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Cardinals barred at 80 from papal elections



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Rulings by Bishops cover wide spectrum

WASHINGTON—The United States Catholic Bishops concluded their semiannual meeting here, declaring the American Church is not a democracy nor a fund-raising agency.

The bishops moved cautiously on renewal, turning down Communion-in-the-hand and refusing to open some of their sessions to the press. They also rejected proposals urging the Vatican to give them a stronger voice in

Detailed stories on the Bishops' action on Communion-in-the-hand and mixed marriages will be found on Page 12.

the revision of canon law, and struck down suggestions asking the Holy See to give local bishops more power in the laicization of priests and in the annulment of non-consummated marriages.

And despite endorsing the anti-poverty Campaign for Human Development and attending the annual World Council of Churches conference, the bishops provided funds for militant minorities, the bishops were denounced by some blacks for racism and tokenism.

But there were some positive developments, especially in the area of ecumenism.

The prelates approved more lenient norms for mixed marriages, stressed the importance of ecumenism in seminary education and approved Catholic membership on the Faith and Order Commission of the National Council of Churches.

LEADERS OF NATIONAL coalitions of both priests and nuns who met with the National Conference of Catholic Bishops' administrative committee, said the hierarchy was lagging on shared authority, but they described the meetings as fruitful.

Cardinal John Dearden of Detroit, NCCB president, who noted the bishops had ruled out the possibility that priests who marry after ordination might return to the active ministry, said he foresees the day when married men will be ordained to the priesthood.

Addressing newsmen at the close of the week-long session (Nov. 16-20), Cardinal Dearden, when pressed on matters of Church finances, said:

"The point is, the Church is not a democracy. There are many democratic elements in it, but it is not a democracy."

A small liberal lay group, the National Association of Laymen, has been pressuring the bishops for full and open uniform accounting reports on their finances, both in their own dioceses and as members of the NCCB.

Although most dioceses—reportedly about 80 percent—have made their financial statements public, the NCCB does not keep such individual records because each diocese is practically autonomous in those matters.

The American bishops also turned down proposals for shifting, from the Vatican to themselves, the power to settle non-consummation marriage cases and to laicize clergy who ask to leave the priesthood.



Cardinal John Cody of Chicago, just back from Rome, told his fellow bishops that the Vatican is now moving faster on non-consummation cases and is revising the rules for such cases.

Cardinal John Krol of Philadelphia argued that localizing the laicization powers could cause scandal by showing up differences in how dioceses handle priests' petitions.

The bishops moved to ease restrictions on mixed marriages, overwhelmingly approving every section of their agenda document on the subject.

Specific changes adopted by the bishops included a relaxation of the promise formerly made by the Catholic partner to work for the conversion of the non-Catholic partner.

THE BISHOPS' STATEMENT is their response to the apostolic letter sent out by Pope Paul VI March 31. The letter, urging a pastoral approach to the subject of mixed marriages, developed from a mandate given the Holy See by the fathers of the Second Vatican Council.

Financial reports of many organizations "do not get beyond the boardroom," Cardinal Dearden said.

FINANCIALLY SPEAKING, the bishops were told that this year's budget was running about \$2 million in the red, far greater than originally anticipated. The deficit, attributed to a drop in income from interest-producing investments and a decrease in the 1970 Lenten collection for Catholic Relief Services, caused the combined budget of the NCCB and the United States Catholic Conference to be trimmed from \$11.1 million to \$10.2 million.

The USSC is the American Church's action agency, operating alongside the NCCB.

Fighting the money squeeze, the bishops voted to give the National Office of Black Catholics only \$150,000. The NOBC, which had hoped to get \$659,000 to work with the 800,000 blacks among the nation's 47 million Catholics, angrily rejected the bishops' proposal, accusing the Church of racist attitudes.

"The USSC is not regularly a funding agency," Cardinal Dearden said later. "The bishops are as strong today as they were in the past in seeing this (the NOBC and its work) as an important commitment."

Bishop Joseph L. Bernardin, general secretary of the USSC-NCCB, rejected the charge of racism leveled at the Church.

"I don't think the concern of the Church for blacks should be equated with the allocation of funds for this one project, the National Office for Black Catholics," he said.

Catholic membership in the National Council of Churches Faith and Order Commission will not be by Catholic parishes "but rather by individuals who represent their churches well."

Cardinal Francis McIntyre, retired archbishop of Los Angeles, is the only North American prelate affected by the new pronouncement.



Pontiff seeking to 'phase out' older prelates

BY FR. LEO A. McFADDEN

VATICAN CITY—Elderly cardinals are being phased out of "exercising major functions."

Effective Jan. 1, cardinals who have reached their 80th birthday will not be eligible to vote for a Pope or retain membership (as advisers) in the Roman Curia, the Church's central administrative offices.

Cardinal Francis McIntyre, retired archbishop of Los Angeles, is the only North American prelate affected by the new pronouncement.

There is an exception to this new rule. Cardinals over 80 who may wish to continue as advisers to Vatican congregations may, "if they so wish," take part in, vote at and hold their membership in major meetings of the congregations.

This latter concession to cardinals over 80 will cease to exist as these older cardinals either resign or die. In any case, all cardinals over 80 as of next January will not vote for the Pope or even enter the hall where the election takes place.

Cardinals who head up a department of the Curia, such as a congregation or a secretariat, are routinely to tender their resignation "voluntarily to the Pope on the completion of their 75th year of age." The Pope will then, as he has done in previous routine, resignations of bishops, "judge whether to accept the resignation immediately."

ONLY ONE CARDINAL who holds a major position in the Curia seems to be involved in this resignation rule: Cardinal Carlo Confalonieri, prefect of the Congregation for Bishops. Because he is 77, he will now voluntarily submit his resignation.

A second curial cardinal who will submit his resignation is 86-year-old Cardinal Eugene Tisserant, president of the Pontifical Commission for biblical studies. Cardinal Tisserant, as dean of the college of cardinals, is accompanying Pope Paul on his flight to Asia and the Pacific.

Pope Paul's decision follows earlier suggestions from the Second Vatican Council, implemented by the Holy See in 1966, that parish priests and bishops of dioceses submit their resignations at the age of 75.

In a reform of the Curia in February, 1968, the Pope proposed that "major and minor officials of the Curia should retire (Continued on Page 9)

Pope Paul leads nuns' Church role

VATICAN CITY—Without nuns the Church "would no longer be what she is or what she should be," Pope Paul VI told a group of them.

"You play a peerless and irreplaceable role in the Church," he said in his recent address to about 200 Sister-delegates of the Union of Major Superiors meeting in Rome.

"That is why the Church insists on emphasizing on every occasion the excellence that she recognizes in the Religious state."

"She appreciates it for itself as well as for the functions it fills within the people of God."

"Especially today, she has a compelling need of it for the devotion it renders to high values that are often misunderstood elsewhere: prayer, virginity, spirit of sacrifice, the search for holiness, and so forth; also for the service it renders in eminent forms of charity and of the apostolate; and finally for the example that you give the Church and the whole world."

This trip now takes him from Rome (Nov. 26), to a brief stop in Iran that same day and then on to Manila, the most Catholic country of the Far East. After three days there, he island hops in the Pacific, visiting tiny American Samoa and the independent nation of Western Samoa as well. He goes from there to Australia for another three-day visit and then he stops a day in Indonesia before going on to Hong Kong, on the borders of Red China, before heading home by way of Ceylon.

PROBABLY NO PREVIOUS trip has given rise to so much speculation in the press about its possible political motives.

The papal presence at Hong Kong, problems in the Philippines and government policies in Ceylon have been dwelt on. But the Pope himself has repeatedly, and almost sharply, rejected these speculations and has stated clearly that his motives are those of a priest, bishop and preacher of peace and love.

The Pope is a veteran diplomat and realizes clearly that naturally political ramifications follow on his visit to distant and troubled countries. He is concerned with the war in Vietnam and with the problems of Asia and the newly developing countries.

But he has insisted he is making the trip as a "missioner, evangelist and messenger" of the Gospel of Christ and the light of Christianity.

He aims both at giving heart and strength to the tiny Catholic and Christian communities in many countries where Christians are only a fraction of great populations. At the same time he



'APOSTLE ON THE MOVE'—Millions of persons will have the opportunity to see Pope Paul VI during his current tour of the Far East. The Pontiff has already logged more travel time than all his predecessors combined.

Pope Paul VI begins historic Far East trip

BY JAMES C. O'NEILL

While Americans gathered around their Thanksgiving dinner tables to celebrate their blessings, Pope Paul VI set out from Rome on a journey halfway around the world to bless the peoples of Asia and Australia and show them the Church cares about them all.

His extended jet trip was taking him into the midst of hundreds of thousands of people, many of whom know little about Christianity or the Catholic Church—to say nothing of tiny Vatican City and the Pope himself.

The Pope was hoping to meet with some of the victims of the cyclone and tidal wave that devastated Pakistan and left hundreds of thousands dead or homeless.

The trip is the ninth in the Pope's seven-year reign. It takes him almost 25,000 miles to Asia and Oceania, to tiny dots of land in the Pacific as well as to the world's largest island of Australia.

In all, the Pope, the few Vatican prelates assisting him and some 50 newsmen aboard the special flight will have spent 10 days flying from Rome to the Far East and across the vast Pacific, crossing and recrossing the international dateline and coming into contact with almost every variation of human belief, ranging from devil worship to atheism.

The trip is the longest and most strenuous undertaken by the Pontiff since he was elected in 1963.

DESPITE AGE AND THE rigors of such trips, Pope Paul has shown himself a marvelous traveler.

Many of the people who have been with him before return to Rome exhausted and limp. But, as one Vatican prelate who has flown with him often put it, "these trips are like a tonic for him. He loves to see people, to visit those who can never visit him and to be among them."

This particular trip series to complete a cycle of trips that he began in 1964 when he startled the world by announcing he was leaving the small confines of the Vatican to visit the Holy Land, the first Pope since Peter to do so. Since then he has traveled to both North and South America, Africa, the Middle East, India and various parts of Europe.

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ST. MICHAEL, CHARLESTOWN

Where volunteering became way of life

BY PAUL G. FOX

CHARLESTOWN, Ind.—"Getting it all together" appears to be the motivating theme at St. Michael's parish here.

For the first time in the 110-year history of the Clark County parish, the entire plant of church, school, convent and rectory will soon be located on one tract of land.

This development will become a reality in August upon completion of St. Michael's new rectory.

Michael's new rectory, under construction on the 11-acre parish property at Park Street and St. Michael Drive.

Since last June, Father John Luerman, the pastor, has resided in two rooms over a medical clinic, provided rent-free by a parishioner, after the two-story, frame building was sold to a Charlestown couple. The former rectory was located about a half-mile from the combination church and school building at the site of the old parish church, abandoned 20 years ago and still awaiting a buyer.

WHEN FATHER LUERMAN arrived on the scene 18 months ago, he found the parish property in serious need of attention. Skilled volunteer labor, under the direction of a non-Catholic "foreman" rallied to the aid of the young pastor to tackle the situation.

Major repairs to the 20-year-old combination church and school building included roof patching, sealing and caulking of exterior and interior walls, painting of the church, heating units, new tile over bare concrete floor in the church and complete remodeling of the sanctuary and sacristy areas.

Several "new" pews were secured from the local Catholic Students' Center at Bloomington, along with storage units from Our Lady of Perpetual Help parish, New Albany.

Total cost of the extensive projects amounted to a modest \$2,200—thanks to the "let's-do-it-ourselves" volunteer labor force.

Through frugal administration—no

Parish coordinators to attend workshop

INDIANAPOLIS—A one-day workshop for parish coordinators will be held Saturday, Dec. 5, from 10 a.m. to 4:30 p.m., at the Latin School, 520 Stevens St. Speakers will include Jim Rauner, Indiana representative of the Community of Religious Education Directors (CORDI) and Sister Martha Rita Luckett, of Louisville, a full-time parish worker for the past three years.

A reactor panel of priests and laymen is also scheduled, along with a paralyturgical experience for use on the parish level.

Additional information may be obtained from Sister Gilchrist Conway, S.P., Religious Education Department, 131 S. Capitol Ave., Indianapolis, 46225. Phone 634-4453.

wants to talk to the many hundreds of thousands who have not heard of Christ or His gospel of peace.

HIS TRIP IS STUDED with meetings and talks with not only other Christian leaders but also with Moslems, Buddhists, Hindus and others.

Pope Paul has described himself as "an apostle on the move."

As he put it during a recent general audience, he is making the trip to learn about "the many brothers we have in unknown and far away lands."

rectory housekeeper and a part-time maintenance man—the parish has saved enough money to erect the new \$36,500 rectory and leave a surplus.

Sunday collections have increased about \$200 each week to \$625 in the past year. The 195 families have contributed generously to the extent of their means, the pastor believes.

The parish school, which reached a peak enrollment of 190 pupils about 10 years ago, has 121 pupils in four double grades staffed by three Sisters of St. Francis, Oldenburg, and a lay teacher.

SISTER SYLVIA MOELLER heads a dedicated faculty, which includes Sister Elizabeth Hess, Sister Alma Marie Hansen and Monty Caldwell, a non-Catholic who lives in nearby Sellersburg.

Father Luerman speaks very highly of his teaching staff, and they feel the same toward him.

"He is the right man at the right time," observed the principal, noting the parish improvements of the past 18 months.

The city's public junior-senior high school is located adjacent to the parish property and provides transportation for all the parochial children—to the front door on Clements days.

A native of Richmond who served parishes in Indianapolis and New Albany before assuming his first pastorate here, Father Luerman stated that the school's graduates do "quite well" in the public high school. In previous years many youngsters attended Our Lady of Providence High School in Clarksville, but transportation lack causes them to attend public high school now.

WITH ABOUT 8,000 residents, Charlestown's economy fluctuates with the employment posture at the Charlestown Powder Plant, which is the only major factory in the area.

There were about 19,000 persons employed at the ammunition plant 18 months ago when Father Luerman arrived, but the work force has dwindled to about 8,000.

"Luckily for the economic stability of our parish, few of our members work there—mostly women earning a second income for the family," he commented.

There is only one way for the parish to go, he believes, and that is up. St. Michael's encompasses a huge territory of open fields, much of which is earmarked for residential development. The parish is bordered by St. Paul's, Sellersburg, American Martyrs, Scottsburg, Sacred Heart, Jeffersonville, and SS. Mary and Michael, Madison.

Father Luerman admits to having been a little dejected when his first arrival here 18 months ago, confronting a major challenge of improving the parish's physical assets.

"But I'm a young man and the work doesn't bother me," he said with a smile. He offers Mass on Saturday evening and three on Sunday morning.

"I couldn't care less about personal comfort. We have a fine parish with wonderful people willing to knock themselves out when asked. I couldn't be happier with them."

The admiration appears to be reciprocal among parishioners.

Favorite spot

VATICAN CITY—St. Peter's Square on Sunday mornings is fast becoming one of the favorite places to demonstrate. And Sunday, Nov. 8, proved no exception, with Pope Paul VI having to talk over one but not three different groups of protesters. Largest and most touching was a group of about 100 men, women and children who appeared to protest the lack of housing in Rome for the poor.



CHARLESTOWN PARISH PROFILE—Father John Luerman, pastor of St. Michael's parish, Charlestown, is shown above outside the new rectory under construction there. It will be ready



for occupancy in January. The second photo shows the parish school faculty, headed by Sister Sylvia Mosler, O.S.F., seated. From left are: Monty Caldwell, Sister Elizabeth Hess, O.S.F., and



Sister Alma Marie Hansen, O.S.F. Children of the first and second grades are shown in the final photo making an offertory donation of canned goods at daily Mass for a project sponsored by Our

Lady of Providence High School students. The food will be distributed to families in Clark, Floyd and Harrison Counties. (See story on Page 1)

FEARS 'UNFOUNDED'

Allende seen carrying out Chile's social reformation

BY AGOSTINO BONO

EDITOR'S NOTE—Bono is an American journalist who recently completed a visit to Chile. He is editor of LatinAmerica Press, Lima, Peru.

