



VOL. XI, NO. 7 INDIANAPOLIS, INDIANA, NOVEMBER 5, 1971

## Nationalist China expulsion scored at synod session

VATICAN CITY—Three bishops and an American layman were critical of the expelling of Nationalist China from the United Nations during the last day of debate in the Synod of Bishops on Justice in the World.

The American was James J. Norris, a lay member of the special secretariat on world justice.

He expressed disappointment that the universality of membership was not observed, holding that the United Nations is not a "club" in which membership is subject to the will of a part of its members.

Mr. Norris is assistant director of Catholic Relief Services, the American Catholic overseas relief agency based in New York.

Bishop Joseph Kuo, president of the Episcopal Conference of Taiwan, told the synod that some word is expected from it on the injustice which, he said, had been committed against the Republic of China by the United Nations.

He was seconded by Bishop Xavier LaBey of the Prelacy of Infanta in the Philippines, who said the United Nations' action should make the Church reflect more closely on its own collaboration with the world organization.

BISHOP ANTHONY Gahon of Malasia-Singapore asked what can now be done about the "many millions of persons on Taiwan to help them in the new situation to maintain the peace and prosperity they currently enjoy."

"What can we say to help them," he asked, "after all that has been said about justice?"

In his own intervention, the list of the discussions before the synod on the theme of justice, Mr. Norris noted that many of the small discussion groups of bishops had recommended support for the United Nations and its specialized agencies, especially those that work in the fields of development, agriculture and health.

He said that even if the United Nations is not as efficient as it might be and needs improvement and renewal, nevertheless it deserves support in its mission of peace and justice.

The American layman went on: "It is disappointing to witness the expulsion of a nation which was a founding member of the United Nations and which has upheld its obligations. The United Nations, as an expression of world solidarity, should not be a club which votes members in or out at will."

"It should be an expression of the world community and all nations which de facto exist should be members, if the organization is to be a forum for the world community."

Membership, he added, is not a privilege to be given or taken away by a part of the body.

MR. NORRIS POINTED out that the synod, if it takes a stand for universality, would be in conformity with the appeal of Pope Paul who, in his address to the United Nations in 1965, laid special stress on the principle of universality.

At that time and in the context of the situation then, the Pope's appeal was regarded as an exhortation to the United Nations to admit Mainland China to membership.

Earlier, at a press conference, Cardinal John Krol of Philadelphia expressed

## Father Voelker wins election to legislature

INDIANAPOLIS—Father Lawrence Voelker, associate pastor of St. Patrick's Church here, this week became the first priest elected to serve in the Indiana General Assembly.

Father Voelker, active in multiethnic affairs and community organizations, was nominated by the Republican party for a seat in the House of Representatives vacated by a resignation earlier this year. He will represent Marion County in the legislative session which convenes next January.

Father Voelker was ordained on May 1, 1966 at St. Meinrad. He has served at Assumption, St. James the Greater and Holy Rosary parishes in Indianapolis and has taught at Our Lady of Grace Academy and the Latin School.

surprise at the expulsion of Nationalist China. "Why expel a charter member?" he asked, adding that he felt the General Assembly's vote was not made simply on the merits of the case but as expression of resentment against the U.S.

## 'Dismas Home' converted to women's care

INDIANAPOLIS—As a new approach to rehabilitating women prisoners into contributing members of the community, Dismas Home, Inc., is being converted into a work release center for inmates of the Indiana Women's Prison.

Contracts were signed this week by the home's board and the Indiana Department of Corrections. Dismas Home has subcontracted the administration and social work services for the new program to Catholic Social Services.

For the past two and a half years, Dismas Home, 1432 Central Ave., has provided living facilities for male parolees of the state's correctional institutions. Operating expenses have been met by room payments from the men and donations from the Knights of Columbus. A total of 82 men have been served by the home with a high rate of success.

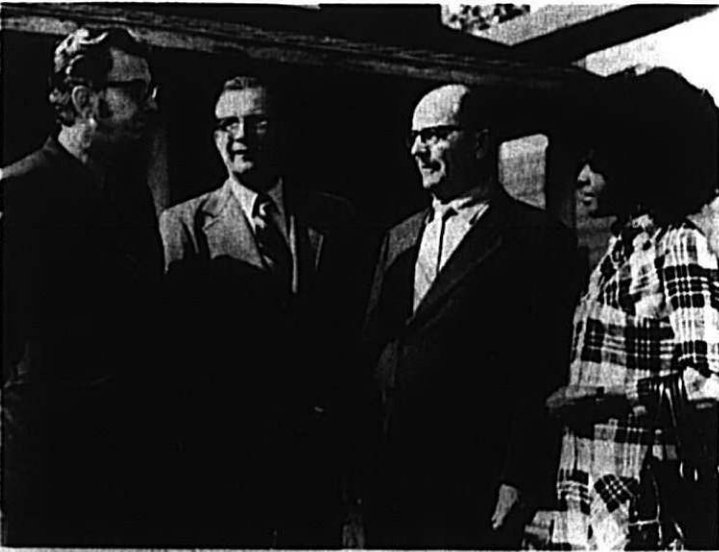
THE DEMAND FOR this type of service has dwindled as jobs for men have become more difficult to find in the city and as the state has expanded its work release centers for men.

There has developed a need, however, for a work release center for women. Such a program requires the part-time service of a social worker as well as administrative supervision and a resident manager. These services will be provided by Catholic Social Services.

The women residents are scheduled to arrive at the home Monday, Nov. 8. The average occupancy rate is expected to be 10.

SINCE THEY will be serving out terms, the women will be confined to the home except for the time they will be working in jobs in the community. The experience that they will have in group living as well as learning a job skill and professional counseling is expected to prepare them for a successful and responsible return to their home communities after their release.

Participating in ceremonies held this past Monday marking the formal establishment of the home as a work release center were Bernard Aldering, president of the board of Dismas Home; David L. Grewe, executive director of Catholic Social Services; Dr. Paul F. Muller, board president of Catholic Social Services; and Robert P. Heine, Commissioner of Correction for the State of Indiana.



NEW WORK RELEASE CENTER—Agreement was reached this week among the State of Indiana, Dismas Home and Catholic Social Services for the opening of a work release center for inmates of the Indiana Women's Prison in Indianapolis. The Dismas Home, located at 1432 Central Avenue and operated the past several years for paroled male prisoners, will accommodate a maximum of 12 women and resident manager. It will be managed by Catholic Social Services, which will also provide professional services. Shown above from left are: Robert P. Heine, Commissioner of Correction for the State of Indiana; Dr. Paul F. Muller, board president of Catholic Social Services; Bernard Aldering, board president of Dismas Home; and Jo Marva Bell, resident manager of the center.

## Study prompts ICC proposals to aid migrants

INDIANAPOLIS—Noting that legislative, institutional, and attitudinal changes affecting migrant workers are badly needed, the Board of Directors of the Indiana Catholic Conference has announced its support for a seven-point legislative program that would lead to improved conditions for migrant workers in Indiana.

The conference proposed legislation that would:

1. Amend the Indiana Workmen's Compensation Act to allow farm labor to be covered.
2. Provide for the inclusion of farm workers under current minimum wage legislation.
3. Prohibit the operation of farm labor camps that have not received permits from the State Health Commissioner.
4. Require the registration of farm labor contractors (crew leaders).
5. Make the food stamp program mandatory in all counties of Indiana.
6. Increase funding for the State Board of Health to permit expansion and improvement of community health services.
7. Remove poor relief from the offices of township trustees and replace it with a program of general assistance administered by the State Department of Public Welfare.

THE BOARD ACTION was the result of recommendations made by the Social Action Department of the conference, based on a study of migrant conditions by a subcommittee task force.

The task force reported that more than 10,000 farm workers, along with another 10,000 dependents, move into Indiana every summer to work in agriculture. Among its findings, the study noted that the migrant workers are predominantly Spanish-speaking, their personal needs are great, and their wages and working conditions are often poor.

The task force indicated migrant workers lack the legal protection afforded most workers, being excluded from minimum wage legislation and coverage under workmen's compensation as well as being denied the opportunity to organize and bargain collectively.

## Pope laments 'delinquency'

VATICAN CITY—Pope Paul VI lamented "organized delinquency" which he said seems to be overtaking the world.

The Pope spoke from his window to thousands gathered in a sunny but cold St. Peter's Square on October 31 for his Sunday blessing. He noted that while it is better for Christians to work for the real principles of life, rather than sit in judgment on others, there are today "crises of a moral sense, which seems to have yielded to permissive indifference which accompanies and promotes gross habits and growing organized delinquency."

He said the moral crises facing the world are leading persons to forget the "supreme rights" of justice and peace. His comments followed almost two weeks of debate in the Synod of Bishops here on the subject of justice in the world.

## New Castle slates series for adults

NEW CASTLE, Ind.—St. Anne's parish here will host an Adult Education program for four consecutive weeks, starting Monday, Nov. 15, at 7:30 p.m.

Speakers will include: November 15—Sister Antoinette Rensino, O.S.F., "Religious Education Today;" November 22—Father Michael Kattau, "Scripture and You;" November 29—Father William Ernst, "The Church Today;" and December 6, Father Robert Mazzola, "The Liturgy in Our Lives."

Registration for the series is \$2 per person.



CYO OF THE YEAR CONTEST CHAMPIONS—These happy girls are the leaders of the St. Rita Junior CYO of Indianapolis, which came from a "Most Improved Unit" award in 1969-70 all the way to the championship of the CYO's 1970-71 Contest. St. Rita not only won the permanent trophy as CYO of the Year Contest Champion, but also earned an Outstanding Achievement Plaque (for piling up a total of more than 5,000 points during the year) and gained a year's possession of the Nicholas J. Connor Memorial Award, a traveling trophy which

is presented each year to the championship parish and retired when won three times. The winning officers are, left to right: L. Tanya Grooms, Sergeant-at-Arms and Chaplain; Rhonda Tucker, President (Rhonda also is Treasurer of the Indianapolis Deacons Youth Council); Shirley Gray, Treasurer; Pam Parrott, Vice-President; and Rita Buckner, Secretary. The Moderators for the St. Rita Unit are Brother Howard Studvant, O.S.B., and Sister Ellen Miller, O.S.F.

## Minor orders simplified by U.S. Bishops

WASHINGTON—American candidates for the priesthood will no longer be formally empowered to open church doors or cast out devils.

The bishops in the United States have received permission from Rome to omit the ordination of porters and exorcists, minor orders traditionally received before the diaconate and priesthood. The two ancient orders have long been obsolete in practice.

REVISED RITES for ordaining readers (lectors) and acolytes or servers will be used, and a service of admission into the clergy will replace the traditional rite of tonsure, or cutting a symbolic circle of the candidate's hair. The order of subdeacons will remain in use at least until a definitive revision of minor orders.

The Vatican Congregations for the Sacraments and for Divine Worship gave the U.S. bishops permission to simplify minor orders.

The Congregation for Divine Worship prepared the three new rites, which will be issued in English for the United States by the Bishops' Committee on the Liturgy next January.

IN THE NEW RITE for admission to the clergy, the bishop accepts on behalf of the Church a public commitment by candidates to seek ordination as deacons or priests at a later time. The precise time for this statement of purpose in the course of preparation for the diaconate or priesthood is not specified, but those making the commitment must "have reached a maturity of purpose and way of life."

Candidates for the ministry must later be ordained as readers at an appropriate time and still later as acolytes. Similar services to bless lay readers or acolytes may be celebrated, but the new ritual is primarily intended for candidates for the diaconate or priesthood.

Either a bishop or a major superior of a religious institute may celebrate those ordinations.

## School plan ruled illegal

BOSTON—The Massachusetts state attorney general has ruled unconstitutional a plan which would have permitted public and parochial schools in the city of Marlborough to share the same building and several teachers.

The plan—an indirect form of aid to parochial schools—was to rent the first floor of Immaculate Conception School to the city for \$1 a year. In exchange, the city would have provided one-third of the maintenance costs for the building.

Lay teachers from Immaculate Conception would have taught public school courses on the first floor, and students would have had the choice of an all-public or a combination public and parochial schedule.

"An examination of the Marlborough plan shows the same excessive entanglement between government and religion disapproved in Lemon vs. Kurtzman," attorney general Robert H. Quinn ruled, referring to a case in which the U.S. Supreme Court ruled unconstitutional programs in Pennsylvania and Rhode Island where the states were supplementing salaries for parochial school teachers.

## KNOW YOUR FAITH

The new Development in Morality series begins this week in the KNOW YOUR FAITH section. The new faces and bylines belong to Father John P. Schanz, who will be writing the theme article, and James L. Alt, who is co-ordinating the new youth-oriented column.

Look for them both—and for some down-to-earth discussion on living the good life—on Pages 6 and 7.

## SYNOD DAY BY DAY

BY NC NEWS SERVICE

Wednesday, Oct. 27 (twenty-fourth day)

The synod's participants, grouped in a dozen working committees, continued their task of shaping a new Church policy for world justice.

Trends: Emerging movement to restore to synod's document on justice an emphasis on Church's inner reforms: just treatment of employees, due process, simple life-style for churchmen. Some effort to gather suggestions on future functioning of synods.

Thursday, Oct. 28 (twenty-fifth day)

Movement arose among some of synod's dozen working groups to achieve unified document on world justice rather than submit 12 separate papers requiring long debate and integration.

Several groups began preparing program for improved synod operation and effectiveness.

Friday, Oct. 29 (twenty-sixth day)

The synod's 12 working groups made suggestions for Church strategy in the struggle for world justice. The suggestions will be collated into a single document by a central commission and then put to a vote.

A unified document on doctrinal and practical aspects of priesthood—similarly debated before the full synod and within the dozen working groups—was presented. The vote on it was delayed from Friday to Tuesday, Nov. 2.

Trends: Working groups urged the Church to strive for justice through:

- Raising her voice against injustices;
- Sensitizing consciences to the problems of international justice;
- Giving an example through her own just behavior and simplicity of life-style;
- Rolling up her own sleeves and doing her share of the practical work.

## Lively debates mark fourth week of synod

BY FR. LEO E. McFADDEN

VATICAN CITY—Amid some grumbling about a proposed statement on the priesthood but with near unanimous accord on world justice problems, the Synod of Bishops ended its fourth full week and adjourned for the long All-Saints holiday week-end. Target for final adjournment is November 6.

Highlighting the week were an unexpected insistence that birth control and the population explosion be included in any final synod statement on justice, a German proposal for streamlining future synods, and the resurrection of ecumenism as a force in promoting global justice.

Ecumenism had not even been mentioned in the original justice document through "an oversight," as one Vatican official explained later.

Not only was it resurrected, but ecumenism will apparently become a part of synod's proposed action for justice.

Told that a Vatican official admitted with genuine embarrassment that "we just forgot about ecumenism," a member of the Vatican Secretariat for Christian Unity remarked: "That is like President Nixon writing his state of the union



BARBARA WARD—for the Synod Fathers a message.

message and just forgetting about Vietnam."

