



DIOCESE BUILDS SENIOR CITIZEN HOUSING—Victorian Towers, a six-story apartment building for senior citizens in Cape May, N.J., has been built by the Program for Housing Development of the Diocese of Camden to provide low and moderate income housing for the elderly. The 265-unit building, which was dedicated on Labor Day by Bishop George Guillelmo of Camden, includes 85 studio units and 120 one-bedroom apartments at rents ranging from \$117 to \$139 per month. The

building also has reading and sitting rooms and an auditorium-community room with a seating capacity of 350. The Program for Housing Development, a subsidiary corporation of the diocese, obtained funds for construction of the project through the New Jersey Housing Finance Agency. Rents are subsidized under a program of the federal Department of Housing and Urban Development. (RNS photo)

'IN DEFENSE OF UNBORN HUMAN LIFE'

Hierarchy makes strong appeal for constitutional amendment

WASHINGTON—Citing the "disastrous legal situation" of abortion in the United States, the Administrative Committee of the National Conference of Catholic Bishops (NCCB) urged the passage of a "constitutional amendment in defense of unborn human life."

In a public statement issued Sept. 18 after a meeting here, the 37-member committee asked for early hearings in the U.S. Senate and House of Representatives on pending constitutional amendments designed to overturn the U.S. Supreme Court abortion decisions of last January.

The bishops also urged grassroots information and letter-writing campaigns by pro-life organizations. "Men and women of good will, regardless of creed, who support the cause of human life must now prepare to make an effective, united, long-term effort," the committee said.

THE COMMITTEE stressed the need for a constitutional amendment. "While abortion transcends legal and constitutional issues and involves fundamental questions of individual and social morality," the bishops said, "a constitutional amendment is now the only viable means to correct the disastrous legal situation created by the Supreme Court's rulings on abortion."

The Administrative Committee declined to "single out any specific pending amendment" for the time being, pending further study by the NCCB and legal advisors of the U.S. Catholic Conference.

Two major types of amendment have been introduced in the House—the "human life" amendment which would give the unborn the legal status of person, thereby outlawing abortion, and the "states' rights" amendment which would give to each state the right to decide how much protection it will give to the unborn.

IN THE SENATE several "human life" amendments have been introduced, but the Senate has no "states' rights" amendments before it.

Most pro-life groups have come out in favor of a "human life" amendment on the grounds that it is the only way to assure that unborn lives will be protected in all states.

"Our detailed views regarding the wording of an amendment will be stated at an early date, in the context of congressional hearings or some other appropriate forum," the bishops' committee said.

In both the Senate and the House current proposals are awaiting action by the respective subcommittees on constitutional amendments of the two bodies' judiciary committees.

Senate votes to bar live fetus experiments

WASHINGTON—By an overwhelming vote of 88-0 the U.S. Senate approved a sweeping measure banning experiments on live fetuses before or after abortion. The ban would cover research funded by the U.S. Department of Health, Education and Welfare (HEW).

The vote came on an amendment proposed by Sen. James L. Buckley (R., N.Y.) for inclusion in the Senate version of the Public Health Services Act of 1974.

The Senate also approved an amendment by Sen. J. Glenn Beall Jr. (R. Md.) to prohibit psychosurgery, or behavior modification by brain surgery.

After passing the amendments, the Senate passed the whole bill 81-0, with 13 senators not voting.

Msgr. James T. McHugh, director of the Family Life Division of the U.S. Catholic Conference, hailed the fetal experiments prohibition as "an important step in protecting unborn children from becoming guinea pigs for all sorts of experiments."

Confirmation Schedule

Archbishop George J. Biskup's Fall Confirmation Schedule is printed on Page 3. The schedule extends from September 30 through December 11.

USCC paper seeks to clarify position on first confession

Vatican action is explained by CCD officials

BY JERRY FILTEAU

WASHINGTON—In an attempt to help resolve some of the major controversies over first confession and first Communion, the Division of Religious Education Confraternity of Christian Doctrine (CCD), U.S. Catholic Conference (USCC), issued a major study paper on the topic. Among the paper's major conclusions were:

—The Vatican decree of May 24, which mandated an end to the "experiments" of delaying first confession until after first

Editorial on Page 1

Communion, does not have the force of a new law that obliges children to go to confession before they receive first Communion.

—On the other hand, the decree, taken with other Church documents, indicates a clear intention of the Church that children should be prepared for confession at an early age so that they may receive Penance when they wish to do so or if it becomes necessary.

—Children are to be encouraged ("gently led") to receive the sacrament of Penance at an early age, approximately the same age at which they are mature enough to receive Communion, and in normal practice they should receive



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Penance before they make their first Communion.

—ALTHOUGH FIRST confession before first Communion should be the normal practice, and religious education for children should be structured accordingly, in individual cases exceptions may occur. "It is equally erroneous to employ the (Church's confession and Communion) documents as authority to compel children to receive the sacrament of Penance and to reject the documents as if they interfered with the freedom of children, parents, teachers, confessor and pastor," the study paper said.

—In pastoral practice, since many authorities hold that younger children are incapable of grave sin, and "almost all would hold" that "they do not in fact sin gravely," the study paper suggested that such confessions should be treated as "confessions of devotion" in almost all (Continued on Page 3)

Dedication rites, activities set at St. Francis

BEECH GROVE, Ind.—The first in a series of dedication activities for the new St. Francis Hospital Center will take place at 2:30 p.m. Sunday, Sept. 23, as more than 100 Sisters of St. Francis and members of their families will tour the facilities.

Father Brian Krin, O.F.M., pastor of Sacred Heart parish, Indianapolis, will officiate at the services, which includes the unveiling of a plaque dedicating the twin patient towers to the foundress of the Congregation of the Sisters of St. Francis of Perpetual Adoration, Mother Mary Theresia Bonzel.

"WE ARE PLEASED to dedicate the Bonzel Towers to our foundress," said Sister M. Sponsaria, O.S.F., executive director of the hospital. "Through this wonderful new center we can perpetual Mother Theresia's dedication to the care of the sick and suffering."

A public open house will be conducted on the following Sunday, Sept. 30, from 1 to 4 p.m., with guided tours to many of the new medical areas.

THE BONZEL TOWERS include the patient room floors of the 320,000-square-foot Center. A typical patient floor consists of a central nurse station, two deluxe private rooms, two isolation rooms, 22 private accommodations and 12 semi-private rooms. Each floor has a comfortable waiting area overlooking the city.

The formal dedication of the new eight-story, \$14 million Hospital Center will conclude the dedication activities on Thursday, Oct. 4, feast day of St. Francis of Assisi.

14 from Archdiocese set for NCCW parley

Fourteen representatives of the Archdiocesan Council of Catholic Women are planning to attend the First National Council of Catholic Laity National Assembly and the 36th National Council of Catholic Women National Convention, to be held October 16-19 in New Orleans.

Theme of the joint sessions will be "For the Life of the World: People Caring." Attending from the Archdiocese are: Mrs. Wayne Tolen and Mrs. William Markley, Richmond Deanery; Mrs. Patrick Hawley, Mrs. Carl W. Peterson, Mrs. William W. Miller, Mrs. Rosemarie Morgan, Mrs. Harlan Williams and Mrs. Hortense Howlette, Indianapolis Deaneries; Mrs. Ralph Fort Lofar, Mrs. John Bittner and Mrs. Leo Kesterman, Lawrenceburg Deanery; and Mrs. Edy McCullum, Mrs. Eleanor Bube and Miss Edith Tighe, New Albany Deanery.

Brooklyn teachers go out on strike

BROOKLYN, N.Y.—Lay high school teachers of the Brooklyn diocese, rejecting a \$300 annual wage increase offer, voted 166-57, with 14 abstentions, to strike eight diocesan high schools here.

The strike, by the Lay Faculty Association (LFA), resulted in 7,500 students being dismissed from some schools shortly after they reported for classes Sept. 17, the first day of the strike. At the others, skeleton staffs of priests, nuns and Brothers kept classes going for 4,500 pupils.

HARD TO REFUTE

NEW ORLEANS—Saints and Sisters are often linked—but not too often do you find them linked in professional football. New Orleans Saints head coach John North coupled the two in post-game comments after his team was demolished 62-7 by the Atlanta Falcons in the season opener here Sept. 17.

To quote: "This is real humiliation. I never thought we could be this bad. When you play like this, the Little Sisters of the Poor could beat you."

Chilean bishops' appeal asks moderation in wake of coup

SANTIAGO, Chile—The Chilean bishops asked the new nation's military rulers to show respect rather than revenge for the followers of ousted President Salvador Allende, a Marxist, in the aftermath of their coup.

"We ask for moderation toward the defeated ones, and that all unnecessary reprisals be avoided," the 26 bishops said in a statement calling for peaceful reconstruction of this country of 10 million people.

"Many of the now ousted leaders were moved by sincere idealism, and this must be taken into account," the bishops said in the Marxist leadership that three years ago started a series of radical reforms.

Widespread opposition to these socialist reforms, which brought the economy to a standstill, prompted the military takeover Sept. 11. Allende committed suicide rather than surrender. Official reports put the number of dead at "not even 500," but newsmen and relief groups said there are more than 1,000.

IN ASKING RESPECT for the defeated, the bishops included Allende, to whom they referred as "he who was until recently the president of the republic."

Cardinal Raul Silva of Santiago, who in recent months was instrumental in forestalling armed conflict through his mediation efforts, said a Mass at the cathedral here "for all those who died" in the revolt. He called once more for efforts at reconciliation, adding that "peace will be difficult to secure in the present atmosphere of poison and personal vengeance."

Reports of widespread arrests of Allende supporters, and some executions of those still resisting the military, are being substantiated by informed sources. One report said there are 3,000 detained at Santiago stadiums, and that many others are being sent to the Juan Fernandez Islands of Robinson Crusoe fame.

The Chilean bishops, who in the recent past made repeated efforts to avoid civil war, said in their statement: "It pains us no end to see the depressing

sight of streets covered with blood, of towns and factories covered by the blood of both soldiers and civilians. It pains us to see the tears of so many women and children."

THE BISHOPS MADE a strong call on the government to keep the social gains made by workers during the socialist regime, and asked that such gains be improved. The prelates also appealed for efforts "to restore constitutional order" and the nation's economic life. Their statement also spoke of the "traditional good sense, democratic leanings and humane heritage of the armed forces."

Earlier the Christian Democratic party and other major political groups had given qualified support to the new army junta.

'Acts of air piracy' condemned by Pope

CASTELGANDOLFO, Italy—Pope Paul VI has unreservedly condemned every act of air piracy, but urged the world's nations to ask themselves what drives men to such desperate lengths.

"All countries of the world must eventually recognize such causes, to remedy them before they degenerate into violence," the Pope said. He cited "conditions thought intolerable from the social, political and economic point of view."

Pope Paul declared: "The struggle against terrorism would be fragile indeed without this stock-taking, and without the determination to remove the reasons for it."

But he emphasized "that such causes are never able to justify recourse to violence against civil aircraft, on their pilots and their passengers."

The Pope was addressing representatives of 107 nations and eight international organizations participating in an extraordinary assembly of the Organization of International Civil Aviation.

It was his last address in his summer home here before returning to Vatican City the same day, Sept. 19.

New Know Your Faith series opens

"Christian Living in a Changing World" is the overall theme of the 1973-74 school year program of KNOW YOUR FAITH which begins in this week's Criterion. Articles in five different series, each covering seven weeks, will explore contemporary issues touching personal, family, economic, political and leisure life.

Beginning today and continuing through October, material will deal with the personal life of the Christian. Writers will discuss how our religion affects our self image, our goals and values, successes and failure and finally our attitude toward retirement and death.

WRITING THE THEME articles in this first series is Dr. Thomas Francoeur, chairman of the Department of Catholic Studies at McGill University in Montreal, Canada. Complementary columns related to the same theme will be contributed by Father Carl J. Pfeifer, S.J., and Father

Joseph M. Champlin.

In addition, the KNOW YOUR FAITH pages will feature Steve Landregan's commentary on lands of the Bible, Msgr. Bosler's Question Box, Frank Sheed's rambles and recollections and James J. Phillips' memos on contemporary parish life.

WITH THIS SCHOOL year series, KNOW YOUR FAITH begins its fourth year of publication in the diocesan press.

Because the articles are used by many religious educators and by parish discussion groups, all material is submitted prior to publication to a special advisory board of the U.S. Catholic Conference. Readers can, therefore, be assured that KNOW YOUR FAITH writings are theologically sound and conform to teaching principles approved by the U.S. Bishops.



GOLDEN JUBILEE CLASS OF SJA—Fourteen members of the 1923 graduation class of the old St. John Academy, Indianapolis, were special guests last Sunday at the annual Alumnae Brunch, held in the Indiana Convention-Exposition Center following 11 a.m. Mass in St. John's Church. The group included two California and one Florida resident and three Sisters of Providence. Shown above are: Sister St. Vincent O'Malley, Sister Jeanne Moore, Sister Cecilia Gertrude Bornman, Julia Beatty Neuling, Martina Walsh Rubin, Bette Wolfe, Margaret McCarthy Gallagher, Elizabeth Marks, Anne Kavanagh, Mary Davidson Commins, Leona Donahue Gremelspacker, Patricia Quill Hazelwood, Mildred Vestal Fansler and Marie Murphy Brook. Mrs. Brook resides in New Port Richey, Fla. Mrs. Fansler is from North Hollywood, Calif., and Mrs. Hazelwood lives in Reseda, Calif. The brunch attracted 288 graduates and former students of the Academy, which closed in 1959 during its 99th year of operation.

