



THOUSANDS ATTEND PRO-LIFE RALLY—Some 30,000 people rally in front of St. Louis' Old Courthouse, scene of the historic Dred Scott decision, to support a human life amendment to the Constitution. The largest pro-life rally held to date in the country heard Sen. Thomas F. Eagleton (D-Mo.), Missouri Attorney General John C. Danforth and Dr. Mildred F. Jefferson, a Boston surgeon, speak against abortion. Church bells throughout Missouri tolled as the crowd marched through downtown St. Louis to the courthouse. The site of the rally was the scene of the lower court ruling on the Dred Scott Case, upheld by the U.S. Supreme Court in 1857, which held that a slave or offspring of a slave was not entitled to the rights of a citizen. (RNS photo)

IN NEW JERSEY

Statewide premarital orientation proposed

NEWARK, N.J.—An extensive proposal for a common statewide policy on marriage preparation has been distributed to priests throughout New Jersey for evaluation.

The proposal was prepared by representatives of diocesan courts, family life bureaus, Catholic Charities and chancery office officials in the state's four dioceses.

The reason for the proposed policy is stated in section two of the eight-section document: "The continued high rate of marriage dissolution demonstrates an obvious need for improved premarital orientation by the priest who prepares each couple for marriage."

In its eight sections the policy proposal covers the need for renewal, qualities in marriage, pastoral goals, the pre-Cana program, exceptional cases, procedures to be followed and current canonical regulations.

IN A COMMENT accompanying the

Backs bill to end sex discrimination in U.S. education

NOTRE DAME, Ind.—A bill designed to help eliminate sex discrimination in the nation's educational system has received strong support from Dr. Edward L. Henry, president of St. Mary's College here.

In letters to three members of Indiana's congressional delegation, Dr. Henry urged support of Sen. Walter Mondale's (D-Minn.) Women's Educational Equity Act.

The bill was originally introduced in the House by Rep. Patsy Mink (D-Hawaii).

The bills call for elimination of sex discrimination in America's educational system by awarding grants and contracts to colleges, universities and educational facilities to develop nondiscriminatory curriculum materials, textbooks, tests and other materials for vocational and career counseling.

"These bills," Dr. Henry said, "are of special interest to us at St. Mary's because we have the same commitment as that which is internalized in the bills. We at the college urge the support of this legislation on behalf of the women we are serving."

Chancery announces two clergy changes

The Chancery Office this week announced the appointment of Father Donald Raih as associate pastor of St. Ann's parish, Terre Haute. Father Raih is on loan from the Diocese of Lafayette, Ind.

Also announced was the granting of a leave of absence to Father Paul Dooley at his own request. Both moves are effective immediately.

introduction, it is indicated that an attempt will be made to reach the entire Catholic community, not just priests and engaged couples. It is estimated that the first phase of such a program will take three to four years with a continuing education program then being instituted.

Basis for the policy proposal is that "The sacrament of marriage should receive as intense a preparation as the other sacraments."

To assist priests, marriage preparation kits are to be made available and special committees are to be organized in each diocese to provide guidance in difficult cases. This would enable the priest to consult with medical and psychological experts, canonists, social workers and the like.

THE PRIEST IN HIS meetings with the engaged couple is expected to establish a relationship that will show his concern for the couple, the proposal states.

It also declares that he is to foster communication between them, help them understand their reasons for marriage and the sacramental nature of their relationship.

He is also to help them understand the values they themselves bring to marriage as individuals, guide the couple in a discussion of their responsibilities and explore special circumstances.

Twelve appointed to NCD committee

WASHINGTON—Four bishops, two priests, two Sisters, a Brother and three lay persons have been appointed to the working committee of the National Catechetical Directory.

Selected after broad consultation throughout the Church, the final 12 were chosen from among 300 candidates.

The working committee will oversee the education-consultation process to be used in obtaining grass-roots participation in the development of the directory as well as consultation with experts in many fields.

THE COMMITTEE will also prepare drafts of the document at various stages of its development. The final draft will be submitted to the bishops of the United States after approval by the National Catechetical Directory Policy and Review Committee of the NCCB.

The development of the National Catechetical Directory (NCD) is recognized as the most important enterprise in religious education since the preparation of the Baltimore Catechism after the Third Plenary Council of Baltimore in 1884, said Msgr. Wilfrid H. Paradis, NCD project director.

The four episcopal members of the directory committee are: Archbishop John F. Whealon of Hartford, Conn.; Bishop Mark J. Hurley of Santa Rosa, Calif.; Bishop William D. Borders of Orlando, Fla.; and Bishop Kenneth J. Povish of Crookston, Minn.

Obscenity ruling vagueness irks Court minority

WASHINGTON—The U.S. Supreme Court returned another batch of obscenity cases to lower courts, but it did so over the angry objections of four high court justices that the new rules the court has fashioned are too vague to follow.

"Every author, every bookseller, every movie exhibitor, and perhaps, every librarian is now at the mercy of the local police force's conception of what appeals to 'purient interest' or is 'patently offensive,'" said Supreme Court Justice William O. Douglas.

JOINED IN HIS dissent by Justices William J. Brennan Jr., Thurgood Marshall and Potter Stewart, Douglas declared that under the new rules "the standard can vary from town to town and day to day in an unpredictable fashion."

He pointed out that one movie exhibitor in Georgia has been convicted for showing "Carnal Knowledge," a film "which received much critical acclaim and an Oscar nomination for the female lead."

Last June, by a 5-4 split, the Supreme Court rejected the "utterly without redeeming social value" standard for the legal determination of what is obscene.

IN A WIDE-RANGING series of decisions the court also rejected the notion of a "national" standard to determine obscenity and the need for "expert" testimony.

Instead the court ruled that the local jury stands as the representative of the community in determining whether a work "taken as a whole" appeals to a prurient interest in sex and does not have serious artistic, literary, political or scientific value.

Since then the Supreme Court has been returning all obscenity cases to lower courts, for them to judge in accordance with the new standards.

A few days before the latest high court actions (Oct. 23), a jury in Covington, Ky., after a courtroom showing of "Deep Throat," found several persons and corporations guilty of transporting or conspiring to transport obscene materials across state lines.

Appeals for aid for war refugees in Middle East

NEW YORK—Catholic Relief Services (CRS) needs money, medical supplies, blankets, clothing and shoes to help the victims of the Middle East war, it was announced here.

Msgr. John Nolan, president of the Pontifical Mission for Palestine and national secretary of the Catholic Near East Welfare Association (CNEWA), said his organizations were coordinating their supply efforts through CRS, U.S. Catholics' overseas aid agency.

MSGR. NOLAN said he received a phone call here Oct. 15 from the Pontifical Mission's area office in Beirut, Lebanon, advising him of a "critical need for relief supplies."

The need "is increasing alarmingly day by day" for clothing, blankets, shoes, hospital equipment, medicine and antibiotics, Msgr. Nolan said.

He reported that Catholic Melkite-rite Patriarch Maximos V Hakin of Antioch has turned an orphanage in Damascus into a hospital but needs "virtually everything" from cots and medical supplies to nurses, in order to equip the hospital.

THE PONTIFICAL Mission's two teams of medical Sisters in Amman, Jordan—the Franciscan Missionaries of the Divine Motherhood and Mother Teresa of Calcutta's Sisters of Charity—have requested not to be evacuated with other foreign nationals, Msgr. Nolan said.

The Lebanese-Syrian border has been opened up for war victims, he said, and they are being brought into Beirut from as far away as Damascus by ambulance, truck, jeep, or other available form of transportation.

Msgr. Nolan said CNEWA needs money and supplies "for shipment as soon as possible." Donations should be sent to Catholic Relief Services at 73-25 Woodhaven Blvd., Glendale, N.Y., he said.

Speaker to discuss the role of women

INDIANAPOLIS—The Catholic Seminary Foundation of Indianapolis will sponsor a lecture by Miss Joan Morris, author of the recently-published "The Lady Was A Bishop," at 8 p.m., Tuesday, Nov. 6, in Room 164 of Christian Theological Seminary, 1000 West 42nd St.

Miss Morris, a Londoner presently touring the United States, will discuss the thesis of her book, the hidden history of the role of women in the Church.

The lecture is free and open to the public.



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ACLU PLANS APPEAL

Sterilization case decided in favor of Catholic hospitals

BILLINGS, Mont.—A year-long battle over whether a Catholic hospital here should perform sterilization operations has resulted in a major legal decision in favor of the Catholic hospitals.

U.S. District Court Judge James F. Battin of Billings dissolved (Oct. 26) a temporary injunction that had forced St. Vincent's Hospital to allow limited sterilization operations.

Last year Battin issued the temporary injunction in response to a suit filed by a Billings couple and the American Civil Liberties Union (ACLU) against St. Vincent's Hospital.

The suit had been filed as a "class action for all women of childbearing age" and had implications for all U.S. Catholic medical institutions.

The injunction was later restricted to apply at St. Vincent's only to women delivering by caesarian section who wanted to be sterilized simultaneously with delivery.

"We at St. Vincent's Hospital are very gratified with the court's ruling," Mrs. Ethel Taylor, assistant administrator of the hospital, said.

BISHOP ELDON B. Schuster of Great Falls, which includes Billings, said:

"I am very happy to hear of the decision. The judge's order (last year's injunction) has spurred a great deal of discussion in the Church, and we were looking into the possibility of discontinuing maternity care if continued to be forced to perform contrary to our religious ethics."

The latest ruling, however, has not ended the battle. The ACLU is prepared to carry the issue all the way to the U.S. Supreme Court.

"We will appeal immediately to the 9th Circuit Court of Appeals," ACLU staff lawyer Robert L. Stephens Jr. of Billings said. "If necessary we will continue the fight all the way to the U.S. Supreme Court."

Greg Osborn, executive secretary of the ACLU of Montana, said: "The ACLU has made plans ahead of time to provide funding for a protracted fight. The national office has told us, 'We are going all the way.'"

ST. VINCENT'S Hospital became embroiled in the battle shortly after it and the city's other hospital, a non-sectarian institution, consolidated all maternity care in the Catholic hospital.

Women wanting to be sterilized after childbirth had no other hospital to go to in Billings because of this consolidation. With no choice of institutions available,

the ACLU argued that St. Vincent's could not refuse to perform services that are legitimately performed in other hospitals. But this clashed with Catholic moral teachings.

The ACLU also said that St. Vincent's Hospital is not a totally private institution because it had accepted federal tax money under the Hill-Burton Act.

By receiving that money, Judge (Continued on Page 3)

Dedication set of CYO Building in Terre Haute

TERRE HAUTE, Ind.—The Terre Haute Deaneery will observe CYO Week Nov. 4-10 with special activities highlighted by the dedication of the new CYO Building at 1117 Wabash Ave.

The CYO headquarters, which was opened a year ago, will be dedicated at a civic ceremony at 7:30 p.m. Sunday, Nov. 4, and during a liturgical rite at 7 p.m., Friday, Nov. 9.

BILL KUNTZ, Archdiocesan CYO Executive Director, will be the principal speaker at Sunday's event, to which civic leaders have been invited. Thrust of the observance will be "Community Involvement," according to Father Michael Albright, Deaneery CYO Director.

Monday, Nov. 5, will be "Movie Night" with a science fiction film and several W.C. Fields classics on the menu. Starting time is 7:30 p.m. Admission price is \$5.00 to members and \$7.75 to guests.

ON TUESDAY, Nov. 6, CYO members will participate in an Open Table Tennis and Pool Tournament beginning at 7 p.m.

The schedule for Wednesday, Nov. 7, calls for a Hayride and Social beginning at 7:30 p.m.

Friday's liturgical dedication of the new CYO Building will consist of Mass followed by a formal dedication ceremony. The 7 p.m. observance will emphasize the goals, purposes and overall program of the CYO. A social will follow.

CYO Week will close with a Deaneery election and business meeting at 1 p.m. Saturday, Nov. 10.



FR. DAVID DUESING

Fr. David Duesing, Benedictine, dies at the age of 63

ST. MEINRAD, Ind.—Funeral services for Father David Duesing, O.S.B., were held at St. Meinrad Archabbey here Thursday, Oct. 25. He died (Oct. 22) in Louisville of heart failure at the age of 63.

A native of St. Louis, Father David made his profession as a Benedictine monk in 1931 and was ordained in 1936. His monastic and priestly life was spent teaching, administration and in the parish ministry.

HE TAUGHT GERMAN and Greek in St. Meinrad Minor Seminary (1936-37), Spanish and religion at Marmion Military Academy in Aurora, Ill. (1937-38), and served as general manager of the St. Meinrad Abbey Press from 1939 to 1944.

For 17 years he served as associate and later as pastor of St. Ferdinand parish, Ferdinand, where he built a high school and served as superintendent of the St. Ferdinand Schools. He later served briefly as a missionary in Lima, Peru.

