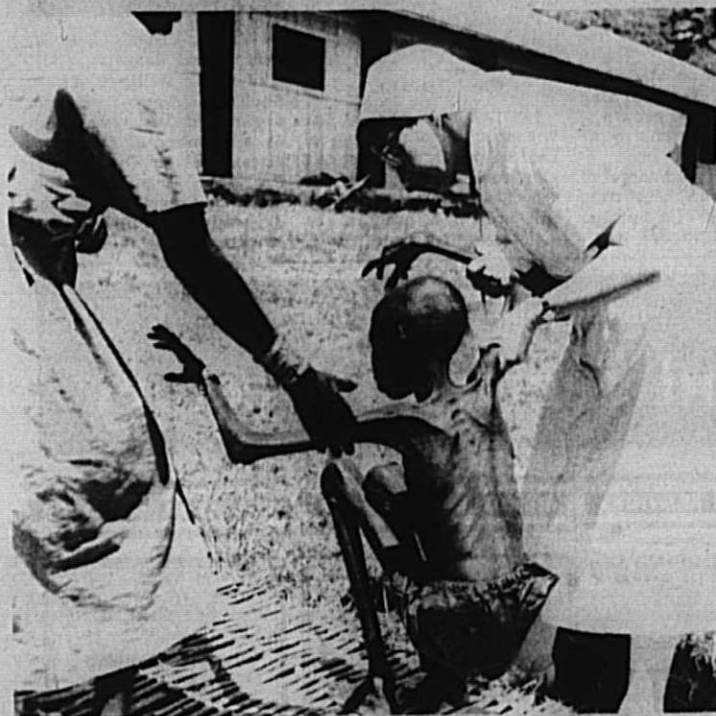




VOL. XIII, NO. 3 INDIANAPOLIS, INDIANA, OCTOBER 19, 1973



**WILL YOU HELP?**—The missionary Sister at the right desperately needs your help to carry on her work of caring for the impoverished sick and disabled under her care in a distant mission land. This Sunday is Mission Sunday. Won't you be generous in your contribution? It was never more sorely needed. (Related editorial, Page 4)

## ontiff deplores war resumption in Middle East

VATICAN CITY—Pope Paul VI, speaking with a trembling voice, said that the new Middle East war threatens "incalculable further catastrophes." Speaking to thousands gathered in St. Peter's Square on Oct. 14, Pope Paul said that "we cannot close our eyes" to the dangers of the conflict between the Arabs and the Israelis.

"It is a drama," he said. "It is a tragedy, a bankrupting expenditure of human lives and sweat-won riches. Even more, it threatens to be the prologue of incalculable further catastrophes."

**THE POPE** declared: "We again denounce the irrationality of war, especially the blindness of its possible excesses."

The Pope said that "it is not lawful to involve civilian populations in war's devastation, nor to deny due safety to prisoners and unarmed persons, nor to take reprisals against innocent human lives."

The Pope called on both sides to seek "a peace in which justice and stability are possible."

On the previous day, Pope Paul had some tender words for a group of sick persons brought from England by the English Catholic organization, Across Trust, which organizes pilgrimages to the Marian shrine at Lourdes.

**IN GREETING HIS** visitors, the Pope said:

"We are glad to have this opportunity of reminding you how much you can do for God's Church by accepting your sufferings. You can be a powerful source of grace for many—for people whom you may never meet in this world."

"This is part of God's loving providence and you should be encouraged by this thought to unite yourselves more and more each day with the mysterious divine will. It is our hope also that this visit to Rome will be a special occasion of grace and joy for all of you."

## REPORT FROM AFRICA

# 'The Church is so real and young'

BY JO-ANN PRICE

NEW YORK—For some time now, Bishop Edward T. O'Meara, national director of the Society for the Propagation of the Faith, has wondered how it is possible in the little African country of Burundi to build a church for 5,000 people for \$10,000. Now he knows.

The affable prelate, a St. Louisan, just got back from Burundi where he saw how Catholics, who form 65 per cent of a four-million population—the average per capita income is \$50 to \$75 a year—have built many such churches of handmade mud bricks. The main expense is the cement to glue the bricks together and corrugated iron for roofs.

But what is happening in Burundi is more than mud bricks, subsistence farms and a single paved road so rough that a trip across it jarred both lenses out of the frames of the glasses he needs for reading, Bishop O'Meara observed in an interview in his Fifth Avenue office.

**BEHIND THE OUTLINES** of this high and mountainous "Switzerland of Africa" is a vigorous, smiling people, to whom the Catholic Church is so real and young that observers from countries where Catholicism is tired are astonished.

"I came back exhilarated," Bishop O'Meara said during his conversation, arranged in advance of Mission Sunday on Oct. 21. "The growth of the Church is beautiful to behold."

This was Bishop O'Meara's first overseas trip in three years. He had previously visited Ghana, Kenya, Uganda, the Republic of South Africa and countries in Northern Africa.

"In Africa," he said, "you are watching something come alive; you can see it; you can feel it. The important 'X' factor is the action of the Holy

Spirit."

The growth of the Church in Burundi, the bishop said, was continuing despite a civil war between the ruling Tutsi tribe and the more numerous Hutu tribesmen.

"One of the sad things about it," Bishop O'Meara said, "was that there were Catholics on both sides of the civil war."

However, he added, that the civil turmoil has surely slowed the growth of the Church.

Plans for Bishop O'Meara's visit



**BISHOP EDWARD T. O'MEARA**—sees 'X' factor in growth of African Church.

began two years ago when Bishop Michel Ntuyahaga of the Diocese of Bujumbura visited him on a State Department exchange visit to thank him for aid to the Burundi Church from the society. Last year American Catholics funneled \$450,000 through the Congregation for the Evangelization of Peoples at the Vatican to this tiny nation, which is a little larger than Massachusetts and smaller than Belgium.

**THE BURUNDI CHURCH** was about to celebrate in 1973 the 75th anniversary of the arrival of the White Fathers and also to create a new, sixth, Ruyigi diocese. Bishop O'Meara was invited to be a co-consecrator of the new Ruyigi diocese, Bishop Joachim Ruhuna, and view the fast growth of Catholicism across the land.

The consecration, Sept. 24, unveiled to Bishop O'Meara, virtues that are sometimes mislaid in American society he said. There is no TV, no electricity in the former Belgian trust territory, and people live for today. By night they tell stories around the bonfire. Yet there "beauty, and service and joy and love" for "the ageless Christian message."

The sound of the drums and the spectacular liturgy in the Kirundi language still echo in his ears, he said.

Burundi has 96 parishes, an all-African hierarchy and one-quarter of its 400 priests are indigenous, he said. The Church is a strong influence in combatting illiteracy, providing medical care and in strengthening rudimentary social development.

The very youth of the Church, he said, was perhaps one of the renewing forces which brought about the Second Vatican Council.

**OUTDOOR ART EDUCATION**—An art class at Our Lady of Providence High School in Clarksville takes advantage of the beautiful Southern Indiana fall weather by sketching outdoors on the school's campus last week. Mrs. Dian Phillips is the instructor.



## EFFECTIVE 1974-75 ACADEMIC YEAR

# Approve plan to reorganize education in five parishes

BY PAUL G. FOX

Qualified approval was given by the Archdiocesan Board of Education this week for five Indianapolis parishes to reorganize their educational ministries, effective in the 1974-75 academic year.

The proposal, known as "The Plan for Catholic Education in South Central Indianapolis," would involve the consolidation of four existing parish schools into a new entity entitled "The Central Catholic Education Complex."

The plan calls for the restructuring of school facilities at Sacred Heart, St. Patrick, St. Catherine and St. James parishes into a single unit, to be administered by a representative board which will hire an educational administrator. The fifth parish participating in the plan is Holy Rosary.

**UNDER TERMS** of the proposed complex, the school facilities at St. Patrick's parish will be known as North Central Catholic School; school facilities at St. Catherine's parish would become Middle Central Catholic School; and school facilities at St. James parish would be known as South Central Catholic School.

Education facilities now operated by Sacred Heart parish would become the South Side Catholic Center, providing centralized religious education, CYO and other programs for all age groups.

In approving the recommendations of the Archdiocesan Board's Plans and Actions Committee, the board authorized the South Central Catholic Education Committee to proceed toward implementation of the reorganization plan. Specific requirements asked by the board include:

—Submission to the Plans and Actions Committee by Nov. 14, 1973 of a

## CEMETERY RITES

The annual All Souls Day Services sponsored by the Catholic Cemeteries Association will be held at 2 p.m. Sunday, Oct. 28, at the priests' circle of Holy Cross Cemetery. Father Brian Klrn, O.F.M., pastor of Sacred Heart parish will officiate. The public is invited.

statement signed by the pastors, parish council presidents and present educational administrators which states acceptance of the following points: 1) relationship of the policy-making board to the South Indianapolis District Board of Catholic Education; 2) fiscal commitment of parishes participating in the plan; 3) educational administrator of the plan; and 4) relationship of the British Infant School Program at St. Patrick School to the plan.

—An approximate timeline for implementing the first year of the education plan (Nov. 1973 to June, 1975) by Nov. 14.

—A monthly report on the educational plan's progress must be submitted in writing to the Plans and Actions Committee (Nov. 1973 to June, 1975).

—A statement signed by pastors, parish council presidents and present educational administrators must be submitted by Nov. 14 clearly stating the signers' choice of the following alternatives: 1) philosophy of the consolidation (total religious education consolidation or a school consolidation); 2) nature of the policy-making board (school board or board of education); and 3) fiscal commitment of parishes participating in the plan (consideration of varied socio-economic status of the parishes and the number of non-

## Human Development grants are announced

WASHINGTON—Forty-one self-help community projects have received \$1,214,600 in the latest series of grants announced by the Campaign for Human Development, the anti-poverty program of the U.S. Catholic Church.

No Indiana group is included on the list of recipients.

The grants included a total of \$298,000 for 12 projects in the San Francisco Bay area which will aid, among others, Chinese, Filipino, Mexican-American, and Puerto Rican groups.

The largest grant in the latest series was \$91,000 for the Fort Lawton Indian Cultural-Educational Center in Seattle. The center plans to become "a strong part of community life" and to provide "new understanding in the non-Indian community."

Catholics currently attending the four schools).

Father Gerald Gettelfinger, Archdiocesan Superintendent of Education and Executive Secretary of the Archdiocesan Board, commented that the requirements were being imposed to insure that the involved parishes avert difficulties which have arisen in previously-approved educational consolidations throughout the Archdiocese.

**IN OTHER ACTION**, the Archdiocesan Board approved a resolution calling for interim executive officers of district boards throughout the Archdiocese. An interim team of active, professional educators in each district, with one member of the team to serve the district board as administrative officer was authorized to implement policy-making decisions of the boards.

Father Gettelfinger announced to the Archdiocesan Board the issuance of an executive memorandum to pastors and elementary principals in the Indianapolis-area which effectively closes registration for late applicants for the fall semester.

The action was taken, Father Gettelfinger stated, because of numerous inquiries resulting from pupil transfers within the Indianapolis Public Schools as ordered by Federal Judge S. Hugh Dillin. The superintendent cited the "unnecessary disruption of classes and schools" which would be caused. Exceptions would be granted by the superintendent only in the instance of applicants who have changed residence since Sept. 4, 1973.

The Archdiocesan Board meeting took place Tuesday evening at St. James parish, Indianapolis.

## Chancery announces clergy appointment

The Chancery Office this week announced the appointment of Father Robert Ullrich as associate pastor of SS. Peter and Paul Cathedral and part-time chaplain of Winona Memorial Hospital, Indianapolis.

Father Ullrich is on loan to the Archdiocese from the Corpus Christi (Tex.) diocese. The appointment is effective immediately.



**NEW ALBANY DISTRICT RE CENTER**—A five-member staff is now operating the new Aquinas Center for Continuous Religious Education, the religious education office recently established by the New Albany District Board of Catholic Education to serve the 18 parishes of the New Albany Deanery. Located in a portion of the convent ad-

acent to Our Lady of Providence High School, Clarksville, the center is funded with a \$25,000 budget provided by deanery parishes. Father Wilfred E. Day, first photo at left, serves as acting director. He is shown with Steve Kramer, regional director for Archdiocesan Catholic Charities who shares office space in the center. Mrs. James King, office



secretary, is shown in the second photo with Dan Mattingly, the adult-level resource person. The photo at right shows Sister Marie Schroeder, O.S.F., elementary-level resource person, and Robert Leonard, secondary-level resource person. Facilities at the center include offices, library and audio-visual materials. Evening classes are conducted in



Our Lady of Providence High School. Furniture, office equipment and library materials were donated to the new center by the former St. Thomas Aquinas Library, which closed its operation several months ago after many years' service to area residents. It had been located at Providence Retirement Home in New Albany.





