



VOL. XV, NO. 51

INDIANAPOLIS, INDIANA, SEPTEMBER 24, 1978

OFFICIAL APPOINTMENTS

Effective September 20, 1978

Rev. Lawrence Voelker, appointed director of Archdiocesan Catholic Charities, and retaining his position as Archdiocesan Indiana Catholic Conference coordinator.

Effective September 29, 1978

Rev. Donald Schneider, appointed director of Our Lady of Fatima Retreat House, Indianapolis, and continuing to act temporarily as CYO moderator for the Archdiocese of Indianapolis.

Rev. Kenny Sweeney, from director of Our Lady of Fatima Retreat House, Indianapolis, to graduate studies at American College, Louvain, Belgium.

The above appointments are from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis, Rev. Robert Mohrhaus, Chancellor.

September 21 1978



ST. GABRIEL'S, CONNERSVILLE—notes anniversary

Connersville parish to mark 125th year

CONNERSVILLE, Ind.—Archbishop George J. Biskup will be the principal celebrant of a consecrated Mass to be offered at 2 p.m. Sunday, Sept. 26, marking the 125th anniversary of the construction of the original St. Gabriel Church—the first Catholic church to be built in Fayette County.

Priests of the Archdiocese have been invited to participate, particularly those who have served as pastors or associate pastors at St. Gabriel's.

THE ANNIVERSARY MASS will be followed by a reception in the gymnasium. Historical photographs will be on display in the school library

Commitment Mass set for priests, Religious

The newly-dedicated St. Andrew's Church, 4050 E. 38th St., Indianapolis, will be the setting for the annual Mass of Commitment for priests and Religious of the Archdiocese to be offered at 7:30 p.m. Friday, Oct. 1.

Archbishop George J. Biskup will be the principal celebrant of the Mass, which is sponsored by the Association of Religious in the Indianapolis Archdiocese (ARIA).

Participants at the Mass "publicly proclaim their commitment and rededication to the total Church and to the challenges and opportunities for a more effective ministry in the Archdiocese."

A reception will follow the Mass in the St. Andrew parish hall.

43 high school bands entered in CYO event

INDIANAPOLIS — Forty-three high school bands from throughout Indiana and Kentucky will compete Saturday, September 25, in the Catholic Youth Organization's Central Indiana Marching Band Festival at the CYO Field. There will be more than 3,500 individual participants in the event.

This is the second year for the festival in which the bands will compete for trophies in five classes. There were 32 bands in the inaugural event in 1975.

WILLIAM F. KUNTZ, Executive Director of the Archdiocesan CYO, said that the festival was organized to fill a void in the state's marching band competitive area. The entrants, for the most part, include many schools whose bands are not large enough or experienced enough to compete in such contests as that held annually at the Indiana State Fair.

The classes begin with Class CC which is made up of the bands with the fewest number of instruments and the least amount of competitive experience and progress to those bands which number over 100 instruments and with extensive experience in this type of competition.

The bands will be judged on appearance, marching and maneuvering technique, showmanship, musical abilities and the performance of auxiliary units.

THE COMPETITION will begin at 8 a.m. (EST) with Class CC followed by Class BB. The results of these two classes will be announced at 12:30 p.m. Classes C, B, and A will begin performing at 1 p.m. with the results of that competition being announced at 7 p.m.

Joe Haboush, Superintendent of Music for the Lebanon, Ind., School System is the contest manager. Other judges include:

Music Judge—Ralph Chandler, former Band Director of Ben Davis High School, Indianapolis.

Marching-Maneuvering — Don Hoffman, Band Director of Anderson High School, Anderson, Ind.

General Effects—Hal Muerer, former Band Director of Ben Davis and Washington High Schools, Indianapolis.

Announcer—Terry Simpson of WTTV, Indianapolis-Bloomington.

Field Judge and Timer—Joe Eisenhut, Band Director of Hancock Central High School, Greenfield, Ind.

Inspection—Dan Boilin, Band Director of Lebanon High School, Lebanon, Ind.

Pom Pom & Twirlers—Mary Chandler, choreographer for the Warren Central High School Band, Indianapolis.

Percussion—Ray Laffin, Band Director of Creston Junior High School, Indianapolis.

Rifles and Pikes—Bruce Smith, Band Director, Manual High School, Indianapolis.

Drum Majors—Dr. Charles Henzle, Butler University Band Director and Dean of Graduate Programs, College of Music, Butler University.

Bishop convicted; aided guerillas

VATICAN CITY—Vatican Radio has reported that Bishop Donald Lamont of Umtali, Rhodesia, has been found guilty of failing to turn in black "terrorists" to the government and for urging others to do likewise.

The radio report said Sept. 22 that Bishop Lamont faces a maximum of 15 years in prison for each of four counts for which he was found guilty.

During the trial, according to the broadcast, the bishop read a declaration for two hours which attacked the government as leading the country toward chaos. It also blasted the press and Rhodesian radio.

Four other Rhodesian bishops attended the trial and issued a statement of solidarity with Bishop Lamont.

Bishop Lamont was charged in particular with being in contact with nationalist guerillas and giving them medicine.

St. Maur announces fall class schedule

INDIANAPOLIS—St. Maur Theological Center has announced a program of classes to be conducted for the second year on the Old and New Testament and Sacramental Renewal.

The 2½ hour meetings will be offered in two sessions. The first—treating the Old Testament and Sacramental Renewal—will begin Wednesday, Sept. 29, and run through Wednesday, Oct. 6. Instructors are Mrs. Paula Bowes and Father Ivan Hughes, O.S.B. The second session will continue these topics and will include a course on the New Testament with Father Clement Davis, O.S.B. in charge. These will commence Thursday, Nov. 11, and continue through Dec. 9.

The fee for participation in either of the sessions is \$15 and \$5 for each additional family or community member.

For further information, contact Father Clement at the Center, 925-9095.



REV. RICHARD AVERY



DONALD MARSH

Two Presbyterian musicologists to speak at Stouffer meeting

Rev. Richard Avery and Mr. Donald Marsh, Presbyterian musicologists from New York, will be the featured speakers during the meeting of Church Musicians preceding the National Meeting of Diocesan Liturgical Commissions, to be held at Stouffer's Inn, October 11-14.

The Church Musicians meeting set for Sunday, October 10, will begin at 8 p.m., with a talk by Father Nathan Mitchell, O.S.B., of St. Meinrad Archabbey, who will also later address the national meeting.

Avery and Marsh will speak on Monday morning, October 11, at 9:45 a.m. The theme of their presentation will be "New Ways with Old Music."

RICHARD AVERY was ordained a Presbyterian minister in 1960 in the First Presbyterian Church of Port

Jervis, New York, where he now serves as pastor. He had studied at Princeton Theological Seminary and Union Theological Seminary in New York City.

Donald Marsh graduated from the University of Houston with a Master's degree in music, art and drama. He also attended the Irvine School of Drama in New York. While there he wrote music for plays presented at Union Theological Seminary, where he met Richard Avery. Eventually Marsh became Choirmaster and Director of Arts in Christian Education in the First Presbyterian Church at Port Jervis. With Pastor Avery, they together created new forms of music, resurrected old forms, and generally revamped worship with their own congregation.

Since 1960, Avery and Marsh have composed and published over 100 hymns, carols, songs and choral works, collaborating on both music and lyrics. Their first book, *Hymns Hot and Carols Cool*, and eight other books of songs and service music have sold over 400,000 copies. In 1967 they founded Proclamation Productions, Inc., which publishes their music and other materials for worship and church education.

APPROXIMATELY 300 of an expected 600 delegates have already registered for the annual national liturgy conclave. The meeting is co-sponsored by the U.S. Bishops' Committee on the Liturgy, the Federation of Diocesan Liturgical Commissions, and the Archdiocese of Indianapolis Liturgical Commission.

Registration cost for the full convention is \$35.00; registration for the Music Meeting only is \$10.00. Information may be obtained by writing: Archdiocesan Liturgical Commission, Convention Committee, 1350 N. Pennsylvania St., Indianapolis, IN 46202, or by telephoning the Office of Worship, (317) 635-2579.

Urge President to approve ban on abortion funds

INDIANAPOLIS—Indiana Right to Life, Inc., has called on President Ford to sign the Labor-HEW appropriations bill containing a ban against the use of Federal funds to pay for abortions not needed to save the life of the mother.

The \$56.6 billion provided in the bill exceeds the President's recommendations and he has threatened to veto it for that reason. The Indiana pro-life group, in a communication sent to the White House following a meeting here Saturday, notes the abortion limitation could "save the lives of 300,000 unborn children" in a single year.

"We the Indiana Right to Life," the message continues, "feel that lives are more important than dollars."

The restriction on abortion was the result of a long and persistent effort of abortion foes in the House of Representatives.

AS INITIALLY OFFERED by Rep. Henry Hyde (R-Ill.) the amendment prohibited the use of the funds for abortions under any circumstances. This language was twice passed by the House and twice rejected by the Senate.

A House-Senate conference committee produced the compromise language which was acceptable to both houses. In its present form, the Federal funds furnished by the bill could be used to pay for abortions considered necessary to prevent the death of the mother.

The pro-life organization, in its message to Ford, reminded the President that the Republican platform supports the restoration of the right to life of the unborn and called approval of the HEW bill a "step in fulfilling" that platform and a demonstration of his often-expressed "opposition to abortion."

Those attending Saturday's meeting from the Indianapolis Archdiocese were: Mrs. Michele McRae, Memphis; Andrew J. Sobiech, Bedford; Mrs. Greta Noon, Lanesville; and Robert Ward of Indianapolis.

Cursillo meeting

Archbishop George J. Biskup will celebrate the Mass and preside at an area-wide Cursillo gathering, or Ultreya, at 7:30 p.m. Friday, Sept. 24, at St. Luke's parish, 7600 N. Illinois St., Indianapolis. The customary fellowship will follow the Liturgy. Anyone interested in the Cursillo Movement is welcome to attend.

