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INDIANAPOLIS, INDIANA, OCTOBER 12, 1973

BISHOP ASKS OPEN OPPOSITION

Raps Notre Dame U. for abortion 'silence'

FORT WAYNE, Ind.—Following the appearance of several pro-abortionists on the University of Notre Dame campus, Bishop Leo A. Pursley of Fort Wayne-South Bend wrote an open letter here calling on the university "to declare its opposition to their (pro-abortionists) views in the name of Catholic faith, and thus clarify and confirm its status as a Catholic university."

Notre Dame's president, Father Theodore M. Hesburgh, and the chairman

of its board of trustees, Edmund A. Stephan, replied that they had "no problem, in principle or in practice," with the bishop's letter.

"We often discuss at the university ideas with which we disagree, e.g. Communism, racial prejudice, abortion, etc., and, as a Catholic university, our disagreement is either spoken or obvious," the university officials said. "It should likewise be obvious that universities, Catholic or otherwise, are essentially places where human concerns are openly discussed."

THE BISHOP'S letter and the university's response were published here in The Harmonizer, the Fort-Wayne-South Bend diocesan newspaper.

Bishop Pursley called it "a matter of general information that pro-abortion positions have been publicly advocated on the campus of Notre Dame University," but he did not cite specific events.

Richard W. Conklin, director of information services for the university, told NC News: "I can only speculate his reaction is to the Planned Parenthood Conference in June and more recent two-day conference underwritten by the Indiana Committee for the Humanities."

BISHOP PURSLEY made it clear that, although Notre Dame is in his diocese, the diocesan bishop "has nothing to say about the academic and administrative policies of the university."

But, he said, he has "the right and duty" to speak out on the "religious and moral issues . . . involved in a given situation," when such a situation occurs within his diocese.

Bishop Pursley did not question the right

Memorial Mass

INDIANAPOLIS—The annual Memorial Mass in St. Joseph's Cemetery will be offered at 12 noon Saturday, Oct. 13, in the St. Joseph's Chapel of the Faithful Departed, located in the cemetery. Celebrant will be Father Edward Boren, O.F.M., associate pastor of Sacred Heart parish.

USCC reaffirms opposition to anti-busing bill

WASHINGTON—The U.S. Catholic Conference (USCC) here repeated its opposition to legislation that would stop the use of busing to help achieve racial integration of the nation's schools.

In a letter to Rep. Carl D. Perkins, chairman of the House of Representatives' Education and Labor Committee, James L. Robinson, director of the USCC Government Liaison Office, voiced the USCC's opposition to an anti-busing measure "currently pending before your committee."

ROBINSON POINTED out that earlier this year the USCC "went on record as strongly supporting the extension and improvement of the Elementary and Secondary Education Act of 1965." At issue, he said, is the possible inclusion of anti-busing legislation in the package of 1973 amendments to that act.

Robinson sent Perkins a copy of a 1972 statement by the general secretary of the USCC, which affirmed that "the issue of racial relations is fundamentally a moral one."

"One aspect of that issue is the right of all children to equal educational opportunity," the 1972 statement said. "To secure that right, busing, while certainly not a total solution, may in some instances be a helpful and, indeed, a necessary instrument."

ROBINSON TOLD Perkins that the USCC position has not changed since 1972. The inclusion of anti-busing language in H.R. 69, the Elementary and Secondary Education Amendments of 1973, "would prove to be a serious detriment to this legislation, and could eventually prevent its enactment into law," Robinson said.

Anti-busing legislation similar to that currently proposed for inclusion in H.R. 69 was passed by the House in 1972 but was defeated in the Senate.

Pope deplors war resumption in Middle East

VATICAN CITY—Pope Paul VI begged those responsible for renewed warfare in the Middle East and for repressions in Chile to compromise, to avoid vendettas and to remember that "those we call enemies are men and are our brothers."

Pope Paul, who has made a search for peace in the world a hallmark of his reign, told thousands in St. Peter's Square Oct. 7:

"We suffer, we are tearful, but still we hope."

"We bow at the feet of those responsible and we beg them not to make the struggle more extreme."

"We beg them not to turn a deaf ear to overtures of honorable compromise and not to be consumed by a spirit of vendetta."

"We beg them to remember that those we call enemies are men and are our brothers."

THE POPE'S PLEA came on the second day of the war that pitched Israel against Egypt and Syria and only three days after the pope told Syria's new ambassador to the Vatican, Sami al Droubi:

"(We must) see in every man a brother. . . . In advocating this we follow our mission of love, of peace and brotherhood."

"We do it with a renewed fervor for the betterment of the Middle East, which we love for so many reasons."

The Pope began his talk by lamenting the war in the Middle East and what he called "violent repressions" in Chile.

"The bitter news of the unforeseen renewal of the war in the Middle East and the equally sad news of violent repressions coming from Chile profoundly upset us," the Pope said.

"This news renders this moment of joyful prayer so much more intense and sorrowful."

STILL, THE POPE continued, this news does not leave us without hope because public opinion sees that armed conflict is irrational and inhumane.

As he frequently does in his Sunday talks, the Pope invoked the intercession of the Blessed Virgin Mary, this time asking her to be "our ally of justice and of peace."

ACCW to organize blood donor project

INDIANAPOLIS—The establishment of blood donor clubs in each parish of the Archdiocese is the goal of a project being coordinated by the Archdiocesan Council of Catholic Women.

Sunday, Oct. 14, has been selected as "information day" about the program, with literature to be made available to parishioners after Masses.

Members of any parish which achieves a 20 per cent quota of all households will be entitled to free replacement blood when needed.

Mrs. John W. Thompson is chairman of the project for the ACCW. She may be contacted for additional information at (317) 251-7920. All deaneries in the Archdiocese are encouraged to participate in the effort.



PONTIFF GREETES DALAI LAMA—Pope Paul VI greets the Dalai Lama, the exiled leader of Tibet's Buddhists, during a private audience at the Vatican. The pontiff wears a white scarf given to him by the Dalai Lama. It was the first time the two religious leaders had met. (RNS photo)

Name Holy Cross priest to direct ICC project

INDIANAPOLIS—Father Frank Quinlivan, C.S.C., of South Bend, has been named executive director of Project: Priesthood '74, a continuing education program of the Indiana Catholic Conference.

Father Quinlivan also serves as executive director of the Human Relations Commission, Fort Wayne-South Bend diocese, and is diocesan director of Project Equality, the Campaign for Human Development, and Respect Life Week.

He is a Chicago native and holds a master's degree in theology from the University of Notre Dame. A member of the Social Action Department of the Catholic Conference, Father Quinlivan also serves on the advisory boards of the Oaklawn Psychiatric Clinic in Elkhart; Primary Day School, South Bend; and Juvenile Justice Planning, South Bend, and is on the board of Indiana Interreligious Commission for Human Equality.

REGARDING HIS newest assignment, Father Quinlivan stated:

"Continuing education is a need felt by many priests today. The priesthood often is lived at a hectic pace, with many more demands than time available to meet them. Project: Priesthood '74 will offer opportunity to the priests of Indiana to come away for a month of renewal, relaxation and reflection."

"It is a chance to be exposed to current theological insights from a competent

staff; to read and write; to pray and think; to share with fellow priests from throughout the state."

According to Father Quinlivan, Project: Priesthood '74, scheduled for summer, 1974, will feature "a great variety of learning events to provide whatever best suits each individual priest."

The project has been officially adopted by the ICC board of directors, and has been designated as the number one priority concern of the conference.



FR. FRANK QUINLIVAN

FATHER PATRICK PEYTON

Sees renewed interest in Rosary

BY PATRICK RILEY

ROME—"Now that the Rosary is obsolete, Father Peyton . . ."

Father Patrick Peyton, the Holy Cross priest who brought the family Rosary into millions of homes, wouldn't bat an eye if you put it to him that way. He's used to such banter, and to wrestling seriously with the problem of decline in devotion to the Rosary and indeed in devotion to Mary.

"I've never been so optimistic about the Rosary, or about devotion to Mary," the Irish-born priest said.

"And that isn't just whistling in the dark," he continued. "You can actually see that devotion to the Rosary is on the upswing, and that means devotion to Mary. One sign is that rosaries are much more in demand than they were. If you go into a religious goods shop here in Rome, you'll find that many more people have been asking for rosaries than last year."

"PEOPLE REALIZE they need family prayer. There is no substitute for praying together, and families know that now. Everything else has failed. Science, for all

its tremendous advances, hasn't been able to help. While science leaps ahead, the family falls back."

"Families don't need preachers to tell them what state they're in. They know that family life, civil life, spiritual life, all are at a low. They know that only prayer and God will help them."

Father Peyton, who at 64 retains much of youth's gaiety and enthusiasm and vigor, was stopping off in Rome on his way to the United States from the Holy Land, where he held Rosary Crusades in Nazareth, Bethlehem and Jerusalem.

Now he is launching Rosary Crusades in the United States—last year in Providence, R.I., now in St. Louis and Joliet, Ill.; and his next stop is Dubuque, Ia.

"I expect to move through the whole country with the crusade," he said.

"I've been working non-stop in Latin America since 1959. It's time to go to the United States."

FATHER PEYTON said that for the past two years the bishops of the United States have been drafting a pastoral letter on Mary.

"I've seen some of it, and it's beautiful. It's another reason why I think devotion to Mary is coming back into focus. That, in fact, is my whole purpose, simply to put Mary into focus, and into no other picture or context than where God Himself put her."

"Mary and the Rosary have suffered a de-emphasis, an eclipse. But an eclipse is temporary by its nature. When an eclipse of the moon has finished, the moon seems brighter than before."

Executives for district boards to be discussed

A proposal for interim executive officers to serve district boards of education will be presented at next Tuesday's meeting of the Archdiocesan Board of Catholic Education, to be held at 7:30 p.m. in St. James parish, Indianapolis.

If adopted, the action would result in each district board securing the services of a team of professional educators to implement the policy-making decisions of the board in total religious education. One member of the team would function as interim executive officer to the board.

The Archdiocesan board will hear recommendations of the Plans and Actions Committee regarding the proposed reorganization of five parishes and four schools in the South and Central Indianapolis Districts.

A first report is expected from the newly-established Board Evaluation Commission, which held its organizational meeting on Oct. 10.

Terre Haute sets education board district workshop

TERRE HAUTE, Ind.—St. Benedict's parish here will host the first District Workshop for members of boards of education, parish school boards and education committees of parish councils on Saturday, Oct. 13.

Workshop registration will begin at 9:30 a.m. with the first general session scheduled at 10 a.m. It will conclude with a liturgy and installation of board officers and members at 4 p.m. Installation will be conducted by Mrs. Beverly Mayerhofer, district board president.

Conducting the workshop, on the theme "Shared Responsibility," will be: Father Gerald A. Gettelfinger, Archdiocesan Superintendent of Education; Sister Judith K. Shanahan, S.P., executive secretary of the Plans and Actions Committee of the Archdiocesan Board of Education; and Sister Mary Margaret Funk, O.S.B., of the Religious Education Department.

Anti-poverty awards total \$3.4 million

CINCINNATI—A total of \$3.4 million has been awarded to 117 community organizations in 37 states by the Campaign for Human Development in its first funding for 1973.

The sole Indiana grant was \$40,000 awarded to Community Nutrition Center of Fort Wayne.