SOME OF THE MORE liberal delegates (Continued on Page 9)



RONCALLI HOMECOMING ROYALTY—Framed against a new permanent welcome greeting erected by the senior class, Roncalli Homecoming Queen Mary Jane Stuck is shown above surrounded by her court after last Friday's football homecoming game against Mooresville High School. Members of the court include: Sandy Buerger, Joan Jennings, Theresa Appier, T. J. Beatty, Patty New and Linda Gold. Each class at Roncalli made a physical contribution to the traditional homecoming observance. The welcome sign, located within a circular drive at the school's entrance, was designed and erected by the seniors as a permanent gift to the school.





**PLAN OLD-FASHIONED COUNTRY BAZAAR**—A nostalgic stroll down memory lane is promised to patrons of the Old-Fashioned Country Bazaar at St. Joseph's parish, Indianapolis, next week-end. The two-day event will be held from 2 to 9 p.m. Saturday, Nov. 13, and from 10 a.m. to 6 p.m. Sunday, Nov. 14. Special prizes will be two hand-made quilts and afghans. Among the booths will be a sweet shoppe, toyland, bakery, Christmas boutique, youth booth, linen and home decorations. Sandwiches and refreshments will be available. Shown above from left are: Mrs. Marie Regula, committee member; Mrs. Loretta Williams, publicity chairman; Mrs. Gwen Stoner, chairman; and Mrs. Pat Lents, Altar Society president.



**LITTLE FLOWER CARD PARTY**—The Ladies Social Club of Little Flower parish, Indianapolis, will hold its annual Card Party at 1 and 8 p.m. Tuesday, Nov. 9, in the parish's Riedinger Hall, 1401 N. Bosart Ave. Tickets are \$1.25 per person. Shown above discussing the prizes are, from left: Mrs. Edward Each, chairman; Mrs. Gene Gandolph, co-chairman; Mrs. Paul Fulmer, special prize chairman; and Mrs. John Huser, Ladies Club president.



**PARISH DRAMA CLUB OFFERING**—"Snow White and the Seven Dwarfs, Revisited" is the latest offering of the Drama Club at Christ the King parish, Indianapolis. It will be given along with a sing-a-long and blackouts on the annual "Mickey Finn" Nite in the parish auditorium at 8:30 p.m. Friday and Saturday, Nov. 5 and 6. Tickets are available by calling 255-0510.

### 'Yule House' set at St. Andrew's

INDIANAPOLIS — The "Yule House" at St. Andrew's parish, 4050 E. 38th St., will be open for business from 1 to 7 p.m. Sunday, Nov. 14. Hand-crafted gifts and other Christmas items will be featured.

Booths will include baked goods and candies, candles, boutique and snacks. Proceeds of the event, sponsored by the parish Women's Club, will help renovate the school gymnasium.

### 'Maxi Bazaar'

INDIANAPOLIS — Senior citizens, Girl Scouts, husband and wife teams, experienced needlewomen and craftsmen are readying merchandise for the November 12 and 13 Maxi Bazaar '71 at Immaculate Heart of Mary Church.

The bazaar will be open from 10 a.m. to 8 p.m. November 12 and from 9 a.m. to 1 p.m. the next day. It is being sponsored by the parish Women's Club. Mrs. Robert J. Sparks and Mrs. Herbert B. Mosher, Jr., are co-chairmen.

### Guild to hold holiday boutique

INDIANAPOLIS — A Holiday Boutique will be sponsored by the St. Pius X Guild on Friday and Saturday, Nov. 12 and 13, in the lounge of the St. Pius X Council, Knights of Columbus, 2100 E. 71st St.

Handmade items with both a Christmas and traditional theme will be available. Hours will be from 4:30 to 8 p.m. Friday and 1 to 8 p.m. Saturday.

### Remember them in your prayers

**CONNERSVILLE**  
GEORGE MELVIN HIGBIE, 49, St. Gabriel's, Oct. 29. Husband of Mary; father of Mrs. Ernest Nobbe of Connorsville; Mrs. Danny Lutz, Kathleen, George, Mary Margaret, Melvin Joe, Marvin and Robby Higlie, all of Connorsville; brother of Mrs. Boyd Robinson and Jon Higbie, both of Allenton, and Mrs. Veletta Sears of Hamilton, O.

**INDIANAPOLIS**  
ROBERT DAVIDSON, 45, St. Joan of Arc, Oct. 27. Husband of Joan Frances; father of Mrs. Linda Lambert, Larry, Karen and Billy Davidson; stepson of John Bannon; brother of Gordon Davidson; stepbrother of Andrew, William and Michael Bannon.

MARGARET SUMMERS, 88, 55 Peter and Paul Cathedral, Oct. 28. Mother of Mrs. Alvina Mahern.

MARY CATHERINE HAWKINS, 78, St. Patrick's, Oct. 28. Wife of William Gleen Hawkins; mother of Gilbert J. and William E. Hawkins; daughter of Mrs. Flora A. Newton; sister of Mrs. Marie Devore, Cecilia Cave, Sister M. Stephen, Maurice, E. N. and L. M. Newton.

NORA AGNES FORD, 24, Little Flower, Oct. 28. Mother of John J. Ford; sister of Ellen Connaughton.

EDWARD J. GLENN, 79, St. James, Oct. 29. Husband of Ruth E.; father of Edward C. Glenn.

EDITH G. LOTT, 72, Our Lady of Lourdes, Oct. 29. Sister of Ruby Hedegaarde, Edna Southard and Ada Chaille.

MARY K. McCauley, 88, St. Joan of Arc, Oct. 30. Mother of Margaret Ann Thomas, Tom K. McCauley, sister of I. T. Killen and Gene Killen.

GRACE M. LUX, 51, Christ the King, Nov. 1. Wife of Thomas Lux; mother of Susan McMurray, Kathy McKinney, Mary Linda and Thomas Lux; sister of Margaret Smith, Lucille O'Callahan, Richard C. George F., Carl W. and Dr. John Stenger; daughter of Mrs. Carl W. Stenger.

MARY (Mayme) WILSON, 72, St. Christopher, Nov. 2. Wife of James A.; mother of Margaret Sands and James (Bill) Wilson; sister of Della Stradman, Thomas, Edward and Francis Long.

KENNETH E. REID, 70, Little Flower, Nov. 2. Husband of Gertrude; father of Mrs. Helen Galardo, Dorothy Aubly, Jane Burns and Mary Alice Skinner; brother of Bernice Holding Sackell and Donald Reid.

MARY B. HUBER, 97, St. Anthony, Nov. 2. Mother of Amelia Wilking and Mary Schneider.

STEPHEN BUDREAU, 24, St. Simon's, Nov. 2. Husband of Andrea; father of Denise Budreau; son of Mr. and Mrs. Clifford Budreau; brother of Hubert Budreau, Camilla Sue Cortellini and Jerrell Budreau; grandson of Evelyn Oldfield.

MARGARET R. DUNN, 93, St. Philip Neri, Nov. 3. No immediate survivors.

NAPOLEON THEODORE MISTLER, 85, and CARL LINUS MISTLER, 56, (father and son) St. Maurice, Oct. 25.

NEWALBANY  
ETHEL RUSSELL, 90, Holy Trinity, Oct. 28. Mother of David J. and James J. Russell, both of New Albany; Mrs. L. H. Medley of Owensboro, Ky.

COLETTA (Lettie) HECKLER, 76, Holy Trinity, Oct. 28. Mother of Eddie Heckler of Audubon, Pa.; Mrs. Jessie Kelley of Clarksville; Mrs. Irene Selmer of Speedway and Mrs. Bonnie McCallister of Goldsboro, N.C.

### DI Memorial Mass scheduled

INDIANAPOLIS — The Mother Theodore Circle, D of I, will hold its annual Memorial Mass for deceased members at 10 a.m., Sunday, Nov. 7, at St. Mary's Church, 317 N. New Jersey St. Immediately following the Mass, breakfast will be served at the Downtown Motel, 421 N. Pennsylvania St.

The Circle will meet Tuesday, Nov. 9, at 6:30 p.m. in the K of C clubrooms at 1305 N. Delaware St. Members are asked to bring a covered dish.

### TURKEY DINNER

INDIANAPOLIS — A turkey dinner will be served in St. Francis de Sales school cafeteria, 2191 Avondale Pl., immediately following the 11 a.m. Mass until 6 p.m. The public is invited.

### Holy Name sets its fall bazaar

INDIANAPOLIS — A fall bazaar is planned by the members of Holy Name parish Altar Society from 12 noon to 6 p.m., Sunday, Nov. 7, in the church hall. There will be games, cake walk and a special booth with Christmas articles.

Roast beef dinners will be served continuously from 12 noon to 6 p.m., adults \$1.75, children under 12, 75 cents.

Mrs. Silas Show is chairman.

### GUILD TO MEET

INDIANAPOLIS — The Ave Maria Guild will meet at 12:30 p.m., Tuesday, Nov. 9, at St. Paul Hermitage. Plans will be finalized for a rummage sale to be held at the Hermitage from 9 a.m. to 2 p.m., Friday, Nov. 12 and from 9 a.m. to 12 noon on Saturday, Nov. 13.

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**HOSPITAL BALL PLANNED**—Mrs. John J. Heldt (left), general chairman, and Mrs. Don D. Hamachek, reservations chairman, discuss plans for the St. Francis Hospital Chrysanthemum Ball during a planning meeting at the home of Mrs. Heldt. The benefit is set for Saturday, Nov. 13, at the Indianapolis Athletic Club.

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# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Mass attendance higher

PITTSBURGH, Pa.—More than a third of the parishes holding Saturday night Masses in the Pittsburgh diocese have reported an overall increase in Mass attendance. A recent survey conducted by the Diocesan Research and Planning office revealed that 90 parishes have experienced such an increase. Six parishes reported a decrease in overall attendance and 158 said attendance remained the same as before the "Sunday-on-Saturday" Masses began more than a year ago. The Saturday Masses, which fulfill Catholics' Sunday Mass obligation in the Pittsburgh diocese, are now offered in 261 of the diocese's 322 parishes.

## Lodge speaks at NY dinner

NEW YORK—Pope Paul VI is deeply concerned about world peace and the alleviation of human suffering, President Nixon's personal envoy to the Vatican told guests at the annual Alfred E. Smith dinner here. Henry Cabot Lodge, the envoy, said that in audience talks he had had, the Pope paid "particular attention to the plight of war prisoners, to measures to prevent the drug traffic and to economic and social aid to underdeveloped countries." Lodge was the principal speaker at the October 21 dinner. He shared the day with Cardinal Terence Cooke of New York, president of the Smith Memorial Foundation which sponsors the dinner, New York Gov. Nelson Rockefeller, New York City Mayor John Lindsay, and astronaut Capt. Richard F. Gordon.



## Separate Chicano rite studied

SAN ANTONIO, Tex.—A committee of Mexican-American priests here will soon begin studying the possibility of a separate Chicano rite within the Catholic Church's structure. The committee will also evaluate the feasibility of a national Spanish-speaking vicariate. The call for the studies was issued recently by PADRES, the Mexican-American priests group which promotes religious, educational and social rights for Chicanos.

## Chile's bishops file protest

SANTIAGO, Chile.—The Chilean Bishops Conference has appealed to the world Synod of Bishops to define the moral implications of the confiscation of foreign-owned industries and businesses in developing countries. In their message to Rome the bishops also protested a statement by U.S. Secretary of State William P. Rogers, who termed the recent nationalization of U.S.-owned copper mines in Chile a violation of international law and a move that jeopardizes further foreign investment in Latin America. The bishops said such a statement means the United States is unduly pressing Chile to reconsider its decision on the copper industry, a vital factor in Chile's economy.

## British solons rap Kennedy

LONDON—Criticism of Sen. Edward Kennedy's call for the withdrawal of British troops from Northern Ireland has continued here. Kennedy urged withdrawal and the establishment of a united Ireland in a Senate resolution introduced October 20. About 60 Conservative Members of Parliament signed a motion criticizing Kennedy. "This House deeply resents the quite unwarranted incursion of Senator Kennedy into the domestic affairs of the United Kingdom, but is confident that it does not reflect the views of responsible American leaders," Kennedy was branded a "vote-catching American politician" who is prepared "to stoop to the gutter" by the Northern Irish group of the ruling Conservative party's right wing. "Such a gross interference in the internal affairs of a friendly nation, couched in extreme language, containing monumental inaccuracies makes him totally unfit for the White House," the group said.



## Priest calls off Vietnam fast

GUN LAKE, Mich.—A priest who told President Nixon this summer that he would fast from solid food until the Vietnam War ends is eating again. Father William Kobza, a parish pastor here, said he ended his fast after six weeks because his friends were concerned about his health. But he said that as his strength returns he will redouble his efforts against violence and injustice in society and against war in particular.

## More pills sold in Ireland

GALWAY, Ireland.—Sales of birth control pills have risen by 50 per cent in Ireland since 1968, a conference of Irish doctors here were told. A specialist in venereal disease, Dr. W. H. Verling, told the Irish Medical Union at its annual conference that the incidence of venereal disease has not increased greatly in the same period. He said that the incidence of venereal disease in Ireland is still eight times lower than in Britain. He described the increase in the three years prior to 1969 as "alarming," reporting there was a 133 per cent increase in cases of the disease between 1966 and 1969. One thousand cases were recorded in the Irish Republic in 1966.

## Protest nuclear bomb testing

WASHINGTON—Several bishops and a former prime minister have joined other influential Canadian citizens in an open letter of protest against American nuclear bomb testing in the Aleutian Islands. Catholic Bishop Remi de Roo of Victoria, Anglican Bishop David Somerville of Northwest Canada, Dr. Reginald A. Wilson of the Vancouver School of Theology, and Lester Pearson, Nobel Peace Prize winner and former Canadian prime minister, were among 66 persons who signed the "open letter to the people of the United States" published in the Washington Post and other major American newspapers.

## Teilhard seminar series set Nov. 8 at St. Meinrad

ST. MEINRAD, Ind.—The St. Meinrad College Cultural Programs Committee will host an illustrated lecture-seminar on Teilhard de Chardin's masterwork *The Phenomenon of Man* in St. Bede's Theater on the St. Meinrad Campus on Monday, Nov. 8, from 7 to 10 p.m. The three-hour program will be presented by the Phenomenon of Man Project, Inc. (POM Project), a non-profit corporation from the Los Angeles area, formed in 1962 to increase interest in and understanding of Teilhard's concepts. The general public is invited. There is no admission charge.

TEILHARD, a French Jesuit priest and world-renowned paleontologist, reconciled in his works and in his writings the validity of scientific method and findings with the validity of religious faith. The Phenomenon of Man, published in 1959 posthumously, is his best known book. The POM Project involves a group of distinguished

THE ST. MEINRAD Cultural Program Committee is presenting the program as one of several scheduled for this

## Lay principal will be speaker

INDIANAPOLIS—William Glennon, Christ the King School principal, will be the main speaker at the Chaturd High School Parent-Faculty Association meeting at 8 p.m. Thursday, Nov. 11. His topic will be "The Lay Principal Looks at Education in a Religious Principal's Domain."