Province women meet Oct. 5-7 at Fort Wayne

FORT WAYNE, Ind.—Four Catholic Bishops of Indiana, Moderator-Clergy and some 400 Catholic Women are expected to attend the 8th

Women from parishes in the Archdiocese who are planning to attend the Provincial Convention in Fort Wayne or would like more detailed information are asked to contact the ACCW president, Mrs. Leo Keesterman, R.R. 5, Brookville, Ind., or their respective deanery presidents.

Quadrennial Convention of the Provincial Council of Catholic Women at the Imperial Motel here on October 5, 6, 7.

Theme of the meeting "Catholic Women Making History—through Shared Responsibility" will be carried out in workshops featuring national and area speakers on subjects such as juvenile justice, poverty and justice, family prayer, state legislation, international affairs, family life, natural family planning, needs of the older woman and Bible Sharing.

A Liturgy in honor of Mary, Patroness of the United States and the Bi-Centennial, will be celebrated by the Most Rev. Leo A. Pursley on Wednesday, October 6, at 11:30 a.m. Bishop Pursley recently retired as Ordinary of the Ft. Wayne-South Bend Diocese.

Monsignor Stanley Manoski, Moderator for the Province and Director of Lay Activities for the Diocese of Fort Wayne-South Bend, will give the keynote address on Wednesday morning. Mrs. Teresa Bloomingdale, writer and author, will speak on the "Forgotten Catholic Woman" at the convention banquet on Wednesday night.

IN THE Community Affairs Workshop, James Miller, executive director of Indiana Juvenile Justice Task Force who designed and implemented the program of the Crisis Prevention Division of the state of Indiana, will share the platform with Sister Madeleine Adamczyk, S.S.T., Ph.D., executive director of the Forever Learning Institute of South Bend; Mrs. John W. Thompson of Indianapolis whose subject is the development of blood banks in schools, and Sister M. Edith Daley, Program Director for Poverty and Justice Task Force, Diocese of Fort Wayne-South Bend. Her topic is the current Campaign for Human Development.

Mrs. W. Lee Souers, American Mother of the State of Indiana for 1974, and a member of the National Board of the American Mothers Committee, Inc. and Sister Angelita Fenker, S.F.C.C. of Albany, N.Y., who recently appeared at the International Eucharistic Congress on Family Day, will discuss Family Life on the Family Affairs Commission Workshop. The NCCW involvement in the various natural family planning methods as alternatives to abortion will also be discussed.

IN A CHURCH Communities Workshop, Miss Marjorie Samberg, International President of Retreats International Women's Division, will give information on a cooperative program between Retreats International and Notre Dame University. Bible Sharing Institutes will be discussed by Mrs. Mabel Hennessey of the Lafayette Diocese. Sisters Patricia Belting P.H.J.C. and Sister Rita Musanta O.L.V.M. will present a miniature House of Prayer similar to (Continued on Page 7)

Teacher unionization under USCC study

WASHINGTON—A subcommittee made up of members of two U.S. Catholic Conferences (USCC) committees has been formed to discuss unionization efforts by lay teachers in Catholic schools.

The eight-member subcommittee will be chaired jointly by Bishop William McManus, bishop-elect of Fort Wayne-South Bend, Ind., and head of the USCC's education committee, and Bishop Joseph McNicholas of Springfield, Ill., head of the USCC's social development and world peace committee.

THE SUBCOMMITTEE was formed at the suggestion of Archbishop Joseph Bernardin of Cincinnati, president of the USCC and the National Conference of Catholic Bishops, and other members of the hierarchy, who felt the issue includes a social justice as well as an educational dimension, according to Msgr. Francis Lally, secretary of the USCC's department of social development and world peace.

Msgr. Olin Mordick, secretary of the USCC's department of education, said that the subcommittee was only recently confirmed and has yet to meet.

He said that it will "try to articulate a position for the conference (USCC) with regard to the whole question of teacher unionization and the NLRB (National Labor Relations Board)."

The Philadelphia, Los Angeles and

Chicago archdioceses and the Fort Wayne-South Bend and Gary, Ind., dioceses are in one stage or another of litigation over possible Church-state entanglement resulting from NLRB intervention in parochial school labor disputes.

While saying that he did not know what the subcommittee will discuss, Msgr. Mordick said he believes it will probably focus on two issues: NLRB intervention and the right of lay teachers to bargain collectively.

"The problem," he said, "is how to reinforce the right without jeopardizing the cases."

SUBCOMMITTEE MEMBERS representing the education committee were named in late June, when education and social development committee staff members decided to revise and refine a working paper on the issue. Members representing the social development committee were only recently confirmed, precluding a discussion of the issue at the November meeting of the U.S. bishops.

Bishop McNicholas, in Washington for a meeting of the USCC's administrative board, told NC News that he was "under no pressure" to make nominations and that "the delay was myself."

He said he was unable to attend a meeting of his committee in early July, when the issue was first discussed.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Masses ok'd for non-Catholics

WASHINGTON—Public Masses for deceased non-Catholic Christians may now be offered under guidelines in a decree issued by the Vatican's Doctrinal Congregation. Permission for such Masses was given in the form of exceptions to the general rule forbidding the practice, a rule which remains in effect.

Women's ordination decision hit

VATICAN CITY—The Episcopal Church's decision to ordain women is a "real headache from an ecumenical point of view," a Vatican ecumenical relations official told NC News. The official, who asked not to be quoted by name, said that the Episcopal Church's decision to change a "primitive Church tradition by just counting heads" was "inconceivable" to the Catholic mind.

St. Januarius' blood liquefies

NAPLES—Neapolitans breathed a sigh of relief Sept. 19 when the blood of the city's patron, St. Januarius, liquefied on schedule. Last May the vial of blood reserved in the Naples cathedral failed to liquefy after eight days of prayer. Failure of the "miracle" has signalled in the past some grave calamity.

Nominees stress family value

WASHINGTON—Both President Gerald Ford and Democratic presidential nominee Jimmy Carter stressed the value of family and neighborhood at a benefit dinner described as a "coming-out" party for Italian-Americans. More than 3,000 attended a benefit for the newly-formed Italian-American Foundation which will give visibility to issues of concern to Italian-Americans.

In capsule form . . .

The 24-member board of the National Coalition of American Nuns, an organization of about 1,200 nuns active in social justice areas, has endorsed Democratic presidential candidate Jimmy Carter for the presidency. A leading American Catholic historian, Msgr. John Tracy Ellis, told NC News that "as far as my recollection goes" such an endorsement is "utterly unprecedented" . . . Pope Paul VI exchanged pleasantries with the Communist mayor of Turin Sept. 15 in one of the first such papal encounters since the Communist party's big election gains last June . . . Ghost towns are forming across northeast Italy as thousands of terrorized citizens are fleeing—some say for good—the earthquake-plagued Friuli region. Tremors have been continuing for months in Friuli following a major earthquake last May which claimed 1,000 lives . . . The peace movement which sprang up spontaneously in Belfast following the deaths of the three Maguire children on Aug. 10 is spreading to Britain. On successive Saturdays rallies took place in cities in England, Wales and Scotland at the same time as meetings in various Northern Irish towns . . . The Indian government expects about a million people to be sterilized during a two-week national family planning campaign which began on Sept. 16, a government statement said. The latest government statistics indicate that more than two million Indians, 90% of them men, have undergone sterilization since April . . . President Gerald Ford tossed a bouquet to the nation's 20 million-plus Hispanics in an appearance at the National Shrine of the Immaculate Conception after a Mass marking National Hispanic Heritage Week. The President told about 750 people gathered in Memorial Hall at the shrine that Spanish-Americans "have contributed tremendously to what we think is the greatest land in the history of mankind," in the arts, sciences, industry and education.

Names . .

Robert Fenton, publisher of the Catholic Digest, has been elected to the board of directors of the Catholic Journalist Scholarship Fund.

Father Robert V. Mon-

ticello, associate general secretary of the U.S. Catholic Conference (USCC), has been appointed to serve as liaison between the U.S. bishops and the Catholic Daughters of America (CDA).

Archbishop Agostino Casaroli, Pope Paul's "foreign minister," is in good condition at a private hospital in Rome. The archbishop fainted Sept. 13 while attending a reception.

Thirty years ago the Most Rev. Paul C. Schulte, Bishop of Leavenworth, was appointed to be Archbishop of Indianapolis succeeding Archbishop Joseph Ritter who was named to be Archbishop of St. Louis.

Law protects abortion survivor

SACRAMENTO, Calif.—A measure requiring doctors to take all reasonable steps to protect a baby surviving an abortion, was signed into law here by Gov. Edmund G. Brown Jr. The one-sentence bill, strongly backed by pro-life groups throughout the state, says that a fetus born alive in the course of an abortion has the same right to medical treatment as any premature baby.

Proposed marriage law fails

BIRMINGHAM, England—A majority of delegates to the seventh annual meeting here of the National Conference of Priests (NCP) of England and Wales supported eliminating the requirement of Church law that a marriage involving a Catholic be solemnized before a priest and two witnesses in order to be valid. By six votes out of 72 cast, the motion failed, however, to gain the two-thirds majority necessary for formal adoption as a resolution of the NCP, which represents the 5,000 diocesan priests of England and Wales and religious order priests engaged in pastoral work.

Moon hosts costly sendoff

WASHINGTON—South Korean evangelist the Rev. Sun Myung Moon threw his own going away party at the Washington Monument Sept. 18 providing some 50,000 people with song, fireworks and a personal farewell message on America's role in uniting the world. The controversial religious leader, whose unification Church spent more than \$1 million on the "God Bless America Festival" at the monument, is reportedly preparing to leave the United States for Europe, ending a four-year-old ministry marked by strong criticism from many quarters.



MARK FIFTIETH ANNIVERSARY—Mr. and Mrs. Harry Rosengarten will celebrate their golden wedding anniversary with a Mass of Thanksgiving at St. Bernadette Church, Indianapolis, Sunday, Oct. 3, at 11 a.m. Relatives and friends are invited to the reception in the parish hall following the Mass. Mrs. Rosengarten is the former Hilda Just. They have one son, Richard Rosengarten of Indianapolis.

