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REPRESSION IN SOUTH KOREA

Bishop's trial fuels Congressional move to halt military aid

BY JOHN MAHER

WASHINGTON—The report of the beginning of the trial in Seoul of Catholic Bishop Daniel Chi Hak Soun of Won Ju, South Korea, has arrived here amid the continuing controversy in Congress over U.S. aid to that country.

Bishop Chi went before a military court on charges of providing money

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to dissident students for anti-government demonstrations. The maximum penalty is death.

Congressional critics of the South Korean government contend that U.S. military and economic aid to that nation should be decreased until the repressive measures taken by the government of President Park Chung Hee are discontinued.

SPOKESMEN FOR the Nixon administration have replied that U.S. support for South Korea is necessary to enable the country to withstand possible attack from Communist North Korea. The need to maintain South Korea's strength and the stability of East Asia, the administration spokesmen have said, overrides dissatisfaction with the policies of the South Korean government.

In an interview with Western newsmen, South Korean Prime Minister Kim Jong Pil contended that Bishop Chi had admitted seeking revolution "by force and violence" and that the bishop and other opponents of the government were "only a handful of disgruntled dissidents."

RECENTLY AFTER continuous questioning for about 30 hours, Bishop Chi signed a statement of whose contents he later said he was uncertain.

The steering committee of the Korean Bishops' Conference issued a statement rejecting any such signed confession and endorsing strongly Bishop Chi's denial that he had any link with any "communist plot" or that he had advocated the overthrow of the

Auto crash takes life of Cardinal Antoniutti

ROME—Cardinal Ildebrando Antoniutti, veteran papal diplomat and former head of the Vatican office which oversees Religious orders and congregations, died in a car crash August 1 near the northern Italian city of Bologna.

He was two days short of his 76th birthday.

Cardinal Antoniutti's death reduces the College of Cardinals to 130 members.

'HAZARDOUS TO HOMILISTS'

Launches 'Ban Babies' Movement

CHICAGO—A Columbus, O. diocesan priest, who describes himself as founder of the "Ban the Babies (from Mass) Movement," declared that "bawling babies are the greatest obstacle to the People of God hearing the Word of God since the barbarians invaded Christendom" and should be kept away from Masses.

He went on to urge Church authorities to issue a directive barring crying babies from Mass.

Calling crying babies "unfair competition" to preachers, Father Frank E. Fortkamp said they often make it impossible for homilists to concentrate on what they are saying and for those in the congregation who might want to hear what is being said.

WRITING IN the Sounding Board section of the *Clerical Fathers'* monthly journal, U.S. Catholic (August edition), the priest's plea to "ban the babies" from the liturgy received a somewhat negative "feedback" from readers asked, prior to publication, to comment on his ideas.

Although 53% of those responding agreed that a crying baby is annoying and distracting, only 37% agreed that parents should attend Mass in "shifts," in order to keep babies home. Also, only 18% agreed (and 62% disagreed) that the priest should interrupt Mass and ask that a crying



A strong objection from the loyal opposition.

baby be taken outside.

However, 55% said parents should bring "all" their children, and 57% said every parish should have a "cry room."

Although some 52% said parents

Tells why priest chose to join prison hostages

HUNTSVILLE, Tex.—Oblate Father Joseph J. O'Brien chose to become a hostage of prison inmates here attempting to escape because "he's extremely dedicated to his work, and he would fight anybody under any circumstances to serve those he has to serve," according to Oblate Father James Norman, pastor of St. Thomas the Apostle parish here.

Following an 11-day siege that ended August 3 in a shoot-out in which he was wounded, Father O'Brien is now reported in satisfactory condition. The shoot-out in the escape attempt left two of the other hostages and two of their captors dead.

Father Norman witnessed Father O'Brien's daring voluntary act and recalled the heroic priest as saying: "Jimmy, I'm going to go up and bed down the hostages."

"CERTAINLY HE KNEW the hostages needed him, and he felt he could communicate with Fred," Father Norman said, referring to Fred Gomez Carrasco, 34, leader of the escape attempt.

Father Norman noted that Father O'Brien, prison chaplain for the Texas Department of Corrections for 12 years, knew Carrasco before the attempted prison break. Carrasco was assigned to Father O'Brien's office by prison officials several weeks ago. Carrasco "sometimes rapped" with Father O'Brien, Father Norman said. "He liked Father O'Brien," he added.

He further noted that Father O'Brien was given implicit freedom during the early hours of the escape attempt, and that he had a choice to leave or to become a permanent hostage.

During the tension-filled days of the (Continued on Page 5)

Novelty, progress not synonymous, Pope emphasizes

CASTELGANDOLFO, Italy—Today people generally think that anything new constitutes "progress," Pope Paul VI told a general audience August 7, and then quickly disagreed with this point of view.

Receiving thousands of visitors and pilgrims at his summer home in the Alban hills south of sweltering Rome, the Pope said:

"In contemporary history, what is new is progress... And it is always judged the winner in the psychological estimate of the young even when, for example, in certain degraded artistic forms and licentious manners, what is new is no longer authentic progress but rather obvious regression."

Pope Paul noted that many people today desire progress without any reference to the past or to the traditions of Christian civilization. But, he said, the traditions of Christianity together with Scripture constitute the divine revelation which the Church continues to transmit to Catholics today.

Tradition, that is true tradition, is a root and not a shackle. It is the irreplaceable heritage, a form of nourishment, a resource and a living commitment.

Pope Paul went on to note that the teaching of the faith does not lack possibilities of developing in a logical manner in the sense St. Paul used in exhorting "to grow in the knowledge of God."

In conclusion the Pope declared that the Church's teaching "remains unambiguous and faithful to its essential and original meaning, which is the same for all; that is, the teaching announced by Christ."

should bring "all" their children to Mass as a sign of the family nature of the Church, there was a slight margin—46% to 41%—in favor of Father Fortkamp's position that any child who distracts others does not belong at Mass.

IN HIS ARTICLE, the priest stressed that his position had "nothing to do with a callousness bred of callousness but much to do with a quietness that fosters clarity."

Declaring that in "ever-new waves they (babies) infiltrate our pews, their vocal chords strengthened by ever-more potent baby formulas and miracle baby vitamins," Father Fortkamp asked "why do the tempestuous tykes keep showing up at Mass?"

Noting that many parents seem to lack the common sense to keep babies from Mass, the priest said that "surely an ecclesiastical directive from the highest authority is in order. This is the only solution; for if the preacher so much as looks at the source of disruption and distraction—let alone telling the parents... to shut the kid up—the preacher is immediately branded as cross, intolerant, misanthropic, unchristian and damned."

"Yes, I plead; ban the babies," he said. "Give me liturgy or give me death."



HOLDING A MINI-CONFERENCE—Photographed taking a break during the first day of the Conference on Aging held last week at St. Mary-of-the-Woods College are five participants. Shown, left to right, are Sister Gertrude Theresa Garvey, S.P., who was in charge of the college's programming; Tom Morgan, associate director, Catholic

Charities; Msgr. Robert Fox of New York City, one of the four guest speakers; Father Edwin Soergel, conference chairman, and Msgr. Cornelius Sweeney, Vicar General of the Archdiocese. The three-day parley attracted more than 200 members of the Archdiocese.

VICTIMS OF ISOLATION AND INFLATION

Explore ways for Church to serve elderly members

BY B. H. ACKELMIRE

ST. MARY-OF-THE-WOODS, Ind.—No group is so loyal to the Church or has contributed so much to the Church's welfare as the elderly. Nor is any group so poorly served by the average parish.

That was the consensus of a panel of guest speakers who addressed a conference on aging held here August 2-4 under the joint sponsorship of the Archdiocese of Indianapolis and St. Mary-of-the-Woods College.

More than 200 representatives of every diocesan agency and many of the parishes met here to explore practical ways of assisting the elderly and of reviving or extending their active involvement in parish life.

Economics took priority in the discussions of visiting experts. By contrast, the elderly who participated in the conference emphasized spiritual concerns.

ISOLATION AND inflation are major problems for the aging, Father Rene Valero of Catholic Charities, Brooklyn, N.Y., told the conference.

A large percentage of the residents of the inner-city are elderly white persons, trapped by static incomes in neighborhoods that have grown hostile and strange. Frequently the parish church is their only link to a familiar culture. It may also be their only source of comfort and companionship.

Charles J. Schisla new director of communications

Archbishop George J. Biskup has announced the promotion of Charles J. Schisla from Executive Director of communications to the position of Director of the Catholic Communications Center.

Father Kenny C. Sweeney, director of the center since 1957, will devote full time to his position as director of Our Lady of Fatima Retreat House, Indianapolis.

Schisla, who has been with Archdiocesan communications for six years, is married and has two sons. The family resides in St. Andrew parish, Indianapolis.



CHARLES J. SCHISLA

"These are the people who built the churches of today, the people who have been so loyal and contributed so much during their lifetimes. They deserve our concern and our care," Father Valero said.

Nutrition programs, he pointed out, can be of prime importance in the low-income neighborhoods of the inner-city.

"There really are old people living on dog food and cat food because it is cheaper than regular food," the priest said. "This is no television myth."

HE RECOMMENDED that churches tie into such programs as Meals-on-Wheels. The parish church or school can be a regional drop-off point, with volunteers making home deliveries to the elderly within the parish boundaries. Or parishes can operate their own luncheon programs.

In addition, he commented, parishes can aid the elderly in applying for food stamps and see that they receive sound dietetic information.

Government funding is available for senior citizen centers and a variety of social services, Father Valero stated, and the Church can be instrumental in mobilizing the political pressure necessary for getting financing.

Inflation, he stated, hits the elderly harder than any other group and Social Security doesn't begin to keep up with the cost of living. "Any increase is eaten away long before the elderly get it."

"The government gives with one hand and takes with the other," Father Valero said. A slight hike in payments often results in a recipient being deprived of one or more benefits that he has been formerly receiving.

PARISHES CAN help, Father Valero said, by seeing that elderly members are fully apprised of all government benefits they are entitled to and, when necessary, by assisting them through the maze of paperwork required to apply for programs and services.

He suggested "floating social agencies" capable of handling a variety of needs make regular visits to low-income parishes.

On a more personal level, Father Valero urged that younger parishioners "adopt" an older member and see to it that they are included in parish activities, have a ride to Mass and social events and the like. He warned, however, against viewing the elderly as takers, not givers.

"Older people can live such productive lives, it is a shame to think of them as always being on the receiving end," Father Valero said. He recommended that the experience and talents of older people be used whenever possible—in teaching youngsters, sharing skills and knowledge, preserving and passing on traditions.

ENCOURAGING THE elderly to give of themselves also was stressed by Mrs. Vicky Peralta, administrator of the Department of Community Services on Aging, Catholic Social Services of the Archdiocese of Philadelphia.

