



VOL. XI, NO. 10

INDIANAPOLIS, INDIANA, NOVEMBER 26, 1971

NEGOTIATIONS BREAK DOWN

Lay teachers strike in N.Y. archdiocese

NEW YORK—Lay teachers went on strike November 22 in almost all 329 Catholic schools in the New York archdiocese. Substitute teachers and certified volunteers kept the classrooms going normally in all but two of them.

The teachers voted 481-198 at a noisy hotel meeting the day before to go ahead with the strike, after five months of unsuccessful negotiations between the union and the Association of Catholic Schools. Forty-five per cent of the 2,800 lay teachers are members of the union—local 2092 of the American Federation of Teachers. The union operates in 314 of the 329 schools in the archdiocese.

The package offered by the association included an increase in life insurance, improved pension plan, a fully paid major medical plan, and a two-year contract with a "re-opener" clause on salaries after one year. Present salary increases were the major stumbling block to a settlement.

THE PRESENT salary scale for elementary school teachers with college degrees is from \$6,600 to \$9,600 and for high school teachers from \$7,200 to \$13,000. The union wants a salary range of \$8,500 to \$15,400 for teachers with degrees, with

high school and elementary teachers' salaries becoming equal after six months of the new contract.

The Association of Catholic Schools claims few sources of support available to the financially distressed school system, arguing that individual parishes have already reached a limit on tuition.

Out of the full faculty of 5,512 religious and teachers, 691 lay and 30 religious teachers failed to report to work on the first day of the strike.

Msgr. Edward Connors, superintendent of schools, said he was "deeply grateful to the teachers—religious and lay, union members and not—who decided not to abandon the children during the strike period. Everyone is pleased to know that our children are safely in classrooms benefitting from uninterrupted instruction."

Public school teachers in New York are paid a standard starting salary of \$9,400 a year.

Meanwhile, the 230-member lay teachers association in the Rockville Centre diocese 20 miles away on Long Island which has teachers at four diocesan high schools—voted for a three-stage action to press the diocese for a new contract.

Eileen Frost, the association's president, said teachers would call in sick, then move to a one-day strike if they get no results, and finally would stage a full strike.

IN SAN FRANCISCO, where a strike by lay teachers at seven Catholic high schools went past its ninth day, a federal mediator said he saw a settlement in sight. Mediator Gene Barry said the last major hurdle to a settlement was the question of whether the striking teachers would get a salary raise during the current 1971-72 school year.

Striking were 110 of the total 165 lay teachers, plus 12 religious who teach. A spokesman for the teachers' union in San Francisco said a salary raise would cost each Catholic in the archdiocese 1.3 cents a week. Barry said a tuition increase would probably have to come with a pay hike.

Fund campaign opened by CYO in Terre Haute

TERRE HAUTE, Ind.—A \$15,000 campaign has been announced by the Deaneary CYO board of directors here for the 1972 operation of the CYO program and construction of a Teen Center.

The public campaign was necessitated because the CYO was one of five agencies denied support for the coming year by the United Fund of Terre Haute. The organization received \$4,387 this year from the United Fund.

Plans for the Teen Center were unveiled to provide recreational facilities for the area's youth, both Catholic and non-Catholic. No definite site has as yet been selected for the center. The CYO is presently using the former convent at St. Patrick's parish.

Campaign letters were mailed last week-end to prospective donors. Serving as honorary campaign chairman is Anton Hulman, Jr., industrialist and philanthropist.

Louis Savage, of Clinton, heads the Deaneary CYO board of directors. Father John O'Brien, associate pastor of St. Patrick's parish, is Deaneary CYO Director. Finance committee chairman is Edmund Dede. Miss Lorrie Pabst and Art Nasser serve as president and vice president, respectively, of the Junior CYO.

The Deaneary CYO includes Terre Haute, Brazil, Clinton, Rockville and Greencastle.

Parish 'hotline'

LOS ANGELES—A predominantly black parish on this city's south side has started a 24-hour telephone "hotline" with the help of a \$3,000 grant from the Campaign for Human Development.

Father Alexander Nardil, pastor of the St. Martin de Porres Center, said the hotline's aim is to assist anyone who is in need anytime, whether the problem involves food, clothing, rent, drug addiction, alcoholism, immigration, poverty, employment—or anything else.

A first-Sunday-of-the-month collection of canned food is expected to provide a stockpile for hungry people. The hotline will be staffed by a Sister, a lay social worker and volunteers from parish organizations.

Bishops approve new ethics code for hospitals

BY JOSEPH McLELLAN

WASHINGTON—The United States Catholic hierarchy, by a vote of 232 to 7 with two abstentions, approved at its fall meeting a new set of "Ethical and Religious Directives for Catholic Health Facilities" as a national code for the guidance of Catholic hospitals and medical personnel.

The directives, an updating of a 1954 document with the same title, have been modified to take into account such new medical procedures as organ transplants, the development of elaborate life-support systems and current disagreements in the medical profession about exactly when a patient can be considered dead.

The document sustains traditional Catholic prohibitions against abortion, contraception, sterilization and masturbation but with shifted emphasis.

Omitted in the new guidelines is a whole section referring to mental health procedures such as lobotomy, narcosis, hypnosis, psychiatry and shock therapy which have either fallen into disuse or ceased to be morally controversial. The section on contraception and sterilization has been thoroughly rewritten.

ADOPTION OF THE guidelines by the U.S. Catholic Conference was the culmination of a four-year process involving consultation with theologians and legal and medical experts. Application of the code will be at the discretion of each bishop in his own diocese.

After approving the guidelines, the bishops urged the USCC Department of Health Affairs to continue conversations with the Catholic Theological Society regarding future revisions of the directives.

Several bishops at the meeting commented that the revised guidelines were a response to a need often expressed by Catholic doctors and others in the health professions.

ON TRANSPLANTS, the new guidelines say that they are permissible from living donors when they do not deprive them of life or the functional integrity of their bodies, provided that the benefit to the (Continued on Page 9)

'Speedy ending' is endorsed for Viet war

WASHINGTON—A "speedy ending" of the war in Vietnam "is a moral imperative of the highest priority," the Catholic bishops of the United States said in a resolution passed by a voice vote after long and intensive debate.

The resolution, one of the final acts of the bishops at their annual fall meeting, carried with only a few dissenting voices, according to a spokesman at a news conference.

A temporary committee chaired by Archbishop Humberto Medeiros of Boston had worked late into the night trying to hammer out a workable resolution.

THE MOST HEATED debate among the bishops resulted over three points which eventually were deleted by the committee with approval of the majority of bishops the next day.

The three deleted points called for: —A unilateral cease fire "save in self-defense" by all American forces.

Negotiation of a reciprocal cease-fire with "international verification";

—Public statement of a policy to withdraw all American forces from Indochina at the earliest practicable date, with the agreement that our prisoners of war shall be returned to us safely as part of the process of withdrawal.

Archbishop Philip M. Hannan of New Orleans told a news conference that the call for an immediate cease-fire "got the most flak" in the floor debate.

ARCHBISHOP HANNAN said he and other bishops believed that a cease-fire "would immediately lay open our soldiers to an onslaught" in Southeast Asia. "We felt this was an erroneous thing to advocate."

Passage of the resolution was preceded by the longest debate on the Vietnam war in the history of the National Conference of Catholic Bishops.

In addition to ending the war, the bishops said, the situation requires a re-examination of the whole subject of war, a reconstruction program in Southeast Asia, strengthening of the United Nations "as an international forum for peace," and reconciliation among Americans who have been deeply divided by issues related to the war.

Renewal Day slated for sick, shut-ins

INDIANAPOLIS—The fourth annual Day of Renewal for the Sick and Shut-ins will be held at Our Lady of Fatima Retreat House on Saturday, Dec. 11, from 10 a.m. to 3 p.m.

Father Joseph Barry, O.M.I., chaplain of the Indiana University Medical Center Hospitals and Marion County General Hospital, will conduct the special program.

Transportation can be arranged for those in need through the retreat house, 545-7881. Nurses will be in attendance throughout the program, along with members of the Fatima Retreat League.



OFFICERS OF NEW LAITY COUNCIL—The officers of the new National Council of Catholic Laity (NCCCL) get together at the organization's founding assembly in Cincinnati. From left to right are: James V. Dolan of Miami, Fla., treasurer; Mrs. Thomas J. Burke of Carbondale, Pa., president of the National Council of Catholic Women (NCCW), first vice-president; H. G.

Rountree of Rogers, Ark., president; Ferd J. Niehaus, of Cincinnati, president of the National Council of Catholic Men (NCCM), second vice-president; and Mrs. John Eckstein of Iowa City, Iowa, secretary. Charles E. Stumm of Indianapolis is a member of the Board of Directors. (RNS photo)

ELECTED ON SECOND BALLOT

Cardinal Krol heads NCCB

BY JOSEPH McLELLAN

WASHINGTON—"God knows, I did not seek this office," said Cardinal John Krol, archbishop of Philadelphia, his voice shaking with deep emotion.

The 61-year-old prelate addressed a news conference November 17 minutes after his election to a three-year term as president of the National Conference of Catholic Bishops U.S. Catholic Conference had been announced.

He spoke simply and humbly: "I stand on the shoulders of giants. I am a very unworthy representative of very great men."

He spoke as a pastor—of the needy people who are being aided by Catholic Relief Services and the Campaign for Human Development, the immigrants whose Church has helped them to become Americans rapidly and smoothly, the children who have been educated in "the largest privately sponsored and developed educational network in the world."

He spoke as an administrator who has been handed one of the most complex jobs in religion today and thinks "it would be both impossible and presumptuous to outline any programs."

CARDINAL KROL was chosen on the second ballot, elected by 130 of the 250 votes cast. Behind him were Bishop Joseph L. Bernardin, the NCCB-USCC executive secretary in Washington (89 votes), Cardinal John Carberry of St. Louis (4), Coadjutor Archbishop Leo Byrne of Minneapolis-St. Paul (4), and Archbishop Humberto Medeiros of Boston (1).

Facing the cameras, tape recorders and fast pencils of a room full of newsmen later, Cardinal Krol presented himself for what he clearly was—a man born in a world that has disappeared, holding power in a world that is changing with bewildering speed, trying to grasp and direct the forces that are pushing his Church along with all mankind into an unknowable future.

More than once, in his answers to reporters' questions, he called for a return "in a spirit of renewal... back to Gospel simplicity."

He has often been called a conservative,



CARDINAL KROL

but he rejects such labels. One of the most significant exchanges during the briefing was with a reporter from a strongly conservative Catholic newspaper that is sharply critical of changes in the NCCB-USCC since Vatican II.

DID CARDINAL Krol approve of these changes? Yes, the cardinal replied, he thought that "progress so far is gratifying," that the reorganization should continue.

"It's not an easy thing," he said, "to change old habits and get out of old ruts." This may have been a one-sentence homily or simply a personal reflection. Whatever

else it may be, it is a key point in the lives of most men who have held authority in the Catholic Church during the past decade.

John Krol was born in Cleveland on October 26, 1910, into a family of Polish ancestry. Educated in Catholic schools, he worked as a meat cutter and a store manager before entering the seminary. He was ordained in 1937 and studied Canon Law at the Gregorian University in Rome from 1938 to 1940. When Italy entered World War II, he returned to the United States and completed his doctorate in canon law at the Catholic University of America.

He was appointed a professor of canon law at St. Mary's Seminary, Cleveland, in 1942 and the next year became vice-chancellor of the Cleveland diocese. In 1951, he was promoted to chancellor. He became an auxiliary bishop in 1953 and was appointed Archbishop of Philadelphia in 1961. He was made a cardinal by Pope Paul in 1967.

Besides his diocesan administrative positions, Cardinal Krol has served the Church in a variety of roles. He was president of the Canon Law Society of America in 1948-49 and is a former chairman of CARA, the Center for Applied Research in the Apostolate, and a board member of Catholic Relief Services, among many other positions.

HE HAS HELD elective offices in the U.S. bishops' national organization since 1961 and was vice-president of the NCCB-USCC from the time of its reorganization in 1966 until his election to the presidency.

He was appointed by Pope John XXIII to one of the preparatory commissions for Vatican II and, during the council and after, has served on the committees coordinating and interpreting the council's work. In 1968 he was named to the Committee for Revision of the Code of Canon Law.



FATHER PHILIP MAHIN

Pope names three to synod council

VATICAN CITY—Pope Paul VI named three bishops as his personal appointees to the council of the general secretariat of the Synod of Bishops.

The council is composed of 15 members, 12 of which are elected by the synod and three of which are chosen personally by the Pope. The council functions normally during the two-year period between synods and then must be reorganized according to synod norms.

Papal nominees to the council announced November 23 are Cardinal Maurice Roy of Quebec, president of the Council for the Laity and the Pontifical Commission for Justice and Peace, Melkite-rite Archbishop Augustin Farah of Tripoli, Lebanon; and Coadjutor Archbishop Enrico Bartolotti of Lucca, Italy.



EVANS FAMILY PRESENTS CADET TRAVELLING TROPHY—One of the highlights of the closing day of CYO Football for 1971 at the CYO Stadium November 14 was the presentation of a new travelling trophy for the Cadet League. Placed in competition by the Little Flower Men's Club, it was named in memory of the late Leo S. Evans, who coached Little Flower Cadet football with distinction for 27 years, winning a number of league and division championships. The trophy was presented to St. Barnabas' new champions, for one year, by the children of Mr. Evans after the championship game. Shown before the ceremonies in the CYO Office are the members of the Evans family who were present for the award. Back row, left to right: Mrs. Frank (Kathleen) Evans, Mickey Evans, Leo Evans, Frank Evans, Roseann Evans Hamel, Patty Evans, John Evans, Earl Evans, Mrs. John (Mary) Evans. Front row, left to right: Angie, Scott, and Bryan Evans, the children of Mr. and Mrs. Frank Evans; Brian and Brad Hamel, the children of Mrs. Roseann Hamel. The Leo Evans Trophy will remain in competition until retired by the first team to win it three times.