## Parish dance

INDIANAPOLIS—Dick Schatz and his orchestra will play for the annual dance sponsored by the Women's Club of St. Joan of Arc parish Saturday, Nov. 6. The event will be held from 9 p.m. until 1 a.m. in the Northside K of C hall, 2100 E. 71st St. Tickets, \$5 per couple, will be available at the door. The workshop will be held in the St. Jude Guest House.

professional people, actively involved in their respective fields of graphic arts, science and engineering, law, and education. Since its founding the group has presented the program to many thousands of individuals in churches, universities and symposia throughout the nation. Their audiences have included virtually every faith and every denomination. The program has been presented to more than 30,000 persons during the past six years.

The presentation includes a scientifically accurate but easily understood lecture text, with over 500 color slides, felt-board animation, and other visual demonstrations illustrating Teilhard's far reaching concepts of man's meaning and destiny. A question and answer period will follow the program.

The Teilhard program, after leaving St. Meinrad, will be shown at Purdue University's Newman Center on November 9, and be shown later that week at Notre Dame University, St. Joseph College, Rensselaer, and St. Xavier College, Chicago.

## Open House

INDIANAPOLIS—The annual Open House for prospective students will be held at Brebeuf Preparatory School, 2801 W. 86th St., from 10 a.m. to 4 p.m. Sunday, Nov. 14. Tours of the school, presentations by students and faculty, departmental displays and extra-curricular activities will be featured. Brebeuf's entrance exam is given by special appointment.

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## LETTER FROM THE SYNOD

# Evaluation of synod not a simple matter

BY CARD. JOHN DEARDEN  
(Copyright 1971, NC News Service)

ROME—How do you evaluate an event like the third international Synod of Bishops? There are several possible ways. One is to write off the synod as a failure before it began. This approach was adopted in advance by a few persons who let it be known that, given present conditions in the Church, the synod could accomplish nothing.

It is difficult to argue with people of this mentality. Since the synod was a failure for them before it began, one can only suppose that nothing that has happened in the past six weeks could have changed their minds.

Another approach is to set one's own agenda for the synod and then decide its success or failure by how well it measured up. This also was done in advance by some.

THE DIFFICULTY with this way of viewing matters is that it reflects an ideological rigidity which makes little allowance for the dynamics of such a meeting. It establishes preconceived conditions for what "must" be done and fails to recognize the interchange of ideas and the development of insights that actually occur.

Certainly if the 210 bishops participating in this synod could not have learned from one another there would have been little purpose in their coming together.

A third approach is to attempt to understand what a synod is, what it does, and what it can reasonably be expected to contribute to the life of the Church. This is not necessarily easy since the synod is still a new institution whose role will grow clearer on the basis of experience. But certain things are apparent.

For one thing the synod is a consultative body. It makes recommendations to the Holy Father but does not legislate. The stature of the synod gives its recommendations considerable weight, but they are not binding.

EVEN ON the level of recommendation, no one synod can be thought of as giving definitive answers to the questions before it. The participants in this third synod have examined two pressing issues—the ministerial priesthood and world justice—as openly and fully as they could and have reached conclusions about

them. It has done so as a body obliged to present the response of the Church to the constant challenge of adaptation to meet contemporary needs.

In the light of all this, how is one to judge this synod's contribution to the discussion of the priesthood and world justice?

Some will be disappointed that the synod did not recommend some of the steps—abolition of the law of celibacy for Latin-rite priests or the immediate ordination of married men—which had been urged upon it from various sources.

But anyone who has followed the synod must be aware that these questions were examined closely and discussed candidly. The positive value of celibacy for priests was overwhelmingly affirmed. At the same time it was made clear that priestly celibacy is not merely a kind of clerical bachelorhood; it must instead be a free, positive, personal commitment of service to God and God's people.

This in turn points to issues that go deeper than the question of celibacy. Above all, perhaps, the problem of the modern priesthood is a problem of self-determination.

PRIESTS TODAY want and deserve a more participatory role in decision-making in the Church, especially in the making of decisions that affect their lives. This demands improved methods and structures for communication and collaboration between priests and bishops. The relationship of bishops and priests must not be one of "us" and "them" but of "all of us together." In many areas we still have a long way to go to achieve this, and progress is often frustratingly slow. But at the very least the goal has been clearly identified by the synod as one toward which all must work.

In its discussion of the theology of the priesthood the synod sought to clear away some of the uncertainty about their role which troubles many priests today. Whether it succeeded in doing so, only time will show. Certainly, though, the synod has helped sharpen and clarify issues.

On the subject of world justice, too, the synod has contributed to clearer understanding, especially with regard to the specific role of the Church.

Many issues were dealt with by the synod under the heading of world justice. Problems such as war, the arms race, denials of human rights to racial groups

and women, exploitative relations between the rich nations and the poor came under examination. But the overriding question was: what can the Church do?

The synod made it clear that the Church can do several things. It can express its concern for justice by removing any elements of injustice, real or apparent, within itself. Much has already been done—for instance, in the establishment and implementation of conciliation and arbitration procedures—but much more remains to be done, including reexamination of the role played by women and by minority groups in the Church. This requires continuing self-examination by all members of the Church at all levels.

Beyond this, the role of the Church in promoting justice is primarily one of teaching and motivating Catholics and men of good will to practice justice in government, the business world, international relations and all areas of life. The Church acts upon society through its members. We cannot pretend to have had total success in this effort of education and motivation up to now. The social doctrine of the Church is little known by many.

THERE ARE A number of reasons for this: the tendency to suppose that once a principle has been stated it is then understood and will be applied; failure to bring social doctrine down from the level of a papal encyclical or conciliar or synodal document to the level of the classroom and the Sunday sermon; failure to communicate doctrine in words and images that can be widely understood.

The synod points to the imperative need for the Church at all levels to look realistically at how well it is communicating its message, and to make whatever changes and innovations may be needed to improve its performance. This is a special responsibility of bishops, who as teachers in the Church cannot be satisfied that they have fulfilled their duty until social doctrine is heard, understood and acted upon by the mass of Catholics.

As the synod draws to a close, the temptation increases to make quick, definitive evaluations of its performance. In many ways, however, what happened during the synod is less important than what will happen after. More than 200 bishops from around the world have met for six weeks in Rome to voice their concerns and their convictions and to point to new directions for the Church in continuing Christ's mission in our times. They have expressed themselves as clearly and honestly as they could. But with the end of the synod, the task of communication has clearly just begun.

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# ON THE LINE -- two pages of opinions

## Clemency, yes; amnesty, no!

It may prove to be one of their less popular declarations, but the Bishops of the United States are to be heartily commended for their strong reaffirmation of support for selective conscientious objection to war.

Neither Congress nor the administration paid much heed to the Bishops' previous recommendation for a modification of the Selective Service Act. Perhaps that was because it was "buried" in the November, 1968 pastoral, "Human Life In Our Day." Even most Catholics never got beyond the discussion of conscience within the framework of marital love.

A document dealing solely with the draft and its consequences, however, should make a few waves in Congress and, hopefully, provoke legislative action.

As a bonus, the Bishops have now eliminated some confusion surrounding their first appeal. Too many people—including some draft board members—inferred that the teachings and traditions of the Church run counter to conscientious objection to all war. The bid for selective CO status seemed to reinforce the popular misconception that pacifism as such was outside the Catholic experience. This time the Bishops have forthrightly and unequivocally declared that "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."

In this most important document the Bishops once again emphasize the duty of Catholics to support draft counseling and to provide opportunities for alternate service that will meet government criteria. Let's hope they receive more cooperation the second time around.

We have but one reservation about this gratifying statement. That is the call for general amnesty for all imprisoned or exiled draft resisters.

Leniency and mercy are in order, especially for those who have stood up for their convictions and were willing to pay whatever price was exacted in rigid and often prejudicial court rulings. There has been a precious witness, a testament to the courage of conscience.

—B. H. ACKELMIRE

### A NEW TWIST ON AN OLD STORY

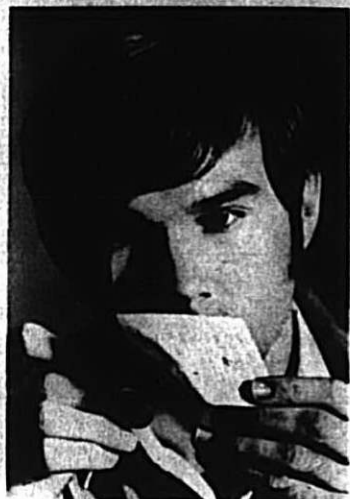
## Advocates celibacy option for Protestant ministers

GARRISON, N.Y.—Just as enforced celibacy chafes some Catholic priests, enforced marriage bothers some Protestant clergymen, said a United Church of Christ minister, the Rev. Robert Dodds.

Protestants should learn from Catholics the real strengths of offering celibacy as an option to ministers, the clergyman wrote in the November issue of *The Lamp*, Christian unity magazine published here by the Franciscan Friars of the Atonement.

FORMER DIRECTOR of ecumenical affairs at the National Council of Churches, the Rev. Mr. Dodds pointed out that only four per cent of American Protestant clergy are single. It was not the Protestant Reformation but the demands of colonial America that made marriage the norm for Protestant clergy, he said.

In colonial times, he explained, the



Let those in prison go. Their motives have been tested and have not withered under public or legal scrutiny. Let them go.

Automatic and gratuitous pardon of those young men who have gone underground or fled the country is another thing altogether. There is room in this area for a non-judgmental and objective questioning of motives.

Dr. Saul V. Levine of the University of Toronto, a psychiatrist who has counseled many draft resisters now living in Canada, ascribes a variety of motives for their flight. He recently told the annual meeting of the American Orthopsychiatric Association that many of the expatriates sincerely objected to what they considered an immoral war. But many others fled the country for less noble reasons. Some were running from a bad family situation, from poor grades in college, or just seeking adventure.

Granting wholesale amnesty to all such fugitives, it seems to us, demeans the sacrifices made by those who stayed to face the music, to say nothing of the sacrifices of the hundreds of thousands of young men who have been killed or maimed in the war.

Clemency should be shown all young expatriates wishing to re-enter the country, but clemency in the form of a period of alternate service. Thus the law will be tempered with mercy, as it should be, without at the same time permitting all evasion of civic responsibility.

—B. H. ACKELMIRE

### TOO PROVINCIAL

## U.S. Church defaulting leader role

ST. MEINRAD, Ind.—The Catholic world is looking to the Church in the United States for leadership but is not finding it, according to the abbot primate of the Benedictines.

"As yet we Americans are not ready for our roles," Abbot Rembert Weakland, a native of Pittsburgh, said in a talk at the Benedictine's St. Meinrad archabbey. "We have not provided adequate leadership." Abbot Weakland, whose generalate is in Rome, has been touring Benedictine communities throughout the world.

HE TOLD HIS AUDIENCE here that American Catholics are "extremely provincial" in outlook.

"We lack cultural sensitivity, and we do not have the universal view of the world," he said.

"The Church of Christ and the Jehovah's Witnesses are following Esso (oil refineries) around the world while we are stagnating because of our myopic view. The American Church is in trouble from mediocrity, and if we fail, we fail not only America, but the entire world."

American Benedictines "are not among the leaders, but they are not lagging behind," said Abbot Weakland.

THE POSITION OF leadership "requires a great deal of charisma. It requires strong leaders and it is a difficult position to be in," he said.

To judge whether monasticism has lost its influence and has been outmoded in recent years, Abbot Weakland said, depends on how monasticism is defined.

"If by monastic witness you mean the reclus who fears the world and consequently hides behind the walls of the monastery, then I would agree that monasticism is not a valid form of witness," he said.

"If you mean men getting together to pray and meditate on the scriptures and through the liturgy, then I think that the monastic life-style is valid and always will be."

## Dramatic change seen in public view of abortion

WASHINGTON—The federal government has reported that more than half the public now favors fewer restrictions on abortion, a dramatic change in attitude from a few years ago.

As recently as 1968, the government report said, survey data showed that 85 per cent of the public opposed more liberal abortion.

The latest study was based on a nationwide survey made available by the Commission of Population Growth and the American Future, for which the study was made.

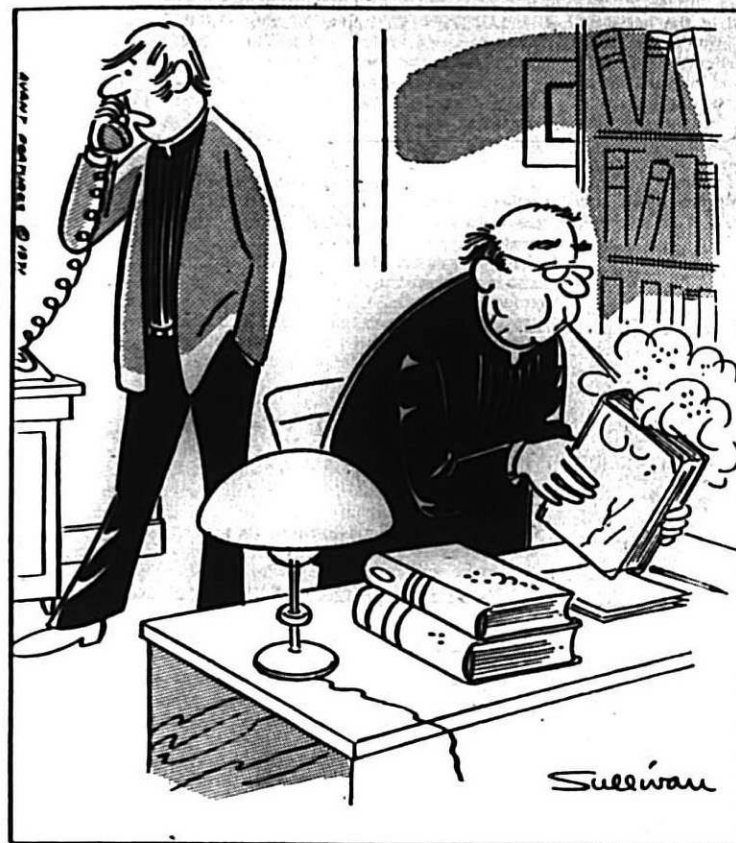
THE SURVEY'S sample consisted of 1,700 adults who were asked under what circumstances abortion should be permitted.

Fifty per cent overall said the decision should be left up to the persons involved and their doctor. Thirty-nine per cent of Catholics surveyed believed that way, as compared to 48 per cent of Protestants and 51 per cent of Jews.

Forty-one per cent said abortion was permissible only in certain circumstances.

IN THE SURVEY, people were asked whether they thought abortions should be permitted when parents have all the children they want. Forty-nine per cent said yes, 42 per cent said no, and nine per cent had no opinion.

In a survey taken in 1965, 91 per cent disapproved of liberalized abortions. In 1968, the percentage dropped to 85 per cent, and in 1969 to 79 per cent.