CRD, the domestic anti-poverty program of the U.S. Church, in the last three years has allocated almost \$20 million to over 500 self-help projects administered by and for the poor.

The campaign receives special support from U.S. Catholics each year at Thanksgiving time in a special nationwide collection. The collection date for this year is Nov. 18.



FR. ANDREW GREELEY



SR. JOAN RANGE

District Serra parley slated in Indianapolis

INDIANAPOLIS — Serrans from Indiana, Ohio and Northern Kentucky will gather for a District Convention this weekend at the Pilgrim Inn, located at 1-465 and Emerson Ave., near Beech Grove.

Father Andrew Greeley, director of the Center for the Study of American Pluralism at the University of Chicago, will be keynote speaker on Friday evening, Oct. 12.

OTHER PRINCIPAL speakers at the convention will include: Sister Joan Range, A.S.C., assistant professor of historical theology at St. Louis University; Dr. Louis Gatto, president of Marian College; Bishop Francis R. Shea of Evansville; and Father Daniel Buechlein, O.S.B., president-rector of the St. Meinrad School of Theology.

Several workshop sessions on the work of Serra Clubs and related vocational efforts will be conducted throughout the week-end.

ARCHBISHOP GEORGE J. Biskup will

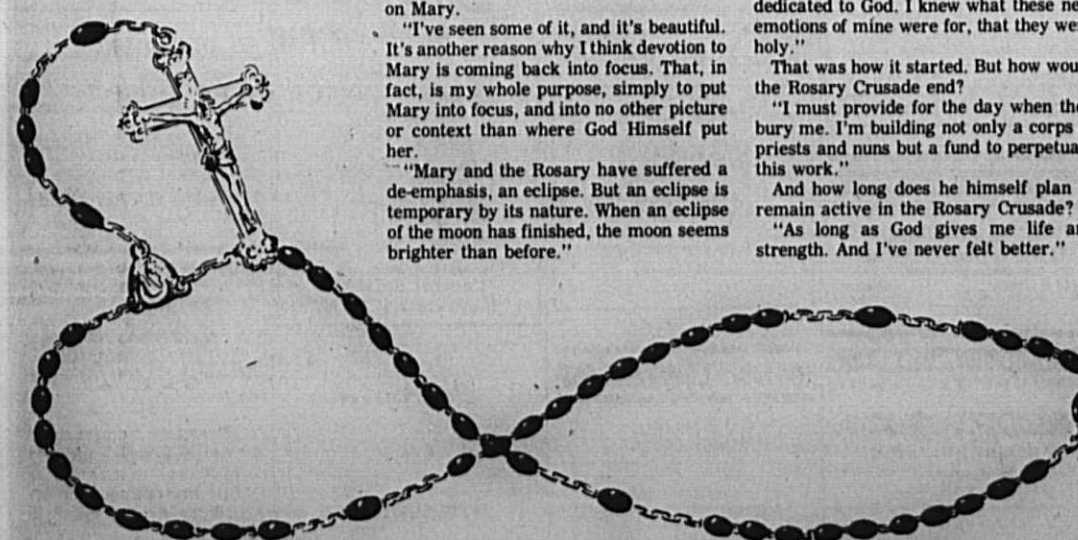


DR. LOUIS GATTO

greet the Serrans and will be principal celebrant at a 5:30 p.m. Saturday liturgy.

General convention chairman is John M. LaRosa. Dr. Joseph A. FitzGerald is president of the host Serra Club of Indianapolis.

The Serra Club is an organization of Catholic business and professional men dedicated to the recruitment and retention of vocations to the priesthood and religious life.



WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Charities backs Farah boycott

MILWAUKEE, Wis.—A resolution supporting the boycott against Farah Manufacturing Co. received strong support from the National Conference of Catholic Charities (NCCC) convention here. The NCCC also called for "more equitable" welfare and health care systems, better housing, and an overall federal economic policy to provide more jobs. The group urged Congress to institute a new social service which is less complicated and more equitable than the present system.

Share wealth, nations urged

VATICAN CITY—Pope Paul's Justice and Peace Commission has called for an emphasis on sharing by rich nations during the 1974 World Population Year sponsored by the United Nations. A major thrust of the UN during Population Year will be advocacy of birth control, but a report on the commission's general assembly made no mention of this. Rather, it asked that the "World Population Year be an occasion of renewed attention by the rich nations to their responsibility in worldwide justice to the needs of the poor nations."

Holy Name backs status quo

NEW ORLEANS—Proposals for admission of women members and creation of an international Holy Name union were soundly defeated at the third general assembly convention of the National Association of the Holy Name Society here. James T. Flanagan, a New Orleans attorney, was elected as president of the national organization by the 300 members in attendance.

Reagan signs new abortion law

SACRAMENTO, Calif.—Catholic hospitals, and Catholic doctors and nurses at non-Catholic hospitals, as well as any others with moral objections, will no longer be required to perform or take part in abortions in California. The new law takes effect Jan. 1. It was signed by Gov. Ronald Reagan.

Wanderer disputes charges

ST. PAUL, Minn.—The Wanderer, a Catholic weekly, has challenged the Catholic Biblical Association (CBA) to substantiate charges that Catholic "fundamentalists" have caused confusion among Catholics and threaten freedom of scholarly expression. A Wanderer editorial took to task the CBA which had sent a strongly worded letter to bishops in the United States. The letter charged that attacks of certain Catholic groups on the right have "victimized" some CBA members. Later a CBA official cited specific Wanderer articles in responses to the editorial challenge.

Cardinal charges discrimination

RIO DE JANEIRO, Brazil—Cardinal Avelar Brandao Vilela of Sao Salvador da Bahia accused Brazilian authorities of discriminating against him. The cardinal said that a decision to cancel the planned award to him of the medal of merit was "at a gesture of public hostility." Tension between Church and government began to grow last May when the bishops of northeastern Brazil—the area in which the cardinal's diocese is located—accused the government of "torture, assassination and mutilations." They said the present social "system has slavery built in."

Hits spending on fireworks

VALETTA, Malta—Archbishop Michael Gonzi of Malta has denounced the squandering of thousands of dollars on extravagant fireworks displays during Malta's traditional festivals. The 33-year-old archbishop criticized fireworks fanatics, stressing that there are better uses for the money "which is at present going up in smoke." Many Maltese villages spend thousands of dollars on elaborate fireworks displays annually to commemorate their patron saints. Those in favor of continuing the fireworks in the Maltese festivals maintain that they honor the saints and are an added attraction for Malta's booming tourist trade.

Rome denies marriage law change

VATICAN CITY—The Vatican is trying to scotch reports that Church law, now being rewritten, will eventually consider a loveless marriage null and void. Such widespread reports—published on both sides of the Atlantic—grew out of a speech by a consultant of the Pontifical Commission for the Revision of the Code of Canon Law, predicting that the projected code of canon law will invalidate any marriage contracted with the intention on either party's part to exclude love from married life. The Vatican weekly, L'Osservatore della Domenica, complained that the speech had been "badly interpreted."

Deplore plight of prisoners

TORONTO, Canada—Catholic, Anglican, Protestant and Jewish leaders urged all Canadian religious communities to appeal to the government for concrete help aiding the plight of "hundreds of thousands of political prisoners being tortured and executed in the prisons of South Vietnam." The letter was signed by six leaders, including Bishop William Power, president of the Canadian Bishops conference.

Pope calls for social justice

VATICAN CITY—Pope Paul VI said he thinks the coming Holy Year will be an "occasion for new studies and new undertakings" in social justice. "Clearly the Holy Year is meant to

be a highly religious event," he told a general audience. And because of this, the Pope said, faith will "exercise over us a fresh and powerful stimulus for the cause of justice in the world."

Threaten to arrest chaplain

NEWARK, Del.—University of Delaware officials threatened to have a Catholic chaplain arrested if he attempts to continue saying Mass in a dormitory here. When Father Michael Supper arrived to say Mass, university officials gave him a statement ordering him not to say Mass on university property and threatening "possible arrest and legal prosecution." The officials based their action on the university charter which says the university "shall never be managed or conducted in the interest of any party, sect or denomination."

Catholics, Lutherans confer

ALLENTOWN, Pa.—Lutheran and Catholic theologians meeting here concluded their full-group discussion of papal primacy and announced they next will discuss infallibility. In a joint public statement, the national Lutheran-Catholic Dialogue Group stated that "a basis has emerged upon which for the first time since the Reformation fruitful discussions between the Churches" are possible on papal primacy. The dialogue was sponsored by the USA National Committee of the Lutheran World Federation (LWF) and the U.S. bishops' Committee for Ecumenical and Interreligious Affairs.

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THE TACKER

Lutheran principal in Richmond

BY PAUL G. FOX

While there are many non-Catholic teachers in parish schools throughout the Archdiocese, St. Mary's parish in Richmond is probably "first" in hiring a Lutheran to serve as its school principal.

Glynn Glad, 26, is a product of a Lutheran parochial school education on Chicago's southside and Hammond, Ind. He is a graduate of Indiana University and is presently pursuing doctoral work. His teaching background included an inner-city assignment in Gary's Black Oak School.

Glad credits his religiously-oriented upbringing to a disciplined home with an open and outgoing attitude toward religion. During his high school days in Hammond he frequented the local CYO and MYF programs at the Methodist church, often accompanied by a girlfriend who was Jewish.

Committed to religious education of youth, Glad was quoted in the Richmond Palladium-Item as stating: "I am so proud to be principal of St. Mary's School. As long as I'm alive and kicking, I'm going to work to keep this school open. Children must have religious education. They must have love, learn to love, and everybody needs something to believe in. For me, right now, I believe in this school and all it stands for."

Right on, Glynn Glad.

'PETER PAN' AUDITIONS—Eight boys and four girls are needed for the forthcoming Marian College production of "Peter Pan," scheduled for December 7-9. Auditions, open to children between nine and 12, will be held at 10 a.m. and 2 p.m. Saturday, Oct. 13, in the college auditorium. Those auditioning should be prepared to sing a song and read from the script.

PLAYERS WILL TRAVEL—The traveling acting troupe at Ladywood-St. Agnes High School, now in its third year, has several new numbers in its repertoire for presentation to teens and adult groups. Sponsored by an Indiana Arts Commission grant, the troupe is available in Indianapolis for bookings. They have a pantomime for children's theatre and a reading theatre number for adult groups. A special teen program is currently being rehearsed. Miss Patty Kaperak, drama instructor, is director. Information is available by contacting the school, 545-6291.

HERE AND THERE—Best wishes to Mr. and Mrs. Carl E. Walz of St. Paul's parish, Sellersburg, on the recent 25th Wedding Anniversary. . . . An unused World Book Encyclopedia set would be appreciated by Sister Patricia Ann Dede, O.S.B., AT Holy Angels School, Indianapolis. Her number is 926-5211.

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.; Seelina 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.

K OF C ELECTIONS

NEW YORK — John W. McDevitt, 67, was elected to an 11th term as supreme knight of the Knights of Columbus at a meeting of the board of directors here. McDevitt is the 11th supreme knight in the 91-year history of the Catholic fraternal society.

aimed at a wide circle of readers, or in the exercise of the direct apostolate."

TOWARD THE CONCLUSION of the letter, Pope Paul stated:

"What we have written should show you and your companions what is expected of you by us, who know well what influence the Society of Jesus has, what the task is that it has to fulfill, what confidence it enjoys. All this must be carefully considered, both with respect to the society itself and with respect to the Church."