NCCB HEAD FOR FIVE YEARS

Departing Cardinal Dearden sees a fresh enthusiasm for renewal

BY R. M. GUILDERSON

WASHINGTON—The man who has been at the helm of the National Conference of Catholic Bishops during the past five critical years leaves his office convinced that there is "A new enthusiasm in the Church especially on the part of those who have caught the spark of renewal."

In an exclusive interview with NC News, Cardinal John Dearden of Detroit, the outgoing president of the NCCB, said: "I'm optimistic about the future. Surely there are tensions. There is disarray in the Church. It would be folly to deny it. But we are passing through a state of extraordinary change not only in our Church but in our country and the world itself. We cannot expect to pass through this great change without a certain amount of disturbance."

After serving as head of the conference during its first five years, what are his thoughts about it and its future?

SITTING IN HIS hotel room between meetings, he leaned back and said with a slight touch of an Irish brogue: "It's a mistake to look upon the conference as though it's a

superstructure that consistently sets national policy.

"The conference's role is more to achieve collaboration and coordination of effort among the bishops of the United States than to set national policies across the board in every diocese."

"There are, of course, some exceptions to the rule." The 64-year-old cardinal, who is a scholar as well as an administrator, feels people should be cautious when generalizing about the Church on the national level.

"The U.S. Church is a very large complex of dioceses," he pointed out.

He sees the Church in the United States as "complex and varied in pattern, a sort of miniature of the entire Church."

"It reflects so many differences of place and condition that it defies generalization," he added.

WITH THIS introduction, the man who has headed Church renewal in the United States since the close of the Second Vatican Council cautiously answered the question of how well the U.S. Church has done in implementing Vatican II.

"The rate of renewal in different dioceses differs ac-

cording to the background of the people involved," he said.

"Some lay people have accepted renewal with greater enthusiasm to live a better Christian life. Others are so baffled that they tend to withdraw."

"But by and large there is a new enthusiasm in the Church especially on the part of those who have caught the spark of renewal."

"It would be almost inconceivable to have a uniform rate of renewal across the country, yet there has been a great amount of renewal in many places I'm familiar with. On the national level, therefore, I would say there has been good progress made. For example, the functioning of the conference itself has brought into being a number of things."

HE PULLED OUT a copy of the talk he gave to the body of bishops reviewing the NCCB's past five years and cited four positive achievements, which he considered of special significance.

They are: (1) the reorganization of the conference; (2) the betterment of relationships within the Church among its members such as the adoption of conciliation-arbitration (so-called

Remember them in your prayers

FLOYDS KNOBS
WILLIAM J. SENG, 59, St. Mary of the Knobs, Nov. 17. Husband of Doris L.; father of Janice Seng and Mrs. Jerry L. Bant, both of Floyds Knobs; son of Mrs. Mable Seng of Floyds Knobs. A brother and two sisters also survive.

INDIANAPOLIS
VIVIAN A. KORD, 73, St. Patrick's, Nov. 17. Mother of Leslie and Robert Kord and Jewell Ward.

ORA H. ROGERS, 85, Holy Name, Nov. 17. Husband of Elizabeth; father of Helen Easley, Ellen Quinn, Margaret Hancock, Rita Luellen and Patricia Williams; brother of Father James Rogers, Michael, Robert and Joan Rogers.

ANDREW J. WADE, 84, St. Paul Hermitage Chapel, Nov. 18. Father of James M. Wade and Ruth A. Hauser; brother of Charles, William and Ralph Wade.

GLADYS M. STRONG, 61, Little Flower, Nov. 18. Wife of Morris H.; mother of Deborah A. Raliff; sister of Charles R. Peak, Irene Johnston, Margaret Miller and Lillian Fleming.

MARY C. SCHUMACHER, 83, Holy Spirit, Nov. 20. Mother of Louis J., Paul E. and Rita A. Schumacher; sister of Julia Raney and Theresa Woodrum.

TONY A. LUX, Sr., 88, Christ the King, Nov. 22. Father of Thomas F. Lux.

LEOPOLD BURKE TAYLOR, 55, St. Augustine, Nov. 17. Husband of Katherine; father of Michael Taylor of Leopold; Mrs. Douglas DuPont of Tell City; Marilyn Taylor of Evansville and Charlotte Taylor of Owensboro, Ky.; brother of John Taylor of Lake Land, Fla.; Mrs. Lee Flaherty of Leesburg, Va.

MADISON EDNA F. HAAS, 63, St. Michael's, Nov. 4. Mother of Mrs. Curtis Grimes of Opa locka, Fla.; sister of Lee Rogers of Madison.

WILLIAM H. KLEIN, 95, St. Michael's, Nov. 15.

CLARA K. SCHULTZ, 79, St. Mary's, Nov. 15. Mother of Ber-

due process procedures, and the establishment of the United States Catholic Advisory Council; (3) development of closer relations with other national hierarchies especially those of Latin America and Canada; and (4) the creation of the Campaign for Human Development.

"The conference is a wonderful expression of collegial concern," he said, "and because it is dedicated to the whole Christian community it expresses this in a very democratic way, in a dynamic way."

"There is a great spirit of charity among the bishops even when there is a big difference of opinion."

nard, Edwin, Howard, Norbert, Clara and Mildred Schultz, all of Madison, and Bertha Barringer of Tucson, Ariz.; sister of Rose Walker of Madison.

NEW ALBANY
SUE C. FRYMIRE, 82, Holy Trinity, Nov. 17. Wife of Eddie B. Three sisters also survive.

FRED P. ZIPP, Sr., 74, Holy Family, Nov. 19. Husband of Bertha; father of Fred P. Zipp, Jr., of New Albany; Charles Zipp of Floyds Knobs and Mrs. Robert W. Day; brother of Nettie Zipp of St. Joseph and Mrs. Orville Hecker of Sellersburg.

RICHMOND LULA M. LESLIE, 93, Holy Family, Nov. 22. Mother of Mrs. S. M. Mercurio of Richmond and Mrs. Frances Ginn of San Leandro, Calif.

RALPH QUAGLIO, 72, St. Mary's, Nov. 18. Husband of Marie; father of Mrs. Dewey Trammell of Richmond; brother of Helen Boney of Piqua, O.; Fannie Albano and Anna Grasse, both of Richmond.

STARLIGHT ANTHONY ROGGE, 75, St. John's, Nov. 20. Father of Bernard C. Rogge of Floyds Knobs. A sister also survives.

TELL CITY MATILDA H. HOLMAN, 79, St. Paul's, Nov. 10. Wife of Peter; mother of Mrs. Theodore Guillaume of Cannelton; Lloyd Holman, Mrs. Ervin Lautner and Mrs. Leonard Goffinet, all of Tell City; sister of Benno Grulich of St. Meinrad and

Mrs. Frank Knoeman of Louisville, Ky.

TERRE HAUTE
JOHN J. MINDRUP, 94, St. Benedict, Nov. 18. Father of Father Mark Mindrup of Prior Lake, Minn.; John W. Mindrup of Kansas City, Mo.; and Mrs. Virgil Scott of Terre Haute.

JOHN J. HOUSTON, 59, Sacred Heart, Nov. 17.

ALMA KLAMY PREGLER, 90, St. Benedict, Nov. 18. Grandmother of Edward Logue of Terre Haute.

ANNA THOMPSON RUBSAM, 92, Mother of Mrs. Maurice Verdeyen of Terre Haute; Mrs. Anna Wilson of Ventura, Calif.; Mrs. Mary Shaul of Cincinnati, O.; Marion Rubsam of Evansville; Leonard Rubsam of Westminster, Calif. and John Rubsam of Terre Haute.

MARY T. REYNOLDS, 64, St. Patrick's, Nov. 22. Sister of Francis Reynolds of Toledo, O. and Sister Teresa Reynolds, a teacher at Schulte High School.

MARY CATHERINE SMITH, 81, St. Joseph's, Nov. 20.

NEW OFFICERS

ST. MARY-OF-THE-ROCK, Ind.—Mrs. Darlene Drew is the newly elected president of St. Mary-of-the-Rock parish All Saints Society. Other new officers are Mrs. Rita Amberger, vice-president; Mrs. Lorraine Flaspohler, secretary, and Mrs. Mary Rennekamp, treasurer.



PLAN ANNUAL CHRISTMAS BAZAAR—A beautifully decorated pine tree will be featured at the bazaar to be sponsored by the St. Charles PTA in Bloomington Saturday, Dec. 4, from 2 to 5 p.m. The bazaar will be in the church auditorium and will have homemade ornaments, ceramics, crafts, needlework and baked goods for sale. Preparing for the bazaar are (left to right) Mrs. Edgar Terrell, Mrs. Robert Sutton, and Mrs. Ted Clasto.

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WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Synod a failure: Hans Kung

PHILADELPHIA—Swiss theologian Hans Kung cites the recently concluded World Synod in Rome as a failure—a failure because of lack of collaboration. The synod, he told NC News on the last leg of his round-the-world lecture tour, was "the third synod in a row" to fail. "The bishops there thought that they could solve our problems alone." "It is curious that so many bishops never attend a theological lecture or read a theological book, but just get everything by infusion," added the professor from Tübingen, Germany. Father Kung explained that failure is inevitable if bishops always spend their time teaching and "never listening to theologians, pastors, lay men and lay women. That was Pope John's great achievement. He could hear. That's why he was able to overcome polarization."



Stress right to education

VATICAN CITY—Every child has a right to religious education, and the lack of it handicaps his personal freedom, a papal letter maintains. The letter, written in Pope Paul's name by his secretary of state, Cardinal Jean Villot, said that "a deep conviction inspires Christian parents and educators: every child has a right to receive a clear exposition of what is true and what is good. Without it, he suffers a severe handicap upon his freedom." The letter was addressed to a congress in Angers, France, of the National Union of Associations of Parents of Students of Free (non-state) Education. Theme of the November 12-14 congress was "The Child's Right of Moral and Religious Training."

Pope speaks with astronauts

VATICAN CITY—Pope Paul VI welcomed America's three astronauts of Apollo 15 at the Vatican November 17 and told them: "We hope that through your efforts men will come to know better the Creator of all things and His marvelous work." The Pope received astronauts David Scott, James Irving and Alfred Worden and their families in a side room of the new audience hall after having talked to thousands of visitors at this weekly general audience. The Pope spoke to the astronauts in English and then gave them his blessing, and medals and rosaries to commemorate the visit.

Prelate speaks at White House

WASHINGTON—It is impossible to be a Christian without caring for people's needs, Archbishop Humberto S. Medeiros of Boston said at a White House prayer service attended by 300 persons, including President and Mrs. Richard Nixon and former President and Mrs. Lyndon B. Johnson. "Anyone who says, 'I love God,' and hates his brother is a liar," said the archbishop. "A man who does not love the brother that he can see cannot love God whom he has never seen." Recalling the parable of the prodigal son—in which an elder and dutiful son resents his father's forgiving and rewarding a repentant younger son, the archbishop cautioned the worshippers not to "become jealous of God's mercy to others simply because we are not 'poor in spirit.'"



Anglicans to ordain women

HONG KONG—The Anglican diocese of Hong Kong and Macao is preparing to break a tradition of four centuries' standing by ordaining two women to the priesthood on November 28. The announcement that Deaconesses Jane Hwang and Joyce Bennett are to be ordained with three men was made by Anglican Bishop Gilbert Baker of Hong Kong at the November 15 opening of the 30th diocesan synod. "Someone has to make the start," Bishop Baker said in his statement to the synod. He told NC News that his decision would be welcomed by other parts of the Anglican communion that are ready to ordain women but are afraid to make the first step.

Missionary shot to death

DACCA, Pakistan—Holy Cross Father William P. Evans, an American missionary in Pakistan since 1947, was shot to death November 13 near Nawabgonj, 25 miles south of Dacca, East Pakistan, while traveling by boat to a mission station. The 52-year-old native of Pittsfield, Mass., was pastor of St. Francis Xavier Church in Golla, 30 miles west of Dacca. About 4,500 Catholics live in the area. After elementary and high school in Pittsfield, Father Evans attended Notre Dame University, entered the Holy Cross community in 1936 and was ordained in 1945.

Charge law violations in migrant labor camps

INDIANAPOLIS — Associated Migrant Opportunity Services, Inc. (AMOS), in an open letter sent this week to all county health commissioners in Indiana, has charged that Indiana laws governing migrant labor camps are being flagrantly violated. Indiana statutes of 1967 regarding the camps "are being violated by most camp owners, and most camps are unfit for human habitation," the letter said.

AMOS is supported in part by funds from the five Catholic dioceses of Indiana and the Indiana Council of Churches. Duff Ellison is state director.

"The sanitarian of the county health office is responsible for healthful, safe living conditions for all residents of the county," the letter continued. "Therefore, we respectfully request that each county sanitarian immediately notify each migrant camp owner that his camp must comply with minimum legal requirements before and during occupancy."

AMOS contends that camp

Hear Ye!

OMAHA, Neb.—Women will eventually be ordained priests, Auxiliary Bishop George Evans of Denver predicted here.

"I don't think I'll live to see it," Bishop Evans said. "But as far as I know, there are no theological barriers. I don't see Christ saying that the priesthood is limited to men."