"CAN HE CALL YOU BACK? HE'S WRITING HIS SERMON!"

### THE YARDSTICK

## On being practical

BY MSGR. GEORGE G. HIGGINS

The Synod of Bishops, as of this writing (Oct. 27), has completed its discussion on the subject of world justice and is now engaged in the difficult task of trying to determine what to say about it—and how best to say it—within the limits of no more than three or four thousand words at the outside.

I don't envy the editorial committee charged with the responsibility of carrying out this assignment.

The committee, it seems to me, is caught in an almost insoluble dilemma. It has to find a way of saying something meaningful and practical without at the same time building up false hopes and unrealistic expectations about the competence or the ability of the institutional or hierarchical Church to "solve" the problems of the world community.

AT THE RISK OF being hypercritical, I would have to say that a large segment of the press is only making matters worse for the synod in this regard by oversimplifying the role of the hierarchical Church in the area of world peace and international social justice.

This is said on the basis of my own daily sampling of eight or 10 leading French, Italian and English newspapers.

A good number of their reporters—like some of the synodal Fathers themselves—don't seem to be too clear in their own minds who it is they wish to do-what when they call upon the "Church" or the "synod" to put up or shut up on the subject of world justice.

AS I WRITE THIS column, I have before me six or eight newspaper clippings which say, in effect, that the Church will lose all credibility if the synod fails to move beyond the realm of principle and get down to particular cases, let the chips fall where they may. That's fair enough.

Everyone agrees that the time has come for the Church to stand up and be counted in the area of world justice and world peace.

But what is the Church—or better still, who are the Church?

This, it seems to me, is the key question facing the synod as it tries to decide what to say about world justice and how best to say it without deluding the public concerning the competence of the hierarchical Church in the secular order.

IN MY JUDGMENT, the best talk in the synod on this subject was given by Monsignor Pietro Pavan, Rector of the Lateran University in Rome, and one of the world's leading authorities in the area of Christian social teaching.

Monsignor Pavan, who is widely reported to have been Pope John's closest collaborator in the writing of the encyclicals *Mater et Magistra* and *Pacem in Terris*, started off by saying that it was essential for the synod to spell out with clarity the precise limits of the Church's competence in the temporal order in conformity with the norms of justice.

The Church, as a hierarchically ordered religious community, he pointed out, does not have direct competence in the temporal order. Neither does it have the political authority, nor the economic means, nor the specific competence necessary for governing the temporal order.

STILL, AS A hierarchical institution, the Church must work for justice—but in ways and by means consonant with her own nature and her own specific mission.

In particular, Pavan added, the Church can and must promote justice by the constant proclamation of the Gospel, by insisting on the requirements or the demands of justice, by denouncing violations of justice, by education, and by forming the faithful to take part in political action aimed at achieving justice, and by organizing programs or projects aimed at helping the poor and the weak in all parts of the world.

On the other hand, Msgr. Pavan pointed out, the Church as a hierarchical institution cannot and should not be involved directly in the field of politics and has no competence with regard to the technical ways and means of promoting social justice.

HOWEVER, IN THESE areas the faithful can and must work for the cause of justice—inspired by Christian principles but, acting freely as citizens, independent of the authority of the hierarchical Church.

Some reporters and some synodal delegates as well have reacted negatively to Msgr. Pavan's speech on the importance of distinguishing between the role of the hierarchy and the role of Christians as free and autonomous citizens in the temporal order.

These reporters and synodal delegates seem to think that this distinction, as presented by Pavan, is much ado about nothing.

To their way of thinking, his speech was merely an academic exercise and was of no practical significance.

I don't agree with them at all.

If the synod were to ignore the central point that Pavan was trying to make, it could easily succumb to the temptation of trying to make the Church look good by promising the moon, so to speak.

For my own part, I think this would be a most "impractical" thing for the synod to do and would be a sure sign that the theology of Vatican II still hasn't gotten into the bloodstream of the Church.

## GIVE AND TAKE

BY REV. PAUL DRISCOLL

There is a well-known rhetorical device in which a speaker prominently mentions something by announcing that he is not going to mention it. "Let me pass over the fact that my opponent actually resides in another state and has never served in elective office," says the wily political candidate.

As we temporarily conclude our discussion on Catholic education, this "wily" columnist is going to attempt such a rhetorical column. Here are four questions I did not ask Sister Eileen Fitzgerald and Donald Doyle:

(1) Some educators believe our Church gives a high priority to the education of children but a low priority to Catholic adult education. These educators hope to see the priorities reversed, with most of the Church's educational resources devoted to programs of adult education. How do you feel about this proposal, and what suggestions would you offer for effective Catholic adult education?

(2) In public education there has recently been much controversy, especially in our larger cities, between teachers' associations and groups representing the local community. Control over school curriculum and school policy is a basic issue in these conflicts. Raising this question with respect to Catholic schools, who should determine school curriculum and school policy—the professional educators, the bishop or pastor, the parents, the students themselves? If all of them should have some role, how can this be done and who should possess the primary decision-making power?

(3) Experiments in Catholic education are being suggested by both progressive and traditional Catholics. Progressives, for example, talk of the creation of learning centers, where there would be no age barrier and no required courses. Classes in these learning centers would be flexible and could change as the needs changed. Meanwhile, traditional Catholics discuss the possibility of their own catechetical institutions to emphasize the importance of Church doctrine and tradition. Could you describe some of the experiments that are presently taking place and comment on likely future developments if present trends continue?

(4) If increased financial difficulties force us to sacrifice some part of the present Catholic educational system, what choice should be made by the Church? Which is it most important to retain—the Catholic university, the Catholic high school, or the Catholic elementary school?

THESE FOUR QUESTIONS were never asked of Sister Eileen and Mr. Doyle. Nevertheless, they are still worthy questions, and I pass them on for the reflection of our readers. As one of my old college examiners used to put it the day before finals, these questions deserve serious consideration even outside of the fact that they are likely to appear in the near future.

With regard to the questions we did ask, however, Sister Eileen and Mr. Doyle agreed on the primacy of the Catholic family but disagreed on the emphasis a school should place on Catholic doctrine. I suspect the difference here could mask a deeper difference on the connection between doctrine and values. Is Catholic dogma the source from which Christian values flow? Or is doctrine ancillary to the faith-relationship itself?

Come to think of it, that's a fifth question that should be carefully explored.

## Progressive prelate chides Third World group's 'negativism'

SANTA FE, Argentina—The Third World Movement of Roman Catholic priests, advocates of radical Socialist changes in Latin America, were strongly criticized here by a prelate usually considered sympathetic to their cause.

Archbishop Vicente Zaspas of Santa Fe declared that he sees "schismatic yeast" in the movement and expressed misgivings at the priests' "negative attitude" toward the hierarchy.

The movement has its headquarters in Santa Fe and a large number of archdiocesan clergy are members. Total membership is about 400.

Archbishop Zaspas, known as a progressive, said his remarks were not aimed at the movement's position on justice or its identification with the poor. He referred to the movement's relationship with the bishops of Argentina. He chided the movement for calling the bishops a "servile, unfaithful and domesticated hierarchy" which, he said, showed a lack of respect by priests for their superiors.

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## viewpoints and observations

Sees a 'rediscovery'  
moving among young

BY B. H. ACKELMIRE

INDIANAPOLIS—"Many young adults have been through the mill in religious experience. They have experimented in the underground church, Pentecostalism and other splinter groups, all the while searching for something."

What they are searching for, believes Father Arthur McDonough, O.M.I., is Christ. When the search elsewhere proves futile, he said, "many of them are turning again to the institutional Church, thinking that 'maybe Christ was there all the time and I just didn't see him.'"

Father McDonough's mission: reveal the "hidden" Christ and convince the "searchers" that there is more than enough room for them back home in the Church.

THAT IS NO SMALL job, spiritually or logistically, for the first full-time Catholic chaplain at Indiana University-Purdue University Indianapolis and the first priest-member of the new ecumenical

Metropolitan Indianapolis Campus Ministry. The ministry is a joint endeavor of the Archdiocese of Indianapolis, which fully subsidizes Father McDonough's work, and the Church Federation of Greater Indianapolis.

A 34-year-old soft-spoken Bostonian, Father McDonough was assigned to the westside campus last August. He had to start from scratch and is playing it loose as he goes. The old Newman Club organization on the disjointed campus "died a natural death a few years ago," he said. Few records remained and they were outdated. Since some schools at the university do not list religious preference in student files, just identifying Catholic students has been a challenge. There is no Catholic "center" or chapel for easy contact. Father has developed a list of 225 names—a good start, he concedes, but only a start.

Accessibility is the chaplain's strong suit. Operating out of a small office in The Cottages (opposite the Clinical Building on Clinical Court), he is available by phone around the clock and he resides at St. Bridget's rectory, just a few minutes drive from campus.

"By being available on a 24-hour basis, I hope to get to know the specific makeup of the Catholic members—their attitudes, their needs, their interests," he said.

TO DATE HE HAS dealt primarily with graduate students in medical school, with nursing students and with Religious living on or near campus and studying nursing or hospital administration.

"Many of these students are older, more serious than most, and more ethics conscious than religion conscious at this stage," he remarked.

"The 'old chestnuts' such as birth control and infallibility turn up in discussions, but beyond that they face a definite need to reconcile their beliefs, to buttress their faith against the stresses many of them experience in science courses." A graduate psychology student, for instance, Father said, may be having real trouble with the content of his texts or with the attitude of some instructors.

"Then there are the Polly Purebreds," he said with non-caustic humor. "These are students from a totally Catholic environment (home, schools, friends, etc.) who are for the first time thrown into an amoral, areligious milieu. For some, this can be a rather traumatic period. In such instances, a Catholic presence or community on the campus gives a sense of identity and security."

The liberalizing effect of college should not be underestimated or ignored, believes Father McDonough.

"Most students are leaving behind their adolescent religion and moving toward a mature faith. We have to convince these young people that there are differing degrees of freedom in the Church, that they can remain in the Church and be comfortable there, that the Church wants them and their searching minds."

THOUGH HE IS AN integral part of the ecumenical ministry, he makes no bones about being a Catholic priest. "I always introduce myself as a company man," he said.

In that capacity, one of his major concerns is providing a "relevant liturgy" for the campus community. What does he consider "relevant"?

"At this point I think it's the contemporary Mass, usually a folk Mass, contemporary music, homilies dealing with here-and-now issues and



Father Arthur McDonough, O.M.I., newly-appointed chaplain at IU-PUI, chats with a graduate student in nursing, Sister Mary Chabanel, R.N., a member of the St. Louis Province of the Religious Sisters of Mary. The Oblate priest was assigned to the westside campus last August.

problems, and dialogue sermons, especially when there is a large group. And, whenever possible, I let the students select the theme of the Mass."

He has no difficulty eliciting response during a dialogue sermon. "Sometimes I have to turn it off and get on with the Mass."

Mass is said daily in one of the student apartments. There is no trouble fitting everybody in. "At some of the daily Masses, only the Religious are present. On week-ends, most of the students take off, either for home or for the Bloomington campus," he said.

"Everything here is all business. There is a lack of facilities for recreation and little or no student activities."

Listen, Bishop  
tells educators

MIAMI—Young people's rebellion against the establishment—including the Church—"does not seriously mean a rebellion against God and religious values," Bishop William D. Borders of Orlando said here.

The bishop cited a national survey indicating 86 per cent of American youth "believe in God or some supreme being; 77 per cent go to Church; and 55 per cent say that their religious beliefs are getting better."

BISHOP BORDERS, a member of the U.S. Bishops' campus ministry committee, stressed the need for religious educators to listen to youth.

"We must listen not only because we hope to be of help to them, but because the very survival of Christian life and formation of a Christian's culture demands it," he said.

Basic human needs of today's young adults have not changed, Bishop Borders said. "They need acceptance, security, self-identity and independence; they need to believe in themselves and they need a system of values or philosophy of life."

THE CATHOLIC STUDENT of college age is more and more often searching for real-life situations where he can "express his Christianity . . . in such a manner that it becomes a personal experience," Bishop Borders said.

Young people are looking for "prophetic witness to Christ," Bishop Borders noted. "When they encounter such witness, they respond."

HE HAS TO communicate by bulletin board and word of mouth regarding meetings, discussions, and services. His extra efforts are not unappreciated. Following the first get-together this fall, Father was gratified by a "Thank you for reaching out to us" note on one student's identification card.

At this stage he has little communication with in-town or commuter students. "If they have a Church identification, it's with the parish," he said. He has, of necessity, concentrated on resident students but hopes to involve day students soon, particularly in dialogue and counseling.

He has done some spadework in planning a dialogue on medical ethics between med students and law students. Response has been encouraging. The problems of transplants, abortion, biogenetic experimentation and the like, Father feels, are proper areas for ethical and religious consciousness, and where better to begin than with young men and women who will be encountering such issues in their professional work?

This type dialogue can spill over into the area of personal counseling.

"I have had Catholic nurses ask me how to keep their personal revulsion for abortion from being directed at the patient who is seeking or has had an abortion," Father McDonough said.

Though the westside campus complex is surrounded by an urban ghetto, mostly black, the chaplain has not encountered the social activism said to be present on most campuses.

"I'VE SEEN WHITE students express a sense of guilt both in discussions and during the one small demonstration staged here. But not much else. I think that right now most Catholic students are trying to integrate or balance social awareness with the personal side of faith," he said.

"Most of all, the students I meet are looking for continuity in their lives and in their religious beliefs. They are looking again for their roots."

## OPEN TO ALL STORMS

French agnostic triggers  
bitter debate on renewal

BY LEORYAN

PARIS—An agnostic has spurred impassioned and widespread debate among French Catholics that transcends the issues under discussion at the Bishops' Synod in Rome, keying on challenges facing the Church in adjusting to the demands of modern society.

Maurice Druon, a member of the French Academy, caused the lively debate between progressive Catholic leaders favoring change and "integrated" forces who

continue their battle to save the Church from "self destruction."

Writing in Le Monde, the Paris daily, Mr. Druon attacked the Church for "mistaking its century." He said the house of God is being opened "to all storms."

"Priests are turning over their altars, selling their ornaments, prelates are changing their language, closing down organs, welcoming guitars and blessing the demolishers," he added.

HIS COMMENTS CAME amid a proliferation of pamphlets, tracts and newspaper columns which indicated that the traditionalist school of thought remains a strong force in a country which some observers feel ranks second only to The Netherlands in terms of Church renewal and change.

## LETTERS

Reader responds to  
'caustic diatribe'

To the Editor:

Re: a previous Letter to the Editor carrying the headline "Austine" editorial disturbs Tim Fout" (10-22-71).

I assume, from his address, that Mr. Fout is a seminarian. His caustic diatribe belies his vocational state and knowledge of the scripture message in the "Good News of Jesus Christ." If he plans on serving the needs of the Pilgrim Church—the People, he must remember that there are many Roman Catholics living who were reared in the traditional and cultic Church. The Latin Mass, Benediction, Rosary, Stations of the Cross, and Forty Hour Devotions were and still remain valid media of communication with Jesus Christ for a segment of the Church which Mr. Fout is evidently willing to disenfranchise.