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Interfaith agreement reached

CANTERBURY, England—The joint international Anglican-Roman Catholic commission has unanimously agreed on the fundamental meaning of the priesthood and ordained ministry, it was announced here. The joint commission, which was set up by Pope Paul VI and Anglican Archbishop Michael Ramsey of Canterbury, made the statement in a communique issued at the end of a meeting here. "The commission is convinced," the communique said, "that its new statement on the doctrine of the ministry, if approved and studied in connection with (an earlier) Eucharistic agreement, will have the deepest importance in the future of relations between the two churches. For in the past, disagreement on these two issues obscured a large area of common belief and made it impossible for Roman Catholics to recognize Anglican orders. The commission believes that the two documents provide a wider context in which such problems may eventually be solved."

Busy weekend for deacon

HELENA, Mont.—On Friday Michael Chilton, a deacon studying for the priesthood baptized a baby. The next day he performed a marriage ceremony. Anything unusual about that? It is when the baby is the deacon's grandson and the marriage is for the deacon's younger daughter. Chilton is studying for the priesthood at John XXIII Seminary in Boston. He gave up his law practice in Helena shortly after his wife died.

Deny Pope silent on Reds

VATICAN CITY—The Vatican daily paper and Vatican Radio came to Pope Paul's defense against the charge that he has kept a timid silence in the face of the Soviet Union's persecution of intellectual dissidents. The charge came from French Father Rand Bruckberger in an open letter that asked: "But what do you say, Pope? What do you intend to say? And not in 10 years, but now? And not whispering it in the secrecy of the chanceries, but proclaiming it openly?" The Vatican daily, L'Osservatore Romano, shot back: "But what do you read, Father Bruckberger? And where do you get your information?" It admitted the Holy See's interventions might be "discreet, yes, but not entirely silent." Vatican Radio asked: "Honestly, is the Pope silent, or rather is he not listened to?"

Security of tradition

NEW YORK—The provincial chapter of the New York-based Holy Name Province of Franciscan Friars decided unanimously to rely on their traditions instead of Social Security in caring for elderly members.

The 88 delegates, representing the 900 members of the largest U.S. unit of the Franciscan Friars, voted for "fraternal security" in which sick and aged members of the order are cared for through the work of younger friars and the support of the people they serve.

New federal legislation extends Social Security to members of religious orders with the vow of poverty the same benefits already accorded to clergymen in general. Coverage is optional.

Since 136 Franciscans of Holy Name Province have already passed the age of 65 and another 90 to 100 will reach that age in the next five years, provincial authorities set up a special committee to investigate the possibilities of Social Security. The committee recommended that the order not seek Social Security coverage.

Charge bias in 'Superstar'

WASHINGTON—In a memo sent to dioceses throughout the nation, the U.S. Bishops' Secretariat for Catholic-Jewish Relations says that "important portions" of the film Jesus Christ Superstar "defame and depreciate Jews and Judaism."

Sends condolences to Chileans

MEXICO CITY—Bishop Sergio Mendez Arceo of Cuernavaca voiced condolences to the Chilean people on the overthrow and death of their Marxist President Salvador Allende. Allende was ousted by a military coup Sept. 11. The military announced that he had committed suicide during the coup. "Upon learning of the death of my friend President Allende," said Bishop Mendez, "I made the bells of the cathedral toll for him, along with the bells of other churches. I join the sorrow of the hopeful poor in Chile and, indeed, trust that they will continue their struggle for liberation."

Lauds work of Cuban Church

MADRID—The Church in Cuba has done a remarkable job in adjusting its pastoral work to radical social changes, the superior general of the Jesuits said following a six-day visit to that communist nation. "I really came to admire the dedication by which the Church has gone into serious thinking about theology and her apostolic mission, in the face of the profound changes that country has experienced," Father Pedro Arrupe said here. Father Arrupe visited the 27 Jesuit priests working in Cuba, and several Cuban bishops. "There is an effort to make Christians take a positive view of all reforms leading to the economic, social and cultural development of the people," he said. "This prompts them to improve and correct the deficiencies bound to follow such radical changes."

Puts blame on Catholics

HUNTINGTON, Ind.—"Catholics got what they deserve when the Supreme Court struck down tax credits and tuition grants" for parents with children in non-public schools, according to Father Virgil Blum, president of the Catholic League for Religious and Civil Rights. The blame for the decision must be placed on the Catholic, Father Blum said, because "no minority people in America have ever won full freedom and equality without fighting for it." Father Blum contended that Catholics allowed groups such as the American Civil Liberties Union, "to create the social and political conditions for the negative ruling of the Supreme Court in the Nyquist tuition grant and tax credit case."

Pope raps 'negative' critics

CASTELGANDOLFO, Italy—The Church has two kinds of critics, Pope Paul VI said: Those who are "oriented toward the truth" and those with "no other interest in the Church except to denounce her." He said the positive critics focus on "her true nature, beyond her outward and human appearances, as the Mystical Body of Christ." The Pope said negative critics are ready both to think evil and to rejoice at it. "Unhappily this pessimistic spirit is fairly widespread today. It has no other interest in the Church except to denounce her deformities, true or false, and to draw from them pharisaic arguments to her condemnation and to its own praise."

Reception of sacraments falling off, prelate says

SAN FRANCISCO, Calif.—Blaming "parental carelessness" and a "false doctrine" which permits the "individual conscience" to be the ultimate arbiter in determining morality, Archbishop Joseph G. McCucken of San Francisco has noted a "growing trend towards laxity in religious practice."

In a letter to religious educators in the archdiocese, Archbishop McCucken cited statistics which show that only 70 per cent of the children baptized in 1965 received their first Communion in 1972.

From 1965 to 1969 the number of first communicants averaged 17,000 or about 90 per cent of those baptized seven years earlier. In 1972, however, the number had dropped to only 12,800.

THE DECLINE in the number of children receiving Confirmation, the archbishop's letter said, is also substantial. In 1972 only 9,790 children were presented for Confirmation.

Sixty years ago a new marble altar of the Sacred Heart was erected in St. Peter and Paul Cathedral. It was the gift of Mrs. Caroline O'Connor, Mrs. M. J. Ready and Miss Theresa O'Connor.

The number is only 53 per cent of the children baptized fourteen years earlier.

The archbishop also noted that "fewer people, including children, are making use of the sacrament of Penance. Moreover, the October Mass count of the past four years has revealed a steady decrease in the number of children present at Sunday Mass."

Of the 115,000 Catholic children in public schools in the archdiocese, Archbishop McCucken said, only 40,436 or 35 per cent are registered in (Confraternity of Christian Doctrine) religious education classes.

"MANY OF THESE children," the archbishop's letter said, "drop out of religion classes after they have made their first holy Communion."

"The discussion of these matters about which parents and religion teachers are so vitally concerned," Archbishop McCucken's letter said, "provides an excellent opportunity to organize an all-out effort to give the greatest possible number of children in every parish the benefit of religious instruction and practice."

Worship behind barricades

LONDON—Catholics in the Down and Connor diocese of Northern Ireland—which includes Belfast—are now praying behind barricades.

On the advice of the police and the British Army they are taking this precaution against car bombs, reports the Britain Catholic weekly, in a special report from Belfast.

Catholic volunteers are moving cars away from the

fronts of churches during Mass and patrolling the street to watch for any attacks.

The action was taken following the explosion of a car containing a 700-pound bomb close to the church at Ballycastle in County Antrim a few minutes before some 800 people left after Sunday Mass. Other attacks on Catholic churches followed that bombing.

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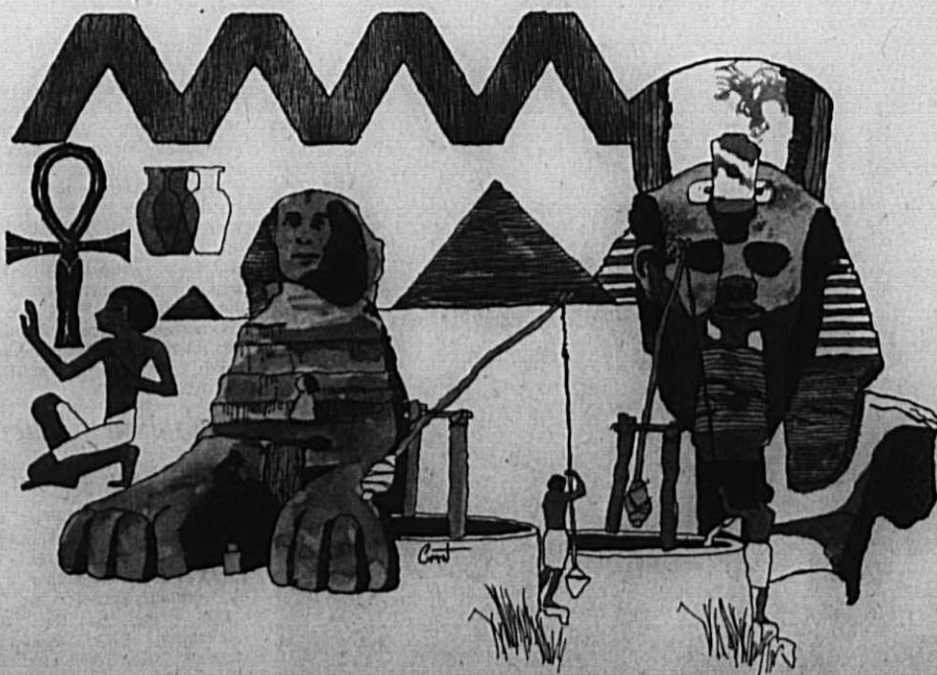


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THE TACKER

It's a matter of principle

BY PAUL G. FOX

Normally, things are pretty placid on Sunday afternoons at the W. 16th Street CYO Stadium, as the thudding sounds of football pads can be heard through the crowd noises of parents, fans and excitable grade school cheerleaders.

This Sunday might be a little different. Sixteen CYO teams, representing the Cadet and "56" Leagues, are poised for the usual eight games on the afternoon card from 12 noon to 3:45 p.m. But across 16th Street, a country-western rock festival will be in progress.

What has the community more than a little apprehensive, including the Indianapolis Police Department, is that the event is being sponsored by the promoters of last year's Bull Island Rock Festival held along the Ohio River, which was widely castigated for drawing many of society's diverse elements not solely interested in music.

Dilemma. CYO officials usually have an agreement with Bush Stadium, owned by the City of Indianapolis, to provide additional off-street parking for patrons of activities held across the street. Will the presence of perhaps "undesirables" conflict with the legitimate and wholesome pursuits of CYOers and their supporters?

Bill Kuntz, new Executive Director of the CYO, has been in constant contact with the Indianapolis Police Department the past couple of weeks regarding possible difficulties.

"We are in somewhat of a quandary concerning our regular Sunday football schedule," Kuntz wrote this week to pastors of the 16 parishes involved this week-end. "However, we feel that we should not allow the presence of some undesirables to compel us to move our schedule of games."

"We are assured by Assistant Police Chief Donald Schaefer that we will be afforded ample police protection to maintain openness and accessibility to our parking lot and facilities. Despite these assurances, we still know that you, being responsible for your parish activities, may have some reservations concerning the safety and well-being of your people."

"We feel that this concern for safety and well-being is our responsibility as well. However, we are urged by the Indianapolis Police Department not to abandon or move our games. . . . It is not our wish to abandon our responsibilities, but we do most earnestly feel that we must make you aware of the situation and learn of your reactions and desires."

Kuntz has asked that any parish that wishes to move its scheduled game to contact his office by 11 a.m. Friday morning.

CEMETERY CHAPEL OPEN—As a prologue to the 1974 celebration of the 100th Anniversary of the St. Joseph's Chapel of the Faithful Departed, located in St. Joseph's Cemetery, Indianapolis, families and groups are being invited to sponsor a Mass any day during October. The sponsors should arrange for their own celebrant, who need provide only an alb. Other vestments will be provided. For reservation of the chapel or other information, call 787-9206.

BLOOD DRAWING PLANNED—As a community service project, Msgr. Downey Council, Knights of Columbus, Indianapolis, will sponsor an on-site drawing for blood donors to the Marion County Community Blood Bank on Wednesday, Oct. 10, from 12 noon to 6 p.m., at the council home, 511 E. Thompson Rd. More than 100 donors will be needed to keep the blood bank crew busy throughout the afternoon. Any adult, over 21, is eligible to contribute blood. Pre-registration is suggested, but not required, to distribute the work load evenly. Prospective donors are asked to send names, address and phone numbers to: George Jennings, 634 Debra Lane, Indianapolis, IN 46217.

ENROLLMENT CORRECTION—Last week's column listed the Latin School enrollment as "down 60" from the previous year's figures. Wrong information had been supplied. The actual enrollment dropped 20 from the previous year, with the freshman class total showing an increase of five.



RELIGION TEACHERS COMMISSIONED—The above scene was repeated throughout the Archdiocese last Sunday, known as Catechetical Sunday, as religion teachers received their commissions from their pastors. At Holy Spirit parish, Indianapolis, 35 teachers in the parish school and CCD religious education program were commissioned by Father William Munshower, pastor. Shown above with Father Munshower, at left, is Father Fred Denison, associate pastor, and Miss Karen Ann Dorries, parish RE coordinator.

USCC paper seeks to clarify

(Continued from Page 1)

cases. To explain confession as obligatory or to make it seem so for those who are not conscious of grave sin "is erroneous and can place children (and adults) in bad conscience," said the study.