He said women are moving toward "first-class citizenship" within the Church.

"The Church is just beginning to realize that it has a marvelous source of energy in its women that hasn't been tapped. Up to now women have been second-class citizens," he said.

Scholarship offerings announced

ST. MEINRAD, Ind.—Fourteen scholarships to incoming students have been announced here by St. Meinrad College and School of Theology for the 1972-73 academic year.

Designed to recognize qualified students interested in preparing for the priesthood, the scholarships will be awarded on the basis of nationwide competition.

Nine scholarships will be awarded to incoming freshmen at St. Meinrad College. Three will be for \$1,000 per year each and six of \$500. Each will be renewed annually with the achievement of adequate grade-point average.

Five scholarships are being offered to applicants entering first theology at the School of Theology. One is for \$1,500 per year and four are in the amount of \$625 per year. They are renewable.

Brochures explaining the scholarships are available from Father Thomas Ostidick, O.S.B., St. Meinrad College, and Father Daniel Buechlein, O.S.B., St. Meinrad School of Theology. Application deadlines are April 12 and May 1, respectively, for the college and theology school.

'Male chauvinism' rapped by woman theologian

CAMBRIDGE, Mass.—The first Catholic woman to preach in Harvard University's 336-year-old Memorial Church here concluded her sermon by leading worshippers in a "walkout" from the service to protest male chauvinism in "institutional religion."

Dr. Mary Daly of the Boston College theology department and author of the controversial book, "The Church and the Second Sex," led some 100 women in a walkout from the university church, leaving hundreds of male worshippers behind. Many of the demonstrators were members of women's liberation groups.

The Rev. Charles P. Price, university preacher, said Dr. Daly was invited to the service "because she speaks for many women."

Dr. Daly is an associate professor at Boston College, a Jesuit university. Her book received widespread attention in 1968 when she challenged churchmen to shed "oppressive misogynistic" concepts of women's place in the church. In 1969 she won a contest with university officials who were forced to reverse a decision which would have denied her tenure at the Jesuit institution.

SPEAKING IN Memorial Church on "After the Death of God the Father," Dr. Daly

outlined what she described as a history of sexual repression by "institutional religion" and proposed that all women unite in an "emerging sisterhood of women."

"She said the concept of theology 'developed by males, under the patriarchy of males' forced women into a secondary or 'derivative' status in all religions."

"For women whose consciousness is expanding, God is dead—He is not our God, nor can He be, as long as God's image is male," Dr. Daly said. "Women cannot belong to institutional religion as it exists," she added, "the church institutional power structure tells us we do not exist."

Because of such sexual oppression in church structures and society in general women suffer from "powerlessness of will, fear to act, self-depreciation and emotional dependency," she said.

SHE PROPOSED that an

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emerging "sisterhood of women" must dissociate itself from institutional religion so that its members "by making themselves more independent, more equal, they can make mankind more complete."

When asked by a reporter if she has left the Catholic Church, Dr. Daly said: "In a sense I have, in a sense I haven't. The church has left the modern woman. I do not want to abandon the church completely, but I do not accept many of its teachings. I do not accept beliefs in dogmas or rules, but I haven't left the people."

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ON THE LINE — two pages of opinions

A mean(y)-spirited reception

George Meany, as president of the AFL-CIO, has every right to be opposed to President Nixon's economic gamesmanship. If that opposition is sincere, he has a responsibility, as the nation's most prominent labor spokesman, to speak as harshly of wage-price policies as he has done.

We do not believe, however, that Mr. Meany is entitled, in any official or unofficial capacity, publicly to demean the office and the person of the President of the United States as he did last week in Miami.

We suspect that Mr. Nixon's stock rose considerably, even among his political enemies, when he chose to beard the lion in his den—to go to the AFL-CIO convention to plead for the cooperation of labor with the new Pay Board, to face up to the prickly Meany tongue in person and on hostile ground.

Not even the barest amenities were observed during the President's appearance. Union

officials refused to permit the playing of "Hail to the Chief," the President's arrival could not be announced over the public address system, there was not even the almost automatic deference of standing to greet the chief executive.

Moreover, the President's remarks were met with jeers and guffaws, not the silence expected of mature men and women however unfriendly they might feel under the circumstances.

As a final insult, Meany gavelled for order as the President left the hall by making derisive comments about bringing on "the next act."

All in all, it was a bad show. The proceedings must have left an unpleasant taste in the mouth of anyone who feels that the President—whoever he might be—is deserving of respect. There wasn't respect at the AFL-CIO convention, there wasn't even ordinary civility.

It is strange that Mr. Meany, who on numerous occasions has raked "peaceniks and hippies" for their crude behavior and language, sees nothing wrong with publicly abusing the President. Such abuse isn't good labor strategy or even good human relations.

Nobody wins when the President is insulted or his position of leadership stomped on. Every citizen loses. That obviously was sensed by some union leaders about 24 hours too late as they sought to patch up things by saying that the media had exaggerated what was nothing more or less than a "cool reception."

Whatever union leaders want to call the Meany shenanigans, they left a lot of Americans hot under the collar, this one included.

—B. H. ACKELMIRE



The President was there... but respect was absent.

POGROMS AND ABORTIONS

'Pro-life' Jews

NEW YORK—A "pro-life" rally was held here to commemorate the notorious Crystal Night Pogrom in Nazi Germany in 1938 when hundreds of the nearly 1,000 synagogues were burned to the ground and scores of Jews were beaten to death by mobs.

The Rally for the Defense of the Sanctity of Innocent Human Life was also intended as a protest against the drive to legalize abortions in the U.S. It specifically attacked the New York State abortion laws and called for its repeal.

The Crystal Night Massacre, November 9-11, 1938, "ushered in Adolf Hitler's final solution to the Jewish problem" which saw the soil of Europe drenched with the blood of six million Jews, said Rabbi David B. Hollander, president of the Metropolitan Board of Orthodox Rabbis and vice-president of the Rabbinical Alliance of America.

HE SAID THE rally was designed to mark the anniversary of the Crystal Night Pogrom and to "bring it up to date as a reminder to our present generation of how the virus of disrespect for human life unleashed by Nazi ideology can poison our own society."

Rabbi Hollander said, "Orthodox Judaism in America wishes to make known its grave concern at attempts to legalize abortion nationally which are a threat to our people and to the moral and social foundations of our republic."

He expressed "particular alarm and

dismay at the sanctions of abortion" in New York State.

"As Jews," he said, "who in our own very lifetime witnessed the most scientifically advanced nation in Europe methodically kill one-third of our people—including the gassing and incineration of one million defenseless officially 'unwanted' Jewish babies—we have the most profound reason to feel endangered when in the name of the so-called advanced, utilitarian and 'new morality' we see the legislature of New York begin to tamper with the sanctity of all innocent human lives."

THE RABBI NOTED that "considering the fact that the unborn child is innocent and defenseless makes abortion doubly sinful and repugnant, thus abortions are transgressions against religion and against humanity."

"To those of us who rail against God for having 'allowed' countless children to perish under the Nazis or from war, disease and hunger, there is this challenge," he said.

"How dare we blame God when we now voluntarily and energetically advocate and promote legislative and other programs to advance unrestricted abortion and other methods to take the lives of countless children already alive but yet unborn?"

THE RABBI HELD that "to those who say that while they oppose abortion, they feel it is a 'private matter' and that the law should not interfere, they are simply not facing the fact that the law must always interfere where human life is the issue."

Quotable quote

"Even if a majority of citizens did favor legislation, and I think it does not, convictions so deep as those of the opponents of abortion must be taken into account if they are not to be wholly alienated from the body politic. And the fact that no one who does not believe in abortion will not be forced to engage in abortion (as yet) does not help. It is like telling someone in Nazi Germany, 'Don't worry, your hands are clean. You don't have to guard the camps.'"

—Richard Stith, "A Secular Case Against Abortion on Demand," Commonwealth 10-12-71

Readers Digest admits errors in WCC articles

NEW YORK—Reader's Digest, currently under fire for publication of two articles said by ecumenical leaders to present a distorted and false picture of the World Council of Churches, has acknowledged errors of fact in the articles.

In an unusual move for the magazine, Digest editors agreed, after a meeting with WCC leaders here, to give serious consideration to publishing next spring an article rebutting some of the assertions made by roving editor Clarence Hall in his recent articles.

Hall has charged the world church body with supporting violent revolution and with pro-Communist leanings. Officials of the World Council—and at least one theologian Hall had quoted to prove his point—say the Hall articles have seriously distorted the truth.

CONFRONTED BY WCC leaders with actual documents which the Hall articles drew on for excerpts and summarizations, the Digest editors have conceded that errors were made.

One of the errors in the published articles dealt with conscientious objection to war. Hall wrote: "One author asserted that any commanding officer who gave orders offensive to the objector was 'a criminal.' The courage of those who openly and fearlessly resist men who issue such commands merits supreme commendation."

The "one author" alluded to by Hall was in fact Vatican Council II's Constitution on the Church in the Modern World. Rather than dealing with a traditional military situation, as Hall implied in his use of the quotation, the passage is taken from that section of the Constitution dealing with the "methodical extermination of an entire people, nation or ethnic minority."

IN DISCUSSING Hall's use of the Vatican II document in this context, Digest executive editor Harry Harper told the Washington Post that the author was "confused about which council wrote the document."

The Rev. Eugene L. Smith, executive secretary of the New York office of the World Council of Churches, acknowledged the right of the Digest to disagree with WCC policies and actions.

"What is regrettable," he said, "is not the Digest's disagreement with the action, but that its disagreement is expressed with unsubstantiated charges, misstatements of fact, distorted reporting, quotation of statements out of context, and the degree of dependence for opinion upon unnamed persons, identified only as 'tourists,' 'dissenters,' 'insiders,' 'spokesmen,' 'observers.' The total effect of these articles is to present a false picture of the World Council of Churches."

Disunity prevents 'selling' Christianity

MIAMI BEACH, Fla.—Disunity among Catholics and Protestants is depriving Christianity of opportunities to teach the religious message in today's world where "religion is needed, but rejected in its old packaging," a Catholic bishop said here.

Auxiliary Bishop William E. McManus of Chicago, who is chairman of the U.S. bishops education committee, told delegates to the National Congress on Religious Education that "much of religious education does not go beyond evangelization."

The prelate called for religious education that will "help our members become articulate, militant and tireless advocates of justice and peace."

Otherwise, with the permissive anti-life mentality taking firm root, anyone would be free to kill the sick or elderly by merciless "mercy killing" or even settle a "private" quarrel with his neighbor by murdering him.

Rabbi Hollander also read a statement from a high Jewish religious authority, the Chief Rabbinate of the Holy Land in Jerusalem, that "abortion, except when necessary to save the mother's life, is a grave violation of Jewish law and is in the category of the killing of human life."



"NO, I DON'T THINK MACE IS THE ANSWER TO BETTER CHURCH ATTENDANCE."

THE YARDSTICK

Renewal in Spain

BY MSGR. GEORGE G. HIGGINS

The complaint has been voiced more than once in recent weeks that the advance preparation for the synod in Rome was spotty and uneven. This strikes me as being a valid complaint. The fact is that some countries did their homework for the synod more scientifically than others.

Be that as it may, the record will show that the American preparation for the synod was far better than average. Indeed, I think it would be fair to say that the advance studies on the ministerial priesthood commissioned by our own National Conference of Catholic Bishops (the Greeley-Kennedy-Ellis studies) were better than those produced in any other country in the world, with the possible exception of Spain. These American studies have already been so widely reported and so warmly applauded that there is no need at this time to say any more about them.

BY THE SAME TOKEN, however, it must also be said that the massive study on the ministerial priesthood jointly undertaken by the bishops and priests of Spain was, on the whole, just as good as the American studies and in certain respects, possibly even better. Spain has had such a bad press in this country for so many years—even in Catholic circles—that this highly favorable assessment of the Spanish study on the priesthood may come as a surprise to some of our readers.

It is this writer's impression that Americans, by and large, don't know very much about the Church in Spain and that the little they do know has led them to think of it being a solidly reactionary force in cahoots with the Franco regime and determined, at all costs, to defend and preserve the status quo.

Those Americans who still think of the Spanish Church in such pejorative terms are in for a bit of a shock if and when they ever get around to reading the recently published 750-page summary of the study of the ministerial priesthood carried on jointly, over a period of several years, by the bishops and priests of Spain. Unfortunately this report has not yet been translated into English, but the original Spanish edition can be ordered directly from the publisher: La Editorial Catolica,

S.A., Mateo Inurria 15, Apartado 466, Madrid 16, Spain.

THE SPANISH STUDY is divided into seven major sections covering every aspect of the ministerial priesthood. American readers, I suspect, will be particularly interested in what it has to say in the first section about the relationship between Church and State in Spain.

In summary, the study reports that 61 per cent of the priests who were interviewed (and 85 per cent of the younger priests) are very much dissatisfied with the present "posture" of the Spanish Church in the social and political field, whereas only 11 per cent are satisfied with the present situation. What this means is that the majority of Spanish priests in general and the overwhelming majority of younger Spanish priests want the Church to be independent of the State and, to this end, want the Church voluntarily to renounce those special privileges which may have accrued to it over the course of the years.

The strong desire of the Spanish clergy to break with the past in this regard is spelled out in numerous resolutions covering every aspect of Church-State relations. These resolutions—most of which were overwhelmingly adopted—suggests that the Church in Spain is going through a period of almost revolutionary change. They also suggest that, before many years have passed, the Church in Spain may well have assumed a role of leadership among the more progressive forces in the universal Church.

