

Bishops of U.S. again voice support for CO status for Catholics



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INDIANAPOLIS, INDIANA, OCTOBER 29, 1971

Annual Institute for teachers set November 4, 5

The Archdiocesan Teachers' Institute will vary from its traditional format this year as elementary and secondary teachers have the option of viewing special educational programs on location.

Chattard High School will again host the two-day event Thursday and Friday, Nov. 4 and 5, for more than 1,000 Archdiocesan elementary and secondary school instructors and administrators.

Keynote speaker at the 9:30 a.m. session on Thursday will be Dr. Merrill Harmin, director of the teacher training program at Southern Illinois University, who will speak on "Experience and Values." He will appear again on the afternoon program at 1 p.m. with demonstrations of his topic.

VARIOUS ARCHDIOCESAN school personnel and visiting consultants are scheduled for the Institute's second day on Friday.

Programs, topics and personnel for Friday include:
Field Enterprise Workshop for social studies teachers, Tana Herschel, Field Enterprises consultant, 9 a.m. for primary teachers and 10:45 a.m. for intermediate teachers.

"Organizing and Scheduling for Small Group and Individualized Learning," Sister Barbara Hirt, O.S.F., of St. Louis, 9 a.m. for grades 1-8, and 10:30 a.m. for small groups.

"Values in the Classroom or Who Controls Whom?" Dr. Brian Hall and associates of Family and Human Resources division of Catholic Social Services, 9 a.m.

"Complexities of Individualization," Sister Bridget Ann Parisi, C.S.J., of Holy

Angels School, Indianapolis, 9 and 10:45 a.m.

"English Infant School Concept," Sister Diane Ris, S.P., of St. Patrick School, Indianapolis, 9 and 10:45 a.m.

"Today's Child—Tomorrow's Adult," Sister Rose Marie Garvey, S.P., psychologist.

"Audio-Visual Techniques," Sister Julia Hampel, O.S.F., of St. Monica School, Indianapolis.

VARIOUS HIGH SCHOOL departments will sponsor programs at 1 p.m. Friday, under the chairmanship of the following teachers:

English—Sister Rita Louise Huebner, C.S.J., of Roncalli High School, and Sister Laurencia Listerman, O.S.F., of Secunia Memorial High School; Social Studies—Mrs. Patrick Jerrell, of Roncalli; Physical Education—Mrs. Carroll Hamilton, of Secunia; Business—Frank Velikan, of Ritter High School; Language—Charles Wyeth, of Ritter; Mathematics—Mrs. Ruth McCurdy, of Chattard High School; and Science—Staff.

Teachers will have the option Friday afternoon of visiting several classroom and seminar presentations throughout Indianapolis at the following locations:

Primary—Sister Carol Jean Kinghorn, S.P., St. Thomas Aquinas School, individualized classroom; Sister Diane Ris, S.P., St. Patrick School, learning centers; Mr. and Mrs. Charles Gardner, Little Flower Convent, prayer experience with music, story, adapted scriptures and activities; Sister Teresa Bacchus, O.S.F., St. Michael school, religion class; Holy Spirit School, programmed reading and motor perception; and Barbara Ridgeway, St. Simon School, auditory, motor and visual perception program.

Intermediate—Sister David Mary Bowman and Ann Bishop, St. Michael School, science team teaching; Holy Spirit, open classroom concept; Holy Spirit, departmentalized fourth grade; and Sister Marie Werdman, O.S.F., St. Michael School, religion techniques and activities.

Junior High—Dennis Wurnsch, St. Gabriel School, simulation games in social studies; David Evans, St. Ann School, social studies inquiry method; Sister Linda Bates, O.S.F., St. Christopher, individualized language arts; Gloria Kuchas, St. Mark School, individualized language arts; John Hornberger, St. Michael School, science class; Sister Melanie Fleming, S.P., math; Holy Spirit, entire junior high with all subjects including physical education; and Sister Mary Jane Maxwell, S.P., St. Patrick School, religion.

Father Boniface Hardin, O.S.B., and the Martin Center staff, will conduct an all-day awareness session for black language, culture and life-style for teachers at Holy Angels School from 9 a.m. to 4:30 p.m. Friday.

10 nominated to head body of U.S. Bishops

WASHINGTON—Ten bishops have been nominated for next month's election of a successor to Cardinal John Dearden of Detroit as head of the nation's two Catholic conferences, on a list made available to NC News by sources outside Washington.

The 10 candidates for the 1971-1974 presidency of the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (USCC) are: Cardinals John Carberry of St. Louis, Terence Cooke of New York, and John Krol of Philadelphia; Archbishops Leo C. Byrne, coadjutor in St. Paul-Minneapolis, Thomas Donnellan of Atlanta, Philip Hannan of New Orleans, Timothy Manning of Los Angeles, and Humberto Medeiros of Boston; and Bishops Joseph L. Bernardin, NCCB-USCC general secretary in Washington, and James Malone of Youngstown, Ohio.

The accuracy of the list was confirmed by Bishop Bernardin when he was asked about it. The list named the candidates in alphabetical order, rather than by Church rank, and was mailed to the 295 American bishops in mid-October.

The bishops will elect a new president for a three-year term at their semiannual meeting here November 15-19. Cardinal Dearden has held the post since the NCCB-USCC was established in 1966.

CARDINAL DEARDEN cannot succeed himself as president. He served five years because the bishops felt the first president needed a longer term to insure the orderly growth of the two American Church organizations.

Under Cardinal Dearden's leadership, the American Church has moved cautiously forward on renewal matters. The cardinal has been described by persons close to him as moderately liberal and politically adroit. They say one of his chief strengths

Morality to be new 'Know-Faith' theme

Next week the KNOW YOUR FAITH section begins the new Development in Morality series, introduces two new writers and a special article keyed to the concerns of young people.

Writing the theme article each week will be Father John P. Schanz, Professor of Theology at Gannon College, Erie, Pa. A graduate of St. Mary's Seminary, Baltimore, Father Schanz also attended Catholic University. He is the author of a widely-used textbook, "The Sacraments of Life and Worship."

James L. Alt, editor of the KNOW YOUR FAITH religious education program since its beginning, will write a column on

WASHINGTON, D.C.—The American Catholic bishops, in a formal declaration here, have strongly reiterated their 1968 call for revisions in U.S. Selective Service laws to allow selective conscientious objector status for Catholics.

The documents also urged "amnesty" for those who have left the country or gone to prison after refusing to serve in the Vietnam war on moral grounds.

"In the light of the Gospel and from an analysis of Church teaching and tradition," the bishops declared, "it is clear that a Catholic can be a conscientious objector to war in general or to a particular war because of religious training and belief."

Released here by Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops, the document reaffirmed the general recommendations of the November 1968 bishops' pastoral, "Human Life in Our Day," which called for a modification of the draft laws to include selective COs and an end to peacetime conscription.

BUT THE DOCUMENT also—following proposals outlined in a 1969 statement by the U.S. Catholic Conference's Justice and Peace Commission—called on civil officials to consider the granting of amnesty to those imprisoned or who have fled the country because of their opposition to the Vietnam war, urged draft counseling agencies be set up by Catholic groups, and made a plea that "alternatives" to military service be found.

In a double-phased vote by mail, more than two-thirds of the nation's 290 bishops approved the statement which had been rejected at several previous meetings.

A strong opponent of the endorsement, and a consistent defender of American military action in Vietnam, retired Archbishop Robert E. Lucey of San Antonio, conducted an unsuccessful mail campaign of his own against the proposal.

Bishop Bernardin, commenting on the declaration, noted that there is no provision in present U.S. law for selective COs. He suggested that a Presidential commission be set up "to bring together various competencies needed to study and determine methods of making a selective conscientious objector provision work properly in a modified Selective Service Act."

Bishop Bernardin said those who find themselves "sincerely opposed" to a particular war or type of military service must be allowed to follow their consciences.

He offered the assistance of the U.S. Catholic Conference, the Catholic bishops' action agency of which he is also general secretary.

MSGR. MARVIN Bordonel, who heads the USCC Justice and Peace Commission which drew up the final document, said the 1968 statement by the bishops on selective COs caused considerable "backlash" among Catholics on all levels and "some backtracking had to be done."

After failing to get the present document's positions approved at a bishops' meeting in 1969, the proposals were released in the name of the Justice and Peace Commission, he said. "And it was well-received."

But he said additional backlash greeted the proposals at the two 1970 bishops' meetings and in April of 1971. So the NCCB's administrative board decided on the mail vote.

Msgr. Bordonel, who said that his organization is "very happy" it did not settle for less than what is contained in the

Confirmation slated for adults Dec. 5th

Archbishop George J. Biskup will administer the Sacrament of Confirmation to adults on Sunday, Dec. 5, in St. Peter and Paul Cathedral. The sacrament will be given during the 11 a.m. Mass.

Necessary papers and instructions for non-confirmed adult Catholics may be obtained from any parish priest.

"Youth-views on Today's Church." Each week teen-agers from three different dioceses will give their opinions on the series' overall theme and on specific topics developed in companion articles.

Selected high school students from the Archdiocese of Indianapolis presently are preparing answers to questions submitted by KNOW YOUR FAITH editors. The Criterion will alert readers to the issue containing Indianapolis responses, tentatively scheduled for next January.

We believe readers will find the new series of practical assistance in their everyday lives. The articles we have seen thus far are pertinent and down-to-earth. Look for the first of the series next week.



PAPAL EMBRACE—Pope Paul VI smiles as he picks up and embraces a small boy during his weekly general audience. The pontiff held the child on his shoulder and gave him the rosary clutched in the boy's right hand. (RNS photo)

Sees Synod Fathers uncertain about role

BY ROBERT A. GRAHAM, S.J.
Religious News Service
Correspondent

VATICAN CITY—The Synod of Bishops in its third week was like a man of war firing its guns in all directions from port and starboard.

Bishops blazed away at injustices of every category and the cannonade defied attempt at summary. Neither Church nor governments were spared, with emphasis on one or the other according to circumstances.

In one group the insistence was on the reform of the Church in its attitude towards its own. How can it talk of justice, it was argued, before it has cleaned up its own house?

For the other group, mostly from the developing countries, this is strictly a hangup of the industrialized countries and a pretext for avoiding immediate solution of the inequities that developing countries suffer, not from the Church but from the "system."

THIS CONFUSED barrage is complicated by the obscure parliamentary situation. Complaints are heard everywhere that no one really knows just what the synod is supposed to do.

Should it decide doctrine, recommend action to the Pope, decree solutions here and now, or all of that together?

The infant synod system is showing the signs of its immaturity and inexperience. Frustration is on the faces of a good many bishops who think, rightly or not, the synodal presidency is not doing its job up to this moment. No one was surprised when it was announced that the synod will have to go on into November.

Leadership is also lacking. The German and French bishops who at the council could be counted to show the way are notably reticent, allegedly because they have no taste to encourage confrontation at home by giving the example at the synod.

The Canadian bishops give most evidence of having done their homework but once they have delivered their set speeches they show no desire for the indispensable work behind the scenes.

Furthermore, it is not even sure yet what the bishops really think about the well-worn subject of the ordination of married men. On the basis of first indications, judging from the speeches made in the general discussion, a clear majority was seen to favor the ordination of married men of mature age in circumstances (perhaps in Indonesia) where this is necessary in view of a serious shortage. But, behold, when the same bishops got together for heart-to-heart talks with their peers in small discussion circles, the influence of group dynamics seems to have carried them in the opposite direction. It turns out that most of them don't want married priests, even in Indonesia.

THIS REVELATION was too much for

All Souls Day Rite

INDIANAPOLIS—The annual All Souls Day Services at Holy Cross Cemetery will be held at 2 p.m. Sunday, Oct. 31, at the Priests' Circle there. Father Francis Bryan, associate pastor of Holy Name parish and Latin School faculty member, will conduct the services. The public is invited.

Synod Fathers rap denial of women's rights

ROME—Spokesmen from East and West have issued strong statements at the world synod on women's rights.

They honestly acknowledged ancient religious discrimination against half the human race and condemned as unjust any laws or customs which deny the dignity of women as unique human persons with corresponding rights.

Speaking with the agreement of the U.S. National Conference of Catholic Bishops, Archbishop Leo Byrne pointed to manifest injustice suffered by women, highlighting unequal pay for equal work, inferior position and that type of sexual exploitation which, treating women as objects, has become an organized commercial industry in many Western countries.

ARCHBISHOP BYRNE called modern woman's self-understanding "wholesome and eminently Christian" where she defines herself as "different," a unique person in her own right rather than inferior to man.

"Let us set our own house in order," urged the American bishops, representative as he made three recommendations:

(1) Serious studies by national episcopal conferences regarding their own particular culture as well as any Church law or custom which infringes on women's rights.

(2) In the Church's expression of attitudes towards sex, marriage and family planning, due recognition for the dignity of woman and her Christian understanding of herself.

(3) Greater representation of women in the Church universal, both national and local, and increased and more meaningful participation in liturgy and the organizations and activities of the Church.

From the East, Melkite Patriarch Maximos V Hakim of Antioch focused attention on the causes of injustice to women, citing all three monotheistic religions—Judaism, Christianity and Islam—as institutions which held women in inferiority.

"Christianity, in spite of the respect and love with which it holds the mother of God, continues to hold man as the one in whom all responsibility for direction and administration must be confided," the patriarch said.

Indicating that Islamic law is already changing to recognize women's rightful place in civil society, the patriarch warned: "It should not happen, as happens too often, that the Church is again behind governments."

REFERRING TO THE fact that religious women are 10 times more numerous than priests, the patriarch asked: "Why should not the next synod study the place of woman in the Church today and the role of religious women in diocesan administration, the Roman

(Continued on Page 9)

Chaplain appointed

The Chancery Office this week announced the appointment of Father Joseph McCracken as chaplain of Community Hospital, Indianapolis, with residence at St. Francis de Sales parish. Effective date of the appointment is November 1.

SYNOD DAY BY DAY

BY NC NEWS SERVICE

Wednesday, Oct. 20 (eighteenth day)

After hearing the last of reports from the 12 working groups on practical aspects of priesthood, synod began debate on world justice. Synod told that a single practical-theological document on priesthood would be presented for approval.

Trends: Complaints that working paper on justice failed to mention religious persecution, with Ukrainian-rite Archbishop Ambrose Senyshyn of Philadelphia among complainers. Warnings that rise of new urban proletariat offers challenge to Church.

Thursday, Oct. 21 (nineteenth day)

Synod continued discussions on justice in the world. Eighteen delegates tackled a number of inequities. There was general agreement that the Church must be the voice of the oppressed in the world.

Although the number of speakers to address synod on justice not yet complete, 48 of about 140 delegates who signed up had now spoken.

Trends: Following a harsh but generalized position paper on justice, synod began hearing specific accusations naming alleged guilty parties. Targets included the United States for racial discrimination and liberal abortion; Rhodesia, Angola, Mozambique, the Sudan and South Africa for colonialism and racial discrimination; all nations who wage war in the Middle East, which was termed "the fatherland of Christ, the King of Peace."

Friday, Oct. 22 (twentieth day)

Most speakers on problems of world justice agreed that the Church can best serve the world by educating mankind in the social principles of the Gospel. A strong appeal was made for disarmament, conscientious objection, and the rights of women and of refugees.

Trends: Discussion took a sharp turn from condemning individual nations to statements that synod should not promise concrete action or immediate solution to world problems.