Anti-racism grant

NOTRE DAME, Ind.—Project Understanding, an ecumenical program against racism and discrimination, has been granted \$3,900 by the Justice and Peace Commission of the Holy Cross Fathers here. The purpose of the program is to develop and implement within the Church in the South Bend region a long-term anti-racism and anti-discrimination strategy.

"Our elderly are too precious to waste on bingo and card parties," she said. Though recognizing recreation as important, she said parishes insult older parishioners by relegating them to playing games when they could be making vital contributions to the Church.

Mrs. Peralta said the first duty of the Church is to provide spiritual support. When the Church seeks to improve the quality of life for the elderly, it must look to the elderly themselves for leadership. The aging know best what they need, she said, and should therefore have the responsibility of creating and operating their own programs.

OTHER SPEAKERS addressing the conference included Msgr. Robert Fox of New York City, director of Full Circle Associates, a Church-sponsored agency located in Spanish Harlem, and Mrs. Rhea Clark, director of the Office of Aging of the State of New York.

Mrs. Clark, an energetic 72- (Continued on Page 3)

'Working' paper on Synod sent to all bishops

VATICAN CITY—A "working document" designed to help the more than 200 bishops and Religious who will take part in the World Synod of Bishops beginning September 27 has been sent out by the synod's general secretariat, the Vatican announced August 6.

The document is a general guide to work to be undertaken. The subject of the synod will be evangelization, the spreading of the Gospel message in today's world.

THIS WILL BE the fourth synod since the close of the Second Vatican Council. The purpose of a synod of bishops is to present the Pope and the Church's central administration with the thoughts, feelings and hopes of local Churches around the world.

Although a synod has no legislative authority, unless the Pope personally and directly delegates such authority to it when it is in session, its views and final resolutions are a matter of record and taken into consideration by the Church's offices for future policy.

The synod will be formally opened by a Mass celebrated by Pope Paul VI in the Sistine Chapel September 27. The first working session will take place the following day and the discussions are expected to last about a month. The Vatican was especially careful to stress that the present document is only a "working document" and not "an outlined agenda."

THE DOCUMENT is composed of two parts. It was reported by L'Osservatore Romano, the Vatican daily newspaper. The first part presents an exchange of experiences regarding the problem of evangelization today, drawn from a lengthy correspondence among the world's bishops. According to L'Osservatore Romano:

"This exchange of experiences, which was asked for by many bishops' conferences, does not cover all the questions posed by the subject of evangelization."

The second part contains a number of theological questions which have resulted from pastoral experiences and which, therefore, need to be clarified, the Vatican press office reported.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Ruling bars free textbooks

JEFFERSON CITY, Mo.—Missouri's two-year-old Free Textbook Act, which loaned several million dollars worth of school books to nonpublic school pupils, was declared unconstitutional here by the Missouri Supreme Court. In a 6-1 vote, the state high court ruled that because the textbooks went to pupils in religious-affiliated schools the law amounted to aid to religion. Aid to religion, the court noted, is explicitly forbidden by the Missouri Constitution.

'Meatless days' plan scored

WASHINGTON—"Fuzzy thinking do-gooders" who suggest that Americans eat less meat in order to provide more food for the world's starving should first consider the destruction of one-half of the nation's dogs and cats as an alternative. Secretary of Agriculture Earl L. Butz said here. Among those calling for Americans to reform their food consumption habits are Cardinal Terence Cooke of New York and Bishop Edward E. Swannstrom, executive director of U.S. Catholic Relief Services, the overseas aid agency of U.S. Catholics. Cardinal Cooke asked Catholics in New York voluntarily to observe Wednesday of each week as a day of fast and abstinence to aid the "starving, desperate poor" in Central Africa and Southern Asia.



Cdl. Cooke

Raps religious harassment

LONDON—A motion deploring "the activities of the Soviet government in restricting the religious freedom of those who practice the Christian faith" has been put before the House of Commons. The motion charges the government with harassment by taking children away from parents, fines for attending religious meetings and discrimination in jobs and housing.

Protest papal appointments

NEW YORK—A group of Ukrainian Catholics in the United States has protested the manner in which Pope Paul VI appointed three new Ukrainian-rite bishops in Canada and established a new eparchy (diocese). The Society for a Patriarchal System in the Ukrainian Catholic Church has consistently opposed Vatican actions relating to the Ukrainian rite, maintaining that, like other Eastern-rite Churches, Ukrainian Catholics deserve their own patriarchate.



Pope Paul

Urge democracy for Spain

MADRID, Spain—As ailing Gen. Francisco Franco's health continued to improve, an influential group of Catholic liberals called on him to exercise his full authority and prestige to achieve a democratization of his 35-year-old regime. A group called Tacito, formed by prominent Christian Democrats, urged Franco either to take back the powers of chief of state he delegated to Prince Juan Carlos during his illness or to appoint him to the post. Interim rule imposes many hardships on the country, the statement said and then urged Franco to "achieve democratization of the system."

Names . .

Mrs. Frances Voss has been named the first full-time consultant in communications for the diocese of Helena, Mont.

Father Charles E. Coughlin, 82, the radio priest who was a political force in the 1930s, was in satisfactory condition after suffering a heart attack.

Rafael Caldera, former president of Venezuela, is among speakers scheduled to address the 10th Catholic World Congress of the Press to be held in November in Buenos Aires, Argentina. Bishop Raymond A. Lane, former superior general of the Maryknoll Society and one of its first members, died in San Francisco at the age of 80.

Mrs. Gertrude C. Eastwood has been appointed supervisor of Catholic Relief Services nutrition programs in West Africa.

Father Robert Nasslin has been named full-time editor of the Western New York Catholic, Buffalo diocesan weekly newspaper.

Cambodian President Lon Nol presented Father Philip McNamara, director of relief programs there, with the medal of the Commander of Sowathara, one of the nation's most prized decorations.

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The National Council of Catholic Laity will sponsor the first national conference for diocesan parish council personnel on October 21-23 in Boston . . . Allocations by the Archdiocese of Chicago to needy parishes and schools, largely in the inner-city, will reach an all-time high of more than \$3.2 million during the current fiscal year . . . A covenant relationship has been formed between two Louisville, Ky., churches, Epiphany Catholic and St. Michael's Episcopal, permitting sharing of social action and religious education programs.

An overwhelming majority of a cross-section of Italians questioned by a survey organization are in favor of legalizing abortion in cases involving the health of mother or child . . . The Archbishop of Madrid paid a fine of \$1,600 imposed on one of his priests for allegedly preaching "political" sermons that were unfavorable to the Franco regime . . . Approximately one-third of the United Nations drive to raise \$18 million for aid to drought-stricken West Africans has been reached.

Planned Parenthood of New York City has launched a \$4 million birth control program aimed at making contraceptive data and services available to every teen-ager . . . Columbia, the Knights of Columbus magazine, warned that so-called "beneficent euthanasia" which starts as a right for some may become an obligation for all . . . The two-to-three child family trend of recent years apparently is the wave of the future, a U.S. Census Bureau survey indicated.

The University of Notre Dame is purchasing 29,500 volumes from the library of the Episcopal Divinity School in Philadelphia . . . Pope Paul and Catholic aid agencies throughout Europe sent help to victims of Brazil's recent floods . . . Portugal's Catholics have been asked to contribute to the founding of a national Catholic newspaper.

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THE TACKER

A salute to Dearborn County

BY FRED W. FRIES

Grade school age youngsters from Dearborn County are pitching in again this summer to ease the plight of the mentally ill and handicapped at Muscatatuck State Hospital.

Each Wednesday morning during the vacation season they board a bus for the 45-mile trip to Buttsville. Their mission is to provide recreation and assistance for Muscatatuck patients.

While the majority of the young volunteers are pupils at St. Lawrence School, Lawrenceburg, and St. Mary School, Aurora, the busload includes many youngsters—some of them non-Catholic—from various parts of the county.

During the school year—when their time is more limited—the youngsters make the excursion one Saturday a month.

THE IDEA ORIGINATED with Father Bernard Koopman, now pastor of St. Vincent de Paul Church, Bedford, seven years ago when he was serving as associate pastor at Lawrenceburg. Prior to that assignment he was part-time Muscatatuck Hospital chaplain and served for two years as president of the Dearborn County Mental Health Association.

During the early years of the program, Father Koopman himself drove the bus on the weekly (or monthly) trips to the hospital. When he was unavailable, he was spelled as driver by the Rev. John Jackson, pastor of St. John's Lutheran Church in Lawrenceburg, who served as co-sponsor.

MANNING THE BUS this summer is Dan Clark, a St. Meinrad seminarian. Greg Matern, a seminarian at St. Mary's, Kentucky, has also accompanied the group as has Mrs. Roger Bipes, a Lutheran, who is executive secretary of the Dearborn Mental Health Association.

Incidentally, the school bus is provided by St. Lawrence parish and the gasoline by the Mental Health people.

Tacker tips his hat to Father Koopman and the volunteers from Dearborn County who are implementing the Muscatatuck visitation program.

ATTENTION, ELWOOD GRADUATES—Alumni of St. Joseph School, Elwood, are invited to a reunion there on Saturday and Sunday, August 17 and 18. They're planning a full-blown program including a special Mass and Banquet on Sunday. Residents in the Archdiocese who have not been contacted are asked to phone or write Bernard J. Schuck, 1924 S. "I" St., Elwood, Ind. 46036—telephone (317) 552-3688.

JUBILARIANS—Two retired priests of the

Archdiocese marked the Golden Jubilee of their ordination earlier this year: Father Ambrose Sullivan, a resident of Tucson, Arizona, and Father Matthew Herold, who is now living in San Diego, California. Both were ordained at St. Meinrad on June 10, 1924.

HERE AND THERE—Sister Mary Sarah Briggemann, O.S.B., a member of the community at Immaculate Conception Convent, Ferdinand, recently completed work for a Master's degree in Church Music. She is a native of St. Paul's parish, Tell City.

Dr. William Hickey is the new acting president of St. Mary's College, Notre Dame, succeeding Dr. Edward L. Henry, who has resigned. Dr. Gene E. Sease, president of Indiana Central College, was recently elected president of the Advisory Board of St. Francis Hospital Center, Beech Grove. Sister Helen Flaspohler, a native of St. Louis parish, Batesville, is the new coordinator for the Victory Noll Sisters in the Southwest and in Oruro, Bolivia.

OPEN HOUSE PLANNED—Sister Winifred Atkinson, a Little Sister of the Poor who entered the Order's home in Indianapolis more than 50 years ago and later served as Good Mother in several foundations throughout the country, is paying her first return visit to the Hoosier capital this week-end. She will be honored at an Open House from 2 to 5 p.m. Sunday, Aug. 11, at the home of a nephew, Leo Christman, 4 Druid Hill Court, Carmel, Ind. All friends and relatives in the area (reportedly they number over 100) are invited to attend. Sister Winifred is presently stationed at Sacred Heart Home, Mobile, Ala.