—Finally, the study indicates that the actual variations in practice from diocese to diocese have a legal basis. Although "the greatest attention should be paid to accepted and longstanding usage," the study said, the only binding Church law obliging a person to go to confession is in "the case of the person, including the child, conscious of grave sin."

"In many other aspects of the catechetical and pastoral discipline of confession and Communion, however, it should be clear that the diocesan bishop has the right to dispense from general ecclesiastical law (and, by analogy, from law deriving from custom) in particular cases."

THE PAPER, which was sent to all U.S. bishops, vicars of education, superintendents of education and diocesan directors of religious education, carefully analyzed the recent Vatican statement on first confession before first Communion from the standpoints of canon law (the code of laws governing the Church), theological principles, and pastoral practice.

Also included in the paper were catechetical suggestions and liturgical suggestions for first confession, and discussion questions to facilitate a study of the paper's contents.

In a statement accompanying the issuance of the study paper, Father Charles McDonald, director of the national Religious Education-CCD office, pointed out that the paper, which was drawn up in consultation with canon lawyers and theologians, "attempts neither to state guidelines nor to reflect official positions."

"The aim, rather, is to foster the efforts of those responsible for a more effective pastoral practice in a new stage of liturgical and catechetical development," he said.

Father McDonald emphasized the study paper was not polemical in tone or intent. He quoted from the paper:

"The practice of confession—catechesis and access to the sacrament—prior to first

Communion should now be presented positively. Those who have held differing positions in recent years should scrupulously avoid any polemics which would confuse children, parents, and the Catholic community."

The CCD official also emphasized that implementing the Vatican declaration involves a "new phase" of catechetical and liturgical practice, one in which the positive experiences from the delayed-confession experiment should be incorporated into the catechetical preparation of children for first confession and into the liturgical celebrations of Penance for children.

SPEAKING OF THE issues discussed in the paper, Father McDonald said: "The paper calls attention to these issues in the hope that they might become clarified through further discussion, that pastoral practice might be based on correct emphases, and that needless polarization might be avoided in further stages of the study."

In its section on catechetical instruction for Penance, the study suggested that with proper instruction such controversies as the present one might be avoided in the future.

"The longstanding practice in the Latin Church of first confession before first Communion should never be presented as the single practice or as the (only) authentic tradition of the Church," the paper said. "In fact, the more venerable tradition is the reception of first Communion prior to the age of discretion; it remains the discipline in the Eastern Churches, both Catholic and non-Catholic, to give Communion to the newly baptized (and confirmed) infant."

"The current usage of the Latin Church, now reaffirmed by the Apostolic See, should instead be presented as a custom of lengthy duration with its own sacramental insights and dimensions, in particular, the reconciling role of the sacrament of Penance."

"In this way," the study added, "it may be possible to avoid a common error of the past, namely, of teaching a contemporary discipline as if it were an unchangeable absolute with later serious consequences when the discipline changes."

Confirmation
Schedule
Fall 1973

Sept. 30, Sunday, 2 p.m., Christ the King, Paoli; 5 p.m., Our Lady of the Springs, French Lick.

Oct. 9, Tuesday, 7:30 p.m., St. Louis, Batesville.

Oct. 11, Thursday, 7:30 p.m., St. Joseph's, Four Corners.

Oct. 11, Sunday, 2 p.m. (E.D.T.), Precious Blood, New Middletown; 5 p.m. (E.D.T.), St. Joseph's, Corydon.

Oct. 16, Tuesday, 7:30 p.m., St. Barnabas, Indianapolis.

Oct. 18, Thursday, 7:30 p.m., Little Flower, Indianapolis.

Oct. 21, Sunday, 2 p.m. (E.D.T.), St. Mary, Lanesville; 5 p.m. (E.D.T.), St. Michael, Bradford.

Oct. 23, Tuesday, 7:30 p.m., St. Pius X, Indianapolis.

Oct. 25, Thursday, 7:30 p.m. (E.D.T.), St. Mary-of-the-Knobs, Floyds Knobs.

Oct. 28, Sunday, 2 p.m., St. Michael, Clarksville.

Nov. 29, Tuesday, 7:30 p.m., Holy Family, Richmond.

Nov. 25, Sunday, 3 p.m., St. Ann, Terre Haute; 7:30 p.m., Sacred Heart, Terre Haute.

Nov. 27, Tuesday, 7:30 p.m., St. Mary, Richmond.

Nov. 29, Thursday, 7:30 p.m., St. Andrew, Richmond.

Dec. 2, Sunday, 3 p.m., St. Augustine, Jeffersonville; 7:30 p.m., Sacred Heart, Jeffersonville.

Dec. 1, Tuesday, 7:30 p.m., Our Lady of Greenwood, Greenwood.

Dec. 6, Thursday, 7:30 p.m., St. Nicholas, Sunman.

Dec. 9, Sunday, 3 p.m., St. Augustine, Salem; 7:30 p.m., American Martyrs, Scottsburg.

Dec. 11, Tuesday, 7:30 p.m., St. Philip Neri, Indianapolis.

Sr. M. Jeanette
Linnemann dies

OLDENBURG, Ind.—Funeral services for Sister M. Jeanette Linnemann, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Monday, Sept. 17. She died (Sept. 13) in Good Samaritan Hospital, Cincinnati, at the age of 76.

—The Covington (Ky.) native entered the convent in 1914 and was a music teacher. She was teaching in Westwood, Cincinnati, at the time of her death.

Archdiocesan schools served include: St. Mary Academy, Our Lady of Lourdes and Holy Trinity, Indianapolis; Sacred Heart, Clinton; St. Vincent de Paul, Bedford; and St. Gabriel, Connersville.

Five brothers and sisters preceded her in death.

INDIANAPOLIS

Calendar
of Events

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.; Secina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Rural Life group
to note 50 years

DES MOINES, Iowa—A celebrated Mass by Cardinal John Cody of Chicago and Archbishop Jean Jadot, apostolic delegate in the U.S., and an address by Sen. Hubert Humphrey (D., Minn.) will be the highlights of the 50th anniversary celebration of the National Catholic Rural Life Conference.

Also addressing the Nov. 6-7 gathering here will be Msgr. L. G. Ligutti, NCRLC international director and former president, executive secretary and director of the conference.

CARD PARTY SET

INDIANAPOLIS—The Little Flower Auxiliary of the Knights of St. John will sponsor a Card Party at 2 p.m. Sunday, Sept. 23, in the Little Flower auditorium, 14th and Bosart Ave. The public is invited.

U.S. Catholic Bible scholars
score fundamentalists' attacks

BY JERRY FILTEAU

WASHINGTON—Catholic Bible scholars blasted the "fundamentalists" in the Catholic Church who "freely level against responsible scholars charges of heresy and perversion of faith," often by means of "half-truth, innuendo, distortion and outright misrepresentation."

In a strongly worded letter sent to the Bishops in the United States, the executive board of the 769-member Catholic Biblical Association of America (CBA) charged that the attacks of "certain Catholic groups" on the right are causing confusion among Catholics and threatening responsible scholarship and ecumenism.

The letter from the CBA board came several months after a similar attack on "ultra-conservative or fundamentalist Catholics" and the "arch-conservative section of the Catholic press" by Sulpician Father Raymond E. Brown, a former CPA president and the only American member of the Pontifical Biblical Commission in Rome.

British internment
camp 'hell-hole'

CORPUS CHRISTI, Tex.—Bishop Thomas J. Drury of Corpus Christi has called the Long Kesh internment camp used by the British army in Northern Ireland a "notorious hell-hole."

In a statement to the press, Bishop Drury said that on a recent trip to Ireland he visited Long Kesh and "was shocked and outraged by the obscene conditions of the camp; but I was deeply impressed and edified by the spirit, courage and dignity of the POWs."

"I left Ireland 50 years ago as a young man," said the 65-year-old bishop, who was born in the Republic of Ireland, "but even in those days cattle were not kept in such rotten conditions. The only things lacking in Long Kesh are the furnaces and the gas chambers."

"I was a chaplain with the United States Air Force during World War II, but even in Japan I never saw such abominable conditions. Long Kesh is clearly designed to disorientate its victims. In plain language, it is designed to torture, degrade, and drive the men out of their minds."

ACCORDING TO Benedictine Father Joseph Jensen, CBA executive secretary, the letter to the bishops came as the result of two actions at the recent annual CBA meeting:

—The executive board, meeting in executive session Aug. 20, decided to send a letter to the bishops expressing its concern over the "fundamentalist" attacks on the work of association members.

—CBA members present at the general business meeting of the convention resolved unanimously to "emphatically reiterate their fraternal support of those fellow biblical scholars . . . who have been and are being made the target of irresponsible and totally unfounded attacks in the press and elsewhere, often precisely because they have tried to follow the lines of scientific investigation laid down and warmly recommended in 'Divino Afflante Spiritu.'"

"**DIVINO AFFLANTE** Spiritu," the encyclical of Pope Pius XII on biblical scholarship, is "rightly regarded as the Magna Carta of modern Catholic biblical scholarship," the CBA members said in their resolution. They pointed out that Sept. 30 would mark the 30th anniversary of the document's publication.

The association reiterated the principles of scriptural scholarship laid down in "Divino Afflante Spiritu" and pledged continued cooperation with the Church.

Citing the contributions made to the Church in recent years by the CBA and its members, including the production of the New American Bible, the association pointed out that its active membership is limited to "those who have undergone the type of training prescribed in 'Divino Afflante Spiritu.'"

BY WAY OF contrast the CBA said of the "fundamentalists" it was criticizing: "Almost without exception these self-appointed 'defenders of the faith' are people who have never undergone the rigorous discipline of preparation prescribed by the Popes and the Biblical Commission."

"They do not seriously attempt to enter into scholarly debate; indeed, their attacks could not meet the standards of any scholarly biblical journal, and so they promote their views through popular publications, appealing to a readership that is little able to evaluate their asser-

tions, and they often employ the weapons of half-truth, innuendo, distortion, and outright misrepresentation."

A CBA spokesman told NC News that some of the publications the CBA had in mind were The Wanderer, Catholic Currents, Triumph, and "some articles" in the National Catholic Register. He also indicated problems with some syndicated columns in Catholic papers.

Among the biblical scholars who have been attacked, the spokesman listed Father Brown, Passionist Father Barnabas Ahern, Benedictine Father William Heidt, Dominican Father Thomas Aquinas Collins, and Passionist Father Richard Kugelman, immediate past president of the CBA.

All-Protestant group
joins the battle
against abortion

TULSA, Okla.—Americans Against Abortion (AAA), a completely Protestant organization, has launched an anti-abortion, educational drive which the leaders hope will reach every family in the nation.

Dr. David A. Noebel, president of AAA and professor biblical studies at Tulsa's American Christian College here, said a sample mailing showed the abortion issue "to be one of the hottest issues" facing the public today.

The results showing abortion to be such a controversial issue, Dr. Noebel said, caused the AAA to expand its mailing list so that approximately 90 million people would eventually be contacted by the educational drive.

THE BROCHURE that accompanied the letter shows photographs of aborted fetuses, offers a free booklet by Dr. Noebel called "Slaughter of the Innocents."

The AAA's campaign is believed to be the first by a Protestant organization.

Plans currently also call for AAA spokesman to send speakers to group meetings to educate people about the consequences of the pro-abortion philosophy.

Dr. Noebel said that he was opposed to all abortions "except in the case of saving the mother's life."

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BEHIND

THE
NEWS

BY JERRY FILTEAU

WASHINGTON—John XXIII Parish, the "floating parish" in Oklahoma City, Okla., that got extensive national publicity when it was formed in 1966, received mixed grades on performance from the Center for Applied Research in the Apostolate (CARA) here.

Reporting on a study of the seven-year-old parish and a similar parish founded in Tulsa, Okla., six years ago, CARA concluded that:

—The members of the two experimental, non-territorial parishes were more deeply involved in social action and had developed a closer sense of community among themselves than members of most geographical parishes do.

—The parishes were more open ecumenically than typical Catholic parishes, but their ecumenism went beyond official positions, as in intercommunion, thus creating problems for the larger Catholic community.

—Liturgically the parishes had trouble developing a form of celebration adequate to their own needs and still reflecting sound liturgical practice.

—Although they were founded on a theory of lay leadership, the history of

(Barely) floating parishes

DISILLUSIONMENT, APATHY DEFLATE YESTERDAY'S PROMISE

the two parishes has shown a marked dependence on the leadership of its priests.

—Religious education for the children in both parishes has had a spotty history.

—Both communities had financial difficulties from the beginning. "In neither instance was the priest-administrator able to rely on the congregation for his total financial support," said the CARA report.

JOHN XXIII PARISH was begun in 1966 when Bishop Victor Reed of Oklahoma City-Tulsa approved the request of a number of Oklahoma City Catholics who wanted an experimental parish without territorial boundaries.

Among their chief concerns were the development of a deeper Christian community, better celebration of the liturgy, ecumenism, and a stronger application of

the Church's social principles.

Less than a year later Bishop Reed allowed Catholics in Tulsa to form a similar parish, the Community of the Living Christ.

Since neither parish had undergone an independent evaluation in recent years, last year Bishop John R. Quinn, Bishop Reed's successor, commissioned CARA to coordinate a study of the two parishes.

FOUR-MEMBER PANELS in each city conducted the study through questionnaires and interviews with members of each parish and interviews with a random sampling of priests around the diocese. The results were compiled into a 200-page report.