Inauguration in Chile of Salvador Allende, 62, as the first democratically-elected Marxist head of a government has sent shock waves from Santiago to Washington.

In reality, however, Allende as President of Chile can do little more than speed up the dramatic social and economic transformation started under the nation's previous Christian Democratic administration.

The fears in Santiago, Chile's capital, were demonstrated by the initial flow of Chileans, estimated at 1,000 per day during the first week after the Sept. 4 election, to neighboring countries. These upper-class self-exiles took with them an estimated \$90,000,000.

The Catholic bishops have publicly accepted the Allende presidency. In an official act of protocol, Cardinal Raul Silva Henriquez of Santiago visited Allende to congratulate him after his selection by Congress. At the meeting, Cardinal Silva pledged Church cooperation with the government.

Chile's bishops are considered the most progressive in Latin America regarding social issues and the Chilean Church trained a lot of lay leaders who were absorbed by the Frei government to carry out its programs.

ABOUT THE ONLY Catholics seriously worried are those from the wealthy areas. But this seems more due to their social class than to their religion. A chief complaint is that state subsidies to private Catholic schools in wealthy areas will end under Allende.

Catholic schools in general, however, are not the target. The Allende plan would end subsidies only to those private schools which charge tuition. The many Catholic schools in poor and working class areas which do not charge tuition will continue to receive subsidies. The elimination of subsidies for the privileged rather than an end to religious education seems to be the aim.

In the U.S., Administration spokesmen expressed the fear that the neighboring military governments of Peru, Bolivia,

and Argentina would go crumbling leftward in an orgy of anti-yanketism.

The fears were based on the program of state economic participation outlined by Allende and the coalition of seven leftist political parties (Unidad Popular) that supported him. The major pillars of the coalition were Allende's Socialist Party and the Communist Party. Unidad Popular also included MAPU, dissidents who split from the Christian Democrats.

ALLENDE'S PROGRAM includes nationalization of major industries, especially the rich copper mines, private banking and insurance companies, petrochemicals, public utilities, transportation and communications.

Also adding to the fears is Allende's self-proclaimed Marxism and his personal friendship with Cuba's Fidel Castro. Allende has tried to allay these by criticizing "Cuban worms" who are conducting terrorist activities in Chile and by promising a pluralistic government which will guarantee private property.

During the election campaign Allende's positions were strikingly similar to those of Radomiro Tomic, candidate of the Christian Democrats. Both promised to intensify the transformation of structures initiated by Eduardo Frei, Christian Democrat who was elected president in 1964.

Frei won with 55% of the vote six years ago in a two-man race against Allende. The Christian Democrat received the active support of the Catholic Church and the U.S. Government although his campaign speeches were often more radical than those of Allende. Frei, still popular, was barred by the constitution from succeeding himself.

THE TWO KEY ELEMENTS of the Frei program were agrarian reform and state control of the country's rich copper mines. Agrarian reform ran into strong opposition in congress and among wealthy landowners causing Frei's promise to distribute land to 100,000 families to fall short. Land was distributed to 30,000, but more important was the government-sponsored formation of peasant unions which have developed into strong grass-roots organizations. Similar organizations were formed among urban slum-dwellers. Allende can expect support from these groups in as much as his program favors lower classes.

Chile is the third leading producer of copper ore. Until 1969, however, most of the mines in this Pacific country of 9,000,000 were owned by foreign companies, mainly from the U.S. This led to complaints that the mineral wealth was lining non-Chilean pockets and that Chile was exporting raw materials at cheap prices and forced to buy it back in the form of needed finished products at high prices.

The popular Frei put the state into the picture by announcing his "Chileanization" plan by which the government immediately purchased 51% of the mining stocks and signed agreements for the eventual purchase of the remaining 49%.

"Agrarian reform and nationalization of major industries are basic issues in Chile. There is little room for manipulation by any candidate," according to sociologist Eduardo Hamuy. Hamuy, director of the Public Opinion Center, is the George Gallup of Chile.

"These two points form the program that any future government would have to perform," said Hamuy.

Even if right-wing candidate Jergo Alessandri had won, he could have done little more than delay these processes. They are now too ingrained into Chilean political life to be reversed, speculated Hamuy.

COMPLETION OF THE copper nationalization would seem to be the first step of Allende's "new economy." The companies seem ready for the prospect and their initial fear that Allende would act arbitrarily has seemed to vanish. Now the feeling is that Allende's government will negotiate for the purchase of remaining stocks. Affected are such large U.S. copper companies as Anaconda, Kennecott, American Smelting and Cerro Corporation.

Although other nationalizations have been promised, Allende has said that a completely socialistic society isn't in the offing.

Chile "will not be socialist, but pluralist, otherwise it wouldn't be scientific," said Allende. There will be state property, mixed property and private property, which "will be the most numerous element while industry, mining, farming and other services remain in force."

One check on Allende is that his Unidad Popular coalition is a minority in both houses of congress, meaning he will have to forge alliances to get his program through. Consequently future legislation will be more the result of the democratic art of compromise than pure Marxist economic philosophy.

The most likely target for a working agreement is the Christian Democratic Party (CD). Its control of 75 congressional seats makes it the largest political block.

Chile's constitutional requirement that congress elect the president from the top two candidates when no one receives an absolute majority at the polls has caused Allende and the CD to enter negotiations.

BEFORE THE CONGRESSIONAL vote, CD handed Allende a list of democratic guarantees that the candidate would have to accept if he wanted the CD to back him.

The list included: "full enforcement of rights; maintenance of political pluralism and constitutional guarantees; armed forces and police continue as guarantees of democratic life; free existence of labor and social organizations; educational independence from any official ideology and respect for university autonomy."

Actually, the CD list was rather superfluous as Chile's democratic system, the oldest currently in Latin America, has ample guarantees. The list was more a warning to Allende that he would have to deal with the CD if he wants to get measures through congress.



PLAN LAMPLIGHTER BALL—The Altar Society of St. Joseph's parish, Indianapolis, will sponsor a Christmas dance with the theme "The Lamplighter Ball" on Saturday, Dec. 5. The event will be held in the parish hall, located at 1401 S. Mickey Ave. Music will be provided by the Diminished Fifth. Admission will be \$3 per couple. Mrs. Justine Koebler, at right above, is chairman, assisted by (from left): Mrs. Loretta Williams, Mrs. Kay Wathen and Mrs. Phyllis Charlton.

Post Office acts on smut mailings effective Feb. 1

WASHINGTON—Fortified by new legislation, the U.S. Post Office announced beginning next Feb. 1 it will be able to keep unwanted pornographic ad mailings from reaching American mailboxes.

Postmaster General Winton M. Blount said the new law is part of the postal reorganization program approved last summer. He said anyone who wants to keep obscene materials from reaching his mail box may fill out a Post Office form, giving his name and address.

The Post Office will keep a computerized list of such persons. Mailers of pornographic advertising must check the list to insure such mailings will not be sent to those who object to receiving such materials, it was explained. Mailers who ignore the ban will be subject to criminal prosecution.

"During this week 10 years ago, John F. Delaney, Los Angeles area director of the California Fair Employment Practice Commission, urged Catholic organizations to publicly support civil rights measures as part of a program of 'positive action' to end racial injustice."

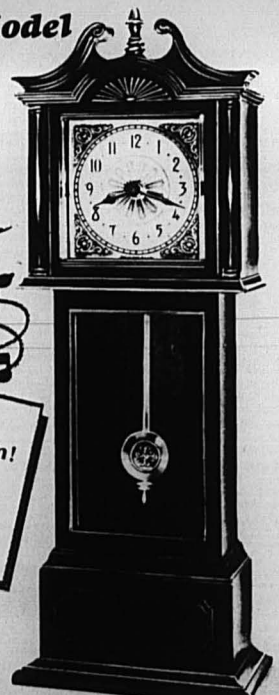
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SALVADOR ALLENDE—at first mass exodus.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Drop charges against pastor

In PHILADELPHIA, criminal charges against a former Philadelphia Maronite rite pastor accused of misappropriating about \$230,000 of church funds were dropped by the district attorney's office. The priest, Msgr. Louis Risha, may still face an investigation by a Vatican ecclesiastical court. District attorney Arlen Specter said criminal charges against the priest were dismissed because investigations revealed that the funds involved "are in the hands of various representatives of the Church."

Delay action on Polish bishops

In VATICAN CITY, a Vatican source told NC news that West German officials have agreed to recognize Polish sovereignty over former German territory east of the Oder-Neisse rivers, but the Vatican would not appoint Polish residential bishops to head the dioceses there until the agreement receives parliamentary approval. At present, the dioceses are run by Polish bishops acting as apostolic administrators. Since World War II all dioceses within the 40,000 square-mile territory, which had been under German sovereignty before the war, has been administered by Polish bishops without formal title to those dioceses.

NCCB votes to restrict press

In WASHINGTON, a spokesman for the National Conference of Catholic Bishops said reporters would be barred from working sessions at the next semi-annual meeting of the NCCB. The vote on the question, which has been almost a tie at some previous sessions was 148-51 against admitting the press, said Archbishop Philip M. Hannan of New Orleans at a press briefing. The vote seemed to indicate a "shift in sentiment" against the press among some of the bishops, he said.

Pope reaffirms birth control ban

In ROME, Pope Paul VI, reaffirming the Church's ban on artificial birth control, urged world leaders to improve man's lot so that the individual morally can achieve a "rational control of birth." The Pope, visiting the headquarters of the United Nations Food and Agriculture Organization (FAO) here Nov. 16, paid tribute to the organization's goals on the occasion of its 25th anniversary. Pope Paul touched on birth-control programs sponsored by international agencies only in one part of his 3,000-word speech, but he made it clear that he is "firmly opposed" to artificial birth control.

Black Catholics refuse budget

In WASHINGTON, a proposed one-year budget of \$150,000 will not be accepted by the National Office for Black Catholics, NOBC executive director Brother George M. Davis, S.M., announced. Brother Davis interrupted a press briefing at the U.S. Catholic bishops' semi-annual meeting here to say that he would "not take one penny" of the allotment of \$150,000 to his office was announced. The NOBC had asked for \$659,000 to fund its activities for the next year as part of a long-range program involving more than \$2 million.

Doctors enter abortion case

In PHILADELPHIA, two doctors entered an abortion case pending here by asking the federal court of Pennsylvania's eastern district to appoint them as guardians for unborn infants threatened by abortion. The two—Drs. George A. Porreca and Basil J. Giletto, both obstetrician-gynecologists—informed the court that they were entering the case on behalf of interested parties so far unrepresented: unborn children. On the other side, 1,141 men, women and professional have challenged Pennsylvania abortion laws and Philadelphia District Attorney Arlen Specter's enforcement of them in a civil suit filed against Specter.

Church in Philippines scored

In MANILA, Government Report, a weekly published by the Philippine government, called the Catholic Church "the single biggest obstacle to progress in this country." The tabloid, printed by the National Media Production Center, said the Church has amassed tremendous wealth but has refused to meet the social problems of the times in the Philippines. The weekly's attack on the Church came less than three weeks before Pope Paul VI is to pay a three-day visit to the Philippines.

U.S. Sisters fewer, but more optimistic

WASHINGTON—While the Religious, comes from changing number of the nation's Sisters structures that allow nuns to be declining, with new recruits to "much more alive, much more women's congregations down 70 women, much more religious," percent from 1964, the Sisters' optimism comes from the working in the tide of the Sisters' new awareness of their decline are both happier and more optimistic than ever before.

The happiness, according to Sister Ethne Kennedy of the National Assembly of Women

Pope asks help for Pakistan

In VATICAN CITY, Pope Paul VI appealed to the entire world to help Pakistan recover from the "immeasurable catastrophe" caused by the cyclones and tidal waves that left hundreds of thousands dead and numerous homeless. Innumerable persons, he said, are "deprived of subsistence and medical assistance, without hope of recovering their homes and their goods, and threatened by epidemics." Pope Paul told a general audience that Catholic relief agencies are taking help to the victims of the "extraordinary cataclysm."

'Fantasy and demagoguery'

In ROME, Brazilian Cardinal Agnelo Rossi said on his arrival to assume his post as head of the Vatican office for the missions that reports of numerous priests and nuns in Brazilian jails are "fantasy and demagoguery." The cardinal, former archbishop of Sao Paulo, charged that there are groups both inside Brazil and outside it who are trying "to create and aggravate dramatic situations." The cardinal—who has defended Brazil's regime against charges of widespread violation of human rights—said that the Church in Brazil has remained independent of the regime and that Church-state difficulties in Brazil can be settled through frank dialogue.

Accedes to students in Bolivia

In LA PAZ, Bolivia, president Juan Jose Torres—caught in a squeeze play between the Church and the left—decided to run with the left and turn a Church-owned agency over to the state-run University of San Andres. The agency is the Bolivian Institute for Study and Social Action (IBESA), run by the Dominican order, but in the hands of leftist students since Torres ascended to the presidency in an October coup. The Church has been demanding that IBESA be returned to the Dominicans, but the students insisted that it be turned over to the state university instead. Torres was able to hold off both sides for more than a month before finally giving in to the students.

Endorse world-wide observance

In RIO DE JANEIRO, the Latin American Bishops' Council (CELAM) endorsed efforts to establish a world-wide Thanksgiving Day observance. Archbishop Avelar Brandao Vilela of Teresina, Brazil, president of CELAM, said a world Thanksgiving Day "can be a sign of the presence of God among people" and a way to help "unite all races and beliefs for the common task of strengthening temporal and spiritual values."

Vatican supports UN goals

In UNITED NATIONS, N.Y., the Vatican pledged its support for the goals of United Nations efforts to aid the developing nations in the 1970s. But Cardinal Maurice Roy of Quebec, who delivered the pledge to UN secretary general U Thant, warned that UN population policies should exclude life-threatening and artificial means. The cardinal, who is president of the Pontifical Commission for the Study of Human Development, said that cooperation in the UN's "project of humanity" aimed at the development of all men in the next 10 years, referred to as the Second Development Decade.

Emphasize role of religion

In LISBON, the Portuguese bishops praised the religious freedom bill now under consideration in the lower house of Parliament, but at the same time warned that the state "should not take a negative or indifferent position toward religion." The bishops said that "man's religious life concerns his whole well-being, and therefore religion is indispensable for a healthy society and government." The state, the bishops said, should "not only accept but protect and promote religion."

Topic of Seventies: 'Is God He?'

In GARRISON, N.Y., a leading feminist visiting a Catholic monastery here, urged that men create a new theology that provides room at the top for women, priests, cardinals and archbishops. Mrs. Betty Friedman, founder of National Organizations for Women, issued this opinion at a conference chaired here by men and sponsored at Graymorn Ecumenical Institute by the Franciscans Friars of the Atonement. Mrs. Friedman disclaimed any expertise in theology, but predicted the religious debate of the 1970s would be on the topic, "Is God He?" rather than on the question of the 60s, "Is God Dead?"

Speaking at a noon press conference sandwiched between sessions of the National Conference of Catholic Bishops (NCCB) here, representatives of the Sisters' organizations from across the country responded to the press some of their hope and some of their anguish over the state of women Religious in the contemporary Church.