Poll taken on abortion ruling

BOSTON—Massachusetts voters approve of the U.S. Supreme Court's 1973 abortion ruling by more than two-to-one margin, according to a copyrighted Becker Research Corporation poll. Fifty percent of Catholics interviewed are in support of the Supreme Court ruling; 35% favor a constitutional amendment and 15% are uncommitted. The Protestant percentages were 73, 13 and 9. The Jewish response was 93, 3 and 4.

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Annual Italian Fiesta will be held
Sunday, Oct. 31 from 1 p.m.

1976-1977

SCHEDULE

WOMEN'S WEEKENDS

- Sept. 24-26 Fr. Louis Range, OSB
Oct. 1-3 Fr. John LaBauve, SVD
Oct. 8-10 Fr. Paul Dehner
Oct. 15-17 Fr. John Emge
Oct. 22-24 Fr. James Lex
Nov. 5-7 Fr. Richard Terrill
Dec. 3-5 Fr. Vincent Tobin, OSB
Jan. 21-23 Fr. Martin Dusseau, OSB
Jan. 28-30 Fr. James Farrell
Feb. 18-20 Fr. George Knab, OMI
Mar. 4-6 Fr. Louis Range, OSB
Mar. 11-13 Fr. Robert Ross, SJ
Apr. 15-17 Fr. Hilary Ottensmeyer, OSB
Apr. 29-May 1 Fr. Lawrence Moran

MEN'S WEEKENDS

- Jan. 7-9 FATHER/SON RETREAT
Fr. Eric Lies, OSB
Feb. 25-27 Fr. Hilary Ottensmeyer, OSB
May 13-15 Fr. Eric Lies, OSB
June 10-12 MEN'S SERENITY RETREAT
Fr. Rip Collins, CSSR

SPECIALIZED WEEKENDS
RETREATS FOR WOMEN AND MEN

- Nov. 12-14 SCRIPTURE WORKSHOP
Fr. Conrad Louis, OSB
Nov. 19-21 LEGION OF MARY RETREAT
Fr. William Grady
Jan. 14-16 MOTHERS OF YOUNG CHILDREN
Fr. Donald Schneider
Feb. 4-6 PROFESSIONAL WOMEN'S RETREAT
Fr. Eric Lies, OSB
Feb. 11-13 MARRIED COUPLES VALENTINE
Fr. Joseph McNally
Mar. 18-20 CHARISMATIC RETREAT
Fr. John Quigley, OFM
Mar. 25-27 CHARISMATIC RETREAT
Steubenville, Ohio Team
Apr. 1-3 SCRIPTURE RETREAT
Fr. Louis Conrad, OSB
Apr. 22-24 THEOLOGY TODAY/YOUNG ADULT
Fr. Matthias Neuman, OSB
May 6-7 MOTHER/DAUGHTER RETREAT
Fr. Donald Schneider
June 3-5 WIDOW/WIDOWER RETREAT
Fr. Edwin Sahm

NURSES' DAY OF RECOLLECTION

- Nov. 3 Fr. John Ryan
Jan. 5 Fr. Robert Ross, SJ

LEISURE DAYS

FOR YOUNG MOTHERS

- Oct. 20 LEISURE: TIME OR TROUBLE?
Sr. Luke Crawford, SP
Nov. 16 IS "HE" HUSBAND or PROVIDER?
Fr. Thomas Widner
Dec. 7 WHO'S FIRST: JESUS OR SANTA?
Dr. Ann Doherty, SP
Jan. 19 MY WORTH AS WOMAN
Mrs. Valerie Dillon
Feb. 22 GOD'S GIFT: ME AS I AM
Fr. Donn Raabe
Mar. 23 IS ONE RELIGION AS GOOD
AS ANOTHER?
Fr. Richard Terrill
Apr. 13 WHY MARRIAGES FAIL . . . OR
SUCCEED
Dr. Robert Riegel
May 10 SOMETHING BEAUTIFUL FOR GOD
Work of Mother Teresa
Film Discussion

SENIOR CITIZEN DAYS

- Oct. 12 Fr. Thomas Carey
Nov. 9 Fr. Edwin Soergel
Mar. 15 Fr. Edwin Sahm
Apr. 6 Fr. Joseph Barry, OMI
May 4 Fr. Paul Courtney

FATIMA FORUMS

EVENING PROGRAMS

- Sept. 29 Fr. Charles Kline
Nov. 10 Fr. Leo Piguet
Dec. 7 Mrs. Valerie Dillon
Feb. 23 Fr. Frank Bryan
Mar. 30 Seder Service
Fr. Richard Terrill
Rabbi Jonathan Stein
Apr. 27 Dr. Robert Riegel

Here's what people say . . .

"I've learned so much more about myself, life, God and the Church. Most of all I came away from the retreat with renewed faith and joy of living."

"I didn't know what a big favor I was doing myself. My biggest regret is that I waited so long to make my first retreat. I'll be back every year."

For Further Information or Reservations, Write or Call:

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THE TACKER

Maybe he likes us

BY FRED W. FRIES

Writing a column is a sure way to keep one's humility medal from tarnishing.

Last week in our coverage of Archbishop Fulton J. Sheen's appearance at the Fatima Retreat House anniversary celebration, we stated that he last spoke in Indianapolis at the Coliseum in 1959.

In that statement, we were informed by several readers, we were mistaken. One caller reminded us that the famed orator spoke at Clowes Hall on the Town Hall series a year or two ago, and another that he was the guest speaker at an Outdoor Mass at St. Rita's at the 1963 convention of the Knights of St. Peter Claver. As always, we are happy to set the record straight.

ANENT THE SAME column, we also received an interesting phone call from our long-time friend, Father Joseph Beechem, pastor of St. Lawrence Church, Indianapolis.

He felt that younger readers (and older readers with short memories) might be interested to learn that Archbishop (then Monsignor) Sheen appeared in Indianapolis for eight straight years in the 30's and 40's under the auspices of the Bernadette Forum.

"The late Father Joseph Casey organized the Forum at Our Lady of Lourdes parish," Father Beechem said, "and was responsible for bringing Monsignor Sheen to the city in those early years."

Father Beechem, who was appointed an assistant at the Eastside parish in 1944, handled the popular Forum for several years during the World War II era.

"Monsignor Sheen's talks were originally given at Howe High School," he recalled, "but in later years the site was changed to the Mural Theatre because of its greater seating capacity." The Bernadette Forum was eventually absorbed by the nationally-organized Te Deum Forum.

Even in those early days, the popular orator, who was one of Father Beechem's professors when he studied at Catholic University, "invariably drew a capacity audience," the priest said.

OUR COMMENT in last week's column about the malfunctioning microphone when Archbishop Sheen began to speak brought to Father Beechem's mind a similar incident at the Mural Theatre many years ago.

"Just as it did last Saturday night,"

Father Beechem recalled, "the recalcitrant microphone sounded much like a sizzling skillet."

The poised Monsignor Sheen shrugged off the potentially unnerving situation with one of his now classic off-the-cuff witticisms, Father Beechem said.

"I'll bet you folks never dreamed you'd get bacon and eggs at this hour of the night!"

DUAL ANNIVERSARY—Monsignor Richard Kavanagh, pastor of St. Michael Church, Indianapolis, will mark a dual anniversary with a Mass of Thanksgiving at 5:30 p.m. Sunday, Sept. 26—his 40th Jubilee of ordination and his 25th year as pastor at St. Michael's. A reception in the church basement will follow the Mass.

ATTENTION, BLOOD DONORS—Following is the schedule for on-site blood drawings to be held during the next three months for parishes in the Indianapolis area: Monday, Sept. 27: 1-7 p.m., St. Michael; Friday, Oct. 15: 1:30-7:30 p.m., St. Lawrence; Monday, Oct. 18: 2-8 p.m., St. Matthew; Tuesday, Oct. 26: 2-7 p.m., Holy Spirit; Friday, Oct. 29: 2-8 p.m., Little Flower; Monday, Nov. 1: 1-8 p.m., St. Jude and South Side K of C, at Thompson Road and U.S. 31S; and Saturday, Dec. 4, St. Bernadette: 8 a.m.-12 noon.

ORGAN LESSONS AVAILABLE—Organ lessons for beginning or experienced Catholic church organists in the Indianapolis area are available through the Office of Worship. Deadline for registration is October 1. For further information, call or write Charles Gardner, 4720 E. 13th St., Indianapolis 46201, 357-8352.

HERE AND THERE—Father Francis Eckstein, Catholic chaplain at Methodist Hospital, Indianapolis, was recently elected president of the Archdiocesan Association of Catholic Chaplains. Jean Theresa Faulkner, graduate of Providence High School, Clarksville, is one of 44 recipients of Guerin Scholarships to St. Mary-of-the-Woods College. Lenn Cooper, a student at St. Meinrad College, is the first black seminarian in the history of the Birmingham, Ala., diocese.

Remember them
in your prayers

CHINA

† FRANCES C. RINGWALD, 84, St. Anthony, Sept. 7. Mother of Mildred Brainer, Norma Sommer and Edith Thomas, all of Madison; and sister of Laura Geyman, of Madison.

CLARKSVILLE

† LAWRENCE L. VORNHOLT, 89, St. Anthony, Sept. 18. Husband of Margaret Agnes; father of Dr. Lawrence L. Vornholt, Jr., of Jeffersonville.

CONNEERSVILLE

† CLARENCE A. SMITH, 81, St. Gabriel, Sept. 18. Husband of Mildred; father of Mrs. Gerald Lindsey; and brother of Jacob Smith, of Connersville.

INDIANAPOLIS

† GEORGE D. DELL, 77, St. Joan of Arc, Sept. 18. Husband of Irene M.; father of Fran Wain and George A. Dell.

