty, obedience, chastity and a life of the spirit."

Mass attendance drops 23 per cent in 5 years in New York See

NEW YORK — Mass attendance in the New York archdiocese declined 23 per cent in the five-year period from 1965 to 1970, according to Clergy Report, a newsletter published monthly for priests here by the Office of Pastoral Research.

"Based on these figures, we estimate very tentatively that on any given Sunday, about 40 per cent of the Catholics in the archdiocese attend Mass in the parishes," the report said.

No reasons were given for the fall-off in the 10-county metropolitan See.

Father Philip J. Munion, executive secretary of the office, here suggested that increased mobility, a declining birth rate and the arrival of immigrants with less fixed church-going habits than their predecessors, were causes.

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Gubernatorial candidates address issues of interest

Q. In general terms, what is your stand on state aid to nonpublic schools, elementary and secondary?

BOWEN: Indiana's nonpublic schools afford a vital quality to Hoosier education that must not be allowed to fade from the scene. Not only do these fine educational institutions provide an academic education of the highest quality, but they have consistently provided the state and the nation with citizens who honor and respect the human values upon which our nation exists. As the value of nonpublic education is so great, the public—through its elected representatives—must do all within its constitutional power to assure the continual operation of nonpublic education in the United States.

WELSH: I consider all public education to be the State's most important business. In effect, this should be the baseline of any gubernatorial campaign.

With regard to nonpublic schools, I have consistently favored all possible state aid. Those forms of assistance not in apparent conflict with the Constitution should be funded to their full fiscal limits. Where there are possible conflicts, it is the Governor's job to do the possible and proceed cautiously with the doubtful. I will not go through the motions of supporting untenable legislation.

Q. Having lost Supreme Court tests on the constitutionality of other aid approaches, Catholic hopes are now focusing on federal legislation permitting tax credits for a portion of tuition paid to nonpublic schools. Would you support similar tax credits against the Indiana Gross Income Tax?

BOWEN: As Indiana was the first state in the nation to provide state tax credits for contributions to the support of higher education, so it would seem reasonable to assume that the extension of legislation of a similar nature for nonpublic elementary and secondary education could be made. Should the Indiana General Assembly so act, with soundly conceived legislation, I would support their action.

WELSH: If federal legislation per-

OTIS R. BOWEN, Republican, speaker of the Indiana House of Representatives, is a practicing physician in Bremen. He was first elected to the House in 1956 and has since served on more than half of the standing committees, numerous advisory commissions and interim study committees. He was chairman of the Legislative Council in 1970 and 1972. He is a past president of the Marshall County and 13th District Medical Societies and in 1971 received the Alumnus of the Year Award from the Indiana University Medical School. He served in the Army during World War II, rose to the rank of captain and saw action in the Pacific Theater. Bowen is a member of the Lutheran Church and he and his wife Beth are parents of four children.

mitting tax credits is upheld in the courts I would favor a similar measure at the state level.

Q. Do you support a statewide educational voucher system that would permit parents to enroll their children in any accredited school—public or nonpublic—within boundaries of the home school district?

BOWEN: The educational voucher system is both untried and highly controversial. Unless and until such time as a voucher plan were fully tried, proven and widely accepted by the public, I would be opposed to its implementation.

WELSH: I am convinced that each possible form of assistance, including the voucher system, must be thoroughly tested in the courts. These tests are imminent and, as Governor, I will act upon the results.

Q. Do you support a change in Indiana's present abortion statutes? Would you sign a bill permitting legalized abortion in this state?

BOWEN: In no way do I support any

change from Indiana's existing 1905 Abortion Law. Neither will I propose nor support any legislation which would liberalize Indiana's existing abortion statutes. Further, as Governor, I shall sign no abortion legislation of any type into law. I would veto any and all legislation that would come upon my desk from the General Assembly unless it meets at least the following six safeguards:

(1) That there be a strict residency requirement of at least six months to one year established for those who would seek an abortion.

(2) That there be a definite and rigid length of gestation set beyond which no abortion could be performed; and that period must not exceed 12 weeks.

(3) That specific requirements be made so that abortions could only be accomplished in fully licensed and accredited hospitals or clinics, and that the hospitals or clinics would have the right to forbid such operations.

(4) That abortions could only be performed by physicians possessing an unlimited license to practice medicine in the State of Indiana.

(5) That there be required a system of accurate, but anonymous, medical record keeping, so that frequency of medical complications could be fully evaluated and analyzed.

(6) That such an operation be equally available to the poor, as well as the rich.

Only if, in the unforeseen instance that by its own motion, the Indiana General Assembly were to enact legislation which met the above criteria, would I consider such legislation to become law without my signature.

WELSH: I do not support a change in Indiana's present abortion statutes. I would not sign a bill permitting legalized abortion in Indiana.

Q. Do you support legislation permitting abortion counseling, legislation similar to the bill introduced in the 1972 legislature?

BOWEN: I do not favor and would veto abortion counseling legislation such as the type introduced in the 1972 General Assembly.

MATTHEW E. WELSH, Democrat, former Governor of Indiana, is a partner in an Indianapolis law firm. He is a graduate of the University of Pennsylvania and the University of Chicago Law School. He served in the Indiana House of Representatives (1941 and 1943 sessions) and the Indiana Senate (1955, 1957, and 1959 sessions). He was Minority Floor Leader during the latter two sessions. He is a former chairman of the board of trustees of Vincennes University and Christian Theological Seminary. He was a Lieutenant in the U.S. Navy during World War II. He is a member of the Christian Church (Disciples of Christ) and a former trustee of the Christian Church Foundation. He and his wife Mary Virginia have two daughters.

WELSH: Legislation dealing with abortion counseling is a moot point under our present law. A Governor cannot support counseling what is illegal.

Q. At various times proposals have been introduced in the Indiana General Assembly which would permit the sterilization of welfare mothers having one or more illegitimate children. What is your position on such a proposal?

BOWEN: I am totally opposed to proposals which would permit the sterilization of welfare mothers having one or more illegitimate children.

WELSH: I oppose all such sterilization proposals. At best I would describe those who advocate such measures as naive.

Q. More and more municipalities around the country are enacting or considering ordinances to charge tax-exempt properties for various city services. In Indianapolis, tax-exempt properties have paid sewerage service charges since 1951. Recently those charges were increased approximately 50 per cent. A bill introduced in the 1972 legislature, and killed in committee, would have given Indianapolis the power to assess tax-exempt properties for whatever municipal services it deemed necessary. A fee for police and fire protection was the basic issue. Would you support a similar measure empowering Indianapolis and/or other municipalities to levy charges for city services against tax-exempt properties?

BOWEN: Proposals advanced by local

government to extend service charges to tax-exempt properties stem from a basic financial difficulty in which local governments find themselves. This difficulty is due to the utter dependency of local government upon the overburdened property tax. Unless and until this most basic problem is solved, an effort which I have been making for quite some time, similar proposals are bound to be advanced. I do not support the overuse of the service fee concept, but unless the root problem is resolved, I'm afraid that proposals such as these must be given a hard look.

WELSH: I have attempted throughout this campaign to lay before the voters what I consider to be the ground rules for an equitable tax structure. My opponent's remarks notwithstanding this is the Governor's role in tax legislation.

The critical ground rule is ability-to-pay. Tax exemptions obviously need to be reviewed in light of certain abuses. But I stand fast by the principle that if a property is used for charitable or religious purposes, it deserves a tax-exempt status. If there is no money being made, the ability to pay principle clearly dictates that as the proper course. No, I would not suggest the measure you mention.

Q. Along this same line, a few states are now considering levying property taxes against all church-owned properties, with the exception of structures used strictly for purposes of worship. What is your position on such state moves and would you support legislation permitting the levying of property taxes on church-owned properties such as schools, rectories, convents, administrative offices etc.?

BOWEN: This question relates to a problem I call "public impaction." Public impaction refers to situations wherein some local governments are faced with the reality of having an unusually large portion of their property tax base exempted from taxation either because of the existence of unusual amounts of religious or governmental property. I have proposed that this problem be thoroughly analyzed and met, either by providing more appropriate alternate sources for local governments' use, or by some form of state governmental "revenue sharing" with local governments who face this particular problem.

WELSH: The principle is the same. It strictly depends on the nature of each property's use. In the case of schools, rectories, and convents, most certainly not.

Q. In your view, what is the most im-

opinion
reaction
analysis
background

portant issue in this gubernatorial campaign?

