

# Pope asks procedural revision as confusion marks synod's close



VOL. XI, NO. 8

INDIANAPOLIS, INDIANA, NOVEMBER 12, 1971

## Pope Paul's Statement at final synod session

Following is an excerpt from the statement of Pope Paul VI at the closing session of the Synod of Bishops:

This has really been a meeting of brothers. Here, delegate bishops, mindful of their collegial character, representing the universal Church and united with one another by the bonds of charity, have been gathered around us to discuss specific and important questions about which many today are concerned. Therefore the synod—by which the bishops offer to the Roman Pontiff the assistance of their prudence, experience and counsel—makes known the important and highly to be valued thought of the hierarchy of the Church.

We can declare that these synodal meetings, which have demanded from you much work and energy, will have been fruitful and beneficial for the Church. The sorrows, joys, hopes and needs by which Christian life in various parts of the world is affected have been made clear by you before the eyes of almost all.

The opinions of all of you have not always been the same, even in what touches upon the methods and ways of resolving the question discussed. But the same zeal for religion has motivated you, the same love of the Church, the same intention to open new ways in the world for the proclamation of the Gospel which would fit in with the spiritual needs of our time and be in faithful accord with the teaching of the Second Vatican Council.

In regard to us, we want to assure you that, just as we have attentively followed your discussions, so also will we give due weight to your conclusions when decisions must be made which pertain to the good of the universal Church.

Similarly it will be our concern that in the future the procedure by which the work of the synod is directed may be more expeditious. Thus if it seems to you that some norms do not respond to this, we urge you to make your thoughts known to the General Secretariat of the Synod.

## U.S. Bishops' Statement

VATICAN CITY—Following is the text of a statement issued by the U.S. delegation to the Synod of Bishops at its conclusion:

The Synod of Bishops has done many things which are of special significance for the Church in the United States.

It has emphasized the vital importance of closer relationship and increased collaboration between bishops and priests.

It has called attention to the desire of priests, within the framework of their commitment to the service of God's people, to have a more participatory role in decision-making in the Church, including the making of decisions that affect their own lives.

It has placed problems of justice and violations of human rights at the forefront of the Church's concern.

It has reminded us that those who are pastors and teachers must work harder to see to it that social doctrine is heard and heeded by all in the Church.

The synod has not formulated neat, simple, "solutions" to complex problems in the two areas it discussed, the priesthood and world justice, and it is therefore likely that some will express disappointment at what it did or did not do on particular questions.

The synod has reaffirmed the value of the discipline of celibacy for priests of the Latin Rite. We wholeheartedly concur with this action. At the same time we are reminded that celibacy should not be represented, or lived, as something negative. It is a positive sign and instrument of total dedication on the part of priests to the service of Christ's people. Only when seen in this way does priestly celibacy have the meaning it is intended to have.

On the subject of world justice, the synod has spoken what some in the United States may regard as "a hard saying." At a time when there are signs in our country of a growing desire for disengagement from the problems of the rest of the world, the synod has reminded rich and powerful nations of their responsibility to work for peace and justice not only at home but overseas. As Catholic bishops and citizens of the United States, we believe our country has a grave duty not to turn its back on its obligations in this area.

We pledge to work with all—our fellow bishops, our priests, Religious and laity—to make the spirit of the synod a living reality in the Church in the United States. The synod is an expression of shared responsibility. This sharing of responsibility must increasingly become operative at all levels of the Church. That is our hope and our intention.

## SYNOD DAY BY DAY

BY NC NEWS SERVICE

Wednesday, Nov. 3 (twenty-eighth day)

Synod entered its final phase by starting to vote. First votes on the draft document about the priesthood revealed decisive support for the long discipline of clerical celibacy, and some wavering on the allied question of ordaining older married men. The synod said priests should keep clear of politics. The votes were not final, and, in any case, even a final vote is only advisory and the Pope can reject whatever he wants.

Thursday, Nov. 4 (twenty-ninth day)

The synod voted for the first time on its world justice document and a second time for members of the synod's permanent secretariat. Results were to be known the next day. The texts of five sections of the synod's priesthood document which had not won unqualified acceptance in the November 2 vote were also distributed, and a vote on them scheduled for the evening session. A vigorous and angry debate arose, however, over the meaning of one of the five amended texts and on whether synod rules for editing and explaining new texts had been respected. The synod's president postponed the new vote from that evening to the next morning.

Friday, Nov. 5 (thirtieth day)

Synod authorities came up with a way around the impasse that blocked voting the previous day. Their solution was to give synod participants a chance to explain their vote in writing, on the ballot itself. The much criticized proposition on the ordination of married men was divided into two propositions in order to resolve contradictions which many saw in it. Four out of the five sections on a revised document on world justice failed to achieve the required two-thirds majority of yes votes and therefore it needed amendments. The synod chose 12 new members—including Cardinal John Krol of Philadelphia—of its permanent council.

BY PATRICK RILEY

VATICAN CITY—The 1971 Synod of Bishops wound up November 6 with an inconclusive vote on the ordination of married men and a plea from the Pope to help him iron out the procedural wrinkles that marred the synod's work virtually from start to finish.

Pope Paul also assured the synod, which gave him documents on the priesthood and world justice, that he would "give due weight to your conclusions when decisions must be made for the good of the universal Church."

His words appeared to convey the Pope's own answer to a question that had dogged the synod throughout its five weeks:

### SYNOD TV SPECIAL

Cardinal John Dearden and Cardinal John Krol will be interviewed by newsmen Frank Reynolds on "Synod '71," an ABC-TV special to be seen at 1 p.m., Sunday, Nov. 11, on WJW-TV, Channel 13, Indianapolis.

whether its job was to issue clarion calls for justice in the world and peace in the priesthood, or only to inform and advise the Pope.

TECHNICALLY, the synod's charter—a motu proprio of September 1965—makes the function of a synod strictly advisory and informative unless the Pope expressly gives it the power to bind and loose in specific cases. But the synodal regulations, which even Pope Paul has criticized, complicate the matter.

They say that a general meeting of the synod, which the 1971 synod was, deals with matters requiring "the teaching authority, careful attention or voting power of the Catholic world's whole episcopacy." This is worlds apart from simple advice or information.

Despite the ambiguity necessarily flowing from a divided vote on the ordination of married men, the synod overwhelmingly reaffirmed the law of priestly celibacy for the Latin Rite Church.

"It follows from your discussions that the bishops of the entire Catholic world wish to retain intact that absolute gift by which the priest is dedicated to God," Pope Paul observed in his wind up speech.

"And a not unimportant part of that gift—in the Latin Rite Church—is sacred celibacy."

Confusion arose on the issue of ordaining married men when the synod was presented with an ungainly and convoluted proposition stating that authorization to ordain married men is not to be granted "even in particular cases unless the sovereign pontiff, in his prudence and looking to the Church's universal good, judges the matter open to examination."

Many synod participants gagged at this. Some protested that a vote against it could seem like a vote against the Pope's authority. Others said the synod's regulations had been infringed on in drafting the proposition.

HEEDING THESE protests, synod authorities produced two substitute propositions. The authorities stipulated that voters could vote for either or neither, and could also explain in writing their vote or non-vote.

The first of the new propositions stated that, without prejudice to the Pope's rights, the ordination of married men will not be allowed even in special cases. This got 107 votes.

The alternate and less restricting proposition said that only the Pope has the right—and this for pastoral necessity and for the general good of the whole Church—to grant the ordination of mature and upright married men. It got 87 votes.

There were two abstentions and two null votes, bringing the total of those present for the vote to 198. Thus, even the first proposition failed, despite its absolute majority, to get the two-thirds majority required by the synod regulations.

Vatican Radio commented: "This first (Continued on Page 9)



CYO CADET HOBBY SHOW WINNERS—This group of talented grade school-age hobby devotees was responsible for the awards in the Fine Arts, Skilled Crafts and Kit Crafts categories at the recent 1971 CYO Cadet Hobby Show, held November 3 at Little Flower, Indianapolis. First row, left to right: Tim Burke, St. Barnabas; Todd Watson, Immaculate Heart; Joan Noel, St. Michael; John Nowosielski, St. Simon; Thomas Trickle, St. Jude; Edward Bielski, St. Luke; Chris Lillenkamp, Christ the

King; Diane Stuckey, St. Plus X. Second row, left to right: Tim Wallis, Immaculate Heart; Jim Muller, Immaculate Heart; Lenore Healey, Immaculate Heart; Janice Byland, St. James; Lisa Boorman, All Saints; Jim Fleming, St. Lawrence. Third row, left to right: John McCarty, St. Lawrence; Karen Remmelter, Little Flower; Martha Burchett, St. Jude; Carol Kortzendorf, St. Jude; and Chris Coppinger, St. Luke.



HOBBY SHOW WINNERS—These young hobbyists were responsible for half the awards at the recent 1971 CYO Cadet Hobby Show, held November 3 at Little Flower. They are the winners of the Baking, Sewing, and Collections categories. First row, left to right: Kelly Lambert, St. Michael; Peggy Hayes, St. Catherine; Kathleen King, All Saints; Ann Schaefer, St. Jude; Anne Redmond, St. Michael; Toni Stoe, Little Flower; Dorothy

Fiddler, Little Flower. Second row, left to right: Debbie Wafford, St. Gabriel; Mary Huffman, St. Simon; Sherri Ruegamer, Little Flower; Maria Brady, St. Lawrence; Mary Ann Morton, St. Luke; Peter Labus, St. Plus X; Don St. Peters, St. Lawrence. Third row, left to right: Mike Sullivan, Christ the King; Mary Ann Luedeman, St. Joan of Arc; Mary Hessel, St. Lawrence; Marianne Quill, St. Jude; and Debbie Cougan, St. Joan of Arc.

## Work started on new church at Rockville

ROCKVILLE, Ind.—Construction has begun on the new St. Joseph's Church here, according to Father Lawrence Moran, pastor. The multi-celebrational building of contemporary design, conceived by architect William J. O'Connell, of Champaign, Ill., will serve the liturgical, educational and social needs of the small Parke County parish.

Interlocked, non-collapsible chairs will accommodate 154 worshippers and allow for flexible seating and floor space for parish and community functions. Altar furnishings will be screened behind a convertible partition.

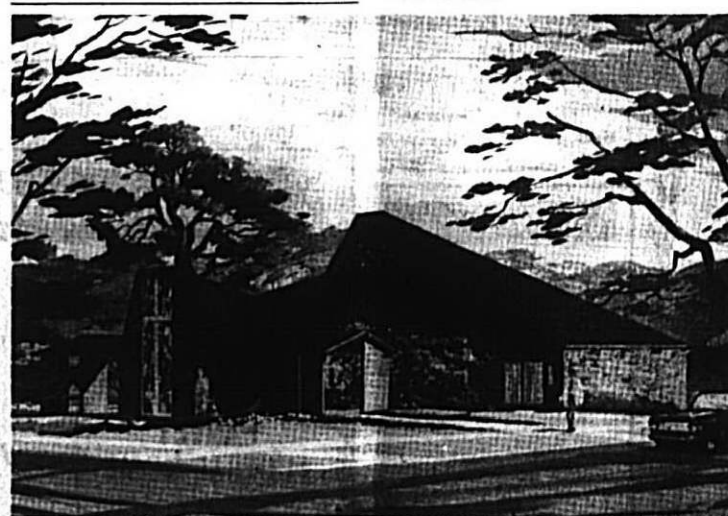
SPACE ADJACENT to the nave will serve as a classroom, meeting room and kitchen annex. Folding doors opening toward the nave will make the area available for overflow crowds.

A memorial Blessed Sacrament chapel, closed off by folding doors, will allow for an intimate setting for daily Mass. It will also provide additional seating to increase the maximum capacity to 210.

The annual influx of vacationers to nearby Raccoon Lake and Turkey Run State Parks and the Parke County Covered Bridge Festival are responsible for the flexible planning.

CONSTRUCTION costs of the project will be about \$165,000. The general construction contract is held by Cramer and Hartman, of Rockville. Liturgical consultant is Robert Rambusch, of New York.

The old parish church, erected in 1886, has been donated to Billie Creek Village, a recreated turn-of-the-century town located east of Rockville. The building, with its furnishings and accessories, will be restored to its original condition and will be opened to tourists when moved to its new location.



NEW ROCKVILLE CHURCH—Shown above is the architect's rendering of the new St. Joseph's Church, now under construction in Rockville. Completion is expected by late summer of 1972.

## 188 GRANTS ALLOCATED

## Media help promote Bishops' Campaign

WASHINGTON, D.C.—The Campaign for Human Development (CHD), the Church's drive to strike at the root causes of poverty in America, is getting a boost from television programs, magazine articles and fund drives across the nation.

CBS television has scheduled a two-part series on its religious "Look Up and Live" broadcasts, dealing with topics of self-help, hunger, and racism as they relate to poverty.

The Campaign for Human Development will take up its 1971 collection Sunday, Nov. 21. Begun last year, the 1970 cam-

paign has funded over 160 projects. It is sponsored by the National Conference of Catholic Bishops.

ORGANIZATIONS FUNDED by the campaign must be established and controlled by the poor themselves in their efforts to break out of the circle of poverty.

Elsewhere, in a move to express their support for the 1971 campaign, members of the Priests' Forum of the Joliet, Ill., diocese voted unanimously to give 10 percent of their funds to the campaign, a donation of \$150.

The donation pledge came with the Priests' Forum's resolution "to show an active concern for the poor and to lead others to cooperate in ministering to the needs of the poor."

AT SPARKILL, N.Y., the National Assembly of Women Religious agreed to place priority on the 1971 campaign. Implementation of the assembly's resolution will be carried out at local levels by 40 elected delegates.

In New York, CHD national director, Auxiliary Bishop Michael R. Dempsey of Chicago, announced that the 1970 CHD campaign has established 23 more self-help grants totaling over a half million dollars.

The majority of grants were made to organizations in the Southwest and on the (Continued on Page 9)

## Cardinal Krol among planners for next synod

VATICAN CITY—An American Cardinal—John Krol of Philadelphia—was among 12 synod delegates elected to form the next council of the Synod Secretariat, an advisory body that will help plan the next worldwide synod.

Cardinal Krol, who was prominent among his fellow delegates at the 1971 synod for his speech against the global arms race, got the highest number of votes among three prelates chosen to represent the Americas.

