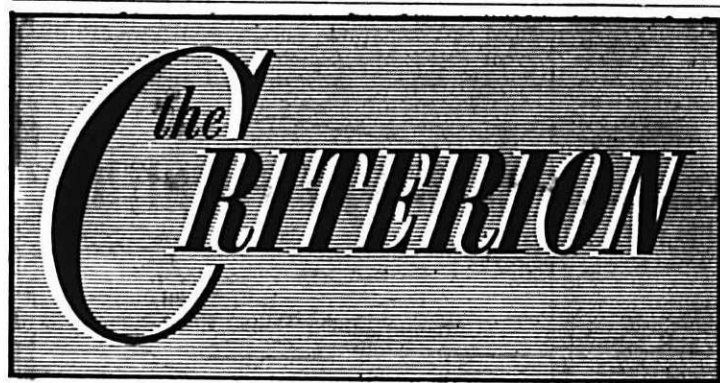


# Human Development grants include three in the Archdiocese



VOL. XI, NO. 9

INDIANAPOLIS, INDIANA, NOVEMBER 19, 1971

## OFFICIAL APPOINTMENTS

Effective October 30, 1971

REV. EDMUND BANET, appointed administrator of St. Francis Xavier parish, Henryville, and will retain his assignment as pastor of St. Joseph parish, St. Joseph Hill.

Effective December 1, 1971

REV. JAMES ARNESON, from associate pastor of St. Joseph parish, Shelbyville, to associate pastor of St. Mary's parish, New Albany.

REV. GERALD BURKERT, from associate pastor of St. Mary's parish, New Albany, to co-pastor of St. Jude parish, Indianapolis.

REV. PAUL EVARD, from the Society of St. James the Apostle for South American Missions, to associate pastor of St. Joseph parish, Shelbyville.

REV. HERMAN LUTZ, from associate pastor of St. Susanna parish, Plainfield, to pastor of Mary, Queen of Peace parish, Danville, and will retain his assignment as a Notary of the Metropolitan Tribunal.

Effective December 15, 1971

REV. PATRICK KELLY, from graduate studies to associate pastor of St. Luke parish, Indianapolis.

REV. GEORGE STAHL, from associate pastor of St. Luke parish, Indianapolis, to sick leave.

The above appointments are from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis. Very Rev. Francis Tuohy, Chancellor.

November 16, 1971

## WINS LAY AWARD

### Bill Sahm honored by national CYO

BY PAUL G. FOX

WASHINGTON—How do you execute a plan to host 3,500 teen-agers and young adults at a National CYO Federation Convention?

An Indianapolis Archdiocesan delegation of 106 attending the 11th NCYO Biennial Convention here November 11-14 caught a glimpse of the mammoth scheduling and logistics problems in anticipation of holding the 1973 convention in the Hoosier capital.

Highlights of the convention were many for the Indianapolis delegates—perhaps topped by the presentation of a national lay award to its Executive Director, winning a national office in the NCYO's Young Adult Section and the surprise presence of Archbishop George J. Biskup at the concluding convention banquet.

William S. Sahm was the surprise recipient of the "Outstanding Layman in Catholic Youth Work Award" in recognition of his 17 years of service to the Archdiocesan CYO.

MISS BARBARA Buckel, 21, president

of the Indianapolis Deaneries Single Catholic Adults and a member of Holy Name parish, was elected National Secretary of the NCYO Young Adult Section. An Indianapolis candidate for National Vice-President of the Teen-Age Section, John Atkinson, 19, of St. Roch's parish, was defeated in his bid for office.

Sharing the convention spotlight were two retiring officers from the Archdiocese—Doug Scott, 25, National President of the Young Adult Section, and Miss Therese Ann (Terry) Scheidler, 21, National Vice-President of the Teen-Age Section. Miss Scheidler is a junior at the University of Dayton.

Fifty-five of the nation's 73 affiliated dioceses were represented at the NCYO Convention, held in the Sheraton-Park and Shoreham Hotels.

Committee meetings and the first plenary session featuring keynote Cardinal Terence Cooke, Archbishop of New York, occupied the convention's first day of activities. Educational seminars, (Continued on Page 8)

## Second annual collection set Sunday, Nov. 21

INDIANAPOLIS—The Hispano-American Center and the Broadway Christian Center, both in Indianapolis, and the Lincoln Hills Development Corporation of Tell City have been awarded three self-help grants by the National Campaign for Human Development.

The grants are the first to be made by the national office in the Archdiocese of Indianapolis.

The projects were among 23 cited for funding last week by Auxiliary Bishop Michael R. Dempsey of Chicago, national director of the Church's anti-poverty drive. Announcement of the grants was made in New York City.

The Broadway Christian Center and the Lincoln Hills agency were awarded \$10,000 each. The Hispano-American Center is receiving \$5,000.

FUNDING FOR THE three Archdiocesan projects came as plans were being made here for the second annual Campaign collection on this Sunday, Nov. 21.

Archbishop George J. Biskup has urged all Catholics in the Archdiocese to contribute generously, noting that the nationwide drive is intended to attack the root causes of poverty.

"On behalf of the poor, I ask you to open your mind and your heart to their problems," said Archbishop Biskup. "The response to this collection at Thanksgiving time last year was most generous. I once again appeal to your generosity."

A total of \$66,009.92 was collected in the Archdiocese last year, of which \$49,373.60

### CLOTHING COLLECTION

There may or may not be a Thanksgiving Clothing Collection conducted in your parish this year. Because of the conflict with the Campaign for Human Development and confusion regarding information packets customarily sent to dioceses from the national office of the Catholic Relief Services, there will be no Archdiocesan-wide clothing drive this month. Plans may be made for such a drive later in the year, but as yet the matter is not settled.

Individual pastors and parishes wishing to retain the clothing drive as part of the Thanksgiving week observance will conduct the drive as a local project. Parishes are asked to assume responsibility for delivering the clothing to the St. Vincent de Paul Society, the Catholic Salvage Bureau (419 East Washington St., Indianapolis 46201) or the Free Store for Christmas at Catholic Social Services (623 East North St., Indianapolis 46204). All clothing will be distributed within the Archdiocese.

was forwarded to the national Campaign office.

"It is gratifying to realize that at least part of the money collected here has been returned for use in our own Archdiocese," said Father Donald Schmidlin, Archdiocesan director of the Campaign.

"IT IS ALSO appropriate that money from here went to other dioceses which are more in need. Our local Archdiocesan committee has been particularly helpful and effective not only in its dealings with those on the local level but also in assisting the national committee in its process of funding projects," Father Schmidlin added.

A 14-member Committee on Human Development was appointed by Archbishop George J. Biskup last April. The (Continued on Page 9)

## A word from the Archbishop

My dear Family in Christ:

In the United States today there exists a serious problem which is perplexing and frustrating. This is the existence of grinding poverty among many of our fellow citizens despite the overall prosperity of our country. The contradiction is so glaring that every effort must be made to find the answers to solve it.

Especially frustrating is the fact that many of those who are poor are the working poor. Many thousands of people in our country work hard and yet are unable to bring home a wage sufficient for their basic needs.

The Church down through the centuries has always felt it was charged by Christ to be concerned with the plight of the poor. The New Testament is filled with references to the poor and the efforts of the Church to take up collections to bring relief to them. In the Middle Ages, the Church organized Religious Orders which were charged primarily with the works of mercy to help the poor. Concern for the poor and suffering has been and remains one of the principal missions of the Church.

In an effort to fulfill this mission of the Church today, the bishops of the United States have organized the Campaign for Human Development. The Campaign has two purposes: first, to focus attention on the problem of poverty in our country; and second, to raise funds for projects that will help the poor themselves to participate in solving their own problems.

On behalf of the poor, I ask you to open your mind and your heart to their problems. The response to this collection at Thanksgiving time last year was most generous. I once again appeal to your generosity to this collection which is to be taken up next Sunday in all the Catholic churches in the United States.

Devotedly yours in Christ,

*George J. Biskup*

Archbishop of Indianapolis

## DEARDEN BLUEPRINT

### U.S. Bishops tackle 'unfinished business'

BY JOSEPH McLELLAN

WASHINGTON—Cardinal John Dearden of Detroit, concluding his five years of service as president of the U.S. Catholic Conference and the National Conference of Catholic Bishops, cited four items of "unfinished business" for the Conference to consider.

In the years ahead, the cardinal said November 15 in his final address as NCCB-USCC president, the leaders of the Church in the United States must:

—Improve "the inter-relationship of persons within the Church—between bishops and priests and between both of these and the laity."

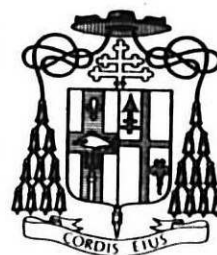
—Deepen and strengthen the theological dimension of much that we do.

—Develop further the principles of openness and collaboration, "both among ourselves and also between ourselves and others."

"Take a fresh look at the question of when and how we communicate to the American Church and the American nation."

BALANCING THE four items of unfinished business, Cardinal Dearden cited four "positive achievements" of special significance "made by the bishops' conference in recent years: reorganization to deal with appropriate issues more effectively; closer relationships with other Catholic hierarchies, particularly in the Western Hemisphere; the adoption of conciliation and arbitration ("due process") procedures within the Church; and the "deep concern for human dignity and the cause of justice" shown by the Campaign for Human Development.

"The past five years have not been ordinary ones," Cardinal Dearden said. It has been, in the Church, a period of change "extraordinary both for its rapidity and for its radical character."



CHARLES E. STIMMING

## NCCL pledges to serve as voice of laity

CINCINNATI—The National Council of Catholic Laity, officially formed here at a two-day gathering attended by delegates from about 60 lay organizations, representing 20 million members, determined that it should provide "a voice for the Catholic laity in matters of common concern."

Delegates named H. G. Rountree of Rogers, Ark., as the NCCL's first president, and selected Miss Margaret Mealey, former long-time head of the National Council of Catholic Women, as the group's first executive director.

Twenty-four men and women were named to serve on the NCCL's board of directors, including Charles E. Stimming of Indianapolis.

DELEGATES also pledged that the new organization would "work to:

Intensify the apostolic activity of the Catholic laity in the U.S.

Coordinate the efforts of the Catholic laity in the mission of the Church.

Cooperate with other national and international organizations in meeting problems.

Cooperate with clergy, Religious and bishops in fulfilling the Church's mission.

Rountree, 40-year-old native of Pelican, La., and former high school and college teacher, is a health products salesman. He was the first president of the Little Rock diocesan Council of Catholic Men.

MISS MEALEY had served 18 years as the NCCW's executive director.

The National Council of Catholic Men and NCCW offices in Washington have begun a merger of staff and facilities, although the two organizations—principal organizations of the NCCL—will maintain their separate identities.

Other NCCL officers elected were Mrs. Thomas J. Burke of Carbondale, Pa., president of the NCCW, first vice president, Ferd J. Niehaus of Cincinnati, president of the NCCM, second vice president, Mrs. John Eckstein of Iowa, secretary, and James V. Dolan of Miami, treasurer.

Other NCCL directors are Carl F. Bunje, San Francisco; Richard F. Claffiel, Springfield, Mass.; Lawrence J. Franck, Jackson, Miss.; John C. Hayes, Chicago; Val Lambert, St. Louis; Steven D. Narick, Wheeling, W. Va.; Charles E. Stimming, Indianapolis; William F. Flore, Buffalo, N.Y.

Also Mrs. Peter Collora, Dallas, Tex.; Mrs. Parker Holmes, Sacramento, Calif.; Mrs. Clarence W. Johnson, St. Paul, Minn.; Mrs. Michael Malko, Brooklyn, N.Y.; Miss Jean McCarthy, Fitchburg, Mass.; Mrs. William Middleton, Gibson City, Ill.; Mrs. Robert Monson, Sweet Home, Ore.; Mrs. Joseph Wagner, Signal Mountain, Tenn.; Mrs. John DeRoo, South Charleston, W. Va.; William E. Corcoran, Cincinnati; and Dr. Edward G. Kilroy, Bay Village, Ohio.

COMMENTING on his election, Rountree described the task of building the new laity council "frightening and awesome."