The Christian ministry is a life of service devoted to meeting the needs of people. We cannot preconceive what these needs are or should be and then not respond when we find that they do not meet our criteria.

Donald J. Shepley  
(Candidate-Permanent Diaconate,  
Archdiocese of Chicago)  
Park Forest, Ill.

Animosity at meeting  
concerns Mrs. Tolen

To the Editor:

To quote a lady at a recent deanery meeting, "We stirred up a hornet's nest." "The Changes in the Mass" was the film strip shown, with a discussion following. It all started out politely with a few comments but soon a different attitude filled the air. There seemed to be animosity toward the Church.

My first thought was to argue back, but soon I saw that these ladies weren't about to change their minds. ("I hate that shaking of hands," or "I'll go up a different aisle so I won't have to receive Communion from a layman.")

The priests attending the meeting answered questions patiently and very well. I'm sure they left the meeting feeling that

"The Church's vocation is to present certainties," said Mr. Druon, a well-known historian, "not to spread doubts . . ." He argued that "everywhere, including states where atheism and materialism prevail, a great need for spirituality is manifesting itself."

"And this is the moment," he added, "that the Church has chosen to smile at its philosophical adversaries and to behave as though it were only the bearer of relative truths."

SOME LETTERS REACTING to Mr. Druon's comment, published by Le Monde, stated that the academician's views said aloud what many "silent" French Christians felt profoundly.

The Catholic press, on the other hand, strongly rejected Mr. Druon's views. The weekly La France Catholique said that considering the criticism of the Church came from an agnostic "it has little value."

Cardinal Jean Danielou, the Jesuit theologian and papal adviser, agreed that the Church was a century behind the times, saying it "tragically lacks cultural creativity in the present and . . . is not giving to the world the temples and the feasts where the genius of artists express themselves."

A Dominican, Father Jean Cardonnel, disciplined two years ago for expounding ideas deemed too revolutionary, said, "In reality, the Catholic Church is awakening from its dogmatic slumber."

their message hasn't gotten through to a lot of people.

No doubt those ladies don't realize that the message these priests are presenting is Jesus' message and having the Mass in English is an attempt to make His message ever so more meaningful.

A Mass said in Latin does not mean that Jesus is not present in that person standing next to you at Mass.

Maybe by reading this letter the priests and laymen of our deanery will be aware of the attitudes which I was unaware existed to such a great extent.

Mrs. Mary Kaye Tolen

Richmond, Ind.

## YOUTH PROFILE—1971

There is a turning-away from the world, and a turning inward to the self. Young people are abandoning public lives, faking up private lives. They seem to be giving up on the idea of persuading the older generation to change its views or its ways. Instead, representative youth are devoting themselves to deeper levels of "privatism." Some 350,000 American college students are said to be involved in "transcendental meditation." Some of the most brilliant students in America have told of their search for new sources of strength within themselves through this quiet procedure.

Handicrafts are having a resurgence. Young people are interested in carpentry, in learning to fix appliances, etc., based on a desire to be able to live their own lives without being subject to the establishment's high prices. The man who can "do something" with his hands is winning new status among the young.

Youth is more easily bored than ever before. A Philadelphia newspaper, surveying high schools discovers that apathy is a live problem. Something about a mechanical, same-for-everyone approach drives them up the wall. In dealing with youth today it is important to realize that one is dealing with a generation that can't find either satisfaction or answers in the external world.

Youth today shows its feelings through its own craft areas, rather than in politics or via the street drama of demonstrations. The cutting edge of the youth movement is its opposition to depersonalized treatment of human beings. Armed with this weapon youth influence is bound to grow in many professional areas. It will steadily increase as the "youth idea" moves into the younger reaches of adulthood. Youth is no longer something at a distance, to be conciliated for the sake of peace and quiet. It is a force acting on the national life, often confused, often trapped in contradiction, but steadily gaining in mass and consequence.

—Reprinted from "Coming On," a publication of the Church Federation of Greater Indianapolis, as condensed from Youth Report, a service of Grafton Publications.



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# KNOW YOUR FAITH

# WHAT IS CHRISTIAN MORALITY?

BY FR. JOHN P. SCHANZ

The most compelling drive of human life is man's incessant search for happiness and self-fulfillment. Within the last few years, differing life-styles between the generations have accentuated the problem of choosing the "right" road to happiness. "Love Story" or "Woodstock" depict a life-style scarcely acceptable to the average contemporary mother or father.

What makes right living then? Is it a matter of following society's rules or the fashions of one's peers? (e.g., murder is out, but trading marriage partners "Bob and Carol and Ted and Alice"-style is the "in-thing").

Is morality imposed on man by church or civil authority? (e.g., abortion is wrong only because the Church says so; violence is forbidden only because the State punishes it).

Is it a set of taboos to be promptly discarded by a sophisticated breed reared on technology and bent on liberty unlimited? (e.g., pre-marital sex is "in" because the "double standard" is hypocritical).

IF MORALITY OR right living coincides with the way to authentic happiness, then it cannot be merely any one of the above options. Nor can it ever go out of fashion, since happiness, the goal of morality, is a constant,

a lodestar that draws every individual to seek it.

Initially, then, morality may be described as the right "use" of oneself so as to achieve one's total well-being as an individual within the community of man; it is simply free and authentic self-development.

Obviously, a man's growth toward happiness by right living will surpass the animal's way of life. We cannot speak of a "dog or cat morality," for the specific characteristic of human morals is responsibility rooted in our power of reason and free choice. Utilizing our intellectual capacity, we must discover the basic values we will live by, values we conceive as promoting genuine self-fulfillment.

Where shall we discover these life-building values? Do we have a built-in compass to guide us? A set of maker's directions for right usage? Ordinary experience points to a correlation between the nature of an object and its purpose, between the way it is made and its intended use. A pen knife just won't do if we want to chop down a tree; but the weight and cutting edge of an axe can do the job.

APPLYING THIS principle to the task of human living, shouldn't we look to our very nature (our essential make-up as human beings) for some indication of "right usage"? Isn't it reasonable and human, for

example, to control alcoholic or drug consumption in order to maintain self-mastery beyond an animal level of conduct? Or isn't it reasonable and human to respect one's parents, the property or the lives of others, because of the rights involved in these social relationships?

Human nature—what man is and can become—may be taken as the source for a morality of reason, a "natural law" for living humanly and happily.

But thus far, a man might be a kind of "holy pagan"; what about Christian morality? What new values does Christ's teaching and example propose to us beyond living humanly? Something more than reasoned conduct is implied in his charge "Be perfect like your heavenly Father!" (Mt. 5:48).

He alone, the God-Man could say "Follow me" (Mark 8:34) without consummate egotism; "Son though he was, he learned obedience from the things that he suffered" (Heb. 5:8).

To live as a Christ-follower means to live with a new freedom for others, in a God-like or graced condition, where man is in touch with God through fresh life-powers of faith, hope, and love.

It means a readiness to reach out to the slum-dweller, the retarded, the alcoholic, the racially oppressed, the underprivileged and the poor because with the ears of faith one hears in their appeal the voice of



Initially morality may be described as the right "use" of oneself so as to achieve one's total well-being as an individual within the community of man: it is simply free and authentic self-development. (NC photo by Lou Panarale)

Christ: "As often as you did it to the least of these my brothers, you have done it to me." (Mt. 25:40).

In this higher perspective, all of

life is renewed, uplifted, and reshaped as a loving relationship between God and man.

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## SACRED SCRIPTURE

# Christian lives reflect Christian morality

BY FR. QUENTIN QUESNELL, S.J.

Trying to understand Christian morality by examining Christian lawbooks always seems to fail. Christian laws, from the very beginning, have been borrowed somewhere else or modeled on someone else's.

The Christians began by borrowing the Ten Commandments from the Jewish law and many of their social regulations merely followed Jewish practice with slight changes. Later they modified these in the light of Gentile customs and added generous borrowed helpings from the moral reflections of the Platonists, Stoics, Seneca, etc.

Yet the Christians were always convinced that their morality had something very distinctive. What was it?

The key lies in something quite apart from the laws they observed. It lies in their first act of faith. The act of faith which made them Christians was felt by them as a moral transformation at the root of their being.

When the people heard Peter preach Christ's death and resurrection, "they were deeply troubled and said . . . 'What shall we do, brothers?' Peter said to them: 'Turn away from your sins, each one of you, and be baptized in the name of Jesus Christ, so that your sins will be forgiven.'" (Acts 2, 38f). Believing the apostles' message demanded conversion and repentance.

But conversion from what? These were faithful, believing Jews. Repentance over what? They were pious men, devoted to their religion and their God. They were in Jerusalem that day to celebrate a religious feast (Acts 2, 5ff). They were good men, observant of God's law.

BELIEVING WHAT the apostles preached meant opening themselves to a new and higher set of values. It meant beginning to see what God really thought of the world. It meant believing that the man who had been so cruelly and unjustly put to death was really the Lord of glory; that his death had been but a step to resurrection; that God could and did transform death into life and suffering into joy for those who loved. It meant realizing that God thought every human person was worth loving unto death.

Moreover, believing that God had raised Jesus, they too could experience what he had experienced. For them too, their own power, security, wealth and reputations were not something to be clung to. They too could give it all up, take the nature of a servant and humbly walk the path of obedience to death on a cross. With him they too could be raised to the highest place above (Philippians 2:6-9).

With him they could know God as their loving Father, no matter what evils came

upon them. He had given his life for them; they could give their lives for one another (1 John 3,16). He, though rich, had become poor for their sakes (11 Cor 8,9); they could sell all they had, give it to the poor, and follow him (Mark 10,21).

IN THE LIGHT OF these new insights, their former lives looked shabby and cheap. "So far as a man can be righteous by obeying the commands of the Law, I was without fault. But all those things that

I might count as profit, I now reckon as loss, for Christ's sake. Not only those things; I reckon everything as complete loss for the sake of what is so much more valuable, the knowledge of Christ Jesus my Lord. For his sake I have thrown everything away; I consider it all as mere garbage, so that I might gain Christ and be completely united with him. No longer do I have a righteousness of my own, the kind to be gained by obeying the Law. I now have the righteousness that is given

through faith in Christ, the righteousness that comes from God, and is based on faith. All I want is to know Christ and feel the power of his resurrection; to share in his sufferings and become like him in his death, in the hope that I myself will be raised from death to life" (Phil. 3:6-11).

This Christian morality could not be pinned down in written laws. It could be expressed only in Christian lives. It could be taught only insofar as faith in Christ was passed on by living testimony and

example. Where general rules of good conduct were needed, the Christians could freely borrow, and they did so. But what made their morality Christian was the inner transformation of "putting on the mind of Christ" and the actions that flowed from that transformation in the concrete situations of daily life. This truly Christian morality has always been the church's most precious possession.

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## YOUTH-VIEWS

# What young people say about morality

BY JAMES L. ALT

Question teen-agers about "morality," and what do they say? Responses from young people in the dioceses of Detroit, Mich.; Peoria, Ill.; and Richmond, Va. reveal one thing: you can expect a great deal of variety. Teen-agers (and several religion teachers) from these three dioceses brought forth frank and very diverse answers when given a questionnaire based on Father John Schanz' article, "What is Morality?"

Just what is "morality"? To 17-year-old Anne Wolski, Oak Park, Mich., it is "respect for others and their ideas; being at peace with your conscience." "Morality is not a set of absolutes," says Jenny Gardner (17, Peoria, Ill.), "it is highly personal and changes from situation to situation." Karen Doyle (15, Detroit, Mich.) considers morality "a quality of all human activity in which man chooses his own set of values."

Not all agree concerning the freedom involved with the idea of morality. Bill O'Brien (15, Bloomington, Ill.), views morality as "a set of standards imposed on people by the society in which we live; whether or not we accept these standards will determine whether we are 'outcasts' in society." Cathy Pratt (16, Bloomington, Ill.), considers morality as "living by the guidelines set for me by my parents, by the Church—and by myself." Nearly all responses described morality as some sort of value system by which people live, either chosen or imposed upon them.

QUESTIONED AS to what makes "right living," Chris Wiegard (15, Alexandria, Va.) responded by saying, "It is helping others whenever possible." Diane Zdunczyk (16, Detroit, Mich.) and Bill O'Brien agree that it is "doing what you believe is right." "It is loving one's brother enough to sacrifice one's pleasure or whims for his good," adds Janice Luth,

a 17-year-old National Merit Scholarship semi-finalist from Lynchburg, Va.

What is "right living" for the religion teachers? Ed Gordon (25, Alexandria, Va.) says "right living means celebrating the good news." Barton DeMerchant (36, Royal Oak, Mich.) considers it "the capacity to live in a fully human fashion, free both internally and externally." A priest, Father Albert Hallin (42, Peoria, Ill.) notes that for himself, right living

"begins with the fact that I have opted to be a Roman Catholic Christian, and must live this out in my life."

Is the Church today failing to teach youth a proper sense of morality? Opinion on this question was varied, with the religion teachers being generally more critical than the teen-agers. Father Hallin maintains "the Church is failing to articulate properly

the ideals and values of Christian commitment and the beauty of these ideas."

Teen-ager Chris Wiegard says "Yes, it is failing"—but adds that it isn't the Church's fault completely. Jim Wright (43, Bloomington, Ill.) feels that "the Church is not failing in this respect as of the last two years—new books and articles on teaching morality are superior to those of 'my day.'"

ASKED WHETHER THEY felt adults have an improper sense of morality, nearly all the youth said yes. Francine Fosco (17, Peoria, Ill.) says "today's adults were never really confronted with the problem of morality as today's youth are. Our parents' training centered around objective standards. Youth today is rejecting these standards and searching for the answers within themselves."

Teachers agree with the teen-agers on this point; Florence Duvall (50, Ecorse, Mich.), says "we can't seem to get beyond being 'sons of the devil.' All our energy is spent in avoiding this or that." Father Hallin claims "today's adults are unable to separate the authentic content of the Catholic Faith from the cultural modes in which it was expressed when they received it." Ed Gordon agrees, saying that in many cases morality is only an external guideline for adults.

How does being a Christian make a difference as far as morality is concerned? Ruth Russman (17, Oak Park, Mich.) says that "as Christians, we are supposed to be imitating the works and intentions of Christ. Keeping this in mind, we should be concerned with helping others find fulfillment in their lives."

Cathy Pratt, 16, adds that "if a person is a Christian, certain guidelines set up by the Church, or by God, for being a Christian, will be among those guidelines he chooses to live by." Diane Zdunczyk agrees: "being a Christian gives a person (Continued on Page 7)



"Maybe we'd find more Christian fellowship if you didn't like onions for breakfast!"