NUNS IN THE NEWS—Sister Jane Ann Breen, daughter of Mr. and Mrs. Joseph C. Breen of St. Luke's parish, Indianapolis, and Sister Mary Catherine Dauby, daughter of Mr. and Mrs. Edward Dauby of Sacred Heart parish, Jeffersonville, were among four Benedictine Sisters who pronounced their final vows on July 27 at Immaculate Conception Convent, Ferdinand, Ind. Sister Connie Gleason, a teacher at Holy Angels School, Indianapolis, has completed a summer course at Cardinal Stritch College, Chicago.

AROUND AND ABOUT—Mrs. Daniel Daly was recently installed as president of the St. Francis Hospital Center Auxiliary. Father Hilary Ottensmeyer, O.S.B., president-rector of St. Meinrad College since 1961, has begun a six-month sabbatical. During his absence, Father Thomas Ostlick, O.S.B., will serve as acting president.

Alumni backing 'best' in nation

NOTRE DAME, Ind. — The University of Notre Dame had greater financial support from alumni in 1973 than any other Catholic university in the United States, according to a study by the Council for

Financial Aid to Education. Notre Dame had both the highest percentage of alumni contributing—49.8%—and the highest total amount of gifts—\$3,492,829.

Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secunia High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher 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.

Praises Palestine mission

VATICAN CITY—The time has come for Palestinians, "who for years have been living under inhuman conditions," to look to the future, said Pope Paul VI in a letter to Msgr. John G. Nolan, president of the Pontifical Mission for Palestine, to mark the 25th anniversary of the mission's creation. Referring to the activities of the mission "established with admirable foresight and in a spirit of charity . . . by Pius XII," Pope Paul said in his letter, dated July 16: "The work of the Mission for Palestine has been one of the clearest signs of the Holy See's concern for the welfare of the Palestinians, who are particularly dear to us because they are people of the Holy Land, because they include followers of Christ and because they have been and still are being so tragically tried."

Msgr. Nolan

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Explore ways to serve elderly

[Continued from Page 1]
year-old, underlined the increased numbers and influence of retired persons.

By keeping up to date on legislative issues, lobbying for state and federal programs which directly benefit them, the elderly can improve their chances for a dignified, satisfying old age, she said.

"One in every four Americans today is retired. In 20 years it will be one in every three. There is no limit to what older people can do if they get themselves together," Mrs. Clark asserted.

Though they frequently get all the attention, only 5% of the elderly are institutionalized, she noted. The overwhelming majority live alone or with their mate and maintain their own homes. Moreover, keeping the elderly in the community rather than placing them in a nursing or retirement home ought to be the goal of private and public service programs.

MSGR. FOX SAID the only way younger people can feel the needs of the elderly is by opening themselves to the pain and the joy of old age. Most of us are incapable of doing this, he added, because we suffer from a cultural aversion to growing old.

In discussions following a film on the problems of aging, the elderly themselves most frequently cited their appreciation for religiously-oriented activities—home visitation Masses, comforting of other elderly who are sick or shut-ins, participating in the new rite of the Sacrament of the Sick, helping organize ecumenical prayer and worship in nursing homes, attending the first citywide Mass for Senior Catholics held this spring at Little Flower Church, Indianapolis.

Among recommendations of the elderly were greater use of retired priests, more adequate explanation of and preparation for changes in the Church, greater involvement in parish activities and possible conversion of unused or under-used convents and rectories into residences for healthy retired parishioners.

IN ONE OF SIX workshops conducted during the conference, institutional and parish visitation of the elderly was discussed by Sister

NEW 'PIETA'?

VATICAN CITY—Italian art authorities have decided that a marble fragment of a head and part of a body found in a wall of a house in Rome is an authentic work of the Renaissance sculptor and painter Michelangelo.

Nun-physician plans rural medicine future

EAST LANSING, Mich. — "I was amazed that people are amazed that I can be a Sister and a doctor," declared Sister Rosemary Havey, the first member of the Sisters of St. Dominic of Adrian, Mich., to become an osteopathic physician.

The 44-year-old nun from Centralia, Mich., looks upon being a physician as another way to help others live a fuller and more complete life.

"ANY WAY we can use whatever talents we have to bring better quality life to people is very appropriate," Sister Havey said. "It doesn't make any difference whether it's helping a terminal patient die with dignity, bringing a new baby into the world, or helping a married couple improve their relationship."

"Whenever I go into a hospital," Sister Havey, who wears contemporary

clothing, said, "it seems that within a few minutes everyone knows I'm a Sister."

"They find out, however, that I'm human and laugh and have the same frustrations as many other human beings," she added.

SISTER HAVEY will intern in Detroit and plans to stay in Michigan to practice in a rural community wherever there is a great need for a physician. She will still receive the same stipend as any other member of her Religious community. Money that she will earn will go to the community.

Sister Havey was professed in the Sisters of St. Dominic 25 years ago and was a science teacher. She said she never considered becoming anything but an osteopathic physician. When she hangs her shingle out to practice medicine it will read: "Sister Havey, D.P."

College work aids police counselor

DETROIT — An Immaculate Heart of Mary nun wanted to learn more about her counseling job with the University of Detroit's Department of Public Safety.

"As a nun, of course, I just couldn't go into the streets for the basic information I needed," said Sister Jean Desmond.

INSTEAD, Sister Desmond enrolled at the Detroit Police Academy and successfully completed the course.

Now she splits her time between a campus motorbike patrol and counseling while also helping to supervise guards hired on campus.

"My classes gave me a wealth of practical

background," said Sister Desmond. However, there were some surprises.

"Something I just never realized before," she said, "the police are a quasimilitary group. So we even had to learn how to march together."

"But, it's been a great learning experience."

SISTER Desmond's uniform while attending the police academy was not unlike her Religious habit: white blouse, blue skirt and blue shoes.

Now, however, she carries a .38-caliber Colt Cobra in her blue shoulder bag.

Sgt. Jerome Andrews, a police instructor, said Sister Desmond would make an excellent patrolwoman if she were not already committed to her university job.



Catherine Livers, S.P., who is on the chaplaincy staff of Methodist Hospital, Indianapolis, and Sister Mary Slattery, S.P., of the Department of Religious Education of the Archdiocese.

'WORKING' WORKSHOP—Sandwiched among lectures at the Conference on Aging were six workshops devoted to practical aspects of service to the elderly. Shown above are some conferees taking part in a survey of existing parish programs.

more than adequate proof, she said, that visits from priests and ministers improve the chances of recovery after surgery and shorten hospital stays.

Parishes should give more consideration to planning liturgies especially for the elderly and at times convenient for them, Sister Mary said. Parishes are youth-oriented and family-oriented, she noted, and generally ignore older members.

Communication with older members through home visits or phone checks, on a regular basis, can help ease the sense of loneliness and isolation that too often surrounds the elderly, she added.

Promotes National Family Week

WASHINGTON, D.C.—Measures designed to "honor the family as a unit essential to the continued well-being of the United States" have been introduced in both the Senate and House of Representatives with a total of 79 co-sponsors.

The joint resolution would authorize the President to issue an annual proclamation designating the week in November which includes Thanksgiving Day as "National Family Week."

Sam Wiley of Indianapolis, who

claims to be originator of the idea of a National Family Week, wrote in a letter to selected senators and congressmen that the purpose of the observance is "to pay tribute to the vital role the American family plays in the preservation of our free society."

Rep. John T. Myers (R-Ind.) has introduced five identical joint resolutions on National Family Week with a total of 66 co-sponsors, and Sen. Edward J. Gurney (R-Fla.) has submitted the same measure on the Senate side with 13 co-sponsors.

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Our Holy Father has designated 1975 as a Holy Year and urges more pilgrimages to the Holy Land. In accordance with his wishes, Catholic Near East is sponsoring weekly 15-day tours to Rome and the Holy Land at the attractive price of only \$978 per person. Please write for further information.

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BEHIND THE NEWS

FROM RELIGIOUS NEWS SERVICE

The July invasion by Muslim Turkey of predominantly Christian Cyprus has served as a painful reminder of the bitter conflicts—that have pitted and scarred the small eastern Mediterranean island over the centuries.

Religion is deeply woven into the fabric of the island's history, and in the ebb and flow of that history, as British author Lawrence Durrell has noted, Cyprus "has time and time again been a flash-point where Aryan and Semite, Christian and Muslim met in a death embrace."

Greeks founded colonies on Cyprus in 1400 B.C. and Greek culture gradually became the dominant one on the island.

CYPRUS HAS THE distinction of being one of the very first regions of the world outside of Palestine to hear the Christian message. It was proclaimed there by fugitive Jewish Christians who had fled Jerusalem in the persecution that followed the

stoning to death of Stephen in A.D. 36 or 37. (Acts 11:19).

The Church of Cyprus ranged itself with other Eastern Churches that broke with Rome in 1054.

After the Crusades, during which Richard Coeur-de-Lion conquered the island (in 1191) on his way to the Holy Land, Cyprus fell to the Franks and then, in 1489, to the Republic of Venice.

During these centuries, Cyprus was transformed into a Western type of feudal state, and a Latin (Roman Catholic) hierarchy was introduced, with devastating results for religious harmony, beside the now Orthodox Church of Cyprus.

MUSLIM TURKS arrived on Cyprus in 1571, carrying the standard of the Ottoman Empire, and proceeded to massacre Greek and Latin Christians alike, including bishops and heads of monasteries. Churches were profaned and turned into mosques, and many monasteries into stables.

About 30,000 Turkish soldiers were granted land on Cyprus, encouraging them to settle their families there. Those settlers were the ancestors of Cyprus' Turkish community, which today comprises about 18% of the island's 660,000 inhabitants.

As a result of the Turkish invaders' onslaught on the Cyprus Christians, the Latin Church was completely extinguished.

Greek Cypriots, however, were permitted to reconstitute their Church in four dioceses.

Relations between the ruling Muslims and the Greek Cypriots remained essentially untroubled during the long period down to 1821, the year of the beginning of the Greek War of Independence.

THOUGH THE island's Greek community did not revolt openly, it was known that they supported the revolution. The response of the Turkish rulers was swift and terrible.

On July 9, 1821, a meeting of all Christian religious and lay leaders was convened at Nicosia. The gates of the city were closed, and Turkish soldiers began a systematic massacre of all the leaders, including the archbishop and his three metropolitans, and the heads of monasteries.

Later, the Turks allowed new bishops to be consecrated and take over direction of the Cypriot

Church of that time.

Britain took Cyprus in "trust" in 1878 from the declining Ottoman Empire, later annexed the island outright when Turkey sided with Germany and its allies during World War I, and made it a crown colony in 1925.