† AGNES M. HEALY, 81, Our Lady of Lourdes, Sept. 18. Sister of Edna Davis, Helen Corrie, Dorothy Reiman and Fred Bordenkecher.

† VICTORIA RADICAN, 83, St. Ann, Sept. 18. Grandmother of Catherine Armstrong.

† JOSEPH C. GOLD, 81, Holy Name, Sept. 18. Husband of Myrl V.; father of Marilyn J., Linda L., Susan K. and Ronald J. Gold; brother of Frances Phlar, Evelyn Haney, Gladys Oberling, Harriet Strack, Norman and William Gold.

† MARY T. GOOTEE, 82, St. John, Sept. 21. Sister of James F. Finley.

† MARIE PEGG HILL, 86, St. Mary, Sept. 20. Sister of Kathryn Pegg, of Richmond; and Mrs. Roy Huffman, of Independence, Kas.

STARLIGHT

† ARTHUR W. FASKE, 68, St. John, Sept. 13. Husband of Ada; father of James F. Faske of Fort Pierce, Fla.; Carl, Faske of Laneville; Wilford and Raymond Faske, both of Borden; Mary Krallein of New Albany; and Ann Banel of Floyd Knobs.

† EARL R. CUSICK, 64, St. Ann, Sept. 17. Brother of James Cusick, of Terre Haute.

Dinner on tap
at Shelbyville

SHELBYVILLE, Ind. — St. Joseph parish will sponsor the annual Spaghetti Dinner on Saturday, Sept. 25, in the cafeteria. The serving hours are from 4:30 p.m. to 8:30 p.m.

Prices for the dinner will be \$2 for adults and \$1 for children under six. Tickets may be purchased at the door.

Rummage Sale

INDIANAPOLIS — St. Mary's Church Renovation Fund will benefit from the Rummage Sale to be held on Saturday and Sunday, Oct. 2 and 3, from 10 a.m. to 4 p.m. No clothing is included in the items for sale. Special price reductions will be offered Sunday.

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IRISH POLICE CHOIR SETS TWO APPEARANCES—The Garda Siochanna, famed 70-voice Police Choir from Ireland, will be heard in concert at Secina High School, Indianapolis, on Wednesday, Oct. 6, and on Thursday, Oct. 7, at Tilson Music Hall, Terre Haute. Both concerts will begin at 8 p.m. The latter concert will benefit Schulte High

School. Secina tickets are priced at \$5.00 for main floor seating and \$3.00 for bleachers. Advance tickets are \$1.00 less in each case. In Terre Haute the seats are \$5.00 for adults and \$3.00 for students. Overnight accommodations are needed in private homes. For information regarding tickets and offers for lodging, call 353-1953 or 359-8808.

St. Matthew's sets instruction series

INDIANAPOLIS — On Thursday, October 7, a series of instructions on the Catholic Religion will begin at St. Matthew's Church, 4100 East 56th St. The one hour sessions will begin at 7 p.m. The series will continue each Thursday for 20 weeks.

Besides a prepared talk on a particular point of Catholic teaching, there will be time for questions and discussion. An invitation is cordially extended to any person who

is interested in learning about the Church. There is no charge of any kind for the sessions, and no collections will be taken up.

Some of the topics to be discussed include, The Bible, the Existence of God, The Life of Christ, The Redemption, Does Man Have An Immortal Soul?, Matrimony and the Future Life.

For further information, call the Rectory, 257-4297. Father James D. Moriarty, pastor of St. Matthew's, will be in charge and will be assisted by members of the staff and volunteers.

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INDIANAPOLIS — The Gabriel Richard Institute will open a fall class on Tuesday, Oct. 5, at Alverna Retreat House and on Thursday, Oct. 7, at Holy Angels Church. Sessions at both locations will begin at 7 p.m. Further information can be obtained by calling Jerry Hill at 846-9810 or Alverna Retreat House, 257-7339.

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Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which lead our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Church in Rhodesia

The following comment appeared in the Sept. 3 issue of the *National Catholic Reporter*. It was written by Michael Newman, editor and manager of *The Southern Cross*, San Diego, Calif., diocesan newspaper, who lived in Rhodesia for 25 years and was director of publications for the government of Rhodesia and Nyasaland.

Is the Church the visible presence of the peace of Christ on earth, effectively fulfilling the role of peacemaker in the world today? What is the measure of the Church's clout as international mediator, as an active negotiator to avert tragedy? The Middle East and Northern Ireland are not exactly peaks of peaceful coexistence.

However, a unique opportunity for mediation would seem to present itself in the worsening Rhodesian situation, where by far the greatest misery and suffering will rebound upon the millions of peaceable, largely apolitical Africans in the event of escalated warfare and wholesale violence.

Many ecclesial voices have been raised to denounce the white regime. Would not the physical presence of a peace-keeping group calling for compromise and charity on both sides in the name of Christ stand more chance of effecting a peaceful settlement of the Rhodesian dilemma?

In the light of the recent Angola debacle and the fact that the number of Catholics in Africa now exceeds 42 million—with an estimated seven million increase a year in Christian population—can the Church afford to avoid the challenging role of active mediation?

Soviet and Red Chinese support for the guerrillas against Rhodesia is a fact and Cuban intervention has become a reality. Can we stand idly by, armed only with pious hopes?

Commentators familiar with the history of the country and its people view the current predicament as "tragic." Umtali's Carmelite Bishop Donal Lamont, one of the fiercest critics of the Rhodesian regime, while decrying the intransigence of the government, was yet constrained to comment that the white inhabitants are basically good, benevolent people, although misguided.

Late as it is, would it not still be possible to avert tragedy? Rhodesia has become the world's football, presenting a convenient arena in which to attack white and western dominance without risk of embarrassing international complications. Yet, as an oppressive regime, Rhodesia trails far behind other African countries and most Latin American ones. The UN Security Council, while impotent and silent on the Lebanon tragedy, is ever-ready to feed on a diet of vitriol and rhetoric on Rhodesia.

Racial discrimination is, of course, the crux of the matter. Few of Rhodesia's critics—including the U.S. State Department—care to remember that the 1961 changes in voting requirements in Southern

Rhodesia would by now have produced an African majority government. Unfortunately, it was boycotted by African nationalists and buried by the British under Harold Macmillan when he dissolved the Federation of Rhodesia and Nyasaland by granting independence to what are now Zambia and Malawi.

This does not excuse the unrealistic recalcitrance of the backlash Ian Smith government toward implementing racial integration and political representation, but it is one of the factors which militate against the mutual trust necessary for effective negotiation and compromise.

By contrast to many other Imperial endeavors—for instance, the conquest of North America, where the indigenous population was decimated and their lands confiscated—half the land in Rhodesia was reserved in perpetuity for the indigenous peoples from the earliest days of white settlement. Such have been the living conditions under white paternalism in the subsequent 80 years that the African population has increased from 500,000 to six million. They are among the most protected and healthy of the 250 million people on the African continent.

There are inequities and injustices, but the same can be said for almost every country in the world. There is discrimination and denial of human rights, again, hardly a unique situation. There is also a remarkable amount of mutual trust and goodwill.

The cause of the black Rhodesian nationalist is familiar. It is shared by all underprivileged, underrepresented, undereducated people. The dilemma of the white Rhodesian is less understood—an anachronism in this age. But can we in conscience stand by and allow these 250,000 misguided whites to be aborted as an expendable embarrassment?

The Church pioneered Rhodesia from 1890, when Dominican Sisters and Jesuit priests accompanied the first settlers into the territory. Church leadership in Rhodesian affairs was, until recently, acknowledged and respected.

Today, a black archbishop Patrick Chakaipa, heads the Rhodesian Bishops' Conference—a timely successor to the saintly, albeit paternalistic Jesuit, Archbishop Aston Chichester, first bishop of the See of Central Africa, whose seminary produced Chakaipa and other African priests.

What is now denounced as "paternalism" was, in its time, an enlightened and progressive policy, but those times are gone, as is Aston Chichester—who died on the steps of St. Peter's, Rome, in the first week of Vatican II. His adopted country sorely needs the wisdom and foresight which were his!

Rhodesia, which has been internally self-governing since 1923, has seen colonial rule elsewhere in Africa give way to despotic dictatorships and single-party government. Of the 44 newly independent countries in Africa, only four have governments Americans would recognize as democratic. If the Smith regime were to change color overnight, it would probably be applauded as one of the most benign and progressive in the continent, and a valiant bulwark against Communism. In desperation they followed the 1776 example of the United States in 1965 with a declaration of independence.

The Rhodesian situation is unique, calling for unique measures and unique men, such as, perhaps, Cardinal Sergio Pignedoli, that charming and consummate Vatican Diplomat who might serve as

What works in religious education today?

BY FR. THOMAS WIDNER

In the past 20 years or so, religious education has struggled to achieve a balance between intellectual knowledge of doctrine and a strongly active lived faith. No one in the field would claim that has been broadly achieved.

For a time the bottom seemed to fall out of religious education while we watched children finger paint in the name of religion.

The problem was not that finger painting was wrong, but that the content of religious education suffered. Children learned to express themselves, but religion teachers discovered that many children really didn't care very much about religion.

The key to any successful religious education program is not the program, but the teacher. That includes parents themselves.

If children live in a home where parents take little interest in the practice of religion, the children are not going to be influenced greatly by a zealous religion teacher. At the same time, a religion teacher who professes the attitude of Christian charity but then behaves as if everyone outside or inside the classroom is an enemy is hardly exemplifying the ideals of religious education.

ANY INDIVIDUAL or group of in-

dividuals who try to develop religious education programs today cannot ignore the crucial element, then, of adult education. But, whoa! By adult education I don't mean religion classes which try to teach the adult the same material he had years ago or even yesterday or in the manner in which his own children are taught. By adult education, I mean the formal and informal instruction provided for adults which enables them to communicate with themselves and with one another and their children in living the good, Christian life. That, as simple as it sounds, is, I believe, far different from merely attending classes.