Noting that in the past two years he had served as a member of the NCCM's board of directors, he said, "I have become increasingly aware of the mounting needs of (Continued on Page 9)



NATIONAL CONVENTION HIGHLIGHTS—William S. Sahm, Executive Director of the Indianapolis Archdiocesan CYO, receives the engraved "Outstanding Layman in Catholic Youth Work" award from Msgr. Thomas J. Leonard, Director of the



Division of Youth Activities for the U.S. Catholic Conference. In the second photo, Father Donald Schneider, Archdiocesan CYO Director, is shown with two outgoing and one newly-elected NCYO officers from Indianapolis. On the left are Miss Therese



Ann (Terry) Scheidler, retiring NCYO Vice President of the Teen-age Section and Doug Scott, retiring NCYO President of the Young Adult Section. Next to Father Schneider is Miss Barbara Buckel, newly-elected NCYO Secretary of the Young Adult Section. The final photo shows a section of the 3,500 participants in a plenary session of the convention's Teen-age Section, held in Washington's Sheraton-Park Hotel. Indianapolis will host the biennial convention in 1973.





**PLAN RITTER CHRISTMAS BAZAAR**—Four members of the Ritter High School Mothers' Club are shown above working on materials for the annual Christmas Bazaar set for Friday evening, Nov. 19, and all day Saturday, Nov. 20, in the school cafeteria. There will be games for the children and food will be served. Pictured, left to right: Mrs. Vic Hennessey, Mrs. Michael Keller, Mrs. George Porter and Mrs. Thomas Reese.

### † Remember them in your prayers

**CLINTON**  
**SEVERINO GARINO, 60**, Sacred Heart, Nov. 16. Husband of Edith; father of Marshall Garino of Northridge, Calif.; brother of Emilio Garino of Terre Haute.

**CONERSVILLE**  
**MAGGIE MARY MAZZOLA, 85**, St. Gabriel's, Nov. 15. Wife of Arnold; mother of Arthur J. Mazzola of Connersville; Louis J. Mazzola of Los Angeles, Calif., and Mary Mazzola of Turtle Creek, Pa.; six grandchildren, including Father Robert Mazzola, assistant pastor of St. Gabriel parish, Connersville.

**INDIANAPOLIS**  
**SARA M. BARTON, 61**, SS. Peter and Paul Cathedral, Nov. 18. Sister of Eleanor M. Wiley and Maude M. Harrington.

**MARGARET B. WERNING, 72**, SS. Peter and Paul Cathedral, Nov. 11. Sister of Paul F. Werning and Clara Dilger.

**ANNA M. PATTERSON, 78**, Holy Name, Nov. 12. Wife of John A.; mother of Joseph Patterson, Ruth Brennan, Anne Howard, Margaret Whipple and Regina Gilligan; sister of Pearl and Mary Mackey.

**KATHERINE M. HARRIS, 85**, SS. Peter and Paul Cathedral, Nov. 12. No immediate survivors.

**ANNA B. ROTH, 77**, Little Flower, Nov. 12. Mother of Norbert and Eileen Roth and Ellen Cox.

**SUZANNE LEE, 31**, Christ the King, Nov. 12. Wife of Robert P.; mother of Charles and William Lee; daughter of Mr. and Mrs. Arthur Carrington; sister of Mrs. Clifford Woodell.

**STELLA M. STREIT, 45**, St. Simon's, Nov. 13. Wife of Walter F.; mother of Mrs. Robert W. Hinkley; sister of Claude R. Morris and Mrs. Harry Gross.

**GUADALUPE MCCARTHY, 72**, St.

John's, Nov. 13. Sister of Mrs. Joseph J. Cole.

**JESS C. SHANKS, 85**, Holy Name, Nov. 13. Husband of Lillian; brother of Bessie Clark.

**MARY L. BLOCK, 94**, St. Augustine Home Chapel, Nov. 13. No immediate survivors.

**WILLIAM R. GUNTER, 55**, St. Lawrence, Nov. 15. Husband of Rosie; father of Mary B. Gunter; brother of Howard, Walter and Virgil Gunter. Betty Gray, Gladys Wyatt, and Hazel Lamsaugh.

**ROSA A. PLUMMER, 73**, St. Joseph's, Nov. 15. Wife of Ralph J.; mother of Ralph R., Robert F., and William C. Plummer; sister of Edward, Bernard, Ernest and Richard Krebs. Mary Loeckle and Clara Lynch.

**TERESA C. COMMONS, 82**, Holy Spirit, Nov. 15. Wife of Michael; mother of Michael J., Robert J., Charles F., and J. Vincent Commons and Mary C. Shea.

**CATHERINE SWEENEY, 82**, St. Mary's, Nov. 15. Sister of Neil Creed.

**CHARLES A. DURHAM, 77**, St. Catherine's, Nov. 15. Husband of Fern E.; father of Raymond H. and Harold F. Durham and Teima M. Dooley; brother of John, Nathaniel, Dewey, Arthur and Frank Durham and Lola Trell.

**ALEXINE L. WHEATLEY, 74**, St. Roch's, Nov. 15. Mother of James A. and Henry D. Wheatley, Ann Donahue, Helen Watness and Patricia Lucas.

**JEFFERSONVILLE**  
**ESTHER PADDOCKS, 51**, Augustine, Nov. 18. Aunt of Christopher and Virginia Paddock and Mildred Kasper, all of Jeffersonville.

**MADISON**  
**ROSEANN P. SCHLICK, 40**, St. Patrick's, Nov. 1. Wife of John E.; mother of Kathleen A. Reed and John T. Schlick, both of Madison; daughter of Catherine Behr of Madison; sister of Mrs. Allen Hoskins and Mrs. Ronald Seeley, both of Madison; Mrs. Henry Bennett of Washington and Mrs. David Jones of Santa Rosa, Calif.

**OLDENBURG**  
**CATHERINE SUTTMAN, 83**, Holy Family, Nov. 2. Mother of Mrs. Anthony (Dorothy) Doll, Father Cletus Suttman, O.F.M., of Southfield, Mich.; Father Donald Suttman, O.F.M., principal of Bishop Luers High School, Ft. Wayne; Al T. Suttman of Dayton, O.; sister of Grace Hyatt of Detroit, Mich., and Dr. C. J. Price of Shelbyville.

**TERRE HAUTE**  
**JIMMY JOE MCCANN, Jr., 42**, Sacred Heart, Nov. 9. Husband of Shirley; father of Shawna Lee McCann of Terre Haute; brother of Mrs. John W. Eller of Terre Haute.

**DARLA MARIE KOLATA, 7**, St. Benedict's, Nov. 8. Daughter of Mr. and Mrs. Gerald R. Kolata. Sister of Denise Marie of Terre Haute; granddaughter to Mr. and Mrs. Tony Rodeghiero of Clinton and Mr. and Mrs. Aloise Kolata of West Alton, Wis.

**MINGO DEL GRANDE, 84**, St. Patrick's, Nov. 16. Husband of Helen E.; father of Michael J. Grande of Terre Haute and Evelyn McQuilty of Cedar Lake, Mich.; brother of Michael F. Del Grande of Terre Haute; Josephine DeSopo of Louisville, Ky.; Mrs. Joseph LaFralle of Richmond, Va.; Alfonso and Felix Del Grande, both of Louisville, Ky.

**VEVAY**  
**AUGUST B. BUNEN, 48**, Our Sorrowful Mother, Oct. 31. Husband of Helen R.; father of Mary Alice Gaudin of Shelbyville; brother of Ann Runyon of Shelbyville and Helen Dowling of Hollywood, Fla.

## Ecumenical high school is planned

**DULUTH, Minn.**—Duluth Cathedral High School, an exclusively Catholic institution for 60 years, will open the 1972-73 academic year as an "ecumenical high school," offering educational and religious programs to students of all faiths.

The change of role for the 675-student school was announced by Bishop Paul F. Anderson of Duluth.

THE DECISION to change was made after a study of Cathedral's problems over the past five years, supplemented by case histories of parochial schools throughout the United States, Bishop Anderson said. Steps necessary to implement the change-over were taken by the Cathedral Board of Education. The school's by-laws were changed to turn over its operation to an eight-member board of trustees.

James H. Claypool, board chairman, said, "We feel that no education can be considered complete without the study of religion. Cathedral students will be exposed to the world's great religions and the effects they've had on society."

"IN ADDITION, actual religious education will be available to those students who want it. Rabbis, ministers, priests and Sisters, for example, will be able to conduct such classes at CHS." Students from all socio-economic backgrounds will be enrolled, Mr. Claypool said. Additional administrators and teachers will be hired. The city's Catholics will retain ownership of school land and buildings and will continue to retire the building debt. But the board of trustees will assume responsibility for operating expenses.

## St. Meinrad sets presentation of Shakespeare play

**ST. MEINRAD, Ind.**—Theatians at St. Meinrad College are working on a production of Shakespeare's "Richard III" for presentation in early December in New Harmony, Ind.

Under the direction of Father Gavin Barnes, O.S.B., of the speech and drama department, preparations for the play have already begun with the construction of the modified two-level Elizabethan set.

Jerry Aull of Indianapolis and John Elstro of Richmond are among students with major roles in the play.

The dramatic production will be presented on Friday, Saturday and Sunday, Dec. 3, 4, and 5 in the Old Opera House in New Harmony. On Friday and Saturday there will be one presentation at 8 p.m. each of those nights. Sunday there will be a 2 p.m. matinee and an 8 p.m. presentation. The public is cordially invited. (All times listed are CST.)

As there will be no sale of tickets at the door in New Harmony, anyone wishing to purchase tickets may do so through the mail. Please send a self-addressed, stamped envelope to Bill Woertz, St. Meinrad College, St. Meinrad, Ind. 47577. Indicate the number in your group and the time and date of the performance you wish to attend. Please enclose your check or money order. Cost of tickets is: Adults, \$1.25 each; children, \$1 each.

## Post Office says 500,000 ask smut mail bar

**WASHINGTON, D.C.**—Acting under a new law, 500,000 citizens have formally notified the U.S. Postal Service that they don't want to receive "sexually oriented" material in the mails.

Any dealer mailing obscene material to people so registered can be imprisoned for five years or fined \$5,000, or both.

There has never been such a strong reaction from the public, postal officials said.

"For half a million people in less than a year to go to the trouble of completing the form and sending it in is an indication that this material is bothering and concerning many families," said Assistant Postmaster General William Cotter, head of the Postal Inspection Service.



**PLAN SECICINA FALL FESTIVAL**—The Fall Festival of Secicna Memorial High School will be sponsored by the Booster Club on Saturday and Sunday, Nov. 20-21. Roast beef dinners will be served both days. Booths and games will be available for all age groups. Serving as chairmen of the event are Mr. and Mrs. Loren V. Hunt, above left, and Mr. and Mrs. Ray Monaghan.

### OPEN HOUSE SET

**INDIANAPOLIS**—The Plus X Council, Knights of Columbus, will host an open house for prospective members and their families from 2 to 5 p.m., Sunday, Nov. 21, in the council hall, 2100 E. 71st St.

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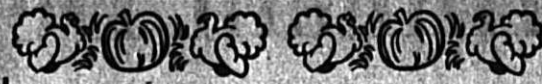
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### Annual

# Fall Festival

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Grand Prize — \$1,000

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Also — 4-\$100 prizes

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## 8 Billion dollars this fiscal year; 300 lives each day . . . and people can say "The War is over"?

Hoosiers For Peace Speakers' Bureau + presents . . .



Bill Herod, a member of the Christian Churches Disciples of Christ is 26 years old and has spent four of the last six years in South Viet-Nam working with the Viet-Nam Christian Service (VNCS) in a variety of relief and development projects. During his first term (March 1966 - March 1968) he worked on a Community Development Team in Central Viet-Nam.

During Bill's second assignment (September 1969 - October 1971) he was based in Saigon where he served for more than a year as a Language and Orientation Officer. Most recently he was assistant Director for Province Projects. This assignment included the supervision and coordinating of VNCS programs at eight locations around South Viet-Nam.

While Bill was home between the 1966-1968 and 1969-71 VNCS terms he worked in Peace Education with both the American Friends Service Committee and the Disciples Peace Fellowship (DPF). He has had considerable experience in public speaking (including radio and TV) and is quite willing to serve as a resource person, leader of pro-con discussion of issues, as a panelist and in like appointments.

During these periods of service in Viet-Nam, Bill has had the unusual opportunity of learning the language of the Vietnamese. Working without an interpreter he has been able to move freely in the refugee settlements, nearby villages and the various social and religious groups of the community. This freedom of movement together with the scope of his particular assignments has given him a unique understanding of life in Viet-Nam.