Raps NDU

(Continued from Page 1)
of the university to allow pro-abortion speakers on campus, but asserted only that the university must state its own position under those circumstances. "If the university feels that it must, or may, approve the appearance of (pro-abortion) speakers . . . in the name of academic freedom," said the bishop, "it has at least an equal responsibility to declare its opposition to their views in the name of Catholic faith, and thus clarify and confirm its status as a Catholic university. I consider this a reasonable expectation."

THE CONTROVERSY apparently began when Catholics United for the Faith (CUF), a conservative Catholic group, vigorously protested the June regional meeting of Planned Parenthood-World Population (PP-WP) on the Notre Dame campus because of the pro-abortion policies of the organization, and especially because one of the speakers, Dr. Alan F. Guttmacher, president of PP-WP, is a well-known abortion advocate.

"The PP meeting was not on abortion at all," said Conklin. The more recent conference, he said, "was the very model of balance in presenting a dialogue between pro-abortionists like Florynce Kennedy and anti-abortionists such as Dr. Charles Rice of our law school."

Without naming CUF, Stephan and Father Hesburgh rapped the group's attacks, pointing out that the university does "little, in principle, to publicize these internal discussions."

"However," they said, "at times, for what appears to us to be sensational and non-university reasons, a certain type of Catholic seems to revel in publicizing such university discussions as if to suggest that we are no longer Catholic or have abandoned our ancient faith."

"IF THIS country is to find a better legal policy and practice in the matter of abortion than it now has, by Supreme Court decree, it would appear fairly obvious that we must discuss our differences with those who proposed and have promoted the present situation," the university officials continued.

"If intelligent Catholics had held such discussions in the past, instead of mainly talking to themselves, we might not now be in the present deplorable situation."

REGISTER TO BIBLE SCHOLARS

'Can't stand the heat? Stay out of kitchen!'

HUNTINGTON, Ind. — "If you can't stand the heat, stay out of the kitchen," the National Catholic Register told Bible scholars who recently rapped Catholic "fundamentalists" for their "intemperate attacks" on theologians.

In an Oct. 7 editorial titled "The Kitchen is Hot," Register editor Dale Francis scored the Catholic Biblical Association (CBA) for its recent letter to the U.S. bishops, in which the CBA asked bishops to repudiate the "strident voices" of fundamentalist Catholics who have been calling some of the country's most prominent Bible scholars heretics.

In a press release accompanying the CBA letter, CBA executive secretary Father Joseph Jensen listed the National Catholic Register among the publications that are causing the CBA some concern.

FRANCIS SAID that scholars must expect public criticism when they take their views into the public forum. "Once they by-pass the scholarly channels and go to the people, they invite a response from the people," he said.

In its reference to the National Catholic Register the CBA official was "presumably" referring to register columnists Paul Hallett and Father William Most, said Francis, "since they are the only ones who have touched on anything that might involve members of the association."

"These two columnists express their own views," the Register editor said. "Both are well-qualified. We invite any leaders of the association to use our columns to enter into a discussion of controverted issues with either of these men. They would discover they could do so on a scholarly level."

IN THE SAME issue of the Register both Hallett and Father Most attacked Father Raymond Brown, past president of the CBA and the only American member of the Pontifical Biblical Commission, for his ideas on the virginal conception and bodily resurrection of Jesus.

Citing problems with various evolutionary theories, Hallett linked Father Brown to Modernism—a heresy condemned in the early 1900s—because Father Brown "insists so desperately that 'Evolution' is a fact to which the Church must adjust itself."

Father Most said he suspects that Father Brown "accepts . . . little if any" of the Bible's narration of miraculous events. He concluded his column with the questions: "Does a man have any faith left? Does he have eyes to see what still happens in the world?"

Fifty years ago a new pipe organ was dedicated for Holy Name Church, Beech Grove. Miss Frances Spencer, organist for the Schola Cantorum of St. Peter and Paul Cathedral, presented a special recital.



PRONOUNCE FINAL VOWS—Two Sisters of Providence, both teachers at All Saints School, Indianapolis, made vows of permanent consecration last Sunday in St. Anthony's Church. Sister Mary Mundy, S.P., left, is a native of Jasper, while Sister Sally Thomas, S.P., right, is from Fort Wayne. Both are graduates of St. Mary-of-the-Woods College.

Lawrenceburgers plan 'fest'

LAWRENCEBURG, Ind. — The PTO of St. Lawrence School will sponsor an Oktoberfest Oct. 13 and 14 featuring food, entertainment and prizes.

A German Biergarten with brats and sauerkraut will be served from 3 p.m. Friday. Sunday's menu will feature chicken and roast beef dinners starting at 12 noon.

Booths, games, entertainment and an "attic" are also highlights. Door prizes will

be offered both days each half-hour. General chairmen are: Mr. and Mrs. Jack Jerger, Mrs. Edgar Cheever and Mrs. Robert McKain.

'72 papal talks are published

WASHINGTON — A book containing the weekly general audience discourses and other selected talks given by Pope Paul VI in 1972 has been issued by the Publications Office of the U.S. Catholic Conference.

"The Teachings of Pope Paul VI—1972," a 357-page indexed book is available from USCC Publications, 1312 Massachusetts Avenue, N.W., Washington, D. C. 20005.

NOTION OF OBEDIENCE STRESSED

Pontiff cautions Jesuit Order

VATICAN CITY—Pope Paul VI has warned the head of the Jesuits that his Religious order must not attempt to introduce new methods of decision-making that undermine the notion of obedience and that will alter the nature of the Society of Jesus.

The warning came in a letter, in Latin, sent to the Jesuit superior general, Spanish Father Pedro Arrupe. Dated Sept. 15, the letter was sent in connection with the announcement that the Jesuits will hold a general congregation in Rome in December 1974.

The congregation will bring together about 240 elected representatives of the Jesuits to discuss the future of the society and changes in its more than 400-year-old structures.

The Pope's letter to Father Arrupe, head of more than 30,000 Jesuit priests and Brothers, said: "There must be no attempt to introduce new methods of deliberation and decision-making that not only undermine the very notion of obedience, but alter the nature itself of the Society of Jesus."

THE PAPAL LETTER also reminded Father Arrupe that the Pope's associates have "called your attention more than once" to "certain tendencies" that, "if fostered and given support, could lead to serious and possibly irreparable changes in the essential structure itself of your society."

An English-language text of the papal letter was made available in Rome Oct. 9. In the letter Pope Paul said that the general congregation "could be an hour of

decision, so to speak, for the society, for its future destiny and for its tasks in the Church, as it is also for other Religious families."

The Pope told Father Arrupe that "on the occasion of the announcement of the general congregation we express once again our desire, indeed our demand, that the Society of Jesus should adapt its life and apostolate to today's conditions and needs in such a way that confirmation be given to its characteristics as a religious, apostolic, priestly order, linked to the Roman Pontiff by a special bond of love and service."

POPE PAUL LAID down the religious foundations of the Jesuits: diligent dedication to prayer; austerity of life; supernatural strength and "complete observance of the vows, especially obedience."

He said that those "should today, even under changed conditions, still be the source of strength of the Society of Jesus."

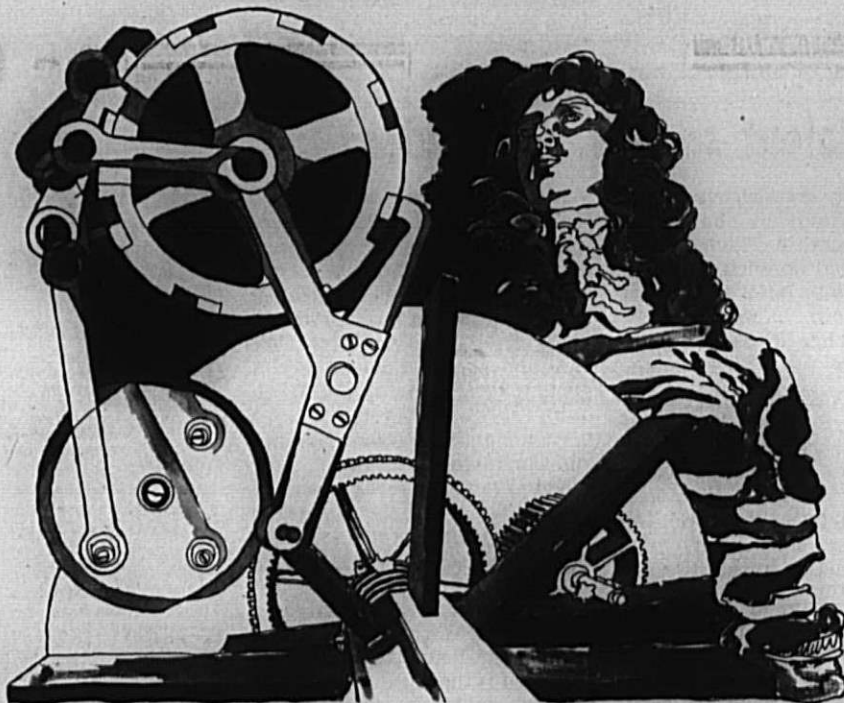
The Pope also insisted on the "ascetical value of community life and the advantages it offers for the formation of character."

He continued: "To these weighty principles we would also add in a very special manner the fidelity to the Apostolic See, whether in the areas of studies and the education of young scholars, who are the hope of your order, or of the students attending the great number of schools and universities entrusted to the society, or in the production and publication of writings



FIRST PITCH—Cardinal Terence Cooke tosses out the first ball at a Detroit Tigers-New York Yankees baseball game, the next-to-last event held in Yankee Stadium before its closing for renovation. The New York archbishop displayed his athletic ability in celebrating Inner-City Scholarship Fund Day at the Stadium. About 1,000 youngsters who attend Catholic elementary schools located in hard-pressed areas of the city were there to cheer him. The fund, supported mainly by the private and business sectors, gives much-needed financial assistance to 44 of these inner-city schools. Looking on is Sister Elinor Ford, superintendent of the archdiocese's department of education. (RNS photo).

Technology ...and water.



In 1682, Louis XIV commissioned a Dutch engineer to build a water works to supply the fountains for a new palace near Paris. The finished system consisted of 14 waterwheels in the River Seine, powering several hundred pumps. The pumps conveyed the water, through three reservoirs, a distance of three-quarters of a mile and up 500 feet.

Although this cumbersome system gave Louis a million gallons of water a day, it was only about 5% efficient.

Napoleon later replaced the whole spectacular arrangement with a single 64-horsepower steam engine.

Technology has greatly improved man's ability to supply himself with water. An excellent example of this technology is the Indianapolis Water Company's planned central distribution center. At one point in the water system, all the complex How's, When's, Where's and Why's of water distribution can be determined and controlled.



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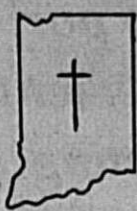
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Christian Heritage

*A history of the Catholic Church
in Central and Southern Indiana*

CHAPTER FIVE

BY MSGR. JOHN J. DOYLE

Father Rivet's bookishness shows itself in his dream of establishing a community for the civilization of the Indians. Within a year of his arrival, after communicating with those most expert, he said, he drew up a detailed scheme, which he communicated to the Secretary of War.

The text was lost in a fire in 1800, but there is a sketch of the plan in a letter to the bishop. There were to be half a dozen French priests, whom he would recruit and who would prepare for the work by a study of the Indian language, certainly a wise precaution.