DAUGHTERS OF ISABELLA OFFICERS—Vilma Szakacs of East Chicago, Ind., second from above right, State Regent of the Daughters of Isabella, installed the new officers of two D of I Circles in Indianapolis last week. Mary Ann Dolan, left, is the new Regent of Mother Theodore Circle, while Mary Arszman, third from left, was installed as Regent of Our Lady of Everyday Circle. Also shown are: Mary Basch, second from left, Past Regent of Our Lady of Everyday Circle; Mary McKenzie, right, Past Regent of Mother Theodore Circle; and Msgr. Cornelius B. Sweeney, V.G., State Chaplain of the D of I and Mother Theodore Circle Chaplain. The installation ceremony and dinner took place at Mater Dei Council, Knights of Columbus.

## Seek state aid for shared time

NORTH ARLINGTON, N.J.—A public school district here is attempting a breakthrough in obtaining state aid for nonpublic school students in its shared time program.

While other local school districts have some kind of shared-time program, the public school system here is the first to ask that state aid be given for nonpublic school students who participate in the program.

The North Arlington school board asked the aid for its physical education program for some 850 students from

Queen of Peace Grammar School.

The application was made routinely by Daniel DeGennaro, board secretary, who said the Queen of Peace students are the equivalent of

80.9 full-time public school students. His calculations were based on the amount of time (two hours per student per week) that the Queen of Peace youngsters spend at the public school.

Based on the present state school-aid formula, this would have resulted in a \$9,000 payment to the local board. While the \$9,000 was not included in a preliminary aid figure from the state, that figure could be changed on review by the state.

If the state approves the payment—or if North Arlington wins an appeal—it could have far-reaching significance for the growth of shared-time programs in the state. These have been introduced in only a handful of districts since a 1964 state attorney general's opinion declaring the practice legal.

## Retreat League dinner on tap

INDIANAPOLIS — The fifth annual Spaghetti Dinner will be sponsored by the Our Lady of Fatima Retreat League from 1 to 8 p.m. Sunday, Oct. 28, at Our Lady of Fatima Retreat House, 5353 E. 56th St.

Adult tickets are \$3, while children will be served for \$1.50.

Advance tickets are available from the retreat house, 545-7681.

## CARD PARTY SET

BROWNSBURG, Ind. — St. Malachy's parish will sponsor a Card Party at 8 p.m. Saturday, Oct. 20, in the school hall. Admission will be 75 cents.

## Book benefit at Avondale

INDIANAPOLIS — The Holy Angels parish council will sponsor a benefit Evening at Avondale Dinner Playhouse on Sunday, Oct. 28. "Boeing, Boeing," a Broadway play, will be the feature attraction.

Tickets for the gourmet buffet, play and following dance are available from Holy Angels rectory, 926-3324. Music will be provided for dancing by the Jimmie Reid Orchestra.

Proceeds will benefit the Holy Angels Model School.

## CLUB TO MEET

INDIANAPOLIS — The Women's Club of Our Lady of Lourdes parish will meet at 8 p.m. Tuesday, Oct. 23, in the school cafeteria. Mike Benson will present a program on holiday flower arrangements.



IN FINAL VOWS—Sister M. Lois Shelton, daughter of Mr. and Mrs. William Walter Shelton, Terre Haute, pronounced final vows Oct. 4 as a member of the Franciscan Order of Our Lady of Perpetual Help, Ferguson, Mo. She received an undergraduate degree from Marillac College in St. Louis.

## WEEK'S NEWS IN BRIEF

### Experiment ban given support

WASHINGTON—A congressional bill which proposes outlawing experiments on human subjects—whether infants or fetuses—has received strong support from the U.S. Catholic Conference.

### Mother Teresa parley speaker

LOS ANGELES—Mother Teresa, a nun famed for her work among the desperately poor of the slums of Calcutta, told Catholic women here that love must start in the home. "We think sometimes that poverty is only being hungry, naked and homeless. The poverty of being unwanted, unloved and uncared for is the greatest poverty," Mother Teresa told a Ladies of Charity meeting here.

### Charges Elks with deception

MIDDLEBORO, Mass.—A priest here said a referendum in which the Benevolent and Protective Order of Elks voted to remove a "whites only" clause in their constitution was a "big deception." Father William MacKenzie, a member of the Elks who has tried to integrate the organization, said the amendment approved by the Elks includes a clause which would make it null if the Supreme Court gives the Elks a favorable ruling in any of the several pending cases.

### Pleads for halt to hostilities

WASHINGTON—Four days after the fighting began, Cardinal John Krol, president of the National Conference of Catholic Bishops, pleaded for "an instant halt" to the Middle East war, and a "renewed, determined quest" for a just and lasting peace. "We respect the legitimate desire of Israel for secure boundaries, just as we respect the legitimate desire of the Arab nations to recover the land lost in the war six years ago," said Cardinal Krol. But the 25-year grievances "cannot be resolved by terrorism, by reprisal, or by open war," he said.

### Promote 'mood of reconciliation'

ROME—The problems of promoting a "mood of reconciliation" in a world torn by social, economic and political discontent was a principal subject at the Vatican's Council of the Laity meeting. Twenty-five members and consultants of the council from around the world participated in a week-long series of meetings here. American participants said it was generally agreed by all that the most significant factor in the celebration of the 1975 Holy Year "is that of reconciliation" and "the least important, the traditional pilgrimage to Rome."

### Urges anti-repression measures

WASHINGTON—An officer of the U.S. Catholic Conference's Division for Latin America urged the government to take steps against nations which systematically engage in the torture and repression of citizens. Thomas Quigley told a House subcommittee that virtually no nation in the Western Hemisphere is without guilt, but he singled out Brazil as the country in the Western Hemisphere, which has evoked the most criticism because of torture and repression.

### Missionary zeal criticized

LONDON—Israel's chief rabbi asked Cardinal John Heenan of Westminster and Anglican Archbishop Michael Ramsey of Canterbury to help restrict Christian missionary activity among Israel's Jews. Rabbi Schlomo Goren asked for an end to "the use of unreasonable means to persuade poor families to convert" to Christianity. Some religious leaders in Israel have urged the government to ban all missionaries and Rabbi Goren has called for a law forbidding missionary activity that "exploits the misery of individuals."

### Speakers laud papal statements

ST. LOUIS—The teaching of Pope Paul VI on birth control, the Eucharist and the Blessed Virgin were praised and defended at the national forum here of Catholics United for the Faith (CUF). Archbishop William Baum of Washington called Pope Paul's encyclical on the Eucharist, *Mysterium Fidei*, a "significant and at times misunderstood document." Cardinal John Carberry of St. Louis praised the Pope's statements on Mary. Several speakers supported the birth control encyclical *Humanae Vitae*.

### Bolivia honors missionary

RIBERALTA, Bolivia—Father Lawrence J. Burns, a Maryknoll priest, was given the decoration Condor de de Andes in recognition for his missionary work here.

The decoration was given to Father Burns, a Massachusetts native, in a public ceremony by a high Bolivian government official representing President Hugo Banzer.

Father Burns, who is administrator of the Pando apostolic vicariate, said that he received the decoration in remembrance of Maryknoll Fathers Tom Danehy and Thomas Collins, who died as missionaries here.

Father Burns, 54, spends most of his time sailing in the big Madre de Dios River, visiting scattered small villages and the many Indian tribes living in this isolated area, since there are no other means of communications.

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## THE TACKER

## 'Commissioners' are profiled

BY PAUL G. FOX

The newly-established Board Evaluation Commission, created recently by Archbishop George J. Biskup and the Archdiocesan Board of Catholic Education, is "off and running" with two meetings under its belt since the original announcement was made Oct. 2.

Commission chairman, Dr. Daniel McDevitt told The Criterion this week that four basic areas will be reviewed initially to provide some framework for the group's charge by the Archbishop to evaluate the present board of education structure in the Archdiocese—on Archdiocesan, district and parish levels—in view of the American Bishops' Pastoral Letter "To Teach As Jesus Did."

Dr. McDevitt said that the four areas of examination will include: 1) School board concept and structure in the public schools; 2) national Catholic trends as regards the board of education concept and structure; 3) Board of Education concept and structure in the Archdiocese of Indianapolis; and 4) Pastoral council concept and relationship of boards of education to pastoral (parish) councils.

We thought it might be appropriate at this time to relate some of the "credentials" of the Commission chairman and the five members, three of whom being members of the Archdiocesan board. Here goes:

Dr. McDevitt: A member of St. Charles parish, Bloomington, he holds a doctorate in education (Ed.D.) and serves as assistant professor of education at Indiana University-Purdue University at Indianapolis.

Father Robert Drewes: Co-pastor of St. Bernadette's parish, Indianapolis, since 1971, he has an undergraduate degree from St. Meinrad College and a master of arts degree in American history from Indiana University. He served on the faculty of Shawe Memorial High School, Madison, and Schulte High School, Terre Haute. He is a member and former secretary of the Archdiocesan board.

Leo J. Rhoda: A member of Nativity parish, Indianapolis, he is a native of Joplin, Mo., and has been an Indianapolis resident since 1948. He attended Purdue University and is a mechanical product designer for the Radio Corporation of America (RCA). Father of four children (attending Roncalli High School and Nativity School), he has served as president of his parish council and president of the South Indianapolis District Board. He presently serves as chairman of the Interdistrict Executive Committee of the Indianapolis district boards (INDEC).

Sister Melanie Fleming, S.P.: A member of the Sisters of Providence, she is a graduate of St. Agnes Academy, Indianapolis, and St. Mary-of-the-Woods College. She has two master of science degrees (reading and administration) from Indiana University. Currently serving as principal of St. Charles School, Bloomington, she did research on boards of education at Indiana University under the direction of the executive director of the Indiana State School Board Association.

Louis J. Stembeck, Jr.: A native of Pennsylvania, he attended school in South Bend and Kalamazoo College in Michigan. He is employed as district accounting supervisor for the Indiana Bell Telephone Co., and is a member of St. Andrew's parish, Indianapolis. He has three children attending Chastard High School and one at St. Andrew's School. He served three terms as chairman of the North Indianapolis District Board and two terms as chairman of the Interdistrict Executive Committee. He presently serves on the Archdiocesan Board and its Plans and Actions Committee.

Frank W. Clover: A native of Pennsylvania, he attended public schools there and in Ohio. He also attended Vincennes University and Indiana University-Purdue University in Indianapolis. President of Jones Insurance Agency, Inc., of Scottsburg, he is the father of five children (two in college, two at Providence High School, Clarksville, and one at Scottsburg public school). He is a member of American Martyrs parish, Scottsburg, the New Albany District Board and the Archdiocesan Board.

UN WEEK AT LATIN SCHOOL—Latin School of Indianapolis students will sponsor a five-day look at the United Nations, occasioned by the observance of UN Day, Oct. 24. Sophomore students and their social studies instructor, Father Harold L. Kneuen, have planned an in-depth study of the international body to discover what it does, what it has done and where it is going.

"Peace, Unity and Cooperation among Nations" is the main theme of the week, carried out with displays, posters, speakers, films, discussions and an international flavor

in the daily luncheon menu in the cafeteria. Speakers will include Robert B. Forney, Jr., a former Peace Corpsman in Thailand now taking graduate studies in toxicology at the Indiana University School of Medicine, and Bill Johnson, president of the American Opinion Forum.

Foreign exchange students will also be invited to lead discussions on international topics.

HERE AND THERE—Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin, will celebrate the Divine Liturgy in the Melkite Rite at 4 p.m. Sunday, Oct. 21, in Little Flower Church, Indianapolis. . . . The Dinner-Dialogue Program will sponsor a Day of Renewal Sunday, Nov. 18, at Ladywood-St. Agnes High School. Father James Curtin, O.S.B., of Marmion Abbey, Aurora, Ill., and Mr. and Mrs. Ed Logue of Aurora will conduct the program, designed especially for couples. Renewal, prayer, dialogue and reflection will start at 2 p.m. and conclude at 8 p.m. Liturgy and dinner are included. Reservations should be made with Mrs. Thomas Maxwell, 787-0448, before Nov. 6. . . . Mrs. Cecelia Sanders, who has served 25 years as secretary at Sacred Heart parish, Indianapolis, was honored with a surprise reception last night (Thursday) in the parish hall. She received a plaque of appreciation from the parish council and a plane ticket to Florida where she will visit with a son. . . . The 53rd anniversary of the founding of the En-Av-Ant Club will be observed with a dinner and social Saturday, Oct. 27, at Our Lady of Fatima Council, Knights of Columbus, Indianapolis. Three of the five charter members expected to attend are: Frank A. Miller and John G. O'Connor of Indianapolis and James L. Sheerin of Oak Park, Ill. The club was founded in 1920 by five Catholic high school boys for their mutual benefit "to provide entertainment for themselves and others consistent with their ideals and Christian traditions." Eighteen other members and three widows of members will also attend. . . . Father Vincent Tobin, O.S.B., spiritual director of St. Meinrad College, will preside at the fall meeting of the Midwest Association of Spiritual Directors, to be held Oct. 26-28 at St. Charles Borromeo Seminary, Wickliffe, O. More than 125 priests assigned as spiritual directors will attend.