In a 20-page summary of the report, CARA noted that the two experimental

parishes exhibited some very basic differences as well as similarities.

The Community of the Living Christ in Tulsa, for example, has a wider diversity among its present membership of about 55, including some blacks and some elderly whites and people with educational backgrounds ranging from grammar school graduates to people with doctoral degrees.

John XXIII parish, with about 75 members, is made up largely of well educated and economically comfortable whites.

While the Community of the Living Christ has had three priest-administrators in its six-year history, of whom two have resigned from the ministry, John XXIII has had one priest-administrator, throughout its seven years of existence.

THE TULSA PARISH has also been plagued with the loss of many of its lay leaders because of outside factors such as job transfers.

Both parishes were very strong on social activism in their first three to five years, but gradually turned more to concern for personal growth and interpersonal relationships within their own communities.

While the Community of the Living Christ is suffering from morale problems because it has not had a new priest-administrator since its last administrator left the priesthood in February, John XXIII is currently involved in a two-year-old program of week-end workshops on such issues as penal reform, alternative lifestyles, marital communication, and the Person of Christ.

Both parishes started out as "floating," with no permanent location for worship, but eventually settled into more permanent quarters.

Each started with a small membership, peaked at about 100, and gradually leveled off to 75 in Oklahoma City and 55 in Tulsa at the time of the study.

The CARA report concluded that the question of continuing such experimental communities has no black-and-white answers, but depends largely on the individual circumstances, needs, interests, availability of personnel, and a variety of other factors. Each of the parishes studied had some positive accomplishments and some failures or unresolved problems, according to the report.

EDITORIALS

Confession excitement healthy sign

One of the nicest things to happen in a long time is the hassle over first confession. Who would have thought it! Here we had just about bought the line that confession was going the way of the do-do bird and that it was only a matter of time until it was officially declared obsolete.

Sadly, the experts seemed to know what they were talking about. The current into and out of confessionals was reduced to a mere trickle in recent years. Some proclaimed general absolution was the only wave of the future while others pondered the psychic damage to future generations if any remnants of the black box were preserved. All told, there didn't seem to be much popular interest one way or

another in Penance, or penance for that matter.

Yet the Vatican issues a declaration saying that first confession must come before first Communion and how does the grassroots Catholic react? With little or no interest? Not on your life. The declaration has stirred up a hornet's nest of argument the likes of which we haven't heard since you-know-what encyclical.

One bishop was quoted as saying he regretted people were "over-reacting." What's to regret? We find it refreshing that so many of us can still get worked up about Vatican declarations and can still feel strongly about such matters as when we ought to introduce our children to a "dying" sacrament.

—B. H. ACKELMIRE

Transfusions of foreign skill

In the past we have supported efforts to relieve the doctor shortage in Indiana by "importing" German doctors. It seemed a logical approach to a problem. We have some rural communities totally without medical services and German doctors have expressed a desire to come to this country and practice medicine in this state. Ergo, get the two together. Logical, but not as simple as it sounds what with rigid licensing requirements in this state, language differences and the like.

Despite difficulties, however, efforts continue to obtain the services of the German doctors and we applaud the persistence of sponsoring parties. This doesn't mean that foreign doctors are the ideal remedy. Far from it. Such import policies are shortsighted and not very fair.

If we need more doctors in the United States—and we most assuredly do—then we ought to start educating more of our own. Each year untold hundreds of bright young Americans are turned away from medical schools. Only a fraction of medical school applicants are accepted and enrollments are notoriously discriminatory when it comes to women and blacks.

The primary reason is that we don't have enough available facilities to train all the doctors that we need. For too long policies of limited enrollments and the consequent scarcity of licensed physicians have been cultivated by the medical establishment and tolerated by the public. Only recently has government sensed the full impact of the long-

building crisis in medical services. And only in the past few years has anyone begun to notice to what extent Americans have become dependent on foreign-educated doctors. Some figures on that dependency were contained in an article in this past Sunday's New York Times Magazine.

The article reports that a Yale University study conducted for the Department of Health, Education and Welfare showed that in 1971 5,756 foreign doctors entered the U. S. to practice medicine. That is more than half of all the students graduated from U. S. medical schools that same year.

One out of every three doctors, residents and interns in our hospitals is foreign-trained. It is not at all unusual for hospitals along the East Coast to have a majority of foreign doctors on the staff. In New York City there are more Thai doctors than in all of Thailand, more Filipino doctors than there are in the Philippines.

All this skilled talent from abroad may be fine and dandy for us since we don't have to pay for or subsidize the education, but it is eminently costly to the home countries involved, particularly if they are among the less developed nations, as is more and more frequently the case.

Changes in the U. S. immigration laws have restricted immigration from northern Europe and greatly eased it for the peoples of Asia, Africa and southern Europe. The brain drain into the U. S. these days is becoming a diplomatic hot potato since it is robbing less developed nations of their most valuable and often their rarest commodity—skilled professional and technical talent.

At least 80 different nations have approached the State Department to eliminate or reduce the brain drain and to ask officials to intervene in encouraging foreign students to return home. Obviously we cannot in good will or good sense continue to ignore the inequities of the situation. Some underdeveloped countries have one doctor for as many as 20,000 people. Our national average is one doctor for every 800 people.

We want and need more but we are going to have to start growing



"WELL, THAT'S THE END OF OUR BUILDING-A-PARISH-COMMUNITY PROGRAM!"

POSITIVE VALUES ON BOTH SIDES

Devotion, not need, stressed in study of early confession

WASHINGTON—A "positive pastoral approach" is the key to resolving difficulties over the reception of first confession before first Communion, according to a U.S. Catholic Conference official deeply involved in the issue.

Father Charles McDonald, whose national office of Religious Education-Confraternity of Christian Doctrine (CCD) has issued a 35-page study paper on first confession, said the reason for the study was to provide a positive focus on the issues.

The May 24 Vatican declaration calling for an end to experiments that delayed first confession until after first Communion "came on the scene very suddenly and unexpectedly," Father McDonald said.

THE CCD OFFICIAL added that the staff in the national office "saw that the matter was rather complex. . . . While we were not able to make definitive judgments or guidelines, we felt that we could make a contribution to the discussion in the way of a study paper.

"We worked about five or six weeks on this paper," he continued. "Diocesan officials were very helpful—we wrote to them and asked them to keep us informed on what they were doing."

Out of the consultation with diocesan offices around the country and in collaboration with specialists in Church law, theology and religious education, the CCD office produced a 35-page study.

The first 15 pages are devoted to an analysis of pertinent Church documents and custom in order to delineate precisely what is required by the Church's laws regarding Penance and what is a matter of recommendation and custom based on serious pastoral considerations.

The rest of the study paper is concerned

our own instead of relying so heavily on imports. We rob other nations of talent at the same time we waste the potential of many of our own young people. Expediency may get the job done but it rarely produces excellence or equity.

—B.H.A.

with principles of pastoral practice and religious education, and practical suggestions for education and liturgical celebration.

IN ONE SENSE, Father McDonald said, the second aspect of the paper is the more important. "The real issue lies in whether or not we can find catechetical and liturgical ways of making the sacrament of Penance meaningful to the child."

NC NEWS COMMENTARY

If this happens, he said, parents who were enthusiastic about delayed confession will be able to find the same positive values in earlier confession.

"But," he added quickly, "the historical and canonical (Church law) aspects are important for good pastoral practice."

Father McDonald noted that in working on the study paper, "We realized that the discussion was going off in so many directions that there was a need to bring the questions into focus."

The CCD officials estimated that at least 35 or 40 dioceses have issued some sort of diocesan guidelines. "What we noticed in our observations was that the early discussion was focused very strongly on the question of obligation," he said.

"WE FELT THAT the discussion could take place more profitably if confession were looked at as devotional, with the focus on the catechesis (religious education) and access to the sacrament."

The study paper emphasizes strongly that the only time Church law absolutely obliges anyone to receive Penance is when that person is conscious of being in grave sin.

The paper also points out that "almost all" would hold that young children "do not in fact sin gravely."

It then suggests that first confession for the young should normally be viewed as devotional and presented under the positive sacramental values of devotional confession, which the Church strongly encourages.

"Whether children 'had to go' got into

such historical and canonical problems," said Father McDonald, "that it seemed to be polarizing people. The important thing in the whole first part of our study was to free up this area so we could move into a more positive discussion."

FATHER McDONALD said that the principal point of the document is to make the sacrament of Penance available to children as soon as they reach the age of discretion.

"The availability of the sacrament must be there," he said. "These guidelines stress that element."

Father McDonald added that the controversy over first confession might produce some good just by focusing the attention of Catholics on the sacrament of Penance again.

He noted that Cardinal John Wright, head of the Vatican congregation that issued the declaration, wrote a letter to the American bishops in which he stressed the value of parental involvement preparing the child for first confession.

The involvement of parents does not mean just teaching their children about confession, he said, but setting an attitude by their own regular use of the sacrament.

"For Penance to be seen as a sacrament for adults as well as for children is essential to the catechetical development of the children," he said.

Sparked resignation campaign

SANTIAGO, Chile—Shortly before he was overthrown Sept. 11, Marxist President Salvador Allende had been asked to resign by women's organizations and by Catholic leaders.

Among prominent Catholics publicly joining the campaign against Allende was Father Raul Hasbun, director of the Catholic television network, Channel 13.

THE MOVEMENT pressing for Allende's resignation started after a televised address by the priest on "the common good and three years of Allende."

"There is no bread, there is no respect, there is no hope, but there is plenty of hatred, fear and demoralization," he told viewers.

Ratings give Channel 13 over 60 per cent of TV audiences.

FATHER HASBUN, who was earlier the target of violent attacks by leftist extremists, had been an outspoken critic of the Allende government. His speech Sept. 6 was even more critical.

"Chileans cannot continue to be sacrificed on the altar of an ideology that has been imposed upon them as dogma, is foreign to their soul and directly opposed to their Christian heritage," he said.

A few hours after Father Hasbun's televised speech, unknown assailants machine-gunned the house he shares with Cardinal Raul Silva of Santiago. There were no injuries.

BY MSGR. GEORGE G. HIGGINS

If this end-of-the-Summer column seems to be rather cranky, our readers can blame it on to the fact that it was written on the seventh (it seemed like the 17th) consecutive day of the worst heat wave I have ever experienced in Washington.

I really can't think of any other excuse for saying right out loud—and rather peevishly, I must admit—that I am fed up with emancipated Irish-American novelists who seem to think it's clever to use four letter words as though they were going out of style and, as further proof of their machismo, delight in coming up with horror stories about the irreparable harm the Catholic Church in general and the parochial school system in particular have inflicted upon American Catholics of Irish descent.

I have read several such books in recent months, but the one that I am being so cranky about in this column is Jimmy Breslin's new novel, "World Without End Amen." It isn't all that bad as a novel, but the use that funny-man Breslin is making of it for advertising purposes is anything but funny, in my opinion.



THE YARDSTICK

No Breslin booster

BRESLIN WAS Norman Mailer's running mate some years ago in the most bizarre mayoralty campaign ever held in New York. But he has more than that in common with his old drinking buddy. Like Mailer, he is a master at tooting his own horn—in a sort of ersatz Brendan Behan style—on television talk shows and in newspaper interviews.

I really wouldn't know whether or not he rates all the exposure he is getting as the roly poly, hard-drinking comedian of the New York literary set. Let's just say that Hank Aaron will catch up with Babe Ruth long before Breslin catches up with any one of a dozen contemporary novelists.

Judging from some of his recent interviews, I can't help but think that Breslin is deliberately using the Catholic issue as an advertising gimmick—and using it for all its worth. A few weeks ago, for example, in what amounted to a review of his own book published as a guest column on the coveted back page of the New York Times Book Review, he pulled off an elaborate advertising hoax by pretending, with tongue in cheek, that his novel would be either ignored or mercilessly panned by the regular Times reviewers because they are all Anglo-Saxon snobs who don't understand Catholic Irish-Americans from Queens (Breslin's native habitat) who write about other Catholic Irish-Americans from Queens and about all the harm the Catholic Church has done them.

IT WAS A FUNNY enough column if you enjoy that sort of thing. The following week, however, in an interview published in the Washington Post (and punctuated throughout with carefully censored but apparently very adolescent profanity) Breslin reversed the field, so to speak, and began talking about the Church—in his put-on dese and dose version of the Queens (Long Island) English—as though he himself were an Anglo-Saxon snob who doesn't understand Catholic Irish-Americans from Queens who write about other Catholic Irish-Americans from Queens, etc., etc.

He told the gal from the Post who was interviewing him that he and his wife (also a born Catholic) have completely given up on the Church.

This, too, may have been another Breslin literary hoax aimed at selling a few more copies of his book. For all I know, in other words, he may be a daily communicant.

WHATEVER OF that, his use of the Church as an advertising gimmick is a pain in the neck so far as I am concerned. Ditto for his compulsive addiction to the use of four letter words even when he is being interviewed for a family newspaper. I find it all rather boring and, for the life of me, I can't understand why his peers in the literary set are encouraging him to make such a fool of himself in public.

Come to think of it, however, perhaps they are laughing at him—not with him. It's entirely possible that flattery is their reverse-English way of doing Breslin in. If so, he doesn't seem to realize what's happening to him—which might suggest that what Anglo-Saxon snobs are alleged to think about Catholic Irish-Americans from Queens, (namely, that they are slightly stupid) may be the truth of the matter after all.

