

# the RITELIAN

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## WEEK-LONG SESSION

### Committee tackles final phase in reform of the Divine Office

VATICAN CITY — Cardinals and bishops of the Holy See's special commission for liturgical reform opened a week-long plenary session (Nov. 10-15) to tackle what a Vatican official described as "the final questions" in reform of the Divine Office.

The reform of the Divine Office, the official prayer of the Church and the daily prayer of priests, has been under study for almost five years at the behest of the Second Vatican Council, which laid down principles and some particulars of the reform.

### Some aid to schools held constitutional

CONCORD, N.H.—In a landmark decision, the New Hampshire Supreme Court ruled that various forms of aid to non-public schools are constitutional.

In holding that three of five State Senate bills dealing with "aid" are legal, the court is believed to have opened the door for increased direct public assistance to parochial and other private schools.

The court also upheld the principle that public funds are to be used for secular purposes only, stating this principle is implicit in Article 83 of the New Hampshire constitution and the First Amendment to the U.S. Constitution.

IT RULED that two Senate bills were unconstitutional, including one that would have provided a \$50 real estate tax exemption for parents of non-public school children.

"While the amount of \$50 may seem small," the court said, "yet if the principle were upheld, the amount could be increased to a point whereby it could be used as a means of fully supporting such schools."

## TO NOTE 75TH YEAR

### Jennings County parish jubilee set

NORTH VERNON, Ind.—The 75th Anniversary of the founding of St. Dennis parish in northeast Jennings County will be noted on Sunday, Nov. 23.

Archbishop Schulte will preside at the Mass of Thanksgiving to be offered at 2:30 p.m. on that day, invited to celebrate the liturgy are the living former pastors of St. Dennis: Father Robert Wilhelm, pastor of St. Ambrose parish, Seymour; Father Joseph Laugel, pastor of St. Mary's parish, Greensburg; and Father Joseph Terstege, of the Evansville diocese.

Present pastor of St. Dennis is Father Richard Smith, who resides at St. Anne's parish in Jennings County.

A reception is planned after the Mass in the parish's former rectory, now used as a social hall.

St. Dennis has about 170 parishioners on its rolls. Since 1904 the parish has been a mission of the National Conference of Catholic Bishops before a standing-room-only congregation of more than 5,000 worshippers.



St. Dennis Church, Jennings County—erected in 1894.

FATHER John Rotelle, O.S.A., secretary of the commission's study group for patristic readings, said that the reformed office would be given to the Church within a year. What gives his prediction special authority is the fact that the delicate work of finding patristic readings to fill modern needs and to fulfill modern standards of research has been precisely the work holding up completion of the reform.

In January of this year, the Holy See sent to the world's bishops a general outline of the new structure of the Divine Office, or Breviary, along with two specimens of offices of the day. At Pope Paul's request, the bishops were to send to the Vatican their comments after sounding out their priests and certain specially qualified laymen.

AMONG the elements then envisaged for reform of the Breviary were reduction in the number of Psalms, the substitution of scriptural and patristic readings for some of the Psalms in the hour of matins (to be known as "the office of reading"), the retention of some Latin hymns plus provision for the introduction of local hymns, and the reduction of the Breviary to three books (one for the yearly liturgical seasons of Advent, Christmas, Lent and Easter, and the other two for the rest of the liturgical year, spread out over a two-year cycle).

It is planned that bishops' conferences may add readings from passages from saints or religious thinkers of their own culture.

The reform of the Divine Office was conceived, according to the outline of the reform sent to the bishops, "for the good of the entire people of God" and not simply for the clergy.

The recitation of the Divine Office or part of it was recommended to lay people and Religious of both sexes.

### 6 arrested at Shrine

WASHINGTON—Six members of the Catholic Peace Fellowship were arrested for unlawful entry on the sidewalk in front of the National Shrine of the Immaculate Conception for distributing leaflets to persons attending a Mass for peace.

The charges were brought by Msgr. William McDonough, administrator of the shrine, and a hearing was set for November 19 in the Court of General Sessions.

Those arrested included Father George W. Malone, 37, one of 39 priests disciplined by Cardinal Patrick O'Boyle of Washington last year for dissenting from Humane Vitae, Pope Paul's birth control encyclical.

The leaflets distributed by them comprised an "open letter" to "the military-circled complex" and criticized bishops of the Catholic Church for walking "hand in hand with the masters of war."

The consecrated Mass for peace at the shrine marked the 10th anniversary of the dedication of the building and Veterans Day. It was celebrated by nine of the prelates attending the National Conference of Catholic Bishops before a standing-room-only congregation of more than 5,000 worshippers.

## Help school

ST. AUGUSTINE, Fla.—Chances for the 135 students attending St. Joseph's Catholic Academy high school are being held in Trinity Episcopal church here. A structural defect was discovered in the 60-year-old Catholic high school building. It will be repaired.

## Adult confirmation

The Sacrament of Confirmation will be administered by Coadjutor Archbishop George J. Bishop to adults during the 11 a.m. Mass on Sunday, Dec. 7, in St. Peter and Paul Cathedral. Necessary information may be obtained from a parish priest.

# 'Mutual accountability' urged for Church in U.S.

## More voice for people is one aim

By JOHN R. SULLIVAN

WASHINGTON—The National Conference of Catholic Bishops opened with a strong plea by its president for "a mutual accountability in the Church for its ministry."

Before the week-long meeting was over, the bishops found that a number of Catholics were ready to take the cue, and ask for a chance to share responsibility for their Church's actions.

Cardinal John Dearden of Detroit, president of the NCCB, opened the meeting with a public address in which he told the 210 bishops present that the key to the work of the Church is "closer collaboration between the Holy Father and the bishops and through them with all the members of the Church."

BEFORE the day was out, Father Patrick O'Malley of Chicago, president of the National Federation of Priests' Councils, had addressed the bishops, and proposed a three-point plan of collaboration between his organization, which claims to represent half of the nation's priests, and the bishops. The plan asked that:

- Representatives of local priests' organizations should accompany their bishops to NCCB meetings and join in the national decision-making process.
- The bishops should admit that they need the NFPC.
- Structures should also be established to enable NFPC and the bishops to work together on a number of problems, such as vocations, continuing education, development of new spiritual life forms for priests, training of diocesan personnel workers, and co-operation in a study of the priestly ministry authorized last March by the bishops.

Later in the week, the bishops also issued a long statement reaffirming the principle of priestly celibacy.

Another statement, briefly touching on many concerns of the Church and society, was returned to committee for further work.

The bishops began a revision of their conference's by-laws, expected to last throughout the week.

CARDINAL Dearden singled out two specific ways in which the bishops can collaborate nationally—he called it an "expression of the functioning of collegial concern at the level of regional church."

By establishing circuit courts to enable diocesan marriage tribunals to give "the kind of pastoral consideration that is given to those now more favored," he said that requests made by the bishops to simplify marriage law procedures would help, but "will primarily be for the benefit of those living in the larger dioceses. People in smaller dioceses have problems, too, and circuit courts, staffed with the experts now available only in metropolitan areas, would enable the



CADET HOBBY SHOW, OVER-ALL WINNERS—Nothing but bright eyes in this picture, as the over-all winners gather for the photographer following awards ceremonies at the recent CYO Cadet Hobby Show, held at the Little Flower gymnasium on October 28. The activity, one of the features of Youth Week, attracted a field of more than 500 entries in the six categories of competition, with 40 hobbyists receiving trophies. These six, all from Indianapolis parishes, won the top awards in the contest. Front row, left to right: Pam Remington, Christ the King, Collectors; Nick Whalen, Our Lady of Lourdes, Fine Arts; Nancy Parsfall, St. Michael, Baking. Back row, left to right: Phil Kern, St. Michael, Skilled Crafts; Carla Maier, St. Roch, Kit Crafts; Martha Klotzner, St. Gabriel, Sewing. (Additional photos, Page 6)

Church to help them better, he indicated.

He noted that in May, 1969, the bishops established an Urban Task Force "to commit our energies and our resources to aid the oppressed and disadvantaged in our cities." But, he said, "it has fallen short of our expectations."

The reason: "Our reluctance to accept a corporate commitment as a personal responsibility."

The entire next day was devoted to the study of poverty and the Church's response.

Three co-chairmen of the Task Force described the bishops: Father Gene Baroni, director of Urban Affairs for the Washington archdiocese; Father Donald Clark, chairman of the Black Catholic Clergy Caucus, and Andrew Gallegos, a Mexican-American who is a member of the President's Committee on Youth Opportunities.

THE BISHOPS then discussed the issues raised by them in seven regional workshop groupings.

Later in the week they completed discussion of establishment of a National Office for Black Catholicism, long an aim of the Black Clergy Caucus and other Negro Catholic groups.

The bishops also took initial steps toward action on Cardinal Dearden's marriage court proposals.

The Federation of Priests' Councils was not the only organization seeking to work with (Continued on page 7)

## Department chairmen announced by bishops

WASHINGTON — Coadjutor Archbishop John McGuire of New York was elected to a three-year term as treasurer of the National Conference of Catholic Bishops and the United States Catholic Conference at the semi-annual meeting of the U.S. Bishops at the Staller-Hill Hotel.

Archbishop McGuire succeeds Cardinal John Cody of Chicago, who has served three years as treasurer.

The bishops also elected four new chairmen of USCC departments, and retained one incumbent. Archbishop Philip M. Hannan of New Orleans, chairman of the Communications Committee. New departmental chairmen are:

Health Affairs: Bishop George

Guiloye of Camden, N.J., succeeding Archbishop William A. Cousins of Milwaukee. His term is two years.

International Affairs: Auxiliary Bishop Edward Swanstrom of New York, director of Catholic Relief Services, succeeding Auxiliary Bishop John J. Dougherty of Newark. His term is two years.

Education: Auxiliary Bishop William A. McManus of Chicago, succeeds Bishop Ernest Primeau of Manchester, N.H. His term is three years.

Social Development: Bishop Raymond Gallagher of Lafayette, Ind., succeeds John Cardinal Wright, who relinquished the post when he became prefect of the Vatican Congregation for the Clergy. Bishop Gallagher's term is three years.

THE VOTING continued throughout the week-long meeting. The bishops also elected new chairmen of NCCB committees:

Ecumenical and Interreligious Affairs: Committee Chairman Charles Heimann of Kansas City-St. Joseph, Mo., was elected to a three-year term as chairman, succeeding Cardinal John Carberry of St. Louis.

Canonical Affairs: Bishop P. Francis Henn of Saginaw, Mich., former rector of North America, succeeds Bishop J. Francis Henn of Saginaw, Mich. (Continued on page 7)



TOP TEACHER — Sister Ruth (Mona) Culligan, O.S.F., an Indianapolis native, has been named one of the top 20 high school journalism teachers in the nation by The Newspaper Fund, Inc. She received her diploma in journalism from the University of Notre Dame. A former teacher at Secunia Memorial, Indianapolis, and Rex Mundi High School, Evansville, she presently is on the staff of Our Lady of Angels High School, Cincinnati, and serves as communications director for the Sisters of St. Francis, Oldenburg.

## On the Inside

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# SEX EDUCATION: IT'S COME A LONG WAY

By WILLIAM RYAN (One of a series)

WASHINGTON — Archbishop Paul C. Schulte of Indianapolis, in 1953, commenting on the publication of Dr. Alfred C. Kinsey's "Sexual Behavior in the Human Female," said "every self-respecting Hoosier must profoundly regret the notoriety he has brought to our renowned Indiana University."