Bill attended high school in Greenfield, Indiana. In 1963 he entered a pre-seminary course at Phillips University, Enid, Oklahoma. He withdrew from this study program in order to enter the volunteer program of Viet-Nam Christian Service. He plans to continue his educational program at Manchester College, North Manchester, Indiana.

+ Would your parish society or study group like to have Bill Herod as a guest speaker? (Maybe your parish needs someone like Bill.)  
Write: Hoosiers for Peace, Box 19271, Indianapolis, Ind. 46219 or call: (317) 636-3097.  
Hoosiers for Peace is a group of middle-age, middle-class, church-related moderates seeking international peace and justice through existing political channels.



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

### See episcopal 'double-cross'

GUATEMALA CITY—Guatemalan priests have accused a bishop of double crossing them. The Guatemalan Confederation of Priests' Councils has charged that Auxiliary Bishop Ramiro Pellecer of Guatemala City denounced a clergymen's protest against terrorism after he had earlier told the clergymen he agreed with it. His denunciation of the protest, which he called a political move, "led to the expulsion of two (foreign) signers of the document by the government," the confederation said in a statement here.

### CRS reports on India relief

NEW YORK—Catholic Relief Services (CRS), the overseas aid agency of U.S. Catholics, has airlifted by charter jet 37 tons of supplies worth \$245,000 to aid victims of a cyclone and tidal wave in India's Bay of Bengal area. Some of the supplies are to be used in the CRS relief program for East Pakistani refugees in India. Reports from the cyclone-struck area indicate that from 5,000 to 20,000 lives may have been lost in the storm. Some five million persons live in the stricken area and officials state that most of them were affected by the storm.

### Raps school segregation

DETROIT—Catholic schools in the Detroit archdiocese will not become havens for segregationists, Cardinal John Dearden said here after a federal judge ruled that public schools in the Detroit metropolitan area are racially segregated. Federal District Judge Stephen Roth, who issued the court ruling, asked that Detroit public school officials submit to the court within 60 to 120 days plans to achieve school integration. The cardinal's order in effect bars parents opposed to the court ruling from transferring their children from public to Catholic schools.



### Maps 10-year Rosary campaign

LONDON—Father Patrick Peyton, the famed "Rosary Priest," said here that he is planning another 10-year campaign to save what he calls "America's disintegrating families."

"Psychologists and psychiatrists say it is because of 'inability to communicate' and the 'generation gap,' but in plain English the reason for this disintegration is spiritual bankruptcy," he said. "God has been shut out."

### Deplores male dominance

GENEVA—Liturgical and ecumenical movements "are somewhat bogged down because the Church's approach has been typically male," the head of the National Council of Catholic Women (NCCW) said here. Margaret Mealey, NCCW executive director, told an international ecumenical women's group the "male" approach means making decisions through committees and "abstract theologizing." "The Church is not aware of the particular talents women have for what is most necessary today—creating community," Miss Mealey said. Liturgy and ecumenism are both "basically communal, familial social events," she said. "Women should and need to be in the forefront."



# For God's Sake: Dare

...to break  
the hellish  
circle of  
poverty."

POPE PAUL VI

# Dare

# Dare



## SUPPORT THE CAMPAIGN FOR HUMAN DEVELOPMENT



# ON THE LINE -- two pages of opinions

## The second time around

Next Sunday we will be on the spot. In Catholic churches across the land we'll be passing the basket for the second annual collection in the Campaign for Human Development. A good many people outside the Church, as well as inside, will be interested in the results.

The Campaign is the largest, most comprehensive yet practical commitment the Church in the United States has ever made to the poor. Under the leadership of the Bishops, we have pledged to try to raise \$50 million to be used in self-help programs in poverty areas. These are not the usual run of the mill programs created by well-meaning bureaucrats. They are programs designed by the poor, operated by the poor and for the exclusive benefit of the poor. They are intended to answer Pope Paul's plea to "break the hellish circle of poverty."

No one was willing to hazard a guess as to what last year's collection would bring. A "realistic" projection, however, was \$5 million. As it turned out, more than \$8.5 million was realized, the largest single collection in the history of the U.S. Church.

That total proved that Catholics do care, that they do recognize, as Archbishop Bishop wrote in his letter on Page 1, that the "Church was charged by Christ to be concerned with the plight of the poor."

Now the question is whether this year's collection will match, or exceed, that of last year. The Catholic Church is by no means unique in its nationwide effort to alleviate poverty. Several Protestant denominations in recent years have begun drives similar to ours. Initial efforts were gratifying but response from local congregations, in many instances, has been disappointing as the drives progressed.

Will Catholics, too, begin to let down? Not if reason plays any role in this compassionate commitment. This time last year the Campaign was still pretty much of a grand idea. It is much more than that now. In the ensuing year 188 grants totalling \$4 million have been funded on the national level. In addition, another \$2.1 million has been allocated by individual dioceses. Here in the Archdiocese of Indianapolis all but \$700 of the \$16,600 retained for local use has been disbursed in nine projects.

Also, the educational phase of the Campaign has taken shape and is now at work in schools and parishes throughout the country. If, indeed, there develops a grassroots knowledge of the causes of poverty, an awareness of just how many poor there really are in this most affluent nation, and an ability to see through the demeaning stereotypes that surround poverty, is it not logical that Catholics will quicken in their determination to "break the hellish circle" and raise their level of giving?

The \$50 million the Campaign hopes to raise is not going to end poverty in the U.S. But it is going to help many of those trapped in poverty to find a way out, to begin to share, through their own muscle and brain power, the abundance that is synonymous with the American way of life. Can we deny them the same chance that most of us have had—and have taken for granted?

We can go one of two ways Sunday. We can hold back and thereby prove that last year's collection was mere flash-in-the-pan concern. Or we can give eloquent witness to a religious tradition begun by Christ and perpetuated by those who have the daring to become true Christians. Which will it be?

—B. H. ACKELMIRE

## Synod's ban on politics nothing new

WASHINGTON—The synod of Bishops vote to bar priests from militant political activity "doesn't deserve reporting," said a priest whose political prowess landed him a seat in Congress.

"The real question is how have they voted on world peace and justice," Jesuit Father Robert F. Drinan remarked when asked by NC News to comment on the vote at the Vatican assembly on priests in politics.

The bishops apparently agreed that priests could participate in politics, but voted 143-1 to forbid priests from leading "any political faction" or taking part in "militant" politics "unless that is really required by the good of the community in concrete and exceptional circumstances, with the consent of the bishop after consultation with his priests' council and—where the case required—the Episcopal conference."

FATHER DRINAN, who represents Massachusetts' heavily Catholic Third District, remarked: "I'm not engaged in militant politics... and I think it is to the good of Congress and the community that I be here."

A definition of "political faction" could well be the key to how restraining the bishops' vote may or may not be. According to one dictionary definition, a faction is "a usually selfish or contentious group; clique." A Capitol Hill staffer told NC that he thinks of a faction as a small group within a political party—for instance, the Southern congressmen.

ACCORDING TO Father Drinan, the bishops' vote "is nothing new." It is routine, he said, adding that it "just reaffirms the fact that priests need permission to do anything."

He noted that Canon 139 in the Code of Canon Law states that priests shall not seek national elective office without "the permission of their own Ordinary (bishop) as well as the Ordinary of the place where the election is to be held."

Father Drinan said he requested and received permission from his bishop, the late Cardinal Richard Cushing of Boston, when he sought public office. He also got clearance from his Jesuit superiors.

## EVANGELICALS APPLAUD

## Journal praises biblical renewal among Catholics

PHILADELPHIA—Eternity magazine, the evangelical Protestant monthly published here, has devoted a sizeable part of its November issue to Catholic renewal.

"It's quite a drastic turn-about for Eternity to be warmly praising developments in the Roman Catholic Church," said editor Dr. Russell T. Hill, "but after all, some amazing things have been happening among Catholics, especially since Vatican II."

THE MAJOR ARTICLE on a "biblical, evangelical-like renewal in Catholicism" was written by Eternity managing editor Robert T. Coote.

He stated that "the old stereotype of the biblically illiterate Roman Catholic is being shattered by a phenomenal response to the Word of God."

Coote said that nearly a century of biblical scholarship has led to an assertion of the authority and centrality of Scripture in Catholicism.

THE ARTICLE also stated that Catholic laymen are today more biblically aware because of liturgical changes. Coote said that "indispensable evidence of the Bible's impact among Roman Catholics today is found in thousands of lives radiant with the grace and joy of Jesus Christ."

"The revolutionary openness to the Word of God among Roman Catholics," the article concluded, "has created a potential for biblical renewal more breathtaking than at any time since Martin Luther discovered Romans 1:17. Protestant prejudices notwithstanding, the Spirit of God and the Spirit's Word have created new life in the midst of the faithful of Rome."

Eternity's November issue also contained reprints of articles by Father William Toohy, an assistant professor at Notre Dame, and George Martin, assistant superintendent for continuing education of the Diocese of Tulsa.

## 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.

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## THE YARDSTICK

## 'Deadly' post-mortem

BY MSGR. GEORGE G. HIGGINS

To read the press of this last month, one would conclude that nothing at all was accomplished at the Synod of Bishops and that the tentative hopes which so many people had put in it were completely shattered in the end and came to absolutely nothing. So says Father Michel Riquet, S.J., in a roundup article on the synod in the November 9 issue of the Paris daily, Le Figaro.

Father Riquet may have been exaggerating a bit in this regard, but, in general, his point is well taken. The fact is that a good number of the reporters who covered the synod took an exceedingly dim view of the meeting while it was still in session and, now that it has passed into history, are inclined to dismiss it rather curtly as a miserable failure or to shrug it off rather flippantly as a non-event which is hardly worth writing about any longer.

THEIR LOW OPINION of the synod comes through loud and clear in round-up articles filed for publication on the day the meeting adjourned. Before leaving Rome for the United States, I clipped, for future reference, a baker's dozen of these post-mortem articles, editorials and columns from a variety of English, French and Italian newspapers and magazines. On the whole, they left the impression that the synod was not only a disappointment from this or that particular point of view but, on balance, was a disastrous failure.

## Scores proposal for stabilizing U.S. population

WASHINGTON—A proposed Congressional resolution calling for a national policy to stabilize U.S. population "by voluntary means" was attacked here as a threat to parents' freedom.

Msgr. James T. McHugh, director of the family life division of the United States Catholic Conference (USCC), criticized the resolution as misleading.

"IT CAN EASILY be read as a veiled attempt to place the government in a position of exerting pressure on the private decision-making power of parents and parents-to-be," he told a hearing.

In prepared testimony this month before the U.S. Senate Special Subcommittee on Human Resources, Msgr. McHugh said that any population policy should be part of "a broader family policy that is calculated to support and strengthen family life."

THE WORDING of the resolution is vague and uses "scare tactics," said Msgr. McHugh. He told the subcommittee he did not think a change in terminology would be sufficient "to offset dangers contained in the complete text of the resolution."

The monsignor said approval of the resolution could promote abortion as a national population policy, establish the two-child family as a norm and encourage "a people-are-dirty mentality."

Strangely enough, some of the American post-mortems on the synod were among the most pessimistic of the lot. See, for example, Kenneth Woodward's piece in the November 15 issue of Newsweek and Mayo Mahs' essay in Time magazine of the same date.

Both Woodward and Mahs and a number of their American colleagues have concluded that the synod was a total bust. So be it. Everyone is entitled to his own opinion about the synod, and while I happen to think that Woodward, Mahs, et al are probably taking themselves just a little too seriously, I am not disposed to quarrel with them in this regard. After all, who knows? Perhaps history will demonstrate that their unrelieved pessimism about the synod was closer to the truth than my own qualified optimism. Only time will tell.

WHAT I AM SAYING is that I can take almost any amount of pessimism in stride. But pessimism is one thing, and cynicism is something else again. Frankly, I find it rather hard to deal with the latter aberration. For example, I don't mind being told that the synod was a disappointment from this or that particular point of view, but I gag at the charge that the synod was a complete fraud, that it was deliberately rigged and manipulated from the very beginning by the Pope and the Roman curia, etc.