BUT THEY ARE still largely barred, they said, from participating in the deliberations of the Vatican's Congregation for Religious, which makes policy for the world's Religious priests, Brothers and Sisters. In the past the Sisters accepted this as part of the system. Today, Sister Angelita Myerscough, chairman of the Conference of Major Superiors of Women, reported "we are not happy with that, nor are we happy when we receive documentation affecting our lives on which we haven't been consulted."

These girls remember us as we were and we have to project a new image. Also, when I was younger, there weren't so many girls in the convent for service. Today, if a girl wants to serve, she can join the Peace Corps, the Papal Volunteers for Latin America, all sorts of organizations," one Sister said. Also, according to Sister Margaret Mary Modde of the National Sisters' Vocation Conference, losses from women's communities should be declining in the future. She said that according to a later age and giving them more adequate training would lead to a higher retention rate.

FOLK SONG WRITER

Prefers 'quiet' Mass

BY TEVIS MILLER

PORTLAND, Ore.—The man who has written some of the most popular and widely known songs heard at guitar and folk Masses likes a "quiet Mass" himself. Sebastian Temple, whose on contemporary religious music are played throughout the world, said the success of his songs surprises him. He had first written them for a Confraternity of Masses, country Masses, "Masses for every person's taste."

Temple, in Oregon to give a lecture, told an interview how he became a Catholic eight years ago, at 33, after being a Yogi for more than 10 years, and how he became one of the foremost writers of religious songs. He claims it was accidental.

BORN IN SOUTH AFRICA, Temple went to Italy at 19 to write novels. "When my money ran out 16 months later, I went to England for seven years and then to India, to study Yoga," he said. Later he was invited to Washington, D.C., to teach Advait Yoga. From Washington, he went to San Francisco and then to Los Angeles.

"I looked for God and never found Him as a Yogi," he said. "When I left the Yoga monastery, I asked God to please give me some way I can sing. I thought I'd talk with my friend who invited me to eat, and there I met a Catholic priest."

The priest, a Jesuit, "saw through me," Temple said. "I thought I'd talk with him, because what I'd have to lose? I thought I'd show this Catholic how much I knew—which probably was why I hadn't found God. I thought I knew so much."

"An incredible thing happened. I heard myself talk myself into Catholicism. I heard myself overcome my own objections and finally I heard myself say 'Baptize me.'"

FIVE WEEKS LATER he was baptized and confirmed. "I found God right in my own heart," he said. "I had sought God for 33 years and suddenly I knew that in 33 years, God had never left me for one moment. From that time on, it was Christmas every day."

He was asked to teach a Confraternity of Christian Doctrine class and agreed to try.

"It was awful," said Temple. "I just wasn't getting through to any of those children." He went home one night and prayed for help. "I worked then with tape recorders and I wrote and recorded 10 songs on the life of Jesus. The response was great. Soon the kids brought their own guitars to class and learned the songs."

Then Temple found that the

youngsters disliked going to Mass. "So I wrote songs for Mass for the kids," he said. "They were the first of the kind," he said. "They were the first of the kind," he said. "They were the first of the kind," he said.

Temple said he gives the Church "another five years to be the most vital and wonderful thing in the world. It has to be so many people are leaving. We must make it so attractive they can't stay away if they try."

His album "The Universe Is Singing," which includes 12 songs "in the spirit of Teilhard de Chardin," has been issued by the Gregorian Institute.

Among his most popular religious songs are "Make Me a Channel of Your Peace," sung recently at the ordination of a bishop, and "Happy the Man."

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Theatre Guild names play staff

INDIANAPOLIS—Heading the production staff for "The Loud Red Patrick," Catholic Theatre Guild's dinner-theatre presentation Dec. 4 and 5 at the Athenaeum, are Jim Nash, producer, and Marge Dutton, director.

In charge of stage presentations are Gerald Jones, technical; Janet Burns, props, and Marge Johnson, costumes. Business manager is Pat Jones and publicity chairman is Bernice Davis.

A choice of corned beef and cabbage or Irish stew is available to players. Reservations may be made by calling 357-7072.

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PAPAL PROMOTION—With more than a million Filipinos expected to converge on Manila for Pope Paul's visit this month, many will probably take advantage of the "floating hotels" such as the ones being advertised here in Illio about three hundred miles south of Manila. Many of the billboards promoting the Pope's visit were leveled during the recent typhoon. (RNS photo)

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.

Reading Communion surveys

A two-thirds majority was needed to authorize U.S. Catholics to receive the Eucharist in their hands if they wished. The bishops voted 115 in favor and 107 against reviving a rite which had existed for a thousand years in the Church. So those Catholics in ethnic communities in Maine and in New Orleans who have been receiving Communion in the "new" way are on notice they are out of bounds and Catholics throughout the country are saddled with a ban that is, at best, hard to understand.

As those who watched the funeral Mass for Charles de Gaulle suspect, receiving Communion in the hand has become commonplace in many parts of Europe. Moreover, those Maine Catholics were only following the custom of neighboring Canadians who also are permitted to practice the Eucharistic option.

We predict the Maine Catholics will continue to receive Communion-in-hand, quietly ignoring the short vote and convinced the U.S. Bishops eventually will grant the option.

It is believed that the bishops were scared off by surveys which show the majority of U.S. Catholics opposed to the option. In a press conference, some bishops implied as much. Indeed, those surveys have left little room for doubt as to popular sentiment. A recent poll initiated by Cardinal John Carberry in the Archdiocese of St. Louis revealed that 71 per cent of the 82,448 Catholics who responded rejected the "in hand" proposal.

We wonder what would have happened if Pope Pius X had first polled the faithful on early reception of First Communion and the practice of frequent Communion. Without a doubt the majority would have urged the pope to hold off on any new decree and stick with the status quo.

But in 1905 Pius X was determined to cultivate a love of the Eucharist among the faithful and he knew that could not be done without removing the aura of fear that surrounded the reception of Communion. Traces of that fear

still hang on despite relaxing of the Eucharistic fast, assurances that chewing the Host isn't a "sacrilege" etc. There are those who still approach the Communion rail with a sense of dread, not with the joyful reverence of people about to share in a feast. Communion-in-hand, it seems to us, is only a logical extension of the movement started by a saintly pontiff, a movement meant to bring us—freely and eagerly—into a more personal sharing of Christ's sacrificial love.

The Canadian bishops didn't take any surveys but they were well aware of resistance. After five months of experimentation, however, the National Liturgy Office of the Canadian Catholic Bishops announced that Communion-in-hand had been generally accepted. And by at least four-fifths of the faithful. "Few, very few, negative results have been reported," the announcement noted.

Father L. L. Sullivan, Canadian liturgy office director, said that after a few weeks the normalcy of the restored rite became evident to nearly everyone, and after two months the matter was not even discussed.

"The apprehension that the rite would not be accepted by the faithful, or that it would bring a lessening of their faith, is unfounded," he said. "Indeed, there have been many more indications that quite the opposite is occurring: many people are coming to see the dignity of the human person in a new way; the relationship between the honest hands of the worker and the body of the Lord has taken on a new dimension, a much better one," he added.

The dimension will be missing in the U.S. until the bishops forget about surveys, reevaluate the proposal, and revive a tradition which the hierarchies of other nations are proving establishes a closer bond between Christ and those who take sustenance from His love.

Invitation to disaster

"Fanaticism consists in redoubling your efforts when you have forgotten your aim," philosopher George Santayana once wrote. Aimless fanaticism seems to have been at the core of last week's (Nov. 18) 215-165 vote in the House of Representatives for the most savagely restrictive trade legislation since the notorious Smoot-Hawley Tariff Act of 1930.

The bill passed by the House is House Resolution 18970, titled the Trade Act of 1970. It is an omnibus-type measure which, if it becomes law, will cause consumer prices in the United States to skyrocket for the benefit of a greedy few and will touch off a world-wide trade war of incalculable harm.

A year ago this frightening measure would not have stood a chance of passage. But a combination of blunders among leaders of both parties inside and outside of Congress loosed the restrictive-tariff fanaticism that always has lurked behind America's

free-trade facade. Now the odds are free that the legislation will pass the Senate as a rider to a measure raising Social Security benefits.

Making the House-passed measure a Social Security rider was the work of Senator Russell Long of Louisiana, a friend of the big oil interests, who want their protective quota system frozen. Riders of this nature are a particularly dirty business. The increase in Social Security benefits is sorely needed, and many senators will hesitate to vote against it even in order to block the invitation to disaster inherent in the 1970 version of the bad old Smoot-Hawley Act.

All that seems to stand in the way, then, is a presidential veto. We hope President Nixon will exercise his veto, even though higher Social Security benefits will be temporarily deferred by such action.

The aimless fanaticism that triggers protectionist tariff instincts knows no bounds. In 1930 President Hoover, a man who understood international interdependence, signed the Smoot-Hawley monstrosity only because his back was to the wall. The global trade war that followed deepened and prolonged the Great Depression and helped make it world-wide. It fanned the sparks that within a few years kindled World War II.

Readers who agree that a retreat behind a high tariff wall would be a grave step backward fraught with perils of immeasurable dimensions should write to President Nixon and encourage him to veto the restrictive-trade package if and when it reaches his desk.

Enemy No. 1 still loose

Drug addiction has been a byproduct of the ghetto for decades but the public paid it little mind until the smoke rings of marijuana began encircling the campuses of the nation's universities and the quiet streets of suburbia. Now drug abuse in all its assorted and distorted forms has become the most talked about social issue.

Parents, clergymen, legislators, teachers, doctors and civic officials are justly alarmed at the increasingly pervasive tendency of the young to get high on drugs. Branding the practice as a "fatal plague," Pope Paul recently called on the medical profession to raise its voice "clearly and authoritatively" in denunciation of

the spreading epidemic. He made a similar appeal earlier to specialists in the field of toxicology.

Without downgrading the urgent need for research and action in this particular area of social and medical concern, it should be noted that in the process of concentrating on drugs a much more widespread evil is being shunted into the background. Alcoholism, though another form of drug addiction, is rarely recognized as such. It is not part of the present flurry of official or grass-roots anxiety.

Yet there are ten times as many alcoholics as drug addicts in this country and we are loath to confront the facts of alcoholism. Many hospitals and a majority of physicians refuse to treat

alcoholics. Drinking is an accepted part of social and business life, yet uncontrolled drinking is more often than not viewed as a strictly moral or character defect. It is easier to condemn than to question.

Iowa Senator Harold E. Hughes, a non-drinking alcoholic who heads the special Senate subcommittee on alcoholism, recently stated, "It is incredible that we cannot face realistically the alcoholism epidemic in this country... (an epidemic) which costs us more lives each year than the Vietnam war."

Alcoholism is recognized as the third major cause of death in this country. It may well be the first. Half of all traffic fatalities are directly attributable to drunken driving. That adds up to at least 25,000 deaths related to only one aspect of alcoholism. The suicide

rate among alcoholics is reportedly 50 times greater than among non-alcoholics. Death certificates rarely tell the whole story; they list one of the final manifestations of the disease, not the disease itself.

A bill sponsored by Hughes and already passed by the Senate would allocate \$395 million over the next three years to a program of research, prevention and treatment of alcoholism. The bill is now before the House of Representatives which convened last week. It could save billions of dollars in economic and human waste if Congress will turn its gaze from the "now" scene long enough to recognize the face of an old arch enemy.

Alcohol always has been the No. 1 drug menace and it remains so today.

THE YARDSTICK

Was Robert Kennedy unfair to Hoffa?

BY MSGR. GEORGE G. HIGGINS

The familiar Latin adage, "De mortuis nil nisi bonum" ("Nothing but good should be said about the dead"), has become so much a part of the conventional wisdom of mankind—and happily so, of course—that even the muckrakers in our midst who, for whatever mixture of motives, choose to disregard the adage must instinctively feel a certain sense of guilt in doing so. I think, for the basic decency of the human race that the reputation of the dead, who can no longer defend themselves against the posthumous slings and arrows of their critics, should be accorded this minimal degree of respect, at least in principle if not always in practice.

In some cases, however, and more specifically in the case of deceased public servants whose official acts or policies may have involved the reputation of one or another of their fellow citizens, justice demands that the scales be balanced, even at the risk of violating the letter—but hopefully not the spirit—of the ancient Roman adage referred to above.

ALL OF THIS IS by way of saying that, in this writer's judgment, James R. Hoffa, ill-fated President of the International Brotherhood of Teamsters, who has been doing time for several years in a Federal penitentiary, deserves a fair hearing when he charges in his recently published autobiography, "The Trials of Jimmy Hoffa" (Henry Regnery Co., Chicago, \$7.95) that he was the subject of a bitter vendetta by the late Attorney General, Robert F. Kennedy.

This is not a new charge, of course, on Hoffa's part. He had made the same charge on more than one occasion while the Attorney General was still alive. I might add that he and Kennedy never tried to conceal the fact that they were bitter enemies.

From where I happened to be sitting at that particular time, I thought that their somewhat adolescent efforts to belittle one another did neither of them any great credit. I suppose their antics might have been dismissed as being simply ludicrous if the issues involved in their controversy had been of a less serious nature.

Be that as it may, Hoffa, in his autobiography, repeats his familiar "vendetta" charge against the Attorney General, but this time more emphatically and more pointedly, and with more of what he, rightly or wrongly, seems to regard as

being incontrovertible supporting evidence.

I am prepared to take Hoffa at his word when he says that he is not asking anyone to judge his innocence or guilt since the courts have already decided that issue. I think he was wise to take this position, for, whatever he himself may happen to think about the fairness or unfairness of the court's decision, there is obviously nothing that his readers can possibly do to reverse his sentence several years after the fact even if they felt compelled to try to do so.

ON THE OTHER HAND, Hoffa, I think, is well within his rights in raising the question as to whether or not he was treated fairly or even legally by the Justice Department or, more specifically, by the late Attorney General. Mr. Hoffa asks the readers of his autobiography to judge this question for themselves. For my own part, I am not about to do that, for the simple reason that the "evidence" provided by Hoffa is, in the nature of things, completely one-sided. I do believe, however, that this "evidence" is sufficiently compelling, on the face of it, to warrant a full scale investigation of

Hoffa's charges by an appropriate government agency or if that should prove to be impossible, by a panel of disinterested public figures.

I say this not to support Hoffa's charges against the late Attorney General nor to disparage the reputation of Kennedy, who, in my opinion, was a far greater man than Hoffa, in his present state of mind, can bring himself to admit and who, in any event, needs no belated eulogies from this quarter. I suggest an investigation of Hoffa's charges for the simple reason that under our system of law, any citizen of the United States—even a man who has been convicted by a federal court and sentenced to prison—has a right to an objective hearing when he formally and publicly alleges that he was treated unfairly and even perhaps illegally by the chief law enforcement agency in the nation and by the man who was then in charge of that agency.

WHAT THE GENERAL PUBLIC, rightly or wrongly, may happen to think about the man who has made this charge is clearly beside the point. Under our system of law, he is still entitled to a

hearing, and if it is true that nothing but good should be said about the dead, it is equally true that no government agency should be permitted to injure or destroy the reputation of any American citizen regardless of whether he is under federal sentence or not.

I might add that Hoffa is not alone in charging that he was mistreated by the late Attorney General. Identically the same charge was made just a few weeks ago by Ronald Steel, a well known author and journalist, in an article entitled "The Kennedy Fantasy" (The New York Review, Nov. 19, 1970). Steel flatly alleges that the late Attorney General persecuted Hoffa and that his "persecution" was "obsessive." These are strong words. They may or may not be fair to the memory of the late Attorney General. If not, Hoffa on Steel and also, of course, on Hoffa.

If, on the other hand, the Hoffa-Steel charge against the Justice Department and the late Attorney General should prove, upon investigation, to be substantially correct, justice would clearly demand that the record, in fairness to Hoffa's reputation, be straightened out once and for all.