Saturday, Oct. 23 (twenty-first day)

Synod finished final 27 speeches on justice in the world, working overtime to do so, and recessed for the week-end. Repeating many themes touched on before, speakers hit out at problems of Third World and the injustices of developed nations. Colonialism again took a rapping, while ecumenism as a force for justice was again extolled.

Trends: No specific plan of action for the Church surfaced as yet, except to educate peoples in the Church's modern social teachings.

Monday, Oct. 25 (twenty-second day)

Synod official gave participants a fresh version of working paper on justice, as revised in the light of synod debate on the topic.

The delegates, divided into a dozen working groups for the next three days, were asked to recommend how the synod should deal with theoretical and practical sides of world justice.

Tuesday, Oct. 26 (twenty-third day)

Synod, divided into 12 working groups, took up questions put to them by synod authorities:

—Should the synod issue a call to action for world justice? If so, what kind?

—What should the Church itself do for justice? What should she do with others?

Effort made to break down the isolation of the working groups by circulating among them reports on each other's work.

Father Dede resigns as seminary president

BALTIMORE, Md.—Very Rev. John F. Dede, S.S., a priest of the Indianapolis Archdiocese serving with the Sulpician Society, has resigned the presidency of St. Mary's Seminary and University here, effective June 30, 1972.

At that time Father Dede, a native of Terre Haute, Ind., will terminate six years as chief executive officer of St. Mary's, the last four years as its president. He has asked for a

sabbatical leave to pursue studies in counseling prior to placement in an instructional and counseling post on a seminary staff.

The resignation was accepted by the Very Rev. Paul P. Purta, S.S., Sulpician Provincial and board chairman, who expressed the board's respect for Father Dede's wish to leave administration in favor of his "first love" which lies in academics.

Father Purta articulated the board's profound thanks to the retiring president for his crucial contribution to St. Mary's, the oldest and largest Catholic seminary in the U.S., which this year has an enrollment of 367 in the School of Theology, 228 in the Liberal Arts College and 136 in the Ecumenical Institute.



VERY REV. JOHN F. DEDE

Card party set

INDIANAPOLIS — A \$25 cash prize, pillow cases and towels will be given away at the Fall Card Party sponsored by the Ladies Guild of Sacred Heart Church.

The event will be held at 2:30 p.m., Sunday, Oct. 31, in the parish hall, 1530 Union St. All card games and bunco will be played. There will be special games and prizes for children. The public is invited.



CADET KICKBALL CHAMPIONS—St. Malachy kept its remarkable Cadet Kickball record intact in the CYO Fall League, winning the league title with a hard-fought 14-8 win over Holy Spirit's defending champions in the title game. The win gave St. Malachy a total of three league championships plus three other appearances in the league play-offs in the past seven seasons, and stamped the parish's kickball program as the most consistent in the Indianapolis Deaneeries over that period. Standing with the new champions are, left to right: Head Coach Charles Hart; Cadet "B" Coach Anita Risch; School Principal Sister Amata Dugan, S.P.; Father Charles Noll, pastor; Assistant Coach Larry Hart.



CADET "B" KICKBALL QUEENS—These young ladies representing St. Philip Neri parish captured the Cadet "B" kickball championship, defeating St. Matthew's in the final game, 30-7. They also annexed the Division Three crown. Shown with the champions are Head Coach John Gallen (back row left) and Cadet "A" Coach Frank Pluckebaum (back row right).

Remember them in your prayers

BROOKVILLE
CARL WILLIAM STENGER, 62, St. Michael's, Oct. 25. Brother of Leonard, George and Edward Stenger, all of Brookville. John Stenger of Connersville. Victor Stenger of Columbus, O. Peter Stenger of Mount Healthy, O. Robert Stenger, Katherine Benderman, Rose Hamberg and Lena Roth, all of Cincinnati, O.

CONNEERSVILLE
MARJORIE PARVIS, 51, St. Gabriel, Oct. 23. Wife of Norman, mother of Greg Parvis of Connersville; sister of Eileen Schoenheit and Mary C. Coy, both of Terre Haute.

ENOCHSBURG
HARRY C. KNAPP, 84, St. John's, Oct. 20. Husband of Mae; father of Mrs. Robert Parlette, Columbus, O.; Mrs. Martin Kinstle, Dayton, O.; and Mrs. John Fischer, Enochsburg. Brother of Mrs. George Hemmer and Mrs. Jack Connelly, both of Covington, Ky.

INDIANAPOLIS
PETER G. MARTICH, 62, St. Christopher's, Oct. 20. Husband of Anna; father of Rev. Peter R. Martich, associate pastor of Christ the King church, Indianapolis; Michael J., Gregg and Mary Martich. Carolyn Isterling and Kathy Peck, brother of Edward and Paul Martich, Marie Lemgill and Doris Isbell.

PAULINE E. BOWER, 51, St. Jude's, Oct. 21. Wife of Claude D., mother of Richard L. and Carl K. Bower, sister of Martin, John and Patricia Broderick, Mary Partain and Christina Murray.

HARRY J. COONS, 51, St. Philip Neri, Oct. 21. Husband of Cecilia R., father of James A. and John J. Coons and Jo Marie DeCalonne; brother of John and Tyler Coons and Rachel Black.

DONALD J. BOWLING, infant, St. Mark's, Oct. 22. Son of Mr. and Mrs. Donald J. Bowling; brother of Charlie, Harold, Joe, Mike, Kathy, Geanie and Mary Bowling, grand son of Mrs. Fred J. Bowling and Mr. and Mrs. Harold Schoettle.

FRANCES M. STEINMETZ, 54, St. Philip Neri, Oct. 23. Sister of William J. Steinmetz.

FRANCES B. LAWN, 54, St. Mary's, Oct. 23. Mother of Mary L. Coleman, sister of Margaret Hanley and Mary M. Clidist.

CAROLINE STERGER, 83, Holy Trinity, Oct. 25. Mother of Albert and Harry Sterger, Mary Myslinski, Frances Kocha and Helen Brenner.

JAMES W. SHERIDAN, 80, St. Anthony's, Oct. 26. Brother of Marie and Sadie Sheridan.

LUELLA G. ROHRMAN, 78, St. Catherine's, Oct. 25. Wife of Charles P.; mother of Robert C. and Lewis E. Rohrman.

JACK W. HAWKINS, 39, Holy Rosary, Oct. 26. Husband of Concetta M., father of Jack M., Mary Ann, Antonio, Theresa, Concetta, Hazel, Mary Elizabeth and Gina Hawkins, son of Hazel Sergeant.

JOHN P. FORAN, 66, St. James the Greater, Oct. 26. Husband of Marie, father of John R. and Jane Foran and Sherry Minel; brother of Ann Zeller.

NEWALBANY
MARY ANSLINGER, 45, Holy Trinity, Oct. 18. Mother of Ruth E. Anslinger of New Albany; step mother of George and Henry Anslinger, both of Evansville; daughter of Ruth Lindie Smith of Jeffersontown, Ky.; sister of James D. Smith of Decatur, Ga.; Emory R. Smith, Jr., of Louisville, and Dorothy Wise of Palmyra.

FRANCES D. LEIST, 82, Holy Trinity, Oct. 19. Mother of C. Dunn Leist of Glen Ellyn, Ill.; Nicholas I. and Henry N. Leist, both of New Albany.

J. WILBUR BISCHOF, 72, St. Mary's, Oct. 20. No immediate survivors.

TELL CITY
F. BERNARD BRUGGEN-SCHMIDT, 44, St. Paul's, Oct. 25. Son of Melinda Bruggenschmidt of Louisville; brother of Margaret Sherville and Rosella Hammerle and Paul Bruggenschmidt, all of Louisville; James Bruggenschmidt of Tell City and Yvonne Wood of Panama City, Fla.

Fatima Fiesta slated Oct. 31

INDIANAPOLIS — The Fatima Retreat League will sponsor its annual Italian Fiesta on Sunday, Oct. 31, from 1 to 7 p.m. at Our Lady of Fatima Retreat House, 5353 East 56th St.

Tickets for the spaghetti dinner are \$2 for adults, \$1 for children under 12. Reservations may be made by calling the retreat house, (317) 545-7681.

Parking will be available at Fatima and at Ladywood-St. Agnes, where shuttle buses will take motorists to the fiesta.

Turkey shoot set

ENOCHSBURG, Ind.—A turkey shoot will be held on the grounds of St. John's Church here Sunday, Oct. 31, for the benefit of St. Meinrad Seminary.

Roast beef and turtle soup will be served from 11 a.m. to 6 p.m. The public is invited.

Enochsburg is located north of Highway 74 between Greensburg and Batesville.

St. Meinrad holds profession rite

ST. MEINRAD, Ind.—Three-year commitments to monastic life were recently made by four young men who have completed the one-year novitiate training.

Couple appointed committee head

ST. MEINRAD, Ind.—An Indianapolis couple has been named chairman of the Development Committee of the St. Meinrad College Parents Organization.

Mr. and Mrs. William J. Sherman, Jr., parents of Joseph Sherman, St. Meinrad College freshman, were appointed by Father Vincent Tobin, O.S.B., organization director, at the recent Parents' Week-end held here.

Serving as general chairmen of the organization are Mr. and Mrs. John V. Kirby, parents of John Kirby, St. Meinrad senior.

Social slated at St. Pius X

INDIANAPOLIS — Free beverage and snacks will be featured at "Speakeasy Night" scheduled Friday, Nov. 19, in St. Pius X parish hall, 7200 Sarto Dr. Social games will be played beginning at 6:30 p.m. and door prizes will be awarded.

Advance ticket sales are being handled by Larry Ivey, 849-0057. Tickets, \$1.50 per person, may also be purchased at the door. The public is invited.

Ten years ago a total of 19,515 hours of volunteer services were donated by the 173-member Volunteers of St. Vincent's Hospital.

Vote Democratic ARTRICIA NOEL

10th Dist.—Council

Pd. Pol. Adv.

Elect



HENRI GIBSON

BALLOT No. 6B

Democrat

For City-County Council 9th District

Pd. Pol. Adv.

at St. Meinrad Archabbey here. The pledges were received from James King, of Jeffersonville, now known as Brother Jeremy; Charles Rich, of Vincennes, now Brother Christian; Kirk Ernst, of Evansville, now Brother Hugh; and Paul Colgan, of LaGrange, Ill., now Brother Tobias. The four are continuing their studies for the priesthood.

Ten new novices have been received by the Archabbey this year, including three from the Indianapolis Archdiocese: Joseph Casey and Thomas Brown, of Indianapolis, and David Hodde, of Tell City.

Vote for

RICHARD ELLIOTT

City-County Council

5th District

Lever 6-B

Pd. for by Citizens for Elliott Comm.



THIS MAN SHARES OUR POINT OF VIEW . . .

He thinks Indianapolis Graduate of Little Flower, Cathedral and Butler University, he knows our problems—thinks our way. If you live in Marion County, you can help elect him Councilman at Large — Tuesday, Nov. 2nd! Endorsed: Fraternal Order of Police and Indianapolis Firefighters, Local 416.

THOMAS PATRICK O'BRIEN
Educator—Coach—Parent

HE'S ONE OF US!

O'Brien for Council Committee Daniel Lehane, Chairman

BALLOT 4-B

City-County Council at Large



JOHN C. RUCKELSHAUS

- + Married and Father of three children.
- + Indiana State Senator from 1956 to 1964.
- + Member Indpls. Board of School Commissioners 1964 to 1968.
- + Member of St. Joan of Arc Parish.

Vote Republican
Ballot # 5-A

Pd. Pol. Adv.

"WE KNOW HE IS A GOOD MAN
HE'S OUR BROTHER"

RE-ELECT

JEROME FORESTAL

CITY-COUNTY COUNCIL — 15th DISTRICT

EXAMINE JEROME FORESTAL'S RECORD AS A COUNCILMAN THESE PAST 4 YEARS AND WE KNOW YOU'LL AGREE THAT HE DESERVES TO BE RE-ELECTED.

HE FOUGHT HARD TO STOP THE SPIRALING COST OF GOVERNMENT AND TO RETURN MARION COUNTY TO A SOUND FISCAL POLICY.



Jerry Forestal, 46, lives at 1210 N. Drexel Ave. and is married to Lillian White. They are the parents of 4 children. He is a graduate of Arsenal Technical High School, attended Indiana University Extension and is employed as an Officer for Merchants National Bank. He served 2 years in the U.S. Army, 2nd Armored Div. in Mainz, Germany. He has had over 12 years of experience in City, County and State Government. Member Little Flower Church.

WITH 29 NEW COUNCILMEN TO BE ELECTED THIS YEAR WE NEED THE KIND OF SOUND, LEVEL JUDGEMENT THAT JEROME FORESTAL HAS BROUGHT TO THE COUNCIL DURING HIS TENURE OF OFFICE.

AD PAID FOR BY:
THE BROTHERS AND SISTERS OF JEROME FORESTAL

+ HELEN FORESTAL KOEBELER + BOB FORESTAL
+ JACK FORESTAL + JOSEPH FORESTAL
+ JOANNE FORESTAL KRANIAR + DICK FORESTAL
+ JANE FORESTAL ZAHN

DEMOCRAT

Pd. Pol. Adv.

BALLOT NO. 6-B

LOUIS F. MILHARCIC

Democratic Candidate for 8th District Councilman

BALLOT No. 6-B

Member St. Gabriel Parish

Pd. Pol. Adv.



Beverly K. Miller

BEVERLY K. MILLER

Republican Candidate for City-County Council District 14

A resident of District 14 for 25 years, a mother of four children who typifies the commitment of a private citizen to good government. With no special interest groups to serve, she will be available to all citizens of District 14 to discuss their ideas and wishes.

Vote Nov. 2 — BALLOT 6-B

A Neighbor We Need!

STEVE WEST

For

6th District Councilman

Republican — With Mayor Dick Lugar

BALLOT No. 6-A



A MAN EXPERIENCED IN BUSINESS, GOVERNMENT AND HUMAN UNDERSTANDING.

PRESIDENT — Butler-Tarkington Neighborhood Association, 1970-71
VICE PRESIDENT and TREASURER — West Baking Company, Inc.
MEMBER — Mayor's Task Force on Business Opportunity
TREASURER — School 86 PTO and PRESIDENT — Relocatable 86, Inc.
MEMBER — Board of Directors, Indianapolis Church Federation

Ad Paid for by

Neighbors for STEVE WEST for COUNCIL Committee

Dr. E. Harry (Ned) Lamkin, Chairman
Mrs. Cary D. Jacobs, Vice Chairman
Mrs. C. D. Spurlin, Asst. Secretary
Mr. Charles Stimming, Vice Chairman
Mr. Robert Scheller, Secretary
Mr. Joseph Coffin, Treasurer
Mrs. Wilson A. Lennear, Asst. Treasurer

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Harrisburg bishop resigns

WASHINGTON—Pope Paul VI has accepted the resignation of Bishop George L. Leech of Harrisburg. Bishop Leech, 81, has been succeeded automatically by his coadjutor, Bishop Joseph T. Daley, 55. The resignation was announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States. Bishop Daley was appointed auxiliary bishop of Harrisburg in 1963 and coadjutor bishop with right of succession in 1967.