An example: One of the growing concepts in the Archdiocese is the religious education center. Insofar as there are priests assigned to that specific work, we find three major locations in the diocese in which such centers exist. Father Robert Drewes, of course, as diocesan director of religious education, has charge of the diocesan center at the Office of Catholic Education in Indianapolis. Father Wilfred Day is the priest at the Aquinas Center in Clarksville. (We will discuss the Aquinas Center in detail in a later article.) Father Jeff Godecker is director of the center at Terre Haute.

The Terre Haute Center is only in its third year of existence. Its facilities occupy part of the former Schulte High School convent. Although each parish in the Terre Haute area has its own religious education director, Father Jeff is available as coordinator and resource person and, of course, is

in a position to stimulate programs of an inter-parish nature that might not be possible for a single parish.

WHAT KINDS OF PROGRAMS is the Terre Haute center into? It is heavy in adult education. But, again, what kind of adult education? The Terre Haute center is sponsoring the Genesis II program, retreats for college students, Marriage Encounter, family religious education, coffee and conversation programs for women, and others. The schedule is varied. Some are new and as yet untried. But it is creative, imaginative and hopeful. Despite claims to the contrary, there are groups of adults throughout the diocese clamoring for programs for themselves. The Terre Haute center is seeking to meet the need.

The Terre Haute center is working this year with CCD groups at St. Margaret Mary parish to begin CCD classes in the home. Just a beginning, but perhaps a way of better contacting the children who are not now attending. Father Godecker is working to get other parishes involved.

"One of the most successful programs I've ever worked with is the Christian Awakening program," according to Father Godecker. This is a retreat for high school students developed in the Brooklyn, N.Y. diocese nearly 15 years ago, where, Father Godecker emphasizes, it is still going strong—admittedly a point in its favor.

"I'M VERY PRAGMATIC" when it comes to designing programs for teenagers," he says. "I ask myself two things. Will the program be successful? Will it be helpful to kids? The Christian Awakening program is the one that comes as close as I can to saying 'yes.' I cannot imagine a teenager who goes through that program and cooperates in it not getting something out of it."

Father Godecker claims that the Christian Awakening program, which is very strong on both the East and West coasts now, has thoroughly "blossomed" in the whole high school area.

"It is interesting," he says, "that the growth-centered programs have begun on both coasts, and then found their way to the Middle West. Many times the Middle West has boasted its forwardness in adapting to the liturgical changes and yet has followed the lead of others in effectively applying the active programs such as *cursillo*, Marriage Encounter, and now the Christian Awakening program."

Father Godecker stresses that the problem of teaching elementary and especially secondary children is attitudinal.

"If we're going to be serious about religion for high school students, then we're going to have to look at what works. In that respect, the most successful things done nationally for teenagers are retreats. A program like 'Search' in the Chicago Archdiocese is one of the strongest programs going."

Father Godecker believes so strongly in his Christian Awakening program that his center adapted it for college level students for a retreat this fall. Others in the diocese have taken it up too. In fact, the program was originally assisted through Father Jerry Bell, director of youth retreats in the Archdiocese of Louisville.

The program has been tried successfully at Providence High School in New Albany and will become a program later at Tell City. Father Godecker has conducted one high school retreat this past spring and will conduct a second this fall.

Letters-to-the-Editor

CUF says confusion is caused by misinterpreters of Vatican II

To the Editor:

Last week in a letter-to-the-editor, Archbishop Fulton J. Sheen was criticized for being "Pre-Vatican II" in a talk which he gave at the 25th anniversary celebration of Fatima Retreat House in Indianapolis.

We think it would be good to stand back and take a look at this accusation, because a great amount of confusion is being caused by some who think they speak for the spirit of Vatican II, when in reality they are contradicting what Vatican II has said.

For example, Archbishop Sheen was accused of being Pre-Vatican II because of his reference to the Sisters who were not "recognizable." Most assuredly, this is not Pre-Vatican II. For Vatican II said that, "Since they are signs of a consecrated life, religious habits should be simple and modest, at once poor and becoming." It instructed that those which are not should be changed, but it did not say that there is no need for them. And since Vatican II, the Vatican has insisted on the retention of identifiable religious garb. This is what the Archbishop made reference to. So one can see that he is not Pre-Vatican II.

The story that he told about the Sisters who sold their crosses

because they "separated them from the world" was magnificent and timely instead of "in bad taste," and, "sour." It is timely and needed because this is what many in the Church are trying to do: In the spirit of Vatican II—erroneously—they want to compromise the Church with the spirit of the world. This must not be done!

At first look, the only thing that seems "Pre-Vatican II" about Archbishop Sheen, is that this man of God is not afraid to stand up and say what is right and what is wrong. Since Vatican II, there has been too little of this. And Vatican II is not to be blamed for this, for it did not call for this type of mentality.

Our Blessed Lord gave us signs by which we could detect a true disciple of His. "By their fruits you shall know them!" And "apart from Me you can not bear good fruit."

Look what wonders the Lord has wrought through Archbishop Sheen, and at an age when most are gone or retired. He is still working wonders through him. Look at the thousands of conversions to the Faith that have come from the Lord through him. Ah! But perhaps we have written a dirty "pre-Vatican II" word. Convert is a word that many would like to throw

into the background, but they do so against the Spirit of Vatican II.

The Holy Family Chapter
Catholics United for the Faith
Vincennes, Ind.

THE YARDSTICK

Labor and politics

BY MSGR. GEORGE G. HIGGINS

Labor Day, as usual, brought forth a spate of columns and editorials claiming, as one of them put it, that the organized labor movement in this country "has lost a great deal of its enthusiasm and much of its popular appeal as well."

This is getting to be an old story. For as long as I can remember, I have been reading somber statements in the press on Labor Day about the alleged decline and fall of the American labor movement. There is a monotonous sameness about them. With slight variations in style and emphasis, they end up saying, in unison, that the labor movement, having lost its pristine fervor and militancy, has alienated itself from the younger generation and has sold out or capitulated to the Establishment.

POLITICIANS WHO ARE being opposed by organized labor tend to say the opposite. To hear them tell the

story, our country is in grave danger of being taken over by the labor movement. They would have us believe, for example, that George Meany will be the real President of the United States if Jimmy Carter is elected in November.

That's the line that Robert Dole, among others, has been handing out in recent weeks. Does he mean to be taken seriously? I rather doubt it. He is simply indulging in poetic—or political—license, which is par for the course in the presidential campaign. It goes without saying that if Meany had come out for the Republican ticket, Dole would undoubtedly be singing a different tune. So it goes in the grand and glorious game of American politics.

But politicians (including some who would give their eye teeth to get Meany's endorsement) are not alone in saying that organized labor has become too powerful.

Robert Kaiser, who covers labor for the Washington Post, reports, on the basis of a recent Harvard survey of

(Continued on Page 5)

Fr. Chappa: 'Platform is Carter's problem'

To the Editor:

Some suggestion has been made that Jimmy Carter has a "Catholic" problem supposedly because he is a Southern Baptist, and Catholics don't approve of Southern Baptists.

I agree that Jimmy Carter has a problem with many Catholics, but it is not because of his religion. The problem is what he reportedly did to the Democratic platform.

Eyewitness observers and major newspapers have reported that, at the Democratic platform subcommittee hearings, the majority voted not to include an abortion plank. But a minority succeeded in getting the Carter aides to impose their plank opposing a human life amendment—which, in effect, is a pro-abortion plank.

In other words, Carter bears responsibility for the production (in a questionable manner) of a morally-offensive plank.

Patrick cites misinformation on Rhodesia

To the Editor:

I have read with great interest your editorial on Rhodesia. Misinformation is very widespread on this subject. The facts should remove the damage already done.

We are told that a racial war is about to be waged. The president of the Chief's council, Mr. Chirau, has issued a statement giving full support to his Prime Minister, Ian Smith. Black

mediator for peace, with the courage even to risk failure in the attempt.

The good black and white people of Rhodesia—and they are the majority—deserve no less. That is what majority rule is all about.

Undoubtedly, some Catholics will overlook the abortion issue and vote for Carter. But there are many who see this issue as one so important that it will determine their vote. For them what is at stake is not only their Catholic belief, but also their American belief.

At the foundation of our national philosophy (as well as Catholic philosophy and theology) is respect for every human life. All other rights (to work, to eat, to health care, to equality, etc.) mean nothing without that primary right to life.

Many Catholics will not vote for a candidate who opposes the only means for ending the carnage of abortion—and who "forces" his party to take the same stand. The fact that he is a Southern Baptist has nothing to do with it.

Father Ray Chappa, O.F.M.
St. Boniface Church
Lafayette, Indiana

Rhodesians have volunteered to the extent that they comprise 50% of the army and 80% of the police force.

Rhodesia is one of the few African countries not ruled by a dictator or military junta. All of her citizens have made their country one of the most advanced anywhere. Medical care is unsurpassed in the country, and no one is turned away due to financial problems.

Mozambique is receiving large sums of Soviet money and weapons to wage a savage terrorist campaign that has killed over 300 Black Rhodesians! Race relations are excellent, and the terrorists are only making the people band together, white and black, to preserve this great country.

Carbon, Ind.

John Patrick



The CRITERION

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ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

CAN GOD'S WORD REALLY HEAL ME?

BY FR. JOHN J. CASTELO

The Bible's first pages introduce us to the Word of God as creative and life-giving. In the Priestly account of creation (Gn 1:1-2:4a) God simply speaks and things come to be. This idea recurs throughout the sacred writings, as in Ps 33, 8-9:



Let all the earth fear the LORD;
let all who dwell in the world
revere him.

For he spoke, and it was made;
he commanded, and it stood forth.

Most eloquent are these verses from
the Book of Isaiah:

For just as from the heavens
the rain and snow come down
and do not return there
till they have watered the earth,
making it fertile and fruitful,
giving seed to him who sows
and bread to him who eats,
so shall my word be
that goes forth from my mouth;
it shall not return to me void,
but shall do my will,
achieving the end
for which I sent it [55, 10-11].