FOR SISTERS' ENRICHMENT—A series of spiritually-enriching lectures for Religious women in the Indianapolis-area will be given Oct. 23, 30 and Nov. 6 by Sister Gilechrist Conway, S.P., in St. Patrick's Convent. The topic will be "Moral Theology." Future programs will be given by Sister Mary Margaret Funk, O.S.B., on "Religious Experience," and Sister Marilyn Ginder, S.P., on "Personality and Psychology." Lecture series fee is \$3. Additional information is available by calling 632-5591.

PHILHARMONIC DEBUT—The Philharmonic Orchestra of Indianapolis will open its 1973-74 season at 3 p.m. Sunday, Oct. 28, in the Marian College auditorium. Guest artist will be George Calder, who will conduct the orchestra in a varied program of "Symphony No. 1" by Sibelius, "Navarre" by Albeniz and "Marosszek Dances" by Kodaly. Calder is assistant dean of the Indiana University School of Music. The current program will include a December concert featuring the Marian College Choir and the Indianapolis Maennerchor. A Philharmonic membership is \$15 for four concerts. Free bus service for season subscribers will be provided, leaving Monument Circle at 2 p.m. Memberships can be secured by writing the Philharmonic Office, Marian College, 3200 Cold Spring Road, Indianapolis, IN 46222. For more information, call 925-6250.

DCCW, CWU JOINT PROGRAM—The North Indianapolis Deanery Council of Catholic Women will join with Church Women United in a special program entitled "Women Against Rape," to be given at 9:30 a.m. Wednesday, Oct. 24, in the North United Methodist Church, 38th and N. Meridian St. Speakers will include: Police Capt. Robert Greene, Marion County Prosecutor Leroy New and Margaret Moore Post. . . . Mrs. Carl W. Peterson will address a general session of the National Council of Catholic Women meeting in New Orleans on the same subject Friday, Oct. 19. "Women Against Rape" will become a national program of the NCCW after Jan. 1, 1974. . . . Mrs. Wayne Tolen of Holy Family parish, Richmond, president of the Archdiocesan Council of Catholic Women, is serving on the elections committee at the NCCW convention this week in New Orleans. . . . Also in attendance at the NCCW meeting is Mrs. John W. Thompson, ACCW Community Affairs Director, and approximately 12 other deanery and Archdiocesan representatives.

## 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.; Secena 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.

## Plan Workshop for Franciscans

INDIANAPOLIS — A Leadership Workshop for Sisters of St. Francis, Oldenburg, will be held the week-end of Oct. 26-28 at Marian College. It is a repeat of a similar workshop held there Oct. 12-14.

Sponsored by the congregation's personnel committee, the workshop is chaired by Sister Mary Rose Geckle, O.S.F., of Cincinnati.

Personnel committee members include: Sister Olga Wittekind, chairman, Sister Jane Frey, Sister Ramona Lunsford, Sister Mary Patrick O'Connell, Sister Mary Vigil Schneider, Sister Sharon L. Sheridan and Sister Mary Rose Geckle.

Purposes of the workshop are to increase knowledge of leadership, to develop techniques and skills of leadership and to increase potential of leadership.

## Ave Maria Guild card party set

BEECH GROVE, Ind.—The Ave Maria Guild of St. Paul Hermitage will sponsor a Harvest Card Party at 2 p.m. Sunday, Oct. 28, in the student center of Our Lady of Grace Academy, 1402 Southern Ave. Mrs. Carl E. Baas and Mrs. Roy Thopy are serving as chairman and co-chairman. Other chairmen include: tickets—Mrs. James Stephens and Miss Camilla Zinkan; special prizes—Mrs. Maurice Moriarty; door prizes—Miss Mary Baas; table prizes—Mrs. Vincent Kavanaugh; bridge—Mrs. Clarence Flick; euchre—Mrs. Al Schmidlin; bunco—Mrs. Louise McCarthy; candy—Miss Constance Wiegand; and publicity—Miss Mary McCarthy.

## Annual benefit card party set

INDIANAPOLIS — The annual Fall Card Party of the Ladies of Charity will be played at 1:30 p.m. Saturday, Oct. 27, at Mater Dei Council, Knights of Columbus, 1305 N. Delaware St. All games will be played.

Miss Marie Lawhorn is chairman of the event. Ticket chairmen are Mrs. Eugene Sonderman and Mrs. Paul Reese. Mrs. Martin Ginther is president of the organization.

Proceeds will provide food and clothing for needy families during the Thanksgiving and Christmas holidays.

## Youth edition of 'Living Bible' now available

HUNTINGTON, Ind. — "The Way," the youth edition of "The Living Bible," has been published in a Catholic edition.

Slightly larger than "The Living Bible," "The Way" has extensive introductions to each of the books of the Bible. The new Catholic edition, co-published by Our Sunday Visitor and Tyndale House, carries the "imprimatur," the official permission to print, of Bishop Leo Puley of Fort Wayne-South Bend, Ind.

The text of the Catholic edition is identical to the non-Catholic edition except for the imprimatur and a short preface explaining that the edition is intended "to make the word of God available in a truly American style."

## Seminaries are discovering value of public relations

WASHINGTON—Seminaries have changed so much in recent years that there is little understanding of their purpose and programs, and many parish priests are suspicious of the "new seminary."

These are some of the findings of a study on "The Seminary and Public Relations" recently conducted by the Center for Applied Research in the Apostolate (CARA), a Washington-based Church research agency.

"The seminary program has changed so radically in the past few years that there is generally a lack of understanding of the seminary's purpose and programs," one college rector replied to a questionnaire sent by CARA.

"We find that our first thrust must be to the priests of the diocese who seem to have deep suspicion of the new seminary," he added. "A positive image of the priesthood and the seminary must be developed."

ACCORDING TO Benedictine Father Adrian Fuerst, editor of CARA's Seminary Forum and a member of the St. Meinrad community, the study found it "encouraging" that a number of seminaries "are seriously endeavoring to establish a well-organized public relations program."

"But the problems of time, well-trained personnel, and an adequate budget," Father Adrian said, "will not be fully resolved until those in authority, and to some extent also the faculty and students, develop a genuine appreciation of the importance of public relations."

While the public relations budget for the vast majority of the seminaries is below \$5,000 per year, the CARA report showed, two seminaries have budgets between \$10,000 and \$20,000, and two others have budgets between \$50,000 and \$100,000.

## CARD PARTY SET

NEW ALBANY, Ind. — Santa Maria Circle, Daughters of Isabella, will sponsor a Dessert Card Party at 7:30 p.m. Thursday, Oct. 25, at Holy Trinity parish here.

## D OF I TO MEET

INDIANAPOLIS — The Madonna Circle, Daughters of Isabella, will meet at 8 p.m. Thursday, Oct. 25, at St. Andrew's parish, 4050 E. 38th St. Election of officers will take place.



FR. ADRIAN FUERST

Experienced lay professionals make up some 15 per cent of those in charge of seminary public relations, according to the report.

It is to the parish priest that the seminary looks for understanding and support more than to any other single group, according to the CARA report.

THE PROBABLE reason for this, the report added, is that the parish priest is often considered to be the origin and source of many vocations.

"Realizing this," Father Adrian said, "the seminaries universally have made particular efforts to establish once again a feeling of trust and confidence in the seminary on the part of its priest alumni."

The methods for achieving this trust, Father Adrian said, are involving the seminary faculty in continuing education programs for the clergy and bringing in lecturers for days of renewal. The seminaries hope "that by

providing the parish priests with a fuller explanation of the changes in the Church," he explained, "the priest might be more able to appreciate and support the changes in the seminary."

SEMINARIES HAVE tried to improve their relations with the public by welcoming the public to participate in their Sunday liturgy, and to use seminary facilities for athletic and educational events.

Some uses mentioned by one seminary included baseball games, a tennis camp, a fall picnic for underprivileged families and continuing education lectures.

## Italian television to show Turin Shroud

TURIN, Italy—The shroud of Turin, which many claim to be the sheet that covered Christ in the tomb, will be seen on Italian television for the first time on Nov. 23, according to Cardinal Michele Pellegrino of Turin.

Pope Paul VI approved the plan, the cardinal said, and permission was gained from Turin authorities and the House of Savoy, the former ruling house of Italy, which has had possession of the shroud since 1453.

The shroud bears the imprint of a man who was crucified, crowned with thorns, had his side pierced and had been badly beaten. Many believe that man was Christ.

Others, however, doubt that the Turin shroud is genuine because it first appeared only in the 14th century and there had been no earlier mention of its existence.

Cardinal Pellegrino said Italian television has been asked to show the shroud not only to satisfy the curiosity but also the "genuine piety" of millions of people around the world.

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## Christmas

Raphael  
National Gallery,  
at Art

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CHRISTMAS

1973 CHRISTMAS STAMPS—The U.S. Postal Service will again issue two postage stamps for the Christmas season. Raphael's painting, "The Small Cowper Madonna," has been adapted for one of the stamps (left). The painting hangs in the National Gallery of Art in Washington. The second stamp, designed by Dollie Tingle, features a whimsical old-fashioned Christmas tree and is the first U.S. stamp ever designed in needlepoint. The two stamps will be issued Nov. 7 in Washington. (RNS photo)



# BEHIND THE NEWS

## FROM RELIGIOUS NEWS SERVICE

With the outbreak of the fourth Arab-Israeli war in 25 years, the hatreds, fears, and suspicions that have long infected Muslim-Jewish relations in the Middle East have once again flared violently to the surface.

As the fighting raged, the question of a Christian stance vis-a-vis the State of Israel as an independent political entity received renewed urgency.

The history of the land that was later called Palestine is a complex tale of trial, tension and strife.

In Biblical times, the land of Canaan was the home of scattered Hebrew tribes. By about 1000 B.C. a Hebrew Kingdom was firmly established, under King David. After the reign of Solomon, the kingdom split into two states, Israel and Judah, which were respectively destroyed by Assyria and Babylon.

In the 7th Century, the region was conquered by the Muslims, and remained under Arab domination until World War I, when it came under British control.

PRIOR TO THE British takeover, the first Aliyah (wave of immigration) of Jews from Russia and East Europe to

Palestine had begun in 1882. Five years later, the World Zionist Congress declared its aim: "to create for Jewish people a home in Palestine."

A second Aliyah, 1904-14, increased Jewish population to some 85,000.

Then, on November 2, 1917, came the famous Declaration of Arthur James Lord Balfour, British Secretary of State for Foreign Affairs, favoring the establishment in Palestine of a national home for the Jewish people.

In 1950, following Israel's proclamation of the Law of Return, which gives Jews anywhere the right to Israeli citizenship, there was a huge surge of immigration, climaxed by a massive airlift of 47,000 Yemenite Jews.

When, on Oct. 6, Yom Kippur, the Jewish Day of Atonement, Egyptian troops surged across the Suez Canal and

Syrian soldiers struck in the north on the Golan Heights, the fourth Arab-Israeli war was on.

AGAINST THIS conflict there arises, once more, the question of Christian attitudes toward Israel's survival as a juridical entity.

One such attitude was recently set forth in the U.S. in a major statement on Christian-Jewish relations, the fruit of a four-year study by a group including Roman Catholic, Anglican, Greek Orthodox, and Protestant scholars with a special interest in the field.

The "Theological Statement," as it was called, declared: "The validity of the State of Israel rests on moral and juridical grounds."

Admitting that there was no consensus among Christians regarding the relations "between the chosen people

and the territory comprising the present State of Israel," the statement said that the Book of Genesis explicitly affirms a connection between the people and the land (Gen. 15:18), and even within the New Testament certain passages imply such a connection.

"Therefore," the statement argued, "Christians who see Israel as something more than a political state are not wrongly theologizing politics by understanding the existence of the Jewish state in theological terms."

THE STATEMENT was prepared by a Study Group on Christian-Jewish Relations, convened in 1969 under the aegis of the National Council of Churches' Commission on Faith and Order and the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops. The National Conference of Christians and Jews later became a cooperative agency.

Earlier, in April of 1973, a similar—and at the time, unprecedented—statement was issued by a committee of the French Roman Catholic hierarchy, affirming the Jewish people's right to nationhood.

"Beyond the legitimate divergencies of political appeals, universal conscience cannot refuse to the Jewish people, which has undergone so many vicissitudes in the course of history, the right and the means to a political existence."

According to Bishop Arthur Eichinger of Strasbourg, head of the bishop's Committee for Relations with Judaism, the declaration constitutes an "implicit recognition" of the State of Israel.

Both the American and French statements make clear that recognition of the moral, juridical, and theological validity of the State of Israel in no way entails approval or endorsement of "every policy decision of the Israeli government."

The thrust of both statements, rather, is a Christian plea that the land of the Bible one day become a land of reconciliation among Jews, Muslims, and Christians.

## EDITORIALS

### Missions needed much as ever

Every person baptized into the Church shares the responsibility of mission to the entire world. In effect we are all missionaries, mandated to spread the word of God and witness to His everlasting goodness.

A comparative few take that obligation literally, often forsaking family and country. The great majority of us, however, are content to take the easier road and delegate our duty to surrogates, supporting them with contributions and prayers. In years past the arrangement has worked fairly well. Today real difficulties threaten the missions.