HE WAS ELECTED on 91 votes on the second round of balloting November 5 to choose council members. No one got the needed number of votes to win election in the first balloting two days earlier. Bishop Aloisio Lorscheider of Santo Angelo, Brazil, with 85 votes, and Archbishop Marcos McGrath of Panama, with 61 votes, were also chosen from the Americas.

The other nine elected and their votes were: Europe—Cardinal Joseph Hoeffner of Cologne, Germany (122), Cardinal Vicente Enrique y Tarancón of Toledo, Spain (102), Cardinal Karol Wojtyła of Cracow, Poland (90).

Asia and Pacific—Archbishop Joseph Cordeiro of Karachi, Pakistan (117), Archbishop Thomas Cahill of Canberra, Australia (92), Archbishop Angelo Fernandes of New Delhi, India (78).

Africa—Archbishop Hyacinthe Thiandoum of Dakar, Senegal (114), Cardinal Leon-Etienne Duval of Algiers (100), Cardinal Joseph Malula of Kinshasa, Zaire (Congo) (93).

Three more members will be appointed later by Pope Paul from among 1971 synod participants to complete the 15-man council.



## Woods to host 2-day seminar on the liturgy

ST. MARY-OF-THE-WOODS, Ind.—Father Coleman Grabert, O.S.B., of St. Meinrad Archabbey, will be keynote for a two-day Seminar on Liturgy at St. Mary-of-the-Woods College here November 19 and 20.

Sponsored by the college's Religious Affairs Committee, the seminar will include practical and theological questions. It will be held in the audio-visual room of the college library.

Father Coleman's topics will include: "The Life in Liturgy" and "Liturgy—Input and Output."

A reactor panel will consist of three Indianapolis priests: Father Thomas Williams, pastor of St. Andrew's parish; Father Andrew Weidekamp, associate pastor of Holy Spirit parish and a member of the Archdiocesan Liturgical Commission; and Father Edward Johnson, religion teacher at Secunia Memorial High School.

Originally planned for students and faculty, the program is now open to all interested persons. Additional information may be obtained from Sister Gertrude Therese Garvey, S.P., 533-2181.



## Catholic Charities will host regional meeting this winter

BY ANN REIN

INDIANAPOLIS — Representatives of Catholic Charities offices in four Midwestern states will meet in Indianapolis this winter to begin implementing regionally recommended changes made in a National Conference of Catholic Charities study.

Father Donald Schmidlin, Archdiocesan Director of Catholic Charities, will organize the Indiana, Ohio, Michigan and Illinois regional meeting. The meeting's ultimate goal is to involve a greater portion of the

Catholic community in the work of Catholic Charities.

"The National Conference of Catholic Charities' aim as expressed in the study is to make charities an integral part of the Catholic Church in America as education traditionally has been," explained Father Schmidlin.

THE EMPHASIS in social service involving the church and its people would be on serving the poor, being advocates of their needs, involving them in self help programs and providing consciences to be concerned with their needs.

In contrast to the primarily professional approach of Catholic Charities in the past, this new direction calls for the participation of all Catholics, trained or untrained, rich or poor.

The study making these recommendations was done by a cadre of Catholics, lay and clerical and from all parts of the country, who are involved in both Catholic Charities programs and other forms of Christian service. A report of the study was submitted at the recent Minneapolis meeting of the National Conference of Catholic Charities.

THOSE ATTENDING the conference from the Indianapolis Archdiocese were Father Schmidlin, Tom Morgan, associate director of Catholic Charities, Sister Jacinta Reiter, D.C., co-

ordinator of parish services for the aging, Anthony Logan, executive director of St. Elizabeth's Home, David L. Gerwe, executive director of Catholic Social Services, and Raymond Rufo, assistant executive secretary of the Indiana Catholic Conference.

Regional meetings, such as that planned for Indianapolis, is the next step in implementing the study. Hopefully, an outgrowth of these meetings will be a representative-type of organization which will be the basis of a proposed National Conference of Catholic Charities delegate body.

The long-range plan calls for including representatives of informal, community and parish-centered service programs and individual Catholic Charities members in addition to delegates from traditional social service agencies.

THOSE FROM Indianapolis at the Minneapolis national conference found that many conferees considered some of Indianapolis' Catholic Charities programs to be prototypes of the future.

One example is the new Family and Human Resources Development office which seeks to prepare lay and Religious as counselors.

Another is the proposed Birthright program in conjunction with St. Elizabeth's Home, the Indiana Catholic Conference and the Archdiocesan Council of Catholic Women. It is being developed to serve as a positive alternate to groups counseling abortion.

ASSISTING BOTH lay and Religious to better serve the aging is the aim of another program involving Catholic Charities—the Institute of Religious and Aging, a co-operative effort of the Indiana Council of Churches and the Indiana Catholic Conference.

There also is an existing framework in the Archdiocese for individual participation in Catholic Charities: the annual membership drive which dates back to 1930.

### SET GARAGE SALE

INDIANAPOLIS — A gigantic garage sale, for the benefit of St. Rita's school, will be held all day Saturday, Nov. 13, on the corner of 19th and Arsenal Ave. Clothing for men, women and children, furniture, dishes, jewelry and Early American junk will be offered for sale beginning at 7 a.m. The public is invited.

## 4 appointments are announced by Abbey Press

ST. MEINRAD, Ind.—The Abbey Press, an enterprise of St. Meinrad Archabbey, has announced four new appointments to its executive staff. The men include an editor and assistant editor of Marriage magazine, a sales manager and a controller.

The new editor of Marriage magazine and the director of publications for Abbey Press is John McHale. Formerly associated with Paulist Newman Press and George Pflaum Press in Dayton, O., McHale succeeds Brian Daly as editor.

NAMED ASSISTANT editor of publications for the Abbey Press is Linus Mundy, a 24-year-old resident of Jasper, Ind. An alumnus of St. Meinrad High School and College, Mundy holds an M.A. in American Literature from Indiana State University.

Charles L. Krieg, a Tell City native, and a 1968 graduate of Brescia College, Owensboro, Ky., has been named trade and sales manager for Abbey Press.

Peter Kaufman has also been added to the Press staff as controller. A Chicago native and 1960 graduate of Duke University, Kaufman resides in Louisville and had been a consultant to the Abbey Press since 1967.

## Fall Dance set at St. Roch's

INDIANAPOLIS — The Altar Society of St. Roch's parish will sponsor its annual Fall Dance on Saturday, Nov. 13, from 9 p.m. to 1 a.m. in the parish hall.

Theme of the dance is "Big Top Ball," which will be carried out in decorations and prizes. Music will be provided by Paul Christy's "Recordables."

Serving as co-chairmen are Mrs. Jack McLeod, Mrs. Hugh Phelan and Mrs. James Schroeder.

Table reservations are available by calling Mrs. Stephen Topmiller, 787-2984, or Mrs. Richard Meisberger, 787-2562. Tickets are also available at the door for \$3 per couple.

Ten years ago, Archbishop Schulte officiated at cornerstone laying ceremonies for Brebeuf Preparatory School, Indianapolis.

## Remember them in your prayers

### CONNERSVILLE

TIMOTHY L. MCMAHON, 51, St. Gabriel's, Nov. 9. Husband of Eileen, father of Timothy and Joan McMahon, both students at Ball State University, Muncie. Daniel and Kevin McMahon, both of Connersville, brother of Marie Overgett and Francis McMahon, both of Indianapolis.

ALBERT J. SNYDER, 62, St. Gabriel's, Nov. 9. Husband of Madeline, father of Donald L. Snyder of Connersville, John A. and Howard L. Snyder, both of Fayette County, brother of Mary Burdard, Freda Risselman, Lurena Lauretta Raymond and Anthony Snyder, son of Mary Snyder, all of Fayette County.

INDIANAPOLIS  
MARGARET R. DUNN, 93, St. Philip, Nov. 3. Aunt of Francis Dunn.

## Seccina plans annual festival

INDIANAPOLIS — The annual Fall Festival at Seccina Memorial High School will be held Saturday and Sunday, Nov. 20 and 21.

Sponsored by the Seccina Boosters Club, the event will feature roast beef dinners on Saturday from 5 to 8 p.m. and on Sunday from 1 to 7 p.m.

Booths and games will be provided for all age groups. Principal prize will be the awarding of \$1,000 cash.

Serving as co-chairmen are Mr. and Mrs. Raymond Monaghan and Mr. and Mrs. Michael Hunt.

Another Saturday evening feature will be a teen-age sock-hop, with disc jockey Charley Kendall. Dance admission will be 50 cents.

Proceeds will benefit the school.

### CARD PARTY SET

INDIANAPOLIS — The Ladies Auxiliary, Knights of St. John, will sponsor a card party at 2 p.m., Sunday, Nov. 21, in the school auditorium of Little Flower parish, 14th and Bosart.

HORACE P. RICHTER, 71, Holy Name, Nov. 3. Husband of Mary C., father of Frederick J., Robert H. and Joseph M. Richter, brother of Freda Hellmer and Susan Berry.

JOSEPH J. HAJEC, 65, Holy Trinity, Nov. 3. Brother of Helen Komorek and Anne Janke.

CARMEN M. BOYKIN, 15, Holy Angels, Nov. 4. Daughter of Lorraine Boykin.

GEORGE M. ATKINSON, 76, St. Anthony's, Nov. 6. Father of John Atkinson, Mary E. Sidor, Vivian McConnell and Patricia Gallie, brother of Frances Reeves.

PAULINE PHILLIPS, 56, Holy Trinity, Nov. 6. Wife of William L., mother of Richard Jump, sister of Julius Louis and Arthur Jugg and Stefie Novacek, daughter of Louise Yeager.

WILLIAM J. THUER, 22, St. Roch's, Nov. 8. Son of Walter and Mildred Thuer, brother of Walter C. Thuer, Mary J. Patton and Theresa Johnson.

ANTONIA GORJANK, 78, St. Christopher's, Nov. 8. Mother of John, Edward and Lillian Gorjank, sister of Mary Powell, Paula Medvescek and Milka Raholova.

HARLAN FARR, 66, St. Joseph's, Nov. 8. Husband of Frances A., father of Barbara Marksberry and Betty Searle, brother of Albert and

James Farr and Daisy Wedde.

MARGARET G. QUINN, 68, Little Flower, Nov. 8. Sister of Esther Draher, Dorothy Brethob and Cecilia Barrs.

DAVID J. HARPER, 37, St. Roch's, Nov. 9. Father of Mark, Karen and Sara Harper, son of Evelyn B. Harper, brother of Mark Harper.

MONTEZUMA  
LOUIS HENRY LEVERENZ, 71, St. Mary's, Nov. 5.

JOHN S. KIEFER, 81, St. Augustine, Nov. 7. Husband of Naomi M., father of Eugene Kiefer of Pekin and Helen Mead of Salem. A brother and a sister also survive.

TERRE HAUTE  
MARY REAGAN PIERSO, 51, Margaret Mary, Nov. 8. Mother of Frank M. Pierson, Jr., of Charlotte, N.C., Laura (Mrs. Lawrence) Sawyer of Terre Haute and Mary (Mrs. James) Crawford of San Francisco, Calif., sister of James Reagan of Bruceton Manor, N.Y., Will, Richard and John Reagan, all of El Paso, Tex., and Daniel Reagan of Switzerland.

MARIE J. WARD, 81, St. Margaret Mary, Nov. 8. Mother of Dr. W. J. Ward of Pomona City, Ohio, Frank F. Ward of Hollywood, Calif., Robert A. Ward of Sandford, John V. Ward of Teanyime, Pa., and Mary Ann Knicker and Joseph H. Ward, both of Indianapolis.

## Two collegians in 'Who's Who'

INDIANAPOLIS — Two Indianapolis students at St. Meinrad College are among six to be named to the 1971 edition of "Who's Who in American Universities and Colleges."

John Kirby, son of Mr. and Mrs. John Kirby, and Daniel Dolle, son of Mr. and Mrs. Peter F. Dolle, were nominated by a joint committee composed of students, faculty and administration, and later approved by a national committee.

Also recognized were Thomas Ranzino, of Baton Rouge, La., Richard Sparks, of Park Ridge, Ill., Michael Coe, of Owensboro, Ky., and Stephen Provost, of Evansville. All are seniors except Provost, who is a junior.



BAZAAR PUPPETS PREVIEWED—Mrs. Roger V. Pluckebaum (left) moved a puppet theater to her patio to give a show for Mrs. Herbert B. Mosher, Jr., Stephen Abtrichs and Sherry Kurker. Mrs. Pluckebaum heads a committee that has made theaters and puppets for the Immaculate Heart of Mary Women's Club's Maxi Bazaar. Mrs. Mosher is a co-chairman of the bazaar which will be held November 12 from 10 a.m. to 8 p.m. and November 13 from 9 a.m. to 1 p.m.

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# WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

## Call for brutality probe

CAPE TOWN, South Africa—The synod of the Anglican Cape Town diocese called for an official inquiry into allegations that people have been tortured and have died while detained under this country's security laws. Other religious leaders, including Cardinal Owen McCann of Cape Town, chairman of the South African Catholic Bishops' Conference, and Johannesburg's Chief Rabbi, B. M. Casper, are backing the Anglican effort to get an investigation of brutality allegations. Anglican Archbishop of Cape Town Robert Selby Taylor earlier asked for a probe on police detainees, claiming that the death in detention of the Cape Town Moslem leader, Imman Abdullah Haron, two years ago was one of the 16 detainee deaths that have not been properly explained. Seven of the deaths are alleged to have been suicides. The government claims that the man's death resulted from a fall.

## Canterbury speaks out

LONDON—The celibate life and the priesthood are really two separate vocations, according to Anglican Archbishop Michael Ramsey of Canterbury. He said he would be glad to see the Roman Catholic Church have both celibate and married priests. In an interview here with Paulist Father E. L. Bader of the Canadian Register, a Catholic weekly, Archbishop Ramsey said he would regret the Anglicans taking any step toward the ordination of women to the priesthood "that would harm our relations with Rome." He said he attaches "importance to the ecumenical aspect" of the ordination of women. And, he added, "I don't think the theological arguments (on the ordination of women) are decisive." Asked what form a union between the Anglican Communion and the Catholic Church might take, the archbishop said, "I would picture this: the Anglican Communion being in communion with Rome and having its own liturgies and its own customs and sufficient doctrinal agreement. That would require some very new understanding of the doctrinal questions that at present divide us."