He must have known something about the Jesuit Reductions in Paraguay, for he asked the bishop to procure for him a copy of a history of that country by the famous Father Charlevoix. It is not surprising that the officials in Washington, after highly commending the plan, allowed it to rest on the shelf. In view of the prevailing sentiments toward the Catholic Church, they probably thought that they had gone as far as was safe in employing two priests as missionaries.

NOR IS THERE reason to believe that a scheme, conceived on the principle that the Indians' welfare would be advanced by the imposition on them of European ways, without regard to the merits of their own culture, would have had much effect, particularly while the government was continually exerting pressure to obtain more of their land.

Like Father Gibault, the poor missionary paid his tribute to the country by succumbing to the prevalent fever upon his arrival. After a time his health improved, but he had frequent relapses and he suffered from what he pronounced to be the worst climate in the world.

As Hamtramck often did, he complained of the lack of quinine and even more of the ill effects of the substitutes employed. Once he was forced by illness to turn back after starting to the Illinois country, but another time he reported that following a period of intense work in the three parishes there, which ought to have annihilated him in the August heat, he found himself in better health the following

winter than he had been for many years, able to celebrate Mass every day.

At first Father Rivet considered going to live among the Potawatomi at the St. Joseph post near Lake Michigan. These were the most numerous Indians in the area and some of them at least had clung to the Catholic faith they had embraced when Father Allouez was with them.

Soon after his arrival he conferred with their leaders, who urged him to make their village his home. Having grown up in a country where authority in church and state was absolute, the priest was scandalized when they told him that the decision as to the terms of his service rested not with them but with the entire tribe.

The next year the Potawatomi sent him word that they were looking forward to his coming the following summer, but at that time there was a question of Rivet's becoming pastor at Detroit, and nothing came of the matter.

THAT SOME Potawatomi had retained their Catholic faith appears from entries in the church register. The first marriage that Father Rivet witnessed was that of "Louis of the nation of the Poux and Marie Angelique of the nation of the nation of the Shis" on 9 June 1796, after the publication of three banns.

Marie Angelique had been baptized on 4 June, which was Corpus Christi. Evidently the Sioux had not become Christians. This was the first marriage between Indians recorded since the time of Father Meurin. The following February Father Rivet made this entry of a burial:

Louis, called The Old Prayer, one of the chiefs of the Pouchoutamy, died 2 or 3 days ago at his winter quarters on White River. A very good Catholic, he frequented the sacraments assiduously and he came from his winter quarters with part of his family at Christmas and New Year to assist at the offices of the Church and to receive the sacraments of penance and Eucharist, which he did ordinarily with much edification.

Louis was probably the father of the young man who was married in June. He

could hardly have acquired the nickname of "The Old Prayer" unless his practice of coming to the church at Christmas was of some years standing.

Four years after his arrival the missionary's conscience was bothering him for not having gone to live at St. Joseph. His work among the Indians, he wrote, was reduced "almost to zero," and he worried about accepting his salary, meager as it was. He was convinced that only with the appeal of religion could he succeed in his task, but he had to be circumspect lest he open himself to the charge of proselytism. He baptized only the infants their parents brought to him and the sick who were in danger of death.

The number of Indian baptisms he recorded was greater than at any other time except in the smallpox epidemic of 1793, but it was not very great. Most of those he baptized were free Indians, whereas almost all those recorded in previous years since the time of the Jesuits were of the children of slaves. In his last years, from 1801 to 1804, there were almost no Indian entries, perhaps because the Indians were moving away.

TWO IMPORTANT changes in government occurred while Father Rivet was at Vincennes. On 29 October 1796 Governor St. Clair proclaimed the advancement of Northwest Territory to the second stage. There would be a legislature, composed of a house of representatives elected by men owning 50 acres, and a legislative council of five, chosen by the President of the United States from a list of ten presented by the House of Representatives.

So great had been the growth of the eastern part of the Territory that 16 of the 22 members of the lower house were allotted to it. Wayne County, which had been organized on 15 August 1796 with Detroit as its seat, was allotted two delegates, while the remaining four counties, including Knox, had one each.

The esteem that Father Rivet had gained is shown by the offer of the electors to make him the delegate from Knox County and to present to him the 200 acres a delegate must own. As the government was then offering land for sale at two dollars an acre, the gift would have been twice his annual salary.

He revealed something of his character

'JUST SO FAR, NO FARTHER'

Hostile value system alienating Catholics

NEW YORK — A Catholic communications expert said here that two recent U.S. Supreme Court rulings—on abortion and aid to nonpublic schools—reflect a dominant value system in today's American society which is "radically opposed" to the traditional Roman Catholic value system.

He declared that the court decisions also "raise basic questions about the Catholic place" in the American milieu.

Russell Shaw, assistant secretary for communications U.S. Catholic Conference, projected his views in a recent issue of America, the Jesuit weekly review. The article was entitled "The Alienation of American Catholics."

The former head of the U.S. bishops' information office discussed the court rulings in terms of alienation of Catholics. He termed the abortion decision "utilitarianism, pure and simple" which tends to legitimize a value system which denies inviolability of any human life.

HE SAID THAT while the ruling on aid to nonpublic schools is "not in the same ballpark with abortion," it does amount to "setting the parochial schools, their students and parents in a situation of

in his matter-of-fact statement that he could not accept the election. He did, however, consent to serve as tax commissioner, an office that probably brought him some fees.

One of the five appointed to the legislative council was a resident of Vincennes, Henry Vanderburgh, a native of New York, who had come to the town in 1787 and become successful merchant and commander of the militia. He married a member of a French family and his children were baptized in the parish church, but it does not appear whether he was himself a Catholic.

The people of Vincennes did not long enjoy the suffrage, for two years later, 7 May 1800, Congress divided the Northwest Territory. The eastern part retained the original name, while the rest became the Indiana Territory with its capital at Vincennes. Since there were not 5,000 free male citizens residing in the counties in the new territory, it reverted to the first stage of government by officials appointed by the President.

(To be continued)

estrangement from the rest of the American educational enterprise; and estrangement is part of what it means to be alienated."

More important, he observed with regard to the school question, the court ruling involves "the gut question of whether American Catholics will be accepted on their own terms, or whether the dominant society will define the terms of acceptance for them."

"Looked at this way," Shaw added, "The Supreme Court decisions (on school aid) can be seen as a blunt assertion by the dominant society that it means to tell Catholics 'just so far, and no farther.'"

Shaw, looking at the whole picture, said it was necessary to stress that "the alienation of American Catholics has not come about simply because of the Supreme Court's rulings on abortion and school aid. If the court's decisions . . . were merely isolated phenomena, Catholics might deplore them and seek to reverse them; but they would . . . see them as having no great significance beyond themselves."

HOWEVER, HE asserted that the rulings have a larger meaning—the expression of "a dominant value system at odds with the American Catholic value system," and the pinpointing of American Catholic alienation.

Shaw said the abortion ruling expressed the dominance of the "utilitarian ethic with regard to human life" and elsewhere, adding that some would say, "on the level of ethics, this was the overwhelming flaw of American involvement in the Vietnam war."

He said the aid rulings by the court reflect the "determination of the dominant value system to define for and impose on Catholics their role in American society."

Noting that not all Catholics agree with his views and admitting there is room for argument, the USCC official said he would nevertheless submit that it would be an error to simply reject the "alienation" thesis, whether it be out of patriotism, sentimentality, ignorance or emotional necessity.

IF ONE GRANTS that alienation does exist, Shaw said he foresees three possible

- opinion
- reaction
- analysis
- background

"changes" among American Catholics in the future—radical change involving the collapse of the American Catholic value system, collapse of the "dominant" American value system, or a modification of both systems resulting in a new accommodation. He chose the last as the most likely.

He asserted that this last alternative presents a "challenge" to American Catholics to "devise means for exercising as much rational influence as possible" over changes in American values and American Catholic values. Calling for "rigorous value clarification" by American Catholics, Shaw said "it is clear that Catholicism has not had a major, direct impact on American values up to this time."

Indicating that the challenge is not a new one for American Catholics, he said it may just be greater in degree than in the past.

Ole demon bingo

MADISON, Wis.—The Rev. Richard Pritchard of Heritage Congregational church here told legislators at a hearing on bills to control bingo in Wisconsin that legalization of bingo would be the "first step to change the whole quality of life" in the state.

A constitutional amendment to permit bingo was approved by the voters last spring, but enabling legislation must be enacted before the game becomes legal. State Rep. Lewis T. Mittness of Janesville warned: "We are heading now toward corruption in government, the likes of which this state has never seen."

MONSIGNOR GOOSSENS SAYS . . .

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THEME ARTICLE

MEASURING SUCCESS

BY DR. THOMAS FRANCOEUR

In terms of our self-image we set goals we feel we can realize, goals based on our system of values. The Christian brings his growing global insight to this task, an insight gained from walking in the simple, practical and direct footsteps of his Leader. These are the things we have discussed in this series so far.

Here we dwell on the fact that one of man's basic needs is that of success, the valued goal attained. The bell maker's test of his work is whether or not his bell rings true. Nature's test is in asking whether or not she has been authentic unto herself.

A child is happy with the balanced top spinning with a steady hum, with the little sail boat that sits well in the water, with the well arranged doll house. Nature is happy when, having spent herself steering her true course and avoiding obstacles, she glories in her realization.

A MAN ASKS himself: "Was I the leaven in the dough, the salt of the earth, the forgiving father, the consoler, the healer?" "Did I give the cup of water, the shelter?" "Was I the peacemaker?" "Did I give and not count the cost?"

All these questions, and others, ask about personal success. But what is the criterion? If we judge by possessions, then few are those who own yachts and mansions and estates. If we judge in terms of what "they" say we leave ourselves open to the doubtfully significant judgment of great masses of people. That is why we must seek as our norm nature's very purpose exemplified in the life of her greatest son.

COMPETITION is a dangerous and deceptive device for it gauges success not in terms of top values but rather in terms of what others have attained. If I ask where I am in reference to another I am losing previous time and energy needed to clear my vision of the target and organize and map my course.

If I must compete, then it should be with myself, with my potential. It is not important where I am in respect to others, but rather where we all are in our responsibility of bringing the Kingdom into existence. Maria Montessori continuously focused her little ones' attention on self-realization, the self they knew was called to do great things.

Will we be at peace or will we be anxious and turbulent? Will we bring peace to others? The answer remains with our idea of success.

The simple man whose wisdom lets him see the forest and not only the trees, whose heart is attached to values of life and growth, will be at peace and will radiate joy. The distracted, tensely competing man, lost in detail, will be churned up and will cast a cloud of sadness and confusion over the lives of those he meets.

Nature reveals her richness; the heart reveals its yearning. God reveals his loving plan for us. Have we met and worked towards these? Have we found success?

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CATECHETICS

Success in life often a very elusive thing

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

Jean is a fine teacher, a successful writer, as well as a wife and mother. The other day I asked her, "Jean, when you think of personal success, what comes to mind?" With a nervous laugh she responded spontaneously: "Successes? I really can't think of anything right off."

Jean seemed to mean that. She was not just making a facetious remark. In spite of her obvious achievements, she seemed incapable of recognizing her own evident worth. As I thought over her reaction, I could not help but think how typical a response it was. Success can be a very elusive thing, so much so that successful people may be blind to its presence in their own lives.