BOWEN: As the last two answers clearly indicate, I believe the solution to Indiana's mounting property tax crisis is the most important issue facing Indiana's next Governor. But to provide honest property tax relief, requires much more than simple revenue expertise. It requires that one be committed to returning relief directly to the property taxpayer, that you "boilerplate" your relief by the enactment of the most stringent spending controls upon the property tax once it is reduced, that you are dedicated to governmental economy and living safely within the State's means, and that you will veto any proposal for tax increase which does not provide honest relief to the overburdened property taxpayer. For not only does our present utter dependency upon the property tax for the support of public education jeopardize an equal opportunity for education, but it also drives jobs from the state and the elderly retired from homes they have worked a lifetime to own. Beyond any doubt, Indiana must soon have honest property tax relief. And one cannot support bigger and bigger state government, and truly be for property tax relief.

WELSH: This campaign centers on the quality of state government. I advocate strong innovative leadership, efficient, professional administration, an equitable tax structure, and a visible humanitarian state government that really cares about serving its citizens.

I believe the choice to be clear-cut and I lay my record before all Hoosier voters.



Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

Both the Indians and the French were deeply grieved at the departure of the Jesuits. One of these was Sebastian Louis Meurin, the first priest of whose presence at Vincennes there is a definite record: in 1749 he began to make entries in the books of St. Francis Xavier Church, which have been continued to the present. After his return to Kaskaskia in 1753, he had so endeared himself to the people there that they made a special plea for his exemption from the order to depart. But the emissaries from New Orleans were relentless. Their orders were to bring all the Jesuits and so scrupulous were they in discharging their duty that they compelled two members of the Jesuit mission in Canada, who had taken refuge from the war in the north, to go with them, though these were not subject to the Council of Louisiana.

On 24 November 1763 the Jesuits embarked for New Orleans along with 48 Negro slaves, formerly their property but confiscated by the officials, who nonetheless had to depend on the Jesuits for sustenance along the way. There were also some English soldiers, whom Pontiac's partisans had taken as prisoners of war.

On 21 December, five days before Meurin's fifty-sixth birthday, they reached New Orleans and received the hospitality of the Capuchins, while awaiting the ship that would take them to France. The Council of Louisiana, apparently satisfied that it had destroyed the Jesuits' influence, yielded to the people's importunities and to Father Meurin's pleas, and permitted him to return to his mission; it even promised to apply for an annual pension of 600 livres (\$1,200 in today's value) in his behalf, though nothing seems to have come of this promise.

MEURIN HAD NEVER been a healthy man, and perhaps the Council believed that he would not survive for long. It required of him that he should observe two rather severe restrictions on his ministry: That he should remain on the west side of the river, which was about to become Spanish territory, and that he should submit to no ecclesiastical authority but that of the Capuchin superior in New Orleans, who claimed jurisdiction both from the bishop of Quebec and from the bishop of Santiago de Cuba. Meurin may have had some doubt concerning the Capuchin's authority, for he asked for and received faculties from Father Forget, who was vicar general of Quebec. He also wrote to the Holy Office for faculties, which came to him on 4 September 1765.

About the middle of February 1764 Father Meurin set off for the Illinois country. Along the way he made a stop at a mission of the Arkansas Indians to render priestly services. Arriving at his old stamping ground, in compliance with the promise he had made, he took up residence at Ste. Genevieve, a post on the Missouri River that the Kaskaskia Jesuits had been attending for some years.

The earliest record of his ministry there is that of the baptism of a Negro in May. Apparently he interpreted the conditions he had accepted as applying only to his place of residence, for he recorded baptisms and marriages in Kaskaskia in 1764, and in a letter he wrote some time later he stated that it was his practice to visit the nearby villages twice a year.

ON 15 FEBRUARY 1764, about the time Meurin was leaving New Orleans, a party of traders with a license from the Spanish authorities began the construction of a trading post just across the river from Cahokia, to which they gave the name St. Louis. From the outset, many Cahokians and Kaskaskians, like Father Forget dreading the coming of the English, settled there, and Meurin soon added it to his ports of call. In one of his letters he remarked somewhat disparagingly that the Spaniards had brought soldiers but no priest.

His earliest entry, that of a baptism "in a tent for want of a church," was made in 1766. The second is that of Lizette, a Pawnee slave. He there identifies himself as the priest of Our Lady of Cahokia, though he seems still to have been residing at Ste. Genevieve.

It was on 10 October 1765 that Captain St. Ange surrendered the Illinois country to Captain Edward Sterling at Fort Chartres and with his small force, which had been with him at Vincennes, crossed the river and took command of St. Louis under Spanish rule.

It is tempting to speculate that it was Louis St. Ange that invited the priest with whom for four years he had been associated in Vincennes to bring the consolations of religion to St. Louis. At any rate, it must have been a happy reunion of the veterans after the not-so-happy events of the intervening years. On 9 November 1769, St. Ange, acting as a Spanish official, administered the oath of allegiance to the Catholic Majesty of Spain to the people of St. Louis. He remained in command until 17 February 1770, when the first Spanish Lieutenant Governor, Pedro Píernas, relieved him. It was not until 24 June of that year that the first church was dedicated. While St. Ange was then retired, one may suppose that its planning and building were largely his work and Father Meurin's.

THE TREATY OF Paris had provided for the freedom of the Catholic religion in the former French colonies. The Canadian government, however, was in no hurry to implement this freedom. Henri-Marie de Pontbriand, who had been bishop of Quebec since 1741, died on 8 June 1760, about the time his city was taken by the British. The Cathedral Chapter presented the name of Montgolfier, the vicar general, for appointment as the new bishop, but he reached only England on his way to France to receive confirmation from the Holy See and consecration. The Chapter then presented the name of Jean Olivier Briand, who met with similar obstruction. It was not until 1766 that he got word that no offense would be taken if he went to France and was consecrated.

The news that after six years there was again a bishop in Quebec gave joy to Father Meurin and raised his hope that now there might be priests to help him in the immense territory where he was the only priest. Either he had been convinced that the Council of Louisiana had imposed on him in exacting the promise that he would accept only the authority of the Capuchins or he saw the accession of Briand as altering the situation, for in 1767 he wrote two long letters to Briand, asking for directions in his work and pleading for priests.

He expatiated on the difficulties of his work and the dire condition of religion with no priest but himself, "who was exhausted and ruined by mission work in this country for 25 years, for nearly 20 of which sickness and infirmities have shown me day by day the gate of death." Curiously, he stated that he was 61 years old, though the records indicate that he was 59; perhaps people then did not keep a close account of their ages.

Meurin wrote that in compliance with his agreement he resided at Ste. Genevieve, but that he visited four other places twice a year: Kaskaskia, Prairie du Rocher, Cahokia, and St. Louis. He appealed for two or three priests to share the work if the bishop could not spare the four or five that were needed. The omission of Vincennes from the list of places is sufficient to show that he had not ventured so far in the three years since his return.

MEURIN DID NOT neglect his former parish, however, for he referred to it in a passage that deserves to be quoted in full:

Post Vincennes on the Wabash among the Miami Plankashaw is as large as our best villages here and has still greater need for a missionary. Disorder has always been great there, but it has increased in the last three years. Some come here to be married or to make their Easter duty. The majority do not wish, nor can they do

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John Loughlin cares . . .



about our kids too!

JOHN LOUGHLIN consistently stood for a dual system of education.
JOHN LOUGHLIN distributed State funds for public and parochial schools for School Lunch Programs on an equal basis.
JOHN LOUGHLIN worked to get Vocational Education programs open to more of our kids.
JOHN LOUGHLIN has worked cooperatively with parochial schools to insure their fair share of federal funds.
JOHN LOUGHLIN showed his concern for all students by improving programs in Migrant Education, Career Education, and Equal Educational Opportunities.
JOHN LOUGHLIN has looked for ways to work together with all educators for the good of all students.

Let's keep a man who cares in office.

Let's re-elect John Loughlin, State Superintendent
of Public Instruction—

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Pd. Pol. Adv.

DEATH

Christ gave it meaning



"I knew, too, that once you are gone few people remember you." (NC Photo by Tom Salyer)

CATECHETICS

The mystery of death

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

"I've always been afraid of death," Mary told me. "I guess it's because I've seen so many people who were close to me die. I feel a sadness because they are no longer around."

Mary Wells, a 22-year old secretary, stopped by to talk for a few moments. Death was on her mind. She said that recently she had somehow come to a new insight into the meaning of death. I asked her if she would share her thoughts with me.

"I used to think of death as really frightening. Once you are gone, you are completely gone. That's the end. A dead person seemed to be like an empty shell, very still, unable to talk, unable to communicate with anyone. I knew, too, that



once you are gone few people remember you."

MARY WENT ON TO SAY that she had all along believed in God and Jesus' resurrection, but that her belief had little impact on her feelings about death. Then within the last several months—during which time she had again had close contact with death in her family—through reading she had changed her ideas about death.