## Signs school aid package

SPRINGFIELD, Ill.—Gov. Richard B. Ogilvie has signed into law a nonpublic school aid package which state legislators revised in light of recent high court rulings. "These bills mark a great step forward for all schools—public as well as private—in Illinois," Ogilvie said when he signed the three-part aid package October 28. The legislation will "enable us to help preserve our valuable system of high-quality nonpublic schools," the Illinois governor said, and relieve taxpayers who must "bear the full burden of educating youngsters forced into public schools" when private schools close. The key bill in the series provides for \$20.5 million in state grants to parents of nonpublic school children for textbooks and auxiliary services like health care. Parents apply through local public school districts to obtain the aid.

## Back Panamanian position

PANAMA CITY—Fourteen U.S. missionary priests here asked President Nixon to accept Panama's claim to sovereignty over the Panama Canal Zone. The group said a 1903 treaty giving the United States perpetual sovereignty over strips of territory on both sides of the canal is unfair to Panamanians. In a letter to the President, the priests asked, "How would Americans feel if a foreign nation exercised control over the Mississippi River five miles on each side, flying its flag and running its own schools, police force, courts and post offices?" "This has been the case of Panamanians for the last 68 years," they added.

## Pakistani plight cited

MINNEAPOLIS—The plight of 9.5 million East Pakistani refugees now in India is the "greatest tragedy of modern history," a veteran church relief expert declared here. "The ultimate solution must be a political one," said the Rev. Dr. J. Harry Haines of New York, referring to the massive refugee problem. "Otherwise we'll be faced with a calamity beyond any experience we have ever had." He warned that continued pressure of caring for the refugees could ultimately devastate the Indian economy, forcing India into full-scale war with Pakistan and an international crisis that would dwarf the Middle-East situation or Vietnam. Dr. Haines, executive secretary of the United Methodist Committee for Overseas Relief, described the refugee situation in a report to the United Methodist Board of Missions in session here. He returned recently from India where he visited refugee camps and consulted with church and government leaders there about the critical problem.

## Changing date of Christmas

SO. CANAAN, Pa.—Many parishes of the Orthodox Church in America (OCA) are changing the celebration of Christmas from January 7 to December 25, the date used by most other Christians, it was made known here. At the second All-American Council of the OCA, Dean Alexander Schmemmann of St. Vladimir's Orthodox Theological Seminary in Crestwood, N.Y., said that since the OCA became independent last year, more and more parishes are adopting a revised Julian calendar, named after Julius Caesar. This consists of celebrating Christmas on December 25 and adapting Church feast and fast days to conform to that.

## Praises religion coverage

PITTSBURGH—A recent increase in religious news coverage—even if unfavorable—proves that the Church is alive and well, Cardinal Lawrence Shehan of Baltimore said here. "People generally, and the news media in particular, are not interested in dying organizations," Cardinal Shehan said at a fund-raising dinner here benefiting Church missions in Peru. Referring to current newspaper and magazine articles like the recent Newsweek essay, "Has the Church Lost Its Soul?" the Baltimore archbishop remarked: "The point I would like to make here is this—that whenever the least thing significant or unusual happens in the Church or to the Church, it is the object of interest to the news media. This interest can only be 'an acknowledgement of the vitality of the Church,'" he said.

## Marian College slates its annual homecoming

INDIANAPOLIS—Marian College alumni will be returning to campus Saturday, Nov. 20, for activities culminating in homecoming week, centered on the theme of "We Have A Dream." Although most alumni will wait for the week end to celebrate, students will begin the week-long celebration Sunday, Nov. 14, with the intramural football championships in the afternoon and the crowning of the King and Queen at 8 p.m. in the auditorium. A bicycle marathon will begin Monday and run through Wednesday with students competing for duration honors on stationary exercise bikes. Monday evening at 7:30 a basketball team comprised of Cincinnati Reds' baseball players will meet the Marian faculty at Brebeuf High School, 2801 W. 86th St. Tickets for the exhibition game are available in advance from the college or from Brebeuf of \$1.50. Seats purchased at the door will be \$2.

The game is open to the public. On Saturday, alumni will hit the campus for the judging of organizational homecoming decorations. The basketball game between the Marian Knights and Marion Titans is scheduled in the Ritter High School gym. Sunday at 2 p.m. in the Allison Mansion alumni will have an opportunity to meet Marian's new president and his wife, Dr. and Mrs. Louis C. Gallo. The reception will be preceded by a membership meeting. Lunch and a morning Mass are also scheduled.

WHILE ALUMNI are enjoying their annual dinner dance at the Indianapolis Press Club in the evening, students will dance in the second floor ballroom of the ISTA Building. Alumni may make reservations through the college's alumni office, 924-3291, or by returning the reservation card mailed to their homes.

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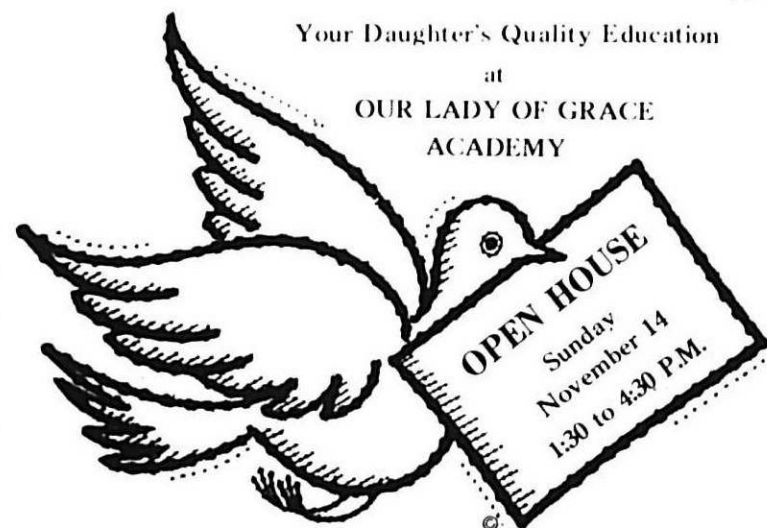
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## TURKEY SHOOT

INDIANAPOLIS—The Holy Name Society of Our Lady of Lourdes parish will sponsor a Turkey Shoot at 8 p.m., Friday, Nov. 19, in the school cafeteria, 5333 E. Washington St. Proceeds from the event will benefit the school athletic fund.

Ten years ago, Mrs. Osma Spurlock, member of St. Thomas parish, Indianapolis, received the James J. Hoey award for Interracial Justice.

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# ON THE LINE -- two pages of opinions

## A peace-loving pursuit of liberty

The horses and buggies and the austere 19th century dress of the Amish are familiar sights in some sections of Indiana, notably in Orange and Elkhart counties. Sad to say, though, not so familiar as they used to be. State bureaucracy, in the form of school and highway safety laws, has harassed many Amish to the point of causing them to flee to other states or, in some instances, to Canada or South America.

The Old Order Amish are peace-loving, land-loving people who want nothing more than to be left alone, apart from the world and its secularist values and ways. A rigid religious code permeates their entire mode of living, a belief which in the past quarter-century often has put them in conflict with the "worldly" demands of government.

Among other things the Amish believe they must educate their children in their own community schools. About five years ago Indiana had the good sense to resolve its long-standing educational feud with the sect by patient negotiation over such things as approved texts and teacher qualifications on the grade school level. The required two years of high school are met in vocational training programs conducted within the community. The state of Wisconsin, however, has remained intransigent in its educational stipulations.

Three years ago Wisconsin brought criminal complaints against three Amish parents for refusing to send their children to a

public high school, something which their religion clearly forbids. Since the Amish also are forbidden "to go to the law," a committee of sympathizers appealed the conviction to the Wisconsin Supreme Court. That court ruled in favor of the parents, saying state requirements offered no "compelling" reason to override the freedom of religion guarantees of the constitution.

Contending that governmental control of education is being threatened, Wisconsin has brought the case to the U.S. Supreme Court, where it will be argued next month.

The outcome could have profound impact upon religious liberty in this nation. The implications of the case extend far beyond the dwindling settlements of the Amish. They bear directly on the right of all religious groups to provide an education that protects and nourishes creed and heritage. For obvious reasons, the case should be of particular interest to Catholics.

The state of Wisconsin is arguing that control of education is an exclusive right of government, that government grants only "privileges" to private educational agencies, privileges which can be withdrawn when they collide with government strictures. If the Supreme Court agrees with such reasoning, a state conceivably could force Catholic children to attend public school if it deems parochial education wanting in any respect.

The National Committee for Amish Religious Freedom (30650 Six Mile Road, Livonia, Mich. 48152) since 1968 has recognized the crucial test of rights and freedoms represented in the Wisconsin case and has financed through private donations all litigation in behalf of the Amish. The committee needs and deserves financial and moral support. It will be a black day for America if the Wisconsin bureaucrats have their way.

—B. H. ACKELMIRE

## Foreign aid veto may be blessing

WASHINGTON—Initial Senate rejection of the U.S. foreign aid program was disappointing but perhaps a blessing, an official of the United States Catholic Conference (USCC) said here.

"Now that the moment of truth has come," said Msgr. Marvin Bordelon, director of the USCC department of international affairs. "The abuses and uncertainties of the past decade regarding aid are now out in the open and up for judgment."

MSGR. BORDELON called for "honest re-evaluation" of the foreign aid program rejected by a 41-27 Senate vote on October 29.

"Our nation must now make up its collective mind as to where it stands and what it wants," he said. "But while we debate, evaluate and create anew, it is supremely important that the poor of the world are not penalized by drastic actions or any reduction of our already inadequate efforts."

MSGR. BORDELON urged that some structure be created so those in underdeveloped countries, which stand to lose the benefits of American aid, can act "even more courageously to liberate themselves from oppression."

Current attempts by Congress to salvage the aid program are "most important," the Monsignor said. "Now is the time for the President to give clear leadership in this matter."

## USCC opposes school prayer amendment bill

WASHINGTON—The United States Catholic Conference, possibly influencing the fate of what it termed "the so-called school prayer amendment," publicly opposed the measure on the eve of a key vote in the House.

More than 100 U.S. representatives—about a quarter of the House members—are Catholic, although there was no clear indication how significantly USCC opposition would affect the proposed constitutional amendment allowing nondenominational prayer in public schools and buildings.



Bp. Bernardin

FIVE DAYS BEFORE the scheduled November 8 vote on the issue, USCC General Secretary Bishop Joseph L. Bernardin announced the conference's

Editor's Note: Proponents of the "prayer in school" amendment last Monday failed by 28 votes to win House approval. The House voted 240 in favor of the proposed amendment and 162 against. A two-thirds majority is necessary to amend the Constitution.

position, thereby adding the heavy weight of his secretariat to a growing list of political and religious opponents of the proposed amendment.

"It was with reluctance that the conference found it necessary to oppose a constitutional amendment dealing with prayer," the bishop said.

"Because of the implications involved in this particular proposal, however, the conference felt constrained to take the course of action it did."

IN HIS PUBLIC statement, Bishop Bernardin had said:

"I wish to emphasize that the conference



"HI! MY WIFE WANTS TO HAVE ME RECYCLED!"

## THE YARDSTICK

### Bone-weary Bishops

BY MSGR. GEORGE G. HIGGINS

If happiness is a three-day week-end, we Americans, now that we have been legally guaranteed several such extended holidays each year, should be among the happiest people in the world.

At least once every seven years, however, the Italians (who can lay claim to more religious feasts and legal holidays than almost any other country on the face of the globe) have the edge on their workdriven cousins in the United States.

If the feast of All Saints, November 1, happens to fall on a Monday, as it did this year, many Italians can count on a five and a half day week-end running from Saturday noon, October 30, through All Saints Day, All Souls Day and Armistice Day (November 4). While the odd day (November 3) in this blessed succession of feasts and holidays is not officially a *giorno di riposo* (day of rest), it is a holiday nevertheless for the school kids of the nation and also, one suspects, for many of their more affluent elders.

THE SYNOD OF BISHOPS, which is scheduled to conclude its work on Saturday, Nov. 6, didn't quite manage to do as the Romans did this year, but thanks to a merciful decision on the part of the three president-delegates (who run things at the synod in the name of the Holy Father), the bone-weary bishops were at least granted a three and a half day week-end.

Needless to add, they (and the 20 priest auditors, present company included) reacted to this unexpected favor from on high with as much joyful excitement as though they were a bunch of restless teenagers who had been locked up in a non-sense, nose-to-the-grindstone boarding school for weeks on end and really hadn't

is not opposed to the concept of prayer in public buildings nor unconcerned about the vitally important matter of meeting the religious needs of children who attend public schools.

"Our opposition to this amendment," he added, "is based on the conviction that it would accomplish nothing on behalf of the goals it purports to serve and would represent a threat to the existing legality of denominational prayer."

THE AMENDMENT was designed to overcome Supreme Court decisions in 1963 which banned required Bible reading and compulsory prayers in public schools.

"The amendment does not say anything about state sponsorship of prayer in public schools as part of the regular day. Yet this was the very thing the Supreme Court found unconstitutional in the School Prayer cases," the bishop said.

"Passage of the amendment," he warned, "might lead many to think that something serious has been done about the problem of religious education of public school children. In fact, nothing of any moment would have been achieved."

## Have Your Say

Signed letters to the Editor are welcomed on all subjects. Just address them to The Criterion, 124 West Georgia St., Indianapolis 46206.

## GIVE AND TAKE

BY REV. PAUL DRISCOLL

In studying the great difficulties involved in present intra-Church communication, it might help to discuss the following question:

Do Establishments exist within the Church? If they do, what are the major Establishments and how do they operate?

One of the most detailed descriptions of a Church Establishment was provided by John Leo four years ago in a semi-humorous, semi-serious article in *The Critic* (January, 1967). He was writing specifically of something called the Progressive Communications Establishment. With certain changes, however, his words would be applicable to all other Establishments—whether "conservative" or "liberal."