Our culture seems characterized by low personal self-esteem. It has been called the "age of anxiety." The popularity of small encounter groups suggests the widespread search for self-affirmation, for a sense of self-worth and personal achievement.

I REMEMBER ONE of my professors stating that in past centuries people needed large doses of self-denial and humiliation. They tended to be egotistical, confident that they could do almost anything they set their minds to. Many were so ambitious and self-confident that their growth required disciplined curbing of pride and self-esteem.

In our time, however, he felt that type of spirituality was ill advised. What people seem to need today for growth as persons, Christians, was honest praise, affirmation, and encouragement. They needed to ex-



"Studies have also shown that youngsters learn and grow proportionate to the positive, affirming attitude of teachers and parents." (NC photo by George R. Cassidy)

perience success and achievement in order to grow in a sense of self-esteem.

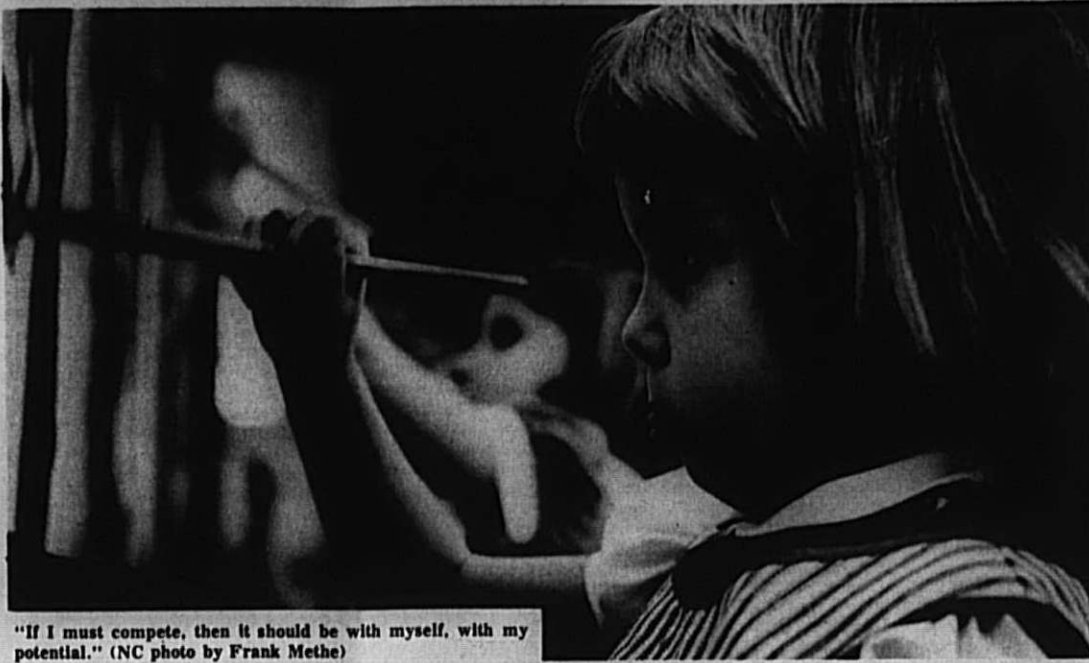
It seems to me that contemporary experience and social science confirm his diagnosis. This has serious implications for the religious educator and parent. Research has shown that one of the major obstacles to adult religious education is fear—fear of failure, fear of exposing one's ignorance. Studies have also shown that youngster's learning is proportionate to the positive, affirming, attitude of teachers and parents.

MY OWN EXPERIENCE as both a student and a teacher suggests that one genuine sign of recognition, one honest word of praise, can do more to convey an awareness of achievement and worth than a long lecture. I know people whose vocation in life can be traced to a teacher's honest expression of praise for something well done. I know others whose growth in certain areas was halted by the consistent lack of recognition and appreciation.

Each of us has a need, a right, to succeed and to be recognized. Bertrand Russell once wrote: "One can't think hard from a mere sense of duty. I need little successes from time to time to keep . . . a sense of energy."

This task of helping others sense their personal worth through recognizing some success is an especially important part of religious education. We wish to help others appreciate God's love for them, their inner dignity as persons, as Christians. We wish to enable those we teach to grow in hope, in trust in God's grace and personal care. We can facilitate this by making an honest effort to become sensitive to the small and large achievements of those we teach, and to praise them for their successes, whether large or small.

(Copyright 1973, NC News Service)



"If I must compete, then it should be with myself, with my potential." (NC photo by Frank Methe)

LANDS OF THE BIBLE

Pharisees got 'bad press' in the New Testament

BY STEVE LANDREGAN

The Pharisees were a small but influential group at the time of Christ. Their name, which means "separate ones," was given to them by their opponents because they avoided gentiles, sinners and Jews who were less observant of the Law of Moses as the Pharisees interpreted it.

As a sect, they probably originated with the emergence of lay "scribes" in the time after the Babylonian exile and possibly share some common origins with the Essenes in that both evolved from the Hasidim or "pious ones" of the Maccabean period. The Pharisees, however, remained within the mainstream of Judaism and ultimately became its most important molding force after the destruction of the Second Temple in 70 A.D.

It would be fair to say that the Pharisees received a "bad press" in the New Testament inasmuch as their opposition to Jesus is minutely chronicled and the use of such terms as "brood of vipers" by John the Baptist and "hypocrites" by Christ leave us with a very negative view of the sect.

FUNDAMENTALLY the Pharisees were a highly religious group with a real esteem for Scripture and Revelation. Their teachings were based on oral tradition as well as the written law, which in the long run gave them a flexibility the Essenes and the Sadducees did not possess. This resulted in their being the "liberals" of their time as far as Judaism was concerned.

It was the haughtiness and self-righteousness of the Pharisees that brought them into conflict with Jesus and His disciples, but it should be remembered that it was not the Pharisees, but a group of Sadducees who turned Jesus over to Pilate.

In interpreting the law, the Pharisees went beyond the written law to the "sayings of the fathers," a group of oral traditions and interpretations that eventually evolved into the Talmud, the great collection of the decisions and discussions of generations of Jewish sages.

THESE SAYINGS were described as "fences built around the Law" the scrupulous observance of which would prevent any possible transgression of the Law itself. Rigorous observance of the Sabbath, legal purity and tithing were among the 613 prescriptions imposed upon themselves by the Pharisees in the belief that knowledge of the Law and observance of the 613 prescriptions was a guarantee of piety.

In fact, the Pharisees' rigorism and legalism resulted in a religious externalism that quenched the real religious spirit and caused them to be compared to "whited sepulchres" by Christ.

Among the beliefs of the Pharisees were the resurrection of the body, the existence of angels and spirits and the expectation of a final judgment. They also conceived of Israel as a theocracy, a nation-religion, but preferred submission to Rome to open rebellion.

The sect's doctrines were generally Messianic and included Aliyah, belief in the final in-gathering of the tribes of Israel at the end.

CHRIST WAS certainly not alone in being opposed by the Pharisees. They opposed the Zealots because of their professed belief in open rebellion against Rome; they opposed the Sadducees because the priestly sect rejected the oral tradition the Pharisees revered and also rejected the Pharisaic beliefs in resurrection of the body and the existence of angels and spirits; they opposed the common Jews, described by them as "rabble that knows not the Law" because

most of the common Jews of the time neither knew nor cared about the niceties of pharisaic observance.

It was this attitude that caused the Pharisees to be castigated by Jesus and ultimately caused their name to become synonymous with hypocrisy and hollow

legalism.

Next week we will consider the Sadducees, or the priestly caste, and their influence upon Palestinian thought at the time of the coming of Christ.

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PARISH LIFE

Running parish as business

BY JAMES J. PHILLIPS

Last week's column looked at the city as a model for the parish. This week we look at the business enterprise as the source of ideas about what a parish is and does.

The point in all of this is not that these models are recommended—or scorned. These columns are just indicating that the models do exist but are usually applied unconsciously. If we get a clearer picture of what we and others use as models, we should be in a better position to make contributions to the life of our own parish.

The parish that models itself after a business will have these characteristics:

1. The parish leadership seeks out the "do-ers," those who have a needed skill or have shown the ability to get things done.
2. A lot of time is spent developing clear lines of authority, determining what authority can be delegated, and setting up review procedures.
3. A lot of consultation takes place because the leaders recognize that the experience of different people can add new ideas to a subject.
4. Efficiency is prized, sometimes at the expense of another's feelings.
5. Efficient and effective lines of com-

munication are established so that everyone has an opportunity to know what is happening.

6. Parish Council meetings are well prepared. Those giving reports have done their homework and can expect intelligent questions from the hearers.

7. The parish as a whole and each group in the parish understands its purpose and has developed a set of clear-cut short-term objectives.

8. Unlike the parish that uses the city as a model, the business model looks for new things. New ideas and new ways of doing things are expected and seen as welcome challenges.

9. There is a great deal of emphasis on doing and producing. The parish as a whole and each group in it are generally rated in terms of what has been produced.

This model is not as common—in practice—as is the city model. However, there are many parishes that seem to be moving toward a business model of parish life.

The fact that there are two different models might explain some of the tension found in parish life today. Another source of tension might be rooted in the fact that, while some parishes are moving toward a business model, they often speak as if they are using the family as a model for the parish.

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"The Pharisees' rigorism and legalism resulted in a religious externalism that quenched the real religious spirit and caused them to be compared to 'whited sepulchres' by Christ." (NC sketch from The Bible Illustrated)

LITURGY

How parish implemented anointing rite

BY FR. JOSEPH M. CHAMPLIN

Harrisonburg is a rapidly growing city resting along the Shenandoah valley in the west part of Virginia. Father James Noto, pastor of Blessed Sacrament parish there, has given this very much alive Christian community of 300 families good, forward-thinking liturgical leadership.

A Sunday afternoon eucharistic and anointing service for the sick celebrated last March illustrates his progressive approach. It also demonstrates the type of communal ceremony our revised ritual suggests for this sacrament.

I will refer below by number to pertinent paragraphs in that Roman document and describe how some of these principles can be seen at work in the Blessed Sacrament parish anointing celebration.

Proper publicity. Article 36 states: "It is most important for the faithful in general, and above all for the sick, to be aided by suitable instructions in preparing for this celebration and in participating in it, especially if it is to be carried out communally."

Verbal announcements at Mass and informational fliers attached to the weekly bulletin of the previous Sunday plus explanatory homilies at each Eucharist on the day itself sought to deepen parishioners' understanding of what was to take place.

Careful preparation. This revised text, like others issued in recent years, follows the principle of official flexibility. It offers a rich variety of readings and prayers, then urges the priest and others involved in the celebration to select those which best fit the circumstances. (Art. 37, 40). That naturally means advance planning.

Two groups, the liturgical and social ministry committees, working with Father Noto, handled specific details. In addition, numerous parishioners volunteered to transport the sick. Moreover, teenagers fashioned appropriate banners beforehand and draped a particularly large one over the altar. It read: "Youth is a gift of nature; Age is a work of art."

Victorious environment. The texts, music, vestments and other elements should create an atmosphere for such ceremonies which will "foster common prayer and manifest the Easter joy proper to this sacrament." (Art. 85).

Consequently, white vestments are in order (Art. 81); songs should speak of Jesus' Paschal victory over sin, sickness and death; biblical passages need to strengthen participants' faith and hope.

Scriptural texts. The renewed ritual establishes a priority here. Prayers for the sick "should draw primarily upon the scriptures." (Art. 44). It also provides a wealth of suitable passages from the Bible (9 Old Testament, 21 New Testament, 20 Gospels, 7 from the Passion).