THE BLACK VOICE

Things that I am thankful for

BY REV. LAWRENCE E. LUCAS

I dislike being very personal in my writing except, of course, where absolutely necessary. But since most of the Thanksgiving commentaries will be rather general, let me share with you some of the blessings for which I am thankful this Thanksgiving.

This is not to suggest that I am in agreement with this great American celebration that historically began with thanking "God" for the blessings of the "New World."

Unfortunately, it involved generous and big-hearted ravagers inviting in their victims or intended victims, the American "Indian," to share a common meal before, during and after massacring them and robbing them of their land and possessions. Then we pat ourselves on the back for being so kind as to invite someone to our feast where he becomes the main course and dessert.

THUS I AM SIMPLY TAKING THE

occasion to thank God publicly for my blessings in spite of the history of the celebration. First of all, I thank God for my life and my health; for my talents, real or imagined, and for my lacks or deficiencies. I thank Him for my Christian faith in the fullest sense, and the better understanding of it I experience day by day.

I thank Him for my relatives, my friends, my enemies and the don't-give-a-damn. All of these in some way have contributed to the good that I am. (For the evil, I take the greater responsibility.)

I am thankful for some ability to write and speak and to have some opportunity of sharing ideas with you. I am thankful for my audience, whether you be indifferent, sympathetic or hostile. If you let yourself, I'll promise to make you think as well as to make a little bit.

I THANK GOD FOR the generation of young blacks I see; proud, strong and courageous enough to fight to render their people free. And pray for those driven to despair who seek from the hands of exploiters and treacherous

brothers the drugs to destroy their minds and bodies.

I thank God for the middlemings of my own generation, agonizing to be themselves and to care effectively for their own.

I thank God for the oldsters (physically) trying to understand and to relate to a new way. I am grateful to the oldsters (mentally, emotionally and psychologically) who will never understand, nor really want to. They are frightening examples of what years of oppression and slavery can do to the human mind.

I am grateful that the Nixon-Agnew strategy during the last elections did not pay off as much as they wanted. It would have only hastened the day of doom for all of us. I am grateful for the Agnews, Mitchells, Nixons, et al, for keeping awake those who would sleep thinking all is well.

These are some of the things for which I am thankful. Whatever makes you grateful, even if it's that I will not be around your Thanksgiving table, God bless you on Thanksgiving.

(Copyright, 1970)

FROM THE OTHER SIDE

"Don't fence me in!"

BY ALVIN F. KLOTZ

One parish which I served stands out vividly in my mind for a very specific reason. The congregation and community were willing to allow me to be myself. This doesn't mean that anything creative came forth, nor anything too negative for that matter. They simply accepted me as I was without ascribing the divine characteristics that congregations too often impose upon their minister. In this atmosphere I was allowed to grow. There was only one way to go—and that was up!

I see this as a real problem in the ministry these days. It is as if it is not enough for the ministry to be undergoing an identity crisis. The institutional church is also undergoing the same kind of identity crisis. But so is the P.T.A., the Farm Bureau, the labor union and about every other social entity that one can be a part of these days. So ministers aren't alone. But they do undergo insufferable pressures to say and to be what they really don't want to say and to be, because they don't really feel it is what they are.

WHILE TAKING A BIG SWING through the western fringes of the Midwest recently, I discovered that there are certain norms to which I should

subscribe, presumably because I am a member of that third sex known as the Protestant minister. It's hard for me to subscribe to this with enthusiasm. One person, who must know something about the plight of higher education because he is on the board of a community college, was pretty caustic about my seeming soft attitude toward youth. Probably what really burned him was the fact that he had so many answers in the "love it or leave it" category while I seemed to have only questions. I am trying desperately to understand what's going on since I plan

(Continued on Page 5)



POEMS ARE MADE BY FOOLS LIKE ME, BUT ONLY GOD CAN MAKE A TREE...

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CHEMISTRY CAN KILL

Drug addiction: looking for a modern miracle

BY JOHN R. SULLIVAN

The place was the auditorium of a suburban public high school and the people were normal middle-class American citizens of various religious persuasions.

The mayor, a Protestant, chaired the meeting. The council members—Jews, Catholics and Protestants—sat to one side of the stage. The invited guests sat on the other.

An ecumenical religious meeting? No, rather a public discussion of ways and means to deal with what most citizens agree is a major problem: drugs.

It was ironic, and sad: we have come to accept as fact the assertion that drugs are

nearly miraculous—penicillin can put a pneumonia victim on his feet in days; it used to take months—and now we were looking for a near miracle to cure us of their bad effects.

We accept the television announcer's advice: if you can't sleep, take Brand X. If you can't stay awake, take Brand Y. If your head hurts, take compounds A through M.

BUT WE HAVE FOUND that the miracle of modern chemistry cannot only cure us: it can kill us. "Speed Kills" is no longer an auto safety slogan, but a fact of adolescent life; the amphetamine that doctors take to help her diet can cause her child to drop out of school, hit the street, and—more often than we care to admit—die.

How often we happen so quickly. How often have we heard this: "My son started the school year so well, but by Christmas

he had lost interest. We tried to talk him out of it, but he dropped out at Easter." It happens quickly—nice kids turn sour and sullen—so we want to reverse the process just as quickly.

So the mayor stood in front of the voters and asked them and the invited experts to advise his city on the best program to deal with the problem.

The alternatives were many: expansion of hospital facilities to wean addicts from their habits; methadone; a halfway house; a larger staff of probation officers; more school counselors.

The problem was quickly apparent: panic had set in, and with it, a loss of reality. The mayor, the councilmen, the citizens were seeking THE answer.

What one program, they asked, will save us from this menace?

The discouraging, hard answer also materialized: there is not one answer, or one program, but many. Hospitals help

some, fall others; halfway houses help some, fail others; counseling at school stops some from getting into the drug scene, utterly fails with others; the force of law scares many, makes others defiant.

IT WAS EQUALLY CLEAR, however, that the problem is not insurmountable; it's just complicated. For the fact is emerging that people take drugs for many different reasons (and some for no apparent reason). And they stop for many reasons.

The trick—and it is one that can be turned with hard work, not miraculous intervention—is to provide enough of as many kinds of services as possible. And to focus on the places where the potential for trouble is greatest, whether it is in the high school, junior high, a neighborhood hangout—or in the medicine cabinet at home.

These aren't assertions drawn out of thin air. They come from two very useful publications that can be obtained cheaply and which, if heeded, can lower your anxiety and raise your effectiveness in dealing with the problem of drug use—whether at home or in the community.

SO WE'LL END WITH a plug for them both:

—Common Sense Lives Here, a community guide to drug abuse action. Available from the National Coordinating Council on Drug Abuse Education and Information, Inc., Suite 212, 1211 Connecticut Ave., N.W., Washington, 20036.

—Drugs and the Young, published by the Time Education Program, Time & Life Building, Rockefeller Center, New York, N.Y., 10020.

Klotz

(Continued from Page 4)

to be a part of what continues to go on for a time. But one is expected to condemn or condone without any real thought for the intricacies of the situation.

I am not sure, as other people seem to be, that conservatized youth are on God's side and radicalized youth are all on the side of the devil and the communists. Countless youth today are radicalized, not by outside forces, but by the very nature of a slow moving, preservative society. For example, there is a whole new crop of enlightened Negro youth who have been born since the 1954 Supreme Court decision on integration. They possess a much lower level of tolerance about racism than their parents who lived in a world prior to 1954, when brotherhood was supposed to gradually happen. These youth have been radicalized by the very nature of things. I

five percent of the old in America live in institutions, according to Time. However, fewer than half of the 25,000 homes offer skilled nursing services. And the facilities in many of the homes are far from desirable, as recent reports by Ralph Nader indicate.

Moreover, a constant threat in old-age institutions is that the residents, continually being reminded of their years by the sights around them, will not be able to turn their minds away from death.

But beneath the problems of living at home, with children or in an institution, there is a basic problem.

Each individual ages according to his own timetable, apparently, and the role that chronic illness plays on that timetable is of uncertain influence, according to Dr. Carl Eldorado of Duke University.

Activity-poor days resulting in boredom seem to have quite an impact on the aging process, however.

ANTHROPOLOGIST Margaret Clark interviewed 600 elderly people in San Francisco and found that engagement with life contributed vastly to their psychological well-being, provided that the engagement was not gain-related.

But the old have, for the most part, been left so far out of the mainstream that it is not easy for them to become involved.

One way the old can provide themselves with activities is to exercise their tremendous political strength. The old are almost equal in number to the nation's blacks and the ranks are growing. Moreover, since practically all the old can vote, they comprise 15 percent of the nation's voting force.

More and more, the elderly are exercising their political prowess. The 2.5 million-member National Council of Senior Citizens was instrumental in pushing through Medicare and is now active in bettering the services provided by that bill.

Other associations have banded together to provide their membership with better automobile insurance cheaper medicines and the like.

OPINIONS

BOYS SCHOOL

To the Editor:

I was happy to see The Criterion give some attention to the religious education program at the Boys School in Plainfield. The Marian College students who go there each Sunday morning are to be commended for their interest. I certainly hope it continues. God bless Agnes Mahoney for her devoted work there through so many years. She is a magnificent human being who has dedicated her life to young people, particularly to young people from disadvantaged families and those in trouble.

We hear much talk these days about the need to help those in prison find a new way of life through training and education. Too many of them return to their old ways when they get out of prison simply because they know no other life and do not have the skill to land a decent job.

But it seems to me that the most important place to do the counseling, training and education is at the Boys

am supposed to make a stereotyped negative response to their aspirations.

ON THE OTHER SIDE OF the coin, I have become acquainted with a number of young men who have set an early goal of being wealthy by the time they are 30. There are more of this variety around than you might know. The rules are simple: Find your own thing and do it ruthlessly, follow the book without swerving, pursue the conservative line of decorum in every situation. This wins promotions and fringe benefits. In ten years the fringe benefits will be such that you can quit working. The real secret of success, in any case, is the conservatizing process. Act conservatively, and you will be trusted. Be conservative, or you will lose all you have gained.

Now, Christianity raises no questions about the latter process. Indeed, the church becomes a part of the scheme for the young man on the way up since he can use it well toward his own ends. His conservative bent blends well into the landscape. He can even use such bland and blasé phrases as "God has blessed me beyond my expectations," etc. The point is, you see, that I am expected to make a stereotyped positive response to this. Is it any wonder that priests and ministers are either bowing out or saying "I'll do it my way." There is still enough Texas in me so that I cry out: "Don't fence me in!"

School and at similar institutions for the young. If young people in trouble can be helped to build a good, productive life, how much sorrow and money will be saved!

Mrs. M. B.

Bloomington

MICHIGAN DEBACLE

To the Editor:

The news story and the editorial on the Michigan school situation (11/13/70) makes me wonder if there is any common sense left in the world. Surely the people of Michigan are aware of what they are doing—closing every Catholic school in that state.

If I were a Catholic living in that state, I think I would be in favor of closing every parochial school even if it were not absolutely necessary to do so. That is the only way the public is going to realize just how much those schools are the taxpayer. Wait until those people up there find out how much the referendum will cost them! They are in for a shock.

J. O'Brien

Indianapolis

LEARNING DEVICE

To the Editor:

I thought you might be interested in how we make use of the Know Your Faith section in our home.

Each Monday morning I take out those two center pages and thumb-tack them to a large bulletin board in the kitchen. There they stay through the week, in the busiest room in the house, and in full view of anyone coming and going.

Believe me, that way the pages get read and talked about. And every member of our family is knowing more about his faith.

Mrs. I. S.

Indianapolis

OMISSION

To the Editor:

In regard to the Holy Cross jubilee story: it was excellent, but you forgot the Laheys, the Mulvillies, the Kerins, the Hickeys, the Cronins, the O'Connells, the Marleys and the Fitzgeralds. Thank you anyway for the story.

No name
Indianapolis

MONSIGNOR GOOSSENS SAYS:

"Read This . . . Then Do What Your Heart Tells You . . ."

ICM Missionary Sisters
Missionary Sisters of the Immaculate Heart of Mary
Promotion Department

November 1, 1970

Rt. Rev. Mgr. Victor Goossens
Archdiocesan Director
Society for the Propagation of the Faith
1350 Pennsylvania St., P.O. Box 1776
Indianapolis, Indiana 46206

Dear Monsignor,

Kindly allow me to appeal to you on behalf of our Lepers. In the Philippines, in India, and in Congo, we are deeply involved in the care of the Lepers, in two large Leprosaria or, as in India, in entire villages where the Lepers are living together in extreme want.

A good amount of medicine is required to cater for the needs of thousands of patients, and the victims of the disease need also to be helped with food, clothing and general upkeep. The so-called cured Lepers form a class of people even more pitiable than the actual sick. Dismissed from the community, with disfigured features and truncated limbs, they need to be rehabilitated. The souls of Lepers are wide open to divine love if it reaches them through relief of their sufferings.

Whatever help you may be able to provide will be most gratefully received in the case of the poor Lepers who, in their turn, will join us in imploring God's blessing upon you and your great work.

Sincerely yours in Christ,
Sister M. Ghislaine Hermans, I.C.M.
Mission Promoter

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Carolyn Says:

FOR SPOT & STAIN REMOVAL

TYPE OF STAIN:
Foodstuffs, Starches and Sugars such as
Candy, Soft Drinks or Alcoholic Beverages
REMOVAL PROCEDURE:

1. Blot up liquid or scrape off semisolids
2. Apply detergent-vinegar water solution
3. Dry the carpet
4. Apply the detergent-vinegar water solution (if necessary)
5. Dry the carpet
6. Gently brush pile

(A Weekly Service to Criterion Readers)

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Private property, public responsibility

BY FR. KEVIN O'ROURKE, O.P.

The Church has always been the champion of the right to private property. Ever since certain radical philosophers of the last century taught that all property should be held in common, even if force or revolution is required, the Church has declared that the right to private property is one of the more basic human rights and "that it derives from the nature of man." (Pacem in Terris, n. 21).

This doctrine is compatible with present American mores and many American statesmen quote Catholic teaching, sometimes openly, to confirm that the American respect for private property is quite in accord with the Christian ethic. While it is true that the Church defends vehemently the right to private property, this right is never considered to be absolute. At the same time that the Church speaks for the right of private property, it always insists that there is a social duty essentially inherent in the possession of private property. This social duty should prompt those with property to help those who are in need, especially if the need is serious, (ibid.).

THE CHURCH IN OUR DAY stresses more than ever the social responsibility incumbent upon those who possess more property than they need for their own use. Vatican Council II declares: "By its very nature private property has a social quality which is based on the law of the common destination of earthly goods. If this social quality is overlooked property often becomes an occasion of a passionate desire for wealth and serious disturbance, so that a pretext is given to those who attack private property for calling the right into question." (Church in Modern World, n. 71).

The social nature of private property was so strongly emphasized in Mater et Magistra of Pope John XXIII, that it was referred to by one critic as "warmed over socialism."

Why does the contemporary Church stress so strongly the social responsibility of private property? Because as the ability to produce goods has developed, there has been a corresponding tendency for wealth, and the power that accompanies it, to become centralized in the hands of fewer people.

As the council states, "At the very time when the development of economic life could mitigate socially unequal qualities, it is often made to embitter them. In some places, it

even results in a decline of the social status of the underprivileged and in contempt for the poor. While a few enjoy very great power of choice, the majority are deprived of almost all possibility of acting on their own initiative and responsibility, and often subsist in living and working conditions unworthy of the human person." (ibid. n. 63) Thus, the trend of the last few decades indicates that the social responsibility of private property has been neglected as greater economic wealth is produced.