IN BEGINNING HIS analysis, Leo emphasized that he was not a conservative Catholic attacking the Progressive Communications Establishment, for, as he stated, he considered himself an Establishment member. But he did wish to describe its operations. For that purpose, he drew up a master-list of Establishment members who, operating primarily through six journals and five publishing-houses, directed the thinking of American Catholics:

"Friends," announced Leo, "it is time you knew about the Catholic Establishment... a loose but exclusive fraternity of several dozen scholars, journalists, activists, and publishers. They write for and edit the most influential Catholic journals."

They publish one another's manuscripts, warmly review one another's books, cite one another in lectures they invite one another to give, then collect the lectures and articles into books for yet another round of favorable discussion...

"They are not necessarily the best-known or brightest Catholics in the land, and few of them hold official positions in the Church. They don't have to. They are the Establishment..."

"The chief business of the Establishment is the shaping and publicizing of the issues that will dominate American Catholic life... It is the Establishment that decides what Catholics will discuss, not just in Establishment journals, but—after a time lag—in nearly all Catholic journals and discussion groups from coast to coast."

Not really an organized conspiracy, the group "usually moves ahead imperceptibly by the individual acts of members who share common assumptions." While there is room for polite disagreement within the Establishment, its members react as one to outside criticism. "In the Establishment, everyone breathes together."

IN ADDITION TO Leo's Communications Establishment, could there also be a Theological Establishment and a Chancery Establishment? Like the Communications Establishments, these others would also operate not by conscious conspiracy but by "breathing together," by moving ahead through the individual acts of members who share common assumptions.

Which Establishment is hero and which is villain depends upon one's personal position in the liberal-conservative spectrum. To the progressive, the Chancery Establishment often seems—at best—hopelessly conservative. At worst, he regards it as oppressive and scandalous. Scandalous and oppressive are also the words used by traditional Catholics to describe the Progressive Communications Establishment.

Is it not interesting that both sides object vehemently to the same things—a lack of openness, narrowness, authoritarianism, etc.?

Which Church Establishments are, in the long run, the most powerful? That depends upon one's personal situation and experience, and often the grass seems greener on the other side of the street.

"Maybe we've got the wall posters under control, but you've got the troops!" is the way a leading progressive, Robert Hoyt, once responded to people he considered Catholic traditionalists. Whatever one's position on the relative value of wall posters or troops, it is unfortunately true that the present struggle between Establishments can well be described in military terms.

leadership of the Holy Father.

In that case the Curia would be dependent upon the synod and upon the Holy Father alone. It will take time for this to happen, but the sooner the better, in this writer's judgment.



## DUTCH PSYCHIATRIST SAYS

### 'Marriage is not answer' for frustrated priests

TORONTO, Ont.—A Dutch psychiatrist who has treated hundreds of Roman Catholic priests in the last 20 years declared in Rome that "priests in general, and some priests to an extreme degree, possess a... distorted emotional life" and when they leave the priesthood to marry tend to marry the wrong partner.

Dr. A. A. Terruwe of Nijmegen came to Rome with her colleague, Dr. Conrad Baars of Rochester, Minn., to ask delegates to the World Synod of Catholic Bishops to consider their findings in developing a working paper on the ministerial priesthood.

ACCORDING TO the Canadian Catholic Register here, Dr. Terruwe told a Rome press conference that over the past 20 years she has treated hundreds of priests among her 15,000 patients.

She stated that the great "occupational neurosis" of the priesthood is frustration, usually the result of an "insufficiently developed emotional life" in a world that for many is moving too fast.

The frustration neurosis, she added, often takes the form of aggressiveness or violent reaction against traditions and bonds which, in reality, the subject values very highly and desires strongly to retain. Inwardly, there are

difficulties of "self-identification, loneliness, uncertainty and fear," all of which disrupt communications and rapport with those around him.

"Marriage is definitely not the answer" for frustration neurosis, both Dr. Terruwe and Dr. Baars stressed.

The Dutch psychiatrist said the "disturbing pattern" is that priests having such neuroses tend to marry the wrong partner. Often, she stated, they tend to marry women who will "mother" them or younger women whose immaturity won't tax their own feelings of doubt and insufficiency.

DR. TERRUWE, who said she considered it "my duty" to state her convictions on these concerns, agreed with Dr. Baars that marriage in the priesthood is an open question that may offer a solution to some of the Church's current problems.

However, they said, marriage for priests suffering from frustration neurosis simply adds to their already insupportable burden of problems—and divorce statistics among former priests seems to bear this out.

Both psychiatrists urged the bishops in Rome, first of all, to recognize the problem and its roots. They called for understanding and the help the priests need to find themselves, especially with respect to "emotional love," something which seminarians were taught to suppress.

DR. TERRUWE said the suppression of emotional love is "terribly wrong and crippling to the human personality," adding that "emotional love—all emotional love—is good."

"Moreover, it is an absolute necessity for everyone, celibate priests included," she added, "both for his own good and for those with whom he deals in whatever capacity." She asserted that emotional love gives one an insight into God and a genuine sensitivity toward one's fellow men.

At the same time, she noted, mature emotional love is love that is directed and guided.



## The CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206

Official Newspaper of the Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.00 a year

Entered as Second Class Matter at Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Doherty; Associate Editor, B. H. Ackelmire; Managing Editor, Fred W. Fries; News Editor, Paul G. Fox; Advertising Manager, James T. Brady.

Published Weekly Except Last Week in December

Postmaster: Please return FOD forms 3575 to the Office of Publication



## viewpoints and observations



## The Working Poor

BY MARK ARNOLD

Put a group of liberals and conservatives in a room together, ask them to explain the relationship between poverty and the work ethic, and the chances are you'll have a debate. The conservatives will contend that the poor won't work; the liberals will argue that they can't. Both sides tacitly will assume that the poor, in fact, do not work.

In reality, however, a large percentage of America's poor do hold down jobs. Indeed, according to the latest Census Bureau figures, a majority of the 5,200,000 poor families in the United States are headed by someone who worked last year, but who earned too little to meet basic needs.

What's more, a third of those with earned income worked full-time the entire year.

WHAT IS ODD IS that the full-time working poor, who number more than 1,000,000 families, are so little understood. In a country in which every conceivable aspect of the poverty problem has been studied and restudied, these people—striving with little reward to "work within the system"—have been strangely ignored.

Who are the working poor? What kinds of jobs do they have? Why are they poor?

These are important questions, and they will become more important in the months ahead as Congress turns its attention to scrapping the present welfare system in favor of some form of a new family assistance plan that would, for the first time, bestow benefits on working poor families.

The problem Congress faces is how to design a system that will meet the needs of the poor and still reward work more than idleness. The history of the welfare debate in the United States suggests it will be no easy challenge. Yet some clues to an answer may lie in a closer look at the example of the working poor.

"I provide for my family," boasts Walter Greene, 38, flicking an unfiltered cigarette butt into the night from the porch of his wood-frame house. Greene is a light-haired man with a ruddy face and a soft Southern drawl. He is also poor, though he lives in one of the half-dozen most affluent counties in the nation: Montgomery County, Maryland.

FOR 10 YEARS, Greene has been trying to provide for his family, most recently on the \$71 he takes home from working seven nights a week as a janitor in a local movie house. The Federal minimum wage is \$1.60 an hour, but movie houses are exempt. Other jobs in Montgomery County pay more, but with varicose veins that make it hard for him to stay on his feet for long periods, and an education that lasted only one day beyond the third grade, Greene can't be choosy.

"I'm lucky to have a job at all, the way some folks are being laid off around here," he says gratefully.

Mrs. Hazel Greene, his wife, is a rugged-looking woman of strong religious views. A

... they live at the thin edges of the economy; a paltry paycheck and pride keep them off welfare

The accompanying article was prepared especially for the United States Catholic Conference by Mark Arnold, a member of the staff of National Observer.

handstitched picture on her living room wall reads: "Bless This House, Oh God We Pray, Make It Safe By Night And Day."

LIKE MANY POOR families, the Greenses have their share of problems. Illness: The oldest of the six children is an epileptic; another has rheumatic fever. Greene himself has been in and out of hospitals for his legs and for rib injuries sustained in a fall at work.

Clothes are a problem too: Two years ago the children's attire was so threadbare that school authorities arranged for each of them to have a new outfit. Their mother let them wear the new clothes once, then tucked them away for Christmas and sent them back to school in tatters.

In some respects, the Greenses might be better off if the father were to leave home. Under the present family relief program, called Aid to Dependent Children, a family with a full-time working father is ineligible for assistance. But if Mr. Greene were to become disabled, or to lose his job, or to desert, the family could receive \$250 a month on welfare.

That's a bit less than the \$284 he currently brings home. But, in addition, his wife and children could then receive dollar-stretching food stamps and free medical care. This would more than make up the difference.

There's only one catch: Walter Greene won't leave home, or feign disability. "Proud folks don't take welfare," he says. "They work as long as they're able. As long as I can do a day's work, I'll do it."

THE GREENE FAMILY is not an isolated case. Most Americans think of the poor as dependent—mothers burdened with large families, school-age and pre-school children, old people past their productive years. In raw numbers, the bulk of the 25,500,000 poor are indeed unable to work. But these same people reside in families, and most families, the Census Bureau reports, are headed by persons who worked in 1970.

In this respect, Walter Greene is fairly typical. Like 1,100,000 other family heads, he works full time for poverty wages. He also holds a job that brings him into daily contact with non-poor Americans. Contrary to popular stereotypes, the majority of the working poor hold such jobs—low-skill jobs in retail and service occupations that cater to middle-class needs.

The Labor Department estimates there are 8,500,000 jobs paying less than the Federal minimum wage of \$1.60 an hour—which is itself a poverty wage. They include farm workers, domestics, low-level employees of some state and local governments, and retail and service workers in establishments with gross receipts of less than \$250,000 a year. All

## 'THE INCAPACITY TO FEEL'

MIAMI BEACH, Fla.—A Josephite university chaplain told a national gathering of Catholic religious educators here that the younger generation may not be as noble about such issues as justice and peace as older Church members think.

"Kids today have the same problems that kids have always had," said Father W. Dayton Salisbury, S.S.J., identifying the problem of youth in the 1970s as a "character problem."

THE CHAPLAIN at Texas Southern University noted that the generation of the '20s had a sexual problem, that of the '30s had a problem of hostility, that of the '40s had a problem of anxiety, and that of the '50s they had an identity problem.

"The chief problem today," the priest added, "is the incapacity to feel."

"They are like a living machine... a grim generation who will talk about violence and injustice and may even demonstrate against them, but will have little feeling for others," he said.

"WHEN THEY MAKE love, they are more concerned about which contraceptive to use than about passion," Father Salisbury continued. "They hate war because it interferes with their plans."

He said youth today needs a "sense of belonging" and they cannot be taught religion intellectually. "There has to be a demonstration of what has moved the teacher to believe and dedicate his life" to God and religion.

## Blacks 'need segregation' to solidify their culture

MIAMI BEACH, Fla.—A black Catholic nun told delegates to a national Catholic religious education meeting here that segregated schools are best for blacks today because blacks must solidify their own culture "before they can integrate and not lose their own culture."

"Even white teachers must go," she added, "because it's hard to teach black values in the presence of whites."

Sister Teresita Weind, who teaches at Mundelein College, Chicago, and serves as a nurse and parish assistant, spoke at a seminar on minority participation in catechetics during the National Congress of Religious Education. The congress drew 8,000 laymen, priests and Religious involved in the Confraternity of Christian Doctrine apostolate in the U.S.

SISTER TERESITA'S conclusions were disputed by a black pharmacist from Houston, Texas, Charles Lang, who said the nun was "mistaken to think there is a black Catholicism and a white Catholicism."

He said that because of his middle-class background he had no "hangups" over his identity as a black man; he can, he said, relate to whites as persons and as Catholics.

these workers are exempt from minimum wage protection.

NOT ALL THESE workers are poor. Some have two jobs or live in families with additional breadwinners. But the Census figures show that 1,100,000 full-time workers are poor, and that those workers have 3,000,000 children. Thus, a third of the 9,000,000 children growing up in poverty are in families of workers with full-time jobs.

What's to be done about them? President Nixon's idea is to bring the working poor into the proposed family assistance plan and give them Federal subsidies to supplement their meager incomes. That way, a father wouldn't have to desert his family to assure them a living income.

Though most observers believe the plan is vastly superior to the present welfare system, it seems to ignore two crucial concerns of the working poor. One is pride. Many working poor families simply don't want welfare, by whatever name it's called. The other is poverty wages.

IF THE WORKING POOR were assured of a decent wage, wouldn't they be less tempted to settle for welfare? Conversely, families on welfare who are capable of working—wouldn't they scramble to get off the dole if they knew that by doing so they could substantially increase their income?

Welfare reform doesn't concern itself with wage rates. It seeks instead to compensate for low wage rates with Government subsidies. Yet low wage rates lie at the heart of the problem facing the working poor. If the current minimum wage were raised to \$2 an hour, a large percentage of the full-time working poor and their families—a fifth of all the impoverished in the nation—could be lifted out of poverty overnight.

In practice, not all of them would be. Some, no doubt, would lose their jobs, as employers strove to meet rising labor costs. For those made jobless by decent wages, a reformed welfare system would provide a refuge until they could, through retraining or stepped up job placement, get back on their feet.

SEVERAL NATIONAL programs of religious bodies, among them the Catholic Church's Campaign For Human Development, recognizing that contributions of money will not solve the problem, are undertaking massive education programs aimed at raising the threshold of caring in their own congregations and among the general public.

Some argue against raising the minimum wage on the grounds that it might fuel inflation or drive up the cost of American goods on the world market.

Yet a nation that believes in the work ethic must ask itself why more than a million Americans can practice that cherished principle and still remain poor. The answer may be that not enough non-poor Americans really care.

## LETTER TO THE EDITOR

## Back up disarmament plea with selective tax action

To the Editor:

Those of us who have found ourselves differing with Cardinal John J. Krol of Philadelphia, were in for a surprise when he delivered that forthright statement at the Roman Synod in the name of the American Bishops on the necessity of arms limitation as a prerequisite for world justice.

The following sentences especially caught my eye: "Reasonable men are opposed to wars and to the enormous taxes imposed for military expenses. The Church should find no trouble in convincing (its) audience that all the stockpiling of armaments does not preclude the 40 wars that have occurred since 1945."