This kind of cynical reporting strikes me as being a perfect argument in favor of admitting the press to future synods and similar Church assemblies. It is my impression that the more jaundiced reporters who go in for this kind of sensational reporting might have tempered their cynicism if they had been permitted to cover the synod from the inside. Be that as it may, the mythical synod which the cynics are saying was deliberately rigged and manipulated from the very beginning is not the synod I observed from the inside for a period of approximately five weeks. To be sure, there is much to be said in criticism of the synod, but to caricature it, with a snarl in one's voice, as a deliberate fraud is doctrinaire at best and rather mean-spirited at worst.

THIS IS ADMITTEDLY a hard saying and, frankly, it is meant to be just that. It is meant to suggest that this writer, for one, has had all the cynicism he can take from his friends in the Fourth Estate. It is also meant to suggest, as indicated above, that the Fourth Estate sometimes gives the impression of taking itself a little too seriously. Let's face it very frankly. The Fourth Estate is not a sacred cow, although, unfortunately, it sometimes gives the impression that it foolishly expects to be treated as such. That's what I would call wishful thinking of the most naive sort, and yet, of all the people who pride themselves on not being naive, reporters are generally at the head of the list—or so they have led me to believe.

To be very blunt about the matter, I fully intend to take them at their word. In other words, I am prepared to believe them when they say that the Fourth Estate is not and should not be immune from objective criticism. In conclusion, let me say that while I have great respect for newspaper reporters and columnists and really enjoy working with them, I was not greatly impressed by their coverage of the synod. And if that be treason, my friends in the Fourth Estate will have to make the most of it.

## GIVE AND TAKE

BY REV. PAUL DRISCOLL

Last week our column considered "Establishments" within the Church. Since that word sounds harsh, perhaps it should be recalled that "Establishment" is related, of course, to the word "established."

In every field, there is such a thing as becoming established. We speak of an established writer, an established actor, an established lawyer. What does it mean to be established?

For one thing, it means that the person involved will act from a position of some strength. When he talks, people tend to listen carefully and give weight to his views. When he has not yet spoken on a controversial question, others seek out his opinion. There exists a presumption that his contribution to the discussion will be of value.

NO SUCH PRESUMPTION exists for the non-established individual. If anything, he labors under the unfavorable presumption that his ideas should be scrutinized critically and with extreme care. After all, if his suggestions are sound, why is not the individual offering them an established figure within the field? Perhaps his non-establishment may be explained by misfortune or inexperience, but one had better check with the people who are established. If they reject his ideas, there must be something wrong with them—even if his proposal seems plausible enough on the surface.

While the non-established person struggles for the necessary status, the established person within the field are—naturally enough—communicating with each other. If a consensus or at least a dominant position develops as a result of their interaction, we can speak of an established position.

Often the consensus that develops within the establishment may not exist within the larger community, but elements of the larger community want to contribute to the decision. When the non-establishment member with a slightly different view becomes involved in the discussion, he usually feels as if he is running up against a stone wall. "They are not open... they treat us like children... our opinions are ignored and never given a fair hearing, while their hypotheses are considered proven facts."

Conversely, the establishment member feels that the outsiders are unnecessarily critical and emotional. "They don't understand the complexities of the situation... they lack experience in the field... they make unrealistic suggestions and then assume that any rejection of them is caused by a conspiracy."

WHO IS CORRECT? That depends upon the particulars, but frequently both the "insiders" and "outsiders" have considerable justice in their claims.

In summary, we can say the following about Establishments:

- 1) Whether formalized or not, they exist in all societies.
- 2) Friction invariably arises between establishment members and non-establishment members. In a healthy community, however, the tension can be creative.
- 3) Major decisions within a large community involve a number of establishments, each operating from its own consensus. (A Presidential decision on the appointment of a Supreme Court Justice, for example, involves the legal establishment, the political establishment, and the press establishment, as well as the citizenry at large.)

In addition to other factors, therefore, does not a part of the difficulty in present intra-Church relationships consist in the fact that our Church is attempting to involve both establishment and non-establishment members in many of the new decisions she is facing—decisions which also require the contributions of different Church establishments (Chancery, Theological, Communication), each with its own particular consensus?

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## NEW ERA OF COMMUNICATION

## Bishop, editor urge diocesan press to abet unity, justice

MONTEREY, Calif.—Noting that there are only a few Catholic journalists who fall into the secular media's "trap" of sensationalism, a Catholic bishop said here that "we are in a new era of Catholic communication."

"We—the bishops, clergy and laity—are realizing we have a powerful media by which the meaning, necessity and implementation of... Vatican II are to be communicated," said Bishop Harry A. Clinch of Monterey, addressing a regional session of the Catholic Press Association.

NOTING THAT THE secular press has a "flair for the bizarre" which the Catholic press cannot afford, the prelate said the latter "is called to unite the people of God, not confuse them; instruct them instead of unduly theorizing; and practice factualism instead of sensationalism."

Urging the Catholic press to exercise care and caution with respect to the various changes and developing doctrines that have stemmed from Vatican II, the bishop called on Catholic journalists to "distinguish clearly between what the council said and what some pseudo-theologians said."

He said they must go even further and

distinguish between the "authentic teaching body of the Church and those devoted helpers of that teaching body—the capable theologians."

GERARD E. SHERRY, editor of the Central California Register, in an address on editorial policies and social confrontation, reaffirmed that the "mandate of Catholic editors for social concern" was emphasized not only by Vatican II and the encyclicals of several popes but also by a recent Vatican pastoral on communications.

"Those who claim that the Church, its ministers and its press, should remain in the sanctuary, speaking only on spiritual matters, fail to realize the full impact of the life of Jesus Christ..." He spoke out against injustices of all kinds and forewarned that any of his followers who did likewise should expect to meet the same opposition, criticism and condemnation which he himself met.

"Social confrontations and social problems can be moral issues," Sherry added, "and, as such, the diocesan newspaper is certainly the forum for expounding them and encouraging constructive and charitable debate."



## viewpoints and observations

## 'Greatest Hatred In History'

MARCY, N.Y.—An official of the National Conference of Catholic Bishops said here that "anti-Semitism is the prototype of all prejudice" and is "the greatest hatred in human history."

Father Edward H. Flannery, executive secretary of the Secretariat for Christian-Jewish Relations of the NCCB, told a conference on discrimination here that anti-Semitism has lasted some 23 centuries and is "very much alive today"—mostly in covert forms.

Father Flannery also asserted that the Jewish tie to Israel is still "completely misunderstood by most Christians."

"As Jews were ghettoized in Christian history, so now Israel is being ghettoized among the nations," he said. "Even the U.S. grows in tepidity towards Israel."

He predicted that anti-Semitism may outlast anti-black prejudice because anti-Semitism has been an "endemic factor in Christian history" and an "integral part of the Christian psyche."

"The difficulty of the problem today is that it has become almost totally unconscious," Father Flannery said. "Hence it is always denied. This makes it difficult to treat."

## OSV editor wants schools purged of 'false prophets'

HUNTINGTON, Ind.—The editor of a national Catholic weekly published here has asked the American bishops to save Catholic education "by destroying the insidious and closed establishment that has developed since Vatican II."

Father Albert Nevins, editor of Our Sunday Visitor, (OSV), told NC News he meant that each bishop should examine the schools in his diocese "to determine how Catholic they are" and what their philosophical foundation is.

Writing in the November 14 issue of the Visitor, Father Nevins disagreed with press accounts that all the problems affecting Catholic education today "boil down to money."

"Money is not the real problem, certainly not the root problem," he said. "Catholics will find the money to keep their schools open—but only if they see these schools have a value."

"We are suffering today not a loss of

## Warns against 'doomsayers'

NORTH MERRICK, N.Y.—The Church is outlasting the prophets of its doom, a psychologist, Father Eugene Kennedy, said here.

Speaking to about 500 persons, Father Kennedy, who teaches at Loyola University in Chicago, advised them not to be discouraged or taken in by the Church's critics.

HE SAID THE dissension, disorganization and lack of efficiency visible in the Church may be helps rather than hindrances. A certain amount of disorganization and inefficiency is good and natural in human endeavors, he said.

Father Kennedy said he is optimistic about the future of the Church because he observes a growing number of persons working out their faith in an adult manner. He said more and more persons are accepting a personal responsibility for their faith.

HE DISTINGUISHED between extrinsic belief, accepting faith unquestioningly, and intrinsic faith, claiming a set of beliefs as pertinent to one's experience and necessary to one's humanity.

"Extrinsic belief is concerned with the salvation of self," he said. "Intrinsic belief is concerned with saving others. Extrinsic belief closes its ranks. Intrinsic belief makes room for everyone. Extrinsic belief has answers for everything, whether it's the Garden of Eden, Henry VIII or Darwin's evolutionary theories. Intrinsic belief asks questions."

"Those educators who believe in such false prophets as Brother Gabriel Moran are betraying the parents who entrust their children to them."

money but a loss of confidence. This is no guess on my part."

THE MARYKNOLL priest said OSV often gets "heart-rending letters from parents whom the establishment dismisses as cranks, fogies, uninitiated interlopers and naive bunglers. But to us the letter writers are people of simple but deep faith."

These parents do not object to modern teaching methods, like group discussions or audio-visual aids, the priest said. But they suspect that many teachers "do not transmit the faith because they no longer have it themselves."

"They know the establishment jargon, they know the establishment power, and they feel helpless to do anything to counteract these except remove their children from Catholic schools or withhold funds and other support."

FATHER NEVINS did not specify whom he would classify as members of this "establishment." He commented that they are not in the majority, "but they're in control."

His article did contain a critical reference to one religious educator, however.

"Those educators who believe in such false prophets as Brother Gabriel Moran are betraying the parents who entrust their children to them," the article said.

Brother Moran, president of the Christian Brothers' Long Island-New England Province, who has written and lectured widely on religious education, responded when contacted by NC News:

"I think it's true that parents are confused, partly because these are confusing times, partly because theology and religion in the Catholic Church haven't kept pace educationally."

"People like myself are trying to pick up the pieces to make some sense out of things, and of course in trying to do this we're considered part of the confusion."

FATHER NEVINS' article also referred to the heated 19th-century controversy between Archbishop John Ireland of St. Paul and Bishop John Lancaster Spalding of Peoria, Ill.

Archbishop Ireland sought public funds

## YOUR WORLD AND MINE

## Italians and divorce

BY GARY MacEOIN

ROME—Politics everywhere makes strange bedfellows. Seldom, nevertheless, has a stranger marriage of convenience been arranged than one now being universally discussed here in Italy. The parties for whom the match is being made, a process involving the hard bargaining characteristic of arranged marriages, are the Italian Communist Party and the Christian Democrats, the party identified in Italy with the Catholic Church and its interests.

If the deal is consummated, as seems highly likely, it can be assumed that divorce will follow just as soon as the specific purposes of the arrangement have been effected. And that has also its ironic side, because the principal objective is to prevent divorce from becoming part of the pattern of life in Italy.

Earlier this year, the Italian Parliament approved a divorce law which had been before it for nearly 20 years. It had been strenuously opposed by Church leadership, not only as a threat to public morality, but as a unilateral breach of the concordat which Pius XI and Mussolini had signed when they created the Vatican City State in 1929.

THE ITALIAN constitution provides for a referendum if half a million voters challenge a law. With the encouragement of churchmen, more than a million signatures were quickly obtained, leaving the government with no apparent choice but to hold the referendum early next year.

At this point, the serious politicking started. The first step was a split among the left wing parties which had previously constituted a solid front in favor of divorce. The communists let it be known that they would consider an amendment which limited civil divorce to marriages other than concordatory marriages.

## Sister sends paper a refreshing 'drop'

To the Editor:

I know the enclosed check is but a drop in the bucket toward the solution of your financial troubles, but I hope that the little sacrifice behind it may move others to add the drop by drop that will make the "mighty ocean" of grassroots support from pastors and people necessary to keep alive the very important work that you are doing through The Criterion.

I know how much I'd miss this paper if it had to fold through apathy—from which may the Lord deliver us!

Sister Magdalene Lenges, O.L.V.M.

St. Francis College  
Fl. Wayne, Ind.

for Catholic schools, while Bishop Spalding rejected the idea and argued against decreasing the religious atmosphere in the classroom.

"Spalding won his battle," Father Nevins said, "but will the new establishment cause him to lose his war? Only our bishops can give us the final answer."

Asked whether he meant Catholic schools should not seek any form of financial aid, the priest said that decision is "up to the individual bishop."

But he said he felt that a school's religious curriculum should not be "watered down" in order to get public funds.