The national president of the Holy Name Society of the Philippines asked the Bureau of Customs to schedule a public hearing aimed at keeping the so-called Kinsey Report from entering that country.

Dr. John R. Cavanagh, a Catholic psychiatrist in Washington, D.C., offered the ultimate in provocative solutions to thorny problems. He urged that the Indiana University professor's work be placed on the Index of Forbidden Books.

IF SUCH anecdotes from the past seem curiously quaint, it may be because this is a generation in which, as humorist Sam Levenson recently remarked, the subject of sex has passed from "the less said the better to the more said the better." We are now answering more questions than our children are asking.

To be sure, Archbishop Schulte and Dr. Cavanagh were not against sex nor opposed to legitimate scientific research even in that delicate area. They objected to what they considered to be Dr. Kinsey's rejection of the supernatural origin of religion and to the book's none too subtle propaganda in favor of abandoning religion-sanctioned moral codes of behavior, a judgment which was (and is) shared by other Catholics and non-Catholics as well.

But there were undeniably others for whom the entire subject was taboo.

Discussing the burgeoning number of sex education programs in the nation's schools here recently, Father Walter Imborski, director of the Chicago archdiocesan Cams program, told a gathering of Catholic school superintendents that "for many decades we (in the Church) have created the impression that sex is dirty by making it unmentionable."

The number of questions which Father Imborski fielded from his audience served as a reminder, if one were needed, that the subject is unmentionable no longer. Catholic educators, along with their counterparts, both in other faith groups and in the public sector, have lately given it top priority.

FATHER James T. McHugh, director of the Family Life Division of the United States Cath-

olic Conference (USCC), has noted that not all educators approach the subject with the same point of view or the same goals in mind. "There are many today who view sex education merely as an explanation of biology, physiology or anatomy," he said. "Others see it as an opportunity to inform teenagers of the danger of social diseases." Lately, Father McHugh acknowledges, "emphasis has been placed on sex education as an introduction to family planning."

Father Imborski sees the newly overt interest in sexuality as the natural groupings of a society which has become "confused and drifting"—a society that has had to make the transition from lingering notions of Victorian propriety to the anything-goes philosophy of modern magazines, films and theater.

He said the Church's contribution to programs in sexuality and family life is urgently

needed at a time when "the family is under the gun and falling apart under pressures the like of which we've never seen before."

Fathers McHugh and Imborski and other Catholic experts in the field generally trace the Church's deepening involvement in the family life field to the influence of the Second Vatican Council, whose teachings, they say, effectively dissipated for all time any notion that sexuality was suspect or marriage a haven for those whose sanctity was second-rate.

Vatican II's pastoral constitution "On the Church in the Modern World" re-emphasized "authentic married love" as something "caught up into divine love and governed and enriched by Christ's redeeming power and the saving activity of the Church. This love," the Council taught, "can lead the spouses to (Continued on page 7)



## DENIES 'CONSERVATIVE' TAG

## An interview with Cardinal Danielou

By EODYTHE WESTENHAVER

(Copyright, 1969)

ROME — However much other people may think that he has changed recently Cardinal Jean Danielou is firmly convinced that he hasn't.

The famed theologian has surprised and shocked many Catholics since last spring when, shortly after being named a cardinal by Pope Paul VI, he took up the cudgels to defend the Papacy and the present church government against the attacks of Cardinal Leo Josef Suenens and his followers who want to have the institutional structures revised to give more authority to the bishops.

Then during the recent Synod of Bishops the volatile Frenchman caused a few more surprises by being more open and more moderate than had been expected.

To Cardinal Danielou the whole thing is very simple. "I am not a conservative," he maintains stoutly. "I am as much as ever for the implementation of Vatican Council II. The people must understand that the Church is now in an entirely different situation from what it was during the Council. We have entered into a crisis of faith, a crisis of the priesthood, a crisis of theologians, a crisis of authority. The situation has changed, but my ideas have remained the same."

With this longtime friends agree. They say that although his openness to other cultures and religions gave Danielou the reputation of being a progressive, his theology was always fairly cautious.

What has changed, they say, is his tone. The French Jesuit is angry because he believes some in the new generation of scholars are taking advantage of freedoms his generation won

with great suffering, he is frightened because he sees danger signs which his knowledge of history tells him were present at other great ecclesial crises. And especially he is furious because he feels that some church leaders, his seniors in the cardinalate and episcopate, while not agreeing with the radical element are encouraging it by their demands for rapid changes.

WHAT worries friends, however, is the way in which the new cardinal has criticized various church leaders, men who are his seniors in the cardinalate and episcopate; they feel that his vehemence is offending many people who might otherwise see a value in his arguments, that he needs to learn the tact and prudence expected of anyone who has reached the level that is now his in the Church.

"But on the other hand," as one friend observed last week, "there are many cardinals who are very progressive in speech but very conservative in concrete cases; Danielou may sound conservative but in practice he can be very open and liberal."

For example, although the cardinal has firmly backed Humanae Vitae, the papal encyclical on birth regulation, and believes completely in the basic principles it contains, he thinks that these should be applied with flexibility.

"I have advised many couples who came to me to use contraception," he told a friend, "and I also said, 'Do not worry or feel guilty, I will take the responsibility before God for what you are doing.'"

During the Synod, Cardinal Danielou found time to talk with a number of his friends and journalists in between nu-

merous meetings. At 65, he maintains a frenetic pace as he did during the Council. He still goes along the streets of Rome at a half trot, brief case in hand; he has been seen going up the staircase of the Jesuit headquarters, where he stays, three steps at a time.

In conversation, he does not, cannot stay in the same position for more than five consecutive seconds. Not only do his hands and arms fly, his body twitches from side to side. He is serious, even severe, but laughs frequently, especially at himself.

THE CARDINAL was very pleased with the results of the Synod, he said the day before it closed, especially with the freedom of speech and the lack of opposition among the bishops. "I think it was not what the journalists expected," he adds slyly.

He is also pleased at the way in which the bishops emphasized collegiality as a complement rather than an opponent of the primacy.

"Both are essential," he declared. However, a hint of some of his pre-Synod statements criticizing those who wanted more emphasis on collegiality comes through when he talks about what was for him very important — the statements of

bishops from the Third World and from Eastern Europe in defense of primacy.

"During the council the African bishops simply sat and applauded the speeches of others, but here they spoke out; here we had the end of the dictatorship of Western Europe. Where is the Church living today? In Africa, in Asia, behind the Iron Curtain instead of in France or Belgium."

The working methods of the Synod both pleased and displeased the French cardinal. He was happy with the work-shops and with the decisions to allow the bishops to speak in modern languages.

"But who made use of that?" he asks smiling. "Only the French bishops spoke their own language. The bishops from the English-speaking countries come and they speak Latin always, but with a pronunciation that is incomprehensible for us. It would be much better if they spoke English."

He also thinks the Synod lost too much time listening to the reading of speeches for which printed texts provided, "even if it gave us a chance to sleep."

Did many bishops sleep?

"Oh yes," turning his head from side to side to demon-

strate how he kept count. "Very many. Or maybe"—he smiles again—"maybe it was mystical prayer."

HE GOES on to say that he was also pleased that the bishops showed an awareness of the difficult situation which the Church faces. This is not the time for great changes that might weaken or lessen the place of religion in society, he explains.

"Today people are speaking about the death of God, of the post-religious era. I defend such talk. The chief line of all of my life, in all of my books, is the place of God, the place of worship as an essential part of human civilization. What I have been always is a man of the holy, of the sacred. But I believe it is necessary to talk to modern minds in modern language."

"And I have always been very open to the riches of the non-Christian religions. I say that I am a pagan—half converted only—but not an atheist. A pagan is a man of natural religion, the opposite of an atheist."

Two theses are advanced in Europe to explain the Danielou attitude to the current situation of the Church, and he accepts both of them. The first is his family background. He was

born in 1905 when relations between the Church and the French Government were at their lowest since the Revolution and were soon to lead the expulsion of religious men and women from the country, as well as the seizure of church property.

Charles Danielou, his father, was a politician, a member of the French legislature, and one of the few voices there raised in favor of the church. His mother, Madeleine, founded an association of Catholic laywomen to teach in the public schools after religious were forbidden to do so.

"My mother saw that many girls were losing the faith in their apostolic spirit led her to create a way in which they could receive an education of high quality that was compatible with their religion," the Cardinal explains. "She taught me that there can be no faith without intelligence and no intelligence without faith."

THE OTHER thesis is that Danielou is a Gaudilist in his own political beliefs and applies some of DeGaulle's criteria—the importance of the institution, the need for strongly centralized government as an antidote to chaos, etc.—to the Church.

The Cardinal accepts this with reservations. "It is true that I think a certain order is necessary to the creation of true values. But this is certainly not the chief aspect of my thought. I am pessimistic about politics; I expect little from the political man because I do not believe that the most important values in life involve politics. All the politicians can do is to make possible a certain order where man can develop the sociological, cultural and religious values."

"That is why I am not a revolutionary. I do not believe that revolutions change things much."

His own interests have always been centered upon study. When he learned last March that he was to be named a cardinal, his first reaction was fear that he would be unable to continue his work.

"I felt oh, oh"—clapping his hand to his forehead—"what a terrifying thing! But after some days I realized that my life could go on as before. At the level of my studies and my work with students. The only difference is that I now have a supplement of responsibilities at a higher level. "I wish to remain very sim-



CARDINAL DANIELOU

ple, without any formality. In Paris I still take the bus and here in Rome I go over to Via Conciliazione to have coffee at the cafes.

"I still teach a seminar for doctoral students; I counsel students and I work every day at my patristic studies. And I have just brought out a new book with Arnold Toynbee, 'The Crossroads of Christianity.' I like my life, my tasks very much. And that is what matters."

## 'Pluriformity' seen crystallized by synod

UTRECHT, The Netherlands —The principle of "pluriformity" in the Universal Church was among those that were crystallized at the recent Synod of Bishops at the Vatican, Cardinal Bernard Alfrink of Utrecht said in an interview in the German weekly *Publik*.

The cardinal said that although he realizes that there are many in the Netherlands, among priests, who may be disappointed in the synod because their expectations were not fulfilled. The Netherlands, among priests, who may be disappointed in the synod because their expectations were not fulfilled, the synod did hold out a prospect "of a certain pluriformity in the Church in which the particular churches throughout the world can have

their own images in the universal Church."

ASKED by the interviewer if he did not think he had recently learned from the synod to Dutch Catholics "with empty hands," Cardinal Alfrink said that "it is difficult to confront their disappointments," but he added that he hoped "in any case that all priests and faithful will accept the fact that those bishops who were in Rome understood and want to understand, the difficulties and want to do everything possible about them." He said disappointed priests, who may be disappointed in the synod because their expectations were not fulfilled, the synod did hold out a prospect "of a certain pluriformity in the Church in which the particular churches throughout the world can have

## Issue guidelines for dialogue with Moslems

VATICAN CITY — With the main objective of setting up a "really solid dialogue" between Moslems and Christians, the Vatican Secretariat for Non-Christians has published a handbook of guidelines for finding common grounds between the two faiths.