THE DIVINE WORD GOVERNS not only creation, which is itself an ongoing, dynamic process, but the even more dynamic process we call human history. History may seem like a simple concept, but it is terribly complex. The ancients held widely varying views on the subject, and in modern times philosophers have discussed it at length, and still discuss it, with little prospect of agreement in sight.

The reason for confusion may be that there can be no philosophy of history; there can be only a theology of history, and this is the Biblical view. Philosophy as such has no room for God or His intervention in human affairs, and without God human history is a maddening puzzle, a process without purpose, a movement without direction.

Biblical history, on the other hand, highlights God's role as the Lord of history, directing men and nations toward an ultimate goal, the salvation of humanity and the definitive establishment of the Kingdom of God. So we call it Salvation History.

The prophets and inspired Biblical authors' task was to keep this conviction alive in the hearts of the people, to demonstrate that God was active in their lives, revealing Himself in the events of their history and at the same time revealing His plans for them. These appointed spokesmen brought them the Word that put meaning into their lives; it was indeed the Word of life. Without it the history of the people of Israel would have been little different from that of neighboring peoples. Abraham would have been just another semi-nomad caught up in the wave of mass migrations which took place in the 19th century B.C. Instead of a man called by God to move on to a mysterious destiny. The Exodus would have been just another successful slave rebellion instead of the divinely directed liberation of a people who would become God's instrument in the working out of His plan of salvation. The Word gave meaning to the event.

THE PROPHETS, WHO WERE pre-eminently ministers of the Word,

strove with might and main to sustain that life which was the very reason for being of the people. And they reminded them over and over of their destiny, giving constant direction to their history. It is true that the prophets before the Exile were more threatening than encouraging, but even they held out hope for the dawning of the "Day of the Lord." Read, for example, Is 2: 1-5; 11: 1-9; Jer 31: 31-34. And in the period after the Exile, the note of hope became stronger.

Then, in the fullness of time, the Word was not only preached to God's people; the Word became flesh and made His dwelling among us (Jn 1: 14). His words were uniquely life-giving: "The words I spoke to you are spirit and life" (Jn 6:63b).

At His word the deaf heard, the blind received their sight, cripples walked, the dead came to life. But at a deeper level, people's ears were opened to the truth, their eyes saw with the insight of faith, their twisted limbs walked in the straightness of new conduct, and they rose from the death of sin to the life of godliness.

This Word, too, gave new meaning to history. It proclaimed the advent of God's Kingdom: "This is the time of fulfillment. The reign of God is at hand! Reform your lives and believe in the gospel" [Mk 1:15].

In the Christ-event, in the person and work of the Word, the long-awaited reign of God broke into human history and gave it new, sharper direction. This was the Good News (Gospel) proclaimed also by men like Paul, the Evangelists, and the other heralds of the apostolic period. It is the Word which comes to

us today in their inspired writings and through the varied ministries of the Church.

However, even though God is the Lord of history and even though His Word is life-giving and directive, people remain free to cooperate or not. If there is one fact that stands out in the record of the Word, it is that God, having endowed mankind with freedom, always respects that freedom.

WE OPENED THIS COLUMN with a reference to the Priestly account of creation. We shall close it with an allusion to the Yahwist story of the Temptation and Fall. It would be hard to find a clearer illustration of God's respect for the freedom which He gave His children. And it is precisely this wonderful, terrible gift of freedom which explains our response or lack of response to the Word and to the direction of the Giver of life and the Lord of History.

St. Paul felt this tension and gave it dramatic expression:

Indeed, the whole created world eagerly awaits the revelation of the sons of God. Creation was made subject to futility, not of its own accord but by him who once subjected it; yet not without hope, because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God. Yes, we know that all creation groans and is in agony even until now. Not only that, but we ourselves, although we have the Spirit as first fruits, groan inwardly while we await the redemption of our bodies (Rom 8: 19-23).

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"The new Confiteor [of the Mass] reminds us that we can sin by omission as well as commission," Father Joseph M. Champlin writes. "In what I have done, and in what I have failed to do" succinctly recalls, particularly through the last phrase, Jesus' warning that He was hungry, thirsty, or in trouble and we did not respond." A beggar is ignored as tourists cross a bridge between Laredo, Tex., and Nuevo Laredo, Mexico. (NC photo by Tom Salyer)

Faith healing and miracles in Judaism

BY RABBI MARC H. TANNENBAUM

Do miracles and faith-healing—now so prominent in the nation's press—play any role in Judaism?

The answer to that question must begin with a look into early Biblical history. Ancient Palestine—the cradle of Judaism, Christianity and Islam—sat at the crossroads between Mesopotamia and Egypt. These societies were dominated by emperor-worship, animal divinities, human sacrifice to Moloch, sacred prostitution, and other forms of paganism. Inevitably, there was a spill-over from these societies of religious and cultural influences onto the soil of Palestine.

Historians and archeologists now document that popular superstitions, fanciful legends, and beliefs in miracles were plentiful among the common people, and even among some of the rabbis and non-Jewish leaders.

Doctor Solomon Schechter, a great rabbinic theologian, disclosed that a cursory study of the Talmud and the Midrash (rabbinic commentaries on the Bible) "yielded a harvest of not less than 250 miracles," including frequent reference to wonder-works of the rabbis in first-century Palestine, among whom was Jesus of Nazareth. ("Studies in Judaism, pp. 122 s.).

THE RABBIS, IT IS IMPORTANT to underscore, made determined attempts to limit reliance on the miraculous, even as they sought to stamp out sorcery, witchcraft, superstition, and satanism. Faith without miracles, they believed, is superior to faith that depends on the crutch of miracles. In a sense they anticipated the Gospel of John 20, 29, which states, "Blessed are they that have not seen, and yet have believed."

Clearly, the Bible refers to a number of miracles—manna from heaven, water hewn from a rock, the miraculous plagues against Pharaoh and the Egyptians.

The rabbis who shaped Judaism did not underestimate the value of miracles, but rather sought to harmonize miracles with the scheme of creation—and, when possible, to give them a natural, plausible explanation that respected human intelligence.

The world was created by the Divine Law, not arbitrarily. Even miracles, they thought, are within the law and not without. Thus, God foreordained the splitting of the Red Sea and the pausing of the sun at Joshua's bidding. The order of creation was held thereby not to have been interrupted. Miracles were part of the cosmic plan, but a subsidiary part, much as erratic comets are occasional and temporary eruptions in the design and harmony of the planets.

The role of faith-healing was similarly held in check by rabbinic tradition which feared its abuse to the manifest peril of sick people whose misplaced trust in a naive healer could prevent the obtaining of authentic medical, and later on, psychiatric care. A classic text which faith-healers appeal to is that of Exodus, 15, 26 which describes how the bitter waters of Marah are made sweet for the thirsty Israelites.

"If you will diligently hearken to the voice of the Lord, your God," the Bible declares, "and will do that which is right in His eyes, and will give ear to His commandments, and keep all His statutes, I will put none of the diseases upon you which I have put

upon the Egyptians, for I am the Lord that heals you."

AT MARAH, THE ISRAELITES found themselves threatened with one of the plagues of Egypt, undrinkable water. God delivered them from this, and similarly, if they were obedient, He would protect them from the diseases which afflicted the Egyptians. Just as a father requires faithful obedience in order to guide his family in life-giving ways, so a physician requires obedience—but only for the purpose of securing the patient's welfare. Thus the image of God as physician, rabbinic Judaism affirms, is to communicate the message of God's loving care for His obedient and faithful people, and not to suggest that simple reading of a passage of the Bible or ecstatic prayers are substitutes for good medical or psychiatric care. Indeed, in ancient times a popular tendency developed to use the Exodus 15, 26 passage as a charm, and the rabbis condemned this reliance on magic as a denial of true faith which could forfeit a person's claim on the future life.

Hillel, the first-century rabbi, who was a compatriarch of the Apostles, summed up the rabbinic attitudes toward over-reliance on miracles in this way, "The giving to man of his daily bread is as wonderful a miracle as the cleaving of the Red Sea."

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THE WORD THIS SUNDAY

By Father Donn Raabe

TWENTY-SIXTH SUNDAY
OF THE YEAR

Numbers 11:25-29
Psalm 108: 10, 12-14
James 5:1-6
Mark 9:38-49

There is a human tendency to institutionalize God. That tendency pops up in the first reading and Gospel of today. God's spirit came down on the Jewish elders called by Moses—even on Eldad and Medad, the two stay-at-homes who never showed up for the official conferral of the Spirit. Jealous for Moses' authority (as though he dispensed God's spirit), Joshua wanted them stopped. They were unauthorized so why was God speaking through them too? Because the man expelling demons in Jesus' name was not in the company of His followers, they wanted him stopped—he is unauthorized, so how could God possibly be working through him? The fact is that God comes at us from all sides. But we blind ourselves with material things compounded by unjust behavior and don't recognize Him. We demand that the message come in only a certain way and not outside the properly constituted and authorized structure. Jesus says that responding to God is the most important thing, and if anything whatever in your life is blocking it, then root it out!

Humanity cries out for healing; the Word of God offers salvation

BY DEACON STEVE LANDREGAN

Humanity, wounded and bleeding from the effects of selfishness and sin, cries out to be healed . . . to be made whole again . . . to know love and peace.

Humanity's need is our need. Each of us suffers as all humanity suffers. Each of us bleeds from the wounds inflicted by selfishness and sin . . . our own and others'. Each of us seeks healing for our brokenness, each of us longs for the tranquility and security of love and peace.



Salvation means healing. The history of salvation is the history of God the Father offering the healing salve of His love and peace to His wounded children. The Father's invitation to healing and wholeness is made known to us by His Word.

THE WORD OF GOD is both creative and healing (John 1, 1-3). That which has the power to create also has the power to recreate, to restore, to heal.