Both the number of in-field volunteers and their support have declined to a worrisome degree. Some attribute the falling off to a popular misconception that missions in an age of ecumenism are somehow outdated and embarrassingly sectarian. Others blame the mistaken assumption that the good works of the missionary have been taken over by enlightened governments and international agencies. Those are prevalent fictions. The facts are something else again.

The missionary—evangelical fervor and all—is as relevant as ever and still in demand, greater demand than can be met. Superiors general of the eight largest Catholic missionary Orders, meeting recently in London, reported critical man-

power shortages. Appeals for personnel from bishops in the underdeveloped nations are on the rise at the same time vocations have slumped to an all-time low.

Moreover, the traditional labors of the missionary—those of healing, teaching, feeding—are still sorely needed. Poverty and suffering are not being attacked by the various governments. On the contrary, Archbishop Angelo Fernandes of New Delhi, India, recently described the first United Nations Development Decade as "a total flop."

He noted that well-meaning promises given in international conferences on development are not being kept. Aid from rich nations to poor ones has not increased. Rather, the gap between the two has grown steadily wider.

Clearly, then, the missions are still very much with us, often the only groups providing a toehold on survival for millions in the Third World. All that has changed is that those of us here at home are being asked to take up the slack that has developed in the lifeline. We are asked to do that this Sunday, Oct. 21, the annual Mission Sunday to be observed in churches throughout the Archdiocese. Surely we cannot refuse this claim on our generosity. To do so would be to renege on a commitment we owe Christ and his delegates in the mission fields.

### Qualities of a public servant

The standards of public decorum have sunk pretty low when commentators find something "heroic"—as some of them did—in the self-serving television appearance the other night of former Vice-President Spiro Agnew.

Those hoping for a straight story from Mr. Agnew were disappointed. He was at once sorry for his sins and belligerently innocent of all wrong doing. He seemed to blame all his troubles on former friends and associates, turncoats, in his view, who lied in exchange for judicial leniency. He did not mention the 40 pages of firmly documented evidence against him that has been compiled by the Justice Department.

If there was any culpability to be admitted, Mr. Agnew seemed to be saying, it was all part of the business of politics. Thus the former vice-president joined that long line of elected and appointed

officials who have been "victimized" by the system. We've seen these hapless victims come and go day after day in the Senate Watergate hearings. One would be inclined to laugh at them were it not for the tragic fact that they have scandalized that honorable profession known as public service and perverted the workings of the democratic process.

Maybe we were deluding ourselves, but we used to search for great men to govern us. With rare exception we settled for less. But we always felt a certain confidence that we were getting the best available. Today, the series of scandals and exposures in government has hammered away at the level of our expectations. As the procedure for choosing a new vice-president continues apace, all we require is that the next one won't get caught with his hand in the till.

### Applaud pastoral council delay

WASHINGTON—Several leading professional pastoral planners applauded the recent decision by the U.S. bishops' Administrative Committee to postpone indefinitely any plans for a National Pastoral Council (NPC).

"A National Pastoral Council would be premature," said Father Robert Howes, former coordinator of the Department for Church Management and Organization at the Center for Applied Research in the Apostolate (CARA).

"We haven't yet learned how to select diocesan and parish council representatives effectively," the priest said.

UNTIL STRUCTURES are solidly developed on the local level, he said, "a National Pastoral Council would be like the National Council of Churches—it could fall victim to an ideological staff, whether on the left or right. It would not be able to speak for the masses of Catholics around

the country. We do not have the structures for that kind of representativity yet."

Father Norman Choate, assistant research director at CARA, and Father Charles Giglio, who is chairman of the executive committee for pastoral planners around the country and director of the Camden, N.J., diocesan pastoral planning office, both told NC News they shared Father Howes' feeling that an NPC would be "premature."

The current emphasis, they said, should be where the Administrative Committee has put it—on the development of leadership skills at the parish and diocesan levels.

"We need to develop the spirit of collaboration on the local level," said Father Giglio, "before building a super-structure nationally. It would seem to me that this is the direction to take, as the Administrative Committee did."



"I HOPE YOU THANKED FATHER FOR BLESSING YOUR TREE HOUSE!"

### LOST IN TRANSIT

## Case of missing Catholics baffles East Asia clerics

BY FR. IVAR McGRATH, S.S.C.

TAIPEI, Taiwan—The increasing number of Catholics who apparently lose touch with the Church here each year has bishops and priests worried.

During the 1971-1972 two-year period 22,629 Catholics left their home parishes and in the same period only 11,200 Catholics were listed as entering new parishes. What happened to the 11,429 missing Catholics?

For 20 years there was a booming apostolate here and Catholics grew from 12,944 in 1948 to 302,802 in 1968. But in the past few years a fresh phenomenon has caused anxiety.

In 1969 there were 305,793 Catholics on the books, but by 1972 there were only 301,677, despite the fact that each year adult and infant Baptisms outnumbered deaths by many thousands, and relatively few have left the country.

WHEN REPORTING on the situation of the Church in Taiwan at the August meeting here of East Asian bishops, Archbishop Stanislaus Lo Kuang of Taipei noted the following difficulties: "A shift from an agricultural to an industrial society, materialism, migration and urbanization, lack of adaptation by the

Church to the present situation, lack of young vocations, poor instruction of those already baptized, low Mass attendance and indifference."

From a predominantly agricultural economy Taiwan has developed a predominantly industrial economy. There is relatively full employment and prosperity, with the favorable trade balance increasing yearly.

People are moving from the rural areas to the industrial centers and the cities and many of the Catholics among them apparently lose contact with the Church in the process.

Underlining problems, Cardinal Paul Yu Pin, exiled archbishop of Nanking and rector of Fuijen Catholic University here, told a recent gathering of bishops, priests and Sisters that in pastoral planning the changing times require adaptation in method and that the mistakes of the past must be rectified.

THE CARDINAL'S remarks were made at a four-day national pastoral workshop with the theme "Pastoral Planning for the Parish of the Future."

Some speakers urged that the idea of Christian communities—in which Christian life is manifested through mutual love and shared responsibility—be fostered, rather than continuing to consider the parish primarily as an administrative, ruling structure.

The notion of team parishes where priests may build up small Christian communities of people with professional or other bonds was debated and found considerable support.

Bishop Paul Cheng of Tainan, in speaking of the adaptation required for dealing with the Chinese people, said that priests have been trained in the Greco-Roman tradition, where logic and law are emphasized, but that for the Chinese the essential approach is through humanity, which is stressed in Chinese philosophy and custom.

Kindness and approachability are paramount requirements if the pastor is to win and retain contact with the people, according to the bishop.

## THE YARDSTICK

### Newspapers in Rome

BY MSGR. GEORGE G. HIGGINS

Some people prefer marijuana, but reading newspapers—good, bad, and indifferent—happens to be this writer's peculiar form of drug addiction. That's one of many (let's say a thousand) reasons why I always enjoy visiting Rome.

Most American cities, large or small, are down to two daily papers, and many, alas, can boast of only one. If I boast is the proper word to use in this connection, Rome, on the other hand, has too many daily papers—if such a thing be possible.

To make matters worse (or better, from the addict's point of view) Roman newspaper kiosks, which are among the seven wonders of the world, also display a plethora of papers published in other parts of Italy and in other countries as well, including England and the U.S.A. All this and heaven, too!

The fact that many Italian papers are politically controlled and are accused of slanting the news accordingly is, from the addict's point of view, irrelevant. The confirmed addict will devour them in any quantity and with uninhibited relish regardless of their political coloration or their alleged lack of objectivity.

FROM THE LITTLE I know about Italy, I am in no position to say whether or not its papers, by comparison with their American counterparts, are in fact lacking in objectivity. All I know is that I can't stop reading them.

During the course of the next few months, I may be foolish enough to comment in passing on what the Italian papers are saying about controversial matters of international significance—the military coup in Chile, for example, or the crisis in the Middle East. Meanwhile, let me call attention to a fascinating story of purely local interest which appeared in last week's papers.

The story involved approximately 100 employees of the national airline, Alitalia, who have begun juridical proceedings against five airline pilots on the grounds that the latter have abused or exceeded their authority in dealing with certain members of their crews. In each case the captain in

question has been accused of giving a steward or stewardess "a humiliating and illegal order to disembark either in Italy or in a foreign country."

ONE CASE in particular was almost too ridiculous to be true. The aggrieved stewardess has charged that the captain of her flight, in going through the usual ritual of introducing the flight attendants to his passengers, made fun of her family name. When she replied (presumably over the loud speaker) that she really couldn't do anything about her name, the captain immediately ordered her to get off the plane. He said he didn't like having people in his crew who couldn't appreciate his sense of humor (sic).

That has to be the most humorous statement ever made by an airline pilot in the same or similar circumstances, whether in Italy or Afghanistan. If there is any justice in this male-dominated world, the captain in question will get his come-uppance from the Roman judge to whom the stewardess' complaint has been referred. On the other hand, if the judge is so lacking in chivalry as to rule against her, he will rightly be held up to scorn as a male chauvinist pig.

As an inveterate air traveler, I can sympathize with the hapless stewardess involved in this crazy, mixed-up case. Some of my best friends are airline pilots. However, by and large they tend to talk too much over the loud speaker and are seldom, if ever, as humorous as they seem to think they are.

A LITTLE would-be humor from the cockpit is par for the course, but when a stewardess is penalized for not going along with the gag, it's time for women's lib to rise up in arms and bring the offending captain to his senses.

In doing so, they will be performing a service to all of us who resent having to listen to a lot of chit-chat from the cockpit when we would prefer to be napping, or reading a detective story, or simply looking out the window and meditating on the inscrutable meaning of life and death.

Pilots are not even to be seen, much less to be heard. They have enough to do up front monitoring all those electronic gadgets, without boring the passengers—and embarrassing the crew—with a lot of useless information and/or feeble attempts at humor.

## THEOLOGY OF PESSIMISM

### Cautions against ignoring dark side of human nature

WASHINGTON—A Catholic author and history professor cautioned here against an overemphasis in religious education of the elements of optimism in Christianity and against excessive efforts to make Christian doctrine relevant.

Dr. James Hitchcock, a history professor at St. Louis University and author of "The Decline and Fall of Radical Catholicism," sounded this cautionary note at a workshop on religious education held at the Catholic University of America under the sponsorship of the Washington Archdiocesan Council of High School Religion Teachers.

Warning against trying "to sound the optimistic note too consistently," Hitchcock said, "The Resurrection doesn't mean much unless the Crucifixion preceded it."

THE DANGER of overemphasizing optimism, he said, is that those so taught will not be "psychologically equipped when they find themselves faced with tragedy, the dark side of human nature."

Maintaining that there is a "tendency to forget about the dark side," Hitchcock said: "What the Church now needs is a theology of pessimism."

"I am not talking about trying to instill attitudes of gloom and despair. On the contrary, nothing induces gloom and despair so much as false optimism."

Conceding that there was in the past perhaps too much emphasis in the Church on the Passion and the Cross and on asceticism, Hitchcock said that nevertheless the various ways in which sorrow and defeat were ritualized were helpful to people. "The way in which our rituals have been redefined so as to emphasize almost exclusively the elements of joy seems to me to diminish their significance," he said.

IN ORDER to avoid "turning off" students, Hitchcock continued, religious educators have tended to adjust what they are teaching to make it relevant to the students.

"If the students catch the signal that the teacher is profoundly uncertain," he said, "then the student won't pay much attention."

"Sometimes those things which make for short-term relevance make for long-term irrelevance. If students have the notion that the Mass can be endlessly manipulated to make it relevant, then it becomes a plaything, meaningless."

He suggested that it is better to allow some students to drift away "as long as the Church retains its identity, stands for something, means something." "If no one knows what the Mass is, if you talk to five theologians and get five answers, then you decide it doesn't mean anything."

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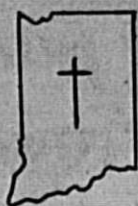
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# Christian Heritage

*A history of the Catholic Church*

*in Central and Southern Indiana*

CHAPTER FIVE

BY MSGR. JOHN J. DOYLE

The first Governor of the new territory was William Henry Harrison, a native of Virginia, who after serving in the Legion of the United States had been for a short time Secretary of the Northwest Territory and then the territorial delegate in Congress, where he played a major role in passing the bill dividing the Territory.

The Secretary was John Gibson and the judges, who with the Governor, constituted the legislature, were William Clarke, Henry Vanderburgh and John Griffin.

Clarke, who was not related to George Rogers, had been United States attorney in the Kentucky district court. He was a Catholic, but it is not clear whether he had been a member of the Church all his life or was a convert. His tenure was to be a short one, for he died on 11 November 1802.

In his record of the burial Father Rivet paid him this tribute:

"... died yesterday in holy dispositions... Christian, religious, and enlightened judge as well as firm and incorruptible, he carried with him the just regrets of all good people."

His two children, one born two weeks after the father's death, were baptized by Father Rivet.

GOV. HARRISON reached Vincennes on 10 January 1801, not quite 27 years old. He must have struck up an immediate friendship with the pastor, for on 10 February Father Rivet wrote to the bishop, informing him that the Governor had asked him to go along on a trip to Cincinnati to bring his wife and children to the post.