The CRITERION

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PART I: BOARDS OF EDUCATION

Duty 'To Teach As Jesus Did' rests on all members of Church

BY SISTER JUDITH SHANAHAN

For many Indianapolis Catholics, 1973 is "the year of the pastoral." In the months since its publication, the U. S. Bishops' message on education, "To Teach As Jesus Did," has become the major topic of discussion for our parents' clubs, faculties, parish councils and boards of education. It is fast becoming the rallying point for all those involved in Catholic education in our Archdiocese.

One of the concepts stressed in the pastoral is that of shared responsibility. This concept holds that each member of the Church has not only the right, but also the obligation to share his talents and initiative. With regard to the Church's educational mission, shared responsibility implies that all of us—clergy, Religious and laity—must participate in establishing objectives and policy.

Within our Archdiocese, shared responsibility is expressed through the various boards of education. Board members demonstrate how each of us can and must assume a larger role in decision making. And a brief review of the boards themselves—how and why they came into being—may aid us in seeing their vital contribution to the functioning of Catholic education.

SHARED RESPONSIBILITY for education is not new. Records indicate that as early as 1882 bishops of the Midwestern states had established a "committee of studies" which exercised authority over the schools. In 1886, a committee of priests from the Indianapolis area was charged with visiting and examining the schools of their district. These early committees were the predecessors of our present boards of education.

In the mid 1940s, a policy-making structure called the Indianapolis Archdiocesan School Board was formed. This small group of priests, appointed by the bishop, met periodically with the superintendent of schools to discuss the school calendar, textbooks, teachers' salaries, school libraries, etc. Based on these discussions, the board made recommendations to the superintendent and the bishop.

The representative structure which immediately preceded our present Archdiocesan Board of Education was

Sister Judith Shanahan, S.P., was appointed Director of Educational Planning for the Archdiocese in September, 1972. She has M.Ed. and Ph.D. degrees in Social Studies Education from the University of Washington, Seattle. Her teaching assignments include five years in Archdiocesan schools: St. Patrick, Terre Haute, and St. Anthony and St. Philip, Indianapolis. For the past two years Sister Judith has been associated with a national project to prepare college and university personnel to train teachers for minority schools. The second half of her two-part article on Boards of Education in the Archdiocese will appear next week.



created in 1965 with the establishment of the Indianapolis Deaneries School Board.

This school board, notable for its lay representation, consisted of one priest and one lay representative from each of five districts in the Indianapolis area. The new board was given the responsibility for educational policy decisions for 45 parish schools in the six-county Indianapolis metropolitan area. The Indianapolis Deaneries School Board served as the model for the present Archdiocesan Board of Education.

THE ARCHDIOCESAN Board of Education, established in 1968, is the educational policy making body for the Archdiocese. This is a notable change from the earlier deaneries board which dealt only with parish elementary schools, and then only with those schools located in metropolitan Indianapolis. In contrast, the Archdiocesan Board of Education serves the policy making needs of the total educational ministry, i.e. preschool through adult, in-school and non-school programs. The board also serves the entire Archdiocese.

At the time of the change from deaneries boards to an Archdiocesan board, districts were established. These districts served as electoral units to secure a pastor and lay representative. In some districts, parishes had already been meeting together to discuss common

educational problems. In other districts, parish delegates met for the first time to choose district representatives to the new Archdiocesan board.

In December 1968 the financial crisis in Archdiocesan high schools in the city of Indianapolis precipitated another change. At the January 1970 meeting of the Archdiocesan Board, it was proposed that

—four education districts be established in the Indianapolis area.
—each of the districts would assume responsibility for one high school.
—each district would establish a District Board of Education.

These district boards were to be responsible for educational policy for the interparochial high school in the district as well as for the elementary schools. The principal of the high school was to be a quasi administrative officer to the district board in matters of in-school secondary education.

The creation of four Indianapolis districts and district boards was approved in February 1970.

IN THE SPRING of 1971, the need for District Boards of Education throughout the Archdiocese became apparent. The Archdiocesan Board officially established 12 educational districts throughout the Archdiocese.

The Archdiocesan Superintendent of Education was asked to help each district establish a functioning board of education to make policy at the district level. At the same time the Archdiocesan Board of Education restated its intention that all boards of education should reflect the broad range of the Church's responsibility for all education, not merely in-school programs.

The publication of the pastoral "To Teach As Jesus Did" has challenged the Church in Indianapolis. The Bishops have asked us to view religious education as a lifelong process. They have asked us to strengthen traditional educational forms at the same time we explore new ones.

In particular, the Bishops have singled out boards of education as the best means for coordinating educational institutions and programs. At the present our boards of education are clearly being summoned to assume a major role in helping "to teach as Jesus did."

(To be continued)

LETTERS TO THE EDITOR

CYO head applauds story about couple's long service at camp

To the Editor:

Congratulations to The Criterion on the picture and the very human story concerning Ed and Josephine Blades in the issue of Sept. 7, 1973. The story in the "Tacker" column was very down to earth and described the type of people Ed and Jo have been over the last 17 years.

How do you thank sufficiently two people who have given this much of their lives so that perhaps 24,000 kids could enjoy a week at camp over these years? It just isn't possible for us feeble humans. It is my hope that Ed and Jo will treasure the happy faces they saw over those years and will remember the friends they made through meeting so many people. Finally, I know that their efforts and their dedication are known mostly to God and I believe that He will bless them forever for their love for His little ones.

It was especially satisfying to see the story and picture concerning two of the dedicated and hard-working lay people of our Archdiocese. Their apostolate has been a very true one, one that increased the community of God's people in a way that we tend to forget about. We as an Archdiocese and as a Church owe so much to these laymen who are always there but who receive so little thanks.

Along with congratulating The Criterion I wish to thank publicly Ed and Jo in the name of the CYO Camps. Their physical presences will be missed, but their spirit will always be at Rancho Framasa—in the hills and the creek and the grass and the

trees and the animals and the wind, and in the minds of those campers and counselors who come back and remember when Pop and Jo were so much a part of CYO Camping.

Father Donald Schneider
CYO Director

Indianapolis

Society needs more work, less welfare, writes Ron Webber

To the Editor:

Your editorial of 9-7-73 threw me. Do we really need a subsidy in our schools for the lunch and milk program? What's wrong with accepting the food stamps the poor will use for succulent-type foods after or before school hours?

The broken record on welfare and fixed incomes as they relate to the school children is 20 years behind the times. If the intellectuals would quit spinning the wheel of misfortune for hand-out recipients, we'd have less citizens on welfare. Nutrition? The same children you refer to will be eating goodies from suppers till midnight, while my young ones (not on welfare) will be studying and be going to bed at 9 p.m. Are you concerned about these children? Why not?

With all due respect to you, Congress ought to concentrate its efforts on many areas other than milk subsidies. We've got third, fourth, fifth and sixth generations on welfare rolls of varying types. Do we have to have such people as you to promote the seventh generation? Welfare is so abused in Indiana that my guts churn when do-gooders promote it.

- opinion
- reaction
- analysis
- background

Check the total income of those of welfare, ADC, subsidized aid, Social Security payments, etc. They oftentimes receive more in net disposable income (not taxed) than the working class makes in gross wages (taxable). This is a matter of record.

Too many of our hand-out recipients are catered to by social workers and government employees who do not want to rock the boat. It's time someone rocked that boat. Economy and milk are not so related as work and welfare are. Promote work and the milk will take care of itself.

Ron Webber

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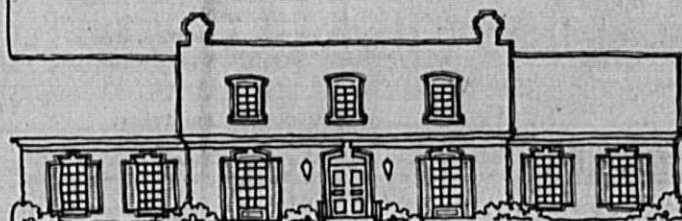
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THEME ARTICLE

The Christian must strive for perfection

BY DR. THOMAS FRANCOEUR

A man's "personal life" consists of those things lying deep within him, urging him on, guiding, giving energy, making life worthwhile. For the Christian, such forces are basic, because they come from Christ who spoke to all men.

A boy stands in the batter's box; how will he hit? A little girl gets out milk and eggs and flour; how will the cake turn out? Mother tries shaping up her day, and dad his; how will they perform? A great deal depends on how they picture themselves, that is, their self-image.

We say "depends" because our self-image actually affects how we'll do. If the boy can see himself hitting well, he will. The little girl's cake will be fine if she clearly imagines herself successfully completing the necessary steps. Mom and dad will put in a fine day if they "know what they are about."

AN EFFECTIVE self-image does not come into being by magic. Rather it results, progressively, from awareness and learning, and this over a lifetime. We must live courageously and lovingly with

what we know we are, yet expect ever greater things of ourselves because of the possibility of constant improvement. It is like living with the knowledge that Jesus was being real and honest with us when he said, "Be perfect just as your heavenly Father is perfect."

So we live with the double task of getting to know ourselves better, and getting to know progressively God's plan for us. This double insight into what we are and what we are called to is our self-image.

The boy and girl, man and woman, cannot just let things happen. If they want a vigorously driving, joyful self-image, they need guidelines for growth. Christ stated the aim clearly for us. What of the means? Surely that is what St. Paul meant when he told us to put on the mind of Christ.

THIS MEANS understanding Christ's own self-image: Son of God, revealer of the Father's love, attentive, tender, constant healer of men. Our consideration here does not permit a very deep examination of this image but even a brief reflection lets us see the things to which we are called, the delicate facets of a special self-image, if we are to be "other Christs." And this, precisely, is the Christian's self-image.

The truly modern man will know self-image as his source of energy and will work tirelessly and constantly at its growth. He will never settle for secondary goals. He will see Christ as a model, as a model always many moves ahead of man's most up-to-date version of enlightened civilization.

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CATECHETICS

Religious education and our self-image

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

"What is REAL?" asked the Rabbit one day. "Real isn't how you are made," replied the Skin Horse. "It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real."

As a new school year begins, another fresh start as parents and teachers toward better religious education, I can't help thinking of these words. This dialogue between two toys occurs in Margery Williams' classic for young and old, *THE VELVETEEN RABBIT*. It is a kind of parable of what is at the heart of effective religious education.

Later in the story the toy rabbit meets two live bunnies who chide him for not running and jumping—for not being real! "I am REAL!" said the little Rabbit. "I am Real! The Boy said so!" And he nearly began to cry.

Sometime later the Rabbit met the beautiful nursery magic fairy, and talks with her about his condition. "Wasn't I real before?" asked the little Rabbit. "You were real to the Boy," the fairy said, "because he loved you. Now you shall be Real to every one."

YEARS OF TEACHING children and adults in normal situations and in penal institutions have convinced me of the wisdom of the magic fairy's insight. People literally become who they have the potential to become when someone cares about them. Youngsters and adults actually come to see themselves as likable when someone else looks at them with genuine love.

While it is certainly true that religious education has other tasks than helping people recognize their own potential, few of these can be effectively accomplished if people are not helped to appreciate and love themselves. The catechist shares in the work of God, which St. Augustine described 16 centuries ago in words that still have meaning: "You make us lovable, O God, because you love us."

There is a very real sense in which one's image of God is related to one's self-image. To help people, young or old, to know and love God necessarily involves helping them know and love themselves. The most effective way of enabling someone to develop a more positive self-image is that described by the magic fairy: to really love that person.

Louis Evely, in his beautiful book, "That Man Is You," reflects on the Gospel accounts of Jesus' ministry. After examining how Jesus approached people, Evely concludes: "Loving people means sum-

moning them forth with the loudest and most insistent of calls; it means stirring up in them a mute and hidden being . . . a being so new that even those who carried him didn't know him, and yet so authentic that they can't fail to recognize him once they discover him."

AS I READ THESE words, I recalled the delinquent boy with whom I sat in silence for a solid hour. At the end of the hour he said to me, "Why did you waste an hour sitting with a bum like me?" Or the little fourth grade girl in a fine suburban school, who asked in wonderment after two previous teachers had given up on their class and quit: "Why did you keep coming. We're such a bad class." These youngsters needed to know they were loved. They could open to God's love then.

Evily adds a thought with which we might well approach the new year of religious education. His words are based on Jesus' example. They carry the same message as the magic fairy. "To love someone is to bid him to live, invite him to grow. Since people don't have the courage to mature unless someone has faith in them, we have to reach those we meet at the level where they stopped developing . . . They have to feel they're loved very deeply and very boldly before they dare appear humble and kind, affectionate, sincere and vulnerable."

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"Our self-image actually affects how we'll do. If the boy can see himself hitting well, he will." (NC photo by G. P. Kosholek)

LITURGY

Provide Study Text on Holy Communion

BY FR. JOSEPH M. CHAMPLIN

The Bishops' Committee on the Liturgy and its Secretariat staff deserve a word of commendation for publishing the first in a new educational series simply entitled "Study Texts." This initial volume, "Holy Communion," contains the Roman decree "Immense Caritatis" on "Facilitating Sacramental Communion in Particular Circumstances" and an extensive commentary covering each section of it.

That document from the Holy See touches upon special ministers of Holy Communion, Holy Communion twice on the same day, mitigation of the eucharistic fast for the sick and the aged, plus Communion in the hand.

The American commentary with its handsome cover, clear, clean layout and readable style contains valuable theological, liturgical, historical and pastoral background material.