In the introduction of its 171-page "Guidelines for a dialogue between Moslems and Christians," published this autumn, the secretariat stated:

"Our main objective will be to underline some of the conditions which are necessary if there is to be a really solid dialogue between Moslems and Christians."

The aim of such a dialogue is not to "convert" the other party, nor to have anyone raise doubts about their own faith, the secretariat explained.

"It should quite simply stimulate those taking part not to remain inert in the positions they have adopted, but to help all concerned to find a way to become better people in themselves and to improve their relations with one another."

## Laud UN move

VATICAN CITY — Vatican Radio "welcomed and praised" the decision of the UN General Assembly to call an assembly of young people to mark its 25th anniversary, in October 1970. The broadcast said that "no man of goodwill could fail to support it."

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## THE WEEK'S NEWS IN BRIEF

(NC News Service)

The U.S. Catholic bishops were reminded that collegiality was the key word as they opened their week-long, semi-annual meeting in the nation's capital.

The reminder came from Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops, in an address (Nov. 10) at the opening session.

"Somewhere between responsibility for the local Church and a shared concern for the Church universal lies an area of special responsibility toward the Church in a region or nation. It is through a national conference such as our own that in great part this burden of collegial solicitude or concern is to be discharged," the cardinal said.

Cardinal Dearden added that the "stronger we are bound together in unity among ourselves and with the whole Church, the more effectively we will carry out our mission to the Church." He added: "And our unity as bishops will reflect and intensify the unity of all people."

The Vatican Secretariat for Non-Christians published a handbook of guidelines for finding a common ground to set up a "solid dialogue" between Christians and Moslems. It also published a guide for those interested in the socio-religious changes spreading across Africa.

Father Richard A. McCormick, S.J., 47, of North Aurora, Ill., was presented with the Cardinal Francis Spellman Award of the Catholic Theological Society of America as the outstanding Catholic theologian of the year.

The bishops of New Jersey issued a joint pastoral letter supporting a program of sex education in Catholic schools. The letter was read in all churches of the Sees on November 9.

The Congressional Medal of Honor awarded posthumously to Father (May) Charles J. Walters, Army chaplain, killed in November, 1967, while ministering to wounded during a fight at Dak To, Vietnam, was presented to a member of his family in Washington by Vice President Spiro T. Agnew. In the nation's history, the highest award for bravery has been awarded to four Catholic priest chaplains.

Full page ads in Catholic newspapers of New Jersey became a last-minute issue in the campaign for governor. U.S. Rep. William T. Cahill, Republican, who placed the ads in which he solidly backed legislation to aid private school students, won the election. His opponent, Robert B. Meyner, Democrat and former governor, charged the ads were a "deceitful attempt" to garner votes. Meyner's criticism was challenged by Joseph R.

Thomas, managing editor of the Advocate, Newark archdiocesan newspaper, who pointed out the same opportunity taken by Cahill was also open to Meyner.

Funeral services for Christian Brother David Darst, 28, one of the "Catonsville (Md.) Nine" and a leading protester against the Vietnam war, were conducted in St. Louis. Brother Darst was killed in an automobile crash near Auburn, Neb.

The nation's capital braced for a November 15 demonstration against the Vietnam war. The Department of Justice refused to grant a permit for a mass march along Pennsylvania Avenue, but later approved a march along another route some blocks away. The anti-war group denied government charges that the demonstrations would foment violence. The group estimated that more than 50,000 persons would participate in the demonstrations.

Pope Paul VI, speaking at a (Nov. 5) general audience, called on Christians to "live together" and advocated a halt to efforts by individuals to reform the Church.

Cardinal Julius Döpfner of Munich, Germany, said the most important development of the recent Synod of Bishops at the Vatican was the establishment of a permanent synod secretariat in Rome.

Richard F. Gordon, Jr., one of the three-man Apollo 12 team of astronauts, (scheduled to blast off for the moon on Nov. 14) was remembered in Suquamish, Wash., where he spent some of his boyhood, as an altar boy at St. Peter's church there.

A conference on world agriculture aimed at drafting suggestions on how to avoid hunger and starvation in various parts of the world was opened in Rome by the United Nations' Food and Agricultural Organization (FAO).

Priests, Catholic journalists, and Christian educators grew critical after taking a second look at the "social era" program of President Juan Carlos Onganía of Argentina, purportedly designed to give the common man a better life.

Father James F. Maguire, S.J., President, Loyola University, Chicago, warned that the school will not tolerate student demonstrations which disrupt the rights of other members of the university community.

Bayard Rustin, widely known civil rights worker, became the first Negro appointed to the board of trustees at the University of Notre Dame.

## French nuns stage 'mini-revolution'

PARIS—A French "mini-rev. France, when he said "the up in secondary tasks." olution" took place here during Church does not give women the three-day national conference the place recognized for them in the ranks of Catholic nuns and religious workers, with the nuns asking for a "greater role in religious and social life."

The bishop was also warmly applauded when he said that "what is important in the future is that women, and more ample encouragement, from especially nuns, should not, as Bishop Gerard Huyghe of Arras, low themselves to become tied



**YOUNG MARCHER**—A young marcher carries a sign—"Little Ones Understand Black Christmas"—as several thousand demonstrators march through downtown Memphis. It was the fourth and largest in a series of "Black Monday" observances by Negroes demanding a voice in public school affairs and union representation at St. Joseph's Hospital, a Catholic institution. As part of the campaign, Negroes are being urged not to shop with white merchants. (RNS photo)

## 'Catholic patrimony' emphasized by Pope

VATICAN CITY—Pope Paul VI has underscored the importance of "the Catholic patrimony of thought and custom."

The pontiff insisted that it was up to Church authorities to decide what was good or bad in this tradition, and emphasized that no private individual enjoys the privilege of anticipating or contradicting such a decision.

Speaking at a general audience, the Pope cited three elements or levels of Church patrimony: (1) traditional and irreplaceable; (2) traditional but debatable; (3) traditional and superfluous.

The first level, he said, pertains to what is necessary for the very constitutional existence and vitality of the Church.

AS FOR the third level, he said, there may be elements that are harmful and therefore merit courageous reformation or even being eliminated.

"But," the pontiff insisted, "this summing up of the ancient patrimony of the Church requires competence and authority."

"In a communion such as the Church, no one individual can publicly and practically do it himself. Even less, once the summing up has been done, can he decide, as it suits him, to choose what should remain and what should be allowed to fall by the wayside."

"The Church, through its authorized organs, following the council, is making this inventory, and those who are faithful must not assume the privilege of anticipating it or contradicting its judgment."

"Nothing in the Church must be arbitrary, rash or riotous," the Pope said.

Pope Paul made this spirited defense of Catholic ecclesiastical tradition or patrimony in the light of what he called "the cult of liberty and of personality" and, above all, revolutionary concepts which are being applied to every type of progress, reform and renewal.

REFERRING to the spirit of independence and "even of rebellion" that, he said, exists in the Church today, the Pope complained, "Tradition does not mean anything any more to the innovators—even the good ones of our times."

"The young, unfortunately," he said, "are suffused with everything that has gone before. It is the present day that matters."

## Private school aid predicted

NEW ORLEANS—Archbishop Philip M. Hannan of New Orleans, addressing representatives of nearly 100 Catholic schools throughout the area, predicted that public aid to the non-public school sector will eventually be forthcoming.

"The cost of education is rising so precipitously it would make the best sense for all the community," Archbishop Hannan stated. Increases in the cost of education are occurring at a much faster rate than increases in income, he added.

ters, their life of the moment and their race toward innovation and the future."

"But it is not only the young," the pontiff continued, who ignore tradition. "Even wise men talk about breaks with the past, with previous generations, with conventional forms."

Such persons then proceed he said, "to pass judgment in an arbitrary way on the Catholic patrimony of thought and custom, which still have much that is to be admired and appreciated."

Pope Paul suggested that persons who feel so much antipathy for ecclesiastical tradition "should give fair judgment to all aspects."

He concluded his address with the strong affirmation that "intelligent recognition, balanced criticism and wise judgment of church tradition" would not bring things to a halt, but "would be a guide to the hoped-for ecclesiastical reforms."

## School yard 'preaching' is upheld

OAKLAND, Calif. — A high school student's constitutional rights were violated when his principal sent him home for preaching religion on the school grounds, according to Alameda County counsel Richard J. Moore in an opinion delivered to the Fremont, Calif., United School District.

The 18-year-old student was sent home by his principal because he refused to stop talking about God. He did not get back into class for a day and a half, after a conference with his parents and the principal.

Moore said the student "was not violating any law in speaking to his fellow students in the school yard during lunch hour."

The principal, it was said, felt such activity was unconstitutional under the doctrine of separation of church and state.

Moore told the school district that "you can't limit free speech unless it causes substantial interference with the school's operation." He said the boy couldn't speak about his religion in the classroom, but that in the school yard "the students are free to listen or not, to come and go as they wished."

## 'Surprised'

PHILADELPHIA — Rabbi Henry Cohen expressed surprise at the wide interest shown at St. Joseph's College in his course on the theology of Judaism. "It's just been amazing," said the rabbi, whose normal post is at the Beth David Reform Congregation in Wynnefield. "I wish that some Jewish students I teach would show as much interest in Judaism as the Catholic students do."

## Ressolution is adopted on celibacy

CINCINNATI, Ohio—The Association of Cincinnati Priests—an independent organization of priests working in the Cincinnati archdiocese—has adopted a resolution on optional celibacy and a program for its implementation.

Following is the text of the resolution:

1. Resolution: While recognizing the value of celibacy in the service of the Church, we, the Cincinnati Association of Priests, would like to recommend for the good of the Church the elimination of celibacy as a necessary prerequisite for ordination to the priesthood and the episcopacy. We feel that reforms in the clerical life of the priests must be initiated and implemented as soon as possible.

2. We, the Cincinnati Association of Priests, intend to implement the above resolution with a four-fold program of discipline of compulsory cel-

bacy, we would like to go on record as stating that these necessary reforms in clerical life would be greatly expedited by each priest being allowed to follow his proper calling from God, with regard to celibacy and marriage. We recommend that priests who have married be given the opportunity of functioning in the active ministry as married priests. We further recommend that laymen who are already married be permitted to be ordained. Because of the urgency of this problem, we do think that the debate on these three recommendations cannot be postponed without serious consequences to the life of the Church.

3. We, the Cincinnati Association of Priests, intend to implement the above resolution with a four-fold program of discipline of compulsory cel-

• We will work for the implementation of the decrees on the permanent diaconate with the unmarried and married men in our own archdiocese of Cincinnati.

• We, as an association, will diligently work to help former priests who have married to work in some capacity within the present structures of the Church.

• As an Association of Priests, we feel that discussion and debate about optional celibacy is very important at this time, and we commit ourselves heartily to further this discussion and debate.