FATHER DAVID RETIRED to the monastery in 1964, periodically assisting in parish work since that time.

Survivors include a sister and three brothers: Sister Mary Gertrude Duesing, Poor Claires Convent, Evansville; Father Lucien Duesing, O.S.B., pastor of St. Joseph's parish, Olney, Ill.; Ralph Duesing, Big Lake, Tex.; and Bert Duesing, St. Louis.

Name ecumenist to Missouri See

WASHINGTON—Msgr. Bernard Law, 42, vicar general of the diocese of Natchez-Jackson, a widely known ecumenist and former Catholic newspaper editor, has been appointed bishop of Springfield-Cape Girardeau, Mo.

The appointment was announced here by Archbishop Jean Jadot, apostolic delegate in the United States.

Msgr. Law succeeds the now Archbishop William W. Baum, head of the Washington, D.C., archdiocese since last spring. Father Law replaced Msgr. Baum as executive director of the bishops' Committee for Ecumenical and Interreligious Affairs in 1968 when Msgr. Baum was named to head the Missouri diocese.

From 1963-68, the new bishop was editor of the Mississippi Register, weekly newspaper of the Natchez-Jackson diocese. The paper is now called Mississippi Today.



DISCUSS PLANS FOR CYO CONVENTION—Dean Phillips, left, director of the Indiana Convention Center, is shown above going over plans for the use of the facility during next week's biennial National CYO Convention. Confering with Mr. Phillips are, from left: Father Donald Schneider, Archdiocesan CYO Director; Mark Bauman, Archdiocesan

CYO President; Major Joseph Delaney, Convention arrangements chairman; and William F. Kuntz, CYO Executive Director. More than 3,000 teen-agers and their adult advisers are expected to participate in the parley sessions Nov. 15-18.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Hospitals face fiscal peril

ST. LOUIS—The Catholic Hospital Association (CHA) has warned that many Catholic hospitals will be on the brink of financial disaster as a result of proposed federal regulations. Noting that the proposed regulations change constantly while being drafted, a CHA spokesman said that any recommendations made by the CHA will have as their sole criteria "the care of people, not mere financial considerations."

Women's lib leader sees Pope

VATICAN CITY—Betty Friedan, a leader of the woman's liberation movement, visited Pope Paul VI and presented him with a medallion signifying the equality of the sexes. Ms. Friedan said that during her visit with the Pope he thanked her for her efforts in helping women in the world but stressed that the Church has always honored women and that there is no plan "for a radical" new approach to the problem of women's roles in the Church.

Pope addresses Rumanians

VATICAN CITY—Pope Paul VI has addressed a group of Eastern-rite Rumanian Catholic priests in Rome to mark the 25th anniversary of their Church's disappearance at the behest of Rumania's Stalinist masters that he shares their feelings and wishes. Pope Paul did not explicitly mention the forcible reunion of Eastern-rite Catholics with the Rumanian Orthodox Church, nor did he speak of the subsequent outlawing of their Church by the Communist regime. However, he did say that he was well aware of the situation. "You know how we should like to see that the Christian faith and Christian life, deeply rooted in the hearts of Rumanian Catholics, flourish and grow stronger," the Pope declared.



Protest conviction of priest

WASHINGTON—The Committee on Social Development and World Peace of the U.S. Catholic Conference protested the conviction of a priest in Brazil on what the committee termed "patently false" charges of subversion. The charge stemmed from the Brazilian government's allegation that Father Francois Jentel led peasants in a shootout with a lumber company's guards. "What Father Jentel and the others have done," the statement said, "is assist the people in their legitimate struggle to continue farming their land and to resist the forceful encroachment of powerful, monied interests from outside the region."

Charged in abortion case

BAKERSFIELD, Calif.—A local obstetrician has been charged with solicitation to commit murder after he allegedly ordered the withholding of oxygen from an infant who had survived an abortion. Dr. Xavier Ramirez allegedly ordered nurse Margaret Krause to withhold oxygen, but she refused the order. The infant has been released from the hospital and placed with an adoption agency. However, the defense contended that Dr. Ramirez did not know the pregnancy was past the 22-week limit and that he had not been told the infant had been born normal before he ordered the oxygen withheld.

React to school aid decision

BOSTON—While disappointed with the U.S. Supreme Court ruling banning public aid to Catholic schools, diocesan school officials at the annual meeting of the Chief Administrators of Catholic Education are glad the issue is at least settled. Father Patrick J. O'Neill, newly elected CACA president, said, "I sense the feelings of at least it's over. Now let's get back to running the schools." With a spirit of hope, Father O'Neill said, "we have the resources to continue to do a good job—certainly in people, and I think in finances."

Charge Slovakia persecution

BRATISLAVA, Czechoslovakia—The education of seminarians and the functioning of newly ordained priests has been severely restricted by authorities of the Slovakia region of the country. Of the 90 seminarians scheduled to be ordained in 1974, 41 have been ordered into military service for two years, despite the fact that students are exempt from military service. In addition, only 20 of 80 applicants were permitted to start seminary studies. Also, many of the 80 newly ordained priests are unable to function as priests, not even to say Mass. The only Mass many of them have said was one at their ordination.

Predecessor 'influenced' Pope Paul

VATICAN CITY — Pope Paul VI said that his pontificate has been strongly influenced by the teachings of his predecessor, Pope John XXIII.

Speaking to thousands assembled in St. Peter's Square Oct. 28 for his Sunday blessing, Pope Paul said that the hallmarks of his own pontificate — ecumenism, social justice and peace — had been bequeathed by Pope John.

Recalling that Pope John was elected to the papacy 15 years ago (Oct. 28, 1958), Pope Paul said that his predecessor was "a faithful voice of Catholic tradition and an oracle . . . We willingly listen to him when he speaks to us of unity with separated Christians, of familiarity with all men of this world."

"We willingly listen to him when he opens the way to a progressive social justice and calls us to peace on earth."

Pope Paul said he feels an obligation to defend his predecessor as a man and as a Pope from those who misinterpret Pope John "in order to justify their own doctrinal and disciplinary anti-conformism."

According to the present Pontiff, Pope John presented a "good and beloved paternal image," was capable of "quick-witted jokes," but was always the "fearless champion of authentic Church teaching."

Lunch program grant awarded

INDIANAPOLIS — A grant of \$195 has been awarded to St. Bernadette School under the National School Lunch Act, according to an announcement by State Superintendent of Public Instruction Harold H. Negley. The money was provided through the Non-food Assistance category and is matched with a determined percentage of local funds to purchase equipment, maintain or expand school lunch facilities.

Sixty years ago formal dedication was held at St. Mary's Church, Richmond.

Brebeuf sets Open House November 11

INDIANAPOLIS — Brebeuf Preparatory School will host its annual Open House for prospective students, parents and friends on Sunday, Nov. 11, from 11 a.m. to 4 p.m.

As visitors tour the school, they will see the new teaching techniques, demonstrations by departments, and displays in science, social studies, and mathematics. Participants in extra-curricular activities will also demonstrate their club or sports skills. The drama and music departments have planned brief presentations throughout the afternoon.

Brebeuf, located at 2801 West 86th St., is a college preparatory school for grades nine through twelve, and is open to young men of all faiths.

Prospective students may take the entrance examination by making an appointment through the principal's office (291-7050).

EDUCATION BOARD CALENDAR

Following is the schedule of various education board meetings throughout the Archdiocese during November:
Archdiocesan Board—7:30 p.m. Tuesday, Nov. 20, Sacred Heart, Jeffersonville.
North Indianapolis District Board—8 p.m. Monday, Nov. 19, St. Lawrence.
South Indianapolis District Board—8 p.m. Sunday, Nov. 4, Sacred Heart.
East Indianapolis District Board—7:30 p.m. Tuesday, Nov. 6, Seciana High School.
West Indianapolis District Board—7:45 p.m. Monday, Nov. 26, Ritter High School.
Central Indianapolis District Board—7:30 p.m. Tuesday, Nov. 13, Cathedral Rectory.
Richmond District Board—No meeting this month.
New Albany District Board—7:30 p.m. Wednesday, Nov. 14, Providence High School.
Terre Haute District Board—7:30 p.m. Sunday, Nov. 11, Schulte High School.
Lawrenceburg District Board—7 p.m. Sunday, Nov. 4, location to be announced.



PLAN SCA BENEFIT—The Indianapolis Single Catholic Adults have scheduled an Art Exhibit and Variety Show at St. Gabriel's School, 6000 W. 34th St., on Saturday, Nov. 3. There will be no admission charge for the Art Exhibit, to be held from noon until 6 p.m. Admission to the Variety Show, which begins at 7:30 p.m., will be \$1 for adults and 50 cents

for students. Children under six will be admitted free. Proceeds are being donated to the Bishops' Campaign for Human Development. Discussing plans above are, left to right: Dave Record, Donna Harris, Barbara Buckel and Tip Sweany.

Indianapolis Business and Service Directory

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LITTLE FLOWER CARD PARTY—The Altar Society and Social Club of Little Flower parish, Indianapolis, will sponsor its annual Card Party at 1 and 8 p.m. Tuesday, Nov. 6, in the parish's Riedinger Hall. All games will be played. Refreshments and a variety of booths will be available. Chairman of the event is Ellen Whitsett. Shown above, from left, are: Margaret Eich, door prizes; Daphne Webber, co-chairman; and Noreen Murphy, special prizes.

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Parish chairmen listed for Blood Donor Drive

INDIANAPOLIS — Interest is spreading in the recently launched Blood Donor Drive sponsored by the Archdiocesan Council of Women, according to Mrs. John Thompson, ACCW president.

The program is off and running in the North Deanery and is in the planning stage in the South Deanery, Mrs. Thompson said. She reported also that the program was outlined last week at a DCCW workshop for the Richmond Deanery.

In connection with the

campaign, names of the following parish chairmen were announced for the North Deanery Blood Drive by Mrs. Edward Squires, Community Affairs Chairman.

St. Anthony—Mrs. Donald Rader; St. Andrew—Warren Huddleston; Christ the King—Mrs. George Butorac; St. Francis de Sales—Mrs. Charles Barth; St. Gabriel—Mrs. Ray Grannon and Thomas Hagen; Holy Cross—Mrs. John Fitzgerald; Holy Spirit—Mrs. Wayne Kolbus; Holy Trinity—Mrs. Robert Lackner; Immaculate Heart—Mrs. Theresa Fannig; St. Joan of Arc—Mrs. Richard Landon.

St. Lawrence—Thomas Sullivan; Little Flower—Mrs. Michael Kirby; St. Mary—Sister Clarita Uehlein; St. Matthew—Robert Shaver; St. Michael—Mr. and Mrs. Thomas Miller; St. Monica—Mrs. John May and Mrs. John Brown; SS. Peter and Paul—Miss Helen Reidy and Mrs. Aretta Hartman; St. Philip Neri—Mrs. Catherine Stockman; St. Rita—Sister Ellen; St. Simon—Mrs. Winthrop Williams Jr. and Mrs. Patrick Czerwinski.

St. Thomas Aquinas—Mrs. Donald Brase and Mrs. William Rees; St. Malachy, Brownsburg—Mrs. Thomas Garrison; St. Michael, Greenfield—Mrs. Wilfred Scheiter; St. Susanna, Plainfield—William Boger and Mrs. James Otey; St. Thomas, Fortville—Mrs. Mildred Braun; Our Lady Queen of Peace, Danville—Mrs. Daniel Clark.

Nuns' handiwork exhibit slated

OLDENBURG, Ind. — An exhibit of articles of handiwork made by retired Sisters of St. Francis will be held in the Activity Center on Saturday and Sunday, Nov. 10 and 11. The Center will be open on both days until 8 p.m. It is suggested that visitors may wish to purchase some of the items for Christmas gifts.

RUMMAGE SALE
INDIANAPOLIS — The Ave Maria Guild will sponsor a rummage sale at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, on Friday, Nov. 9, from 9 a.m. to 2:30 p.m. and on Saturday, Nov. 10, from 9 a.m. to 12 noon.

TIME CHANGE
The weekly Mass on WLW-1, Channel 13, Indianapolis, will be shown at 8 a.m. starting Sunday, Nov. 4, because of the time change in Cincinnati, where the televised Mass originates. It will remain at this time until spring.



ST. JOHN BOSCO MEDAL WINNERS—Pictured above are the eight St. John Bosco medal winners who were honored last week at the Annual Indianapolis Deaneries CYO Banquet held at Secunia High School. They are: front, left to right: Joseph W. Mattis, Mrs. Virginia Crockett, Mrs. Joseph F. (Wilma) Shea and Mrs. Walter F. (Margaret) Miller. Back, left to right: Raymond G. Fuller, Robert L. Hoffman, Francis H. Schmutte and Walter F. Miller.