Explains catechetical stand

ROME—The International Catechetical Congress held here recently did not back unrestrained experimentation in the catechetical field, according to the Vatican official who presided at the meeting. "Contrary to the apparent impressions of some delegates or observers," said Cardinal John Wright, "the International Catechetical Congress in no way condoned unauthorized experimentation, particularly with the sacraments of first Communion and first Eucharist." Cardinal Wright heads the Congregation for the Clergy, the Vatican office which last June released a "General Catechetical Directory"—a major topic of discussion at the September 20-25 catechetical congress. "The norms for authorized experimentation, recalled in the directory, are not established but are set forth in the documents of and since Vatican Council II concerning all experimentation," the American cardinal said in a statement.



Likens N. Ireland to Vietnam

WASHINGTON—Northern Ireland is becoming Great Britain's Vietnam, U.S. Sen. Edward M. Kennedy said here. The Massachusetts Democrat—introducing a Senate resolution urging immediate withdrawal of all British troops from Northern Ireland and the establishment of a united Ireland—said England's status in Ulster today is similar to America's status in Southeast Asia a decade ago. "The parallel is uncanny," Kennedy said. Only 120 American soldiers died in Vietnam between 1961 and 1963, he continued. "This week we learned that 128 persons had died in Northern Ireland in the two years of bitter violence that have gripped that land since British troops first arrived in 1969."

Sees married men ordained

ROME—Married men will one day be ordained as priests in The Netherlands, Dutch theologian Edward Schillebeeckx predicted in an interview here with NC News. He expressed hope that the world Synod of Bishops would recommend that national episcopal conferences be granted authority to ordain married men. Asked if there should be a minimum age limit for such ordination, the Dominican theologian said: "I would say they ought to be about 30. They must have demonstrated that they are good husbands and fathers and they must have had a few years of pastoral experience."

Asks for school tax credit

ST. PETERSBURG, Fla.—The nation's Catholic school superintendents have wired President Richard Nixon urging "some form of federal income tax consideration" for parents of children attending nonpublic elementary and secondary schools. Father Bernard A. Cummins, president of the National Catholic Educational Association (NCEA) superintendents' department, sent the October 20 telegram to Nixon on behalf of 250 Catholic school administrators attending the NCEA-sponsored meeting here. Father Cummins, San Francisco archdiocesan school superintendent, told the President it was his "duty and honor to advise you respectfully" that the superintendents had determined at their annual meeting that such a tax program "is essential for the preservation of educational options, which are in very real danger of passing from the American scene."



Mongoloid child case deplored

BALTIMORE—Reports of a newborn Mongoloid child left alone to die in a hospital here because neither its parents nor the state wanted it brought strong reaction from Baltimore's Cardinal Lawrence Shehan. "It is important to remind ourselves that the true worth of a human life cannot be judged solely in terms of its potential for material productivity," said Cardinal Shehan in a public statement. "It's true worth cannot be judged in terms of its potential for creating happiness in the lives of others." The retarded infant was born with an intestinal obstruction that prevented it from digesting food. Its parents refused permission for a simple corrective operation at Johns Hopkins Hospital, saying it would be unfair to their other two children to bring a Mongoloid into their home. Doctors could not operate without legal permission, and the infant starved to death.

Urges more Pakistani aid

WASHINGTON—The United States and "all nations should increase soon, and substantially, their support" of United Nations relief operations aiding East Pakistani refugees, the Committee for International Affairs of the U.S. Catholic Conference (USCC) said here. In a statement on "the tragedy in East Pakistan," the committee said support for the relief operations should be increased "in view of the unprecedented and immense dimensions of human suffering involved in the combination of political and economic factors with the results of natural disaster."

Assessment pennies a week

DETROIT—The 1.5 million Catholics of the Detroit Archdiocese have been assessed less than four cents a week to finance administrative services, according to the annual archdiocesan financial report. The assessment, totaling about \$1.70 a year per Catholic, was for the fiscal year ended June 30, the report said. A large amount went for the training of priests.

Fr. Constantine Bach, Franciscan, dies at age of 82

OAK BROOK, Ill.—Funeral services for Father Constantine Bach, O.F.M., an Indianapolis native who was a priest for 56 years, were held at St. Paschal's Friary here Tuesday, Oct. 26.

The 82-year-old Franciscan, who spent the last several years in semi-retirement at St. Roch's and Sacred Heart parishes, Indianapolis, died (Oct. 23) in Hinsdale, Ill.

Father Constantine entered the Franciscan Fathers' Sacred Heart Province in 1907 and was ordained to the priesthood in 1915. He served a variety of pastoral positions in mid-western cities, including Chicago, Joliet, Quincy, Teutopolis, Ill., St. Louis and St. Paul.

He was a member of the Knights of Columbus and formerly served as Faithful Friar of Bishop Chastard Assembly, Fourth Degree, K of C in Indianapolis.

Father Constantine is survived by two sisters: Miss Mary Bach, a resident of St. Paul Hermitage, Beech Grove, and Sister M. Emmanuel Bach, O.S.F., of Ft. Wayne, Ind. Burial took place in Portuencula cemetery, Oak Brook.

Thirty years ago the late Father August Fussenegger, director of charities in the diocese of Indianapolis, was appointed national chairman of the annual convention of National Catholic Charities.

St. Joseph to launch RE series

INDIANAPOLIS — A five-week Teacher Enrichment Program will be sponsored by the Religious Education Department at St. Joseph's parish, starting at 7:30 p.m. Tuesday, Nov. 2. Purpose of the lecture and discussion series is to acquaint teachers with some of the shifts in doctrine taking place in the Church.

Resource personnel for the sessions include four priests: Father Michael Welch, associate pastor of St. Catherine's parish; Father James Hillman, religion teacher at Secina Memorial High School; Father Thomas Withem, associate pastor of St. Lawrence parish; and Father Gerald Kirkhoff, religion teacher at Roncalli High School.

Text for the classes will be "What Do We Really Believe?" by Father Richard McBrien. Fifteen credit hours toward teacher certification will be awarded upon course completion. Registration fee is \$5 and may be handled at the first session.

Additional information may be obtained from Sister Mary Jane Maxwell, S.P., 632-5591, or Sister Marie Werdmann, O.S.F., 925-6546.

'Let us pray'

PHOENIX, Ariz.—A Protestant church-owned television station here, KPAZ-TV, which normally carries prayer services and church-affiliated programs, is airing replays of all Notre Dame University football games this year.

The ultra-high frequency station, which went bankrupt under its former owners, was purchased for \$100,000 by the Glad Tidings church.

Adult Education Calendar

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

Sunday, Oct. 31— "Baptism, Confirmation," lecture, Guerin Center, Terre Haute, 9:45 a.m. "Entrance Into the Christian Community," lecture-discussion, St. John, Bloomington, 8 p.m.

Monday, Nov. 1— "Adult Education," lecture, St. Bridget, Liberty, 8 p.m. "Authority," lecture-discussion, Father Martin Peter, St. Monica, Indianapolis, 8 p.m.

"Teacher Training," lecture-discussion, St. Mary, Greensburg, 7:30 p.m. "Adult Education," lecture-discussion, Holy Spirit, Indianapolis, 7 p.m.

Tuesday, Nov. 2— "Images of Faith," lecture-discussion, Sacred Heart, Jeffersonville, 8 p.m.

"Theology for Parents and Teachers," discussion, Sacred Heart, Indianapolis, 7:30 p.m. "What Can Man Do for the Church," panel: Father Robert Borchertmeyer, Sister Kathleen Desautels, Sister Barbara Ann Linton, St. Charles, Bloomington, 8 p.m.

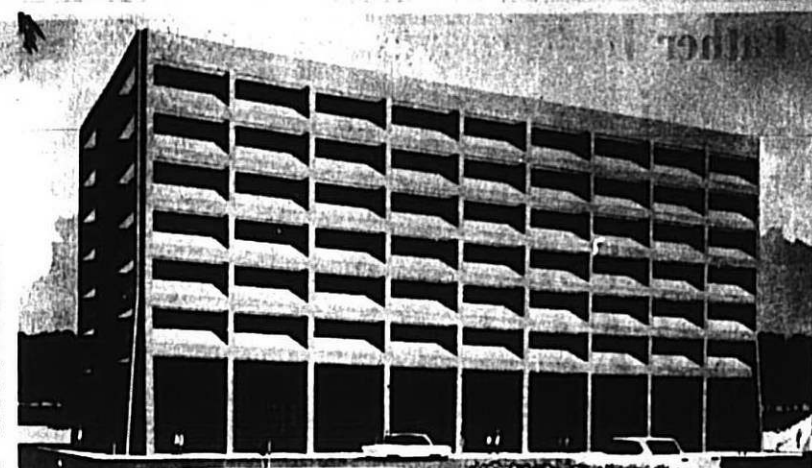
"Basic Theology," St. Paul Center, Bloomington, 7 p.m. "Parent Education," lecture-discussion, Sister Evelyn Eckert, St. Roch, Indianapolis, 8 p.m.

"Shifts in Doctrine," lecture-discussion, Father Michael Welch, St. Joseph, Indianapolis, 7:30 p.m. "Know Your Faith," discussion, Christ the King, Indianapolis, 8 p.m.

Wednesday, Nov. 3— "Hinduism—A Way of Life for India," lecture-discussion, Sister Barbara Doherty, Lafayette Square Community Center, 7:30 p.m. "Christ's Miracles," film-discussion, St. Mary-of-the-Knobs, Floyds Knobs, 7:30 p.m.

Thursday, Nov. 4— "The Church—from What to Whom?" Lecture-discussion: Sister Gilchrist Conway, St. Anthony, Indianapolis, 8 p.m. "Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Teacher Training," lecture-discussion, Aquinas Center, New Albany, 7:15 p.m.



NEW MEDICAL OFFICE BUILDING—Plans for the development of a \$3.4 million, seven-story medical office building adjacent to the new St. Vincent Hospital in Indianapolis were announced this week. The medical office building will be located on a four-acre site east of the hospital, under construction on W. 86th Street. It will be joined to the hospital by tunnel or enclosed walkway. Provisions are being made for 60 or more offices. A not-for-profit corporation will hold title to the building with land leased from the hospital. Completion is anticipated for the summer of 1973, while the new hospital is scheduled for occupancy in September, 1973.

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Special Mass Schedule

SATURDAY, October 30th, 5:30 p.m., anticipation Mass for Sunday.

SUNDAY MASSES: 6:00, 7:30, 9:00, 10:00, 11:00 a.m.

SUNDAY AFTERNOON: 5:30 p.m., anticipation Mass for All Saints Day. At this Mass you may fulfill either your Sunday obligation or the obligation of All Saints Day. Both obligations, however, cannot be fulfilled at the same Mass.

MONDAY, NOVEMBER 1st: MASSES will be at 6:00, 7:00, 8:00, 9:00, 11:30 a.m., 12:15 and 5:30 p.m.

TUESDAY, NOVEMBER 2nd: ALL SOULS DAY: MASSES will be at 6:30, 7:00, 7:30, and 8:00 o'clock in the morning, three Masses at the noon hour beginning at 11:30 and continuing until the third Mass has been completed, two Mass in the evening, one at 5:30 p.m., the other at 7:00 p.m.

(The reason for this schedule is that November 2nd is Election Day and we feel that those who have worked all day would like an opportunity to attend Holy Mass after the Polls have closed.)

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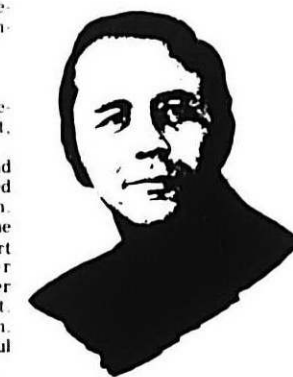
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ON THE LINE -- two pages of opinions

Where have all the 'angels' gone?

The working newsman, perhaps more often than the "average" citizen, gets his ear bent regularly with the plight of individuals and organizations struggling with one or more various problems.

Often as not, the "problem" usually has to do with money, or rather, the lack of it.

We know of not a single Catholic institution or organization, including this newspaper, that is not beset with financial woes. It is a sign of the times. Why should an operation, just because it is Catholic, escape the trials and worries of its secular counterparts?

Perhaps there is only one significant change from the "problems" experienced by these and similar organizations in bygone generations: then it was usually the "personal worries" of the priest-director, whereas now it is the "collective worries" of the lay board of directors.

Catholic lay people are no different from their citizen counterparts. All have their private charities and are besieged from numerous directions for financial support to worthwhile groups and projects. It is a matter of choosing priorities. Some contribute annually to their "pet

interest" while others rotate their donations.

The point we are trying to make is that no religious-oriented institution or organization can "make it" these days without an occasional "angel" who pumps a rather substantial financial contribution into the pot.

Despite the numerous and dedicated services of the various guilds and auxiliaries, many with rather large memberships, Catholic institutions still need the old-fashioned philanthropy of those particularly endowed with material means.

The "united fund" approach has merit and has been successful in providing a sensible and efficient operation for community-service organizations, including a few Catholic agencies.

But these agencies and institutions simply cannot survive if Catholics and others adopt the restrictive "united fund" mentality. Large donations are still needed—desperately.

Believe us—many fine Catholic agencies, institutions and organizations are near the brink financially. Ask around. Then dig into your "reserves" and contribute to the best of your ability.

—PAUL G. FOX



The sanctity of life everywhere

It is old hat to fault the Bishops of the United States for not addressing themselves unequivocally to the moral issues of the Vietnam war. The Bishops have had hot coals of scorn heaped on their collective heads frequently in the past three or four years. The October 22 Commonweal, however, "puts it all together" in its lead article, "The Scandal of Silence."

Written by Gordon C. Zahn, professor of sociology at the University of Massachusetts, the article details a six-year record of silence or careful hedging that is only rarely punctuated by a forthright examination of the war's morality.

Ironically Zahn's devastating appraisal was triggered by a memorandum released recently by the U.S. Catholic Conference, the administrative agency of the Bishops. The memo consisted of selective statements from the hierarchy, a collection which, in Zahn's view, was "an apparently deliberate attempt to create... a false impression that the formal leadership of the Church has been a source of consistent, though prudently restrained, opposition to the war."

Studying the memo at the time of its release, we viewed it as a rather awkward attempt at projecting a new image, one fabricated from very thin cloth. Unlike Zahn, however, we see no

point in asking the USCC to backtrack and issue an exhaustive compilation of hierarchical statements on the war that would include the prominent hawks as well as the lesser-known doves. If we read him right, Zahn wants a Catholic edition of the Pentagon Papers, and what productive purpose would that serve at this late date?

Many of those who criticize the Bishops for their silence on the war are fond of saying that the only thing the hierarchy can get exercised about is abortion—the implication being that abortion is a lightweight issue that doesn't ruffle tempers, isn't "relevant," and fits cozily into the traditional mold. That view, it seems to us, is as myopic as the one of which the Bishops are accused. The morality of the Vietnam war and of abortion are part and parcel of one issue: the sanctity of human life.

Rather than insist that the USCC document the whole embarrassing history of Church support for the war, why not urge the Bishops to stop dealing piecemeal with the erosion of the inviolability of life.

A My Lai massacre or a New York maternity hospital scandal are only two snares in a treacherous landscape that includes euthanasia, capital punishment, enforced prolongation of life-as-a-vegetable, transplant ethics, government-controlled population growth, experiments in "test tube babies" and the predetermination of sex, the modification of human behavior, selective breeding and a host of other horrors.

No one expects a "position paper" broad enough to encompass all the diverse elements which compound the sanctity of human life, but there is an inter-related structure of morality involved here which the hierarchy should very clearly point out. The people of the Church have a right to expect their Bishops, as pastors and shepherds, to start plotting a course through the maze.