IF THIS STRIKES some of our readers as being an exaggeration, I can only suggest that they take the trouble to read the full text of the Spanish study for themselves. If they do so, I am willing to wager that they will be just as favorably impressed by it as I was.

The Spanish study is not only a remarkably forward-looking document from every point of view; it is also very honest and very humble about the mistakes which the Church in Spain has made in years gone by. The latter quality comes through most dramatically in proposition 34 in the first section of the report. This proposition starts off by quoting the First Epistle of St. John to the effect that if any man says that he is without sin, the truth is not in him. It then goes on to admit very humbly and to beg pardon for the fact that the bishops and priests of Spain did not adequately fulfill their evangelical role of reconciliation between the warring parties during the tragic civil war back in the thirties.

The willingness of the bishops and priests of Spain to make such a humble confession—and to do so at the obvious risk of antagonizing the present Spanish regime—is but one proof, among many others in the study, that the Church in Spain is undergoing a profound spiritual renewal of a kind that holds out great promise for the future. There may be other countries in which the process of Church renewal runs as deeply as it does in Spain at the present time but, if so, I have yet to hear of them.

Have Your Say

Signed letters to the Editor are welcomed on all subjects. Just address them to The Criterion, 124 West Georgia St., Indianapolis 46204.

GIVE AND TAKE

BY REV. PAUL DRISCOLL

Did you ever try to cool a steaming hot cup of tea by dropping an ice cube into it? When the ice cube is small, it dissolves almost immediately, and the effect on the tea is scarcely noticeable.

A large hot area isn't cooled very much by a small cold area. Nor is a large cold area heated to any significant degree by a small hot area.

This applies not only to physical substances but also to groups of people, and I think it accounts for some of the frustration experienced by both liberal and conservative Catholics.

In today's Church most of us have intense feelings. But about what? That varies from individual to individual. Liturgy, social action, doctrine, ecumenism, Church customs, structures—all these are possibilities.

WHILE A PERSON can easily commit himself intellectually to many things, a deep emotional commitment usually exists on only a few issues. If I am intensely interested in one or two subjects, I probably have neither the time nor the energy for full involvement in other areas.

Suppose, for instance, that I am deeply concerned with issues A and B, but not with C, D, E, F, G, etc. I live side-by-side in the same Church, however, with people who concentrate on C and D, with additional people for whom E and F are primary—and with a hundred other different combinations.

Whatever my "intense" issues, the chances are that the vast majority of Catholics do not feel so strongly about them. On questions affecting us deeply, we are all the ice cubes in the hot tea—operating at one temperature, while the rest of the Church operates at a much milder temperature.

WE FEEL THE need of immediate action. The Catholics around us respond with agonizing slowness. They fail to see the problems so obvious to us. Instead of acting with haste, we must talk and talk in order to convince them. To us it is like talking while somebody's home is burning down.

Hopefully, we go to meetings—meeting after meeting—but the meetings never turn out to be particularly productive. As we continue to push, the other Catholics become increasingly irritated that we are "pressuring" them. As a result of their growing annoyance with us, we move them even less than before.

Eventually the time comes when we are strongly tempted to cut ourselves off from most Catholics entirely, to associate only with those who share both our commitment and our frustration.

It rips us apart to be an ice cube in a cup of hot tea.

BUT THE SUPREME irony is that we are also the cup of tea. We dissolve other Catholics in the same way that they dissolve us. At the meetings we both attend, they are pushing their intense issues, and it is often we who give the lukewarm response.

So what shall we do? Go our own way, or keep striving for that elusive but creative relationship with Catholics who are so different from us?

Weighs merits of disobedience

BUFFALO, N.Y.—Civil disobedience is "a dangerous but sometimes necessary response to an immoral situation," according to a position paper a local priests' group is circulating here.

Today is a time of "special difficulty for the Christian who wants to live as a responsible citizen," says the statement distributed by the 135-member Catholic Priests' Association of Buffalo.

The position paper says the "absence of credible moral leadership" means that personal conscience "must bear the full responsibility of finding ways to be faithful to moral goals."

"One need not agree with every tactic or action in order to sympathize and express fraternity with those who are driven by this frustrating situation to do something rather than nothing," the paper notes.

A Buffalo chancery spokesman had no comment on the position paper, except to say that the official clergy organization of the diocese is not the Catholic Priests' Association of Buffalo but the diocesan priests' senate.

The CRITERION

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

Official Newspaper of the Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.00 a year

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

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

Published Weekly Except Last Week in December.

Postmaster: Please return POD forms 3579 to the Office of Publication.

viewpoints and observations

Author says facts explode popular fiction of great worldwide wealth

Is the U.S. Catholic Church the wealthiest corporation in the country?

GOLLIN: No. American Telephone & Telegraph Co. is bigger. Its 1970 assets totaled \$49.6 billion, versus my estimate of about \$34.2 billion for the U.S. Catholic Church. But the bulk of the Church's wealth—a full 90 per cent—is frozen in unprofitable real estate: the bricks and mortar of parish churches, rectories, schools, colleges, hospitals and even graveyards. What's more, the Church actually loses money on much of that real estate. The buildings cost more to operate and maintain than they bring in through seat offerings, collections, tuitions and what have you.

Critics are forever comparing the Church to General Motors, but the Church is not run like a corporation. A corporation strives to produce the best possible profit for its stockholders. The Church's aim—and this is equally true of Protestants and Jews—is to raise enough money to expand its facilities for its faithful. To many churchmen, the parish that pours every cent it can beg or borrow into expanded facilities—though it may be on the brink of financial collapse—is well managed.

To sum up, the Catholic Church is real estate rich and cash poor.

The Church may not be run like a corporation, but isn't it organized like one?

GOLLIN: Carry the image to its extreme, and you have the Pope as the chief executive, the cardinals as his board of directors, the bishops as his senior staff executives, the parish priests and the branch managers and the assistant priests and nuns as the common workers. And everybody owns shares in the company. In terms of its wealth, however, the Church is probably the most decentralized institution man has ever created. Its wealth is diffused among thousands and thousands of separate legal corporations. It has no all-powerful economic base. No center of economic power. Not even the Vatican.

Take the U.S. Catholic Church, whose \$34 billion represents about 60 per cent of the world Church's wealth. Those assets are divided among 18,000 individual parishes, 156 dioceses, and the thousands of other institutions run by the 600 Catholic religious orders. Each is a separate legal corporation, with its own budget, income and expenditures. To a great extent, the parishes are economically independent. A bishop—even the Pope—can't demand all the money that is in a lowly parish's checking account. The parish money is protected from any such raid by both civil and canon law.

Can you explain exactly how the Church raises its money, spends it and invests what's left over?

GOLLIN: Let's start at the bottom, in a typical U.S. parish. Though the local pastor isn't trained for the job, each year

Defends women's rights in Church

DALLAS, Tex.—Women are closer to life, closer to nature and therefore closer to God than men, according to Sister Margaret Ellen Traxler, executive director of the National Catholic Conference for Interracial Justice.

Speaking at the University of Dallas, Sister Traxler noted that "women have been ministering for 2,000 years without ordination."

She added that women could continue their ministries of healing the sick, caring for the poor, and performing corporal and spiritual acts of mercy without ordination—but said there is no reason they should continue to be denied it.

IN A TROUBLED society like America today, she said, there is a special need for the peculiarly passionate, sensitive outlook of woman to be reflected on a technological society.

Sister Margaret Ellen said she first became concerned about women's rights after seeing "the deep economic paralysis" of women, especially welfare mothers.

Even women who work, she said, average \$3,000 a year less than their male counterparts—and one-third of all working women are the sole wage earners for a family.

SHE IS FOUNDER and chairman of the National Coalition of American Nuns, which is asking for training, ordination and teaching positions for women, as well as the placement of women on decision-making bodies at all levels within the Church.

"Perhaps the current crisis in the priesthood," she told her audience, "may be used by God to show us what we have been blind to for many years—the importance of the ministry, the priesthood of each of us, men and women. Religious and laity."

Myths die hard. And none has shown more durability than the legend of Catholic Church wealth. Who could doubt it after seeing the treasures of the Vatican or the magnificence of New York City's \$29 million St. Patrick's Cathedral?

Now James Gollin, author of "Pay Now, Die Later," a 1966 best-seller that dissected the insurance industry, has written what he calls the true story of Catholic Church finances. In a nutshell, he says the Church seems to be going broke.

Entitled "Worldly Goods," the book was released last month by Random House. Having read an advance copy, a writer for Forbes Magazine, a respected investments and economic trends journal, interviewed the author for the November 1 issue of Forbes.

The Criterion editors felt that the interview, more than any review or summary we have read thus far, points up the content and the importance of the book. It is reprinted here with special permission.

he must raise at least \$300,000 from the parish's 3,000 or 4,000 families to meet the parish's 25-man payroll and maintain its \$2-million physical plant, which typically includes a church, rectory, convent and school—half of the 18,000 parishes run schools. Nearly all the money—about 80 per cent—is ordinary income from the Sunday collection basket and seat offerings.

Okay. This ordinary income accounts for 80 per cent. What about the rest?

GOLLIN: Another 15 per cent or so comes from cake sales, bazaars, raffles and—where pastors permit it—from bingo. Bingo is profitable, but never contributes as much as 15 per cent of a local parish's income. The rest, about 5 per cent, comes from gifts and bequests of wealthy parishioners and often of the local priests themselves, who sometimes leave the proceeds of their modest \$5,000 to \$10,000 life insurance policies. In recent years special fund-raising drives have become commonplace as inflation and soaring building maintenance costs take their toll of parish finances. Times are not good for the American Catholic Church, and the pastor is the man on the firing line. An increasing number of in-city parishes are slipping into the red, and these parishes must borrow from their dioceses to stay afloat.

How does the pastor spend the \$300,000 he raises?

GOLLIN: Around \$270,000 is spent in the parish, with as much as 60 per cent going

backs by buying as many religious bonds as they can, though bonds issued to finance new hospitals, parishes and so on often yield less than 5 per cent.

Where are all the Catholic financiers? Why aren't the sharp Catholic laymen helping the priests handle their money?

GOLLIN: A few are, but the priests really don't want a layman's help. The Kennedy family's Steve Smith has almost nothing to do with Church finances. General Tire's John J. O'Neil has been ignored. When the priests use an outsider, they tend to turn to local bankers and accountants, who, like the priests themselves, are cautious and orderly men. When you weigh these facts, all the myths about the Church's secret investment committees and its financial acumen begin to evaporate. Even the Jesuits, said to be the shrewdest of all, are nearly broke because of the 28 colleges they administer. The Jesuits only wish they owned the Bank of America, as some misinformed critics have insisted they do.

But didn't you find a different picture when you studied the Vatican?

GOLLIN: I'm afraid the stories of Vatican wealth and financial wizardry are also exaggerated. All told, the world's Catholic churches yield only \$50 million to the Vatican annually. And every cent is spoken for. A full \$32 million goes for the Vatican's worldwide mission work. In fact, the Vatican must dip into its invested capital to balance its yearly books, just as many U.S. dioceses do.

The gold, jewels and art treasures that

Church leaders who are worried about books like "Worldly Goods" will find in this one a fair, accurate and constructive picture of how the Church operates. Gollin is not uncritical, but his criticism is designed to make the Church more effective in the pursuit of its objectives . . . Its appearance is a landmark in the field of Church management."

—Catholic Trends, a newsletter published by National Catholic News Service.

into the school. Other chunks go toward such things as insurance coverage and property maintenance. Only about \$3,000, or 1 per cent of the parish budget, is sent on to the local diocese. The rest just disappears.

What do you mean by that?

GOLLIN: Money disappears; Father can't recall how it was spent. That incredible lack of accountability is one of the most shocking things about Catholic finance, and it is a major reason why the Catholic Church is such an ineffective economic power. Priests—and this holds right up the ladder to the Pope—are by and large economic adolescents. No one teaches them money management. And since most never earned a living in the job market, they never learned the value of a dollar. Where bishops might be handling \$20 million or more each year, the story is much the same. Their money management ranges from just fair to poor.

Don't the dioceses make a lot of money in stocks, bonds and real estate deals?

GOLLIN: Surprisingly little. I doubt whether the American Catholic Church—in toto—controls as much stocks, bonds and commercial real estate as Harvard, Yale and Princeton. Of the Church's \$34 billion in assets, I estimate that less than \$1.2 billion is invested in securities and commercial property.

Keep in mind that the \$1.2 billion is spread throughout the Church. Even the Archdiocese of New York, supposedly the richest in the world, has substantially less than \$30 million in investments, a shockingly low amount. And much of that money, perhaps \$25 million, is restricted to seminary endowment funds and other financial nooks and crannies. So the diocese gets only about \$300,000 in direct dividends.

Do priests believe there is something immoral about making money?

GOLLIN: Not precisely. But canon law forbids speculation, and, in any case, priests prefer to invest in companies with "good images," like food and transportation companies, insurance companies and utilities. They almost never buy technology companies, not even IBM. The bishops and religious superiors around the country scratch each other's

AN INTERVIEW
WITH
JAMES GOLLIN

businesses. Another \$100 million is in U.S. stocks and bonds, Penn Central bonds, for instance. And it owns stock in insurance companies, banks—the same kinds of companies that the dioceses dabble in. Another \$50 million to \$60 million is in West German and British companies. The remaining \$40 million is spread around the world. I can't be more precise than that.

What about all those companies the Vatican is said to control?

GOLLIN: That myth got started after the war, when the Vatican was about the only Italian institution with any money. It decided for political and economic reasons to invest directly in the Italian economy. So it bought corporate bonds and some stock in a variety of companies. Interestingly, 14 of the 24 rather small companies that the Vatican invested in have suffered net losses over the last six years. Now the Vatican is selling some of its Italian holdings and reinvesting. I'm told, mostly in West Germany and England.