"Now," she continued, "I really see death as a stage of life, much like birth. In a way it is beautiful. Somehow it seems to me that there is death so that there can be more life. I look at death like a birthday."

Mary admitted that even with her new insights and feelings about dying, she still felt fear of death. But the fear was manageable because she could see that death was not the end of everything. For the first time in her life Jesus' resurrection from the dead seemed to be more than

something that happened long ago just to Jesus.

MARY'S EXPERIENCE seemed to me to exemplify the teaching of the Second Vatican Council: "Through Christ and in Christ, the riddles of sorrow and death grow meaningful. Apart from his Gospel, they overwhelm us. Christ has risen, destroying death by his death; he has lavished life upon us so that, as sons in the Son, we can cry out in the Spirit: Abba, Father!" (Church in World, 22).

The council is merely summarizing one of the deepest insights of Christian faith—faith that has aided men and women down through the centuries to face death with courage and hope. Already in the first century of Christian experience at a time when men were being put to death rather than deny their belief in Christ, St. Paul wrote: "If the Spirit of him who raised Jesus from the dead dwells in you, then he who raised Christ from the dead will bring your mortal bodies to life, also, through his Spirit dwelling in you" (Rom 8:11).

One of the roles of religious education at home, in Church and in the school is to share with others the Christian view of death as a stage of life rather than its termination. It is unfortunate that many parents and teachers tend to shield children from the reality of death. As a result many persons carry for years, as Mary did, an unhealthy fear of death and fail to grasp one of the central realities of Christian faith.

RECENT RESEARCH has indicated that one of the two most frequent questions that deeply concern the young has to do with the meaning of death. It is an encouraging sign that more recent religion texts honestly explore the experience of death with youngsters in ways that are appropriate to their age. Not only is this psychologically sound, but it is also good from the viewpoint of growth in faith.

By sharing their feelings about death and exploring the rich Christian heritage about death's meaning, the religious educator can gently guide the young—and not so young as well—toward a more mature faith which gives people "the power to be united in Christ with his loved ones who have already been snatched away by death; faith arouses the hope that they have found true life with God" (Church in World, 16).

Or as Mary put it more simply: "Somehow it seems to me that there is death so that there can be more life. I look at death like a birthday."

More than that, these two moments unite us not only with all mankind, but with the

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

Around 1920, G. Geckner published his "Constancy Principle." This principle asserts that all living processes tend to return to the stability of the inorganic world.

Sigmund Freud's notion of a death wish is based on this principle. According to Freud, "the goal of all life is death." Every human being, said Freud, has an (usually) unconscious wish to die. This death wish in the human person is the psychological representation of the constancy principle.

Even if Freud is correct and everyone does have an unconscious death wish, most people are afraid to die. They are even afraid to talk about death. Why?

Many people, even good Christians, look upon death more as "the end," rather than as the "beginning." They "believe" that the essential thing about human life cannot come to an end with death, and "hope" that God will grant them eternal life, but there is always that uncomfortable feeling of uncertainty.



ACTUALLY, SUCH ambivalent feelings are quite normal until one begins to think about the mystery of death in relation to Jesus Christ and his redemptive sufferings and death on the cross. In fact, the mystery of a man's diminishment and eventual death only becomes really intelligible, acceptable, and meaningful in the light of Christ's death. Furthermore, his salvific death makes sense out of all forms of dying—bodily mortification, personal sacrifice, martyrdom, physical death, and the spiritual evil, mortal sin.

Christ understood death quite differently from the rest of men. For him, life did not end at the approach of death to be resumed again tentatively. His life passed right through death so that, death was not the end, but rather a point of transition. His comprehension of death, as ours must be, was based on the reality and goodness of God, the beginning and end of existence.

The Christian who has rejected sin and is striving to imitate Christ and walk in the way of righteousness and truth will come to possess the same view of death. He will see it as a necessary event in his own life,



"His salvific death makes sense out of all forms of dying." Villagers come to the aid of a distraught woman in South Vietnam after her six-year-old daughter was killed by a Jeep which veered out of control on Highway One near Hue. (NC Photo)

the only route to the beatific vision and eternal bliss.

True, all men must die, because physical death is a consequence or original sin—"therefore as through one man sin entered into this world and through sin death, and thus death has passed into all men" (Rom. 5:12), but the just man who has done good all his life and avoided evil, can, because of Christ's death on the cross, truly say as Simeon did: "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace." (Luke 2:29).

THE TRULY CHRISTIAN man, as death approaches, can also echo the words of St. Paul when he said: "I have fought the good fight, I have finished the course, I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will give to me in that day" (1 Tim. 4: 7-8).

For St. Augustine, a just man's death was one of his greatest blessings: "O how sweet it is to die," he said, "if one's life has been a good one!" As with Christ himself, the death of the persevering Christian is simply a passing into a better life where he finds his eternal father and his everlasting home. Only the unrepentant sinner need fear death, since for him it marks the end of his earthly pleasure and the beginning of his eternal punishment.

If God had not willed to restore mankind and open to him the gates of heaven, then death would simply be the end. This is even true for the man who has led a naturally good life, for he could never have achieved full-actualization. He could never have found full union with God (supernatural happiness), but only eternal natural happiness where there would be no pain or sorrow or death. But, through

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LITURGY

He felt no fear of death

BY FR. JOSEPH M. CHAMPLIN

During the past summer vacation I read two bestselling, but quite different novels: "The Anderson Tapes" and "The Exorcist." In each book, however, I was struck by a similar and strong fear of death expressed by the central character.

John Anderson, in one long, very earthy reflection, remarks to his companion: "Catholic, Baptist, Methodist, Jew—I don't care what, they all know nobody's going to be born again. When you're dead, man, you're dead. That's it. That's the end . . . That's the one thing in all of us—you, me, and everyone else in the world—and we're scared of dying, or even thinking about it."

In the "Exorcist," movie star and mother Chris MacNeil sleeps one night and dreams "about death in the staggering particular, death as if death were still never yet heard of while something was ringing, she gasping, dissolving, slipping off into void, thinking over and over, 'I am not going to be, I will die, I won't be, and forever and ever, oh, Papa, don't let them, oh, don't let them do it, don't let me be nothing forever . . .'"

I can't but contrast this obsessive dread of death with the remarkable attitude which Msgr. Russell Neighbor, former national confraternity of Christian Doctrine director, displayed as he suddenly slipped from perfect health to crippling paralysis to premature demise at 51. I speak about him because we lived at the same United States Catholic Conference Staff House in Washington and over a short interval became close friends.

RUSS LOVED LIFE. Week-ends frequently found us taking in the latest movie or attending a concert at Constitution Hall. He enjoyed the opera, occasionally journeying to New York for an evening or two at the Met, and felt particularly proud of the interest in classical music he had developed among several young people. Mahler was a favorite with him and he liked to relax at night as his beautiful hi-fi boomed forth with a symphony by that master artist. Even on the

road, his stereo-equipped, well-kept Buick made my friend's trips home to New Hampshire more comfortable and less tedious.

Does this seem to characterize him as a comfortable, affluent, self-centered priest? If so, it would be an injustice to a man who totally gave of himself to all in many ways.

His work demanded an enormous amount of fatiguing national and international travel for meetings, lectures and workshops. Yet whenever in Washington he daily took time to visit an

elderly relative in a local nursing home, now and then treating her to dinner or dessert at area restaurants. Like most priests he kept his financial generosity secret, but I know Russ offered his money freely in large and small amounts whenever those in need came to him. Above all, Msgr. Neighbor's warm heart reached out to families and, especially, to young children who sensed his love and ran quickly to him.

He fell one day at the staff house in strange, inexplicable fashion. "Clumsy," he muttered to himself. But as the lack of muscular control caused repeated falls, he sought medical advice and after extensive diagnosis learned he had a virulent form of lateral sclerosis. The deterioration came quickly, within a year's time; first a cane, then the wheel chair, finally, departure from his national post and confinement at a nursing home in Manchester.

THROUGHOUT THIS Russ inspired all of us. In the midst of most discouraging circumstances—the awkwardness, the dependency, the inevitable end—he remained unbelievably cheerful and positive. He never gave up, always ready to try the latest medical discovery in an effort to arrest or cure the disease. Neither did he lose zest for life nor abandon the movies or Mahler's music.

But underneath and beyond there was a quiet serenity, a peaceful acceptance, a joyful anticipation. Msgr. Neighbor became a priest to serve his Lord and care for people. Having done that well for two decades in the priesthood, he felt no fear of death. Instead, he welcomed it with a faith which sees this as a beginning not an end; as fulfillment, not a dissolving slip into nothingness.