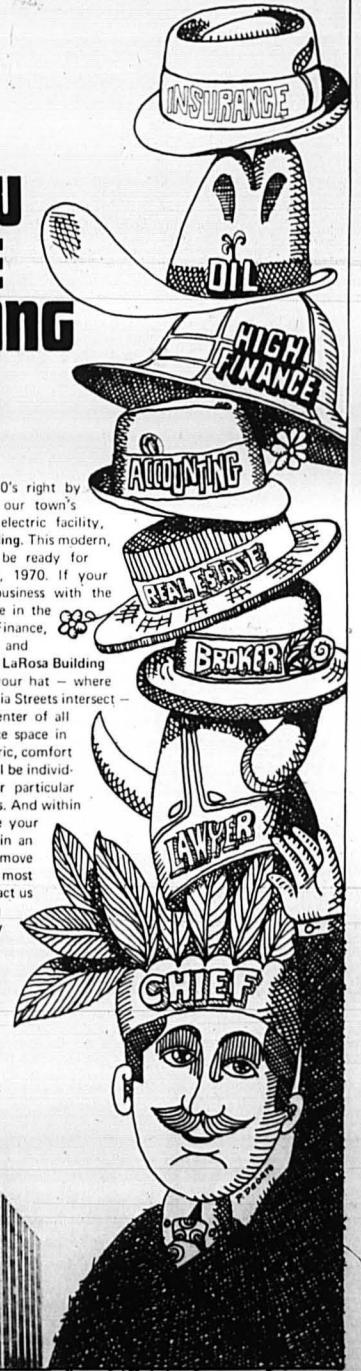
• We, as an Association of Priests, will do all in our power to improve the present process of laicization as recommended recently by the National Federation of Priests' Councils.

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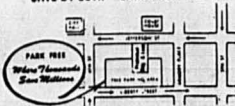
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## Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

## The poor relation

New York Governor Nelson Rockefeller's disastrous fact-finding mission to Latin America earlier this year resulted in a report to President Nixon which purportedly contained 50 proposals. Though the report is still secret, many of its proposals are on public record. But few are evident in the administration's Latin American policy as enunciated recently to the Inter-American Press Association.

After almost a year of hemispheric inactivity, the President outlined his views. They contain a note of realism lacking in the nearly shattered Alliance for Progress. He made no promises of stepped-up assistance because the U.S. has no intention of giving it, and we finally have learned that unkept promises are a particularly abrasive element in Latin-American relations.

Continued funds for development would be forthcoming, the President assured, but only upon the initiative of the governments concerned and on a multilateral basis, through inter-American organizations. While the multilateral approach soft-pedals the "Big Daddy" role, it is also a signal that the unilateral aid of the past is drying up. If the other 22 members of the Organization of American States don't keep their part of the bargain, the U.S. has a convenient "out."

So while Latin America's voice in planning and controlling its own growth will be increased (something long sought by Latin American leaders), funds for development likely will be curtailed.

Regarding trade matters, the most crucial area of concern, Mr. Nixon offered sympathetic understanding but little else. He promised to "lead a vigorous effort to reduce the non-tariff barriers to trade maintained by nearly all industrialized countries." Past efforts to reverse protectionist policies have been futile. Mr. Nixon's exertions on this score are not expected to be any more successful. So the preferential treatment of exports so desperately needed by Latin America remain unfulfilled.

While ignoring Rockefeller's recommendation to take control of Latin aid out of the State Department, Mr. Nixon seemed to favor a policy of need rather than political favor.

"We recognize," the President said, "that enormous, sometimes explosive forces for change are operating in Latin America. These create instabilities and bring changes in government. On the diplomatic level, we must deal realistically with governments as they are."

This has not always been the case. While fervently advocating reform, the U.S. often has supported repressive dictatorships and instituted economic sanctions against reformist regimes. Nor has the U.S. hesitated to intervene unilaterally in the affairs of Latin governments as it did in Guatemala and the Dominican Republic.

If Mr. Nixon now intends to base U.S. approval of a Latin government on how it promotes basic economic and social reform and not on how much lip-service it pays to U.S. style democracy, we may hope that further developmental aid will be given where it is most needed and where it will do the most good. In this respect, the policy is a welcome change.

But, based on the President's address, there is small prospect for new aid or decisive pressure to gain better treatment for Latin products.

Latin America's poverty, its gross inequities, and its political instability were certainly not caused by the U.S. Nor can the U.S. bring about the necessary fundamental changes. Nonetheless this nation persistently has claimed a special relationship with its neighbors to the South. It has talked and talked about a hemispheric brotherhood which had to be nurtured with extra concern and care. But despite all the rhetoric, it has not paid off on its pledges. Nor is it ready to do so now.

## Still No. 1

Not so long ago the Wall Street Journal said Bible sales were off, the perennial best-seller was sliding down the lists. Almost before the print was dry on the Journal story, the American Bible Society countered with facts and figures that proved the esteemed business didn't know what it was talking about. Bible sales were not only up, they were setting all-time records.

What may have thrown the Journal off base was the switch to less expensive, even paperback, editions. The weighty tomes with costly bindings and paper, the gilt-edged pages and profuse illustrations have given way. The Bible today is an easy-to-handle, easy-to-read, easy-to-carry-anywhere book. That is what it should be.

A good example of the dimension of growth, both in interest and distribution, was seen in Indiana's capital city. Earlier this year a copy of Good News for Modern Man, a paperback edition of the New Testament, was delivered to every home in the Greater Indianapolis area in a campaign that was a triumph in logistics and ecumenism.

It was church-sponsored drives such as that and the overwhelming individual sales response to new editions and versions that recently enabled the American Bible Society to pass the one-billion mark in distribution.

The Apollo 8 astronauts, reading from Genesis as they circled the moon last Christmas Eve, and the crewmen of the U.S.S. Pueblo, holding secret Bible reads. (Continued on page 7)

## The world's poor

There is growing recognition that churches, social welfare and charitable organizations, foundations and the like—however earnest their efforts—cannot make much of a dent in the misery of the underdeveloped nations of the world.

Governments of the industrialized, developed nations must become more actively committed to worldwide development. They must be willing to give an agreed portion of their wealth in direct economic aid and give it with no strings attached save the insistence that it be used wisely and well.

For the United States and the other developed nations this means a percentage of the Gross National Product, which is the sum total of goods and services in a given year and a useful indicator of ability to pay.

Last week the Church of England called on the British government to allocate at least 1% of Britain's GNP for world development. The call came after an ecumenical conference in which all denominations and

faiths, including the Catholic Church in England, urged their memberships and institutions to give generous support to development, over and above that now expended for church and charitable work. And it came at the beginning of a massive campaign among the churches to pressure the government into funneling a definite percentage of its wealth into the poor nations.

At the same time a new organization was formed in New York State which plans to lobby in Congress for the poor of the world. The League for Economic Assistance and Development (LEAD) hopes to siphon off excess money from the defense budget. Believing that a shift in current spending, rather than new taxation, will gain development funds, LEAD is aiming its attack at "the triple overkill" power of our present military posture.

The main objective of LEAD is to raise the level of U.S. foreign assistance to 1% of GNP, matching the demands of the churches on the British government.

Though LEAD recognizes that poverty exists at home, too, officers point to the growing number of

agencies lobbying for U.S. poor and the lack of any lobbying for the poor of the world. They hope to fill that void.

The House Foreign Affairs Committee recently approved a \$2.1 billion foreign aid authorization bill for 1970. That amount is only slightly higher than the 1968 allotment, one of the lowest in recent years. It may end up lower than the 1968 appropriation after the Senate committee hearing and the floor debates are over.

If the U.S. were to give 1% of its GNP to the poor nations, it would be allocating \$8.4 billion, or four times as much as it is now doing. The gap is accentuated by the fact that, although the U.S. is the richest nation in the world, it ranks only eighth among nations contributing foreign aid.

Helping the poor is a moral obligation which no responsible individual will refuse. Thoughtful citizens are now persuaded that it is also a responsibility of governments. To this end, as good citizens and conscientious human beings, they must persuade their government.

## • GEORGE SHUSTER'S VIEW

# Will the synod help ease tensions?

By DR. GEORGE N. SHUSTER

I confess to having had some misgivings while the synod was convening in Rome. Relationships were admittedly more tense than one could have wished. Nor is it any longer possible to have a quiet, more or less of the record discussion at the Vatican.

There are now more photographs and reporters there than there are plumbers and carpenters. Most of them are very likeable people with a deep sense of responsibility to their papers or journals. Do not these keep the public informed, and is not information the life blood of a democratic society? You may sometimes doubt this. Does not the information go in one eye and out the other with remarkable speed and precision? But a smudge is likely to remain somewhere in the mental processes.

The synod met under quite unusual circumstances. It was dealing with a Pope who decried much more popular support for some of his ideas and hopes, but perhaps very little for certain others. Never before had a sovereign Pontiff gone to such lengths to unite himself with peace efforts throughout the world, admirable though the record of his predecessors is. Not since Gandhi has any man been more strongly committed to non-violence.

While no one dreams it is easy task to guide the economy of a large and prosperous nation, it is still true that much of 1929 was rooted in public policy involving a series of errors. Particularly over the last five years we are becoming more and more aware of a growing inflation that threatens to run wild if not checked. It is often impossible to predict what the

not wish such a state in their midst.

Pope Paul has also said that economic and social development is just another form of peace making. The encyclical *Populorum progressio* is a manifesto against what he understands "capitalism" to be. It seems to repeat what the illustrious Archbishop of Recife, Heider Camara, has been saying for years, with the result that he is now in the worst doghouse the government of his country can build.

Many conservative Catholics in the United States and else-

where do not like this encyclical. And though others find it commendable, most cannot avoid an uneasy feeling that it is too idealistic for the brutal world we now inhabit.

Still I am persuaded that if the Pope had gone on to stress his main thesis he could gradually have gained in prestige and effectiveness. Imagine what a revolution would have occurred if the strongly anti-Catholic Scandinavians had found themselves unable not to award the Nobel Peace Prize to the sovereign Pontiff! Dag Hammarskjöld would have entertained such feelings, but he was a rather lonely soul.

## • THE BLACK VOICE

# Anti-inflation plans can hurt blacks

By REV. LAWRENCE LUCAS

Very few Americans would subscribe to a thesis that says as a nation we have not accrued great economic wisdom since 1929. On the contrary, 40 years after the great stock market crash, a good many Americans complain only feel that nothing like it and the ensuing depression can happen again.

While no one dreams it is easy task to guide the economy of a large and prosperous nation, it is still true that much of 1929 was rooted in public policy involving a series of errors. Particularly over the last five years we are becoming more and more aware of a growing inflation that threatens to run wild if not checked. It is often impossible to predict what the

result of any specific step or steps will be. What is frightening is the seeming inability of economists as yet to work out a way to stem in inflation without either producing or risking throwing people out of work. It may be true at this time that necessary anti-inflation measures to curb the complex of rising prices, excessive labor demands, political inaction and governmental spending do result in a rise in the workless rolls. But this rise too requires a close inspection.

In the first place, political scientists generally agree that joblessness beyond a certain level becomes unacceptable. Unfortunately many politicians see a certain level as "politically unacceptable." Often, the two unacceptabilities do not coincide. There is a great temptation for some politicians to talk politically about unemployment rather than realistically in some cases being downright dishonest about it. The humane limit to unem-

Pope Paul shifted his attention to another great problem, that of over-population, and Mohammed wrote raised the fateful question of his authority and its relationship to collegiality. He discussed this document with few of the Bishops.

Indeed, some of the very eminent among them had agreed with the findings of the Papal Commission which was permitted to study the problem but not to influence except in minor respects the conclusions which the Pope announced to the world. There is no point in arguing here whether these con-

clusions were right or wrong. The tragic fact is that they were issued at a time when his peace-making efforts held the attention of the world, and that now that attention is directed elsewhere.