Laying on of hands. "The celebration of this sacrament consists especially in the laying on of hands by the presbyters of the Church, their offering the prayer of faith, and the anointing of the sick with oil made holy by God's blessing." (Art. 5, 74).

Concelebrating priests. Father Noto first anointed Blessed Sacrament's pastor emeritus, Father Edward Johnston, who then assisted him with the laying on of hands and anointing of others. The rubrics expressly allow this. (Art. 18, 20).

Eligible recipients. The Church wishes those "dangerously ill" to receive this anointing, but it interprets that condition quite liberally. In fact (Art. 13), guidelines warn Catholics not to misuse "this sacrament by putting it off."

In the Harrisonburg rite, seriously ill persons both old and young, some even in their teens, received the holy oil. Certainly, it should not be postponed until "death's door."

Relatives and friends. Article 66 mentions "there should be room for his relatives and friends to take part." Throughout its introduction the Roman text encourages, more, commands such people to be present, to pray, to care, to support the sick person.

This is perhaps the root reason behind a communal anointing service like the parish celebration at Blessed Sacrament. It brings the Christian family into action, shows the suffering members they are not alone and presents the healthy members with an opportunity to serve those in need.

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QUESTION BOX

How and when term 'Father' for priest originated

BY MSGR. R. T. BOSLER

Q. Can you tell me when and where the term "Father" was first used in referring to a priest?

A. The practice of calling ordinary parish priests "Father" is something very recent in the Church, and until the last twenty years or so it was limited to English-speaking countries.

In the early days of the Church, bishops were called "Father." Priests were called "Father" only when they acted as sacramental confessors. In the Middle Ages the mendicant friars were called "Father," "Padre," but secular priests were not given the title. In Italy they were called "Don," a form of Mister, as for example Don Bosco, or the fictional Don Camillo who perpetually feuded with his friend the Communist mayor.

It was in Ireland in modern times where all priests first came to be called "Father." But the man most responsible for spreading the practice in English-speaking lands was Cardinal Manning, who in the 1880's campaigned to raise the morale of the diocesan priests who were often considered by the people to be inferior to religious order priests, who were all calling themselves "Father."

Q. Recently I attended Catholic funerals where a white cover was placed over the casket while it was in the church. What is the significance of this?

A. The new liturgy for funerals, as you must know by this time, places great emphasis upon the resurrection. The beginning, or seed, of the life of the resurrection in us is baptism. For this reason the new liturgy stresses the connection between baptism and the new life. As he meets the body at the entrance of the church the priest says: "I bless the body of

N. with the holy water that recalls his baptism..." Then the ritual suggests: "A white pall, in remembrance of the baptismal garment, may then be placed on the coffin by the pallbearers or others, and the priest may say these or similar words: "On the day of his baptism N. put on Christ. In the day of Christ's coming may he be clothed with glory."

The new rite is very flexible. The priest "may sprinkle the body with holy water." "A white pall... may then be placed..." The priest may say these or similar words." So what you see and hear at a

funeral service will vary from church to church.

Q. If a woman marries a man, his wife being deceased, who already has a family, is it required by the Church for her to have a family of her own? Or if a woman is in her late 30's, is it required for her to have a family if she marries at that age?

A. The Church teaches that the moral laws of God require that a married couple should have serious reasons for deciding not to have any children. The couple themselves must decide whether or not the reasons are serious, and in determining

what means they will use to avoid having children they must make their moral judgment in the light of the teaching of the Church on birth control, which would include not only papal pronouncements but also the interpretations of these by bishops and theologians. Before making a decision of this kind it would be best to talk the matter over with a competent priest.

Q. Because of the varied possibilities of Mass schedules and because the Eucharistic fast now obliges only one hour before taking Communion, it is not un-

common for us to complete a meal or some snack shortly before the one-hour fast begins. This is good. What bothers me, however, is that often some small particles of food may remain on the lips or near the mouth and so are sometimes swallowed within the prescribed hour of fast. Does the swallowing of such small particles constitute the breaking of the fast?

A. No. Thank God, we have escaped from the legalistic approach to religion that used to make our moral theologians wrangle over questions like yours. The Eucharistic fast is primarily a

psychological aid to help us realize we are preparing to take part in something sacred. We do not prepare ourselves for Mass by scrupulously worrying over whether a bit of bacon is lodged between our teeth but by realizing our need for forgiveness and looking forward with joy to joining our brothers and sisters in uniting with Christ to give thanks to the Father in the great action that brings us as close to the life of heaven as we can be this side of eternity.

(Copyright 1973)

THE CHURCH AND I

Learning what teachers know about teaching religion

BY F. J. SHEED

Late in the thirties I had a letter from Archbishop MacDonald of Edinburgh to say that he had been told I had a method of teaching the Faith; he would like to know what it was, because 50 per cent of the boys and girls in his primary schools gave up Mass and the Sacraments on leaving. I wrote back what I now feel to have been an impertinent letter, to say that we of the Evidence Guild had developed a method of teaching religion, but that as most teachers did not know the Faith, it hardly mattered what method they used. He wrote back by return to ask what I could possibly mean and would I come to Edinburgh and tell him?

He had all his teachers—some 600 of them—come on four afternoons running, and himself sat behind me on the platform. After 35 years I cannot remember the details. My general idea was that the Catechism answers are splendid summaries, but of value only to those who have studied the truths summarized in them—they belong at the end of teaching, not at the beginning, above all not as a substitute for teaching. My questions were aimed at finding how well the truths summarized were known.

I SUPPOSE THAT the teachers and I would have had quite different impressions of how it all went. For myself I should have been horrified, if I had not already known for years past how little was understood by men and women whose duty it was to teach the Faith in schools whose reason for existence was that the Faith should be taught. The teachers,

whose politeness never flagged, may not have seen it so.

The Archbishop did. He said to my wife, "Your husband has a most expressive back." She said, "What is it saying?" He answered, "It is saying that I couldn't cope with the questions any better than these teachers." He asked me to question him as I had questioned them. I refused. He said, "I command you." I said, "You are not my bishop."

On the third afternoon two senior university students offered themselves as "vile bodies" (you remember the old rule—first experimentum in corpore villi—experiments should be made on cheap material). I treated them both as a class I was teaching, then gave them the sort of questions that go with the Evidence Guild teaching method. They did admirably. Both were converts.

Their performance, I think, lifted everybody's spirits. If so, the lift did not last. For the final meeting, I had asked that a class of primary school pupils should be brought in who had received a high mark from the diocesan inspector of religious teaching. I examined them in the presence of the Archbishop and the 600. I was not heckling, simply trying to find out what the catechism answers meant to them which they gave so accurately, so confidently. It was very grim.

This happened just before the Hitler war. I think the teachers bore me no malice. Well, after the war they asked me to address their convention in Edinburgh. A large contingent came over from Glasgow. The chairman, welcoming these, said: "What came ye out to see?" From all over the hall one seemed to hear: "A Sheed shaken by the wind."

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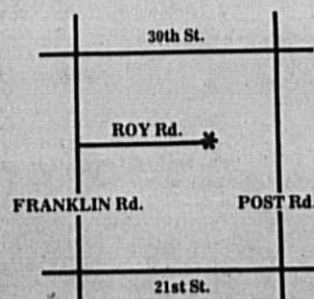
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PLAN SCOUT BAR-B-QUE—Scout Troop 108 of Holy Name parish will hold its annual Barbecue on Saturday, Oct. 13 from 4 to 9 p.m. at the Holy Name cafeteria. In addition to the barbecue supper there will be 'fun and games' in the school yard for all ages. Beech Grove Mayor Elton H. Geshwiler (seated) receives his tickets from Scout Charles Thines as Father Charles A. Lahey, associate pastor of Holy Name and Walter A. Sturm, Barbecue chairman, look on. The public is invited.



PLAN ALUMNI HOME-COMING DANCE—Alumni of Roncalli High School and its antecedents—Sacred Heart, Sacred Heart Central, Kennedy and Chetrand High Schools—are invited to a Homecoming Dance, to be held in the school cafeteria Friday, Oct. 19. The event will follow the Roncalli-Manual football game. Admission will be \$2 per couple with refreshments available. Music will be provided by the Steve Bogard band. Co-chairman of the dance, from above left, are: Bill Geiger, a Chetrand alumnus; Mike Calto, Kennedy; Norb Mappes, Sacred Heart; and Charles (Chick) Lauck, Sacred Heart Central. Not shown is Joe Kelly of Sacred Heart Central. All alumni, parents and friends are urged to attend.

Set playoff competition in kickball

INDIANAPOLIS — Playoffs and post-season tournaments in the various kickball leagues get underway next week, the CYO Office has announced.

First-round playoffs in the Cadet A League will begin Oct. 15, with finals slated Oct. 19 at Little Flower. Playoffs in the "56" League begin Oct. 19 and finish Oct. 23 at Little Flower, while Junior League playoffs start Oct. 17 and will be completed Oct. 21 at Little Flower. Division champions and runners-up will participate in the playoffs.

The Cadet B League post-season tournament will start Tuesday, Oct. 15, and be completed Friday, Oct. 19, at Christ the King.

CYO NOTES

Final reminder for Cadet Girls Basketball League coaches: deadline is today, Oct. 12, for entries. Boys basketball leagues will begin play the first week-end in December. Deadline is Oct. 24.

Information on the annual Junior CYO-Criterion Quiz Contest was mailed this week. Entry deadline is Nov. 5.

The "56" Football League game between St. Barnabas and St. Bernadette has been transferred to CYO Stadium No. 2 field at 1:15 p.m. Sunday, Oct. 14.

SUPPER PLANNED

INDIANAPOLIS — The Men's Club of St. Mark's parish, U.S. 31 South and Edgewood Ave., will sponsor an Italian Spaghetti Supper from 6 to 8 p.m. Saturday, Oct. 20.

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Newman Guild schedules trip

INDIANAPOLIS — The Newman Guild of Butler University will sponsor a bus trip for guild members to Camp Atterbury Job Corps Training Center Tuesday, Oct. 16. A chartered bus will leave North Methodist Church, 38th and Meridian Sts. at 9:30 a.m. Upon arrival at Camp Atterbury, guild members will be taken on a guided tour of the center. Following luncheon, the afternoon will be free. Mrs. Thomas J. Maloney is chairman.

Twenty years ago Pope Pius XII announced plans for the observance of a Marian Year in 1954 to mark the centenary of the proclamation of the dogma of the Immaculate Conception.

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Griffin, John J.
Wittmer, Evangelyn
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Franco, Ruben
Romaine, Infant Daniel
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CADET A KICKBALL LEAGUE

Division I—St. Malachy 6-0; St. Monica 5-1; St. Gabriel 4-2; St. Michael 4-2; St. Christopher 3-3; St. Thomas 2-4; All Saints 2-5; Holy Trinity 2-5; St. Martin 0-4.

Division II—Christ the King 7-0; St. Pius X 5-1; St. Matthew 4-2; St. Andrew 4-2; Immaculate Heart 3-4; St. Lawrence 2-4; St. Joan of Arc 2-4; St. Luke 1-5; Mount Carmel 0-6.

Division III—St. Jude 7-0; St. Mark 6-1; Holy Name 6-1; St. Barnabas 4-3; St. James 4-3; St. Catherine 3-4; St. Patrick 2-5; St. Roch 2-5; Our Lady of Greenwood 1-6; Sacred Heart 0-7.