By chance, the United States Bishops' Conference, within the month, also released its much amended clarification on the permissibility and appropriateness for the young male American Catholic to claim the support of his Church in declaring himself either a Conscientious

authority of the Church. He also pointed to the need for the involvement of adults in self-education and in the religious education of their children.

He said recent studies of pre-schoolers point to the "fantastic" learning capabilities of children age 2 to 6 and that adult religious education programs are most often successful when linked to courses for children.

Thus, he said, "in terms of hard, cold cash, the Church should be investing in continuing adult education and first-rate learning centers for pre-schoolers."

Kluepfel added, however, that neither effort would detract from the value of the regular CCD classes, which serve the majority of Catholic youth.

Objector to all wars or a Selective Conscientious Objector, and thereby opt for some service other than military service.

IN MAKING THIS statement, the Bishops quote from the Vatican II document: "The Church in the Modern World," citing the following thoughts among others: "Always summoning (man) to love good and avoid evil, the voice of conscience can, when necessary, speak to his heart more specifically: do this, shun that. For man has in his heart a law, written by God; to obey it is the very dignity of man; according to it he will be judged."

My point: Many people—"reasonable people" opposed to wars and to the enormous taxes imposed for military expenses"—are beginning to recognize their discomfort at the urging of their conscience to refuse to cooperate with those governmental institutions that use their money to continue this immoral course. Under the present law, the Internal Revenue Service doesn't have much patience with these discomforts of conscience; and thus a number of the "discomforted" sit in jail today.

A SOLUTION: If our country has long recognized the CO to military service, and if the Church has made it clear that the Catholic may claim such status "because of religious training and belief," why can not our country provide for Conscientious War Tax Objectors in the same way? And why cannot the Catholic look to Cardinal Krol's recent statement for moral support?

Ammon's Tax Associates (Box 1744, Indianapolis, Ind. 46206) is distributing a "World Tax Fund Act" proposal which, if passed by Congress, would allow for this very thing. Naturally Congressmen would need our support. Write to Ammon's for your copy of this proposal and let's get the discussion going.

Bernard Survil

Indianapolis

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# KNOW YOUR FAITH

## Christian morality as responsibility

BY FR. JOHN P. SCHANZ

"Man come of age" is more than a phrase coined to describe man's aggressive, creative thrust toward his environment. It marks a recognition of man's freedom and responsibility toward his world in the role cast for him by the Creator: "Have dominion over all the earth... fill the earth and subdue it" (Gen. 1:26, 28).



Vatican II, referring to the moral and spiritual maturity of the human race, takes note of a growing "sense of independence and responsibility" accompanying the "birth of a new humanism." Men today are the "artisans of a new humanity," the Council Fathers declared, "not impeded" but more "stringently bound" by the Christian message to "build up the world" around them and have concern for "the welfare of their fellows."

For mature man striving to create a better world, the central

moral focus will not be, as in the past, merely self-perfection and personal salvation ("I have to be good in order to save my soul"), although these must not be neglected. His chief concern might best be summed up in the concept of "responsibility."

Just as modern man does not passively leave to God the development of his world and outer space, but actively assumes responsibility for it, so also in his life of moral decision, man accepts a creative and responsible role.

RESPONSIBILITY AS the heart of morality may be viewed in three dimensions: the personal, the historical and the relational.

(1) Of all earthly creatures, we men alone are privileged to enjoy personal dialogue with our Maker. We experience a call from God in many ways. We hear him in the Old Testament prophets when they urge us to be just to the oppressed, honest in our worship, responsible in and for our conduct, or when they remind us of God's great love for us.

Climactically, in the New Testament, the Father's love calls out to us most humanly in the life, teachings, death and resurrection of his Son, Jesus.

But God's word is not a dead letter buried in a book written long ago; it comes to life when the Church proclaims the Scriptures to us today, or when the Vatican Council urges us to spiritual renewal, to ecumenism, to dialogue with our world.

God continues to speak in still other ways—in the "signs of the times," the struggle for peace and human dignity, in the plea of our fellowmen for food, housing, equal rights. And finally, his voice is heard in our "conscience," as we examine a decision we face in our daily life.

As God continues to address us in all these ways, each one of us must try to answer his call wherever and in whatever form we perceive it. We must come to grips with questions about the meaning of life, choice of vocation, what we are doing with our talents and opportunities, what we are making of our marriage, to what extent we are trying to effect a Christian presence in our business, professional, and community life. Out of numerous possible choices, we must "dare to answer God" by our own free decision; our response is our responsibility.

(2) Our moral responsibility, secondly, has a certain historical dimension. We have become acutely aware of the evolutionary growth of man and his universe. The past experiences and decisions of mankind have left their mark on us; they determine to a great extent the situation of our life today.

For example, the production of nuclear weapons of massive destructive power has raised grave doubts about the "just war" theory of an earlier morality. A deeper sensitivity for the value of life may lead us to outlaw capital punishment. Our greater knowledge and control of our environment and the benefits of instant communication increase our responsibility toward the crying issues of poverty, hunger, drug addiction, war, racial injustice.

In the area of personal morality, a more "personal" interpretation of the natural law may influence our view of marriage as a union of spouses whose love overflows in procreation rather than as primarily an institution for biological reproduction.

(3) Responsibility, lastly, is relational. No man is an island. We need a good family, friends, love and security in order to grow into integral, wholesome persons. A friend who respects me makes it easier for me to know what it means to respect others. A child reared in an atmosphere of dishonesty will find it hard to relate to others in honest terms. As we learn to reach out to others, we discover our true personhood and reflect the image of Christ, the "Man for others."

In summary, a course of action becomes right and good for us, not simply because it is commanded by some law (legalism), nor because it represents the will of a legislator (voluntarism) nor by reason of duty for duty's sake

### SACRED SCRIPTURE

## Laws are good—for evil people

BY FR. QUENTIN QUESNELL, S.J.

The morality of simply following the law is, as St. Paul says, "holy and just and good" (Romans 7, 12). "We know," he says, "that the Law is good if it is used as it should be used. It must be remembered of course, that laws are made, not for good people, but for lawbreakers and for criminals, for the godless and sinful, for those who are not religious or spiritual, for men who kill their father or their mothers, for murderers, for the immoral, for sexual perverts, for kidnappers, for those who lie and give false testimony or do anything else contrary to the true teaching" (1 Tim. 1:8-10).

Laws are good—for evil people. For truly good people, for those who are "religious or spiritual" laws should not be necessary.

Most Christians soon came to feel that they were themselves not always really "good people, religious or spiritual." Consequently, Christians too came to rely rather heavily on laws. But Paul felt that for Christians the age of law should be past.

In the time before Christ, the time of the Old Testament, God gave men commandments in order to warn them of the weaknesses in their own instincts and habits, and to help keep from giving in to their own weaknesses. "Before the time for faith came, however, the Law kept us all locked up as prisoners, until this coming faith should be revealed" (Galatians 3, 23).

GOD HAD GIVEN commandments to provide men a basic and minimum sketch of how to avoid the worst evils. But when Christ came, he gave men the perfect way to go to God in faith by loving good. "So the Law was in charge of us, to be our in-



structor until Christ came, so that we might be put right with God through faith" (Gal. 3, 25).

But Paul looks on the time of the commandments as past. In the Christian age, he feels, the moral transformation that comes from faith in Christ will inspire men to live in ever greater love and mutual service. "Now that the time of faith is here, the instructor is no longer in charge of us" (Galatians 3, 25).

Life under law is a life of spiritual immaturity, where someone else tells us what we must do and not do, just like a child. "The son who will receive his father's property is treated just like a slave while he is young, even though he really owns everything. While he is young, there are men who take care of him and manage his affairs until the time set by his father" (Galatians 4, 1ff.). This is how it is with us so long as we have to get our morality from laws.

"But when the right time finally came, God sent his own Son. He came as the son of a human mother, and lived under the Jewish law, to set free those who were under the law, so that we might become God's sons" (Gal. 4, 1ff.).

That is, now, since Christ, we should advance to a grown-up morality. We should choose the good for ourselves after the pattern of Christ's life and in the spirit of love and self-sacrifice Christ showed us. To live up to the law is a small thing, and at best it keeps us from evil. We are to seek to accomplish all good, and to live up to the fullness of Christ.

THIS IS FAR HARDER, of course, than the way of law. It is the way of personal responsibility. One whose morality is covered by laws can simply check each day whether he has broken any laws that day or not. If he finds nothing, he feels pleased with himself.

But a Christian does not feel pleased with himself so long as his own life falls short of the love of Christ. "Love one another as I have loved you" (John 15, 12).

The Christian sees there is always more good to be done, and he has a personal sense of urgent responsibility to do it. For "as long as you did not do it to one of these little ones, you did not do it to me" (Matthew 25, 45).

He cannot do all good at once. He has to choose in the concrete which good he shall do first. That too is part of the Christian way of responsibility. But he does not let fear of that responsibility keep him from choosing and doing. "The love of Christ drives me on" (2 Cor. 5, 14).

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This European marriage ceremony being performed by ministers of different faiths is an example of an increase in such ceremonies here in the United States also. (NC-CIRIC photo)

### WORSHIP AND THE WORLD

## One love, different beliefs

BY FR. JOSEPH M. CHAMPLIN

On Sunday afternoon or evening I regularly read the bridal section of our local paper. It brings me up to date on the status of former students or parishioners who have either recently become engaged or were married the week before.

One late summer issue contained these three interesting items:—St. Sophia's Greek Orthodox Church was the setting last Sunday for the marriage of Miss Joyce Toggias and Michael Anthony Falcone. The Rev. Michael Harmand officiated, and the Rev. Francis Horrigan gave a nuptial blessing. "What is so unique about this notice? Father Horrigan, serves as pastor of St. James, a Roman Catholic church in the area."



—Miss Carolyn M. Delluomo and Peter J. Wafal exchanged marriage vows in Reformed Church of Syracuse before the Rev. Douglas Hudgston of Westminster Presbyterian Church and the Rev. William Armani of St. Theresa's Roman Catholic Church.

—Mr. and Mrs. John Louis Andolina are residing in Portola Valley, California following their recent wedding in Diamond Hill United Methodist Church, Berkeley Heights, N.J. Officiating at the ceremony were the Rev. Morrell Rubey and the Rev. N. N. Ashe of Little Flower Roman Catholic Church.

THESE ARRANGEMENTS were almost unheard of a decade ago. A Catholic was married in the church and by the priest, or else. But changing times require a shift in regulations and what seemed wise for previous generations often appears harmful for contemporary individuals. Obviously, Pope Paul VI, in issuing a new Apostolic Letter on Mixed Marriages, and the American Bishops, in approving a statement which implements that Vatican directive, felt a more flexible policy on this matter would be beneficial.

The Falcones and the Wafals and the Andolinas share a common trait: the partners of each marriage are one in mutual love, but different in religious beliefs. Each couple decided, no doubt after much discussion and considerable tension, the best solution to their particular situation was a wedding ceremony in the Protestant or Orthodox Church with joint participation by the host clergyman and the Catholic priest.

Fortunately for them and for many others like them, Roman Catholic bishops in every diocese of the United States may now permit nuptial services of this nature. The Implementation Statement explains that development in technical terms: "When there are serious difficulties in

(obligationism). Rather a Christian must act in full responsible freedom because he is what he is—a personal, historical, and relational being dignified by God's greatest natural gift of self-direction and choice, human liberty.

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observing the Catholic canonical form in a mixed marriage, the local Ordinary of the Catholic party or of the place where the marriage is to occur may dispense the Catholic from the observance of the form for a just pastoral cause."

THE DECREE GIVES no exhaustive list of those "just pastoral causes," but does offer a few as examples. "To achieve family harmony or to avoid family alienation, to obtain parental agreement to the marriage, to recognize the significant claims of relationship or special friendship with a non-Catholic minister, to permit the marriage in a church that has particular importance to the non-Catholic."

Of course, there are other alternatives

open for couples contemplating a "mixed marriage." The revised wedding rite for Roman Catholics contains many rich scriptural passages plus biblically oriented prayers and encourages bride and groom to select those most suitable for their own circumstances.

Moreover, official ecumenical principles from the Holy See and the national level suggest active involvement of the non-Catholic clergyman in Catholic wedding liturgies, especially when they are celebrated outside of Mass. Thus, some religiously mixed couples may still opt for a Roman Catholic service, not out of obligation, but in preference and through free choice.

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### WHAT DIFFERENCE DOES JESUS MAKE?

## GETHSEMANE

BY F. J. SHEED

We have seen the long moment of unsureness in Gethsemane. In his fear and misery (Mark 14:32) Jesus had said to Peter, James and John, "My soul is sorrowful, even to death." He asked them to hold off sleep and pray: their faith in him was going to be tested as never before, and he warned them "the spirit is willing, but the flesh is weak." But sleep they did, right through his Agony, as the same three had slept through his Transfiguration.

From the Garden Jesus could have seen the Temple guard with their "lances and torches and weapons," as they came out from the city gate on the other side of that very narrow valley. The crisis was over. He was himself again, and at a new level of serenity. He showed no anger at the Apostles who had slept, only a sad: "Couldn't you stay awake with me for an hour?" To the guards he said, "Why the swords and clubs? I was within your reach as I sat teaching in the Temple day after day, and you never laid a hand on me."

JUDAS HAD KISSED him to show the guards which one they were to arrest—the most famous, but not the first and not the last betrayal with a kiss. The Greek word means an affectionate kiss, no mere brushing with the lips. If this strikes you as strange, think what the ferment must have been in Judas' mind; after all, he was to commit suicide the next day. We note that the kind of violence is gone from Jesus which once caused him to call Judas a devil. Knowing of the treachery, he could still say, "Friend, what have you come for?" As we have noted, it is the only time we hear him address anyone as "friend."

So we come to the most farcical episode in all Scripture, one of the few happenings told in all four Gospels. Peter lashed out with his sword, and cut off the ear of a slave of the High Priest. Why the ear? Why the slave? If

he had to smite someone, why not one of the guards? Indeed, why not Judas?

We can speculate as to what Peter thought he was doing. After all, Christ had told the Apostles to buy a sword and had agreed to their bringing two (Luke 22:33); to this day we don't know what he meant by it. Jesus restored the ear, his last recorded miracle of healing, and ordered Peter to sheathe his sword, for "all those who take up the sword will perish by the sword." The whole episode leaves one marvelling at those of Peter's successors who thought to serve their Master with the sword.