WHAT DOES THE SOCIAL responsibility of property mean to an individual Catholic? First of all, he should be willing to help those in need, according to his ability. The decision as to whether or not one can help another should not be

inspired by middle class American standards, but rather by the gospel admonition to love one's neighbor as oneself. That is, one should not wait until he owns his own home, has two cars, and has put his children through college before he starts to help his fellow man.

One very practical problem arises, however, when the average Catholic tries to do something about helping the underprivileged and poor: Most widespread social betterment is effected through agencies, and many agencies which engage in such work are really not effective. Though they keep the poor from starvation, they do not contribute to their long-range rehabilitation. Moreover, such programs often unduly raise the expectations of the poor for the elimination of poverty and only bring them into deeper despair in their misery.

This is true of most government programs and of many programs sponsored by private agencies. With this in mind, the American Conference of Bishops is seeking a new way to help the poor, a way, which in the words of Pope Paul VI, "will help break the hellish circle of poverty."

RATHER THAN DISTRIBUTE money and goods to the poor and underprivileged, the plan of the American bishops is to give money to projects and programs which are designed to promote self-help efforts on the part of white and minority group poor. Whenever possible, the initiative and responsibility for these programs will reside with the poor. The Campaign for Human Development will begin modestly. Hopefully, about \$50 million dollars will be

collected. This sum may seem large, but compared to government programs it is a pittance. Yet, the motivation behind this campaign, and the methods it will use, give great hope for the future.

Poverty in the United States is not due to inadequate resources, but rather is the result of the lack of concern on the part of Americans who have sufficient temporal goods. American Catholics will not be able to heal all wounds of the poor, or eliminate all social problems. But our abundance demands that we try.

DISCUSSION QUESTIONS:

1. Is poverty a moral issue?
2. What responsibility do we as Christians have to help our poverty-stricken neighbors?

(Copyright, 1970, NC News Service)



In the last few decades, the social responsibility of private property has been neglected as greater economic wealth is produced.

Poverty, pollution and the Catechism

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

Poverty and pollution are two serious problems facing the world today. Articles in magazines, documentaries on television, the recent political campaign promises remind us that our affluent society is slowly being overwhelmed by waste as our natural and human resources are increasingly impoverished.

While pollution threatens all men with poverty, millions are already desperately poor. Unemployment is increasing, even among college graduates and skilled technicians. Thousands of American children do not attend school because they lack clothing. Others go to sleep hungry around the corner from a supermarket. The American Bishops' Campaign for Human Development highlights the urgent need to alleviate poverty around the world and in the United States.

Poverty and pollution are moral

problems, revealing something of God's call to responsible men and women. The seriousness and broad implications of this call or command of God are not fully recognized in an approach to moral formation found in the older catechisms. Conscience formation founded on the Ten Commandments teaches that a Christian should not steal nor covet the neighbor's goods. This is sound, but does not positively enough challenge one to respect, care for, and use material things for the good of persons. Aiding the poor was encouraged, but was separately considered as a "work of mercy." This also is sound, but does not faithfully or forcefully enough reflect the centrality of God's call to care for the needy. "I ask you, how can God's love survive in a man who has enough of this world's goods yet closes his heart to his brother when he sees him in need?" (1 Jn 3:17).

MORE RECENT APPROACHES toward conscience formation do not deny the commandments and works of mercy, but focus more on the reality of God's moral commands as they can be recognized in reality itself. The Vatican Council II repeatedly suggests that one enable the young to take a hard, honest look at reality and people in order to discern what it is that God asks of them. We need to learn better ourselves and teach our youngsters to recognize poverty and pollution as moral challenges to compassion and creativity.

COMPASSION

Compassion sums up in one word the heart of Jesus' moral imperatives. As He Himself is recorded by Luke as saying: "Be compassionate as your heavenly Father is compassionate" (Lk 6:36). His words echo the central moral theme of the Old Testament and the New. Prophet after prophet called the people to a life of compassion for those in need: the poor, widows, orphans and strangers. "Happy is he who has regard for the lowly and the poor" (Ps 41:2); is a recurring "beatitude" in the Scriptures.

Religious education needs to maintain this central focus on concern for people, enabling young and old to grow in a strong but gentle compassion, an effective ability to suffer with others in order to help alleviate their suffering. Compassionate concern is a central expression of Christian life because, as Jesus Himself taught, "As often as you did it for one of my least brothers, you did it for me" (Mt 25:40). His call to compassion is as urgent now as in His own day, "since the greater part of the world is still suffering from so much poverty that it is as if Christ Himself were crying out in these poor to beg the charity of the disciples" (Constitution of the Church in the Modern World, 88). Our young have a right to hear and respond to this central command of love as it rises up from today's poor.

CREATIVITY

Compassion is not merely a feeling. It involves deep feeling that translates its energy into effective means of helping those in need. Christian education therefore tries to help the young grow in

a deeper appreciation of human and material resources as well as a sense of the challenge to creatively use these resources for the good of mankind. The impoverishing effects of pollution as well as the consequences of deprivation can only be remedied through a creative, respectful use of resources. The growing Christian needs to recognize here God's command and challenge, a command much more challenging than the seventh and tenth commandments.

No law or commandment explicitly obliges a person to be creative, yet most of the serious social problems afflicting mankind today can only be solved by creative imagination and creative work. Jesus' command to feed the hungry, assist the sick and destitute, comfort the

disheartened, befriend the lonely, can only be followed out today through the creative, careful, use of the resources at hand. Man is called to share with God in the creative building of a world in which men and women can find happiness and fulfillment.

Compassion and creativity are two focal points in a realistic religious education that sensitively responds to God's call being expressed in the crises of pollution and poverty.

DISCUSSION QUESTIONS:

1. How can the problem of pollution be called a moral issue?
2. What is meant by compassion and creativity?

SHEED

'Thy will be done!'

BY FRANK SHEED

There is only one virtue we are told Christ had to learn, if we had not read Hebrews, would we guess that it was obedience? Obedience it was, but the writer of Hebrews cannot conceal his own surprise: "THOUGH HE WAS SON, HE LEARNED Obedience through what he suffered" (5:8). What was there for him to learn?

In Gethsemane Jesus asked his Father to save him from drinking the cup of redemptive suffering (Luke 22:42); but he followed that cry of anguish with "Nevertheless, not my will but thine be done."

Was that the first time he had to make the effort to harmonize his will with his Father's? Gethsemane was a climax; but had there been earlier moments when his No to the pleasure disobedience offered, or his Yes to the pain obedience must bring with it, was not simply automatic? Unless he tells us, we can only speculate. But Hebrews itself seems to guide our speculation: "Because he himself has suffered and been tempted, he is able to help those who are tempted" (2:18); and "he is able to sympathize with our weaknesses because he has been tempted as we are, even though he did not sin" (4:15).

Unless he tells us, I have just said. He tells us so little of his own mind, will, emotions. And even that little we can miss if we are not wholly concentrated on what the Gospels are saying. Consider two earlier passages whose link with the cry in Gethsemane we may have overlooked.

ONCE ONLY HE SPEAKS of an impenetrable personal to himself. "I have a baptism to be baptized with, and how I am constrained until it is accomplished" (Luke 12:50). He was speaking of the bathing in his own blood on Calvary.

Knowledge of the agony he must undergo for mankind's redemption was always with him, and he found the waiting hard to bear. He was longing for it to happen and be over. Yet when the happening was upon him, he cried to his Father to spare him from it! The Gospels are difficult to read. So is Christ. This incident illustrates both difficulties.

Consider another. He had told the apostles how he must suffer and be killed in Jerusalem and on the third day be raised (Matthew 16:21). Peter, making nothing of the raising but finding unbearable the suffering and slaying of the Lord he loved, protested that it must not happen. Christ answered "Get thee behind me, Satan." Peter's failure to understand needed correction, of course, as when later he drew his sword at Christ's arrest. Yet we are startled at the vehemence, the almost ferocity of falling him Satan.

But have we noticed that in Gethsemane our Lord was asking his Father to do for him what he had called for when Peter had urged it upon himself? It means that Peter's urging had set a nerve throbbing in his Lord, an anticipation of the moment in Gethsemane when "his soul was sorrowful even unto death" (Mark 14:34).

Christ is hard for us to read. Yet the effort is immeasurably worth making. Unless he is alive to us, his message will not be. We must look long at his humanity before we can see what meaning there is for us in his divinity.

THAT CHRIST IS, indeed, man no one reading the Gospels can doubt; even if we see him as Man-Plus, the plus does not eliminate the man. Yet at one point it almost seems to. I mean his sinlessness. Sin we find so easy, so effortless, that it is hard to think of one who never sinned as completely human. "To err is human" said that not very ardent Catholic poet, Alexander Pope. But Christ did not err, so?

Not only for the understanding of his (Continued on Page 7) RHO-724



"Compassionate concern is a central expression of the Christian life." Quote from article by Fr. Carl Pfeifer. (NC Photo)

KNOW YOUR GODS FAITH

LITURGY

Advent
1970

BY FR. JOSEPH M. CHAMPLIN

Did you see the movie "Dr. Zhivago"? What about "Romeo and Juliet"? Both were honored by the movie industry for their technical excellence; both powerfully spoke about human problems and the people who must cope with them. In one a noble man finds himself trapped by the havoc of a revolution and caught between conflicting forces; in the other, two young lovers stand between hating families and, at the end, tragically take their own lives.

Would you feel strange or uncomfortable if clips from either film formed part of the homily for a Sunday Eucharist? Would you object to a short sixty-second or five-minute film which developed the message of that day's scriptural passages?

I am sure at least some of my readers would find a movie out of place during Mass. Yet seminary instructors often encourage students to use current events and classical literature as a starting point for the sermon. If we may quote Shakespeare or a Russian novelist in our remarks, then why not show a section from "Dr. Zhivago"? The opening scene, in which Zhivago's mother is buried, communicates through many senses the reality of death.

THE FRIARS AT THE Franciscan Communications Center (1229 South Santee Street, Los Angeles, California 90015) and their large, very professional, very competent staff obviously believe that in the world accustomed to audio-visual entertainment and education we ought to employ all those media, especially the film, in worship. From their new, well-equipped building they have produced the familiar AudioSPOTS and TeleSPOTS, praised by TIME as "quick spiritual aids," and TeleKETICS, a series of ten-minute religious formation films.

The basic idea behind all these Franciscan efforts could be summed up in this phrase: "Look for the Signs of Love in your Life." It is the producers' belief that we can best understand our relationship to God in the light of encounters with others. They attempt, therefore, to convey various life situations confronting the Christian today.

"Prepare the Way," a multiple visual package for Advent '70, represents the Communications Center's latest release. Four TeleSPOTS, one-minute, full-color film parables that unite the Advent liturgy texts with real-life situations, form the core of this kit. A cassette tape accompanies the films, ties them to the Sunday scriptural readings, provides sources for developing homilies and directing discussion groups, and offers practical hints for projecting movies in churches, homes or wherever facilities are limited. Leaflets in color, called "Probing," go with the material and raise questions about each Sunday's theme. They are designed for dialogue homilies, discussion groups, or individual thought-stimulation.

The total package costs \$70 (including 300 "Probing" for each week, with extras available at a nominal fee). While "Prepare the Way" is intended primarily for use at Sunday Mass, the Franciscans also recommend it for schools, youth groups, Advent services, discussion clubs, home Eucharists and other similar situations.

The TeleKETICS films, created for religious classes, study groups, retreats, workshops, and the liturgy itself, presently include three series: one on "Encounter," a second on "Revelation," and a third on "Sacrament." Brief (8 to 15 minutes), full color, available in 16 mm or Technicolor Super 8, each one has a useful companion booklet for the instructor. These texts include a list of background references, discussion questions, helpful tips for the use of movies in general and of this one in particular, and a chart which correlates the TeleKETICS films with major elementary religious education texts.

THERE ARE, PRESENTLY, four in the Sacrament series—on the Eucharist (winner of top honors in competition sponsored by UNDA, the International Catholic Association for Radio and Television), subtitle, "Sacrament of belonging" and its presentation guide booklet by Sister Corinne Hart, I.H.M., Ph.D., contains the following synopsis of the ten minute visual short story.

Based on a true incident about a destitute boy in Mexico, this parable depicts both the beginning and culmination of the journey of faith. Scarred by fire and homeless, Alfredo is drawn by the warmth and love he sees among the children of the "Hacienda," a community of Little Brothers and Sisters. He seeks out the "father" of these children and asks to join them. The padre, torn by the wish to help Alfredo and the need to assure his acceptance by the other children, puts the decision to the entire group. "Tu eres mi hermano" (You are my brother) is the greeting which welcomes Alfredo into his new family—a welcome bright with music and fireworks.

The instructor's manual suggests ways in which the teacher, before and after screening of "Baptism," can connect this



Movies help us "look at life and laugh." Some movies can also be used to teach the Christian Message. (NC Photo)

QUESTION BOX

Did Church ever
permit abortions?

BY MSGR. R. T. BOSLER

Q. Is it true, as Senator Robert Packwood of Oregon said on the Dick Cavett Show, that the Catholic Church did not come out against abortions until 1860 and before that permitted them up to 40 days for a female child and 80 days for a male child? On another TV interview show some "expert" claimed that St. Thomas Aquinas advocated and approved abortion.

A. The Church has consistently from the beginning declared abortion immoral, but it has not always attached canonical penalties to the offense. There was unanimity among the Fathers of the Church (the bishops and scholars whose writings reflect the early belief of the Church) that abortion is immoral, but there was some dispute

whether it is murder. They made a distinction between a formed and unformed fetus. The formed fetus was said to be ensouled and therefore human. To kill it was considered murder. And to this crime were attached certain canonical penalties. A local Spanish council at

film with a doctrinal and liturgical explanation of that sacrament.

IN CONSIDERING SUCH productions as those of the Franciscan Communication Center, there are a few basic points to bear in mind about multi-media liturgies.

1. Long and careful preparation is essential. In this writer's cluttered room there are two slide projectors, a dissolving unit, a cassette stereo tape recorder, a filmstrip and record unit, and four carousels of slides. I know from experience that it takes hours to conceive and develop a visual presentation, almost as long to set up the final mechanical arrangements.

2. In the future construction or renovation of churches, consideration should be given to the building's capability for audio-visual programs. A crying room for babies-of course; a projection booth for films—logical enough.

3. Begin with non-liturgical or paraliturgical functions. Once the planner has become skilled and the participants accustomed to these newer art forms in such prayer services, then it may be wise to explore their possibilities for liturgical celebrations in that worship community.

4. Start in small group liturgy circumstances. The opportunities for explanation and feedback are much greater here and the technical operation much easier, more likely to succeed.

5. Remember that the film is a delicate, complicated tool. With prudence and attention to detail, it can touch human hearts and help worship; employed carelessly and without tact it will alienate a congregation and ruin the liturgy.

DISCUSSION QUESTIONS:

1. Can movies be used as part of a homily?
2. What was the religious significance of a recent movie that you have seen?

(Copyright, 1970, NC News Service)

SCRIPTURE TODAY

St. Paul talks
on marriage
and divorce

BY FR. WALTER M. ABBOTT, S.J.

Paul tells the unmarried and widows, in chapter 7 of his first letter to the Corinthians, that it would be better for them to continue to live alone as he does.

But if they cannot restrain their desires, they may "go on and marry" since "it is better to marry than to burn with passion" (Today's English Version). He introduces this general advice with the phrase, "I say this."

In the next sentence Paul addresses married people, but notice the difference in the quality of authority here: "For married people I have a command, not my own but the Lord's." The command given here, which is not just advice, reads: "A married woman must not leave her husband; if she does, she must remain single or else be reconciled to her husband; and a husband must not divorce his wife."