SHOPPERS' DELIGHT—Members of the Women's Club of Immaculate Heart parish, Indianapolis, have prepared a large array of hand-crafted items for their fifth annual Maxi-Bazaar, to be held in the church auditorium, 57th and Central Sts., on Friday, Nov. 9, from 10 a.m. to 8 p.m., and on Saturday, Nov. 10, from 10 a.m. to 1 p.m. Shown above previewing some sale items are Mrs. Roger V. Pluckebaum (left), chairman, Mrs. James R. Cain Jr. (center), co-chairman, and Mrs. Hubert Cathcart, chairman of the furniture booth. Offerings range from dime rings to original oil paintings, all one-of-a-kind Christmas gift possibilities. An added attraction of the bazaar this year is a Williamsburg Booth featuring articles reminiscent of early American and Pennsylvania Dutch communities.



GOOD NEWS "GASSER"—Children enrolled in the CCD program at St. Margaret Mary parish, Terre Haute, celebrated Mission Sunday, Oct. 21, by releasing 300 helium-filled balloons containing "Good News" messages. Pictured preparing three balloons for the skyward mission are (left to right) Mary Karen Krieg, David Friedrich, and Rosemary Travis. Now in its fourth year, the parish CCD program includes 182 children from nursery school age through the eighth grade. A staff of 23 volunteers, coordinated by Mrs. Rosemary Travis, directs the program.

NAMED BY POPE

VATICAN CITY—Pope Paul VI has named Msgr. Achille Silvestrini, a former secretary of papal secretary of state emeritus, Cardinal Amleto Cicognani, as undersecretary of the Vatican's Council for the Public Affairs of the Church.

Credit cards aid collection

BUFFALO, N.Y. — A parish here has started accepting credit cards in lieu of cash donations.

The Church of the Coronation of the Blessed Virgin Mary launched the plan as a means of increasing its income.

Paul Totaro, a member of the finance committee, said credit cards aid parishioners in budgeting fixed amounts for church contributions.

"A church can't survive on 50-cent donations, and that's often all that's left in people's pockets on a Sunday after a week of paying bills," he said.

With credit cards, many church members have begun making gifts of \$15 to \$30, Mr. Totaro said.

Father Eugene Rayden, pastor, said the credit cards help people include the church in their general array of financial responsibilities.

He said that in this way, people come to think of the church as a regular obligation, much like a grocery bill, telephone charge or bank payment.

No Tacker

Paul Fox is on vacation. His Tacker column will be resumed next week.

Special Holy Year indulgences announced

VATICAN CITY—Catholics around the world can, as of the first Sunday of

Advent (Dec. 2) of this year, gain plenary indulgences in connection with observances of the Holy Year in their own local dioceses.

The Holy Year itself will run from Christmas 1974 to Christmas 1975, with an emphasis on pilgrimages to Rome. But the preceding year will be a year of worldwide spiritual preparation on the local level.

DURING THAT year of preparation, according to the Vatican document released here Oct. 25, Catholics around the world may gain plenary indulgences:

"At times to be determined by the episcopal conferences, if they make a pilgrimage to the cathedral church, or to other churches designated by the local Ordinary (diocesan bishop), where a solemn community celebration is to take place."

"Also at times to be determined by the episcopal conferences, if they make group pilgrimages (e.g. families, school children, professional associations, members of pious sodalities) to the cathedral church, or to other churches designated by the local Ordinary, and there spend some time in devout recollection, concluding with the recitation or singing of the Lord's Prayer and the Apostles' Creed, together with a prayer to Our Blessed Lady."

"If, being unable to take part because of illness or other serious reason, they join spiritually with those making the pilgrimage, and offer their prayers and sufferings to God."

(At their annual meeting in Washington Nov. 12-15 the U.S. bishops

will establish the specific circumstances under which American Catholics will be able to receive plenary indulgences under the Vatican guidelines.)

WCC seeks \$1 million for Chilean refugees

GENEVA—Almost \$1 million is needed to help about 13,000 refugees from different parts of Latin America to leave Chile, according to the Emergency Office of the World Council of Churches (WCC).

Making a fund appeal to church-related agencies, the WCC stressed the urgency of the situation because those refugees wishing to leave must do so by Dec. 31.

At a news conference here, the Rev. Theo Tschuy, a staff member of a Swiss church relief agency, who went to Chile on behalf of the WCC, reported that the recently formed National Committee of Aid for Refugees had already begun to handle a first group of 3,000 refugees as the October target. The remaining 10,000 will be assisted by the end of December, Mr. Tschuy said.

The national refugee committee was formed by Catholic and Protestant churches in Chile.

The national refugee committee was formed by Catholic and Protestant churches in Chile.

Some \$192,000 will be required to provide the initial 3,000 refugees with food, living accommodation, legal expenses and transportation to other countries in Latin America.

Sterilization

(Continued from Page 1)
Battin reasoned, the hospital operation fell under the court's jurisdiction.

But while Battin was deliberating his temporary injunction during the past year, Catholic groups began lobbying before the U.S. Congress for an amendment to the Hill-Burton Act.

The lobbying effort succeeded in the enactment of a "conscious clause" and prohibited any judge from finding that receipt of Hill-Burton funds put any hospital in the position of having to perform sterilization contrary to their religious beliefs.

WITH THE CHANGE in the law, the foundation for Battin's action was dissolved, and he ruled that he no longer had jurisdiction to control St. Vincent's policy on sterilization.

The courtroom battle began last year when a 32-year-old mother of one was due to deliver her second child. She was a borderline diabetic who had several previous operations. She claimed that family finances and her health influenced her not to have any more children.

She and her physician asked St. Vincent's if a tubal ligation could be performed simultaneously with caesarian section delivery. The hospital refused. And the court battle ensued, culminating with the legal decision in favor of Catholic hospitals.

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BEHIND THE NEWS

BY DESMOND SULLIVAN

JERUSALEM — Christian concern about the war in the Middle East reflects the agony of loyalty to nation and the desire for a just and lasting peace.

In the first days of watching and waiting for events, Christian men and women expressed a weary sadness for the young men on both sides who were going again to fight and die in the desert. The words of Pope Paul VI deploring the senseless slaughter found an echo in many homes of the Holy Land. Moslems, Jews, and Christians felt the bitterness of it all.

Gradually as the war aims of each party became clearer, Christians became more perplexed. On the one side, the Coptic Church of Egypt declared that justice demands the return to Egypt of the lands and people belonging to Egypt.

THE EGYPTIAN army is not attacking the people of Israel, it said, but is fighting for its own land. Egypt, it said, is implementing by force what the United Nations failed to implement by peace, namely UN Resolution 242, calling on Israel to withdraw from the

territory it conquered in the 1967 Arab-Israeli war.

That withdrawal, it said, must come before even a consideration of the question of the rights of Palestinians. Within Israel proper, Melkite-rite Archbishop Joseph Raya, whose residence is in Haifa, offered his personal services to local authorities.

He said he was "willing to work with a broom as a clean-up man if necessary," and added: "I pray for our soldiers every day."

As the Catholic pastor of the controversial villagers of Ikrit and Biram (villages destroyed by the Israeli army in 1948), he told the government that he was willing to bury his differences for the time being, and offered "to place our people, property and vehicles at our country's disposal for its well-being and

Christians in Israel

BURYING DIFFERENCES FOR THE TIME BEING

security."

A small group of Western Christians residing in Israel went even further in a public statement affirming their full support for Israel. They said that they interpret the Arab attack on Sinai and the Golan Heights as an attack on Israel's right to exist as a nation. (Sinai and the Golan Heights were captured from Egypt and Syria by the Israeli Army in 1967.) The Hebrew-speaking Christians said that "they share in the destiny of Israel" and called upon all Christians "to recognize the right of Israel and the Jewish people to statehood."

THE MAIN Church leaders of Jerusalem have so far remained silent and maintained that delicate balance of the Vatican position: recognition of "all legitimate civil and religious rights of all people of the area" irrespective of

race, religion and national loyalties.

As one bishop expressed it: "We are for justice: an active justice, a justice that does not wait, but works towards a settlement of conflicting rights on the principles of justice, not of might."

At the other extreme, a rather vigorous anti-Christian attack was made against this official silence by a leading Jewish scholar, Prof. Dr. Flusser of the Hebrew University. He accused Christian leaders of culpable silence and called on them to condemn what he called the Arab aggression. "Apart from the Pope's statement deploring the war," he said, there has been nothing in this spirit reported from Christian leadership.

AMONG THE Jewish Israelis there is

both a mood of shock and of criticism. The popular Maariv, a Hebrew daily, and the Jerusalem Post were appalled at the number of casualties in the Israeli army. They reported grumbling among the people questioning Israel's policies and strategy.

"The danger," said the Jerusalem Post, "posed by the presence of the huge Egyptian force in Sinai is not so direct a threat," and "a policy of co-existence may in the end bring us peace."

The war aims of the Arabs to win back Syrian and Egyptian territory has put Israel in the unenviable position of fighting for land which is not her own.

The terrible contradictions of the war has driven much Christian concern away from politics to the victims of the war, whether Arab or Jewish.

The Hebrew Christians, in spite of their solidarity with one side, speak words that all can share: "We mourn for all those who have died and are dying. We pray that the hearts of all parties may be open toward a true acceptance of each other in their own identity, as the beginning of a process leading to a just and lasting peace."

EDITORIALS

All we want are the facts, Sam

Americans, writes a wire service columnist, are getting a crash course in crisis living these days. Week in and week out the news bounces them from one anxiety to another—wars and threats of war, runaway inflation, crime, drugs, pollution. Each new headline or newscast blares forth new concerns, some real, some fancied. How long, the columnist asks, can the average citizen bear up before he breaks down?

Elsewhere, the lead article in this week's National Observer predicts the inevitability of the oncoming "Age of Scarcity"—particularly in the realm of food and energy—and ponders how well the American family will be able to adjust to cutbacks or privation.

Opinion expressed in the article is divided, some believing with the Georgetown University professor that we will "kick and

scream and act childish" when we can no longer get what we want in the amount we want it. We'll take to hoarding, he fears, piggyishly devouring any excess that may come our way instead of sharing it with have-nots.

Others are more hopeful about the American character. They maintain we're still basically a sturdy stock with the necessary determination to buckle down when we have to. There's general agreement that we'll likely lose time standing around waiting for technology to come to our rescue. Eventually, however, say the optimists, we will rediscover our flexibility and ingenuity and probably even wind up developing better ways of doing things on our own.

Personally, we side with the optimists. Americans are not nearly so spoiled or soft as we're depicted. We are not afraid of hard work or of sacrifice. We do insist, however, on assurances that hardships are for real, not the products of someone's hysteria, and that shortages are going to affect everybody.

Americans can be forgiven for not being more provident to date. We have heard dozens of "official" estimates on how severe the gas shortage or the housing shortage or the food shortage is or will be. But the estimates often conflict and there are even hints that some of the shortages are planned phonies.

In the last two years Americans have been continuously assured that the inflationary spiral is about to spin itself out. Yet month after month the cost of living increases drastically. What the average family wants and needs right now are the best facts available on what's ahead, the straight story, unsweetened and undistorted. A simple enough request but one that we increasingly despair of getting. It's a shame but the government and the people seem trapped in a state of mutual distrust.

Pension justice

The House Ways and Means Committee presently is considering legislation that would for the first time protect a worker's pension rights and guarantee payment when due to qualified retirees.

The Senate's previous approval of the legislation by a vote of 93-0 is indicative of the overwhelming support that has been developing for this much needed and long awaited social reform.

Millions of hapless Americans have been deprived of retirement income through no fault of their own and often even without their knowing about it until too late. A layoff, a change in company policy or ownership can drastically affect some private pension plans, and the last to find out about the sorry consequences may be the prospective pensioner.

An important feature of the legislation under consideration concerns the accrual of worker rights beginning after five years and continuing until full pension is guaranteed after 15 years' participation in a plan. The protection would be unaffected by such factors as the bankruptcy or merger of a business, frequent events in a fast-changing technology.

Hopefully the House will act speedily and affirmatively on the pension reform bill and thereby eliminate the worry and heart-break that now beset millions of America's older workers.



"OH DEAR! I THINK WE'D BETTER APPOINT A NEW DISCUSSION-STARTER!"

Defends chaplaincy rank

HEIDELBERG, West Germany—The army chief of chaplains, Maj. Gen. Gerhardt W. Hyatt, stoutly defended officers' ranks for chaplains on a visit here to the headquarters of the U.S. Army in Europe.

Gen. Hyatt, a Lutheran minister, took aim at critics who say that chaplains are stooges for the military brass. "There's no society in the world where clergy are freer to speak and teach and carry on their pastoral ministry with greater freedom than in the armed forces."

This past summer a committee appointed by the United Church of Christ recommended after a study that chaplains should be freed of military control to protect their

"right to speak for God."

THAT, IT was suggested, could be insured only by an independent chaplain corps.

Gen. Hyatt criticized "these church bureaucrats" as "totally uninformed."