Who are the Vatican's financial advisers?

GOLLIN: Like the U.S. bishops, Vatican officials do most of their investing through banks. The Vatican's U.S. bank is Morgan Guaranty. In England, it's Hambros Bank Ltd. And in Germany, it was the Deutschebank. I'm not sure if it still is.

Does the Vatican employ any professional money managers, besides the bankers?

GOLLIN: It is just starting to think about managing its dough. Bishop Paul C.



Marchinkus, an American who heads the Vatican's internal bank, monitors proposed financial deals for the Vatican. For example, Bernie Cornfeld once offered to joint venture a mutual fund that would have been sold to Italian Catholics with the endorsement of the Papacy. Half the profits would have gone to Catholic religious causes and half to Bernie's IOS. The Vatican turned him down flat.

Is there any chance that churchmen

have made you believe that the Church is worse off than it actually is?

GOLLIN: No chance. I visited 20 dioceses and the Vatican, studied their audited financial records and the records of countless parishes. I put five years of research into the book before I became convinced that we should stop asking: How rich is the U.S. Catholic Church? We should start asking: Is the Catholic Church going broke?

Says America needs spiritual ideology

ALBANY, N.Y.—The United States was warned here that unless it develops a spiritual ideology—returning to its historical roots as a nation "under God"—it will not be able to stop communist expansion.

"Once America comes back to these great roots of its history, it will emerge as an inspiring country—not only powerful—but a nation committed to God's principles," said Dr. Yu-Tang Daniel Lew. He is ambassador and senior adviser of the recently ousted Nationalist Chinese

delegation to the United Nations.

Lew told the Albany diocesan newspaper, The Evangelist, that he believes the United States lost its fight to keep Taiwan in the UN because it does not have an ideology which can win men's minds and hearts.

"It was not the power that was lacking, it was the ideology on our side that was lacking," Lew said. The communists, he added, "had the ideology, the plan, the strategy with the passion."

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CHRISTIAN MORALITY AND THE LAW OF THE SPIRIT

BY FR. JOHN P. SCHANZ

Within the Church today, a growing spirit of freedom is challenging the traditional laws, structures and systems. This new spirit favors subjective decision over Canon Law and papal or hierarchical pronouncements, questions dogmatic and moral teaching (e.g., on infallibility, birth control), pressures for due process in church disputes and a more extensive share in decision-making (e.g., popular nomination of bishops). Advocates of such "liberalism" classify their goals not as rebellion, but as a recovery of the rich heritage Christ intended to bequeath us.

Whatever the outcome of the current religious dislocation and challenge, it may be of some comfort to realize that even the early Christian community successfully weathered a period of divisiveness and its attendant struggle for freedom and unity. The "traditionalists" (certain Jewish Christians) wanted to force Gentile converts to follow all the Old Testament ritual laws (circumcision, food laws, Sabbath observance, etc.). Against this "Judaizing" party, Paul rallied the more "Liberal" or progressive minds in the name of freedom. "You are called to liberty, brothers," he proclaimed to the Galatian Christians (Gal. 5:13). "If you are led by the Spirit," he continued, "you are not under the Law" (Gal. 5:18). And to the Christians at Rome, he boldly asserted: "You are not under the Law, but under grace." (Rom. 6:14).

NOW IT'S HARD TO imagine an ascetic like Paul making religion easy for people and

summarily exempting them from all law. Perhaps he simply intended to free Christian converts from the strictly ceremonial laws of Judaism? That this facile explanation will not hold is clear from a rather startling comment Paul makes about the Law, though good in itself, not being able to remove sin; in fact, he says, it has the paradoxical effect of exposing man's sinful state.

Speaking of the "law of sin and death," Paul declares: "If it had not been for the Law, I should not have known sin. I should not have known what it is to covet if the Law had not said, 'You shall not covet.' But sin finding opportunity in the commandment wrought in me all kinds of covetousness." (Rom. 7:7, 8). Coveting or craving unjustly another's property, wife, or possessions violates not just a secondary Jewish precept but a divine prohibition itself. So when Paul declares us somehow free from law, he means even from the divine law.

How can Paul make such an assertion? Has he suddenly turned libertarian? Are we really exempt from all law because of our Christian baptism? Paul gives the answer as he develops his thesis further: "The law of the Spirit, (giving) life in Christ Jesus, has set me free from the law of sin and death . . . all who are led by the Spirit of God are sons of God" (Rom. 8:2, 14). Now this "law of the Spirit" is actually the third Person of the Blessed Trinity present to us in grace. The "law" is the "Spirit" of whom Paul said he is the "love of God poured into us" (Rom. 5:15). Listening to the indwelling Spirit, we will already be doing God's will and therefore are free from external law. We obey, not because of the written precept, but out of love prompted by the Spirit within.

AN EXAMPLE MAY clarify the matter further. When two people are in love, a mere request is enough to prompt the other to act; no pressure is needed. In fact, they try to anticipate one another's desires, gladly, freely, spontaneously responding to please the other.

So too, the Christian who is "tuned in" to the Holy Spirit will give his moral decisions (e.g., to accept black neighbors, to forgive a deep hurt, to be reconciled with an estranged spouse) not as something forced upon him by precept, but as an expression of love for God and fellowman. In this way, he is free from the compulsion of written law; he is able to free himself too from sinful habits that enslave and impede true creative growth toward God in the Spirit.

The "Law of the Spirit" is the charter of Christian freedom! All other law is secondary; it serves not to replace the former but to express it. Yet because we are imperfect, we still need "positive" or written law to remind us of the inner need we should feel in the realm of faith. Even the good man now and then needs to be warned of hidden prejudices, superstitions, and rash judgments. He is always in danger of reverting to a sinful habit from which he may have converted.

But in the end, law cannot save. Only the mature, free Spirit-urged decision enables us to grow into the "glorious liberty of the children of God" (Rom. 8:21). In reliance upon the Spirit of truth within us and within the Christian community as a whole, we shall come to know the will of Christ (Jn. 16:13) as our way, our truth, and our life (Jn. 14:6). In this will alone is our peace.

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CATECHETICS

Learning the Law of the Spirit

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

A third grader drew a picture of a man robed in red across the page from a green tree with a black trunk. Between the man and the tree he drew two stone tablets above which he wrote "ten commandments." At the top of the drawing he wrote the words: "Jesus is telling Moses the ten commandments are on the rocks."

While he meant these words quite literally about the biblical story of God carving the decalogue in clay or stone, his caption expresses in a humorous way the deep concern many parents, priests, catechists and bishops feel about recent trends in Catholic moral education. They feel that the Commandments, indeed a healthy respect for all law and authority, are indeed "on the rocks."

While an objective look at most new programs created for education to Christian moral living will reveal a sound, balanced, traditional respect for law and authority, a difference from former catechisms is evident. Though the Ten Commandments are there, they certainly are not as prominent as in the Baltimore Catechism. Law retains an important place, but not the central, primary place it once held in Catholic religious education.

THERE ARE MANY reasons for the shift in emphasis. One of the most important is the Church's growing awareness of the fact that the "Law of Christ" is not primarily found in external laws. The Law of Christ is the "Law of the Spirit" (Rom. 8:2) and internal, personal recognition of and response to God's call wherever it is discerned—a response made possible and guided by the Holy Spirit. This "Law of the Spirit" cannot be completely codified in print any more than it can be written in stone or clay.

As Jeremiah prophesied long before Christ, the new law would be written in the hearts and minds of the believer rather than on stone tablets (Jer. 31:33; Heb. 8:10). Living as a Christian is the outgrowth of receiving the gift of the Holy Spirit (Rom. 8:2) as St. Paul states so incisively: "Since we live by the spirit, let us follow the spirit's lead" (Gal. 5:25).

The General Catechetical Directory, recently promulgated by the Vatican, recaptures something of the New Testament balance. "Christian moral life—i.e. the manner of living worthy of a person who has been adopted by God as a son—corresponds to the duty of living and growing in the new life communicated through Jesus Christ under the guidance of the Holy Spirit. . . . The moral life of Christians is guided by the grace and gifts of the Holy Spirit. . . . Docility, by which one obeys the Holy Spirit, includes the faithful observance of God's commandments as well as the laws of the Church and just civil laws" (No. 63—my own translation pending publication of the official translation).

How learn this docility to the Holy Spirit? How recognize the Spirit's guidance in one's daily life?

The Church has long experience in discerning the guidance of the Holy Spirit. Unfortunately for some centuries this tradition has been divorced from religious education and the catechism. The tradition of "discernment" has been preserved in the experience and training of monks and some religious congregations, although it originated in the early Christian methods of moral formation, based on the New Testament teaching.

SOME ASPECTS OF THIS process of discernment have been discussed in my previous three columns. Exploring more deeply one's experience in the light of Christian tradition; exploring that tradition including laws and commandments in the context of contemporary needs, values and opportunities; listening to and sharing with other Christians insights into contemporary demands of living as a Christian; seeing, judging, acting; praying sincerely out of one's experience, nourished by the traditional sources of Christian prayer—these are all aspects of a gradual process of making one's own "the mentality of Christ" (Phil. 2:5; Cor. 2:16) and learning to discern the guidance of His spirit.

Perhaps most important of all is the influence of people, the people with whom one lives and works and grows. Contact with Christians who genuinely believe, who honestly try to recognize and

respond to God's call in their lives, who exemplify in their lives docility to Christ's Spirit, who show in their lives something of the love that the Spirit pours into the hearts of Christians, is the most formative influence on the developing Christian moral sense of youngsters and adults alike.

THE FOCAL POINT, then, of Christian moral education is not new textbooks or new programs—helpful though these be—but serious efforts at encouraging and enabling the development of genuine Christian communities.

The normal way Christians learn the

practical exigencies of the "Law of the Spirit" is from others who exemplify Christian courage, compassion and creativity in response to the needs, values and opportunities encountered in daily living. Jesus left no book of laws. He left a group of committed men and women who shared His Spirit and were eager to live as He had lived. His law was learned through contact with those who had His Spirit.

(Copyright 1971, NC News Service)

Matthew Dill
age 11
Campus School
Washington D.C.

Dear Thanksgiving,

I'm thankful for the things I get. I pray and thank the Lord for giving me all the happy things he gives to me. I'm happy for my loving mother. I'm happy for the Indian people who made friends with the Pilgrims. I'm happy for people everywhere, and people who are happy everywhere. I'd like to talk longer but it's time to go now. good-bye.

Although we as Americans thank God for many blessings, we can also see around us many injustices that should and will be corrected in time if the young have their say. (NC photo)

SACRED SCRIPTURE

The Spirit guided early Christians

BY FR. QUENTIN QUESNELL, S.J.

lead you into all truth" (John 16, 13).

The law of Christ demanded great things of the new Christians. But they did not feel helpless or alone in the face of those demands. Their new morality put great responsibilities upon them, but they did not feel frightened by these responsibilities.

They had no safe, secure written law to follow, which would describe for them what they must do in each concrete situation of life, but they knew they had something greater. The Spirit of Christ himself was in them. He would guide them and help them to choose Christ's good and to do it.

Jesus had promised that if they tried to live in love as he commanded: "I will ask the Father and he will give you another Helper, the Spirit of truth, to stay with you forever. . . . He remains with you and lives in you. . . . The helper, the Holy Spirit . . . will teach you everything and make you remember all that I have told you. . . ." (John 14, 26). "He will

ST. JOHN WROTE to his followers: "The Spirit teaches you about everything, and what he teaches is true, not false. . . . Obey the Spirit's teaching, then, and remain in Christ" (1 John 2, 27). "Christ has poured out his Spirit on you. As long as his Spirit remains in you, you do not need anyone to teach you" (1 John 2, 27).

The Spirit was the Christians' guide to making their faith practical and real. That is, for instance, why Paul writes "There is no need to write you about love for your fellow believers. For you yourselves have been taught by God how you should love one another" (1 Thess. 4, 9).

Of course, Christians knew that to get the benefit of this guidance, they had to live in faith and trust, handing themselves over to him; "Let the Spirit direct your lives, and you will not satisfy the desires of the human nature" (Gal. 5, 16). "Those who live as the Spirit tells them to live, have their minds controlled by what the Spirit wants. . . ." (Romans 8, 5). "You live as the Spirit tells you to—if in fact God's Spirit lives in you. Whoever does not have the Spirit of Christ does not belong to him" (Romans 8, 9).

THIS WAS indispensable to real Christian living: "The Spirit has given us life. He must also control our lives" (Gal. 5, 25). This was the way to the fullness of Christian life: "To have your minds controlled by what the

(Continued on Page 7)



This is a visual comment by a youngster on law and morality. Despite its mistakes the comment is honest as only a youngster can be. (NC photo by Fr. Carl J. Pfeifer)

QUESTION BOX

BY FR. JOSEPH CHAMPLIN

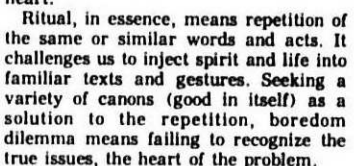


—Is there an honest need for additional canons? Yes and No. Priests particularly complain of repetition or boredom when they proclaim day after day the same four eucharistic prayers. Perhaps weekday congregations experience a similar tedium. I am not sure. However, it seems

BY F. J. SHEED



As a Roman magistrate his whole training was for legality, where Rome's interests or his own were not involved. He made two efforts to get rid of the problem—first by sending Jesus on to Herod, who was visiting Jerusalem, then by suggesting that he be chosen as the prisoner to be freed in honor of Passover. But Herod sent him back, and the Jews gathered in the street by Pilate's tribunal shouted for Barabbas to be released and Jesus to be crucified.