Here again his self-effacing character appears in the casual statement that he declined the thoughtful invitation to make the trip "by way of honest recreation." After so short an acquaintance it is not surprising that Rivet did not have all the facts straight. He reported that the Governor had asked him to "take charge of the

education of his son who is seven or eight years old." In fact, the boy was only four.

He also informed the bishop that the judges had claimed part of his time "for themselves and for their children." While he did not specify the services for which the judges had claimed his time, one may suppose that Clarke and Griffin needed his knowledge of French in communicating with the people. Vanderburgh, of course, was fluent in French.

As has been noted, Father Rivet was by this time convinced that his mission to the Indians was a futile one. To add to his distress he learned that an unknown person had lodged a complaint with the War Department, charging that the missionary did nothing to earn his pay.

This slur hurt him deeply, for he well knew that, despite his failure as educator and civilizer, he had the trust and affection of the Indians, who found in the Black Robe one to whom they could go with assurance in their appeals for fair treatment and in arbitrating their quarrels.

The Indians' attitude was exhibited on the occasion of a tiff that arose because of a high-handed action of Captain Pasteur. When the unfounded rumor went abroad that Father Rivet was in jail, one of the chiefs came to inquire about the matter. They would know what to do. "If unfortunately anyone had aroused their spirit about these facts," the priest wrote, "I would not have wished to be responsible for what might have followed."

It was natural that he wondered whether it was malice toward him or toward the Indians that prompted the charge against him.

HARRISON CAME to the missionary's defense both by writing to the Secretary of War and by assuring Rivet himself that he troubled his mind without reason, that he was "rendering important services to a people who had from their free choice thrown in their lot with the United States."

He suggested that "two or three others like him might serve with utility." One might surmise that Father

Rivet had disclosed to the Governor the grand plan he has submitted to the Secretary some years before.

BISHOP HUBERT of Quebec had clung tenaciously to the parishes in the territory the British held after the treaty of 1763. Even when the Jay Treaty of 1794 provided for the surrender of the posts there to the United States, he appears not to have been immediately convinced that the British forces would be withdrawn.

It was not until 14 January 1796 that he notified Bishop Carroll that he would remove Father Frechette from Detroit and that it would be the American bishop's responsibility to provide a pastor for St. Anne parish. Just two years earlier a parish had been established at Raisin River, now Monroe, some 40 miles south of Detroit. Hubert offered to permit the pastor there, Edmund Burke, an Irishman, to join the Baltimore diocese and remain at St. Anthony parish there.

There was good reason for Father Burke not to accept this permission. He had been not only pastor of St. Anthony but also an agent of the Canadian government and in this capacity he had incited the Indians not to make peace with General Wayne. Even after the Treaty of Greenville he busied himself to prevent the transfer of the area to American authority.

Father Rivet had heard something of these machinations while on his way to Vincennes. The officer accompanying him and Father Janin had expressed the wish that one of them might supplant the fiery Irishman. Rivet told the bishop about the matter in a letter written about the same time as Hubert's:

"This man of blood seems to breathe nothing but war to which he incites the savages incessantly; he regales them, and makes presents to them, and omits nothing to bring them to his views. ... This man is the shame of our State, scandal to the faithful, and a horror to well thinking persons."

It is no wonder that Colonel Hamtramck declared, as Rivet reported,

## Diocesan press reacts to Mideast explosion

FROM NC NEWS SERVICE

Catholic editorial writers around the nation have called for an immediate end to the new war in the Middle East.

The Evangelist of Albany, N.Y., recalled the old joke about a priest saying a prayer for a parochial school football team just before the kickoff.

"He finishes the prayer," the Evangelist editorial says, "lifts his head and exhorts the children to 'Get out there and kill them.'"

The war began, the editorial notes, during holy periods for both Moslems and Jews.

"Israel may think that Yahweh is on their side," the Evangelist says. "The Arabs may believe that Allah is on

theirs. We know the truth is that God wants all people to live in peace."

AN EDITORIAL in the Long Island Catholic of Rockville Centre, N.Y., implies that the philosophy that war is but another tool of diplomacy is being nurtured in both Israel and the Arab nations.

"The war now raging in the Middle East," the Long Island Catholic editorial says, "is evidence that leaders on both sides believe they can obtain by force what they have not achieved through diplomacy."

Arab-Israeli wars have solved nothing, the editorial continued, and the present war will probably solve nothing either.

The Courier of Winona, Minn., suggests that Egypt and Syria began the war because they foresaw a chance of forcing the West to end its support of Israel by withholding oil, thus aggravating the energy crisis in the West.

"IN SPITE OF all our protestations about peace from Congress, youth groups and peace demonstrations," the Courier writes, "it is time to realize that peace does not come out of the vacuum of slogans."

"If Americans want their comfortable standard of living and the freedom to use energy at will, then they will have to bear the individual responsibility for creating situations threatening to peace."

The Catholic Telegraph in Cincinnati saw possible causes of and possible cures for the fighting contained in Pope John XXIII's encyclical, Peace on Earth:

"Unfortunately the law of fear still reigns among peoples, and it forces them to spend fabulous sums for armaments; not for aggression, they affirm—and there is no reason for not believing them—but to dissuade others from aggression."

"THERE IS reason to hope, however, that by meeting and negotiating, men may come to discover better the bonds that unite them together, deriving from the human nature which they have in common."

The Tablet of Brooklyn suggested some poetic necessities for a cease fire:

• opinion

• reaction

• analysis

• background

"The white flag of truce must become a mantle to lay over the graves of those who have fallen. The sound of taps must signal an end to enmity and announce the coming of a new day ...

"Nothing," as Pope John said, "can be lost by peace; everything may be lost by war."

IN OTHER position statements, a National Council of Churches resolution on the war was criticized by Jewish representatives for ignoring "the realities surrounding the Middle East war."

The resolution said that the flow of arms to both sides should immediately be ceased, hostilities halted, and the United Nations continue to seek peace.

The measure urged the U.S. government to use "the full weight of its influence" to work for a cease-fire "at the earliest possible moment."

The church group said it was "disturbed by reports of a continued flow of arms and weapons to both sides," and said this should be halted by the United States and the Soviet Union.

"We do not believe that the NCC resolution accurately reflects the thinking of vast numbers of American Christians who have publicly expressed strong support for Israel at this hour of crisis," said Rabbi A. James Rudin, assistant director of the American Jewish Committee, and the Rev. Gerald Strober, Presbyterian consultant to the AJC interreligious affairs division.

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## THEME ARTICLE

## FAILURE

BY DR. THOMAS FRANCOEUR

Even when our self-image is sound, when we place value on the important things of life, and when we set realistic goals for ourselves, there are still times when we are convinced that we have failed as individuals.

To understand this happening and to accept it, we have to view failure in its proper perspective. We must see it as relative. Again, we must be cautious about norms, and, indeed, about the source of these norms.

Just as in success, we cannot listen to unthinking points of view where our nature, in its possibilities that surpass the ordinary, is so often overlooked. Just as success may be seen against a distorted image of man, so may failure seem a hopeless condition if pictured as the end of things when all the while the rich, productive nature of man is ignored.

THERE IS ALREADY the condition for further productivity when we find ourselves asking: "What went wrong?" This question is the root of hope, the evidence that man believes in himself, in the richness of the divine gift of life.

The research scientist may labor for years only to find his experiment a dead end. The child may discover that his dam in the sands at the seaside just won't hold. The mother may try many times, in vain, to lead her young child to a happier disposition. But in every case we see the possibility of the human heart starting again.

If we turn to the question of what went wrong, we generally learn something very fundamental about the design of our natures. We always operate on whatever

evidence or whatever forms of resource and insight we have at the moment. We just can't do more than that!

So we venture forth, choose work, handle relationships, shape our lives and the lives of others as best we can. Later we may see where we did not choose the "best" way. But that insight came later.

At that later date, filled with determination and energy that comes from knowing our great potential and calling, we make adjustments, and move on. This process of seeing weaknesses, correcting, and moving on, repeats itself throughout our lifetime. We move gradually, correcting our position all the while. Christ makes it very clear that this is what he expects of us and knows we will accomplish: "... and greater than these will you do."

THIS SO-CALLED failure leads us to discover many things, to find new strengths. It also keeps our eye on the fact that success and failure must be measured when the race is over, not after a few laps. Our being forced to reassess, reexamine, calls us to look to mystery with an eye of simple faith time and again. It underlines for us the immensity of goodness, the demands of deep loving, and of our smallness.

Paul exhorts us to put on the mind of Christ. This is humbling, also vitalizing, because it says what we can do in spite of seeming limitations. It shows failure as a step to fulfillment.

We can find peace in this view if we dwell and ponder on its reality, if we continue to search in prayer, if we convert a possible passivity of failure into a hopeful creativity.

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## LITURGY

## When honor request for a Nuptial Mass?

BY FR. JOSEPH M. CHAMPLIN

An Episcopalian priest sought help recently from "Dear Abby" about a situation which arises frequently in contemporary society. His words:

"A mother wrote that her daughter wanted to be married in the park by a justice of the peace. She says her daughter doesn't believe in anything, and neither does the young man. Your answer was absolutely right. A civil ceremony is the only appropriate one."

"What puzzles so many of the clergy today is why so many completely ignore the church, but when it comes to being married and buried, they want a minister."

"I am a retired Episcopal priest and admit that I have officiated at many such weddings and funerals, but I am still not sure whether I was showing Christian charity or moral cowardice by doing so."

Abigail counseled: "Dear Priest: I would be inclined to say you showed

Christian charity."

HIS CATHOLIC colleagues in the ministry often face the same dilemma today.

An engaged couple, for example, have not been to a Sunday Eucharist or received Holy Communion in several years nor do they indicate any significant intention of reversing that trend in their married life. Yet they wish a Nuptial Mass with all the trimmings for their wedding ceremony.

Another young man and woman profess little interest in a religious service, but opt for a priest and a church marriage to please their parents and avoid further hassles.

How does the responsible priest react with such couples? Refuse them outright? Go ahead, make the best of a bad situation, feeling uncomfortable in the process but hoping his personal kindness and a beautiful ceremony may leave pleasant memories in their hearts and sow seeds for some future conversion? Confront them, as one Detroit priest did, and point out the inconsistency of their request, risking permanent alienation in an attempt to have this couple come to grips with the faith questions at issue?

THE REVISED RITE of marriage urges, in its introductory guidelines, that officiating clergy keep in mind two basic principles which are very much to the point here.

First, there should be no "we marry anyone without questions" approach.

The document states: "Priests should first of all strengthen and nourish the faith of those about to be married, for the sacrament presupposes and demands faith." (Article 7).

Secondly, the clergy should seek to keep alive weakly flickering flames of faith in couples, not stamp them out by a harsh and inflexible attitude.

The ritual directs: "Priests should show special consideration to those who take part in liturgical celebrations or hear the gospel only on the occasion of a wedding, either because they are not Catholics, or because they are Catholics who rarely, if ever, take part in the eucharist or seem to have abandoned the practice of their faith. Priests are ministers of Christ's gospel to everyone." (Article 9).

LIKE IN SO MANY similar life situations, these norms do not offer the concerned priest a handy, precise set of rules to follow in doubtful cases. He must judge what will be best for all in the given circumstances.

I would be inclined, however, to agree with "Dear Abby" and generally favor the solution which seeks to win such couples over through friendly preliminary discussions, their involvement in preparing the nuptial liturgy and a personal, moving ceremony on the wedding day itself.

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"The child may discover that his dam in the sands at the seaside just won't hold. The mother may try many times, in vain, to lead her young child to a happier disposition. But in every case we see the possibility of the human heart starting again." (NC photo by Frank Methe)

## CATECHETICS

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

The "American Dream" is usually marked by success. Hard work, honesty, a few lucky breaks lead to success after success. There is little place in the American dream for failure. Americans place a premium on success—usually measured in dollars, power and pleasure.

Curiously it seems that while society is programmed for success, most of us seem programmed for failure. At least that seems to be the point of Dr. Thomas Harris in his remarkably popular best seller, "I'm OK—You're OK."

Harris maintains that "very early in life every child concludes, 'I'm not OK.' He—and others who accept the principles of transactional analysis—believe that this basic decision is permanently recorded in your personality and will influence everything you do. The corollary, of course, is that the child concludes that parents and others are "OK." From very early, they contend, each of us is internally convinced: "I'm not OK—You're OK." We are thereby programmed for failure, or at least a sense of failure even when we succeed.

THE IMMENSE popularity of Harris' book—and that of his teacher and co-worker, Eric Berne, "Games People Play"—at least suggests the hundreds of thousands of Americans find these insights interesting and helpful. What I find interesting is that Harris turns an apparently negative view of man's position as programmed for failure to one of realistic hope for success.

In his view it is possible to recognize the failure-oriented stance of "I'm not OK—You're OK" and to reverse it. The negative decision about oneself can be changed to the positive and creative position that "I'm OK—You're OK." Ultimately true success in life—even in the face of objective failures—lies in maintaining a healthy sense of personal dignity in a world of basic moral values. Harris goes so far as to describe this positive stance of self-acceptance and acceptance by others in Christian language as the state of "grace."