Rank, he said, is "a facilitator to get things done and not a basis for privilege or status or arrogance. It's given to the soldier or officer so he can get things done more quickly and more efficiently, and that's the reason that I believe that we should continue as we are now."

"During my career it has never even been suggested to me that I should say this or not say that or that I should take a particular slant on my ministry."

THE YARDSTICK

Return to classroom

BY MSGR. GEORGE G. HIGGINS

I thought when I finished graduate school in the middle '40s that I would never need—or, in any event, would never want—to go back to school again for the rest of my life. I was wrong on both scores.

Like most American priests who completed their seminary training before World War II, I quickly realized that some sort of continuing education in theology, biblical studies, etc., was an absolute necessity. Before Vatican II, I suppose most of us felt that we could get by with a do-it-yourself program of serious reading plus an occasional workshop. After the Council, however, it became increasingly evident that there was a real need—and a genuine hunger among the American clergy—for a more structured and somewhat more ambitious program of continuing education.

To its great credit, the graduate department of the North American College in Rome took the initiative in developing such a program as a pilot project. It is known as the Institute of Continuing Theological Education. Twice a year since 1970, the Institute, which is housed in the North American College in the center of downtown Rome, has offered an intensive three-month refresher course in the sacred sciences.



THE CLASSES are taught in English by a team of highly qualified theologians, philosophers, and biblical scholars drawn from the major universities in Rome. Each session of the Institute is made up of approximately 40 diocesan and religious priests from all parts of the United States. Their average age has been just this side of 50.

The college also houses another 60 or 70 younger priests who are doing graduate work on a long-time basis—some of them for as many as five years. The interplay at meals and recreation—and at evening gab sessions—between these two groups is an invaluable experience for the younger graduate students.

As one of the older participants in the current session of the Institute, I can honestly say that going back to school in this particular setting has been one of the most rewarding and most enjoyable experiences of my entire priesthood. While the Institute is obviously not designed to turn out a group of instant experts, and in no way can be thought of

as a substitute for more intensive graduate studies, it is nevertheless a very serious enterprise in continuing theological education.

THE SCHEDULE of class work is demanding (four hours a day on the average) but flexible enough to enable the participants to get acquainted or reacquainted with Roman life and customs and to make an occasional side trip on week-ends.

In addition, the Institute sponsors and conducts a number of optional excursions, including a leisurely ecumenical dialogue with the officers and staff members of the World Council of Churches in Geneva, Switzerland and a similar exchange with the monks at the celebrated Protestant monastery of Taizé in France.

Optional evening lectures by some of the leading lights of Rome (and an occasional celebrity from the United States) are also scheduled once or twice a week. Add to all this a round of meetings with staff members and secretaries, and you have a crowded but extremely interesting and profitable program.

IN MY OPINION, the Institute is a great credit to the Church in the United States. To the best of my knowledge, when it was established three-and-a-half years ago, there was nothing like it anywhere else, and even to this day it represents a unique experiment in continuing theological education.

The lion's share of the credit for the success of the Institute belongs to its founder and director, Msgr. Richard Mahowald, vice-rector of the North American College. The curriculum which he and his steering committee have designed leaves nothing to be desired. The participants in the Institute are systematically exposed to the very latest and the very best in theological and biblical research.

The clergy of the United States owe a great debt of gratitude to Msgr. Mahowald and to Bishop James Hickey, rector of the North American college, for having established the Institute and for having put together such a forward-looking and well-rounded program of continuing education. They are also to be congratulated on having organized a special one-month Institute for the American Bishops.

Some 60 bishops have already registered for this abbreviated program which will be held in Rome in the early fall of 1974. Again, it is the first program of its kind anywhere. It occurs to me that a local church which can thus set the pace for both priests and bishops in the field of continuing theological education can't be all bad.

Five million divorced Catholics haunt canon lawyer parley

BY JOHN MAHER

WASHINGTON—The theme of the 35th annual convention of the Canon Law Society of America (CLSA) held here recently was "Marriage and the Family," but the focus of much of the meeting was on marital breakup.

Concern about marital breakup and the Church courts, or tribunals, which handle marriage cases was evident from the keynote address by Archbishop Joseph L. Bernardin of Cincinnati to the resolutions passed as the convention drew to a close.

The views expressed included improving the present tribunal system for granting annulments; developing an entirely new system of decision-making in marriage cases; and leaving the decision about when a marriage is terminated entirely in the hands of the married couple themselves.

"It is conservatively estimated," Archbishop Bernardin said, "that five million American Catholics are divorced and many of them have remarried. It is further estimated that fully three million of these cases have grounds for at least the submission of a libellus (bill of complaint attacking the validity of the marriage) and one million of them could probably be solved without too much difficulty using present Roman jurisprudence (the body

of law used by the Church's highest marriage court, the Sacred Roman Rota)."

ARCHBISHOP Bernardin's recommendations for dealing with the problem remained within the framework of the existing system. He called for further refinements of canon law to make it more suited to the salvation of souls and for efforts in every diocese to provide adequate manpower and resources to the tribunal.

The archbishop's caution was evident in his reference to the American Procedural Norms, 23 changes in Church court procedures for handling marriage cases which have been in use in the United States for the past three years, and which have simplified and speeded up the handling of those cases.

He said "it is still hoped" that the Vatican may grant another extension of the usage of the norms beyond the one-year extension granted last June.

But he pleaded with the canon lawyers to plan for maximum utilization of *Causae Matrimoniales*, the norms issued by Pope Paul in 1971 for use throughout the Church. These norms are more restrictive in several respects

than the American norms. Refinements in canon law that have taken place were described in a paper given by Father John Dolciamore, presiding judge of the Chicago archdiocesan tribunal.

FATHER DOLCIAMORE dealt principally with consent to the marriage contract, one of the two elements, the other being consummation by intercourse, that the Church has held to constitute an indissoluble marriage between baptized persons.

From 1954 onwards, he said, the Church's highest marriage court has made a series of decisions "in which the distinction is made between the faculty by which a person has the necessary knowledge of or about an act, and the critical and discretionary faculty by which a person can actually undertake and carry out that act or its obligations. When applied to marriage, this distinction means that there is a difference between a person's knowing all about marriage, and his being able to undertake and carry out the obligations of marriage."

A much greater number of cases is now being decided, Father Dolciamore said, on the grounds that one or both parties were psychically incapable of accepting

and sustaining marital obligations.

"In most tribunals," he said, "cases of mental deficiency have been broadened to include persons diagnosed all the way from sociopaths down to inadequate or immature personalities."

Father Dolciamore contended that the concept of marriage in the Church has changed and therefore the grounds for declaring marriages null, or nonexistent, should change.

"IT SEEMS THAT today, the test for nullity should rather be whether the parties are capable of undertaking and living such a relationship, than whether they had the intentions and capabilities of entering a valid contract, particularly regarding the *bonum proles* (good of children)," he said.

The present tribunal system itself was called into question by a report of the CLSA's Committee on Tribunal Assistance. The report said the tribunal system in the United States "is creaking" and "does not really answer the needs of so many people."

Data from 150 of the 164 dioceses showed, the committee said, that 167 dioceses lacked personnel adequate to their needs and 51 lacked personnel with proper training and adequate expertise.

The committee observed that the present system, even with the American Procedural Norms, "is self-defeating: when a tribunal begins to work well and give encouragement to priests and people, it becomes literally 'swamped' with petitions for more cases."

THE COMMITTEE concluded that "an entirely new system of decision-making in marriage cases for the United States is necessary" and it warned that failure to develop such a system would lead to increasing use of "extra-legal solutions."

Other canon lawyers agree with the view of one of those at the convention, Msgr. Stephen Kelleher, former presiding judge of the New York archdiocesan tribunal, who believes there is no room for any institutional decision-making body and that "the couple in a marriage are the Church in deciding that their marriage is terminated and they can responsibly and freely and openly remarry."

Because of the injustices he says the tribunal system has worked, Msgr. Kelleher maintains it should be abolished and that any institutional body should be merely consultative, advising the couple but not deciding whether the marriage ever existed or has died.

The CRITERION

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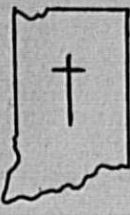
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Christian Heritage

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

CHAPTER FIVE

BY MSGR. JOHN J. DOYLE

Early in the year 1799 there were two disappointments. Louis Buhot, another French priest, came as far as Louisville on his way to the post, but backed out of the trip to Vincennes and went on to New Madrid, writing to inquire of Rivet whether "he could make a living here." The pastor's affirmative response brought no reply and later visitors from New Madrid had no news from Father Buhot. Since Father Gibault was then the pastor at New Madrid, the reader regrets that there is no mention of him. Father Rivet's comment was:



"The reversal of this project has afflicted me cruelly. It would have been fine to have another priest with me. But I am not worthy of this favor. I have abused it too much before."

The second disappointment was more than compensated for by the joyful news associated with it. In January two priests arrived at the Illinois parishes, the brothers John B. and Donatien Olivier. At least Donatien had arrived in Baltimore about the same time as Rivet himself, possibly on the same ship.

CONSCIOUS OF his responsibility as vicar general, Rivet regretted that they had not passed by the Post on their way. No doubt he would have welcomed the opportunity of enjoying their fellowship. He wrote to the parishes to "hold everything in abeyance" until he should come after Easter to regulate temporal matters and conduct.

As a matter of fact, it was not until September that he was able to make the journey. Then he gave his formal approval to the Regulations for the parishes, which the Wardens and the priests had composed. These were similar to those put into effect at Vincennes in 1796, but much more elaborate. Donatien Olivier became pastor of Prairie du Rocher with Kaskaskia as a mission, while John took charge of Cahokia. They were about 50 years of age.

This time the new priests, despite their age, were proof against the seduction of the parishes across the river. In 1800 Father Rivet reported that when the parish of St. Louis became vacant, "No means were left unemployed to get one or the other of the Messrs. Olivier to accept this place. But these men, truly apostolic, did not seem even to have been tempted to accept it."

The one that did accept it was Father Janin, who had given up as Indian missionary after a year. Because of failing health, John Olivier retired to the

chapel of the Ursuline Sisters in New Orleans in 1803. When Bishop Carroll became apostolic administrator of the diocese of Louisiana he made John his vicar general.

Donatien remained at Prairie du Rocher until 1827. Then, though he was nearly 80, he could hardly be prevailed to retire to the seminary that had been established in St. Louis.

TWO MORE TIMES Father Rivet thought of leaving Vincennes. By 1801 conditions had so changed in France that it was possible for exiled priests to return and freely exercise their ministry. In that year several friends wrote to the missionary making "urgent and touching invitations to go back to France."

These appeals awakened a desire to return to his own diocese of Limoges, where the need for priests might be as great as at Vincennes. "The will of God," he wrote, "if I can ascertain it, is the only rule which shall guide me." He was eager to receive further information to help him ascertain the will of God. Apparently he learned nothing more, for there is no other mention of a return to France.

On his visit to the Illinois parishes the next year, Father Rivet crossed the river to St. Louis, where, he told the bishop, "everybody expressed a desire to have me there." "Alas!" he wrote, "if they knew what I am they would not go to such trouble."

By this time word of the acquisition of the area west of the Mississippi by the

United States, which would be consummated by the Louisiana Purchase on 30 April 1803, was in the air. Most of the priests there intended to "follow the Spanish standard" and so to continue to receive their pension.

Harrison intimated that the government might need Rivet's services in Louisiana. He would be "strongly importuned by the people of the other shore" to send Rivet there. The priest wishes to know whether, in the event that "the two shores of the Mississippi" should form one government, the bishop's jurisdiction would extend to the other shore in order that he might know how to conduct himself if sent there.

In fact, the upper part of Louisiana was added to Indiana Territory on 26 March 1804, but Father Rivet had died before that date, and he was not called upon to go to the other shore.

When Father Rivet came to Vincennes in 1795 the parish of St. Francis Xavier had about 600 members. This estimate is based on his statement that there were 104 or 105 families and from 300 to 350 communicants, meaning no doubt those that had received first communion.

In his catechism class there were more than 100. One may assume that these were the children from seven to 15 years old, for he bemoaned the lack of knowledge of their prayers in children of 13 and 14. There was probably an equal number of children under seven, making a total of 250 that had not received first communion.

CONFIRMING THIS conjecture is Rivet's statement in another place that there were 250 children less than 15 years old whom he had "adopted in his heart." The church register contains a few Spanish and English and Irish names, but there were no more than about half a dozen families that were other than French. The reduction of the French population from the estimated 900 in 1790 was no doubt due to the exodus of 260 reported by Hamtramck in 1791 and some drifting away to the Spanish domain in subsequent years.