—B. H. ACKELMIRE

Sees 'disaster' in ordination of married men

ROME—An American Catholic newspaper executive suggested here that while there are persuasive arguments for ordaining married men in the Third World nations, the result would be a "long-run disaster" for the Catholic Church in the U.S.

He added that if the U.S. delegates to the Synod of Bishops understood that hand-picked married priests would serve as a counter-weight to progressive priests and priests' associations, they would have been supporting the ordination of married men more enthusiastically.

DONALD THORMAN, editor and publisher of the National Catholic Reporter, Kansas City, Mo., said that as in the new married diaconate program, candidates would be hand-picked by the bishops and be "very safe men doctrinally... very unlikely to breathe any new air into the American Church."

"Undoubtedly," he added, "they would be very helpful in a sacramental way to many people. But their very presence would take away all political power from the present priests' associations."

DECLARING THAT he hesitated to say it, for fear of misunderstanding, Mr. Thorman asserted that "married priests could prove in some ways to be 'strike breakers' for the bishops..."

He noted that the bishops have been forced to go along with many changes they are not particularly happy with because of the clergy shortage, and added:

"But imagine how the situation could easily change if the bishops had at their disposal an unlimited corps of early retirees who would give them little difficulty and would be an untapped manpower pool?"

OBSERVING, HOWEVER, that there is little chance for change in the status quo of priestly celibacy or other Church policies, Mr. Thorman said the "simple fact is that the Holy Father has maintained control of the Synod from the beginning in picking or exerting influence in the selection of all the pivotal figures in the Synodal drama."

Calling this a "great tragedy" for the Church, he said, "it makes almost impossible any new intellectual input into the closed circle."

Don't preach patience advises Bp. Flores

LOS ANGELES—Priests should not preach patience to emerging people, the nation's only Mexican-American bishop told the national conference of PADRES, a group of Chicano clergymen.

Chicanos should be told "accept your sufferings, but try to overcome them," Auxiliary Bishop Patrick Flores of San Antonio, Tex., said here.

"It is in this context of improving their lives and gaining power and using it well that their real spiritual development lies," added the bishop.



"YA DONE REAL GOOD, PREACHER."

YOUR WORLD AND MINE

No Irish solution

BY GARY MacEOIN

BELFAST, Ireland—The long debate in the British Parliament and the "summit meeting" of the premiers of the Irish Republic and of Northern Ireland with the British prime minister did little to allay the atmosphere of fear in this riot-ridden and hate-consumed city. No barricades are coming down, and nobody expects an end to the bombings, burnings and shootings.

The widespread belief that the worst is yet to come is vividly illustrated by the upsurge of the movement to complete the physical separation of the members of both communities. Belfast has always been characterized by major residential areas inhabited by Protestants only or Catholics only, with Shankill identified as the specific center of the former and Falls Road of the latter. But up to the creation of the separate Northern Ireland state 50 years ago, there were also broad areas of overlapping and interpenetration.

SINCE THE EARLY 1920s, however, the trend to separatism has been consistent, and in the past two years it has accelerated. Since last August 9, the date on

which the Belfast government with the approval of London reintroduced internment without trial, it has swollen to a flood. Both Catholics and Protestants are fleeing from homes in districts in which they find themselves in a minority. In a word, they are retreating from what would be the front lines in a civil war to defensive positions.

The Community Relations Committee recently published a report documenting the extent of the movement and stressing its significance. "To give up a home where one has lived for years," it says, "and which is itself a symbol of security, for the insecurity of squatting, which many did, is an act of desperation; to damage one's home on leaving or allow others to do so (to prevent the other side moving in) is an act of despair."

I FIND A FAIRLY broad consensus that the present phase of open hostilities, horrible as it is, represents progress toward a solution. "The cancer has been consuming us for half a century," I have been told repeatedly, "and finally we have a firm diagnosis. We can only go forward until we find a cure."

There is no shortage of proposed cures: incorporation in the Republic, return to direct British rule, transfer of population, redrawing of the frontier with the Republic to reduce the size of the Catholic minority, and a score of combinations of these basic proposals. But unfortunately there is no agreement among the doctors on which to try.

THE FIRM DIAGNOSIS is that the present violence is a logical result of the decision made by Britain in 1920 to include in Northern Ireland a large area with a substantial majority in favor of joining what is now the Republic. The reason was to provide for the overwhelmingly Protestant city of Belfast a hinterland that would make the new state economically viable. But the effect was to create an intractable minority of such a size as to endanger the survival of the state if the minority ever achieved economic and political power.

The Protestants, recognizing the threat, set out to anticipate it by denying equality in job opportunity or housing, as well as in parliament and local government. Injustice leads to response in a rising and uncontrollable spiral. The end result is distressingly similar to the situation produced in the inner city in the United States by racial discrimination.

IN BRITAIN TODAY there is a growing recognition of the error of the 1920 decision and a growing willingness to reverse it by cutting the area of Northern Ireland to about half its present size, transferring the remainder to the Republic. The steady toll of British soldiers in Northern Ireland encourages this attitude among relatives of the victims. For them, this war is as futile and as incapable of resolution by military means as that in Vietnam.

But what would have been easy in 1920 seems utopian in 1971. Hatreds have escalated out of control. Both communities are armed, and the Protestants in particular are heavily armed with the connivance of their own partisan government. They could precipitate a full-scale civil war if they were faced with dismemberment of their territory, and the British would have the same political difficulty in using force against them as the Americans would have in turning their arms on their present allies in South Vietnam. There is literally no solution in sight.

GIVE AND TAKE

(Editor's note: Through an error in column release dates, last week's comments by Sister Eileen Fitzgerald were carried a week ahead of schedule. They were intended to be a rebuttal to the views expressed this week by Donald Doyle. We regret any confusion this caused to regular readers.)

BY REV. PAUL DRISCOLL

(Moderator: Donald Doyle will address himself to the question What Is A Catholic School? In other words, what is the distinguishing element that brings the dimension of Catholic to a particular educational institution? Is a school Catholic if it is officially recognized by the Church hierarchy? Or is it Catholic if it is committed to Catholic doctrines—even without any direct connection with a bishop? Or is it Catholic if it is committed to basic Christian values—even without a commitment to particular Catholic dogmas?)

Statement of Donald Doyle: What is a Catholic school? According to the Vatican Council, a Catholic school "strives to relate all human culture eventually to the news of salvation, so that the light of faith will illumine the knowledge which students gradually gain of the world, of life, and of mankind." The relating of all culture to the salvation of mankind is the essence of the Catholic school. Pius XI insisted that, despite the fact that religion may be taught formally for but a few periods a week, its influence must pervade all other areas of the curriculum. Father Neil McCluskey, writing in his book "The Catholic Viewpoint On Education," said: "Probably the most distinctive, certainly the most important benefit of education within a Catholic school is the ordering of knowledge in an atmosphere wherein the spiritual and supernatural are properly ordered in the hierarchy of values. The Catholic philosophy of education is based on the reality of the supernatural and its primacy in the total scheme of things."

IN MY JUDGMENT, many of our parochial schools are no longer following this view. The supernatural no longer seems to be primary in the "scheme of things." I know such criticism rings harsh, but some prominent Catholic educators are very frank in saying this is both true and laudable.

The clearest of all is Brother Gabriel Moran, the leading Catholic educator whom I quoted in a previous column. He has bluntly said that a child should not be taught Catholic doctrine—"you can't teach him any religious doctrine from a particular religion as somehow the answer to problems" (The Sign magazine, October 1969).

Following up this statement, the interviewer, Edward Wakin, asked the following question: "Someone listening to you or reading your books might say: 'He is saying, "Burn the catechisms, drop the religious education courses in the Catholic schools, tune in the children to life and life's awareness, and don't give them examinations in Catholic doctrine nor even stress their Catholic identity."'" Is this an unfair summary of what you hold?"

BROTHER MORAN replies, "I wouldn't put it in exactly that language, but that is pretty near what I am saying—although I think some qualifications have to be made." His major qualification is that religion could be taught if presented in the same way it would be taught in a public school—in a "nonproselytizing" way.

If Brother Moran's views prevail—and it seems to me they are prevailing—where is the Catholicity of the school? If Catholic schools can no longer be distinguished from other schools, on what basis can we ask parents to sacrifice so that their children go to them? This question troubles many of us.

Church's educational rights under threat, says Cardinal Cooke

ST. PAUL, Minn.—The right of Catholicism and its members to be involved in education is under serious threat, Cardinal Terence Cooke of New York said here.

"Whatever may be said about the complex and thorny question of state support for Church-related education," the cardinal said at St. Thomas College, "we should never forget that the educational mission of the Church is not merely a question of right but also a question of profound responsibility."

Noting that a small number of monasteries and cathedral schools were once able "to shape and preserve an entire civilization," he said that a "faithful number" of colleges, universities and instructional centers "can do the same for this and future ages."

The CRITERION

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BOMBING IN BELFAST—British soldiers walk through a street in Belfast, one of several bombings attributed to the Irish Republican Army. (RNS photo)

viewpoints and observations

THE YARDSTICK

An ecumenical worry

BY MSGR. GEORGE G. HIGGINS

A French Protestant minister, Pasteur Richard-Molard, writing in the October 17 issue of the Paris daily, "Le Figaro," has called upon the Synod of Bishops "not to announce the end of loyal and constructive ecumenism between the institutional churches."



His fear that the synod may, in effect, cancel out or reverse the ecumenical gains of recent years strikes me as being somewhat exaggerated. Nevertheless, it deserves to be taken seriously.

Pasteur Richard-Molard, though fearful that the final document of the synod on the subject of the ministerial priesthood may prove to be too negative or too restrictive, is at pains to note that strictly speaking, that's not for him to decide as a non-Catholic observer. On the other hand, as a loyal and constructive ecumenist, he feels compelled to say that, in his judgment, it is regrettable that the synod has largely ignored the experience of Protestantism and of Orthodoxy on the matter of the ministerial priesthood.

"The problems of the priesthood or the ministry," he complains, "have been reduced in the synod to the one problem of 'celibacy' even though everyone knows that these other problems are, in the final analysis, even more serious and are universal in nature."

By this he means that the clergy of all the Christian churches are faced with substantially the same problems (celibacy aside) and that the search for solutions to these problems ought to be an ecumenical enterprise regardless of the difficulties involved.

I WOULD AGREE that ecumenism has, in certain respects, been slighted in the

Bishop Walsh backs Nixon China policy

LOS ANGELES—Bishop James E. Walsh, released last year from a Chinese Communist prison, said here that establishing diplomatic relations with Communist China "is the only sensible thing to do."

The 80-year-old Maryknoll bishop had spent 40 years in China, 12 of them as a prisoner of the Communist regime.

"In principle," he said, "there should be communication between nations. We cannot ostracize each other. If we are to go around examining each others' credentials, who can pass muster?"

"The Chinese," he said in an interview with The Tidings, Los Angeles archdiocesan newspaper, "have a natural genius for friendship and sociability. Establishing communications with them may help bring about a modification of the Chinese government's policies and perhaps eventually even be of some help to the Church."

ASKED IF HE supports President Nixon's move to establish U.S. relations with mainland China, he replied: "Of course. I think it's the only sensible thing to do."

"If the Chinese people ever got the opportunity to assert themselves and were able to free themselves from the slavery of communism, they would welcome the missionaries back with open arms," Bishop Walsh said.

How the character of the young Chinese has been affected, the bishop would not venture an opinion, saying that he had been in prison and out of touch.

synod. For one thing, no Protestant or Orthodox observers have been invited to sit in on the proceedings. This, it seems to me, is all the more regrettable in view of the fact that the presence of such observers at all sessions of Vatican Council II proved to be so beneficial from every point of view.

Secondly, with few exceptions, the synodal Fathers, in speaking about the ministerial priesthood, have paid scant attention to the experience of Protestantism and Orthodoxy in dealing with this matter. On the other hand, as Cardinal Willebrands reminded the synodal Fathers, it would be a mistake for the Catholic Church to think that it could advance the cause of genuine ecumenism by watering down its own discipline on the subject of celibacy.

The celibacy issue, he said, should be approached from the point of view of what is best for the common good of the Catholic Church itself. I think we can assume that the Cardinal, as the head of the Secretariat for Christian Unity, knows whereof he speaks in this regard.

MOREOVER, I WOULD not agree with Pasteur Richard-Molard when he says that the problems of the ministerial priesthood have been reduced in the synod to the one problem of celibacy. To be sure, celibacy has been discussed at great length, but not, it must be noted, to the exclusion of or neglect of other problems pertaining to the role of the priest in the modern world.

Some of the problems which have been given more or less equal time and attention on the floor of the synod and in the language groups were mentioned in the last release of this column. I can report in this connection that the particular language group to which I was assigned gave far more attention to some of these other issues than it did to the problem of celibacy. Judging from the detailed reports coming out of the other groups, I would say that our own group was not exceptional in this regard.

SPEAKING OF THE language groups, I should also like to report, for the record, that the priest auditors are not only permitted but encouraged to speak their piece, with perfect freedom and complete frankness concerning every issue on the agenda. In brief, they are being accorded exactly the same right to speak as the synodal members themselves, without regard to ecclesiastical rank.

I think it is important that this point be made a matter of record in view of the fact that, in some circles at least, the word is around that the presence of the priest auditors is simply pro forma and totally without any practical effect.

That simply is not so. Admittedly the auditors have not been authorized to speak in any of the plenary sessions (except symbolically in the person of one elected spokesman).

ON THE OTHER HAND, they have spoken frequently and very openly in most of the language groups (and most certainly in our own) and have been listened to very attentively and with great courtesy and respect.

They do not pretend to be able to "represent" the clergy of their respective countries (much less the clergy of the universal Church), but they are trying to the best of their ability—and with some success, I believe—to convey an accurate reading of the varying points of view of the clergy on all matters under discussion.

In addition, they have had countless opportunities to confer, both formally and informally, with individual bishops and groups of bishops. I like to think that, in doing so, they have made at least a slight contribution in ways which I may have an opportunity to write about in greater detail in a subsequent release of this column.

Is 'Superstar' all that super? Critics say No

From The News Services

NEW YORK—After months of fanfare and controversy, "Jesus Christ, Superstar," the rock opera, opened on Broadway amid protest, some praise and some yawns from several major critics.

The opera tells in contemporary idiom the story of Jesus' seven last days, but not Easter. The stage production, compared in size and lavishness to the biggest on Broadway, followed massive commercial success of the music, which to date has sold 2.6 million albums.

(The freshman class of Chatham High School, Indianapolis, last Spring performed a student version of the opera before a three-night, standing-room-only audience. The production was done in pantomime to the stereo album.)

OUTSIDE THE Mark Hellinger Theater on Broadway's opening night, two Christian groups picketed, one from Our Lady of Mt. Carmel Catholic Action in Queens. The group scored what it saw as too much emphasis on the humanity of Jesus and too little stress on divinity. The demonstrators also objected to the portrayal of Jesus' relationship with Mary Magdalene. The other picketing group represented Calvary Baptist Church, a "Jesus People" center.

Some evangelicals and "Jesus People" have disliked the rock opera since the records first appeared. They especially criticize the absence of the resurrection. The musical raises questions about the identity of Jesus but makes no attempt to answer those questions.