Under British rule, a wary but peaceful coexistence developed between Greek and Turkish Cypriots, until Greece, in 1946, sounded the call for union of Cyprus with Greece.

THE CALL MARKED the beginning of a bitter, protracted struggle on Cyprus, pitting Greek Cypriot against Turkish in bloody intercommunal strife, and creating further—and deeper—division between the island's minority Muslim and majority Greek Orthodox Christian communities.

Cyprus became an independent republic in 1960, with Archbishop Makarios III, head of the Orthodox Church of Cyprus, its elected President.

Since that time, there have been two serious outbreaks (1963 and 1967) and numerous other eruptions of intercommunal violence on Cyprus.

Then came the sudden dramatic developments of mid-July. Peace on Cyprus has been a sometime thing. The outlook for the future is bleak.

EDITORIALS

Tyranny in Korea

Twenty years after a war in which 33,000 Americans died to preserve freedom in South Korea, a Catholic bishop is being tried in the city of Seoul on trumped up charges that he engaged in subversion and conspired to overthrow the government of President Park Chung Hee.

And 20 years after that same war, the United States is still giving millions of dollars annually in military aid to South Korea and still maintaining 38,000 American troops on South Korean soil.

Presently the Congress is considering next year's appropriation for South Korea—in the grand sum of \$234 million. But the repressive tactics of the Park regime as characterized by the trial of Bishop Daniel Chi, the detention of several priests and nuns, and the allegations of torture of political prisoners have raised sharp protests from some members of Congress.

We share the outrage of those Congressmen. What in the name of freedom are we doing giving aid and comfort to tyrants? This isn't the first time that this nation has erred in this regard and it isn't likely to be the last. It is no less galling, however, to know that the sacrifice of 33,000 American lives weighs so lightly on the scale of pragmatic diplomacy.

The charges against Bishop Chi are an affront to good sense as well as decency. The 53-year-old churchman is himself a refugee from communism. He escaped to South

Korea after he had been imprisoned and tortured by the Reds in the North. His love of democracy and human liberty has been tested time and again and never found wanting. Now he stands accused of conspiring to turn South Korea over to the communists and a gift of less than \$3,000 he made to a personal friend is being depicted as financial backing for a revolution.

Reacting to the persecution of Bishop Chi, Protestant leaders have threatened mass demonstrations unless the Park regime rescinds the measures under which it has been trampling all dissent. In addition, ambassadors of Japan, France and Belgium have expressed protests. But there has not been a peep out of the U.S. representative in Seoul. The only noise has been heard in the halls of Congress.

President Park is not stupid enough or daring enough to risk losing the multi-millions in aid he receives each year from the United States. Nor does he wish to forfeit the military insurance that the presence of 38,000 American troops affords. So it is obvious that this nation could exert considerable pressure in behalf of human liberty by making it crystal clear to President Park and his bully boys that tyranny will not be financed by the taxes of American citizens.

Such an ultimatum would seem to be the minimum we owe to the memory of those 33,000 Americans who died to preserve freedom in Korea.

High-class criminals

The food is plain but top quality and fresh out of the garden. Rooms may be a bit on the small side but can be decorated to suit. Medical care and recreational facilities are among the best. Visitors are welcome and special consideration afforded family groups. Week-ends are often free and the management frequently arranges for vacations of a fortnight or so to break the monotony.

The above accommodations sound inviting? They apparently did to the hundreds of people who wrote a Chicago newspaper insisting that they get to go to prison along with former Illinois Governor Otto Kerner. The accommodations under discussion are those at the Federal Correctional Institute at Lexington, Ky., one of a network of minimum security institutions in which Uncle Sam houses high-class prisoners like governors, congressmen and the Watergate gang.

A syndicated columnist speculated

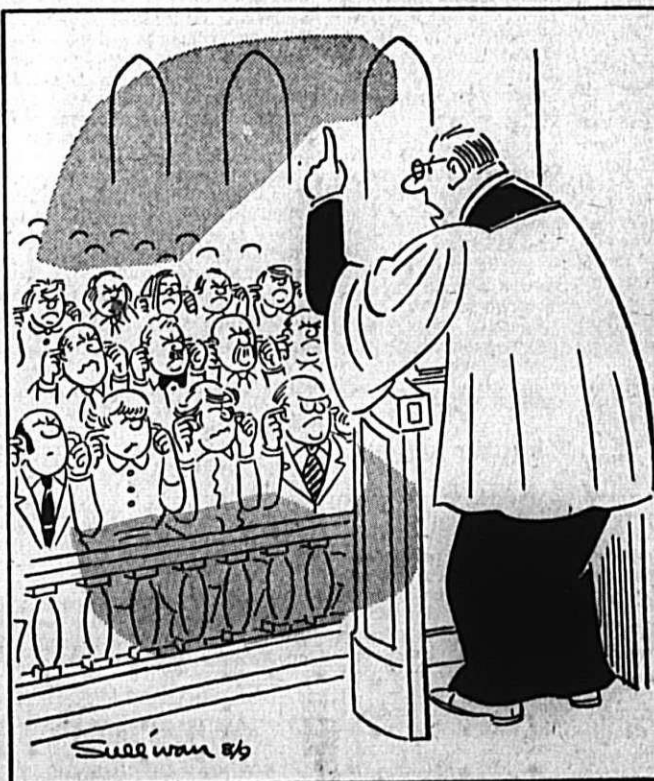
recently that the rash of prominent folks being incarcerated these days is bound to advance the cause of penal reform. Just the opposite seems to be the case. Ordinary citizens who haven't a crime to their name are expressing jealousy, not compassion. With food costs gone haywire and the bottom out of the housing market, John Doe is envying the likes of Jebb Magruder or Charles Colson.

There are, of course, jails and prisons in this country that aren't fit for human habitation. But you can bet those don't get the carriage trade from the White House or the state capitols. The Donald Segrettis and the Herbert Kolmbachs go to such "country clubs" as Lamproc, set in the rolling hills of Southern California's Santa Ynez Valley.

There, in surroundings very much like a college campus, reports a national news magazine, unarmed guards wear sky-blue blazers and double-knit gray slacks. After a hard day at a desk, or running a tractor, or rounding up cattle, inmates relax on a nine-hole golf course, the two handball courts, or take a turn around the half-mile jogging track. Or maybe they lounge around a park that is reserved for nude sunbathing.

Reading about such fancy digs, is it any wonder that folks write letters to newspapers asking what laws they should break. Obviously most of the letters are intended to be humorous or satirical. Some of them, however, especially the ones from old people on Social Security, are downright heartbreaking.

It's a dirty shame that this country can't provide for its elderly at least as well as it does for celebrity-type criminals.



THE YARDSTICK

Class system alive, well in job markets

BY MSGR. GEORGE G. HIGGINS

I was in San Francisco recently when it was announced that, starting next June, the city's 230 street cleaners will be earning \$17,000 a year. Judging from the breathless way the media played up this bread-and-butter announcement, you would have thought that San Francisco had suffered a catastrophic repitition of the 1906 earthquake.

Public reaction to the announcement, not only in San Francisco but throughout the United States, revealed, among other things, that the American people, despite all of their Fourth-of-July talk about egalitarianism, are still extremely status-conscious and are determined to enhance their own shaky status and cover up their own inferiority complex by perpetuating the notion that the other fellow's job is less respectable and of less social value than their own and should be paid, or underpaid, accordingly.



Studs Terkel, whose best seller "Working" includes interviews with more than 100 people from all walks of life who "talk about what they do all day and how they feel about what they do," suggests that the American emphasis on status helps to explain the "prevalence of euphemisms in work as well as in war."

HE POINTS OUT, for example, that "the janitor is a building engineer; the garbage man, a sanitary engineer; the man at the rendering plant, a factory mechanic; the gravedigger, a caretaker. They are not themselves ashamed of their work, but society, they feel, looks upon them as a lesser species. So they call upon a promiscuously used language to match the 'respectability' of others, whose jobs may have less social worth than their own."

If Terkel is right about that, we the American people ought to be ashamed of ourselves. Who do we think we are, looking down upon janitors, garbage men, and street cleaners as a "lesser species" when, in fact, our own jobs may have less social worth

than theirs?

I am reminded, in this connection, of a recent television interview in which George Meany, president of the AFL-CIO, was asked to respond to a prominent government official, a lawyer by profession who had snidely referred to Meany in a public statement as a "dumb plumber."

MEANY BLUNTLY, but with great good humor, said that he would rather live in a city which had no lawyers than in one which had no plumbers. Spoken like a man who has never known what it means to suffer from an inferiority complex—a building tradesman who is proud of his craft and whose work, in the words of Sigmund Freud as quoted by Terkel, has given him "a secure place in a portion of reality, in the human community."

All of this is by way of saying that I am personally delighted that the street cleaners of San Francisco, as of next June, will be paid \$17,000 a year. By San Francisco standards, incidentally, that's barely a living wage these days for a man with a family.

I realize, of course, that San Francisco's teachers and other civil servants with professional training will now expect to be treated accordingly. So be it. I am all for them, but I don't think they ought to argue their own case at the expense of the city's street cleaners.

A NUMBER of people with professional training have applied to the San Francisco city government for employment as street cleaners now that the word is out that they will soon be earning \$17,000 a year. Carl Rowan, a syndicated columnist who served as Director of the United Information Agency in the Johnson Administration, deserves to have the last word on this phenomenon.

"I believe," he wrote, "that class strife is one of the curses of this society, and that we've found a marvelous though tiny opening to a cure when college grads, housewives, and artists start fighting to get street-sweeping jobs. It may lower the quality of street-cleaning, but it will raise the level of respect we all have for those who do those vital jobs that we call 'the dirty work.' Touché!"

DALE FRANCIS SAYS

Weeding pro-abortionists out of politics

BY DALE FRANCIS

When a candidate firmly opposed to abortion failed to win nomination in a primary in one of the eastern states, there were Catholics who criticized their fellow Catholics and the leaders of the Church for not supporting the candidate more fully.

But what the supporters of the candidate failed to take into account was that the position on abortion is not the only factor a voter must take into account in casting his vote. Just because a man supports fully the position of pro-life does not assure that he is the best man for the office he seeks.

Yet surely a candidate's position on abortion is of major importance. If being opposed to abortion is not reason enough in itself to justify voting for a candidate, being a supporter of abortion is important enough to justify a voter's decision not to support a candidate. It isn't the only factor to consider but it is such an important factor that those of us who believe in the importance of human life from conception will surely hesitate to vote for a man who has

made clear that he supports legalized abortion.

BUT IT IS important that those who favor the right to life understand political realities. For example, there are many of us who hope that enough congressmen will sign the discharge petition on the Hogan Amendment to bring that legislation out of committee.