As the number of French inhabitants fell, that of Americans rose. It is not surprising that not all the arrivals at this post of the frontier displayed the highest moral standards. Two years after his coming Rivet wrote that Vincennes was "swamped with Americans arriving from everywhere." His account of the newcomers is hardly flattering. They were for the most part without principles of conduct, given to pillaging and plundering of gardens, orchards and livestock. No doubt many immigrants were upright and honorable citizens, but the town suffered from an influx of adventurers, who added nothing to the comfort of the old settlers.

(To be continued)

POPULATION INSTITUTE LOBBY Find pressure group induced TV abortion

NEW YORK—Were the controversial "Maude" CBS television episodes on abortion and vasectomy set up by some pressure group?

The evidence seems to point that way, according to two officials of the United States Catholic Conference (USCC).

"The information points to the conclusion that the 'Maude' abortion shows, like Maude's abortion itself, were not spontaneous but induced," say Robert B. Beusse and Russell Shaw, secretary and associate secretary for communication of the USCC.

Evidence "suggests that the programs may in large part have owed their origin to the efforts of a hard-driving pressure group called the Population Institute," they said.

BEUSSE AND SHAW examine the background of the controversy over the "Maude" episodes in an article entitled "Maude's Abortion: Spontaneous or Induced?" in the Nov. 3 issue of America magazine, a national weekly published here by the Jesuit Fathers.

The two "Maude" programs on abortion and vasectomy were first broadcast in November, 1972. A controversy erupted last August when CBS television announced that it would re-broadcast them.

Protests were led by the USCC. The conference made clear that it was not opposed to discussion of controversial subjects on television. But its general secretary, Bishop James S. Rausch, said the issue in this case was "advocacy of one side of a controversy, presented under the guise of a situation comedy and aired at a time when children make up a substantial part of the viewing audience."

Thirty-eight CBS stations around the country declined to carry the re-runs, five moved them out of early evening

viewing hours, one provided prime time for the presentation of an opposing viewpoint, and all but one of the scheduled national advertisers withdrew from participation in the programs.

DURING THE controversy, Beusse and Shaw say, "one important question went unasked: How did it come about that a prime-time situation comedy not only tackled the topic but resolved 'Maude's dilemma' by having its heroine opt in favor of abortion?"

They cite evidence indicating that an important role in the development of the programs was played by the Population Institute, a private organization with offices in Washington and New York, which was established in 1969 to "perform a unique catalytic function in halting population growth."

Among the facts Beusse and Shaw cite are the following:

—A statement by the Population Institute, in its descriptive literature, that "Maude's" producer, Norman Lear, "made it clear that the attention his scripts have given to abortion and vasectomy originated in his attendance" at a conference which the institute sponsored for "creative" people in the TV industry.

—A New York Times interview with Lear, suggesting that writers were "probably prodded" to direct scripts on abortion and vasectomy to him by a \$5,000 prize contest sponsored by the Population Institute.

—A report by the Pathfinder Fund, a Boston-based population organization, that the treatment of abortion and vasectomy in the "Maude" series was "the direct result of a program of the Population Institute to make the TV industry aware of the ways in which its

- opinion
- reaction
- analysis
- background

programming may affect people's attitudes."

COMMENTING ON these and other media-related activities of the institute, Beusse and Shaw say:

"Some critics of the Catholic Conference accused it of unfair pressure in seeking to have local stations cancel the 'Maude' re-runs. The intensive lobbying of the broadcast industry conducted by the Population Institute raises the question of how the same critics view this kind of pre-production activity."

They also conclude that "perhaps the strongest lesson" for the pro-life movement is to "go and do likewise."

"Protest after the fact is often necessary and sometimes . . . can produce results," they say. "In the long run, however, it is even more important that the pro-life movement take a leaf from the book of groups like the Population Institute and conduct the well-planned, well-organized efforts needed to get a fair hearing in the communications media today."

Chides 'narrow' U.S. interests

WASHINGTON, D.C.—The United States is pursuing a policy of "narrow nationalism" in international monetary and trade affairs, the president of the University of Notre Dame said recently.

Speaking before the International Development Conference, Rev. Theodore M. Hesburgh, C.S.C., said "American officialdom seems to have come to a time of narrow nationalism—a time of seeking only national advantage and manipulating international institutions to insure only our own gain, despite the fact that we are the most affluent nation in the world."

Underlying what he called "this fearfulness that other nations will get the better of us," the former head of the U.S. Civil Rights Commission cited a siege mentality analogous to Watergate. "Our domestic sickness spreads malevolently to the international scene," he said.

The Notre Dame head was particularly critical of successful American opposition to reforms in the International Monetary Fund which would have benefited developing countries.

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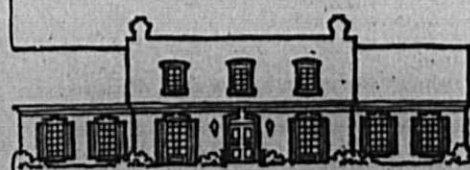
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THEME ARTICLE

DEATH

A Christian approach

BY DR. THOMAS FRANCOEUR

Death fascinates and mystifies man. This is true whether we consider the awe of the primitive before death, or today's man in face of the same reality. We may come to learn of the inevitability of death, yet great questions remain, as does uneasiness and fear.



Man has always sensed a life hereafter. He has buried useful things with the dead for their journey or passage to "happy hunting grounds." He has heard his God describe and call him to

the Kingdom of peace and love. But there are those workings of the mind that may still bring discomfort.

As old age approaches, the advent of death becomes more real and hope may tend to take on lesser enthusiasm. We find ourselves taking inventory of our lives, wondering what will become of our loved ones and agonizing over our unrealized dreams. Sometimes we feel guilty, sometimes frustrated over the seeming pointlessness of it all. Then we turn to our Christian vision of joy, and with some confusion, feel shame at these negative and saddening feelings.

WE HEAR CHRIST'S "Even a cup of water given in my name . . ." and his simple if serious counsel of love. Then

some of the norms by which we judge ourselves appear far too strict, often focused on the less relevant. Against his humble demands of love, the little things of our life begin to stand out and we can face our life's inventory with greater pride and optimism.

We begin to understand that just as Christ's life was remarkable through constant simple caring, so may ours be valued in the many little things that have meant a lot. He calls us to be the salt of the earth, but against the reality of constant effort. Hope finds its strength in a humble realistic acceptance of a life well lived.

We are very much aware of the influence of persons upon us, even in their absence. We realize as we grow older, that after death the mystery of our personal influence and care will still be present and felt. Inspiration embraces, within God's plan, the fire of the Spirit of Love, and the food we are to one another in life and after death.

Theresé of Lisieux spoke simple fact when she said she would spend her heaven doing good upon earth. She knew death in no way called a halt to caring in the heart that had learned to care.

FEELINGS OF GUILT and accompanying fear mingle with our images of the loving Father. Have we obeyed? Have we brought growth? The enduring and continual task of building the Kingdom risks being robbed of its energy by a self-judgment harsher than the Lord's. Concentration on his goodness and upon our sincere efforts to build love community will enable us to face with fascination the prospect of a new modality of continued, positive building in the transition we know as death.

This series on the personal life of man has led to a consideration of man's triumphal entry into the eternal love community. Success or failure has been seen in relation to man's self-image and the goals he sets for himself in terms of the life he learns to value and the hearts he learns to bring life to by his love.

Retirement from pressured employment enables us, in the light of our maturing insights, to move with a greater and deeper vigor in this enterprise in partnership with Christ. Then death quietly guides us into the peaceful phase of a continuing creativity.

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That great influx of persons who come, who care, marvelously lifts up sorrowing hearts and proves an enormous source of support in hours of darkness. One always remembers those who came and easily excuses others who failed to show.

At this time we also pray for the dead and profess our faith in eternal life. Individual, private prayer during those hours presents no problem; public prayer can prove difficult. I usually find the rosary here long and awkward; but brief excerpts from the ritual, satisfactory; and a prayer service at the end of calling hours with just the family and late comers, best.

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"Death fascinates and mystifies man. This is true whether we consider the reaction of the little child seeing a dead bird for the first time, the wonder and awe of the primitive before death, or today's man in face of the same reality." (NC photo by Ray Barth)

LANDS OF THE BIBLE

The incredible story of Flavius Josephus

BY STEVE LANDREGAN

Occasionally there appears in history a character whose true life adventures and accomplishments seem far closer to fiction than to fact.

In one of our rich sources of information about the lands of the Bible, such a man is described. He was Flavius Josephus, ascetic, general, historian, apologist, traitor and opportunist.

Born a Jew in Palestine of both priestly and royal Hasmonean lineage, he was educated in the Law and during his late teens studied and experienced the doctrines of the Sadducees, Pharisees and Essenes. He even spent some time in the wilderness as an ascetic hermit.

With this varied background, young Josephus was sent to the Imperial City of Rome on a mission to obtain the release of Jewish prisoners. His personality and wit which were destined to insure him a niche in history were first demonstrated in the court of Nero where he charmed the Empress Poppaea. These same qualities were to make him the protégé of three later Roman emperors, Vespasian, Titus and Domitian.

JOSEPHUS RETURNED from Rome on the eve of the Jewish revolt of 66 A.D. Although as a Pharisee, his party was at best lukewarm toward the revolt, Josephus was nevertheless sent to take command in Galilee. It is difficult to know exactly what happened at this time because Josephus himself tells conflicting stories in "The Jewish War" and his autobiography.

It seems that in spite of his lack of enthusiasm for the cause of revolution, when the Romans began subjugating Galilee, he opposed them strongly but futilely.

The Roman forces were under the command of Vespasian, and it was after Josephus' surrender to the Roman commander that he prophesied that Vespasian would become emperor.

In the year 69 A.D. when his prophecy was fulfilled he was released and on the new emperor's departure for Rome, Josephus took Vespasian's family name, Flavius, as his own.

Josephus joined the entourage of Vespasian's son and successor, Titus, and acted as the Roman commander's interpreter during the siege of Jerusalem in 70 A.D. Needless to say, Josephus' actions were considered traitorous by the Jews.

DURING THE SIEGE of the Holy City, Josephus took notes on events and strategy and interviewed many on both sides. He also assisted in the negotiations that took place between the besiegers and the Jews. At the fall of the city he was able to save a few friends and relatives.

After the war he returned to Rome with Titus and was compensated for the loss of his Jerusalem property with Roman estates. It seems that Josephus acted as he did in the sincere belief that Rome would inevitably conquer. It was the same feeling that motivated him to write "The Jewish War," which attempted to prove to other subject nations the futility of revolt against the Empire. The Romans recognized the value of the work as propaganda and saw to it that it was published and translated, although Josephus himself wrote the book in both Aramaic and Greek.

His other great work was "The Jewish Antiquities," an apologetic history of the Jews from creation to the start of the



FLAVIUS JOSEPHUS

Jewish revolt. The historical value of his works are disputed by many who question the objectivity of the author and his sources but they have nonetheless been an abundant source of information for historians and scholars.

Last year a 10th century Arabic translation of Josephus' "Antiquities" was discovered that provides us with what scholars believe is an unadulterated version of what the Jewish historian said about Christ. Other copies in existence had obviously been altered by Christian editors to reflect later teachings.

THE OLDEST TRANSLATION reads: "At this time there was a wise man who was called Jesus. And his conduct was good, and (he) was known to be virtuous. And many people from among the Jews and other nations became his disciples. Pilate condemned him to be crucified and to die. And those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion and that he was alive; accordingly, he was perhaps the messiah concerning whom the prophets have recounted wonders."

This recent discovery has once again cast the spotlight upon the writings of Josephus, which have been published in several modern translations. The details and date of Flavius Josephus' death are not known but the Romans erected a statue in his honor that still survives in Copenhagen.

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CATECHETICS

Letters reveal how one wife viewed tragedy

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

"Dear Daddy, Leslie and Douglas pray every night that you'll be healed. They don't understand why someone else they love has to suffer. None of us do, but we keep trusting that there is a greater purpose. But we all thank God for the peace you display. I wonder if you know it shows. We talk about that and two little people can see some good in every situation and victory over suffering. Maybe that's your greatest gift to us."

Suzanne, a young mother of twins, wrote these words to her cancer-ravaged father a week before his death at the age of 63. A year earlier Suzanne had lost her 33-year-old husband, Ken, the victim of a brain tumor. In a letter written to her friends four months after Ken's death, she described her husband's last days:

"The facts sound terrible: Ken could not walk or talk, he 'ate' through a tube in his stomach, he was blind, his right side was paralyzed. The fact was that he was radiant in his faith and supremely confident in his Lord and he made the rest of us happy. Leslie and Douglas and I miss Ken very much. Sometimes I wonder when the hurt will stop but I'm so grateful for the peace and comfort of the Lord. And we do manage to keep busy."

SUZANNE'S sister-in-law shared these two letters with me. She also shared a song her own husband, Ben—Suzanne's brother—wrote for his mother and father as the father neared death.

"But now that we've learned what life has meant for us . . . And cared enough to love enough . . . to share enough between us . . . You and I know that we'll always be one. All of our days we'll love together."