Division IV—Holy Spirit 7-0; Nativity 6-0; St. Simon 5-1; Little Flower 4-2; Our Lady of Lourdes 3-4; St. Rita 2-4; St. Bernadette 1-5; St. Philip Neri 0-6; Holy Cross 0-6.

Mount Carmel 2-2; St. Andrew 0-4; St. Joan of Arc 0-4.

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

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

"56" FOOTBALL LEAGUE

Division I—St. Barnabas 2-0; St. Matthew 2-0; St. Michael 2-0; Christ the King 0-2; St. Pius X 0-2; St. Andrew 0-2.

JUNIOR TOUCH FOOTBALL

Division I—St. Christopher 3-0; St. Malachy 1-1; Immaculate Heart 1-2; St. Joan of Arc 1-2; St. Michael 1-2.

Division II—St. Andrew 3-0; Sacred Heart 2-0; Holy Spirit 2-1; St. Barnabas 0-3; St. Mark 0-3.

CADET B KICKBALL LEAGUE

Division I—Immaculate Heart 7-0; Little Flower 6-1; Holy Spirit 4-3; Our Lady of Lourdes 4-3; St. Jude 4-3; St. Simon 3-3; St. Pius X 3-4; St. Joan of Arc 2-4; St. Michael 1-6; St. Andrew 0-7.

"56" KICKBALL LEAGUE

Division I—Immaculate Heart 6-1; Mount Carmel 6-1; St. Joan of Arc 6-1; St. Malachy 6-1; St. Christopher 3-4; St. Monica 3-4; St. Gabriel 2-5; All Saints 1-5; Holy Trinity 1-6; St. Michael 0-4.

Division II—Little Flower 7-0; St. Philip Neri 6-1; St. Matthew 6-1; St. Andrew 6-1; Nativity 5-2; St. Lawrence 3-4; St. Pius X 2-5; Our Lady of Lourdes 2-5; Holy Spirit 2-5; Christ the King 1-5; St. Bernadette 1-6; St. Simon 0-6.

Division III—St. Roch 4-0; St. Barnabas 5-1; St. Jude (Red) 5-2; St. Mark 5-2; St. Jude (Gold) 4-3; Holy Name 3-3; Sacred Heart 3-4; St. Catherine 1-5; Our Lady of Greenwood 1-6; St. James 0-7.

JUNIOR KICKBALL LEAGUE

Division I—St. Malachy 7-0; St. Luke 6-1; St. Gabriel 5-1; St. Michael 4-3; St. Joan of Arc 4-3; Immaculate Heart 2-3; St. Christopher 2-4; Holy Trinity 1-4; St. Ann 1-4; Mount Carmel 1-4.

Division II—St. Pius X 4-0; Little Flower 5-2; St. Matthew 5-2; St. Simon 4-3; Holy Spirit 4-3; St. Andrew 3-4; Our Lady of Lourdes 3-3; Christ the King 2-5; St. Bernadette 2-5; St. Lawrence 0-7.

Division III—St. Jude 7-0; Holy Name 5-2; St. James 5-2; St. Barnabas 4-3; St. Mark 4-3; St. Roch 4-3; Nativity 3-4; St. Catherine 2-5; Sacred Heart 1-4; Our Lady of Greenwood 0-7.

CADET FOOTBALL LEAGUE

Division I—St. Michael 4-0; St. Andrew 3-1; St. Jude 3-1; St. Simon 3-1; Holy Name 1-3; St. Lawrence 1-3; Little Flower 1-3; Holy Spirit 0-4.

Division II—Christ the King 4-0; St. Philip Neri 4-0; St. Pius X 4-0; St. Gabriel 2-3; St. Catherine 1-3; St. Matthew 1-3; St. Barnabas 0-4; Immaculate Heart 0-4.

Division III—Mount Carmel 4-0; St. Patrick-Sacred Heart-St. James 3-1; St. Rita 3-1; St. Monica 3-2; St. Malachy 2-2; Our Lady of Lourdes 1-3; St. Joan of Arc 1-3; St. Martin 0-4.

Division IV—St. Bernadette 3-1; St. Christopher 3-1; St. Luke 3-1; St. Roch 3-1; St. Mark 2-2; Nativity 1-3; Our Lady of Greenwood 1-3; All Saints 0-4.

"56" FOOTBALL LEAGUE

Division I—St. Michael 4-0; St. Christopher 3-1; St. Malachy 3-1; St. Ann 2-3; St. Gabriel 2-3; St. Monica 1-3; St. Thomas 1-3; All Saints 0-4.

Division II—St. Matthew 4-0; Immaculate Heart 3-1; Christ the King 3-1; St. Luke 2-3; St. Pius X 2-3.

FR. BROZOVIC

St. Jude Novena opens Oct. 20

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

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

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

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

South Deanery to hold social

INDIANAPOLIS — The South Deanery Council of Catholic Women will sponsor a social in St. Bernadette's parish hall, 4800 Fletcher Ave., immediately following the 5:30 p.m. Mass. Proceeds from the event will benefit the Veterans Hospital recreation fund.

Door prizes will be given away and two "Spirit" baskets will be awarded during the evening. The \$1.25 per person admission includes food and beverage.

Twenty years ago Archbishop Paul C. Schulte formally dedicated Sacred Heart Memorial High School, the first Catholic secondary high school in Indianapolis in 55 years.

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SHAKESPEARE 'ROCK COMEDY' AT MARIAN—Rock music "insertions" will be featured in the Marian College production of Shakespeare's "As You Like It", to be given in five performances Oct. 17-21. Sister Francesca Thompson, O.S.F., will direct the production, with three 1:30 p.m. matinee performances Wednesday, Thursday and Friday. Evening performances at 8 p.m. are scheduled Friday, Saturday and Sunday. The role of Orlando will be portrayed by Kevin Caraher.

above right, a senior from Indianapolis. Also shown are Mariene DuBois, center, as Rosalind, and Mona Kozlowski, left, as Phebe. Other Archdiocesan players include Joanne Johnson and Dave Record, both of Indianapolis. Maxine Ray of Indianapolis will be assistant to the director. The special rock music for the production was composed by Leon Enneking, a senior from Oldenburg, who will also appear as Amiens.

St. Joseph Hill plans Festival, Turkey Shoot

SELLERSBURG, Ind.—The Turkey Shoot and Fall Festival, sponsored annually by St. Joseph's parish, will be held Sunday, Oct. 21, on the church grounds located in Clark County.

The "Annie Oakley" shoot for women only begins at 2 and 3 p.m., although women are welcome to shoot in any round in competition with the men. Festival booths for all ages will feature cakes, stuffed animals, quilts, linens and a fish pond. Lunch will be served in the new parish hall beginning at 11 a.m.

St. Joseph Hill is located one mile west of State Road 60 near Sellersburg. Father Edmund Banet is pastor.

Guild planning Oktoberfest at St. Augustine's

INDIANAPOLIS — Members of St. Augustine's Guild are planning an Oktoberfest for residents of St. Augustine's Home for the Aged on Tuesday, Oct. 16.

Games, entertainment, refreshments and a visit from the Indianapolis Zoo-Mobile will be featured. A senior citizens band, the "Garfield Swingers", will provide entertainment.

Mrs. James McNulty and Mrs. Henry K. Engel are co-chairmen of the event, assisted by Mrs. Charles Murphy and Mrs. Howard S. Young, Jr.

Remember them in your prayers

BROOKVILLE
WILLIAM OSBURN, 63, St. Peter's, Oct. 2. Husband of Alma; father of Mrs. Paul Federly of Indianapolis; James J. Osburn of Lafayette and William M. Osburn of Indianapolis; brother of Mrs. Irene Neuman of Rushville and Mrs. Alice Richards of Summerville, N.J.

CONNERSVILLE
WILLIAM A. (Cracker) GOUGH, Sr., 75, St. Gabriel's, Oct. 4. Husband of Dorothy; father of Mrs. Joe Richer of Cincinnati; Mrs. Carl Gibson of Cambridge City; William, Jr., Robert, Harold R. and James E. Gough, all of Connersville; brother of Mrs. Hazel McKee of Albuquerque, N.M.

INDIANAPOLIS
AGNES C. CHILLE, 79, St. Patrick's, Oct. 3. Cousins survive.

DELORES LEWIS, 61, Sacred Heart, Oct. 3. Wife of Alex; sister of Bertha Kriech, Dolly Baker, Juliana, Norbert, Clarence and James Schlanzer.

ALBERT RUSSELL, 84, St. Philip Neri, Oct. 3. Husband of Charlotte; father of William Russell and Mrs. Robert Minatel; brother of Effie Foreman and Eva Moore.

JAMES A. BRINKWORTH, 58, St. Anthony's, Oct. 4. Brother of Mrs. Gene Morgan, Mrs. Rosetta Cathcart and William Brinkworth.

HELEN A. MURRAY, 78, Little Flower, Oct. 5. Mother of Mrs. Harry Caskey, Mrs. Robert Bore, Mrs. Jackie Irish, C.J. and Kelly Murray; sister of Mrs. Ann Love, Mrs. Margaret Norvill, Mrs. Mary Cain, Mrs. M.F. Harmon and Emmett McGlinchey.

LILLIAN M. NIEDENTHAL, 78, St. Roch's, Oct. 5. Wife of Charles H.; mother of Eileen Perry; sister of Fred Hoeltke and Alma Porter.

HUGO H. McPHERSON, 70, Assumption, Oct. 8. Father of Mrs. Rosemary Gelsendorf.

JOHN E. MERL, 70, Little Flower, Oct. 8. Husband of Lorene C.; father of Mary K. Clements and Mrs. Susanne Shackelford; brother of Mrs. Josephine Trefry and Mrs. Catherine Dew and Margaret Merl.

LEOPOLD CLETUS E. HUBERT, 51, St.

Augustine's, Oct. 4. Husband of Leona; father of Paul, John, Cletus and Mary Ellen Hubert, all of Leopold; brother of Preston Hubert and Virginia Hubert, both of St. Croix; son of Mr. and Mrs. Henry Hubert of St. Croix.

MADISON
CLARA SIEFERMAN, 81, St. Michael, Sept. 27. Mother of Gertrude Vice and Doris Aler, both of Coronado, Calif.; Nelda Kellems of San Diego, Calif.; Norma Honnig of Alhambra, Calif.; Patricia Davis of Burley, Idaho; Arzetta Wilson and Charles Sieferman, both of Madison.

NEWALBANY
WILLIAM E. KEISLER, 84, Holy Trinity, Oct. 4. Husband of Blanche. Two sisters also survive.

RICHARD L. CHRISTIAN, 49, St. Mary's, Oct. 5. Husband of Emma; son of Mrs. Lorena Christian of Indianapolis. Three sisters also survive.

RICHMOND
HENRY J. (Heinie) FESSLER, 59, St. Andrew's, Oct. 6. Husband of Mary; father of William Fessler of Pittsfield, Mass.; James, Robert and Marilyn Fessler, all at home; brother of Walter Fessler of Richmond and Raymond Fessler of Centerville.

TROY
JOHN BERGER, 87, St. Pius, Oct. 6. Husband of Catherine; father of Raymond of Rockport, John of Marion, Sylvester of Bremen, Carl of Troy; Mrs. Frances Harpenau of Tell City; and Mrs. Hildegard of Marion.