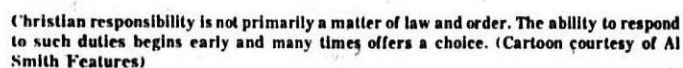
Peter, about to flee away with the rest (so soon after their first Eucharist!), had had his last spurt of courage: before the night was out, he was to deny that he knew Christ—one of his denials being made to a relative of the man whose ear he had sliced off. Jesus had had his last flicker of uncertainty, when he cried out to his Father for release from the anguish of the cup which was being pressed to his lips. In his last words on the Peter farce, he dismissed all that finally (John 18:11): "Shall I not drink the cup which my Father has given me?"

"THE SOLDIERS AND their captain and the officers of the Jews" pinioned Jesus and took him first to the house of Annas, formerly High Priest by Roman appointment. To Annas' questioning, Jesus said: "Why ask me? Ask those who have heard me." An officer, accustomed to servility in prisoners, struck him. Again he was quietly reasonable: "If I have said anything I shouldn't, show me where I am wrong. If I have not, what is the point of striking me?" Annas sent him on, still pinioned, to the reigning High Priest, his daughter's husband, Caiaphas.

In these opening confrontations with leaders of the Sanhedrin, as at Pilate's tribunal and in Herod's palace, Jesus stays master of himself through a stream of barbarities—blows and spitting and mockeries, lashes and a crown of thorns. He makes no complaint, after this first blow, no complaint. (Continued on Page 7)







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

**BY MSGR. R. T. BOSLER**

(Copyright 1971, NC News Service)

## (Continued from Page 6)

The Evangelists do not luxuriate in the horrors. We know, for example, what a Roman scourging was; merely reading the details can turn the stomach. But we do not read them in the Gospels. We are simply told that Pilate had him scourged, and then presented the scourged man to the crowd as a reason against bothering to go on with the crucifixion. His "Ecco Homo" could only have meant "Look at him now." Jesus must have been blood-bathed, but none of them mention blood till he is dead. They do not utter their own feelings, as he does not utter his. He complained of nothing, blamed no one, judged no one, was wholly judged.

Everyone must read the four accounts for himself—chapters 21 and 22 of Matthew, 14 and 15 of Mark, 22 and 23 of Luke, 18 and 19 of John. I can only record my own impression—that he allowed none of the tortures he suffered as Victim to disturb his central concentration on what he was doing as Priest, for the redemption of the whole human race.

A. The Vietnam veterans I know about have returned to normalcy rather quickly and have made as good a marriage risk as any other man. Some of them have matured by the experience and make even better risks. Those who have been hooked on dope are something else again. You will be smart if you look out for any signs of this. But it would be altogether unrealistic and unfair to ask the ordinary veteran to wait five years for marriage. Most of them

A. Catholic who marries again civilly or in a Protestant church after a divorce may not receive the sacraments so long as he continues to live in a marriage unrecognized by the Church. (Exceptions to this I have discussed in a previous column that now appears in my book "What a Modern Catholic Believes About Moral Problems," published by The Thomas More Press, Chicago, Illinois.) By eliminating the penalty of excommunication on those who

A. I'll answer the question for you and take all the brickbats. The answer is No. There is a church law still on the books that does require head covering for women, but a long and general custom against it has by now abrogated the law. In Rome the law hasn't been observed for years. The guards of St. Peter's ban entrance to women with sleeveless dresses or mini skirts, but they don't check for head covering.

## BY JAMES L. ALT

"Responsibility in the individual is the only preservation for any set of moral standards," adds John Grasso (17, Fridley, Minn.). Carol Bianchi, (17,

Opinion was divided as to whether or not the Church has set a good example as far as "morality is responsibility" is concerned. Theresa Reardon feels that the Church "as an institution has upheld morality as responsibility. Take for example its stand on abortion and capital punishment." Sister Johnita Willems also takes note of the Church's strong stands on the issues of poverty and reverence for human life. She feels that the Church has at times preferred to remain "diplomatically silent regarding social injustices in some countries—standing safely uncommitted behind outdated laws and customs."

How much "response-ability" do you have in your life?

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# St. Barnabas, St. Philip in Cadet grid final

INDIANAPOLIS — A new traveling trophy will be inaugurated Sunday for the winner of the Cadet Football League, the CYO Office announced this week. League winner will win one year's possession of the Leo S. Evans Memorial Trophy, sponsored by the men's Club of Little Flower

## 19 parishes compete in Cadet Hobby Show

A total of 440 exhibitors from 19 Archdiocesan parishes competed for 40 awards in the Archdiocesan Cadet Hobby Show, held Wednesday, Nov. 3, at Little Flower parish.

Over-all category winners of trophies and prizes included: Fine Arts—Karen Remmelter, of Little Flower; Skilled Crafts—Joan Knoll, of St. Michael's; Kit Crafts—John McCarty, of St. Lawrence; Collections—Debbie Cougan, of St. Joan of Arc; Baking—Mary Ann Morton, of St. Luke; and Sewing—Deborah Wafford, of St. Gabriel.

Awards were presented by Father Donald Schneider, Archdiocesan CYO Director. William S. Sahm, Executive Director of the CYO, served as master of ceremonies.

Following is the complete list of winners:

**CYO JUNIOR BAKING CONTEST—1971**  
Pres. First Place, Martha Klotz; Vice, St. Gabriel; Second Place, Karen Sahm, Immaculate Heart; Third Place, Martha Klotz, St. Gabriel.

## Marian Knights face St. Francis in cage opener

INDIANAPOLIS — Many new faces, including a new coach, will greet fans of the Marian College basketball squad when the Knights open their 26-game 1971-72 season Saturday, Nov. 13.

The Knights will open against St. Francis College, of Fort Wayne, at 2:30 p.m. in the Marian gym.

New coach is Ed Schilling, a 1966 Butler graduate fielding his first college team. He succeeds 38-year veteran coach Clem Reynolds, who remains at the college as athletic director. Assisting Schilling will be Lynn Morrell, recently-named physician education program chairman and head baseball coach.

Only five lettermen are returning members of the Knights' team, which includes seven sophomores and five freshmen on its 19-man roster. Serving as co-captains will be juniors John Springman and Bill Smith.



ED SCHILLING

parish in honor of the highly-respected late parish coach.

Recipient of the trophy and the regular championship hardware will be either St. Barnabas or Holy Spirit, who square off in the 4 p.m. championship game at the CYO Stadium on W. 16th St.

THE CONSOLATION game to determine the third place trophy winner is scheduled at 1:15 p.m. between St. Luke's and St. Gabriel's.

## Woods set for annual Math event

TERRE HAUTE, Ind. — Fourteen Indianapolis area schools will send participants to the sixth annual High School Math Contest co-sponsored by St. Mary-of-the-Woods College and Rose-Hulman Institute here. The November 13 contest will include 375 contestants from Indiana and Illinois schools.

Ladywood-St. Agnes and Brebeuf have merged forces for the contest to have a full team of 16 members. They are the defending champions of the contest.

Other participating Indianapolis schools include Arlington, Broad Ripple, Ritter, Chatham, Decatur Central, Fulton Junior High, Secunia Memorial, Shortridge, Speedway, Woodview Junior High, Warren Central, Ben Davis and South Wayne Junior High.

The girls will take the test at St. Mary-of-the-Woods College and the boys will take the exam at Rose-Hulman. Registration begins at 10:15 a.m. at both colleges and testing starts at 11 a.m. Faculty members will attend a special program at Rose-Hulman during the exams. An afternoon awards program will be held at the Cecilian Auditorium on the Woods' campus.

Co-chairmen are Sister Conrad Conrad, S.P., math area chairman at St. Mary's and Dr. Herbert Bailey, math department chairman at Rose-Hulman.

## Open House set at Latin School

INDIANAPOLIS — The Latin School of Indianapolis will sponsor an Open House and Tour for prospective students and parents at 2 p.m. Sunday, Nov. 21.

Its 18-member faculty is composed of diocesan priests, Sisters and laymen. The school holds a "first class commission" from the Indiana State Department of Education and membership in the North Central Association of Colleges and Secondary Schools.

Five-day boarding facilities are available for those who live beyond daily commuting distance.

Forty years ago, Marion Pfeiffer had a leading role in the cast of "Nothing But the Truth," presented by the Cathedral High School drama club.

OVER-ALL SKILLED CRAFTS WINNER—This happy young lass is Joan Noel, a third grader at St. Michael School, Indianapolis. Joan was named over-all winner of the Skilled Crafts category at the 1971 CYO Cadet Hobby Show for her exhibit entitled "Gourds At The Zoo." A group of gourds she crafted to resemble popular zoo animals. She was one of more than 400 exhibitors at the annual Hobby Show, which was presented for the 22nd year by the CYO.



Also scheduled Sunday are the championship and consolation games between division finalists in the "56" League.

St. Michael's will meet St. Simon's in the "56" championship at 2:30 p.m., while the consolation tilt between St. Roch's and Christ the King will be played at 12 noon.

REGULAR admission prices will be in effect for Sunday's games: 50 cents for adults, 25 cents for grade school children and \$1.50 maximum for a family.

In last Sunday's first round of playoffs, St. Barnabas (Division III) dropped St. Luke (Division IV) 27-6, while Holy Spirit (Division I) blanked St. Gabriel (Division II) 18-0.

In the "56" playoff round, St. Michael (Division I) defeated Christ the King (Division II) 6-0, while St. Simon (Division IV) dropped St. Roch (Division III) 14-0.

## St. Pius X girl wins bake crown

INDIANAPOLIS — A citrus gold cake won the grand championship for Jo Ellen Flynn, of St. Pius X parish, in the Junior CYO Baking Contest, held last Sunday at St. Andrew's parish to close the observance of Youth Week in the Indianapolis Deaneries.

There were a total of 185 entries in the competition, which produced the following division winners:

Pies—Martha Klotz, of St. Gabriel's; Quick Breads—Sharon Armbruster, of Holy Name; Yeast Breads—Karen Sahm, of Immaculate Heart of Mary; Cakes—Janet Deery, of Our Lady of Lourdes; and Cookies—Debbie Fillenwarth, of Nativity.

Miss Sahm won a total of four awards, including first in Yeast Breads, second in Pies, sixth in Cakes and second in Cookies. Miss Klotz took three prizes: first and third in Pies, and third in Quick Breads. Also a double winner was Carolyn Beagle, of St. Catherine's, who scored second in Yeast Breads and sixth in Cookies.

A dance, attended by 175 youngsters, concluded the evening's activities.

## Unusual twist nets co-champs in touch league

INDIANAPOLIS — In an unusual twist of events capping the initial season for Junior Boys Touch Football, the championship trophy will be duplicated and shared by two teams although one did not appear in the championship game.

Sacred Heart of Division II actually dropped the Division I winner St. Michael's 18-6 in last Sunday's "championship" game at the CYO Stadium.

Earlier in the day, however, Sacred Heart encountered St. Jude's in a Division II playoff game after tying for the division title. That game ended in a 6-6 tie and went an additional three scoreless 10-minute periods.

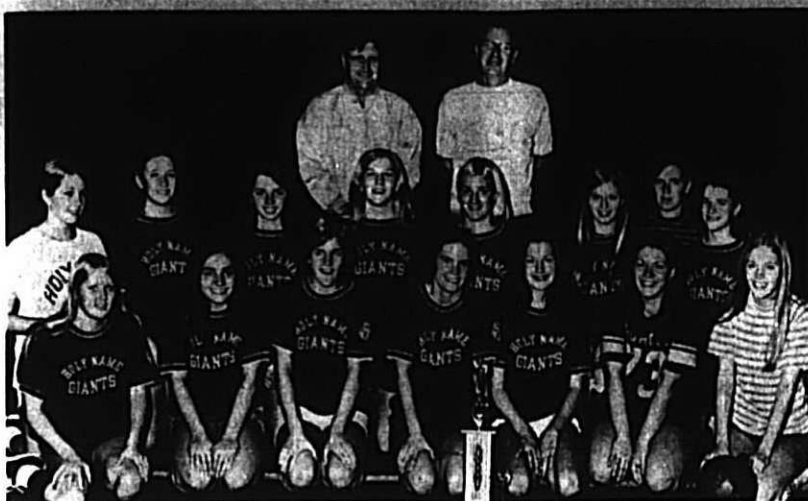
Because of an injury sustained by the St. Jude quarterback in that game, both teams agreed to have Sacred Heart represent the division in the final afternoon championship tilt against St. Michael's with the understanding that the trophy would be shared with St. Jude's should Sacred Heart be victorious.

They were.

Twelve teams took part in the league's first season.

## YCA plans trip

INDIANAPOLIS — The Young Catholic Adults of Indianapolis will attend the Notre Dame-Tulane football game Saturday, Nov. 13. Members will leave the CYO Field enroute to Notre Dame at 8 a.m. Additional activities include bowling at the Bowl-O-Mat on Tuesday, Nov. 16, at 8:30 p.m., and the regular meeting at 8:30 p.m., Thursday, Nov. 18, at Sacred Heart parish.



FIRST JUNIOR KICKBALL CHAMPIONSHIP—After a couple of near misses, Holy Name's Junior CYO girls made the 1971 season their most successful in history, capturing the parish's first championship in the Fall Junior CYO Kickball League. In the title game they met and defeated Our Lady of Lourdes, also making its first appearance in the finale, 20-0. The m: responsible for leading the girls through their triumphant season is Head Coach Edward Griffin (standing behind the team at the right). At the left is Assistant Coach Warren Bogard, who also has been closely associated with the Holy Name kickball program for a number of years.



JUNIOR KICKBALL RUNNERS-UP—Although they couldn't hold back the Holy Name surge in the championship game, these Our Lady of Lourdes girls advanced to the last game of the season before bowing out of championship contention in the CYO's Junior Fall League. Shown with the team (back row, second from right) is their coach, and parish Girls' Athletic Director, Miss Katie Jones.

## CYO NOTES

Deadline for entries in the Junior CYO-Criterion Quiz Contest has now passed. The event will get underway December 5.