When Paul resumes, he addresses still another group, those who are living in a mixed marriage of the most basic kind, that is, a marriage between a Christian and an unbeliever. Here he uses the phrase, "I say," and he adds, "I myself, not the Lord."

The references to himself and to the Lord, meaning Jesus, are generally taken by commentators to indicate that when Paul talks about divorce he is able to quote Jesus or to refer to the sayings of Jesus, whereas in dealing with the topics of celibacy and mixed marriage, and later with the topic of second marriage, he does not have a saying of Jesus to cite.

IN CHAPTER 7, PAUL uses what has often been called the "wave" or "spiral" style. He handles a topic, then takes up another, then returns to the first topic, then resumes with the second, then goes on to a third topic, then returns to one of the former topics, etc. In the process he often comes up with a strong element, sometimes the strongest, about a topic in his final handling

have been told by a friend that her marriage is not valid and, therefore, we can be married in the Catholic Church. Is this correct?

A. It may be, if you can establish the fact that the first wife of the man was living at the time he married the girl you are engaged to. It must be shown that this first marriage was a true marriage and not invalid for some reason or other. You should talk this over with a priest.

What you will need for proof is a certified copy of the court record of the man's first marriage and also a copy of the questionnaire filled out by this couple when they applied for their marriage license. From this it can be discovered whether this first wife had ever been married before and also whether both were of sufficient age.

Q. I notice that in some parishes the congregation is not called upon to exchange a sign of peace. Is this optional?

A. Yes it is. But I think it is highly desirable.

Sheed

(Continued from Page 6)

life, but for the running of our own, it will repay us to linger upon this. It is true that sin—deliberately doing what we know is wrong—is possible to humans as it is not to animals. But all the same, sin is not a way of being human, sin is a way of misusing our humanity. It is still diminution of manhood, not a completion. The comparison with disease is exact. It is probably true that there has never been a man without some bodily defect. But if there were such a man he would not be less than human. Christ was tempted in all things as we are. He was more of a man for not yielding.

How far was his sinlessness simply a result of his divinity? We are close to the heart of what it means to be a God-man—what it means to be a man who tries to understand it, what it must have meant to him who had it!

of it. To see what he does with the topics of divorce, mixed marriage and second marriage, and to figure out the authority or binding force of his statements, you have to read the whole chapter.

In the middle of the chapter, for example, when Paul returns for the second time to "the matter about unmarried," he says, "I do not have a command from the Lord, but I give my opinion as one who by the Lord's mercy is worthy of trust,"—a reference to his vocation as an apostle. At the end of the chapter, when he gives his final advice to widows, that it is better for them not to marry again, he says, "that is my opinion, and I think that I too have God's spirit," a reference in which he clearly intends to put his authority against the credentials of a preacher who was giving the opposite advice.

AS YOU CAN SEE, throughout the chapter there are signs of a distinction between command and counsel, and Paul displays no doubt that he is inspired to give counsel as well as to teach the commands from the Lord. A question arises, however. Are there two kinds of commands in the chapter—those from the Lord and those from Paul—as well as counsels? Or is there only one kind of command, from the Lord, with all the rest of the chapter being in the category of counsel from Paul? Does Paul assume the power to command or only to counsel?

Notice these expressions: In verse 6, "I tell you this not as an order but simply as a permission" (about married people abstaining from sexual relations "for a while");

In verse 17, "this is the rule I teach in all the churches" (referring to "each one should go on living according to the Lord's gift to him, and as he was when God called him");

In verse 25, "I give my opinion" (that it is better for the unmarried to remain unmarried);

In verse 35, "I am saying this because I want to help you" (on the same advice about not getting married).

On the other hand, examine the statements in verses 3, 10, 12-13, 15, 20, 36-38 and 39. All of these, you will probably agree, are in the category of commands. Only verse 10 is from the Lord; the rest are from the apostle as he gives his answers to the various moral questions.

I KNOW THERE ARE theologians who drive truckloads of distinctions through this chapter, and the Eastern Orthodox churches insist that Matthew 5:23 and 19:1 ff. must be taken into account when interpreting verse 10 here because, they say, Jesus granted the possibility of divorce "for unlawful sexual intercourse."

But look at verses 39-40 here, where Paul teaches that only death dissolves the marriage tie, that second marriages are licit for widows but they should be "Christian" marriages, and that remaining unmarried is better. Paul does not invoke a saying of the Lord here but he certainly must have regarded his first point as a logical result of what the Lord taught, as he recalled it in verse 10. The second point is not based on any saying of the Lord that we know, so we can argue that it comes from Paul, but it is clearly a kind of teaching different from the third point, which is obviously a counsel.

DISCUSSION QUESTIONS:

1. What message does Paul have for widows in chapter 7 of First Corinthians?
2. What does Paul have to say about mixed marriages?

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KNOW YOUR FAITH



INDIANAPOLIS DEANERIES JUNIOR YOUTH COUNCIL OFFICERS—These alert-looking CYO-ers represent the leadership of the CYO's Junior Youth Council in the Indianapolis Deaneries for 1970-71. Their picture was taken after the recent annual CYO Banquet at Secunia High School. Left to right are: Patti Parrot, St. Rita, Secretary; Mark Dall, St. Lawrence, Vice-President; Cindy Adams, St. Ann, Treasurer; Hugh Diehl, St. Joan of Arc, President. The four will rule over the affairs of the Youth Council until May, 1971.



CYO BAKING CONTEST, QUICK BREAD AND PIE WINNERS—Although all of the trophy-winners in the Pie-Quick Bread divisions weren't able to be present for the awards ceremonies, our photographer gathered these five for a picture. Left to right: Larry Norris, Our Lady of Lourdes, Quick Bread champion; Peggy Quigley, St. Andrew, Quick Bread, third place; Jo Ann Armbrust (a double winner), Quick Bread, second place; Mike Fitzgerald, Holy Cross, fourth place; Kathy Johnson, St. Catherine, second place; Pie, Nancy Newman, St. Matthew, the Pie champion, and Helen Langenbacher, St. Andrew, third place winner in the same division, were not present for the picture-taking.



CYO BAKING CONTEST, CAKE DIVISION WINNERS—These six CYO-ers won all the awards in the Cake Division, traditionally one of the largest, at the recent 1970 Junior CYO Baking Contest, which was held in Our Lady of Lourdes Cafeteria. Left to right: Mary Ann Jansen, St. Roch, third place; Mike Magnani, Our Lady of Lourdes, third; Jo Ann Armbrust, St. Roch, fourth; Carolyn Beagle, St. Catherine, second; Janet Deery, Our Lady of Lourdes, first; Karen Sahn, Immaculate Heart, fifth.

Film session set Roundball season for RE teachers around corner

INDIANAPOLIS—The Religious Education Department of the Catholic Office of Education has scheduled a film preview session for religion teachers from 4 to 9 p.m. Monday, Nov. 30.

Time slots and titles will include the following:
4 p.m., Penance—Learning
Sorrow; 4:15 p.m., The Eucharist—An Experience of Thanksgiving; 5 p.m., The Antikeper-A Parable; 5:40 p.m., Barbara, Learning the Selfhood; 6:10 p.m., We Do, We Do—Some Advice for Marriage; 6:25 p.m., The Week-end—Renewed Acquaintance; 6:40 p.m., You Haven't Changed a Bit—Acceptance; 7 p.m., Vivre—Effects of War; 7:15 p.m., Happy Birthday, Felix—Is Program as its project for the Life Worth It; 7:45 p.m., Mother May 17—Games We Play; 8 p.m., A Day in the Death of Donnie B.—Drugs; 8:15 p.m., The Magician—Who Has Control Over Evil; 8:30 p.m., Advent 70 Four One-Minute Teleposts.

CYO body adopts anti-drug program

The Archdiocesan Youth Council has adopted the AMEN Program as its project for the year, according to Father Donald Schneider, Archdiocesan CYO Director. AMEN is a national program, endorsed by the National CYO and originating with the New York Archdiocesan CYO, with



initials designating the theme "Americans Mobilized to End Narcotics Abuse." Individual youths will be asked to become members by pledging before priest or minister not to use drugs or marijuana.

CYO NOTES

Entry blanks have been mailed for the Archdiocesan Cadet CYO Science Fair, to be held March 7 in Indianapolis. Parish fairs are to be held between the entry deadline of January 7 through March 7.

Deadline for entries in the Cadet Volleyball League is December 22, with play to begin in mid-January. Cadet Wrestling League competition will start in early February. Entry deadline is December 29.

January 13 is the deadline for entries in the Junior Style Show, to be held at Holy Name parish on January 31. Because the date coincides with the patronal feast of St. John Bosco, a dance will be sponsored the same evening.

32 teams ready for Quiz event

Thirty-two parish teams are entered in the 17th annual CYO-Criterion Quiz Contest, to get underway Sunday, Dec. 6.

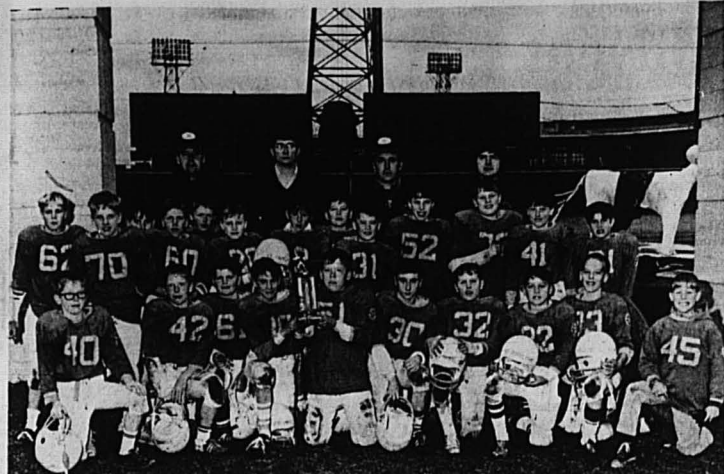
The teams are from Indianapolis, Columbus, Batesville and Brookville.

Questions will be taken from The Criterion issues of November 13, 20 and 27 for the first round, with subsequent rounds adding an issue and dropping the oldest.

Material for questions will be limited to the news and feature content found on Pages 1, 3, 6, 7, 8, 9 and 12.

The championship round will be aired on WFBM Radio, Indianapolis.

*During this week 20 years ago, Little Flower Clinic, 280, Daughters of Immaculate, celebrated its 25th anniversary at Richmond.



"56" FOOTBALL CHAMPIONS—These lads are from St. Philip Neri, Indianapolis, and they're the new champions of the 1970 CYO "56" Football League. The Eastsiders won their first title in the CYO's "Little Guys" competition by defeating old rival St. Catherine, 6-0, in a closely-contested championship game at the CYO Stadium November 15. Also, St. Philip Neri posted a 6-0 record in Division Four competition during the regular season.

Win trophy in bowling

INDIANAPOLIS—St. Thomas and Jack Jones.

Aquinas parish won the team Series High awards were presented to the following: High series boy—Jay Frank, recently. Nearly 200 bowlers from 18 parishes participated.

The St. Thomas team Mascari (tie), both of St. single game with handicap (girl)—Bunny Lance, Sacred Anthony Smith, Marcia McElroy boy—Henry Gregory, St. Heart, 242.

Cursillo Dance

INDIANAPOLIS—A Cursillo Fellowship Dance will be held Saturday, Dec. 5, in the Holy Cross parish hall, located at Ohio and Oriental Ave. Tickets are \$2 per couple.

Music will be provided by the Cursillo Band, composed of members of the Indianapolis Cursillo Chapter.

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TIC TACKER

Two remarkable ladies mourned

BY PAUL G. FOX

Two prominent personalities, whose careers spanned many years and touched overlapping generations of people, passed away within the past few days in the Indianapolis area.

While this newspaper ordinarily does not prepare separate death notices on lay people, these two individuals were not ordinary persons.

MRS. MARY TRASK, who died November 20 at the age of 91, worked until she was 85 with Catholic Charities, now CATHOLIC SOCIAL SERVICES, for a period of 25 years. She previously had done social work in West Virginia.

Another distinction registered by Mrs. Trask occurred in 1921, when she organized the first Catholic Girl Scouts of America troop at OUR LADY OF LOURDES PARISH, Indianapolis. She stayed with the group until 1929 when she moved to West Virginia. During 1927 she lived in Muncie, Ind., but made the round trip to Indianapolis for the weekly meetings.

A memorial service was conducted this past Wednesday in LITTLE FLOWER PARISH by Junior Girl Scout Troop 965, led by MRS. PAUL GIBBAUT.

Mrs. Trask also was a founding member of the Irvington Catholic Study Club.

The other extraordinary lady was MISS MARY MCGILL, who was buried last Saturday from the chapel of ST. PAUL HERMITAGE, Beech Grove, where she had made her home for 10 years.

Miss McGill, who was 86, served many years as women's page editor and columnist for OUR SUNDAY VISITOR, a national Catholic weekly, retiring about 15 years ago. During the period of her association with OSV, she maintained her home in ST. JOAN OF ARC PARISH, Indianapolis.

She also spent 20 years of her productive life as a self-employed legal secretary.

Miss McGill became a personal friend of this columnist during the past several years. She had the distinction of being the very first resident of St. Paul Hermitage upon its completion 10 years ago. Possessing a very active mind and an avid reader, Miss McGill was always ready to "talk shop" with another member of the Catholic press "family."

She frequently said that she had entered the retirement home "too early," meaning no criticism on the facilities, but reflecting that she craved conversation and lively discussion on current events which very few contemporaries were able to share.

Miss McGill and Mrs. Trask, in addition to enjoying long and productive lives, shared something in common, in that both attended St. Mary's College, Notre Dame. It was quite exceptional for young ladies at the turn of the century to have the opportunity for college education.

Neither Miss McGill nor Mrs. Trask had immediate survivors. But their friends and admirers were legion.

WHERE ARE THE NAMES?—A disgruntled Criterion reader mailed in a clipping this week from the sports section of the Indianapolis Star, showing the Cadet Football League championship team. Scribbled on the clipping was the question about this paper identifying players instead of only the coaches ("We know who the coaches are," the message said.) A small point might be that the daily newspaper publishes only two or three CYO team photos each year, while The Criterion publishes literally dozens. Aside from the sheer

space involved in printing the names of 20, 30 or 40 athletes huddled together for the photo, it is a time factor in sending the photos back to the parishes for proper identification in some semblance of recognizable fashion. One final note: all CYO photos (with rare exceptions) are taken by the CYO and submitted for publication with cutlines. We are happy to continue this policy, involving considerable expense for scores of half-tones, at absolutely no cost to the CYO. For that matter, this is the only weekly newspaper in the metropolitan area which does not charge for half-tones. This represents a considerable expense each week—nearly \$100 on the average for the entire paper.

HINTS FOR PUBLICISTS—While on the subject of newspaper publicity, it might be a good time to mention a few hints for parish or institutional publicists, most of which are volunteers with no previous experience for the job.

DEADLINE—Copy for each week's paper should be received in our office by noon on Tuesday. The proper mailing address of the paper includes a post office box number in addition to the street address (P.O. Box 174, ZIP 46206). Mail addressed to the street number is delayed by the Post Office for 24 hours as it is routed to the proper box for early morning pickup by a staff member.

Photos to accompany copy should be received by Monday, to allow for processing and placement in the current issue. If a photo cannot be brought or received in the mail until Tuesday, a phone call to the office should be made to alert us to the situation.

PHOTOS—The Criterion is happy to take promotional photos of upcoming events for parishes which are of interest beyond the parish boundaries. Arrangements should be made three or four weeks prior to the event with the News Editor. Photos are always taken at The Criterion and no charge is made for the service. Facilities are limited, so that "arty" or special requests should be re-directed to a professional photographer or studio, at the expense of the group and submitted to The Criterion for publication with proper identification.