Saying it is oftentimes more difficult than doing it. This winning poster by Mauro Sanchirico, grade two, St. Anthony of Padua School, Camden, N.J., was a published message in the Avon paperback book 'PEACE IS YOU AND ME'. (NC photo courtesy of Avon Books)

## WORSHIP AND THE WORLD

# On making the best of bad situations

BY FR. JOSEPH M. CHAMPLIN

Priests often use vacation time and weekends away from their parishes to leave the sanctuary and sit in pews for Sunday Mass. At the end of this summer, a friend of mine and I followed that custom and, dressed informally, stopped for the Saturday evening Eucharist at a moderately large suburban parish in New England. It was a sobering, painful, and discouraging experience. I had forgotten about the traditional "money-changers in the temple" practice of that area and thus was a bit shocked to see two men at desks with coins on top and a clear sign, "Seat Offering—25 cents," informing visitors of their mission. Pastor that I am, the hard realities of an extra \$100 per week from such a source must be considered, but, frankly, the procedure causes me to wince.



The 7 p.m. service began at 7:12. That tardiness hardly puts time-conscious Americans in a happy mood for worship, but in fairness I got the impression this, fortunately, may have been an unusual occurrence at the parish, not the regular pattern.

However, matters got worse as we moved along. We found the liturgy incredibly bad and bemoaned the fate of people in that church who week after week must endure these poorly executed 23 minute Masses, whose sole spiritual nourishment are the few morsels they can gather from the intrinsic power of the rite itself.

I JOTTED DOWN afterwards a dozen items which bothered us:

—An inexpensive and inadequate public address system which required constant switching on and off by the celebrant and was no match for the noisy fans whirling in the church's center.

—No lay lectors, with the celebrant perfunctorily and unclearly reading all three scriptural passages.

—The priest turning toward the tabernacle away from the congregation and the microphone for the opening and closing prayers.

—No homily.

—After the General Intercessions (routinely and inaudibly announced), the celebrant placed a manipel on his left arm, using a vestment eliminated by the Holy See several years ago.

—A too tiny (approximately 2 ft. x 3 ft.) altar of sacrifice at the sanctuary's edge.

—No offertory procession.

—No gesture of peace.

—No procession down the main aisle into or out of the sanctuary and no opportunity for worshippers to see or greet the celebrant before or after the service.

—Outdated rubrics and, more seriously, an external attitude which conveyed little awareness of what the revised liturgy is and should be.

I have tried in this column consistently to take an optimistic, constructive approach toward the liturgical renewal. It may seem that this sharply critical description of a bad performance deviates from that path. Nevertheless, contrast sometimes helps and those who feel their own parish programs are seriously deficient may take comfort hearing about a situation far more objectionable.

WHAT SHOULD WE DO when the pastor or parish priest fails to keep pace with the Church's liturgical reforms? I face that tricky, awkward difficult

question from nearly every lay audience and was so queried at all four seminars during the New England Religious Education Congress in Boston.

I offer these suggestions: Don't categorize or stereotype individuals—everyone can change; talk it over with the priest himself, not behind his back; present particular, positive proposals, not vague, destructive, generalized complaints; cite successful efforts in other, neighboring parishes; seek the help of official agencies when necessary—the parish council, the diocesan liturgy commission, the bishop.

If these steps do not prove effective, then one ultimately comes to a tough conscience-decision. Does the Lord want me to stay, suffer and work for change in my own parish or regrettably pull up roots and shift to a better place of worship? While we work and hope for suitable liturgies in every community, I fear that many

## WHAT DIFFERENCE DOES JESUS MAKE?

# You are there

BY F. J. SHEED

When we hear that splendid hymn "Were You There When They Crucified My Lord?" the reaction of most of us is that we were! Almost, anyway. What with Gospel reading, sermons, the Holy Week Liturgy, the Sorrowful Mysteries of the Rosary, the Stations of the Cross, great paintings, oratorios—the whole event is vivid in our minds as no other past event is. The trouble is that the actual Gospel account can be overlaid by so much splendor.



Take one example. Nothing in all the Liturgy is more dramatic than the Reproaches on Good Friday—a chanting of the great things God has done for the Jews, each one contrasted with what they did to the God-Man. It is intensely moving as meditation after the event, but it is no part of what happened. From end to end of the Suffering and Death, there was not a word of reproach from Jesus. It was of the essence of what he had come to do that there should not be. We must make the vast effort to strip our minds of all that we have heard said and sung or seen depicted, and submit ourselves to the Gospel account.

THE EFFORT WILL, indeed, be vast, so cluttered are our minds with ideas true, half-true, false. And when we have made the effort, there is another danger. We can hardly help "identifying" with Jesus, thinking and feeling with him. It is right that we should. But this experience is strictly personal. It cannot but reflect what our own thoughts and feelings would have been if we had been he! But no man can be any other man, least of all this Other. Published reflections on the Passion only occasionally harmonize with our own, we can even find them repellent—especially if they be of the lush and oratorical sort. Lush and oratorical he was not.

In the whole Gospel account, what looms towering is the untroubled rationality of Christ's every word. The secret lies in chapter 53 of Isaiah, which he had told

BY MSGR. R. T. BOSLER

Q. I got so discouraged at the second class status of women in the Church that I stopped going to Mass. Why should I be forced to sit through a service that reminds me that man is the "head of women" as St. Paul taught? I want women deacons and if married men are ordained, I want women priests. I sent the pope a statement of my objections and informed him I had quit attending Mass. I also send back all appeals for funds with the notation that I will consider contributing when I get complete equality in the Church.

A. I admire your grit and determination, but I can't say the same for your choice of means to advance the cause of women. Staying away from Mass can hurt only yourself, and refusing to give hurts only your own parish or some struggling missionary, neither of whom can do anything about changing the status of women in the Church.



I read your letter immediately upon returning from Rome, where I followed the progress of the third synod of bishops. You reminded me vividly of the three women journalists who at every interview, press briefing and the panels offered by the U.S. bishops kept wanting to know what the synod was going to do for women in the Church. Your cause was not ignored at the synod, believe me.

The Canadian bishops—in preparation for the synod—had thoroughly discussed the possibilities and advantages of the ministry of women in the Church with the help of qualified representatives of Canadian women from all parts of the country. Cardinal George Flahiff of Winnipeg reported on this in an important synodal address in which he announced that the Canadian Catholic Conference urged the synod to recommend to the Holy Father "the immediate establishment of a mixed commission (that is, composed of bishops, priests, laymen and laywomen, religious men and religious women) to study in depth the ministries of women in the Church." Whether the Holy Father does this remains to be seen, but one thing is sure, the problem of the inferior position of women in the Church can no longer be ignored.

All of a sudden, the prelates of the Church are becoming aware that women are organizing and that they mean business. In 1911 a feminist organization, the St. Joan's Alliance, was formed in Europe to combat discrimination against

Christians still may be forced to make such an agonizing choice and a few should even temporarily transfer to more satisfying spiritual homes.

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women in the Church. This group intensified its activities during Vatican Council II and the years since then. In 1966 the "Union Mondiale des Organisations Feminines Catholiques" organized a vast inquiry "on the freedom of women in marriage, social and civic life and their participation in the life of the Church."

This group, together with the St. Joan's Alliance, was responsible for a resolution of the Third World Congress for the Apostolate of the Laity held in Rome in 1967 which asked for a "serious doctrinal study" on "the place of women in the sacramental order and in the Church" and demanded that "competent women form part of all pontifical commissions" and that "women be accorded greater possibilities in the service of the Church."

The Church in official documents has already admitted that changes have taken place in the status of women in modern society. Pope John XXIII in his encyclical "Pacem in Terris" and Vatican Council II cited the emancipation of women as one of the signs of the times the Church must heed. But in cold reality, we must admit that at a time when women are prime ministers in several important countries, no woman fills a high office in the Roman Curia. Is there any hope? A seventy-five-year-old Italian monsignor in Rome, who knows the workings of the Church as well as anyone there, predicted in my presence that within ten years women will be ordained priests.

He based his prediction on the conviction that within ten years the minority thinking

of the bishops of the third synod will be the thinking of the vast majority of the world's bishops. And this conviction he bases on the fact that the overwhelming majority of priests under forty today want the changes that will open the priesthood to married men and to women. He says this is true in all the principal nations, even where least expected: in Italy, Spain and Ireland. I can vouch for the fact that there is a new breed of priests in Ireland, Spain and Italy, for I have met some of them. And the only young woman that I know of who came to Rome during the synod to lobby for her own ordination to the priesthood was a Spaniard.

Who knows what is going to happen? As one bishop at the synod observed: "More changes take place in the Church in ten years today than used to happen in a hundred."

Q. A certain young man who was rejected on two occasions on entering a Catholic religious order now claims that he is a Greek Orthodox priest. My uncertainty is that I was told by this individual that the Vatican has accepted the Greek Orthodox into the Catholic Church. May I have your comments?

A. More than likely what this Orthodox priest told you was that the Catholic Church accepts Orthodox orders as valid and that, therefore, in the eyes of our Church he is truly an ordained priest. This is true.

Though there is hope of unity between the Orthodox and the Roman Catholic Church, no effective steps toward this have yet been taken. It can never be accomplished in any one-sided manner by one church accepting the other into its membership but only by a mutual agreement of the two churches to be one again and accept one common faith.

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## Alt

(Continued from Page 6)

a basis to start from when he begins formulating his values."

TEACHER BARTON DeMerchant concludes that "Christian morality is not a different kind of behavior) it is a behavior which takes Christ as its model and as its source of power." Another teacher, Jim Wright from Bloomington, Ill., says the after-life "must have an effect upon the Christian as opposed to a humanitarian. For the Christian, the motive is because one believes in Christ as God and is imitating him because of faith."

Generally speaking, comments on the subject of morality were as varied as could be expected from a cross-section of American youth and religion teachers. While their views differed, they did have definite convictions concerning morality. Their comments revealed that youth thinks about more than rock music and sports, and that they are willing to share their views with others.

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presence, asking his help and guidance. True prayer arises out of one's life, out of daily experience, and is nourished on the traditional sources of Christian prayer—the Bible, Liturgy, and the experience of God as interpreted in Christian tradition.

It is this process of moral discernment that is at the heart of Christian moral education. It is a process distilled out of the centuries of Christian experience of moral choice. This approach to Christian discernment is a realistic, traditional way to "judge what is God's will, what is good, pleasing and perfect" (Rom. 12:2), and "to value the things that really matter" (Phil. 1:9-10).

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## QUESTION BOX

# Women's pleas being heard

## CATECHETICS

# How do I know I'm doing right?

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

"How do I know I'm doing right?" "How do I know what God wants me to do?"

In day to day living this question is usually more specific, in terms of concrete decisions to be made regarding family, job, vocation, or a dozen other important areas of life. "Should I go to college or not?" "Should I marry or not?" "Should we have another child or not?" "Should I answer my draft call or be a conscientious objector?" "Should I continue this relationship or break it off?" "What should I do about social justice, pollution, peace?"

Each of us can recognize similar situations in our own lives, situations in which we must make a moral choice. We all know something of the anxiety involved in any major decision, and in many minor ones. We may well wonder before and after a moral choice: "How do I know I'm doing right?" "What does God want me to do?"

One task of religious educators—be they parents or teachers—is to guide persons toward the mature ability to make moral choices that are genuinely Christian. In today's complex, complicated world this challenge is doubly difficult.

Faced with the task of guiding people toward mature Christian living in a constantly changing, increasingly complex world, religious educators are developing new strategies for guiding people to live and grow as Christians. These strategies are based on a rich, traditional understanding of Christian living.

CHRISTIAN MORAL life is conceived of as a response to God's will within the context of a relationship of love between God and man. God invites, calls, challenges, commands; man responds faithfully or selfishly. Moral training then must focus on aiding Christians to discern or recognize God's call in their lives. According to Scripture, the tradition of the Church, and the Second Vatican Council, God's compelling voice is expressed not only in law and authority, but also in the events of history, the experiences of personal and social life, and in the Scriptures and tradition of the Church.

If it is true that God's imperatives are recognizable in personal and social experience as well as through ecclesiastical and civil authority, then Christians need to learn to recognize and discern God's voice

in all of these areas. One strategy for learning discernment may be described briefly in terms of three important stages or dimensions: (1) Exploration, (2) Dialogue, and (3) Prayer. All three aspects of this dynamic process are important for coming to a peace-filled moral choice.

(1) Exploration: All the relevant facts are to be explored, both experimental and legal, past and present. What seems to be most needed in this situation? What appears to be most loving? What are the effects of each choice? What is realistically possible? What commandments or laws touch this situation? What does the Gospel say about such a choice? What does the teaching of the Church indicate? What values are at stake? What reasons seem most compelling?

These questions suggest the type of exploring or reflection that is needed. Naturally the extent and depth of the exploration will vary according to the seriousness and complexity of the moral issue in question. In any case the exploration is to help us be open to the various aspects of the reality in which we can recognize God's will.

(2) Dialogue: Because one important avenue of hearing God's voice is other people, and because we exist within a community of believers each of whom has particular gifts for the good of all, we need to speak with and listen to others. Again, the extent and depth of the dialogue depends on the nature of the moral issue.

Often the advice of a more experienced person may be sufficient, at other times discussion with a large number of persons might be required. What do you think is right in this circumstance? How do you see God's law as applicable in this situation? What is your understanding of the Church's moral teaching in this case? Why would you choose this course of action? What is your understanding of Christ's law?

Honest dialogue, sincere sharing and listening, has been recognized from the earliest days of the Church as a vital dimension of moral decision making and a test of one's own honesty. Even the most isolated hermits of the desert met periodically with another "spiritual father" to discuss the directions of their Christian growth.

(3) Prayer: Since it is the voice of God, the guidance of the Holy Spirit, which we need to recognize, prayer is absolutely essential. Christian prayer is not just the recitation of formal prayers, but a conscious placing of oneself in God's

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## PLAYOFFS SET SUNDAY

## All football division winners undefeated

INDIANAPOLIS — For the first time in memory, all eight division winners in the Cadet and "56" Football Leagues completed their seasons undefeated. They will square off

Sunday, Nov. 7, at the CYO Stadium for league championships.

In the "56" League, Sunday's first game at 12 noon will pit Division I winner St. Michael's

(8-0) against Division II's Christ the King (7-0). At 1:15 p.m., it will be St. Roch's (6-0-1) Division III winner against Division IV's St. Simon (5-0-2). Cadet League action gets underway at 2:30 p.m. as St. Barnabas (7-0) of Division III meets St. Luke's (7-0) of Division IV. Division I winner Holy Spirit (8-0) faces Division II's St. Gabriel's (8-0).

Admission prices for the playoffs are the same as the regular season: 50 cents for adults and 25 cents for grade school children. Maximum family price is \$1.50.

Coaches of Sunday's teams are reminded to re-weigh all backs and ends one-half hour before the games in the CYO Office to determine eligibility.

## SCORES

## CYO FALL SPORTS

## Final League Standings

Division 1: St. Michael 8-0; St. Malachy 5-2; St. Luke 4-2; St. Gabriel 4-3; St. Ann 3-3; St. Monica 3-4; St. Ann 1-7; St. Thomas 0-8.