It was an ingenious distinction, on the surface a move in favor of freedom of choice. Those who married in a Catholic church (in accordance with the concordat) proclaimed themselves Catholics and consequently opposed in principle to divorce. The others would no longer be compelled to adjust their consciences to those of Catholics. From the Church viewpoint, however, it offered what the Church wanted, not only a recognition of the continuing acceptance of the concordat by the state, but an effective end to civil divorce. Even if often for social reasons, almost all Italians insist on a church wedding.

THE REASON FOR the communist switch had, however, nothing to do with principle. They feared the referendum for two reasons. First, it was almost certain to repeal the divorce law. Many would vote against it because the Church opposed it. Many more, especially women, would join them for selfish reasons. They might not like their partners to play around, but they fear the social stigma and economic insecurity involved in divorce.

The second reason was that the communists realized that, no matter how the decision might come out, their party would be fragmented in the process. Many who vote for them in Italy are still subject to Church influence. In addition, many members are married to devout churchgoers. The party is not prepared to destroy the years of organizing which have built it into the second-strongest bloc in Parliament.

Between them, the Christian Democrats and the Communist Party can muster an impressive majority in Parliament. If they amend the divorce law, the proposed referendum need not be held, because its object would no longer exist. With the Church in favor of the amended law,



popular support for another referendum attempt would be absent.

THE CHRISTIAN Democrats had not the same reason as the communists to fear a referendum, which would almost certainly have repealed the divorce law. However, they had within their own ranks considerable differences of opinion on the issue. But more importantly, they had another objective to promote by accepting the proposal of the communists. They want their support in the presidential election scheduled for the end of this year.

Italy's president is elected by a joint session of both houses of Parliament

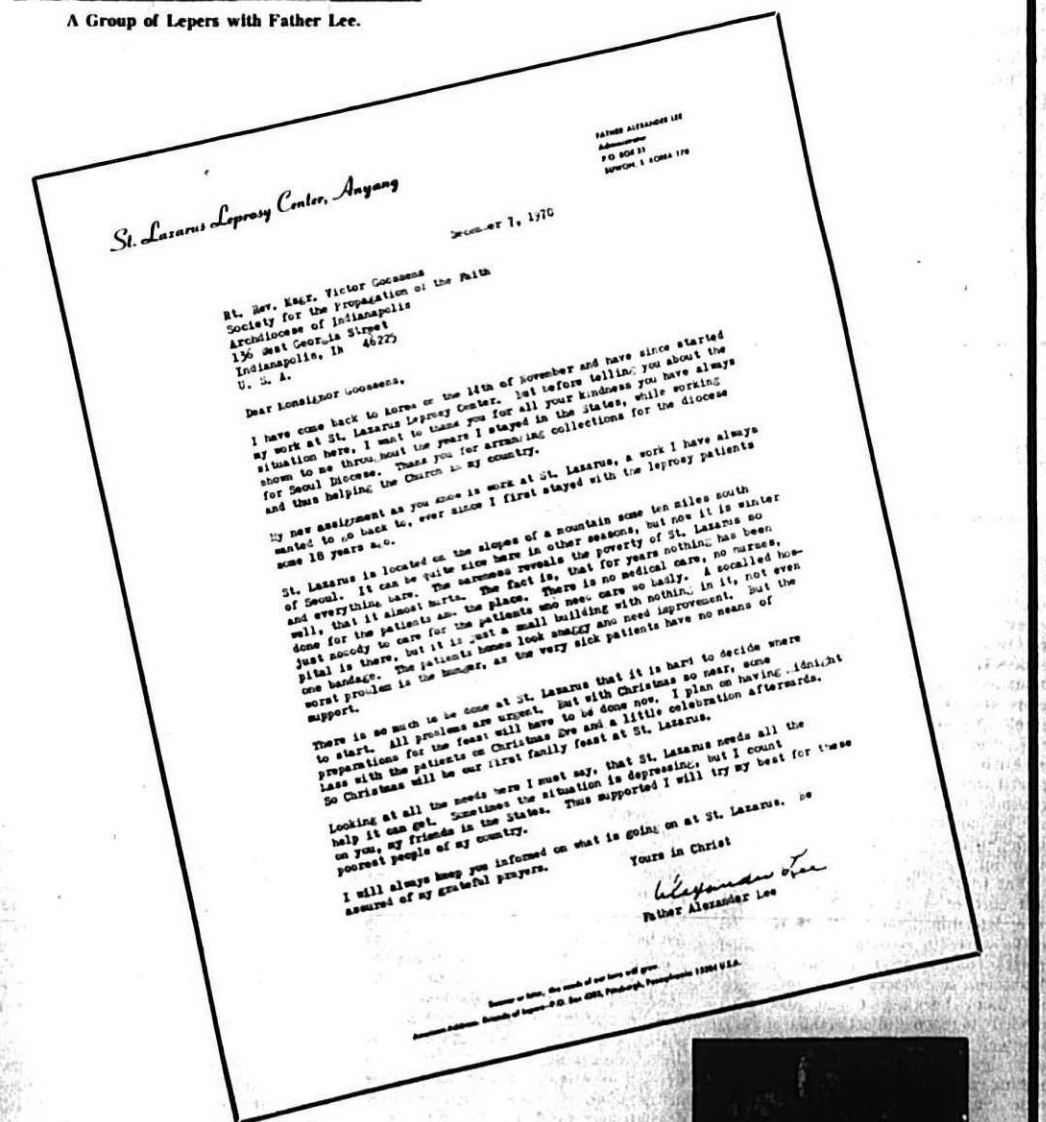
together with 58 representatives of 20 regional assemblies, a total of 1,010 electors. With communist support, the Christian Democrats can easily elect their man, and their problem would be reduced to choosing between their own two contenders, Amintore Fanfani and Aldo Moro. Some years ago, the communists would have unquestioningly plumped for Fanfani as head of the left wing of the Christian Democrats. But recently, Fanfani has moved toward the right and is now said to favor a Gaullist-type presidency. And that would seem to give Moro an edge. But in Italian politics, only fools make prophecies.



A Group of Lepers with Father Lee.

## Monsignor Goossens Says:

"Read this . . . then do what your heart tells you . . ."



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## CATECHETICS

## Learning the Law of Christ

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

If the Law of Christ (Gal. 6:2) were simply a set of rules or a list of commandments, education in Christian morality would be relatively simple. The list of laws could be printed in one or more books for handy reference. Parents and teachers could explain the rules and commandments and try to motivate the young to observe them.

But if—as the New Testament makes clear—the Law of Christ cannot be reduced to a code of commandments, then the process of Christian conscience formation becomes more difficult. Christ's "law" is to be found in the heart and mind (Heb. 8:10) of the believer. It involves making one's own the attitude or mentality of Christ (Phil. 2:5), an attitude of openness to God and others in faith and love (Gal. 5:6).

How then can one learn Christ's law? How allow one's own attitude to gradually become that of Christ? How guide others to acquire Christ's way of responding? An approach to answering these questions may be sketched in terms of the process, data, and context of Christian moral formation.

(1) PROCESS. Because the Law of Christ is dynamic rather than static, an attitude rather than a code, it involves learning a process of responding to reality, only part of which involves laws or commandments. The process is one of discerning in one's life what it is that God wants you to do (Rom. 12:2).

The process of discernment is learned only by actively responding—with mind, heart, feelings—to the Word of God wherever it is to be heard. The Second Vatican Council suggests that this process is learned by responding to the needs, opportunities and values experienced in daily life and assessing or interpreting them in the light of the Church's living tradition (Church in Modern World, 4).

Many Catholics have learned and still learn this process of discernment in Catholic Action groups which formulate their approach as see, judge, act. Contemporary experience is realistically and compassionately explored, then judged, with honest dialogue and prayer, in the light of the Gospel. Once a judgment or decision is reached it is translated into practical action, later to be evaluated and reconsidered. Similar strategies are suggested in contemporary religious education programs.

(2) DATA. In this approach to Christian moral discernment the data to be considered obviously includes the legitimate laws of both Church and State, as well as legitimate rules laid down by other authorities such as parents. So-called modern approaches to Christian moral formation do not encourage people to ignore, much less violate, just commands of legitimate authority.

But the data goes far beyond these legal prescriptions. Because God's word can be encountered in "the signs of the times" (Church in Modern World, 4) and in "the voices of our age" (No. 44), the events and experiences of life need to be seriously responded to. The values, opportunities, and needs experienced in contemporary life are important data for coming to a Christian moral choice in response to God's word.

Singularly important as data are the life and teachings of Jesus as recorded in the New Testament. It is, after all, his attitude, his mentality, his way that we are attempting to open ourselves to. Learning the Law of Christ is basically a matter of imitating Christ, acquiring his sense of values, within the context of contemporary reality.

(3) CONTEXT. Perhaps the most important factor in learning Christ's law is the Christian community of which one is a part. It is in the context of a community of Christians struggling together to discover and respond to God's word that the individual Christian can find the most help in learning how to live and judge as a Christian.

All too often this aspect of building and deepening the local Christian community is forgotten or even hindered in discussion about teaching Christ's law. Too often considerable energy is deflected through arguments about the Ten Commandments and new textbooks, rather than looking realistically at the family, school, or parish community in which moral education is taking place.

Youngsters best acquire the mentality of Christ, the process of moral discernment, by growing up within a group of Christian adults who are seriously grappling with the issues of life in the light of Christ. Adults, too, grow in Christian moral judgment and the courage to make decisions and engage in activities based on those judgments, when they share with others in the difficult process of seeing, judging and acting responsibly according to the mentality of Jesus Christ.

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## PRAYERS FOR THE 20th CENTURY



Excuse me, Lord, for the way I feel  
When I go to church to rejoice  
And go to sleep immediately  
When I hear the minister's voice.

Please answer me when thus I say  
My prayers, I beseech.  
I don't need better ears, my Lord.  
He needs a better speech.

This prayer covers certain faults found on both sides of the pulpit in today's churches. (Copyright 1971, Ruth Davis, World Rights Reserved)

## WORSHIP AND THE WORLD

## Time to listen

BY FR. JOSEPH M. CHAMPLIN

"I wish the priest would announce in the beginning which eucharistic prayer he intends to read so we wouldn't have to search around in our missalettes until we figure out the one he is using."

That not infrequent complaint or request leaves me and many other priests awkwardly speechless. People like this wish to follow along word for word with the celebrant and such interest in the liturgy or attentiveness to the rite naturally pleases us. But we really would prefer to have them watch and listen during that part of the Mass.

We hear similar objections when a pastor shifts from missalettes or leaflet missals with the scriptural passages included in them to alternative publications without the biblical texts. Our reactions are the same. We feel uncomfortable, unwilling to dampen enthusiasm, but mourning such emphasis on the printed page over the spoken, living word.

I CAN'T BLAME THE average Catholic for wanting his or her way in this matter. After all, for years we taught that the most

perfect way to participate at Mass was through careful reading in English of the Sunday or daily missal while our priest recited the parallel Latin words. Moreover, my limited observations around the nation indicate that many parishes still have inadequate public address systems and well-intentioned, but poorly performing lectors.

The few times I have had an opportunity to sit out in the pews I could scarcely hear the reader, much less catch the sense of a passage he was proclaiming. Finally, in large churches the celebrant and lector are often barely visible to a majority of the congregation.

In the face of that evidence, one easily can argue for the continued publication of eucharistic prayers and biblical texts in participation aids. However, I see this only as a crutch during an interim period and, in fact, think such a practice may even retard liturgical renewal in a community. There are two reasons for my position:

(1) The Church's latest teaching. The Roman Missal's General Instruction states: "When scripture is read in the Church, God speaks to his people, and it is Christ, present in his word, who proclaims the gospel. The readings should be listened to with respect. . . . A later paragraph directs: 'The presidential prayers should

up beautifully: 'I feel the 'law of Love' can be simply stated as 'love all men as Christ loves you.' Give of yourself—your time, your smile, your concern and maybe most of all your enthusiasm for life itself. Let the world see 'the spirit of joy.'"

How would you define "sin"? Here again comments varied considerably. Keith Middendorf, (14, Jenison, Mich.) considers it "a disobedience of either God's laws or laws on the earth; sin is worse if it harms another human."

Both Mary Jo Miller, (13, Jenison, Mich.) and Mary Beaupre define sin as "an act that serves someone"—Mary Jo adds "or doing something God has asked you not to do." Rose Fonck, (17, Elmhurst, Ill.) shares this view also, to her "sin is an act which is done deliberately against someone to cause pain on their part, guilt on your part."