(Copyright 1971, NC News Service)

BY MSGR. R. T. BOSLER

Far from solving problems of salvation



If you will open Luke to chapter 17 you will read: "Jesus on being asked of the

Q. What does the Church teach about the Sacrament of Extreme Unction? Would it

Normally the sacrament of penance is administered before the anointing. But supposing a person were anointed while unconscious and after regaining consciousness wants to receive Communion, but is aware of being in a state of mortal sin. Was the sin forgiven by the sacrament of the anointing? The answer would be Yes. Would the person still be obliged to confess the serious sin if a confessor were available? I think so, because the Council of Trent requires that all serious sins be confessed. This applies even to those whose sin is forgiven through an act of perfect sorrow before confession and, therefore, also in my reasoning, to a sin forgiven through the anointing.

(Copyright 1971)

BY JAMES L. ALT

Elena Myrren (16, Staten Island, N.Y.) doesn't think people have too much freedom, but feels that people should realize "that along with freedom comes the responsibility to use it correctly." This responsibility is taken seriously by people, according to Rose Capurso (16, Staten Island) who feels that "enough people today are able to make 'conscience' decisions." Rose thinks there are too many laws which govern a person's morality and personal life, citing, as her example, draft laws.



Elena Marren feels that today's youth "are more aware of themselves and consequently freer than their parents were. Parents grew up with certain ideas that this generation has never been exposed to. Young people tend to see less of a need for written laws. They have a self-assuredness that their parents don't have. Young people really believe in themselves

ARE WRITTEN LAWS a necessity? Both students and teachers said yes to this question. Student Rose Capurso believes that "in a culture such as ours basic written laws are a necessity but these laws should have certain limitations on them. They should be more flexible towards

Sister Dominica Rocchio feels written laws are needed "for continuity—for re-evaluation. Also as a kind of banister—it is always there and you can go up and down

(Continued on Page 9)

(Continued on Page 9)

A Group of Lepers with Father Lee.

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A Group of Children

100

(Continued from Page 6)

Jesus' promise was that this Spirit would remain with us "forever" (John 14, 16). That promise still stands. It is good and effective today for all who believe and are willing to submit themselves to the Spirit's guidance, to listen to him in prayer, and to follow generously in faith.

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A Group of Children of the Patients



RONCALLI SUPPORTS CANNED GOODS DRIVE—More than 24,000 items of canned goods and other commodities were collected by students at Roncalli High School, Indianapolis, for distribution to needy individuals and families last week. The major portion of the food items were given to Catholic Social Services and Sacred Heart parish. Students personally delivered baskets to several individual families on Indianapolis' southside. Shown above from left are: Diana Dale, junior; Tom Dale, freshman; Karen Bider, sophomore; Barb Burch, senior; Glenn Rhinehart, junior; and Tom Williams, senior. The drive, sponsored by Indianapolis Young World Development, sought to collect 250,000 food items for distribution to neighborhood service agencies.

ANNUAL CARITAS PROGRAM

Catholic Social Services aids needy at Christmas

BY ANN REIN

INDIANAPOLIS — Thoughts of Christmas turn bleak if you are expecting your ninth child and your husband's health is too poor for him to hold down a full-time job.

It's bleak if a fire destroyed all the children's clothes and the Christmas gift fund has to go for shoes and coats.

It's bleak if you live alone downtown and there isn't much family any more to remember you with gifts.

It's bleak if your husband was

injured at work and will get compensation all right—but it won't come until after the holiday.

These are typical of the requests Catholic Social Services receives each year about this time. Last year over 200 families with more than 800 children were aided in the joint attack against joyless Christmas by the agency and its women's organization, Caritas. It was a three-part attack and will be again this year.

LEADING IT ARE Sister Ann Richard Weber, S.P., Catholic Social Services staff member assigned to the program; Mrs. Edward Ohleyer, Caritas Christmas program chairman; Mrs. H. J. Baker, donor program, and Mrs. Jerry Harkness, Free Store.

The first part of the program is making referrals to the United Fund Christmas fund. Since this service has an early deadline, most of those recommended by Catholic Social Services for its aid will be agency clients whose needs are known to the social workers.

Phase Two is matching donors with families who need aid. Some of those helped in this manner are agency clients. Others are families and individuals whose plight has prompted their pastor or school principal to contact the agency.

DONORS MAY BE families, individuals, groups of neighbors, school classes, office co-workers, Scout troops or club members. They agree to provide Christmas for a family (or several families) by assembling food for the holiday

dinner, pantry items, a toy or gift for each member and possibly some clothes.

To protect the identity of those asking for help, they are assigned code numbers. Donors are told ages, special needs and first names but not last names. The gifts are to be delivered to Catholic Social Services. On December 20 and 21, social workers, Caritas members and boys from Catholic high schools will take them to the families.

There is another kind of donor: one who has a special thing to give. It may be a club that makes Raggedy Ann dolls, an office that takes up a collection or a food firm that makes a contribution. From their gifts, baskets are made up for families not assigned donors.

THE THIRD PART of the attack is the Free Store, which has proven to be a way of helping those who appeal too late for the United Christmas Fund or the donor program. Some of those in crisis are families with a crisis: They will be able to "shop" at the Free Store from December 21 to 23.

The store is to be stocked by contributions including those that arrive too late for the donor program. Last year, 55 families who thought it was too late for help received food, toys and clothing from the store. It is expected that high school girls again will spend part of their Christmas vacation assisting Caritas members with it.

Those interested in helping Catholic Social Services with its Christmas program should call Sister Ann Richard at 632-9401.

206 boys' cage teams awaiting opening whistle

INDIANAPOLIS—With the first Cadet Girls Basketball League season past the half-way mark, activity will begin December 4 and 5 in the six boys leagues. A record number of 206 teams are entered in the Indianapolis Deaneeries.

The breakdown of league entries includes: "56" A—38; "56" B—29; Cadet "A"—39; Cadet "B"—28; Freshman-Sophomore—33; and Junior-Senior—39.

All coaches and officials met this past Tuesday evening at Secunia Memorial High School to receive their instructions. Mr. and Mrs. Fran Fiddler, of Little Flower parish, will handle this year's officials, while William Kuntz will be in charge of the basketball program for the CYO.

REGULAR season play will continue through the end of January. Five week-night games will be necessary because no games are scheduled December 25, 26 or January 1.

Junior-Senior division winners will move directly into Archdiocesan tournament competition, while all other leagues will have post-season league playoffs to determine league champions.

Twelve non-CYO teams are entered in competition this year, all but one being in the high school leagues. They include: Fairview Presbyterian, Lifeline Clubhouse, Northwest Youth Activity Association (NYAA), Baxter YMCA, Jewish Community Center and Southport Christian Church.

Math champs win again

TERRE HAUTE, Ind.—Team effort by Ladywood-St. Agnes and Brebeuf Preparatory Schools in Indianapolis resulted in a second year's possession of the traveling trophy in the sixth annual High School Math Contest sponsored by St. Mary-of-the-Woods College and Rose-Hulman Institute here.

More than 400 students from 36 junior and senior high schools in Indiana and Illinois took part in the contest.

Terre Haute's South Vigo captured first place in the Senior Team Division, while Indianapolis' Shortridge took top honors in the Junior Team Division. Speedway of Indianapolis won first place in the Sophomore Team Division, while Woodview Junior High School of Indianapolis won the Freshman Team Division.

Ladywood-St. Agnes and Brebeuf accumulated top total points by finishing second in the Junior and Freshman Divisions. Contest co-chairmen were Sister Conrad Monrad, S.P., mathematics area chairman at St. Mary's, and Herbert Baily, mathematics department chairman at Rose-Hulman.

School to hold Chicken Dinner

INDIANAPOLIS — The annual Chicken Dinner will be held at Ladywood-St. Agnes School from 5 to 8:30 p.m. Thursday, Dec. 2. Serving as chairmen of the event, sponsored by the Parents Club, are Dr. and Mrs. Joseph T. Kennedy.

Assisting as co-chairmen are Mr. and Mrs. Edward J. Peters. Tickets are available at the door for \$2 (adults) and \$1 (children).

Carry-out service, featuring buckets-of-chicken, will also be available.

Agatha Christie play scheduled

INDIANAPOLIS — Agatha Christie's mystery "The Unexpected Guest" will be given by the Catholic Theatre Guild on December 3 to 5 at Mater Dei Council, Knights of Columbus, 1305 N. Delaware St. Major roles will be portrayed by Loretta Miles and Thomas Sheerin, supported by Kenneth Bunch, Loyd Oshier and Lydia Jurgen. Also in the cast are Mike Wuensch, Agnes Mangus, Dick Gallimore and Mike Kottkamp.

Curtain time for the Friday and Saturday performances is 8:30 p.m., while the Sunday curtain is 7:30 p.m. Tickets are \$2 for adults and \$1 for students.

Prayer Workshop

Teachers of religion are encouraged to explore and experience prayer in a workshop prepared by the Religious Education Department. Sisters Mary Jane Maxwell, Margaret Lynch, and Marie Werdmann have planned the program which will be held Tuesday, Nov. 30, from 7:30 to 10 p.m. at St. Joseph School, 1375 S. Mickey Ave. The evening is designed to stimulate teachers of all levels to give prayer its rightful place in their lives and in the religious program in which they are involved. A registration fee of \$2 will be charged.

CYO NOTES

Information on the 1972 science fair program has been mailed to all Catholic grade schools in the Archdiocese by the CYO Office. Deadline for entries is January 7. Certificates will be provided by the Indianapolis Chapter Knights of Columbus at no cost to participating schools for their entire number of participants. The Archdiocesan Science Fair, limited to the top seventh and eighth grade science exhibits, has been tentatively slated for March 5.

Cadet Girls Volleyball League and Cadet Boys Wrestling League information will be mailed next week.

St. Joan of Arc will again sponsor the Junior Girls Volleyball Tournament on January 15 and 16. Blanks will be made available next week.

A post-season meeting of coaches and officials of the Junior Boys Touch Football League will be announced soon to review the season and plan changes for next year.

Drama slated

INDIANAPOLIS — "Twelve Angry Men" will be presented by the Cathedral High School Student Theatre at 8 p.m. Sunday, Dec. 12, in the school auditorium, 14th and Meridian St.

Tickets are available from the school business office for \$1 (adults and high school), while grade school children will be admitted free.

St. Vincent staff head re-elected

INDIANAPOLIS — Dr. Charles J. Van Tassel, Jr., has been re-elected medical staff president at St. Vincent Hospital. He is a member of the hospital's executive and credentials committee.

Other officers re-elected are: Dr. Joseph C. Finneran, chief of surgery, vice-president and president-elect; and Dr. John W. Armstead, secretary-treasurer.

STANDINGS

CYO CADET GIRLS BASKETBALL LEAGUE

Standings
Division 1: St. Martin 40; St. Michael 40; St. James of Arc 31; St. Michael (West) 31; Holy Trinity 12. All Saints 13; Immaculate Heart (White) 04; St. Ann 04.
Division 2: Little Flower 40; St. Andrew 40; Immaculate Heart (Blue) 31; St. Pius X 22; St. Lawrence 12; St. Luke 12; St. Lawrence (West) 04; St. Michael (White) 04.
Division 3: St. Philip Neri 40; St. Simon 30; Holy Spirit 21; St. Lawrence (White) 22; Our Lady of Lourdes 12; St. Jude 03; St. Bernadette 04.

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Dec. 12—Holy Name choir under direction of J. J. Craney
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TIC TACKER

Plan special 'Priesthood Day'

BY PAUL G. FOX

"Priesthood: Witness to Contemporary Society" has been selected as the theme for a Day of Promotion of Interest in Priesthood, to be held Wednesday, Dec. 8, at the Latin School of Indianapolis.

Jointly sponsored by the Latin School and St. Meinrad College, the program is designed to bring together about 200 high school juniors and seniors from throughout the Archdiocese to interact with priests and seminarians with the hope of discovering or awakening an interest in priesthood.

Serving as program facilitators are Father Vincent Tobin, O.S.B., of St. Meinrad College, and Father Joseph Mader, of Latin School. Letters have been sent to each priest in the Archdiocese by Archbishop George J. Biskup announcing the project and inviting them to attend and to personally contact and recommend young men to participate.

Although the date selected is a holiday of obligation and could conceivably cause hardship on some parish priests to attend, it was the only available date open to faculty and students at St. Meinrad College this semester.

No difficulty is expected in securing "excused absences" for high school boys to attend if the student or adult will contact the school guidance director or counselor and explain the purpose of the program.

Archdiocesan clergy are asked to submit the names of recommended young men for the December 8 program to Father Vincent by November 29. Late entries will be accepted until the 200 maximum capacity is reached.

There will be no expense involved to the student attending, including meals and overnight accommodations, if needed.

IU PROFESSORS HONORED—Two Indiana University faculty members have received honorary doctoral degrees from universities in Hungary and Chile. Denis Sinor, chairman of the I.U. Department of Uralic and Altaic Studies and a member of St. Charles parish, Bloomington, received the honor from the University of Szeged in Hungary. It is the first honorary degree awarded there since World War II. A member of the IU staff since 1962, Sinor is a specialist on Inner-Asia and has published several books about the history and civilization of this area. Juan Orrego-Salas, director of the Latin American Music Center at the IU School of Music, is in his native Chile this week to receive his degree from the Catholic University of Chile. A member of St. Paul's Catholic Center, Orrego-Salas last month took part in the Seventh International Congress held in Moscow, jointly sponsored by the International Music Council of UNESCO and the Union of Soviet Composers. He was invited as an observer and presented a paper on the contributions of the Americas to the "Culture of Today's World."