(Note: St. Michael won the division championship.)

Division 2: Christ the King 7-0; St. Pius X 4-1; St. Andrew 5-2; St. Philip 4-3; St. Catherine 3-4; St. Patrick 3-4; St. Rita 2-5; Mount Carmel 1-6; St. Matthew 1-6.

(Note: Christ the King won the division championship.)

Division 3: St. Roch 6-0-1; St. Mark 5-1-1; St. Barnabas 4-2-1; St. Bernadette 3-3-1; St. Catherine 3-4; St. Patrick 3-4; St. Rita 2-5; Mount Carmel 1-6; St. Matthew 1-6.

(Note: St. Roch won the division championship.)

Division 4: St. Simon 5-0-2; Holy Spirit 5-1-1; St. Jude 5-1-1; St. Philip 4-2-1; St. Catherine 3-4; St. Patrick 3-4; St. Rita 2-5; Mount Carmel 1-6; St. Matthew 1-6.

(Note: St. Simon won the division championship.)

Division 5: St. Roch 6-0-1; St. Mark 5-1-1; St. Barnabas 4-2-1; St. Bernadette 3-3-1; St. Catherine 3-4; St. Patrick 3-4; St. Rita 2-5; Mount Carmel 1-6; St. Matthew 1-6.

(Note: Holy Spirit won the division championship.)

Division 6: St. Roch 6-0-1; St. Mark 5-1-1; St. Barnabas 4-2-1; St. Bernadette 3-3-1; St. Catherine 3-4; St. Patrick 3-4; St. Rita 2-5; Mount Carmel 1-6; St. Matthew 1-6.

## CYO FOOTBALL PLAY-OFFS

## Schedule for Sunday, Nov. 7

"56" LEAGUE  
(All Games at the CYO Stadium, Field No. 1)

St. Michael (Division One) vs. Christ the King (Division Three) at 12 noon.

St. Roch (Division Three) vs. St. Simon (Division Four) at 1:15 p.m.

Cadet LEAGUE  
(All Games at the CYO Stadium, Field No. 1)

St. Barnabas (Division Three) vs. St. Luke (Division Four) at 2:30 p.m.

Holy Spirit (Division One) vs. St. Gabriel (Division Two) at 4 p.m.

## Marian fund drive opens

INDIANAPOLIS — Neal S. Howe, chairman of the 1971-72 annual alumni fund drive of Marian College, has announced that the goal for this year is to exceed last year's 32 per cent participation level, as well as the \$15,205 given.

Howe, in a letter to alumni, stressed participation along with the monetary goal. "Foundations," he explained, "look closely at the percentage of alumni who help support their alma mater as an indication of the institution's strength before they make large-scale commitments to the college."

He reported that the national average of alumni-giving in annual fund drives is about 19 per cent.

Howe is sales manager of Acacia Mutual Insurance Company in Indianapolis. A 1959 graduate of Marian, he was the leading volunteer worker in last year's record fund drive, and previously served on the college's Advisory Committee; chaired the alumni division of the college's capital gifts campaign; was a member of the Presidential Inauguration Committee and several other reunion and alumni activity committees.

## Baking Contest to close Youth Week observance

The Youth Week observance in the Indianapolis Deaneries will come to a close Sunday, Nov. 7, with the annual Junior Baking Contest and Dance at St. Andrew's parish, 4050 E. 38th St.

Entries will be accepted through Friday, Nov. 5, from both boys and girls. Items should be brought to the parish gymnasium from 11:30 a.m. to 2 p.m., while the judging will be done in private from 2 to 5 p.m.

Doors will open at 7 p.m. with the awards to be announced at 7:30 p.m.

More than 200 entries are expected to compete for 27 awards. All items—winners and losers—will be sold after the prizes are awarded.

The closing dance will follow until 10:45 p.m. Music will be provided by "Tomorrow."

Admission will be \$1.25 plus a valid CYO or guest card.

## Course on Human Development set

INDIANAPOLIS — Sister Patricia Melton, S.P., social studies teacher at Ladywood-St. Agnes School, will offer a special course to students beginning Monday, Nov. 8, entitled "Human Development of Imperished Peoples."

An analytical approach into the nature of poverty, its root causes, and its effect upon society are the topics which form the basic content of the course.

The new course is being offered as part of the education program requested by the National Conference of Catholic Bishops for the Campaign for Human Development project.

## One of India's women leaders Marian speaker

INDIANAPOLIS — Mrs. Muriel Wasi, former Deputy Educational Adviser to the Government of India, will lecture Monday through Thursday, Nov. 8-11, at Marian College on subjects ranging from education to religion to government in her native country.

Currently on a year's lecture swing through Indiana under the sponsorship of the Indiana Consortium for International Programs, Mrs. Wasi currently is editor and consultant to Tata McGraw-Hill Publishing Company in New Delhi.

She received her master's degree in philosophy, politics and economics from Oxford University, England, and after teaching at the University of Mysore in Bangalore, served 18 years with the Union Ministry of Education in New Delhi. In 1965, while serving as a consultant to the New York State Department of Education, she made 10 television films on "Fables and Legends of India" for a New York station.

Mrs. Wasi has been described as one of the five most powerful women in India. She will present a public talk on "India and Internationalism" at 8 p.m. Monday in the Marian Library Auditorium.



ST. JOHN BOSCO MEDAL RECIPIENTS—These seven youth leaders have joined a distinguished group in the CYO of the Indianapolis Deaneries—the more than 120 men and women who have earned the coveted St. John Bosco Medal through extraordinary efforts in behalf of youth. The 1971 winners received their medals from Archbishop George J. Bluskup at the nineteenth annual CYO Banquet held October 27 at Secena High School. They represent more than a century of service to young people among them. They are (left to right): Edward J. Griffin, Holy Name; William E. Schaefer, St. James; Donald R. Richardson, St. Malachy; Mrs. Ruth T. Guyton, Holy Angels; Norman R. (Gobby) Williams, St. Andrew; Edward F. Gallagher, St. Catherine; Thomas J. Yaggl, Our Lady of Lourdes. All have been involved in coaching, but their service extends to leadership of parish youth programs, scouting and CDA activities, Junior CYO directing and chaperoning, and, in the case of Mr. Schaefer, membership on the Indianapolis CYO Board of Directors.

## CYO NOTES

Deadline for entries in the Junior CYO-Criterion Quiz Contest is Friday, Nov. 5. Open to the Archdiocese, the contest will begin December 5.

More than 200 entries are expected in the six basketball leagues of the Indianapolis Deaneries CYO. Tentative meeting date for coaches is Tuesday, Nov. 23, at a site to be announced. Play will start on December 4-5.

Twenty-one teams have responded to the first Cadet Girls Basketball League, who will begin play November 10 in three divisions. The season will continue through December 5.

November 17 is the deadline

## Touch Football title tilt set

INDIANAPOLIS — The first championship in the Junior Boys' Touch Football League will be played this Sunday at the CYO Stadium.

An unexpected Division II tie between Sacred Heart and St. Jude's will result in an 11:30 a.m. playoff game Sunday. After a four-hour rest, the winner will face St. Michael's Division I representative at 5:30 p.m.

Twelve teams participated in the first season.

for entries in the Junior Bowling Tourney to be held November 20-21 at the Town and Country Lanes, 4400 N. Keystone Ave. Sponsor of the event is St. Rita's parish. Entries should be sent to Brother Howard Stidant, O.S.B., 1850 N. Arsenal Ave.

CATHEDRAL DADS TO AWARD CARS—Two new automobiles will be given away by the Dads' Club of Cathedral High School on December 15, date of the annual Parent-Teacher Christmas Buffet. Tickets on a Dodge and Plymouth will be available after Tuesday, Nov. 9. Shown above glancing at new car literature are, from left: Joe Deselan, athletic director; Brother Thomas O'Malley, C.S.C., moderator of the Dads' Club; and John Grande, Dads' Club president.

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## TIC TACKER

## Unique auction slated at Woods

BY PAUL G. FOX

A large auction of items dating back to more than a century will be conducted by the Sisters of Providence of St. Mary-of-the-Woods, Ind., on Saturday, Nov. 13, on the motherhouse grounds. The auction will begin at 9 a.m., with registration for bid cards beginning at 8 p.m.

The auction will be headquartered in the horse barn of the grounds, which are located just off U.S. 150, about six miles northeast of Terre Haute. Signs will be posted on U.S. 150 between the St. Mary's Road and the Bolton Road designating the entrance to the auction site.

Plans for the auction began after a large lot of metal partitions were removed during the remodeling of a building, according to Sister Cathy Buster, who is in charge of the auction plans. It was then decided to include in the auction items from the horse barn and the cannery that are no longer used by the Sisters, but are of interest to collectors.

LATER PLANS WERE expanded to include a variety of antique and modern furniture, works of art, picture frames, and other items that were being stored and no longer used.

Many of the items have been in possession of the Sisters since early in the 131-year history of the settlement at St. Mary-of-the-Woods. A broad blade ax more than a century old no doubt has had a hand in the early history of the Woods.

Since work horses were phased out of the Sisters' farm operation many years ago, a variety of items will be sold, including an antique harness-sewing horse, estimated to be about 110 years old and used continuously until termination of the horses. Harnesses, horse collars and pads, and hames will be sold.

Items from the cannery which will be auctioned include fruit jars from Atlas, Acme, Ideal, and Ball Mason (some with dates); stone jars and jugs from five to 30 gallons in size; and 10-gallon milk cans.

A variety of plain and ornate picture frames will be available, along with three valuable paintings: "Columbus Sights the New World," an oil by Karl von Piloty, of the Munich School, a part of Kaiser Wilhelm II's collection at one time and acquired by the Sisters about 1910; "Assumption of the Virgin," an oil attributed to Guido Reni and probably painted in the early 17th century, it at one time hung in the first Church of the Holy Trinity in Evansville; and "Holy Family with John the Baptist," an early 16th-century painting of the Italian School; it was a gift to the Sisters from Bishop Simon Brute of Vincennes in the mid-Nineteenth Century.

MANY OTHER religious and secular paintings of various sizes, and religious busts and statues will be included in the auction.

Among the many furniture items are a rolltop desk in excellent condition; a seven-foot-high curved glass breakfast in excellent condition; five poster beds with six-foot-high posters; an antique barber's chair; a cherry commode and a cherry bureau; two large conference tables with piano legs; oak dining tables, and other old pieces.

Other unusual items include a large number of wooden, interior shutters with movable slats and a large lot of steel, insulated double wall partition panels in excellent condition with corner and connecting bars, bentwood ice cream chairs, and marble.

Newer furniture includes all kinds of chairs, student chair desks, writing tables, beds, nite stands, wardrobes, and tables.

More information on the items to be auctioned may be obtained by writing to Sister Cathy Buster, Express Office, St. Mary-of-the-Woods, Indiana, 47876.

SEMINARIANS TREAT HANDICAPPED—Seventy mentally and physically handicapped youngsters of Spencer and Dubois Counties were treated to a Halloween party recently by student members of the Cooperative Action for Community Development (CACD) of St. Meinrad College. The party was given at Immaculate Conception Academy in Ferdinand. CACD members considered the event overwhelmingly successful not only in providing entertainment for special education children but also by allowing them to participate in a large social experience.

## Lively debates mark

(Continued from Page 1)

have quietly been preparing a demand that a minority report be included in the final statement on the priesthood. Synod delegates were to receive the final statement in tentative form on October 30 and begin voting on it when the synod resumed the following Tuesday afternoon.

Contending that a "sizeable minority" of delegates had spoken favorably of the possibility of ordaining married men, liberal delegates were to demand that this fact be noted in the final statement.

"This is vastly important," one delegate said, "not only for the record and as a true reflection of synod sentiment, but for those priests and people at home who may feel the synod did not talk of this seriously enough."

ON THE PROBLEMS of justice, the 12 language groups were reported to be in almost unanimous accord on what the Church can do. Realistic enough to realize that the Church cannot stop a war or instantaneously eradicate hatred, the synod delegates nevertheless proposed a plan of action for the Church looking outward at the world and inward with concrete changes for the Church itself.

The plan of action toward the world involves education of Catholics against injustice, or what the Spanish delegation calls "a conversion of heart."

Regarding injustices within the Church, various language groups suggested that bishops and priests adopt a simplicity in life-style, with some groups resoundingly including papal diplomats in the

suggestion, and an accountability to the community on services rendered and finances received.

At the suggestion of one language group, that of Cardinal John Dearden of Detroit, a short statement on population drawn up by British economist Lady Jackson will also be issued.

Entitled a "nuntius" or proclamation to the world, the four-page statement grew out of the presence of Lady Jackson in the many synod groups she visited during the week and their responses to her ideas.

Since synod delegates have almost unanimously approved her statement to be issued officially as a synod document, the population explosion will be looked at carefully.

"We seek," the statement says, "in the face of explosive population growth, to encourage responsible parenthood by means acceptable to the parents' conscience."

The statement says nothing more on the subject and does not allude to the Church's traditional teaching against artificial birth control.

At the outset of synod discussion on justice the previous week, Lady Jackson was the first woman ever to address a world assembly of Catholic Bishops. At a news conference later she emphatically stated that birth control was not the answer to problems in the emerging nations.

AFTER SEVERAL delegates observed in the general assembly that ecumenism was strangely absent from the position paper on justice, the language groups

overwhelmingly inserted in their summaries proposals that ecumenism can be a potent force in promoting justice.

Six of eight language groups spoke of the need for all people of good will and Christians of all denominations to band together in bringing justice into the world both locally and internationally.

Meanwhile, in a blunt recommendation, Cardinal Joseph Hoffner's German-language group suggested that future synods:

—Be told in clear, concrete terms what they are to discuss and receive all documentation one month before convening.

—Receive in the opening statement an accounting of resolutions of the last previous synod.

—Allow only one man to speak in the name of a conference, instead of several day after day.

—Receive guidance from lay experts on questions under study.

—Get not only the advice of its 15 elected consultants but also have the guidance of the last previous group of consultants. Those 30 men, along with the synod secretariat, should meet often with the Pope throughout the year in preparing the next synod.

—Should meet only in morning sessions. The experience of the 1971 synod has illustrated that double sessions only exhaust the delegates.

Synods were held in Rome in 1967 and 1969. The current one had originally been expected to last only through October.

## Deacons assigned

WASHINGTON, D.C. — Sixteen men recently ordained here as permanent Catholic deacons, have been assigned to local parishes by Cardinal Patrick O'Boyle, Archbishop of Washington.

They will serve as assistants to priests. The deacons, who studied for two years under a training program coordinated by the Josephite seminary, include both married and single men.

## 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: November 7— "Know Your Faith," discussion; St. Patrick, Terre Haute, 8 p.m.

"Love," lecture-discussion; Father William Hubbs, St. Monica, Indianapolis, 8 p.m.

Monday: November 8— "Teacher Training," lecture-discussion; St. Mary's, Greensburg, 7:30 p.m. "Adult Education," lecture-discussion; Holy Spirit, Indianapolis, 7 p.m.