Teen-agers Paul Cassingham and Dianne Walenga would agree in defining sin as "thoughtfully refusing to practice one's self-truth and Christ's love." "Sin is an action that you know isn't really on the level," says Cathy Neis.

Teacher Francis Giangregio concludes that sin is "a cop-out, a refusal to love and assume responsibility." Another teacher, David Jecmen, says "sin is 'my will be done.' It is the individual divorcing himself from God, from society and its common goals, from his family and from his very purpose for being."

WHEN ASKED whether more stress should be placed on law or love in today's world, nearly everyone agrees, it should be on love. As Mary Jo Miller says, "If a person loves, he is not going to do wrong." Mary Beaupre feels more stress should be put on love "because in today's world there is too much apathy. People don't care about each other. They don't care about laws, so they don't obey them." Larry Polyak's comment was that "it doesn't matter really, because people will do what they want to anyway."

The religion teachers feel today's youth do put more stress on love. But, as David Jecmen states, not necessarily a "healthy love." There is a love that does not seek to mend or heal—but to run or escape. They love others with their senses, but not in hunger, mud and filth."

Another teacher, Francis Giangregio, feels the young "have not assumed the consequences of 'responsible love,' after they drop law as a guideline." Teen-ager

Teen-ager Dianne Walenga summed it

(Continued on Page 9)

## QUESTION BOX

BY MSGR. R. T. BOSLER

Q. What is the Church's position on the annulment of a marriage where one of the spouses is insane?

A. It all depends upon the kind of insanity. If the mental breakdown occurs some years after the wedding, it would not nullify the marriage any more than other serious sicknesses would. A couple takes one another "for better or for worse, in sickness and in health."

However, there are forms of insanity which render a person incapable of making the serious commitment of self required for a valid marriage. Persons afflicted this way may be capable of holding a steady job, but they are unable to love others. Often the existence of this condition does not become known until the tensions of married life expose the basic weakness of the personality.

Our church courts make use of psychiatrists as experts in judging whether or not a marriage was null and void from the beginning because of insanity. In recent years the church courts have declared more marriages invalid on the grounds of insanity than previously, because modern psychiatry has discovered more about the aberrations of the human mind and how long a mental illness can influence a person's decisions before it manifests itself for what it is.

be spoken in a loud and clear voice so that everyone present can hear and pay attention."

It seems to me these norms explicitly call for attentive listening upon the part of the congregation (and the celebrant when a lector reads the biblical excerpts).

(2) The principles of effective communication. True enough, I can listen with my ears to the reader and follow with my eyes the printed word. But I cannot watch the celebrant or lector and read the published text.

Some insist, nevertheless, that this combination of hearing and reading forms the ideal communication process. It involves, they maintain, two senses and hence the message makes a double impact upon us.

But that line of reasoning ignores a critical point. The celebrant or lector

Q. In the 14th chapter of John, Jesus says to Philip that "He who sees me sees the Father. . . . Dost thou not believe that I am in the Father and the Father in me?" In chapter 16, He says: "I go to the Father." How come Jesus has to go to the Father when he is already in the Father?

A. You make me think of what happens to new models of cars. The manufacturer supposedly checks them for bugs with every conceivable road test, but the public starts driving them and all kinds of weaknesses appear. Scripture scholars put out exhaustive commentaries supposed to cover every possible question, but people like you see a problem they never thought of.

Scripture itself is often its own best commentator. In verse 28 of the same chapter 16, Jesus says: "I come from the Father and have come into the world and now I leave the world to go to the Father." This coming and going is figurative language, an attempt to explain in human words something that is beyond our understanding. The External Word, God the Son comes into the world as man in Jesus of Nazareth. What is this coming? Not a flying out of heaven on to the earth! God is everywhere; He does not need to come. What we call the incarnation or God becoming man is not a change on the part of God but a change in humanity's relationship with God.

As God, He does not go back to the Father. But as man, something is going to happen to Jesus. After his death and resurrection and glorification Jesus is to enter a new

form of existence. He tells the disciples what is to happen to him: "In a short time you will no longer see me, and then a short time later you will see me again. . . . I am going to the Father." (Jn. 16:16-18) The going to the Father is the resurrection and the entering of His humanity into the new glorified existence. It is a "going" we can not imagine. It is the entering into an existence that makes it possible for Jesus even as man to be with us today in his Church, in us his people.

Q. Please let me know where I may find in the Bible about the revolt in heaven when Lucifer was expelled from heaven.

A. In the prophecy of Isaiah chapter 14 verse 12 you will find the following: "How have you fallen from the heavens, O morning star, son of the dawn." The Latin word used in the Vulgate for morning star was lucifer (meaning light bearer). The words of Isaiah refer directly to a dead Babylon king who had been a tyrant; they are part of a mock dirge over this hated king.

In the Gospel of Luke, Jesus says: "I watched Satan fall from the sky like lightning." Early preachers and writers of the Church linked the words of Isaiah with those of Jesus, and thus Satan was given the name Lucifer.

What was Jesus actually referring to? The context may help. The disciples had just returned from the preaching task Jesus had assigned them. They were jubilant: "Master, even the demons are subject to us in your name." Then Jesus replied: "I watched Satan fall. . . ." The Jerome Biblical Commentary gives this explanation: "Satan is found at times in the Old Testament in the throne room of Yahweh arguing like a prosecuting attorney against the true welfare of God's people (Job 2:1 ff.; Zechariah 3:1 ff.)." The fall of Satan is a symbolic way of telling the disciples of the effect of their mission."

What I am trying to say is that it is not certain that there is anything in Scripture about a revolt of the angels. The Church has not taught anything officially about how the fallen angels sinned. Church councils which teach that God created all things that are and created them all good hold also that evil spirits were originally good spirits who through their own fault became evil. Stories about revolts in heaven are but the efforts of preachers to make the teaching about the fallen angels more interesting.

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**CADET FOOTBALL CHAMPIONS**—St. Barnabas climaxed its best season in history by going all the way to the championship of the 1971 CYO Cadet Football League, defeating Holy Spirit's tough Division One champions, 7-0, in a classic final game. The Southsiders made their way through a typically difficult Division Three in regular-season competition, finishing with a 7-0 record. In the league play-offs, St. Barnabas first eliminated

St. Luke's Division Four champions in the opening round, 27-4, before engaging Holy Spirit in the championship game. The title came to St. Barnabas after only a few short years in the CYO program, and is a tribute to the efforts of Head Coach Wilfred Hartman (back row, left), and Assistant Coach Winfred Rice (back row, middle). Standing at the right behind the boys is the St. Barnabas pastor, Father John Sciarra.

## HOLY SPIRIT LOSES 7-0

# St. Barnabas captures Cadet title in squeaker

INDIANAPOLIS — St. Barnabas upended Holy Spirit 7-0 for its first Cadet Football League Championship last Sunday before a large crowd at the CYO Stadium.

The champions also took the first year's possession of the newly-initiated Leo S. Evans Memorial Trophy, sponsored by the Men's Club of Little Flower parish and presented by the late coach's children.

In a reversal of normal procedure, St. Barnabas' lone score resulted from a 22-yard pass play from end Mark Neu to quarterback Ed Perry, after Perry lateralled to Neu and then scampered into the end zone to catch the pass. The

extra-point was scored by Steve Stewart on the two-yard plunge.

HOLY SPIRIT failed to score in its last real opportunity late in the third and early in the fourth quarter.

Statistics-wise the teams were nearly even, with Holy Spirit registering 109 total yards against St. Barnabas' 102 yards. Two passes were intercepted by each team. St. Barnabas lost the ball on two fumbles, while Holy Spirit recovered its lone fumble.

THE CADET Consolation or third place trophy went to St. Gabriel's, who dropped St. Luke's 20-12 in last Sunday's preliminary game. The winner also took possession of the Mayor Al Feeney Memorial Traveling Trophy.

Mike Mansfield scored first for St. Gabriel's on a two-yard run, while Mike Davenport scored twice in the second quarter on runs of two and 47 yards.

St. Luke's scored twice in the second half, one on Jim Baker's return run of 60 yards after a pass interception. Baker passed to Terry Swain on a 63-yard play for the final tally.

A total of 399 yards was earned by St. Gabriel's, against St. Luke's 249 yards.

## OOPS, OUR ERROR

The editor who wrote the headline on last week's story on the Cadet football championship game between St. Barnabas and Holy Spirit inadvertently identified the latter team as St. Philip. We regret any embarrassment the headline error may have caused.

## CYO NOTES

All coaches of the record number of 207 CYO basketball teams entered in the six leagues are asked to attend a meeting at 7:30 p.m. Tuesday, Nov. 23, in the Secunia Memorial High School cafeteria. They will receive schedules, rules and rosters. All referees and officials are asked to attend a meeting the same evening at 7 p.m.

The 18th annual CYO-Criterion Quiz Contest will feature 24 teams when the competition begins December 5 or 12. Detailed information will be mailed next week.

Thirty years ago Marian College announced plans to host the annual conference of the Ohio Valley Student Peace Federation.

between the 30-yard stripes, as St. Michael's inched out St. Simon's in the ground rushing department 117-114. Air power was displayed by St. Michael's with 54 yards to St. Simon's 28.

In a very clean defensive game with minor penalties,

## Co-champs crowned in '56' loop

INDIANAPOLIS — A scoreless tie between St. Michael's and St. Simon's brought identical championship trophies to both teams in the final game of the '56' Football League last Sunday.

Most of the action was be-

## Teeners conduct canned food drive

INDIANAPOLIS — Under the sponsorship of Indianapolis Young World Development, thousands of high school students this week are conducting a "Cash and Commodity Drive" to collect 250,000 cans and other food items for distribution by neighborhood service agencies.

They are also seeking \$5,000

to help purchase needed protein foods and to pay for campaign expenses.

Deliveries will be concluded Friday, Nov. 19, to campaign headquarters at the New World Center, 16th and Delaware St. Distribution to neighborhood agencies will be made November 20 and 21.

# Bill Sahm honored

(Continued from Page 1)  
consisting of speakers and youth panel reactors, and workshops with topical subjects filled Friday's convention agenda.

APPEARING ON A reactor-panel discussing student participation in education was William S. Sahm, Jr., president of the Indianapolis Deaneries Youth Council and Cathedral High School junior. Speaker for that program was Dr. Robert B. Binswanger, director of experimental schools for the U.S. Office of Education, HEW.

Simultaneous with other scheduled activities were planning and execution sessions on behalf of the numerous candidates for national offices. (Well-known teen-age concern for ecology obviously did not extend to litter, as apparent tons of

campaign banners, posters and literature engulfed the 1,400-room Sheraton-Park's lobbies, corridors and conference rooms.)

Regional caucuses were utilized to present the personalities and platforms of the candidates. Quiet negotiation and bartering continued around-the-clock from delegate arrival time until Saturday's scheduled round of elections, which consumed more than six hours.

Each affiliated diocese was credited with a formula-based number of voting delegates, ranging from a minimum of two to a maximum of 15. The Indianapolis delegation had seven votes. There were a total of 415 certified convention voting delegates.

NOTABLY ABSENT from convention participation were several large affiliated dioceses, including Chicago, Brooklyn, San Francisco and Seattle. Also absent

were other non-affiliated dioceses, among them Louisville, Cincinnati, Detroit and Pittsburgh.

Five convention resolutions were passed with near-unanimous endorsement of the delegates. One resolution called upon the establishment of a high priority of the NCYO to initiate local voter registration drives for the 18-20-year-old prospective voters.

Some members of the Indianapolis delegation began the 600-plus mile journey homeward shortly before midnight Saturday evening, but the two chartered buses pulled away from the Capital after the Convention Mass concluded at noon Sunday.

The pace and exhaustion of the week's activities quickly caught up with the teenagers and adult chaperones. It was a quiet ride home.

## About that \$8.5 million . . .

### WHERE DID ALL THE MONEY GO?

Just what has happened to the \$8.5 million dollars contributed last year to the Campaign for Human Development? For everybody's information, the Bishops have put it all down in black and white.

The United States Catholic Conference has made careful accounting of every dollar received and every dollar allocated. Moreover, the name of every recipient agency and a capsule description of what the money will be used for has poured forth steadily from the USCC offices.

As of last week, a total of 188 grants have been made on the

### CAMPAIGN FOR HUMAN DEVELOPMENT

national level, accounting for more than \$4 million dollars. In addition another \$2.1 million has been committed by dioceses across the country for local self-help programs.