HERE AND THERE—At a recent meeting of the Priests' Association's Board of Governors, the group voted to donate 10 per cent of its treasury to the Campaign for Human Development. . . . Father Robert Scheidler,

associate pastor of Christ the King parish, Indianapolis, will appear on forthcoming "Focus on Faith" programs shown on WFBM-TV, Channel 6, at 12 noon on Sunday, Nov. 28, and Sunday, Dec. 5. Sharing the program will be Rev. William Hudnut, III, of the Second Presbyterian Church, and Rabbi Sydney Steiman, of the Indianapolis Hebrew Congregation. Topics will include "The Bible Today" and "God in Human Events," respectively. . . . Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, will give the opening and closing meditation on WISH-TV, Channel 8, from December 12 to 18.

CATHOLIC PENTECOSTALS—A Day of Renewal for Catholic Pentecostals has been announced for 2 p.m. Sunday, Dec. 5, at the Mary Reparatrix Convent in Cincinnati. Father Murray Hastings, an Episcopal priest, will be the principal speaker. Discussion, liturgy, dinner and a prayer meeting are included in the day's program. Reservations and additional information may be obtained from Mrs. Kay Folkert, (513) 922-2756. Coordinator for the Catholic Pentecostals in Cincinnati, named by Archbishop Paul Leibold, is F. Michael Perko, S.J.

FORMER PARISH PRIEST HONORED—Father Sigismund Ceglinski, O.F.M., former associate pastor of St. Roch's parish, Indianapolis, who has been blind since a recent operation for a detached retina, will benefit from a special card party on Sunday, Nov. 28. St. Roch's parishioners are sponsoring the event at 2 p.m. in the parish hall, 3600 S. Meridian St. Progressive euchre, pivot games and bunco are planned for adults, while children will be entertained with fun bingo. Sponsors hope to raise enough money to provide rehabilitation for the 40-year-old priest, to allow him to continue his priestly ministry in some capacity. The event is open to the public.

FOOTBALL GEAR IS SOUGHT—A Cathedral High School graduate now doing volunteer work with the Marist Brothers in American Samoa is in need of "experienced" football uniforms for high school boys there averaging 150 pounds. Pads and shoes are also needed. Brian McIntee, a '66 Cathedral grad and '71 University of Notre Dame graduate, has promised that football is played there in full uniform, regardless of the weather. Individuals or schools wishing to donate anything should contact: Frank McIntee, 4 Rolling Springs Ct., Carmel, Ind. (846-4586).

TRIBUTE TO BAND DIRECTOR—Bernard J. Welmer, director of the Roncalli High School Band in Indianapolis, was recently feted by bandmen and the band-parents following the closing football game of the season. Recognized for his nine years at the southside Catholic high school, he received a plaque inscribed "No. 1 Band Director." His bandmen have won first place and "sweepstakes" trophies the past two years in group competition. He joined the staff of Chartrand (now Roncalli) High School in 1961.

Adult Education Calendar

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

Monday, Nov. 29—
"Penance," lecture-discussion, Rev. Andrew Weidekamp, Holy Spirit, Indianapolis, 7 p.m.
"Adult Education," lecture-discussion, St. Bridget's, Liberty, 8 p.m.

Tuesday, Nov. 30—
"Christ," lecture-discussion, Rev. Larry Richard, Christ the King, Indianapolis, 8 p.m.
"Prayer," workshop, St. Joseph, Indianapolis, 7:30 p.m.
"Men of Faith," liturgical celebration, Holy Rosary, Indianapolis, 8 p.m.
"Images of Faith," lecture-discussion, Sacred Heart, Jeffersonville, 8 p.m.
"Basic Theology," lecture-discussion, St. Paul Center, Bloomington, 7 p.m.

Wednesday, Dec. 1—
"Liturgy: Past, Present and Future," lecture-discussion, Rev. Robert Minton, St. Lawrence, Indianapolis, 8 p.m.
"Christ's Last Supper," film-discussion, St. Mary-of-the-Knobs, New Albany, 7:30 p.m.

Thursday, Dec. 2—
"Changing in Teaching Religion," panel-discussion, St. Anthony, Indianapolis, 8 p.m.
"Survey of Our Faith," lecture-discussion, St. Bernadette's, Indianapolis, 8 p.m.
"Theology for Parents and Teachers," discussion, Sacred Heart, Indianapolis, 7:30 p.m.
"Teacher Training," lecture-discussion, Aquinas Center, New Albany, 7:15 p.m.

Dr. Paul Muller named St. Vincent Medical Director

INDIANAPOLIS—Dr. Paul F. Muller, former chief of obstetrics and gynecology and resident training for 17 years, has been named medical director of St. Vincent Hospital. In the newly-created, full-time position, Dr. Muller will be responsible for liaison between the medical staff, hospital administrative staff and the board of trustees. He will discontinue his private practice in assuming the new post.

Active in civic affairs, Dr. Muller serves as president of the Catholic Social Services board of directors and is past-president of the St. Mary's Child Center board of directors. He has been a recipient of the Brotherhood Award of the National Conference of Christians and Jews.

Dr. Muller was president of the St. Vincent medical staff from 1968 to 1970. He is a member of St. Luke's parish.

Plan Cursillo Day of Renewal

INDIANAPOLIS—A Day of Renewal, sponsored by the Indianapolis Cursillo Movement, has been scheduled for Saturday, Dec. 4, at Holy Cross Convent, 1417 E. Ohio St. Father Charles Giacosa, of Nashville, Tenn., spiritual director of the Nashville Cursillo Movement, will direct the renewal program. Theme will center on the three-fold presence of God in the Mass.

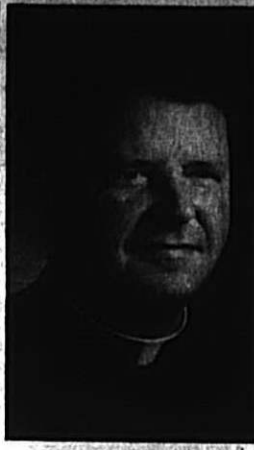
The renewal will begin at 9 a.m. and continue until 4:30 p.m. A registration fee of \$2 will be charged and will include lunch. Additional information and reservations may be secured by calling 787-4260.

Social to mark parish jubilee

INDIANAPOLIS—The 25th Anniversary of Immaculate Heart of Mary parish will be socially observed Friday, Dec. 3, with the Silver Bell Ball. The event will be held from 9 p.m. to 1 a.m. at St. Pius X Council, Knights of Columbus, 2100 E. 71st St., featuring the Skyliners. A "country breakfast" will be served at midnight.

Serving as chairman is Mrs. Michael Hornak, assisted by Mrs. Dennis P. Yaggi and Mrs. Ronald Zimmer, co-chairmen. Father Edwin F. Sahn is the founding pastor of Immaculate Heart of Mary parish.

Thirty years ago, Peter C. Reilly of Indianapolis, was elected vice-president of the board of lay trustees of the University of Notre Dame.



RETREAT MASTER—Father James Lex, Superintendent of Schools in the Evansville Diocese, will conduct the Married Couples' retreat at Fatima Retreat House, December 3-5. For details and reservations call the Retreat House, 515-7681.

Archbishop Byrne is elected NCCB vice-president

WASHINGTON—Coadjutor Archbishop Leo C. Byrne of St. Paul-Minneapolis overcame a five-vote deficit and was elected on the second ballot as vice president of the National Conference of Catholic Bishops (NCCB).

He received 105 of 209 votes, with his nearest competitor—Bishop Joseph L. Bernardin, general secretary of the United States Catholic Conference—getting 85.

Archbishop Byrne had trailed Bishop Bernardin, 80 to 75, on the first inconclusive ballot.

Other bishops who received votes on the second ballot were: Cardinal Terence Cooke of New York, 11; Cardinal John Carberry of St. Louis, 6; Archbishop Thomas A. Donnellan of Atlanta, 1; Archbishop Timothy Manning of Los Angeles, 1.

Archbishop Byrne will serve as vice president under Cardinal John Krol of Philadelphia, who was elected NCCB-USCC president.

Archbishop Byrne, 63, was ordained in 1933. He served as auxiliary bishop of St. Louis and bishop of Wichita, Kan., before being named coadjutor of St. Paul-Minneapolis in 1967.

Bishops approve

(Continued from Page 1)

recipient is proportionate to the harm done to the donor.

"Vital organs, that is, organs necessary to sustain life, may not be removed until death has taken place," the guidelines specify.

"The determination of the time of death must be made in accordance with responsible and commonly accepted scientific criteria."

In an apparent reference to modern apparatus which can keep a patient alive almost indefinitely without hope of recovery, the guidelines note that "neither the physician nor the patient is obliged to the use of extraordinary means" of preserving life.

"The failure to supply the ordinary means of preserving life," however, is called "equivalent to euthanasia" (mercy killing) which is forbidden "in all its forms."

One significant revision is in the section on experimentation. The 1954 document had stressed that experimentation on patients "without due consent and not for the benefit of the patients themselves is morally objectionable. The new guidelines drop the requirement that experiments must be for the patient's own benefit but keep the requirement of "due consent" and add that "the moral right of the patient to consent is limited by his duties of stewardship."

THE SECTION ON "Procedures Involving Reproductive Organs and Functions" repeats traditional Catholic prohibitions against masturbation, sterilization, contraception and abortion, but with considerable changes in emphasis and phrasing. For example, masturbation is clearly forbidden in the new guidelines, even to obtain specimens for testing potency, but it is no longer called "unnatural."

The earlier guidelines had stressed that: "Continence, either periodic or continuous, is the only form of birth control not in itself morally objectionable."

That statement is dropped in the new document and found instead is a prohibition of "every action which, either in anticipation of the conjugal act, or in its accomplishment, or in the development of

its natural consequences, proposes, whether as an end or as a means, to render procreation impossible."

One section added in the new guidelines specifies that "curettage of the endometrium (scraping of the womb lining) after rape to prevent implantation of a possible embryo is morally equivalent to abortion."

IN TWO PARAGRAPHS, the directives sum up teaching on abortion this way:

"From the moment of conception, life must be guarded with the greatest care. Any deliberate medical procedure, the purpose of which is to deprive a fetus or an embryo of its life, is immoral."

"Abortion, that is, the directly intended termination of pregnancy before viability, is never permitted nor is the directly intended destruction of a viable fetus. Every procedure whose sole immediate effect is the termination of pregnancy before viability is an abortion, which in its moral context, includes the interval between conception and implantation of the embryo."

James Alt

(Continued from Page 7)

the stairs frequently without using or thinking about it. But one day, because of weakness or whatever you may be very happy to have it. It's the same with law. It's there if you need a reminder."

The two great commandments by which we are instructed to live our lives tell us to "love God, and love your neighbor." Is "loving one's neighbor" a practical approach to life? Gail Kudrinski says "It's a good start," and Mark Naezer says "It's the best approach."

TEACHER JOHN PILON (Milwaukee) says "It's not only a practical approach but necessary if we are to become a people united in peace. The problem arises in our society when such an ideal is not attempted." James Repinski, another teacher, agrees, but adds "It takes a lot of self-effort to realize three important things: one, just what is love; two, who is my neighbor; and three, who am I?"

"Loving one's neighbor," says Elena Marren, "is not a 'practical' approach to life. It is an ideal approach, an emotional approach and a Christian approach. It is a dream that every person should have every day of his life."

Martin Luther King, as a leader of men, had his dream. Elena Marren, representative of today's young people, has her dream. As a Christian living in today's world, what is your dream?

(Copyright 1971, NC News Service)

Indianapolis

Business and Service Directory

INDIANAPOLIS
Calendar
of Events

SUNDAY, NOV. 28

Sacred Heart Fraternity, Third Order of St. Francis, will meet at 3 p.m. in Sacred Heart Church. Canned goods will be collected for the canned goods shower for Talbot House.

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. **FRI. DAY:** 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.

Schedule Advent Liturgy

INDIANAPOLIS—The "The Meanings of Advent" will be explored during liturgical celebrations on the four Tuesdays of Advent at Holy Rosary Church.

The following Advent Gospel themes will be developed in the Liturgy of the Word:

November 30—"Men of Hope;" December 7—"Renewed in Community;" December 14—"Called to Faith;" and December 21—"Present in Love."

Richmond Center
hosting Book Fair

RICHMOND, Ind.—The second annual Book Fair of the Religious Education Center will be held Sunday, Dec. 5, from 8 a.m. to 6 p.m., in the new Knights of Columbus hall, 204 N. 10th St.

The fair will feature religious, educational and entertaining books for all ages. Seasonal gifts, cards, banners, records, and rosaries will also be available. Coffee and donuts will be served.

Chatard play

INDIANAPOLIS—"Christ in the Concrete City" will be presented by Chatard High School students on December 4 and 5. Performances will be given at 8 p.m. in the school auditorium.

Directed by Miss Susan Martlage, speech instructor, the cast includes: Tom Jackson, John Foreman, Larry Henderson, Helen Lagenbacher, Victor York and Patty Demuth. Tickets are available from the school business office.

Thirty years ago, Bishop John F. O'Hara, C.S.C., Military Delegate of the Army and Navy Ordinariate of the United States, and former president of Notre Dame University, celebrated a Military Mass at the Eighth National Eucharistic Congress at Santiago, Chile.