"You and I have a lot to remember . . . We shall love till the snows of December . . . Take my hand now . . . stay close . . . next to me . . . As we share our days from now on . . . from now on."

These hand-written, personal documents of one Christian family's grappling with the death of two loved ones within a year speak volumes. They reflect the human pain and loss experienced by young and old as death twice shocks the pattern of family life. They reveal, too, the value of faith in facing so painful and puzzling an experience. As the Second Vatican Council observes, "It is in the face of death that the riddle of human existence becomes most acute" (The Church Today, 18).

THESE INTIMATE documents of one family's encounter with death show how real the Council's teaching can be that "through Christ and in Christ, the riddles of sorrow and death grow meaningful." (22) Suzanne experienced her dying father's peace as a gift to the whole family, a peace arising from his Christian faith. Ken, her dying husband, "was radiant in his faith and supremely confident in his Lord and he made the rest of us happy." The whole family was "so grateful for the peace and comfort of the Lord."

Ben's touching song suggests the Christian's traditional belief that life does not end with death. Even though separated by death, Christians believe they can remain (Continued on Page 7)

LITURGY

On facing death, sharing sorrow

BY FR. JOSEPH M. CHAMPLIN

Our neighbor across the street has two great loves—his family and his work. He often and unexpectedly leaves the first because of the second. I frequently hear the door of his green station wagon slam shut in early morning or late at night as he goes about the task of burying Fulton's dead and assisting our bereaved.



Through conscientious effort over several decades, this man has built a business inherited from his father into a busy practice. In the process he has, naturally, acquired insights about death and dying, principles which I have discussed with him on many trips to and from the local cemetery.

He, our other parishioner funeral director, and I agree particularly on this point: a period of calling hours at the family house or funeral home between the time of death and burial fulfills deep human and Christian needs.

THE REVISED RITE of funerals endorses these "wakes" for the deceased. Article 3 of its Introduction states: "The bodies of the faithful, which were temples of the Spirit, should be shown honor and respect, but any kind of pomp or display should be avoided. Between the time of death and burial there should be sufficient opportunities for the people to pray for the dead and profess their own faith in eternal life."

When visiting hours and care of the departed's body are handled with Christian simplicity and a proper spirit, they fulfill two functions.

First of all, such practices help survivors face in honest fashion the

fact of their beloved's death.

I know from personal experience and through 17 years of priestly ministry that coping with death is never a simple, easy matter. Even though our faith in the Resurrection may be strong, we still must endure the pain of separation and loss. That prospect causes individuals to react clumsily and in various, unpredictable ways: by open crying, hysterical screaming, silent withdrawing, unconscious escaping to avoid reality.

IT WAS MY FUNERAL director-neighbor who suggested that viewing of casket and body can bring the truth home, especially for those who only reluctantly come to grips with what has happened.

Moreover, while excessive concern for the body's appearance and casket's expensiveness does not seem appropriate, sensitive handling of the physical remains is a praise-worthy procedure. It speaks silently about our belief in the body as a temple of the Holy Spirit and destined for a share in the Resurrection.

Secondly, and above all, calling hours give relatives and friends an opportunity to share the bereaved's sorrow, to offer support and to pray for the deceased.

Most of us dread the thought of those moments. Will we break down? What is there to say? Can we handle our grief?

Visitors should not be concerned. A sermon or speech is not required; mere presence brings great comfort. So does a kiss, an embrace, a soft word ("Sorry"), an offer of help, a brief prayer said kneeling before the body.

THE FAMILY should not fear either.



"Even though our faith in the Resurrection may be strong, we still must endure the pain of separation and loss." (NC photo by Bob Workman)

QUESTION BOX

Who were first to believe in only one God?

BY MSGR. R. T. BOSLER

Q. As a forerunner of a new religion, Amenhotep IV inherited his father's throne in Egypt in 1378 B.C. During his sixteen year reign he revolutionized the then-known religious world. He substituted the age-old system of multiple deities with a monotheistic system of his god; he called himself Akhenaten, meaning "useful to Aten." As stated in the Bible, the first worshippers of a single deity, Jehovah, were the Hebrews. If both sources of information are correct, who do we attribute to be the originators of monotheism?



A. The Bible, as we now have it, came into existence many centuries after Amenhotep IV ruled in Egypt and is itself sufficient proof that whatever the ancient Pharaoh stood for he failed to establish any form of monotheism. Polytheism dominated civilization in Biblical times, and the Bible gives the account of how the Israelites through their experience of Yahweh (they never called Him Jehovah, a mistaken reading of translators) gradually arrived at a notion of one God the Creator of all and established monotheism at a time when more successful and cultured peoples were still worshipping multiple gods.

Pharaoh Amenhotep IV was a romantic figure who attempted to overthrow the Egyptian state religion that worshipped Amon-Re with the religion of the sun, which in Egyptian was called Aten. The only image of this god allowed was the sun disk with rays extending toward the earth. A hymn to Aten has come down to us, describing Aten as the source of all life. There is evidence that the cult of Aten had developed before Amenhotep IV, but there is no doubt that this king promoted the cult with great zeal. The reasons for this were not only religious but also political, since the priesthood of Amon-Re as a result of great wealth and power had become a threat to the authority and stability of the throne.

The cult of Aten was highly sophisticated and noble in doctrine, but after the death of Akhenaten, as Amenhotep did call himself, the cult was overwhelmed by the older religion and King Akhenaten was looked upon as a heretic by later generations. The text of the hymn to Aten may be found in "Documents from Old Testament Times," a Harper Torchbook, published in 1958. R. J. Williams, professor of Near Eastern Studies, University of Toronto, who comments on this particular text, concludes: "We would do well to reserve the term monotheism for Hebrew religion and employ for the religion of Akhenaten a less restrictive term such as monolatry, the worship of one god to the exclusion of others, even though their existence be not denied."

The bible does not claim that the Israelites were the first people to worship one God. St. Paul, in Romans 1, implies that those who know nothing of the God of Israel should know the creator from the things he has made. We still do not know all we should about them, but scholars are discovering that among the most primitive people living today, the idea of God is not only present but it appears purer and less contaminated than in higher civilizations. We may learn still more about this as we study the Rain Forest people discovered in the Philippines.

Q. Most other Christians believe Catholics are idol lovers because we have pictures and statues of saints in our homes and churches. Is this one reason why many Catholic churches are taking their religious statues out? I tell friends that our custom of having pictures and statues of the saints is just like having a picture of a grandson living a hundred miles away.

There is a much more significant reason why statues and pictures are being removed from our churches or placed in separate chapels. Vatican Council II, in its Constitution on the Liturgy, decreed: "The practice of placing sacred images in churches so that they may be venerated by the faithful is to be firmly maintained. Nevertheless, their number should be moderate and their relative location should reflect right order. Otherwise they may create confusion among the

A. There was a time when our Catholic practice of honoring the saints by having pictures and statues to remind us of them was misunderstood. But that is no longer true today. Only a

Christian people and promote a faulty sense of devotion."

Following this direction, many liturgical commissions have laid down guidelines on how churches should be designed. For example the Liturgical Commission of the Archdiocese of Detroit promotes the following: "The church building exists primarily for the celebration of the Sacrificial Eucharistic Banquet. The primary architectural focus should, therefore, be on the sanctuary area. . . . The church is a place of worship; not a museum of art nor a display of devotional bric-a-brac. However, since devotions have a legitimate, if secondary, role in religion, it is recommended that some devotional aids, such as pictures and statues be portable rather than permanently fixed and displayed seasonally at the proper time in the liturgical year."

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THE CHURCH AND I

Vatican censorship also had a funny side

BY F. J. SHEED

I won't go into all the details of what followed Rome's demand that Alfred Noyes should withdraw his book on Voltaire and make a public apology for having written it. It would be amusing, for instance, to tell of the difference between Alfred Noyes and me as to the best way to handle the matter which had us writing against each other in the London Times. But I am not writing his biography or my own; my topic is the Roman censorship Cardinal Hinsley wrote to Rome, defending the book and demanding an explanation. But no one in the Holy Office seemed to know anything about it. Apparently a lady had bought a copy of the book in the Catholic Truth Society bookshop in London and had written her



indignation to Rome. Cardinal Sbarretti had reacted to her indignation with his own, wrote to Cardinal Hinsley and died. So Rome told Cardinal Hinsley to settle the matter as he thought best.

BUT ALFRED NOYES did something without parallel in the history of censorship: he began a civil suit against the Cardinal for infringing his rights as a British citizen by sending on the Roman document to Sheed and Ward instructing them to withhold his book from continuing publication. It would have been a comic law case, I fancy.

A cleric sent by the Cardinal to reason with the author used the phrase "Of course, Cardinal Sbarretti was . . ." It was a rude word which might have meant anything from ill-temper to homosexuality. The rumor went round that Noyes' lawyer was going to cross-question the cleric as to what exactly he meant by the word. Anyhow the case was withdrawn, Rome having withdrawn the condemnation, only asking that the author write an Introduction explaining in his own words why he had written the book. As written, the Introduction would have pained the spirit of Cardinal Sbarretti if it came his way.

But there was a sequel which might have consoled the dead Cardinal. The book had contained a long idyllic section on the devotion to the aged Voltaire of

the niece he called Belle-et-Bonne. It seems now to have been settled beyond doubt that she was his mistress.

WHAT HAPPENED to Karl Adam's Spirit of Catholicism was if anything more incomprehensible. We had a letter from the book's German publisher telling us that the Holy Office had ordered it withdrawn from circulation for grave errors. I wrote at once to Rome asking whether the ban extended to the English translation, which differed from the original at many points: if it did, might we be told what the serious errors were, that we might ask the author to correct them? The reply was that the ban covered every translation; about the errors nothing was said.

For two years there was silence. But protests had been reaching the Holy Office from all over the world. Archbishop Williams of Birmingham called at the Holy Office, said the book was his own spiritual reading, wouldn't they please do something about it? Quite suddenly Rome wrote to the author and asked him to make his own corrections, still not telling him what was wrong. So he altered some sentences, and the book was once more in circulation, as it has been ever since. Once again no one in Rome seemed to know what it was all about. There was not even a dead Cardinal to be called a rude name.

KARL ADAM had been born in Bavaria in 1876, one of a family of 10 (which in our world raises the question whether he ought ever to have been born at all). After ordination he worked for two years as assistant in a parish. He revelled in the work, and judging by certain stories which have come down to us had something of a gift for it. There was the woman who was at daggers drawn with the parish priest. She was ill. Father Adam called on her. She showed her contempt for him by turning to the wall and presenting her bottom to him. He smacked it, hard. A few minutes later he was hearing her confession.

He was too good a student to be left in parish work. He was sent to Munich to study the history of dogma. He was professor of Moral Theology at Strasbourg when the French army arrived. Alsace was French again. He had to go. He became Professor of Dogmatic Theology at Tubingen, famous for having two Theological faculties, one Catholic, one Protestant. He was fired under Hitler for a very outspoken speech on the Jewish contribution to Christianity, was reappointed, then fired again. To have been banned by the French, by Hitler, by Westminster, and (more temporarily) by the Vatican, constitutes a kind of record perhaps.

PARISH LIFE

People differ, so do their ideas

BY JAMES J. PHILLIPS

The last column pointed out a critical fact of parish and church life: much of the conflict that exists in parishes today (also dioceses and countries) is due to the fact that different people are using different models for parish life. The conclusion they reach may be quite different from yours; but they are usually quite consistent with the model they are using. Understanding this is the first step toward doing something about it. Let us look at some other examples where different models produce different conclusions.



On parochial schools: -city model: The school has "always" been an "essential service" provided by the parish. It must be kept at all costs. -business model: The school question must be studied in terms of cost versus percentage of parishioners served. If it takes too much of the total budget or educates too few parishioners, it should be closed. -family model: The school tends to put too much emphasis on one segment of the parish: a portion of the school-age children. Therefore, either reduce its

importance in the total picture or, if this is not possible, close the school and use the building and resources for family-building activities.

On the Mass and other liturgical celebrations: -city model: Provide a sufficient number of Masses to make attendance reasonably convenient. No more changes unless the people vote on them. -business model: Carefully plan each change in the liturgy so that it can be "sold" to the parishioners. Avoid any risk of alienating people. -family model: Concentrate on small group liturgies that are actually celebrations of the unity of those involved.

On increasing contributions: -city model: Cut off services for those who do not contribute. -business model: Mount a campaign. -family model: "Consider the lilies of the field . . ."

Different ideas? Sources of conflict, apathy, lack of support? Definitely. The first step in resolving them is to understand something about their source.

Next week: More steps toward resolving the conflicts.

(Copyright 1973, NC News Service)

Letters reveal

(Continued from Page 6) united "as we share our days from now on . . . from now on."