So often in the history of the Church an hour of strong and healing light is succeeded by gloom. One is reminded of how the great efforts of Pope Pius XI to provide for the Church a more meaningful entry into the life of non-Western peoples were brought to a halt by the outbreak of World War II.

The age-old tension between

the Christian Church in its collectivity and the world, so luminously described by Augustine at the time the Roman Empire collapsed, is thus revealed anew. One can and must hope that this synod and those to follow it will restore the feeling of solidarity upon which authority must eventually rest.

At all events it now seems possible that though change will not cease, and should not be allowed to do so, the rate of "renewal" can be more intelligently determined by careful discussion once the ground rules for collegiality have been determined. (Copyright, 1969)

## • A VIEW AT WEEK'S END

# A look at Mr. Nixon in the light of 1954

By JOHN G. ACKELMIRE

It may be instructive in this week of sulphurous national confrontation to recall, in lowered voice, a half-forgotten chapter in the multi-faceted political career of a U.S. governor of Richard M. Nixon.

In mid-April, 1954, I was in Washington for the annual meeting of the American Society of Newspaper Editors, of which I was a member for 12 years, and heard then-Vice-President Nixon address the opening luncheon of that somewhat prestigious gathering of opinion molders.

Mr. Nixon's remarks that noonday at Statler-Hilton made banner headlines across the nation. What he advocated was the dispatch of U.S. troops to Indochina to aid the French colonialists in their 8-year-old battle against the Vietnamese, composed of both Indochinese nationalists and Communists.

Mr. Nixon marshaled his arguments masterfully and fielded tough questions from the floor with the skill of a Brooks Robinson. Nonetheless, the overwhelming sentiment at the luncheon and next day all across the land was against any sort of U.S. intervention on the great Asian land mass.

Among other things, memories of the Korean blood-letting still were fresh and painful, and the nation had been much impressed by Gen. Douglas MacArthur's warning against America ever again letting itself get bogged down in a ground conflict in Asia.

Newspaper editors and publishers and other leaders

a few of whom now savagely abuse all who dare criticize the present Vietnam mess—were almost unanimously opposed to the Nixon proposal. And President Eisenhower summarily rejected it.

In recalling this episode, it may be useful to point out that Mr. Nixon's sensational speech was made before the fall of Dien Bien Phu on May 7 that year ended French rule in Indochina. It was made before the Geneva Conference of April-July, 1954, had an opportunity to reach an armistice and political settlement which seemed at the time to establish a basis for peaceful relationships in Southeast Asia. And it was made before the Southeast Asia Treaty Organization (SEATO) was formed by a pact signed in Manila on September 8 that year—a pact subsequently to be misused by those seeking to justify massive U.S. intervention in Vietnam.

In short, the Richard Nixon of 1954 seemingly had been eager to commit American land forces to the defense of a rotten foreign colonial system in Indochina which was repugnant to American ideals. And he had seemed to want to do this in defiance of a relative unanimity of opinion in the U.S.—and long before subsequent events had given a measure of validity to a moderate intervention.

This 1954 chapter of the Nixon story perhaps should not of itself be disturbing in 1969. The President Nixon of 1969 is a far wiser and more experienced man than the Vice-President Nixon of 1954; one feels certain that subsequent events have made that ASNE speech a moderate intervention.

The disturbing thing is that Mr. Nixon—no matter how reasonable the "silent majority" may consider his current stance on Vietnam—persisted in misreading the factors that gradu-

ally got the U.S. into the long and most controversial war in American history.

President Eisenhower sent economic aid and a few military advisers to the corrupt Diem dictatorship in the late 1950's on the condition, never fulfilled, that Diem institute land and other reforms. And he did this despite his disapproval of the fact that Diem had thwarted a 1956 general election designed to reunite Vietnam under terms of the Geneva agreement.

But President Eisenhower did not initiate such limited aid with an aim to helping prevent a Communist takeover in South Vietnam. Why, then, does Mr. Nixon of 1969 continue to imply that he did?

And why does Mr. Nixon seek to perpetuate the myth, long since blown sky-high, that the SEATO pact somehow mandated massive U.S. intervention? Read the treaty for yourself. By no stretch of the imagination it imposes any such commitment on the United States, and, to a lesser degree, President Kennedy undertook.

Mr. Nixon presumably is sincere in his efforts to close the credibility gap he inherited from Mr. Johnson. He could help his own cause by divesting himself of old, discredited arguments and cease the daring initiatives for peace that are among his many options.

In today's hate-filled climate, where extremists of the right and the left seek to impose their will upon a sickened America, the President deserves and needs the support of fair-minded, moderate fellow countrymen who have no political or ideological bones to pick. The only way he can get that support, though, is to divorce himself from past errors, including those of the much younger, much wiser Richard Milhous Nixon of April, 1954.



"I LOVED THAT LITTLE JOKE ABOUT THE WHOLE PARISH ENDING UP IN HELL!"

## THE CRITERION

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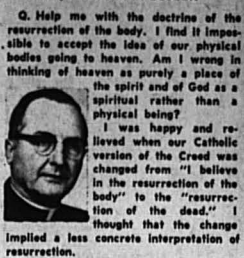
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By MSGR. R. T. BOSLER



G. Help me with the doctrine of the resurrection of the body. I find it impossible to accept the idea of our physical bodies going to heaven. Am I wrong in thinking of heaven as purely a place of the spirit and of God as a spiritual rather than a physical being?

I was happy and relieved when our Catholic version of the Creed was changed from "I believe in the resurrection of the body" to the "resurrection of the dead." I thought that the change implied a less concrete interpretation of resurrection.

Perhaps some people have a real need to believe that their bodies will be preserved, but to me it seems absurd and unnecessary. Does Catholicism teach that we must accept this belief?

A. Some of the first Christians had the same problem you face. Perhaps you will find an answer in what St. Paul wrote to them in the 15th chapter of his first letter to the Corinthians. This is one of the most important passages in all of Scripture. I shall quote from The New English Bible, for it seems to me the best translation of this particular passage:

"Now if this is what we proclaim, that Christ was raised from the dead, how can some of you say there is no resurrection of the dead? If there be no resurrection then Christ was not raised; and if Christ was not raised, then our gospel is null and void, and so is your faith. . . . But the truth is, Christ was raised."

While the first fruits of the harvest of the dead. For since it was a man who brought death into the world, a man also brought resurrection of the dead. As in Adam all men die, so in Christ all will be brought to life; but each in his own proper place: Christ the first fruits, and afterwards, at his coming, those who belong to Christ. . . .

"But, you may ask, how are the dead raised? In what kind of body? A senseless question! The seed you sow does not come to life unless it has first died; and what you sow is not the body that shall be, but a naked grain, perhaps of wheat, or of some other kind; and God clothes it with the body of his choice, each seed with its own particular body. . . . So it is with the resurrection of the dead. What is sown in the earth as a perishable thing is raised imperishable. Sown in

humiliation, it is raised in glory; sown in weakness, it is raised in power; sown as an animal body, it is raised as a spiritual body. . . .

"If there is such a thing as an animal body, there is also a spiritual body. It is in this sense that Scripture says, 'The first man, Adam, became an animate being,' whereas the last Adam has become a life-giving spirit. Observe, the spiritual does not come first; the animal body comes first, and then the spiritual. The first man was made of the dust of the earth; the second man is from heaven. The man made of dust is the pattern of all men of dust, and the heavenly man is the pattern of all the heavenly. As we have worn the likeness of the man made of dust, so we shall wear the likeness of the heavenly man."

Read the whole chapter, and read it often. What comes clear is that belief in our own resurrection must be as certain as belief in the resurrection of Jesus Christ and, what is more, that our own resurrection will be like the resurrection of Christ.

The question to ask yourself, therefore, might be: Is Christ as man merely a soul raised from the dead? Does he still have a body? Is it the same body he had before the death on the cross? Now, if you will read the resurrection accounts in the Gospels you will find that the first Christians were convinced that the body of Jesus was raised from death. They experienced Jesus after the resurrection not just as a corpse that had come back to life, but as a body transformed and no longer subject to physical laws. Jesus appears suddenly in the upper room, "the doors being closed." He is not immediately

recognized by the disciples on the road to Emmaus. Yet He eats with them and lets the doubting Thomas put his fingers in the holes made by the nails. Though He ascends into heaven, Jesus later appears to St. Paul and instructs him, and Paul considers this appearance the equivalent of the appearances to others immediately after the resurrection. The same body and yet altogether different from the material, physical thing we know a body to be. The same and altogether different, as the acorn and the oak tree, to use Paul's example.

The resurrection of Christ and our own resurrection are one and the same fundamental Christian belief expressed in both the Nicene Creed and the Apostles' Creed. The Nicene, which we say at Mass, uses the words "resurrection of the dead" and the Apostles' Creed, the words "resurrec-

tion of the body" (literally "of the flesh"). There has been no change in the translations of either. I think you have confused the two. Both profess the same belief in the resurrection of the body.

A. If he did, indeed, tell your friend that the Roman Catholic Church permits re-marriage to the innocent party in the case of adultery, then the priest was wrong. The Orthodox Church does permit this, and Orthodox scholars agree that this is an ancient practice in the Eastern Church.

Recently some of our scholars have argued from this practice of the Eastern Church and from several instances of re-marriage after divorce permitted in Europe during the early Middle Ages that it would be possible for the Roman Catholic Church to follow the practice of the Orthodox Church and thus make Church reunion easier.

Perhaps this is what the priest who talked to your friend was alluding to and the mistake that to mean the Church has already changed its law. Whatever may happen in the future, the old law stands firm. Your friend should not count on any change in the near future.

Rosary less these days, but as even detrimental. I believe that a wife and mother, I believe I am closer to the Mother of God in my daily life than when I was a child. I believe that when I was a child I was in the arms of my mother, but I did not realize the way of her sanctity. Many Catholics need for involvement with others. An awareness, incidentally, that was not matched by their awareness of God's constant presence, and in the service they give to their families and communities.

Faith and love are deepening, evolving aspects of life, and because a priest or religious might cut down on prayer does not necessarily mean that the person's faith has diminished, but rather that it has taken a different form of expression. A priest can express love for God by attending boring parish meetings for his people, a nun by taking extra university courses for the benefit of her students, in the same way that a woman

(Continued on page 6)

## YOUR WORLD AND MINE

# The synod: a limited success

By GARY MACGOIN

ROME—Pope Paul is entitled to feel that he scored a minor diplomatic victory by maintaining a climate always unruffled and frequently euphoric during the 17 days of the second Synod of Bishops. When I say this, I think not only of the Fathers who met in the Hall of Broken Heads, but also of the Assembly of European Priests at the Waldensian Center here a mile away. A less nuanced response by the Pope to the initiative of that unofficial gathering could have easily produced a reaction as distasteful as that which marred the meeting of European bishops in Switzerland some months ago.

I think that, in addition, the Synod produced significant positive results. The organized and strongly supported effort to reduce the collegiality affirmed by Vatican Council II to a meaningless phrase in a document was decisively defeated.

Collegiality is finally a fact. Disagreement remains as to its full meaning, which may well prove to be a mystery in the theological sense of that term and consequently incapable of ever being formulated in the limited and limiting words of the canon lawyer. But at least there is a consensus that disagreement on ultimates may not hold up action on specifics. While theologians engaged in reflection on the theory, the Church can experiment with the practice. Indeed, it has become clear that it must so reflect. Nothing less than lived collegiality can provide an adequate theology of collegiality.