THE TEXT HAS been called "blasphemous" by Baptists in North

Accuse Church of sexual bias

ROME—Insisting that there is "no sexual discrimination in paradise," a spokesman for a newly-formed organization of Roman Catholics called "Men and Women in the Church," said here that women have a right to be ordained as priests.

Mrs. Yvonne P. Douel, mother of four and a professor of philosophy at the University of Paris, told newsmen that the organization wants to change "the typically masculine structures of the Church."

THE ORGANIZATION, based in Brussels, Belgium, is composed mainly of French and Belgian lay men and women, priests and nuns.

Mrs. Douel said the group wanted "equal dignity and responsibility" for women in the Church, and that meant, she said, "equal opportunities for married and unmarried women in the fields of Church administration, theological teaching, and the ministerial priesthood."

"All men—and that means men and women—are made in the image of God," the philosophy professor said.

"BUT WOMEN are suspect, a priori, in the Church as bearers of sexuality, and are regarded as 'feminine,' as 'erotic objects,' and as 'women.'"

"Even nuns," Mrs. Douel went on, "are often considered just servants of priests. The Church honors women as mothers and tolerates them as virgins, but does not treat them as persons."

Mrs. Douel warned that the Church risked losing "all credibility" if it insisted on maintaining itself as a "segregated" organization.



Carolina, praised by a Lutheran pastor in Minneapolis and produced disagreement among high-ranking churchmen in St. Louis.

Cardinal John Joseph Carberry of St. Louis was "distressed" after reading the words. "I think the authors of the libretto have taken great liberties with the characters they present," he said. "Theologically, they place Our Blessed Lord in a purely humanistic role."

Episcopal Bishop George L. Cadigan of Missouri terms the opera "very great and very beautiful."

NEW YORK POST critic Richard Watts said "... the portrayal of Christ is properly dignified but I did suspect it was out of character to have him sing through a microphone. Near the end, when he cries from the cross ... it somehow didn't seem an improvement over the King James version."

Clive Barnes of the New York Times found the musical "less than super," a sentiment shared by television critics.

Several critics noted that Judas is the

real star. He is presented as a major disciple and is treated with sympathy, a factor that has also evoked criticism.

TWO JEWISH organizations, the Anti-Defamation League of B'nai B'rith and the American Jewish Committee, have voiced concern that "Superstar" might have a negative impact on Christian-Jewish relations. The Jewish Committee's assessment claimed that the show places too much responsibility for the "suffering and crucifixion" of Jesus on Jewish

priests. No accusations of anti-Semitism were made, however.

The producer of the Tim Rice-Andrew Lloyd Webber musical, Britisher Robert Stigwood, said the opera "views, in contemporary style, the timelessness of a legend, a myth, and the confrontations of a reformer and the Establishment which continually recur in the history of man."

Almost everyone, including the unenthusiastic, agreed that despite criticism and controversy, the musical will probably be "a hit."

'BRAVEST CHOICE'

CHICAGO—Cardinal Joseph Mindszenty made "the bravest choice of all" when he agreed to leave the U.S. embassy in Budapest and go to Rome after 15 years as an exile in his own land, said the Christian Century, an ecumenical weekly published here.

Recalling Cardinal Mindszenty's long battle against Nazism and communism, the Century noted that when the 1956 Hungarian rebellion collapsed, the cardinal observed, "I have no hate for anybody."

"It was the line of least resistance for

Cold Warriors and political reactionaries in the West to affect a monopoly on Cardinal Mindszenty as a Christian anti-Communist hate symbol," the Century said. "... That sentiment," it said, "is reflected in a New York Daily News editorial—'The cardinal should have a tale to tell of Red barbarism, tyranny and hate that should re-alert the free world to this menace to all human liberty and decency.'"

"We're not sure what tale he will tell," the Century concluded, "but we suspect that he is still capable of saying, 'I have no hate for anybody.'"

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JACK
F.
PATTERSON

Republican
for
City-County
Council
District # 8

Jack has resided in his District at 3407 Lincoln Rd. for 19 years. Graduate of Buffalo Univ., Employed by Allison for 31 years and is presently manager of Community Relations for G.M. Jack is a leader and member of many local Civic Organizations. Involved in local Government for many years—Past Pres. of the Board of Public Works—former member of Metropolitan Plan Commission, the Marion Co. Plat Committee & Indpls. Board of Zoning Appeals—Currently Serves as Chairman of Dept. of Transportation Advisory Board and as Vice Chairman of Indpls. Board of Transportation.

While serving on various local Civic Organizations and Governmental Boards, he has had the opportunity to help many people in his District, and if elected Tuesday, Nov. 2nd, will continue to maintain this relationship.

"My experience in local Government and my long acquaintance with the 8th District and its residents are the factors which caused me to seek Councilman's Office."

Jack is an exceptionally qualified representative for this District by virtue of his Knowledge and Experience.

Pd. Pol. Adv.

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Democratic Candidate
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BALLOT 4-B

A high-contrast, black and white photograph of a modern building facade. The image is characterized by a strong grid pattern of windows and dark structural elements. The perspective is looking up at the building, emphasizing its height and geometric structure. The lighting is dramatic, with deep shadows and bright highlights, creating an almost abstract effect. The windows are arranged in a regular grid, and the dark structural elements form a series of horizontal and vertical lines that intersect to create a complex pattern. The overall effect is one of a modern, industrial aesthetic.

KNOW YOUR FAITH

SACRED SCRIPTURE

**PREACHER
AND
HEALER**

BY FR. QUENTIN QUESNELL,
S.J.

sins he has committed will be forgiven" (James 5, 14ff.).

A black and white portrait of a middle-aged man with a receding hairline, smiling. He is wearing a dark clerical shirt with a white collar. The background is light and slightly textured.

scandal and a stumbling block, the decree admits, "Therefore, if the influence of events or of the times has led to deficiencies in conduct, in church discipline, or even in the formulation of doctrine (which must be carefully distinguished from the deposit itself of faith), these should be rectified appropriately at the proper moment." (Unitatis Redintegratio, 6) This statement is noteworthy in that it publicly confesses possible deficiencies in conduct, discipline, and doctrine. Not only then are those wounds to be healed which keep peoples

BY F. J. SHEED

When at the Last Supper Jesus referred to Chapter 53 of Isaiah as now in process of fulfillment, the Apostles could have had only the sketchiest notion of what he meant, even if they carried the Chapter in their memories as the Scribes and Pharisees would have. Gethsemane and Calvary would hardly, while they were happening, have been seen as the Isaiah chapter in act. What one individual present at the Last Supper was to make of it on reflection upon the whole story we find in Peter's First Epistle (2:22-25). He sums it up superbly in the sentence "on the cross his own body bore"—i.e., took the weight of—"our sins."



apart, but also those separating the churches. The changes in this attitude are among the most important contributions of Vatican II, which reminds us, "Every renewal of the church essentially consists in an increase of fidelity to her own calling . . .

Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, insofar as she is an institution of men here on earth." (U.R., 6)

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"Believers will be given these signs of power: they will drive out demons in my name, they will speak in strange tongues, if they pick up snakes or drink any poison, they will not be harmed; they will place their hands on the sick, and they will get well" (Mark 16, 17f.).

The Acts of the Apostles is full of stories of healings worked by the early preachers. Peter healed a lame man at the temple gate (Acts 3, 1ff.). "As a result of what the apostles were doing, the sick people were carried out in the streets and placed on beds and mats so that, when Peter walked by, at least his shadow might pass over some of them.

"Crowds of people came in from the towns around Jerusalem, bringing their sick and those who had evil spirits in them; and they were all healed" (Acts 5, 15ff.). When Philip preached in the city of Samaria, "evil spirits came out with a loud cry from many people; many paralyzed and lame people were also healed" (Acts 8, 7).

Paul healed a man who had been lame from birth (Acts 14, 8ff.): "Even handkerchiefs and aprons he had used were taken to the sick, and their diseases were driven away and the evil spirits would go out of them" (Acts 19, 12). A snake sunk its fangs into Paul's hand, but he was not harmed (Acts 28, 1-6).

A man "was in bed sick with fever and dysentery. Paul went into his room, prayed, placed his hands on him, and healed him" (Acts 28, 10).

THESE MANY STORIES show the point of view of the Christians who told them and wrote them. The preacher of the gospel is a healer. The greatest missionaries and preachers of the gospel are the greatest healers.

The same idea appears in more institutionalized form in James: "Is there any one of you who is sick? He should call the church elders, who will pray for him and pour oil on him in the name of the Lord. This prayer, made in faith, will save the sick man: the Lord will restore him to health, and the

Thus the community of believers was aware that they were to continue the work Christ had done. From the very first days of his active life, Jesus had engaged in preaching, teaching, casting out demons, and healing the sick (cf. Mark 1, 14f.; 2:28 29-31; 32-34).

When he first sent out his disciples, "they went out and preached that people should turn away from their sins. They drove out many demons and poured oil on many sick people and healed them" (Mark 6, 12f.). It was obvious to them that preaching the gospel and healing went together.

together. If the world was under the power of evil spirits who caused men to hurt one another and be miserable, nothing could drive these out better than the truth of the gospel. If men were sick of body and soul, nothing could heal them faster than prayer and the gift of faith.

THE CHURCH'S MISSION to heal is as strongly stated in the gospel as the mission to teach and preach. They go together. Whatever happened when the first Christians cast out those demons or raised those paralytics must continue to happen. "These signs will follow those who believe. . . ." They have followed.

Not only do healing stories continue to cluster around the figures of great saints, but these stories have a solid basis in facts of experience. The message of the gospel is a call to sanity, wholeness, health for the world. Its message of concern for our fellow men is a constant stimulus to the deeds of sharing and caring, of generosity and love which alone can heal.

Whenever Christ's followers today look out over the whole world, hoping to "make disciples of all peoples everywhere" (Matthew 28, 19), they cannot help but see millions of human beings hungry, thirsty, without homes, without clothes, sick, in prison. Then they cannot help but hear the Lord's first command to those who first said they believed in him: "Go and preach . . . heal the sick, raise the dead, make the lepers clean, drive out demons . . . give without being paid" (Matthew 10, 7f.).

"Whatever you do for one of these poorest brothers of mine, you do for me" (Matthew 25: 40).

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Treating and healing the horrors of frightening diseases are part of the Church's role in the modern world. (NC-CIRIC photo)

CATECHETICS

Learning to heal with hands, hearts

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

One part of my own religious education that I remember well is collecting money to buy Chinese babies. I also remember giving money already in grade school for the missions. From time to time a missionary would speak to our class of his work in the jungles, a work partly religious, partly medical, partly social. I learned, too, the works of mercy, spiritual and corporal, and heard of Jesus' healing miracles and the dedicated work of great Christians of the past like Damien with the lepers of Molokai.

We learned that the Church down through the centuries has played an important role in healing the sufferings of men and women in every part of the world. A great part of religious education has been the initiating of young and old to an awareness of the call to the Christian community to come to the aid of the poor, needy, suffering and dying.

Religious educators continue to help youngsters, adolescents and adults realize the Church's healing mission. The approach may be somewhat different, and to some the differences may appear so disconcerting that the traditional message is missed. In today's complex world the kinds of human suffering are varied, their causes enmeshed in politics, economics, human weakness, new material enticements, and a culture engulfed in rapid change.

IT IS NOT ENOUGH, in the opinion of many parents and teachers, to invite people to contribute to faraway needs or projects that involve the contributor only minimally. Such projects have a value as in the past, but there is an urgency, a need for personal involvement felt today by Christians. The poor and suffering in American cities cry out for hands and hearts as well as money sent from afar. Religious education tends to require more immediate, personal involvement in today's problems.

Another difference of orientation is that an element of controversy is almost inevitable today. The study of the life of Damien at Molokai is distant enough that the controversial nature of his healing ministry is no longer felt. But the study of contemporary leaders is bound to be controversial. There are legitimate differences and varying evaluations regarding the work of leaders of our own time.

However, this is part of the

complex reality in which suffering people are caught. We do ourselves no service to consider only saints who are dead, and shield ourselves from honestly examining the lives and teachings of men of our time who try to heal minds, hearts, bodies and institutions.

The problems that are creative of human misery are so vast and intertwined that besides personal involvement there is also the need for power and influence. Here again the example of past saints may lack motivation for today's pastorally minded Christian. It is not enough to heal individuals; it is necessary to try to heal institutions that cause hurt.

There is inevitably controversy because of legitimate differences and the dangers of political and economic power. Again it is not fair to ourselves and those we educate to abstract from the harsh realities of today's call to heal the sick, feed the hungry, and support the weak.

MANY A CHRISTIAN educator, many an author of religion programs has suffered because of his courage in challenging fellow Christians to seriously come to grips with human misery and its causes in today's world. No doubt there have been and are excesses of zeal, or unbalanced enthusiasm. But the effort needs to be made, corrected and balanced through honest criticism and collaboration. The Church of Christ today has no other answer to give people who ask proof of its identity than that given by Jesus to John's followers: "Go back and tell John what you have seen and heard: the blind see again, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised to life, the Good News is proclaimed to the poor, and happy is the man who does not lose faith in me" (Lk. 7: 22-23).

Catholics today, young and old, have a right to learn of the rich heritage of Christian compassion that effectively healed individuals and institutions. They have every right also to be exposed to more contemporary efforts to continue the healing ministry of Christ. Christians have the right and responsibility not just to learn passively of the efforts of others, but become actively involved in bringing healing to a suffering world. We too stand under the judgment of Jesus: "In so far as you neglected to do this to one of the least of these, you neglected to do it to me" (Mt. 25: 45).

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QUESTION BOX

HABITUAL SIN A SYMPTOM?

BY MSGR. R. T. BOSLER

Q. Is masturbation a serious sin or is it a sin at all? This question was raised at a church meeting, but not answered to anyone's satisfaction.

A. I'm not surprised. It isn't the kind of question that can be discussed satisfactorily at a church meeting. But it is a question that bothers many people. Yours is the thirty-second request I have received in recent weeks to discuss it.

The old manuals of moral theology taught that willful masturbation (or "complete sexual satisfaction obtained by some source of self-stimulation," as it was described) was always a serious sin. The manuals did recognize that individual acts were not always seriously sinful when full consent of the will was lacking.

Theologians today are taking a new look at the problem in the light of new knowledge of psychology and sex. Some experts feel that while the teaching of the manuals is correct, it does not give enough attention to the many influences which reduce or remove one's freedom in performing this act, and, therefore, reduce the sinfulness involved. They point out that while a person may knowingly and, in a sense, willingly masturbate, this action may be brought on by any number of physical and psychological pressures which reduce the freedom of choice which is necessary for serious sin. They cite studies in which it is shown that many instances of masturbation occur when the person is tense, depressed, or extremely tired. These pressures, they say, can and frequently do limit the freedom of the act, and so not every act of masturbation, even when performed consciously, would be seriously sinful.

Others point out that the practice of masturbation is the rule, rather than the exception, among adolescents and that often the youth confessing masturbation has not broken off his relationship of love with God and neighbor, which is, after all, what serious sin is all about.

As a practical suggestion, I recommended in a column written several years ago that a person confronted with the problem of masturbation look into his heart as honestly as he can and try to discover the reasons for his acts. If he finds that masturbation is one symptom of a generally self-centered life and that, in many other ways as well, he consistently tends to prefer his own well-being and pleasure to the demands of God and neighbor, then he may well be concerned about his moral situation.