A record number of 206 teams are entered in the six basketball leagues, scheduled to begin the week-end of December 4-5. The total is an increase of 15 teams over last year. All coaches are asked to attend a meeting at 7:30 p.m. Tuesday, Nov. 23, in the Secunia Memorial High School cafeteria.

Twenty-three teams are participating in the first Cadet Girls Basketball League, now underway in three divisions. The regular season will continue through December 5-6, to be followed by playoffs.

Entries for the Archdiocesan Science Fair, to be held in the spring, will be mailed out within the next two weeks.

Entry deadline for the St. Rita's Junior Bowling Tourney, to be held November 20-21 on the Town and Country Lanes, is November 18. They should be mailed to Brother Howard Studvant, O.S.B., 1850 N. Arsenal Ave., Indianapolis, Ind. 46218.

## Change of date

INDIANAPOLIS — The Catholic Committee on Scouting will meet at 2 p.m. Sunday, Nov. 21, at the CYO Office, 1502 W. 16th St. Due to a schedule conflict, the meeting had been moved from November 14.

## Indianapolis Parish Shopping List

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Keystone Phone 255-0078 <b>Johnson's Gulf</b> <b>Service Center</b> 1017 E. 86th St. Ph. 255-0702 "Bonus Stamps" <b>HOLY ANGELS</b> <b>BRAUN &amp; SCHOTT</b> <b>MARKET</b> 1164 W. 30th St. 926-4065 ★ Fine Meats ★ Quality Fruits and Vegetables <b>Clark's Walgreen Agency</b> Photographic Equipment — Supplies Clark Prescription Pharmacy Plenty of Parking Space 2722 Northwestern Ave. Norman Reed, Mgr. 925-9225 <b>HOLY NAME</b> <b>STAN'S</b> <b>Texaco Service</b> BRAKE AND MOTOR TUNE-UP SERVICE GENERATOR and STARTER REPAIR WHEEL BALANCE ★ VEHICLE SAFETY INSPECTION ★ Checkmate & Raymont 754-0606 <b>IMMACULATE HEART</b> "Known For Quality" <b>BO-KA FLORIST</b> CUT FLOWERS, PLANTS FLORAL ARRANGEMENTS 6410 N. College 253-2223 <b>ELSON'S QUALITY FOODS</b> Bob Sr., Bob Jr., Timmie U.S. Choice Custom Cut Meats Fresh Fruits and Vegetables 5901 North College 255-2201 <b>LADY OF LOURDES</b> <b>PEACHERS DRUGS</b> "Prescription Specialists" 3448 E. Washington St. 357-1195 <b>LADY OF MT. 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## RE Directory is now available

BY PAUL G. FOX

RE DIRECTORY AVAILABLE—The Religious Education Department now has available a 58-page catalogue-directory of materials entitled "Resources: Human, Mechanical, Otherwise." Included in the directory is a policy information statement, audio-visual synopses (film lists, filmstrips, tapes, records and rental equipment available) and speakers bureau data. Compiled and edited by Sister Gilchrist Conway, S.P., director of the department's adult division, the catalogue may be purchased for \$1 per copy from the Religious Education Department, 131 S. Capitol Ave., Indianapolis, Ind. 46225. The phone number is 634-4453.

K OF C SONGFEST—Two choral groups from Indianapolis Knights of Columbus Councils will combine for a joint concert on November 13 and 19. The Singing Knights and Their Ladies, of Our Lady of Fatima Council, will join forces with the Glee Clubs of St. Pius X Council at 8:30 p.m. Saturday, Nov. 13, at Our Lady of Fatima Council, 1313 S. Post Rd. The "return engagement" will be scheduled at 8:30 p.m. Friday, Nov. 19, at St. Pius X Council, 2100 E. 71st St. "Those Were the Days" has been selected as the theme, linking with the Indianapolis Sesquicentennial observance. The concert will include a sing-a-long, skit, and some "old days" reminiscing. Tickets are \$2.50 per couple and will include a dance following the concert.

CENTER FOR CHRISTIAN DEVELOPMENT—United Nations Day was observed recently by the children in St. Thomas Aquinas parish's Center for Christian Development. Under the guidance of the parish religion coordinator, Sister Gail Thomas, S.P., the children combined the themes of unity, peace and brotherhood in posters, banners and charts. They presented their efforts during the offertory procession of the Sunday liturgy in the parish, representing their individual contributions. The projects remained in the church through the following Sunday, Oct. 31, and All Saints Day, Nov. 1. On October 31 they collected funds for the United Nations Children's Fund (UNICEF). Overall intent was to project their view of the Church to improve world vision and their realization of what it means to be a Christian.

HERE AND THERE—The High School Legion of Mary in Indianapolis has announced a project to mail Christmas cards to members of the Armed Forces serving overseas. Names and

addresses of servicemen are asked by Miss Vicki DesLauriers, 7 N. Woodland Dr., Indianapolis, Ind. 46201. Other projects of the high school groups have included regular visitation at Central State Hospital, children's homes and nursing homes. They also intend to work with Adult Legion members in a program at the Marion County Juvenile Center. . . . Open auditions for "Fiddler on the Roof" will be sponsored by Footlite Musicals, Inc., at the Footlite Barn, 4206 N. College Ave., the week-end of November 13-14. Producer Chuck Schiela has announced auditions from 1 to 5 p.m. Saturday and 3 to 5 p.m. Sunday for principal and vocal roles. Dance roles will be auditioned at 1 p.m. Sunday. Performances are scheduled January 21, 22 and 23 at Ladywood St. Agnes School. Additional information is available by calling 635-3877 or 546-7868.

NAMES IN THE NEWS—Barbara Schmink, of St. Monica's parish, Indianapolis, will have a one-man art show of oils, watercolors, acrylics and tissue collage this week-end at the Kiefer Florist, 2901 W. 16th St. . . . Senior Sue Vez, of Chatham High School, Indianapolis, has been named recipient of the 1971-72 DAR Award. She is the daughter of Mr. and Mrs. Daniel Vez. The award is based upon leadership, patriotism, loyalty and ability. . . . Cathedral High School senior Terence P. Osburn, son of Mr. and Mrs. Raymond E. Osburn, has been cited as an outstanding high school student of English in the nation by the National Council of Teachers of English. The award is based upon the NCTE's annual achievement awards competition. There were 11 winners in the state. . . . Father Mario Shaw, O.S.B., a director of development and renewal in the inner-city area of Indianapolis, will speak on "A Priest's View of Judaism" at the Indianapolis Hebrew Congregation, 6501 N. Meridian St., at 8 p.m. Saturday, Nov. 20. His appearance is sponsored by the Amos Society. . . . Astra Melbardis has been elected president of the National Honor Society at Chatham High School, Indianapolis. Other officers include: Kathy Kenney, Becky Richardson and Barb Sutton.

SCRIPTURAL INSTITUTE—Assumption High School in Louisville will host a two-day Scriptural Institute for nuns on December 4 and 5. Stimulated by Sister Margaret O'Connor, B.V.M., of Dubuque, Iowa, the conference will treat of prayer and the NOW-questions of religious life. The Mercy Sisters are sponsoring the day. Pre-registration may be sent to Sister Margaret Curren, 2170 Tyler Lane, Louisville, Ky. 40205. Phone number is 458-7901.

## Believes synod widened Church's credibility gap

BY FR. JOHN HARRIOTT, S.J.

ROME—When the synod began it needed, above all, to restore confidence in the quality of the Church's leadership.

The so-called credibility gap has been evident in many countries, not just the United States, and there has been a widespread despondency at the discouragement, hostility or neutrality shown by the bishops toward individuals and groups trying to devise new kinds of ministry to match the needs of a new kind of world.

The loss of many priests and Religious has been only a symptom of this credibility gap. A final and regretful judgment on the synod must be that it has not closed—but instead widened—that gap.

No amount of special pleading

can camouflage the fact that from start to finish the synod has been an appalling muddle. True, it is only a consultative assembly, and theoretically its findings, if it chooses to publish any, are not binding on the Pope.

BUT IN PRACTICE it would be extremely difficult for him to set aside any synodal statement which had received a two-thirds majority vote.

True, by meeting together the bishops have been made more keenly aware of the acute differences in needs, problems, opportunities, circumstances between different areas of the Church.

True, too, they leave with a heightened sense of responsibility toward the Universal Church.

True, the synod remains in prospect the best—and perhaps only—instrument through which the underlying unity of the Church can be expressed, as uniformity of liturgy, thought forms, life-styles and customs becomes increasingly unrealistic.

The European mold will no longer contain the emergent and resurgent churches of Latin America, Asia and Africa, and the Eastern-rite churches in communion with Rome are showing signs of growing impatient with it.

Nevertheless, a dull, platitudinous document on the priesthood, which evades all the prickly questions raised even on the floor of the synod, and a more revolutionary but substantially theoretical document on justice are a small achievement for five weeks' work.

And there can be no excuses—when every week other international conferences proceed smoothly and briskly—for the synod's failure to engage in a genuine, methodical, constructive debate. The bishops have from the beginning struggled across the quicksands of their procedure, sinking deeper and deeper, until at the final ballots even their heads disappeared, and only milters scattered across the

surface were left to mark their passage.

AFTER THE "liberals" had failed to make any real impact in the debate, the working groups, or the commission which worked on the final document, they were prevented from registering their disagreement with it by the voting procedures.

The system of voting "placet, non placet, or placet juxta modum" (yes, no, yes with reservations) was interpreted in such a way that serious disagreement and the reasons for disagreeing could not be expressed.

Hundreds of amendments were excluded from the documents and indeed never reached the synod fathers' hands. A substantial minority of bishops were virtually disfranchised for the sake of a specious unity.

It will be no surprise if a document meant to put down unrest among priests only serves to fan flames.

The document on justice in the world is better than, but not as good as, it might have been. It is better because the lay experts argued, courted, stimulated the others into a global analysis of the structural defects and the social and economic and cultural injustices that afflict society throughout the world.

It will in the course of time marshal the Church, from parish to the international level, behind the victims of injustice. It marks a further disengagement from right-wing ideologies and social systems which, it recognizes, are as limited in their own way as those of the left.

It provides a charter of rights for members of the Church which, if respected, will do away with many unjust practices and add to the Church's authority as a moral tutor. But its practical proposals are few, and much hedged about with qualifications.

IT DOES HAVE teeth but not a full set. As Cardinal William Conway of Armagh, Northern Ireland, presciently feared, it



GOLDEN JUBILEE—Mr. and Mrs. Edward Lukens of Millhouses will celebrate their 50th wedding anniversary with a Mass to be offered Sunday, Nov. 14, at 1 p.m. in the Church of the Immaculate Conception, Millhouses. A reception in the Knights of St. John Hall will follow. The Lukens have one daughter, Mrs. Richard Porter, and four grandchildren.

turned out to be a second-class encyclical. Sadder of all, it lacks the passion, the heart-ache, the realism which stamped so many of the speeches in the general assembly.

The presence and influence of lay experts and other advisers on justice proved the value of extending the synod beyond the bishops' own ranks. They cannot be experts in everything.

This time they have begun an effort to harness the expert knowledge, vision and practical experience of the whole

Catholic community, which has ample supplies of all of these.

Until they do, they will seem to be leading their regiment from behind. Quite simply, an impatient Church in an impatient world will not respect nor bear with synods as chaotic as this one, the third. Unless something is done urgently to put matters right, that credibility gap will develop into a Grand Canyon.

(Father Harriott is assistant editor of The Month, a British Catholic review.)

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## Pope asks procedural

(Continued from Page 1)

sending-back of the delicate problem into the Holy Father's hands, and the approval obtained on its first voting by the proposition affirming that the law of priestly celibacy actually obtaining in the Latin Church must be maintained in its integrity, indicate sufficiently the thought of the Universal Church about the burning argument of priestly celibacy.

Just before the Pope spoke, the synod voted final approval of its document on world justice. In it the synod's participants urged that Catholics everywhere be sensitized to the vast problems of justice in the world, and that the Church work actively for justice everywhere, including, not least, her own house.

POPE PAUL REFERRED to these programs in his speech.

"In order that justice may be more fully established among men, the Church must obtain fuller knowledge of this world's present needs, set an example, direct her care to the poor and oppressed, develop men's consciences toward work for social justice, and, finally, start to encourage every kind of understanding for the relief of the deprived."

He also observed that the synod "in no way thought it would resolve these thorny questions in a short space of time."

Here he touched a nerve that had caused acute discomfort during the synod: was the synod trying to do too much in too little time?

Cardinal Leon Duval of Algiers,

speaking for himself and the two other presidents of the synod, had referred to this problem in a brief introduction to the Pope's speech. He said that among the many lessons of this synod was "that the Synod of Bishops should not and cannot consider itself a little council."

He also called for revision of the synod's rules of procedure.

As if to underline the merely advisory character of the synod's "final" documents, he said that they were subject to stylistic editing and perhaps other kinds of editing before being put into the Pope's hands.

## Media

(Continued from Page 1)

West Coast. The programs vary from a mobile unit for health information to special tutoring courses for disadvantaged students.

THE 23 GRANTS bring the 1970 campaign total to 188 grants for a total expenditure of over \$4 million. Another \$2.1 million has been allotted to diocesan self-help programs.

Bishop Dempsey also praised those priests "who made great personal sacrifices and contributed large personal checks" to the 1970 campaign.

In a special statement made in Priests-USA, the newspaper of the National Federation of Priests' Councils, Bishop Dempsey said that much of the campaign's success was due to priests' love "for the poor."

## Bazaar slated at St. Joseph

INDIANAPOLIS — St. Joseph's parish Altar Society will sponsor an Old Fashioned Country Bazaar on Saturday, Nov. 12, from 2 to 9 p.m., and on Sunday, Nov. 14, from 10 a.m. to 6 p.m.

Major booths will include: sweet shop, toyland, bakery, Christmas boutique, youth booth, linens and home decorations. Prizes to be awarded will be highlighted by two hand-made quilts and afghans.

Harm and hot dog sandwiches will be available, along with other snacks and refreshments.

## Kermis planned at Lawrenceburg

LAWRENCEBURG, Ind.—A day of fun, good food and surprises has been planned for patrons of the 10th annual Kermis, sponsored by the Parent Teacher Organization of St. Lawrence school. The event will be held Sunday, Nov. 14, in the school, from 11:30 a.m. to 8 p.m.