TERRE HAUTE
FRANK MURTAUGH, 81, St.

Joseph's, Oct. 2. Father of Father Ralph Murtaugh, O.F.M. Conv., associate pastor of St. Benedict's parish, Terre Haute, and Dr. Leonard P. Murtaugh of Flint, Mich.

JOHN W. FREED, Sr., 56, Sacred Heart, Oct. 3. Father of Mrs. Sue Ann Grannan of St. Paul, Minn., and John W. Freed, Jr., of South Bend; brother of Jerry Freed of Terre Haute.

MICHAEL J. KOSARKO, 47, member of Sacred Heart parish, Sept. 29. Husband of Ethel; brother of Alex Kosarko, Mrs. Mary Szabo and Mrs. Clara Chervenko, all of Terre Haute.

JOHN T. TORRENCE, St. Ann's, Oct. 6. Husband of Delores; father of John T. Torrence, Jr., U.S. Navy; Daniel, Kathryn M., Susan E. and Margaret Ann Torrence, all of Texarkana, Ark.; son of Kathleen Torrence of Terre Haute; brother of Robert Torrence and Mrs. Margaret McNeil, both of Terre Haute; and Joseph Torrence of Severna Park, Md.

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HEADS CHARITIES—Father Joseph M. Sullivan, secretary for charities to Bishop Francis Mugavero of Brooklyn and executive director of Brooklyn Catholic Charities, has been elected to a one-year term as president of the National Conference of Catholic Charities. Announcement of his election was made at the NCCC annual meeting in Milwaukee. Father Sullivan, who assumed office immediately, succeeds Dorothy Bird Daly, dean of the School of Social Service, Catholic University of America.

RUMMAGE SALE

SELLERSBURG, Ind.—The Ladies' Club of St. Paul's parish will hold a Rummage Sale on Oct. 12 from 12 noon to 6 p.m., and Oct. 13 from 9 a.m. to 4 p.m. The sale will be held at the Old Fire House on E. Utica St.

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CIRCUS AT THE CATHEDRAL—Members of "Los Muchachos"—the Spanish International Boys' Circus—perform on the steps of New York's St. Patrick's Cathedral and are welcomed by Cardinal Terence Cooke (right) following a special Mass for the 100-boy troupe. The circus group, founded in 1965 by Father Jesus Silva to give vocational opportunities to many of the boys in his care at the



"Nation of Boys" in Orense, Spain, stopped at the cathedral as it prepared to begin a four-month tour of the U.S., Mexico and Canada. The circus is a major means of support to the some 2,000 boys in the Nacion de Los Muchachos, begun 17 years ago to accommodate orphaned and abandoned boys. The boys' troupe is today the largest training school for circus performers in Western Europe. (RNS photo)

VIEWING WITH ARNOLD

Robert Shaw's 'Hireling' is rated outstanding

BY JAMES W. ARNOLD

When the movie acting trophies are passed around this season, it will be harder than ever to ignore Robert Shaw, although this multi-talented Briton (who also writes excellent plays and novels) has been almost as consistently ignored over the years as Paul Newman. But at least actor Newman has his fame and box-office records to keep him company.



Shaw ought to have collected some gold-plated hardware last year for virtually turning "Young Winston" into a movie about Winston Churchill's father. He didn't. The chances are probably not much better now for Shaw in "The Hireling," which isn't the sort of film Americans can get excited about. But Shaw's performance is predictably magnificent.

"THE HIRELING" is one of those subtle upper-drawer British dramas in which nothing seems to be happening. Set in the 1920's, it is about sexual electricity across class barriers, and Shaw provides most of the voltage. He is cast as a stolid chauffeur who falls desperately in love with a melancholy aristocratic widow (Sarah Miles). He more or less rekindles the spark of life in her, only to have to stand by (almost literally, out there in

the fog with the limousine) as she is swept away by a charming but worthless upper-class MP (Peter Egan).

The problem, naturally, is that the lady cannot really conceive of romance with a servant, a situation that he contributes to with his proud stand-offishness and phony self-protective stories about having a wife and children. He cannot muster the courage to smash propriety and declare himself until it is too late, and then he predictably over-does it with working-class directness and passion. The tragedy cuts equally for both, since Shaw is clearly the better man, and poor old Sarah is stuck with a rotten fellow she doesn't really love. (As she concedes, she doesn't know the meaning of the word). The psychological class wall prevents communication as well as love, and produces frustration all around.

THE WHOLE IDEA is baffling to Americans, who have a long tradition of acceptable hanky-panky between heiresses and proletarian be-man, not to mention millionaires and shopgirls. But the thing to watch is Shaw, suffering slowly at first, then simmering to steam and finally exploding in a brilliant confrontation scene, in which most of what he feels must be expressed physically. He gets in the last socko line to Sarah (who has just announced her engagement): "I suppose you got what you deserved." Then, nastily singing "Rule Britannia," he goes out to crash the limousine into every

available object.

The movie is good, despite its vestiges of Victorian melodrama (the caddish MP has a mistress stashed somewhere downtown), and was a co-winner of the grand prize at Cannes—with "Scarecrow," about as totally different a film as you could invent. It manages to suggest all sorts of mature feelings with nothing more indecent than a raised eyebrow (and some symbolic background objects d'art). It is adapted from a novel by L. P. Hartley, who also wrote "The Go-Between," which in retrospect seems one of the few truly mature films of recent

years.

Miss Miles is lovely, as usual, but has little to do (as a repressed Englishwoman) but looks alternately sad, happy, and puzzled. The luxury interior decor, and Shaw, are worth the admission price.

THERE IS ALSO that moment more than halfway through the film when the lady, writing a check for the anguished chauffeur, casually asks him what his first name is. If a movie is good enough, and "The Hireling" is, a line like that has all the power of an execution. (Rating: A-3—unobjectionable for adults)

The week's TV network films

THE ANDERSON TAPES (1971) (NBC, Saturday, Oct. 13): Pure schlock. Director Sidney Lumet is occasionally arty, but he had only box-office in mind in this caper film about a big N.Y. apartment house burglary and how it flops. Sex and violence are big, the characters' stupidity and greed exaggerated for easy put-downs. Sean Connery and Dyan Cannon play the predictable erotic couple routinely; Martin Balsam is a swishy decorator and Alan King a warm Mafia leader nostalgic for the old strongarm days. Not recommended.

JOHN AND MARY (1969) ABC, Sunday, Oct. 14): A presumably modern but disastrous love story about a couple of swinging singles (Dustin Hoffman, Mia Farrow) who meet at a bar, spend the night at his apartment, and grope through Saturday trying to decide whether to make a mere overnight score into something more permanent, but not permanent. These are shallow, vapid, dull people, and the movie is an unintended satire of the affluent urban young. Not recommended.

WITH SIX YOU GET EGGROLL (1968) (NBC, Monday, Oct. 15): Doris Day and Brian Keith in a family comedy; so what else is new? This one is right at home on TV, and none of the illustrated problems of kids, suburbs,

Reflection Day set at Fatima

INDIANAPOLIS — Father Michael Welch, associate pastor of St. Matthew parish, will conduct a Day of Reflection for women at Fatima Retreat House on Thursday, Oct. 18. The theme of his discussions will be "The Christian Woman—a Woman of Faith, a Woman of Vision."

Information regarding the 9 a.m. to 3 p.m. spiritual "refresher course" may be had by phoning Fatima, (317) 545-7681.

widows and widowers is to be confused with the real world. Not recommended.

JOY IN THE MORNING (1965) (CBS, Thursday, Oct. 18): A sort of upbeat comedy-drama about the troubles of the first year of marriage between a Law School senior (Richard Chamberlain) and his somewhat controversial 17-year-old bride (Yvette Mimieux). If your standards aren't too high, this one ought to make you feel good. Satisfactory for adults and mature youth.

Aid to Chile

NEW YORK — The Catholic Medical Mission Board (CMMB) has sent \$22,005 worth of medicines, dressings and other supplies to Chile to aid those injured in the recent military coup.

The more than 3.5 tons of supplies were sent in response to an urgent appeal from the Santiago office of Catholic Relief Services, overseas aid agency of U.S. Catholics.



RETREAT DIRECTOR—Father Gregory Chamberlain, O.S.B., dean of students at St. Meinrad College, will conduct a "week-end awareness" for young adults over 18 at Fatima Retreat House Oct. 19-21. He will be assisted by a team of seminarians. For further information, phone Fatima, (317) 545-7681.

Christian voters' group is proposed for Britain

LONDON — Leaders of seven Catholic lay organizations in Britain pledged support for a nationwide movement of Christian voters to keep Members of Parliament informed of Christian attitudes on proposed legislation.

The movement was started in a small way some years ago by the Knights of St. Columba, a British group similar to the Knights of Columbus, and already operates in about 10 per cent of parliamentary constituencies.

The decision to give it support by the seven lay organizations at a joint meeting in London will, lay leaders hope, give it the necessary boost to expand throughout the country and to take in a wide range of other religious groups.

It is in no way a political move as such or any sort of attempt to form a Christian or a Catholic political bloc.

IT IS NOW being proposed that a national consortium be drawn up from members of the lay organizations acting as individuals and from Anglican, Protestant and Jewish organizations who share their concern for moral standards. It would be open to anyone who accepts its aims.

Cardinal John Heenan of Westminster told the London meeting that it would be "wrong and self-defeating" if the only time Catholics raised their voices was in protest against legislation they did not like. They must show themselves interested in promoting the good of the whole community, he said.

"We have got to make it very clear that Catholics as citizens are interested in what happens to everyone," the cardinal added. "Only in this way will we

have any influence."

BISHOP CHARLES Grant of Northampton, the Knights of St. Columba's ecclesiastical adviser, has already received the support of other bishops for the movement, which he describes as "one of the most important in the Church in this country, since so much of politics is concerned with morality."

The organizations concerned are the St. Vincent de Paul Society, the Catenians, the Knights of St. Columba, the Catholic Women's League, the Catholic Men's Society, the Union of Catholic Mothers and the Catholic Union.

They will meet again on the movement in a few months, after reporting back to their organizations.

DUE PROCESS OKAYED

BELLEVILLE, Ill. — The Priests' Senate of the Belleville diocese has approved a final draft of a constitution for a due process procedure which provides for conciliation and arbitration of disputes over ecclesiastical matters.



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Center to reopen

MEDELLIN, Colombia—A newly reorganized center for the training of priests, nuns and laymen as task-forces for Church renewal and social reform, will open here within a few weeks.

Sponsored by the Latin American Bishops' Council (CELAM), the Pastoral Training Institute replaces three specialized institutes on catechetical work, liturgy and parish work.

CELAM executives decided at their meeting in Sucre, Bolivia, last November to trim the budget and merge several of CELAM's activities.

CELAM institutes headquartered in Quito and Santiago, Chile, ceased functioning at the end of CELAM's

fiscal year. The liturgical Institute here closed in August after eight years of existence. During that time over 800 priests, nuns and lay people went through 25 training courses. The institute also held seminars for bishops and Religious superiors.

CELAM leaders chose Medellin after considering other cities such as Lima, Quito and Bogota. Observers noted that Medellin offers "a Church climate more open and conducive to freer discussion of theological and pastoral issues."

Sixty years ago the Richmond Knights of Columbus Council presented a musical comedy entitled: "Mr. Bob." Mrs. J. T. Adams directed.

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