Nationally the money has gone for such diverse needs as inner-city medical clinics, drug abuse centers, financial assistance to needy older people in San Francisco's Chinatown, a multiplicity of housing construction and rehabilitation programs, irrigation projects in the arid Southwest that will permit Mexican-Americans to

grow their own food, produce cooperatives, day care centers and mission schools fighting rural illiteracy.

THE COMMITTEE approving the nationally-funded projects has selected those grant applications which sought funds to get at the basic causes of poverty. Its goal is to provide facilities or opportunities through which the poor could

(Continued on Page 9)

## STANDINGS

### CYO CADET GIRLS BASKETBALL LEAGUE

Standings  
Division 1: St. Martin 2-0; St. Michael (Red) 2-0; St. Monica 2-0; St. Joan of Arc 1-0; Holy Trinity 0-1; Immaculate Heart (White) 0-2; All Saints 0-2; St. Ann 0-2.  
Division 2: Immaculate Heart (Blue) 2-0; Little Flower 2-0; St. Andrew 2-0; St. Matthew 1-0; St. Luke 0-1; St. Lawrence (Red) 0-2; St. Michael (White) 0-2; St. Pius X 0-2.  
Division 3: Holy Spirit 2-0; St. Philip Neri 2-0; St. Simon 1-0; Our Lady of Lourdes 1-1; St. Jude 0-1; St. Bernadette 0-2; St. Lawrence (White) 0-2.

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## TIC TACKER

## Award was a well-kept secret

BY PAUL G. FOX

The hardest man in the Archdiocese to keep a secret from—bar none—is Bill Sahm, Executive Director of the CYO.

This week his close friends are gloating because they kept a "biggie" from him, involving someone very close to him—himself.

Bill and his "boss"—Father Donald Schneider, CYO Director—headed a delegation of 106 persons last Thursday through Sunday attending the 11th Biennial National Catholic Youth Organization Federation Convention in Washington, D.C.

The well-kept secret was that Bill was slated to receive a national lay award at the convention's closing banquet Saturday evening in the Sheraton-Park Hotel there, an event attended by more than 3,500 young people and adult leaders.

He began to suspect "something" on Saturday afternoon when his wife, Reva, and mother, Mrs. Walter Sahm, Sr., arrived with John Huser, president of the Archdiocesan CYO Board of Directors. Huser had a reasonable-sounding "excuse"—since Indianapolis was to host the national convention in two years, he wanted to "size up" the operation. And since he was coming, why not surprise Bill by inviting his wife and mother along.

Unknown to Bill was that Archbishop George J. Biskup also made the flight with the other three Saturday afternoon. The Archbishop was dropped down the street at the Washington Hilton, scene of the annual bishops' meeting opening the following Monday. He didn't make his CYO convention "appearance" until the banquet.

Again, the Archbishop's presence at the banquet was a surprise to Bill, but it was comfortably explained ("I just came early for the bishops' meeting, Bill, and decided to drop over here.")

The 17-year CYO executive was honestly and sincerely surprised when his name was announced for the award by Msgr. Thomas J. Leonard, Director of Youth Activities for the U.S. Catholic Conference, serving as master-of-ceremonies.

"Everything now falls into place," Bill mused after receiving the award and finding his way back to the table with misty eyes. For the first time in his life he was nearly speechless. And that's saying a lot.

Congratulations, Bill. It was a well-deserved honor.

**CARMELITE NUN ELECTED**—Sister Jean Alice McGoff, O.C.D., prioress of the Carmelite Monastery in Indianapolis, was recently elected chairman of the delegate assembly of the two-year-old Association of Contemplative Sisters. The Assembly, formed in 1969, is the decision-making body for the Association and has a membership of 900 Sisters in seven regions throughout the U.S. and Canada. Its first national meeting was held October 28-November 7 at Benet Lake, Wisc. According to Sister Jean Alice, who will address members of the Serra Club of Indianapolis next Monday, the Association is "committed to the goals of a renewed contemplative life in the Church and to an ongoing search for and articulation of the place of the contemplative in the modern world."

**NEW PHILHARMONIC SEASON**—The Indianapolis Philharmonic Orchestra will open its 31st season at 4 p.m. Sunday, Nov. 21, with a concert in the Marian College auditorium. Wolfgang Vacano, beginning his ninth year as conductor, will direct the all-German program. Soloist will be Scott Schilllin, a doctoral candidate in the Indiana University School of Music, who will perform the Brahms Second Piano Concerto with the orchestra. The program will include the "Prelude" and "Dream Fantasia" from Humperdinck's Hansel and Gretel, the First Waltz Suite from Richard Strauss' Der Rosenkavalier, and the Brahms Concerto in B Flat. Season subscriptions and individual concert tickets are available at the Marian College Information Center, 3200 Cold Spring Rd. Admission for Sunday's concert is \$2 for adults and \$1 for students.

**AROUND AND ABOUT**—The Melkite Liturgy will be celebrated at 4 p.m. Sunday, Nov. 21, in Little Flower Church, Indianapolis, by Father Albert Ajamie, the bi-ritual pastor of St. Rose of Lima parish, Franklin. . . . Another communications link has been established at Chatham High School, Indianapolis, with the formation of a student-parent-faculty committee to air problems of current interest. Some topics already treated at the group's monthly meeting include an evaluation of the different educational programs in the school and the advantages and disadvantages of a pass-fail system. They have also discussed the merits gained from grouping slower and accelerated students in special programs. The Chatham committee consists of two students from each class, four parents, three teachers and one administrator.

## TO ST. VINCENT'S

## Announce major gift

INDIANAPOLIS—St. Vincent Hospital this week announced receipt of a major memorial gift for its new \$31 million medical complex under construction at 2001 W. 86th St.

The gift, given by the William H. Block Foundation, will reportedly provide a significant part of a \$1 million patient care pavilion to be known as the William H. Block Family Pavilion.

The pavilion will occupy the entire east wing of the top floor of the seven-story hospital. It will include 20 patient rooms and four patient suites with sitting rooms, a solarium and a visitor lounge.

**WILLIAM H. BLOCK**, who died in 1928, was the founder of the Indianapolis department store which bears his name. Heirs of the business executive, who are members of the Foundation Board, are Edward A. Block and Mrs. R. C. Block, widow of Rudolph C. Block.

The heirs indicated that the pavilion of the new St. Vincent Hospital was chosen as a memorial to the William H. Block family because he was a liberal contributor to private and civic endeavors benefiting the entire community.

**SISTER CARLOS McDonnell, D.C.**, hospital administrator, and Kenneth F. Valentine, president of the hospital's advisory board, jointly stated: "We are very grateful to the Block family for this very substantial gift. It is a memorial which will benefit our community for ages."

St. Vincent Hospital is scheduled to move from its present location at 120 W. Fall Creek Pkwy., to the new site in September, 1973.

## NCCL pledges

(Continued from Page 1)

the Church. And I have come to realize that if these needs are to be met head-on, then individuals, both lay and Religious, must willingly step forward in a spirit of self-giving and of service. . . ."

The NCCL voted to dissolve its board of directors at the session here. Rountree explained the action as a move to strengthen the NCCL.

The National Council of Catholic Women will continue to operate with its board of directors at least until 1973, NCCW officials said.

Other lay organizations represented at the founding assembly are expected to affiliate with the NCCL.

## About that

(Continued from Page 8)

Of the \$66,009.92 collected in the Archdiocese of Indianapolis, \$16,636.32 was retained for local use. Proposals funded to date have accounted for \$15,700. An additional \$200 was spent to purchase films to be used in the educational aspects of the Campaign. Thus \$736.32 remains to be expended on additional projects in 1971-72.

**THOSE PROJECTS** funded with the local share have been: Welfare Rights Organization of Indiana—\$3,000. Martin Center, Indianapolis—\$3,000. Perry County Housing Project—\$3,000. Hispano-American Association, Indianapolis—\$2,000. Bartholomew County Clinic, Columbus—\$1,000. Christopher Center, Terre Haute—\$1,000.

Community Organization for Pastoral Exchange, Indianapolis—\$500. United Southside Community Education Center, Indianapolis—\$750. Migrant Apostolate Program, Scottsburg and New Castle—\$500. Indianapolis Area Draft Center, Indianapolis—\$500. All projects were approved by a 14-member committee appointed by Archbishop George J. Biskup.



**PLAN RONCALLI CHRISTMAS BAZAAR**—Roncalli High School, Indianapolis, will sponsor its first Christmas Bazaar from 1 to 5 p.m. Sunday, Nov. 21. Chili, hot dogs and desserts will be served throughout the day to patrons, along with door prizes each half-hour. Booths will feature handmade articles, linen, boutique items, children's shopping center, tapes and records, cakes and candies, and Christmas decorations and cards. Fish pond and other games will be provided for other age groups. Chairman of the event is Mrs. Edward Dreyer, above left. Also shown, from left, are Mrs. Ray Haller, decorations; Mrs. Robert Storey and Mrs. Stanley Henniger, handmade articles.

## Human

(Continued from Page 1)

committee determines what programs are funded by that portion of the annual collection retained in the Archdiocese.

The committee also serves as an information and research resource for the national committee.

The three projects recognized by the national committee last week were among 15 requests for funding which originated in the Archdiocese.

**BROADWAY CHRISTIAN Center** will use its \$10,000 to maintain the broad range of social services now provided by the center and to add in developing services not now available. Located on Indianapolis' near northside at 1654 Broadway, the center was started several years ago by the Christian Church (Disciples). When the denomination was forced to vacate the center and cut back the program, the center was offered to Development and Renewal Corporation, a spin-off corporation set up by the Catholic Seminary of Indianapolis.

Father Mario Shaw, O.S.B., is director of the center. According to Father Shaw, one-tenth of the seminary's annual income is invested in the center and in the multi-faceted redevelopment program now underway in the immediate neighborhood.

The center maintains a remedial education program, the largest pre-school program in the city, a pre-school kitchen, 4-H and scouting programs, and a number of direct services to the poor, including an emergency pantry.

**LINCOLN HILLS Development Corporation** of Tell City is part of a Community Against Poverty agency network active in Crawford, Harrison, Perry and Spencer counties. The \$10,000 grant will be used to help 100 families escape poverty in a two-year period.

Father Camillus Ellspermann, O.S.B., Director of In-Service Ministry at the St. Meinrad School of Theology, is chairman of the Lincoln Hills agency. Planning Director is Anthony W. Pappano and Executive Director is Dean Jones.

The immediate goal set by the group is the rehabilitation of housing owned by low-income families. A \$3,000 grant, awarded earlier this year by the Archdiocesan Campaign office to the Perry County Housing Project, is also being used in the renewal program.

**THE HISPANO-AMERICAN Center**, 617 East North St., opened its doors last October with the help of \$2,000 from the Archdiocesan Campaign. A social-educational-cultural focus for the Spanish-speaking community, the center already operates a Day Care center, English and Spanish classes, sewing lessons and offers counseling in housing, employment and legal matters.

The center is now stocking a library and planning a variety of discuss-and-learn programs and musical and recreational activities.

National funding for the three Archdiocesan projects is expected to place even greater attention on the second annual collection of the Campaign for Human Development.

IN A LETTER read from the pulpit last Sunday and printed in this issue of The Criterion, Archbishop Biskup urged members of the Archdiocese to be generous in giving to the collection Sunday.

The Archbishop placed special emphasis on the needs of the working poor. "Many thousands of people in our country work hard," he said, "and yet are unable to bring home a wage sufficient for their basic needs."

"The Church down through the centuries has always felt it was charged by Christ to be concerned with the plight of the poor," he added. "Concern for the poor and suffering has been and remains one of the principal missions of the Church."

## James Alt

(Continued from Page 7)

Michael McGrath, (17, Joliet, Ill.) has the solution if this is the case—"both law and love should be balanced equally for the two are equally related."

WHAT IS THE biggest difference between adults and young people on the idea of law? Again comments varied considerably, with the consensus opinion being that adults have a more "rigid" view of law than the young people do.

Paul Cassingham maintains "adults want a 'guidebook' for their moral behavior; young people want more independence from conformity."

What do the teachers say about this point? Sister Jarrett DeWise, (29, Grand Rapids, Mich.) says "from my vantage point I think that adults see law as a valid guide for living—sometimes to the exclusion of love for the sake of the law, whereas young people seem to be shortsighted on the law angle but do have a balanced notion of love."