Use of polaroid prints are discouraged as they are generally not suitable for publication in offset newspaper. Frequently such prints are submitted after having been used in another publication, which is not offset. It is difficult to explain sometimes why a print is not satisfactory, but it usually has to do with quality or insufficient contrast.

We do encourage parishes and institutions outside of Indianapolis to submit photos for publication. It would be advantageous for the local group to have a professional take it, to insure the quality.

While more could be said about publicity hints, these are the two major areas of concern.

AUTHOR PLANS AUTOGRAPH PARTY—MARK GROSS will autograph copies of his new book, "Quatlebaum's Truth," on Saturday, Nov. 28, in L.S. Ayres' book department downtown and Glendale, both in Indianapolis. The book will be officially released four days later by the publisher, Harper & Row. An easy-to-read philosophic treatise, the book has been favorably received in pre-publication reviews. Gross, a member of ST. JOAN OF ARC PARISH, will be at the downtown store from 12:30 to 3 p.m. and at Glendale from 3:30 to 6 p.m.

Joseph K. of C Club rooms, at 8:30 p.m.; St. Christopher, Francis de Sales, 1:30 to 11 school social room, Speedway, 7 p.m. SATURDAY: St. Bridget THURSDAY: St. Catherine's parish hall at 6:30 p.m.; St. Cecilia Francis de Sales, 6 p.m. High School cafeteria, 5 p.m. FRIDAY: St. Bernadette school SUNDAY: Cardinal Ritter High auditorium, 6:30 p.m.; St. Rita's SUNDAY at 6 p.m.; St. Philip Neri 6:30 p.m. WEDNESDAY: St. parish hall at 6:30 p.m.; St. parish hall at 5 p.m.

Calendar of Events

FRIDAY, DEC. 4
NOCTURNAL ADORATION
Society members are reminded of the customary watch.

SOCIALS
TUESDAY: St. Bernadette, auditorium, 6:30 p.m.; St. Rita's SUNDAY at 6 p.m.; St. Philip Neri 6:30 p.m. WEDNESDAY: St. parish hall at 6:30 p.m.; St. parish hall at 5 p.m.

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ANNOUNCE ST. JOAN OF ARC DANCE—The Women's Club of St. Joan of Arc parish, Indianapolis, will sponsor its annual dance Saturday, Nov. 28, at St. Pius X Council Knights of Columbus, 2100 E. 71st St. Mrs. Myron Dill, above standing right, is dance chairman, assisted by Mrs. Robert E. Kane, seated left, co-chairman. Also shown are Mrs. Adolph Chrapla, seated right, prizes; Mrs. Patrick Fitzsimons, standing left, prizes; and Mrs. Joseph Higgs, standing center, tickets. Table reservations may be made with Mrs. Jesse Proffitt, 257-3517. Tickets are \$5 per couple. Music will be provided by the Nick Craig Orchestra. Other chairmen include: Mrs. Paul Luedeman and Mrs. John Engle, decorations, and Mrs. William Sylvester, goodie basket.

Cardinals barred at 80

(Continued from Page 1)
from office on the completion of their 70th year, and higher prelates at the beginning of their 75th year.

It would seem, then, that this recent pronouncement is an orderly progression of a concept to strike a balance between the increasing burden of old age and the ability to perform major offices.

A first reaction around the Vatican was that this new pronouncement was a liberal bombshell lobbed at the cardinals in the Curia. On closer inspection, however, it is not. First of all, it affects so very few

Bishops table
CO resolution
as inadequate

WASHINGTON—The American bishops tabled for further study a resolution that would have strengthened a previous pastoral position justifying selective conscientious objection.

Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops (NCCB), said the resolution was going back to its drafting committee for refinement.

The bishops voted on the final day of their fall meeting (Nov. 20) not to accept it in its present form.

"It did not have the finished character we wanted," Cardinal Dearden said. "It was not adequate."

He said a revised resolution would be considered again in April 1971 at the bishops' next national meeting in Detroit.

As proposed, the declaration said both conscientious objection—moral opposition to all war—and selective conscientious objection to a particular war "are valid forms of Christian witness."

It called for modifying the Selective Service Act "making it possible for selective conscientious objectors to refuse to serve in wars they consider unjust, without fear of imprisonment or loss of citizenship."

PREVIOUS REFERENCE to the subject in the bishops' 1968 pastoral, Human Life in Our Day, had said the Selective Service Act should make it "possible, although not easy," for those conscientiously objecting to a particular war to refuse to serve.

Cardinal Dearden reminded newsmen at a briefing after the meeting that the bishops' had made a statement before on the issue. But, the cardinal noted, "We need to say more." Individual bishops have also issued statements supporting the concept of selective conscientious objection.

The tabled resolution urged public officials "to consider granting amnesty to those who have been imprisoned as selective conscientious objectors, and giving those who have emigrated an

immediately. Secondly, some cardinal prefects of Vatican congregations have more reason to be concerned with their present health than a preoccupation with completing their 75th year.

Further, it will give cardinal prefects a better idea of their own future as they approach the suggested retirement age. Finally, the Pope will not necessarily accept every resignation.

ONE SMALL SURPRISE in the pronouncement was that cardinals who lose their right to vote for the Pope cannot even enter the conclave as observers. Considering that some of the cardinals over 80 are in surprisingly sound health, it was felt that they would be admitted at least as observers to a conclave to elect a new Pope.

One Vatican observer noted that this was strange, especially in the light of current Vatican practice to admit observers to everything from the Council to small commission meetings. Some major curial departments have even asked non-members to address major policy-forming meetings.

An over-80 cardinal may continue his work as an adviser to a congregation, but he may not even sit as a silent spectator should there be a papal election within his lifetime.

The new policy offers two other points of speculation.

Because the papal directive speaks so much of ages and of retirement of those who hold major responsibilities, it is to be remembered that Pope Paul himself is 73. Vatican halls were rumbling with the possibility that Pope Paul might well read this directive for himself as well.

ANOTHER FACTOR TO BE considered is that as of next Jan. 1, the number of cardinals eligible to elect the Pope will be reduced by 25. Unofficial word is that new cardinals will be named "sometime next spring" to bolster the 102 cardinals eligible to enter a conclave after January.

In addition to Cardinal McIntyre, among the other cardinals affected by the pronouncement, 11 are Italians, three French, two Spanish, two Portuguese, and one each German, Scottish, Irish, Argentine, Brazilian and Mexican.

opportunity to return to the country to prove that they are sincere objectors."

That section of the resolution duplicated almost exactly a statement issued by the U.S. Catholic Conference's division of world justice and peace in October 1969.

Conscientious objection should not be considered a problem, the tabled resolution said, "but rather as a positive indication of a high level of moral awareness and respect for human life."

At the same time, the resolution commended "wholeheartedly" those who follow their consciences "by performing military duty in the armed forces and in the battlefields."

exemption or deductions, tuition voucher, subsidy, grant or loan of public monies or property directly or indirectly" to nonpublic schools. Only aid funds for transportation are still allowed.

Cardinal Dearden slates
meetings on school aid

DETROIT—Cardinal John Dearden. Full implications of the Dearden and Detroit amendment would also be archdiocesan school officials are determined first, the cardinal meeting here to decide what to said.

do next in light of passage of a state constitutional amendment prohibiting nearly all nonpublic school aid.

"There is no doubt that a number of our schools will have to close," the cardinal said shortly after Michigan voters accepted Proposal C—the Michigan bishops in a meeting constitutional amendment—by a here with U.S. Catholic Conference (USCC) legal assistant archdiocesan superintendent for federal and state programs, said some 30,000 vote margin in the recent Nov. 3 general election. Results of the meetings have 70 secondary schools in the Detroit Archdiocese.

Proposal C prohibits "use of public funds to aid any made to be in collection nonpublic elementary or secondary school."

"on an individual basis and It specifically wipes out "any always with a view to our total payment, credit, tax benefit, amendment."

Since the amendment takes effect Dec. 18, nonpublic schools cannot apply for the other half of the \$22 million which the state legislature appropriated earlier this year to nonpublic school aid. The appropriation would have paid 50 percent of lay teachers' salaries for teaching secular subjects.

THEODORE Karpowicz, Detroit public school officials had indicated they were willing to go ahead with shared time and auxiliary services programs despite the constitutional amendment.

'Day of Deaconess'
in near future,
speaker predicts

MANCHESTER, England—"The day of the deaconess" in the Catholic Church "is nearer than we think," a conference of women was told here.

"Perhaps the 20th century will see the Christian emancipation of women and they will be given their proper role in the Church," Msgr. Michael Buckley, director of the Wood Hall Pastoral Center at Wetherby, told the women at the Cenacle Convent here.

The Jewish, Greek and Roman cultures the Church absorbed, "debased women," Msgr. Buckley said. But, he added, Christ set aside Judaic law and accepted women as people.

Msgr. Buckley said that "the elected president of the Medical Staff Society of St. Vincent Hospital. Other officers are: Dr. Joseph C. Finerman, vice-president; and Dr. John W. Armstead, secretary-treasurer.

they "are interested in people." "We are witnessing the end of institutions," he said, and in their place "we are seeing a revolution with power passing to the people."

"In such a society," he added, "the simple, direct approach is needed" and women do this much better because they "possess the knack of cutting through red tape."

Msgr. Buckley said that men "cannot work without institutions" and that they "will fight to save institutions."

Women, he said, "have more ability to pray" and "worry about people." Therefore, he asserted, "the liturgy and spirituality of the Church of the future must be fashioned by women and young people."

Staff elected

INDIANAPOLIS—Dr. Charles J. Van Tassel, Jr., has been elected president of the Medical Staff Society of St. Vincent Hospital.

Other officers are: Dr. Joseph C. Finerman, vice-president; and Dr. John W. Armstead, secretary-treasurer.

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Declares all Christians should share CO goals

SHREWSBURY, Mass.—All Christians are called to a kind of conscientious objection, a U.S. Catholic Conference (USCC) official said here.

"What is implied," said Father Patrick McDermott, S.J., assistant director of USCC's world justice and peace division, "is a wholly new concept of patriotism based on preservation of the planet rather than on national defense."

The priest made these observations during a seminar on war and conscience at the annual meeting of the New England Conference of Priests' Senates here. Priests from all 11 New England archdioceses and

dioceses attended the two-day meeting, along with 16 bishops. Three of six resolutions passed at the meeting dealt with the conscientious objection issue. One asked each senate of priests in the six-state region to recommend to their respective congressmen that the Selective Service Act be modified. The act should allow selective conscientious objectors "to refuse to serve in wars which they consider unjust or in branches of the service which would subject them to the performance of actions contrary to deeply held moral convictions about indiscriminate killing," the resolution said.

Seminary fast underlines need of the hungry

ST. MEINRAD, Ind.—A voluntary fast for "peace and understanding" was enacted by 70 St. Meinrad College students here from Sunday, Nov. 15, through Saturday, Nov. 21.

The diet consisted of two meals per day, with salad, fruit, vegetable and meat taken once each day. Evening reflection periods were conducted each day for the participants, which included selected table readings relating to the overall theme of the week-long fast.

According to the project chairman, Dennis Fleming, of Atlanta, Ga., the purpose was to enable the participating students to relate the experience to those who are hungry due to social injustice.

"During this week 10 years ago the Italian Catholic Medical Association officially declared that 'the creation of life or of living beings, by artificial means is not in opposition to the doctrine or dogma of the Catholic Church.'"

Mission benefit

INDIANAPOLIS—The Franciscan missions in Brazil will benefit from the proceeds of a Mission Card Party to be held at 2:30 and 7 p.m. at Sacred Heart parish hall Sunday, Dec. 6.

Two priest-sons of the parish—Father Paul Feldhake, O.F.M., and Father Paul Zoderer, O.F.M.—will be presented the proceeds for their missions upon their return to the States early in December on home leave.

Bunco will be played, in addition to cards, with luncheon to be served from 5 to 7 p.m. Admission will be \$1.

The Card Party is being sponsored by a parish committee, assisted by the Ladies Guild.



CYO OF THE YEAR CONTEST—CLASS A CHAMPIONS—Holy Name, Beech Grove, consistently a winner in the competition for "CYO of the Year" honors, scored again in the 1969-70 Contest, results of which were announced at the annual CYO Banquet on October 28. The Beech Groves won another in their long list of Distinguished Participation framed certificates, and added a second straight Class A championship trophy, which is presented to the top participating parish in the "largest parishes" class. Shown with the unit's awards are three of the officers. Left to right: Mary Jo Lynch, Secretary; Steve Thomas, President; Carol Wessling, Vice-President.



CYO OF THE YEAR CONTEST—CLASS B CHAMPIONS—One of the three most consistent parishes in the "CYO of the Year" competition since the inauguration of the Contest in 1956 has been St. Roch, Indianapolis, and in 1969-70, the Southsiders added to their laurels. St. Roch was named Class B champion, finishing behind overall winner Our Lady of Lourdes, and they won another Distinguished Participation certificate for their month-by-month excellence in the contest, which ended August 31. The four unit officers are pictured here with their awards. Left to right: Mary Sue Pavey, Treasurer; Jo Ann Armbrast, President; Leslie Yeager, Vice-President; and Barb Roemke, Secretary.

Name 31 nuns, laymen to give Holy Communion

LOUISVILLE—Sisters-nine Sisters of Charity, Louisville Archdiocesan Ky.—Archbishop Thomas J. eight Ursuline Sisters of Liturgical Commission, indicated McDonough commissioned 23 Louisville, five Sisters of Loretto that there probably will be women and eight men and one Maple Mount Ursuline. "many more requests" in the "extraordinary ministers" of the The eight men include four future.

Nov. 23 on the Ursuline College campus. The parishes and one hospital have requested the services of an "extraordinary minister" thus far. But Father Richard Fowler, secretary of the Holy See to appoint laymen and Religious to distribute Communion in places where they are needed. The 31 will serve religious communities and parishes throughout the archdiocese.

All of the women are

St. Vincent play

INDIANAPOLIS—The St. Vincent Hospital Players will present "Harvey" in three performances on December 4, 5 and 6. The comedy will be given in the former School of Nursing auditorium, located at Illinois and Fall Creek Parkway. Curtain times are 8 p.m., December 4 and 5, and 7 p.m., December 6.

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Notre Dame adopts new judicial code

NOTRE DAME, Ind.—The University of Notre Dame has adopted a new judicial code by its president, the Rev. Theodore M. Hesburgh, S.C.C., as "a bold step in the direction of student responsibility."

The code provides that a student accused of a violation of University rules may elect to have his case heard by an all-student panel of five with a non-voting faculty chairman.

This panel is appointed for each sitting by the dean of students from among 12 students and three faculty chairmen who comprise the University Board of a lawyer and a psychologist serve as permanent advisors to the dean, on behalf of the administration, can also appeal a panel's decision. A final appeal is available for students to the president of the University.

The code also sets up a judicial system in residence halls to handle minor offenses and an appeals body to hear cases arising from traffic violations.

Woods professor wins art award

INDIANAPOLIS—James Wynne, associate professor of art at St. Mary-of-the-Woods College, was awarded first prize in the prints and drawings division of the 13th annual Art for Religion Exhibit sponsored by Bethlehem Lutheran Church Sunday, Dec. 6, from 8 a.m. to 8 p.m.

They will have such gift items as toy parrots, Christmas decorations, and knitted and crocheted gifts, aprons, pillow cases and many sock stuffing items.

Kiddie gift shop for their Christmas list buying will be opened. There will be gifts for all ages.

Santa will be there for the small fry to talk to.