It does not follow, however, that all congressmen who have not signed the discharge petition are opposed to the cause of human life. It is quite possible to believe that abortion is an evil that must be eradicated and at the same time to believe that a specific piece of legislation is not the best way to do it.

The U.S. Bishops have been frequently criticized by some pro-life groups because they have not supported particular legislation. This is unfair to the U.S. Bishops. They have made their position absolutely clear, they form a major force in the campaign to end legalized abortion. But they have not yet found specific legislation which they are willing to support.

I DO NOT KNOW the mind of the U.S. Bishops but I suspect they hope there will eventually be bi-partisan

legislation with support in both the Senate and the House. This is the kind of legislation the U.S. Bishops could support without participation and with a reasonable expectation of success. The weight of the influence of the U.S. Bishops is too important to be used before they are satisfied with the legislation they might support.

What must those who want to support the life of infants from conception do? One important thing they must do is ask candidates for the Senate and the House where they stand on the issue of abortion.

Those who make clear they support legalized abortion become candidates. It would be difficult for those who are opposed to abortion to support.

THERE ARE OTHER candidates who express their opposition to abortion but who perhaps have not been willing to support particular legislation. Each voter must make an individual decision but it would seem unjust to oppose a candidate who expresses his opposition to abortion just because he doesn't support particular legislation. When his opponent favors abortion it would not only be unjust but foolhardy.

If those who believe in the pro-life movement hope to accomplish their aim of overriding the Supreme Court

decision they will need not only ardent pro-life advocates, but those who are opposed to the concept of legalized abortion but not yet certain how to move against it.

What we need are political leaders, men and women, who show a basic respect for human life. Those who support legalized abortion we should oppose; but it does not follow that those who are opposed in conscience to legalized abortion will, in every respect, agree on all that Right-to-Life groups want. We must not alienate them by insisting they support legislation they can not now support. They are the right-thinking people we will need in the future.

BOOZE NO. 1

NEW YORK—Alcohol, which was overshadowed by heroin and other drugs for a while, is once again emerging as the No. 1 "drug of abuse" among young people, according to a Public Affairs Pamphlet published here. Medical writer Jules Saltman said that "excessive drinking among teenagers has been a traditional concern of parents for many decades."

The CRITERION

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QUESTION BOX

Do we have a duty to object to racism?

BY MSGR. R. T. BOSLER

Q. What should a person do when people make prejudiced statements against other races or ethnic slurs? When this happens I don't laugh along with them or agree with them. I burn up inside and wish I knew the right remark to make—and had the courage to make it. My mother says I should ignore it and consider the offenders as ignorant. Some of those who make these statements are my employers (I'm a waitress); so speaking up could cost me my job. I guess I've decided to remain a coward, and be ashamed of myself for it, but I'd like to know where my Christian duty lies.



A. Actions speak louder than words, especially in answer to the problem you face. You will never touch

prejudiced people with arguments. Prejudice is basically an emotional reaction. It is overcome by what touches the heart rather than the intellect. I think it is fruitless to criticize or argue with people when they make prejudiced statements. They are in no frame of mind at that time to listen to reason. I suggest you seek opportunities at some other time to talk to a prejudiced person about the good things done by some black or ethnic or, better yet, introduce him to one of them you know will make a good impression.

Above all, by your example, by the way you treat blacks and ethnics and speak of them, you can be effective. What you are doing now is correct and not cowardly—don't laugh at their prejudiced remarks, don't agree with them; this can be effective therapy.

Q. At Sunday Mass our congregation has been singing the Protestant hymn, "The Church's One Foundation." One of the lines states that "Jesus Christ is the Church's one foundation." Isn't this in opposition to Christ's statement to Peter: "Thou art Peter and upon this rock I'll build my church?" Isn't this hymn denying the existence of the papacy and its function?

A. The hymn you refer to is above all a plea for unity of the Church, a theme upon which Catholics and Protestants can surely agree. And all Christians must recognize that the one and only source of unity is Jesus Christ. The Church's life comes from Jesus. He is the vine; He is the shepherd of the one flock; He is the head of the body—to use some of the metaphors which Scripture employs to express the total dependence of the Church upon Christ.

Jesus, therefore, is the invisible foundation that supports the whole visible Church. St. Peter and his

successors in the papacy, in our belief, are the foundation of the visible unity of the Church. Whatever they contribute to the support and building up of the Church they do only as representatives of Christ and with his power. The visible Church and the invisible Church are not to be separated. As Christ was divine and human, so the one Church has an invisible divine element and a visible human element.

Q. My husband says that the devotion to the Infant of Prague is based on dubious legend. I say the devotion is authentic. Who is correct?

A. The New Catholic Encyclopedia devotes exactly 16 lines to the Infant of Prague statue and devotion. It states: "The origin of the figure is shrouded in legend. It was brought from Spain to Prague in the 16th century, and in 1628 was presented to the Discalced Carmelites. It became

an object of popular devotion that received ecclesiastical approval through its coronation by the bishop of Prague on April 5, 1655." The devotion is authentic, since church authorities have approved it. This approval, however, does not assure us that the legend is based on facts, but merely that there is nothing contrary to faith in the devotion.

Q. If a man's wife passed away about three years ago, is it per-

missible to marry his deceased wife's sister who has never been married and both live up to the Catholic Church's teaching?

A. There is a major impediment of affinity in the first degree to such a marriage. For serious reasons the local bishop can dispense from this impediment. A case like this should be submitted to the bishop through the pastor.

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THE CHURCH AND I

Accent on reading Scripture something new to Catholics

BY F. J. SHEED

In the Encyclical Humani Generis Pius XII had said "Without Biblical theology, dogmatic theology becomes sterile." Surely—that is the most surprising thing a Pope has said in this century. In the Dogmatic Constitution on Revelation, the council wrote its own endorsement of this: "The study of the sacred writings is the soul of sacred theology." To match these two statements you would almost have to go back to St. Jerome's "Ignorance of Scripture is Ignorance of Christ."



Certainly in recent centuries the Church, as most of us met it, did nothing to remind us that if we were not studying Scripture, we were missing theology's soul, leaving theology sterile, remaining in ignorance of Christ.

Pius XI did remind us of Jerome's words and did attach an indulgence to a daily quarter-hour of Scripture

reading. That was something new and good; but it seems a tiny inducement to urge us away from sterility! "Sterility," indeed, was not so much as hinted. (I remember telling my Hyde Park crowd about the Indulgence—"Indulgences are not in Scripture," said they.)

THE COUNCIL'S INSISTENCE on Scripture as a cure for sterility, like its insistence on an emergent laity, may produce no result. Both insistences may run away into the sand. As I have said, the laity may not give themselves the trouble to emerge. And we may remain Scriptureless, and therefore sterile, for want of the will to make the effort that real reading calls for.

What throughout the ages has been called reading, namely feeding on minds richer than our own that their richness may become ours, has almost died out. Pastime reading, kill-time reading, is what most of us do most of the time. It calls for no effort, strengthens no muscles, brings no richness. Scripture is not meant to be read like that. We must learn to concentrate, to live along with the writer. All my experience says that most of us simply will not do it.

To return for a moment to the council's two insistences—they are more closely linked than we might have noticed. There is not much point in the laity's emerging

if the laity stays sterile—and without Scripture, says the council, sterile it will stay.

Speaking for the committed laity, I do not exaggerate when I say that we saw theology as all-sufficient, Scripture as a quarry from which we could dig out supporting texts. That they would "support" we took for granted. There was an infallible Church, there was inspired Scripture. We had no sense of rivalry between them. But I think few of us saw that we were in the presence of two energizings of one same Word and the Spirit he sent.

The Word of God was conceived in the womb of Mary by the power of the Holy Spirit; by the power of the same Spirit the Word of God was conceived in the minds of Scripture's writers. So our document can say that the Church venerates the Scriptures just as she venerates the body of the Lord, since from the table of both she reserves and offers to the faithful the bread of life!

IT DOES NOT SAY, as some hasty readers seem to think, that the two conceptions are quite the same—one cannot meet Christ—body, blood, soul and divinity—in the Scriptures as the apostles met him in Palestine, or as we receive him eucharistically. Christ said "Unless you shall eat the flesh of the Son of Man and drink his

blood you shall not have life in you." We hear nothing quite like that from him about Scripture. He quotes the Old Testament often, tells Pharisees to read it as giving testimony of him, but gives us no command to read it. Nonetheless, though the conceptions are different and the receivings also, they are of the same Word.

Not having sufficiently meditated on this, we did not see what positive gain Scripture held for us. The council leaves us in no doubt.

The Church is infallible, but also "An infallible teaching flows from Scripture." Sacrament and Scripture both nourish, we should see to it that we are nourished by both. Doctrine and Scripture are not two different arrangements of the same material. They are two approaches from different angles to the same reality. Scripture contains elements which the teaching Church has not yet formulated doctrinally; and doctrine has elements not explicit in Scripture.

Some of Scripture's books may strike us as so far beyond the human level that we feel the Holy Spirit must have inspired the writers; some are so matter-of-fact that we cannot imagine what the Holy Spirit could have contributed. But in all of them, whatever our aware reaction, God abides; and with God abiding in them the reader can make his own contact.

Tells why priest

(Continued from Page 1)

sleaze, Father Norman had talked with Father O'Brien over the phone three times. The latter recalled that the prison chaplain was "himself in every way" and that he maintained his sense of humor and was "cool and calm."

FATHER BECK COMMENTED that when Father O'Brien was born "they threw the mold away. There is no doubt that this is a special work. Father O'Brien has a special gift to get to the heart of the matter."

Father Beck continued: "He once said that the qualification for a good (prison) chaplain is to be a good priest. He knows who he is, he recognizes different personalities, and he values each."



Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

CHAPTER SIX

BY MSGR. JOHN J. DOYLE

On Tuesday 8 November Bishop Flaget left Kaskaskia on his way home, having an escort of 16, who probably were Rangers again. It must have been a tedious journey, relieved only by occasional hunting to provide some variety in the diet.

Perhaps it was for this reason that either the entire company or some members of it—the record is not clear in the matter—arranged a little diversion for the bishop. The incident illustrates the rapport that existed between Flaget and the people of the parishes.

About noon on Saturday three young men, one of them a Vincennes resident, rode ahead, ostensibly to make ready for the bishop's arrival. Some time later the trio came galloping back with the startling announcement that a band of hostile Indians was waiting in the woods to waylay the company.

With real or feigned alarm, the captain disposed his forces to rout the hidden enemy; he ordered the bishop to stay in the rear, assuring him that the Rangers would make for him "a rampart with our arms and with our bodies." The bishop goes on with the story:

"My heart was perfectly calm . . . and what is very singular, I felt a great desire to be in the midst of this little warlike band . . . Reflecting, however, on my state of life and my character, I believed that it was my duty to remain at a distance, and to raise my hands to heaven, like Moses, in prayer for the combatants."