Sandwiches, snacks and dinners will be served from 11:30 a.m. to 6:30 p.m. Booths with baked goods, candy, crafts and holiday gifts will be featured along with a variety of party games. The public is invited.

## St. Bernadette plans dinner

INDIANAPOLIS — The Men's Club of St. Bernadette's parish will sponsor its annual Spaghetti Dinner from 12 noon to 7 p.m. Sunday, Nov. 14, in the parish hall.

Tickets are available for \$1.50, adults; 75 cents, grade school children, and 35 cents, pre-school. Games and booths will be provided for all age groups.

## Academy sets Fall Festival

INDIANAPOLIS — The annual Fall Festival will be sponsored by the Fathers Club of St. Mary Academy from 5 to 11 p.m. Friday, Nov. 12.

Fish dinners, sandwiches and other snacks will be served in the school cafeteria. Booths, games and prizes will be available for all age groups.

## St. Luke slates 5-part lecture, discussion series

INDIANAPOLIS — Father Leo Piquet, pastor of St. Thomas Aquinas Center at Purdue University, West Lafayette, will speak Sunday, Nov. 21, on the first of a five-part series of lecture-discussions at St. Luke's parish.

Topic for the 7:30 p.m. presentation is "The Young Person Today." Free babysitting service will be provided small children accompanying their parents to the free lectures.

Other speakers in the series will include: January 23—Magr. Raymond T. Bosler, pastor of Little Flower parish and editor of The Criterion; "The Church—Where We Stand and Where We Are Going," February 20—Dr.

Thomas Moretto, Dr. John Proos and James Coleman, of the St. Vincent Hospital drug abuse program; "Drugs and Youth," March 19—Dr. Ned P. Masbaum; "A Psychiatrist

## Priest elected to mayor's post

PLATTSBURGH, N.Y. — Father Roland H. St. Pierre was elected mayor of Plattsburgh in the November 2 elections, easily defeating the incumbent Democratic mayor, Francis Steltzer.

It was the first time since 1947 that a Republican won the mayoralty in this traditionally Democratic city in upstate New York.

Father St. Pierre, an Oblate of Mary Immaculate, had resigned as a parish pastor here earlier this year and obtained OMI permission to run for office.

He was elected by voters on

SHOOTING MATCH — NORTH VERNON, Ind. — St. Anne's parish in Jennings County will sponsor a Shooting Match from 11 a.m. until dark on Sunday, Nov. 14. Chili, sandwiches and home-made pies will be served.

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## VIEWING WITH ARNOLD

## Film is 'orgy of horrors'

BY JAMES W. ARNOLD

"Play Misty For Me" shows that reformed cowboy actor Clint Eastwood is unlikely, as a director, to challenge Hitchcock or Fellini or even Jack Lemmon. "Misty" is not far from being a good idea for a thriller, but all the wrong parts are fussed over, and it winds up as a collection of gimmicks and episodes from most of the murder and love movies of the last five years.



Eastwood, admittedly, is not aiming high. He is trying for success only in the general

scary vicinity of the "mad-woman" genre, like the Bette Davis-John Crawford flicks and their many unsophisticated imitators. The usual ingredients are a big, eerie house, a glamorous lady who pops her eyes and screams a lot, and a bloody knife or axe, as well as several surprised corpses hanging about.

"MISTY'S" most interesting variation is that the locale is a modern, very posh bachelor's house on the coast in the Carmel-Big Sur area. Director Eastwood and cameraman Bruce Surtees succeed admirably, with an orgy of zooms and rack focus shots, in turning this bizarre place, hung with odd paintings and offbeat decor, into a delightfully creepy setting. But otherwise there are few subtleties. When the crazy lady appears, she is certain to shriek, make a face and flash a butcher knife into the general direction of the lens. You jump, but the same effect could be

achieved by an electric shock. It ain't art, it's physics.

There is a question as to whether moralists should agonize much over the recent trend in "adult horror." (Ac-

tually, translate to "juvenile horror," since it means a lot of explicit gore, violence, mutilation, torture, and shock cuts to cadavers and twisted faces. Implication surrenders to explication.) It is basically another facet of the new screen permissiveness—no terror is now too unspeakable to be shown on the screen. But it is practically the only alternative to skin-flicks as a way of making a buck with a small investment. On Main Street marquees these days, if the pitch is not for sex, it is: "The Ghastly Ones" and "Headless Eyes," a Gruesome Orgy in Skull-Cleaving Color." (A true example.)

IT ALL COMES down to which orgies you think are worse. A case can be made for the horror story as an ancient, basically benevolent art form, a way of overcoming one's private evils. But the new films indulge a taste for the sick and sadistic. "Misty" is only a moderate case (no one has a spike driven through his brain). But it covers two bloodily vicious knife assaults, as well as a good girl-in-the-power-of-the-bad-guy scene, which suggests some horrible mutilations. That these are not carried out is due only to the restraint of the producers. The way the film is constructed, in fact, indicates easily a grim alternative ending to the mildly happy one we see. It's just not healthy entertainment.

Eastwood plays a poetry-reciting nighttime disc jockey. Given Clint's expressive and verbal range, this is roughly equivalent to Joe Namath playing the life story of Beethoven. What happens is a kind of lady-killing bachelor celebrity's nightmare. A lovely fan (Jessica Walter) becomes possessively infatuated with him, won't take the brush-off and sets out to revenge herself on the star and his girl friend (cool, pretty newcomer Donna Mills). There are echoes of "Psycho," especially when a friendly cop (John Larch) comes to investigate. A better comparison: last year's "Daddy's Gone A-Hunting," where the maniac lover was a man. The idea of being loved by somebody or something evil is a chilling premise, but "Misty" misses most of its opportunities. Few viewers will care for the hero, a character mostly in love with himself, and Miss Walter's illness is never explained. (She just drops in and out of the hospital to keep the plot going.)

## 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 14—**  
"The New Rite of Baptism," discussion, St. John, Bloomington, 8 p.m.  
"Christian Family Living," lecture-discussion, Tom and Therese Maxwell, St. Susanna, Plainfield, 6:30 p.m.  
"Last Angry Man," film-discussion, St. Paul Center, Bloomington, 7 p.m.  
"Know Your Faith," discussion, St. Patrick, Terre Haute, 8 p.m.  
"The Mass and Eucharist," lecture-discussion, Guerin Center, Terre Haute, 9:45 a.m.  
"Why Change At All?," lecture-discussion, Father Karl Miltz, St. Joseph Hill, Sellersburg, 7 p.m.

**Monday, November 15—**  
"Contemporary Moral Problems," lecture-discussion, Sister Gilchrist Conway, Holy Spirit, Indianapolis, 7 p.m.  
"Adult Education," lecture-discussion, St. Bridget, Liberty, 8 p.m.  
"Shifts in Doctrine," lecture-discussion, St. Joseph, Indianapolis, 7:30 p.m.  
"Teacher Training," lecture-discussion, St. Mary's, Greensburg, 7:30 p.m.

**Tuesday, November 16—**  
"Morality," lecture-discussion, Father Mike Welch, Christ the King, Indianapolis, 8 p.m.  
"Introduction to the Bible," lecture-discussion, Father Frank Bryan, St. Philip Neri, Indianapolis, 7:30 p.m.  
"Marriage and Youth Culture," lecture-discussion, St. John, Bloomington, 8 p.m.  
"Theology for Parents and Teachers," lecture-discussion, Sacred Heart, Indianapolis, 7:30 p.m.  
"Images of Faith," lecture-discussion, Sacred Heart, Jeffersonville, 8 p.m.

**Wednesday, November 17—**  
"Know Your Faith," discussion, St. Patrick, Terre Haute, 8 p.m.  
"Christ and Prayer," film-discussion, St. Mary-of-the-Knobs, Floyd Knobs, 7:30 p.m.

**Thursday, November 18—**  
"Know Your Faith," discussion, St. Patrick, Terre Haute, 8 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.  
"Changes in Understanding the Scripture," lecture-discussion, Father Frank Bryan, St. Anthony, Indianapolis, 8 p.m.  
"Teacher Training," lecture-discussion, Aquinas Center, New Albany, 7:15 p.m.

**Friday, November 19—**  
"The Life in Liturgy," lecture-discussion, Rev. Coleman Gabert, St. Mary-of-the-Woods, Terre Haute, 7:30 p.m.

## The week's TV network films

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

**THE WAR WAGON** (1967) (NBC, Saturday, Nov. 13): John Wayne and Kirk Douglas mess around in so routine and lightweight a western that it could easily be an episode on a bad TV series. Howard Keel shows up as a burlesque Indian, and at the end, the three villains kill themselves off, this saving the heroes the trouble and the audience the strain of suspense. It's like a soap opera in which husband and wife are happily married and nobody gets a disease more dreadful than post-prom hangover. Not recommended.

**THE LONGEST DAY** (1962) (ABC, Sunday, Nov. 14): Darryl Zanuck takes everybody on both sides through D-Day in Normandy, 1944. No fiction film has so well described the scope, complexity and confusion of modern combat, and one sequence (the French commando assault on Oustreham) may be the most splendidly staged, photographed and edited single battle scene ever filmed. But it's all strangely un-moving and meaningless. It's as if a man had gone to all the trouble of reconstructing Niagara Falls in the northwest

suburbs of Grand Forks, North Dakota. The feat is breathtaking, but why do it all over again, and in Grand Forks? Satisfactory but violent cinema for all but small children.

**ANZIO** (1968) (CBS, Sunday, Nov. 14): Another, and much more routine, sector of the battlefield. A small patrol gets trapped behind enemy lines, and stubborn generals mess up the operation. Dull and draggy, with practically no relationship to the real, historic WW II Battle of Anzio. Not recommended.

**HORSE IN THE GRAY FLANNEL SUIT** (1968) (NBC, on World of Disney, telecast in two parts, Sunday, Nov. 14 and 21): Possibly the dullest Disney movie ever made. Adman Dean Jones' job and romance are saved by a super-show horse. Not recommended, unless you are under the age of eight.

**ARRIVEDERCI, BABY** (1966) (CBS, Thursday, Nov. 18): After "Don't Make Waves," it begins to look like a CBS Tony Curtis film festival. This one is better, Ken Hughes' nimble farce about a fortune-hunter who tours Europe marrying rich ladies and then bumping them off. The picturesque backgrounds are nice. An acceptable sex comedy for adults who dig this sort of thing.

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## ARCHDIOCESAN Bulletin

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**MAXI BAZAAR '71**  
Immaculate Heart of Mary Auditorium  
Friday, November 12—10 a.m.-4 p.m.  
Saturday, November 13—9 a.m.-1 p.m.

**St. Mary's FALL FESTIVAL—421 E. Vermont**  
Friday, November 12—9 p.m.-1 a.m.

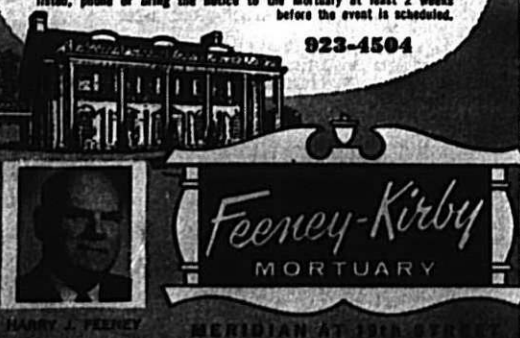
**The Big Top Ball**  
St. Roch's Ladies FALL DANCE  
Saturday, November 13—9 a.m.-1 a.m.

**Old Fair Country BAZAAR**  
St. Joseph (Indianapolis) Parish Hall  
Saturday, November 13—2 p.m.-9 p.m.  
Sunday, November 14—10 a.m.-4 p.m.

**St. Bernadette SPAGHETTI DINNER**  
Sunday, November 14—12 Noon-7 p.m.  
Parish Hall—4238 Fletcher Avenue

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## Lady of Grace slates annual open house

BEECH GROVE, Ind.—Our Lady of Grace Academy will hold its annual Open House for prospective high school students on Sunday, Nov. 14, from 1:30 to 4:30 p.m. All seventh and eighth grade girls, their parents and friends are invited to attend.

The Academy, located at 1402 Southern Avenue, is a private all girls' school with a present enrollment of 250 students.

THE THREE-HOUR open house will include a tour of the school, student center and campus conducted by Academy students. Both pupils and faculty will be on hand to discuss educational opportunities with prospective students and their parents. Refreshments will be served.

Both vocational and college preparatory curricula are offered with approximately 75 per cent of the Academy's The first-half exposition is soporific, and while you definitely wake up at the climax (there is some fifty flash editing between Clint roaring to the rescue in his sports car and Jessica slashing away at his portrait), Eastwood has to pad desperately with romantic lovers-romping-through-the-wilderness shots of the scenic locale. A nude grope-in-the-woods sequence is a California version of the big moment in "Ryan's Daughter." Not recommended: violent, sexy and crude, despite travelogue photography.

graduates continuing into a college education.

THE FACULTY consists of 25 teachers, primarily Sisters of

St. Benedict. Two priests and five lay persons are also members of the teaching staff.

For admittance to the Academy, a prospective student

must take an entrance examination, as well as supply records of her previous education. The entrance examination will be given at the Academy in January.

For further information, call Sister Louise Hoeing, O.S.B., principal, at 786-1798.

## Group to sponsor dinner for blind in Terre Haute

TERRE HAUTE, Ind.—Twenty-one blind members of the Good Cheer Club and their drivers will be guests of the St. Benedict's Altar Society here at the annual turkey dinner, to be held at 1 p.m. Thursday, Nov. 18. It will be the 41st year for the event.

Mrs. Catherine Vendel is

## Sr. M. Gregory dies at age 97

OLDENBURG, Ind.—Funeral services for Sister M. Gregory Foken, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Saturday, Oct. 30. She died (Oct. 28) in the convent infirmary at the age of 97.

A native of Cincinnati, Sister Gregory entered the convent in 1898 and had completed 73 years in religious life.

She served as a housekeeper in local convents in Morris and Yorkville, along with other assignments in Evansville and Ohio. She retired to the motherhouse in 1962.

Eleven sisters and brothers preceded her in death, including two members of the Franciscan community here—Sister M. Ludgeria and Sister M. Silveria.

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4. Parish history, program, schedule of services, events, reports, etc.
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