AVAILABLE FROM the United States Catholic Conference Publications Office (1312 Massachusetts Ave., N.W., Washington, D.C. 20005; single copies \$1.50, bulk rates on request), it should prove helpful to priests, members of diocesan or parish committees, special ministers of Holy Communion and others who wish to understand more deeply current developments in the liturgy.

The clergy will find an appendix especially useful since it includes several rites prepared by the Congregation for Divine Worship which are not otherwise easily available. Thus, there are ceremonies for commissioning or designating extraordinary ministers of Holy Communion and rituals for distributing the Eucharist.

Of particular note is the reformed rite for distribution of Communion to the sick. It introduces several new elements into that liturgy, e.g. a penitential service similar to one employed at Mass, eucharistically oriented scriptural selections (eight are given), the Our

Father (traditional in early Christian worship as a Communion preparation prayer).

The Study Text's explanation of special ministers for Holy Communion and Communion in the hand repeatedly cites as a basis for these procedures the essential dignity of every Christian.

Lay ministers of the Eucharist receive no new "power," are not ordained. They do not consecrate the Blessed Sacrament; they merely communicate it to others when the need exists. Through their Christian baptism and initiation into the Church they become sacred and holy, suitable persons for this sublime task.

It was only around the ninth century that distribution of the Eucharist became normally the "priest's job." Throughout the first centuries lay persons frequently, perhaps ordinarily, fulfilled that function.

AS PRACTICAL consequences of this doctrinal truth about a Christian's fundamental dignity, the Bishops' Committee sees no need for the local bishop to prefer men over women when designating such special ministers or to insist that they wear a priest or deacon's liturgical garb. Coat and tie for a lay man, to illustrate would be appropriate dress.

Similarly, their justification for Communion in the hand, a matter of Church discipline, not doctrine, looks to the truth that "all matter has been taken up in the new creation of Christ's Incarnation."

"The Christian, therefore, has been sanctified by his participation in Christ in a very special way through Christian initiation. In the living waters of baptism he has been cleansed, consecrated, and made to share in the eternal priesthood of Jesus Christ."

"Christians today have a renewed awareness of their individual sacredness and realize that no part of their being is less sacred than another. Thus for many people to reach out in a gesture of wanting and grateful receiving expresses deep Christian faith."

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LANDS OF THE BIBLE

The influence of Essenes on Christianity

BY STEVE LANDREGAN

There are some striking parallels to be found between the teachings and practices of the Essenes at Qumran and the New Testament and early Christian communities.

The most striking parallels are between Qumran and the writings of John. One of the best explanations of this can be found in the Anchor Bible Vol. 29, p. LXII. In this article Father Raymond Brown contrasts the dualism or struggle between good and evil in John and the dualism found in the Qumran scrolls.

In the Qumran literature there are two principles created by God: the principle for good, called variously the prince of light, spirit of truth and holy spirit, and the principle for evil, called the angel of darkness or the spirit of perversion. In the Essenes' teaching the two principles are locked in a struggle to dominate man until the time of divine intervention.

In John, Jesus has come into the world as light to overcome the darkness (Jn 1:4-5, 9), and all men are called upon to choose between light and darkness (Jn 3:19-21). Father Brown explains that "Jesus is the truth (Jn 14:6), and after his death the struggle to overcome the evil force is carried on by the Spirit of Truth (or the Holy Spirit—Jn 14:17, 26).

FATHER BROWN ALSO feels there might be a relationship between the water and the giving of the Spirit in John 3:5 and 7:37-38 and that found in the Qumran literature. However, his conclusion is that the parallels found between John and Qumran "are not close enough to suggest a direct literary dependence," but do suggest "a Johannine familiarity with the type of thought exhibited in the (Qumran) scrolls."

There are also some interesting points of contact between another John, John the Baptist, and Qumran. The Baptist is a man qualified to be a priest in the Temple of Jerusalem, who goes to the desert to announce and await the messianic coming. He is celibate. He has many adversaries within Judaism. His principle area of activity near the mouth of the Jordan was within sight of Qumran, making contact not only likely but probable.

John the Baptist's baptism to repentance, a one-time act, differs from the repeated ablutions of the Essenes even though there are parallels. John could conceivably have been a member of the Essene fellowship for a short time, but the similarities between his ministry and Qumran seem to be more an agreement in basic attitude than anything deeper.

IN PAUL, THERE ARE also some interesting parallels with Qumran. In his second letter to the Corinthians (6:14-7:1) the terminology of Qumran is used throughout except that Christ, not God, is opposed to Belial. The Pauline contrast between flesh and spirit is found in similar terms in Qumran, and Ephesians 6:10ff, which presents life as a struggle in which the armor of God is used against the attacks of the powers of evil has a strong parallel in Qumran teachings.

There were, of course, some equally striking contrasts between the Essenes

and the early Christians. Some examples:

—Clericalism played an important part in the Qumran teachings while early Christianity had no ties with the Jewish priesthood but rather emphasized a royal priesthood.

—The ritualism of Qumran was far more extensive than the ritual prescriptions in the New Testament.

—Directions given in the Essenes' Manual of Discipline to love the Children of Light and to hate the Children of Darkness are directly contradictory to the command of Jesus to love one's enemies (Mt 5:43ff, Lk 6:27ff).

—Qumran's teachings repudiated the Temple cult at Jerusalem, the members of the primitive Jerusalem Christian community, on the contrary, prayed and worshipped in the Temple (Lk 24:52, Acts 3:11).

FINALLY, the Essenes had an excessive veneration of the authority of the Law of Moses while Jesus presented himself as superior to the Law of Moses and permitted his followers to depart from it.

Thus it would appear that early Christianity and the New Testament reflect the teaching and practices of the Essenes as they reflect other aspects of contemporary Judaism and the Old Testament. But to attribute an Essene origin to Christianity would be overlooking essential differences in favor of peripheral similarities.

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"John the Baptist's baptism to repentance, a one-time act, differs from the repeated ablutions of the Essenes even though there are parallels." (NC photo courtesy National Gallery of Art)

PARISH LIFE

City seen as model

BY JAMES J. PHILLIPS

A parish is a parish. It is what it is and it is not something else. It is not a city or a business or a family.

Yet, like all things man has made (God did not set up parishes), parishes do resemble other things in society and often use something else as a model for the way they are set up and function.

It is important that we take a good look at the model we have been using. We might find, once our model is made clear, that we do not like it and want to make a change. Or we might find that, knowing the model and accepting it as valid, we can get a clearer idea of where to go from here.

Probably the most common model for the parish is the city or town. We looked last week at the City Council as one model for the Parish Council. Let us look, here, at the way a total parish is frequently modeled after a city.

IF THE CITY IS THE basic model for a parish, its most important features will be the following:

1. Membership is determined by geography. If you live in a particular place, you belong to a particular parish. You can refuse to use your rights as a

parishioner, but they cannot be taken away from you except for serious wrongdoing.

2. The task of the parish is to provide essential services: education, a place to worship, a convenient Mass schedule, emergency help on request.

3. Parish pride depends heavily on the personality of the priests and almost as heavily on the success of the school's athletic teams.

4. Most parishioners feel that the parish owes them certain services simply because they live in the parish boundaries.

5. The parish is not looked to for new things but for the maintenance and improvement of present services. Like a city, its existence is taken for granted until it stops doing what it used to do. Then there is a lot of pressure to get it back to doing what it once did.

6. Those involved in parish activities generally see involvement as an obligation or a chore that "someone has to do." The tasks themselves are not usually seen as rewarding except in the sense of earning a "greater reward."

You may like this particular model of the parish. Most Catholics seem to live by it and the actions of a great many Catholics testify that they think it is the only possible model.

This is not the case.

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QUESTION BOX

Misunderstands God's 'partnership' in human life

BY MSGR. R. T. BOSLER

Q. How do you reconcile the Church's teaching that God is a kind and loving Father with the fact that he is a partner to every abortion? Yes, partner! The Church teaches that God is the sole author of life. Therefore, no woman can become pregnant unless God wills it. The Church says God knows all things—even the future. So, if God wills a woman to become pregnant, knowing beforehand that she will abort that life, he is a partner to that abortion. I'm a Catholic whose faith is just about lost, as this and other problems of today disturb me.



A. Your problems are nothing new; they have troubled human beings since the time of the writing of the Book of Job. The difficulties we humans have about God arise from the fact that we can only think of God in human terms and concepts, and these cannot possibly express what God is and does. When we say that God knows all things or wills all things, what do we really mean? We really do not understand how God "knows" or how he "wills." What is one simple action of God we humans must approach from many angles, divide and subdivide into many different concepts. Our trouble appears when these concepts appear inadequate and one seems to conflict with another.

Let's get down to your particular problem. In one sense God is the sole author of life, but in another sense this is not true. God obviously has created a universe in which he wants creatures to cooperate with him in creating and passing on life. It is also evident that he has created a universe where certain laws work out inevitably. When a healthy female ovum and a healthy male sperm unite and the other physical circumstances are right, life is passed on, a new living being comes into existence—whether it be a tadpole or a human infant.

All other living creatures on this earth, as far as we know, are determined by instinct, laws such as the survival of the fittest, etc. With man God shares his creative powers more intimately and completely; he creates man free, and he respects man's freedom so much that he permits man to abuse that freedom by performing abortion, murder, theft, etc.

Partner is a very poor and misleading word to use in reference to God's cooperation with man. If as a parent trying to help your teen-ager accept responsibility you give him an allowance and permit him to go out for an evening with friends and he gets drunk and wrecks the family car, you are not a partner to what he did. You did not want him to do what he did. You wanted him to be free for a good purpose. You won't forever forbid him to drive a car or refuse to let him have money. You will give him a chance to use his freedom again in the hope that he will eventually grow up. If you don't do this, he will never mature. That's how it seems to me God treats us humans. He doesn't take our freedom away. If he did we would cease to be human and incapable of love.

Q. Many times I would like to take advantage of the Saturday evening Sunday Mass, but somehow I have the understanding this can only be done if one has a definite reason for not being able to attend Mass on Sunday. Is this the rule, or do we have a choice of fulfilling our Sunday Mass obligation on either Saturday evening or Sunday, with or without a particular reason?

A. You need no reason whatsoever to make use of the Saturday privilege. Many people come to this Mass because they find

it the best time for prayer. You are as free to choose this Mass as you would be to choose a Sunday noon Mass over a 6 in the morning Mass.

Q. As one who has left the Catholic Faith, and eventually took up with a small sect, I now realize my mistake, and would love to be a Catholic again. I go to Mass on Sundays, but have yet to talk to the pastor.

THE CHURCH AND I

Recollections of rambling 'round Ireland

BY F. J. SHEED

In 1932 Maisie and I went to Dublin for the Eucharistic Congress. The Congress has left me with a half dozen vivid memories, two especially, recorded by G. K. Chesterton in a book we published, *Christendom in Dublin*. One was the story of a man walking through a glen in the West of Ireland, meeting a beautiful woman and a small boy: overwhelmed with an awe he could not explain, he fell on his knees. The Lady said, "This is himself, and I am his mother, and he's the boy you'll all be wanting at the end." The other was a comment heard in a bus. The rain had threatened throughout the Congress. On the last day it looked its most threatening. One woman was heard to say, "Well, if it rains now, I can only say He'll have brought it on Himself."

Whenever I consider the state of the Church in one age or another of its existence, I find myself repeating the last half dozen words. After all, he needn't have built a church of human beings.

BUT I AM NOT writing about the Congress. My present topic is cardinals. On that visit I remember especially one Cardinal in being, MacRory of Armagh, and one Cardinal to be, Archbishop Glennon of St. Louis, who preached at the

outdoor Mass in Phoenix Park. His sermon was as surprising as I have ever heard. For 15 or 20 minutes it was exactly what I had expected to hear—a tribute to the Faith of the Irish of the sort no St. Patrick's Day celebration was complete without.

My impression is that it was received with the half-smile with which the Irish of Ireland react to praise from visiting children of the Gael. Then came the shock "Yes, your faith is wonderful. What about your charity?"

In the thousands of talks I have heard, nothing was ever quite so startling as that. The Archbishop went on to give what amounted to an examination of conscience of the half-million people present—a fearsome catalogue of the ways in which we can sin against love of neighbor. I doubt if many half-smiles were left. If he had had nothing but that sermon, he had earned his cardinalate.

I was reminded of it 30 or 40 years after by a speech made to the novices and seminarians at St. Bonaventure, New York, by the Cardinal of Lima, with its key phrase: "You cannot have an apostolic laity without an apostolic clergy." He

Q. Congratulations. I rejoice to see that there is one Roman Catholic priest who is courageous enough to state that the Church's myopic, misogynistic ideas about women could be wrong. For too long, a lot of padres have quoted St. Paul's (in)famous words about silence and submission whenever Catholic women have dared to express their belief that

their low status in the Church was the will of some men rather than part of God's plan. Take good care of yourself, Monsignor. With all the gynophobic Latin members of the hierarchy, we need you. A. I'm feeling fine, and so far no member of the hierarchy, Latin or otherwise, has complained.

(Copyright 1973)



seemed to have no illusions about the immediate likelihood of the latter.

CARDINAL MacRORY drove us around Connemara with the Franciscan Archbishop Paschal Robinson, who had been Papal Nuncio in the Middle East. It was quaint to hear the Cardinal pontificating about Middle Eastern problems to the Nuncio, instructive to note the unruffled courtesy with which the Nuncio listened to what sounded to me like baby-talk. By no flicker of the face did he indicate how it sounded to him.