What the Council states dispassionately, the members of this family express with warmth and love mingled with deep personal pain. Their words are worth reflecting on, praying about, for they rise up out of experience. They are the words of a Christian family whose faith in Christ enables them to find mutual peace, support and hope in life's most painful moments. Little Leslie and Douglas can be thankful that they experienced these two deaths within such an honest and supportive family experience. Their mother's words to their dying grandfather whose peace in the face of death was so catching, suggest a model for a catechesis on death: "We talk about that and two little people can see some good in every situation and victory over suffering. Maybe that's your greatest gift to us."

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HOW TO BE HAPPY THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH When are you happiest? Happiness lies in giving. You're happiest when you give yourself to the people who need you most. . . . A mother, for instance, hums with happiness when she bathes and dresses her baby. A good nurse always has time for a smile. Good fathers whistle at their work. . . . The best sort of giving involves more than writing checks—still, how better can you help the children now who need you overseas? Boys and girls who are blind, lepers, deaf-mutes, orphans—your money gifts, large and small, will feed them, teach them, cure them, give them a chance in life. . . . Want to be happier? Give some happiness to a child. You'll be happy, too!



JUNIOR KICKBALL LEAGUE CHAMPIONS—These girls from St. Jude parish successfully defended their Junior League Kickball championship by defeating Holy Name in the final game, 20-11. The girls, who have now won 28 straight kickball games over the last two seasons, entered

the play-offs by winning the Division Three championship and then defeated St. Matthew in the first round of the play-offs, 21-15. The coaches are: back left, Patty Malo; and John Kesterson, back right.



"56" KICKBALL CHAMPIONS—The Immaculate Heart of Mary girls shown above recently captured their first "56" Kickball League championship by defeating St. Matthew, 13 to 8. The girls finished the regular season in a three-way tie for the Division One Championship and then had to play five

play-off games in order to win the championship. The coaches pictured are: back left, Mrs. William Hickey; back, second from right, Kathy Hickey; and back, far right, Michelle Lawless.

Football playoffs scheduled Sunday

INDIANAPOLIS — Post-season championship playoffs in the CYO Cadet and "56" Football Leagues will begin at 12 noon Sunday, Nov. 4, at the CYO Stadium when "56" Division I champions, St. Michael, meets Division IV champion, St. Jude.

The stadium gates will open at 11 a.m., and refreshments will be available for families planning to spend the afternoon.

Following the noon opener a 1:15 p.m. contest pits "56" Division II winner, St. Matthew, against Division III winner, St. Barnabas.

Division winners in the Cadet League take over at 2:30 p.m. when St. Michael, Division I, takes on St. Roch,

Division IV titlist. The final game of the afternoon, scheduled for 4 p.m., will pit Division II champion, St. Plus X, against Our Lady of Mount Carmel, Division III champion.

All teams participating Sunday have perfect season records, with the exception of St. Roch, which lost only one encounter.

The games will determine contestants in the championship and consolation tilts to be held on Sunday, Nov. 11, at the CYO Field.

Plan production of 'Moby Dick'

ST. MEINRAD, Ind. — Herman Melville's "Moby Dick" will be presented by the College Players on Saturday and Sunday, Nov. 17 and 18. Curtain time on both days is 2 p.m. (E.S.T.)

James Buczynski, senior from Pittsburgh, will fill the principal role of Captain Ahab. The director is Father Gavin Barnes, O.S.B., who is also doing the adaptation from the novel.

Tickets may be purchased at the door or may be ordered in advance by writing to Alan Kirchgessner, 355 Benet Hall, St. Meinrad College, St. Meinrad, Ind. 47577, or by phoning 357-6611.

Bazaar slated at St. Andrew

INDIANAPOLIS — St. Andrew's parish will sponsor the annual Christmas Bazaar Sunday, Nov. 11, from 9 a.m. until 5 p.m. in the school gymnasium.

Boutique, sewing, candle and baked goods booths will be among the attractions. Sandwiches and beverages will be available. Mrs. Richard Madden is general chairman.

STANDINGS

FINAL STANDINGS
CADET FOOTBALL LEAGUE
 Division I—St. Michael 7-0; St. Jude 6-1; St. Andrew 5-2; St. Lawrence 3-4; St. Simon 3-4; Holy Spirit 2-5; Holy Name 1-6; Little Flower 1-6. (St. Michael won the division championship.)
 Division II—St. Plus X 7-0; Christ the King 5-2; St. Philip Neri 5-2; St. Catherine 4-3; St. Gabriel 4-3; St. Matthew 2-5; St. Barnabas 1-6; Immaculate Heart 0-7. (St. Plus X won the division championship.)
 Division III—Mount Carmel 7-0; St. Rita 6-1; St. Patrick-Sacred Heart-St. James 5-2; St. Monica 4-3; Our Lady of Lourdes 3-4; St. Malachy 2-5; St. Joan of Arc 1-6; St. Martin 0-7. (Mount Carmel won the division championship.)
 Division IV—St. Roch 6-1; St. Christopher 5-2; St. Luke 5-2; St. Bernadette 4-3; St. Mark 4-3; Nativity 2-5; Our Lady of Greenwood 2-5; All Saints 0-7. (St. Roch won the division championship.)

"56" FOOTBALL LEAGUE
 Division I—St. Michael 7-0; St. Malachy 6-1; St. Christopher 5-2; St. Gabriel 4-3; St. Monica 3-4; St. Ann 2-5; St. Thomas 1-6; All Saints 0-7. (St. Michael won the division championship.)
 Division II—St. Matthew 7-0; Christ the King 6-1; St. Plus X 5-2; Immaculate Heart 4-3; St. Luke 3-4; Mount Carmel 2-5; St. Andrew 1-6; St. Joan of Arc 0-7. (St. Matthew won the division championship.)
 Division III—St. Barnabas 7-0; Nativity 5-2; St. Bernadette 5-2; St. Roch 5-2; St. James 3-4; St. Catherine 2-5; St. Patrick-Sacred Heart 1-6; St. Mark 0-7. (St. Barnabas won the division championship.)
 Division IV—St. Jude 7-0; St. Philip Neri 6-1; St. Simon 5-2; Holy Spirit 4-3; St. Lawrence 3-4; Our Lady of Lourdes 2-5; Holy Name 1-6; Little Flower 0-7. (St. Jude won the division championship.)

"56" B FOOTBALL LEAGUE
 Division I—St. Michael 5-0; St.



RETREAT MASTER—Father John Emge, Evansville, will conduct a weekend retreat for women on Nov. 16-18 at Fatima Retreat House. Theme of the retreat will be "Call to Faith." Reservation may be made by writing Fatima, 5553 E. 56th St., Indianapolis 46226 or phoning (317) 545-7681.

Barnabas 3-2; St. Matthew 3-2; Christ the King 2-3; St. Plus X 2-3; St. Andrew 0-5. (St. Michael won the division championship.)

TOUCH FOOTBALL LEAGUE
 Division I—St. Christopher 6-0; St. Michael 3-2; St. Malachy 2-3; Immaculate Heart 1-4; St. Joan of Arc 1-4.
 Division II—St. Andrew 5-0; Sacred Heart 4-0; Holy Spirit 3-3; St. Mark 0-4; St. Barnabas 0-3.

REMINDER
 Parishes are reminded that they are to return team entries for the Criterion quiz contest to the CYO Office by Monday, Nov. 5.

Indianapolis Parish Shopping List

<p>ASSUMPTION</p> <p>Waddy Hayden's PKG. LIQUOR STORE 2101 W. Morris 632-5714 OPEN 8 A.M. to 11 P.M.—Mon. thru Thurs. 8 A.M. to Midnight—Fri. & Sat.</p>	<p>LADY OF MT. CARMEL</p> <p>USDA Government Graded Choice and Prime Meats for Our Specialty O'Malia Food Markets 10450 N. College Indianapolis Carmel 130 S. Range Line Rd.</p>	<p>ST. JOAN OF ARC</p> <p>G. & D. MARKET Delivery Service HOURS: Mon.-Sat. 9 a.m. to 7 p.m. Sun. 9 a.m. to 1 p.m. 3150 N. Park Ave. 926-6943</p>	<p>ST. MARK</p> <p>SUZUKI "Built to take on the Country" A & M Cycle Sales 7749 So. Meridian St. (Indpls.) 888-1354 888-7834</p>
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<p>Shelbyville</p> <p>Tippecanoe Press, Inc. Printers—Stationers 392-1151</p>	<p>Chili Supper, Social on tap</p> <p>INDIANAPOLIS — The annual Fall Dance of St. Ann's parish will be held at 9 p.m. Saturday, Nov. 3, in the parish school hall, 2839 S. McClure St. Disc jockey will be Bob Morrison. Tickets are \$3.50 per couple.</p>	<p>ASSUMPTION sets card parties</p> <p>INDIANAPOLIS — Two card parties will be held Sunday, Nov. 4, in the Assumption downstairs hall, 1105 S. Blaine Ave. Games start at 2 p.m. and at 7 p.m. Lunch will be served between afternoon and evening games. Numerous door prizes will be awarded. Admission is 50 cents per person.</p>	<p>ST. ANDREW</p> <p>WALTER'S PHARMACY Cor. Holt Rd. at Farmwood 344-9000 * QUALITY DRUGS * * EXPERT PRESCRIPTIONISTS *</p>
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ST. ANTHONY'S SMORGASBORD—St. Anthony's parish, Indianapolis, will sponsor a Smorgasbord on Sunday, Nov. 11, from 12 noon to 3 p.m. Tickets are \$2 for adults and 75 cents for children. Shown above are committee members, from left: Adeline Morgan, Rosemary Baker, Betty Bullock and Carol Ray. St. Anthony is located at 379 N. Warner Ave.



ST. CATHERINE'S CARD PARTY—The annual Fall Card Party sponsored by the Altar Society of St. Catherine's parish will be held Sunday, Nov. 4, at 2 p.m. All games will be played, including buncos for the children. Hand-embroidered pillow cases will be given as table prizes. A luncheon will be served at 4 p.m., followed by a "fun game" at 5 p.m. Mrs. Nolan Havens, above left, is luncheon chairman, while Mrs. Robert Biro is chairman of special gifts. Tickets are \$1.25 each. Blind tallies will be accepted.

Remember them in your prayers

CONNERSVILLE PHILIP J. WILLHELM, 67, St. Gabriel's. Husband of Marcella; father of Mrs. Margaret Hamilton, Joseph, Louis, Francis, James, Thomas and Marina Wilhelm. Mrs. Rita Eriwein, Mrs. Barbara Allen and Mrs. Joan Schneider of Indianapolis. Mrs. Elizabeth Mains of Anderson and Sister Agnes Wilhelm of New Albany; brother of Mrs. John Fellinger, Mrs. Elizabeth Armhein, Regina and Theodore Wilhelm.

INDIANAPOLIS HELEN T. BREWER, 86, Nativity, Oct. 25. Mother of Ralph R. and Louis F. Brewer and Helen Grinstead.

MARJORIE A. TONDRA, 47, St. Luke's, Oct. 25. Wife of Dr. John M. Tondra; mother of John, Phillip, Joan M., Carol L. and Martha M. Brandt.

Tondra and Mrs. Edward S. Melshen; daughter of Mr. and Mrs. George Melias; sister of Mrs. Jack Tracy.

GEORGE M. MILLER, 79, St. John's, Oct. 26. Brother of William Miller.

HUGH J. DAVEY, 76, St. Peter and Paul Cathedral, Oct. 27. Husband of Marie; father of Hugh, Andrew and Gerald Davey, Marjorie Lich and Rosemarie Howard; brother of Ciel, Gerald and Mary Davey, Margaret Kasper and Catherine Braun.

FRANK L. FRIES, 82, St. Philip Neri, Oct. 29. Brother of William Fries and Margaret Lambirth.

MARY E. SMITH, 88, Nativity, Oct. 29. Wife of Carl J.; sister of Helen M. Brandt.

HOWARD SMALLEY, Sr., 75, St. Joan of Arc, Oct. 30. Husband of Margaret; father of Howard Smalley, Jr., Mrs. Lavelle Hammond, Mrs. Ophelia Ferguson and Mrs. Ernestine Williams.

JOHN M. FULNECKY, 21, St. Joan of Arc, Oct. 30. Son of Joseph J. Fulnecky; brother of Stephen V., Francis P., Mark J., Eric J., Joan and Patricia Fulnecky; grandson of Mrs. Paul W. Ferry.

MARY J. HAWKINS, 58, St. Michael's, Oct. 30. Wife of Lawrence K.; mother of James P., Lawrence E., William H. and Mary J. Hawkins, Janet E. Zetzl and Karen L. Teague; sister of Michael J. Dwyer, Sister Mary Paulinus, O.P., Kathleen Gavin, Pauline Smith and Josephine Duncanson.

SHARON A. BOWERS, 28, St.