Perhaps no clearer example of Harris' ideal is Jesus Christ. In many respects Jesus was a disappointing failure. He was condemned and crucified as a political criminal. His friends abandoned him. There seemed little evidence of a "kingdom" being found at Calvary. Soldiers threw dice for all his possessions—the clothes that had been stripped off his back. Hardly a resounding success.

YET JESUS SEEMS to have maintained a profound awareness of his unconditional acceptance by His Father. In the final moments of his tragically short life he trustfully placed himself in His father's hands. To use Harris' terms, Jesus had the



## LANDS OF THE BIBLE

## Sadducees were party of the High Priest

BY STEVE LANDREGAN

If the Pharisees were the "liberals" of Palestinian Jewry in New Testament times, the Sadducees were the "conservatives."

The Sadducees, or party of the High Priest, emerged in the time of the Maccabees when the Pharisees separated themselves from the Hasmonean rulers. The priests took Zadok or Sadok, the High Priest under David as their patron or spiritual father, and their name is probably derived from his, although some scholars claim it finds its root in the Aramaic word "saddik" which means righteous.

Little is known about the Sadducees except that which is found in the New Testament and in the writings of Josephus. They were the party of the priestly aristocracy. Their supporters included the wealthy land owners and merchants.

Under the Hasmonean dynasty they were the ruling party although more a religious party than a political one. They were, of course, politically powerful and also controlled the Temple and the Temple worship. The House of Annas dominated the Sadducean party during the time of Herod the Great and the Roman occupation, which included the time of Christ. With the destruction of the Temple in 70 A.D., the party disappeared and only Pharisaic Judaism remained.

DOCTRINALLY the Sadducees were opposed to the Pharisees because the priests denied the immortality of the soul, the resurrection of the dead, the existence of angels and spirits, and only accepted the Torah, or Five Books of Moses, as authoritative.

The antipathy between the Sadducees and the Pharisees was not entirely doctrinal but rested to a considerable degree upon the Sadducees' resentment of what they considered the Pharisees' lay intrusion in the field of priestly privilege. To them, Jesus was another lay upstart threatening their domination. The cooperation of the Sadducees with the Pharisees in plotting against Jesus was a rare joint effort of the opposing groups.

Indeed, the Sadducees were the only group with sufficient political clout in Palestine to effectively silence Jesus. They did so through the office of Caiaphas, the high priest, and the Sanhedrin which they controlled.

JOHN THE BAPTIST condemned the Sadducees along with the Pharisees, calling them a "brood of vipers" (Mt. 3:7). Jesus warned his followers to "be on the lookout against the yeast of the Pharisees and Sadducees" (Mt. 16:6).

As with the Pharisees, it would be unfair to label all Sadducees as political opportunists or religious hypocrites. Many undoubtedly opposed Jesus on the basis of a sincere religious belief and an inability to identify Christ with the image of a kingly or priestly messiah they had been led to expect.

The policy of the Sadducees in peaceful coexistence with Rome and other foreign rulers, a policy that was generally shared

by the Pharisees, put both sects at loggerheads with the Zealots, or extreme nationalists, who saw all foreign rule as odious.

Next week we will explore the Zealots and the road to destruction along which their extremism led the Jews.

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## PARISH LIFE

## Defining terms is important

BY JAMES J. PHILLIPS

If the two of us are asked to work together to build a plane; and you want to make something that flies while I try to make a tool for smoothing out wood—we are in trouble.

Before you go get a pair of wings that will not do a thing for my adjustable blade, we had better figure out what it is we mean by "plane."

We can begin by accepting the fact that each of us has a good reason for understanding "plane" as we do. We need to recognize that our differences are rooted—not in stupidity or stubbornness—but in some sort of conditioning that attaches a particular image to the word in question.

And, since each of us is much more important than anything we might make, we need to get our disagreement out of the I-win-you lose category and into a let's work-together-to-find-the-truth framework.

Having done these things, AND ONLY AFTER WE HAVE DONE THEM, we ought to go back to the one who asked us to do the job and find out what he meant by plane.

THE IMPLICATIONS for parish life are obvious.

The word "parish" does not have the same meaning for all the members of any parish. Yet you, as a Catholic, are asked to help build one.

Rather than contribute a blade when you need a wing, or sneer at, attempt to manipulate or work to eliminate those whose definitions differ, STOP.

Acknowledge the fact that there are good reasons for the differences.

Accept the fact that you are as influenced by your past and present circumstances as the others are by theirs.

Spend as much time as it takes to allow each person to communicate his views (He does not really communicate unless you really listen).

Do whatever it takes to get beyond mere ideas into a mutual sharing of self.

THEN, together use sources outside of yourselves to help you discover what it really is you are supposed to be doing.

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(Copyright 1973, NC News Service)



Children examine a model of Herodian Jerusalem, including the temple. The model, which took five years to build, is located

near the Holy Land Hotel in Jerusalem. (NC photo courtesy Israel Government Tourist Office)

"What puzzles so many of the clergy today is why so many (young people) completely ignore the church, but when it comes to being married and buried, they want a minister." (NC photo by Robert L. Miller)



## QUESTION BOX

## Can we tell when Second Coming of Christ will happen?

BY MSGR. R. T. BOSLER

Q. If modern scripture scholars, as you claim, do not consider the Book of Revelation as foretelling future events, what teachings can we rely on as far as knowing when the second coming of Christ is approaching? And if, as you wrote, the Book of Revelation is not a prophecy of future events, what is the meaning of chapter 21, which describes a new heaven and a new earth to come? And what about chapter 1:3: "Happy the man who reads this prophecy... because the time is close?"



A. The Book of Revelation was written during a period of bitter persecution of the first Christians. It was composed in the apocalyptic tradition which in symbolic and visionary style reminds the people that God will eventually win out over Satan. The beast who is the great enemy is more than likely the Emperor Nero. In the struggle between the Church and the Roman state the author sees the battle between God and Satan which in the Messianic belief taught by the Jewish prophets ends with the victory of God and the final annihilation of all powers opposed to God. The author of Revelation is not so much telling the people something new but strengthening them during the dark days of persecution by reminding them of what they already knew: that Jesus was to come again in triumph and that all creation would someday be transformed and renewed by the glory of God, as St. Paul had already made clear in Romans 8. It is not possible to discover in Revelation any clues to when the final victory is to come. The book reflects the common belief of the early Christians that the final day was to be soon. We know now they were mistaken and that it is apparent we are not to know when the final triumph will come. We must live as though it might be soon and take courage. That is the message of the Book of Revelation.

Q. I am interested in knowing how books written by Catholic authors proclaiming the prophecies of the saints are to be taken. Today there seems to be an abundance of so-called Catholic literature claiming that saints throughout the ages have prophesied the end of the world to be very close to the year 2000. How reliable have the prophecies of the saints been in the past and how reliable are they considered today?

A. A number of saints and church leaders prophesied with considerable confidence that the world would end in the year 1000. It is my opinion that prophecies made since then are equally unreliable and that it is a waste of time to read about them.

Q. I understand that lack of consent is one ground for having a marriage declared invalid and that insanity can

be responsible for lack of proper consent. Does this mean that anyone judged insane is forbidden by church law to marry? Whose definition of insanity is used? Is insanity synonymous with mental illness?

A. There are many forms of insanity and mental illness. Some can be cured; some cannot. There are persons who were raving maniacs locked away in institutions who were restored to sanity

and subsequently established good marriages. There are some socio-pathic personalities, who can hold down a job, but who are judged by competent psychiatrists to be incapable of committing themselves to the obligations of marriage. They are not capable of coping with the intimacies and obligations of marriage and totally unable to love another person. They demonstrate this by the strange way

they treat their spouses and very often have to be committed temporarily to institutions. In some such cases, judges in our church courts have declared marriages invalid.

Q. When I went through school, I was taught that if a person committed suicide, he would go straight to hell. What if a person decided to take his own life although he loved God and was afraid of hell. Would he still suffer forever?

A. I was taught the same thing in grade school, and it's a pretty good example of how poorly we were taught religion. The Catholic Church teaches that there is the possibility of hell for sinners who do not repent, but she has never claimed that any one individual is in hell—not even Judas.

Now that we know more about mental illnesses, it is generally held by theologians that suicides are so mentally depressed that they are not fully responsible for what they do and, therefore, not guilty of sin. It is quite possible that some are so mentally unbalanced that they think God wants them to kill themselves. In such a case they certainly would not be guilty of sin.

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## THE CHURCH AND I

## Censors encountered on way to an imprimatur

BY F. J. SHEED

I have written of the Roman Curia in its handling of matrimonial cases. I proceed now to the Curia as a censor of books. The matrimonial cases concerned me only as an interested spectator, my own marriage not calling for remedial treatment. But censorship was different, for censors, ban books, and we were publishers. A few years ago I wrote an article summarizing 40 years' experience in the heading "Nobody Loves Censors." There have been occasions when a censor did not know how close his throat came to being cut. Yet over the whole span I have not suffered much from them, and some of what suffering I had now seems comic.

Imprimatur is a grim-sounding word, suggesting rack and thumbcrew and truth throttled. It means "It may be printed." Printing indeed brought it into being. Before the invention of printing, books were few, the handwritten copies of each so few that they did not call for general legislation. Indeed, printing had been in operation for a century before Pius IV thought up the imprimatur.

The publisher sends the manuscript to a diocesan Chancery. He has three choices of diocese—the one in which the author lives, or the book was printed or the

publisher has his office. This last meant for me further choices between England and America. From the Chancery it is sent to a priest, the censor deputatus, who reads it. In nine cases out of ten he reports Nihil Obstat (nothing stands in the way), and the bishop or his representative, the Vicar General, sends on the Imprimatur.

THE ENGLAND or America possibility led to one of those incidents I have called comic. We had translated a small book of Karl Adam's under the title One and Holy: It dealt with the appalling state of the Church in Germany when Luther made his breakaway. By chance a copy was sent for imprimatur both to Boston and to Westminster. The Westminster Vicar General refused the imprimatur. The Boston censor granted it. So we published the book in both countries with Boston's imprimatur. The Westminster censor wrote to say that an American imprimatur was valid only for America, that for an English publication an English imprimatur was necessary. Cardinal Griffin, he told me, was angry at our flagrant disobedience to Canon Law. I wrote back that Canon Law required an imprimatur for each different language, not for each country, that America was flooded with Catholic books bearing Westminster's imprimatur, and what of Canada, Australia, New Zealand? He did not answer the letter. Cardinal Griffin, with whom I had always been on the best of terms, never mentioned the

matter at all. As I say, the incident was comic. Rome's command that we withdraw Karl Adam's earlier masterpiece, The Spirit of Catholicism, was not comic. I shall talk of that later.

TO RETURN TO THE normal procedure, I have said that the deputy censor reads the manuscript. I sometimes wondered about this. There was one censor who never did. He regarded Catholic publishers as so trustworthy that reading was not necessary. We loved him. Once he nearly ran into trouble.

A priest had written a review attacking one of our books for just about everything from heresy to blasphemy. A bishop, who had not read the book but had read the review, wrote to the censor (who had not read it either) and to me (who had), to say that he intended to preach against the book, the censor, and me.

The censor accused me fearfully of having proved unworthy of his trust! I told the bishop that the reviewer whose word he had so innocently taken was an un-

frocked priest, and sent him copies of laudatory reviews by half a dozen frocked priests. I persuaded him to read the book, and he found it harmless. The episode was comic, of course: it reached high comedy in its final phase. For the bishop's last words were "I hope this will teach you to be more careful in the future."

UNDER THE HEAD of comedy I might list:

(1) A demented censor who demanded a couple of hundred changes and was withdrawn from his duties and sent to a psychiatrist when the authorities learned that in the confessional he was giving his penitents for their penance to buy and read a book he had written himself.

(2) A censor who refused the nihil obstat to a perfectly respectable theological work on the ground that the publisher had published an over-sexed novel by somebody else the year before.

(3) A priest who told me that he had once written a letter to Rome delating me for saying that as members of Christ's body

we were more closely related to Christ than his mother was simply by conceiving him. He had not sent the letter because a friend reminded him that St. Augustine had said very much the same—"More blessed was Mary for receiving him in her heart, than for conceiving him in her womb." Actually he had known Augustine's phrase—but in Latin. He had not translated it to himself.

(4) A censor who made large grammatical and stylistic corrections and sent the publisher a bill for the editorial work he had done. Not being a Catholic, the publisher did not know what a censor's rights are. He paid the bill.