I think it was on that visit to Ireland that I met a Monsignor who had been sent from Rome on a visitation to a certain South American country, with a mission to inquire into the state of priestly celibacy there. He told me that one of the real difficulties of priestly celibacy in Latin America was the conviction of many Indian girls that there was a special blessing attached to having a child by a priest; they wanted that blessing. Another thing he told me was that his visit was resented; he had just reached the border in time.

WHAT HE SAID of the girls reminded

me of the Illuminists whose spread in the country districts of fifteenth century Spain was one reason for the setting up of the Inquisition.

Along with certain strange doctrinal ideas—such as that the communicant got more of Christ by receiving a larger Host—there was a lot of occultism, and a lot of sex. One Illuminist claimed that it had been revealed to him that he was to beget another Messiah from a holy woman; 49 holy women had believed him before the Inquisition caught him.

But back to cardinals. Two who helped me in my thinking about the nature of the Church were the two Americans, Cushing and Spellman. They were as different as two men could be while remaining in the human race. It would have been unthinkable for Cardinal Cushing to have his biography written in his lifetime and choose his biographer as Cardinal Spellman did. The result was as might have been expected. Shane Leslie wrote in a review: "The statement that the Cardinal is not without faults will be found only on the book's jacket."

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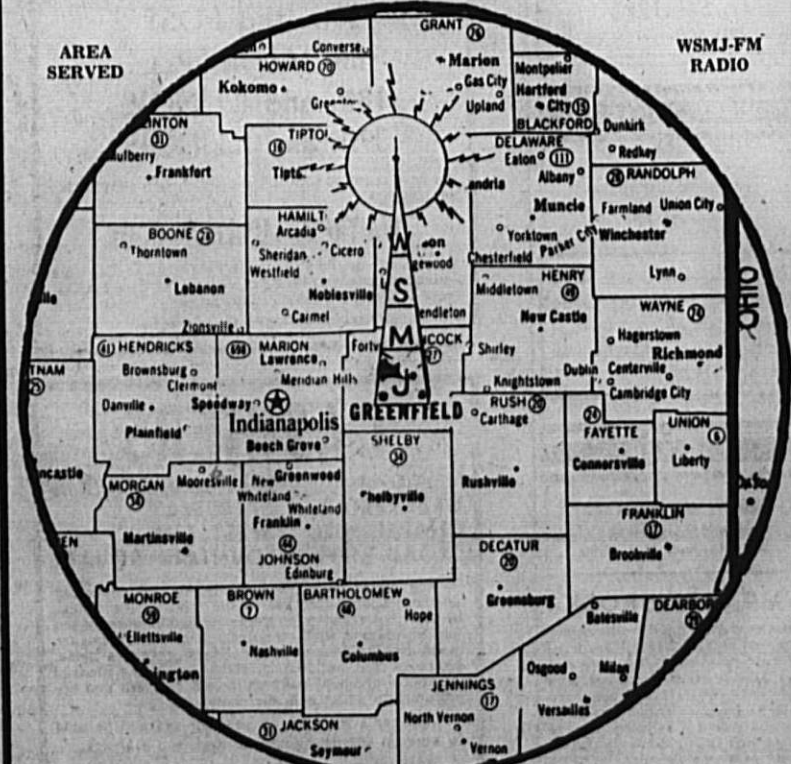
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15,000 SCOUTS ATTEND FIELD MASS—Some 15,000 Catholic Scouts fill a natural amphitheater for what was described as the "largest Jamboree field Mass in history" during the Boy Scouts' Jamboree-East at Moraine State Park in western Pennsylvania. Below, Bishop Vincent M. Leonard of Pittsburgh (second left) and Cardinal Terence Cooke of New York (center) distribute Holy Communion. More than 8,000 persons received the Eucharist during the Jamboree Mass from five bishops and 30 priest concelebrants, a deacon, and two extraordinary ministers of Communion. (RNS photo)

Fifteen seniors are among merit semifinalists

Fifteen Catholic high school seniors from six schools in the Archdiocese have been named semifinalists in the 1974 National Merit Scholarship competition. They are among 15,000 students to vie next spring for some 3,100 Merit Scholarships.

Schools represented in the list include: Our Lady of Providence, Clarksville; Immaculate Conception Academy, Oldenburg; Brebeuf Preparatory, Ritter, Cathedral and Latin, all in Indianapolis. Semifinalists are: Providence—Diana R. Jenkins and Ann E. Seipel; Brebeuf—Eric Eckman, Mark S. Lee, Stewart A. MacDougall and Arthur R. Rose; Ritter—Tim M. Mooney and Colette C. Moore; Cathedral—Christopher J. Doherty, C. William Early, Michael S. Enright, Terrence P. McCarthy and William A. Scott; Latin—John D. Donahue; and Immaculate Conception—Diane L. Stier.

CYO NOTES

The Indianapolis Deaneries Youth Council will finalize plans for the Youth Week observance at its meeting, scheduled at 7:30 p.m. Monday, Sept. 24, at the CYO Office.

Ten teams are entered in the Junior Boys Touch Football League, which will begin play Sunday, Sept. 23.

Coaches met this past Wednesday evening to launch the first "56 B" Football League, to start Sunday, Sept. 30, with six teams.

Entry blanks for the Cadet Girls Basketball League will be mailed this week-end. Deadline is Oct. 12.

Archdiocesan Cadet Hobby Show entries have been mailed to parish schools throughout the Archdiocese. Deadline for returns is Sept. 25. The "big show" will be held Tuesday, Oct. 30, at Little Flower parish for survivors of parish school competition.

French diplomat is reported wed in Peking church

PEKING, China — A French diplomat was married Sept. 9 in a Catholic church here, according to the French news agency Agency France-Presse. The agency said it was the first religious marriage ceremony here since the Cultural Revolution.

The news agency said that Yves Boutevin, an attaché at the French embassy, and Marie-France Lenfant, an embassy secretary, married in the only Catholic church open in Peking, and that a Chinese priest presided.

It has been reported by visitors to China that Immaculate Conception Cathedral in Peking has been used for services, although priests at that church have said that the Chinese Catholic Church has no allegiance to Rome.

Royal couple visits cathedral

CLIFTON, England—Queen Elizabeth and her husband, Prince Philip, on an official visit to the Bristol area in western England, visited the new Catholic cathedral recently opened at Clifton.

Bishop Joseph Rudderham of Clifton, 74, welcomed them at the entrance and took them on a tour of the modernistic hexagonal building.

The royal visit is believed to have been made at the queen's own expressed wish.

Catholic commentators see the gesture as another sign of the tremendously improved relations in recent years among Christians in this country and as another example of the queen's known deep affection for Catholics.

SCHEDULE SUPPER

SUNMAN, Ind. — St. Nicholas parish will sponsor its semi-annual Genuine Turtle Soup Supper and Fish Fry on Friday, Sept. 28. Serving will begin at 5:30 p.m. Games and amusements will be provided for all.

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Finds way to bury stereotype of nun

MANKATO, Minn. — Sister
Pietro Ryan, O.S.F., has found
a novel way of destroying the
stereotype of a Catholic nun.

One of 65 members of her
religious order engaged in
activities outside the scope of
traditional roles, she is a
hairstylist and manager of the
Hiltop Sculpture Art Salon here.

SHE WEARS A light green
dress and considers chatting
with her customers as her way
of following her life's calling,
using her professional and
spiritual training to respond to
needs beyond the traditional

realm of the convent.

A member of the Sisters of the
Third Order Regular of St.
Francis, Rochester, Minn., her
occupation is the result of a
revised training program
initiated about five years ago
which allows women to seek
more varied roles in society. A
nun can contract for em-
ployment, subject to approval
by the order's personnel board.
Her salary goes to the convent
and she is given a monthly
allowance.

SISTER PIETRO is the first
of her order to go into business.
She received a state hair-
dresser's license after 11
months in school, and has
managed the salon for two
years.

Among the 65 members of the
750-nun religious community
engaged in extra-traditional
work, some are social workers
and others work in public health
clinics.

Twenty years ago Archbishop
Paul Schulte announced a Day of
Prayer to commemorate the signing
of a truce in the Korean War.

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A NEW GENERATION—Ladywood-St. Agnes High School freshmen, representing three generations of Sisters of Providence alumnae, search for familiar faces among the pictures in the LSA lobby. Among the 15 daughters and granddaughters of alumnae are (left to right) Jean Glenn, whose mother attended St. John Academy; Catherine Merles, pointing to her grandmother in the St. Agnes Academy Class of '31; and Sharon Rae, whose mother was graduated from Ladywood. Traditions from all three schools continue in LSA's largest freshman class.

Distaff enrollment at ND tops 750 mark

NOTRE DAME, Ind. — With almost twice the number of women students on campus this year compared to last year, Notre Dame University is also having to cope with a growing number of problems the women are causing.

University officials say that 760 women are enrolled this year compared to 325 last year. Some 1,800 freshmen are included in this year's total enrollment which is expected to surpass 8,300.

NOTRE DAME became coed last year after efforts to unite with neighboring St. Mary's College, which is a women's college, failed.

The presence of women on campus has led to a series of problems, not the least of which is housing space.

While deciding that all female undergraduates must live on campus, university officials also decided that no new dormitories would be built.

These decisions meant that former male dormitories would have to be converted to female use. This, in turn, provided fewer rooms for men, thus forcing more male students to live off campus.

SOME PEOPLE charged that the university was guilty of sexism for demanding that women live on campus during their undergraduate years, while requiring only freshmen male students to live on campus.

University officials defended the decision by saying that they would the relatively small female segment of the student body to be visible on campus.

The residence rule will be in force at least through the 1973-74 school year, but consideration of a change in the future is possible, administration spokesmen have admitted.

Remember them in your prayers

We regret . . .

In last week's obituary column, the name of Father Henry Gardner, a priest of the Archdiocese, was inadvertently omitted from the list of survivors of his mother, Mrs. Rose Gardner, who was buried from St. Joan of Arc parish, Indianapolis, on Sept. 10. We sincerely regret the error.

FLOYDS KNOBS

AL J. MESSMER, 54, St. Mary-of-the-Knobs, Sept. 10. Husband of Catherine; father of James of Vincennes; Paul of Evansville; Donald, Ray and Steve, all of Floyds Knobs; Rose Walhen and Diana Greener, both of New Albany. Son of Agnes Messmer of New Albany; brother of Gus of Palmyra; Edward of Clarksville; Carolyn Krueger of Lanesville; Agnes Krueger of Floyds Knobs; Cecilia Jones of Leavenworth, Ind.; Clara Pruitt of Salem; Mary Sutherland of Denver, Colo.; and Barbara Beard of Columbus, Ind.

WILFRED GERDEMAN, 59, St. Mary-of-the-Knobs, Sept. 10. Father of Donna, at home, and JoAnn Thompson of Lexington, Ky. Two brothers and four sisters also survive.

ELMER V. KRUEGER, 37, St. Mary-of-the-Knobs, Sept. 12. Son of Carrie; brother of Frank of New Albany; Theodore, Alban, Bernard and Andrew, all of Floyds Knobs; Irene Schmelz of New Albany; and Mrs. Robert Eickhoff of San Diego.

HENRYVILLE MARGARET E. O'NEILL, 84, St. Francis, Sept. 12. No immediate survivors.

ELLA M. REYNOLDS, 84, Holy Trinity, Sept. 17. Wife of Curtis W.; mother of Robert B. Reynolds.

JEFFERSONVILLE FLORA MARY LITKENHOUT, 85, St. Augustine, Sept. 10. Sister of George and Minnie Litkenhout.

LEOPOLD LARRY J. ETIENNE, 16, St. Augustine, Sept. 18. Son of Mr. and Mrs. Leonard Etienne; brother of David, Ralph, Irvin, Daniel and Frances, all at home; Christine Schlachter of Evansville; and Mary Keller of Evansville, and Mary Clark of Tell City.

NEW ALBANY CLARA LEIDOLF, 69, Our Lady of Perpetual Help, Sept. 13. Mother of Mary Book of New Albany; Veta Mae Parsons of Chicago; and Betty Becht of Jacksonville, Fla. A brother and six sisters also survive.

RICHMOND RALPH J. STEVENS, 61, St. Andrew's, Sept. 15. Husband of Clara; father of Sharon Mueller of Lansing, Mich., and Larry Stevens of Richmond; brother of Jeannette Davis of Richmond, and Carl Stevens of Eaton, O.

SEELYVILLE HELEN C. KARCAL, 67, Holy Rosary, Sept. 14. Sister of Stephen J. Bartos of Seelyville; Mrs. Agnes Neaderhiser of Terre Haute and Mrs. Mary K. Price of Bloomington.

SHELBYVILLE GARY R. HARRIS, 21, St. Joseph's, Sept. 15. Husband of Nancy Harris; father of Leah and Gary Harris; brother of William M., Timothy F., Richard D., John J. and Nanette Harris.

TERRE HAUTE EDNA M. DEADY, 85, St. Patrick's, Sept. 12. Mother of Mrs. William O. Hensley and J. M. Deady, both of Terre Haute; sister of Mrs. Frances Ison and J. J. Cutright, both of Terre Haute.

WESTERRE HAUTE MARY L. NEIDINGER, 43, St. Leonard's, Sept. 14. Wife of Jake; mother of Anthony Neidinger, at home; daughter of Frank Stephenson of Terre Haute; sister of Fred Stephenson of Indianapolis; Robert Stephenson of Marion and Mrs. Patricia Marcou of LaCrosse, Wis.