I was not, unfortunately, at his funeral. However, like the liturgy for priests in our own diocese, I am sure it blended a touch of sadness with a heavy dose of Christian hope. Like ours, too, I know there probably were bishops present and a good gathering of brother priests and a crowd of friends or former parishioners. They probably wept a bit, but deep down knew this is what a priest's life is all about and could sing sincerely, "The strife is over and the battle won."

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SCRIPTURE

We must face death absolutely alone

BY FR. QUENTIN QUESNELL, S.J.

We all have to die, but we don't all have to think about dying. It comes just as soon or just as late, whether we think about it or not. For some people it can be a haunting spectre, a worry always in the back of the mind.

The worry creeps out and takes over when they wake up sweating, when they feel a pain in the chest, when they notice a small lump under the skin that wasn't there before. It shoots across their mind as the plane takes off or the car skids suddenly on the ice. They know their own death is somewhere up ahead waiting for them, and it worries them.

As Matthew tells of Jesus in the Gospel he wrote, Jesus did not talk about death as a single event in the life of one individual. His sayings were not about the end of your life or mine, but about "the end of the world" and about his coming; about the



kingdom of heaven and the King's separating out the blessed from the condemned as the shepherd separates the sheep from the goats.

AT FIRST THAT seems strange. It is our own individual deaths that seem important to us. Shouldn't the Gospel be giving us advice on how to face them?

But perhaps Jesus' adding that bigger perspective and cosmic dimension is his way of giving us advice on how to face our death. Perhaps our own individual death only makes sense when we see it inside the larger picture he draws.

In one sense, it is true, we come to the moment of death absolutely alone. But in another sense, we are at that instant more closely united than ever with every other member of the human race. At the moment of death, just as at the moment of birth, we are doing something every human being who ever lived has done. Birth and death are the great realities we really have in common.

More than that, these two moments unite us not only with all mankind, but with the

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"Monsignor Neighbor . . . welcomed death with a faith which sees this as a beginning, not an end." (NC Photo)

QUESTION BOX

St. Paul passage on death has reader in a quandary

BY MSGR. R. T. BOSLER

Q. I have always believed that every man who is born must die—even Christ became man to die for us. It seems there will be some people who will not die; or perhaps I misunderstand St. Paul's Epistle to the Thessalonians, chapter 4: "We who live, who survive until his coming." This is also proclaimed in the Creed, where it says God will judge the living and the dead. Please explain.

A. The first Christians thought that the second coming of Christ would take place in their lifetime. The Thessalonians were anxious about their death, wondering whether they would participate in the glorious coming of Jesus. St. Paul assured them that "we who



live, who survive until his coming will in no way have an advantage over those who have fallen asleep," for "those who have died in Christ will rise first."

"Then we the living, the survivors," he went on, "will be caught up with them in the clouds to meet the Lord in the air." (1 Thess. 4:15-17). St. Paul seemed confident he would still be alive at the second coming. In later writings he is not so sure.

What does he mean by "caught up with them in the clouds to meet the Lord in the air"? In I Corinthians 15:51-54, Paul gives more details: "Not all of us shall fall asleep, but all of us are to be changed—in an instant, in the twinkling of an eye, at the sound of the last trumpet. The trumpet will sound and the dead will be raised incorruptible, and we shall be changed." He used apocalyptic language to describe something beyond present human understanding and experience, but he does seem to be saying that those who are alive

at the second coming of Christ will be made incorruptible by sharing in the life of the resurrection without dying first. And that is why the Creed says: "He will come again in glory to judge the living and the dead."

Q. Why do priests bless a grave? And how long does the blessing last? I was told that if you didn't keep up the grave it lost its blessing. What about graves that have no one left to keep them up?

A. I am afraid somebody taught you some superstition. You seem to think of a blessing as some sort of magic spell. A blessing is a prayer begging God's special protection over certain persons, places or things, or dedicating these for some special service of God.

In the Old Testament certain individuals were depicted as having special authority to call down God's blessings upon men, a father upon his children, a king upon his subjects, and priests upon the people. In the New Testament the Church blesses with the authority of Jesus—"As the Father sends me, so I send you." She designates certain persons to bless in her name, oftentimes with a more specific formula of prayer.

A priest blessing a grave in the name of the Church and in union with Christ dedicates the ground or tomb as sacred and begs the Father to grant the life of the resurrection to the body buried there. No physical change takes place; nothing happens that could in any way be affected by neglect of the grave. A spiritual event takes place in which man is aware of God and his providence and God, we believe, is faithful to his promises.

Q. I need an answer to two problems. I

KNOW YOUR FAITH

can't stand crowds of people and, in some cases, even one other person is a crowd to me. As a result I can't bring myself to attend Sunday Mass because of the number of people that attend. The weekday Masses are not crowded, so I attend every week during the year. Am I living in sin?

My next problem is very embarrassing. I can't bring myself to talk to over with a man, even if he is a priest. I just can't. I went to my doctor for the problem I have been having and was told that the problem was due largely as a result of not masturbating regularly. I have the greatest faith and respect for my doctor who is not one of the "anything goes" doctors. What do I do now?

A. Find another doctor. You are getting bad advice. You have deep psychological problems that may get considerably worse if you follow the advice of this doctor and do something which is obviously against your conscience.

You are not living in sin by missing Sunday Mass; you are excused because of your claustrophobia. You should, however, discuss both your problems with a priest and ask him to recommend a doctor sympathetic with the moral problems Catholics face.

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Death

(Continued from Page 6)

Christ, God did destroy death (Heb. 2:14), and his victory over death is the great news of the gospels. According to the Scriptures (Acts 2:24) Jesus is the first that death is unable to detain (but not the last), for from the moment he descended into hell he became the possessor of the keys of the kingdom of death (Rev. 1:18) and it was unable to detain him. St. Paul tells us that Christ's death is the model for our dying—"all that I want is to know Christ and the power of his resurrection and to share his sufferings by reproducing the pattern of his death" (Phil 3:10).

Clearly, physical death makes sense, even though it means separation from loved ones and the many things we hold dear, once we see that through baptism—a copy of Christ's death—the true Christian unites with the death of Christ with whom he is buried only to rise again after his physical death and final judgment on the last day.

In view of all this, we see why it is so important for the just man to mortify his flesh in his works and how the man who lives in sin is as good as dead. Concerning mortification, Paul said: "That is why you must not let sin reign in your mortal bodies or command your obedience to bodily passions" (Rom 6:11ff).

Regarding sin and death, St. Luke says: "The father said, 'My son, you are with



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It. The guardian of the church publishes the banns for three Sundays; to those who wish to come here he gives a certificate of publication without opposition which I myself republish before marrying them. Those who do not wish declare in a loud voice in the church their mutual consent. Can such a marriage be permitted? Since there is no exception to the decree of the holy council of Trent on the reformation of marriage, I pray you instruct me. Does clandestinity render marriage of heretics invalid, as it does that of Catholics? Can their resistance to the Church exempt them from the laws of the Church?

Briand's solution of the case of conscience was as follows:

... the secret marriage of Catholics in your posts is invalid, except in case of impossibility of contracting marriage before you. Now according to the map of your parishes which you made for me, they have always been able to come and present themselves before you or at least they could have waited for you, since you have visited them every year. You must make them renew their consent according to the rules of the Church, and I know that you will act in this matter with the discretion which I discern in you.

He goes on to set the Jesuit straight about the Declaratio Benedictina, which explicitly exempts those that are not Catholics from the requirement of marriage before the priest. Since this was issued in 1741, about the time Meurin came to America, it is likely that he had never heard of it. The bishop was certainly in error in his insistence that the Vincennes people must go to Meurin to be married; the distance was nearly 200 miles, and Meurin had made it clear that no priest had been at Vincennes since 1763. Briand, no doubt, had only the vaguest notion of the geography of the country; probably Meurin's map included only the five places where he ministered.

me always and all I have is yours. But it was only right we should celebrate and rejoice, because your brother was dead and has come to life, he was lost and is found" (15:31-32).

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How confused the bishop was appears from the charge he made in a letter to the Kaskaskians he wrote about this time, in which he stated, "... others have the temerity to marry without having their marriage blessed by the priest."

Meurin had made no such accusation regarding Kaskaskia; only in the case of Vincennes did he write the question. Even toward the Kaskaskians Briand appears to have been unduly rigorous, although Meurin made them two visits a year, rather than the one the bishop refers to. They were 100 miles from Ste. Genevieve, and a delay of several months would surely satisfy the proviso the bishop mentions "of impossibility of contracting marriage before you." By that time, the jurisprudence of the Holy See had interpreted the decree of the Council of Trent in much the same sense as the Code of Canon Law, which makes a delay of a month sufficient reason for marrying without the priest.