## Indianapolis Parish Shopping List

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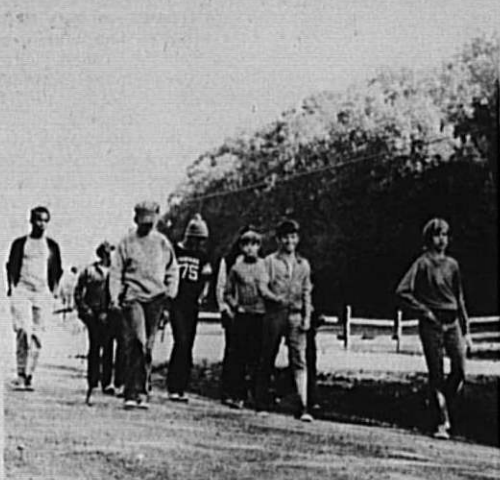
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VOCATIONS RETREAT IN BROWN COUNTY—Sixty-six eighth grade boys from 22 Archdiocesan parishes took part in a vocations retreat last week-end, sponsored by the Latin School and held at CYO Camp Rancho Framasa in Brown County. The group represented 14 Indianapolis-area and eight other Archdiocesan parishes. Providing staff for the



retreat were Latin School faculty and students and four students from St. Meinrad School of Theology and College. Interspersed during the week-end schedule of activities were conferences, discussions, liturgies, movies, hikes, campfires and recreation. Shown in the final photo are



several members of the resource team, including from left: Joseph Pollman, Latin School instructor; Father William Cleary, Latin School principal; Rev. Mr. Michael Schelling, of the Toledo diocese, a student at St. Meinrad School of Theology; Rev. Mr. Carlton Beever, deacon and fourth year



student at St. Meinrad School of Theology; and Father Harold L. Kneuen, Latin School instructor and retreat coordinator. Pictured with one of the camp's horses is Harry Chance of St. Charles parish, Bloomington. As a follow-up activity, the eighth graders will be invited to spend a day at the Latin School during the coming weeks.

## Variety of activities to mark Youth Week

Joining with youth groups of other faiths, more than 22,000 young Archdiocesan Catholics will observe National Youth Week from October 28 through November 4.

Five social and spiritual CYO activities will mark the observance, one being held before the week begins.

The theme for the week is "Trust Us." Although the traditional purpose of the week has been to enable youth to respond to the needs of their fellow men, additional

emphasis is placed on programs and activities that will foster those qualities in youth that will engender trust. The thrust of the observance is that youth must trust in the Lord, in themselves and in their brothers and sisters.

The CYO will open the observance with the 21st annual CYO Banquet, Wednesday, Oct. 24, in the Scecina Memorial High School cafeteria. More than 950 persons are expected.

ALL ACTIVITIES of the evening will be focused on youth and those who aid youth. No major address is scheduled, but the presentation of the St. John Bosco Medals for service to youth and of the 1972-73 CYO-of-the-Year awards will be held. Archbishop George J. Biskup will make the presentations.

Opening the week itself at 6 p.m. Sunday, Oct. 28, will be the traditional spiritual activity, the Communion Supper. Following Mass in St. Pius X Church, 7200 Sarto Drive, participants will dine in the church cafeteria. Thomas Cisco, retired Indianapolis Power and Light Co. executive who long has been active in the CYO, will be the principal speaker.

A Halloween Party and Square Dance will be held at 7:30 p.m. Monday, Oct. 29, in the St. Catherine parish cafeteria, Shelby and Tabor Streets. Prizes will be awarded for best costumes, but costumes are not necessary for attendance.

GRADE SCHOOL participation in the week will center on the Cadet Hobby Show on Tuesday, Oct. 30, in Little Flower gym, 14th Street

and Bosart Avenue. Winners from individual school shows, totaling more than 450, will exhibit their hobbies. Forty will win awards. Doors will open at 6:30 p.m.

The final activity is a baking contest and dance, scheduled for the gym at Holy Spirit parish, 7238 East 10th Street, Sunday, Nov. 4. Doors will open at 7 p.m., prizes will be awarded at 7:30. Baked goods will be sold for the benefit of the Junior Youth Council.

## Two Guild projects to help CYO

INDIANAPOLIS — Two major fund-raising projects of the St. John Bosco Guild will take place November 9 and 10.

North District members will sponsor a dance Friday, Nov. 9, to be held at St. Pius X Council, Knights of Columbus, 2100 E. 71st St., featuring the Billy Edwards Fashionaires. Chairman of the event is Mrs. Richard Wagner, who announced the following parish ticket chairman:

Christ the King, Mrs. William F. Lynch; St. Luke, Mrs. H. J. Baker; St. Matthew, Mrs. Paul Weisenbach; St. Pius X, Mrs. Joseph Goebel; Immaculate Heart, Mrs. William A. Finnegan; St. Andrew, Mrs. Ralph Drew; St. Thomas, Mrs. C. E. Madden; and St. Joan of Arc, Mrs. John O'Connor.

The Central and South Districts will sponsor a Rummage Sale, to be held Saturday, Nov. 10, from 8 a.m. to 4 p.m. at St. Patrick School hall, 936 Prospect St. Mrs. John McHugh and Mrs. Herbert Pennington are serving as co-chairmen. Proceeds of the events will benefit the Catholic Youth Organization.

## Speech Contest set for girls

INDIANAPOLIS — A speech contest for eighth grade girls will be sponsored by Ladywood-St. Agnes High School at 1 p.m. Saturday, Oct. 27.

Humorous, dramatic and original oratory are the three categories of entry. Trophies will be awarded to the top three speakers in each category.

Mrs. Mary Shank, speech department chairman, is contest chairman. Additional information is available by calling 545-6291 or 255-3844.

## Rummage Sale set at Greenwood

GREENWOOD, Ind. — The Mother's Club of Our Lady of Greenwood parish will sponsor a Rummage Sale on Saturday, Oct. 20, starting at 9 a.m. in the school auditorium, 399 S. Meridian St.

Proceeds of the event will benefit the parish school's Learning Center, which provides special tutoring for children with reading disability and remedial math problems.

Sale items will also include holiday decorations.

## LEAGUE STANDINGS

### CADET KICKBALL LEAGUE

#### FINAL STANDINGS

Division I—St. Malachy 8-0; St. Monica 7-1; St. Gabriel 6-2; St. Michael 4-4; Holy Trinity 3-5; All Saints 3-5; St. Christopher 3-5; St. Thomas 2-6; St. Martin 0-8.  
Division II—Christ the King 8-0; St. Pius X 7-1; St. Andrew 5-3; St. Matthew 5-3; Immaculate Heart 3-5; St. Lawrence 3-5; St. Luke 3-5; St. Joan of Arc 2-6; Mount Carmel 0-8.  
Division III—St. Jude 9-0; St. Mark 8-1; Holy Name 7-2; St. Barnabas 6-3; St. James 5-4; St. Catherine 4-5; St. Roch 3-6; St. Patrick 2-7; Our Lady of Greenwood 1-8; Sacred Heart 0-9.  
Division IV—Holy Spirit 8-0; St. Simon 7-1; Nativity 6-2; Little Flower 5-3; Our Lady of Lourdes 4-4; St. Bernadette 3-5; St. Rita 2-6; St. Philip 1-7; Holy Cross 0-8.

### CADET KICKBALL LEAGUE

#### FINAL STANDINGS

Division I—Immaculate Heart 9-0; Holy Spirit 6-3; Our Lady of Lourdes 6-3; Little Flower 6-3; St. Jude 5-4; St. Simon 5-4; St. Pius 4-5; St. Joan of Arc 2-7; St. Michael 2-7; St. Andrew 0-9.

### "54" KICKBALL LEAGUE

Division I—Immaculate Heart 8-1; St. Joan of Arc 8-1; Mount Carmel 8-1; St. Malachy 6-3; St. Monica 5-4; St. Christopher 4-5; St. Gabriel 3-6; All Saints 2-7; Holy Trinity 1-8; St. Michael 0-9.

### Division II—Little Flower 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division III—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division IV—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division V—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division VI—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division VII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division VIII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division IX—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division X—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XI—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XIII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XIV—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XV—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XVI—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XVII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XVIII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XIX—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XX—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXI—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXIII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXIV—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXV—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXVI—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXVII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXVIII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXIX—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXX—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXXI—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXXII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXXIII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXXIV—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXXV—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXXVI—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXXVII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXXVIII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XXXIX—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XL—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XLI—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XLII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XLIII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XLIV—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XLV—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division XLVI—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

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### Division L—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division LI—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division LII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division LIII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division LIV—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division LV—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division LVI—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

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### Division LX—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division LXI—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division LXII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St. Lawrence 3-6; Our Lady of Lourdes 3-6; Holy Spirit 3-6; St. Bernadette 3-6; St. Pius 2-7; Christ the King 1-7; St. Simon 0-8.

### Division LXIII—St. Roch 8-1; St. Philip 8-1; St. Malachy 6-1; St. Andrew 6-1; Nativity 6-3; St.





**OLDEST PARISH OBSERVES SESQUICENTENNIAL**—Archbishop George J. Biskup was principal celebrant of the Mass of Thanksgiving offered October 8 at St. Mary-of-the-Knobs Church in Floyd County to mark the parish's 150th Anniversary of founding. Father Paul Sweeney, pastor of

the oldest parish in the Archdiocese, and visiting clergy are shown above following the Mass. Also present was Auxiliary Bishop Charles G. Maloney of the Louisville archdiocese. Homily for the occasion was given by Father Charles Banet, C.P.P.S., president of St. Joseph's College, Rensselaer.

## † Remember them in your prayers

**BROOKVILLE**  
WILLIAM OSBORN, 63, St. Peter's, Oct. 2. Husband of Alma; father of Rebecca Federle, William N. and James J. Osborn.

**RAYMOND A. SCHANTZ**, 19, St. Peter's, Oct. 3. Son of Mr. and Mrs. Peter Schantz; brother of Linda Guttmiller, James and David Schantz.

**CLARKSVILLE**  
VETA AUGUSTA SMITH ANDRES, 45, St. Anthony's, Oct. 13. Mother of Mrs. Donald L. Lynn and Michael W. Andres, both of Clarksville; Mrs. Mary A. Gallo of Charlestown; Mrs. M. E. Sengiz of Dixon, Ill.; Mrs. Pauline M. Hochadel, Otto B. and Charles C. Andres, all of Jeffersonville. A sister and a brother also survive.

**CONNERSVILLE**  
CAROLINE M. (Tillie) WELSH, 85, St. Gabriel's, Oct. 12. Mother of Mrs. John Conrady, Robert and James Welsh, all of Connersville; sister of William C. Welch of Connersville.

**INDIANAPOLIS**  
JOSEPH C. FEZOR, 54, Sacred Heart, Oct. 9. Husband of Evelyn; father of Wesley I. Fezor; son of Irving H. Fezor.

**ANTHONY J. SIEMOWSKI**, 44, Sacred Heart, Oct. 9. Husband of Margaret L.; brother of Alex and Vincent Siemowski and Anne Martin.

**MARK J. HICKEY**, 31, St. Mark's, Oct. 9. Son of Mr. and Mrs. John K. Hickey; brother of John R. Hickey and Mary I. Valadez.

**GERTRUDE KISER**, 73, St. Rita's, Oct. 9. Mother of Jack W., Robert J., Bob W., Lois A., and Betty J. Kiser, Joann Eldridge and Catherine Walker.

**HELEN M. HURLEY**, 74, St. Patrick's, Oct. 10. Sister of Leo N. and Anna Hurley and Margaret Murphy.

**BERNARD J. MORAN**, 51, St. Mary's, Oct. 12. Husband of Kathryn; father of Michael and Daniel Moran, Patricia Ullery and Sharon Sullivan; brother of Vincent Moran.

**ELIZABETH M. ALTE**, 71, St.

Catherine's, Oct. 12. Mother of Thomas M., Dallas V. and Merle V. Alte and Nona McGinley.

**CECIL M. MCCONAHAY**, 79, Little Flower, Oct. 13. Father of Francis E. and James McConahay; brother of Leo and Mary McConahay.

**JAMES W. MEEHAN**, 66, Holy Spirit, Oct. 13. Husband of Vestal Meehan.

**WILBERT H. DAUGHERTY**, 78, St. Philip Neri, Oct. 15. Husband of Josephine H.; father of Ralph, Wilbert J. and Francis G. Daugherty; brother of Herbert Daugherty.

**LOUIS FLAJS**, 84, Holy Trinity, Oct. 16. Stepfather of Frank J. and Rudolph Flajs, Mary Ivancic and Frances Mason.

**MARIA C. DOLCE**, 80, St. Barnabas, Oct. 17. Mother of Joseph V. Dolce; sister of Mike Ray.

**JEFFERSONVILLE**  
FRANCES LORETTA DOWLE LIEBER, 79, St. Augustine's, Oct. 10. Wife of Henry W.; mother of Charles W. Williamson of Louisville; stepmother of Russell E. Lieber of New Albany and William L. Lieber of Louisville.

**THEODORE U. (Tuk) KLEIBER**, 48, Sacred Heart, Oct. 9. Brother of William Kleiber of New Jersey.

**INA MAY WILLIAMS**, 77, St. Augustine's, Oct. 13. Mother of Mrs. Robert D. Simms of Jeffersonville and William V. Williams of South Bend.

**KNIGHTSTOWN**  
AUDREY WOLSKI, 73, St. Rose, Oct. 10. Mother of Dale Wolski of Spiceland; Jake Wolski of Cumberland; Mrs. Russell (Anna) Kennedy, Bob, Dick and Don Wolski, all of Shirley; sister of Jake Love and Mrs. Dorothy Dehority, both of Anderson; Mrs. Tommie Torrence and Mrs. Hazel Van Duyn, both of Pendleton.