As the gallant knights (preux chevaliers) advanced, there burst from the woods with bloodcurdling war whoops what seemed to be a multitude of warriors, who turned out

to be half a dozen young men from the Post, who had come out to get the bishop's blessing and to make his "entrance into the town more brilliant and triumphant."

Two hours later he arrived, not as in May, alone and unheralded, but "in the midst of the acclamations of all the inhabitants, who had been called together by the ringing of bells."

The evident relish with which Flaget recorded the incident in his journal makes it plain that he was taken in by the little drama and that he enjoyed it as much as its perpetrators did.

AS WAS NOTED ABOVE, Bishop Flaget spent another fortnight at Vincennes and confirmed 40 persons in two ceremonies. Strange to say, he administered baptism to only four infants, or at least he recorded only four; the fact that these are entered in two places arouses the surmise that other records may have been lost.

This tour of the bishop marks the end of Father Olivier's ministrations at Vincennes, for the bishop relieved him of this duty and announced that henceforth he would send a priest to Vincennes twice a year until he could appoint a resident pastor.

The people's affection for the priest that had for more than a decade come to provide for their religious needs is attested by the bestowal of his name on several boys baptized during his pastorate and afterwards.

The Catholics of Vincennes had become even less influential during this period. As has been seen, they were a minority even in 1800, though by no great margin. The population of Indiana Territory in 1800, when it extended to the Mississippi River, was 5,641. In 1810, when it embraced about the same area as today, after losing Illinois and gaining from Ohio

the area of wedge shape called the Gore, there were 24,520 white persons.

By this time three counties had been organized in addition to Knox, namely, Clark, Harrison, and Dearborn, the last named being the Gore. Knox County alone had a population of 7,945.

As has been pointed out, St. Francis Xavier parish seems to have grown from 600 to 700. In 1804 Indiana Territory passed to the second stage of government, according to which the voters chose members of a General Assembly empowered to enact laws. Among those elected in this period the only one having a French name was Pierre Menard, who represented Randolph County in what is now Illinois. Some other men active in political life had French wives.

AS WAS NOTED ABOVE the baptisms increased in this period by about 15 per cent. On the other hand, marriages were fewer, the number declining from 71 to 57. There is here perhaps an indication of a growing indifference with respect to the validation of unions that had not been witnessed by the pastor. Such an attitude is what might be expected when the priest came to town only once a year. On the other hand, the enthusiasm that accompanied Bishop Flaget's visit and the good-humored familiarity of the people's dealings with him illustrated by the simulated Indian attack as well as the large number of adults receiving confirmation shows that their faith had not waned.

The growing population of the territory between 1800 and 1810 had among its constituents an unknown number of Catholics in several regions. At this time some of these began to be visible and to attract some of the Kentucky priests, who came across the Ohio River to minister to them. The following chapter will try to say something of these.

(End of Chapter Six)

Indianapolis Parish Shopping List

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AFFLUENT CATHOLICS

BY WILLIAM E. MAY

According to the dictionary an affluent person is one who has plenty because goods "flow to" him. In a sense the person who has much, who has plenty, is one who has received what the ancient Greek philosopher Aristotle termed a "good of fortune." It is not that an affluent person may not have worked, and worked hard, for the plenty that he enjoys; nonetheless he probably would not be affluent were it not for a "little bit of luck." Although many individuals have, to a large extent, made it on their own, as it were, by "pulling themselves up by their own bootstraps," it still remains true that there has to be a boot to which one can fasten his bootstrap. And that "boot" is other men, other human beings who have given him some kind of support when the need arose.



Many of us Christians are fortunate to be affluent, to be persons to whom goods flow. As Christians, however, we know that Jesus blessed those who were poor in spirit, that he said that it was harder for a rich man to enter the kingdom of heaven than for a camel to pass through the eye of a needle, and that a young man on whom he looked with love and invited to come and follow him turned down the invitation because "he had many possessions."

Thus, a dilemma arises for the affluent Christian, a tension springs up within him. On the one hand, he feels gratitude to the God who has blessed him so munificently; on the other hand he realizes that the goods he possesses may be keeping him from that God, may

be blinding him to a good that cannot be priced but can only be prized.

IT IS HERE, I believe, that some reflections on the meaning of human existence as shown to us in the Person of Jesus can be of immense significance. Jesus, we know, was the Word of God addressed to men. He was, like us, fully human, and he came to show us both who God is and who we are. He showed us that the God who made us is a God who is in love with us, a God who is with us and for us. He showed us that we men are the kind of beings whom God Himself could become if He willed to "other" Himself. He showed us that we truly are "images" or "ikons" of the living God. We are the created words that the uncreated Word could and in fact did become.

As God's images, as His words, we too are to "speak" to other men. Like the God we image, we are to exist with and for our fellow men. We are to be, in a sense, his vicars or representatives. The men around us, yes, those nameless persons we bump into in the elevator or bus or subway or street are, like us, "words" of the God who is love. In responding to them we respond to God's call to choose life and to come, follow him.

The deeds we do are, as it were, the "lines" we speak. No one has written these lines for us; we have to do this for ourselves. But in speaking them we are, in truth, responding to the invitation God is giving us, and giving us in the person of those whom we encounter day by day.

The affluent Christian, by reason of

his position within society, is in a position to listen more closely, perhaps, to what his fellows are saying. The riches that he possesses may, if they possess him and not he them, drown out the words spoken to him. But his task is to listen, and to listen carefully, to what is being said. He is one who can offer support in their struggle to find themselves, to discover their own identity. When the need arises, he may be the one who can come to their rescue by giving them the strength they need both to know what they are to do and to do what they come to know they must do if they are to be fully men.

THE GOOD, philosophers tell us, is "diffusive of itself." That is, it is an urge to expand, to go outside of itself and to spill over into what is not itself. It is outflowing, not centered on itself and solely inflowing. That, I believe, is the task of the affluent Christian.

He has much, and the plenty that he enjoys is his in large measure because of "luck" or "fortune" or God's grace. His task is to listen, and to listen carefully, to reality, to truth, to the men about him.

He is to listen so that he can utter his own word, can make his own response, to the God who is summoning him, and his response is to be one of outgoing love, of a goodness that reaches out to others and that realizes that its wealth consists not in possessing much but in being possessed by a God who has Himself become an incarnate Word spoken to men.

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William May is professor of Christian ethics at the Catholic University of America.



A toast is offered at a dinner party for an affluent couple in "The Lie," a "CBS Playhouse 90" presentation last spring. (NC photo courtesy CBS)

LITURGY

Renewal in the suburbs

BY GERARD A. POTTEBAUM

If there were a mortgage on the Kingdom of God, it would be held by suburban savings and loan owned by Catholics.

Catholicism is more identified with suburban plenty than inner-city poverty. It is one of the main religions of the affluent side of American society. It is also the religion of certain ethnic groups such as the Mexican-American migrant workers, but on the whole, Catholics are surrounded on weekends by the sound of power-mowers, water-sprinklers, and meat juices sizzling over hot coals. In this gathering one finds the decision-makers of society.

We number among ourselves people in control of business and industry, medicine and law. Affluent Catholics enjoy a high degree of economic security with our position of power and control. This experience affects the way we express our relationship with God in worship.

Have you ever wondered, for instance, why suburban Catholics, who have worked to get ahead and who go to great lengths to stay ahead seem content to lag behind in liturgical renewal?

CHANGES IN CHURCH rites do not come easy in suburbia. But then tampering with any people's symbol system always tends to be disruptive. For instance, before the anti-Vietnam-war posture became popular, symbolic actions were taken by powerless people. They used a kind of fire-power that generated a more persuasive heat than

napalm bombs: they burned draft cards. They knew the language of symbol, the effectiveness of ritual: When you want to penetrate the conscience of a people, manipulate their symbol system.

Rituals and their attending symbols provide people with a sense of embracing the mystery of life which they find embracing them. When these rites and signs are changed or given a new interpretation, an insecurity penetrates the heart of man more deeply than the insecurity which accompanies loss of position or property.

When the affluent person loses his possessions, he still can turn to the deeper security he finds in communicating with God. But when his communication system with God is disrupted, he experiences an insecurity which he cannot tolerate. Not just his house, but his whole being is threatened.

This sense of insecurity is characteristic of all people, not just the affluent; but church-goers who are in positions of power seem to be especially vulnerable. One wonders whether our having control, as decision-makers in society, creates in us a need for control over God. Signs of the possibility of this crop up in the strangest ways.

For instance, recently a suburban church renovation included moving the tabernacle to a side location, putting the stations of the cross on one wall, and removing about a third of the pews in order to accommodate smaller

gatherings in more intimate settings, and to allow for a wider range of liturgical celebrations than a church with fixed furniture allows. A variety of arguments were leveled against the plan, especially the removal of pews: loss of seating (actually the change allowed for more seating); rows of chairs will be difficult to keep straight (as it is written, "Make straight the way of the Lord!");

FIXED PEWS SEEMED to carry a symbolic value which disrupted or threatened some of the church-goers' fixed way of relating to God. This change, plus the relocation of the tabernacle and other religious accessories, seemed to communicate an unfamiliar mobility about the church which they had come to know as unchanging. It seemed that not furniture but church truth was being unbolted and re-arranged or replaced.

Every man needs a sense of embracing the mystery of life which embraces him, a sense of being in touch with the power some people call God the Almighty. Ritual and symbol fulfill this need, and by their nature resist change, but when we put them into effect as a mode of control over God, we lose touch with the living God, who loves without strings attached. Ritual-making—which is to say celebrating the sacraments—is not a business deal with God. Affluent suburban Catholicism is not a spiritual savings and loan association. No one holds any mortgage on the Kingdom of God.

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CATECHETICS

Helping well-off families experience pangs of poverty

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

For three weeks in June I lived a kind of schizophrenic existence. Most of the time I was living with persons grappling with problems of poverty and deprivation among Spanish-speaking Americans. But several days were spent with friends who might be considered moderately affluent. The contrast was thought provoking.

The Spanish-speaking men and women with whom I was working recalled from their own experiences tragic instances of hardship. One of the Sisters shared with us her personal experiences of growing up in a migrant-worker family. Others recounted tragic experiences of prejudice and injustice. The deep hurt that came through their personal revelations at times caused tears to well up in the eyes of most participants.

Several visits to the "barrios" of San Antonio confirmed the extent to which poverty remains a painful reality for many Mexican-American citizens. What I saw in the "barrios" and heard from my co-worker at the Mexican-American Cultural Center was a first-hand revelation. It made me realize that millions of our Spanish-speaking fellow Americans are in desperate need.

MY FRIENDS LIVED in San Antonio, too, just a few minutes drive from the "barrios." I visited them several times during my three week stay. They live in a large, comfortable home and enjoy the good things of American affluent society. Ed has a good job, works very hard, and earns a fine salary. He and Jane have six children, all of whom are attending good private schools. The oldest girl attends an Ivy League college.