At that point in the Synod meeting, it seemed for a moment as if total agreement had been reached. The task of resolving gradually the remaining theologi-

cal differences could be transferred to the theologians. Theirs was a good task, while to ahead with their proper task of implementing in practical ways the aspects of collegiality on which all were already agreed.

Here, however, a new snag unexpectedly developed. The partisans of collegiality wanted to lay down some ground rules. They wanted a commitment to hold Synod meetings at regular intervals. They wanted the episcopal conferences to be able to place issues on the agenda. They wanted an electoral college that would give expression to collegiality in the election of popes.

Against them was a group, largely curial, which resisted any restriction on papal discretion, even on matters totally unrelated to Peter's primacy or infallibility. Political considerations undoubtedly influenced their stand, but the motivation went deeper. We have here on the one side those who believe in the rule of law, and on the other those who believe in the rule of persons. We have two notions of authority and of society.

I have very specific information that Pope Paul let it be clearly known early in the Synod that he did not want the proponents of institutionalism to limit concrete proposals that would limit his discretion. Some of them, nevertheless, felt it was their duty to voice their views, and the strength of their support is evidenced by the votes taken on a series of proposals in the final days of the session.

The impact of the plain speaking in his presence is also reflected in his address at the final meeting. While he expressed himself with his customary caution, the feeling here is widespread that he has committed himself irrevocably to a process which must produce a major shift in

decision-making from the center to the local church. We are to have a general synod every two years, "unless circumstances recommend otherwise." The pope will give "the greatest consideration" to the request for a stronger permanent secretariat of the Synod, with representation of the bishops. He will also give "the utmost consideration" to the request of the bishops that they be entitled to propose items for the agenda.

All this adds up to a significant contribution to the implementation of the decisions and intentions of Vatican Council II. As such, it can only be welcomed by those who in recent months feared that the purpose of this year's Extraordinary Synod was to bring to an end the reform process initiated by that Council. Yet there are some who can only grieve because it has left so much up in the air. The Council gave us a vision of the Church as designed by Christ to serve the world to dedicate itself to promoting peace, racial understanding, freedom from hunger. That was also what the Synod was supposed to be all about. As Cardinal Marty of Paris put it, "our purpose was to determine if we are still able to announce Christ to the men of today."

Measured against this standard, we must confess that while mankind desperately needs every possible help in its acute plight, our energies continue to be diverted to necessary yet secondary house-keeping activities. Are we going to spend the next two years trying to devise ways to get the crucial issues on the agenda of the next Synod? That is how it looks now. Can we wonder that our critics complain that Rome fiddles while the world burns?

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National Council of Churches, the first Catholic on NCC's executive staff.

There is an abundance of good will and mutual admiration among the movers and shakers of the unity movement. And these "people who are already involved" have achieved some remarkable breakthroughs at national and international levels.

Even at state levels considerable progress has been made. In our state the Indiana Council of Churches and the Indiana Catholic Conference have achieved a rapport on many matters that would not have been considered even remotely possible a decade ago. In at least one state, Texas, the state Council of Churches and the state Catholic Conference have merged, and similar marriages are beginning to bloom in other states.

But even at the state level we still are talking about what might be termed leadership and resource persons. As Father Bowman stresses, unity cannot stop there if it is to achieve its fuller measure of success. The movement also must make itself felt in the neighborhoods and communities, where it can embrace those wonderfully diverse, gifted, uncommon persons who were erroneously lumped together as "the common people" by politicians of a generation ago.

In the context of Father Bowman's observation, we have a modest suggestion for helping to promote unity at the grassroots here in Indiana. That is for our readers to subscribe to INTERCHURCH, the Indiana ecumenical monthly being published by the Criterion Press, Inc., in collaboration with the Indiana Council of Churches, the Church Federation of Greater Indianapolis and similar federations throughout the state, and other judicatories, denominations, and faiths.

INTERCHURCH is informative (many readers have called it "exciting") and about as unity-minded as you can get. It has received praise in high places for the professionalism with which it is edited and published. In its first five issues it has exerted far more influence than its current paid circulation (there's always room for more, folks) might indicate. And, believe us, it does get down to the grassroots!

Gift subscriptions also can make your Christmas shopping easier at a mere \$2 a subscription and a letter from INTERCHURCH to the recipient telling of your thoughtfulness. A subscription coupon in this issue of The Criterion is provided for your consideration and convenience.

## OPINIONS

### Another view

To the Editor:

Since the Opinions column of late seems to be the place to take pot shots at the spirituality of our priests and Religious, I feel compelled to present another point of view. The woman whose letter some time ago

dominated the column was a natural stand cellist to be a natural development of the historical Church. While it was a benefit and expression of a missionary and monastic society, it seems that we have now evolved to a point in our spiritual, intellectual, and historical development, where the cellist is no longer necessarily

advantageous, but perhaps even detrimental. I believe that a wife and mother, I believe I am closer to the Mother of God in my daily life than when I was a child. I believe that when I was a child I was in the arms of my mother, but I did not realize the way of her sanctity. Many Catholics need for involvement with others. An awareness, incidentally, that was not matched by their awareness of God's constant presence, and in the service they give to their families and communities.

I also question Archbishop Sheen's position, as quoted in Elder's letter, that faith is reflected primarily in devotions and spiritual exercises. If priests and Religious are spending less time reading the Scriptures, many are spending more time living them. Less time visiting Jesus in the Mass, less time serving Jesus in the Mystical Body, I also say the

When people ask why priests in India are working to find water (see "The Waters of India" in Our Sunday Visitor, Nov. 16) I go to the faucet and return with an empty glass.

Water, like breathing, is something we take for granted. Without it we cannot eat, or drink, or wash, or be baptized.

People, too, we sometimes take for granted. In India there are 530 million—more than twice as many people as in the U.S.A. and Canada combined. The average Indian's take-home pay is less than \$64 a week.

What can you do about it? Write me or phone me (212/YU 6-5840).

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## CYO'S BEST SEASON

# St. Andrew's wins Cadet grid crown

## Immaculate Heart captures '56' title

A crowd of 2,000 witnessed the finals of what observers called the most successful football season ever conducted by the CYO. They saw teams in the championship berth which had never before reached that stage, an indication of the well-balanced league action.

St. Andrew's captured the championship of the Cadet Football League and possession of the Father George Dunn Memorial Trophy by whipping Our Lady of Lourdes 26-8.

The Division I representative unleashed John Jackson, who figured in each of the four St. Andrew's touchdowns—one in each quarter. In a display of impressive offense, St. Andrew's amassed 287 yards to Lourdes' 194 yards.

Jackson scored in the first period, being on the receiving end of a 35-yard pass from Lee

Christie. The successful combination play was reversed in the second quarter when Jackson passed 45 yards to Christie for the second marker.

In the second half, Jackson scored on a 39-yard run and again on a two-yard run in the final quarter.

Lourdes' lone tally came in the third stanza when Dennis Davis passed three yards to Doug Prieshoff. Another two points was registered with a five-yard run by Larry McCormick.

**THE CONSOLATION** game honors for third place in the league went to Our Lady of Greenwood, the Division IV winner, who defeated St. Malachy's, of Brownsburg, 14-6. The winner also received possession for one year of the Al Feeney Memorial Trophy. St. Malachy's previously won the Division III honors.

Both Greenwood scores came in the second quarter on a six-yard run by Tim Stevenson and an 82-yard outburst by Stevenson. Keith McAndrews managed the extra two points with a

five-yard run for all the Greenwood points.

St. Malachy's TD was registered by Mike Meunier on a 35-yard run in the fourth quarter. Greenwood amassed 281 total offensive yardage, while St. Malachy's racked up 152 yards.

**IN THE "56" League** championship, Immaculate Heart of Mary bowled over St. Joseph's 6-0 with the game lone TD in the fourth quarter with 2:29 showing on the clock. Tom Bryan scored to climax a 65-yard drive on the ground.

A strong defensive game was indicated by the total yardage gained—139 yards for the victors and 46 yards by St. Joseph's. The longest single run for St. Joseph's was nine yards, and 12 for Immaculate Heart.

St. Joseph's was the Division I winner, while Immaculate Heart represented Division II in the championship round.

St. Simon's captured the consolation tilt by winning over a strong St. Patrick's team 7-0. The winner represented Division IV, while St. Patrick's previously annexed the Division III honors.

Jim Norton tossed to Bob Crick for a 23-yard TD play with 0:32 remaining on the clock in the first half. Paul Tuttle registered the extra point.

A tight defensive game was indicated by the total offensive yardage. St. Simon's totaled 130 yards, while St. Patrick's was held to 27 yards.

The largest field of entries in CYO football league history participated this fall. A total of 67 teams were entered in the two leagues, an increase from the previous year's total of 64.

### 183 teams await cage loop start

**INDIANAPOLIS** — More than 40 teams are expected to enter the 16th annual CYO-Criterion Quiz Contest, which gets underway Sunday, Nov. 30.

The same rules will prevail as last year in the contest, which will conclude with a live radio broadcast on WFBM next January 8.

Participants will be responsible for the factual content of six pages in three consecutive issues. For the first round, the issues of November 7, 14 and 21 will be used. Material for questions will be taken from Pages 1, 3, 5, 6, 7 and the back page. One issue will be dropped and one added for each successive round of the contest. Twenty questions per side will constitute the regular contest, with an additional round of questions and a tie-breaker planned if necessary.

**INDIANAPOLIS** — A record number of 183 teams are entered in the six separate leagues of the 1969-70 CYO basketball week, officials revealed this week.

Grade school action will begin November 29 and continue through January 24, while the high school games will start November 30 and run through January 25. Playoffs and post-season tournaments will follow in some leagues.

Coaches are asked to attend a briefing session at 7:30 p.m. Thursday, Nov. 20, at Secunia Memorial High School.

The breakdown of league teams include: Cadet, 43; Cadet "B", 18; "56", 40; "56" "B", 17; Freshman-Sophomore, 30; Junior-Senior, 34.



**BAKING CONTEST GRAND CHAMPION**—When all the taste-testing had been completed by the judges and all the other awards presented to winning contestants in the 1969 Junior Baking Contest, one girl remained to be honored . . . the Grand Champion. That honor went to Debbie Avers of Sacred Heart, Indianapolis, who won the top prize from a field of almost 300 entries with her excellent Black Walnut Pie. Shown with Debbie are the hosts her Grand Championship trophy are Father Donald Schneider, Archdiocesan CYO Director (left) and Father Jeffrey Godecker, Priest Moderator of the host Our Lady of Lourdes CYO unit.

### CYO'ers to be on radio

**INDIANAPOLIS**—"Coffee at the Marott," a daily program on WFBM radio, will feature eight representatives of the Junior CYO next week in a series of discussions on vital issues.

With Carolyn Churchman as hostess, the 9:45 a.m. program will center on how today's youth relate to parents and religion and what they want from life. The discussions will also touch upon drugs, sex and sex education in the schools, interracial dating and marriage, the Vietnam war and anti-war demonstrations.

Participating in the series are: Mary Cecil, Karen Denney, Bill Newman, Mary Schneiders, Jane Crayn, Jim Clarke and Ned Miller.

### INDIANAPOLIS Calendar of Events

#### FRIDAY, NOV. 14

Men's Social at 7 p.m. in the Msgr. Downey KC clubrooms, 511 E. Thompson Rd. Refreshments included in the \$1 admission.