TO ONE OF MEURIN'S requests Briand did accede: he appointed a vicar general for the entire western country, extending, as he insisted, to New Orleans. But the appointment he made filled the priest with dismay, for it was Father Meurin himself who received the office. In his acknowledgment he wrote:

I am as unworthy as anyone can be of the honor you confer upon me, and more than ever incapable of such an office of which I know but the name... I have never been acquainted with any jurisprudence, either notarial, pontifical or any other. I have been too long left to myself, and I hardly know the duties of a simple priest. It is no longer possible for me to learn.

It is impossible to doubt the sincerity of this disclaimer; the tenor of the letter and of all his others shows that Father Meurin was conscientious to the verge of scrupulosity.

In his letter to the Kaskaskians, Briand informed them of the dignity to which he had raised their priest and admonished them to obey him "as you would me." He also promised to grant another of Meurin's requests by sending "one or two missionaries to help him in uprooting among you the vices which I know exist there, because I have been told that the spirit of piety was indeed dim among you." Apparently, the prelate's tact did not exceed his geographical expertise.

(To be continued)

We must face death

(Continued from Page 6)

whole universe of which mankind is just a part. For they are the two moments most completely out of our own control. No one asked us about coming into this world. No one will consult us about our going out of it. Those two moments most make us feel what tiny helpless pieces we are in God's immense creation.

Something of that cosmic dimension of our dying is what the Gospel tries to open our eyes to. Death is just the next step in our being what God made us to be. He is shaping his new creation and kingdom through us, just as he built us into the world we have known and are leaving.

Were we afraid of being born that first time? We don't know or remember. But if we were, how foolish it was of us to have been afraid. Someday, looking back on our own death, we will say the same thing.

Besides, we came into the world as inheritors of all the good and evil that men before us had done. Our lives were easier or harder, more full or more empty, more beautiful or more sad, because of what people had made of the human race up to our time.

finishing touch to our own contribution to the human race. We have made the world better or worse because we have lived. We return to God with double the number of talents gained or with no more than those he originally handed us—or with less.

As we close our eyes for the last time, we set the seal on our contribution to the history of the world. When we have made that contribution, the world does grow dark for us, and the moon and the stars are longer in our skies.

Since the time of Christ, it shouldn't be. He went through it too, and came out smiling. He went to death freely—even though most of us don't. He chose to die and die for us, so that we could see and believe there was nothing to be afraid of—only God's way to life.

Christ smiles at us from the other side of his own resurrection, so we can know that if these things are beyond our own control, they are never outside of God's loving hands. God our Father gave life and God takes it away, and God will give it again.

"These things are written that you may believe and that believing you may have life in his name."

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Youth Week opens Sunday

The traditional Youth Week observance in the Archdiocese gets underway officially Sunday, Oct. 29, continuing with a series of activities through Sunday, Nov. 5.

The Indianapolis Deaneries Youth Council will begin its observance with a Mass and Communion Supper, scheduled at 6 p.m. Sunday in St. Barnabas parish.

Two events are scheduled for Monday, Oct. 30, one

traditional and one new activity.

The Archdiocesan Cadet Hobby Show will draw between 450 and 500 exhibits at Little Flower parish Monday evening. Public viewing of the exhibits is scheduled from 6:30 p.m. to 9 p.m., with awards to be announced at 8:30 p.m.

Exhibitors are asked to set up their displays on Sunday between 12 noon and 5 p.m. Baked goods may be brought on Monday between 10 a.m. and 12 noon. Judging will take place privately Monday afternoon.

The Indianapolis Deaneries Youth Council has scheduled a city-wide Costumed Halloween Party and Square Dance at St. Catherine's parish from 7:30 to 10:30 p.m. Prizes will be awarded for costumes.

Youth Week comes to a conclusion Sunday, Nov. 5, with the traditional Junior CYO Baking Contest and Dance, to be held at Our Lady of Lourdes parish.

Contest entries should be brought to the hall between 11:30 a.m. and 2 p.m., to be followed by private judging. Doors will be opened at 7 p.m. with awards to be announced at 7:30 p.m. There will be 28 awards for the participants in the contest's six categories.

"The Light Touch," award-winning group from Holy Name parish, will provide the music. Admission to the dance is \$1.25.

MEANWHILE, St. Mary's parish, Greensburg, observed Youth Week there with an Ecumenical Youth Meeting on Wednesday, Oct. 25. Messages were read from Cardinal Terence Cooke, Archbishop of New York, and U.S. Sen. John Tunney, of California. Principal speaker was State Representative Ed Goble, of Greensburg.

Greensburg Mayor George Barnett has met with Junior CYO officers and issued a Youth Week Proclamation for the area.

Other activities there will include attendance at the 10:45 a.m. Mass Sunday, Oct. 29, at which teen-agers will serve as ushers and take up the sacrificial offering. They will serve coffee and donuts to adults after the Mass and have scheduled private visits of meditation during afternoon hours in the church.

A hayride and party will conclude the Greensburg observance Thursday, Nov. 2.

CYO of Year awarded to St. Catherine

St. Catherine's Junior CYO unit won the overall award in the "CYO of the Year" competition Wednesday evening at the annual CYO Banquet held at Secena Memorial High School.

In addition to a permanent trophy, the southside unit won a year's possession of the Nicholas J. Conner Memorial Trophy and the Outstanding Achievement Award for accumulating more than 5,000 activity points during the past year.

The other major highlight of the banquet was the presentation of the coveted St. John Bosco Medal to 13 adults for outstanding leadership to youth.

MEDALISTS included: J. Thomas Hall and John P. Oeschle, of St. Patrick's parish; William J. Norton, Jr., of St. Simon's parish; Robert E. Kirkhoff, of St. Jude's parish; Raymond J. Ries and James M. Tolin, of St. Mark's parish; Mrs. Paul T. Benton, of St. Monica's parish.

Also, Mr. and Mrs. H. Bates Adamson, of St. Andrew's parish; E. Randolph Noel, of St. Michael's parish; Angelo J. Carnaghi, of St. Pius X parish; Thomas F. Redmond, of St. Philip Neri parish; and Kenneth Harrell, of Holy Angels parish.

In the "CYO of the Year" competition, "Distinguished Participation Awards" were presented to the following parish units: Nativity, Our Lady of Lourdes, St. Andrew, Immaculate Heart of Mary, St. Rita and St. Barnabas. Each parish accumulated more than 4,000 activity points.

Our Lady of Lourdes was the Class A winner, while Immaculate Heart and Nativity achieved the Class B and C honors, respectively. The classes are based upon parish unit size. Holy Spirit parish earned the "Most Improved Unit" award.

THE SCHEDULED banquet speaker, Thomas R. Keating, columnist for The Indianapolis Star, was taken ill early in the

INDIANAPOLIS — Several unbeaten grade school football teams can clinch division titles this Sunday, Oct. 29, in the final round of season games.

In the "56" League, St. Christopher (7-0) can clinch Division I by dropping St. Ann (3-4, scheduled at Eagle Creek, 12:30 p.m. Division II title can be clinched by St. Pius X (6-0) by winning over Immaculate Heart of Mary (4-2) at CYO Stadium No. 1, 12 noon.

St. Barnabas can claim the Division III title by eliminating St. Catherine (4-2) at Magr. Downey No. 1, 12:30 p.m. Division IV leader St. Philip Neri (6-0) can clinch by dropping Little Flower (1-5) at Secena Memorial H.S., 12 noon.

Cadet League leaders and their final games will include: Division I—St. Andrew (7-0) meets St. Pius X (5-2) at CYO Stadium No. 1, 3:45 p.m.; Division II—St. Philip Neri (7-0) has already clinched its title and plays St. Gabriel (4-3) at Brookside No. 1, 2 p.m.; Division III—St. Monica (6-0) can clinch against St. Malachy (5-1) at St. Malachy, 3 p.m.

Should St. Malachy defeat St. Monica, a three-way tie is possible if St. Roch (5-1) defeats St. Luke (4-2) at St. Luke, 2:30 p.m. In Division IV, St. Patrick-Sacred Heart has already clinched and has a bye. Our Lady of Greenwood (4-1) is assured of second place if they win over Nativity (2-3) at CYO Stadium No. 2, 3:45 p.m.

SCHEDULE OF GAMES SUNDAY, OCT. 29

CADET LEAGUE
Division I—Holy Name at St. Lawrence, 2 p.m.; St. Jude and St. Michael at CYO Stadium No. 2, 2:30 p.m.; St. Simon and Holy Spirit at

week and was unable to attend. Banquet remarks were given by Father Donald Schneider, Archdiocesan CYO Director; James M. Wilhelm, president of the CYO board of advisors; Archbishop George J. Biskup; and the toastmaster, William S. Sahn, Jr., president of the Indianapolis Deaneries Youth Council; and the toastmaster, William S. Sahn, executive director of the CYO.