These moderately affluent friends are one of the finest Catholic families I know. They are intelligent, sensitive, generous. Their life-style is moderate compared to others of equal means. They've always been involved in civic political and church projects, particularly in the area of social justice. As long as I have known them they have used their considerable gifts to help others, especially anyone in need.

The alternating rhythm of being with them in their comfortable home and being in contact with the poverty of San Antonio as "barrios" gave rise to painful questions. What is the responsibility of the "affluent" to their less fortunate neighbors? This is not just a theoretical question. To what extent does a family have the right to send six children to good schools at considerable expense when others a few blocks away are unable even to read or write?

None of the more militant minority leaders I was with would probably condemn my friends. They

would point out that they have no right to superior educational opportunities while others remain illiterate. They might question my friends' right to live in a comfortable home while their fellow citizens live in poverty on welfare.

Others would argue that it is just such intelligent, sensitive, and generous families that are most needed to gradually bring about change in society, change that will improve the IQ of all Americans. Good education, broad experience, and effective social-political skills are desperately needed in the fight against poverty and injustice. The achievement of such educational, social and political skills normally demands a certain degree of financial security or "affluence."

FOR CATHOLICS WHO are financially secure, the practical questions of

how to use their finances can be painfully ambiguous. Each Christian must answer these real questions within the concrete circumstances of his or her life. However, as religious educators we need to help people become more able to make concrete decisions in a truly Christian way. Affluence can be the soil of selfishness. It can also provide the necessary means of effectively helping others. Money can be a force of selfish oppression or of unselfish liberation.

Religious education needs to encourage people to look honestly into their hearts and examine their basic values. Personal contact with the poor and disadvantaged is almost a necessary part of that kind of honest value clarification. So, too, is Christ's insistent call to share with others what has been given us by our generous Father.

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Poverty and injustice, reflected here in the eyes of a Palestinian refugee child clutching his meager school lunch, can be fought by generous Christians sensitive to the suffering of the less fortunate. (NC photo courtesy UNRWA)

How to educate young people instead of indoctrinating them

BY REV. PAUL PALMER, S.J.

As a boy I joined the Boy Scouts of America. Father Stedman of "My Daily Mass" fame was our parish curate and he had organized a Catholic troop in an area where all boy scouts were Protestants. A motley troop we turned out to be, most from the wrong side of the tracks. We didn't take scouting too seriously—few progressed much beyond "tenderfoot." But we were proud of the label "Catholic."

We went to camp in the Adirondacks—with money we raised from a raffle. Father Stedman came along as our chaplain and scout leader. Needless to say we "Catholics," as we were called, won the honor flag the first night our division was inspected. In bearing witness to "cleanliness which is next to godliness," we learned to bear witness to the faith. Our motive had more to do with ecclesiology than ecology.

With this military background, I entered the Jesuits, the Company of Jesus. As a Catholic scout I had learned what John F. Kennedy would tell the nation in another context: "Do not ask what the Church can do for you, but what you can do for your Church." As a young Jesuit, I was constantly asked: "What can you do for the 'greater glory of God' and of His Church?"

WHEN I CAME TO TEACH on the college and seminary level, I remembered the advice of John Courtney Murray, S.J., my professor and colleague at Woodstock, Maryland. "Don't defend the Church to your students. Catholics need no apology nor an apologetic. Explore with them the inner consistency and beauty of the faith and they will share your eagerness to promote it."

Not all my students shared my

enthusiasm for the truths that I had to hand on. By presuming that they did, and that they had a positive role to play in building up the body of Christ which is the Church, many a would-be heckler and negative critic became a "co-worker" in preaching the Gospel.

Catholic college students at the time often complained that they were not allowed to exercise their newly developed talents when they returned to their parishes. In some instances chaplains and campus ministers had not prepared them for reentry; they had not eased the passage from campus to parish involvement. And without involvement on the part of our young adults the Church will grow old and lack the vitality to renew itself.

If our young people are being turned off by the Church; if many are leaving its fellowship; if the Christian community cannot recruit future ministers of the word and the sacraments, perhaps it is because we who are older tried to do too much for those who are younger. We indoctrinated our young people instead of educating them. We programmed their activities instead of facilitating them. We told them what to wear and how to behave; how to play and how to pray.

FORTUNATELY, I HAVE lived long enough to sense a change. The hierarchy speaks of collegiality among their members and of shared responsibility with their priests and people. Priests are more willing to coordinate the varied talents of the total community, including those of young people, and to facilitate their expression. Married couples are helping young adults to prepare for marriage, to plan their wedding and, hopefully, their life together.

Teachers on every level, from pre-school to seminary, are beginning to learn that the success of any program, recreational,

academic or even liturgical, will be measured by the input of the young people themselves.

Priests are now celebrating special liturgies for which young people select the readings and the music. Recently I celebrated at a communal penance service in which fourth graders collaborated in composing prayers and in selecting symbols that would speak to them. They even went so far as to draw up a set of commandments that they would be more likely to break.

In all these activities our children and our young adults are asking us to let them become involved, to share the responsibility for building up the body of Christ which is the Church. We must accept them as full members of Christ's body, with special gifts or charisms which are given the young to keep the "bride of Christ" from growing old.

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FAITH



BOYS' SOFTBALL KINGS—This team from St. Michael, Indianapolis, captured their second straight Junior CYO Softball crown nosing out St. Jude, 10-8, in the title game Tuesday night. Steve Beck is the team coach.



GIRLS' SOFTBALL CHAMPIONS—These girls from St. Jude, Indianapolis, walked off with the Junior CYO Softball title in Tuesday's championship game, defeating Holy Name, 13-2. Coach Lee Johnson was not present for the photo.

CYO NOTES

Junior Kickball entry blanks are due Monday, August 12, at the CYO Office.

Entries are being taken by Ed Berry, 787-1779, for the St. Catherine's Chess Tournament, Wednesday, Aug. 14. There will be a Boys' and Girls' Division for which trophies will be awarded. Entry fee of \$1.50 will be charged at the tournament site for each participant.

Diocese drafts plans for special youth ministry

YOUNGSTOWN, O. — A broad youth ministry program embracing doctrinal instruction, community development and service programs inside and outside the parishes will replace the present religion classes for public high school students in the six-county Youngstown diocese.

The plan will not be mandatory until September, 1975, but some 17 parishes have already agreed to pilot the program.

Each pastor has been asked to name a youth ministry director to replace the religious education director and to name adult coordinators for each of the three areas—instruction, community development and service projects.

Under new guidelines, youth programming will be on a year-round basis rather than the present school-year program, with a minimum of 75 hours, 25 for each of the interest areas.

PLAN CAR WASH

INDIANAPOLIS — The St. Philip Neri CYO will hold a car wash in the school yard, 550 North Rural St., all day Saturday, Aug. 17, with proceeds going to parish youth activities. Cars will be cleaned inside and out for \$2.

Twenty years ago Msgr. James P. Galvin was named Archdiocesan Superintendent of Schools.

Remember them in your prayers

FLOYDS KNOS

† EARL L. BANET, 50, St. Mary-of-the-Knobs, July 30. Husband of Irene; father of Earl J., Earleen, Jean, Mary and Judy Banet; son of Mrs. Joseph Banet of Floyds Knobs. Two brothers and two sisters also survive.

INDIANAPOLIS

† THOMAS K. FOX, 22, St. Anthony, July 22. Son of Joseph and Margaret Fox; brother of Michael, Anthony, Joseph Jr., Jane, Maureen and Mary Ellen Fox.

† RAYMOND F. MILLER, 75, Christ the King, July 31. Husband of Sylvia C.; father of Michael and Arthur Miller, and Mrs. Margaret M. Woeller.

† EDWARD J. HAHN, 57, St. John's, August 1. Husband of Mary McGinty Hahn; father of Mrs. Jean Gates; brother of John F. Hahn, Mrs. Mary Roman and Mrs. Ella McHugh.

† ELAINE K. HAYES, 35, St. Jude's, August 3. Wife of Kenneth W.; daughter of Lena W. Nissley; sister of Betty L. Nissley.

† NORA C. HANEY, 79, Holy Spirit, August 3. Mother of Paul E. Haney and Mrs. Irene Kuehr; sister of Mrs. Helen Beckman, Mrs. Elizabeth Harlow, Raymond and Joseph Murray.

† JACOB THON, 72, St. Augustine Chapel, August 3. Husband of Mary Ann; brother of Mrs. Mary Doyle, Mrs. Anna Campbell and Mrs. Bertha Laird.

† THEODORE J. SIENER, 75, St. Joan of Arc, August 5. Husband of Vivian; brother of Francis J. Siener, Mrs. Marie Stonehouse, Mrs. Amelia Shinkle, Mrs. Pauline Irvin, Mrs. Madeline Rohmann and Mrs. Antoinette Swallow.

JEFFERSONVILLE

† EVERETT ZOLLMAN, 69, St. Augustine, Aug. 1. Husband of Ethel; father of John of Jeffersonville. One brother, one sister, one half-brother and two half-sisters also survive.

† MARGARET TRIBBEY, 60, Sacred Heart, Aug. 1. Wife of Robert; mother of Edward and William Tribbey and Marianne Pierce, all of Jeffersonville.

† THEODORE MOLCK, 79, St. Augustine, Aug. 5. Husband of Ruth; father of Mrs. Carl Dolan of Jeffersonville.

LEOPOLD

† SARAH A. GUILLAUME, 90, St. Augustine, Aug. 5. Mother of Hubert and Everett, both of Leopold, and Lloyd of Chandler, Ind. Sister of Maggie Graves of Tell City.

NEWALBANY

† MRS. EUGENE GLOB, 79, St. Mary, July 30. No immediate survivors.

SELLERSBURG

† ELIZABETH KEHOE, 70, St. Paul, Aug. 5. Mother of Evelyn Kopp of New Albany; Billie Stiff of Clarksville; and Jack Kehoe of New Albany. A sister and a brother also survive.

TERRE HAUTE

† MAURICE CHAUSSE, 84, St. Ann's, August 5. Husband of Anna; father of Ray of Brazil; brother of Leo of Fort Wayne, and Alta Miller of Mooresville.

† MARY JENNINGS, 78, St. Joseph, August 3. Mother of Mrs. Robert Rausch, and Dennis Euratie.

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Hagan grand slam homer again decides title game

INDIANAPOLIS—Rick Hagan blasted a grand slam home run to power St. Michael to a 10-8 comeback championship victory over St. Jude in the Boys' Softball Tournament at Metropolitan Stadium Tuesday night.

St. Jude handled Holy Name, 13-2, for the Girls' championship behind the three hits of Rita Kesterson.