If, on the other hand, he discovers that his occasional acts of masturbation, which he may consider morally wrong in themselves, are out of character with the rest of his life and that they do not change his general relationship of love and concern for God and neighbor, then he may conclude that the individual acts are not seriously sinful and may look upon them as reminders that he is a sinful human in constant need of God's help to overcome sinful tendencies.

This same rule of thumb, I think, may be applied by those who from long habit fall more frequently.

Q. I started reading the Old Testament, and it confuses me more than it helps me. For example, I just read that the Lord said to Moses to tell the Israelites that the pig was unclean and therefore forbidden food. We were never told not to eat pork meat. Why and who changed the laws of the Lord?

A. The problem you bring up was settled in the first days of Christianity. There was a crisis in the early Church when some Jewish Christians wanted to impose upon Gentile Christians all the Jewish laws concerning clean and unclean food, the law of

circumcision, and laws regulating family relations and the Sabbath. You can read all about it in the fifteenth chapter of the Book of Acts, where the first general meeting of the church leaders is described.

You will discover there that the Apostles and presbyters sent a letter to the Gentile Christians saying: "It is the decision of the

Holy Spirit, and ours, too, not to lay on you any burden beyond that which is strictly necessary, namely to abstain from meat sacrificed to idols, from blood, from meat of strangled animals, and from illicit sexual union." So, the Apostles felt that it was the Lord Himself who helped them decide to eliminate the Old Testament laws concerning food.

Undoubtedly the remembrance of Jesus' attitude toward these laws helped them in their decision, for the Master, in his opposition to the Pharisees and their legalistic attitude toward forbidden food, proclaimed: "It is not what goes into a man's mouth that makes him impure; it is what comes out of his mouth." (Mt. 15:11)

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WORSHIP AND THE WORLD

Sign of Peace or start of war

BY FR. JOSEPH M. CHAMPLIN

"Your new crap leaves me cold!" "Just a disgusted teen-ager!" concluded one note I received in response to several articles published a year ago on the sign of peace. The young woman from New England began her letter in this fashion:

"No, the kiss of peace won't succeed. I'm 17 years old, and I hate it. In fact, I won't go to a church where they do it."

She does not stand alone in her unhappiness with this gesture. A man from Minnesota spoke perhaps even more strongly in a letter to the editor of the St. Cloud Visitor.

"We've about had it with Father Joseph Champlin and others who are pushing the handshake bit down our throats. So far he's had four lengthy articles on the matter. I submit that Father Champlin's point ran out of gas after the first installment. . . . It's time to turn the liturgists off and the people on."

Closer to home, I have heard some individuals threaten to leave the church or move to another congregation if we should introduce the rite of peace.

ALL THIS STARTED because of a few words in the revised Roman Missal's General Instruction. Article 56 reads: "Before they share in the same bread, the people express their love for one another. . . . Unfortunately, as the above remarks indicate, instead of symbolizing and

strengthening the bond of unity between Catholics gathered for worship on Sunday mornings, the sign of peace has frequently provoked a war in parishes and caused division within the community.

However, I have the impression from around our nation that despite the bitter cries of some and the awkward uncomfortable of others, this rite is gradually catching on and meeting with ever stronger approval. Here are two incidents which illustrate positive reactions to the gesture of peace:

—Maurice Lavanoux is the elderly, venerable editor of a very distinguished quarterly, "Liturgical Arts." His parish church seats 900, and its balcony serves as a popular place on Sundays for young couples with small children. Mr. Lavanoux worships there regularly and found himself for some weeks behind the same family—a young mother and father with tiny baby and a pretty, impish six-year-old daughter.

ON ONE OF THESE occasions, an outgoing celebrant at the rite for peace vigorously shook hands with the lector, the two altar boys, then bounced down to the first pews and greeted parishioners there. A wave of the hand suggested that the gesture be passed along, but, alas, his spirited approach carried only for a few feet and the exchange swiftly died.

The little girl upstairs had observed all this and evidently felt impressed with the priest's brotherly love enthusiasm. Since she was standing on the seat of the pew in front of Mr. Lavanoux, they were at the same head level. Suddenly she whirled, threw her arms about his neck, and

smacked him with a spontaneous, resounding kiss of peace. It delighted the older man and warmed his heart.

—A lady "over 60" from near Albany, New York, wrote to the editor of her diocesan paper with these comments about the sign of peace:

"Another example is the handshake at Mass. I was seated behind a government official who I felt was overbearing and cared not for others. I avoided him at all times. But this Sunday morning he was seated between his children. He patted them on the head, turned and extended his hand to me. I gladly shook it and smiled at him. My feelings toward this man have changed. I liked his act of friendship at Mass and began to have a liking for him. This act made a better Christian out of him. It gave him the chance to show his true identity to others, and, of course, it made me happy to be at Mass sharing my friendship with others."

"IT IS JUST wonderful to turn and extend a hand of friendship to someone you have known and disliked or even to a total stranger who may at times sorely need a hand of friendship. On the spur of the moment I have kissed a lonely young girl standing beside me at Mass and her soft 'thank you' was enough to make me realize that many of us can make life better for many young college students, as well as grown ups, by showing we care."

Young men, beware of that lovely lady. She ended her letter: "I am over 60 and happy I can help in a small way make a better life for someone. I can't wait to kiss or shake hands with a young college boy and watch his reaction!"

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Helpful Hints

for your carpet's beauty

Carolyn Says:

FOR LENGTHENING THE LIFE OF YOUR CARPET —



Carolyn J. Holcraft, Mgr.

STAIR STEPS

Carpeting on stair steps needs attention from time to time. Stair carpet edges take the heaviest abuse, so when the carpet is laid have an extra foot of carpet length folded under the top riser. When the edges begin to look worn, simply shift the carpet an inch or two down the stairs and fold the excess against the lowest riser. Heavier carpet padding over the edges protects the stairs better, too.

(A Regular Service to Criterion Readers)

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Youth Week observance to open October 31

The annual Archdiocesan observance of Youth Week will be launched in Indianapolis on Sunday, Oct. 31, with a Communion Breakfast and city-wide Junior CYO Dance.

St. Michael's parish will host the Communion Breakfast, to follow the 9 a.m. Mass in the parish church. Three hundred teen-agers will hear the principal speaker, Arnold N. Jacobs, the "Young Life" coordinator for Indianapolis.

ON SUNDAY evening, the city-wide Dance will be held from 7:45 to 10:45 p.m. at St. Pius X Council, Knights of Columbus, located at 2100 E. 71st St. Music will be provided by "Gryphon," a popular rock group. Admission is \$1.25 and a validated CYO or guest card.

More than 400 entries from 19 parish schools are expected to participate in the Archdiocesan Cadet Hobby Show, to be held Wednesday, Nov. 3, at Little Flower parish. Deadline for entries in Friday, Oct. 29, with allowances for schools holding week-end hobby shows.

EXHIBITION of projects will be open to the public at 6:30 p.m., with awards to be announced at 8:30 p.m. Judging will take place earlier in the day.

St. Andrew's parish will host the closing event of Youth Week in Indianapolis—the Junior Baking Contest and Dance, scheduled for Sunday, Nov. 7. Deadline for contest entries is November 4. About 200-250 entries are anticipated, competing for 25-30 awards.

Admission for both events is \$1.25. Awards will be announced at 7:30 p.m., followed by the dance. Judging will take place from 2 to 5 p.m.

Kickball queens

INDIANAPOLIS — Holy Name parish in Beech Grove won its first Junior Kickball League championship last week with a stunning shut-out over Our Lady of Lourdes 20-0.

The champions had earlier survived a division tie with St. Mark's and had eliminated St. Christopher's Division I representatives 9-3 in the first round of playoffs.

Lourdes likewise was forced into a post-season division IV playoff game with Holy Spirit before advancing to the first-round playoff game victory over St. Matthew's Division II winners 16-5.

The consolation trophy for third place was won by St. Matthew's, who defeated St. Christopher's.

Thirty-three teams participated in the league.

CYO of Year Award goes to St. Rita

St. Rita's parish Junior CYO unit received the coveted "CYO of the Year Award" at Wednesday evening's 19th annual Junior Youth Banquet held at Secena Memorial High School.

The parish won a permanent award and one year's possession of the Nicholas J. Connor Memorial Trophy, plus an Outstanding Achievement plaque for accumulating more than 5,000 points in inter-parochial competition.

Our Lady of Lourdes parish unit won second place in the contest. The eastsiders also received the Outstanding Achievement plaque and the Class A championship for larger parishes.

FIVE OTHER parishes received awards, including St. Catherine's and St. Ann's for Class B and Class C championship, respectively. St. Catherine's, along with Nativity parish, also achieved Distinguished Participation plaques for accumulating more than 4,000 points.

Most Improved Unit awards were won by St. Andrew's and St. Monica's, who tied in the competition.

More than 900 youths and adults attended the banquet, also highlighted by the presentation of St. John Bosco Medals to seven outstanding adult service volunteers.

MEDALISTS included:

Edward J. Griffin, of Holy Name parish; William E. Schaefer, of St. James parish; Donald R. Richardson, of St. Malachy's parish; Norman R. Williams, of St. Andrew's parish; Mrs. Ruth T. Guyton, of Holy Angels parish; Edward F. Gallagher, of St. Catherine's parish; and Thomas J. Yaggi, of Our Lady of Lourdes parish.

The seven received the award from Archbishop George J. Biskup. Principal speaker at the banquet was Sam Jones, executive director of the Urban League of Indianapolis. Mayor Richard G. Lugar was also present and extended official greetings of the city.

William S. Sahm, executive director of the CYO, served as master of ceremonies. General banquet chairman was George L. Killinger.



PHARMACIST RETIRES—Sister Editha Fairchild, D.C., pharmacist at St. Vincent Hospital since 1918, has retired after 52 years' continuous service there. She attended the old Indianapolis College of Pharmacy from 1918 until 1925, when she received her registration. Sister Editha had full responsibility for the hospital pharmacy until 1960 when the first lay chief pharmacist was employed. She now resides at Seton Manor, retirement home of the Daughters of Charity, located in Evansville.

CYO NOTES

St. Rita's Junior CYO will host the annual Junior Bowling Tourney at the Town and Country Lanes on the week-end of November 20-21. Entry blanks should be returned to Brother Howard Studivant, O.S.B., 1850 N. Arsenal Ave. Entry fee is \$2.50 per bowler.

The first Junior Boys' Touch Football League will be completed Sunday, Oct. 31, to be followed by playoffs the following Sunday. Division leaders are St. Michael's and St. Jude's, both with 4-0 records.

Deadlines to note: Junior Baking Contest, November 4; Criterion Quiz Contest, November 5; Basketball Leagues, October 29.

Coaches for all six basketball leagues will meet (tentatively) November 23 at the CYO Office. The seasons will begin the week-end of December 4-5. Necessary materials will be mailed upon receipt of official entries.

A surprising 21 teams have

Grid loop play slated for windup

INDIANAPOLIS — Sunday is the final day in the regular season for "56" Cadet Football League games, with division leaders facing one last round of competition before launching into league playoffs.

In Division I of the "56" League, St. Michael's (7-0) has clinched its title. The westsiders will meet St. Christopher's (3-2-2) at Ritter High School, 12:30 p.m.

Other division leaders and their final games include:

Division II—Christ the King (6-0) and St. Joan of Arc (3-3) at 49th and Arsenal, 12:30 p.m.; Division III—St. Roch's (5-0-1) and Our Lady of Greenwood (1-3-2) at Downey No. 2, 12:30 p.m.; Division IV—St. Simon's (4-0-2) and Little Flower (2-3-1) at Brookside No. 1, 12:30 p.m.; and Holy Spirit (4-1-1) and Our Lady of Lourdes (2-4) at Creston Jr. H.S., 12:30 p.m.

Cadet League leaders and final games are:

Division I—Holy Spirit (7-0) and St. Andrew's (2-5) at Creston, 2 p.m.; Division II—St. Gabriel's (7-0) and St. Matthew's (5-0-2) at St. Gabriel's, 3:30 p.m.; Division III—St. Barnabas (6-0) and St. Martin's (1-4-1) at Downey No. 2, 2 p.m.; and Division IV—St. Luke's (6-0) and Nativity (6-0) at CYO Stadium No. 1, 2:30 p.m.

Barring ties, league playoffs start Sunday, Nov. 7. Ties will be played Tuesday, Nov. 2, or Wednesday, Nov. 3.

entered the first Cadet Girls Basketball League, to begin November 10 and continue through December 5. Games will be played on Wednesdays and Sundays. There will be three divisions of seven teams. Coaches will meet at 7:30 p.m. Thursday, Nov. 4, at the CYO Office.

The number of Archdiocesan youth planning to attend the National CYO Federation Convention November 11-14 in Washington, D.C., has climbed to 106.

Ten years ago the Junior CYO Unit of St. Christopher parish, Indianapolis, was honored for their work in promoting the Danny Thomas fund drive for the St. Jude Hospital, Memphis, Tenn.

Richmond 'D' Day set

RICHMOND, Ind.—Four hundred teen-agers are expected to attend the 13th annual CYO "D" Day at St. Andrew's parish here Sunday, Nov. 7.

Sponsored by the Deane Youth Council, the event will be held from 12 noon to 10 p.m. The program will include discussions, dinner and a closing dance.

CYO members from 12 parishes will compete for two traveling trophies awarded to the parish with the best percentage attendance and the parish with the greatest number of members present.

Discussion topics and leaders will include: "Religious Rock," Father Michael Klatka; "Being Creative with Prayer," Father Don Raabe; "Games People Play," Father Peter Adolay; "Poetry of Rod McKuen," Father James Hillman; "Becoming Sensitive to Life," Father Daniel Wagner; "Destiny," Father Gerald Renn; "From the Past to the Future," Father Edward Johnson; "Communications," Sister Antoinette Rensino, O.S.F., and Sister Dominica. Providing music for the evening dance will be the "Green East Revolutionary" combo.

Reservation deadline is Monday, Nov. 1.

SCORES

CYO FOOTBALL SCHEDULE FOR SUNDAY, OCT. 31

"M" LEAGUE

Division 1: St. Michael vs. St. Christopher at Ritter H.S., 12:30 p.m.; St. Gabriel vs. St. Monica at St. Gabriel, 12:30 p.m.; All Saints vs. St. Ann at Decatur Central H.S., 12:30 p.m.; St. Luke vs. St. Malachy at Brownsburg H.S., 12:30 p.m.; St. Thomas, bye.

Division 2: Mount Carmel vs. St. Rita at CYO No. 2, 12 Noon; St. Andrew vs. Immaculate Heart at CYO No. 1, 12 Noon; Christ the King vs. St. Joan of Arc at 49th and Arsenal, 12:30 p.m.; St. Pius X vs. Our Lady of Greenwood at Msgr. Downey No. 2, 12:30 p.m.; Nativity vs. St. Barnabas at CYO No. 2, 1:15 p.m.; St. Bernadette vs. St. Mark at Msgr. Downey No. 1, 12:30 p.m.; St. Patrick Sacred Heart vs. St. Catherine at Bluff Road, 12:30 p.m.; Division 4: Our Lady of Lourdes vs. Holy Spirit at Creston Jr. H.S., 12:30 p.m.; Little Flower vs. St. Simon at Brookside No. 1, 12:30 p.m.; Holy Name vs. St. Jude at Roncalli H.S., 12:30 p.m.; St. Philip Neri vs. St. Lawrence at St. Lawrence, 1:30 p.m.