#### SATURDAY, NOV. 15

St. Roch's Parish Dance in the church hall, 5511 E. Union St.

Eucra Party, St. Thomas More parish hall, Mooresville, at 8 p.m.

#### SUNDAY, NOV. 16

St. Matthew's Holiday Bazaar from 1 to 6 p.m. in the school cafeteria, 4100 E. 56th St.

Turkey Shoot, St. Jude parish grounds, 3353 McFarland Rd., beginning at 1 p.m. Games for women and children. Luncheon available in parish cafeteria.

#### SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m.; Secunia High School cafeteria, 5 p.m. Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph C of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. Saturday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 6 p.m.; two Card parties at Assumption parish hall, 2 p.m.

### Theatre Guild sets 'cabaret'

**INDIANAPOLIS** — Catholic Theatre Guild will present a variety show on Saturday, Nov. 22, at Mater Dei Council Knights of Columbus, 13th and Delaware.

"Those Were The Days" is the theme of the hour. Among the featured performers are Paul Sheuring who was seen only a few months ago in Black Curtains, "The Fantastiks", dancers Steve Huth and Linda Gray; and the Columbian Four. Other performers are Marilyn Bunner, Penny Eshelburt, Wanda Lee Peden, Vicki Rafalski, Jim Griffin, Tony Hileman, and Ed Johnson. The VCA Singers with Joan Sheridan, accompanist, will also be heard.

A cabaret setting is planned and refreshments will be sold. Tickets are available from Catholic Theatre Guild members, Knights of Columbus, or at the door.

### Meeting slated by Study Club

**INDIANAPOLIS**—The Irvington Catholic Woman's Study Club will hold a joint meeting with the Irvington Union of Clubs at 1 p.m. Wednesday, Nov. 19, in the Benton House, 312 S. Downey Ave.

Guest speaker for the meeting will be Father Wilfred E. Day, assistant pastor at Our Lady of Lourdes parish. For additional information call Mrs. Robert L. Murphy, 357-3870.

### 38 will attend CYO Convention

**INDIANAPOLIS**—Father Donald Schneider, Archdiocesan Youth Director, will lead a delegation of 38 to the National CYO Convention in Denver on November 20-23.

The delegation will include representatives of the Single

Catholic Adults, Junior CYO and priest-moderators.

Terry Scheidler, a member of St. Andrew's parish, Indianapolis, and a freshman at Dayton University, will be a candidate for national vice president. The Chateau High School graduate has served as Deane and Archdiocesan Youth Council secretary.

### Back collegiality

**TUEBINGEN, Germany**—The great majority of West German Catholics believe that the pope should not make important decisions without consultation with the bishops, according to a poll conducted here. The poll report said that 88% of Catholics canvassed favored such collaboration between the pope and bishops.

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**CADET HOBBY SHOW, TROPHY WINNERS**—These two pictures show all the trophy winners, with the exception of a few absentees, from the recent CYO Cadet Hobby Show, held at Little Flower October 28. These winners won honors in a field of more than 500 exhibitors from 22 parish Hobby Shows, with a total of more than 2,500 participating in the hobby program. The top picture shows the trophy winners from the Kit Crafts, Fine Arts, and Skilled Crafts categories, while in the bottom photo are the winners in Collections, Baking, and Sewing. An overflow crowd was on hand for the show and awards ceremonies at Little Flower.



## TIC TACKER

## Archdiocese is 25 years old

By PAUL G. FOX

This past Tuesday, Nov. 11, was a national holiday. But it was also an unobserved birthday.

It was on November 11, 1944, that Indianapolis became an Archdiocese. At the same time, the Diocese of Evansville, composed of 12 counties, was carved out of the old Indiana Diocese and the 24-county Lafayette Diocese was created from the old Fort Wayne Diocese.

Unparalleled growth has occurred within the Indianapolis Archdiocese during the past 25 years, shepherded for all but the first two years by Archbishop Schulte. The first Archbishop was Joseph E. Ritter, who became Archbishop (later Cardinal) of the St. Louis See in 1946.

Numbering more than 200,000 Catholics, the 39-county Archdiocese has 165 parishes and a well-developed school system within its nine deaneries. There are nearly 300 diocesan priests and many religious orders making their home in the Archdiocese.

So, happy birthday, folks.

Some people collect stamps. Or antiques. Or salt shakers.

John LaRosa collects old buildings. Or so it appears.

The genial businessman from St. Matthew's parish, Indianapolis, the "founding father" of the Indianapolis Serra Club, is presently completing his latest innovation. A couple of years ago he purchased the antique 10-story Lemcke Building in downtown Indianapolis and set about to gut the interior and exterior of the structure and rebuild as a modern office building.

Now known as the LaRosa Building, the structure will have nine floors of offices and two floors for commercial ventures. The subterranean he envisions as a 300-patron restaurant while the ground floor will house the customary walk-in types of businesses.

In 1965, LaRosa purchased the Inland Building on Market Street, which had only a 30 per cent occupancy at the time. He spent nearly half a million dollars renovating the structure, on top of his purchase price, but he was operating his own produce commission house—buying from farmers and car lot receivers back. The building is now full.

LaRosa, the son of an immigrant Italian, is an entrepreneur of long standing. He began in business by selling produce for his father at the age of seven. By the time he was 19 he was operating his own produce commission house—buying from farmers and car lot receivers back. The building is now full.

By 1947, he organized the first modern produce terminal in the U.S. owned and operated by the commission merchants at 4101 Massachusetts Ave., the site of the old Brightwood Airport. His group bought the airport at a bankruptcy sale for \$43,000 and took nine years to complete the terminal at a cost of \$1.3 million with LaRosa as first president and largest stockholder.

The Archdiocese Purchasing Department,

## Secretariat formation is lauded

MUNICH, Germany—The establishment of a permanent synod secretariat in Rome is probably the most important development of the second Synod of Bishops, Cardinal Julius Döpfner of Munich, president of the German Bishops' Conference, said in a TV appearance.

He likened the synod secretariat to a partner of the Roman Curia (the Church's central administrative body) and said it will contribute to the development of a well-balanced relationship between the pope and bishops and will guarantee that the

local churches can formulate their own characters without endangering the unity of the Universal Church.

MEANWHILE, in Austria, Cardinal Franziskus Koenig of Vienna told a press conference that the synod made very important decisions with respect to co-operation between the pope and bishops in leading the Church.

The permanent secretariat, he said, is the synod's most significant contribution, adding that it not only will negotiate as a kind of partner with the Curia's congregations but possibly will be charged with tasks that until now have been within only the Curia's competence.

He said also that the principle of collegial co-responsibility will certainly have an impact on the diocesan level.

(Cardinal Döpfner was hospitalized Nov. 6 with a heart ailment attributed to overwork.)

IN A statement released by the Munich archdiocese press office, Cardinal Döpfner said he hoped that the Pope will not ignore the co-operation of bishops.

Church accused of Hispanic bias

WASHINGTON—The Roman Catholic Church in the U.S. was accused here of grossly discriminating against nearly 12 million Spanish-speaking people in its ranks by a leader of the National Conference of Catholic Bishops' Task Force on Urban Problems.

In one of three papers presented to the bishops' semi-annual meeting at the Statler Hilton Hotel, Andrew Gallegos, co-chairman of the executive committee of the Urban Task Force, said Hispanic Catholics live in "the shadows" of American Catholicism.

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## Still No. 1

(Continued from page 4)  
ings during their imprisonment in North Korea, dramatically underscored the continuing relevance of the Bible to men of all ages.

Coming soon is National Bible Week, November 23-30, sponsored jointly by the Catholic Biblical Association of America, the American Bible Society, and the Laymen's National Bible Committee. If your home does not have a Bible, by all means get one. And put it to use.

Catholics traditionally have been remiss in their study and knowledge of the Bible. Fortunately that is changing. But not fast enough. This is a good time to step up the pace.

## IN DOWNTOWN JASPER

## Religious education headquarters set up

JASPER, Ind.—Religious education for Pike and Dubois Counties is now co-ordinated out of a headquarters in downtown Jasper.

The Religious Education Center is located in four rooms in the rear of St. Philip's Church, 5th and Newton Streets. The space was donated recently by the owner, Joe Stemple, a member of Precious Blood parish here.

Sister Mary Sharon Hoehn, O.S.B., who has been co-ordinating religious education programs in the area for the past

two years, announced that the Center will be open during most business hours temporarily and will operate on an announced schedule later.

Sister Mary Sharon will occupy one of the first floor with the three upstairs rooms to be used for a library, audio-visual and training areas.

In addition to the rent-free space, equipment at the Center has been obtained by donation from business firms and from funds made available through parish catechetical collections.

The Center's phone number is 482-6787, and the mailing address is Box 561, Jasper. An open house is being planned at a later date.

A 22-MEMBER planning board with representatives from every parish in the area will assist Sister Mary Sharon in establishing policy and implementing programs and goals of the Center.

The board is headed by Charles Seger of Holy Family Parish. Other officers are Bob Steffe and Ruth Schmitt, both of St. Joseph parish, and Marilyn Fick of St. Henry parish.

Liaison Committee for Priests, Religious and Laity: Archbishop Thomas McDonough of Louisville replaces Cardinal Lawrence Shehan of Baltimore. Term: three years.

Liturgy: Bishop James Malone of Youngstown replaces Cardinal Archbishop Leo C. Byrne of St. Paul and Minneapolis. Term: three years.

Priestly Formation: Auxiliary Bishop Thomas Grady of Chicago replaces Bishop James P. Hickey, rector, North American College in Rome.

Priests' group threatens strike

DETROIT—The Independent Association of Detroit Priests (ADP), which claims a membership of 70 of some 800 priests in the archdiocese, has threatened to call a strike vote Nov. 30 unless its demands for "due process" for priests are met by archdiocesan officials.

At a news conference ADP spokesmen characterized the Detroit archdiocese, headed by Cardinal John Dearden, as suffering from a "serious and critical lack of vocations and loss of priests" and a "feeling of frustration and resentment" among those who remain.

When we open ourselves to share with others, we in turn can expect in charity that they will share with us.

Bishop Joseph L. Bernardin, general secretary of the conference, said: "We all feel more should be done."

And the applause that ended the cardinal's speech—more than polite, if less than wild—seemed to indicate that the pace will pick up.

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Brookville Speaker—Father Patrick Smith, theology department chairman at Marian College, Indianapolis, will speak at St. Michael's parish, Brookville, on Wednesday, Nov. 19. The 8 p.m. program is a part of the series of religious education series. Father Smith will answer religiously-related questions which may be of importance to St. Michael's parishioners. A question box will be provided.

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## Sex

(Continued from page 1)  
God with power, effect and can strengthen them in the sublime office of being a father or a mother."

Such love "is uniquely expressed and perfected through the marital act. The actions within marriage by which the couple are united intimately and chastely are noble and worthy ones."

The Vatican II Declaration on Christian Education clearly endorsed the concept of sound educational programs in human sexuality. It said that children and young people "as they advance in years . . . should be given positive and prudent sexual education." The Council left it to others, of course, to determine which programs were "prudent and positive" and how far advanced in years the young people should be for the various stages of knowledge. But the door was open.