This was St. Michael's second consecutive tournament championship and Hagan's second consecutive grand slam home run in the final game. Tuesday's grand slammer occurred in the fifth inning.

Final division honors went to St. Anthony, St. Jude, and Holy Name in the Girls' Division and St. Michael, St. Simon and St. Barnabas in the Boys'.

Loretto nun is jubilarian

CHARLESTOWN, Ind. — A reception will follow the Sister Mary Clara Eickholtz will mark her 50th anniversary as a Sister of Loretto with a Mass of Thanksgiving at 2 p.m. Sunday, Aug. 11, in St. Michael's Church.

A reception will follow the Mass in the Community Building. Friends and relatives are cordially invited. In recent years she has been stationed in the West and is presently serving in Taos, N. Mex.

Burglars ransacking churches

MUNICH, West Germany—Catholic churches in Bavaria have joined castles on the Rhine as the favorite targets of burglars.

Police say they are helpless unless the ancient buildings go electronic with burglar alarms.

"The saints are calling for help," they have told the Munich archdiocesan director of art, Msgr. Joachim Delager. The reference is to the number of statues of saints that are being bundled off by break-in artists who scale walls of churches and castles with the greatest of ease.

The Bavarian churches are rich in art, especially wood carvings. Unscrupulous art patrons will pay any price for the works.

There have been 1,920 church robberies in the past five years. The high was 518 in 1972. The number of cases solved is now only 21%.



NOTE GOLDEN JUBILEE—The four Franciscan Sisters above marked their Golden Jubilee of profession at Oldenburg ceremonies on July 25. Front row, Sister Pauline Slavick, left, and Sister Clotilda Stuppy; back row, Sister Albert Marie Busald, left, and Sister Eymard Miller.

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VIEWING WITH ARNOLD

Sex, nostalgia linked in 'Buster and Billie'

BY JAMES W. ARNOLD

If you were a preacher, you might show "Buster and Billie" to the adolescents in your church hall to help them consider the distinctions between Sex and Love. It might also be useful on the subject of compassion for the town slut—that is, if the original story about Mary Magdalene doesn't work.

After that, though, you've got troubles. Like the world's deprived masses seeing the goodies of capitalism for the first time on TV, viewers are likely to be impressed by the free expression of libido by high school seniors in 1948. The movie is also kind of a junior varsity version of "Walking Tall," suggesting that

vengeance belongeth to the avenger rather than to the Lord.

If "Buster and Billie" is a moral standoff—"some good news and some bad news"—it is strangely balanced also in aesthetics. A solid chunk of it is pure box-office schlock, another chunk is bad apparently because the director can't help himself, and a happy third is surprisingly slick cinema. But it will bore customers over 25 down to their shoelaces.

NO QUESTION that one of the new trends in movies is high school sex plus nostalgia, the many offspring of "Summer of '42" and "American Graffiti," which made an embarrassing ton of money. This means you treat the young patrons to the agonies of the pubescent fantasies and hangups they are currently enduring, but

transfer them to a distant time and place to make them more comfortable.

Unfortunately, the kids in these films are less than honestly rendered. The flicks make senior year a generation ago, whether in New England, Texas or California, seem like cocktail time at a Roman orgy. The old days were just not like that—Woodstock without the music. If they had been, today's middle-aged would be presumably even more dissolute. But let's credit it to dramatic license.

"Buster" switches the locale to rural Georgia (Statesboro), and introduces the usual gang of buddies who have nothing but making-out on their minds, and their somewhat cooler gaggle of girl friends. The boys get most of their kicks from the class tramp, Billie (played by sweet-and-chubby Joan Goodfellow), a poor chick raised by cretinous parents who wants only to be loved, according to the pop psychology of Ron Turbeville's script.

do in movies, like swimming in the buff, welcoming the sunrise, and tearing around a field in a pickup truck.) When Buster comes to the pool hall to grind up the killers, he clearly comes in full justification as an Old Testament judge (past a symbolic cross on the doorway, yet). Like Clint Eastwood, he has no doubts, needs no evidence.

An intriguing change occurs in the audience, which first tends to share the boys' sex-object view of Billie, then is encouraged to see her as a person, and to join in the outrage at her violation and death. But unfortunately she must be glamorized and "redeemed" before we can love her.

THE TONE OF the film ranges from the ultra-crude—there is a definite barnyard flavor—to the near-

Heads new Division at the Woods

BUSTER (Jan-Michael Vincent) is one of those independent, vaguely mean loners who seems fated to marry the prettiest girl around (Pamela Sue Martin), but is still looking. He is also drawn to outcasts. He takes pity on Billie, and she begins to blossom under his kindness like Eliza Doolittle. Pity turns to love and commitment, and we are awash in gossip and hard feelings. Eventually follow, over-abruptly, two staple filmic events: a gang rape and accidental murder, and the hero's righteous, violent revenge.

We have, obviously, a touching romance souped-up with elemental passions, and there are decidedly moralistic overtones to the Bible Belt setting. Buster can be fierce, but he is, all in all, a pretty straight guy, and one of the major sequences is his taking Billie to church for the first time in her life. (Otherwise, they do a lot of crazy things lovers have to

ST. MARY-OF-THE-WOODS, Ind. — Sister Ruth Eileen Dwyer, S.P., will head the newly created Division of Continuing Education and Special Programs at St. Mary-of-the-Woods College.

The division is an outgrowth of programming which has been growing rapidly, explained Sister Jeanne Knoerle, S.P., SMWC president, especially with the inclusion of the Women's External Degree (WED) program.

"We plan an increasing number of short and long-term institutes and workshops, and it is a natural step to establish an administrative unit to supervise them," said Sister Jeanne. The new division, according to Sister Jeanne, has been charged with the development of programs that will benefit the resident undergraduate students as well as reach a new group of women.

Sister Ruth Eileen, appointed special assistant for curriculum development at SMWC last spring, joined the college faculty in 1964. She has headed the Faculty Assembly and is coordinator for the Division of Humanities and Foreign Languages.

She holds a master's degree in theology from Xavier College, Chicago, and is currently serving as chairman of the Midwest Catholic Education Association and program chairman for the Indiana Academy of Religion.

Forty years ago St. Philip Neri parish, Indianapolis, marked its silver jubilee.

Oldenburg sets vows ceremony

OLDENBURG, Ind. — Sister Marilyn Griffin of St. Philip Neri parish, Indianapolis, is among eight Franciscan Sisters who will pronounce their final vows here on Sunday, Aug. 11.

The ceremony will be held at 2 p.m. Father Gervase Goldwater, O.F.M., will officiate as the representative of Archbishop George J. Biskup.

Others who will take their final vows include: Sisters Nancy Broering, Mary Grace Fish, Jerilyn Marie Fuhrman, Margaret Horney, Barbara Leonard, Teresa Mitchell and Ann VonderMeulen.



OFF FOR CLAVER CONVENTION—The 95 Knights and Ladies of St. Peter Claver are pictured above just before departure last Friday from Indianapolis for the Order's national convention in San Antonio, Tex. The party ended yesterday. Among the delegates were Father John LaBauve, S.V.D., national chaplain; Lady Rita Guynn, national treasurer; Father Bernard Strange, Northern

District chaplain; Sir Knight Maurice A. Guynn, Supreme Inner Sentinel of the Fourth Degree; Lady Marie Cavanaugh, Northern District secretary; and Robert Kiser, past District president. Local officers attending included: Grand Knight Thomas Douglass, and Grand Lady Sylvia Williams, both of Court No. 97, and Grand Lady Searcy Greenwell of Court No. 109.

Rosary changes vetoed

WASHINGTON—The traditional format for the rosary—three parts of five decades each, with meditation on the traditional 15 mysteries—is not to be changed when the rosary is recited publicly, according to a letter sent to the U.S. bishops by the National Conference of Catholic Bishops (NCCB) here.

In a brief letter Cardinal John Krol of Philadelphia, NCCB president, explained to the bishops that a clarification was needed because "in recent months there have been a number of requests for permission to experiment with the format of the rosary."

Requests for experimentation seemed to be based primarily on an action by the Council of the Legion of Mary in Dublin, Ireland.

In February 1974 the Concillium authorized the Legion of Mary in the United States to experiment with a four-decade rosary in place of the usual five, and with two additional groups of mysteries entitled the Hopeful Mysteries and the Mysteries of Oblation [or Offering].

With a four-decade rosary and five sets of mysteries, the total number of mysteries under the proposed experiment would have been 20.

The week's TV network films

THE CHRISTMAS TREE (1969) (CBS, Friday, Aug. 9): A genuinely poignant three-hour flick about a rich widower (William Holden) facing up to the fatal illness of his small but incredibly brave son. A comic highlight involves the clumsy burglary of the Paris Zoo to bring home a wolf—the boy's last wish. Satisfactory, for those with a tolerance for strong emotional elixirs.

LIMBO (1972) (NBC, Friday, Aug. 9): Mark Robson's occasionally impressive old-fashioned soap opera about three wives at a Florida Air Force base trying to cope, somewhat unsuccessfully, with the absence of husbands missing or jailed in Vietnam. The cast is little known but competent. This may be the only film in the library capable of competing in throat-lumps with "Christmas Tree." An interesting approach, through the teeny pop culture formula, to a real and agonizing problem.

THE ITALIAN JOB (1969) (ABC, Sunday, Aug. 11): A harmlessly diverting and deft example of the caper film, satirized in the British manner, with Michael Caine and Noel Coward creating the world's largest traffic jam in Turin, Italy, as part of a \$4 million gold heist. The climax has a great auto chase. Satisfactory G-rated

entertainment for nearly everyone.

THE CARPETBAGGERS (1964) (ABC, Monday, Aug. 12): The stupefyingly inept film of Harold Robbins' raunchy best-seller. It is probably one of the few movies ever made in which there is absolutely nothing of interest. Not recommended.

ALFRED THE GREAT (1969) (CBS, Thursday, Aug. 15): Clive Donner's unique exploration of the times and troubles of the ninth century Saxon king got practically no theatrical exposure in America, and the TV editors are unkind to his careful attempt to steer between psychological history and bloody spectacle. The strong cast is headed by David Hemmings and Michael York. For serious viewers, occasionally interesting.

NUMBER ONE (1969) (NBC, Friday, Aug. 16): Charlton Heston as an aging star quarterback who refuses to quit, in a fascinating but talky and self-consciously "adult" sports film that was several years ahead of its time. The hero is too much of a crumb to be really sympathetic, but there are nice touches, including a splendid buildup to the crucial game. Satisfactory for adults, especially football fans, with lots of feminine interest, but not for the kiddies.

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INDIANAPOLIS — The Altar Society of St. Philip Neri parish will sponsor a card party at 8 p.m., Wednesday, Aug. 14, in the Community Room, 550 North Rural St. The public is invited.

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