CADET LEAGUE

Division 1: Immaculate Heart vs. Holy Name at CYO No. 2, 7:30 p.m.; St. Simon vs. St. Jude at CYO No. 2, 3:45 p.m.; St. Lawrence vs. Little Flower at St. Lawrence, 3 p.m.; Holy Spirit vs. St. Andrew at Creston Jr. H.S., 2 p.m.; St. Michael, bye.

Division 2: Christ the King vs. St. Philip Neri at CYO No. 1, 3:45 p.m.; Our Lady of Lourdes vs. St. Joan of Arc at Ellenberger, 2:30 p.m.; St. Gabriel vs. St. Matthew at St. Gabriel, 3:30 p.m.; St. Catherine vs. St. Pius X at CYO North No. 2 (Chastard), 3 p.m.; St. Mark, bye.

Division 3: St. Rita vs. Mount Carmel at Mount Carmel, 3 p.m.; St. Patrick Sacred Heart vs. St. Roch at Bluff Road, 2 p.m.; St. Christopher vs. All Saints at Eagle Creek, 2:30 p.m.; St. Martin vs. St. Barnabas at Msgr. Downey No. 2, 2 p.m.; Division 4: St. Luke vs. Nativity at CYO No. 1, 2:30 p.m.; St. James vs. St. Monica at CYO No. 1, 1:15 p.m.; St. Malachy vs. St. Bernadette at Brownsburg H.S., 3 p.m.; St. Thomas vs. Our Lady of Greenwood at Butler, 2:30 p.m.

CADET FOOTBALL LEAGUE Standings, including Games of October 24

Division 1: Holy Spirit 7-0; St. Simon 6-1; St. Jude 4-2; Immaculate Heart 4-3; St. Lawrence 3-4; St. Michael 3-4-1; St. Andrew 2-5; Little Flower 1-6; Holy Name 1-6. (Note: Holy Spirit has clinched a tie for the division championship, and can win the undisputed title by tying or defeating St. Andrew Sunday.)

Division 2: St. Gabriel 7-0; St. Matthew 5-0-2; St. Catherine 4-1-2; St. Pius X 2-5; St. Joan of Arc 3-4; St. Philip Neri 2-5; Christ the King 1-4-2; St. Mark 1-6-1; Our Lady of Lourdes 0-7.

(Note: St. Gabriel has clinched a tie for the division championship, and can win the undisputed title by tying or beating St. Matthew Sunday. St. Matthew can tie for the crown by defeating St. Gabriel.)

Division 3: St. Barnabas 6-0; St. Rita 5-1; Mount Carmel 5-1; St. Roch 3-3; St. Christopher 2-4; St. Martin 1-4-1; All Saints 0-4-2; St. Patrick Sacred Heart 0-5-1.

(Note: St. Barnabas has clinched a tie for the division championship, and can win the undisputed title by tying or beating St. Martin Sunday.)

Division 4: St. Luke 6-0; Nativity

4-0; St. Monica 3-3; St. Thomas 3-3; Our Lady of Greenwood 2-3-1; St. Malachy 2-4; St. Bernadette 1-5; St. James 1-5.

(Note: St. Luke and Nativity play each other for the division championship Sunday.)

"M" FOOTBALL LEAGUE Standings, including Games of Sunday, October 24

Division 1: St. Michael 7-0; St. Malachy 5-1-1; St. Gabriel 4-2-1; St. Christopher 3-2-2; St. Luke 3-2-2; All Saints 3-3-1; St. Monica 2-4-1; St. Ann 1-6; St. Thomas 0-7.

(Note: St. Michael has clinched the division championship.)

Division 2: Christ the King 6-0; St. Pius X 5-1; St. Andrew 4-2; St. Joan of Arc 3-3; Immaculate Heart 3-3; St. Matthew 1-5; Mount Carmel 1-5; St. Rita 1-5.

(Note: Christ the King has clinched a tie for the division championship, and can win the undisputed title by beating St. Joan of Arc Sunday.)

Division 3: St. Roch 5-0-1; St. Mark 4-1-1; St. Bernadette 3-2-1; St. Catherine 3-3; Our Lady of Greenwood 1-3-2; St. Patrick Sacred Heart 1-4-1; Nativity 0-5-1.

(Note: St. Roch has clinched a tie for the division championship, and can win the undisputed title by beating Our Lady of Greenwood Sunday.)

Division 4: St. Simon 4-0-2; Holy Spirit 4-1-1; St. Jude 4-1-1; St. Philip Neri 3-2-1; Little Flower 2-3-1; Our Lady of Lourdes 2-4; St. Lawrence 1-4-1; Holy Name 0-5-1.

(Note: St. Simon can win the division championship by defeating Little Flower Sunday.)

CYO JUNIOR TOUCH FOOTBALL LEAGUE Standings

Division 1: St. Michael 4-0; St. Lawrence 3-1; St. Andrew 2-2; Immaculate Heart 1-2-1; St. Malachy 1-2-1; St. Rita 0-4.

Division 2: St. Jude 4-0; St. Bernadette 3-1; Sacred Heart 3-1; St. Barnabas 1-3; St. Philip Neri 1-3; Nativity 0-4.

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TIC TACKER

UNICEF marking its 25th year

BY PAUL G. FOX

The United Nations Children's Fund (UNICEF) is this year observing its 25th anniversary of service to the world's needy children in developing nations.

UNICEF came into being in December, 1946, at a time when millions of children were in a serious condition of malnutrition and deprivation as a result of the war.

The United Nations Relief and Rehabilitation Administration (UNRRA) had been working to meet the worst of the post-war emergency needs and was now about to wind up its affairs with a considerable amount of unspent funds.

AWARE THAT GREAT suffering awaited children if no provisions were made for their care, UNRRA recommended that a fund be created for continuing assistance to children through the United Nations. On December 11, 1946, the United Nations General Assembly passed a resolution by unanimous vote establishing the United Nations International Children's Emergency Fund. The mandate stated that UNICEF was to be financed not only from UNRRA's remaining assets but from voluntary contributions as well, thus giving governments and private citizens an opportunity to assist in this humanitarian effort.

With recovery in Europe well underway by the early 1950s, the UN General Assembly—aware of the constant emergency under which children in developing areas lived—extended the life of UNICEF by resolutions in 1950 and 1953, and UNICEF moved into its second phase of operations in which its principal emphasis was placed on programs of long-range benefit to children of the developing countries.

By 1953, the figures reveal that this shift was virtually completed: over one-half of UNICEF aid was going to Asia and about one-fourth to Latin America. Long-range programs accounted for 80 per cent of the aid, with the remaining 20 per cent for earthquake, flood and famine relief in various countries and for aid to Palestine refugee mothers and children.

BASIC AREAS OF assistance with UNICEF funds have been: health services, child nutrition, social welfare, education and pre-vocational training, training personnel and emergency relief and reconstruction.

Since its inception, UNICEF has provided assistance totaling over \$634 million. In 1970, the total expenditure for program aid was \$46 million. At its April, 1971, meeting in Geneva, UNICEF's executive board approved a record \$66.8 million to cover program aid for 95 projects in 62 countries and together with previously approved commitments, provide for UNICEF assistance to programs for children in 112 developing countries.

All of this historical perspective and current analysis of UNICEF is provided to Criterion readers in the fond hope that they will be as generous as possible when youngsters and teenagers confront them this week-end with the familiar orange and black "Trick or Treat for UNICEF" coin carton.

VALUED VOLUNTEER 'RETIREES'—For 24 years, Mrs. Richard Joyce was a volunteer bookkeeper for Immaculate Heart of Mary parish, Indianapolis. At the time of her recent "retirement," it was calculated that during that period she saved the parish \$31,000 in donated professional services. Among her other con-

tributions to the well-being of the parish was the parish "cookbook project" in 1953, in which she served as co-chairman. The project netted nearly \$3,000. In 1960 she assisted the Loretta Martin Scholarship Drive, in honor of the late parish organist, with a series of summer card parties. She also was known to purchase her own small office supplies and compiled the parish scrapbook. What is all the more remarkable is that this generous lady moved from Immaculate Heart parish 10 years ago and now resides in St. Luke's parish.

MEANING OF BAPTISM COMES ALIVE—The sacrament of baptism took on new proportions for the primary graders at St. Thomas Aquinas School, Indianapolis, this week. Third grader Philip Banet, a recently-adopted son of Dr. and Mrs. Anthony Banet, received the sacrament during a special liturgy at 11 a.m. Tuesday. The event has been carefully planned by parish children in the first, second and third grades—complete with banners, extra readings and petitions for the liturgical celebration. Coordinating the activity was Sister Gail Thomas, S.P., the parish religious education director. Father Martin Peter, co-pastor, was the liturgist.

HERE AND THERE—In a twist of the "guess who's coming to dinner" theme or "where can the pastor eat out tonight?" the co-pastors at St. Bernadette's parish, Indianapolis, have initiated a series of "dinners at the rectory." The rectory meals are being hosted by Father Robert Drewes and Father Harold Kneuen for lucky "door prize" winners at the parish's Men's Club and Women's Council meetings. . . . The Dismas Home, temporary residence for paroled male prisoners located on Central Avenue, Indianapolis, will be converted into a "work-release" center for women the first of November. Home sponsors are anxious to dispose of a full-size pool table, available for \$600. If interested, call 786-2875. . . . Best wishes to Mr. and Mrs. Joe Walz, members of St. Paul's parish, Sellersburg, on the occasion of their 60th Wedding Anniversary last week. . . . Among the new Eagle Scouts who received their rank last Sunday in Indianapolis are the following young men from troops located at Catholic parishes: Corbin B. Bain, Troop 174, Immaculate Heart of Mary parish; Randall D. Decker and Roger D. Decker, Troop 51, St. Jude's parish; Rodney B. Justus, Troop 54, St. James parish; Steven M. Collins, Troop 125, St. Philip Neri parish; and Michael J. Rosenfeld, Troop 203, St. Joseph's parish. . . . Thirteen was not an unlucky number for a group of that size which met recently at St. Thomas Aquinas parish to chart an organization for single persons. The group drew together a good cross-section of ages, interests and circumstances. A second meeting has been announced for interested persons, to be held at 7:30 p.m. Friday, Nov. 5, in the community room of the parish rectory.

NAMES IN THE NEWS—Sister Gertrude Therese Garvey, S.P., a former music teacher, has been named administrative assistant to the president of St. Mary-of-the-Woods College. She will assume the duties of Sister Carol Reuss, S.P., who has accepted a teaching post at Loyola University in New Orleans. . . . Mark L. Maurer, of Greensburg, has been elected freshman class president at Marian College. Other officers include Jana Ferguson, of Rockville, secretary, and Elisa M. Teaney, of Aurora, treasurer.

Ten years ago Dutch Catholics and Protestants joined forces to produce two series of nationally televised programs on the Bible.

Film depicts the meaning of poverty

INDIANAPOLIS — In a nation where every conceivable aspect of poverty has been studied, the working poor have been almost entirely ignored. Yet there are an estimated one million families headed by full-time workers earning too little

CAMPAIGN FOR HUMAN DEVELOPMENT

to meet basic needs. The plight of these families is the subject of "Home of the Brave," a 16 mm color and sound film now available to parishes and schools in the Archdiocese.

Prepared by the Campaign for Human Development, the film is one of the major information aids offered for the use of parish and school-related groups studying poverty in the United States.

GROUPS WISHING to borrow one of the limited number of prints should contact the Archdiocesan Religious Education Department, 131 S. Capitol Ave., 46225, or the Catholic Information Center, 136 W. Georgia St., 46225. There is no rental charge but groups must pay any postage or shipping costs.

Also available is a 30-minute film documentary on poverty, "To Be A People Again," another campaign production. Inquiries should be directed to the Information Center.

Though the annual collection for the campaign will be held on November 21, the Bishops have urged a year-round educational program.

BISHOP RAYMOND J. Gallagher of Lafayette, chairman of the Social Development Committee of the U.S. Catholic Conference, will discuss the campaign with newsmen on the Cross Exam telecast to be shown on WLW-I, Channel 13, Indianapolis at 12 noon Sunday, Nov. 5.

A member of the Archdiocesan Campaign for Human Development will be heard on the Carolyn Churchman show, WFBM-AM, Thursday, Nov. 18 at 9:45 a.m.

Two series of nationally televised programs on the Bible.

Christ, King sets discussion series

INDIANAPOLIS—Christ the King parish will initiate a five-week discussion series based on the "Know Your Faith" material contained in The Criterion.

The series will be held on consecutive Tuesdays, starting at 8 p.m. on November 2.

Discussion leaders will include: Father Edward Johnson, religion teacher at Secunia Memorial High School; Sister Gilchrist Conway, S.P., coordinator of adult education for the Religious Education Department; Father Michael Welch, associate pastor of St. Catherine's parish; Father Thomas Stumph, associate pastor of St. Simon's parish; and Father Lawrence Richard, associate pastor of Holy Trinity parish, New Albany.

Catholic Center plans reception

BLOOMINGTON, Ind.—The St. Paul Catholic Student Center will hold a reception Saturday, Oct. 30, for all Catholic faculty and administrative staff members at Indiana University.

The reception will be from 3 to 5 p.m. in the rectory of the St. Paul Center.

Dr. Helen Gibbons, associate professor of business education at Indiana University, is chairman of the reception committee.

Hosts for the reception will be the St. Paul Center's administrative staff—Father James P. Higgins, director, Father John Schoettelkotte,



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INDIANAPOLIS Calendar of Events

FRIDAY, NOV. 5

Knack-Knack Sale, from 10 a.m. to 10 p.m., in St. Francis Hospital auditorium, Beech Grove.

SOCIALS

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

associate director, and Father Eugene Arthur, who is in residence at the Center this year, and members of the St. Paul Parish Council.

Council officers include Dennis McLeavey, graduate student, president; David P. Rutten, IU lecturer in quantitative business analysis, vice president; Ernest Jones, director of data systems and services at the university, secretary; and Stephen George, graduate student, treasurer.

Old St. Agnes building sold

INDIANAPOLIS — Completion of the sale of the old St. Agnes Academy building and property at 14th and Meridian St. was revealed this week.

The Sisters of Providence, who operated the school for 75 years before its closing in June, 1970, sold the property to the Paul Tipps Associates of Dayton, a real estate firm, which plans to convert the 63-year-old building into low-cost apartments for the elderly.

Plans have been announced by the Dayton firm to "gut" the building's interior to provide 80 apartment units. Approval has been granted by the Federal Housing Administration for the project, although closing papers have not as yet been signed. St. Agnes Academy was

merged with Ladywood School by the Sisters of Providence on the Ladywood campus at 5355 Emerson Way.

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Bishops of U.S. support

(Continued from Page 1)

present document, noted that it was "only a fortuitous coincidence" that the declaration was released while the bishops' Synod in Rome is discussing the same topics.

CITING VATICAN II documents on religious freedom and the Church in the modern world, the declaration noted that traditional Catholic teaching has always held that conscience is "crucial" in issues such as conscientious objection.

It stated that the Church has always recognized and affirmed the "obligation of individuals to contribute to the common good and general welfare of the larger community (including legitimate defense of country), and added, "it is also recognized by Vatican II that the common good is also served by the conscientious choice of those who renounce violence and war, choosing the means of nonviolence instead."

The bishops' statement recognized that exemption requests for conscientious objection to "all war" have caused considerable problems for Catholics because many civil authorities believe that Catholic training disallows such a position.