Brookside No. 1, 3:30 p.m.; St. Andrew and St. Pius X at CYO Stadium No. 1, 3:45 p.m.; Little Flower (bye).

Division II—St. Joan of Arc and St. Catherine at Magr. Downey No. 1, 2:30 p.m.; Christ the King and St. Barnabas at Runcall H.S., 3 p.m.; St. Philip Neri and St. Gabriel at Brookside No. 1, 2 p.m.; St. Matthew (bye) and Immaculate Heart (bye).

Division III—St. Mark and Mount Carmel at CYO Stadium No. 2, 2:30 p.m.; St. Roch at St. Luke, 2:30 p.m.; Our Lady of Lourdes (bye).

Division IV—St. Bernadette at St. James, 2 p.m.; All Saints and St. Christopher at Max Bahr, 2:30 p.m.; Nativity and Our Lady of Greenwood at CYO Stadium No. 2, 3:45 p.m.; St. Patrick-Sacred Heart (bye).

"54" LEAGUE

Division I—St. Christopher and St. Ann at Eagle Creek, 12:30 p.m.; St. Gabriel and St. Thomas at Butler Univ., 12:30 p.m.; St. Luke and St. Malachy at CYO Stadium No. 2, 12 noon; St. Michael and St. Monica at CYO Stadium No. 1, 1:15 p.m.; All Saints (bye).

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

Division IV—Nativity and St. Mark at CYO Stadium No. 2, 1:15 p.m.; St. Roch and St. Patrick-Sacred Heart at Bluff Road, 12:30 p.m.; St. Barnabas and St. Catherine at Magr. Downey No. 1, 12:30 p.m.; St. James and St. Bernadette at Christian Park, 12:30 p.m.

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CADET "A" KICKBALL CHAMPIONS—For the past four seasons the name appearing most often in CYO Cadet "A" Kickball play-off competition is Holy Spirit. This fall, the girls made their appearance in the play-offs about as successful as such an appearance can be, winning the CYO's Fall League title in an exciting championship game with neighborhood rival St. Simon, 6-4. Holy Spirit, league runner-up last spring, is coached by Mrs. Richard (Roselle) Darragh (back row, right). She is assisted by Patty Seim (back row, left).

STANDINGS

CADET LEAGUE

Division I—St. Andrew 7-0; St. Jude 5-2; St. Pius X 5-2; St. Michael 4-3; Holy Spirit 3-4; St. Lawrence 3-4; St. Simon 3-4; Little Flower 2-4; Holy Name 0-7.

Sacred Heart at Bluff Road, 12:30 p.m.; St. Barnabas and St. Catherine at Magr. Downey No. 1, 12:30 p.m.; St. James and St. Bernadette at Christian Park, 12:30 p.m.

Division IV—Little Flower and St. Philip Neri at Secena H.S., 12 noon; Holy Name at St. Lawrence, 1:30 p.m.; Holy Spirit and Our Lady of Lourdes at Ellenberger Park, 3-4; St. Malachy 3-4; St. Monica 3-4; All Saints 0-5.

Division II—St. Philip Neri 7-0; St. Matthew 6-2; Immaculate Heart 4-3; St. Catherine 4-3; St. Gabriel 4-3; Christ the King 3-4; St. Barnabas 2-5; St. Joan of Arc 1-4; St. Rita 1-4.

Division III—St. Monica 6-0; St. Malachy 5-1; St. Roch 5-1; St. Luke 4-2; Our Lady of Lourdes 2-4; St. Mark 1-5; St. Martin 1-5; Mount Carmel 0-4.

Division IV—St. Patrick-Sacred Heart 6-0; Our Lady of Greenwood 4-1; St. Bernadette 3-2; Nativity 2-3; St. James 2-3; St. Christopher 1-4; All Saints 0-5.

"54" LEAGUE
Division I—St. Christopher 7-0; St. Michael 6-1; St. Gabriel 5-2; St. Ann 5-1; St. Malachy 3-4; St. Monica 3-4; All Saints 3-5; St. Luke 2-5.

Division II—St. Pius X 6-0; St. Joan of Arc 5-1; Immaculate Heart 4-2; Christ the King 4-2; St. Andrew 3-3; St. Matthew 2-4; St. Rita 0-4; Mount Carmel 0-4.

Division III—St. Barnabas 6-0; St. Roch 5-1; St. Catherine 4-2; St. Bernadette 3-3; St. Mark 3-3; St. Patrick-Sacred Heart 2-4; Nativity 1-5; St. James 0-6.

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

TOUCH FOOTBALL
Division I—St. Andrew 4-1; St. Christopher 4-1; St. Michael 4-1; St. Joan of Arc 3-2; St. Malachy 2-3; Immaculate Heart 0-4; St. Pius X 0-5.

Division II—St. Barnabas 6-0; St. Bernadette 4-1; Holy Spirit 3-2; St. Philip Neri 3-2; St. Jude 0-3; Sacred Heart 0-4; Little Flower 0-4.

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Couple to note Golden Wedding

INDIANAPOLIS — Mr. and Mrs. Russell Lents of St. Anthony's parish will observe their 50th Wedding Anniversary on October 31. They were married on that date in 1922 at Canaburg, Ind.

The Lents are the parents of Paul Lents, of Indianapolis; Mrs. Paul Pointer and Mrs. Roy Hicks, of Plainfield; and Miss Dolores Lents, of Indianapolis. No public celebration is being planned.

Set Biergarten Dance Nov. 4th

INDIANAPOLIS — The Cathedral High School Parent-Faculty Association will sponsor a Biergarten Dance at 9 p.m. Saturday, Nov. 4, in the school cafeteria.

Tickets are \$3.50 per couple. Music will be provided by the Nancy Seibert orchestra. Tickets will be available at the door.

General chairmen of the event are Mr. and Mrs. Ed Walsh, 255-8273.

Set Smorgasbord at St. Anthony

INDIANAPOLIS — Entrees of fried chicken and baked ham will be featured on the fall Smorgasbord slated Sunday, Oct. 29 in St. Anthony's school cafeteria, 379 N. Warman Ave. Serving will be from 12 noon to 4 p.m.

Card games will be played in the meeting room at 2 p.m. The public is invited.

Schedule annual rummage sale

INDIANAPOLIS — The Ladies of Charity will sponsor their annual rummage sale November 2, 3 and 4 at the organization's meeting house at 2510 N. Capitol Ave., beginning each day at 9 a.m.

Mrs. Paul Kirchner is general chairman, and Mrs. Paul Reece is president of the group.

Several events on docket for CAC members

INDIANAPOLIS — The Catholic Alumni Club of Indianapolis will sponsor a Halloween party Friday, Oct. 27, at the Chateau Le Mans Party House, 42nd and Post Rd., at 8:30 p.m. Members of the club and guests are encouraged to attend in costume.

A political dialogue is planned by CAC members for Sunday, Oct. 29, at 7 p.m. at the Tara II Party House, 34th and Moeller Rd. Several representatives of groups involved in political activities will be featured. Richard Kammien will represent the Young Republicans and John Schmidt will speak for the Young Democrats. Tim Lane, director of the local Front Lash Program sponsored by the U.S. Youth Council, will describe the activities of the organization.

Moderator of the event is Edward Warnicke, president-elect of the Catholic Alumni Club. Following a discussion of national and local issues, refreshments will be served.

Members of the CAC and the Young Republican and Young Democrat clubs are invited to attend this meeting.

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A STOP ON VISITATION TOUR—Sister Mary Amata greets Archbishop Bishop.

Retreat Order head cites need for 'oasis'

INDIANAPOLIS — "There is still a place for silence in the world and one of the best ways to discover it is in a retreat," said Sister Mary Amata Dawson, O.P., newly-elected president of the 160-member Dominican Sisters of the Congregation of St. Catherine De Ricci.

In the city for a "visitation" with the two Sisters who staff Fatima Retreat House, Sister Mary Amata noted the growth of interest in retreats. "The retreat movement went into decline about 1967. But a year or two ago, the situation started changing. We have always had the traditional retreat. Today there are many different types of retreats and different types of persons making them."

QUIET, meditation, and prayer, she said, are still very much a part of the scene. However, there also may be lively discussions and dialogues or a multi-media presentation. "The questions asked of retreat masters today are much more basic," Sister Mary Amata said. "It used to be that almost all the questions concerned marriage or what constitutes sin. Today people are interested in the stability of their faith, their ability to bring that faith into focus in every part of their daily lives."