**NEW ALBANY**  
CYNTHIA MARIE STUTHERS, 14, Our Lady of Perpetual Help, Oct. 9. Daughter of Mr. and Mrs. James

A. Stuthers, Sr.; sister of James A. Stuthers, Jr., with the U. S. Navy in Maryland; Richard K., Christopher J., Stuart A., Jessica and Mary K. Stuthers, all of New Albany; granddaughter of James W. Stuthers, of Pittsburgh, Pa.

**DAVID M. KELLEY**, 16, Holy Family, Oct. 9. Son of Mr. and Mrs. William M. Kelley; brother of Pat Kelley of Sellersburg; Fred and Mike Kelley, both of Georgetown; Mrs. Becky Knotts of Floyd's Knobs; Peggy Kelley of Clarksville; Jeanne and Sally Kelley, both of New Albany; grandson of Mr. William M. Kelley, Sr. and Mrs. Frank Wilson, both of New Albany.

**KATHERINE ZOELLER CRIM**, 75, St. Mary's, Oct. 13. Mother of Mrs. Martha Samuels of Jeffersonville; Paul L. and Mary Katherine Crim, both of New Albany.

**NEW ALSACE**  
ESTHER M. GUTZWILLER, 58, St. Paul's, Sept. 19. Wife of Albert; mother of Wilbur and Lawrence Gutzwiller, and Rose Hoffman. Sister of Stella Joerger, Adeline Braun and Sister M. Rebecca Hoffman. Another sister, Lillian, preceded her in death.

**TERRE HAUTE**  
ANNA MAGY, 75, Sacred Heart, Oct. 10. Mother of Mrs. Bruno Izcoli and Mrs. Elizabeth Withers, both of Brazil; sister of Mrs. Margaret Olaf of Gary.

**MARY A. BROWN**, 81, St. Benedict's, Oct. 11. Sister of Mrs. Ethel Rothchild, John P. and Eugene Dolan, all of Terre Haute.

**JEAN STEWART**, 83, St. Joseph's, Oct. 11.

**DANIEL A. CARNEY**, 46, St. Joseph's, Oct. 13. Brother of Mrs. Dorothy Duffy of Dayton, Ohio; Mrs. Betty Faubion, Mrs. J. Humphrey, Margaret and Helen Carney, all of Terre Haute.

**LEO P. McLAUGHLIN**, 42, Sacred Heart, Oct. 9. Husband of Mary K.; father of Leo McLaughlin of Terre Haute; brother of Joe C. McLaughlin of Terre Haute.

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**DCCW SPEAKER**—Father Theodore Stanley of the Glenmary Home Missions will be principal speaker at the Thursday, Oct. 25, meeting of the Lawrenceburg Deanery Council of Catholic Women, to be held at 1 p.m. in St. Lawrence parish, Lawrenceburg. Also appearing will be Sister Cecilia Holohan, O.S.F., of the Sisters of St. Francis, Oldenburg, on home leave from her community's missions in New Guinea. All parishes in the deanery are asked to bring items for the missions.

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## VIEWING WITH ARNOLD

## 'Walking Tall' is a vicious movie

BY JAMES W. ARNOLD

In the most revealing scene in "Walking Tall," the hero, an incorruptible Tennessee sheriff, storms alone into a trailer where some baddies are whipping a naked blonde prostitute with a belt. They think she is an informer, but it doesn't really matter. The sheriff quickly clubs three guys into oblivion, then aims a gun at a bad lady, the head madam, and urges her to give him an excuse to shoot. (In a later scene, she will, and he will, in the head and eyeball). He gently covers the victim's nakedness, then slams a villain against a door and beats him to a pulp while reciting the civil rights formula required by the Constitution (you're under arrest, you can make one phone call, etc.).



audience has had weirdly contradictory appetites aroused and vicariously satisfied. Kinky sex mixed with violence, outright sadism, one woman threatened, scorn for legal niceties, yet an awesome passion for vengeance and Old Testament justice fulfilled. Covering the girl's body is the brilliant touch that makes it complicated, more than just a fascist cartoon. Philosophers could never find another movie scene containing so many twisted elements of the American puritan tradition.

PERHAPS THIS explains the sneaky success of "Walking Tall," which has kapowed the box-office for more than \$12 million in a few months, mostly in middle-size cities. In simple terms, the recipe is a little sex, a lot of graphic violence, and a ton of moral outrage. Good people get creamed—the hero, of course, and women and dogs. Then the hero creams the villains. The customers get two

hours of sin and mayhem and come out feeling cleansed.

"Tall" is one of the few films that the U.S. Catholic Film Office has "condemned" (C rating) on the basis of violence and anti-social hysteria. It is also one of the few C-films aimed broadly at the Middle American mass audience rather than a derelict subgroup. Far from espousing unAmerican or unChristian values, it steepes itself in down-home nostalgia, righteousness and a facade of common sense. For one thing, it is as honest and sensibly liberal about race relations as any current TV series.

## The week's TV network films

**JOY IN THE MORNING** (1965) (CBS, Thursday, Oct. 18): A sort of upbeat comedy-drama, adapted from Betty Smith's novel about the troubles of the first year of marriage between a 1920's law school senior (Richard Chamberlain) and his 17-year-old bride (Yvette Mimieux) from the Brooklyn slums. If your standards aren't too sophisticated, this one ought to make you feel good. Satisfactory for adults and mature youth.

**THE GREAT NORTHERN MINNESOTA RAID** (1972) (NBC, Saturday, Oct. 20): A strangely arty western, semi-tragic, semi-black comedy, about the last great bank heist of Jesse James and the Younger gang—done as a kind of revenge when the railroad-bribed Missouri legislature refuses to grant them amnesty. An imitative pastiche of all the romantic outlaw films of the last five years, it still has its intriguing, unpredictable moments. With Cliff Robertson and Robert Duvall. Satisfactory for mature viewers, especially followers of the evolution of the outlaw genre.

**LOVE STORY** (1970) (ABC, Sunday, Oct. 21): Erich Segal's original. A rich Harvard jock falls for a poor, bitchy Radcliffe girl who dies. It's not exactly reality but it makes teen-age girls cry. By this time you ought to know what you're in for.

**BIG HAND FOR THE LITTLE LADY** (1966) (NBC, Monday, Oct. 22): A poor old-fashioned unliberalized housewife gets involved in a Wild West poker game, circa 1896, when her spouse, who is betting the family fortune, has a heart attack. It sounds better than it turns out, trick ending and all. Oddly, this began as a one-hour TV comedy and was padded out desperately for feature movie length. Offbeat but essentially strained. Not recommended.

**GUESS WHO'S COMING TO DINNER?** (CBS, Thursday, Oct. 25): The movie is a dud, a clumsy standard situation comedy, but the sidelights are awesome. The son-in-law is Sidney Poitier, who is allowed to marry the nice white heroine of a thousand Hollywood movies, the girl who lives in that hilltop mansion presided over by Katie Hepburn and Spencer Tracy. (For blacks, a late, dubious and infuriating "honor"). It's also the last Hepburn-Tracy film, and probably the last in which a white-haired moneysign comes on to clarify the moral message. Largely of historical interest.

**BENEATH THE PLANET OF THE APES** (1970) (CBS, Friday, Oct. 26): Maybe you think nothing could be beneath "Planet of the Apes," but this first sequel to the smart monkey movie is. Astronaut James Franciscus comes searching for Charlton Heston, and winds up in the middle of a war between the apes and some kinky human mutants who worship the Holy Bomb in the ruins of St. Patrick's Cathedral. None of the ape films are immortal, but this one is below average in everything but violence. Not recommended.

**MARIAN DEVOTIONS** INDIANAPOLIS — St. Simon's parish has initiated weekly Marian devotions, to be held at 7 p.m. Wednesdays. Services will include recitation of the Rosary, Our Lady of Perpetual Help Novena prayers and Benediction.

**WHILE THE FLICK** may be clumsy in spots (the satanic bad guys, their illegal operations and conspiracies are oversimplified into absurdity), and emotional impact. The leads (Joe Don Baker and Elizabeth Hartman) are excellent, and director Phil Karlson humanizes the aftermath of violent scenes with often unbearable poignance.

Old pro Karlson is actually returning to a theme that dominated his tough, vigorous crime films of the 1950's ("KC Confidential," "Phoenix City

## Drops out of seminary to become a bishop

**BALTIMORE** — For the first time in the 182-year history of St. Mary's Seminary here, a student has dropped out of school to become a bishop.

For Father Christopher Abba, a 34-year-old Nigerian, the appointment as bishop means the end of his advanced studies at the nation's oldest seminary. Father Abba has just been appointed bishop of the new diocese of Minna in his native land.

The young priest will be not only the first bishop of the diocese, but he will be the first Nigerian priest to serve there. He will supervise the work of 31 missionary priests who serve 6,540 Catholics in a total population of 1.3 million. The diocese covers 28,666 square miles.

**BISHOP-ELECT** Abba went to primary school in his new diocese and visited there following his ordination as a priest. "My principal concern," he said, "will be to get in touch with the people living in pagan areas."

And he has the right kind of background for this task. He and his mother are converts. His father, is not a Catholic and has three wives. And so the bishop-elect has two brothers and a sister as well as five half-brothers and seven half-sisters.

Bishop-elect Abba was ordained a priest in 1966. At the time he was the second Nigerian priest in the archdiocese of Kaduna.

**FROM HIS** ordination until 1972, he taught at a minor seminary. During the Nigerian civil war he served as a chaplain for the Nigerian

## 'Stop the World' is slated by Woods thespians

**ST. MARY-OF-THE-WOODS, Ind.** — The speech and drama department of St. Mary-of-the-Woods College will present "Stop the World, I Want to Get Off" on two consecutive week-ends this month.

Open to the public at no charge, the musical will be presented at 8 p.m. Friday, Oct. 19; at 9 p.m. Saturday, Oct. 20; and at 8 p.m. Oct. 26 and 27.

Directing the production are Sister Kathryn Martin, S.P., and Sister Marie Brendan Harvey, S.P., assisted by junior drama major Lacey Dillman.

Archdiocesan members of the chorus include: Holly Hilton, Val Wojak and Brenda Stapleton, all of Terre Haute; Dana Harnish of Indianapolis; Mary Teresa Heineman of Connersville; and Theresa Niles of New Castle.

Elizabeth Wooden of Terre Haute is in charge of make-up and costumes, while Brenda Stapleton of Terre Haute will serve as choreographer. Technical direction will be provided by Charles Watson, professor speech and drama at the college.

## Recollection

**INDIANAPOLIS** — Our Lady of Everday Circle, Daughters of Isabella, will hold an evening of recollection on Wednesday, Oct. 24, at Holy Name Church, Beech Grove.

The observance will open with Mass at 6:30 p.m., followed by a conference by Father Francis Bryan. Dinner at the Sherwood Club will follow the spiritual observance. Husbands are invited to attend.

Story")—the honest man who bravely takes on Organized Crime at terrible personal cost, fights terror with terror, and awakens a community to its own corruption. The form is almost that of a western. The hero comes home, but finds his paradise exploited by all-powerful villains who control everything. He fights the corrupt sheriff and replaces him. He cleans up the town with six-gun justice (the only law and order they understand). But whenever he hurts them, they hurt him back. It becomes

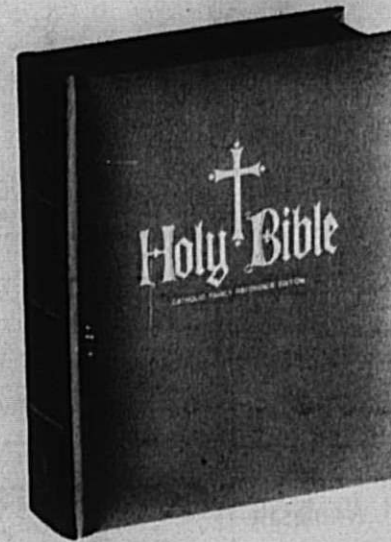
a series of ambush, hospital and funeral scenes. The end comes when the last evil one is killed, and as the hero weeps through his casts and bandages, the townsfolk rush in to destroy the den of iniquity (gambling, sex, booze). Salvation begins with destruction.

**CLEARLY** the film belongs with recent right-wing backlash supporting the Supercop solution to moral decadence ("French Connection," "Dirty Harry"). Its nastiest suggestion

is the paranoid one that nothing and no one in the system can be trusted. If you really want justice, get a club and do it yourself. The only words of sanity ("there's more to the law than swinging a big stick and breaking down doors") are uttered by a crooked old judge who keeps freeing the bad guys on technicalities. Democracy of course is a system built on technicalities, and who-is-good and who-is-bad is much clearer in movies than in real life.

Still, one cannot underestimate the average man's frustration at being victimized by the lawless, or his anger at the apparent triumph of evil in the world. Many less skillful films than "Tall" have exploited and released these emotions. If in the end, very many solid citizens become convinced that (as the film says) "a kind of madness may be required" to solve our problems, then madness is what we shall have. (Rating: C—condemned for all)

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