Women's rights

(Continued from Page 1)

Curia, synodal meetings and other ecclesiastical affairs?"

Lastly, he recalled that "it was women who announced the good news to Peter. If we listen again, women may have something to tell us."

Those comments were given during the synod's discussion of justice, coming at a time when synod reporters were beginning to speculate that if Canadian Cardinal George Flahiff's earlier proposal for a greater women's role received no support, there would be no changes for women in the Church for another 25 years.

In all probability it was the earlier presentation of a speech by British economist Barbara Ward (Lady Jackson) on "structures for world justice" which spoke volumes to the synod delegates—indirectly about the great neglect of woman's potential.

Noting that "this confusion in some cases is the result of a mistaken notion" that Catholics cannot be pacifists, the declaration stated: "In the light of the Gospel and from an analysis of Church teaching on conscience, it is clear that a Catholic can be a conscientious objector to war in general or to a particular war. . . ."

The declaration said that simple espousals of conscientious objection status are not enough and that "efforts must be made to help Catholics form a correct conscience . . . and provide them with adequate draft counseling and informational services. . . ."

It urged that Catholic organizations

10 nominated

(Continued from Page 1)

lies in his ability to work with bishops of different persuasions.

The choice of the new president is considered significant by sources who think that giving the job to a more traditional prelate would shape the course of renewal in that direction for the next few years.

CARDINAL KROL, the current vice-president and an influential member of the NCCB-USCC, has been mentioned frequently as a possible successor to Cardinal Dearden. The Philadelphia archbishop has strong support among traditional-minded prelates.

The 10 candidates were nominated by the bishops themselves, serving as ad hoc committee, with each bishop proposing five names. The 10 getting the highest number of votes were designated as candidates for the offices of president and vice president.

Under NCCB-USCC by-laws, the president is elected by a simple majority vote. If a candidate does not receive a majority on the first or second ballot, the two receiving the highest number of votes in the second balloting will enter a run-off election for the presidency.

The vice-president will be chosen from among the remaining nine nominees by a majority vote.

which qualify as "alternatives" to military service be encouraged to support and provide meaningful employment for the CO.

"As we hold individuals in high esteem who conscientiously serve in the armed forces," the statement declared "so also we should regard conscientious objection or selective conscientious objection as positive indicators within the Church of sound moral awareness and respect for human life."

Sees Synod

(Continued from Page 1)

that the role of the laity gets small attention. But if the lay apostolate is for the time being taking second place new phrases are appearing in the discussions, such as "methodology" and "participation."

THIS REFLECTS preoccupation less with the content of Church social teaching as with the different attitudes or postures that the national Churches may adopt in the face of local conditions and the degree of sharing with the People of God. Another phrase introduced this time by the Pontifical Commission on Justice and Peace, is "prophetic gestures."

At this moment it seems important for the Church to give signs of its attachment to the cause of the poor and the oppressed. Cardinal Heenan, the Primate of England and Wales, contributed in his own way to this discussion by suggesting that the Churches in the developed world ransack their sacristy cupboards and sell off unused and sometimes bejeweled chalices and monstrances. This comment, according to some observers totting up the possible "take," gives "prophetic gestures" a bad name and seems to substitute signs for action.

Thirty years ago it was announced that weekday religious educational courses would be offered in the public schools for the first time in the almost 50 years of public school history in Oklahoma. The plan was the result of cooperation between the city school board of education and the city council of churches.

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PLAN LOURDES FESTIVAL—Mr. and Mrs. Lawrence Wilhelm, co-chairmen of the annual Fall Festival at Our Lady of Lourdes parish, Indianapolis, discuss plans for the popular event with the pastor, Msgr. James Hickey. This year the affair will be held on Friday and Saturday, Nov. 5 and 6 in Lyons Hall. The menu will include corn dogs and pizza served cabaret style. Six thousand dollars in prizes will be awarded during the festival.

LETTER FROM THE SYNOD

'Liberation is the key'

BY CARDINAL JOHN DEARDEN
(Copyright 1971,
NC News Service)

ROME—For many people "liberation" is a new and unfamiliar concept on the intellectual and religious scene. But the notion of Christian liberation will have a powerful impact on the third international synod's deliberations on the subject of world justice.

The concept cuts across many lines and provides an avenue of approach to many of the problems to which the synod is addressing itself. Racism, religious and political repression, the relations of rich nations and poor nations, the emancipation of women, even war and the armaments race—all these issues can be viewed in the context of liberation.

It would be wrong to suppose that liberation implies no more than a humanistic approach to the solution of social ills. The word has deep spiritual and theological overtones. It includes political and economic measures for human betterment, but it also transcends them, placing them in a context of Christian belief and commitment.

IN ITS DEEPEST sense liberation means freedom from whatever obstructs full human development—economic, political, cultural, and above all, spiritual. Christian liberation relates the conditions of life in this world to the ultimate objective of human existence. It encourages fuller self-realization as a means to closer union with God. It offers a formula for dynamic

Christian living in which human existence takes on the deepest possible significance.

It is not surprising that the concept of liberation is most strongly represented in the synod by spokesmen for the Third World nations. It is in these countries that the tragic fruits of political, economic and cultural domination are most conspicuous—and are today most bitterly resented.

Colonialism and neo-colonialism, trade policies which cause rich nations to grow richer while the poor grow poorer, oppression by native oligarchies (sometimes seemingly encouraged and supported by the powerful nations of the world): all these things contribute to the frustration, resentment and unrest so apparent among the peoples of these countries today.

Americans must face the fact that much of this resentment is directed at their country. They must also be prepared to admit that at least some of this resentment is justified.

The United States is scarcely the international villain it is sometimes depicted as being. U.S. mistakes on the international scene have been more often the result of misplaced idealism than of selfishness or ill will. Furthermore, the government is often blamed not only for its own mistakes but also for those of U.S.-based private corporations. But mistakes have been made. Americans cannot afford to take lightly such things as the widespread criticism of the U.S. role in

Vietnam or the profound bitterness about U.S. trade policies expressed by many poor nations.

IT WOULD NOT be correct, however, to suppose that the principle of liberation applies only in their countries, or that it applies to the U.S. only in its relations with the Third World. Liberation is an issue wherever people are exploited—by social structures, by government, by other people. Such exploitation exists in the United States.

Liberation underlies the demands of many militant groups in the U.S. Racial minorities—blacks, the Spanish-speaking, Indians—are calling for an end to discriminatory practices which place them in a status of permanent inferiority. Women's liberation groups are calling in their way for the same thing—an end to attitudes and practices which place women in a position inferior to men. Many of these demands are legitimate, and their realization is long overdue.

At the same time it is necessary to guard against over-reaction in attempting to correct past injustices. In the area of race, for example, insistence on racial self-identity and self-determination is entirely legitimate and healthy; but when this becomes a demand for extreme racial separatism, serious questions arise regarding the long-term validity of this approach. Again, some militant women's groups, in their quest for equality, seem too ready to accept uncritically the values—often highly dubious ones—of male culture.

Looking at these questions from the perspective of liberation, it would be tragic if any exploited group, reacting against its exploitation, were to advocate policies which could have the result of perpetuating the very injustice—fundamentally, the denial of the opportunity for integral human development—from which it has suffered.

What can the synod—and the Church—do to combat injustice in the world and further Christian liberation? That question was widely asked before this gathering of 210 bishops from around the world convened here on September 30. The Church cannot enact or enforce civil laws; it cannot compete with government in fields demanding major material resources. What then is its specific role?

SEVERAL useful suggestions were made by Archbishop Teopisto Alberto of Caceres, the Philippines, in his report introducing the topic of world justice to the synod. He urged that in preaching justice to the world the Church also examine itself and remove any unjust structures or practices it may find. He also stressed the crucial area of education and moral leadership. The Church must at all times remind its members that any form of exploitation and injustice is incompatible with their faith as Christians. It must encourage them not only to avoid injustice but also to give positive witness to their commitment to justice—to liberation—in their words and actions.

It is dangerous, of course, to suppose that a single idea holds the key to solving all the ills of the world. Liberation is not a panacea. Like many basically sound ideas, it can be distorted for bad ends. As a key concept of our times, however, and also as an idea with roots deep in Christian tradition, it provides both an inspiration and an avenue of approach to the synod and the Church in seeking answers to the questions of justice in today's world.

The week's TV network films

THIS WEEK'S NETWORK TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to last-minute change):

GRAND PRIX (1966) (NBC, telecast in two parts, Saturday and Monday, Oct. 30 and Nov. 1): Under the guise of a movie about automobile racing, director John Frankenheimer has constructed a sight-and-sound poem, a testament to the beauty of speed, motion and the machine. Rarely has the world been hurled into such breathtaking motion, though the TV commercials and small-screen may dilute the effects, as we participate in six magnificent races, each with a personality of its own. One of the half-dozen most visually beautiful entertainment films ever made. Highly recommended for all but small children and car-haters.

THE BATTLE OF THE BULGE (1965) (CBS, Part II, Sunday, Oct. 31): An old-fashioned guts-and-glory war movie, based very loosely on WW II history, in which we get the movement, spectacle and excitement of combat but little of the horror and misery. Among the few assets: some brilliantly staged tank battles (less impressive on TV than in the original Cinema) and strong characterizations by Robert Shaw as a Nazi panzer commander and Charles Bronson as a hard-but-human infantry major. We also see the Malmédy massacre, but it is badly done. Satisfactory for mature war movie buffs.

THE MAN WHO KNEW TOO MUCH (1956) (ABC, Sunday, Oct. 31): Another in the continuing TV Hitchcock festival. This is a routine common-man-mixed-up-in-international-intrigue story, directed to its teeth, especially in the climax assassination scene in London's Albert Hall. Doris Day not only stars but sings an Oscar song (Que Sera). Satisfactory entertainment for adults and youth.

DON'T MAKE WAVES (1967) (CBS, Thursday, Nov. 4): A small disaster of a film, centering on a beach house at Malibu as various sexy physical specimens chase, tease and shriek at each other. It's both smutty and chaotic. The beach house slides into the ocean at the climax, which may indicate what the producer would really like to have done with the whole project. Not recommended.

Sr. Antonia Marie dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Antonia Marie Zick, S.P., were held at the motherhouse of the Sisters of Providence here Tuesday, Oct. 19. She died (Oct. 16) in the convent infirmary after an illness of some months. A native of near Munich, Germany, Sister Antonia Marie entered the convent in 1909. She was an elementary school teacher in Hammond, Whiting, Evansville, Jasper and Holy Cross, Indianapolis. One sister, who resides in Germany, survives.

Generation Gap Week-end

This program for Fathers and Sons (teen-agers) offers an opportunity for some honest and personal communication with issues too often misunderstood. A chance to grow in real understanding with those who count most. Relate to those you are related to . . . on November 5 thru 7.

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VIEWING WITH ARNOLD

Pity the poor movie critic!

BY JAMES W. ARNOLD

Film critics are exasperating. That may not be news exactly, and it is probably the one thing fully agreed upon by Catholics who believe current movies are

works of the devil and by Jack Valenti, the besieged president of the Motion Picture Association of America.

Valenti, in counter-attacking a recent negative review of "Love Story," seemed scandalized that a critic could detest a movie that the public has so fondly clutched to its bosom. Critics, he said, have no notion of what the mass movie-going audience likes, and so there is a "conflict between audience response and reviewer judgment." Critics fall back on "The sturdiest rostrum they can find, that is, they like what they personally like and they dislike what they personally dislike." And this taste, he says, has absolutely no connection with what the great majority of filmgoers will find attractive and worthwhile.

The Catholic critic-of-critics says the same kind of thing. He is appalled at the scorn heaped on Walt Disney, John Wayne and kind-old-monsignor movies (whatever happened to them?), while epics like "Summer of '42" or "Kluge" are praised rather than branded as occasions of sin and purveyors of false doctrine. You may find a moral viewpoint in "Carnal Knowledge," they charge, but everyone else in the theater is simply grooving to the orgy. The only possible reply to this is that a critic has enough challenge trying to review the picture without also trying to review the audience.

VALENTI MIGHT have added that critics often disagree with each other. It's not just that they don't have the same favorites, but some of one guy's Ten Best might make another's Ten Worst. How can this happen when both are presumably experts? Isn't it like one art expert telling you the painting in the attic is by Rembrandt, while another says it's Andy Warhol? Or beauty contest judges unable to make a decision between Faye Dunaway and Phyllis Diller?

Let's make one concession. Some critics are incompetent, just like stockbrokers who don't know a good investment or surgeons who take out your appendix and leave in the scissors. You don't have to pass an exam to be a critic, and some people drift into the job because they happened to be healthy and hanging around the newsroom when the rest of the staff had the flu. But, by and large, attacks like Valenti's aren't aimed at the hacks, the ex-gossip columnists and maiden-aunts-of-the-publisher types, who often agree with public taste anyway. The barbs are aimed at the picky mavericks who always seem to hate what succeeds and whose own favorite films sometimes can't

even find a distributor.

THE BASIC delusion is that critics are not supposed to evaluate movies, but to tell people what they want to hear. For some industry execs, a good movie is one that makes a lot of money, and they only want the critics to hasten payday. They hunger for the prestige of critical commendation for having been bold enough to Give People What They Want.

The truth is that the box-office will always speak. It will always reward a shrewd or lucky showman. The critic exists primarily so that the box-office (or indeed, the misinformed moralist) will not be the only response. He is the movies' aesthetic conscience. He (or she—many of the best critics are women) functions much like St. Peter at the Gates for a newly arriving millionaire, who has profited by sentimentalizing and debauching the populace. The critic is anxious to wreak vengeance, but he is also eager to embrace that poor scorned wretch who arrives in rags—after making an honest but unprofitable movie.

Of course, a critic ought to help readers find movies they will enjoy. (Probably Valenti's greatest fear was that negative reviews would scare customers from the delights of "Love Story" or "Airport"). But audiences usually know their critics' prejudices, and take their advice selectively. They listen half-attentively, as they do to their priest, doctor, or auto salesman. They do a lot of ill-

advised sinning, smoking and going to dumb movies, but with luck, it may bother them a little.

CRITICS disagree among themselves because the movie art is complicated, the product of many hands, and there is no consensus as to what is most crucial (the same is true in judging pretty girls). For some, it is truth; for others, relevance, originality; for others, fast action, witty dialogue, or attractive necklines on the actresses' dresses.

The critic also sees more films than all but the most rabid customer, and like a worldly widow, is not likely to be swept off his feet. All together, critics try to be spokesmen for all films, film-makers and filmgoers, dead and yet to come.

and their fragile, often discordant voices, are the only sound above the clatter of the marketplace.

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CHURCHES, SCHOOLS AND ORGANIZATIONS

Weekly Friday Nite Socials
St. Christopher School Cafeteria—5335 W. 16th St.
Food Serving — 6 p.m. Social Hour — 7 p.m.

CARD PARTY

Sunday, October 31 — 2:30 p.m.
Sacred Heart Church — 1530 Union
All Games Door Prizes

2nd Annual Reunion

Holy Cross Parish
Saturday, October 30 — 7 p.m.-1 a.m.
Dancing Entertainment Door Prizes
Holy Cross Hall — 125 N. Oriental St.

Immaculate Heart of Mary Men's Club

ANNUAL Spaghetti Dinner
Friday, November 19 — 6:30 p.m.
Immaculate Heart Auditorium

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