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TOUCH FOOTBALL CHAMPIONS—These lads had just finished winning the Indianapolis Deeneries Junior CYO Touch Football League at the CYO Stadium when this picture was taken. They're from the Sacred Heart CYO, and they survived a hair-raising season to reach their top position. After losing an early-season game to St. Jude, they came back to tie their Southside rivals for the division title. Then, in the division play-off, Sacred Heart and St. Jude played to a 6-6 tie, despite going through three extra periods trying to determine a winner. When St. Jude lost their quarterback in one of the sudden-death periods, they agreed that Sacred Heart would represent the division in the championship game, so Sacred Heart advanced to the title game with St. Michael November 7 and won, 14-4, sharing the awards with St. Jude. The men responsible for the fine Sacred Heart showing, and the CYO's first touch football championship, are Coaches Dick McCall (back row, right) and Bob Dillon (back row, left).

Way Back When . . . !!



Whom do you recognize in this picture? This is First Communion Class, Holy Cross Parish, Indpls., 1931.

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VIEWING WITH ARNOLD

A highly disturbing movie

BY JAMES W. ARNOLD

"Desperate Characters" is the straight, deadly serious version of "Little Murders"—a product of the thoughtful New Yorker's sense that civilization is collapsing about him in small chunks. But few customers are brave enough to take that kind of medicine cold turkey. It's the year's most tightly wrought adult cinema, but it's about as uplifting as a migraine headache.

The film describes the plight of the sophisticated, moderately affluent and open-minded whites still trying to survive in the decaying metropolis with a modicum of grace and compassion. It's not so much that the jungle is closing in, but that there are sinister portents: a

few creeping blades of grass in the cracks of the concrete, a few distant howls in the dark.

The subtly frightening mood, which is the movie's main achievement, reminds me of Chesterton's remark about evolution, that it was no comfort at all to say that it happened slowly. A monkey who instantly becomes a man can be accepted, but a monkey slowly turning into a man is a very disturbing image. In "Desperate," change encroaches like a disease.

SHIRLEY MacLAINE acts the sensitive spouse, approaching middle age, of a pragmatist businessman lawyer (Kenneth Mars), whose more liberal and flamboyant partner (Gerald O'Loughlin) has just left the firm in a desperate attempt to be more relevant. They live, significantly, in a white townhouse on an otherwise dingy block. We follow the couple through a week-end, and share

the wife's growing sense that life is coming apart at the seams.

It begins, in what is the central metaphor, when she kindly tries to feed a stray cat, a hungry and disrespectful city creature who bites her in return. The bite is at first neglected, but then there is concern over rabies. A doctor cannot be located ("an answering service is a way to muffle the screams of the dying"), and they eventually undergo (as most city dwellers must) the horrors of a hospital emergency clinic. The cat must be caught, screaming, and disposed of—despite the wife's intense feelings of guilt. She fears the cure more than the disease ("If I was rabid, I'd be equal to what's outside").

There are intriguing images of what's happening "outside." The man sprawled on the sidewalk. (Sick or drunk, an object of compassion or fear?) The friendly black man who asks to make a phone call, and who is, once inside, a possible menace. The phone calls from degenerates. The omnipresent wall of sirens. The neighbors who despoil their property. The burglar alarm that must be set when one leaves the house. Rocks through the window ("It's nothing"). The man cheerfully talking to himself on the subway, ignored by fellow passengers. When the couple go to their country home to escape the smoggy, foreboding city, they must drive guiltily through the slums. When they arrive, they find the place gutted by vandals. (Meaningless? "Maybe it's a language you don't understand").

EVEN WORSE is what seems to be happening to people's souls. There is suspicion and distrust, inside and outside marriages. Mod young people cut the friendly heroine dead, as if being almost-40 is to be a non-person. A college prof, an old liberal, is afraid of his students. One doesn't know about the medicals at the clinic, or the caretaker family at the resort, who may quietly resent and hate you. Married friends are drifting apart, or back together in lonely liaisons, floundering for new interests as they age. Sexual adventure has been tried and found wanting. The wife has already had an affair, but it has ended. ("When I looked back for a last glimpse, he was browsing in a bookshop window"). Now the spouses

communicate, but sardonic wit replaces love. The poisonous atmosphere turns sex into joyless near-rape.

ALL THIS sounds, and is, grim. It doesn't help to say it is beautifully underplayed (a classy first directing job by writer Frank Gilroy, who did "The Subject Was Roses"). It is still a negative image, an intellectual film of near-despair, and art should be able to do more than this. It's not just that it's hopeless, but there is no nourishment for the spirit. Such films as "Midnight Cowboy," "Popi," and even "The Out-of-Towners" touched similar themes without making that vital mistake.

Clearly, the New York sensibility can no longer view its environment from the perspective of hope. It's no comfort to realize that in most areas "Desperate" does not really apply, that it's an exaggeration, a nightmare. (In northern Wisconsin, you can still leave a sign on your door saying you've gone to church, without fear of invasion). Trends always hit the Big Town first, even deadly ones. "Desperate" is a very professional thermometer reading on an ailing civilization. (Rating: A-4—unobjectionable for adults with reservations)

The week's TV network films

HOUR OF THE GUN (1967) (NBC, Saturday, Nov. 27): Director John Sturges' minor but interesting, pre-"Doc" account of the Wyatt Earp-Tombstone legend, with James Garner as Earp and Jason Robards as Doc Holliday. There are many killings, but little real brutality, and the theme of vengeance is placed in a moral context. Satisfactory for adults and mature youth.

THE GREAT RACE (1965) (CBS, telecast in two parts, Sunday, Nov. 28 and Dec. 5): A smasher of a movie, brimming not only with humor but exuberance, charm, wit, beauty, elegance. The production absolutely soars, lifted by fine Mancini music, breathtaking photography, scrumptious costumes. The only problem in this innocent, messy slapstick farce is that director Blake Edwards has tried to spoof every old movie ever made. Recommended entertainment for real movie fans of all ages.

JOURNEY TO THE FAR SIDE OF THE SUN (1969) (NBC, Monday, Nov. 29): An interesting sci-fi idea that doesn't quite hang together all the way. It's Roy Thinnes again ("The Invaders") trying to convince skeptical fellow earthlings in the 21st century that there's a planet on the other side of the sun that is a mirror of earth, with everything reversed. The special effects are okay, and Britishers Ian Hendry and Patrick Wymark beef up the cast. Satisfactory, especially for space nuts.

THE IMPOSSIBLE YEARS (1968) (CBS, Thursday, Dec. 2): A corny situation comedy about

NFPC to continue fight for optional celibacy

ORLANDO, Fla.—The National Federation of Priests Councils (NFPC) will continue to push for optional celibacy despite the world Synod of Bishops' reaffirmation of the Church's ban on married priests, the NFPC's president said here.

"We have lost the ball game for the time being," commented Father Frank J. Bonni of Chicago at a meeting of the Florida Federation of Priests Councils.

"Any more voting will be done by one's feet," added the NFPC leader, alluding to the possibility that some priests will leave the active ministry and marry.

The Florida gathering, attended by priests, Religious and lay observers, heard Bishop William D. Borders of Orlando say in a keynote speech that bishops and pastors who do not relate to the people should resign.

The federation also adopted a series of resolutions, one of which supported priests of the St. Augustine, Fla., diocese "in their right to affiliate with the NFPC if they so desire and to

function as a priests' senate in freedom and dignity."

Bishop Paul F. Tanner of St. Augustine last spring dissolved his pleas—to continue affiliation with the NFPC.

DISCUSSING Church accountability, Bishop Borders told the assembly: "A pastor who is purely an administrator, who is not concerned with theology, who does not with openness, accept a sacramental relationship with his people, should resign."

"Obviously, a bishop, who is an ordinary of a diocese, since he is primarily a pastor, should have the same qualities in depth or should likewise resign."

Bishop Borders declared:

"The man who thinks he must make all the decisions is living in a dream world. His structure is hollow and it will collapse around him. No single individual has the capacity or ability to reflect the supernatural mystery of the Church. A true collegial approach will protect against superficial change and self-appointed experts in theology just as it protects against the ultra-conservatives and those who think in terms of legal security rather than the gospel message."

HE SAID bishops, like St. Paul, should be "in debt of all men."

The Florida priests' federation also adopted a resolution urging that candidates for bishops be nominated through a democratic process involving priests, Religious and laity. They also asked that a bishop's tenure be limited to a specific term of office.

Slate lecture, discussion series at St. Lawrence

INDIANAPOLIS — "The Church and Contemporary Man" will serve as the general theme of a three-part lecture-discussion series at St. Lawrence parish, to be held on Wednesday, December 1, 8, and 15 at 8 p.m.

Father Robert Minton, pastor of Holy Family parish, Richmond, and a member of the Archdiocesan Liturgical Commission, will launch the series with the topic "Liturgy—Past, Present and Future."

Sister Ruth Eileen Dwyer, S.P., of St. Mary-of-the-Woods College, will speak December 8 on "Images of the Church—Scripture and Modern Man." The December 15 program will feature Mr. and Mrs. Thomas Maxwell, of St. Roch's parish, Indianapolis, on the topic "A Dialogue on Christian Marriage."

Chairman of arrangements for the parish's Adult Education Committee are Mr. and Mrs. John J. Chisholm. There will be no charge for the series, which is open to the public.

St. Vincent sets 3 one-act plays

INDIANAPOLIS — Three one-act plays will be given by the St. Vincent Players on December 3, 4 and 5 in the auditorium of St. Vincent Hospital, 120 W. Fall Creek Pkwy.

The plays will include: "If Men Played Cards Like Women," by George S. Kaufman; "The Boor," by Anton Chekhov; and "The Bride Comes to Yellow Sky," by Stephen Crane.

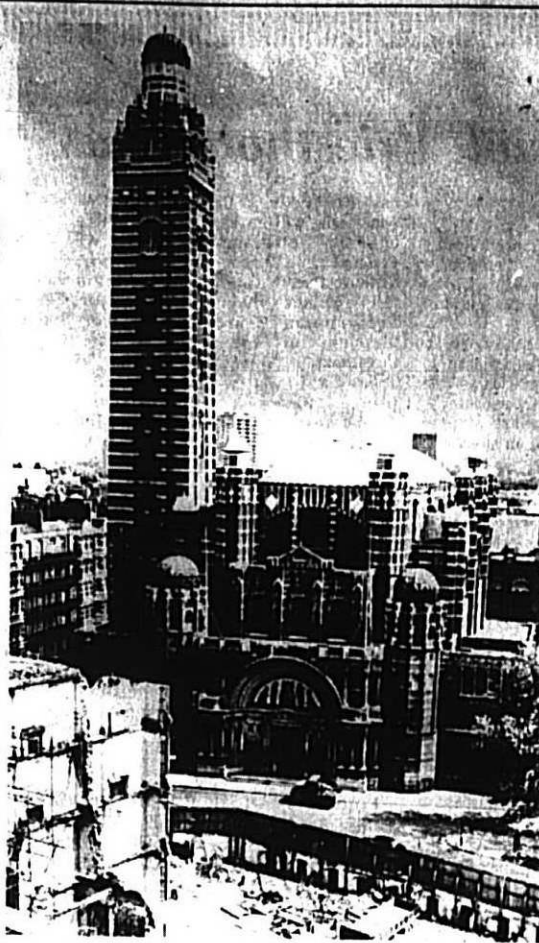
Performances are scheduled at 8 p.m. Friday and Saturday evening and at 7 p.m. on Sunday.

Proceeds will be contributed to the hospital's building fund. Tickets are \$1 per adult and 50 cents per child.

Directors are Sister Josephine, D.C., and John Kidder.

Ten years ago Father David M. Stanley, S.J., accepted an unusual teaching post at Iowa State University. He taught a course in the New Testament to a class in which more than half of the students were Protestant ministers.

the power struggle between modern parents and teen-agers, which cannily exploits sex and presents a phony and superficial image of both generations. A lot of spoiled and shallow materialistic people try to discover which of several noisome and stereotyped young males is responsible for the heroine's alleged despoliation. A desperate choice of entertainment for viewers of any age, not recommended.



CLEARING A VIEW—Old buildings are being torn down around London's Roman Catholic Westminster Cathedral, one of the city's most neglected churches. For years about the only way one could view the cathedral was to stand in the street in front of it and look up. Now the buildings surrounding Westminster are coming down and a beautiful new plaza will be built in front of it. The plaza will be flanked by low office buildings which will emphasize the height of the cathedral's Romanesque tower. (RNS photo)

Alumni Giving

ST. MEINRAD, Ind.—The annual Alumni Giving Program has been launched for the 4,300 alumni of St. Meinrad Seminary here with a goal of nearly \$75,000 and 40 per cent participation.

Drive co-chairmen are Father Donald Ackerman, pastor of St. Raphael's parish, Dubois, Ind., and president of the Clerical Alumni Association, and Charles Reising, of Evansville, president of the Lay Alumni Association.

Last year's program resulted in a response of \$68,000 to an announced goal of \$40,000, with 1,271 alumni participating.

Of the 4,300 total alumni, more than 1,800 are priests.

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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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Sunday, November 28 — 2 p.m.
St. Roch School Hall, 3603 S. Meridian St.

REGULAR MEETING
Catholic Daughters of America
Sunday, November 28 — 1:30 p.m.
1028 North Delaware St.

HOLIDAY SALE
St. Francis Hospital Center Guild
Friday, December 3 — 10 a.m.-4 p.m.
Hospital Auditorium
Sweet Booths — Christmas Gifts, etc.

Silver Bell DANCE
Immaculate Heart of Mary Church
Friday, December 3 — 9 p.m.
St. Pius X K of C — 71st and Keystone
Country Breakfast at Midnight

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