Sister Imelda Ehalt dies at 91

OLDENBURG, Ind. — A Funeral Mass was held here Friday, Oct. 26, for Sister Imelda Ehalt, O.S.F. She was 91.

A native of Fort Smith, Ark., she resided at the motherhouse since 1964.

Prior to her retirement, she taught for many years in Indiana, Ohio, Missouri and Illinois. Assignments in the Archdiocese included: St. Vincent de Paul, Bedford; St. Mary, St. Francis de Sales, Little Flower and Holy Rosary, Indianapolis; St. Mary, Greensburg; St. Mary, New Albany; and St. John, Dover.

She is survived by a brother, William Ehalt of Ft. Thomas, Ky. She was preceded in death by five brothers and three sisters, including Rev. Mother Agatha Ehalt, O.S.B., of Arkansas.

Set Card Party

INDIANAPOLIS — The St. Vincent de Paul Society of St. Patrick's parish will sponsor a poultry card party on Sunday, Nov. 11, beginning at 2 p.m. in the school auditorium. All games will be played.

The Women's Club will serve sandwiches, desserts and coffee.

Providence senior among finalists for scholarship

CLARKSVILLE, Ind. — Marcia Gettelfinger, a senior at Our Lady of Providence High School, is one of six Indiana finalists in the William Randolph Hearst Foundation Senate Youth Program for 1974.

Two of the young people will receive \$1,000 scholarships and will spend a week in Washington next spring as "interns" in the office of a U. S. Senator.

The national competition is designed to encourage students with leadership qualities to enter government service.

Marcia is co-chairman of the Student Council, editor of the year book, and consistently makes the honor roll. She is the daughter of Mr. and Mrs. Irvin Gettelfinger of St. Michael's parish, Bradford.

Marcia was named a finalist by the Indiana Superintendent of Schools following a day-long session at the Indiana State House which included written and oral exams on government. She is the only student from a Catholic school still in the competition.



MARCIA GETTELFINGER

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Thomas Aquinas, Oct. 30. Daughter of Mr. and Mrs. Robert F. Bowers; sister of Sandra Fidgeter and Kathleen Wollenhaupt; granddaughter of Halcy Lysett. CHARLES V. STEVENS, 83, St. Christopher's, Oct. 31. Husband of Eleanor; father of Joseph F. and Charles T. Stevens. JEFFERSONVILLE MAYME R. DOLAN, 74, St. Augustine, Oct. 24. Mother of John and Carl, both of Jeffersonville; Francis of New Albany; Paul of Clarksville; and Virginia Dewitt of Jeffersonville. THOMAS STATON, 79, St. Augustine, Oct. 28. Brother of Dr. H. E. Staton of Jeffersonville; Dr. Max V. Staton of Warren, O.; Raymond Staton of Henryville; May McCormick, Nellie Egan, Evelyn Coats and Mildred Rubey, all of Jeffersonville. LIBERTY SARA M. CRAFT, 90, St. Bridget's, Oct. 25. Husband of Mrs. Bernice Stanton and Mrs. Mary John, both of Liberty. NEW ALBANY WILBUR A. KUPFERER, 62, St. Mary, Oct. 27. Husband of Dorothy; father of Patricia Bomar of New Albany. NEW MIDDLETON THERESA E. BROWN, 80, Most Precious Blood, Oct. 24. Sister of Louis Brown, Gertrude Snyder of Corydon, and Clara McClain of Louisville. RICHMOND ROY O. EWAN, 84, St. Andrew's,

Oct. 26. Husband of Ruth L.; father of Mrs. Laura Burton of Greens Fork and Charles H. Ewan of Richmond; brother of Mrs. Laura Flowers of Morocco. RUSHVILLE PAUL E. MECKES, 19, St. Mary's, Oct. 23. Son of Mr. and Mrs. Carl Meckes; brother of Joe, Gene, David, Sarah, Christena and Susan Meckes, all at home; grandson of Mrs. Charles Meckes Sr. of Rushville and Joe Moorman of Florida. ST. MEINRAD CORNELIUS A. TILLMAN, 59, St. Meinrad, Oct. 29. Husband of Mildred; father of Dr. Stanley Tillman of Evansville and Mrs. Kathleen Wessel of Jasper; brother of Ralph Tillman of Ft. Thomas, Ky., and Marcline Tillman of Louisville. TELL CITY VIOLET HOWELL, 66, St. Paul's, Oct. 27. Sister of Moses Howell of Tell City; Homer Howell of Brooklyn, Mich.; Sue Flowers of Plymouth, Mich.; Marie Birchler of

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TWO BISHOPS BELONG

Chicago priest heads 150 'Flying Padres'

CHICAGO — When Father Richard L. Skriba was a boy, he built model airplanes and learned what made them fly. He had a yen for flying and even took a couple of flying lessons from a friend while he was in high school.

But he also had another

Editor's Note — Two priests of the Indianapolis Archdiocese are listed in the 1973 Directory of the National Association of Priest Pilots: Msgr. Cornelius B. Sweeney, V.G., pastor of St. Peter and Paul Cathedral and Father Donald Evrard, pastor of St. Lawrence parish, Lawrenceburg.

dream—the priesthood. Eventually, he realized both ambitions: ordination and a pilot's license. Now an assistant pastor at St. Simon Church here, he was recently elected to a two-year term as president of the National Association of Priest Pilots at its annual convention in Juneau, Alaska.

THE ORGANIZATION of "Flying Padres," which now numbers 150 priest members, was founded 10 years ago by two priest pilots.

"Originally they just wanted to get together to share their mutual interests," said Father Skriba. "There was no specific aim, at first."

"But then the association became involved in mission work. For instance, members of the association often give flying lessons to missionaries, or transport supplies—even planes—to mission territories."

Father Skriba and another member, Father Paul O'Connor recently delivered a plane to a missionary in Zambia, Africa—a 7,500-mile trip.

Even stateside, the members find uses for their aviation knowledge. Father Richard Smith of San Diego runs his own "charter flight service" for priests who must commute to mission station

for Sunday Masses. Father Donald Murray combines his love of aeronautics with his concern for orphans at the Sky Ranch for Boys in South Dakota.

The Flying Padres also have two bishops in their ranks—Bishop Francis T. Hurley of Juneau and Bishop Leo Arkfeld of Newark, New Guinea.

ABOUT HALF the members fly regularly as part of their ministry, Father Skriba estimated. Others fly merely for recreation or when they have the opportunity to perform some service for the missions.

During their recent convention in Juneau, the priests showed their concern for the missions when they voted to present a \$1,000 gift to the Juneau diocese. Also, three conventioners volunteered to work in the Alaskan diocese for two years if they can get their own bishops' permission. Only 12 priests now serve in the diocese, which has a Catholic population of 4,022.

"If flying is useful to the missions," Father Skriba said, "then it's well worth it. This is just another instance of using modern equipment to spread the Gospel."



'WOMAN'S PRESENCE'—A "woman's presence" in Catholic seminaries was in evidence at the Midwest Association of Theological Schools annual meeting at Chicago. At least 10 women were among the 60 seminary administrators and personnel attending, an indication of the trend toward increasing numbers of women on the staffs of theological schools. Sister Joan A. Range (second left) of St. Louis University Divinity School was elected to the board and in turn chosen by five other board members to serve as secretary-treasurer of the group. She is the first woman board member of the association. Here, Sister Joan is joined

by other members of the board. From left are: Father Paul I. Bechtold, C.P., president of Catholic Theological Union, Chicago, re-elected president of the association; Sister Joan; Msgr. William Baumgaertner, rector-president, St. Paul, Minn., Seminary; Father Otto Bucher, O.F.M. Cap., St. Francis Seminary, Milwaukee, vice president; and Father Daniel Buechlein, O.S.B., president-rector, St. Meinrad School of Theology, Indiana. Also elected to the board but not in the photo was Father George Dyer of St. Mary of the Lake Seminary, Mundelein, Ill. (RNS photo)

VIEWING WITH ARNOLD

'The New Land' is an epic

BY JAMES W. ARNOLD

In "The New Land," Sweden's Jan Troell completes his magnificent two-part epic history-in-microcosm of the 19th century American pioneer generation, begun so impressively in "The Emigrants." Nothing in the new film will disappoint those who admired the first. If there is a slightly diminished reaction, it will be partly because the ground covered—survival on the frontier—is more familiar, partly because Troell's stunning genius as a filmmaker is now taken for granted.

the same: a great story, previously told only in bits and pieces, as background and "color" for tales of romance and adventure, here assumes center-stage. It is the drama of the lives of real people, without literary hokum, rooted in the everyday details of 120 years ago. Troell's style brings us so close to the characters and events that we experience them, we know and feel what it was like to exist on a Minnesota farm in the 1850's. The issues described are eternally central: husband and wife, children, brother and brother, God and religion, work, poverty, injustice. The Troell films, based on Vilhelm Moberg's novel, make most others look as childish as dime-store plastic.

KARL-OSCAR and Kristina Nelson (Max Von Sydow, Liv

Ullmann) begin to build and work their farm. They fight homesickness and try to ignore the incomprehensible Indians who co-exist with them on the land. They survive the early hard times with the help of neighbors. Another child is born. Robert (Eddie Axberg), the visionary younger brother, sets off for California in search of gold with his genial bumpkinish friend Arvid (Pierre Lindstedt). A large chunk of the film describes this episode, filtered in fragments through Robert's mind.

Other newcomers arrive, carrying the seeds of religious bigotry. Finally the protagonists carve out modest success, and face death and age, whose sorrows are enlarged by the interwoven tragedy of the Sioux. In the end ordinary lives, which seem extraordinary to us now, have been celebrated and made incredibly moving. Troell's art has put us again in touch with our human roots, as well as our ancestral heritage.

"LAND" has a dozen marvelous scenes, rendered with visual poetry and sensitivity that has simply no peer in films today, unless it is Bergman. The moments of birth and death, greeting and farewell. The rhythm of the seasons, the lyricism of physical work, details of weather from blizzard to spinning yellow leaf. The storm in which Karl-Oscar kills his prized ox and uses its bleeding carcass to shelter his freezing child. The gentle handling of Kristina's illness, the anguish of being unable to make love when the need for consolation is greatest, the paradoxical burden and comfort of children.

Even more conventional "movie" scenes Troell sees freshly. You've never

The week's TV network films

THE BRIDGE AT REMAGEN (1969) (NBC, Saturday, Nov. 3): A solid action war film about a famous WW II battle, with a few crumbs even for the thinking man. George Segal is trying to lead the Americans across the Rhine, and Robert Vaughn is the sensitive German officer trying to stop him and hold his troops together. Satisfactory, but only if you can tolerate lots of realistic violence.

VALDEZ IS COMING (1971) (ABC, Sunday, Nov. 4): Burt Lancaster is the traditional western hero, the honest and principled lawman, facing insuperable odds in an Arizona border town. The new ingredient is that he is a Mexican-American, and he has accidentally killed an innocent black man. An interesting, middle-level western, but violent.

YOURS, MINE AND OURS (1968) (NBC, Monday, Nov. 5): A surprisingly funny, intelligent and totally sympathetic Catholic big-family film about what would happen if a widow (Lucille Ball) with eight kids married a widower (Henry Fonda) with 10 kids. The problems never get too serious, though most of them are real enough, and nearly everything about the production is first-class. Recommended, just about perfect Catholic family entertainment.

THE GRADUATE (1968) (CBS, Thursday, Nov. 8): Still another controversial breakthrough movie finally makes it to TV, undoubtedly in severely edited form. Director Mike Nichols' film is technically innovative, and begins as a promising satire of upper middle-class values in California. But it degenerates into rather standard sex comedy situations and finally an expertly photographed comic chase. The flick is most useful in its clever description of the generation gap in terms of human values, and could be an excellent conversation starter between parents and their over-16 kids. Satisfactory for adults and mature youth.



JUBILARIANS—Mr. and Mrs. John L. Conway observed their 50th wedding anniversary with a Mass of Thanksgiving in St. Anthony's Church, Indianapolis, on Oct. 21. A reception was held at the home of a daughter, Mrs. Rose Szumlinski. The couple has another daughter, Mrs. Ann Garber, also of Indianapolis.

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INDIANAPOLIS—Forty children representing the grade school and CCD religion classes at St. Matthew's parish delivered a load of "treats for the poor" to the Peace of Christ Center on Halloween afternoon.

Under the direction of Miss Marilyn Schickel, religion coordinator, and Mrs. Joanne Boniece, the children canvassed the parish for canned goods for "the good goblin, John Brown," director of the center.

The center, sponsored by St. Rita's parish, provides emergency assistance to the poor.

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RUMMAGE SALE St. Roch Altar Society Friday, November 2 — 1 p.m.-6 p.m. Saturday, November 3 — 9 a.m.-2 p.m. School Hall

SPAGHETTI SUPPER Saturday, November 3 — 5 p.m.-9 p.m. St. Malachy's Church, Brownsburg

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