"Vatican II," as Father Imborski put it, "said sex is good and holy and must be integrated into a total human personality. 'This is best accomplished,' he said, 'not by secrecy but by knowledge.'"

IN THE fall of 1968, the American bishops issued a pastoral letter, Human Life in Our Day, which reaffirmed the teaching of the Church that the education of children is primarily their parents' responsibility. But it also said that Catholic educators have the obligation to assist parents in fulfilling their educational responsibilities—the sex field included—when their help is requested. The pastoral endorsed the development of systematic programs of sex instruction in the Catholic schools or under the auspices of agencies such as the Confraternity of Christian Doctrine. It emphasized the role of home-school associations in achieving the essential co-operation between parents and teachers.

LIBERTY  
SARA BELL (Gladys) CONNELL, 94, St. Francis, Nov. 14, husband of Martin.

FRANCIS C. (BOB) YEMM, 62, Sacred Heart, Nov. 14, husband of Marie Yemm; father of Martin and Joseph; brother of John and Robert.

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## Remember them in your prayers

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## 'Battle of Britain' is tedious



## TERM IS 'USEFUL SHORTHAND'

# GOP analyzes 'Catholic vote' as a key to election victory

By JOHN R. SULLIVAN

WASHINGTON — Catholics, whose one-quarter share of the American population makes them the largest single religious group in the country, are now finding themselves identified as the most significant force in the changing face of American politics.

But according to one of the chief architects of the Republican party's strategy, the "Catholic voter's" value as a Catholic may be almost nil.

Catholics have been under scrutiny since last year, when Richard Nixon was elected. President and politicians discovered, for example, that:

• The 18 top Nixon-voting districts in New York City in 1968 were predominantly Catholic.

• New Jersey, the country's most industrialized state—heavily Catholic and usually Democratic—played a significant role in Nixon's election.

• These patterns were being repeated with greater and greater regularity throughout the country.

THE RESULTS in this year's

November 4 voting tended to support what has become a growing conviction that one of the keys to future conservative Republican success is the "Catholic vote."

• Those same top 18 GOP districts in New York City voted overwhelmingly against liberal John Lindsay and for conservative John Marchi and Mario Proaccino.

• New Jersey elected a Republican governor for the first time in 18 years. The victor, William Cahill—carried every county, including heavily Catholic, Democratic Hudson.

The "Catholic vote" was examined at some length—and recommended to the GOP as a source of future election victories—earlier this year by Kevin P. Phillips, one of the Nixon campaign's chief voting analysts and now a special assistant to U.S. Attorney General John Mitchell.

Phillips wrote "The Emerging Republican Majority," a book which so far is the chief public explanation of the GOP's effort to gain the confidence and allegiance of "middle America."

Phillips' book identifies a GOP trend among large numbers of

traditionally Democratic Catholic voters. The Irish, Italians, Poles, Germans and other Catholic nationalities have always been conservative, he says, and as the Democratic party becomes more liberal and controlled by the very rich or the poor they are deserting it for the Republicans.

In addition, he says, the breakup of old neighborhoods and the move to the suburbs has broken down social pressures that once kept these groups voting Democratic.

"There can be no doubt," he says, "that the New York City Catholics—the Irish in particular—are joining the new Southern and Western conservative Republican coalition in its struggle with liberal Northeastern Democrats."

EARLY this summer apparently somebody in the Republican National Committee listened closely—especially to the word "Catholic."

Thomas Patrick Melady, chairman of the Department of Asian Studies and Non-Western Civilization at Seton Hall University in South Orange, N.J., long identified with Catholic efforts to aid Africa (his special area of interest) and with Nelson Rockefeller political interests in New York, appeared in Washington in June.

Melady was given an office at the GOP headquarters—and as an unpaid, two-day-a-month volunteer—put in charge of keeping tabs on the Catholic vote.

Melady paid some calls to offices in the U.S. Catholic Conference, but little else was heard from him, or his assistant, Laura Genera. Within three months, he was named ambassador to Burundi.

The Republican National Committee says it has not named a replacement.

The hesitancy almost certainly has more to do with a refinement of what is meant by the "Catholic vote" than with the value of that vote.

PHILLIPS, interviewed shortly before election day, called the term "Catholic vote" nothing more than "useful shorthand."

Religious people tend to identify with a more conservative stand on issues," he said. "That goes for all—Lutheran, Baptist, Methodist, as well as Catholic."

And so do members of the new middle class—not the \$40,000 a year executive, but the \$12,000 craftsman who lives in the suburbs of New Jersey and in the boroughs of Queens, the Bronx and Brooklyn in New York City.

The fact that around New York City most of these people are Catholics makes the shorthand useful. They exist in the Midwest, and they may be Lutherans, or in the South, where they are probably Baptists. But they all make up the "Catholic vote."

Phillips is quick to admit that they do not yet constitute a majority in many places. "But the trend is definitely there to be encouraged," he added.

How encouraged?

"Emphasize social conservatism, aid to non-public schools, school prayer, anti-obscenity laws, and an end to the 'permissive society,'" said Phillips.

"You don't have to be Catholic to be for these things," he said. "And by taking a stand for them you are not only favoring the Catholic voter, but many voters in Middle America."

## 'Bridging Gap' discussion topic

INDIANAPOLIS — "Bridging the Gap," a discussion about white suburbs and Negro reaction, will be featured on the Adult Education series at Holy Spirit parish on Thursday, Nov. 20.

The 8 p.m. program, open to the public, will feature Mrs. Charles Harrison and Mrs. Harriet Snodden. Mrs. Harrison is with the women's division of Forward, Inc.

## Management firm to study diocese

BUFFALO—The Buffalo diocese has retained a management consultant firm—Peat, Marwick & Mitchell—to conduct an extensive study of all diocesan operations.

The goal of the study will be to find ways of conducting diocesan operations more economically, according to Mgr. Bernard D. McCarthy, chancellor, and John G. O'Leary, chairman of the Lay-Priest Finance Committee, who made the announcement.



PARISH MEETING ENDS EDUCATION WEEK—The nation this week is observing American Education Week in a variety of programs and activities. In the Indianapolis Archdiocese the observance coincides with parish and area meetings to discuss the future of Catholic education. Shown above is a trio from St. Lawrence parish, Indianapolis, which is to sponsor an education meeting Sunday, Nov. 17. Chester T. Schultz, chairman of the parish planning committee, discusses the agenda with Father James D. Moriarty, pastor, and Sister Theresa Ann Campbell, O.S.F., principal.

## Homecoming slated at Marian College

INDIANAPOLIS—Marian College will keep pace with man's second trip to the moon next week as students and alumni go Up, Up and Away during six days of homecoming activities.

Flagpole sitting, bonfires, greased pigs and queen election will be wedged in between classes Monday through Friday.

Variety show, dances, parade and the opening basketball game crowd the week-end schedule.

Students, geared for homecoming after two weeks of mid-term examinations, begin festivities Monday when they elect the homecoming queen and her court. The queen will be crowned Tuesday evening in the college auditorium.

MARIAN's first pep rally and bonfire of the year will follow in Potters Field. Students will be anticipating the annual entry into spectator-enticing intercollegiate sports competition Saturday when the Knights meet Indiana University of South Bend.

"Pig Day" on Wednesday will find students wearing paper pigs and trying to win points for their class by doing favors for members of other classes, at least until the men go after the greased pig at 4:30 p.m.

At least six students will compete for longest sitting time on the flagpole Thursday, and that's probably as close as anyone will get to the moon.

KNIGHTTIME Frolics, a student and alumni variety show featuring vaudeville acts, old

movies, brass bands and comedians, will highlight Friday evening. Show time is 8 p.m. in the auditorium and will be followed by a midnight bonfire at Potters Field.

Most of the alumni will join the celebration Saturday noon when six floats and 12 antique cars will parade through the campus.

Marian Knights meet the basketball team from IU-Purdue at Fort Wayne at 2:30 p.m. in the gymnasium.

Alumni will gather at the Atkinson Hotel's Grand Ballroom Saturday at 7 p.m. for their dinner dance, while students begin dancing at 9 p.m. at Holy Family Council Knights of Columbus.

Reservations for the alumni dance may be made at the college.

## 'New Morality' speaker's topic

INDIANAPOLIS—Father Patrick Smith, theology department chairman at Marian College, will initiate the Auditorium Series of Adult Education at St. Monica's parish, 811 East Purdue Rd., Sunday, Nov. 23. His topic will be the "new morality."

Future speakers on the Auditorium Series will include Father James Higgins, director of St. Paul's Catholic Center at Indiana University, Indianapolis Police Department Major Frank Spallina and a faculty member from the Butler University College of Pharmacy on "drug abuse," and a speaker on "prejudice and integration."

A discussion period will follow the 7:30 p.m. sessions, which are open to the public without charge.

## Ritter slates musical program

INDIANAPOLIS — "Sounds of Our Times" is the theme of the program of the Ritter High School music department at 8 p.m. Friday, Nov. 14.

Under the direction of Ted Hinkle, music department head, the production will feature the Ritter Singers and "The Downbeats," a stage band.

Student assistants include Bob Miller, Barb Dillon, Lib Miller and Barb Trotter.

Open house

INDIANAPOLIS — An open house for seventh and eighth grade boys and their parents will be held at the Latin School, 520 Stevens St., on Sunday, Nov. 16, starting at 2 p.m. Latin School students will conduct brief tours. Faculty members will be on hand to answer questions about the curriculum and school life. Members of the Parents' Board will serve refreshments.

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## Father-and-son workshop slated

INDIANAPOLIS — "Bridging learn to look at each other's the 'Generation Gap' is the theme of a workshop for fathers so, arrive at a solution that will help both to grow in their love Retreat House the week-end of November 28-30.

Reservations for the workshop, open to the public, should be made by November 24. The retreat house is located at 8140 Spring Mill Rd.

The workshop will be conducted by Father Maury Smith, O.F.M., who commented: "I hope that fathers and sons will

have a better understanding of each other and their relationship."

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COLONEL CHRISTY HONORED—Army Colonel John J. Christy, right, receives the Distinguished Service Medal, the nation's highest peace time award, during a change of command ceremony at the Defense Information School at Ft. Harrison. The medal was presented by Major General Charles M. Gettys, left, the Army's Director of Individual Training. The colonel retired after 27 years of active duty in the Army. He is succeeded as commander by Army Colonel Peter J. Lacer, Jr. Colonel Christy, a Cranston Rhode Island native, will become executive secretary of the Indiana Catholic Conference on December 1, and will reside in Indianapolis with his family.

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## Feeney-Kirby Mortuary

## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

FUN O'PLENTY — St. Susanna (Plainfield) Saturday, Nov. 15

Public Service Cafeteria — Plainfield Friday, Nov. 21 — Midnight Buffet 7:30 P.M. Cards 8:30 P.M. Tickets: 627-4413 — 627-6579

THANKSGIVING DANCE St. Monica Parish Friday, Nov. 21 — Midnight Buffet 7:30 P.M. - 1 A.M. Dress Optional

1969 HOMECOMING BALL Marian College Booster Club Saturday, Nov. 22 — 9 P.M. - 12 P.M. Featuring the "Continental"

St. Lawrence TURKEY SHOOT Saturday-Sunday November 15 - 16 46th and Shadeland Avenue

These announcements are available without charge. To have your event listed, please bring the notice to the Bulletin at least 2 weeks before the event is scheduled.

923-4504

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