Tuesday: November 9— "Shifts in Doctrine," lecture-discussion; Father James Hillman, St. Joseph, Indianapolis, 7:30 p.m.

"Introduction to the Bible," lecture-discussion; Father Frank Bryan, St. Philip Neri, Indianapolis, 7:30 p.m. "Basic Theology," lecture-discussion; St. Paul Center, Bloomington, 7 p.m.

"Know Your Faith," discussion; St. Patrick, Terre Haute, 8 p.m. "The Meaning of the Church in the Modern World," lecture-discussion; St. John Center, Bloomington, 8 p.m.

"Parent Education," lecture-discussion; Sister Evelyn Eckert, St. Roch, Indianapolis, 8 p.m.

"Images of Faith," lecture-discussion; Sister Gilchrist Conway, Christ the King, Indianapolis, 8 p.m.

Wednesday: November 10— "Teacher Enrichment," workshop; St. Ann, Terre Haute, 7:30 p.m.

"Who is Jesus Christ?," lecture-discussion; Sister Gilchrist Conway, Holy Cross, Indianapolis, 8 p.m.

"Know Your Faith," discussion; St. Patrick, Terre Haute, 8 p.m.

"Death of John the Baptist," film-discussion; St. Mary-of-the-Knobs, Floyds Knobs, 7:30 p.m.

"Northern Ireland," lecture-discussion; Father Thomas Carey, St. Michael's, Greenfield, 7:30 p.m.

Thursday: November 11— "Know Your Faith," discussion; St. Patrick, Terre Haute, 8 p.m.

"Christ Among Us," discussion; St. Bernadette, Indianapolis, 8 p.m.

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

## CAMPAIGN FOR HUMAN DEVELOPMENT

In order to facilitate distribution, the film depicting the theme of the 1971 Campaign for Human Development—"Home of the Free"—is now available at eight points throughout the Archdiocese.

As announced last week, the 16mm, eight-minute color and sound film can be obtained at the Archdiocesan Religious Education Department, 131 S. Capitol Ave., Indianapolis 46225 or the Catholic Information Center, 136 W. Georgia St., Indianapolis 46225. Prints also are available through:

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707 West Highway 131  
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Sister Antoinette Ressino  
228 South Sixth St.  
Richmond 47374

Sister Judy Duffy  
St. Mary-of-the-Woods College  
St. Mary-of-the-Woods

Sister Juanita  
St. Paul School  
Tell City

There is no rental charge but groups are expected to pay any mailing or shipping charges.

Bishop Michael Dempsey, National Director of the Campaign for Human Development, will be the guest on the CBS-TV program "Look Up and Live" on Sunday, Nov. 14. Entitled "Tragic Paradox—Still Hungry in America," the program may be seen in the Indianapolis area on WISH-TV, Channel 8, at 10:30 a.m.

## BENEFIT SOCIAL

INDIANAPOLIS — A weekly social for the benefit of the Catholic Seminary Foundation is being held every Sunday at 5 p.m. in the Catholic Community Center, 560 N. College. The public is invited.



PLAN 'GALAXY BALL '71'—St. Plus X parish, Indianapolis, will sponsor a "Galaxy Ball '71" on Friday, Nov. 12, at St. Plus X Council, Knights of Columbus. Tickets for the "informal dress" event are \$5 per couple. The George Nicoloff Orchestra will play. Serving as chairman is Mrs. Robert Yule, above at left. Also shown are Mrs. David Roessinger, center, decorations chairman, and Mrs. Robert Battreall, publicity chairman.

## INDIANAPOLIS Calendar of Events

SUNDAY, NOV. 7  
Two Card Parties at 2 and 7 p.m. in Assumption school hall, 1117 S. Blaine Ave.

WEDNESDAY, NOV. 10  
Luncheon-Card Party, St. Mark's parish hall, Edgewood and 31 South at 11:30 a.m.

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.; Secina 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.

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## Supper slated

INDIANAPOLIS — The Ladies Guild of Sacred Heart parish will serve an Italian Spaghetti supper prepared by Mrs. Caito and Mrs. Casarri on Friday, Nov. 12, from 5 to 7 p.m. in the parish hall, 1530 Union St. Euchre will be played following the supper. The public is invited.

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**PLAN 'BIG TOP' BALL**—The Altar Society of St. Roch's parish, Indianapolis, will sponsor a "Big Top Ball" at 9 p.m. Saturday, Nov. 13, in the parish hall. Paul Dorsey's Recordables will play for the event. Reservations are available at \$3 per couple by calling 787-2562 or 787-2984. Serving as co-chairmen of the dance are Mrs. Jack McLeod, above left, Mrs. Hugh Phelan, Jr., second from left, and Mrs. James Schroeder, right. Mrs. William Styring, Jr., second from right, is publicity chairman.

#### PRIEST-DEMOGRAPHIC

## Charges Church is apathetic to population explosion peril

BY ESTHER DYSON

LONDON "If you tell a hostess to prepare a dinner for four people and twenty people turn up, you can't blame the hostess if the arrangements are inadequate," said Father Arthur McCormack, once a missionary in West Cameroon, Africa, and now a world authority on population growth. The Mill Hill priest spoke at a press conference here to mark the publication of his new pamphlet, "Population Explosion—A Christian Concern."

"Similarly," said Father McCormack, who works with the Vatican Secretariat of the Justice and Peace Commission, "the Church must recognize that population growth is a grave problem, that it is fundamental to any consideration of the growth of underdeveloped countries."

### Sr. Teresa Cecile, ex-teacher, dies

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Teresa Cecile Mc-Bennett, S.P., were held at the motherhouse of the Sisters of Providence here Saturday, Oct. 30. She died (Oct. 28) in St. Anthony's Hospital, Terre Haute.

A native of Fort Wayne, Sister Teresa Cecile entered the convent in 1903. Her final appointment before retirement three years ago was convent secretary at Ladywood School, Indianapolis. She formerly taught at St. Agnes Academy, Indianapolis, and schools in the Chicago area.

One sister, Mrs. Rosella O'Laughlin, of Geneva, N.Y., survives.

The Catholic Church has a duty to promote the ideal of a small family. He subsequently left London for Rome, where he said he would distribute copies of his 80-page pamphlet to bishops at the synod. The pamphlet was produced by the Justice and Peace Commission of the English-Welsh hierarchy.

"As a civil servant of the Church, by my own choice—I cannot negate Humanae Vitae," he said here. Noting the "awkward questions" pressed on him by reporters concerning his personal opinion, the British priest said that, perhaps fearing the same sort of pressures, "very few Catholic priests have given the attention to population control that it deserves."

"Just to put a paragraph in a document, as they will at the synod, isn't enough. It is utter nonsense to treat the issue so briefly."

A few days later, at the Vatican, British Cardinal John Heenan of Westminster told one of the synod's working groups that he thought the synod could not put together a final paper on world justice without some mention of family planning and population. Reports said that what Cardinal Heenan hoped for was synod endorsement of getting the rhythm method better known and accepted around the world.

FATHER McCormack said that, although the encyclical still stands, there is also "the time-honored principle" which relieves a person of obligations he cannot fulfill.

"There are at present many situations where good Catholic women wish to keep the laws of the Church but are unable to use this method," he said. "Nevertheless, they have the right and even the duty to practice responsible parenthood."

"For them, complete abstinence from the physical expression of love within

marriage would not only be undesirable for many reasons, it would also over a lengthy period of time be morally impossible.

"In this impasse, it would seem that a pastoral attitude is necessary, perhaps on the lines of the findings of the Vatican Congregation for the Clergy headed by Cardinal John Wright with regards to the case of the Washington priests disciplined by Cardinal Patrick O'Boyle for signing a 'Statement of Conscience' over the encyclical Humanae Vitae."

"In this document, it says that 'particular circumstances surrounding an objectively evil human act can make it inculpable, diminished in guilt or subjectively defensible.'"

"IN OTHER words, if women such as I have mentioned have recourse to methods not sanctioned by the Church one could understand their position and apply this principle, especially as the temptation to resort to abortion would be very considerable, and statistics show that many fall into this temptation."

"While upholding the ideals of Humanae Vitae, many bishops and priests have adopted this pastoral approach to individual problems."

In the pamphlet, Father McCormack calls for more research to make the rhythm method more practical and easier for those who use it.

"Death control has been achieved in many cases," he told reporters, referring to modern health measures that have vastly improved public health—and have led in part to the present population explosion.

"Now, we also need some kind of birth control, to enable people to have the number of children that are suitable for the present era of history and not for some past one."

#### VIEWING WITH ARNOLD

## 'Kotch' is Matthau's movie

BY JAMES W. ARNOLD

The only unsettling thing about "Kotch," the current instant goldmine at New York's Radio City Music Hall, is that it could easily become a television series, with a grouchy but lovable grandpa-type (Walter Matthau) solving the problems of his uptight affluent offspring and the wild teen-age generation with pure cussedness and wry horse sense. Can anything that could succeed on TV possibly be good?

It may sound as sophisticated as the Lawrence Welk Show, but it is saved from the tall corn by the delightfully abrasive edge Matthau gives to old Kotch, who emerges as a kind of skinny W. C. Fields, stumbling through life as if he expected momentarily that the sky would fall, but always grateful for a reprieve. Matthau's septuagenarian widower, drawn from a 1965 novel by Katharine Tophkins, is the old man we'd all like to become—feisty and independent, literate and shrewd, loved and loving, helpful and open-minded, yet capable, when necessary, of benign indifference.

THE MOVIE MARKS still another collaboration between Matthau and Jack Lemmon ("Fortune Cookie," "Odd Couple"), with Lemmon this time making a sound but unspectacular directing debut. The results are not as uproarious as before, but the material is closer to real life. Lemmon and Matthau have a knack of turning life's ordinary discomforts into the ludicrous. E.g., Matthau in cool desperation trying to put together a six-year crib, or being forthrightly uncooperative at the old folks home as a smartys psychologist runs him through a "compatibility profile." When he first arrives at "Sunnydale," selected by his son only after a reluctant "survey-in-depth," Matthau glances sourly out the car window at a bearded old man in red shorts playing croquet, and no further response is needed. You know what he thinks.

"Kotch" is a comedy about a grim reality situation—in fact, a genuine social problem, the plight of the aged parent who is

not only not needed but something of a drag and a trial for his son and daughter-in-law (Charles Aidman, Felicia Farr). It is a much cheerier version of "I Never Sang for My Father," and a somewhat less vicious comedy than "Where's Poppa?" No doubt, if you're going to get an audience to think about the problems of the aging citizen, "Kotch" is the way to do it without scaring anybody off.

THE FILM ALSO has a notable potential for bridging the old generation gap. The main plot line has Matthau befriending a pregnant teen-age babysitter (Deborah Winters), and helping her through the emotional and physical turmoil of childbirth. His wisdom and compassion are a positive

human asset, as she matures and foregoes abortion and even adoption as cop-out solutions. By the end we're ready to agree with Aidman and Farr that life without grandpa is a real deprivation. But Kotch himself, having once escaped the paternalistic old folks nursery his kids had assigned him to, decides to go it alone in a Palm Springs cottage on the edge of the desert, using old bowling pins from a nearby emporium to light his fireplace.

This is the main flaw in "Kotch" as a parable. Though admittedly a salty fellow—poet, raconteur, know-it-all, sentimental and cynic, with perhaps typical flaws (for one thing, he talks everybody to death)—Matthau is really Super-Granddad, as

representative of senior citizens as Cochise is of Indians. Not only is he gifted, delightful, and financially independent, he makes few mistakes (like the Minnesota Vikings). And he is brighter than his adult children. Matthau is to old folks and their actual problems as Sidney Poitier was to blacks in "Guess Who's Coming to Dinner?"

Otherwise, the movie is a constant chuckle, with some high points even more rousing than that. Director Lemmon gives the show the feel of his own warm, understated, everyday klotz kind of style, and really scores in a hectic birth scene, with Matthau taking Winters in a dubious jalepy at night to a service station, where he serves as midwife while young motor-

cycle enthusiasts roar up and down and around the gas pumps. (A nice example of noise instead of music serving as tension-builder.)

THE FILM IS not a tough challenge for anyone—the tone is quite similar to "Odd Couple." There are satiric digs at various stuffy modern types (beauty parlors, high schools, salesmen) and some sentiment as Matthau occasionally dreams of the past with his beloved spouse (Ellen Geer). But the novel has been sweetened and watered down. (The original girl was 15 years old, and Kotch's kids tried to get him committed to an asylum.)

What the film offers is basically Matthau doing his thing, as the wise-cracking, low-key non-conformist who somehow beats the system—and that is enough. This talented, dour veteran with the rasping basso voice has become a major star. Whatever he does is worth seeing. (Rating: A-3—unobjectionable for adults.)



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### The week's TV network films

GIGI (1958) (NBC, Saturday, Nov. 6): The cheerfully amoral Colette tale about a French girl raised by grandma to be a paramour for a rich man gets a moral twist in one of the most elegant and tasteful musical films of all-time. Decor by Cecil Beaton, music by Lerner and Loewe, and impossibly suave acting, especially by Jourdan and Chevalier. A multi-Oscar winner, it's in the "My Fair Lady" mold, but that's rather a nice mold. Recommended for adults and mature young people.

ONCE UPON A TIME IN THE WEST (1969) (ABC, Sunday, Nov. 7): This is the ultra-violent, moody, operatically pretentious "spaghetti western," by masterful Sergio Leone, at its very zenith. This one has a hilariously complicated plot that originally ran for nearly three hours, full of sweat, mayhem, greed and ugliness. Interesting, but \$5 million and a fine cast (Fonda, Roberts, Bronson) could have been spent more usefully. Not recommended.

COOGAN'S BLUFF (1968) (NBC, Monday, Nov. 8): The violent, sexy precursor of TV's "McCloud" series, with Clint Eastwood as a cynical western lawman pursuing justice (or something) amid the New York fleshpots. The censors have cut this one up, but it doesn't help. Not recommended.

BERSERK (1968) (CBS, Thursday, Nov. 11): An old-fashioned genre, the circus whodunit, souped up to serve today's decadent taste for explicit horror. Joan Crawford at 60 stands around looking rapid and sexy while other actors are strangled, knifed, spiked, sawed-in-half, etc. All of it is brought to us by the producer of "I Was a Teen-age Werewolf." Not recommended.



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Indianapolis, Indiana

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### MEET OUR STAFF

George Johnson, Herb Jarboe, Richard Hollcraft, Betty Joe Hancock, Ann Salamone, Glenda Niehaus, Chuck Hollcraft, Beverly VanAusdal, Paul Hollcraft.

#### OUR GUARANTEE

Buy With Complete Confidence

To anyone purchasing carpeting during this sale, we warrant the price paid immediately after your home is carpeted, except A. You must be fully satisfied and you must feel that you have received more than your money's worth or we will take back the carpet and refund your full purchase price.



Chief of Staff

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