Mrs. William J. Sherman is general chairman, with the assistance of Mrs. Charles Whitsett, Mrs. Gene Locker, Mrs. Mark Martino, Mrs. Franklin Knuckles, Mrs. Joe Walford, Mrs. Eugene Knop, Mrs. James Ochs, Mrs. John Harper and Mrs. Harold Schmidt. Mrs. Thomas Hagen is president of the Ladies Club.

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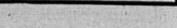
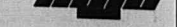
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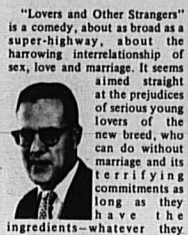
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VIEWING WITH ARNOLD

Tasteless marriage spoof

BY JAMES W. ARNOLD



Ingredients—whatever they

are-of a true and honest

relationship. "Lovers" is a problem film of a bagful of reasons. In spoofing the mess adults have made of their own marriages, it comes recklessly close to disparaging the institution itself. There is no island of sanity from which to view the surrounding chaos. The only thing that comes close is the viewpoint of the central young couple (Bonnie Bedelia and Michael Brandon), who have been living together for a year and are amusingly undergoing the "wedding bit" chiefly for the benefit of family and friends. These characters have the

added advantage of being the only attractive and realistic people in a farce composed largely of nincompoops. Yet even they spend most of their time either in the sack or out of wedlock. It inevitably comes across as a cynical blast at everything it touches, especially the family.

ONE OF THE involved families is Italian ethnic Catholic. This gets the film into some trouble areas—close-to-the-nerve areas—the generation gap in religious attitudes, the bizarre confusion between what really is and what some people make of it. But again, there is no viewpoint. Certain ideas are seen as laughable, but none are seen as serious. In some films there is little trouble distinguishing satire of religious deviation from satire of religion, but there is in "Lovers" as there was in "M*A*S*H." Partly to blame is the heavy-handedness and nihilistic tone of the rest of the film.

But the Italian mother (Bea Arthur) is an absurd person. In the name of spirituality, she has had little sex with her husband as possible. (Her ideal of love is Bergman and Crosby, the nun and priest of the A-4-unquestionable for adults with reservations.) When she extols the traditional pieties of marriage, the fact that SHE prides them puts them down. When she goes to confession, it is a ludicrous combination of gossip and scatology. When something good happens, she says it's because she prayed to some obscure saint. When she argues against divorce, she cites all the people she knows who are miserable but doggedly live together. Foolish things tend to be associated, and tradition, faith and religion are exclusively associated with fools.

THE SINGULAR virtue of "Lovers" is that lots of other ridiculous things get equal time. There is the grapping between the eager bachelor playboy (Bob Dishy) and the over-intellectual college girl (Marion Halsey), who insists on jaxing up the sex drive with profound quotes from her favorite authors.

There is the genial father-of-the-bride (Gig Young) who keeps confusing his distraught mistress-and-wife's

Catholic schools note 'bounceback' in seventh grade

BALTIMORE—The slide in enrollment in Catholic schools here is beginning to level off, but there have been some gains at the seventh grade level that have caused comment among educators.

Baltimore archdiocesan school totals dropped by 4,700 in 1969, compared to a decrease of 5,400 the year before. The overall total is now 61,121. In 1967, before the first major decline, the archdiocese enrolled 74,532 pupils.

Sister M. Ambrosia, archdiocesan director of elementary education, reported she was deluged with calls in late summer from parents seeking to enroll children in seventh grades of parochial schools. Callers repeatedly mentioned fear of drugs and promiscuity and an undesirable element in some of the public schools.

Because parochial schools have been turning unused desk space into laboratories, libraries, audio-visual facilities and other improvements, many of these requests could not be met, Sister Ambrosia reported. She estimated that there was a waiting list for about twice as many seventh and eighth grade classes as could be handled.

best friend (Anne Jackson) with only talk about the necessity of not hurting anyone. (Using these performers in these roles is like using a bomb to open a bag of potato chips). There is the middle-aged physical culture nut (Harry Guardino) who is too tired from exercising to make love to his wife (Anne Meara) and proves his virility by challenging her to a fight.

ALL THIS is nicely on target and, to a point, even funny. But "Lovers" is a first film by director Cy Howard, a veteran producer of TV comedies who bears his scars prominently. He beats every idea like a man nailing a poster to the wall with hot rivets. He has seen every "in" sex comedy of the last two years and stolen something from most of them ("Bob and Carol," "Goodbye Columbus," etc.). The artistic tone of "Lovers" is in the vicinity of TV's "Love, American Style," which produces its yuks in a fraction of the time.

The sex and nasty language are at least arguable justifiable and not hurtful to anyone. (Using these performers in these roles is like using a bomb to open a bag of potato chips). There is the middle-aged physical culture nut (Harry Guardino) who is too tired from exercising to make love to his wife (Anne Meara) and proves his virility by challenging her to a fight.

'Gay Liberation' groups disrupt two conferences

WASHINGTON, D.C.—Disruption of religious meetings by homosexuals may be shaping up as the latest tactic to call attention to the militant "gay liberation" movement.

A theological consultation at the Catholic University of America here and an Episcopal diocesan convention in Detroit were both invaded recently. About 35 homosexuals paraded onto a stage at Catholic University and disrupted a conference on theology and homosexuality to meet.

The annual convention of the Episcopal Diocese of Michigan was prematurely adjourned when 20 members of the "Gay Liberation Front" marched to the podium after its representative was refused permission to speak.

In Washington, the disrupters were mostly young men. A few women were in the group. The seminar on religion and homosexuality was protested in a statement read by a "gay" spokesman.

It is precisely such institutions as the Catholic Church and psychiatry which have created and perpetuated the immorality, myths and stereotypes of homosexuality which we as homosexuals have internalized and from which we now intend to liberate ourselves," the statement said. "Only we as homosexuals can determine from our own experience what our identity will be."

St. Thomas plans Christmas dance

INDIANAPOLIS—The George Nicoloff Orchestra will play for the "Old Fashioned Christmas" dance played by the Women Club of St. Thomas Aquinas parish on Saturday, Dec. 5, from 9 p.m. to 1 a.m.



CHECK FOR FATIMA—Mother Theodore Circle 56, Daughters of Fatima Retreat House, Indianapolis. Miss Alma Nally, above, is shown presenting the check to Father Kenny C. Sweeney, Fatima director.

Italy to ordain permanent deacons

ROME—Italy's bishops' deacons would work in Italy's conference has decided to ordain most isolated regions, "but we have been thinking especially of the outskirts of the big cities."

The Italian bishops' decision, the outskirts of the big cities, taken at a five-day (Nov. 9-14) Either married men or general assembly by a vote of unmarried men pledged to 214 to 5, must be approved by remain single would be ordained the Holy See before taking permanent deacons.

Bishop Luigi Bettazzi of Ivrea, "During this week 10 years ago, a member of the commission Archbishop Schulte blessed the new convent of the Daughters of Charity that drafted the project, said the St. Vincent's Hospital."

St. Mark's plans luncheon, cards Wednesday, Dec. 2

INDIANAPOLIS—Mrs. William Able and Mrs. Harold Kirch are co-chairmen of the holiday luncheon and card parties to be held at St. Mark's Church, U.S. 31 South and Edgewood, on Wednesday, Dec. 2.

Luncheon will begin at 11:30 a.m. and cards will be played at 12:30 p.m. and 8 p.m.

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Music by Willson, Lyrics by Church

LOS ANGELES—He took almost seven years. "The Unshakable Mollie Brown" took nearly three.

"Of course with 'The Music Man' and 'Mollie Brown' I was writing the whole thing," Willson said—lyrics as well as music. In this case, he said, it was a relief to have the lyrics written by someone else.

Dual enrollment plan proposed for non-public pupils

NEW YORK—The New York board of regents, the state's highest policy-making education agency, has proposed a dual enrollment arrangement for science and vocational training for nonpublic school students.

A spokesman for the board estimated that about 25,000 private school pupils in grades 10, 11, and 12, mostly in Catholic institutions, would be affected by such a program if it is enacted by the state legislature.

The recommendation for shared-time classes is contained in the regents' program for legislative action in 1971. In its report the board noted:

"The legislation would require that nonpublic school students attending public school programs be assigned to regular classes of the public school, and not be grouped separately from pupils attending the public schools."

A high-ranking official of the state education department, who asked not to be identified, said that science and vocation courses were selected because they are among the most costly for private schools to provide.

"If the program works, we assume it will be expanded," he added.

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Communion-in-hand rejected by Bishops

BY RICHARD M.M. McDONNELL

WASHINGTON—Despite a slight majority in favor of the practice, the nation's bishops failed to give the necessary two-thirds vote that would have authorized American Catholics to receive the Eucharist in their hands if they wished.

Because the recommendation would have been implemented without further discussion or approval from the Vatican, it was rejected.

Editorial, Page 4

pending approval by the Holy See, while 12 were approved for immediate implementation in the U.S.

SPECIAL VOTES SAW the bishops vote down recommendations: —That Catholics be allowed to receive the Communion host in their hands if they wished. —Allowing priests to distribute Communion under both species at Sunday Masses. —Allowing a relative of a deceased person to say brief words of greeting at a funeral service. —Allowing bishops to depute priests to administer Confirmation to those baptized during the Mass of the Easter vigil.

All four of the defeated proposals received a majority vote from the bishops, but the two-thirds rule prevented adoption.

The Holy See will have to

U.S. Bishops ease mixed marriage restrictions

WASHINGTON—Voting on a mandate given the Holy See by the Fathers of the Second Vatican Council, document on mixed marriages, while emphasizing that it is the nation's bishops moved to ease restrictions on the marriages of Catholics to people of other faiths and that the Church should give such marriages every possible support.

Specific changes adopted by the bishops include: —A relaxation of the promise formerly made by the Catholic partner to work for the conversion of the non-Catholic partner. —Catholics may be absolved by their bishop from the requirement of being married in a Catholic church if there is good reason for them to be married in a civil ceremony or a ceremony conducted according to the norms of another religious tradition.

—Non-Catholic ministers may be invited to participate in Catholic wedding ceremonies and Catholic priests may participate in non-Catholic ceremonies in which one party is a Catholic. Participation of the ministers of one tradition in the services of another tradition must have approval of the local Catholic bishop and of the equivalent authority in the non-Catholic church. —If there is a good reason, the bishop may allow the Catholic celebration of a mixed marriage to take place outside of a Catholic church.

THE BISHOPS' statement is their response to the apostolic letter sent out by Pope Paul VI March 31. The letter, urging a pastoral approach to the subject of mixed marriages, developed



ST. ANDREW'S YULE HOUSE—The Women's Club of St. Andrew's parish, Indianapolis, will hold a Yule House for Christmas shopping and browsing from 1 to 8 p.m. Sunday, Dec. 6, in the parish hall. Hand-crafted Christmas items and gifts, including unusual candles, unique ceramics and a boutique will be featured. Snacks, baked goods and candies will also be available. Youngsters will have the opportunity to greet Santa and visit the Children's Corner. Shown above are three chairmen of the event, from left: Mrs. Charles Becher, greenery; Mrs. Robert Milam, boutique; and Mrs. Harold Anderson, ceramics.

Marian events to aid Tutungi Scholarships

INDIANAPOLIS—Two festive December events on the Marian college campus will increase the Gilbert V. Tutungi Scholarship Fund begun in 1967 in memory of the late Marian English equivalent authority in the professor.

The first, a Lebanese luncheon, will be held on Tuesday, Dec. 1, from 11:30 a.m. to 2 p.m. in the college home economics dining room. The menu will feature such Middle East delicacies as kibbe, cabbage rolls, and sesame seed cookies.

Members of two Lebanese women's groups, Binette Y'ome and Lambda Kappa Psi, as well as Marian College staff

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CANNELTON
FAGNES ELLISON, 78, St. Michael's, Nov. 21. Mother of Irene Schwartz of Cannelton.

COLUMBUS
FRED E. BAULER, 60, St. Bartholomew's, Nov. 10. Husband of Florence.

INDIANAPOLIS
JOSEPH SWEENEY, 86, St. Clare of Arc, Nov. 25. Husband of Mary.

of Centerville; brother of Alfred Phenis and Mrs. Elizabeth Davis, both of Richmond; Herman Phenis of Fountain City; Eugene Phenis of Milwaukee, Wis.; and Mrs. Almida Shaffer of Cincinnati, O.

TELL CITY
FORREST BLANFORD, 51, St. Paul's, Nov. 24. Husband of Virginia; father of Mrs. Jeanette Pannett, Mrs. Carolyn Privette, Fondon, Marion, James and Billy, all of Tell City; brother of Fred Blanford of Lincoln, Ill.

WILLIAM ADOLPH GRAVES, 86, St. Paul's, Nov. 23. Husband of Margaret; father of Mrs. Margaret Bruggenich of Rockport; Mrs. Hubert Dowell of Hatfield; Mrs. Norman Schellenberg, Mrs. Fred Mosby, Mrs. Jack Matton, Mrs. Louis Ewald, Edward and Leo Graves, all of Tell City; brother of Mrs. Celina Ewald; Edward and Leo Graves, all of Tell City; brother of Mrs. Jesse Daubay, all of Tell City.

TERRE HAUTE
PHYLLIS VESTAL, 64, St. Patrick's, Nov. 21.

Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Glichr Conway, S.F., Archdiocesan Coordinator of Adult Education, includes the following:

SUNDAY-NOVEMBER 29—Teachings of Vatican II, Lecture, 7:30 p.m., St. John. Osgood; What's so Christian About Involvement?, Discussion, 7:30 p.m., St. Patrick, Indianapolis.

MONDAY-NOVEMBER 30—Why Changes?, Discussion, 7:30 p.m., St. Gabriel, Indianapolis; Catholicism, Lecture/Discussion, 8:00 p.m., St. Bridget, Liberty; Parent Education, Lecture/Discussion, 7:00 p.m., Holy Spirit, putting the Church on the downward path to destruction.

TUESDAY-DECEMBER 1—Know Your Faith, Filmstrip/Discussion, 7:30 p.m., St. Joan of Arc, Indianapolis; Church History, Lecture, 7:30 p.m., St. Joseph, Terre Haute; Integration & Racism, Panel, 8:00 p.m., Little Flower, Indianapolis.

WEDNESDAY-DECEMBER 2—Communications: TV, Lecture/Discussion, 7:30 p.m., Holy Family, Oldenburg; Eucharist, Film/Discussion, 7:30 p.m., St. Joseph, Indianapolis; Review of Doctrine, Lecture/Discussion, 8:00 p.m., Our Lady of Greenwood, Greenwood.

Cathedral class to hold reunion

INDIANAPOLIS—A 15-year reunion is being planned by the 1955 class of Cathedral High School, to be held Friday, Dec. 4, at St. Pius X Council Knights of Columbus, 2100 E. 71st St. Reservations for cocktails and dinner should be made by November 30 with the K of C. Tickets are \$6 for the stag event.

Representing Cathedral faculty will be Brother Douglas Roach, C.S.C., principal, Brother Eugene Weisenberger, C.S.C., and Brother Roland Driscoll, C.S.C.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

St. Joan of Arc ANNUAL DANCE Saturday, November 28 — 9 P.M. to 1 A.M. K of C Hall St. Pius X Council — 2100 East 71st Street

Holiday LUNCHEON and CARD PARTY Wednesday, December 2 — 11:30 A.M. to 1 P.M. Card Parties 12:30 A.M. and 8 P.M. St. Marks Church — Stop 8 and US 31 South

HOLIDAY SALE — St. Francis Hospital Guild Friday, December 4 — 10 A.M. — 8 P.M. Hospital Auditorium

CARD PARTY — Sacred Heart Parish Hall Sunday, December 6 — 2:30 P.M. and 7 P.M. Luncheon Between Parties

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