Prelate permits Chicanos to use closed seminary

SANTE FE, N.M. — After protests and an occupation, the Mexican-American community here will be allowed to use the now empty buildings of the defunct Montezuma Seminary. Archbishop James P. Davis of Sante Fe said the final decision on use of the buildings will have to be made by the nation's bishops at their annual meeting later this fall.

But until then, he added, two Mexican-American organizations, Montezuma Unidos and Chicanos Unidos por la Justicia, (Mexican Americans United for Justice), will be able to hold cultural, educational and first aid classes in the buildings.

The archbishop's permission climaxes a year-long drive by the Mexican-American community to have the buildings used for its benefit.

The seminary, which had been used for educating Mexican priests, was closed last year after Mexico opened enough seminaries to meet its own needs.

New head of board sees bright future for Woods

ST. MARY-OF-THE-WOODS, Ind. — "If any small college survives, it should be St. Mary-of-the-Woods College," stated Adam H. Jones, Jr., shortly after his election as chairman of the college's board of trustees on Sept. 15.

Jones, of St. Louis, succeeds Mrs. Frances Rumely of LaPorte, Ind., who has served as chairman of the board since its beginning in 1970.

"I am optimistic about the future of the college," Jones noted. "Its principles are well founded in women's education. We've found our problems and faced the physical possibilities. With falling enrollment and competition among colleges and universities for students, the administration has looked at its offerings and has begun to solve its problems."

JONES previously served as chairman of the college board's development committee. He and his wife have five children, including two daughters who are Woods graduates and

Colleen, a junior at the college. St. Mary's board, composed of two-thirds lay persons and one-third Sisters of Providence, replaced a board of directors composed entirely of Sisters of Providence, the religious congregation which opened the college in 1841.

JONES CALLED the board "the most involved board I've served on."

"All its members are ex-

remely well-versed," he said, "and the administration welcomes our help even as we are open to the administration. It's a nice atmosphere."

Other officers elected during the recent board meeting are: Frank J. Rothig of Wilmette, Ill., vice-chairman, and Sister Loretta Schafer, S.P., of Park Ridge, Ill., secretary.

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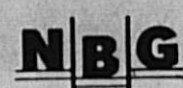
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VIEWING WITH ARNOLD

Over 30? You'll be bored!

BY JAMES W. ARNOLD

The nostalgia flicks are getting uncomfortably close in time. Now comes "American Graffiti," which is almost literally Son of "Class of '44," since it is about the Class of '62. As Satchel Paige used to advise, "Don't look back. Somebody may be gaining on you." "Graffiti" ought to be good box-office, since it has already been inordinately loved by critics and is aimed right at the age-group that goes most often to the movies offer-



ing as a bonus a soundtrack made up interminably and exclusively of oldie-goodie rock and roll hits of the early 1960's. It is also knowledgeable and honest, since it was made by the talented George Lucas, age 28, currently America's only established boy wonder of the movies. (He made his debut in 1970 with the impressive sci-fi film "THX-1138"). The main trouble, to be flip about it, is that the class of '62 doesn't yet

have anything significant to be nostalgic about.

WRITER-DIRECTOR Lucas takes us back to an anonymous north-of-San Francisco city on the portentous night before two of its four heroes, Curt and Steve, are scheduled to fly off to college. What follows is a kind of tender hot-rod version of "La Dolce Vita," including a mysterious blonde that Curt keeps seeing but is never able to catch. The guys hang around the local Via Veneto and Mel's Drive-In, cruise the main street in their cars, talk about girls and pick up a few, go to a high-school hop for old-times sake, get hassled by the police, pull a few semi-delinquent pranks. Steve has a night-long romantic fight with his steady girl friend, Curt is kidnapped by three basically harmless members of a street gang. It all ends with a near-tragic drag race on the highway at dawn. Curt goes on to college, Steve and the others stay to meet the various fates arranged for them in the turbulent Sixties.

I don't think Lucas intends any of this to mean much, and it doesn't. For anyone over 30, the content is plain goshawful tedium. One has the feeling that this way the way it was, at least for some kids, but there is no successful attempt at provoking a deeper kind of interest. "Separate Peace," for example, told much about what it was like to be young in the early 1940's. But there was

enough universal experience and insight packed into it so that you didn't have to be a teenager during World War II to enjoy it. Lucas creates believable but rather shallow youths, and we watch them behave. It isn't much more fun than going down to the drive-in and watching them tonight. The postscript, tying their lives into larger events, is a feeble attempt at arousing pity and love simply not earned.

THE REAL VALUE of "Graffiti" is in its novel style. Few American films have even tried to capture a teenage lifestyle, validly from the inside, as this one does. There is

the episodic, rambling, yet unified-in-time non-plot. There is the difficulty of getting down, via camera and editing, the cruising auto mystique and its attendant rituals—flirting, razzing, practical jokes. Most of all, there is the ever present sound of the era's sugary rock on the car radios, and the raucous voice of the legendary disc jockey Wolfman Jack. Sociologically, the film succeeds in pinning down a constellation of related things—drive-ins, cars, rock and roll, the radio, freedom—that mean so much to the adolescence of some kids. It also makes you realize that the sound of rock and roll was especially designed

to be heard at its fuzzy, jumpy, cloying best on a car radio.

Lucas, superb with audio-visuals, is less deft with actors. I was never convinced that the four principal males, all played by unknowns were real guys, but rather movie-types. The girls were better, especially Cindy Williams as an alternately weepy-angry chick trying to hold on to her departing boy friend and Candy Clark as an easy-come, easy-go blonde waif who tries hard to look like Connie Stevens. The incidents are also routinely predictable, except for a liquor store caper reminiscent of the drugstore scene in "Summer of '42."

TEEN-AGE LIFE is probably never very sensible or edifying to adults. When "Graffiti" is not annoying or boring them, it will likely rekindle their fears about "what goes on" on the hot rod-hamburger strips to the beat of that primitive music. Yet the film offers a small truth, which has its own value. Adolescence is really a trip through fantasyland to the sound of Top 40 radio, and for some it's difficult to leave. The real world comes on soon enough, with the dawn. Not terribly profound, I guess, but film-maker Lucas manages to say it with intriguing directness and originality. (Rating: A-3—unobjectionable for adults)

Brady to head

Marian alumni

INDIANAPOLIS — William Brady, a 1960 graduate of Marian College, has become president of the Marian College Alumni Association.

Other new officers assuming positions this month include: Miss Patricia Jeffers, '59, first vice-president (president-elect); William H. Daley, '61, second vice-president; and Mrs. James R. Sweeney, '53, secretary. All are from Indianapolis.

EX-PROVINCIAL DIES

NOTRE DAME, Ind. — Father Joward J. Kenna, provincial of the Indiana province of the congregation of the Holy Cross from 1962 to June 1973 and former vice-president of the University of Notre Dame, died here Sept. 13 at the age of 71.

The week's TV network films

TORA! TORA! TORA! (1970) (CBS, Friday, Sept. 21): Having already re-created D-Day ("The Longest Day"), Darryl Zanuck spent \$23 million to re-create the Japanese attack on Pearl Harbor. To this day, nobody can figure out why. Except for the final 30 minutes, this is very dull stuff, with few insights you can't get from a good book or newsreel. Not recommended.

COOL HAND LUKE (1967) (NBC, Saturday, Sept. 22): What may be, in retrospect, Paul Newman's finest film, the poetic tale of an existential hero (perhaps a Christ-figure), who is sent as a convict to a southern road-gang work camp and transforms it by his spirit and natural goodness. The system ultimately triumphs, but not until it has turned him into a legend. Highly recommended for adults and mature youth, beautiful in both surface and depth.

ROSEMARY'S BABY (1968) (ABC, Saturday, Sept. 22): Roman Polanski's much-discussed film of Ira Levin's best-seller about a lapsed Catholic girl who is afraid some neighboring Satanists have an abnormal interest in her unborn child. Who knows what it will be like on TV, but the Catholic Film Office (mistakenly, I think) condemned the film for

nudity and "mockery" of Christian traditions. But by taking evil seriously, "Rosemary" also takes God seriously, and suggests that Wickedness may dwell not only next door but deep within. A slick horror story, with interesting theological implications, for mature viewers only.

FUNNY GIRL (1968) (ABC, Monday, Sept. 23): The awesome triple-threat (personality, appearance, talent) charisma of Barbra Streisand, making the most significant cinema debut by an actress in a generation, makes this average backstage musical (about Fanny Brice) something memorable. The last half is mostly soap bubbles, but worth wading through for "My Man." Satisfactory entertainment.

THE GROUNDSTAR CONSPIRACY (1972) (NBC, Monday, Sept. 24): George Peppard is either an old-fashioned right-wing hero or a mockery of one as a tough, amoral security chief trying to uncover the Head Traitor behind a plot to blow up an atomic research center. The story is complicated and so are the values, including a ludicrously sexy subplot involving dazed Michael Sarrazin and dazzling Christine Belford. Not recommended.

Fr. Hesburgh
League speaker

INDIANAPOLIS — Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, will be the speaker for the annual meeting of the Indianapolis Urban League, to be held November 12.

The dinner-meeting will be held at 7 p.m. in the Indiana Convention-Exposition Center. Co-chairmen of the event will be William K. McGowan, Jr., and James C. Shaw.

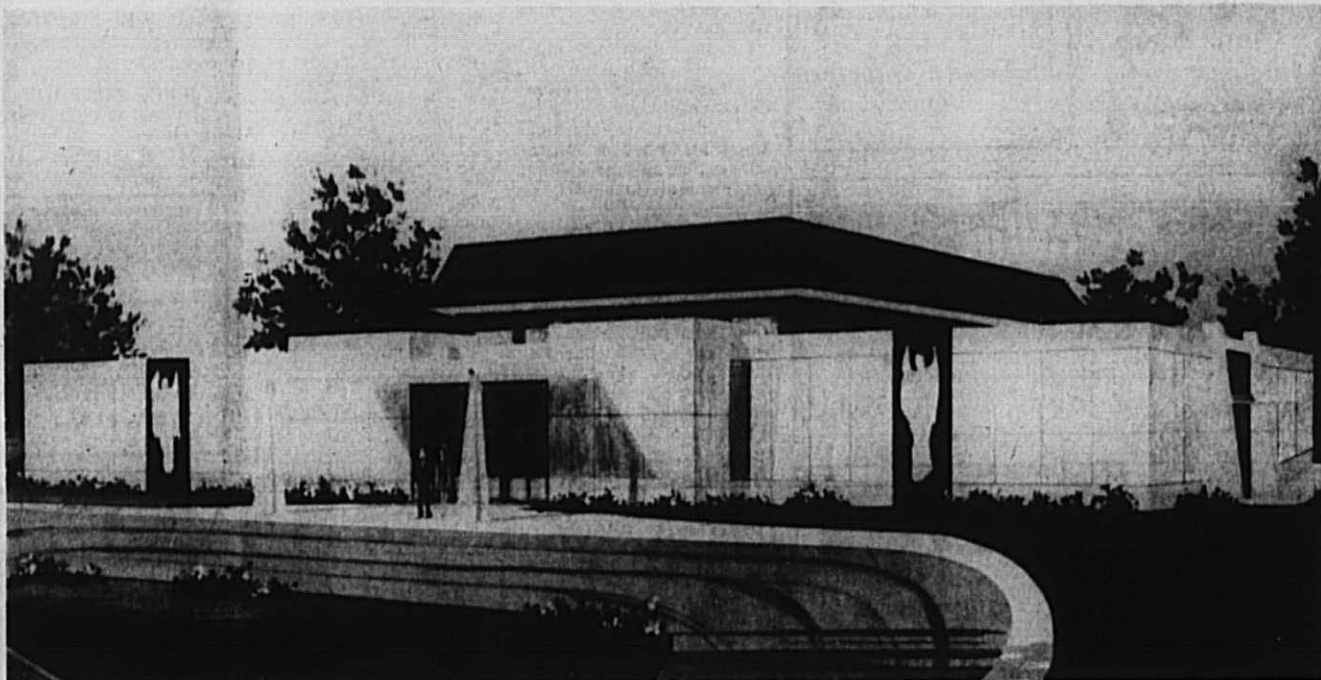
Nun named pastor
of Andean parish

MILPO, Peru — The "priest" in this high Andean village is a nun, and male parishioners have been asked to accept the fact and cooperate.

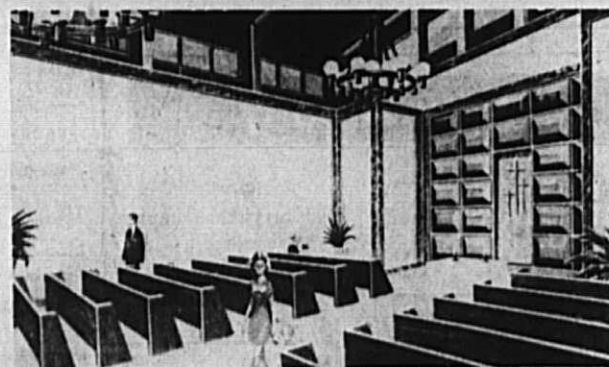
Sister Anna Josephine, an Italian missionary, was appointed pastor of Milpo. Her vicar, Father Angel Ubiale of Yanacancha parish, said the scarcity of priests in the area made necessary this arrangement.

Sister Anna distributes Communion and performs marriage ceremonies and baptizes. She leads prayer services but does not say Mass.

In seeking the cooperation of the male population, who had sought a priest, Father Ubiale reminded them that in Africa and in areas of Brazil nuns have carried out some priestly duties for many years.

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