THOUGH THE Dominicans were the first Order of women Religious founded in the United States for the specific purpose of conducting spiritual retreats, the Order has apostolates in other areas. These include residences for young women, religious education, campus ministries, social work among

migrant laborers, nursing and mission work in South America. The motherhouse is at Media, Pa.

The residences for young women were begun in the 1920s to provide "havens" for Catholic farm girls seeking employment in the cities. The risk of human and economic exploitation were very real then, Sister Mary Amata commented, and residences were not only shelters but often employment bureaus as well. Today they are typical bustling home-hotel arrangements offering a full range of religious services.

SISTER MARY Amata has little patience with the idea that a structured religious life is out of tune with the times. Indianapolis could hardly be considered mission territory, she points out. Nevertheless two Dominican Sisters are here answering the challenge of retreat-giving and, in the process, proving that just two dedicated persons can be an inestimable force for love and service.

The hectic pace of today's society, Sister Mary Amata notes, makes it even more necessary that there be "a sacred time and a sacred place, some oasis to which men and women can come to reflect on their relationship to God." What, then, is more in tune with the needs of today than a retreat, she asks. Or a Religious dedicated to providing them?—B.H.A.

Bishop supports prison 'union'

PROVIDENCE—Members of a newly launched prison inmates' "union," which reportedly is spreading from a correctional center here to other prisons, were told by a Catholic bishop that his ideas "seem to be very Christian" and should be encouraged by the Church.

Bishop Louis Gelineau of Providence attended a meeting of the National Prisoners' Reform Association in a maximum security area of the city's Adult Correctional Institution (ACI). He suggested that the association seek help from priests and others in the Church.

The NPRA, which was started last March at ACI, recently established new chapters in the Massachusetts prison at Walpole and is attempting to organize inmates at Maine's state prison.

The association emphasizes cooperation between black and white inmates and between prisoners and non-prisoners to mobilize a national move for penal reform.

DANCE SLATED

INDIANAPOLIS — The "Party Men" will provide the music for the fall dance sponsored by St. Ann's parish Saturday, Oct. 28. The event will be held in the church hall, 2850 S. Holt Road from 9 p.m. to 1 a.m. Refreshments will be served. Tickets are \$1.50 each at the door.

Brookville



Pepsi Pours It On!

† Remember them in your prayers

BRADFORD PATRICIA ANN DODGE, 29, St. Michael's, Oct. 14. Wife of Melvin L. Dodge, both of Bradford; daughter of Mrs. Josephine Woolley of Bradford. Four sisters also survive.

JOE A. GETTELFINGER, 70, St. Michael's, Oct. 18. Husband of Mollie; father of Joseph B. Gettefinger and Mrs. Mercedes Schwaner, both of Cincinnati, O. A brother and three sisters also survive.

BROOKVILLE CYNTHIA SUE LAMPING, 51, St. Michael's, Oct. 18. Daughter of Mr. and Mrs. George Lamping; granddaughter of Mrs. and Mrs. Raymond Lamping, Sr., of Oldenburg, and Mrs. and Mrs. Frank Baney of Brookville.

INDIANAPOLIS LAURA KNUCKLES, 41, St. Gabriel's, Oct. 19. Daughter of Mr. and Mrs. Franklin B. Knuckles; sister of Greg and Jeff Knuckles.

CHARLES M. MICHEL, 78, St. Patrick's, Oct. 18. Father of John and Eugene Michel.

LORETTA C. PARKHURST, 65, St. Joan of Arc, Oct. 18. Aunt of Grace Kuhn.

FRANCES STERGAR, 91, Holy Trinity, Oct. 19. Mother of Frank, Hubert, Raphael, Casimir, Edward, Richard and Imelda Stergar and Mary Gossett; sister of Rose Paulin.

SARAH McSHANE, 71, St. Mary's, Oct. 19. Sister of Mary Tyrrell, Catherine Parker and Margaret Boullie.

FRANK E. KLEIN, 73, St. Jude's, Oct. 20. Husband of Florence Klein.

KATHERINE KENNEY, 77, St. Joan of Arc, Oct. 20. Uncle of James E. Kenney.

JOHN J. CORCORAN, 84, Sacred Heart, Oct. 21. Father of Brother Thomas Corcoran, C.S.C.; step-father of Albert, John, Henry, Charles, Frank and Leo Hessman and Rose Miller.

AUGUST WOLTER, 85, St. Andrew's, Oct. 23. Father of Josephine Taylor.

LAWRENCE L. ZAPP, 57, St. Roch's, Oct. 23. Husband of Helen; father of Larry V. Zapp and Carolyn Ferrante.

DANIEL J. BRAY, 35, St. Anthony's, Oct. 24. Son of Mr. and Mrs. Francis Bray; brother of Rebecca, Jean and Mary Bray and Patricia Gould.

NEW ALBANY BERTHA HOFFMANN ZOELLER, 89, St. Mary's, Oct. 16. Mother of Mrs. Elmer Gohmann of Chicago; Mrs. Esther Marguet, Frank U. Jerome J. and Roberta Zoeller, all of New Albany.

MARY SMITH, 72, Our Lady of Perpetual Help, Oct. 16. Mother of Mrs. Joseph A. Klein of Louisville, Ky. and Edward F. Smith of New Albany.

RICHMOND PAUL E. MEEK, 61, Holy Family, Oct. 19. Husband of Loretta; father of Mary Ann Martin of Richmond and Eugene Meek of Indianapolis; brother of Mrs. Walter Kendall of Centerville and Miss Dorothy Meek of Tucson, Ariz.

MARIE E. POLAK, 74, St. Andrew, Oct. 21. Mother of Joseph Polak and Mrs. Rita Kinley, both of Richmond; sister of Miss Sylvia Milota and Mrs. Helen VanBuren, both of Chicago.

CORNELIA M. STEIN, 71, St. Andrew's, Oct. 24. Sister of Agnes and Laura Stein, both of Richmond.

JOSEPH A. MOSS, 81, Holy Family, Oct. 21. Husband of Dorothy; father of Mrs. Lucille Toschlog and Mrs. Dorothy Stevenson, both of Richmond.

TELL CITY HELEN KLUESNER, 64, St. Paul's, Oct. 16. Wife of Frank; mother of

TERRE HAUTE

MINNIE A. ANDERSON, 84, St. Patrick's, Oct. 21. Mother of Robert Leonard of Phoenix, Ariz., and James Leonard of Sherman Oaks, Calif.

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Old F. Kluesner of Portland, Me.; Ray Kluesner of Lamar and Mrs. Herbert (Clara) Dams of St. Louis; sister of Lin Kluesner of Jasper and Mrs. Rudolph Tempel of St. Louis.

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Cardinal Krol ends Poland visit

WARSAW, Poland—"You have created here an atmosphere of love," Cardinal Stefan Wyszyński of Warsaw told Cardinal John Krol of Philadelphia as the American prelate prepared to board a Polish Airlines jet Oct. 17 at the end of a week-long visit to the land from which his parents came. Cardinal Krol expressed his thanks to the Polish primate for a week that he called "one of the most beautiful in my life." "I'm glad to be able to capture all of my sentiments in one phrase which is very Polish," Cardinal Krol said, "May God reward you a hundredfold." Cardinal Krol had come to Poland to participate in ceremonies marking the first anniversary of the beatification of Father Maximilian Kolbe, who gave up his life for another at the Auschwitz concentration camp.

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VIEWING WITH ARNOLD

'Deliverance' is a powerful movie

BY JAMES W. ARNOLD

"Deliverance" falls with a big splash into the genre of civilized man vs. primitive nature stories, and there is no doubt it is a powerful provocative movie. As a lived-through, visual experience, it is even more ambiguous than James Dickey's 1970 best-selling novel. You find in it almost anything you want; for many, that will be frustrating.



But if art is well-organized stimulation, then "Deliverance" is art. The film's single greatest asset is its credibility. Except for a few overly arty camera tricks, it is from real-life, completely and unnervingly convincing. But if seeing is believing, it is not necessarily understanding. The major characters are puzzling if you haven't read the book. And what does "Deliverance" signify? The dictionary isn't much help. Deliverance means liberation, release or rescue; it also means a yielding or surrender. Finally, and interestingly, it means a verdict or judgment.