But what is this Word of God? How does it reach men and women in need of healing today? How is it heard over the din and clatter of a world rushing madly after the mirage of self-fulfillment?

For us as Christians, the whole self-revelation of God attested to in the Old Testament can be called the Word of God, but it is in the person of Jesus that the Word of God becomes flesh and is fully revealed to us.

Jesus is both the proclaimer of the healing promise of the Father and the Healer. His words proclaim the Good News of salvation and His mighty deeds or miracles witness to the healing power of His proclamation.

Jesus' life, death and resurrection to glory are the ultimate healing of our brokenness. This healing effected by Jesus is for all men and women of all time. It is at the same time the Word of God fulfilled and the Word of God to be proclaimed.

That all men and women might know and share in the healing accomplished by the Word made flesh, the Apostles were commissioned by Jesus to preach the healing Word.

AS THE COMMUNITY OF the

apostles and disciples preaches the words which were handed down, it grows in understanding of its realities. It nourishes it and proclaims the Word to men and women desperately in need of salvation.

Under the guidance of the Holy Spirit, the Church brings forth from its own beginnings the New Testament . . . discerning the inspired from the pious legends and the fraudulent. It preserves and presents to a changing world the healing power of the Word of God in Scripture and preaching.

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Penitential rite at Mass does not replace sacrament of penance

BY MSGR. JOSEPH M. CHAMPLIN

"Coming together as God's family, with confidence let us ask the Father's forgiveness, for he is full of gentleness and compassion."

That invitation to repent, one of three official versions contained in our Roman Missal, leads into the penitential rite of Mass.

It acknowledges that all of us are sinners—bruised and wounded persons in need of healing. During this brief ritual we confess our sinfulness in a general way as a group or community and seek the Lord's pardon.

Here are a few observations about the revised penitential service:

—This is not intended to replace or to be the occasion for the sacrament of Penance. Instead, the Church wishes it to serve as a time to admit we are sinners even while we hope we are in God's good graces.

There are strong theological, liturgical, legal and pastoral reasons why the Church discourages the sacrament of Reconciliation or Penance within Mass. That type of healing best belongs in a different situation. Nevertheless, the penitential Rite itself has the power both to forgive our lesser faults and dispose us for God's saving action later in the Eucharistic liturgy.

—The shorter, simpler "Confiteor" or "I confess to almighty God" in our present missal represents a return to the oldest formulas in the Church's tradition.

It brings out more clearly two notions about our own sinfulness.

First of all, sin not only ruptures our relationship with God, it also breaks or weakens our bond with others. Sin's vertical dimension, "I confess to almighty God," has, in the past, been quite evident to us; sin's horizontal aspect, "and to you, my brothers and sisters," was not always so keenly stressed or apparent to Catholic Christians. The restored formula links both together in a more correct balance.

Secondly, the new Confiteor reminds us that we can sin by omission as well as commission. "In what I have done, and in what I have failed to do" succinctly recalls, particularly through the last phrase, Jesus' warning that He was hungry, thirsty, or in trouble and we did not respond. "As often as you neglected to do it to one of these least ones, you neglected to do it for me."

—I frequently notice priests and, consequently, other participants, sign themselves with the cross at the words, "May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life."

There is nothing drastically wrong about that gesture at this point, but it simply is not called for by the missal's directions. Moreover, it does mar the work of simplification accomplished by the Vatican II liturgical decrees. Article 34, for example, states:

"The rites should be distinguished by a noble simplicity. They should be short,

clear, and free from useless repetitions."

When I first learned how to offer Mass over 20 years ago, there were some 50 signs of the cross within the celebration. Pope Paul VI's Roman Missal calls for this gesture only at the beginning of Mass, over the gifts and at the liturgy's conclusion. Better to make this sacred sign a few times well and carefully, than many times poorly and in a hurry.

—The third form of the penitential Rite; e.g., "Lord Jesus, you healed the sick: Lord, have mercy," "Lord Jesus, you forgave sinners, Christ, have mercy," is a litany of praise for the Lord which also implores His mercy.

The eight models given indicate the pattern which should be followed when celebrants and liturgy committees compose original versions.

The invocations, addressed to Christ, ought to be brief, direct and adapted to the season, feast or day's Gospel.

While sometimes referring to the reconciling, healing mission of Jesus, they should not, however, be turned into a kind of confession of sins or examination of conscience.

Since the revised Mass's introduction, this latter development has become common in our country. "For the times we have . . . Lord, have mercy," is a patterned approach which is appropriate in a Penance service, but not for the penitential Rite of Mass.

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'Catholics appreciate hierarchy'

WASHINGTON—The 60-member U.S. Bishops' Advisory Council passed a resolution assuring the bishops that "informed" Catholics know and appreciate the hierarchy's stand on a wide spectrum of issues.

The council urged the bishops to use "whatever means are at their disposal . . . to educate Catholics and others regarding the scope of the

public policy positions of the Church."

The resolution came in connection with a report to the advisory body by Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops-U.S. Catholic Conference (NCCB-USCC).

IN HIS REPORT, Bishop Rausch

criticized what he said was distorted press coverage of the meetings between the bishops' executive committee and major party presidential candidates. The coverage, according to Bishop Rausch, focused almost exclusively on the abortion issue, while the bishops and the candidates actually discussed several subjects of mutual concern.

The resolution also expressed "regret that the sensationalism inherent in the abortion issue has led some members of the news media to concentrate exclusively on this issue while ignoring your work in other areas such as housing, jobs, education and the problems of the elderly."

The advisory body is invited twice each year to review and comment on agendas prepared for meetings of the NCCB's administrative committee and the USCC's administrative board. Both groups meet in mid-September here.

IN OTHER BUSINESS, the advisory body elected Joseph V. Libonati of Denver as chairman for next year. Mrs. Doris Hudson of Verona, N.J., was elected vice-chairman. The newly-elected council secretary is Mrs. Teresa Posey of Washington, D.C.

Province women to meet

(Continued from Page 1)

that conducted at Victory Noll in Huntington, Ind.

Rev. Robert Charlebois, native of the Gary area who is now Catholic Relief Services USCC Special Assistant, will talk at the luncheon on Thursday. Dr. Edmund O'Connor will review his work in the Dominican Republic on fitting donated eye glasses for the poor of that area. Mrs. Roy Harrison will show slides of her work in Guatemala immediately after the earthquake and Barbara Webber a Papal Volunteer from Peru, South America, will relate her experiences. Asian Information and Information on NCCW works of peace will be highlighted by Mrs. Ross Ehle, the

workshop coordinator.

A LEGISLATIVE update on state and national issues will be given by Mrs. Frank Knight, legislative chairman for the Northeast Indiana area and Mrs. Edward Fortier of the Chicago Province. Mrs. Ralph Meisner, Province Director for Chicago, will bring greetings from the National Council and also speak as a lay member of the Advisory Board of the Seventh District, United States Conference of Catholic Bishops.

Bishop Andrew Grutka of the Gary Diocese will install Mrs. Arthur Loverich of Hobart, Ind., as the new province director at the final session on Thursday.

CYO NOTES

Hobby Show Entry Blanks were due last Tuesday, Sept. 21. The Hobby Show is scheduled for Thursday, Oct. 28.

Entries for Cadet Girls' Basketball are due in the CYO Office Friday, Oct. 1.

Pastors or Priest Moderators are asked to return nomination forms for the St. John Bosco Medal to the CYO Office by Friday, Oct. 8.

Information regarding CYO Youth Week activities has been mailed to all Priest Moderators, Adult Moderators and Parish Officers. CYO Banquet tickets will be mailed to Priest Moderators next week.

Entry blanks for Boys' Basketball, both Cadet and Junior, have been mailed and are due back by Oct. 20.

FESTIVAL GUIDE

St. Nicholas, Sunman, (Turtle soup supper and fish fry)—Sept. 24.

St. Lawrence, Lawrenceburg (Chicken and Beef Dinners)—Sept. 26.

Erect monument to war victims

LONDON — Bishop Wladyslaw Rubin, general secretary of the World Synod of Bishops and auxiliary of Warsaw for Poles in exile, dedicated in Gunnersbury Cemetery here a monument to the 4,500 Polish officers massacred in the Katyn forest during the Second World War.

Large numbers of Polish exiles, including veterans of the war, attended the ceremony Sept. 18.

The monument has been the center of international controversy. It is widely believed in the West that the Russians were responsible for the Katyn massacre, and also for the disappearance of some 10,000 other Poles who had surrendered to the Soviet forces. But the Russians have blamed the Germans, whose SS liquidation squads were active in the Katyn area in 1941.

CYO STANDINGS

CADET FOOTBALL

(Through Sept. 19)

DIVISION I—Central Catholic, 2-0; St. Simon, 2-0; St. Jude, 1-0; Holy Name, 1-0; St. Michael, 1-1; Christ the King, 0-1; Little Flower, 0-2.

DIVISION II—St. Philip Neri, 2-0; St. Barnabas, 1-1; St. Pius X, 1-1; St. Joan of Arc/St. Andrew, 1-1; St. Lawrence, 0-2; St. Matthew, 0-2.

DIVISION III—Our Lady of Lourdes, 2-0; St. Gabriel, 2-0; Mount Carmel, 1-1; Holy Spirit, 0-2; St. Malachy, 0-2; St. Rita, 0-2.

DIVISION IV—St. Luke, 2-0; St. Monica, 2-0; St. Andrew/St. I. Joan of Arc, 0-2; St. Matthew, 0-2.

'B' FOOTBALL

(Through Sept. 19)

DIVISION I—St. Christopher, 2-0; St. Malachy, 2-0; Holy Angels, 1-1; St. Michael, 1-1; All Saints, 0-2; St. Gabriel, 0-2; St. Monica, 0-2.

DIVISION II—Christ the King, 2-0; Immaculate Heart of Mary, 2-0; St. Pius X, 2-0; St. Luke, 1-1; Mount Carmel, 1-1; St. Andrew/St. I. Joan of Arc, 0-2; St. Matthew, 0-2.