"Adults see the law as final—it must be obeyed, no questions asked," says Francis Giangreggio. "Young people see law as a guideline for people to follow, but yet not so rigid as to hurt or destroy persons. Some young people look upon law as a limitation on their freedom," he adds.

Who is Christ? What is the law of love? What is sin? Perhaps your answers to these questions will not agree with any of those expressed by the teen-agers and teachers in the dioceses of Grand Rapids and Joliet. But ask yourself these questions anyway; you may be surprised at the conclusions you reach.

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## INDIANAPOLIS

## Calendar of Events

## SUNDAY, NOV. 21

Open House, for prospective students and their parents, at 2 p.m., Latin School.

Card Party, sponsored by the Ladies Auxiliary, Knights of St. John, at 2 p.m. in Little Flower school auditorium, 14th and Bosart.

Noel Boutique in St. Gabriel's social hall, 6000 W. 34th St., 8 a.m. to 8 p.m. Variety of hand-made articles.

## SOCIALS

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

## St. Barnabas CYO gets late honor

INDIANAPOLIS — The St. Barnabas Junior CYO unit will receive a belated "Distinguished Participation Award" from the CYO Office in recognition of having accumulated 4,000 points for activities during the past year. Through an oversight (last May's points were not properly recorded), the parish joins the ranks of St. Catherine's and Nativity parishes in reaching the award status.

The award will be presented to officers of the St. Barnabas unit next Monday evening at the monthly meeting of the Indianapolis Deane's Junior Youth Council, to be held at 7:30 p.m. in the CYO Office.

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**ST. SIMON'S HOLIDAY DANCE**—The Women's Club of St. Simon's parish, Indianapolis, will sponsor a Thanksgiving Dance at 8 p.m. Saturday, Nov. 20, in the parish hall. The Stone Cross Band will provide the music. Tickets are available at the door for \$4 per couple. Shown above from left are: Mrs. Hector Mogollon, chairman; Mrs. Lewis Robinson, co-chairman; Mrs. David Neal, publicity; and Mrs. Skip Schilling, tickets.

## VIEWING WITH ARNOLD

# Direction isn't everything

BY JAMES W. ARNOLD

The distressing lag in the film career of the great Ingmar Bergman continues with "The Touch," widely awaited as the Swedish maestro's first film in English, and starring no less an American personage than Elliott Gould, whose gross income probably approximates the annual budget for the whole Swedish film industry.



What we get is a trivial and rather shabby adulterous affair, intelligently filmed. That isn't enough for anybody these days, and it certainly isn't enough for the cosmic talents of Bergman, who hasn't really jarred us since "Persona" five years ago. Some of us, in fact, haven't been shaken by a Bergman film since he completed his magnificent theological trilogy nearly a decade ago.

In "The Touch," lovely Bibi Andersson, who began with Bergman as the epitome of idealized conjugal love and

devotion in "The Seventh Seal," goes through the thirtyish, affluent housewife syndrome. Taken for granted by her children and doctor-spouse (Max Von Sydow), she falls for the pitch of a neurotic, Jewish, Nazi-haunted American archeologist (Gould), suffers through the palpitations and torments of clandestine romance, even to the point of a lonely pregnancy. By the time Gould, who suffers from a battery of hang-ups that are almost (but not quite) comic, decides that he wants her for good, she has cooled, and takes refuge in her matronly sense of duty.

THAT'S ABOUT all there is. The people are real and poignant enough, but no more than in any good magazine story. (It's not a soap opera: everything is indirect and underplayed, and the sympathy comes without tears, despite such brazen melodrama as confronting lover and husband (while wife is hiding in the boudoir), and heroine with lover's unrevealed girlfriend.) The problem is that Bergman doesn't really do anything important with it. One can't forget how agonizing love af-

fairs have been used to move us deeply in the past, not only in work by others (Greene in "End of the Affair") but by Bergman himself ("Wild Strawberries," "Winter Light"). There are limited reasons for making films about ill-fated little sexual liaisons. To glamorize. (Bergman doesn't, although audio-visually the film is much too pretty.) To moralize. (No. The heroine suffers, but mostly off-screen: what we see is the combined joy and confusion of being-in-love.) To amuse or anguish. (It is slightly funny and slightly sad, but it's no triumph when the audience doesn't know whether to laugh or cry.)

GOULD IS probably the crucial flaw. He is such a petulant, off-again-on-again lover that we think perhaps Bergman is kidding. The wry, "M.A.S.H." manner, which Gould apparently cannot lose, may be the reason. But when he is angry he is trying to be deeply so, he is insufferably selfish in his scene with the husband, and then there is that tragic woman (probably actually his wife) back in London. My own hunch is that Gould and Bergman didn't communicate well; as a result, the film is mushy and uncertain at its center.

Sex is also a factor. Andersson and Gould make love several times, as might be expected in an epic on infidelity, with an emphasis on female exposure, which could be a matter for women's lib. In a Bergman film, sex is simply descriptive, never erotic, but there is a real question of justification here. Doubtless bedroom characterization is helpful, even necessary, to understand these characters and what they expect of each other and why they are messed up. But the film's overall failure, its lack of importance, makes the skin scenes more obscene than usual.

TO SAY THAT the film is intelligently directed is an absurd understatement. It is as if Shakespeare had written an episode of "The Chicago Teddy Bears." Every dialogue scene is set up with extreme subtlety, the theme of "touching" as a symbol for human love and understanding is fully explored,

## Pulpit exchange review voted down by Bishops

WASHINGTON—By a vote of 152-81 with one abstention, the U.S. bishops rejected a resolution to call upon the Vatican to restudy a prohibition against exchanging Catholic and Protestant preachers in the pulpit.

The defeat of the resolution was the only matter that came to a vote on the Nov. 15 opening day of the National Conference of Catholic Bishops (NCCB) autumn meeting here.

The prohibition, which remains in effect, applies to the Catholic Mass and to similar principal Protestant services such as the Lord's Supper. The local bishop cannot dispense from that ban, although he can allow exchanges when less solemn liturgical services are involved—something that is freely given now in most dioceses.

THE RESOLUTION read:

"Be it resolved: that the National Conference of Catholic Bishops requests the Holy See to restudy the provisions of the ecumenical directory part I, N. 56 and the various circumstances concerning its application in the light of ecumenical experience."

The strongest opposition to the resolution came from Auxiliary Bishop John J. Boardman of Brooklyn, who said: "We are opening ourselves to the possibility of having heretics preach in our pulpits."

Bishop Boardman said that if he were invited to preach at a Protestant church, he would either have to preach "in a bland way" or discuss some Catholic doctrine that might prove offensive to Protestants. He said it would be better not to preach at all under such conditions.

OTHERS WHO WENT on record as being opposed to the resolution were Cardinal John Carberry of St. Louis, Bishop David M. Maloney of Wichita, Kan., Ernest J. Primeau of Manchester, N.H., and retired Bishop Francis P. Leipzig of Baker, Ore.

Voicing approval for the resolution before its defeat were Archbishop Philip M. Hannan of New Orleans, Bishop James Malone of Youngstown, and Bishop Francis Green of Reno, Nev.

Bishop Green expressed specific disagreement with Bishop Primeau, who had said he feared that the resolution would be misunderstood as asking the Vatican for a change rather than only a review.

## Adult Education Calendar

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

**Saturday, November 20—**  
"Liturgy—Input and Output," workshop (continued), Rev. Coleman Grabert, O.S.B., St. Mary-of-the-Woods College, Terre Haute, 10 a.m.

**Sunday, November 21—**  
"The Child Domain," dinner-dialogue, John Montgomery, Our Lady of Grace Academy, Beech Grove, 7 p.m.

"Penance," lecture-discussion, Rev. Valentine Jankowski, O.F.M. Conv., Guerin Center, Terre Haute, 9:45 a.m.

"Liturgy Celebration, lecture-discussion, Sister Patricia Sutter, St. Monica, Indianapolis, 8 p.m.

**Monday, November 22—**  
"Adult Education," discussion, St. Bridget, Liberty, 8 p.m.

"Baptism," lecture-discussion, Rev. Andrew Weidekamp, Holy Spirit, Indianapolis, 7 p.m.

"Teacher Training," lecture-discussion, St. Mary, Greensburg, 7:30 p.m.

"Scripture and You," lecture-discussion, Rev. Michael Kattau, St. Anne, New Castle, 7:30 p.m.

**Tuesday, November 23—**  
"Family Planning," lecture-discussion, Rev. Thomas Stumph, Christ the King, Indianapolis, 8 p.m.

"Church, Politics,

Economics," panel-discussion, 7:30 p.m.  
St. John, Bloomington, 8 p.m. "Shifts in Doctrine," lecture-discussion, Rev. Gerald and Teachers," discussion, Godecker, St. Joseph, Indianapolis, 7:30 p.m.

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## The week's TV network films

**THE GROUP** (1966) (Saturday, Nov. 20, NBC): A somewhat toned-down, but still racy, literate and intriguing, version of the Mary McCarthy expose of her 1933 graduating class at Vassar. Eight superficially bright girls are observed as they find, and mostly lose, a wide variety of love. Some fine individual scenes, good acting, and the film's genteel atmosphere is as nostalgic as a faded flower in an old yearbook. Satisfactory for mature viewers.

**THE HORSE IN THE GRAY FLANNEL SUIT** (1968) (NBC, on World of Disney, Part II, Sunday, Nov. 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.

**BORN FREE** (1966) (CBS, Sunday, Nov. 21): Girl finds lion, girl loses lion, both find maturity. An adult and intelligent film, several times better than Joy Adamson's book, with splendid African photography and a minimum of goo and melodrama. Recommended for all.

**TONY ROMEO** (1967) (ABC, Sunday, Nov. 21): Frank Sinatra as a Miami-based private eye has a tough, bright, flinty script, but the direction and feeling are wrong, and the project flounders somewhere near the level of an Elvis Presley musical. The flick includes a lot of tasteless sex. Not recommended.

**THE RAID ON ROMMEL** (1971) (NBC, Monday, Nov. 22): Richard Burton as a super-limey who leads a commando raid on a Rommel fuel dump in North Africa. The spectacular explosion footage is spiced in from an older film called "Tobruk." It's a cheapie. Not recommended.

**SOUTH PACIFIC** (1958) (ABC, Wednesday, Nov. 24): The classic Rodgers-Hammerstein World War II musical gets ponderous, artsy-craftsy treatment. Its sentiment and message of tolerance is somewhat dated now (Nellie Forbush, in fact, was pretty much of a witch), but the musical numbers are still boffo. Satisfactory entertainment for all but small children, and especially for musical fans.

## Landwerlens to mark Jubilee

INDIANAPOLIS — Mr. and Mrs. Frank Landwerlens will observe their silver wedding anniversary with a Mass of Thanksgiving at 1 p.m., Sunday, Nov. 21, in St. Roch's Church. Father Paul Landwerlens, nephew of the jubilarians, will be the celebrant.

Relatives and friends are invited to the Mass and open house scheduled from 2 to 4 p.m. in the school hall, 3003 S. Meridian St. No invitations have been sent. The couple asks that gifts be omitted.

## Retreat slated

INDIANAPOLIS, Ind. — Father James Lex, education superintendent for the Evansville diocese, will conduct a special Married Couples Retreat the week-end of December 3-4 at Our Lady of Fatima Retreat House. Reservations and information are available from the Retreat House, 5353 E. 50th St., phone 545-7681.

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## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

**Ritter Mother's Club CHRISTMAS BAZAAR**  
 Friday, November 19 — 4 p.m. - 9 p.m.  
 Saturday, November 20 — 10 a.m. - 8 p.m.  
 Ritter High School Cafeteria

**Speakeasy Night**  
 Friday, November 21  
 St. Plus X Church — Free Drinks and Food

**Secena Fall FESTIVAL**  
 Saturday, November 20 — 9 p.m. - 11 p.m.  
 Sunday, November 21 — 1 p.m. - 10:30 p.m.  
 Booths — Games — Food

**CARD PARTY**  
 Sunday, November 21 — 2 p.m.  
 Little Flower Auxiliary Knights of St. John  
 Little Flower Auditorium — Public Invited

**RUMMAGE SALE**  
 Saturday, November 20 — 8 a.m. - 5 p.m.  
 St. Bernadette Church — 4838 Fletcher Avenue

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