Dickey, a university-based poet who also wrote the screenplay, sends four Atlanta suburbanite males on a week-end canoe trip down a wild river in remote backwoods Georgia. It is a trip into the presumably pure past, to the frontier. As one man says, "The first explorers saw it just like us, from a canoe." But the romantic vision is naive. The titillation of danger proves all too real, not only from nature, but from the unpredictable "savage" inhabitants. First victims, the men must become hunters to survive, and they must violate the basic rules of civilized democracy. That is partly what "Deliverance" means: nature is no pretty picture postcard. It is fearsome, treacherous, mysterious—as well as beautiful. Beyond our ken in the 1970's, as it was for the pioneers.

partly of his own scruples and intelligence. (Cf. the early demise of the admirable Simon in "Lord of the Flies"). In short, many audiences will see a variation on the theme of "Straw Dogs," where modern urban man finds that he can survive by jungle rules, and is disturbed to realize that he likes the feeling.

BUT THERE is a joker in "Deliverance" that prevents full acceptance of the virility-found theory. After the assault on Ed and Bobby by the gross and stupidly perverse mountain men, how much of the conflict is real and how much imagined—

part of the "mystique" of the wilderness? It is suggested that the man Ed kills after a superhuman climb up a sheer cliffside is the wrong man, that paranoia is the cause of violence in the wild, and that it is catching. The irony here is obviously that all Ed's newfound survival skills are used in the service of an outrageous mistake. In primitive society, suspicion, fear, distrust and violence are brothers. While Ed and his buddies find themselves acting according to jungle law, they carry with

them civilized consciences, and that's part of Dickey's story, too. Even after rescue they cannot forget what they did, and it will disturb their sleep, long after the bodies in the wild river are covered by a man-made lake. It is, in fact, a marvelous image of the contemporary American psyche, haunted more than it knows by the myths, guilts and terrors of its frontier beginnings.

Only a brilliant film can provoke so many exciting possibilities (and these are just some of them). British director John Boorman (whose 1968 "Point Blank" has developed a cult among crime movie fans)

sheds seriously only at one point. He's not at all clear enough (as the novel is) about the uncertainty regarding the second mountain. Clans are provided but faintly; many patrons doubtless leave the theater ignorant that the issue is both vital and in doubt.

THE MOVIE'S surface is awesomely beautiful: the strangeness of the mountain people (poor, decadent, and also noble), the astonishingly photographed action on the river rapids, the poetry of the green wooded locale and its music. Simply as an adventure film, "Deliverance" is first

class, though seen this way the last 20 minutes are anti-climatic.

The violence is both unspeakable and tough, though not as grim as the book, even in the painful passage of homosexual assault, which is really part of the fabric of the theme. Considering what had to be done here, Boorman and Dickey are more responsible than sensational. But this is a clear case where content alone may be traumatic, and audiences are forewarned. "Deliverance" doesn't pass the time: it is an emotional and psychic ordeal. (Rating: A-4—unobjectionable for adults with reservations)



50TH WEDDING ANNIVERSARY—Mr. and Mrs. Arthur Herald, members of St. Peter and Paul Cathedral, Indianapolis, will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 11 a.m. Sunday, Nov. 5. A public reception will be given by their children at Master Del Council, Knights of Columbus, 12th and N. Delaware St., from 1 to 4 p.m. Sunday. Mr. Herald has been custodian at the Cathedral the past 29 years. They are the parents of: Robert Herald, of Mt. Vernon, O.; Joseph Herald, of Spring, Tex.; Mrs. Mary Elsie, of Terre Haute; Mrs. Agnes Beahan and Lawrence Herald both of Indianapolis. They also have 23 grandchildren and two great-grandchildren.



SCOUT BARBEQUE PLANNED—The annual Barbeque of Boy Scout Troop 101, sponsored by Holy Name parish, Beech Grove, will be held from 4 to 9 p.m. Saturday, Oct. 28, in the parish school cafeteria. Beech Grove Mayor Elton H. Geshwiler, seated above, receives his tickets from Scout Dan Worden. Looking on are Edward Dickoff, barbeque chairman, and Father Charles Lahey, associate pastor. The event is open to the public.

Nun is elected to finance post

FERDINAND, Ind.—Sister Margaret Kern, S.P., director of finance for the Sisters of Providence, has been elected first president of the newly formed Indiana Religious Treasurers' Association.

Other officers chosen included: Sister Mary Aniceta, S.S.J., of South Bend, vice-president; and Sister Marian,

P.H.J.C., of Donahum, secretary-treasurer. The initial meeting of the group was held at Immaculate Conception Convent of the Sisters of St. Benedict here October 13-15.

A joint meeting is planned next May at Mount Alvernia, Mishawaka, with a similar group from Michigan.

THE TALE CAN also be seen as still another ode to modern man's last virility. When the four men enter the woods, only one, Lewis (muscle-bulging Burt Reynolds) is capable of grappling with it on its own terms, but he is incapacitated in the time of crisis. Of the others, only calm, conventional Ed (Jon Voight) finds the resources within himself to meet the challenge, where one must not only achieve physically but find the moral cunning to cover his tracks. Bobby (superbly done by Ned Beatty) is a somewhat dislikable weakling, both a physical and moral coward in the crunch.

The sensitive, guitar-playing Drew (Bobby Cox) is the most civilized in the best sense, but falls an early victim, at least

The week's TV network films

THE MCKENZIE BREAK (1970) CBS, Friday, Oct. 27: A pretty good POW escape film, with German submariners as the prisoners and the British as the non-plussed captors. It comes down to a character struggle between two wild unpredictables, Helmut Griem and Brian Keith (in one of his more respectable film roles). Satisfactory for adults and teenagers.

IT'S A MAD, MAD, MAD, MAD WORLD (1963) NBC, Saturday, Oct. 28: Some of the great comedians rush about southern California, looking for illegal treasure buried by Jimmy Durante, in Stanley Kramer's raucous tribute to old-time slapstick, which is also something of a parable on man's greed. Somewhat exhaustingly over-produced, and originally shot for Cinemascope, this is still one of the funniest movies of all-time. Highly recommended for all ages.

YELLOW SUBMARINE (1968) CBS, Sunday, Oct. 29: The brilliant, highly imaginative cartoon by George Dunning, combining the music and personality of the Beatles, the offbeat art style of Aubrey Beardsley, and blazing colors which are both surreal and psychedelic. An eye-popping experience, this is one of the great animated films of all-time. Recommended for bright children, and anyone else who can keep up with them.

CHANGE OF HABIT (1970) NBC, Monday, Oct. 30: Elvis Presley plays a slum area medic aided by several nuns (Mary Tyler Moore, Barbara McNair) who don miniskirts so as not to frighten the natives. The kind of sentimental, simple-minded flick that gave religious-oriented films a bad name, made 25 years after its time. Not recommended.

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12x15 1/2"	Turq. and Green Shag Nylon	60.00	25.00	7	12x10"	Green Tweed Shag Polyester	140.00	60.00	
15x14 1/2"	Turq. and Green Scroll Nylon	72.00	30.00	4	15x13 1/2"	Gold Plush Nylon	140.00	60.00	
12x14 1/2"	Turq. and Green Scroll Nylon	70.00	30.00	25	12x11 1/2"	Gold Tweed Shag Nylon	140.00	60.00	
15x15"	Blue Plush Acrylic	90.00	30.00	37	12x10"	Red Shag Nylon	140.00	60.00	
12x14 1/2"	Gold Plush Nylon	70.00	30.00	19	12x15"	Gold Plush Acrylic	140.00	60.00	
12x15 1/2"	Turq. and Green Shag Nylon	63.00	30.00	43	15x10 1/2"	Willow Green Pattern Polyester	140.00	60.00	
12x17"	Gold Textured Nylon	63.00	30.00	158	12x10 1/2"	Brown Pattern Acrylic	220.00	60.00	
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12x17"	Red Plush Polyester	80.00	40.00	102	12x15"	Green & Yellow Shag Nylon	140.00	90.00	
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12x18"	Gold Tweed Shag Nylon	90.00	40.00	26	12x16 1/2"	Gold Shag Nylon	140.00	90.00	
12x17 1/2"	Gold Tweed Shag Nylon	90.00	40.00	122	12x16 1/2"	Gold Tweed Textured Nylon	200.00	90.00	
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12x18 1/2"	Gold Shag Nylon	120.00	60.00	104	12x16 1/2"	Green Tweed Shag Polyester	200.00	90.00	
49	12x12 1/2"	Gold Textured Nylon	120.00	60.00	172	12x14 1/2"	Willow Green Shag Nylon	140.00	90.00
45	12x17 1/2"	Seamless Green Plush Polyester	140.00	60.00	105	12x13 1/2"	Red Shag Nylon	200.00	90.00
72	12x18"	Gold Tones Shag Polyester	120.00	60.00	73	12x13 1/2"	Red Shag Nylon	200.00	90.00
114	12x18 1/2"	Blue and Green Tweed Polyester	120.00	60.00	55	12x13 1/2"	Orange and Gold Shag Nylon	200.00	90.00
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