DIVISION III—St. Jude, 2-0; St. Barnabas, 2-0; Holy Name, 1-1; St. Mark, 1-1; Nativity, 0-2; Our Lady of Greenwood, 0-2; St. Roch, 0-2.

DIVISION IV—Central Catholic, 2-0; Little Flower, 2-0; St. Lawrence, 2-0; Holy Spirit, 1-1; St. Philip Neri, 1-1; St. Simon, 1-1; Our Lady of Lourdes, 0-2.

CADET 'A' FOOTBALL

(Through Sept. 20)

DIVISION I—St. Gabriel, 3-0; St. Michael, 3-1; St. Monica, 3-1; St. Malachy, 3-1; All Saints, 1-2; St. Susanna, 1-3; St. Thomas, 0-2; St. Christopher, 0-4.

DIVISION II—St. Luke, 4-0; St. Matthew, 3-1; Mount Carmel, 3-1; Immaculate Heart, 2-2; St. Andrew, 2-2; St. Joan of Arc, 1-3; St. Pius X, 1-3; Christ the King, 0-4.

DIVISION III—St. Jude, 4-0; Central Catholic, 2-1; St. Mark, 2-1; Our Lady of Greenwood, 2-1; Holy Name, 2-2; St. Barnabas, 2-2; Nativity, 1-2; St. Roch, 0-4.

DIVISION IV—Holy Spirit, 4-0; Little Flower, 4-0; St. Simon, 3-0; St. Lawrence, 1-2; St. Philip Neri, 1-2; Our Lady of Lourdes, 1-3; Holy Cross, 0-3.

'A' AND 'B' FOOTBALL

(Through Sept. 19)

DIVISION I—Immaculate Heart "A" 3-0; St. Gabriel, 3-0; St. Luke, 3-0; St. Michael, 2-1; St. Monica "A" 2-1; St. Malachy, 1-1; Mount Carmel "A" 0-2; All Saints, 0-3; St. Christopher, 0-3; St. Joan of Arc, 0-3.

DIVISION II—St. Lawrence, 3-0; St. Matthew (White), 3-0; St. Pius X "A" 3-0; Our Lady of Lourdes, 2-1; Little Flower, 1-2; St. Philip Neri, 1-1.

2; St. Simon, 1-2; Holy Spirit, 0-3; Christ the King, 0-3; St. Andrew, 0-3.

DIVISION III—Holy Name, 3-0; St. Barnabas, 2-1; Nativity, 2-1; Central Catholic, 2-1; St. Jude "A" 2-1; St. Mark, 2-1; St. Roch, 1-2; St. Barnadette, 0-3; Our Lady of Greenwood, 0-3.

DIVISION IV—St. Jude "B" 3-0; St. Pius X "B" 3-0; Little Flower "B" 2-1; St. Matthew "B" 2-1; Immaculate Heart "B" 1-2; Mount Carmel "B" 1-2; St. Michael "B" 0-3; St. Barnabas "B" 0-3.

JUNIOR KICKBALL (Through Sept. 19)

DIVISION I—Mount Carmel, 3-0; St. Malachy, 3-0; St. Luke, 2-1; Holy

Trinity, 2-1; St. Michael, 1-2; Immaculate Heart of Mary, 1-2.

DIVISION II—Our Lady of Lourdes, 3-0; Holy Spirit, 2-1; Little Flower, 2-1; St. Andrew, 1-1; St. Matthew, 1-1; St. Lawrence, 4-2; St. Philip Neri, 0-3.

DIVISION III—St. Roch, 4-0; Holy Name, 3-0; St. Barnabas, 2-1; St. Catherine, 2-1; St. Jude, 1-2; Assumption, 0-2.

CADET 'B' KICKBALL (Through Sept. 19)

DIVISION I—Holy Spirit, 3-0; St. Jude, 3-0; Little Flower, 2-1; Immaculate Heart of Mary, 1-2; Our Lady of Lourdes, 0-3; St. Lawrence, 0-3.

Seminar of interest to parents

INDIANAPOLIS — Christ the King Home-School Association, in conjunction with its regular monthly meeting on Wednesday, Sept. 29, at 8 p.m., will introduce a seminar on effective parenting that is open to the public.

The topics for the first session are "Make Mild Your Wild Child" and "Surviving Parenthood," with guest

speakers, William H. Cook, psychiatric social worker and director of in-patient services at Community Hospital, and Louise Packard, head nurse of the adolescent mental health patient unit at Community.

The other four seminar meetings will be held on the four Wednesdays in October beginning with Oct. 6.

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VIEWING WITH ARNOLD

'Man Who Fell' falls flat

BY JAMES W. ARNOLD

Unquestionably, "The Man Who Fell to Earth" takes the Flake Award as the strangest movie of the year (so far). But that's not necessarily bad at a time when most movies are all too clear about the banalities and simple-minded nonsense they are up to.

To add to the puzzlement, "The Man Who Fell" has been advertised and sold, and generally treated, as the first movie of British rock music star David Bowie. That's, of course, a red

herring, as if Sonny and Cher, by starring in "Barry Lyndon," as they well could have, would've converted that Stanley Kubrick exercise into a Sonny and Cher Show.

If there's anything we ought to have learned from the 1960's Beatles movies, it's that British flicks with famous rock musicians are apt to be unpredictable.

BOWIE, it turns out, is the leading character, a bit completely secondary, a bit of good box-office casting by director Nicolas Roeg, an

ex-cameraman who makes weird and occasionally beautiful films ("Performance" with Mick Jagger, "Walkabout," "Don't Look Now"). Some of Roeg's movies connect, and some don't, but none of them seem really designed to be popular. As an artist he is busy working out his own themes, and he is obsessed with the idea of a confrontation between contemporary culture, which he doesn't much like, and another that is totally alien.

"The Man Who Fell," based on Walter Tevis' novel, is a would-be profound parable about a gentle fellow (Bowie) who travels from another, more advanced planet which has been stricken by ecological disaster in the form of drought. His purposes in dropping in on Earth are never quite clear, but apparently he intends to go back home to rescue his slowly dehydrating wife and children. No matter—the plot is not designed for sci-fi adventure, but as a frame for a moral critique of our own moribund society, as seen through the eyes of a spaceman who came looking for hope, not despair.

Space "visitor" Tommy Newton (Bowie) lands disguised as a human being—doubtless an in-joke for followers of Bowie, who is frail, orange-haired, white-faced, and a touch too pretty—in a small New Mexico town, and all the images are of decline and decay, physical and moral. With his superior technical knowledge, Newton quickly becomes rich, the eccentric head of a conglomerate that produces fantastic new products and begins to design its own space program. But this is all too much too soon for some vaguely identified heavies (the CIA? the power elite?) who move in and take over. Newton not only loses his power base, but is elaborately de-programmed to become just like every other human being. When we last see him he is an impoverished drunk, helpless and lost, far from his distant home and by now deceased loved ones.

ROEG'S IDEA, reinforced by images in the de-programming sequences, is a kind of "Space Odyssey" in reverse, in which the Star-Child is changed into Man. It's a depressing trio, and it's entirely possible to see in it, at least partially, a metaphor of the Messiah with crucifixion but without resurrection.

In terms of story, Newton isn't given much to do. He relates to only three people, none of whom seem typical or representative or are allowed to be interesting or complex. They are a boozy, vapid small-town glamor girl

(Candy Clark) who becomes a weak and uncomprehending substitute for his planetary wife; his greedy but loyal business partner (Buck Henry), and a cynical, burned-out scientist (Rip Torn). Oddly, all become more admirably "human" by their contact with Newton; as he becomes worse, they become better, but not in any truly significant or affecting way.

MOSTLY NEWTON either obsessively watches TV (up to 12 screens at a time), appalled by what it shows him of human values, or travels in his limo around the ravaged beauties of the West, imagining its past glories. Earth seems destined for the fate of his own planet.

"The Man Who Fell" is a pessimistic moral tale. It's also an intellectual's film, full of references to other films and literature, constructed in disjointed images and free-association editing, with holes in the narrative that we're expected to fill in. At its worst, it's often pretentious and silly, a mind-boggling bore. (The "B" rating comes from a couple of antiseptic sex scenes, which are about as pornographic as a note in an encyclopedia.)

But even Roeg's mistakes are more fascinating than the triumphs of routine moviemakers. He is limited by his mood of sad despair, but inventive, complex, challenging, he is capable of making important films. (Rating—B: objectionable in part for all)

Evenings for Parents offered for parishes

A day long seminar to introduce the new Evenings for Parents program will be held in Cincinnati, Ohio, on November 14.

The program developed jointly by Father Charles Gallagher, S.J., organizer of Worldwide Marriage Encounter, and Rev. Lyman Coleman, Presbyterian minister and director of the Serendipity program, is designed to give parents an opportunity to see their full potential and to share their successes with others.

THE SEMINAR will be held from 1 p.m. to 6 p.m. at the Drawbridge Motor Inn at I-75 and Buttermilk Pike exit in Fort Mitchell, Ky. It is open to all interested persons and costs \$20 per person or \$25 per couple. Groups of six or more may purchase tickets at \$15 per person. All materials needed to put on the program will be distributed as part of the workshop and are included in the cost.

Father Gallagher says, "The problem is that we live in a problem oriented

society. For something to get attention, whether it's a washing machine or a marriage, it has to break down. Otherwise we tend to ignore it, to take it for granted. And the pity of it is, when we fall into that kind of thinking, we are settling for so much less than we could have."

EVENINGS FOR PARENTS is a simple but effective and moving program with a great deal of flexibility. It can be given in home or parish or in school. It does not call for trained or professional personnel. The program itself offers parents a unique opportunity to sit down and look at where they are and to see their potential. It reinforces an awareness of their goodness as parents and the possibilities that they have to really have a tremendous impact upon their sons and daughters.

Registrations and inquiries may be addressed to: Evenings for Parents c/o The Criterion, P. O. Box 174, Indianapolis, Ind. 46206.

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